

Exhibits Referenced in Archbishop Weakland's
Deposition

5/18/95

- 1 no ^{unapproved} contact in min
- 2 no public celebration of Mass
- 3 no family conf.
- 4 no ^{from} processions (arrive ^{from} congregations)
- 5 no clerical dress

~~Return to~~

8 ~~Budapest~~ - 4 plus also will take to ~~consultation~~

1 Admonition - all 4

[Redacted]

[Redacted]

14 Effinger - decree to begin judge there

15 Etzel - all 4 - new pastor to monitor the situation

[Redacted]

19 Knoteck - nothing - no restrictions

- El Haen - all 4 (moving home is OK, permission of Arch. necessary for any other celebration)

22 Krusing - all 4

- Kneizer - all 4

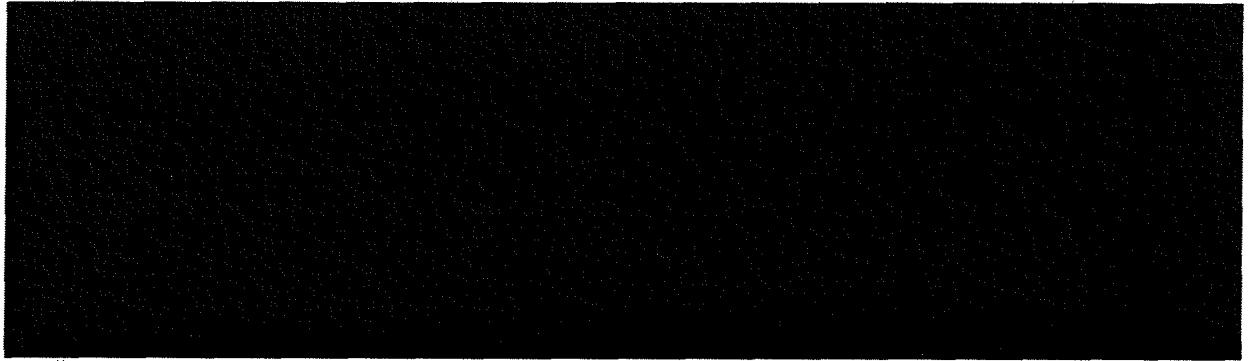
24 Lesniowski - all 4 (Review to discuss
clinical attire & Consultation)
including Class Hall

26 Murphy - all 4 already in force - still a big
problem - process? consistent life
pattern - (CRG will discuss & Consultation)
(no in process)

29 Nichols - all 4



33 Silvestri - all 4



Active Privates

- 2. Arimond - why getting salary?
- 9. Burns - - start process!
- 3. Bendl - restriction: 1, 3 & 4
Rita's work is OK; more than; supervisor
if possible; work to do.
- 5. Becker - all 4 - Liz's "BWA" team
1/4 letter of restriction - no contacts.



- 7. Bistricky - ? St. Augustine: any issue, moving
L. write to prisoner
all 4, if he wishes.
- 11. Collova - ROW to see
- 13. Doyle - 6/2/95 going on leave
\$18,000 if he leaves; \$20,000 MORE if he
leaves permanently
∴ all 4 on h. 6/2/95 (3 July 1995)

17 Flynt - Mari, ^{Harold} ^{1950?} ¹⁷
what Jim P. should not take assignment of
St. Mary C.
do nothing more - try to contact Mari



20 Krciji - is under restriction

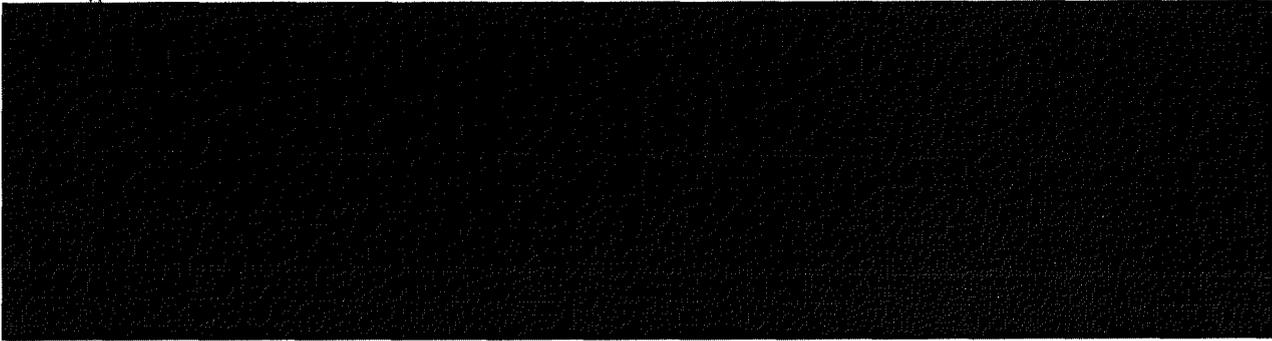


23 Hanser - no assignment over
all 4

27 Hanser - all 4 - ? contact St. Joyce
often a copy of Hanser l.

25 Massie - M. Flynn has unknown - so don't
hire - R. G. W. for check

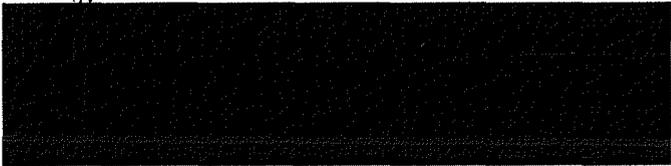
28 Nambaye - add all of the next letter
as a reminder



35 Jerry Wagner - case on is - see C. Strunk's file

36 John Wagner - do a process!
clean, clear & serene.

37 Walter - HIV
L: some restriction (phone call re scandal in
not ~~the~~ with office
phone call)

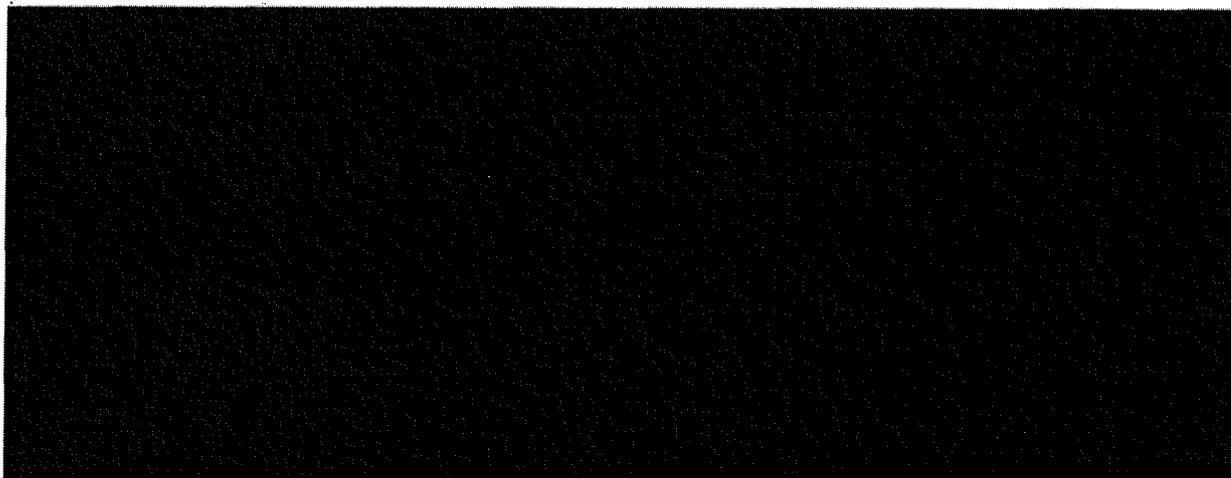


12/5/97

1. Burns - Cardinal will report soon he age. If no, Robt W. shall write to Cardinal. If no again, Robt W. shall write to the Pope requesting a personal meeting. Worse cases have gone further.

2. Armond - just technical reading and now in time for the Commission.

3. Dugle on track again; Dugle & Mike Wentworth was "no news is good news" - ? 6/4 Xmas.



8. Effinger - process will be the issue





ADOM055869

Rev. Sal Cardileone
Salvatore

signature

Mrs. Joe Ponderon

Mr. Bob ~~Buffman~~ ^{Bargman}

— clergy

Mrs. Nannie Klingler

— Dir. Welfare & Disc. of
the Government

11


4/25/95

1. Cease, until further notice all public ministry, including the Celebration of the Eucharist in other than a private setting with only another priest or priests in attendance; explicit permission from the Archbishop for any other Sacraments in each case.

1/1/96

1. Public Celebration of the Eucharist is permitted with the exception of the two parish churches in Whitefish Bay.

Father George Etzel

4/25/95

1. Refrain from all contact with minors.
2. Cease until further notice all public ministry.
3. To avoid all places and situations that from past experience have been occasions of serious temptation in the area of sexual morality.
4. Faculty to hear confession is revoked.

1/1/96

1. Faculty to hear confession is restored, but only when a penitent explicitly requests the individual Celebration of the Sacrament of Penance.
2. Public Celebration of the Eucharist on weekdays at St. Matthew Parish in Campbellsport is permitted provided the pastor has no objections.
3. Other restrictions remain in effect.

Father Edmund Haen

4/25/95

1. Refrain from all contact with minors.
2. Cease public ministry; allowed is the private Celebration of the Eucharist in a private setting with another priest or priests in attendance; or public Mass celebrated only at Alexian Village; other Sacraments require explicit permission from the Archbishop.
3. Avoid all places and situations that have been occasions of serious temptation in the area of sexual morality.
4. Faculty to hear confession is revoked.

1/1/96

1. Public Celebration of the Eucharist at Alexian Village is permitted provided the administration of the facility have no objections.

Ex. 244

ADOM056315

Restrictions

Page 2

Father Edmund Haen (cont.)

- 2. Faculty to hear confessions is restored, but may only be exercised when a penitent explicitly requests the individual celebration of the Sacrament of Penance.
- 3. Remaining restrictions continue.

Father David Hanser

4/25/95

- 1. Refrain from all contact with minors.
- 2. Cease all public ministry including the Celebration of the Eucharist in other than a private setting with only another priest or priests in attendance. Explicit permission from the Archbishop for other Sacraments in each case.
- 3. Avoid all places and situations that have been occasions of serious temptation in the area of sexual morality.
- 4. Faculty to hear confession is revoked.

How Minister in Hospital setting
is allowed to officiate
if in the presence of the hospital

1/1/96

- 1. Celebration of the Sacrament of Baptism (in an emergency situation), Eucharist, Penance, and Anointing of the Sick within a hospital setting only; no other public ministry is permitted.
- 2. Restriction to refrain from all contact with minors remains.
- 3. Avoidance of places and situations of temptation continues.
- 4. Faculty to hear confession is restored in the limited setting noted in (1).

Father Eugene Kreuzer

4/25/95

- 1. Refrain from all contact with minors.
- 2. Cease all public ministry except in a private setting with another priest or priests in attendance; celebration of other Sacraments requires explicit permission from the Archbishop in each case.
- 3. Avoid all places and situations that have been occasions of serious temptation in the area of sexual morality.

Restrictions

Page 3

Father Eugene Kreuzer (cont.)

4. Faculty to hear confession is revoked.
- 1/1/96
1. Faculty to hear confession is restored and to be exercised when a penitent explicitly request the individual Sacrament of Penance, or when a pastor requests your assistance with this Sacrament at a parish.
 2. Participation as a concelebrant of a Funeral Mass is permitted provided the pastor of the parish deems such participation appropriate.
 3. Permission for public Celebration of the Eucharist on other occasions may be granted by the Vicar for Clergy, based on his review of the reasons given in your request.

Father Richard Nichols

- 4/25/95
1. Refrain from all contact with minors.
 2. Cease all public ministry as noted in the cases above.
 3. Avoid all places and situations that have been a temptation in the area of sexual morality.
 4. Faculty to hear confession is revoked.
- 1/1/96
1. Public Celebration of the Eucharist on a regular basis at Visitation Convent, Elm Grove, is permitted.
 2. Remaining restrictions remain.

Father Vincent Silvestri

- 4/25/95
1. Refrain from all contacts with minors.
 2. Cease all public ministry, etc.
 3. Avoidance of places and situations that have been occasions of serious temptation in the past.
 4. Faculty to hear confession is revoked.

ADOM056317

Restrictions

Page 4

Father Vincent Silvestri (cont.)

1/1/96

1. Faculty to hear confession is restored and may be exercised when a penitent explicitly requests the individual Celebration of the Sacrament of Penance.
2. Permission to exercise this faculty in a parish church may be granted by the Vicar for Clergy based on his review of the request.
3. Remaining restrictions continue.

ECP:saz
4/3/96

ADOM056318

REVISED - 9/97

Adamsky - retired; restrictions in place May 1995
Arimond - laicization complete; severance assistance provided
Bandle - restrictions lifted; assisting priest; full faculties(?)
Beck - settlement reached; mutual agreement not practice ministry
Becker - no restrictions; regularly issued "celebret"; regular help-out

[REDACTED]
Bistricky - no restrictions; fully authorized for ministry
Budzynski - retired; standard restrictions* in place
Burns - laicization complete; severance assistance provided

[REDACTED]
Collova - not assigned (any action since April 1995 when authorized for help-out?); no restrictions in place? status of 11/95 action?

[REDACTED]
Doyle - laicization completed; severance assistance provided

Effinger - deceased

Etzel - retired; standard restrictions* issued May 1995; restrictions modified Jan 1996 to restore confessional faculty and allow for daily Mass at parish

Farrell - retired; no restrictions issued; memo to file May 1995 that physical and mental condition precluded ministry so not issue precepts

Flynt - no restrictions; apptd parochial administrator

Haen - retired; standard restrictions* issued May 1995; restrictions modified Jan 1996 to restore confessional faculty and allow for Mass at Alexian Village

Hanser - limited ministry within a hospital setting only; no other public ministry is permitted; no contact with minors; confessional faculty only in hospital; required to inform hospital administration

Knotek - retired; no restrictions

Krejci - restrictions lifted (?); assisting priest / help-out

[REDACTED]
Krubing - deceased

Lanser - not assigned; standard restrictions* in place

Lesniewski - deceased

Massie - no restrictions; fully authorized for parochial ministry

Murphy, L. - retired; standard restrictions* + no public interpretation for deaf; no participation in social events w/ deaf (Milw&Superior); no public clerical attire

Neuberger - penal processes underway; restrictions in place

Nichols - deceased

[REDACTED]
Silvestri - sick leave(?); no restrictions

[REDACTED]
Wagner, Jerry - no restrictions (presume ones from August 1994 lifted?)

Wagner, John - standard restrictions*; unassigned (salary ceased 4/30/95)

Walter - sick leave(?); no restrictions; celebret issued annually

[REDACTED]
* standard restrictions = no unsupervised contact with minor; no public ministry (includes public celebration of sacraments); confessional faculty withdrawn; general injunction to avoid places proved to be problematic in observance of celibacy in past

Ex. 245

ADOM055913

REVISED - 9/97

- Adamsky - retired; restrictions in place May 1995
Arimond - laicization complete; severance assistance provided
Bandle - restrictions lifted; assisting priest; full faculties(?)
Beck - settlement reached; mutual agreement not practice ministry
Becker - no restrictions; regularly issued "celebret"; regular help-out
[REDACTED]
Bistricky - no restrictions; fully authorized for ministry
Budzynski - retired; standard restrictions* in place
Burns - laicization complete; severance assistance provided
[REDACTED]
Collova - not assigned (any action since April 1995 when authorized for help-out?); no restrictions in place? status of 11/95 not clear
[REDACTED]
Doyle - laicization completed; severance assistance provided
Effinger - deceased
Etzel - retired; standard restrictions* issued May 1995; restrictions modified Jan 1996 to restore confessional faculty and allow for daily Mass at parish
Farrell - retired; no restrictions issued; memo to file May 1995 that physical and mental condition precluded ministry so not issue precepts
Flynt - no restrictions; apptd parochial administrator
Haen - retired; standard restrictions* issued May 1995; restrictions modified Jan 1996 to restore confessional faculty and allow for Mass at Alexian Village
Hanser - limited ministry within a hospital setting only; no other public ministry is permitted; no contact with minors; confessional faculty only in hospital; required to inform hospital administration
Knotek - retired; no restrictions
Krejci - restrictions lifted (?); assisting priest / help-out
[REDACTED]
Krusing - deceased
Lanser - not assigned; standard restrictions* in place
Lesniewski - deceased
Massie - no restrictions; fully authorized for parochial ministry
Murphy, L. - retired; standard restrictions* + no public interpretation for deaf; no participation in social events w/ deaf (Milw&Superior); no public clerical attire
Neuberger - penal processes underway; restrictions in place
Nichols - deceased
[REDACTED]
Silvestri - sick leave(?); no restrictions
[REDACTED]
Wagner, Jerry - no restrictions (presume ones from August 1994 lifted?)
Wagner, John - standard restrictions*; unassigned (salary ceased 4/30/95)
Walter - sick leave(?); no restrictions; celebret issued annually
[REDACTED]

* standard restrictions = no unsupervised contact with minor; no public ministry (includes public celebration of sacraments); confessional faculty withdrawn; general injunction to avoid places proved to be problematic in observance of celibacy in past

CECUTER

ADOM055914

Assignments chart

10/31/02

| Last name | First name | Assignment | Year start | Year end | Substantiated | Current status |
|-----------|------------|-------------------------|------------|----------|-------------------------------|-----------------------------|
| Knighton | Marvin | St. Anne (Mke) | X 1975 | 1976 | Criminal trial | Inactive w/ restrictions |
| | | Pius HS | 1976 | 1987 | In process <i>Nov</i> | |
| | | Plus HS | X 1988 | 1991 | | |
| | | Mt Mary Camp Min | 1992 | 1994 | | |
| | | St. Martin DeP (Mke) | 1995 | 1995 | | |
| | | All Saints | 1995 | 1997 | | |
| | | Dominican HS | 1998 | 2000 | | |
| | | | | | | |
| Viviera | Sigfried | | | | Multiple Admission | <i>fugitive</i> |
| | | | | | Pending crimin cases (Mke/CA) | |
| Adamsky | Raymond | Blessed Sac (Mke) | X 1958 | 1961 | Multiple, simila | Retired - 1993 |
| | | St. Joseph (Grafton) | X 1961 | 1964 | allegations | |
| | | St. John (S.Mke) | X 1964 | 1969 | and patterns; | |
| | | St. Mary (Fond du L. | 1969 | 1971 | claims lack of | |
| | | St. Philip Nerl (Mke) | X 1971 | 1973 | memory of | |
| | | St. Leonard (Muske | 1973 | 1974 | incidents; | |
| | | St. Casimir (Mke) | 1974 | 1975 | settlement | |
| | | St. Vincent DeP (Mke) | 1975 | 1978 | | |
| | | St. Stanislaus (Mke) | 1978 | 1981 | | |
| | | St. Killian (St Killan) | X 1981 | 1986 | | |
| | | St. Joseph (Racine) | X 1986 | 1992 | | |
| | | Chap St. Monica (Ra | 1992 | 1993 | | |
| Armond | James | Im Conc (Burton) | 1965 | 1968 | Criminal charg | LalORIZED |
| | | St. Gall (Mke) | 1968 | 1969 | (nolo contende | |
| | | St. Alphonsus (G'dal | X 1969 | 1979 | police report | |
| | | Sacred Ht (St. Fran) | 1979 | 1982 | 2nd degree | |
| | | St. Aloysius (W Allis | 1982 | 1983 | sexual assault | |
| | | St. Bernadette (Mke) | 1983 | 1987 | | |
| | | St. Frederick (Cuda | 1987 | 1990 | | |
| Beck | James | Holy Name (Sheboy | 1969 | 1977 | Admission | Left active mini |
| | | St. Robert (Shorewd | 1977 | 1978 | Settlement | |
| | | St. James (Mequon) | X 1978 | 1984 | | |
| | | St. Catherine (G'vill | 1984 | 1989 | | |
| Becker | Franklyn | Holy Assump (W All | 1964 | 1968 | Diagnosis and | Restricted |
| | | St. John DeNap (Mk | 1968 | 1972 | Admission | |
| | | Holy Family (WFB) | 1972 | 1974 | Multiple | |
| | | St. William (Wauk) | 1974 | 1975 | allegations; | |
| | | St. Margaret Mary (| 1979 | 1980 | Possible crimin | |
| | | St. Joseph (Lyons) | 1980 | 1980 | charges in CA | |
| | | St. John (S Mke) | 1980 | 1980 | | |

*I don't want
to see what
this print is CDF*

Assignments chart

10/31/02

| Last name | First name | Assignment | Year start | Year end | Substantiated | Current status |
|-----------|------------|-----------------------|------------|----------|------------------|------------------|
| | | St. Eugene (Fox Pt) | 1980 | 1981 | | |
| | | St. Jos Hosp | 1983 | 1984 | | |
| | | W Allis Mem Hosp | 1984 | 1991 | | |
| Bistricky | Frederick | Holy Trinity (Racine) | 1965 | 1965 | Admission of | Retired w/ retri |
| | | St. Patrick (Beaver | 1965 | 1967 | facts; denial | |
| | | St. Augustine (Mke) | X 1967 | 1976 | of import; | |
| | | Immac Conc (Sheb. | 1976 | 1981 | photograph | |
| | | St. John B (Plymout | 1981 | 1983 | of Innappropriat | |
| | | St. Andrew (LeRoy) | 1984 | 1990 | behavior; | |
| | | SsPeter/Paul (Nenn | 1991 | 1991 | abuse? | |
| Budzynski | Daniel | St. Helen (Mke) | 1956 | 1961 | Admission and | Retired w/restr |
| | | St. Mary (MenFalls) | 1961 | 1962 | multiple victims | |
| | | St. Hedwig (Mke) | 1962 | 1965 | relapse in | |
| | | St. Joseph (W Allis) | 1965 | 1966 | sobriety | |
| | | St. Paul (Mke) | X 1966 | 1969 | | |
| | | St. Casimir (Mke) | 1969 | 1971 | | |
| | | St. Bernadette (Mke | 1971 | 1972 | | |
| | | St. Peter Cl (Sheboy | 1972 | 1974 | | |
| | | St. Joseph (Wauwat | 1974 | 1976 | | |
| | | St. Patrick (W'water) | 1982 | 1983 | | |
| | | St. Louis (Caledonia | 1984 | 1987 | | |
| | | Convent Chap (OSF | 1987 | 1992 | | |
| | | Villa Clem Chap | 1992 | 1994 | | |
| Burns | Peter | St. Peter Cl (Sheboy | 1986 | 1991 | Criminal convic | Laicized |
| | | | | | | |
| Collova | S. Joseph | St. James (Mequon) | 1976 | 1977 | Admission of | Inactive w/restr |
| | | Holy Apostles (New | 1977 | 1981 | some / denial | laicization in |
| | | St. James (Franklin) | 1981 | 1985 | of others | process |
| | | St. Rita (Mke) | 1985 | 1993 | | |
| Doyle | Andrew | St. Mary (Elm Grove) | 1976 | 1981 | Admission | Laicized |
| | | St. Mary (Hales Corn | 1981 | 1984 | | |
| | | St. Anthony (Men Fa | 1984 | 1988 | | |

Assignments chart

10/31/02

| Last name | First name | Assignment | Year start | Year end | Substantiated | Current status |
|-----------|------------|------------------------|------------|----------|---------------|------------------|
| | | St. Agnes (Buller) | 1988 | 1995 | | |
| | | | | | | |
| Etzel | George | Holy Assumpt (W Al | 1942 | 1958 | Admission | Retired w/restri |
| | | Sacred Ht (Allenton) | 1958 | 1966 | | |
| | | St. Anthony (Pewau | 1966 | 1967 | | |
| | | St. Martin (Ashford) | 1967 | 1984 | | |
| Farrell | William | St. Frederick (Cuda | 1947 | 1961 | Settlement | Deceased |
| | | St. Dominic (Sheboy | 1961 | 1962 | Victim psych | |
| | | St. Cecilia (Thiensvil | 1962 | 1963 | reports | |
| | | CathFam Life Office | 1953 | 1966 | | |
| | | Holy Family (Reese | 1966 | 1967 | | |
| | | St. Thomas (Waterf | 1967 | 1967 | | |
| | | Chap St. Jos Hosp | 1967 | 1969 | | |
| | | Presentation (N FdL | 1969 | 1973 | | |
| | | St. Gerard (Mke) | 1973 | 1990 | | |
| Flynt | James | OLGH (Mke) | 1985 | 1987 | Under DA | Active ministry |
| | | Chap St. Nicholas H | 1987 | 1987 | investigation | |
| | | St. Dominic (Brookfi | 1987 | 1989 | | |
| | | Chap DSHA HS (Mk | 1989 | 1995 | | |
| | | St. Casimir (Mke) | 1995 | 2001 | | |
| | | St Mary Czes (Mke) | 1996 | 2001 | | |
| Knotek | John | St. John (Jefferson) | 1938 | 1941 | Corroborating | Retired w/restri |
| | | St. Joseph (Cudahy) | 1941 | 1941 | reports | |
| | | ChapStJosHos (WB | 1941 | 1941 | | |
| | | St. John Cath (Mke) | 1941 | 1950 | | |
| | | St. Mary (Greenfld?) | 1950 | 1950 | | |
| | | St. John Nep (Mke) | 1950 | 1954 | | |
| | | St. John (Woodhull) | X 1954 | 1968 | | |
| | | St. James (Men Fall | X 1968 | 1972 | | |
| | | ChapStJosHome (K | 1972 | 1988 | | |
| Krejci | Michael | OLGH (Mke) | X 1978 | 1985 | Admission | Pending |
| | | St. Gall (Mke) | 1985 | 1994 | | |
| | | St. Boniface (Mke) | 1993 | 1994 | | |
| | | St. Theresa (Eagle) | 1996 | | | |
| | | | | | | |
| Kreuzer | Eugene | St. Anthony (Mke) | 1952 | 1971 | Admission | Retired some |
| | | St. John B (UnionGr | 1971 | 1991 | | restrictions |
| Hopf | George | St. Joseph (Mke/Wa | 1949 | 1954 | Unclear | Retired |
| | | St. John Nep (Mke) | 1954 | 1962 | | |
| | | St. Mary (Waukesha | 1962 | 1966 | | |
| | | St. Mary (S Mke) | 1966 | 1968 | | |
| | | IHM (West Allis) | 1968 | 1968 | | |
| | | Holy Rosary (Mke) | X 1968 | 1969 | | |
| | | St. John B (Woodhu | 1969 | 1971 | | |

Assignments chart

10/31/02

| Last name | First name | Assignment | Year start | Year end | Substantiated | Current status |
|------------|------------|------------------------|------------|----------|----------------|------------------|
| | | Chap Franc Villa (M) | 1989 | 1993 | | |
| Lesniewski | Eldred | St. Stan (Racine) | 1953 | 1955 | Multiple | Deceased |
| | | St. Stan (Mke) | 1955 | 1957 | corroborating | |
| | | OL Queen Peace (Mk) | 1957 | 1958 | | |
| | | Chap St Jos Orph (Mk) | 1960 | 1968 | | |
| | | Chap St Ann Rest H | 1968 | 1980 | | |
| | | Blessed Sac (Mke) | 1980 | 1986 | | |
| | | Imm Conc (Juneau) | 1986 | 1990 | | |
| Massie | Daniel | St. Mary (Men Falls) | 1980 | 1986 | Police report | Pending |
| | | St. Rita (W Allis) | 1986 | 1992 | | |
| | | Blessed Trin (Mke) | 1992 | 1995 | | |
| | | St. Aloysius (W Allis) | 1995 | 1998 | | |
| | | Beaver Dam | 1998 | | | |
| Murphy | Lawrence | St. John Sch Deaf (| 1950 | 1974 | Admission | Deceased |
| Neuberger | Michael | St. Phillip Neri (Mke) | 1962 | 1964 | Admission | Inactive / dismi |
| | | St. Boniface (Mke) | 1964 | 1968 | (later | |
| | | Messmer HS | 1968 | 1969 | retracted) | |
| | | Thorn More HS | 1973 | 1978 | | |
| | | Camp Min (Parkside | 1978 | 1979 | | |
| | | St FranDeS (Lk Gen | 1979 | 1980 | | |
| | | St. Dominic (Sheboy | 1980 | 1981 | | |
| | | St. John Neu (Wauk | 1981 | 1993 | | |
| | | St. Catherine (G'Vill | 1993 | 1993 | | |
| Nichols | Richard | St. Thomas (Waterf | 1958 | 1962 | Admission | Deceased |
| | | St. Lawrence (Mke) | 1962 | 1964 | | |
| | | Ss Peter/Paul (Mke) | 1964 | 1966 | | |
| | | St. Catherine (Mke) | 1966 | 1966 | | |
| | | Chap St. Mary Acad | 1966 | 1971 | | |
| | | St. Sebastian (Mke) | 1971 | 1974 | | |
| | | St. Aloysius (W Allis | 1974 | 1981 | | |
| Effinger | William | St. Mary (Kenosha) | 1960 | 1972 | Criminal | Deceased |
| | | St. Aloysius (W Allis | 1972 | 1973 | conviction and | |
| | | St FranDeS (Lk Gen | 1973 | 1979 | admission | |
| | | Holy Name (Sheboy | 1979 | 1992 | | |
| Bandle | Ronald | St. John B (Plymout | 1968 | 1970 | Admission | Deceased |
| | | OL Sorrows (Mke) | 1970 | 1972 | | |
| | | St. Patrick (Fond du | 1972 | 1974 | | |
| | | St. Mary (Men Falls) | 1974 | 1981 | | |
| | | Holy Apostles (New | 1981 | 1983 | | |
| | | St. Mary (Waukesha | 1983 | 1989 | | |
| | | Sacred Ht (Allenton) | 1989 | 1993 | | |
| | | St. Joseph (Lyons) | 1996 | 2001 | | |
| Silvestri | Vincent | St. Sylvester (S Mke) | 1964 | 1967 | Admission | Deceased |
| | | De Sales HS | 1967 | 1981 | | |
| | | St. Matthias (Mke) | 1981 | 1983 | | |
| | | St. Dominic (Brookfi | 1983 | 1993 | | |
| Schouten | Clarence | St. Bernard (Wauwa | 1929 | 1932 | Multiple | Deceased |

Assignments chart

10/31/02

| Last name | First name | Assignment | Year start | Year end | Substantiated | Current status |
|-----------|------------|------------------------|------------|----------|---------------|------------------|
| | | St. Peter Cl (Sheboy | 1971 | 1976 | | |
| Krusing | Oswald | Sacred Heart (SunP | 1927 | 1927 | Admission | Deceased |
| | | St. Victor | 1927 | 1928 | | |
| | | Imm Conc (Mke) | 1928 | 1930 | | |
| | | Holy Redeemer (Ma | 1930 | 1930 | | |
| | | St. Joseph (Waukes | 1930 | 1930 | | |
| | | Holy Rosary (Kenos | 1930 | 1934 | | |
| | | St. John B (Clyman) | 1934 | 1935 | | |
| | | St. Joseph (Lyons) | 1935 | 1939 | | |
| | | St. Stephen (NewCo | 1939 | 1941 | | |
| | | Holy Apos (New Ber | 1944 | 1956 | | |
| | | Sacred Ht (St. Franci | 1956 | 1958 | | |
| | | Holy Name (Racine) | 1958 | 1964 | | |
| | | St. Charles B (Mke) | 1964 | 1966 | | |
| | | St. Rita (W Allis) | 1966 | 1970 | | |
| Haen | Edmund | St. Lawrence (Mke) | 1940 | 1947 | Admission | Deceased |
| | | St. Killian (Hartford) | 1947 | 1955 | | |
| | | St. Franc Cab (West | 1955 | 1972 | | |
| | | St. James (Mequon) | 1972 | 1990 | | |
| Hanser | David | Christ King (Wauwa | 1958 | 1960 | Multiple w/ | Retired w/restri |
| | | Sacred Heart (Racin | 1960 | 1961 | same pattern | |
| | | Cath Mem HS | 1961 | 1970 | Public | |
| | | St Jos HS | 1970 | 1972 | | |
| | | St. John Vian (Broo | 1972 | 1978 | | |
| | | Holy Family (WFB) | 1978 | 1982 | | |
| | | St. Mary (Pewaukee | 1982 | 1988 | | |
| | | Chap St. Jos Hosp | 1995 | 2002 | | |



| | | | | | | |
|----------|--------|----------------------|------|------|--------------|------------------|
| Nuedling | George | St. Rita (W Allis) | 1948 | 1964 | Multiple w/ | Deceased |
| | | St. Lawrence (Mke) | 1964 | 1967 | same pattern | |
| | | St. Joseph (Grafton) | 1967 | 1968 | Public | |
| | | St. John (TwinLakes | 1968 | 1993 | | |
| Lanser | Jerome | St. Peter (BeaverDa | 1958 | 1964 | Admission | Retired w/restri |
| | | St. Mary (Men Falls) | 1964 | 1969 | | |
| | | St. Margaret Mary (| 1969 | 1971 | | |
| | | St. Leo (Mke) | 1971 | 1976 | | |
| | | Sacred Heart (Racin | 1976 | 1979 | | |
| | | St. Mary (Pewaukee | 1979 | 1981 | | |
| | | St. Roman (Mke) | 1981 | 1989 | | |

Assignments chart

10/31/02

| Last name | First name | Assignment | Year start | Year end | Substantiated | Current status |
|-----------|------------|----------------------|------------|----------|---------------|----------------|
| | | St. Raphael (Madiso | 1932 | 1938 | corroborating | |
| | | St. Mary (Cascade) | 1938 | 1950 | reports | |
| | | St. Patrick (Ripon) | 1950 | 1955 | Settlement | |
| | | St. Joseph (Mke/Wa | 1955 | 1969 | | |
| Walter | Charles | St. George (Kenosh | 1974 | 1977 | Settlement | Retired |
| | | De Sales HS | 1977 | 1979 | Admission? | |
| | | St. Dominic (Brookfi | 1979 | 1987 | | |
| | | St. Franc Gab (West | 1987 | 1993 | | |



| | | | | | | |
|-------------|--------|-----------------------|------|------|----------------------|------------------|
| Wagner | John | St. William (Waukes | 1973 | 1974 | Multiple | Inactive w/restr |
| | | St. Mary (Sheb Falls | 1974 | 1976 | Public | |
| | | Camp Min (Sheboyg | 1976 | 1981 | Never denied | |
| | | St. Patrick (Whitewa | 1982 | 1986 | | |
| | | St. Catherine (G'vill | 1987 | 1992 | | |
| O'Brien | John | Imm Conc (Mke) | 1964 | 1971 | Criminal | Leave w/restric |
| | | St. Patrick (Fond du | 1971 | 1971 | conviction | |
| | | St. Mary Springs HS | 1971 | 1990 | Admission | |
| | | Presentation (N FdL | 1990 | 2000 | | |
| Trepanier | Thomas | St. Agnes (Butler) | 1975 | 1977 | Admission | Inactive w/restr |
| | | St. Robert (Shorewo | 1978 | 1983 | | Resigned later |
| | | St. John D Nep (Mk | 1985 | 1988 | | attempt to |
| | | St. Sylvester (S Mke | 1993 | 1999 | | withdraw |
| | | St. Dominic (Brookfi | 2000 | 2002 | | |
| Jablonowski | James | St. Patrick (Milwaule | 1968 | 1968 | Adjudication | Pending |
| | | St. Mary Czes (Milw | 1968 | 1982 | <i>substantiated</i> | |
| | | Holy Assumpt(West | 1982 | 1986 | | |
| | | St. Hedwig (Milwauk | 1986 | 1998 | | |
| Wagner | Jerome | Imm Conc (West Be | 1972 | 1978 | Admission | Pending |
| | | De Sales HS | 1978 | 1983 | | |
| | | St. Jerome (Ocono | 1983 | 1986 | | |
| | | St. Louis (Fond du L | 1986 | 2000 | | |
| | | St. Peter (St.Peter) | 1997 | 2000 | | |
| | | Holy Family (Fond d | 2000 | | | |



| | | | | | | |
|-----------|-------|-----------------------|------|------|----------------|-----------------|
| Schneider | Roger | St. Bernard (Wauwa | 1958 | 1965 | <i>Unclear</i> | Inactive/marrie |
| | | St. Aloysius (W Allis | 1965 | 1966 | | |
| | | St. Franc Sem | 1966 | 1971 | | |



Assignments chart

10/31/02

| Last name | First name | Assignment | Year start | Year ends | Substantiated | Current status |
|-----------|------------|------------------------|------------|-----------|---------------|------------------|
| | | Bl Sacrament (Milw) | 1998 | | | |
| Godin | James | St. Alphonsus (G'dale) | 1979 | 1981 | Admission | Pending |
| | | St. Agnes (Mke) | 1981 | 1983 | | |
| | | St. Peter Cl (Sheboy) | 1983 | 1985 | | |
| | | St. John Cath (Mke) | 1985 | 1988 | | |
| | | Camp Min (W'Water) | 1988 | 1998 | | |
| | | St. Patrick (W'water) | 1998 | | | |
| Peters | Donald | St. Michael (Mke) | 1950 | 1950 | Admission | Retired w/restrn |
| | | St. Clement (Shebo) | 1950 | 1960 | | |
| | | St. Mary (Hales Cor) | 1960 | 1962 | | |
| | | St. Patrick (Fond du) | 1962 | 1967 | | |
| | | Cath Mem HS | 1967 | 1969 | | |
| | | St. Paul (Mke) | 1969 | 1969 | | |
| | | St. Patrick (Fond du) | 1969 | 1971 | | |
| | | St. Mary (Sheb Falls) | 1971 | 1977 | | |
| | | St. Clement (Shebo) | 1977 | 1993 | | |

The New York Times

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May 15, 2009

Ex-Archbishop Speaks About Catholic Church and Homosexuality

By LAURIE GOODSTEIN

In spring 2002, as the scandal over sexual abuse by Roman Catholic priests was escalating, the long career of Archbishop Rembert G. Weakland of Milwaukee, one of the church's most venerable voices for change, went up in flames one May morning.

On the ABC program "Good Morning America," the archbishop watched a man he had fallen in love with 23 years earlier say in an interview that the Milwaukee archdiocese had paid him \$450,000 years before to keep quiet about his affair with the archbishop — an affair the man was now calling date rape.

The next day, the Vatican accepted Archbishop Weakland's retirement.

Archbishop Weakland, who had been the intellectual touchstone for church reformers, has said little publicly since then. But now, in an interview and in a memoir scheduled for release next month, he is speaking out about how internal church politics affected his response to the fallout from his affair; how bishops and the Vatican cared more about the rights of abusive priests than about their victims; and why Catholic teaching on homosexuality is wrong.

"If we say our God is an all-loving god," he said, "how do you explain that at any given time probably 400 million living on the planet at one time would be gay? Are the religions of the world, as does Catholicism, saying to those hundreds of millions of people, you have to pass your whole life without any physical, genital expression of that love?"

He said he had been aware of his homosexual orientation since he was a teenager and suppressed it until he became archbishop, when he had relationships with several men because of "loneliness that became very strong."

Archbishop Weakland, 82, said he was probably the first bishop to come out of the closet voluntarily. He said he was doing so not to excuse his actions but to give an honest account of why it happened and to raise questions about the church's teaching that homosexuality is "objectively disordered."

"Those are bad words because they are pejorative," he said.

Archbishop Weakland's autobiography, "A Pilgrim in a Pilgrim Church" (William B. Eerdmans Publishing Company), covers his hardscrabble youth in Pennsylvania, his election as the worldwide leader of the Benedictine Order and his appointment by Pope Paul VI to the archbishop's seat in Milwaukee, where he served for 25 years.

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"He was one of the most gifted leaders in the post-Vatican II church in America," said the Rev. Jim Martin, a Jesuit priest and associate editor of America, a Catholic magazine, "and certainly beloved by the left, and sadly that gave his critics more ammunition."

In an interview at the Archbishop Weakland Center, which houses the archdiocesan cathedral offices in downtown Milwaukee, Archbishop Weakland said the church opened itself to change in the 1960s and '70s after the Second Vatican Council but became increasingly centralized and doctrinally rigid under Pope John Paul II.

Archbishop Weakland was among those who publicly questioned the need for a male-only celibate priesthood. He also led American bishops in a two-year process of writing a pastoral letter on economic justice, holding hearings on the subject across the country.

A later effort by the American bishops to issue a pastoral letter on women was quashed by the Vatican, he said, because the Vatican did not want to give the national bishops conferences the authority to issue sweeping teaching documents.

The archbishop said it was partly because of his strained relations with Pope John Paul II that he did not tell Vatican officials in 1997 when he was threatened with a lawsuit by Paul J. Marcoux, the man with whom he had a relationship nearly 20 years before and who had appeared on "Good Morning America."

Mr. Marcoux said then that he had been deprived of income from marketing a project he called "Christodrama" because of Archbishop Weakland's interference. Archbishop Weakland said he probably should have gone to Rome and explained that he had had a relationship with Mr. Marcoux, that he had ended it by writing an emotional letter that Mr. Marcoux still had and that the archbishop's lawyers regarded Mr. Marcoux's threats as blackmail.

But, the archbishop said, a highly placed friend in Rome advised him that church officials preferred that such things be hushed up, which is "the Roman way."

"I suppose, also, being frank, I wouldn't have wanted to be labeled in Rome at that point as gay," Archbishop Weakland said. "Rome is a little village."

Asked if he had regrets about the \$450,000 payment to Mr. Marcoux, he said, "I certainly worry about the sum."

The morning in 2002 that Mr. Marcoux surfaced on national television, Archbishop Weakland said he phoned the pope's representative, or apostolic nuncio, in Washington — Archbishop Gabriel Montalvo — who, he said, told him, "Of course you are going to deny it."

Archbishop Weakland said he told the nuncio that while he could deny emphatically that it was date rape, "I can't deny that something happened between us." (Archbishop Montalvo died in 2006.)

Archbishop Weakland is still pained that his scandal, involving a man in his 30s, became intertwined with the larger church scandal over child sexual abuse.

But at the time, many Catholics in Milwaukee said they were angrier about the secret settlement with Mr. Marcoux than with the sexual liaison.

Archbishop Weakland and the Milwaukee archdiocese are also the target of several lawsuits accusing them of failing to remove abusive priests, allowing more minors to be victimized.

In the interview, he blamed psychologists for advising bishops that perpetrators could be treated and returned to work, and he blamed the Vatican's tribunals for spending years debating whether to remove abusers from the priesthood. In one case, he said, the Vatican courts took so long deciding whether to defrock a priest who had abused dozens of deaf students that the priest died before a decision was reached.

"The concern was more about the priests than about the victims," Archbishop Weakland said.

In Milwaukee, Peter Isely, the Midwest director of the Survivors Network of Those Abused by Priests, said Archbishop Weakland ultimately failed his people.

Mr. Isely pointed out that while Archbishop Weakland was waiting for the Vatican courts to defrock abusive priests, he allowed them to continue working in ministry without informing parishioners of their past. And he said the \$450,000 payment was particularly galling to victims because many received "no compensation whatsoever."

In June, Archbishop Weakland, who has been living in a Catholic retirement community since his resignation, is moving to St. Mary's Abbey in Morristown, N.J., where he said he would be closer to his family in Pennsylvania and grow old in the care of a community of Benedictine monks.

Robert Herguth contributed reporting from Milwaukee.

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The New York Times

Archives

Accused of Sexual Assault, Archbishop Seeks to Retire

By LAURIE GOODSTEIN
Published: May 24, 2002

Archbishop Rembert G. Weakland of Milwaukee asked the Vatican yesterday to speed up his retirement, hours after a man gave a television interview saying the archbishop had sexually assaulted him when he was a 33-year-old graduate student, then paid him \$450,000 in 1998 in a confidential settlement.

The accusation is the first direct accusation of sexual misconduct against an American archbishop since the sexual abuse scandal in the Roman Catholic Church began in January.

Archbishop Weakland denied the claim of sexual misconduct. He is the nation's most outspokenly liberal archbishop, an intellectual maverick who often infuriated the Vatican by pressing for the church to consider liturgical changes and the ordination of women and married men.

His accuser, Paul Marcoux, 54, said in an interview on ABC's "Good Morning America" that 20 years ago he had gone to Archbishop Weakland for advice on entering the priesthood, and that the archbishop committed what amounted to "date rape" after dinner in the archbishop's apartment.

In a statement released yesterday, Archbishop Weakland said, "I have never abused anyone."

"Paul Marcoux has made reference to a settlement agreement between us," he added. "Because I accept the agreement's confidentiality provision, I will make no comment about its content." The settlement stated that the archdiocese and the archbishop denied Mr. Marcoux's contentions.

The amount of the settlement is far more than the archdiocese has offered to others who said they were sexually abused by priests in Milwaukee, victims' advocates said.

In his statement, the archbishop sought to pre-empt criticism that church money had been used to pay off Mr. Marcoux, saying that over the years he had turned over to the archdiocese the money he had earned from lectures and writing, and that "cumulatively, those moneys far exceed any settlement amount."

Archbishop Weakland, appointed to his position 25 years ago by Pope Paul VI, formally submitted his request for retirement to the Vatican on April 2, when he turned 75. The Vatican has not acted on his request, and Archbishop Weakland said recently he had been informed that all bishops' retirements in the United States were delayed because of the scandal.

In his statement yesterday, he said he had asked the Vatican to accept his retirement.

Some parishioners in Milwaukee said yesterday that while they might have been able to forgive their archbishop's sexual indiscretion with a grown man, they were angry to learn about the size and secrecy of the settlement.

Said Paul Weisenberger, director of liturgy at St. Augustine of Hippo parish in Milwaukee: "I think what most people seem to be upset about, from what I've been hearing, is the payoff more than anything else. Why he settled for such a large amount of money and why was this settlement just in 1998."

An anguished personal letter the archbishop wrote to Mr. Marcoux on Aug. 25, 1980 -- made public by a longtime critic of the archbishop -- seems to indicate that the two men had been involved in a long-running emotional relationship that ended when the archbishop resolved to return to his commitment to celibacy.

"I feel like the world's worst hypocrite," he wrote. "So gradually I came back to the importance of celibacy in my life -- not just a physical celibacy but the freedom the celibate commitment gives."

"I knew I would have to face up to it and take seriously that commitment I first made 34 years ago. I found my task as priest-archbishop almost unbearable these months and I came to realize that I was at a crossroads -- and I knew I had to get the courage to decide. There is no other way for me to live, Paul. Ridicule me if you must -- I am expecting it."

In the letter the archbishop says that he had already given Mr. Marcoux \$14,000 in personal funds, and could not in good conscience supply him with any archdiocesan money. The letter indicates that Mr. Marcoux was asking for money to back an entrepreneurial video project he called "Christodrama."

"I feel you are putting me in an impossible situation here," the archbishop wrote. "I consider all that church money as a sacred trust; it represents the offerings of the faithful and I must be accountable to them for how it is all spent."

The settlement and the letter were described in the "Good Morning America" report, and the texts of both were later posted on the Web site of The Milwaukee Journal-Sentinel, which said that a handwriting analyst had confirmed that Archbishop Weakland wrote the letter.

The letter was given to news outlets by Peter Isley, a sexual abuse victim and a vocal critic of Archbishop Weakland.

Mr Isley, the Milwaukee representative of the Survivors Network of those Abused by Priests, said that he had never met or spoken with Mr. Marcoux and that the letter had been delivered to his house anonymously. He would not say when he received the letter.

Ex. 248

"I took it as a kind of insurance, in case they came after me," Mr. Isley said. "This is yet another piece of evidence in a pattern of behavior and action documented for over 15 years that Archbishop Weakland and many other bishops have been thoroughly compromised on the issue of sexual abuse and misconduct."

Mr. Marcoux, who has lived in San Francisco and Michigan, did not respond to requests for an interview. The lawyer who represented him in the settlement, Brent D. Tyler of Montreal, said that he had been advised by his client and an American lawyer to say nothing.

A provision in the settlement says that Mr. Marcoux agreed not to publish or disclose the accusations to any individual or any media, and that if he broke the confidentiality agreement, "he will return to the Archdiocese all sums paid to him under this Agreement."

Mr. Marcoux's "Christodrama" venture produced a two-volume set of videos purchased by the dioceses of Portland, Seattle and a few others. The videos, 11 minutes and 48 minutes long, are described as dramatized Bible stories that help young adults live the faith more fully.

They have never been very popular, and are no longer listed in the on-line catalog of Harcourt Religion Publishers, formerly Brown-Roa, which originally distributed them.

Some of the archbishop's admirers yesterday bemoaned the coda to the career of a bishop considered a Renaissance man and one of the few remaining liberal prelates.

"Archbishop Weakland has been a leading figure in calling for progressive reforms in our church and justice in our society," said Dan Daley, co-director of Call to Action, a 25,000-member church reform group based in Chicago. "It's always shocking to hear of sex-abuse allegations, especially toward bishops."

Margaret Steinfeld, editor of the liberal Catholic magazine *Commonweal*, said, "It is a tragedy that legitimate concerns about the sexual abuse of children by priests is turning into a sexual witch hunt." She called the archbishop's involvement with Mr. Marcoux "perhaps an indiscretion, perhaps a grave sin."

The accusations against the archbishop came one day after Bishop J. Kendrick Williams of Lexington, Ky., placed himself on leave after a man filed a lawsuit contending that Bishop Kendrick had abused him 21 years ago when he was 12. Bishop Williams denied the accusation.

In recent weeks Archbishop Weakland has been besieged by reports that his program on sexual abuse, named "Project Benjamin," was little more than window dressing.

Peggy Jude of Racine, Wis., told the archdiocese in 1975 that she was abused by a priest in a Milwaukee parish from age 9 to 17. She said the archdiocese offered her \$20,000 and then retracted it after a court ruling that put her claim beyond the statute of limitations.

"We never saw a penny," Ms. Jude said. "Abuse that happens as a child has all sorts of psychological ramifications, and recovery is very hard. I think for what we've paid for my husband's therapy, my therapy and marriage therapy, and therapy for my two children, \$400,000 seems in the ballpark."

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45. Krejci, Michael.

On February 3, 1996 I met with Michael to discuss future ministry as well as closure to his present session of therapy in St. Louis. He feels he would like to continue on until June 15th. I asked whether he might be able to return by April 15th. We will speak about this matter to his therapist on Wednesday night, February 7th when I am present in St. Louis for another priest's evaluation. Michael also wondered whether we might allow him to celebrate Mass when he returns for Easter. I told him I would be open to discuss it further. We also talked about his sharing any future therapy costs which might be necessary.

CCS

82. Krejci, Michael

On March 6, 1996 Fr. John Brennel of the St. Louis Archdiocese called to inquire whether Mike Krejci could have faculties to function sacramentally during these last few months in the St. Louis area while receiving therapy. I promised Michael that we would give him limited permission to work in a rest home provided his therapist, Stephanie Moergen (314-997-1183) gave him the "go ahead". Stephanie requested such permission for Michael when I consulted her February 7th. It would be a good opportunity for Michael as he prepares to immerse himself in priestly ministry as of June here in the Archdiocese.

CCS

103. Krejci, Michael

On April 1, 1996 Michael called to clarify his status as of July 1, 1996. He is helping out at an African-American Parish on weekends during this time of therapy. He will be on board here July 1st to assume his duties as assisting priest.

CCS

113. Krejci, Michael

On April 19, 1996 I talked to Mike in St. Louis to arrange his aftercare once he returns on July 1, 1996. We also discussed his financial needs and made all necessary arrangements for the time he will be spending as assisting priest at Eagle.

CCS

124. Krejci, Michael

On April 23, 1996 Mike's therapist [REDACTED] called to reaffirm her positive feeling about Mike's progress. She will send a list of recommendations for his after-care as he leaves St. Louis to come back to the diocese for placement after his stay in St. Louis.

CCS

✓ 523. Michael Krejci

On May 20, 1996 I briefly met with Dr. Elizabeth Piasecki and Fr. Bryan Massingale who expressed concerns about Michael's ministry at St. Therese Parish in Eagle due to the level of community gossip within the Central City. We recognized the need for the Archdiocese in cases of reassignment to assess ministerial effectiveness carefully in such situations, and the obligation to be assured of proper disclosure to leadership at St. Anthony's Parish in Pewaukee, as well as St. Therese.

RJS

Ex. 153

ADOM041359

77. Krejci, Mike

November 11, 1997 - Mike called regarding a June assignment. Mike wonders when his status will be regular status. Mike seems to be doing good work. He wants a regular assignment. Mike also wants to know what his status would require.

- a) Restrictions on his ministry
- b) Living Situation
- c) Preference for Team Ministry.

TFK

15. Krejci, Mike

February 17, 1998 -
Reflections of Matt Flynn:



15. Krejci, Mike - continued



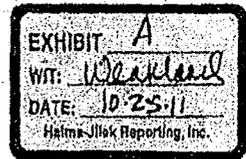
TFK

80. Krejci, Mike

March 11, 1998

- 1) Log Jam in the Placement Board at this moment.
- 2) Clean up my status in the Diocese
 - Mike feels that he is not perceived as a regular full-time priest in the Diocese.
 - You would be free to apply.
- 3) Legal and Insurance issues
- 4) "I am not pushing to go anywhere. Beaver Dam is an interesting possibility.
- 5) Would I be considered like a priest in the pool - just like everyone else?
- 6) Ask Bishop Skiba: regarding compensation. I would like to be treated the same as everyone else!!

TFK



The Reverend James Beck
██████████
Milwaukee, Wisconsin 53207-0912

Dear Jim,

I know that you are eager to have some clarity with regard to your future. After much thought, prayer, and consultation, I feel I am ready to write you the following letter. We can discuss its contents, if you wish. It is not an easy letter to write, but I know you want me to be up front with you about the future. I want to do what is best for the whole Catholic community and not shirk that responsibility. At the same time I do not want to violate your rights as a priest in the Church.

I have to begin by stating that I do not see how I can assign you to any pastoral ministry in the future. I do not want to spell out the reasons in this letter, but will do so in another confidential memo to our attorney, Matt Flynn, so that it will enjoy the privileges of client-attorney confidentiality.

Reluctantly, in response to the pastoral needs of our Faith community, and in virtue of my authority as diocesan bishop (c. 381, #1), I formally place upon you the following obligations upon reception of this letter:

To refrain from all unsupervised contact with minors.

To cease until further notice all public ministry including the celebration of Mass, except in a private setting with only another priest or priests in attendance. The celebration of any other sacraments will require my explicit permission in each case. Until further notice the faculty to hear confession is revoked, except when there is a case of a penitent being in danger of death.

To avoid all places, persons, and situations that, from past experience, have been occasions of serious temptation in the area of sexual morality.

In the meantime, I have informed the Vicar for Clergy that the following would be paid to you to take care of your physical needs: your monthly salary, plus \$650.00 monthly living expenses, and insurance coverage. Further details can be worked out with the Vicar.

The Reverend James Beck

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You have a right to due process in the determination of your exercise of ordained ministry in the future, but I have the responsibility to ensure the good of the community and preclude scandal regarding the exercise of ministry. In order to balance these rights and responsibilities, I have determined that we need to undertake a formal process to decide whether or not you will be declared impeded from the exercise of orders in the future in accord with canon 1044, #2, n.2. If later it seems wisest to me to proceed toward a canonical dismissal from the priesthood, I will be in touch with you, so that again your rights will be safeguarded. If you voluntarily decide to leave the priesthood, then, of course, these provisions and this process will not be necessary. That is another matter and would entail another letter on my part to you to outline how that departure can best take place for your good and that of the diocese.

So that you have, however, an understanding of what the process will entail regarding the future exercise of ministerial functions, let me summarize the steps and procedures that will be used. The process will involve

ADOM_WEAKLAND000001

Investigation into the facts, a judgment of whether the impediment exists, and, if so, then a declaration stating that the law itself prevents the excois of orders.

The process will have two parts to it: the investigation into the facts, and the subsequent judgment and declaration. The process may be conducted in either a judicial or administrative fashion. While the decision whether to use the judicial or administrative process rests with me as the diocesan bishop, I am willing to receive your input regarding which process you would prefer. I know these are complicated canonical issues, but they are meant to protect all of us and there is no way we can avoid them.

The judicial process can utilize either the oral contentious process (cc. 1656-1670) or the ordinary contentious process (cc. 1501-1655). The Tribunal would be involved in accord with usual procedural norms.

The administrative process is less cumbersome, but, nonetheless, provides for appropriate protection of your rights. The following steps would be used in an administrative process:

The College of Consultors will be utilized as a board of

The Reverend James Book

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inquiry to assist me in my investigation and decision-making.

Information necessary to arrive at a conclusion will be gathered by me, while you may also introduce materials in your own defense.

Upon completion of the gathering of all of this information, you and your advocate will have the opportunity to review everything and present a defense.

The Consultors will review the information with me and assist me in determining whether or not there is sufficient evidence to proceed to a decision or if additional investigation is needed.

Ultimately, I will have to make the decision, based on the information provided in the process, of whether or not the existence of the impediment has been proven and I will issue that decision to you in writing, stating the facts and reasons which have led to a positive or negative judgment.

In reaching my decision I will choose and consult with an expert in the field of psychology. I would like that consultant to have available any records relating to your situation. If you would sign a release for such records, we will be able to gather the necessary information. A release form is enclosed for that purpose. If you are unwilling to make these records available, we will have to rely only on records and reports which are already in the public forum. I am not certain that these latter materials in isolation from more detailed reporting will serve your best interests.

Obviously as this process is under way, you should avail yourself of all necessary personal, spiritual, and canonical assistance. I would encourage you to continue seeking the psychological counseling services you may need.

In addition, I believe it is essential that you be in contact with a good spiritual director. If you do not presently have such a director, I certainly would advise you to get one.

ADOM_WEAKLAND000002

The Reverend James Beck

4

Finally, it is of paramount importance that you have at your disposal a canonical expert to serve as your advocate. Let there be any hint of conflict of interest, I would advise that you take on the services of a canonist from outside the diocese. If you would like a list of canon lawyers who could serve in this capacity, the Chancery Office is ready to provide such a list to you. You are, of course, free to choose a canonical advisor on your own; but according to existing law, if they are to act as a formal advocate within the diocese, I would have to approve them. If you cannot afford the services of a canonical advisor, arrangements can be made for the diocese to cover expenses and reimburse their diocese or employer for their services here.

I would like to hear from you in writing within three weeks of reception of the copy of the letter to our attorney that will contain specific details of the reasons why I feel I cannot assign you to pastoral ministry in the future. In your response, please state your input on the process to be utilized. At that time you can forward the release form for your records or indicate your decision that we proceed without that information. You may also notify me at that time of the name of the canonist who will serve as your advocate and whether it would be necessary for our diocese to provide funding for those services.

I know these are trying times for you, as they are for all of us. We all want to do what is right for the good of the Church. At the same time we want to respect the rights of all. These concerns may seem to conflict, but we must all do our best. I hope this letter is clear and helpful about how we must proceed and what options there are in those procedures. I am sure you know that it was difficult to write this letter and that I do so with much sorrow. I can imagine how you must feel. Peace and many blessings during these difficult days.

Sincerely yours in the Lord,

Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee

ADOM_WEAKLAND000003

~~The Reverend John Wagner~~
Menomonie Falls, Wisconsin 53051

Dear John,

I know that you are eager to have some clarity with regard to your future. After much thought, prayer, and consultation, I feel I am ready to write you the following letter. We can discuss its contents, if you wish. It is not an easy letter to write, but I know you want me to be up front with you about the future. I want to do what is best for the whole Catholic community and not shirk that responsibility. At the same time I do not want to violate your rights as a priest in the Church.

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The Reverend John Wagner

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You have a right to due process in the determination of your exercise of ordained ministry in the future, but I have the responsibility to ensure the good of the community and preclude scandal regarding the exercise of ministry. In order to balance these rights and responsibilities, I have determined that we need to undertake a formal process to decide whether or not you will be declared impeded from the exercise of orders in the future in accord with canon 1044, #2, n.2. If later it seems wisest to me to proceed toward a canonical dismissal from the priesthood, I will be in touch with you, so that again your rights will be safeguarded. If you voluntarily decide to leave the priesthood, then, of course, these provisions and this process will not be necessary. That is another matter and would entail another letter on my part to you to outline how that departure can best take place for your good and that of the diocese.

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So that you have, however, an understanding of what the process will entail regarding the future exercise of ministry, let me summarize the steps and procedures that will be used. The process will involve an investigation into the facts, a judgment of whether the impediment exists, and, if so, then a declaration stating that the law itself prevents the exercise of orders.

The process will have two parts to it: the investigation into the facts, and the subsequent judgment and declaration. The process may be conducted in either a judicial or administrative fashion. While the decision whether to use the judicial or administrative process rests with me as the diocesan bishop, I am willing to receive your input regarding which process you would prefer. I know these are complicated canonical issues, but they are meant to protect all of us and there is no way we can avoid them.

The judicial process can utilize either the oral contentious process (cc. 1656-1670) or the ordinary contentious process (cc. 1501-1655). The Tribunal would be involved in accord with usual procedural norms.

The administrative process is less cumbersome, but, nonetheless, provides for appropriate protection of your rights. The following steps would be used in an administrative process:

The College of Consultors will be utilized as a board of

The Reverend John Wagner

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Inquiry to assist me in my investigation and decision-making.

Information necessary to arrive at a conclusion will be gathered by me, while you may also introduce materials in your own defense.

Upon completion of the gathering of all of this information, you and your advocate will have the opportunity to review everything and present a defense.

The Consultors will review the information with me and assist me in determining whether or not there is sufficient evidence to proceed to a decision or if additional investigation is needed.

Ultimately, I will have to make the decision, based on the information provided in the process, of whether or not the existence of the impediment has been proven; and I will issue that decision to you in writing, stating the facts and reasons which have led to a positive or negative judgment.

In reaching my decision I will choose and consult with an expert in the field of psychology. I would like that consultant to have available any records relating to your situation. If you would sign a release for such records, we will be able to gather the necessary information. A release form is enclosed for that purpose. If you are unwilling to make these records available, we will have to rely only on records and reports which are already in the public forum. I am not certain that these latter materials in isolation from more detailed reporting will serve your best interests.

Obviously as this process is under way, you should avail yourself of all necessary personal, spiritual, and canonical assistance. I would encourage you to continue seeking the psychological counseling services you may need.

In addition, I believe it is essential that you be in contact with a good spiritual director. If you do not presently have such a director, I certainly would advise you to get one.

ADOM_WEAKLAND000005

The Reverend John Wagner

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Finally, it is of paramount importance that you have at your disposal a canonical expert to serve as your advocate. Let there be any taint of conflict of interest, I would advise that you take on the services of a canonist from outside the diocese. If you would like a list of canon lawyers who could serve in this capacity, the Chancery Office is ready to provide such a list to you. You are, of course, free to choose a canonical advisor on your own; but according to existent law, if they are to act as a formal advocate within the diocese, I would have to approve them. If you cannot afford the services of a canonical advisor, arrangements can be made for the diocese to cover expenses and reimburse their diocese or employer for their services here.

I would like to hear from you in writing within three weeks of reception of the copy of the letter to our attorney that will contain specific details of the reasons why I feel I cannot assign you to pastoral ministry in the future. In your response, please state your input on the process to be utilized. At that time you can forward the release form for your records or indicate your decision that we proceed without that information. You may also notify me at that time of the name of the canonist who will serve as your advocate and whether it would be necessary for our diocese to provide funding for those services.

I know these are trying times for you, as they are for all of us. We all want to do what is right for the good of the Church. At the same time we want to respect the rights of all. These concerns may seem to conflict, but we must all do our best. I hope this letter is clear and helpful about how we must proceed and what options there are in these procedures. I am sure you know that it was difficult to write this letter and that I do so with much sorrow. I can imagine how you must feel. Peace and many blessings during these difficult days.

Sincerely yours in the Lord,

Most Reverend Rambert G. Weakland, O.S.B.
Archbishop of Milwaukee

ADOM_WEAKLAND000006

July 15, 1993

The Reverend Ronald Bandle
[REDACTED]
St. Francis, Wisconsin 53235

Dear Ron,

I know that you are eager to have some clarity with regard to your future. After much thought, prayer, and consultation, I feel I am ready to write you the following letter. We can discuss its contents, if you wish. It is not an easy letter to write, but I know you want me to be up front with you about the future. I want to do what is best for the whole Catholic community and not shirk that responsibility. At the same time I do not want to violate your rights as a priest in the Church.

I have to begin by stating that I do not see how I can assign you to any pastoral ministry in the future. I do not want to spell out the reasons in this letter, but will do so in another confidential memo to our attorney, Matt Flynn, so that it will enjoy the privileges of client-attorney confidentiality.

Reluctantly, in response to the pastoral needs of our Faith community, and in virtue of my authority as diocesan bishop (c. 381, #1), I formally place upon you the following obligations upon reception of this letter:

To refrain from all unsupervised contact with minors.

To cease until further notice all public ministry including the celebration of Mass, except in a private setting with only another priest or priests in attendance. The celebration of any other sacraments will require my explicit permission in each case. Until further notice the faculty to hear confession is revoked, except when there is a case of a penitent being in danger of death.

To avoid all places, persons, and situations that, from past experience, have been occasions of serious temptation in the area of sexual morality.

In the meantime, I have informed the Vicar for Clergy that the following would be paid to you to take care of your physical needs: your monthly salary, plus \$650.00 monthly living expenses, and insurance coverage. Further details can be worked out with the Vicar.

July 15, 1993

The Reverend Ronald Bandle

You have a right to due process in the determination of your exercise of ordained ministry in the future, but I have the responsibility to ensure the good of the community and preclude scandal regarding the exercise of ministry. In order to balance these rights and responsibilities, I have determined that we need to undertake a formal process to decide whether or not you will be declared impeded from the exercise of orders in the future in accord with canon 1044, #2, n.2. If later it seems wisest to me to proceed toward a canonical dismissal from the priesthood, I will be in touch with you, so that again your rights will be safeguarded. If you voluntarily decide to leave the priesthood, then, of course, these provisions and this process will not be necessary. That is another matter and would entail another letter on my part to you to outline how that departure can best take place for your good and that of the diocese.

ADOM_WEAKLAND000007

So that you have, however, an understanding of what the process will entail regarding the future exercise of ministry, let me summarize the steps and procedures that will be used. The process will involve an investigation into the facts, a judgment of whether the impediment exists, and, if so, then a declaration stating that the law itself prevents the exercise of orders.

The process will have two parts to it: the investigation into the facts, and the subsequent judgment and declaration. The process may be conducted in either a judicial or administrative fashion. While the decision whether to use the judicial or administrative process rests with me as the diocesan bishop, I am willing to receive your input regarding which process you would prefer. I know these are complicated canonical issues, but they are meant to protect all of us and there is no way we can avoid them.

The judicial process can utilize either the oral contentious process (cc. 1656-1670) or the ordinary contentious process (cc. 1301-1655). The Tribunal would be involved in accord with usual procedural norms.

The administrative process is less cumbersome, but, nonetheless, provides for appropriate protection of your rights. The following steps would be used in an administrative process:

The College of Consultors will be utilized as a board of

July 16, 1993

The Reverend Ronald Bandle

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inquiry to assist me in my investigation and decision-making.

Information necessary to arrive at a conclusion will be gathered by me, while you may also introduce materials in your own defense.

Upon completion of the gathering of all of this information, you and your advocate will have the opportunity to review everything and present a defense.

The Consultors will review the information with me and assist me in determining whether or not there is sufficient evidence to proceed to a decision or if additional investigation is needed.

Ultimately, I will have to make the decision, based on the information provided in the process, of whether or not the existence of the impediment has been proven; and I will issue that decision to you in writing, stating the facts and reasons which have led to a positive or negative judgment.

In reaching my decision I will choose and consult with an expert in the field of psychology. I would like that consultant to have available any reports relating to your situation. If you would sign a release for such records, we will be able to gather the necessary information. A release form is enclosed for that purpose; if you are unwilling to make these records available, we will have to rely only on records and reports which are already in the public forum. I am not certain that these latter materials in isolation from more detailed reporting will serve your best interests.

Obviously as this process is under way, you should avail yourself of all necessary personal, spiritual, and canonical assistance. I would encourage you to continue seeking the psychological counseling services you may need.

In addition, I believe it is essential that you be in contact with a good spiritual director. If you do not presently have such a director, I certainly would advise you to get one.

July 16, 1993

ADOM_WEAKLAND000008

The Reverend Ronald Bandle

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Finally, it's of paramount importance that you have at your disposal a canonical expert to write as your advocate. Last time he was able to provide a list of canon lawyers who could serve in the capacity of a canonical expert for the diocese. If you would like a list of canon lawyers who could serve in the capacity, the Canonical Office is ready to provide such a list to you. You are, of course, free to choose a canonical adviser on your own, but according to canon law, if they are to not act as a formal advocate within the diocese, I would have to approve them. If you cannot afford the services of a canonical advisor, arrangements can be made for the diocese to cover expenses and reimburse their attorneys or employer for their services here.

I would like to hear from you in writing within three weeks of receipt of the copy of the letter to our attorney that will contain specific details of the reasons why I feel I cannot assign you to pastoral initials. In your response, please state your input on the process to be utilized. At that time you can forward the release form for your records or indicate your decision that we proceed without that information. You may also notify me at that time of the canonist who will serve as your advocate and whether it would be necessary for our diocese to provide funding for those services.

I know these are trying times for you, as they are for all of us. We all want to do what is right for the good of the Church. At the same time we want to respect the rights of all. These concerns may seem to conflict, but we must all do our best. I hope this letter is clear and helpful about how we must proceed and what options there are in those procedures. I am sure you know that it was difficult to write this letter and that I do so with much sorrow. I can imagine how you must feel. Please send many blessings during these difficult days.

Sincerely yours in the Lord,

Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee

ADOM_WEAKLAND000009

July 15, 1993

The Reverend James Arimond
[REDACTED]
Milwaukee, Wisconsin 53209

Dear Jim,

I know that you are eager to have some clarity with regard to your future. After much thought, prayer, and consultation, I feel I am ready to write you the following letter. We can discuss its contents, if you wish. It is not an easy letter to write, but I know you want me to be up front with you about the future. I want to do what is best for the whole Catholic community and not shirk that responsibility. At the same time I do not want to violate your rights as a priest in the Church.

I have to begin by stating that I do not see how I can assign you to any pastoral ministry in the future. The reason is the public scandal that is associated with your name that prevents fruitful ministry in the future.

Reluctantly, in response to the pastoral needs of our Faith community, and in virtue of my authority as diocesan bishop (c. 381, #1), I formally place upon you the following obligations upon reception of this letter:

To refrain from all unsupervised contact with minors.

To cease until further notice all public ministry including the celebration of Mass, except in a private setting with only another priest or priests in attendance. The celebration of any other sacraments will require my explicit permission in each case. Until further notice the faculty to hear confession is revoked, except when there is a case of a penitent being in danger of death.

To avoid all places, persons, and situations that, from past experience, have been occasions of serious temptation in the area of sexual morality.

In the meantime, I have informed the Vicar for Clergy that the following would be paid to you to take care of your physical needs: your monthly salary, plus \$650.00 monthly living expenses, and insurance coverage. Further details can be worked out with the Vicar.

July 15, 1993

The Reverend James Arimond

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You have a right to due process in the determination of your exercise of ordained ministry in the future, but I have the responsibility to ensure the good of the community and preclude scandal regarding the exercise of ministry. In order to balance these rights and responsibilities, I have determined that we need to undertake a formal process to decide whether or not you will be declared impeded from the exercise of orders in the future in accord with canon 1044, #2, n.2. If later it seems wisest to me to proceed toward a canonical dismissal from the priesthood, I will be in touch with you, so that again your rights will be safeguarded. If you voluntarily decide to leave the priesthood, then, of course, these provisions and this process will not be necessary. That is another matter and would entail another letter on my part to you to outline how that departure can best take place for your good and that of the diocese.

ADOM_WEAKLAND000010

So that you have, however, an understanding of what the process will entail regarding the future exercise of ministry, let me summarize the steps and procedures that will be used. The process will involve an investigation into the facts, a judgment of whether the impediment exists, and, if so, then a declaration stating that the law itself prevents the exercise of orders.

The process will have two parts to it: the investigation into the facts, and the subsequent judgment and declaration. The process may be conducted in either a judicial or administrative fashion. While the decision whether to use the judicial or administrative process rests with me as the diocesan bishop, I am willing to receive your input regarding which process you would prefer. I know these are complicated canonical issues, but they are meant to protect all of us and there is no way we can avoid them.

The judicial process can utilize either the oral contentious process (cc. 1656-1670) or the ordinary contentious process (cc. 1501-1655). The Tribunal would be involved in accord with usual procedural norms.

The administrative process is less cumbersome, but, nonetheless, provides for appropriate protection of your rights. The following steps would be used in an administrative process:

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July 13, 1993

The Reverend James Arimond

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inquiry to assist me in my investigation and decision-making.

Information necessary to arrive at a conclusion will be gathered by me, while you may also introduce materials in your own defense.

Upon completion of the gathering of all of this information, you and your advocate will have the opportunity to review everything and present a defense.

The Consultors will review the information with me and assist me in determining whether or not there is sufficient evidence to proceed to a decision or if additional investigation is needed.

Ultimately, I will have to make the decision, based on the information provided in the process, of whether or not the existence of the impediment has been proven; and I will issue that decision to you in writing, stating the facts and reasons which have led to a positive or negative judgment.

In reaching my decision I will choose and consult with an expert in the field of psychology. I would like that consultant to have available any records relating to your situation. If you would sign a release for such records, we will be able to gather the necessary information. A release form is enclosed for that purpose. If you are unwilling to make these records available, we will have to rely only on records and reports which are already in the public forum. I am not certain that these latter materials in isolation from more detailed reporting will serve your best interests.

Obviously as this process is under way, you should avail yourself of all necessary personal, spiritual, and canonical assistance. I would encourage you to continue seeking the psychological counseling services you may need.

In addition, I believe it is essential that you be in contact with a good spiritual director. If you do not presently have such a director, I certainly would advise you to get one.

July 13, 1993

ADOM_WEAKLAND000011

The Reverend James Armond

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Finally, it is of paramount importance that you have at your disposal a canonical expert to serve as your advocate. Lest there be any taint of conflict of interest, I would advise that you take on the services of a canonist from outside the diocese. If you would like a list of canon lawyers who could serve in this capacity, the Chancery Office is ready to provide such a list to you. You are, of course, free to choose a canonical advisor on your own, but according to existing law, if they are to act as a formal advocate within the diocese, I would have to approve them. If you cannot afford the services of a canonical advisor, arrangements can be made for the diocese to cover expenses and reimburse their diocese or employer for their services here.

I would like to hear from you in writing within three weeks of reception of the date of this letter stating your input on the process to be utilized. At that time you can forward the release form for your records or indicate your decision that we proceed without that information. You may also notify me at that time of the name of the canonist who will serve as your advocate and whether it would be necessary for our diocese to provide funding for those services.

I know these are trying times for you, as they are for all of us. We all want to do what is right for the good of the Church. At the same time we want to respect the rights of all. These concerns may seem to conflict, but we must all do our best. I hope this letter is clear and helpful about how we must proceed and what options there are in those procedures. I am sure you know that it was difficult to write this letter and that I do so with much sorrow. I can imagine how you must feel. Peace and many blessings during these difficult days.

Sincerely yours in the Lord,

Most Reverend Rambert G. Weakland, O.S.B.
Archbishop of Milwaukee

ADOM_WEAKLAND000012

July 15, 1993

The Reverend Peter Burns
[REDACTED]
Milwaukee, Wisconsin 53209

Dear Peter,

I know that you are eager to have some clarity with regard to your future. After much thought, prayer, and consultation, I feel I am ready to write you the following letter. We can discuss its contents, if you wish. It is not an easy letter to write, but I know you want me to be up front with you about the future. I want to do what is best for the whole Catholic community and not shirk that responsibility. At the same time I do not want to violate your rights as a priest in the Church.

I have to begin by stating that I do not see how I can assign you to any pastoral ministry in the future. The reason is the public scandal that is associated with your name that prevents fruitful ministry in the future.

Reluctantly, in response to the pastoral needs of our Faith community, and in virtue of my authority as diocesan bishop (c. 381, #1), I formally place upon you the following obligations upon reception of this letter:

To refrain from all unsupervised contact with minors.

To cease until further notice all public ministry including the celebration of Mass, except in a private setting with only another priest or priests in attendance. The celebration of any other sacraments will require my explicit permission in each case. Until further notice the faculty to hear confession is revoked, except when there is a case of a penitent being in danger of death.

To avoid all places, persons, and situations that, from past experience, have been occasions of serious temptation in the area of sexual morality.

In the meantime, I have informed the Vicar for Clergy that the following would be paid to you to take care of your physical needs: your monthly salary, plus \$650.00 monthly living expenses, and insurance coverage. Further details can be worked out with the Vicar.

July 15, 1993

The Reverend Peter Burns

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You have a right to due process in the determination of your exercise of ordained ministry in the future, but I have the responsibility to ensure the good of the community and preclude scandal regarding the exercise of ministry. In order to balance these rights and responsibilities, I have determined that we need to undertake a formal process to decide whether or not you will be declared impeded from the exercise of orders in the future in accord with canon 1044, #2, n.2. If later it seems wisest to me to proceed toward a canonical dismissal from the priesthood, I will be in touch with you, so that again your rights will be safeguarded. If you voluntarily decide to leave the priesthood, then, of course, these provisions and this process will not be necessary. That is another matter and would entail another letter on my part to you to outline how that departure can best take place for your good and that of the diocese.

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So that you have, however, an understanding of what the process will entail regarding the future exercise of ministry, let me summarize the steps and procedures that will be used. The process will involve an investigation into the facts, a judgment of whether the impediment exists, and, if so, then a declaration stating that the law itself prevents the exercise of orders.

The process will have two parts to it: the investigation into the facts, and the subsequent judgment and declaration. The process may be conducted in either a judicial or administrative fashion. While the decision whether to use the judicial or administrative process rests with me as the diocesan bishop, I am willing to receive your input regarding which process you would prefer. I know these are complicated canonical issues, but they are meant to protect all of us and there is no way we can avoid them.

The judicial process can utilize either the oral contentious process (cc. 1656-1670) or the ordinary contentious process (cc. 1501-1655). The Tribunal would be involved in accord with usual procedural norms.

The administrative process is less cumbersome, but, nonetheless, provides for appropriate protection of your rights. The following steps would be used in an administrative process:

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July 15, 1993

The Reverend Peter Burns

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Inquiry to assist me in my investigation and decision-making.

Information necessary to arrive at a conclusion will be gathered by me, while you may also introduce materials in your own defense.

Upon completion of the gathering of all of this information, you and your advocate will have the opportunity to review everything and present a defense.

The Consultors will review the information with me and assist me in determining whether or not there is sufficient evidence to proceed to a decision or if additional investigation is needed.

Ultimately, I will have to make the decision, based on the information provided in the process, of whether or not the existence of the impediment has been proven; and I will issue that decision to you in writing, stating the facts and reasons which have led to a positive or negative judgment.

In reaching my decision I will choose and consult with an expert in the field of psychology. I would like that consultant to have available any records relating to your situation. If you would sign a release for such records, we will be able to gather the necessary information. A release form is enclosed for that purpose. If you are unwilling to make these records available, we will have to rely only on records and reports which are already in the public forum. I am not certain that these latter materials in isolation from more detailed reporting will serve your best interests.

Obviously as this process is under way, you should avail yourself of all necessary personal, spiritual, and canonical assistance. I would encourage you to continue seeking the psychological counseling services you may need.

In addition, I believe it is essential that you be in contact with a good spiritual director. If you do not presently have such a director, I certainly would advise you to get one.

July 15, 1993

ADOM_WEAKLAND000014

The Reverend Peter Burns

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Finally, it is of paramount importance that you have at your disposal a canonical expert to serve as your advocate. Last time we met, I mentioned that you take on the services of a canon lawyer who could serve in this capacity. The Chancery Office is ready to provide such a list to you. You are, of course, free to choose a canonical adviser on your own, but according to existing law, if they are to act as a formal advocate within the diocese, I would have to approve them. If you cannot afford the services of a canonical adviser, arrangements can be made for the diocese to cover expenses and reimburse their diocese or employer for their services here.

I would like to hear from you in writing within three weeks of reception of this letter stating your input on the process to be utilized. At that time you can forward the release form for your records or indicate your decision that we proceed without that information. You may also notify me at this time of the name of the canonist who will serve as your advocate and whether it would be necessary for our diocese to provide funding for these services.

I know these are trying times for you, as they are for all of us. We all want to do what is right for the good of the Church. At the same time we want to respect the rights of all. These concerns may seem to conflict, but we must all do our best. I hope this letter is clear and helpful about how we must proceed and what options there are in these procedures. I am sure you know that it was difficult to write this letter and that I do so with much sorrow. I can imagine how you must feel. Peace and many blessings during these difficult days.

Sincerely yours in the Lord,

Most Reverend Robert G. Weakland, O.S.B.
Archbishop of Milwaukee

ADOM_WEAKLAND0000015

July 26, 1984

Archbishop Weakland
Archdiocese of Milwaukee
P.O. Box 2018
Milwaukee, WI, 53201

Dear Archbishop Weakland:

I am writing to inform you of the present situation at Mother of Good Counsel Parish. I have been on the school staff the past ten years, and I am very concerned about the future of this fine parish. I have enclosed a copy of a text that I presented to the school parents on June 8th. The meeting was called by the parents due to the dismissal of the principal of fifteen years, and the total lack of communication between the pastor and the parents. I agreed to speak so that open communication could begin, and so that the pastor could see the deep concern of the people. This meeting had been very impromptu; yet over three hundred people attended. This demonstrated the peoples' concern. The pastor to this day has never answered one point from my text presentation, and stated to those at the meeting that as pastor he could do as he wished. The meeting ended with no answers, especially to several requests for an all Parish meeting, as was originally requested in March. The pastor was totally unwilling to listen, and never gave any explanation of why the principal had been forced out.

The people have not accepted this, and are fighting for their Parish. An all Parish meeting is being organized by the people. The school problems stated above are only a small percentage of the overall problems the people have taken exception to. Due to my long association with the students and parents I have been kept informed of the actions of the people. These are good people with strong faith, and they have been deeply upset and angry over the uncaring attitude of this new pastoral team. The former beloved pastor of thirty years is not only not welcome, but openly made fun of by these priests. A Brother with twenty-five years in the Salvatorians has left the Order due to their actions; and the Priest Principal may also leave the Order due to the totally unChristian manner in which he has been treated. Trust and integrity have been destroyed, and many parishioners now openly refer to these

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new priests as liars. In one short year these men have greatly damaged the excellent reputation the religious had spent decades building.

I believe the seriousness of this merits your immediate attention. The organizers of the all Parish meeting wish to get the facts to all the people so that a recall of this pastoral team will be demanded. These people have given the team a full year to show their stuff, and now that they know them, they will settle for no less than their total removal. They do intend to invite the Media to this all Parish meeting. I truly hope that if given the situation you can do something before this turns into a full fledged scandal. I will present some of the points I know will be raised at the meeting; as in my text, I will only present points that I know I can readily prove to be true!

1. Their lack of concern for their people: They have stated on numerous occasions how busy they are, and yet they do not say daily Mass, nor do they teach Religion. Just recently one of the assistants told a woman wishing instructions that he would not have time --- she eventually went to St. Margaret Mary. When they first arrived they found that the former staff had managed to save about \$50,000.00 over the thirty years they were there from the household fund. (These priests and brothers did not receive a full salary in all these years.) The new group managed to have \$27,000.00 of this money turned over to them, and have almost completed redecorating the entire rectory, I know this would be against your wishes, for you sold the fancy houses in Brookfield and moved into the city to be one of the people. These priests also openly brag about the expensive restaurants they frequent for lunches and dinner on a regular basis. Mass schedules and all events in the Parish are set so as to be convenient to their life -- not the people. The Parish had a vast volunteer program when they came, yet they informed many of these dedicated people that they were unwanted, for hired professionals do a better job. They never listen to, nor seek out the advice or desires of the people, rather they appear to make changes solely for the sake of their desires.

2. The problems they have created at the school: The Archdiocese of Milwaukee Office of Education just completed an Evaluation of

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the school showing it to express the Philosophy of the Parish and Community. The SRA and REOI scores were excellent, as well as the students' performance in high schools as Freshman. The new pastoral team has however scrapped the Principal and the entire Religion program. The pastor had lined up a totally unqualified candidate for principal, but after much complaint did finally hire a licensed person. One of the teachers is expecting a child and wished to talk to the pastor about working only one semester. He wanted her to quit totally --- such action could place the Parish in a lawsuit for harassment. Other faculty members had signed contracts in March, and were expected to take on additional duties in the Fall, but were not informed of this until June--- almost four months after the contracts were signed. No compensation for said changes was offered. Due to the treatment by this pastoral team several teachers could quit and take unemployment compensation at Parish expense. The other points regarding the school are present in my text from June 8th.

3. Administrative incompetence: Mother of Good Counsel Parish as of July 1, 1983 was debt free and had over \$100,000.00 on hand. The projection for the 1984-85 year is a deficit of over \$100,000.00. The Finance Committee has informed the pastor on several occasions that no new expenditures could be made, and he has openly ignored them. A CPA has been hired to audit the books, and find out what happened to all the money. The people have felt so insulted through all the dealings of the past year that many have voted with their feet, and left the Parish, and a great deal of others have stopped supporting the Parish in every way possible. MGC has always been a very generous people; as is witnessed by the Stewardship Appeal each year. The people did not change---- but the pastor and his assistants did. The attitude towards the people, and the spending without any concern have raised serious questions about the qualifications of these men to administrate a parish. The people find this extremely difficult to grasp for these men with a vow of poverty live better than any Parish member, and they do not appear willing to earn any of the thousands of dollars they spend.

4. Improper conduct and scandal: As stated in the text of June 8th, one of the assistants openly told some students it was alright to defy authority. Another assistant has on several occasions taken

young boys to his private bedroom, one at a time; some of these were interviews for Confirmation. This same priest has a very nice office for such purposes. I know of parents' that have since forbidden their sons to go anywhere with this priest. One assistant has signed an open document supporting homosexuality, and has preached support for it from the pulpit. The pastor and an assistant often meet in one of their bedrooms, behind closed doors after eleven at night; yet each has private offices, and many other private places to meet. Several people have reached conclusions from this that would not be befitting a pastoral team.

I indeed regret that I have to write to you with such information, but as head of the Archdiocese you have a need to know. I realize that the Salvatorians picked these people, and all you did was approve their choice, but in the end the people and the Media will hold you responsible. I trust you will be able to act on a solution to all this before it goes public. The critics of the Church love this type of thing, and it is truly damaging to all the good people in the Church as well. I do not envy you your position, yet I have total trust that act to serve the good of all.



cc/Most Rev, Pio Laghi

ADOM_WEAKLAND000019

June 8, 1984

I was asked to speak here this evening so as to help put to rest the numerous rumors in existence regarding MGC school and [REDACTED] [REDACTED] I was asked because I have had access to most of the important information. I have taught at MGC for ten years, and am involved in a great deal of counseling work. Therefore, I am given much information by both students and adults that is not publicly available. I also have a Doctorate in Education which has placed me into a position of greater involvement with the present School Self-Study Evaluation. I was Chairman of the Administration section of the Self-Study. I am here strictly as a Professional Resource person, and I will only present information that I can readily document. I will read the prepared text so that all information can be kept at an objective level. I will be dealing basically with information that affects the school. I do realize that there may be several differing opinions in the audience as well, but I ask that you please just listen to the facts before you come to any conclusions. I have agreed to be here because I believe in that which we teach the children: with every Right comes an Obligation. You have entrusted me with the Right to teach your children, and, therefore, I am under Obligation to keep you informed about pertinent matters within the educational process. I will follow a Time-Line to present the facts in order. Please keep in mind that I have omitted all rumor and details that I cannot readily prove.

*The original Parish Profile meeting with the Salvatorians gave Overwhelming Parish support to the idea that the School should not be touched when the new Pastor came in.

*At the Fall Home and School Meeting when Fr. Fred spoke he openly stated that he did not have a Philosophy of Education.

ADOM_WEAKLAND000020

*October 1983--I was told by one of my eighth grade students that [REDACTED] had said that [REDACTED] would not be teaching Religion the next year.

*March 3, 1984-- [REDACTED] called a special Faculty meeting. At this meeting he informed us of the existence of a letter by Fr. John Hanley, the Superintendent of Catholic Schools, recommending that [REDACTED] be replaced as principal. Neither Fr. Hanley nor [REDACTED] had informed [REDACTED] of the meeting and subsequent letter. The Personnel Director for the Salvatorians, Fr. [REDACTED] had told [REDACTED], but [REDACTED] was not allowed a copy of Fr. Hanley's letter. [REDACTED] drafted a reply from memory, and read his reply to the Faculty. The letter was sent to Fr. Hanley, with copies to [REDACTED] and several Parish Organizations.

*March 6, 1984--- The Faculty held a special meeting without [REDACTED] to form a plan of support. A letter was agreed to as appropriate action, and a drafting committee was set up. It was also decided that a meeting with [REDACTED] was in order to ascertain the seriousness of this matter. I had requested that the Home and School Board work with us, and was later informed that the Faculty was merely their employees and that they would not wish to work with us. A letter signed by most Faculty members was drafted and sent to Fr. Hanley. Fr. Hanley had made his judgment and written his comments without consultation with [REDACTED] and he has not set foot in the WGC school building in over ten years. Fr. Hanley has not replied.

*March 1984--The Faculty met with [REDACTED] in the school Library. The Faculty wished to show support for [REDACTED], and to get [REDACTED] feelings on the matter. He informed us that he had not yet reached a decision, and did not know when he would. One Faculty member asked [REDACTED] how it could happen that a Brother Salvatorian could be placed into such a position without his allowing him to

attend the meeting or be informed of the letter and its contents. [REDACTED] said he did not know what the meeting was to be about. When asked why he had not requested a second meeting so that [REDACTED] could attend, he said he just did not think of it. [REDACTED] said he could not give us an answer on whether [REDACTED] would be retained as Principal until he did an evaluation. He informed us that in October the Office of Education had told him he as Pastor was responsible to do three evaluations of the Principal each year. As of this March meeting he told us that he had not done any of the three, and did not intend to do one for about six weeks. March was contract time for the Faculty, and there was genuine concern over the validity of our contracts if [REDACTED] was dismissed. [REDACTED] assured that the contracts would stand. One Faculty member asked that he please give us a decision as soon as possible, for if anyone desired to change jobs they would have to know soon; schools do their hiring in March. He refused to give us a date for an answer about [REDACTED] but did say it would be before the report of the Evaluation Team was presented. The Report was given on May 10th. [REDACTED] has never given the Faculty an answer.

*April 1984--- The school evaluation team arrived. I was interviewed by the Evaluation Chairperson, [REDACTED] and he was most concerned that the Faculty seemed to be keeping something from the Team. (I need to clarify here) The total document that the Faculty had written on the Self-Study was completed prior to the meeting with [REDACTED] in early March. In March it was decided to continue with the Evaluation, for the situation with [REDACTED] had no real bearing on the school evaluation as such. [REDACTED] was persistent that we had something to hide. Later that day [REDACTED] interviewed me and had just met with [REDACTED] of the Office of Education. [REDACTED] had now informed them that the

ADOM_WEAKLAND000022

letter of Fr. John Hanley existed, and that it was possible that Fr. [REDACTED] would not be renewed as Principal. This threw the entire Evaluation into question, so that [REDACTED] questioned me as to the validity of the written Self-Study. It was implied that such was a put up job to save [REDACTED]. Please understand the Time-Table of events. Later in conversation and communication with both [REDACTED] and [REDACTED], the School Evaluation Chairperson was informed that the Team Chairman, [REDACTED] had spoken to Fr. [REDACTED] in January and had been told that [REDACTED] felt one option open to him was recommending that [REDACTED] not be renewed for the next school year. Other options were also mentioned. This was two months prior to any such knowledge by the Faculty. The Evaluating Team did come to the conclusion that the written document was in fact legitimate. The questioning of the validity of the written Self-Study also called the Team to question the results of the Parent and Parish Questionnaire because they were so strongly favorable. [REDACTED] Chairperson, was requested by the Evaluation Committee and delivered all the raw data, that had been tabulated by 18 individuals, to the Committee. They informed [REDACTED] Chairperson, that the findings were accurate. [REDACTED] Chairperson, asked that all the raw data of the Evaluation Team be made available to our Faculty; response was, it is against policy. [REDACTED] was excluded from the Evaluation Team's interview with the Pastoral Staff. Earlier in the year his name was dropped from the Bulletin as a Parish Associate, without consultation.

* May 1984-- [REDACTED] the Evaluation Chairperson delivered his Report. The SRA scores in Academics, and the REOI scores in Religion were commended. 70% of the students were found to go on in Catholic education. The School was found to fit the Philosophy of the Parish and the Community. The Faculty and Principal were found to believe in carry out the School Philosophy. [REDACTED] again stated that all

ADOM_WEAKLAND000023

recommendations would go to the Faculty the following year so that they could be reviewed. The Faculty would then decide how to deal with each recommendation. Any they felt unsubstantiated could be rejected. All recommendations that the Faculty felt justified would then be placed into a five-year program of implementation. None of the recommendations were to be placed into being until this process was carried out.

*May 1984-- An independent parents' group organized a postcard campaign to rally support for retaining [REDACTED] as Principal. Over 750 signatures were received, along with numerous cards and letters. All of this was presented to [REDACTED]. This parents' group met with [REDACTED] and requested that [REDACTED] be offered a contract. [REDACTED] did offer a contract to [REDACTED] and asked him to prepare a job description, which [REDACTED] did submit to [REDACTED]. Said job description was amended and presented to [REDACTED] for signature. [REDACTED] had difficulty with the job descriptions' conditions, limitations, and vagueness; therefore, he met with [REDACTED] of the Office of Education. Several points were found to not belong in such a document, but she informed [REDACTED] that the Pastor did have full power in such cases, and could write a job description any way he wished. She said that the Office of Education is not a Contractual organization with the Parish, and can only advise. [In fact the Superintendent of Catholic Schools has no real say in the school---it is totally up to the Pastor.] The job description was somewhat revised after this by [REDACTED] request, but not to his satisfaction. I have not been privy to the exact details----- you will have to request those of [REDACTED] but I was at a meeting with [REDACTED] and [REDACTED] May 30th, and did find out that the contract would include forfeiture of many of the duties of Principal as they now exist; especially the

Religious Education program which is expressly delegated to the Principal by the Archdiocese Handbook. [REDACTED] was not pleased and requested a copy of [REDACTED] job description; he declined to give this to her. The idea of a change in the Religion program on a major scale was also a surprise to [REDACTED] for the intent is that all Evaluation recommendations go to the Faculty first, and then five years are allowed for implementation. [REDACTED] did however state that the Pastor has 100% authority in matters regarding the Principal, and could get a variance on any recommendation. I asked [REDACTED] if the Pastor could request and receive a variance for [REDACTED] due to his lack of licensure, and she saw no problem as long as he would agree to set up a program to eventually be licensed. [REDACTED] did state that he was willing to agree to such a program.

*June 1, 1984--- [REDACTED] called a special Faculty meeting to inform us that an impasse had been reached in regards to the job description. The contract offered him was one he felt in conscience he could not sign. He felt that this was the end, and thanked us all for our devotion to duty, and our moral support. [REDACTED] also informed us that [REDACTED] the Director of Religious Education wanted to meet with us on June 7th to discuss the new Religion program that the Lay Faculty would be teaching next Fall.

June 1, 1984---I went to see [REDACTED] at about 4 PM. I told him that [REDACTED] had just informed us that we were to meet with [REDACTED] about teaching Religion. I stated the fact that our Contracts were signed in March, and my duties would stand as of the date of signing of the contract. He informed me that he saw no problem, for he believed that if [REDACTED] left I would too. I asked him if Fr. [REDACTED] was indeed leaving, and he would not answer me. I reminded

ADOM_WEAKLAND000025

him that I had asked for an answer in March, and now it was June, and he still had not replied. He told me he would allow me out of my Contract, and I informed him that it was too late to find another teaching position; and that I had a contract I intended to honor, and expected the same from him. I did make it very clear that the Contract signed in March in no way included the additional responsibility of teaching Religion.

* June 1, 1984--- At the eighth grade Graduation Party [REDACTED] openly encouraged a student to defie an order of [REDACTED]. The student was reluctant to do so, but [REDACTED] continued his encouragement, and even enlisted an aide to be a lookout in case [REDACTED] would come down to the party. This involved Breakdancing which [REDACTED] had been told to ban at the school on the advice of a Police Detective.

*June 2nd, 1984---- [REDACTED] told the parents' group there was nothing further to discuss, and refused to see them in the future.

*June 6th, 1984---- [REDACTED] 25th Anniversary as a Priest, and the Parish membership received letters from [REDACTED] announcing that Fr. [REDACTED] would not return as Principal. At the reception for [REDACTED] I was asked to address this body of concerned Parish members. Fr. [REDACTED] mailed out a letter to all school families explaining his decision. Both letters stated the problem as disagreement over a job description.

*June 7, 1984--- [REDACTED] met with the Faculty to discuss the new Religion program. He stated that he felt we were "probably capable of teaching Religion," and added that the "Text and lesson plans would help." Several teachers voiced opposition to the assumption that the Faculty would instantly accept this responsibility without compensation. The Quality of said teaching was also questioned in comparison to that of the Religious staff. [REDACTED] did meet with

the Faculty in the afternoon, and finally agreed that any teacher that strongly felt this was a violation of their contracts would not have to teach Religion. Only four teachers did not agree to teach Religion. Therefore, there will be a new text, and almost completely new staff to teach Religion next year.

MGC's long standing concept of RELIGION, RESPECT, and RESPONSIBILITY appears to be in jeopardy.

I asked [REDACTED] about the possibility of the Salvatorian Order sending him away, and he stated that the Pastor can request that he stay, and that such a request would most likely be honored.

[REDACTED] by his own admission has stated that MGC has one of the best schools in the Archdiocese.

The bottom line is that [REDACTED] and [REDACTED] are still in a position whereby an accord is yet possible.

Re: Niebler response

Subject: Re: Niebler response
Date: Sat, 23 Mar 2002 08:28:24 EST
From: [REDACTED]
To: cusackb@archmil.org

Barbara,

I would want copies of the correspondence -- just the two letters, [REDACTED] to me with the paragraph about the rectory one and my response. Since this got into Jason Berry's book, it has been out there all along. No one, in repeating Berry as the great authority, ever mentions that [REDACTED] was a Salvadorian. 1) I do not want to get caught up in the idea that the Bishop is responsible for the lives of all the religious. It would be bad precedent. 2) I always presupposed that this information about the rectory that [REDACTED] had in his letter must have come from [REDACTED] who was living in the house. I often wondered why then no one ever queried why [REDACTED] if he knew something was happening in the rectory never reported it either to his superiors, to me, or to the police. That never came up to my knowledge in the [REDACTED] case. Perhaps he reported it to his superiors and they did not act on it. 3) I am trying to recall who was the superior of the house and pastor -- a tall fanky guy. He told me once afterwards that one of the main reasons he wanted to get ride of [REDACTED] was that he was taking kids over the weekends on trips and they were worried what was going on. It would be interest to see if there is any correspondence between him and me in subsequent years, but I doubt if he ever put that in writing. 4) I believe the due process shows that there was no relationship between his allegations about the rectory and the fact that he lost his job. In any case, I believe it is impossible to "try" these cases in the public forum "alla Sykes." There is no way of winning.

I smiled when the sermon by Andra Papineau got such raves. He denounced the bishops for not doing anything but what about his own superiors and superiors of other religious orders? Oh well.

Have a great weekend.

+Rembert

[REDACTED]

[REDACTED]

ARCHDIOCESE OF MILWAUKEE

Child and School Ministry

MEMORANDUM

TO: Sister Michelle Olley
James Lenense
Father Leslie Darnieder
Sister Rene Kuban

Audrey Neu
Father Frederick Rosing
Father Dennis Thiessen
Sister Kathleen Swain

FROM: [REDACTED]

RE: Mother of Good Counsel School

DATE: August 29, 1984

3501 B. Lake Drive
P.O. Box 2018
Milwaukee
Wis. 53201
414/788-3300
Archbishop Cousins
Catholic Center

On August 12, 1984, a meeting was held at the Office of Child and School Ministry with Father Fred Rosing, Pastor of Mother of Good Counsel, Father Dennis Thiessen, Personnel Director, Audrey Neu, Principal of Mother of Good Counsel, Sister Kathleen Swain and myself.

The purpose of the meeting was to become acquainted with each other and to discuss the consequences of a letter that [REDACTED] a teacher at Mother of Good Counsel, had sent to Archbishop Weakland and to the Apostolic Vicar, Most. Rev. Pio Laghi. A subsequent letter to [REDACTED] concerning [REDACTED] interview with the principal, [REDACTED] was also considered.

After listening to the background and apprehensions of what might occur, the following conclusions emerged:

1. The principal did not have to treat the oral agreements made by Father Bruce, the previous principal as legally binding.
2. Job descriptions should be developed as soon as possible for all staff members.
3. [REDACTED] is to be informed in writing that the calling of a parish meeting without the knowledge and express consent of the Pastor is contrary to Canon Law and will be grounds for immediate dismissal.
4. That the focus of conflict is to be shifted to the Office of School Personnel whenever possible.

An appointment has been made with [REDACTED] for Friday, August 24, 1984 at 10:00 a.m. to discuss the absence of his Wisconsin certification and Doctoral transcripts from our personnel files and to listen to his perspective on the situation at Mother of Good Counsel.

ADOM_WEAKLAND000029

ARCHDIOCESE OF MILWAUKEE
Child and School Ministry

MEMORANDUM

TO: Sister Michelle Olley
James Lemense
Father Leslie Darnieder
Rene Kuban

Audrey Neu
Father Frederick Rosing
Mr. Fred Niabier

FROM: [REDACTED]

RE: Mother of Good Counsel School

DATE: August 29, 1984

3801 S. Lake Drive
P.O. Box 2018
Milwaukee
WI 53201
414/769-3300
Archbishop Cousins
Catholic Center

A meeting was held on Friday, August 24th at 10:00 a.m. with [REDACTED]. The purpose of the meeting was to discuss his letter of July 26th to Archbishop Weakland and to obtain first hand information on the situation at Mother of Good Counsel School.

[REDACTED] has been a teacher at the grade school for the past 10 years. He presented himself as an intelligent, concerned educator who felt strongly over changes that have taken place within the parish structure.

In our discussion he related the changes that have taken place with the introduction of a new pastoral team and the change of principalship in the school. As a result of this meeting the following points emerged and were agreed upon.

1. The reaction within the parish were not a direct concern of Child and School Ministry but should be referred to the Office of Parish and Pastoral Concerns.
Since [REDACTED] is under contract with the school staff, he must be especially careful in his public stance if it is at variance with the pastor or principal. As a professional teacher, [REDACTED] is aware of the need to avoid any semblance of unprofessional and unchristian conduct.
2. Since [REDACTED] personnel file is incomplete, he will forward a copy of his state certificate and recent academic transcripts.
3. The former principal, [REDACTED] will be asked to contact this office so that the possibility of encouraging him to effectively plan for his future can be realized.
4. All parties concerned are operating out of good will and intentions, but a near paranoid state is developing in which everyone is assuming a defensive stance and anticipating attack from another.
5. Since the ultimate concern is the well being of the parish and children in the school, [REDACTED] will do all he can to relieve the tension and effect a more Christ-like atmosphere in the school.

**ARCHDIOCESE
OF MILWAUKEE**

245 NORTH NINETY FIFTH STREET • P.O. BOX 2018 • MILWAUKEE, WISCONSIN 53201 • PHONE 414/476-2101

OFFICE OF THE ARCHBISHOP

August 13, 1984

[REDACTED]

Dear [REDACTED]

I normally do not answer a letter where the author has sent it on to the Apostolic Delegate, as I consider that to be unnecessarily provocative and that this immediately breaks any sense of open and clear discussion.

I would note, too, that any libelous material found in your letter will be scrutinized carefully by our lawyers.

I have turned over the whole matter to the Office for Christian Formation to see if they determine that a response from them would be useful.

Sincerely yours in the Lord,

rjw

Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee

Copy to Office for Christian Formation

ADOM_WEAKLAND000031

- Give a copy to Army
Peterson on March 2, 2010

- She called back a few days
later: ① [REDACTED] is same
as [REDACTED] ② Capuchine
had no record of [REDACTED]
[REDACTED] ③ no return
address means one cannot
respond.

ADOM_WEAKLAND000032

ADOM_WEAKLAND000033

Dear Friend:

As of August 3, I will have a new address. I am moving up to the main building here at Wilson Commons as it will make my winters more manageable.

Archbishop Rembert G. Weakland, O.S.B.

██████████
Milwaukee, WI 53221

The phone number will remain the same: ██████████ Thanks for noting this in your book.

Archbishop Rembert G. Weakland, O.S.B.

November 13, 2007

██████████
Recently I was informed of the sad abuse you suffered from ██████████ formerly of the Capuchin community. It must have happened around the time I arrived as archbishop in Milwaukee in 1977. Although my direct responsibilities did not extend to the personal lives of members of the religious orders, know that I am deeply troubled by this abuse you suffered and, insofar as I as archbishop am able, extend my apologies to you personally and in the name of this local church.

I was told that a letter I wrote can be found in ██████████ file at the time he sought a dispensation from his vows as a Capuchin and the obligations of priesthood. In all cases where a religious seeks such a dispensation to return to the lay state, the bishop must write a letter for the dossier sent to Rome concerning the scandal that might be involved. (The bishop is not asked to comment on the merits of such a dispensation since he does not have access to the petitioner's file or request.) I usually had no problem writing that in cases like ██████████ it would be better if he were not functioning as a priest and no scandal would be involved -- probably the opposite.

Where a resigned priest can live is a more difficult question. The bishop is not being asked to make that decision but only if there would be any scandal involved if he remained living in the diocese. If a bishop were to say the resigned priest must move out of the diocese or the state, especially in a case such as ██████████ the bishop would immediately be publicly criticized for sending a risk case elsewhere. Thus, I was always hesitant to make such a move a condition for obtaining the dispensation. Public opinion certainly is on the side of permitting him to remain at least in the same state, especially if his record is known to the civil authorities, which, I would hope, in all such cases it would be

I can only include you now in my prayers, in the hope that you are receiving the help needed and that the psychological and spiritual wounds are healing.

Thanks ██████████ for having the courage to come forward. Only in this way can the Church learn of the magnitude of the harm done, extend its expression of sorrow to you, and seek ways of seeing that such horrendous acts are not repeated in the future.

May God's blessings and graces be many in your life.

Sincerely,

Rembert G. Weakland, OSB
Retired Bishop of Milwaukee

ADOM_WEAKLAND000035

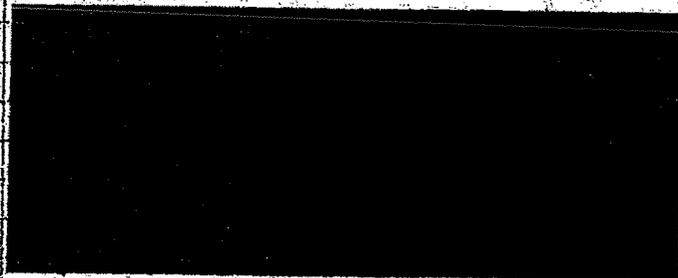
Def: Name: [REDACTED]

abused by [REDACTED] Cap. conviction in 70's

[last report against [REDACTED] (1992)]

target designation written to long state in 1994

Had been at Holy Cross from 1960-1981

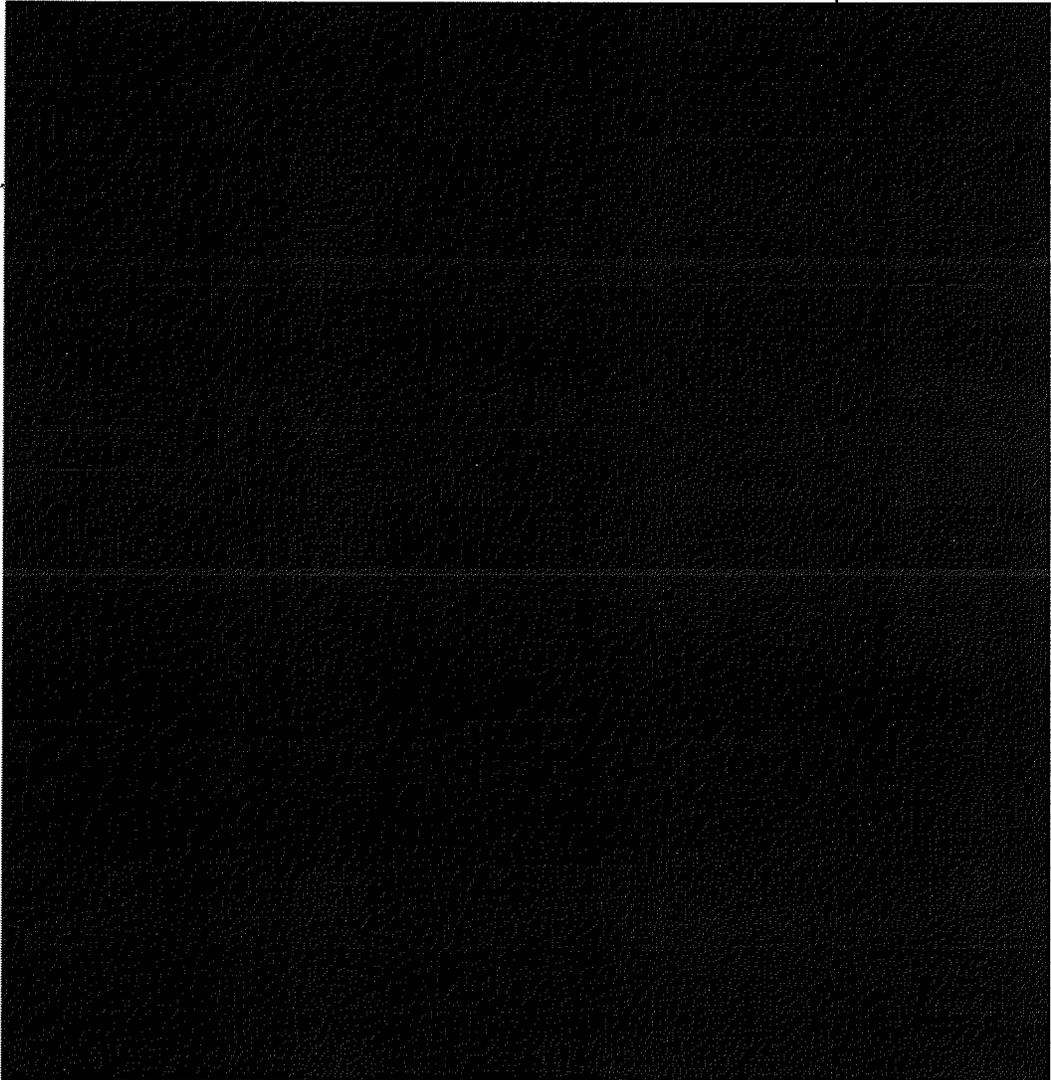


In [REDACTED] classic letter for me to ask a judge
request for designation about sexual if defendant
and if he is sexual living in Milwaukee



M. REV. REMBERT G. WEAKLAND, O.S.B.
ARCHBISHOP EMERITUS OF MILWAUKEE

November 13, 2007



Wilson Commons -- 4140 So. Sonata Circle, Milwaukee, WI 53221
Phone: 414.282.8333; Fax 414.282.9923; E-mail: Rgeow@Aol.Com

ADOM_WEAKLAND000037

Print

Page 1 of 1

From: "John Celichowski, OFM Cap." [REDACTED]
To: archbishopweakland@archmil.org
CC:
Date: Sun, 04 Nov 2007 21:18:12 -0500
Subject: Request (Confidential)

Confidentiality Notice

The information contained in this e-mail may be legally privileged and confidential. If you are not an intended recipient, please know that any dissemination, distribution or copying of this e-mail is strictly prohibited. If you have received this e-mail in error, please notify the sender and permanently delete the e-mail and any attachments immediately. You should not retain, copy or use this e-mail or any attachment for any purpose, nor disclose all or any part of the contents to any other person or entity. Thank you for your consideration.

Email and AIM Finally Together. You've gotta check out free AOL Mail!
Hit to Abp Weakland 110407 (CONFIDENTIAL).doc (Binary attachment)

CONFIDENTIAL

Office of Pastoral Care and Conciliation

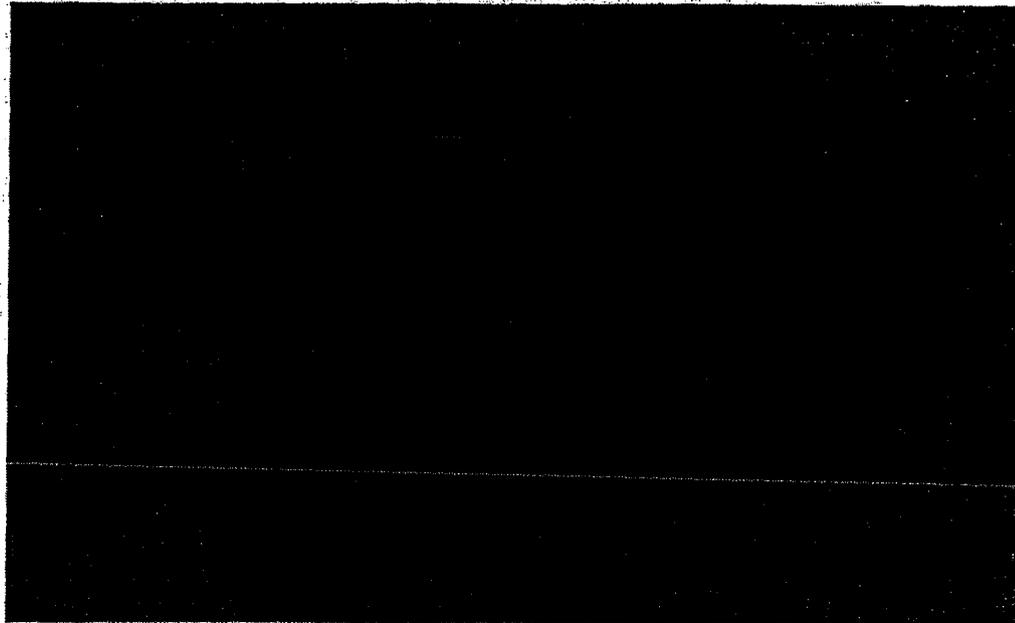
Province of St. Joseph of the Capuchin Order
1927 North 4th Street
Milwaukee, Wisconsin 53212

John Celichowski, OFM Cap., Director
(414) 232-9705
jcc@townlaw.com

November 4, 2007

Most Reverend Rembert Weakland, OSB
Archbishop of Milwaukee (Ret.)
P.O. Box 070912
Milwaukee, Wisconsin 53207-0912

Dear Archbishop Weakland:



Peace and all good,

John

John Celichowski, OFM Cap.
OPCC Director

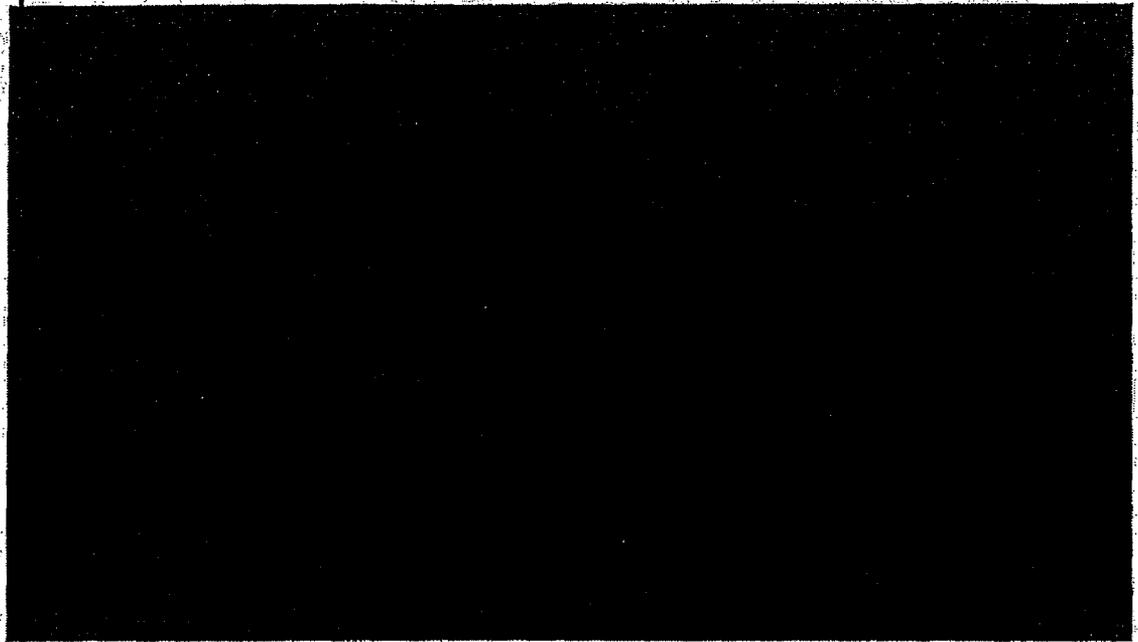
ADOM_WEAKLAND000039

Subj: RE: Response
Date: 11/6/2007
To: jcatownlaw@aol.com



+Rambert, OSB

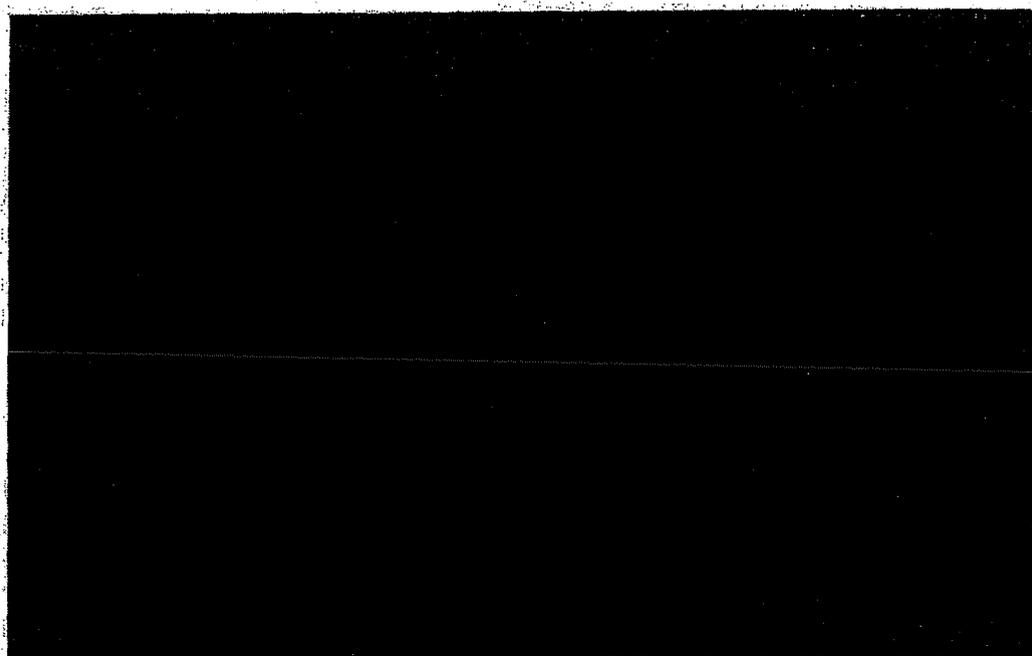
Subj: Re: Letter
Date: 11/12/2007
To: jctownlaw@aol.com



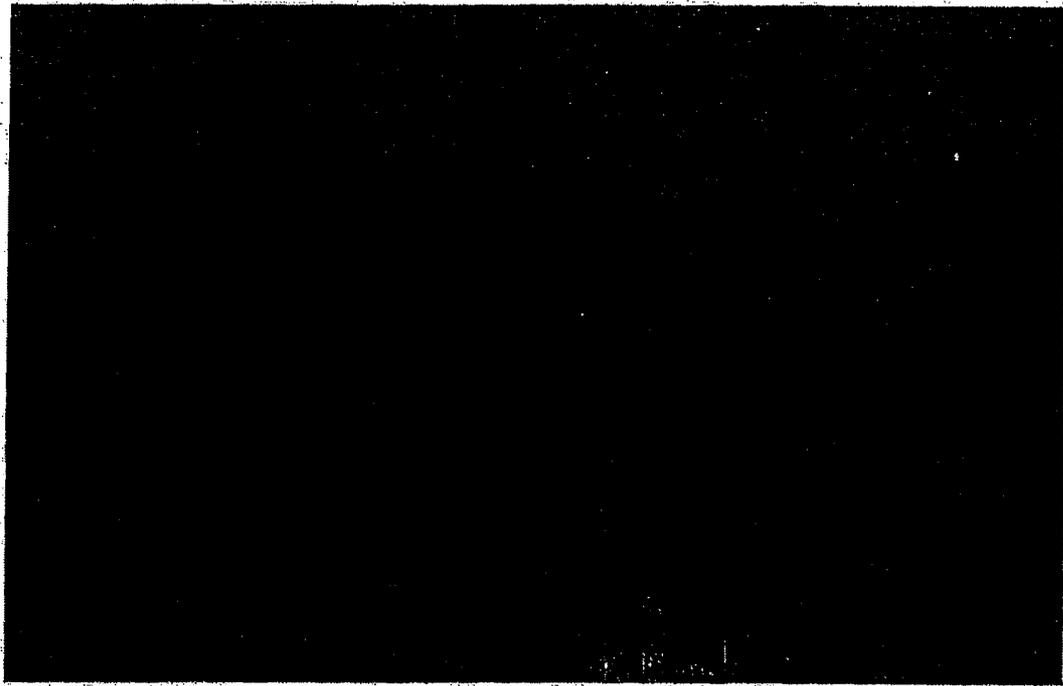
Monday, November 12, 2007 America Online: Rgeow

ADOM_WEAKLAND000041

Subj: Ra: Letter
Date: 11/13/2007
To: JCGTOWNLAW



Subj: **Re: Letter**
Date: **11/13/2007 10:00:11 A.M. Central Standard Time**
From: **JCGTOWNLAW**
To: **Rgeow**

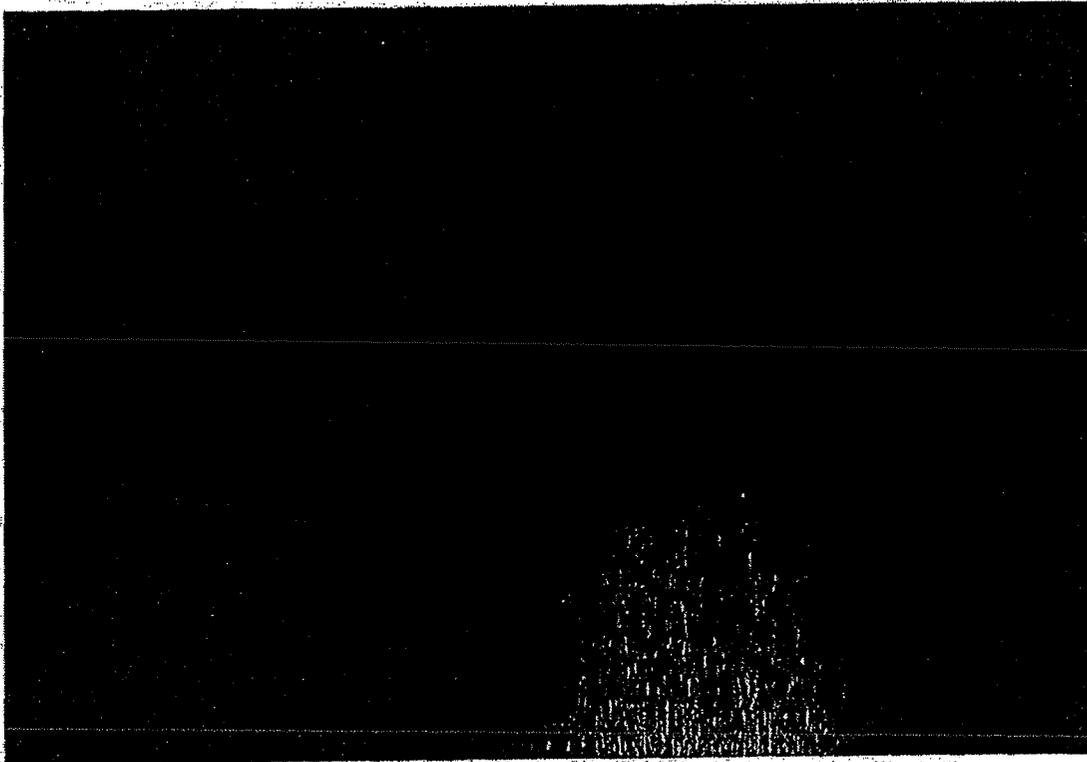


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Tuesday, November 13, 2007 America Online: Rgeow

ADOM_WEAKLAND000043

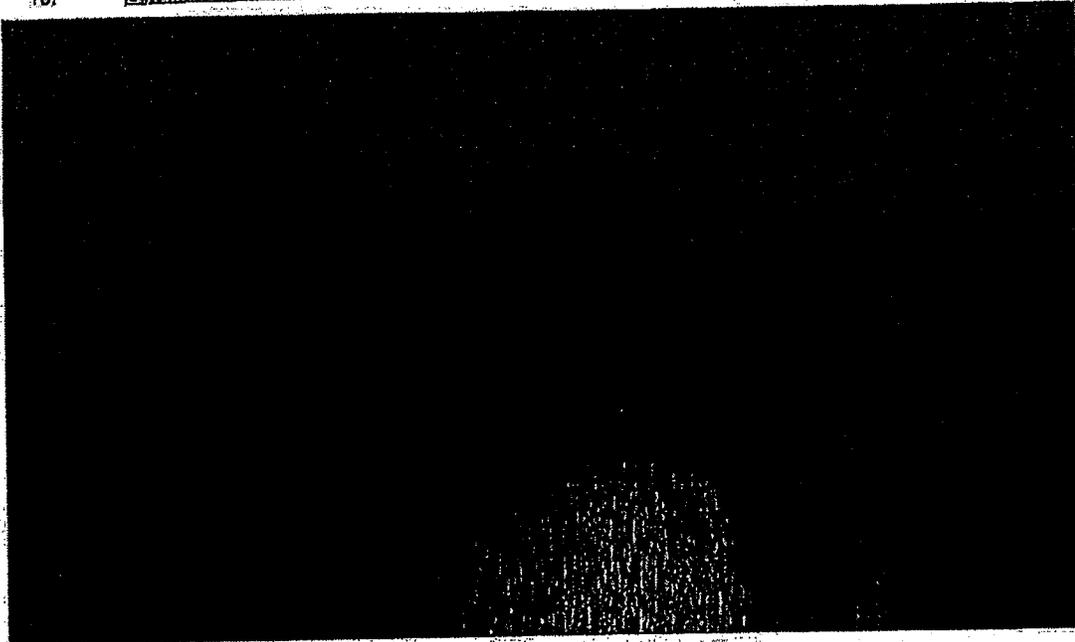
Subj: **Re: Response**
Date: 11/8/2007 2:35:29 P.M. Central Standard Time
From: JCGTOWNLAW
To: Reeow



See what's new at [AOL.com](#) and [Make AOL Your Homepage](#).

Email and AIM finally together. You've gotta check out free [AOL Mail](#)

Subj: RE: Response
Date: 11/6/2007
To: legtownlaw@aol.com



RECEIVED

MAY 04 2002

Subject: Widara

Date: Mon, 25 Mar 2002 18:32:24 -0600

From: Barbara Anne Cusack <cusackb@archmil.org>

To: "Weakland, Archbishop" <rgeow@aol.com>

CC: Bishop Sklba <R1Skiba@aol.com>, "Hornacek, Joe" <hornacekj@archmil.org>

Jerry Topczewski <topczewskij@archmil.org>, reinkeb@archmil.org

Office Of District Attorney
Milwaukee, Wisconsin 53233

I checked our files on Fr. Siegfried Widara. He went to the Diocese of Orange in Spring 1977. He incardinated there in 1981. It appears that everything done in his case is consistent with "practice" back then. Incident in Fort Washington; authorities involved, psych testing and analysis, trial with 3-year probation, under care of Dr. [REDACTED] (who actually was acting for the state almost in the form of a probation officer), relocated to new parish (Delavan) at direction of D.A. and upon recommendation of [REDACTED] reoffense (not reported to civil authorities), informed no new assignment and possible departure from priesthood, relocation to California; bishop informed of situation, assigned to parish work, incardinated.

Most recent information -- 1992 contact from someone in Delavan with Chancery (not sure if original victim or new one), file sent to Vicar's Office (Fr. Venne), not sure of follow-up.

1993 log item from Sp. Sklba "On July 27, 1993 I spoke with Sr. Rose Stinefast who communicated some caution about Siegfried's current status in the Diocese of Orange, especially in view of the present historical review."

Bottom line: he is not on assignment by us (nor ANOL) and would not be factored into our "numbers" unless someone sees otherwise.

Liz will be in tomorrow to work with Sr. Kathleen and me on the summary for the Commission.

Peace

Barbara Anne

00201

ADOM_WEAKLAND000046

RECEIVED

MAY 09 2002

Subject: Widera

Date: Mon, 25 Mar 2002 18:32:24 -0600

From: Barbara Anne Cusack <cusackb@archmil.org>

To: "Weakland, Archbishop" <rgeow@aol.com>

CC: Bishop Skiba <R1Skiba@aol.com>, "Hornacek, Joe" <hornacekj@archmil.org>

Jerry Topczewski <topczewskij@archmil.org>, reinkeb@archmil.org

Office Of District Attorney

Madison, Wisconsin 53233

I checked our files on Fr. Siegfried Widera. He went to the Diocese of Orange in Spring 1977. He incardinated there in 1981. It appears that everything done in his case is consistent with "practice" back then: incident in Port Washington, authorities involved, psych testing and analysis, trial with 3-year probation, under care of Dr. [redacted] who actually was acting for the state almost in the form of a probation officer, relocated to new parish (Delavan) at direction of D.A. and upon recommendation of [redacted] reoffense (not reported to civil authorities), informed no new assignment and possible departure from priesthood, relocation to California, bishop informed of situation, assigned to parish work, incardinated.

Most recent information -- 1992 contact from someone in Delavan with Chancery (not sure if original victim or new one), file sent to Vicar's Office (Fr. Venna), not sure of follow-up.

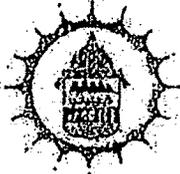
1993 log item from Sp. Skiba "On July 27, 1993 I spoke with Sr. Rose Stinefast who communicated some caution about Siegfried's current status in the Diocese of Orange, especially in view of the present historical review."

Bottom line: he is not on assignment by us (nor AWOL) and would not be factored into our "numbers" unless someone sees otherwise.

Liz will be in tomorrow to work with Sr. Kathleen and me on the summary for the Commission.

Peace--
Barbara Anne

00201



DIOCESE OF ORANGE
MARYWOOD CENTER
2811 EAST VILLA REAL DRIVE
ORANGE, CALIFORNIA 92667
(714) 874-7120

October 27, 1981

Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee
345 North 95th Street
Post Office Box 2018
Milwaukee, Wisconsin 53201

RE: REVEREND SIEGFRIED WIDERA

Your Excellency:

Reverend Siegfried Widera has served within the Diocese of Orange in California since January 12, 1977. Father Widera came to the Diocese for medical reasons and His Excellency, The Most Reverend William E. Cousins, former Archbishop of Milwaukee, wrote His Excellency, The Most Reverend William R. Johnson, Bishop of Orange, regarding the possibility of extending the Hospitality of the Diocese of Orange to Father Widera while he was on leave from the Archdiocese of Milwaukee.

Father Widera has served here since that time in an exemplary fashion. He was first assigned to St. Pius V Parish in Buena Park and was transferred four months later due to the fact that the parish was given over to the Irish Augustinian Fathers. Father Widera was then assigned as Associate Pastor at St. Justin Martyr Parish in Anaheim and served there from April 11, 1977 through July 6, 1981. He proved to be extremely popular with all the people and a very hard worker in the parish. Father Widera also works with the Main Conference and serves as Spiritual Moderator for all conferences within the Diocese. On July 6, 1981, Father Widera was assigned as Associate Pastor to St. Edward's Parish in Dana Point. This assignment came at this time due to the diocesan policy of rotating Associate Pastors approximately every four years.

Father Widera has requested incardination into the Diocese of Orange. All the priests of the Diocese think very highly of him and those who have worked with him these past five years have recommended his incardination in very high and positive terms. On October 23, 1981, Father Widera's request for incardination was presented to His Excellency and his Board of Consultors. Once again and unanimously a decision was given in favor of incardinating Father Widera into the Diocese of Orange.

Confidential

AOM-FIS08196

ADOM_WEAKLAND000048

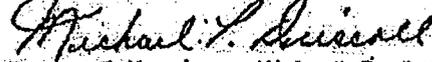
page 2.

Some time ago Father Widera wrote to Reverend Joseph A. Janicki, JCL, Vice-Chancellor of the Archdiocese of Milwaukee regarding submitting his request for incardination into the Diocese of Orange. At this time, in behalf of His Excellency and the Diocese of Orange, I, too, would like to seek your permission to allow Father Siegfried Widera to be excardinated from the Archdiocese of Milwaukee in order that he may be incardinated into the Diocese of Orange. We would consider the date of Father Widera's excardination to be the same as the date of his incardination into the Diocese of Orange.

I wish to thank Your Excellency for consideration of this request. I pray that God will continue to bless you and your ministry with the people of God in the Archdiocese of Milwaukee.

With every best wish, I remain

Sincerely yours in Christ,



Reverend Monsignor Michael P. Driscoll
Chancellor

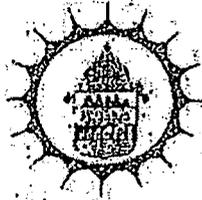
jr

cc: Rev. Joseph A. Janicki, JCL

Confidential

AOM-FIS08197

ADOM_WEAKLAND000049



DIOCESE OF ORANGE
MARYWOOD CENTER
2811 EAST VILLA REAL DRIVE
ORANGE, CALIFORNIA 92667
(714) 974-7120

December 4, 1981

Reverend Monsignor Sylvester F. Gass,
Vicar General
Archdiocese of Milwaukee
Post Office Box 2018
Milwaukee, Wisconsin 53201

RE: REVEREND SIEGFRIED WIDERA

Dear Monsignor Gass:

Please find enclosed copies of the incardination decree of Reverend Siegfried Widera to the Diocese of Orange signed by His Excellency, The Most Reverend William R. Johnson, Bishop of Orange in California along with the copies of other materials pertinent to his incardination into the Diocese of Orange. You will note that we have dated Father Widera's incardination into Orange as of November 23, 1981 which is the same date as the excardination decree signed by Archbishop Weakland.

On behalf of His Excellency, The Most Reverend William R. Johnson and all of the priests in the Diocese of Orange, I wish to thank you and His Excellency, Archbishop Weakland for your kindness in granting Father Widera's request to be excardinated from the Archdiocese of Milwaukee in order to be incardinated into the Diocese of Orange. Father Widera has served here in an exemplary fashion these past five

years. The materials on file in your Chancery Office concerning testimonials of Father Widera, we believe that these testimonials can remain on file in the archives of the Archdiocese of Milwaukee and it is not necessary to forward them to us.

I pray that God will be with you in a very special way during this coming holiday season. May He continue to bless and reward your ministry always.

With every best wish, I remain

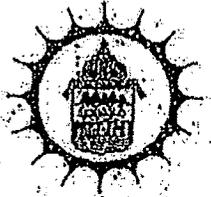
Sincerely yours in Christ,

Michael P. Driscoll
Reverend Monsignor Michael P. Driscoll
Chancellor

encls.

509100131

ADOM_WEAKLAND000050



DIocese OF ORANGE
MARYWOOD CENTER
2811 EAST VILLA REAL DRIVE
ORANGE, CALIFORNIA 92667
(714) 974-7120

Reverend Siegfried Widera
St. Edward Church
[REDACTED]
Dana Point, California 92629

Reverend and dear Father:

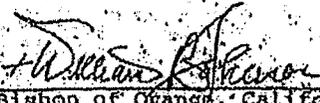
In view of the needs of our Diocese and in accord with the provisions of Canon Law especially regarding your title of Ordination and officially advised that you have received a decree of excommunication from THE ARCHDIOCESE OF

MILWAUKEE with assurance of your good character, your course of studies and your good example and in view of your oath which I have received (personally or before a delegated priest) by which you declare and affirm that you wish to be permanently attached to the service of Our Diocese of Orange in California, in response to your petition, we by this present document incardinate and declare you incardinated in Our Diocese of Orange in California.

Given in Orange, California

on NOVEMBER 23, 1981

With our Seal and the co-signature
of our Chancellor.


Bishop of Orange, California


Chancellor. 50900137

ADOM_WEAKLAND000051

INCARDINATION

I REVEREND SIEGFRIED WIDERA hereby declare and affirm
that I intend and do bind myself permanently to the priestly
service of the Diocese of Orange, California:

With the help of Almighty God and touching these His Holy Gospels.

Reverend Siegfried Widera

Orange, California.

November 23, 1981

Chancellor

50900138

ADOM_WEAKLAND000052

ARCHDIOCESE
OF MILWAUKEE

243 NORTH ARMY STREET - MILWAUKEE, WISCONSIN 53224 - PHONE 414/328-2101

OFFICE OF THE ARCHBISHOP

December 20, 1976

His Excellency
The Most Reverend William R. Johnson
440 South Patavia Street
Orange, California 92660.

Dear Father Driscoll,

ATTENTION: Father Michael Driscoll

A few days ago I called by phone to Bishop Johnson about a possible pastoral assignment for Father Siegfried Widara of this Archdiocese. The conversation was very general and the Bishop suggested that perhaps something could be done on a temporary basis. My reason for approaching Bishop Johnson is founded in the fact that Father Widara's brother and family live in Costa Mesa, California. In the course of our conversation the Bishop informed me that he would be absent for a while and asked that I discuss the matter further with you.

I talked to Father Widara this morning and informed him that I was writing to you at the Bishop's request. I learned that he is leaving to visit his parents and will arrive in California on or about January 23rd. Under the circumstances I recommended that upon his arrival he immediately get in touch with you or with the Bishop, and that in the meantime I would have written to you and to His Excellency.

Father Widara was ordained in 1967 and has done good work for the Diocese in the places to which he was assigned. In his earlier years there was a moral problem having to do with a boy in school. This seemed ade-

quate for the time, but the situation has since changed. Our State laws and the psychiatric treatment is outdated, which the strong recommendation that no immediate assignment be made in the environment of the Archdiocese.

Father Widara has cooperated in every way and is presently under treatment. His doctor is somewhat in favor of his leaving the scene but expects that there will be continuing treatment. This has already been arranged and a doctor in California will take over at this point. From all the professional information I can gather there would seem no great risk in allowing this man to return to pastoral work, but there are legal complications at present writing. Unfortunately, these legal technicalities would prevent Father's going to another State as long as treatment is continued.

509 00219

ADOM_WEAKLAND000053

ARCHDIOCESE
OF MILWAUKEE

343 NORTH NINETY FIFTH STREET • P.O. BOX 2018 • MILWAUKEE, WISCONSIN 53201 • PHONE 414/428-2101

OFFICE OF THE ARCHBISHOP

December 20, 1976

His Excellency
The Most Reverend William R. Johnson

-2

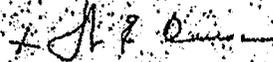
ATTENTION: Father Michael Driscoll

I would not expect Bishop Johnson or yourself to get in this matter without first of all interviewing Father Widera and satisfying yourself that charity will not add to existing personnel problems. If the man could be assigned on a temporary basis or if he could be given some part-time work that would give him the support of living in residence with other priests, half of the problem would be licked. This must be left to the Bishop's discretion and this discretion should not be exercised until pertinent and important questions have been answered. I hope this can be accomplished in a personal interview sometime in January.

There is no thought of incardination involved, and I am quite willing to accept the man back into the Archdiocese whenever circumstances would indicate. Though I anticipate no recurrence of this past aberration, I would certainly want to be informed if the slightest suspicion were to develop. I would like to show fraternal charity to a fellow priest but I cannot be virtuous at the expense of a fellow Bishop.

With the warmest of personal regards and with every good wish for the Holiday Season, I am

Sincerely yours in Christ,



Most Reverend William E. Cousins
Archbishop of Milwaukee

50900220

ADOM_WEAKLAND000054

ARCHDIOCESE
OF MILWAUKEE

245 NORTH HINETY-FIFTH STREET - P.O. BOX 2019 - MILWAUKEE, WISCONSIN 53201 - PHONE 414/376-2101

THE CHANCERY

*File
Widera*

RECEIVED
DEC 17 1981

December 14, 1981.

The Reverend Monsignor Michael P. Driscoll
Chancellor, Diocese of Orange
Marywood Center
2811 East Villa Real Drive
Orange, California 92667

RECEIVED
DEC 17 1981
Ass'd.....

Dear Monsignor Driscoll:

This is to acknowledge receipt of Bishop Johnson's decree incardinating
Father Siegfried Widera into the Diocese of Orange. I also wish to ac-
knowledge receiving the other pertinent documentation.

We are indeed sorry that Father Widera has left our Archdiocese, but we
are also happy to know that Father has done well in his priestly ministry
in the Diocese of Orange and we pray that he will continue to serve the
Eternal High Priest for many years in good health.

Archbishop Weakland expresses his gratitude to Bishop Johnson and to all
who have had a part in bringing this process to a conclusion.

Faternally yours in Christ

Sylvester F. Gass

Rev. Mgstr. Sylvester F. Gass
Vicar General

509-00133

ADOM_WEAKLAND000055

October 27, 1981

Rev. Siegfried Widara
St. Edward Church
[REDACTED]
Dana Point, CA 92629

Dear Siegfried:

Your most recent letter reminded me of the pleasant visit we had this summer. At that time you stated your desire and the invitation of Bishop Johnson to affiliate with the Diocese of Orange. Subsequently, I discussed this matter in great detail with Archbishop Weakland, and we are now both in agreement that should the invitation still exist you are free to pursue it and all its implications.

Your next step would be to approach Bishop Johnson with this letter as a confirmation of your permission to seek incardination into the Orange Diocese with assurance that you will be excommunicated from Milwaukee with our blessings. He then will initiate a formal request for the excommunication/incardination process to begin. After that the process is quite simple and culminates when you take your oath of allegiance to the Bishop of Orange and his successors. Following your incardination the monies which have accrued to you in the Archdiocesan Priest's Pension Plan will be transferred to the Diocese of Orange for a similar purpose.

I am delighted at all the good work and study that you are accomplishing in your present assignment. It is good to know that the combined effort of ministry and study has been a source of great personal growth and joy for you. I wish you only the best in success and blessings for the future. Let me know if there is anything further I can do to facilitate this process. In the meantime let us continue to pray for each other.

Fraternally yours in Christ,

Reverend Joseph A. Janicki
Vicar for Priest Personnel

JAJ/srs

Confidential

AOM-FIS08193

ADOM_WEAKLAND000056

St. Edward's Church

33926 CALLE LA PRIMAVERA PHONE 498-1307
DANA POINT, CALIFORNIA 92629

Dear Fr. Joseph A. Janicki,

I am writing this letter in answer to your request at the meeting we had at your office in August of this year. I want to "Thank You" for sharing an hour of your time with me. I enjoyed that moment with you. You were a good listener.

I should mention something of myself: 5 years ago I came to Orange County which at that time was established as a new diocese between Los Angeles and San Diego with William Johnson, as its bishop. My first assignment was at St. Pius V parish in Buena Park - which is near "Knott's Berry Farm" amusement park. The pastor was Fr. Pierce. The first time I went golfing with him, I met 2 other priests who would be my next two pastors, Msgr. O'Connor and Fr. Knight. I was at St. Pius V for about six months when the parish was given over to the Irish Augustinians. All the priests in the parish & neighboring parish with Msgr. O'Connor. It is a mile from Disneyland. I was there for 4 years until it was time for a transfer to St. Edward Parish in Dana Point. This took place about 4 months ago.

While in the Orange Diocese, the Vincent Dwyer Program was adopted totally. I participated in this and have joined a support group. About for the last 3 or 4 years I have

509 00148

ADOM_WEAKLAND000057

St. Edward's Church

33926 CALLE LA PRIMAVERA - PHONE 495-1307
DANA POINT, CALIFORNIA 92629

been the Spiritual Director to the NAIM Conference for the widowed person in the Diocese of Orange. Two years ago I entered a Pastoral Doctrinal Program sponsored by the Diocese. I am in the midst of this program to obtain a Professional Doctrinal Degree in Ministry from the "Institute For Continuing Education" of the Jesuit School of Theology at Berkeley. This pursuit has been a source of great personal growth for me. I have also started working in the Matrimonial Office as an Advocate in Marriage cases. During my time in the Diocese of Orange, I have been active as a full time Associate and have participated in Diocesan activities - retreat, etc.

I have no family at present living in Wisconsin. My "larger" family still is in Germany. My "immediate" family is scattered - as we grew up - throughout the U.S. I have a brother here who lives about 10 miles away with his family. I visit them weekly. My parents are Floridians now for a number of years. We exchange letters every week.

myself with the Diocese of Orange. I have enjoyed my years with your presbyters, so it is not easy to make this request. But taking into account what I mentioned, I am asking you to submit my request for incardination into the Diocese of Orange. I have already been approached on this matter by this Diocese. Again, I want to Thank You for your graciousness in our conversation.

Fraternal,

Fr. Siegfried Widera
509 00140
Fr. Siegfried Widera

ADOM_WEAKLAND000058

O A T H

Prescribed by canon 117, 3°, Code of Canon Law

I, Siegfried Widera, a priest of the Archdiocese of Milwaukee, fully aware of the prescription of canon 117, 3°, which states that a cleric who wishes to transfer to another diocese must declare under oath that he desires to be ascribed permanently to the new diocese, do hereby state that I desire to be permanently ascribed to the Diocese of Orange and I solemnly promise and swear that I will permanently dedicate my service to the same Diocese of Orange, in accordance with the prescriptions of the sacred canons.

So help me God and these His Holy Gospels which I touch with my hand!

In testimony whereof I now affix my signature.

Reverend Siegfried Widera

At Diocese of Orange

On this the 1st day of December 1981.

Sworn in the presence of:

Michael P. Russell
Chancellor

Confidential

AOM-FIS08207

ADOM_WEAKLAND000059

**ARCHDIOCESE
OF MILWAUKEE**

249 NORTH NINETY FIFTH STREET • P.O. BOX 2010 • MILWAUKEE, WISCONSIN 53201 • PHONE 414/472-2101

**THE CLARIFIED
ARCHDIOCESE
OF MILWAUKEE**

249 NORTH NINETY FIFTH STREET • P.O. BOX 2010 • MILWAUKEE, WISCONSIN 53201 • PHONE 414/472-2101

November 23, 1981

The Reverend Siegfried Widera
St. Edward's Church

Osna Point, California 92629

Dear Father Widera:

Enclosed please find the letter of Archbishop Weakland excommunicating you from the Archdiocese of Milwaukee.

A copy of this letter of excommunication has been sent to Monsignor Michael F. Driscoll, Chancellor of the Diocese of Orange, along with a form of oath according to which you will dedicate your service to the Diocese of Orange.

You will be hearing from Monsignor Driscoll, in order to complete the excommunication.

May I extend to you every good wish for God's continued blessings on your priestly ministry in the Diocese of Orange.

Fraternally yours in Christ

Sylvester F. Cass
(Rev. Magr.) Sylvester F. Cass
Vicar General

Enc.

Confidential

AOM-FIS08199

ADOM_WEAKLAND000060



REMBERTUS GEORGIUS

Miseratione Divina et Apostolicae Sedis Gratia

Archiepiscopus Milwaukeeensis

The Reverend Siegfried Widera
Priest of the Archdiocese of Milwaukee

GREETINGS IN THE LORD

In accordance with your request based on good reasons and having been informed by His Excellency the Most Reverend William R. Johnson, Bishop of Orange, that he is willing to incardinate you, I hereby excardinate you from this Archdiocese perpetually and absolutely and declare you excardinated according to canon 112 of the Code of Canon Law, transferring for all time whatever jurisdiction and authority I have over you to the same Bishop Johnson and his successors in the Diocese of Orange, with the condition that this letter becomes effective only when you are duly ascribed to the Diocese of Orange.

Given at the Chancery, Milwaukee, Wisconsin, this the 23rd day of November, 1981.

Rembert G. Weakland, O.S.B.

Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee

Robert G. Sampson

Robert G. Sampson
Chancellor

Confidential

AOM-FIS08206

ADOM_WEAKLAND000061

ARCHDIOCESE
OF MILWAUKEE

225 NORTH NINETH AVENUE • P.O. BOX 2018 • MILWAUKEE, WISCONSIN 53101 • PHONE 414/474-2101

THE CHANCERY

November 23, 1981

The Reverend Monsignor Michael P. Driscoll
Chancellor, Diocese of Orange
Marywood Center
2811 East Villa Real Drive
Orange, California 92667

Dear Monsignor Driscoll:

Archbishop Weakland has asked me to send you a copy of his letter ex-
cardinating Father Sigfried Widera, effective upon his being incardinated in
the Diocese of Orange. The original has been sent to Father Widera with
a note that he will be hearing from you to complete the incardination.

Enclosed also is a form of oath for Father Widera, indicating his inten-
tion to remain in the Diocese of Orange. It has been our practice to
request this, so that a copy of it in our files will indicate that he
no longer intends to be a subject of this Archdiocese.

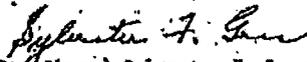
We shall appreciate a copy of Bishop Johnson's letter of incardination,
in order that we can close our file.

Canon 117, 1° mentions that testimonials regarding the priest's birth,
life, moral character and studies are to be provided by the excardinating
bishop. If you have need of any or all of this pertinent information, we
shall be happy to provide it.

Archbishop Weakland expresses his sincerest thanks to Bishop Johnson and
to you and sends his kindest regards.

With every good wish I remain

Fraternally yours in Christ


(Rev. Mggr.) Sylvester F. Cass
Vicar General

Confidential

AOM-FIS08200

ADOM_WEAKLAND000062

This Archbishop would ask you to kindly furnish
a letter which would be essentially correct for
the transfer of Father Videra (Ascension)
to the Diocese of Orange.....

Richard Simpson

Confidential

AOM-FIS08198

ADOM_WEAKLAND000063



DIocese OF ORANGE
MARYWOOD CENTER
2811 EAST VILLA REAL DRIVE
ORANGE, CALIFORNIA 92667
(714) 974-7120

October 27, 1981

Reverend Siegfried Widera
St. Edward Church
Dana Point, California 92629

Dear Father Widera:

I am happy to inform you that on October 23, 1981 your request for incardination was presented to His Excellency and the Board of Consultors. Your request was unanimously approved and I have, as of this date, written to your Ordinary, The Most Reverend Rember G. Weakland, O.S.B., asking his permission to excoardinate you from the Archdiocese of Milwaukee in order that you may be incardinated into the Diocese of Orange.

I will keep you informed as to the results of our request to Archbishop Weakland. I pray that he will look upon our request favorably and that you will probably be able to join the presbyterate here in the Diocese of Orange.

May God continue to bless you and your ministry always.

Sincerely yours in Christ,

Michael P. Driscoll
Reverend Monsignor Michael P. Driscoll
Chancellor

in

509 00140

ADOM_WEAKLAND000064

October 8, 2008

Monsignor Josef Huber
The Sacred Roman Rota
Palazzo Della Cancelleria
00186 Roma, Italia (ROME, ITALY)

Dear Monsignor Huber,

Please know that you have my sincere appreciation for your presence at the recent meeting with [REDACTED]

[REDACTED] in the delicate matter concerning Fr. Michael Neuberger (Prot. N. 17746), the accused in a Second Instance penal trial. I am aware that the Judges in the case will be rendering a decision on March 16, 2001. I am writing this letter to share some thoughts as well as to make some requests.

It was the understanding of Frs. [REDACTED] that you were concerned that the penalty of dismissal from the clerical state was too severe in this matter. I can assure you, Msgr. Huber, that the pain and damage inflicted upon several young African-American men and boys in my diocese were more severe than the penalty that was imposed upon Fr. Neuberger. Each of these young men have suffered horrendously because of the sexual abuse. Many of them have become estranged from the Church because of the scandal of what happened to them.

As you may know, Fr. Neuberger has a history not only of sexually abusing young men and boys, he has also frequently filed lawsuits against anyone he has perceived as an enemy. He sued my predecessor, Archbishop William Cousins, in the civil courts of the State of Wisconsin. He has filed a lawsuit against the psychologist employed by the Archdiocese whose job it was to assist victims of sexual abuse. Father Neuberger has promised to sue every witness in this case, the victims, as well as all the ecclesiastical court personnel as soon as this case is completed in Rome.

I am aware that last year the Signatura had a meeting involving officials of several English-speaking Conferences of Bishops. At that meeting the Signatura chastised many of the Tribunals of the English-speaking world for not pursuing penal trials and remedies in cases involving sexual abuse. I would like you to understand that we did our best in trying to pursue justice through an ecclesiastical judicial penal trial. In this case it is my firm belief that dismissal from the clerical state is indeed a just punishment for the crimes that occurred.

Should Fr. Neuberger not be dismissed from the clerical state, I fear not only that he will pursue litigation against a number of people, causing more pain, financial loss, and scandal among the faithful, but also that it would send a message that even ecclesiastical judicial penal processes cannot provide just remedies in the tragic cases involving the sexual abuse of children.

ADOM_WEAKLAND000065

October 8, 2008

Monsignor Josef Huber
The Sacred Roman Rota

-2

Msgr. Huber, I respectfully request that you enter this letter into the Acts of the case. Furthermore, I would request that you inform me of the outcome of the trial as soon as a decision is made and, if possible, before any other parties connected with the case.

Thank you in advance for your consideration of my concerns and requests.

Sincerely yours in the Lord,

Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee

Copy: Mons. Raffaello Funghini
Dean of the Sacred Roman Rota

ADOM_WEAKLAND000066

January 20, 2004

Dea [REDACTED]

Since our time together in the restorative justice circle, I have prayed for you and your family often. Thank you for including me in your journey toward healing. I hear from Barbara Anne that things have progressed considerably and that whole new doors are opening up to you and that you are actively engaged in setting agendas for your future. Nothing could make me happier.

For my part, [REDACTED] I want to tell you sincerely how sorry I am for all of the pain you and your family have suffered as a result of the sexual abuse you experienced. Father Nichols clearly violated a relationship of trust. I also apologize that we as a Church and I as a church leader along with the rest of society did not grasp back then how serious the harm of sexual abuse can be. Thank you for coming to me with your original letter and now giving me this opportunity to try to improve my response.

Please remain engaged in the Church's efforts to do all that we can to help the healing of victims / survivors and to prevent such abuse from ever happening again. You have an important contribution to make. May your newly emerging paths to a fuller life be graced with a consciousness of God's love for you.

Sincerely yours in the Lord,

Most Reverend Rembert G. Weakland, O.S.B.
Archbishop Emeritus

ADOM_WEAKLAND000067

| PRIEST | VICTIM/SURVIVOR | DATE REPORTED | DATE OF INCIDENT(S) |
|-------------------|-----------------|---------------|---------------------|
| Adamsky, Raymond | | 1994 | 1971 |
| | | 1992 | 1972 |
| | | 1993 | 1965 |
| Armond, James | | 1989 | 1985 |
| | | | |
| Basile, Ronald | | 1987 | 1985 |
| | | 1992 | 1977 |
| | | 1992 | 1985 |
| Beck, James | | 1990 | 1982 |
| Becker, Franklyn | | 2001 | 1980 |
| | | 1994 | 1970 |
| Brdzinski, Daniel | | 1994 | 1971 |
| Burns, Jack | | 1994 | 1957 |
| | | 1994 | 1989 |
| Burns, Peter | | 1993 | 1988 |
| Collova, Joseph | | 1992 | 1982 |
| | | 1981 | 1981 |
| Doyle, Andrew | | 1995 | 1977 |
| Efinger, William | | 1979 | 1979 |
| | | 1994 | 1979 |
| | | 1994 | 1979 |
| | | 1993 | |
| | | 1994 | |
| | | 1994 | 1967 |
| | | 1998 | 1988 |
| | | 1994 | |
| | | 1993 | |
| | | 1994 | 1959 |
| | | 1994 | 1982 |
| | | 1994 | 1972 |
| | | 1994 | |
| | | 2000 | 1985 |
| | | 1993 | 1967 |
| Etzel, George | | 1993 | 1958 |
| Farrell, William | | 1993 | |

ADOM_WEAKLAND000068

| | | | | | |
|--------------------|--|------------|--|------------|--|
| | | 1994 | | | |
| Godin, James | | 1995 | | 1957 | |
| Haen, Edmund | | 1983 | | 1983 | |
| Hanser, David | | 1989 | | 1945 | |
| Hansok, John | | 1988 | | 1969 | |
| Krajci, Michael | | 1984 | | 1970 | |
| Kreuzer, Eugene | | 1981 (app) | | 1981 (app) | |
| Krusing, Oswald | | 2001 | | 1969 | |
| | | 1996 | | 1943 | |
| | | 1997 | | 1957 | |
| | | 1993 | | 1948 | |
| | | 1993 | | 1973 | |
| | | 1996 | | 1960 | |
| | | 1988 | | 1985 | |
| Lesnowski, Alfred | | 1980 | | | |
| Massie, Daniel | | 1995 | | 1960 | |
| Murphy, Lawrence | | 1993 | | 1962 | |
| | | 1991 | | 1964 | |
| | | 1993 | | | |
| | | 1994 | | 1963 | |
| | | 1994 | | 1973 | |
| | | 1990 | | 1957 | |
| | | 1997 | | | |
| Neuburger, Michael | | 1993 | | 1965 | |
| | | 1994 | | 1992 | |
| | | 1997 | | 1977 | |
| | | 2001 | | 1959 | |
| Needling, George | | 1978 | | 1974 | |
| Nichols, Richard | | 1999 | | 1977 | |
| | | 1993 | | 1966 | |
| O'Brien, John | | 2000 | | 2000 | |
| Schneider, Roger | | 1993 | | 1961 | |
| Schouten, Clarence | | 1994 | | 1964 | |
| | | 1993 | | | |
| | | 2001 | | 1965 | |

ADOM_WEAKLAND000069

1178. Budzynski, Daniel

When I attended his father's funeral, I recalled that when his mother died he told me he was interested in returning to work in the Archdiocese of Milwaukee. I did not have a chance to speak to him personally on this occasion but expect that we will be hearing from him soon.

9/1/81

1339. Budzynski, Daniel

When I received a letter from him which stated that he would like to be considered for campus ministry work here in the Archdiocese, I called Bishop John Paul to see if Budzynski's desire to come back stemmed in any way from personal problems he was having in his present assignment. Bishop Paul told me that since Budzynski moved to his present assignment a year ago last spring there have been difficulties in working with the other priests at the same place. Paul acknowledged that the other priest was a difficult personality to get along with. He assured me that he had heard nothing about any personal problems that Budzynski was having and said that in general they were pleased with him and he knew that Budzynski was interested in returning to work in Milwaukee. He said that Budzynski's skills in liturgy are good but that he is not known for counseling skills and many of the students do not seek him out for this purpose.

10/30/81

29. Budzynski, Daniel

The Archbishop informed me that [REDACTED] had called to report that the [REDACTED] (Waukesha) confided in him that Father Dan Budzynski, who has been an extremely close friend of the family for a period of time dating back to his days at St. Bernadette's, had visited the family last Friday night and Saturday. He had dinner with them, stayed over night, and left about the middle of the next day. In the course of the visit there was a lot of drinking and Budzynski made homosexual advances at two of the children. When I told the Archbishop that Budzynski was scheduled to see me the next day, he thought I ought to confront him with this and get him the appropriate help needed. I then phoned the [REDACTED] to get the story firsthand and to inform them that I was going to confront Budzynski of these facts. They were most cooperative, [REDACTED] and related the events of the entire weekend. They are angry, frustrated, confused, but mostly they feel betrayed by one of their best friends. They related the drinking first of all and knew that Budzynski was quite a heavy drinker. He had three martinis, 2 oz. of gin each before dinner, about three glasses of wine at dinner, and then three bourbon and waters after dinner each amounting to 2 or more ounces. The [REDACTED] could not keep up with him and so they went to bed. The next day after Budzynski had left their 13 and 18 year old sons approached them to discuss what had happened during the night. Budzynski had first approached the 13 year old with fondling and caressing which the boy rejected. Later as he was preparing for bed he did the same thing with the 18 year old who ran out of the room, went downstairs and told his 19 year old sister all about it. The boy was shaken, remained awake all night talking to his sister and not knowing what to do. The [REDACTED] are glad that something is going to be done about this because they were considering seeking an attorney. There were also two young children in a bedroom adjacent to Budzynski's room and there is a suspicion that he might have entered that room in the early hours of the morning. One of the children there was a 4 year old for whom the [REDACTED] were babysitting. They have not said anything to the boy's parents but will do so if there is anything said by the youngster. They realize Budzynski is sick and really want to see him get the help he needs. They do not want to confront him personally, however, because of the hurt they feel.

11/1/81

Ex. 42

1178. Budzynski, Daniel

CONFIDENTIAL

9/17/81

1339. Budzynski, Daniel

10/30/81

29. Budzynski, Daniel

The Archbishop informed me that [redacted] had called to report that the [redacted]

[redacted] confided in him that Daniel Budzynski, who has been an extremely close friend of the family for a period of time dating back to his days at St. Bernadette's, had visited the family last Friday night and Saturday. He had dinner with them, stayed over night, and left about the middle of the next day. In the course of the visit there was a lot of drinking and Budzynski made homosexual advances at two of the children. When I told the Archbishop that Budzynski was scheduled to see me the next day, he thought I ought to confront him with this and get him the appropriate help needed. I then phoned the [redacted] to get the story firsthand and to inform them that I was going to confront Budzynski of these facts. They were most cooperative, [redacted] and related the events of the entire weekend. They are angry, frustrated, confused, but mostly they feel betrayed by one of their best friends. They related the drinking first of all and knew that Budzynski was quite a heavy drinker. He had three martinis, 2 oz. of gin each before dinner, about three glasses of wine at dinner, and then three bourbon and waters after dinner each amounting to 2 or more ounces. The [redacted] could not keep up with him and so they went to bed. The next day after Budzynski had left their 13 and 18 year old sons approached them to discuss what had happened during the night. Budzynski had first approached the 13 year old with fondling and caressing which the boy rejected. Later as he was preparing for bed he did the same thing with the 18 year old who ran out of the room, went downstairs and told his 19 year old sister all about it. The boy was shaken, remained awake all night talking to his sister and not knowing what to do. The [redacted] are glad that something is going to be done about this because they were considering seeking an attorney. There were also two young children in a bedroom adjacent to Budzynski's room and there is a suspicion that he might have entered that room in the early hours of the morning. One of the children there was a 4 year old for whom the [redacted] were babysitting. They have not said anything to the boy's parents but will do so if there is anything said by the youngster. They realize Budzynski is sick and really want to see him get the help he needs. They do not want to confront him personally, however, because of the hurt they feel.

AOM SUPP 003336

1/11/82

ADOM057571

ADOM023876
when he and I met, I explained that it had to do with his dissatisfaction with his assignment, the effects of the recent deaths of his parents, and his drinking and psycho-sexual problems. He admitted that he was in bad shape in all these matters. He was not surprised when I confronted him about what had gone on at the [redacted] residence over the weekend. He is ashamed, deeply regrets it, and asked me to convey his apologies and regrets. He then agreed to undergo treatment for his problem. We are going to start at Guest House in Rochester on January 21. Hopefully, this will be the key to his problem. Following that we can assess whether he needs more intensive treatment such as the Albuquerque Villa would have to offer. Albuquerque Villa would not be starting another group session until July 15. It is also possible that we can do better here on the local scene. He is going to tell the people in Stevens Point that he is coming back to the Archdiocese of Milwaukee to work but that because of his health he is going to take an extended vacation. He asked me to speak to Bishop Paul about this, but when I called and found out that Paul was on vacation until the 21st so I spoke to Bishop Freking and explained the problem and proposed solution. He was sorry to hear about Budzynski and agrees that he needs treatment right now. He knows that Budzynski will not be returning to the LaCrosse Diocese.

1/12/82

51. Budzynski, Daniel

I called Father Zinthefer to let him know that Father Dan Budzynski was beginning treatment for personal problems that were known to Zinthefer. He was satisfied and glad that I called.

1/15/82

82. Budzynski, Daniel

Contact address and phone number for his sister in Milwaukee:
[redacted]

1/22/82

259. Budzynski, Daniel

Father Newman told me that there has been a problem with the payment for Budzynski's dental insurance since last September. I asked him to write to Budzynski to find out what that was all about. I think Budzynski was responsible for that payment rather than the Diocese of La Crosse.

3/25/82

279. Budzynski, Daniel

I visited him at Guest House in Rochester. His counselors feel that he has made great strides in self-understanding and rehabilitation. They feel that his personal problems will be able to be controlled as long as he maintains sobriety. When I spoke to him, he evidenced great relief that his problem was coming under control. When we discussed a future assignment, he was very open to the idea of working in Whitewater as part-time parish priest and part-time campus minister. At Eastertime he will be going on a therapeutic leave and I asked him to contact Nick Schoofs to discuss the possibilities further.

3/31/82

ADOM023876

528. Budzynski, Daniel
I called to see how he is doing. He is still on sick leave and is feeling some of the effects of the recent pressures. I asked him to contact [REDACTED], the psychologist he dealt with some years back in order to help him cope with some of these pressures. I told him that we would like to have him and Wagner be the team at St. Patrick's, Whitewater. I told him this might not be available for some time, but he liked the idea.
6/2/82
696. Budzynski, Daniel
He called when I was out of the office and left word that health-wise he was doing very well. I figured that he had already heard from Wagner that we were going to consider the team for Whitewater.
7/23/82
189. Budzynski, Daniel
He seems to be happy in his present assignment although he has some problems relating to Father John Wagner. Wagner has been relegating most of the sacramental duties to Budzynski who Wagner thinks should be assuming more of the responsibility. Budzynski said that his sobriety is fine and he is planning a trip to Guest House in March for a check-up. He continues to see [REDACTED] who is helping him with psychological problems, and he attends an AA group meeting on campus once a week. He is very close to his sister, [REDACTED], and sees her at least once a week. He has not heard from his friends in Waukesha and would feel better if they knew he was seeking their forgiveness. I agreed to contact them to see where they are at. He saw their son one time on campus and spoke to him, but after that, never saw him again. Budzynski feels as though he can complete his term of office at the parish and finds the people to be very warm and receptive. He really thinks a priest should be assigned to the campus ministry and claims that he is on campus several times a week. Whereas, Wagner is seldom present. Budzynski has a lot of admiration for the work that Ed De Groot is doing on campus.
2/18/83
507. Budzynski, Daniel
Maureen Gallagher called to say that Budzynski had been in contact with her to see if there was any possibility of him becoming a campus minister in the Archdiocese. It looks as though right now all the positions are filled, but Maureen could tell that Budzynski is really hurting because of the way the situation was handled by the Personnel Board at Whitewater. Budzynski feels that more consideration is being given to Wagner than to him. Besides that, he does not relish the idea of becoming part of the faculty at Divine Savior/Holy Angels although he is willing to do this if it meant until a campus ministry position opened up. I told Maureen that I had been hearing that Budzynski was hurting. I am going to call him and meet with him to see what's going on in his situation.
6/3/83

513. Budzynski, Daniel

He called to tell me how upset he was about the way it was announced to him by the Personnel Board that he was to leave St. Patrick's, Whitewater. He said that from all appearances we had been working and conferring diligently with Father Wagner and letting him completely out of the picture. He reminded me that I had promised to talk to both of them after Wagner's evaluation. I told him that I did want to talk to him about this whole thing but that my vacation intervened and also a number of things changed. I told him that it seemed best for him to move rather than to remain there alone with all the administrative pressures that would be put on him. I told him that Wagner was only staying there temporarily and that we hoped to find him another assignment by September. I asked him to keep that confidential at this point although he seemed to be aware of that. He told me that his psychologist, [redacted] helped him greatly through the episode and that he did not fall back into a drinking pattern. He said that he does not like the idea of Divine Savior-Holy Angels High School but he will pursue an interview with them on Wednesday. He would accept the assignment at least until something opened up that he preferred. He would really like to be in campus ministry, but I told him there were very few positions available and that right now we did not see a position at UWM opening up for the next couple of years. I asked him what Dr. [redacted] would recommend by way of a parish assignment. He told me that he felt Budzynski could handle a parish without a school where there is a DRE who can handle most of the work that has to do with the high school children and younger people. When he kept on mentioning the idea of campus ministry, I asked him if he would like to look into the idea of work in this setting outside the diocese. He told me he was getting a little too old to be out there too far away from his family.

6/6/83

528. Budzynski, Daniel

Dr. Angela Pienkos, from DSHA, called to ask my opinion about them hiring Budzynski. I told her that I felt he could be recommended because he had done satisfactory work in campus ministry in his past assignments. She told me that she had asked a couple of priests on the Archdiocesan level what they thought and she was getting some very negative vibes about him particularly his poor performance of duties and personal problems. I told her that we had worked extensively with him and that there had been a problem of alcoholism that accounted for a number of the other personal problems that he had. This was well in check. I told her I would talk to his therapist and get back to her on Friday with more information. I then called [redacted] who has Budzynski's permission to talk to me about his situation. [redacted] had mixed feelings. On the one hand he hates to see Dan hurt by being rejected from an assignment. On the other hand he does not know if DSHA would really be a good assignment for him because he would be with young children and this is not good whether they are boys or girls. [redacted] said he would really prefer to have Budzynski in a parish and he sees that things could be handled better there. He told me that whenever Budzynski feels his problem coming on he is immediately in touch with [redacted] and [redacted] said that we can feel safe in assigning him to parish work. He probably would do well at Christ King under the supervision of Msgr. Beres, but I feel it is too close to St. Joseph Parish where he had some problems in the past. I am going to explore the possibility of Budzynski becoming an associate at St. Vincent's Parish with Father Herkowski.

6/8/83

talk and he seems to have dealt with the frustration and the anger he had to experience with the way things turned out at Whitewater. There still lingers in the back of his mind the question of why he could not stay at Whitewater and work with the parish and the campus and have John Wagner go instead. I asked him to consider two possibilities. The first would be to become temporary administrator at St. Thomas, Kenosha. Within a month or two he and Kiensle would probably know if they could work together. Budzynski has his heart set on campus ministry to some degree and in Kenosha the Parkside Campus needs the attention of a priest for maybe a half day per week. If things did not work out at St. Thomas, Budzynski could go on to be the replacement for Father Heffron at Mukwonago while he is on sabbatical and then in the fall we would have another help out for him when another priest is on sabbatical which would take us up to the spring appointments next year. The second possibility I suggested would be to become an associate pastor at a place like Cedarburg or another place that might be open and then wait until the right assignment opens up probably in a one-priest parish. I told him that the latter would probably be the safer of the two from the standpoint of not having to worry about the future. I asked him to consider these two options and to let me know by the end of the week so that I can make a recommendation to the personnel board.

6/21/83

606. Budzynski, Daniel

He called to say that after serious consideration he would like to hold off from taking an assignment at this time. He wants to remain on awaiting assignment and would be willing to take over for someone who would be on sabbatical. I put him in touch with Father Gene Neuman so that the Personnel Board would have this information.

6/27/83

754. Budzynski, Daniel

He called to discuss a number of items:

1. He has received a billing from Dr. [REDACTED] office which shows that the medical insurance coverage has run out. He also paid another such bill and would like reimbursement.
2. We talked about his assignment this fall to St. James, Mukwonago while Father Heffron is on leave of absence. I also brought up the parish of St. Michael in Beaver Dam and Budzynski told me no one told him to apply for it. I told him if he was interested to give it some thought and possibly write a letter of application. I told him, however, that this was not guaranteed that he would get the position.
3. He said that he has spoken to Father Gene Konkol at Menlo Park who is a classmate. Konkol told him that he would be able to obtain a sabbatical there in either spring or fall of 1984. I told him he would have to touch base with Father Carl Last about that.
4. He has been to Guest House recently and said the visit was beneficial.
5. In his consultation with Dr. [REDACTED] he raised the question and idea of looking into his personnel files. There are things that are still bothering him about Whitewater and he would like to know what people said about him which led to his being asked to leave the parish by the Personnel Board. I told him he was free to look at my files but that I did not think there would be anything in there of any note. I told him he would probably want to look into the Personnel Board's files for the answer to his question.

8/22/83

844. Budzynski, Daniel
At the recommendation of Father Last I ok'd a sabbatical for Budzynski next spring at Menlo Park. He has been assured of a place there even though we will be sending another priest from the Diocese to the same institute. Last is now going to follow up with the arrangements.
9/12/83
1125. Budzynski, Daniel
Dr. [redacted] told me that Budzynski is doing very well at this time. I told Johannsen that I was somewhat disappointed when Budzynski did not accept the parish of St. Michael in Beaver Dam because it was a small parish and did not have a grade school. Johannsen agreed and said that Budzynski's anger has subsided and that even if he has to wait some time for a parish this will not be harmful to him.
11/29/83
447. Budzynski, Daniel
On Saturday, September 6, 1986 I met with Dan in order to discuss his willingness to accept Peter Jansta as a permanent deacon at the parish of St. Louis in Caledonia (which he was inclined to do), and also to discuss Dan's ongoing therapy with [redacted]. Dan feels that the area of alcoholism and the area of sexuality are properly under control with therapy and indicated that there had been no problem at the parish in either area. He was very grateful for the contact and the support expressed by the visit.
RJS
485. Budzynski, Daniel
On Tuesday, September 23, 1986 I had a telephone conversation with Dr. [redacted] whom Dan sees on a monthly basis. [redacted] indicated that Dan is almost a "miracle story" because of the way in which he has handled his problems responsibly and maturely. I made an appointment to meet with Walter and Dan next month.
RJS
509. Budzynski, Daniel
On Friday, October 10, 1986 I met with Dr. [redacted] in his office (463-8540) to discuss the progress of Dan's therapy. [redacted] believes that Dan has made great progress, and as a result of Dan's efforts, he can be expected to continue in his ministry without undue risk provided that he continues to take the personal precautions established, avoid alcoholic beverages, and continue his monthly therapy sessions. [redacted] said we should feel free to ask Dan how things were going in a direct fashion as a sign of support.
RJS
282. Budzynski, Daniel
On Saturday, June 13, 1987 I received a phone call from [redacted] President of the Parish Council at St. Louis Parish, Caledonia [redacted] Work, 425-3383) regarding some alleged child abuse. I immediately spoke with Dr. [redacted] who agreed to contact Dan on Monday the 15th of June in order to set up an appointment immediately to discuss the matter. I contacted Dan himself and told him of the allegations without mentioning any names, also informing him of the forthcoming phone call from Dr. [redacted]. On Sunday morning, I spoke with [redacted] regarding the situation and promised to call [redacted] at the end of the week after she had had more opportunity to speak with her son. I spoke with Joe Dean on Monday morning, June 15, 1987, in order to seek legal counsel. I also learned of another parent at the parish, [redacted] who had expressed some concern regarding her son as well. I will talk with Dr. [redacted] again as soon as possible.
RJS

CONFIDENTIAL

844. Budzynski, Daniel

[REDACTED]

9/12/83

1125. Budzynski, Daniel

[REDACTED]

11/29/83

447. Budzynski, Daniel

[REDACTED]

RJS

485. Budzynski, Daniel

[REDACTED]

RJS

509. Budzynski, Daniel

[REDACTED]

RJS

282. Budzynski, Daniel

On Saturday, June 13, 1987 I received a phone call from [REDACTED]

[REDACTED] regarding some alleged child abuse. I immediately spoke with Dr. [REDACTED]

who agreed to contact Dan on Monday the 15th of June in order to set up an appointment immediately to discuss the matter. I contacted Dan himself and told him of the allegations without mentioning any names, also informing him of the forthcoming phone call from Dr. [REDACTED].

On Sunday morning, I spoke with [REDACTED] regarding the situation and promised to call [REDACTED] at the end of the week after she had had more opportunity to speak with her son. I spoke with Joe Dean on Monday morning, June 15, 1987, in order to seek legal counsel. I also learned of another parent at the parish, [REDACTED]

who had expressed some concern regarding her son as well. I will talk with Dr. [REDACTED] again as soon as possible.

RJS

AOM SUPP 00334

ADOM057570

286. Budzynski, Daniel

On Tuesday, June 16, 1987 I spoke with [REDACTED] who had met with Dan to discuss the entire possibility of child abuse. I indicated that I would probably feel constrained to make a report to the Racine police department and also raised the possibility of Dan's moving from this assignment.

RJS

305: Budzynski, Daniel

On Friday, June 19, 1987 I again spoke with [REDACTED] who is hesitant to take additional steps before checking with psychologists dealing with her son.

RJS

CONFIDENTIAL

286. Budzynski, Daniel
On Tuesday, June 16, 1987 I spoke with [REDACTED] who had met with Dan to discuss the entire possibility of child abuse. I indicated that I would probably feel constrained to make a report to the Racine police department and also raised the possibility of Dan's moving from this assignment.

RJS

305. Budzynski, Daniel
On Friday, June 19, 1987 I again spoke with [REDACTED] who is hesitant to take additional steps before checking with psychologists dealing with her son.

RJS

AOM SUPP 003333

ADOM057569

320. Budzynski, Daniel
 On Tuesday, June 30, 1987 I had a conversation with Dr. [REDACTED] and made arrangements for a meeting with him and Dan on July 22. On that same day I had a long conversation with [REDACTED] and [REDACTED] regarding the current situation in the parish. Apparently, an increasing number of parents are very concerned. [REDACTED] has exhibited significant mood change, and I received some indication that two others may have had some questionable experiences leaving them confused during the past year. I have become convinced that a change this summer seems most appropriate, and I took the liberty of calling Sister Carol Wester, OP to see if a temporary chaplaincy at Siena Center might be possible. She gave me the name of Sister Eleanor Lutz and indicated a willingness to be helpful if this fitted in with the current community plans at Siena Center. I will meet with Dan as soon as possible in order to explore these developments directly.

RJS

334. Budzynski, Daniel
 On Sunday, July 5, 1987 I met with Dan at St. Louis rectory in order to discuss the various options which seemed available at this time and to inform him of an appointment with himself and Dr. [REDACTED] on July 22, 1987. He is obviously very deeply concerned and upset even though he is maintaining good external composure.

RJS

34. Budzynski, Daniel
 On Wednesday, July 22, 1987 I met with Dan and Dr. [REDACTED] at the doctor's office in order to discuss the background to the current situation and various alternatives. I suggested strongly reassignment and [REDACTED] felt the session went well even though Dan took it very hard. That same evening I went to visit the young [REDACTED] lad [REDACTED] at his [REDACTED] Racine County; telephone [REDACTED] member of St. Clare Parish in Wind Lake) for a discussion at the request of the parents. The talk was long and difficult without a great deal of communication from the boy. He endorsed the brief description of the event as I narrated it and expressed concern that adults were making a bigger issue of this than necessary as well as a great deal of anger toward his friends and their parents for bringing this to the attention of others. Subsequently, I spoke with the parents that same evening who stated that, in fact [REDACTED] had made a great deal about the incident, with significant personality change for the first month or six weeks of the summer. They requested that I not contact the police if at all necessary for the good of the young man. I believe that the Hanaway opinion gives me some options in this regard, and I will continue to ponder them.

RJS

388. Budzynski, Daniel
 On Monday, August 10, 1987 I spoke with Dan who had determined to apply for the chaplain's position at the motherhouse in Milwaukee. I also telephoned Sister Doris Pehowski, the community President, and Sister Ann Mary, the convent administrator, in order to inquire about the status of interviews and to recommend Dan for their consideration.

RJS

427. Budzynski, Daniel
 On Saturday, August 22, 1987 I spoke with the Motherhouse coordinator in order to establish the status of applicants for chaplaincy at St. Francis Convent and learned that Dan was the forerunner, although the final decision has not been made. I also called Dan to encourage him to say in the context of informal conversation during the festival that he had been invited to interview for another pastoral position in the Archdiocese. Subsequently, I spoke with Mary Zajdel, president of the Home and School Association of St. Louis Parish, (home: 835-2668) and with a concerned parent, [REDACTED] indicating that the Archdiocese desire to be attentive to the good of all parties concerned and that Father Dan had been invited to interview for some other assignments this summer.

RJS

CONFIDENTIAL

320. Budzynski, Daniel
On Tuesday, June 30, 1987 I had a conversation with Dr. [REDACTED] and made arrangements for a meeting with him and Dan on July 22. On that same day I had a long conversation with Mrs. [REDACTED] and [REDACTED] regarding the current situation in the parish. Apparently, an increasing number of parents are very concerned. Young [REDACTED] has exhibited significant mood change, and I received some indication that two others may have had some questionable experiences leaving them confused during the past year. I have become convinced that a change this summer seems most appropriate, and I took the liberty of calling Sister Carol Wester, OP to see if a temporary chaplaincy at Siena Center might be possible. She gave me the name of Sister Eleanor Linz and indicated a willingness to be helpful if this fitted in with the current community plans at Siena Center. I will meet with Dan as soon as possible in order to explore these developments directly.

RJS

334. Budzynski, Daniel
On Sunday, July 5, 1987 I met with Dan at St. Louis rectory in order to discuss the various options which seemed available at this time and to inform him of an appointment with himself and Dr. [REDACTED] on July 22, 1987. He is obviously very deeply concerned and upset even though he is maintaining good external composure.

RJS

34. Budzynski, Daniel
On Wednesday, July 22, 1987 I met with Dan and Dr. [REDACTED] at the doctor's office in order to discuss the background to the current situation and various alternatives. I suggested strongly reassignment and [REDACTED] felt the session went well even though Dan took it very hard. That same evening I went to visit the young [REDACTED] lad, [REDACTED] member of St. Clare Parish in Wind Lake) for a discussion at the request of the parents. The talk was long and difficult without a great deal of communication from the boy. He endorsed the brief description of the event as I narrated it and expressed concern that adults were making a bigger issue of this than necessary as well as a great deal of anger toward his friends and their parents for bringing this to the attention of others. Subsequently, I spoke with the parents that same evening who stated that, in fact, [REDACTED] had made a great deal about the incident, with significant personality change for the first month or six weeks of the summer. They requested that I not contact the police if at all necessary for the good of the young man. I believe that the Hanaway opinion gives me some options in this regard, and I will continue to ponder them.

RJS

388. Budzynski, Daniel
On Monday, August 10, 1987 I spoke with Dan who had determined to apply for the chaplain's position at the motherhouse in Milwaukee. I also telephoned Sister Doris Pehowski, the community President, and Sister Ann Mary, the convent administrator, in order to inquire about the status of interviews and to recommend Dan for their consideration.

RJS

427. Budzynski, Daniel
On Saturday, August 22, 1987 I spoke with the Motherhouse coordinator in order to establish the status of applicants for chaplaincy at St. Francis Convent and learned that Dan was the forerunner, although the final decision has not been made. I also called Dan to encourage him to say in the context of informal conversation during the festival that he had been invited to interview for another pastoral position in the Archdiocese. Subsequently, I spoke with Mary Zajdel, president of the Home and School Association of St. Louis Parish, (home: 835-2868) and with a concerned parent, [REDACTED] indicating that the Archdiocese desire to be attentive to the good of all parties concerned and that Father Dan had been invited to interview for some other assignments this summer.

RJS

AOM SUPP 003332

ADOM057632

On Tuesday, June 30, 1987 I had a conversation with Dr. [REDACTED] and made arrangements for a meeting with him and Dan on July 22. On that same day I had a long conversation with [REDACTED] and [REDACTED] regarding the current situation in the parish. Apparently, an increasing number of parents are very concerned. Young [REDACTED] has exhibited significant mood change, and I received some indication that two others may have had some questionable experiences leaving them confused during the past year. I have become convinced that a change this summer seems most appropriate, and I took the liberty of calling Sister Carol Wester, OP to see if a temporary chaplaincy at Siena Center might be possible. She gave me the name of Sister Eleanor Linz and indicated a willingness to be helpful if this fitted in with the current community plans at Siena Center. I will meet with Dan as soon as possible in order to explore these developments directly.

RJS

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b7c

CONFIDENTIAL

[REDACTED]

RJS

334. Budzynski, Daniel

[REDACTED]

RJS

34. Budzynski, Daniel

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[REDACTED] for a discussion at the request of the parents. The talk was long and difficult without a great deal of communication from the boy. He endorsed the brief description of the event as I narrated it and expressed concern that adults were making a bigger issue of this than necessary as well as a great deal of anger toward his friends and their parents for bringing this to the attention of others. Subsequently, I spoke with the parents that same evening who stated that, in fact, [REDACTED] had made a great deal about the incident, with significant personality change for the first month or six weeks of the summer. They requested that I not contact the police if at all necessary for the good of the young man. I believe that the Hanaway opinion gives me some options in this regard, and I will continue to ponder them.

RJS

388. Budzynski, Daniel

[REDACTED]

RJS

427. Budzynski, Daniel

[REDACTED]

AOM SUPP 003329

ADOM057566

433. Budzynski, Daniel

On Friday, August 28, 1987 I met with Dan in order to encourage his speedy movement into the new ministry at the motherhouse, to explore possible parish residences and to offer help out at St. Louis as the need occurred.

RJS

488. Budzynski, Daniel

On Tuesday, September 22, 1987 I had an extended visit from [redacted] principal of St. Louis School in Caledonia, expressing her great concern regarding the gossip in the parish and her affirmation of everything that Dan has done during his pastorate there. She feels that the entire matter may be unfairly handled to the disadvantage of Dan himself. I agreed to encourage parents to speak with him directly.

RJS

1037. Budzynski, Daniel

On Wednesday, December 20, 1989 I spoke with Dan alerting him to the possibility of group work with Dr. [redacted]

49. Daniel Budzynski

On Wednesday January 10, 1990 Dan wrote saying that he had reviewed the invitation to join Dr. [redacted] group with Dr. [redacted] and concluded that this was not necessary at this point.

RJS

RJS

Budzynski, Daniel

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RJS

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RJS

CONFIDENTIAL

[REDACTED]

RJS

488. Budzynski, Daniel
On Tuesday, September 22, 1987 I had an extended visit from [REDACTED]
[REDACTED] principal of St. Louis School in Caledonia, expressing
her great concern regarding the gossip in the parish and her affirma-
tion of everything that Dan has done during his pastorate there.
She feels that the entire matter may be unfairly handled to the
disadvantage of Dan himself. I agreed to encourage parents to speak
with him directly.

RJS

49. Daniel Budzynski
[REDACTED]

RJS

AOM SUPP 003330

ADOM057567

559. Budzynski, Daniel

On Tuesday, May 21, 1991 I spoke with Dan who acknowledged that he is pleased with his pastoral work but concerned about the smaller number of sisters for whom he is responsible at this time, since he does not feel all his energies are being sufficiently used and since he experiences some obstacles from the institutional structure of the motherhouse at this time.

RJS

403. Dan Budzynski

On July 13, 1992 I received a phone call from [REDACTED] to express concern about the community's ability to continue paying for a full-time priest in view of the diminishment of the St. Anne's/Motherhouse community and also in view of some limitations experienced in Dan's ministry (lengthy theological homilies and lack of much involvement in educational efforts during the year). Sr. Doris said that she would speak to Dan and would communicate with Tom Venne's office or myself regarding the date of such a conversation and any time line projected for the movement of the community from a full time priest Chaplain to part time Sacramental help out.

RJS

506. Budzynski, Daniel

On July 21, 1992, Daniel Budzynski called to inform us that he received a letter that the St. Francis Assisi Convent no longer could justify having a full time chaplain and that his position was being terminated. He was concerned about his future ministry. He said they would make this transition as soon as he received a new assignment. I asked if he could get a letter for us when this transition would take place and made an appointment to meet with him to discuss an appropriate assignment for him.

RTV

525. Budzynski, Daniel

On July 29, 1992, Dan Budzynski came in to discuss the termination of his position at St. Francis Convent and future assignments. He would prefer ministry in a retirement or nursing home. He spoke about some education time as a possibility. He said some restrictions had been given for parish ministry, but didn't know if he would be able to handle parish ministry. He did mention an Associate Pastor position, but it seemed to be a last resort for him. He mentioned Dr. [REDACTED] as a person concerned that he be in a proper assignment for his continued sobriety and other issues

RTV

564. Budzynski, Daniel A.

On August 14, 1992 I received a letter from Sr. Rita Kosednar, O.S.F. on 8/12/92 stating that with the decrease in Sisters at St. Francis Convent, the need for a full-time chaplain can no longer be justified. They have informed Dan Budzynski of this fact and referred to his employment contract which states it can be terminated with 60 days notice. They are open to have him continue ministry until something suitable is found.

RTV

507. Dan Budzynski

On September 8, 1992 after learning that Dan was a candidate for the Chaplaincy at Clement Villa (from Tom Trepanier) I called Sr. Alphonsa Puls in order to share briefly the existence of an older allegation so that she would be knowledgeable in making the best selection possible for the elderly population under her care.

RJS

683. Budzynski, Daniel

On September 24, 1992 Daniel Budzynski informed me that he had been offered and was accepting the assignment as Chaplain at Villa Clement. He will be notifying the Sisters of St. Francis this weekend. He asked how to make this public, and I told him to have Villa Clement notify us so we can make it official.

RTV

135. Budzynski, Dan

On February 1, 1994, Dr. Liz Piasecki and I met with Dan Budzynski to inform him of allegations brought to Liz by a woman, who alleges inappropriate behavior by Dan while he was at St. Bernadette's 1970-71. [REDACTED] She did not give permission for her name to be used. She informed Liz that she has spoken to a lawyer. Dan was very upset and has no recollection on any of the situations alleged. He will see Matt Flynn for a legal discussion and on 2/9/94 will meet with Liz and the assessment team.

RTV

60. Daniel Budzinski

On February 16, 1994 I was asked by the Archbishop to meet with Dan and to discuss his possible retirement from active ministry.

RJS

✓ 81. Daniel Budzinski

On February 24, 1994 I met with Dan to review his current situation and to explore the possibility of early retirement. Dan will turn 66 on March 12, 1994 and acknowledged a variety of possibilities for the future including some specialized music study toward liturgical ministry. He promised that he would work out some scenarios with Dr. [REDACTED] and I promised to explore the types of ministerial restrictions which would be invoked in the proposed retirement status. Dan also indicated some concern about financial resources if he were suddenly retired and I learned that there were sufficient physical problems in his own health status to warrant an early retirement for health reasons.

RJS

317. Budzynski, Daniel

On March 9, 1994, I spoke to Dan Budzynski [REDACTED] Dan said he went through the evaluation and it was very rough. He said he met with Dick Skiba and an early retirement was suggested. Dan said it has been very difficult and he is trying to take it one day at a time. He didn't see the need for early retirement, since things seem to be going well in his ministry at Villa Clement.

RTV

✓ 135. Daniel Budzinski

On March 4, 1994 I spoke with Dan and communicated the basic request of the Archbishop regarding the future.

RJS

✓ 126. Daniel Budzinski

On March 11, 1994 in a meeting with Archbishop Weakland I concluded that it would be helpful for Dan to retire to Meyer Hall or Cousins Center this Spring without helpout responsibilities at least for the time being.

RJS

CONFIDENTIAL

135. Budzynski, Dan

On February 1, 1994, Dr. Liz Piasecki and I met with Dan Budzynski to inform him of allegations brought to Liz by a woman, who alleges inappropriate behavior by Dan while he was at St. Bernadette's 1970-71. [REDACTED] She did not give permission for her name to be used. She informed Liz that she has spoken to a lawyer. Dan was very upset and has no recollection on any of the situations alleged. He will see Matt Flynn.

[REDACTED]
RTV

60. Daniel Budzinski

[REDACTED]

✓81. Daniel Budzinski

[REDACTED]

RJS

317. Budzynski, Daniel

[REDACTED]

RTV

✓135. Daniel Budzinski

[REDACTED]

RJS

✓126. Daniel Budzinski

[REDACTED]

RJS

AOM SUPP 003331

ADOM057568

✓ 155. Daniel Budzinski

On March 17, 1994 I met with Dan to finalize the terms and time line of his projected retirement. We agreed that he would speak with the Administration of Villa Clement immediately in order to determine an effective date of resignation and suggested that May 31, 1994 would probably be convenient for all parties concerned. I asked that he obtain a letter from his physician documenting the health concerns which would justify early retirement with full benefits, and asked that Dan write a personal letter to the Archbishop requesting retirement and that he meet with Paul Janette to explore the possibilities of residence at Cousins Center or Meyer Hall. It was concluded that the package of Dan's future ministry would entail music, studies (presumably at his own expense), together with the combination of Eucharistic ministry within the office personnel of Cousins Center and possible assistance to the Archbishop's office in areas of correspondence. I learned that Dan has made an appointment to meet with Paul Janette for a visit to the residence facilities on March 22, 1994.

RJS

487. Budzynski, Daniel

On April 15, 1994, we received a copy of a letter from Daniel Budzynski to Archbishop Weakland requesting permission to retire as of 5/31/94. He has submitted his resignation to Villa Clement effective 5/21/94.

RTV

535. Budzynski, Daniel

On April 27, 1994, we received a copy of a letter from Archbishop Weakland to Daniel Budzynski granting his request for early retirement for health reasons.

RTV

261. Daniel Budzinski

On May 4, 1994 I briefly spoke with Dan who asked if he would be able to continue a monthly help-out at St. Leonard's in Muskego, and if he would be able to accept other invitations in the future. In view of the fact that I have not had the opportunity to finalize the matter of Dan's restricted faculties with the Archbishop, and in view of the fact that Fr. Ken Darfus is completely aware of the history, I allowed Dan to continue his monthly week-end assistance at Muskego and cautioned against accepting further invitations until we have had the opportunity to bring complete resolution to the issue.

RJS

126. Budzynski, David

On February 17, 1995, Dan stopped to drop off his therapy charges which the diocese paid through the years.

CCS

✓ 174. Daniel Budzynski

On March 23, 1995 in the context of a meeting with Dr. Elizabeth Piasecki I learned of the need on my part to review the status of all ministerial restrictions placed upon parish help-out services provided by Dan in his retirement and residence at Meyer Hall.

RJS

382. Daniel Budzinski

✓ On May 24, 1995 Ken Derfus reported that Dan had celebrated an occasional Sunday Eucharist at St. Leonard Parish in Muskego under his own very strict supervision as someone who understood the extent of concern from the past. Ken also reported that Dan currently serves as Assisting Priest for alternate weekend liturgies at Elm Brook Hospital special residential section on the lower level of the institution. Ken recommended that his successor at St. Leonard's be given complete and accurate information so that all additional supervision needed for the future would be in place.

RJS

✓395. Daniel Budzinski

On April 19, 1996 I spoke with Dan Budzinski who asked for guidance regarding whether or not he would be able to concelebrate as a 40th Anniversary Jubilarian at the Priest Assembly, and expressed his personal frustration over his inability to do any kind of ministry at this point in his life.

RJS

✓426. Daniel Budzinski

On April 26, 1996 in consultation with Carrol Straub we agreed to allow the 40th Anniversary concelebration to proceed on the basis of the invitation extended, but stated that participation in a similar event in LaCrosse would not be permitted.

RJS

✓1039. Daniel Budzinski

On November 4, 1996 in a meeting with Dr. Liz Piasecki I concurred with her suggestion that Dan enter into formal association with Deacon Thomas MacGuine in the program of Monitoring developed by the Office of the Vicar for Clergy and promised to speak with Fr. Straub about initiating that understanding with Dan.

RJS

✓322. Daniel Budzinski

On May 5, 1997 the Archbishop approved granting faculties to Fr. Budzinski to preside and preach at a cousin's 50th Jubilee in Centerline, Michigan in August of 1997 with the understanding that this for one time only and that the other restrictions remain in place.

RJS

✓416. Daniel Budzinski

On June 5, 1997 I learned that Dan does not seem to have found any replacement for regular professional counseling after the retirement of Dr. [REDACTED] approximately 2 years previously.

RJS

70. Budzynski, Dan

October 16, 1997 - I authorized Dan to have (one-time only) the funeral Mass for his sister. The funeral will probably be on Monday, October 20 at Gesu Church, Milwaukee.

TFK

✓23. Daniel Budzinski

On January 19, 1998, after consultation with Fr. Thomas Kerstein, I gave permission for Fr. Budzinski to concelebrate at the funeral of his classmate, Fr. Cletus Kaiser, at Holy Angels in West Bend, with the clear understanding that he continue to respect the restrictions on his ministry currently in place.

RJS

- ✓ 350. Daniel Budzynski
On May 15, 1998 in a conversation with Archbishop Weakland it was decided that permission not be given to Fr. Budzynski to concelebrate at the first Mass of Thanksgiving at St. Charles Borromeo Church in Chippewa Falls (June 28, 1998) after priestly ordination. I communicated that information promptly.
RJS
472. Budzynski, Dan
December 16, 1998 Dan Budzynski is phoned to inquire on his progress after his angioplasty and stent implant of last week. He's doing well and following through on prescribed therapy and exercise.
JFH
473. Budzynski, Dan
June 20, 1999 Vicar phones Dan Budzynski, after receiving call from Ken Derfus about Dan's hospitalization. Dan had a heart catheterization at St. Francis Hospital on 6/17. It was then determined he would need bypass surgery probably this week of 6/20. Vicar asks Dan to phone when a date for surgery is set.
JFH
490. Budzynski, Dan
June 28, 1999 Dan reports that he will have open heart surgery on 6/30 at St. Francis Hospital, Milwaukee for at least 3 bypasses.
JFH
- ✓ 395. Daniel Budzynski
On Friday evening, July 2, 1999 I paid a brief visit to St. Francis Hospital where Fr. Budzynski had just been moved from Intensive Care to a private room subsequent to cardiac surgery for 3 by-passes. On Tuesday, July 6, 1999 I visited Fr. Budzynski as he returned to residence at Meyer Hall with the assurance that his immediate needs would be cared for by Fr. Erv Matt.
RJS
- ✓ 488. Daniel Budzynski
On August 19, 1999 Fr. Edward Eschweiler reported Fr. Budzynski's relapse and return to St. Francis Hospital for a pacemaker on August 18, 1999. Later that day I visited him in the Cardiac Intensive Care unit of St. Francis Hospital.
RJS
422. Dan Budzynski
May 28, 2001 Dan is hospitalized at St. Francis Hospital after passing out at his sister's home on Memorial Day. He is being kept overnight for further tests and is disappointed that he will be unable to accompany classmates to Prague this week in celebration of their 45th anniversary after he was the one to arrange all this.
JFH

764. Dan Budzynski

August 16, 2002 Dan Budzynski is seen by Vicar and told he is not to sing in the diocesan choir for the Mass of Installation because of the possibility that his image on TV could again upset former victims of his abuse as did his photo in the Milwaukee Journal when attending the April meeting of priests and bishops at Cousins Center. When stating he would attend the Vespers he was reminded he was not invited to this service and admission was by ticket only.

JFH

V657. Daniel Budzynski

On September 5, 2002 I received a phone call from D. Budzynski inquiring about the directive given by the Vicar to Fr. Alan Jurkus of the Pension Board, namely that as a person under precept he should not be an active member of the Board. Since I had no knowledge of this action I could only listen and promise to inquire. Although apparently A. Jurkus was strongly recommending Dan's attendance, Dan himself was hesitant to do so if that would occasion a complete discussion of his situation.

RJS

286. Dan Budzynski
October 18, 2004 Vicar phoned Dan as a follow up to a report of an allegation that surfaced regarding him. Vicar invited Dan to return the call. Dan returned phone call on 10/198. He's upset. He remembers things in general, but not the specifics. He's afraid of what will happen to him now. CJF

369. Dan Budzynski
November 13, 2004 Vicar phoned to discuss the precept placed on him regarding no public portrayal as a priest. Don is aware of this and intends to abide by it. CJF

406. Dan Budzynski
November 29, 2004 Vicar met with Frs. Erv Matt and George Huber to serve as on-site companions for Fr. Budzynski. The both agreed to serve as such. CJF

25. Dan Budzynski
January 13, 2005 Vicar and Dave Zimprich met with Dan and at his request, Fr. Ed Eschweiler. Dan was informed of his laicization by the Holy Father. He was visibly upset and the consequences of the rescript were discussed. He understands that he needs to move out of Meyer Hall, to find supplemental insurance, and that he will retain his pension. He signed the rescript. CJF

61. Dan Budzynski
January 28, 2005 Vicar phoned to see how Dan is doing in the transition and to offer support and consolation. Left message and invited a return call if he desired. CJF

37. Daniel Budzynski
On February 9, 2004, I had an appointment with Father Ken Derfus, classmate of Dan Budzynski, who wanted to express his support both for Dan, whose journey he understands and for the archdiocese at this moment of public awkwardness and difficulty, at least in the eyes of so many priests who feel that Dan's move from Meyer Hall was harsh. Ken expressed understanding of the complexity of the issues and appreciation for the difficult decisions that had to be made. Although resources are limited, Dan's classmates have pledged to offer financial assistance, especially since the medical supplement will not longer be paid by the archdiocese or the St. Michael's Priest Fund for Dan. RJS

4. Daniel Budzynski

On January 24, 2006, I was approached by Amy Peterson who had received a telephone call from a former victim who was outraged by having received a Christmas card from Daniel Budzynski. Although I had initially agreed to send a letter regarding this violation, later consultation indicated that such would be improper given the total archdiocesan severing of association with him. Amy's office took care of the communication. RJS

ADOM049022

August 12, 1982

C
O
P
Y

The Reverend Daniel A. Budzynski ✓
████████████████████
Milwaukee, Wisconsin 53215

Dear Father Budzynski:

Following the recommendation of the Personnel Board regarding your assignment, and with the concurrence of the Archbishop, I herewith appoint you Pastoral Team Member with Father John C. Wagner at St. Patrick Parish, Whitewater, effective September 1, 1982. Father Wagner's appointment as Team Member and Administrator is effective August 10, 1982. You will kindly report on that date to the parish.

You and your fellow Team Member are both reminded that the required Profession of Faith will be made in the context of the Installation Ceremony to be scheduled in the near future at your parish.

In keeping with the Term of Office Policy inaugurated August 1, 1980, your assignment will exist for a period of up to six years from its effective date and after that will be reviewed for possible extension.

Accept my prayers and good wishes as you move on to a new area of priestly work.

Sincerely yours in the Lord,

Reverend Joseph A. Janicki
Vicar for Priest Personnel

Ex. 21

PRIVILEGED AND CONFIDENTIAL
FINAL VERSION

Sexual Contacts/Rev. Daniel Budzynski

- 1987: ✓ 1. [redacted], minor ([redacted])
Pallotine Retreat House, Elkhorn
Report to Bishop Skiba
St. Louis, Caledonia
- 1983 ✓ 2. [redacted] minor ([redacted])
✓ 3. [redacted] minor ([redacted])
Awaiting assignment: Budzynski living in same building
- 1982 ✓ 4. [redacted], Waukesha minor (17 or 18)
Family reported to Archbishop/ sent to treatment
On leave to Diocese of LaCrosse
Campus Ministry, Stevens Point

1976-1980

5. Male: "young adult" from Oxford Wisconsin (took Polaroid pictures of this male, nude, on bed after sexual activity) Confronted by this male's friend.
6. "19 or 20"
7. "young adult": reported to Fr. John Kelly
8. [redacted] age 13
Campus Ministry: Eau Claire
Diocese of LaCrosse

1974-1976

- ✓ 9. [redacted], minor, age [redacted] -- Reported to Archbishop Cousins, Budzynski sent to therapy.
10. Minor male, friend of [redacted]
11. [redacted], minor ([redacted])
12. [redacted]
St. Joseph, Wauwatosa

1972-1974

13. [redacted]
14. [redacted]
15. [redacted]
16. [redacted] (minor): reported to pastor
17. [redacted] (minor)
Archbishop Cousins relieves him of duties : on
leave-11/73-3/74
St. Peter Claver, Sheboygan

Summers 1972-73: U. Of San Francisco

- ✓ 18. "several minor kids": Parents report to parish priest
19. [redacted] in San Francisco who tells him not to have
contact with their sons any more.

1971-72

✓ 20. : told best friend and report "circulated among the kids". Removed by Bishop Brust/Archbishop Cousins, placed on leave for several months before Sheboygan.
St. Bernadette, Milwaukee

1969-1971

21.
22. age 13 or 14,
23. Unknown minor male 13 or 14
24. Unknown minor male age 13 or 14
(Both on camping trip with .)
25. (), age "14 or 15"
26.
✓ 27. : "11 or 12"
✓ 28. age 13

Took pictures of boys in the nude. They told their mother who reported to Fr. Ken Metz. Budzynski goes to psychiatrist on his own without telling the Archdiocese. "I am losing my mind."

29. (adult seminarian)
St. Casimir, Milwaukee

1966-1969

30. "13 or 14"
31. "13 or 14"
32. "13 or 14"
33. "15 or 16"
34. "15 or 16"
35. "13 or 14"
36. "13 or 14"
37. "15 or 16"
38. "15 or 16"
✓ 39. 7th or eighth grader)
40. (mother, adult)
41. friend
42. : 7th grader.
43. "11 or 12"
44. "Older brother of and "
45. I , Cousin of minor
46. Friend of (#45): minor
St. Paul, Milwaukee

1965-1966

47. "13 or 14"
48. : 13 or 14
49. Minor male, name unknown
St. Joseph, West Allis

1962-1965

Picnics with boys, St. Helen's Milwaukee

2/10/94

June 1987 St. Louis Church
 8th grades (Male) - Retreat for 8th grade
 - swimming
 - Bp Akiba intervention

June 1983 Awaiting Discharge
 - living with mother
 - K. Z. landlords

January 1980 (Whitewater)
 Recalled from Compas Ministry - [redacted]
 - dinner with B. [unclear]
 - D. B. involved adult parent

1978 St. Clair - Fr. [unclear] intervention
 Spring 1976 St. Joseph, Wauwatosa 7476
 - at [unclear] in J.
 - intervention with parent, Fr. [unclear], [unclear]
 class - invited in M-

Spring 1972 St. Bernadette
 - intervention Fr. [unclear], [unclear]
 Bp Bunt

June 1969 St. Cecilia

986 St. Paul's

983 St. Joseph Parish

Jan to May 1984 Sabbatical Vatican II Institute, Menlo Park, CA

Sept to Dec 1983 Administrator St. James, Mukwonago

June 1983 Awaiting Assignment, living at [redacted] (lists)

Sept 1982 St. Patrick Parish, Whitewater

Jan to May 1982 sick leave - Guest House Rochester

August 1974 thru January 1982 ^{on leave to} St. Division of La Crosse

1980-1982 St. Peter's Parish, Campus of UW

1976-1980 Eau Claire Campus of UW

young adults } - ? music student (from O'Fallon, IL ?)
- - - - -
- - - - - } boy, 13 - Pointe - Restaurant

1974-1976 St. Joseph, Wauwatosa

- intervention with Parents (E. J. & M. J. K. G. G.)
© 1975 -

1972-1974 St. Peter, Claver, Sheboygan

1 - [redacted] - 16/17 late May?

San Francisco - 2 Summers

on leave from (X) 11/73 -> 3/74

2/11/94

1971-1972 St Bernadette, Milwaukee

Intervention by Parents, Pastor (Jim Rutz) (Bunch)

- street⁴ - no incident

- picnic - changing clothes - no incident

leave for sev weeks before Shelburne

1969-1971 St Casimir, Milwaukee

1971 wet
1971

- pastor
written off for 1973

14/5

runaway

more serious

1966-1969 St Paul, Milwaukee

13/14

picnic
changing
in session

run Ladish

church +

1965-1966 St Joseph, WA

camping

(3 boys)

13-14/64

(69-71)

in bar (at St Casimir's)

no incidents before this time (1965)

picnic - beds -> St. Helen's - St. Hedwig's - first boy
St. Hedwig's - sent for a det. by...

ADOM023849



May 7, 2001

Reverend Daniel A. Budzynski
Meyer Hall

St. Francis WI 53235-3707

CONFIDENTIAL

Dear Dan,

Your letter has been sitting on my desk for two weeks now. Sorry for the delay. I read it carefully several times. First of all, I want to encourage you to continue the sobriety program. You have done so well on it.

The serious difficulties of the past never surfaced in the public forum nor were brought to any legal authorities, but they still could well surface. I see no reason to take those risks for yourself or for the Church. Public ministry it seems to me is still not an option for you.

Among the situations you mentioned, I do not see how the weddings are possible. I would permit the concelebrating of your 45th anniversary of Ordination on May 30/31.

Sorry, Dan, but prudence tells me it is best to hold to the status quo.

Peace and blessings.

Sincerely yours in the Lord,

Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee

CC: Bishop Richard J. Skiba
Vicar for Clergy Personnel
Chancery

ADOM023840

ARCHDIOCESE OF MILWAUKEE

OFFICE OF THE ARCHBISHOP

May 25, 1995

Reverend Daniel Budzynski
Meyer Hall

[REDACTED]
St. Francis, WI 53235

Dear Father Budzynski,

As you are aware I must frequently review the situation of priests who have had allegations of misconduct placed against them. You know of my comments at the Spring Assembly for Priests where I indicated that even retired priests may have to have some restrictions placed on the ministry they can offer. My concern is both to ensure that the integrity of the priesthood is upheld and to protect the diocese from any allegations of improper monitoring which might place persons at risk.

I have pondered how best to proceed with decisions regarding your status and exercise of ministry. I must bear in mind both my responsibility toward the good of the whole community and respect for your individual rights.

Given the serious nature of the obligations of celibacy, as well as the seriousness of violations alleged to have occurred by you, I find that some necessary and prudent precautions must be taken. This decision is ultimately a pastoral measure to protect the rights and reputations of all involved.

Therefore, I am enclosing a document which specifically details any ministerial restrictions which are to be observed by you.

I know that I can count on your cooperation and obedience in this matter.

Sincerely yours in Christ,

+ *Rembert G. Weakland*

Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee

ADOM023841

ARCHDIOCESE OF MILWAUKEE

OFFICE OF THE ARCHBISHOP

PRECEPT

In response to the pastoral needs of this Christian community, in virtue of my authority as diocesan bishop (c. 381, §1), and in accord with the provisions of canon 49, I formally place upon Reverend Daniel Budzynski the following obligations:

- 1) To refrain from all contact with minors;
- 2) To cease until further notice all public ministry including the celebration of Eucharist in other than a private setting with only another priest or priests in attendance; the celebration of any other sacraments will require my explicit permission in each case;
- 3) To avoid all places and situations that, from past experience, have been occasions of serious temptation in the area of sexual morality;
- 4) Until further notice the faculty to hear confession is revoked.

The reasons motivating this decree are the allegations of sexual activities in violation of the obligation of clerical celibacy (c. 277, §1). These restrictions are seen as necessary and prudent precautions and will remain in effect until notice of their revocation.

Given this 25 day of May, 1995

+ Rembert G. Weakland
Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee

James G. Connors
Chancellor/Notary

SEAL

Files requested by Jeff Anderson and Associates for the 2004 Examinations of Archbishop Weakland and Bishop Skiba (dated September 12, 2011 – updated October 24, 2011)

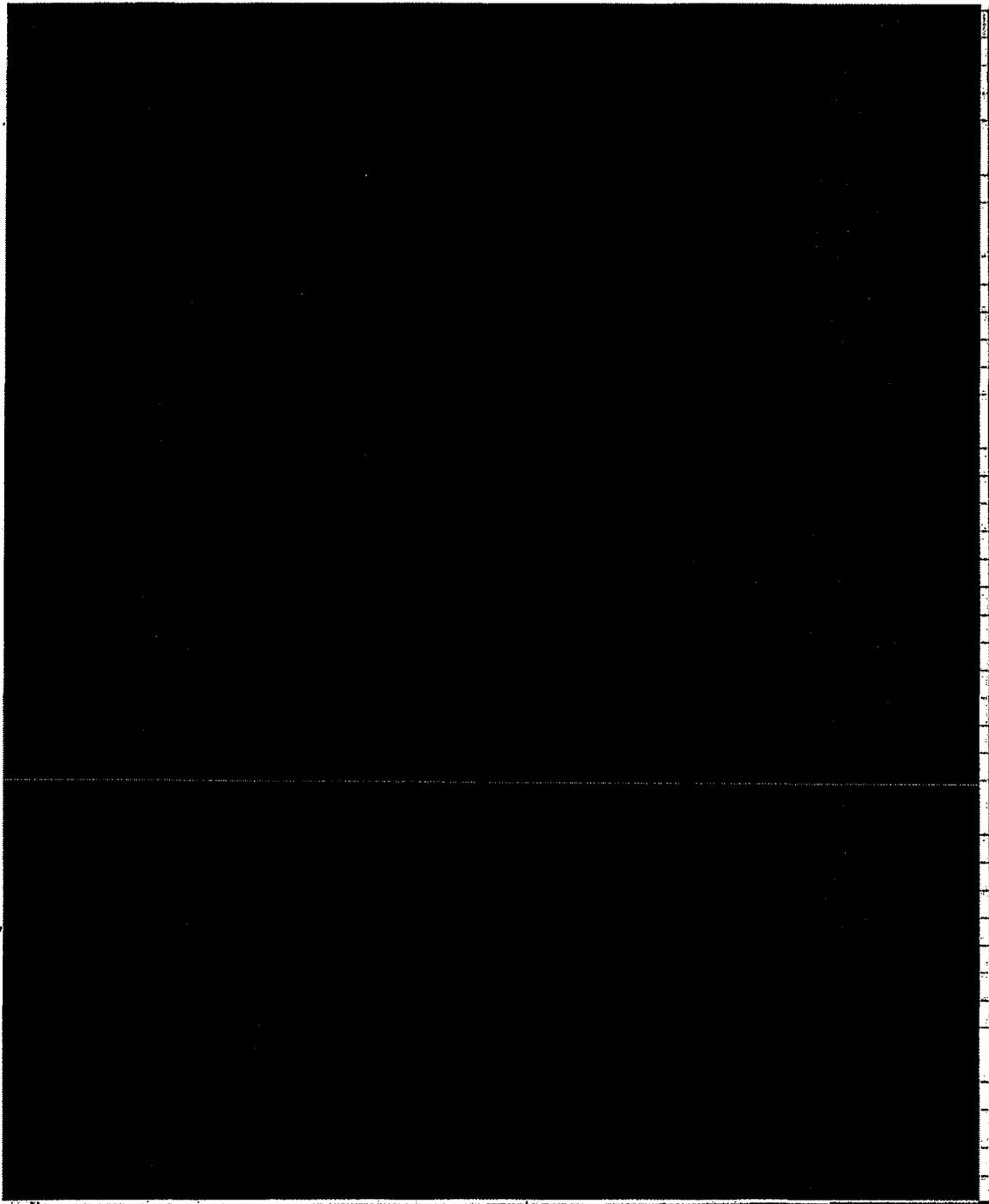
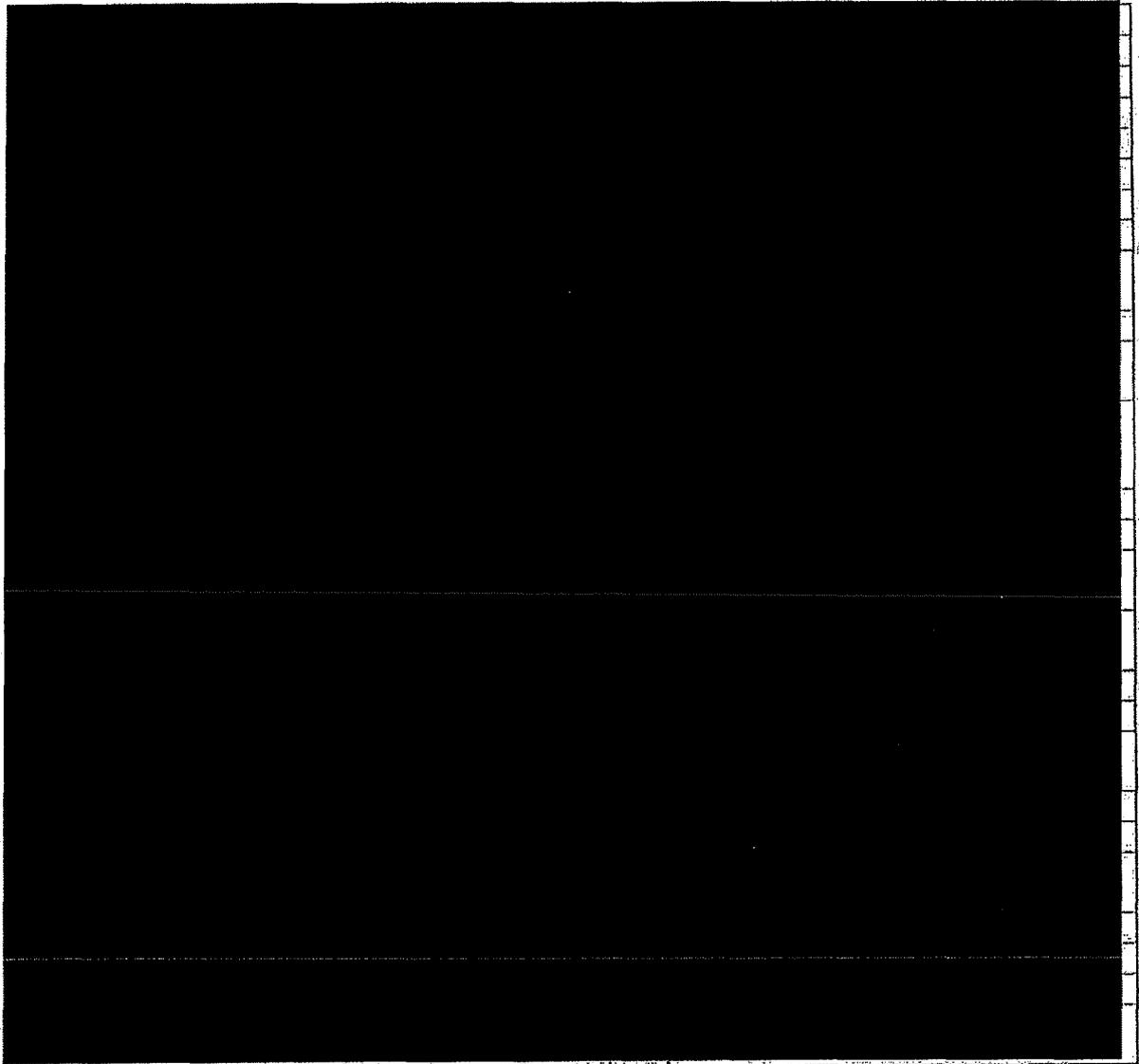


EXHIBIT 13
WIT: Weakland
DATE: 10-25-11
Holme-Jilok Reporting, Inc.



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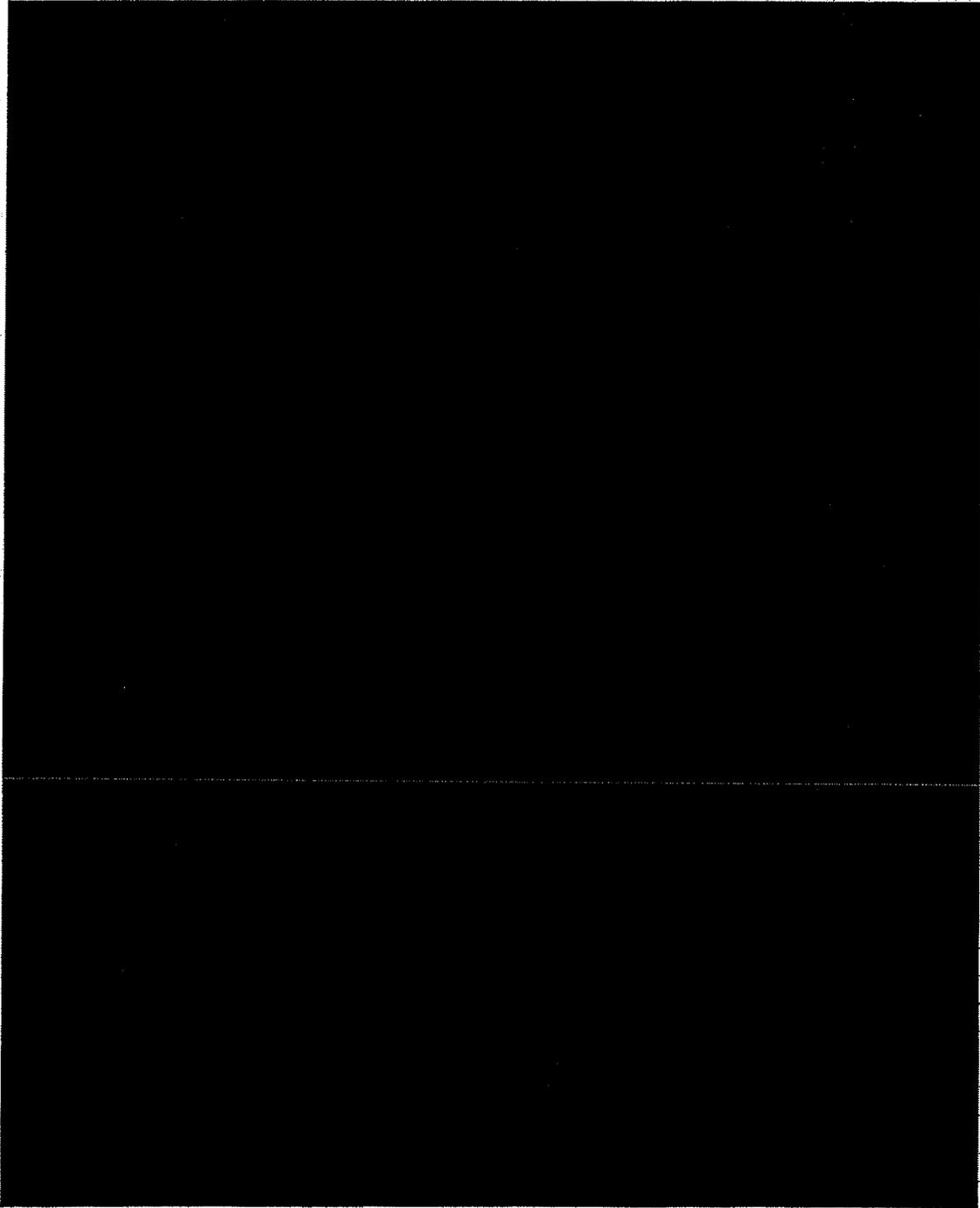
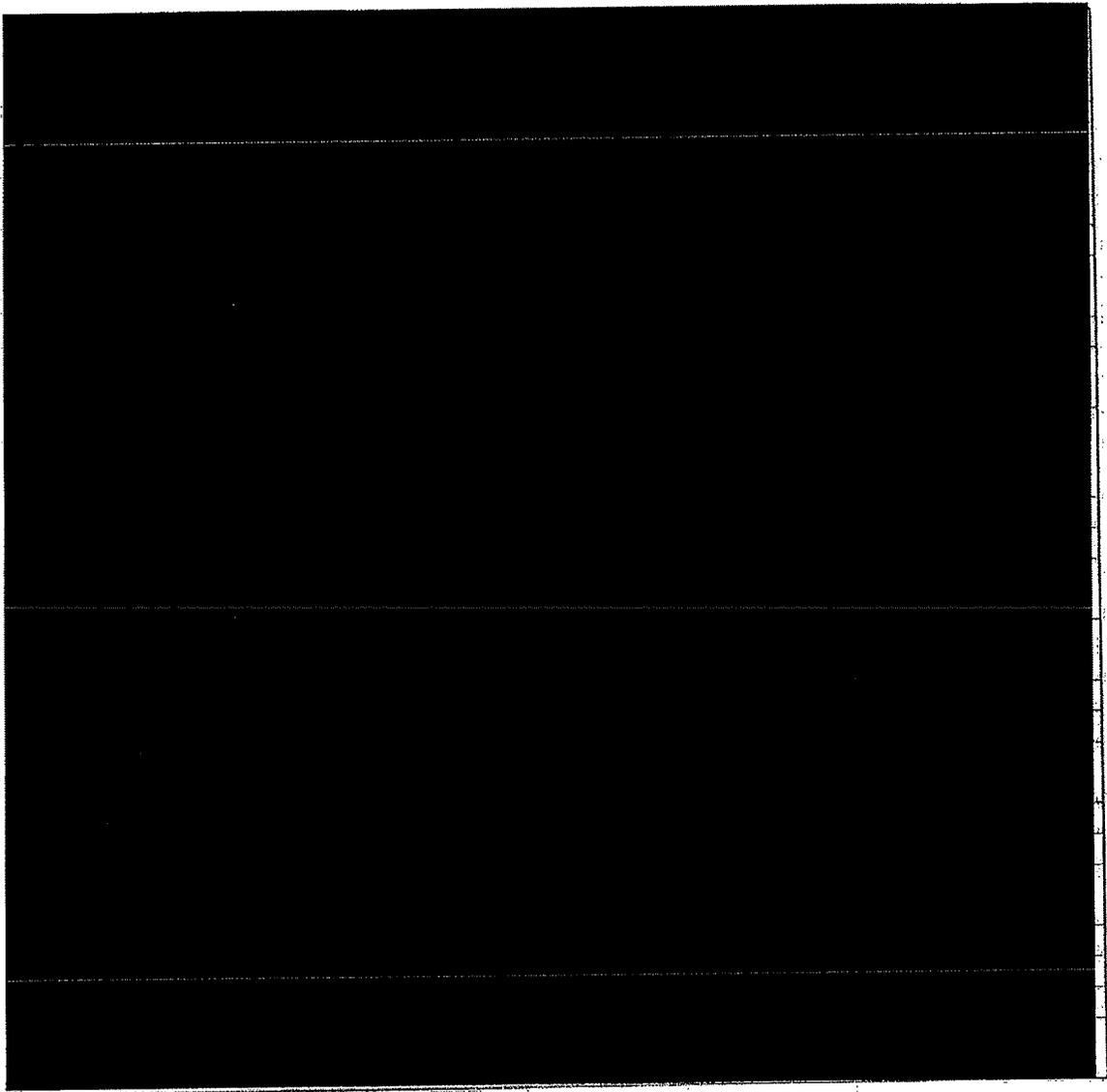


EXHIBIT C
WIT: Weakland
DATE: 10-25-11
Holma-Jick Reporting, Inc.





3339 MASSACHUSETTS AVENUE
WASHINGTON, D. C. 20008

UNITED STATES OF AMERICA

No.1285/74

This No. Should Be Prefixed to the Answer

23 July 1974

Most Rev. William E. Cousins
Archbishop of Milwaukee
345 North Ninety-fifth Street
Milwaukee, Wisconsin 53226

Your Excellency:

I am writing to you once again on the matter of Father Lawrence Murphy and St. John's School for the Deaf in Milwaukee.

Apparently [REDACTED] is not at all mollified by Your Excellency's realignment of administrative duties to the benefit of the situation in question. In fact, we are both subject to her dissatisfaction so that she threatens to take the matter to the civil courts. Her letter thus goes on to state:

"Since we - representing the group of deaf who have in the past been molested by Father Murphy - wish to prevent any further occasion for wrongdoing, and since the Church does not wish to do any more than cover up - much like the celebrated Watergate - it is time to continue the case where it belongs - in the courts with charges of immorality and probably perversion on the part of the present director of St. John's Father Murphy. We hate to see the probable scandal arising from this public presentation of this problem - but whatever scandal arises, please be assured that the cause is the mishandling of the case on the part of the Church. It could have been avoided, if the Archbishop had chosen to act fairly; it could have been avoided if the Apostolic Delegate had pursued the case promptly and intelligently."

Ex. 46

ADOM024569

I have answered this lady's letter to the effect that I considered that the Archbishop's action effectively precludes any possibility of offense and thus I do not see the utility of any recourse to the courts.

In the likelihood that [REDACTED] will continue to express her dissatisfaction I thought it might be helpful to Your Excellency to be made aware of her latest communication.

best wish, I am

With cordial regards and

Sincerely yours in Christ,

J. Jean Teadol

Apostolic Delegate

Page 354 of Archbishop Weakland's book is referred to on page 211 of Weakland's deposition transcript.

A Pilgrim in a Pilgrim Church

MEMOIRS OF A CATHOLIC ARCHBISHOP

Rembert G. Weakland, OSB

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[B]

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Excerpts from Geoffrey Chaucer's *Canterbury Tales* appearing in this volume are from the original text edited by A. C. Cawley, Everyman's Library (New York: Alfred A. Knopf, 1968).

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*To the ecumenical and interfaith community in Milwaukee,
to the faithful of the Archdiocese of Milwaukee,
but especially to its priests;
in gratitude.*

sociate pastors approximately every four years." I took these two explanations as an indirect way of informing me that Widera was not moved because of any recidivism. The chancellor also noted in the letter that Widera had been assigned to work with the Naim conference and served as spiritual moderator for all the Naim conferences of the diocese. The Naim conferences, named after the widow of Naim whose son Jesus had raised from the dead (Luke 7:11-17), had as their scope a pastoral ministry to widows, a relatively safe pastoral task for someone with Widera's inclinations. In the light of this letter, I signed the document of excommunication.

I was surprised to read in about 2006, some thirty years later, in the newspapers the claim that Archbishop Cousins had hidden Widera's problem from the bishop of Orange. Bishops in those days put very little in writing about problems of this sort so I was surprised that Cousins had talked to Bishop Johnson on the phone and written to the chancellor as much as he did. About such matters, a bishop would have been very discrete. Cousins seemed to have gone out of his way to relay the facts and raise a warning flag. Moreover, the case was no secret in Milwaukee; there had been a public trial with pictures in the local papers.

Since bishops or superiors of religious orders generally put little in writing, it was not unusual for the files of priests and religious to contain only the official documents of ordination and their assignments. As far back as the French Revolution, a siege mentality had invaded the Catholic Church in most of Europe. As the years passed, especially in those countries where the Catholic Church was no longer a dominant force, that secretive mentality grew stronger. Though it varied from nation to nation, there was always a fear of leaving evidence that could be used against the Church. As abbot primate, I had found that mentality in Germany where personnel files of monasteries and convents had been taken by the Nazis. Lurid parts were published as a way of closing the institutions. Among the Irish it was the fear of the English overlords, a fear they brought to the United States but where the enemy was controlling WASP leadership and the growing number of Nativists. This fear often extended to the press, which was seen as being in the hands of the Church's enemies. Some of the older bishops still exhibited this chronic Catholic paranoia, and the tendency toward secrecy was evident in the very first discussions of the sexual-abuse problem we bishops engaged in. This tendency was shared by the older generation of Catholic laity as well.

Finally, in describing the atmosphere before 1985, I would have to mention the lack of clarity about the supervisory role of the bishop with

regard to the personal lives of the priests in his diocese. During those years I struggled to understand in practice what that supervisory role meant in civil law and how it might differ from church law. Civil lawyers kept talking about *respondeat superior* as the way of expressing the bishop's role. Did that mean that the bishop was responsible for everything a priest did twenty-four hours a day? How could anyone logically be held to such a responsibility? When I arrived in Milwaukee, there were over 500 diocesan priests and over 500 priests belonging to the Jesuits, Capuchins, Salvatorians, Pallotines, Carmelites, and so on, each group having its own superior, not to mention the over 2,500 sisters belonging to numerous religious congregations of women. It was easy to say that the superiors of religious orders should be responsible for their own members, but that did not correspond to the common perception, especially if the religious were working in an archdiocesan apostolate. Nevertheless, I took the position that the religious superior should be the one to respond if the accused was a member of their order.

I wrote an article for the *Catholic Herald* (May 28, 1988) summing up my thoughts on what I had learned to that date about sexual abuse among the clergy. As I re-read it now, I see that it was honest in assessing the situation current then. So, e.g., I wrote that little had been done to help victims in the past but that the old attitudes had changed radically. The negative feelings toward psychology and psychiatry in society-at-large and in the Church in particular no longer existed. I admitted that I now believed that the deep-seated cases of pedophilia involving pre-pubescent children "do not seem curable and are rarely totally containable." I also saw the priestly status as a hindrance rather than a help for the pedophile and that the return to the lay state seemed the best course for the priest, society, and the Church, but I added that "it is not always easy to convince the person of this [return to the lay state] nor to obtain from Rome such a laicization if it is against the priest's will."

I reflected on the difficulty of detecting these tendencies, especially during seminary training. Although the profile of the pedophile was emerging more clearly, analyzing the causes and recognizing the signs had not produced convincing indicators. I then approached the cases of ephebophilia, i.e., sexual abuse of post-pubescent victims. I wrote that "this [age] does not reduce the seriousness of the matter, but it does make a difference when one is looking for causes or studying social conditions and environments." This was followed by a paragraph expressing my concern about the lack of psychosexual development, a study in its infancy at

LM

①

I. Summary of Data

II. Conclusions

III. Recommendations

IV. Specific Subject Areas:

A. Victim Profile

B. Sexual Behaviors

C. Occasions/Settings

D. Typical Scenarios of
Sexual Conduct

E. Cognitive Distortions

F. Confession

G. Morality Issues For A Priest

December 12, 1993

ARCH_MARSHALL_00520

EX 547

Submitted By:



MGW, BCD

Clinical Member, Association for the Treatment
of Sexual Abusers

Ex. 56

I.

(2)

SUMMARY (Based on self-report)

ADMISSIONS/DENIALS:

- Of the names reported, admits
to sexual contact with

19 boys

denies sexual contact with

10 boys

- Denies sexual contact with
anyone not named by
outside complainants, ie
admits to sexual contact
only with those accused
of.

- Number of sexual contacts
per child ranged from 1 to
25+ (would not admit
numbers above 25 but
didn't deny the possibility
of larger numbers)

- Period of time of sexual contacts with
students from St. Johns:

Between @ 1952 - 1974

REDACTED

(3)

- Client became sexually active in the junior ~~senior~~ (high school) and remained sexually active until @ 2 years before ordination when he and a companion agreed that it was wrong to continue sexual contact. Next sexual contact was with boys at St Johns.

- There was a group of boys from which client regularly selected someone to go to his cottage in Boulder Junction to engage in sexual behavior.



(4)

- Client denies any sexual activity with any person since leaving St Johns and moving to Boulder Junction on 09-17-74.

- Client denies any involvement with dead people in the Superior diocese.

- Although documentary evidence is lacking, client's self-report of his meeting with Archbishop Codriss in 1974 indicates that the Archbishop considered the complaint of sexual abuse against the client believable.

- Client was taken out of ministry with children

II.

(5)

CONCLUSIONS

- Sexually oriented to male adolescents, generally postpubertal
- describes himself as making a sexual approach to any of the boys at St. John's who fit his preferred sexual object profile (see profile) while choosing not to approach others because they did not fit profile and did not seem likely to keep the "secrets".
- complainants allege that client sexually abused about 200 students. This estimate is likely to be fairly accurate.
- There is strong likelihood that the boys confused the "sex education" session with confession since the ^{similar} same subject matter was discussed in the same or similar locations, the boy was reprimanded and "instructed" pastorally.

It is very difficult for any
members in attempt to
very active secret activity
under a known or secret
The disclosure and policy
Administration in 1974 may have
accomplished this. On the other
hand, the computer detectors

Members of the staff
commonly should be
contacted. (Persons (others)
with first hand contact with
the clients naming should
be contacted.
The choice of Empire
follow up research in
these should be done
This appears to be true,
anyone since 1974. While
no actual contact with
Client Corp there has been



Suspect that the confounding
of confessions with some
legislation may have
been more or less calculated

are many and deeply entrenched in an inability to cope with the shame involved. This client seems to have no sense of the extent of harm caused.

- Not sadomasochistic. Used punishment/misbehavior in order to control boys not for sexual gratification.

- It is an open question whether client has continued having sexual contact with previous victims when he visits the Milwaukee area. Client reports there has been no such contact.

III RECOMMENDATIONS

(8)

1. Research should be done in the diocese of Superior.

a. The deaf community should be identified. The question of whether this client has had on going contact with any of the deaf in Superior should be answered.

b. The client's ^(spiritual) ministry should be reviewed. Objective first hand info should be obtained.

2. Client needs sex offender treatment but is not a good candidate for such treatment and is likely to be uncooperative with requirements for such treatment. Provider in Superior diocese would need to be identified.

ARCH_MARSHALL 00527

3. Client needs pastoral/spiritual counseling that supports him as a

(9)

human being but holds him accountable for his violation of his ministry. (He selected a handicapped population and then further selected the vulnerable among them to exploit through his office.)

4. Recommendations concerning the client's continued in priestly ministry is beyond the scope of my role.

I can point out some risks:

- 1) Client may be exposed publicly in lawsuits and on media for past behavior. The appropriateness of current ministry would be publicly questioned.
- 2) If client has sexual contact with a minor or vulnerable adult subsequent to this assessment and continues in priestly ministry and

(10)

if the victim is procured
through this ministry,
the Japanese or Chinese
may be held legally liable.

IV. A. VICTIM PROFILE

(11)

Profile of Typical victim:

- Age 15 - 22 yrs; one 11 yr old
- Caucasians (assumed minority, however grew too much about sex.)
- [redacted] average height
- medium build, not overweight
- [redacted] (occasional blond)
- in need of attention and affection
- loyal
- hero worshipping of L.M.
- respectful
- lacking in social skills
- sexually ignorant
- parents unavailable or distant and unsupportive of child
- poor communication skills through signing or writing
- child who misbehaved and was due to be punished
- father of victim never a seminarian (less idolizing of priests & priesthood)

B. SEXUAL BEHAVIORS

(12)

Type of sexual behaviors engaged in: client -

- masturbating the child manually usually to orgasm/ejaculation.
 - self-stimulation to orgasm/ejaculation either simultaneous to masturbating the child or after the sexual contact with the child (would repeat @ weekly)
 - did not permit child to masturbate him
 - Voyeurism. Would put himself in situations where he could watch boy interact sexually.
- * Denies allegations that hit child's groin with a belt but admits punishing kid by hitting with a belt

C. OCCASIONS / SETTINGS

13

- Supervisor's room on dormitory floor at St Johns
- Client's bed at his mother's home in Boulder Junction, WI
- Class trips to NYC and Washington, D.C. (hotel room)

D. TYPICAL SCENARIOS
OF SEXUAL CONTACT

(14)

(A)

1. When boys confessed
(in the sacrament of confession)
that they had had sexual
contact with another boy,
client would ask the
names of the other
boys (His excuse for asking
for names was that if
he got a girl's name it
would be more serious
because of the possibility
of pregnancy.)

2. Client would zero in on
watching the identified
boys during his tour
of duty as the dormitory
monitor. If he saw
these boys re-engage
in sexual contact, he
would confront them and
require them to
come to the supervisor's
room (on a later occasion)

or if kid
confessed
about exhibition
or wet dreams

3. In the supervisor's room (usually) client would "teach sex education", i.e. he would explain the genitalia and how such worked and he would simultaneously stimulate the child. If the child's penis became erect, the client would stimulate the child to ^{ejaculation} orgasm (and on some occasions) would stimulate himself to ^{ejaculation} orgasm simultaneously (or shortly after the encounter).

If the child did not push his hand away, the client would interpret this lack of resistance as cooperation and approval and interest.

4. If the child did not resist, the client would approach the child while the child was in bed in the dorm (on approximately a weekly basis) and

manually stimulate the child to orgasm (while the child remained in his bed). Generally, the client would manually stimulate himself simultaneously or shortly after.

This approach to the child in bed would occur an indefinite number of times, generally ceasing when the student graduated.

(The contacts usually began when the student was a minor and ended when the student was an adult.)

Would repeat approach to non-resistant child on about a weekly basis.

(B)

1. Client would invite children in need of attention and affection (boys) to his house in Boulder Junction.

(At times he took a group and usually he took one boy at a time.)

2. The boy would sleep in the client's bed with him. Shortly after going to bed the client would reach over and manually stimulate the boy. If the boy became erect, the client would stimulate the child to ^{ejaculation} orgasm and would likewise self-stimulate to ^{ejaculation} orgasm.

If the child pushed his hand off, the client would stop. Lack of resistance was interpreted as approval and desire to participate. Boy with strong need for affection.

E. COGNITIVE DISTORTIONS (18)

Some of his typical cognitive distortions:

"It was sex education for them. They were confused about sex."

"There was rampant homosexuality among the older boys. I fixed the problem."

"I never demanded or used force."

"I was stupid. I wasn't properly trained."

"I thought if I'd play around with a kid once per week they would have their needs met and would ^{not} have sex with each other."

"I could tell if they liked it because they didn't push me away. So if I knew they liked it."

* "Maybe they looked at me as their teacher so didn't

Cognitive Distortions
continued

(19)

"Because these complainers are manipulative, bitter, and dishonest people, therefore their threats to me should not be taken seriously."

"I thought I was taking their sin on myself."

F. CONFESSION

29

- Client used information gleaned in the confessional to identify which boys had had sexual contact with each other.

- By self-report, confessions occurred in many different locations. Some locations listed were:

- car
- gym
- bathroom
- office
- hallway
- down
- classroom
- supervisor room
- "anyplace"

- Boys were reprimanded when client "found them" engaged in sexual activity

- Boys would be required to participate in a "sex education session" (which may have been conducted

(2)

in the same location where
the child went to confession.

- client denies ever conducting
the "sex education" session
immediately after confession

- client denies ever conducting
"sex education" session
during confession.

- By client definition, "sex
education session" involved
manual stimulation of the
child's genitals as a form
of "education"

G. MORALITY ISSUES
FOR A PRIEST

"I am a weak priest. Afterward
I prayed and went to
Confession."

"They've forgiven me and I've
forgiven them."

"I thought I was taking
their sin on myself."

Lawrence Murphy

12-7-93 6:15 PM - 9:15 PM 3 HRS

12-8-93 6:00 PM - 10:00 PM 4

12-9-93 5:45 PM - 10:05 PM 4.5

12-12-93 Summary 3 PM - 7 PM 4 HRS

ARCHDIOCESE OF MILWAUKEE
OFFICE OF THE ARCHBISHOP

March 10, 1997

COPY

His Eminence, Gilberto Cardinal Agustoni
Prefect, The Supreme Tribunal of the Apostolic Signatura
00120 Vatican City State
Europe

Your Eminence,

I am writing to request your assistance in a matter of justice for certain persons under my jurisdiction. A priest of this Archdiocese has been accused by three penitents of solicitation in the confessional so as to commit a sin against the sixth commandment of the Decalogue (c. 1387). Also, each penitent is a deaf person and the alleged offenses occurred while all of the penitents were minors. Furthermore, because these deaf persons tend to have very limited communication skills, these crimes did not come to my attention until long after canonical prescription would allow a penal action on my part. Finally, true scandal in the near future seems very possible because in November of 1996, I received a letter from an attorney suggesting the possibility of civil court action which no doubt would become well known in this community.

I approach you now requesting that a waiver of the canonical requirements concerning preceptory time periods be issued. With such a waiver we would be able to proceed with appropriate canonical processes to effect justice in this case.

I wrote to His Eminence, Joseph Cardinal Ratzinger, Prefect of the Sacred Congregation for the Doctrine of the Faith, in July of 1996 when I became aware of the details of the situation. My hope was that, given the condition of the penitents, the length of time since the alleged crimes, and that the subject matter seems to be reserved to that Congregation (c. 1362, §1, 1°), perhaps His Eminence would grant special norms for a penal process in this case. So far, however, I have received no response.

Hence, I now seek your assistance. The issue concerns how the Church can provide justice when the administration of justice was impossible because all of the penitents were physically prohibited from reporting the crime at the time of the incidents, or soon thereafter, due to a lack of the vocabulary and skill necessary to acknowledge their psychological trauma.

The cause concerns the Reverend Lawrence C. Murphy, a priest whose only assignment was as a Chaplain, and eventually Director, of Saint John School for the Deaf in Milwaukee from 1950 to 1974. Moreover, according to the three persons who have given sworn testimony concerning Father Murphy's use of the confessional to solicit sinful actions against the sixth commandment of the Decalogue, many other students were also victims of Father Murphy in this manner. Consequently, I believe there are in reality many additional victims needing justice and assistance.

1501 South Lake Drive, P.O. Box 07912
Milwaukee, WI 53207-0912 (414)769-3497

Ex. 66

ADOM024271

Although allegations against Father Murphy had been brought to the attention of my predecessor, allegations that resulted in a civil suit that was later dropped, I first became aware of the matter in 1995. So, shortly before I began my sabbatical on January 1, 1996, I directed the Reverend James E. Connell, my Vice Chancellor, to investigate the allegations. Then, upon my return on July 1, 1996 and after learning the results of this investigation, I instructed the Reverend Thomas T. Brundage, J.C.L., my Judicial Vicar, to research which canonical process would be appropriate. His effort convinced me to write to Cardinal Ratzinger in July of 1996.

My concern now is not only for the necessary justice, but I am also very interested in a healing response from the Church to the deaf community within the Archdiocese of Milwaukee, so that their anger may be defused and their trust in ecclesiastical ministers be restored.

Finally, Your Eminence, while my comments in this letter have been very factual and legalistic in tone, please be assured that my primary concern is the spiritual well-being of all the persons involved in this case, including Father Murphy. Now I await your response.

Thank you for your assistance, and I have the honor to be, Your Eminence,

Sincerely yours in Christ,

+ *Rambert G. Weakland*

Most Reverend Rambert G. Weakland, O.S.B.
Archbishop of Milwaukee

RISERVATO

CONFIDENTIAL

**Riassunto dell'incontro dei Superiori CDF con
gli Ecc.mi Presuli interessati al caso del Rev. Lawrence C. MURPHY,
sacerdote accusato di sollecitazione in Confessione (Prot.N. 111/96)**

L'incontro si è svolto sabato 30 maggio 1998 nella sede della CDF. Per la CDF erano presenti: S.E. Mons. Tarcisio Bertone, Segretario, il quale ha presieduto la riunione, il R.P. Gianfranco Girotti, Sotto-Segretario, Don Antonio Manna dell'Ufficio Disciplinare, Don Michael Jackels (traduttore) e P. Antonio Ramos. Erano presenti gli Ecc.mi Presuli che avevano richiesto l'incontro: S.E. Mons. Rembert Weakland, Arcivescovo di Milwaukee (USA), il suo Ausiliare, S.E. Mons. Richard Skiba e S.E. Mons. Raphael Fliss, Vescovo di Superior (USA).

1. S.E. Mons. Weakland ha esposto brevemente i precedenti del caso, facendo rilevare quanto segue: 1) risultano molte le vittime di abusi da parte del Rev. Murphy, tutte non-udenti; 2) nel 1974 vi fu un intervento nei confronti del Rev. Murphy, ma niente venne registrato negli archivi dell'arcidiocesi (sembrò trattarsi di un processo civile, conclusosi senza che fosse imposta pena alcuna all'accusato e l'intervento consistette nell'inviare detto sacerdote in un'altra diocesi, i.e. Superior); 3) la comunità dei non-udenti al presente mantiene una grande indignazione a motivo di questo caso e rifiuta ogni soluzione pastorale; 4) a causa del lungo periodo di tempo trascorso da quando avvennero i fatti, non è più possibile avviare nello stato di Wisconsin un processo civile; 5) il Rev. Murphy non ha nessun senso di rimorso e sembra non rendersi conto della gravità di quel che ha fatto. Inoltre, 6) c'è il pericolo di grande scandalo qualora il caso venisse pubblicizzato dalla stampa. Secondo le testimonianze raccolte, i misfatti del Murphy avrebbero origine nella Confessione.

2. S.E. il Segretario CDF - nel sottolineare sia il lungo periodo di tempo ormai trascorso (più di 35 anni!) da quando ebbero luogo i fatti, che costituisce il vero problema anche canonico, e il fatto che non risultano notizie di altri delitti perpetrati o di scandali suscitati dal Murphy durante questi anni a Superior - sostiene che non vi sono elementi sufficienti per istruire un processo canonico. Tuttavia - rileva - è inaccettabile che egli possa recarsi a celebrare l'Eucaristia nella comunità dei non-udenti a Milwaukee; occorrerà perciò impedirglielo, facendo ricorso anche ad alcuni rimedi penali. Per motivi cautelari, gli si può intimare di celebrare l'Eucaristia soltanto nella diocesi di Superior, tanto più che vi è l'accordo sia del suo Ordinario, i.e. l'Arcivescovo di Milwaukee, che dell'Ordinario del luogo dove egli risiede. Tale provvedimento però dovrà essergli comunicato per scritto.

3. In merito all'eventualità di un processo canonico per il delitto di sollecitazione in Confessione, S.E. il Segretario attira l'attenzione su alcuni problemi che esso presenta: 1°) innanzitutto la difficoltà di provare un tale delitto, la cui interpretazione dovrà essere fatta "in stricto sensu"; 2°) la difficoltà che hanno i sordomuti a fornire prove e testimonianze senza aggravare i fatti, tenuto conto sia dei limiti inerenti alla loro menomazione che della distanza dei fatti nel tempo. Comunque - sottolinea - occorrerà far riflettere seriamente il Murphy sulla gravità del male da lui operato e sul fatto che dovrà dare prove di ravvedimento. 3) Accenna infine all'ampio diritto di difesa che esiste negli USA e alle difficoltà che sarebbero poste dagli avvocati in questo senso.

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4. S.E. Mons. Weakland s'impegna a cercare di ottenere dal Rev. Murphy - da lui paragonato a un bambino "difficile" - una dichiarazione di pentimento; tutti e tre gli psicologi che lo hanno esaminato, lo ritengono un pedofilo "tipico", il quale pertanto *"si crede vittima"*. Al riguardo il Sotto-Segretario, P. Gianfranco Girotti, ribadisce che detto sacerdote dovrà dare segni chiari di pentimento, *"altrimenti si dovrà ricorrere ad un processo"*. S.E. il Segretario propone di imporgli un periodo di ritiro spirituale insieme ad un salutare ammonimento per poter comprendere se realmente egli sia pentito o meno, altrimenti si esporrebbe al rischio che gli vengano imposte misure più rigorose, *non esclusa la dimissione dallo stato clericale*. Consiglia poi di affidarlo a un sacerdote come suo direttore spirituale, con incontri periodici di uno o due mesi.

5. S. E. il Segretario infine riassume i due punti centrali della linea da seguire nei confronti del sacerdote in parola: 1°) la restrizione territoriale della celebrazione eucaristica e 2°) l'ammonimento per indurlo a mostrarsi pentito.

Prima della conclusione dell'incontro, S.E. Mons. Weakland tiene a riaffermare che sarà difficile far comprendere alla comunità dei sordomuti la lieve entità di questi provvedimenti.

30 maggio 1998

Resume of the meeting of the Superiors of CDF with the prlates interested to the case of the Rev. Lawrence C. MURPHY, a priest accused of solicitation in Confession (Prot.N. 111/96)

The meeting occurred Saturday May 30 the 1998 in the center of the CDF. For the CDF they were present: S.F. Mons. Tarcisio Bertone, Secretary, which has presided at the meeting, the R.P. Gianfranco Girotti, Under Secretary, Don Anthony Manna of the Disciplinary office, Don Michael Jackels (translator) and P. Anthony Ramos. They were introduced to those who requested the meeting: S.F. Mons. Rembert Weakland, Archbishop of Milwaukee (USA), his Assistant, S.E. Mons. Richard Sklba and S.F. Mons. Raphael Fliss, Bishop of Superior (USA).

1. S.E. Mons. Weakland has briefly described the issued, making notice of the following: 1) there are a lot of the victims of abuse by the Rev. Murphy, all not identified; 2) in 1974 there was an intervention towards the Rev. Murphy, but nothing was recorded in the files of archdiocese (this occurred after the threat of a civil trial, concluding with the imposition of the punishment for the accused and which resulted in the priest being sent to another diocese, i.e. Superior); 3) the community of the deaf at present maintains a great indignation for this case and it refuses every pastoral solution; 4) because of the long period of time spent from the facts of the case, it is no longer possible to start a civil trial in the state of Wisconsin; 5) the Rev. Murphy doesn't have any sense of remorse and it seems not to realize gravitates it of that that you/he/she has done. Besides, 6) there and the danger of big scandal if the case was publicized by the press. According to the picked testimonies, the misdeeds of the Murphy would have origin in the Confession.

2. The Secretary CDF underlined the long period of time by now departed (more than 35 years!) from when they took place, that it also constitutes a true canonical problem, and the fact that no other accusations news of crimes or scandals have arisen from during the years to he has been in Superior and that there are not enough elements to instruct a canonical trial. Yet it notices and unacceptable that he can celebrate the Eucharist in the community of the deaf community of Milwaukee; the diocese will need therefore to prevent him from celebrating Eucharist, and may also recourse to some penal remedies. Fr. Murphy can be summoned him to celebrate the Eucharist only in the diocese of Superior only with permission of his

Ordinary i.e. the archbishop of Milwaukee and that of the ordinary one of the place where he resides. Such permission however must be communicated to him in writing.

3. Regarding the eventuality of a canonical trial for the crime of solicitation in Confession, S.F. the Secretary attracts the attention on some problems that it introduces: 1 () The innate difficulty trying such a crime, whose interpretation must be done strict secrecy; 2 The difficulty that they have the furnish proofs and testimonies without increasing the scandal, taking into account some inherent limits of the impairment caused by the distance of the facts in the time. However the case underlines the need to reflect seriously on the grave evil perpetrated by him and on the fact that there needs to be proof of the evil.

3) it should be mentioned to the generous law of defense that exists in USA and the difficulties that would arise from the execution of this case.

4. S.F. Mons. Weakland should try to have the Rev. Murphy declared impeded from ministry; Three psychologists would have to examine him, decide if he is a typical pedophile, which therefore. To the The Secretary, Gianfranco Girotti, stated that the priest must give clear signs of repentance, otherwise he must be applied to a trial.. It is recommended that Fr. Murphy be entrusted it to a priest who like his spiritual director then would have periodic meetings with him every one or two months.

5. 5. F. finally the Secretary restates the two central points to be followed towards the priest in question: 1 () the territorial restriction of the celebration eucharist and 2 () the needed remorse and reform of the priest.

Before the conclusion of the meeting, S.F. Mons. Weakland reaffirmed the difficulty he will have explaining this to the community of the deaf.

May 30 th 1998

518. Father Lawrence Murphy

Bishop Fliss will write me a letter pertaining to Father Murphy's desire to return to the Archdiocese of Milwaukee and work as a free-lance priest in the area of the Adult Ministry to the Deaf. I told him that both Archbishop Weakland and I did not feel that this could happen, but that I would take up the matter directly with Murphy after I received his letter.

7/8/80

556. Father Lawrence Murphy

Received a letter from Bishop Fliss asking that I pursue the question of the possibility of Father Murphy's returning to the Archdiocese of Milwaukee. Bishop Fliss knows that Archbishop Weakland and I feel that this would not be advisable. I will now pursue the matter personally with Father Murphy.

7/15/80

37. Murphy, Lawrence

Father Don Zirkel called to say that he heard Murphy was in town recently at a party and made the statement that he was returning to the School for the Deaf and the sister in charge of administration was leaving. This had greatly upset Zirkel and other people. He just wanted to know what the story was. I told him that Murphy would not be returning to the School for the Deaf if indeed he did come back to the diocese. I told him I had not heard from Murphy in a while and felt sure that the rumor was completely unfounded.

1/12/81

102. Murphy, Lawrence

On Monday, March 3, 1986 I received a phone call from a [REDACTED] (through the assistance of his wife), regarding the negative response of many in the deaf community toward a possible award for Larry. I indicated that I did not believe such would be wise and was actively working to discourage further talk of such a public citation. He indicated some young deaf people who continue to experience scars as a result of whatever happened several years ago and I suggested that he discuss this with either Father Bill Key or Father Don Zerkel prior to arranging a meeting with myself regarding payment of counseling fees.

RJS

391. Murphy, Lawrence

In a conversation with Bill Key, I learned that Larry attended the recent reunion of the deaf community at St. John Center on June 14-15, 1986 even though I wrote him explicitly requesting that he not do so. My letter was personally read to him over the phone by Sister Rose in order to be sure of communication, but he attended nonetheless. My conversation with Archbishop Cousins indicates that he had been instructed not to participate in any form of deaf ministry or to have any contact with the deaf community.

RJS

601. Murphy, Lawrence

On Wednesday, November 26, 1986 I had an extended telephone conversation with Larry in which I repeated my request that he not attend the 75th anniversary of the Ephihta Society due to resistance in the community. He insisted that his opponents "had their day in court" without substantial results, that he had never been forbidden by Archbishop Cousins to relate to the deaf community, and that he was tired of all these years of forces exile. He insisted that he would come in spite of my request. After consultation with Leo Brust and Fran Beres, I decided to attend the Mass at St. John's Center but absent myself from the dinner.

Ex 540

Ex. 81

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On Friday, November 6, 1987 and again on Friday, December 18, 1987 I spoke with Archbishop Cousins regarding the circumstances of Larry's move to the Superior Diocese. The Archbishop was very clear in stating that he told Larry he could not return to his position of pastoral appointment within the hearing impaired community of the Archdiocese, but that the Archbishop would not prohibit occasional contact with that community. In light of the circumstances, the Archbishop recommended that such contact not be too frequent, especially at that time, but did not prohibit presence for special celebrations.

REDACTED

RJS

907. Murphy, Lawrence

On Thursday, November 9, 1989 Bishop Fliss inquired about limitations which may have been placed upon Larry's ministry at the time of his move to the Superior Diocese.

RJS

660. Murphy, Lawrence

On Friday, August 10, 1990 I spoke with Arlene Quant (257-2112), a woman who employed deaf workers in her printing shop over the years and who was somewhat involved in the hearing allegations against Larry many years ago. At the suggestion of Ken Derfus she called to say that she was approached by [REDACTED] (spelling?), his father [REDACTED] and their attorney on Wednesday, August 8, 1990. The party requested her assistance in initiating a formal law suit against Father Murphy and the Archdiocese. She indicated to them and to me that she had no intention in cooperating with this in any way since she believed that Father Murphy had made adequate amends for any inappropriate actions on his part. She called to alert us to this potential, and I immediately called Joe Dean to pass that same information on to him.

RJS

130. Murphy, Lawrence

On Friday, December 13, 1991 Archbishop Weakland received a letter from John R. Sweeney from the law firm of Melli, Walker, Pease and Ruhly in Madison concerning a potential litigation against Lawrence alleging abuse of Mr. [REDACTED], a former student at St. John's School for the Deaf. After discussion with Dick Skiba, I called Matt Flynn,

REDACTED

ATTORNEY/CLIENT
PRIVILEGE

137. Murphy, Lawrence

On Tuesday, December 17, 1991 Attorney Matt Flynn called

REDACTED

ATTORNEY/CLIENT
PRIVILEGE

RTV

✓693. Lawrence Murphy

On November 11, 1992 I spoke with Bishop Fliss asking that continued supervision be provided for Larry in his work within the Diocese of Superior. Bishop Fliss stated that he had reported the initial allegations to the prior pastor and would now make sure that the current pastor at the parish where Larry resides would be fully apprised of the historical circumstances which led to Larry's movement Northward.

RJS

✓ 699. Lawrence Murphy

On November 17, 1992 in the context of the NCCB meeting in Washington I spoke with Bishop Fliss who assured me that the former pastor was aware of the allegations and that the current pastor of the town where Larry lives has also been informed of the same issues. Bishop Fliss stated that he intended to make sure this was very clear upon his return to Superior.

RJS

925. Murphy, Lawrence

On December 7, 1992 I received a call from Lawrence Murphy (715-385-2174) regarding the discontinuation of his benefits from St. Michael's Priest Fund. With agreement from Archbishop Cousins he had received \$200.00 a month for living expenses in his family home. From this his Pension Payment was deducted. SMPF also paid his insurance. He received a letter from Ken Derfus that as of January 1 these benefits would be terminated. He has no assignment in the Superior Diocese. He helps as his health permits.

He does receive Social Security. His birthdate is 11/11/25. I told him I would talk to the Pension Board about benefits for him. He is willing to take early retirement for health reasons (with 5% less because he is not 68) rather than as permanently disability since he is almost 68. I told him the Pension Board meets on 12/14/92 and I would get back to him.

RTV

962. Murphy, Lawrence

On December 16, 1992 I spoke to Lawrence Murphy that the Pension Board had granted his request for early retirement for health reasons. He is 67 years old. I asked him to send a letter from his doctor verifying his medical need for early retirement.

RTV

20. Murphy, Lawrence

Lawrence Murphy stopped by to drop off his papers to begin receiving Pension Benefits along with a letter from his doctor and a letter for Archbishop Weakland requesting permission for early retirement. He was in town to visit some people. He indicated to Sr. Kathleen he wanted his retirement announced in the Catholic Herald. I told Sr. Kathleen later that we need to consult with Archbishop Weakland whether he would prefer that

REDACTED

✓612. Lawrence Murphy
On Friday, October 8, 1993 I again addressed the recent allegations in a conversation with Bishop Fliss who promised to call both Fr. Murphy and the pastor of St. Ann's in Boulder Junction the subsequent day in order to alert them to these developments and to invoke whatever restrictions might be appropriate pending further investigation.

RJS

✓645. Lawrence Murphy
On October 27, 1993 the Professional Mental Health Review Board reviewed the information currently available for [REDACTED]. I reported that I had authorized the payment of \$520.00 under the encouragement of Dr. Piasecki, who was subsequently authorized to approve an initial four sessions in order to develop a therapy plan and to utilize the services of [REDACTED] and an interpreter (at \$20.00 per hour). The plan when completed would be returned to the Review Board.

RJS

✓689. Lawrence Murphy
On November 11, 1993 I learned that Fr. Murphy had been in Waukesha for a Mass on October 31, 1993 as part of a long standing annual private celebration with a Schoenstatt Sister and her deaf father - probably prior to his reception of my letter asking that he contact Tom Venne's office.

RJS

981. Murphy, Lawrence
On November 16, 1993 I called Lawrence Murphy to inform him that [REDACTED] recently met with Liz Piasecki regarding Larry's alleged inappropriate behavior some 20 years ago, while he was at St. John's School for the Deaf. I told him there were serious allegations and several other people seem to be discussing this. He said he thought it was finished because of the legal action in the 1970's. I told him about civil lawsuits and how people are coming forth and going to lawyers. I told him that it was very important for him to meet with us soon. I told him Dr. Liz Piasecki would call him with further details. Liz did speak with him and we will meet with him on 11/23/93 and on 11/24/93 with Larry, the Archbishop and Matt Flynn.

RTV

✓701. Lawrence Murphy
On November 24, 1993 I joined the Archbishop, Fr. Venne, Dr. Piasecki and Attorney Matt Flynn in a meeting with Fr. Lawrence Murphy

REDACTED

ATTORNEY/CLIENT
PRIVILEGE

3. Murphy, Lawrence

On January 4, 1994, we received copies of letters from Archbishop Weakland (dated 12/29/93) and Bishop Fliss (dated 12/16/93) to Lawrence Murphy that in both Diocese he only has faculties for private celebration of Eucharist and no other sacraments, refrain from all unsupervised contact with minors, avoid places of proven temptations, and cease all interpreting for deaf/hard of hearing in a public setting.

RTV

785. Murphy, Lawrence

On July 7, 1994, I received a call from Lawrence Murphy. He said he had not heard anything since his meeting with Dr. Piasecki and me. I told him I also had no further information, but would talk to Dr. Piasecki. On 7/11/94 I spoke to Dr. Piasecki, who said she would call Larry to let him know the current situation. Larry also informed me that he had a stroke on March 1, but fortunately there was no permanent damage. He also has a new Post Office Box. It is P.O. Box 50. He asked that the appropriate office be notified.

RTV

✓ 417. Lawrence Murphy

In a meeting with Dr. Elizabeth Piasecki on July 13, 1994 I restated the limitations of the Archdiocese on all of Fr. Murphy's ministry until all issues were thoroughly investigated and resolved.

RJS

812. Murphy, Lawrence

On July 19, 1994, I received a call from Larry Murphy. He said that Dr. Piasecki had not called him. I spoke to Dr. Piasecki, who said that she would call him today with an update on his situation.

RTV

✓ 467. Lawrence Murphy

On July 27, 1994 I spoke with Larry and authorized him to baptize his grand-nephew at St. Anne's Church in Boulder Junction on the weekend of July 31, 1994, with the understanding that only family members would be present and no members from the deaf community would be invited. We spoke of his own loneliness during this time of investigation and he reported the fact that he suffered a slight stroke on March 1, 1994. I followed the conversation with a formal letter of authorization to Fr. Murphy for the baptism (with a copy to Fr. James Bartelme recently appointed pastor of St. Anne's Parish in Boulder Junction).

RJS

✓ 512. Lawrence Murphy

On August 12, 1994 Dr. Piasecki reported that members of the deaf community were coming to St. Ann's Parish in Boulder Junction attempting to find Fr. Murphy's address because of old loyalties and because of friendship with his deaf housekeeper. Dr. Piasecki indicated that she had spoken with Fr. Murphy on Friday, July 29, 1994 reaffirming the strict limitations on his ministry and learned that information was not being readily shared regarding Fr. Murphy's whereabouts through the Pastor of St. Ann's Parish.

RJS

REDACTED

610. Lawrence Murphy

On September 21, 1994 Liz Piasecki informed me of a complaint from [REDACTED] to the effect that Fr. Murphy had appeared at a picnic sponsored by the National Federation of Societies for the Deaf in Mt. Prospect, Illinois. Liz promised to determine whether or not he was actually present and to determine whether or not a more formal communication was required from the Archdiocese indicating that Larry was not to attend any social gatherings sponsored by such groups, since the result was the refusal of members of the deaf community to be present.

RJS

705. Lawrence Murphy

On October 20, 1994 I received a letter asking for more complete explanation of my own communication further restricting his social involvement with the deaf community. I responded briefly and recommended that Fr. Murphy's Attorneys (Mr. Timothy Murphy and Mr. Patrick Murphy) contact Matt Flynn if needed.

RJS

742. Lawrence Murphy

On November 2, 1994 I met with Dr. Piasecki who reported the lack of personal and professional support for Larry Murphy in the Boulder Junction area. I called Fr. Philip Heslin in Superior to inquire about therapists who might be available in the Northern Wisconsin area. Later that same day he returned my call with the suggested name of Dr. [REDACTED] of Wausau Psychologists (715-848-1346) as a possible resource for Larry.

RJS

141. Murphy, Larry

On February 21, 1995, we forwarded a letter to Larry from one of his students from St. John's. Dr. Piasecki requested the address. It was a very bitter and angry letter making very serious accusations.

CCS

110. Lawrence Murphy

On March 6, 1995 in a meeting with Carol Straub we discussed the feasibility of seeking some more permanent disassociation of Larry from permanent priestly ministry in a fashion similar to other cases currently under consideration.

RJS

224. Murphy, Larry

On May 11, 1995, I conferred with Fr. Phil Heslin of Superior Diocese as how to monitor Fr. Larry Murphy. He called Dr. Piasecki for further clarification. Finally he arranged that Father Irving Meyett would be able to monitor his contacts with the deaf community and his visits to Milwaukee. After talking to Fr. Meyett I didn't feel he was in any position to monitor Larry Murphy. He talked for 20 minutes about how Larry was being crucified and how he was never declared guilty by the courts.

CCS

919. Lawrence Murphy

On December 29, 1995 I reviewed a letter to be written to Mr. [REDACTED] in [REDACTED] by way of response to the copy of his December 29, 1995 letter with a copy to the Archbishop. Attorney Matt Flynn

ATTORNEY/CLIENT
PRIVILEGE

REDACTED

103. Lawrence Murphy

On February 8, 1996 I received an inquiry from Paul Janette who stated that Lawrence has disconnected his phone and mail has been returned from the Boulder Junction address. Apparently a phone call to St. Ann's Rectory in Boulder Junction revealed that Lawrence generally goes to visit a brother in Texas for the winter and closes up his residence for the season.

RJS

385. Lawrence Murphy

✓ On May 30, 1998 I joined Archbishop Weakland and Bishop Fliss in meeting with Archbishop Bertone and staff regarding the case. It became clear that the Congregation was not encouraging us to proceed with any formal dismissal on the basis of 24 years of apparent good conduct and the precept impeding exercise of orders currently in effect. We were also cautioned about the difficulty of the question of the Confessional, both in terms of the strict canonical definition of the crime as well as the time lapse between obtaining the information and acting thereon. Archbishop Bertone noted that disobedience of any precept forbidding contact with community members could form the basis for another canonical process.

RJS

491. Lawrence Murphy

On July 1, 1998 in the context of a meeting with Attorney M. Flynn and Archdiocesan office heads I learned

REDACTED

**ATTORNEY/CLIENT
PRIVILEGE**

✓522. Lawrence Murphy

On July 22, 1998 I joined Archbishop Weakland in meeting with T.Brundage, B.A. Cusack, C.Deehr-Koob, J.Mullooly, Fr.Patrick Leagges (of the Chicago Tribunal) and L.Piasecki in discussing the current status of Archdiocesan action against Fr. Lawrence Murphy. In discussion of various options and in view of the absence of any funeral directives, it was decided that the precepts would be repeated and reinforced, especially with regard to lack of contact with members of the deaf community, that his agreement would be sought for a private funeral with closed casket at St. Ann Parish in Boulder Junction upon the occasion of his death, that a letter of apology to the deaf community would be requested immediately, that the Archdiocese would investigate the extent of his personal property and prepare a statement from the Archdiocese to be given to the deaf community accompanying his own letter of apology.

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RJS

✓610. Lawrence Murphy

On August 21, 1998 the Archdiocese learned of the death of Fr. Lawrence Murphy at St. Joseph Hospital in Marshfield while being treated for a repeated serious stroke. After consultation with Archbishop Weakland, Fr. Ralph Gross, Fr. James Connell, and Bishop Fliss (in the absence of Fr. Brundage and Barbara Ann Cusack) it was determined that there would be no publicity regarding the death or funeral, that private viewing be restricted to family only, that a private Mass would be scheduled for the Chapel at Holy Cross Cemetery with only family members in attendance and myself as celebrant as soon as possible. Fr. James Connell was delegated to coordinate the matter for the Archdiocese and Jerry Topczewski was contacted to begin working on a brief statement should that be necessary. Jean Mullooly was selected as the individual to work with Cindy Deehr in contacting the members of the deaf community who gave testimony during the inquiry.

On August 31, 1998 I met with Fr. Brundage and Barbara Ann Cusack in order to make some suggestions to the general plan of communication in light of my experience at the funeral.

RJS

✓620. Lawrence C. Murphy

On August 28, 1998 I presided over the private funeral of Father Lawrence Murphy at the West Chapel of Holy Cross Chapel in Milwaukee with only family members and housekeeper [REDACTED] (plus chauffeur) given permission to attend. A member of the family extended an invitation to the deaf community which necessitated some reference to past allegations.

RJS



CONGREGATIO DE CULTU DIVINO
ET DISCIPLINA SACRAMENTORUM

Rome, October 5, 1995

Prot. N. 1699/95/S

Your Excellency,

We have received the acts of the case for a dispensation from the obligations of the priesthood for Reverend PETER ALLEN BURNS, a priest of the Archdiocese of Milwaukee.

Since the petitioner is not yet forty years of age, the case falls into a category to which special attention is being given. Therefore, it has been determined that a postponement of consideration and a DILATA ET COMPLEANTUR ACTA must be declared regarding the case.

We believe that it may be useful to present the motivation that has led to this decision.

It has become a matter of concern that while the total number of requests for dispensations from the obligations of the priesthood has decreased, petitions from men not yet forty years of age have continued to increase. Serious pondering and lengthy discussions about this age group have led to the following general conclusions.

A postponement of consideration with the request for a DILATA ET COMPLEANTUR ACTA seeks to guarantee that the petitioner make a complete psychological and emotional assessment of the state of his mind and heart. The hope remains that possible reconsideration might be given to the decision or, at least that a definitive decision will be made with the greatest possible freedom. This precautionary measure is meant to guard against even the slightest possibility that a decision could be made which later in life, due to changing circumstances, might lead to regret and a desire on the part of the petitioner to return fully to the ministry.

There is serious concern that defections which follow an abrupt termination of the ministry or a brevity of ministerial service after ordination may have detrimental effects. Therefore, it has been deemed essential to allow sufficient time to elapse between the actual defection and the conclusion of the administrative process. This measure has been found necessary in order to sustain an esteem for priestly celibacy, to correct the erroneous impression that dispensations may be easily obtained, and to preclude creating scandal among the clergy or the faithful.

Those who bear an obligation toward this priest, whether superiors or friends might be encouraged to pray for him and continue with patience and understanding to do everything that charity requires.

His Excellency
The Most Reverend REMBERT G. WEAKLAND, O.S.B.
Archbishop of MILWAUKEE
U.S.A.

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If you find that for urgent or grave reasons, however, a case should require immediate consideration, the instruction of the process and the request for a dispensation from the obligations of the priesthood may be anticipated. Then, in addition to the ordinary proofs gathered to support the unsuitability of the petitioner prior to ordination, it would be essential to present evidence which demonstrates that serious scandal or possible harm could arise from his remaining in the clerical state and the ministry.

We invite your understanding and support of these directives together with the ordinary procedure for presentation of a petition. At the same time we promise to pray for your efforts in the area of priestly formation, in the selection of candidates for Holy Orders and in the choice of those responsible for their education and formation.

With every good wish and kind regards, I remain,

Sincerely yours in Christ,



Antonio M. Card. Javierre
Prefect

+ *L. M. Aguado*
Secr.

ADOM055233

COPY

ARCHDIOCESE OF MILWAUKEE
OFFICE OF THE ARCHBISHOP

December 15, 1995

His Eminence Angelo Cardinal Sodano
Secretary of State
00120 Vatican City State
Europe

Your Eminence,

A very tragic and highly scandalous situation has developed concerning a priest of this Archdiocese and I seek your assistance in bringing this matter to the attention of His Holiness, Pope John Paul II.

The Reverend Peter Burns, who is guilty of a sexual assault on a minor boy for which Father has served a prison term, has petitioned the Holy Father for a dispensation from the obligations of priesthood ordination, including that of celibacy, so that Father may return to the lay state.

Recently, however, I was informed by the Congregation for Divine Worship and the Discipline of the Sacraments that because Father is not yet 40 years of age his petition has been declared DILATA ET COMPLEANTUR ACTA. Immediately upon receiving this news I wrote to His Eminence Antonio Maria Cardinal Javierre Ortas requesting that this decision be reconsidered. I now understand that such a reconsideration will not happen. So I request your intervention, not only because of the scandal that already exists in the community as a result of the criminal actions of Father Burns, but also because I fear that new and perhaps even greater scandal will arise as a result of this decision.

Let me briefly explain. Two cases of sexual misconduct locate the tragedy of this situation. The first incident occurred in 1987, only a few months after Father was ordained a priest. However, while there is no doubt that the crime took place, the parents of the first victim, in an effort to protect the boy from any further trauma that a civil trial and related coverage by the news media might cause, decided not to pursue the case.

The second case of sexual abuse occurred in 1988 but did not come to light until 1991. This is the crime for which Father was sent to prison and remains on a court-ordered probation. The victim of this second case continues to suffer serious psychological problems, including a fear that some day he also might become compelled to commit suicide.

Truly Father Burns' case is the source of great pain for many persons: the surviving victim and both families, the parishioners of the parish where the crimes took place, the people throughout the Archdiocese who have lost a sense of trust in their own parish priest, and the priests of the Archdiocese who, from time to time, endure harassment and ridicule because of Father's actions.

3501 South Lake Drive, P.O. Box 07912
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Ex. 121

ADOM055095

Moreover, when either Auxiliary Bishop Richard Sklba or I are in the northern part of the Archdiocese, it is not uncommon for people to stop us to ask about Father's status in the Church and tell us how his crime, as well as the crimes of other priest sex offenders, have shaken their faith.

The scandal in Father Burn's situation also includes the reality that Father was a friend of a boy who was a victim of Jeffrey Dahmer, a serial killer whose crimes in the Milwaukee area received much local, national, and international news media coverage. Yet, while Father Burns was in no way involved with Jeffrey Dahmer or any of his horrendous crimes, his public associations with that case has added to the scandal generated by Father's own crimes against boys.

Furthermore, I am concerned that new and very serious scandal will arise from this decision by the Congregation for Divine Worship and the Discipline of the Sacraments to delay the processing and judgment of Father Burns' petition because of his age. I fear that, if this decision becomes generally known or if people familiar with the case simply surmise from a lack of a definitive conclusion to the petition that a decision has been made to postpone processing the case because of Father's age, people might begin to conclude that the Church equates a convicted priest sex offender with a young priest who might have made an immature decision concerning his ordination. In other words, these people might consider such an application of the general policy concerning age to be an imbalance or lack of equity in which a specific attempt to heal the pain of hatred and violence is sacrificed for a general concern regarding rash immaturity.

In order to provide you with the details of Father's petition I am enclosing a copy of the Acts that were submitted to the Congregation for Divine Worship and the Discipline of the Sacraments.

Therefore, my specific request of you is that this case be presented to the Holy Father for his consideration.

Thank you for your kind attention to this matter and I have the honor to be, Your Eminence,

Sincerely yours in Christ

+ Rembert G. Weakland

The Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee

ADOM055096

Godin, James

the principal of St. Agnes, came to see me because she feels very strongly that intervention is needed to help Father Godin. She said that he is very seldom in the parish, does almost nothing, misses Mass frequently and other obligations as well, looks bad, is sick frequently, is rumored to be drinking too much (although [redacted] has no facts about this) and is living most of the time with [redacted], a 17-year old high school student in the Greendale area. She said that Godin is a brilliant and a fine person but needs help. He is sending out all kinds of signals that he is having personal problems. The whole thing is beginning to frustrate Father Kern to the point where he is showing anger and claims that he will leave the parish next January. I told Sister Adrian I would get more information and do what is necessary.

3/4/83

257. Godin, James

I asked Father Kern for his evaluation of the situation. His report was very much similar to [redacted]. He does not know how much drinking Godin is doing and he has no hard evidence of excessive drinking. He said that Godin is gone overnight a lot and is sick a lot of the time. Right now he has a strep throat boardering on mononucleosis. He is often run down and sick, at least one day per week. Kern admitted that he is doing most of the work and covering frequently for the mistakes of Godin. I asked him about the situation concerning [redacted] and he told me that he is concerned about the close association that the two have. He does not think this is healthy for a 17 year old who should be home doing homework most of the time. Father Godin has a key to the [redacted] house and sleeps over there frequently. [redacted] parents know about this and have spoken to Kern. They are disturbed and would like to see this matter ended. Kern thinks that this relationship is causing a lot of psychic energy on the part of Godin to be siphoned away from the work he should be doing. His personal life drains him and he seems to have a poor self-image. He told Kern that he is currently working with [redacted], but Kern does not see any results coming from this counseling if he is in fact seeing [redacted] regularly. I told Kern I would come there on Monday night to have a talk with Godin. I will ask him to take the evaluation program at Wausau and we will see where we go after that. Kern would not object if we gave Godin some time off for health purposes. Kern is doing most of the work anyway, and I told him we would be able to get some priest to help him at least part time.

3/5/83

264. Godin, James

I visited him at St. Agnes rectory and told him that a number of people were concerned about him and felt that either he was not dealing with some personal problems or they were beyond his ability to solve alone. He admitted that I was on the right track and asked what information I had. I then explained to him that I had spoken to [redacted] and Father Kern. Both felt that he was not doing his work at the parish, was missing Mass frequently as well as other appointments, and was often away from the parish overnight. I told him that there were indications that people were concerned about his drinking and his relationship with [redacted]. Godin admitted to all this. He told me that he felt he had his drinking under control since Christmas. He said that he thinks the drinking may be more of a symptom of the other problems than a cause. He said that his relationship with [redacted] was indeed an emotional one, but he felt that it was under control by both of them and that they were beginning to put distance between each other. As far as work at the parish was concerned, he feels as though he is doing his share although he does not agree on the common vision that they have about parish needs and Inner City work. He told me quite frankly that he was having a vocational problem in the sense that he was not really obtaining the satisfaction out of priestly work he thinks he should. He also sees the danger to celibacy as a real problem. When I asked him what he was doing to obtain help, he told me that he has spoken to a number of friends and was looking for a spiritual adviser. He then told me that he had seen [redacted] three times and gave me the dates of these visits. I knew he was lying to me and I told him I had spoken to [redacted] only one-half hour before this meeting and [redacted] told me that he does not know any priest by the name of Godin. Godin then admitted that he was lying. We talked about the possibility of him getting the evaluation at Wausau. He said he felt this would be helpful to him and agreed with the suggestion that around March 24 was the best.

3/7/83

Ex. 130

ADOM029486

688. Hanser, David

[REDACTED]
[REDACTED] The Personnel Board will assign a temporary administrator to the parish, and our office will assume responsibility for Dave's salary and benefits.

RJS

691. Hanser, David

On Thursday, July 14, 1988 I met with [REDACTED] ([REDACTED] telephone, [REDACTED] who alleged a single unsuccessful attempted encounter in approximately 1969 at the age of 18 or 19; [REDACTED] (temporarily at [REDACTED] telephone, [REDACTED] who alleged a single contact with force as a high school junior in approximately 1970 or 1971; [REDACTED] telephone, [REDACTED] who alleged between 25 and 40 encounters between the ages of 12 and 17 or approximately from 1968-1973; and [REDACTED] ([REDACTED] who had not experienced any improper activity on the part of the priest. I was informed that contact had been made earlier this spring with Waukesha County Child Abuse Office and with Chief of Police of Pewaukee. I also learned that efforts are currently underway to contact parishioners who have left St. Mary Parish in an effort to see if such actions were in any way related to similar allegations. I expressed my consternation, regret and apologies for these allegations, and promised to speak with their father, Mr. [REDACTED] and their brother, [REDACTED] (same address as the father) as soon as possible. I expressed a willingness to assist in paying for therapy deemed necessary. The common requests of all parties was for some expression of pastoral care from the Church in their regard, assistance in therapy costs and the assurance that Father Hanser would not be allowed to function in some situation where such activity could continue. The tone of the conversation was candid, calm and respectful. [REDACTED]

RJS

718. Hanser, David

On Monday, July 25, 1988 I spoke with Mr. John McNally, a partner in the Law Firm with Mr. Charles Hausmann (absent from the country for vacation for two weeks), requesting that St. Barnabas Center be named the legal residence for Dave rather than Bethany House which supposedly had some pejorative notoriety. I explained that St. Barnabas Center in Oconomowoc was a residential treatment center and could not be used for mere legal address and requested that the formal residence at Bethany house be maintained since I had no alternative to suggest. I also expressed my frustration at my inability to speak directly with Dave himself during this time of crisis and wrote a letter to that effect.

RJS

Ex. 147

1114. Hanser, David

On Tuesday, November 22, 1988 I met with Dave to review his current status, and insisted that it was impossible for him to return to St. Mary parish in Pewaukee. I again requested his resignation from that parish suggesting November 30, 1988 as a target date after which he would be in the category of awaiting assignment while receiving spiritual direction and counseling with an eye toward seeking a suitable placement in June. He is currently assisting Gene Neuman at St. Kilian's (having explained the entire situation to Gene).

RJS

1147. Hanser, David

On Wednesday, November 30, 1988 I received a letter from Dave formally resigning the pastorate of St. Mary's in Pewaukee effective this same day and accepting the category of awaiting assignment. I spoke with Gene Neuman regarding Dave's part-time help out at Hartford asking if Dave had shared the circumstances of his current situation to assure appropriate supervision and he indicated an endorsement of this arrangement.

RJS

127. Hanser, David

On Monday, February 6, 1989 I had an extended phone call with [REDACTED] in [REDACTED] to review and explain the contents of my recent letter. I explained the current status of the situation, noted the limitations within which I work and described the investigation which I pursued over the recent months. I explained how proposals associated with "Project Benjamin" would be viewed as a partial response to this particular situation and agreed to speak with Father John Hanley about the matter in the future since [REDACTED] was at the high school at the time referred to in the allegations.

RJS

190. Hanser, David

On Tuesday, February 21, 1989 I received a phone call from Chaplain [REDACTED] of St. Luke Hospital reporting that Dave will enter a basic CPE Course at St. Luke's beginning February 27, 1989 and is intending to move into an advanced second unit at St. Joseph Hospital in Milwaukee beginning June 5, 1989. In view of rumors regarding alleged pedophilia, [REDACTED] called asking if there was some information he should know of. I acknowledged the allegation relating to several years back and suggested that the hospital designate areas of adult patients pending the conclusion of investigation. I also recommended that [REDACTED] speak with Dave so that Dave might receive the type of pastoral care he needs at this time.

RJS

511. Hanser, David

On Monday, May 8, 1989 Bishop Leo and I met with the Archbishop to review several cases. It was determined that prior to any specialized assignment there would be a candid conversation to see if there were any matters still not disclosed or discussed from earlier history. It was presumed that a detailed plan would be in place regarding the therapeutic support group, ongoing supervision, counseling and some type of spiritual life.

RJS

ADOM011729

On Thursday, June 22, 1989 I had an extended conversation with [REDACTED] (home, [REDACTED]), a very disturbed woman, alleging that her nervous breakdown which began between 1958-1963 was caused by her referral to psychologist [REDACTED] by Dave Hanser at Christ King Parish.

RJS

683. Hanser, David

On Tuesday, June 27, 1989 I spoke with [REDACTED] at St. Luke Hospital who reported that a nurse had been making allegations about Dave's past with the result that Dave was informed by Chaplain [REDACTED] that he should not apply for a second quarter of CPE in the Fall. Dave used the CPE process well and did complete the quarter unit.

RJS

760 Hanser, David



RJS

REDACTED

822. Hanser, David

On Friday, October 6, 1989 I met with Dave and Dr. [REDACTED], the therapist, at Milwaukee Psychiatric Hospital, with whom David has been meeting weekly for the past year. I outlined recent developments and reiterated the fact that assignment to parish ministry does not seem feasible at this time. Both concurred that parish ministry is not within Dave's desire, but rather continued CPE certification toward hospital ministry remains his current objective. He is in an extended program at St. Joseph Hospital which will finish in March, 1990 and hopes to be available for assignment to hospital ministry in spring of 1990. Dr. [REDACTED] stated that he would be willing to write a letter including a professional recommendation that David is ready for ministerial assignment without undue concern on the part of the Archdiocese at this time. I listed my recommendation that ongoing spiritual direction, therapy and a support group would be the request of the Archdiocese. Dr. [REDACTED] did not believe that a support group would be helpful in this instance and indicated that his letter would state the same.

RJS

899. Hanser, David

On Monday, October 23, 1989 a file was discovered in Bishop Leo [REDACTED]'s locked drawer indicating an allegation from 1975 [REDACTED]. This information had been totally unknown to me before that date.

RJS

ADOM011729

RESTRICTIONS AND CONDITIONS OF MINISTRY
REV. DAVID HANSER

1. You will continue in individual therapy with Dr. Anthony Meyer.
2. The appropriate hospital administrator will receive full disclosure regarding the allegations made against you in the past. The administrator must consent to your continued employment. In addition your immediate supervisor will receive appropriate disclosure including these conditions and restrictions.
3. The following restrictions will be in place regarding your ministry as a hospital chaplain:
 - A. You may minister only within the following constraints as noted in the January 1, 1996 letter from Bishop Richard Sklba to you:
 - a. You are permitted to engage in the celebration of the Sacraments of Baptism (in emergency situations), Eucharist, Penance, and Anointing of the Sick within a hospital setting only; No other public ministry is permitted.
 - b. The faculty to hear confession is restored in the limited setting noted in (a).
4. No other public ministry includes no parish help out work, no public funerals, no other sacramental work whether in a private or parish setting, no home Masses, and no public representation of the pastoral care department of the hospital in which you are employed outside of the hospital setting.
5. You are to refrain from all contact with minors. The only exceptions are the following:
 - A. You may provide pastoral care to minors within the hospital setting provided there is no one else available to do so and you have first attempted to provide alternative coverage.
 - B. Within the hospital setting, you will refrain from being alone with minors except for the Sacrament of Penance.

You are on notice that any violation of the trust placed in you by your administration of the Sacrament of Penance in these situations will result in canonical action against you. Any violation by way of sexual misconduct with minors in the limited settings noted will result in the notification of the appropriate civil authorities.

Ex. 145

Page 2 Hanser

C. Under no conditions will you be present with any minor within the hospital setting who is sedated, asleep, anesthetized, or otherwise in an altered state of consciousness without another individual present.

D. Extended counseling of minors (more than two pastoral visits) in the hospital setting is prohibited.

E. In any hospital situation in which there is ambiguity about whether these restrictions may be possibly violated, you are to consult with the monitor appointed by the Vicar for Clergy or with your immediate supervisor prior to providing ministerial services.

F. Under no circumstances will you continue any relationship with a minor whom you have met as a condition of your employment at the hospital.

6. You will cooperate with the monitor appointed by the Vicar for Clergy regarding oversight of compliance with these restrictions and conditions for ministry.

8. You will report any disciplinary actions against you in the hospital setting immediately to the Vicar for Clergy.

9. Review of these restrictions and conditions for ministry will occur in June 1997 or sooner at the discretion of the Vicar for Clergy. It is your responsibility to initiate the June 1997 review.

ARCHDIOCESE OF MILWAUKEE

OFFICE OF THE ARCHBISHOP

MAY 30 1995

May 25, 1995

Reverend Jerome E. Lanser
[Redacted]
South Milwaukee, WI 53172-2637

Dear Father Lanser,

As you are aware I must frequently review the situation of priests who have had allegations of misconduct placed against them. You know of my comments at the Spring Assembly for Priests where I indicated that accused priests may have to have some restrictions placed on the ministry they can offer. My concern is both to ensure that the integrity of the priesthood is upheld and to protect the diocese from any allegations of improper monitoring which might place persons at risk.

I have pondered how best to proceed with status and exercise of ministry responsibility toward the your individual rights. s regarding your and both my ity and respect for

Given the serious nature of seriousness of violations at some necessary and prudent p ultimately a pastoral measure all involved. yacy, as well as the y you, I find that . This decision is nes and reputations of

Jerome Lanser

Therefore, I am enclosing a document which specifically details any ministerial restrictions which are to be observed by you.

I know that I can count on your cooperation and obedience in this matter.

Sincerely yours in Christ,

+ Rember G. Weakland

Most Reverend Rember G. Weakland, O.S.B.
Archbishop of Milwaukee

Jerome,
I feel this is necessary at this time to avoid scandal of any sort.
Peace!

ARCHDIOCESE OF MILWAUKEE
OFFICE OF THE ARCHBISHOP

June 21, 1995

Reverend Eldred Lesniewski
Meyer Hall - Apt. 103
St. Francis, Wisconsin 53235

Dear Fr. Eldred,

I am responding to your letter of early June. I am sorry that my letter came without previous discussion, but it was necessary for me to act quickly and consistently for the good of all.

It is so important, Eldred, that you observe the restrictions as stated in my letter. I do not want to make exceptions, especially for Polish Fest, the Notre Dame High School Mass, and the other ministries you outlined. Every time you appear in public this way at the altar, Eldred, you risk stirring up people who have brought allegations. The network of such victims is enormous and very aggressive. You risk much unfortunate bad publicity against yourself, the priesthood, and the diocese.

I hope you can understand that such risks should not be taken. Peace.

Sincerely yours in the Lord,

[Handwritten signature]

Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee

copies to:
- Jella
- Carroll J.
- BAC



345 NORTH NINETY FIFTH STREET
MILWAUKEE, WISCONSIN 53226

August 10, 1979

Dear [REDACTED]

Thanks for writing me that honest, straight-forward letter. I know it was not easy for you to do so.

I will do my best to see that Father N. gets the help - spiritual and psychological - that he needs.

Naturally I am concerned about you. I hope you too seek some wise counseling so that no bad effects remain. I am sure that Father Elveman will do all he can in this regard.

In tomorrow's Mass and all next week I will make you a kind of special personal intention, praying that you learn to have the same compassion that Jesus had for sinners, that your faith in God - and humans - stays strong, and, most of all, that this important event be a means of spiritual growth for you.

Blessings on yourself and the boys you mentioned. Thanks again for writing.

Sincerely,

Archbishop Robert W. Uecker, O.S.A.

Ex. 177

ADOM036106

April 30, 1981

Rev. Richard W. Nichols

Elm Grove, WI 53122

Dear Father Nichols:

Following our conversation today, by mutual agreement you are herewith released from active ministry in the Archdiocese of Milwaukee effective May 1, 1981 to continue your work in the field of private practice in psychology.

In accord with the provisions of current personnel policy as found in the Clergy Manual, you will be responsible for your own salary and benefits. By the agreement you made with Father Robert Sampon, Chancellor, payments for health insurance and pension are to be remitted directly to the Archdiocese upon billing.

As of the above date, your position with the Archdiocesan Tribunal will cease. Your Archdiocesan faculties continue, and you are encouraged to help out wherever there is a need in addition to the service you intend to continue rendering to the Notre Dame Sisters at Elm Grove. The Chancery Office and Personnel Board will refer requests for help-out service to you in the future as other needs arise.

Thank you for your cooperation in working out this mutually beneficial agreement.

Fraternally yours in Christ,

Reverend Joseph A. Janicki
Vicar for Priest Personnel

JAJ/srs

cc ✓ Archbishop Weakland
Father Sampon
Archdiocesan Tribunal
Priests' Personnel Board

C
O
P
Y

Ex. 178

ADOM019522


ARCHDIOCESE OF MILWAUKEE
OFFICE OF THE ARCHBISHOP

July 17, 1996

His Eminence, Joseph Cardinal Ratzinger
Prefect, The Sacred Congregation for
the Doctrine of the Faith
00120 Vatican City State
Europe

Your Eminence,

I am writing to inform you of two situations in which two priests of this Archdiocese have been accused of solicitation of a penitent so as to commit a sin against the sixth commandment of the Decalogue (c. 1387). The cases are completely unrelated and happened at very different points in time, but only recently have come to light. I now seek your counsel as to the procedure I should follow.

Shortly before I began my sabbatical on January 1, 1996, I directed my Vice Chancellor, the Reverend James E. Connell, J.C.D., to investigate the allegations that had been made against the two priests. Now, upon my return on July 1st, Father Connell informs me that in both cases sworn testimony has been given concerning the charges I mentioned above. Father Connell believes that the testimony has been given to the Church in good faith and must be taken seriously, and I concur.

The first case concerns the Reverend Lawrence C. Murphy, a priest whose only assignment was as Chaplain, and eventually Director, of Saint John School for the Deaf in Milwaukee from 1950 to 1974. According to the person who has given the sworn testimony concerning Father Murphy's use of the confessional to solicit sinful actions against the sixth commandment of the Decalogue, many other students were also victims of Father Murphy in this same manner, and we are now in the process of gathering additional testimony from some of these other persons. Although allegations against Father Murphy had been brought to my predecessor, allegations that resulted in a civil suit that was later dropped, this is the first that I had heard of the abuse of the confessional. I find that the deaf community tends to keep its problems and embarrassments to themselves, thus explaining the reluctance of these victims to bring forth allegations earlier.

Father Murphy was ordained a priest in May of 1950, began a leave of absence during September of 1974, and has never lived within the territory of the Archdiocese of Milwaukee during my years as Archbishop. Soon after I took office, I became aware that Father Murphy's leave of absence was due to sexual matters, but it was only less than one year ago when I learned of the possibility that solicitation in the confessional might be part of the situation. That is when I decided to have Father Connell conduct an investigation. My concern now is not simply for necessary justice, I am even more interested in a healing response from the Church to the deaf community within the Archdiocese so that their anger may be defused and their trust in ecclesiastical ministers be restored.

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Milwaukee, WI 53207-0912 • (414)769-3407

Ex. 180

ADOM038207

The second case concerns the Reverend Michael T. Neuberger, a priest who has had a variety of sexual and financial allegations brought against him in recent years. Dealing with Father Neuberger included a process to remove him from the office of pastor of a parish in Milwaukee. Also, suggestions came forth that Father might have used the confessional to solicit sinful actions against the sixth commandment of the Decalogue. Thus I decided to have Father Connell investigate this matter as well. As a result of Father Connell's investigation, sworn testimony has been obtained from three highly respected and credible persons that Father Neuberger admitted this crime to them, thus establishing an "extra-judicial" confession (cc. 1536, §2 and 1537). The three witnesses are a psychologist employed by the Catholic Social Services of the Archdiocese of Milwaukee and two licensed clinical social workers employed by the State of Wisconsin who specialize in the assessment and treatment of sex offenders. These witnesses proclaim under oath to Father Connell that during their discussions with Father Neuberger about the sexual allegations that had been made against him, Father in fact acknowledged a variety of crimes, including use of the confessional for the purpose of solicitation.

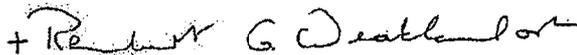
Furthermore, these three witnesses say that Father Neuberger made his admission (confessio) at a time when such an admission could not have been to his advantage and thus was not expected by the witnesses (tempore non suspecto). As a result, Father's admission surfaces as a confession actually made so as to tell the truth, rather than as a fabrication by Father so as to attain some advantage.

Let me also say that once I became aware of the possibility that both Father Murphy and Father Neuberger had committed the crime of solicitation (c. 1387), I discussed the particulars of the cases with my canonists and requested that they research what canonical process is appropriate, given the length of time since the crimes, or if this subject matter is reserved to the Sacred Congregation for the Doctrine of the Faith (c. 1362, §1, 1°), thus not under the norms of prescription presented in the Code of Canon Law. Now that the investigations have been conducted and the canonists have researched the issue, I have the understanding that this offense is under your jurisdiction. So I seek your counsel on how to proceed.

Finally, Your Eminence, while my comments in this letter have been very factual and legalistic in tone, please be assured that my primary concern is the spiritual well being of all the persons involved with these cases, and that includes Father Murphy and Father Neuberger.

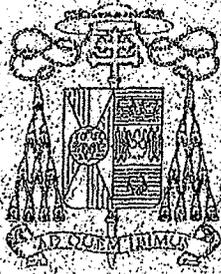
Thank you for your assistance, and I have the honor to be, Your Eminence,

Sincerely yours in Christ,

+ 

Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee

ADOM038208



TIMOTHY MICHAEL DOLAN

Miseratione Divina et Apostolicae Sedis Gratia
Archiepiscopus Milvauchiensis

Be it decreed,

Having received a definitive judgment from the Tribunal of the Roman Rota (Prot. No. 17.746), in accord with the application of the third section of the dispositive section, in virtue of the executive power of my office specified in canon 381 §1 and in accord with the prescriptions of canon 49 I, the Most Reverend Timothy Michael Dolan, Archbishop of Milwaukee, out of concern for the good ordering of ministry within this archdiocese, does hereby with this document and in accordance with norms of the Code of Canon Law, apply the following precepts to the Reverend Michael NEUBERGER:

1. To refrain from all contact with minors;
2. To cease all public exercise of ministry and celebrations of the sacraments, including that of penance, with due regard for the norms of canon 976;
3. To avoid all places, persons, and situations that have been the focus of or substantively associated with, the allegations adjudicated in the aforementioned penal process.

You shall retain the right of celebrating mass privately.

The Most Reverend Timothy M. Dolan
Archbishop of Milwaukee

Given this 24th day of January, 2008

Very Reverend Curt Frederick
Notary

Ex. 181

ADOM038914


ARCHDIOCESE OF MILWAUKEE
DEPARTMENT FOR CLERGY

FILE COPY

May 12, 2003

Rev. John O'Brien

Eden WI 53019

Dear John,

During our recent meeting on April 16, 2003 you and I talked about various possibilities for retirement and the amount of financial support the Archdiocese is able to continue to provide to you, depending upon the scenario you would choose.

Because of your recent eye surgery, your diabetic condition, and related problems of decreasing health, I can imagine that you could seek early retirement based upon a letter from your primary physician to confirm your need to retire before the age of 68 years because of these several health factors. In this instance your retirement would be termed "disability retirement" and you would receive the full monthly benefit which is now given to retired priests at the age of 68 or older, namely \$1250 a month. Health and dental insurance premiums will also be paid for you.

Because the Archbishop has indicated that you will not serve again as a priest, you also have the option of seeking voluntary laicization.

If a priest elects voluntary laicization, we would offer what has been our practice, if not policy, for more than a decade, namely \$10,000 when the petition is submitted and \$10,000 when a definitive response is received, regardless of the contents of the response. We would offer, in addition, and new to our practice, minimum support during the time the case is in process. That minimum support would be the monthly amount a pensioned priest receives. During the processing of the case we would also provide some outplacement assistance. This assistance could consist of payment for services from a career counseling office, such as the one at Marquette or Stritch. These services provide the individual with information about how to "translate" their skills from one career to another. We could then offer three sessions of outplacement assistance which provides help with resume writing, interviewing skills, etc.

John, I've already informed you that if you choose not to seek voluntary laicization the Archbishop will submit your case to the Congregation for the Doctrine of the Faith in Rome. During this time that the penal process is imposed, and this could last for up to a year, the archdiocese would be responsible for supporting you to the same extent that a retired priest now receives support, namely \$1250 a month. (This level of support will in fact begin with the 2003-2004 fiscal year, July 1, 2003.) At the conclusion of the penal trial, if there is a penalty imposed of dismissal from the clerical state, your canonical obligation of support ceases but some small amount could be given to you in charity.

May 12, 2003

In all instances we would maintain you on our health insurance for one year at diocesan expense. You would then be free to ask for an additional six months of coverage, but at your own expense. This coverage would cease as soon as you had employment providing this benefit.

To my best recollection, John, these are the options which we discussed at our last meeting. After careful perusal of the above information if you have any questions or need for further clarification, please be in contact with my office.

With prayerful best wishes for improved health and a renewed sense of hope during this difficult time of transition, I am

Faternally yours in the Lord,

V. Rev. Joseph F. Hornacek
Vicar for Clergy

JFH/ks

Update

ADOM016477

NOV 16 1999

Subject: Update
Date: Thu, 14 Oct 1999 11:03:46 -0500
From: [REDACTED]
Organization: Exec-PC
To: Archbishop Weakland <archbishop@archmil.org>
CC: "Fr. Tom Trepanier" [REDACTED]

Dear Rembert,
Welcome home. It sounds like your trip was restful and enjoyable. I am writing to give a short update. Currently I am studying Spanish at MATC and have an occasional mass at St. Camillus with some time doing grief and group work with the AIDS patients. Will help out at IC next weekend, but am trying to keep a low profile for all of our sakes. As I told Richard, I am not very good at eating my share of the humble pie. Will take some retreat time and then make an appointment with Len to speak with you in late December to clarify my options. Hope this is satisfactory.
Thank you again for your support and concern in this matter. These have certainly been some roller coaster months, but I continue to see Dr. [REDACTED] and Tom McGuine. [REDACTED] has also been helpful. Hope the Fall season is peaceful and satisfying for you and your ministry.
Respectfully, Tom Trepanier

ADOM016149



April 19, 1999

Reverend Thomas Trepanier
St. Sylvester Parish
[REDACTED]
South Milwaukee WI 53172

Dear Tom,

Thanks for your second letter of April 10. I received it last week; and I have in front of me your letter of March 29, as well. I will be answering both of them with this letter. It is indeed time we sat down and talked. I will ask Len to set up that appointment for this week.

First of all, I want you to know that your letter of April 10 will certainly be put in your file; and it is important that it be placed there for any future reference and to balance the document from [REDACTED]. Since we did not proceed in our usual fashion when the allegations were first made, you are right that we have not given you the chance to rebut his comments or allegations. If we had gone ahead as usual, you would have had that chance at once. I understand your reluctance at that time to cooperate, but it also made any rebuttal on your part impossible. It is good to have the document now.

The report of [REDACTED] is a statement of how he remembers the events. We have not taken steps to corroborate them or not. You have every right to deny them, but they have stood there unsubstantiated because we did not proceed as we usually do in such cases. I do not believe it will be helpful for you now to blame Dr. Plasecki, or anyone else for that matter. You know more psychology than I do and know that finding a scapegoat is not helpful. If it seems necessary to make a complete investigation, then I will do so regardless of the costs to your reputation. I wanted to avoid having to broaden this inquiry and resent your stating that it has been unjust. Some might say the opposite, namely, that we acted too leniently with you by leaving you in your position as pastor of St. Sylvester and not pursuing at once the course of investigation that we normally do. We wanted to do as you requested in permitting you to stay on till spring at St. Sylvester to save as much as possible any harm to your reputation.

As far as I can see, I believe we have done the best possible for you, Tom, under the circumstances, giving you the time to sort it all out with competent psychological help. I hope that has been beneficial for you. As it stands, we have to look at what options are open at this point. I know how difficult it is for you to have to face realistically the situation in which you find yourself, but remember also the limits being placed on all of us who are trying to act responsibly with very little to go on.

3501 South Lake Drive, P.O. Box 07912
Milwaukee, WI 53207-0912 (414)769-3497

Ex. 206

ADOM016149

ADOM016150



April 19, 1999

Reverend Thomas Trepanier
St. Sylvester Parish

-2

I can see much bitterness in your letter, Tom. That will do you more harm than good. I hope that you can find some sort of serenity as you try to sort out your future. In my previous letter I pointed out that I cannot just ignore the whole situation and hope that it will go away. You have been fortunate that nothing has reached the press, and I hope that nothing does.

We can talk about particulars when we meet. I hope all will go well for you.

A handwritten signature in cursive script, appearing to read "Rembert".

Sincerely yours in the Lord,

A handwritten signature in cursive script, appearing to read "Rembert".

Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee

clergy


ARCHDIOCESE OF MILWAUKEE
OFFICE OF THE ARCHBISHOP

MAY 12 2000

May 8, 2000

Rev. Jerome A. Wagner
St. Louis Parish
[REDACTED]
Fond du Lac, WI 54935

Dear Father Wagner,

It is with a sense of joy in our shared faith that I ask you to become a Member of the in solidum team at Holy Family Parish in Fond du Lac. Following the recommendation of the Priests' Placement Board, I am happy to entrust this office to your pastoral care beginning on July 1, 2000. This appointment is for six years and will be reviewed for a possible renewal.

As Member of the in solidum team of this parish, you are called upon to serve the needs of God's people so that they can take their rightful place as baptized Catholics in their own Faith-community and in society. Your mission, like my own, is one of teaching and sanctifying, and also of administrating to this parish, together with the Parish Council and those organizations designated to work with you. Also, I trust that you will work diligently with the priests in your district and enter fully into the current Archdiocesan parish planning efforts. It is a privilege to share my ministry with you. May God's blessings fill your life.

Sincerely yours in the Lord,

Most Reverend Rembert G. Weakland, OSB
Archbishop of Milwaukee

3501 South Lake Drive, P.O. Box 07912
Milwaukee, WI 53207-0912 • (414)769-3497

Ex. 213

ADOM022269

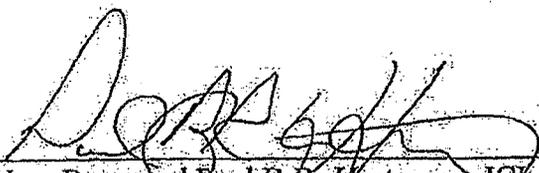
Archdiocese of Milwaukee
Metropolitan Tribunal
3501 S Lake Drive
Milwaukee, WI 53207-0912

Decrees & Evidence
Administrative Penal Process (In Progress)
Reverend Ronald Engel
CDF Prot. N.: 558/2010



With due regard to *SACRAMENTORUM SANCTITATIS TUTELA* and the revised *substantive norms*, Article 30§§1&2, promulgated 21 May 2010, these documents are subject to the restrictions of the pontifical secret.

At the direction of the Most Reverend Jerome E. ListECKI, Archbishop of Milwaukee, these documents are forwarded from the care of the Metropolitan Tribunal of the Archdiocese of Milwaukee on 30 September 2011.



Very Reverend Paul B. R. Hartmann, JCL
Judicial Vicar

Ex. 233

ADOM050338

TO: Fr. Carrol Straub


ARCHDIOCESE OF MILWAUKEE
OFFICE OF AUXILIARY BISHOP

Letter & Enclosure also to:

Dr. Leonard Sperry
Dr. Lynn Vice
Dr. Charles Lodi
Mr. Tom McGuine

August 9, 1996

AUG 12 1996

██████████
Milwaukee Psychiatric Hospital
1220 Dewey Avenue
Milwaukee, Wisconsin 53213

Dear ██████████:

When we gathered on March 7, 1996 I was deeply appreciative for your willingness to share your experience and wisdom with the Archdiocese as we attempted to create and refine a Support/Monitoring System which might establish a suitable framework for return to ministry of those individual priests whose profile recommended such a course of action. Not only were your own comments helpful, but the dialogue which occurred among individual professionals present enabled us to see the possibilities and the limitations of such a move.

I concluded the meeting with an expression of appreciation for your graciousness in traveling to Cousins Center, and an invitation to submit a professional bill if you so chose, and the promise to provide some sort of follow up report.

Throughout the weeks subsequent to our meeting we continued to refine our initial draft and to contact the individuals who would be participants in each situation.

Enclosed please find a description of the system established by the Archdiocese for the small group, numbering less than a half dozen, judged appropriate for this experiment.

I continue to live with a spirit of gratitude for everything you have contributed to the health and wellbeing of those you serve, and to the healing of the very serious situation of clergy misconduct which has confronted us so starkly in these recent years. Please know that your comments and suggestions continue to be welcome.

Sincerely in Christ,

Most Reverend Richard J. Skiba
Auxiliary Bishop of Milwaukee

RJS/rt
Enclosure

3501 South Lake Drive, P.O. Box 07912
Milwaukee, WI 53207-0912 (414)769-3486

Ex. 238

ADOM056256

DEC 13 1996

Candidates.

| <i>Name and #</i> | <i>Assignment</i> | <i>Phone</i> | <i>Site Person</i> | <i>Site Person</i> |
|---------------------|---------------------------------------|--------------------------------------|--|---|
| Hansen, Robert #2 | St. Josephs in Lyons | 1-414-763-2050 | Dan Hull 1-414-763-2050 | (Pending.) |
| Wright, Mike # | St. Anthony and St. Theresa in Eagle. | 414 691-1173 414 594-5200 | Ms. Mari Angela Pledl St. Theresa 414 594-5200 | Fr. Tom Venne St. Anthony in Pewaukee, WI 414 691-1173. |
| Hansen, David # | St. Joseph's Hospital Milwaukee, WI | 414 447-2000 (W) 414 966-2442 (H) | Father Neal Durham 414 447-2000 (W) 414 453-6786 (H) | Linda Robertson 414 242-0216 |
| Becker, Benjamin #5 | St. Mary's Neosho, WI. | 1 414 625-3036 | Rev. Laurin Wenig 1 414 625-3144 | Rev. Charles Wester 1414 387-2470 |
| | | | | |

D:\OFFICE\WPWIN\WPDOCS\CLERGY\nOTES\CNDSLG.WPD
6/18/95
Revised 8/30/96
Revised 12-12-96

ADDOM056252

NOV 04 1998

Monitoring Program.

| <i>Name and #</i> | <i>Assignment</i> | <i>Phone</i> | <i>Site Person</i> | <i>Site Person</i> |
|-------------------|---------------------------------------|--|---|---|
| Bauder, Ron #2 | St. Josephs in Lyons | 1-414-763-2050 | Mr. Dan Hull 1-414-763-2050 | None required per Vicar. |
| Krejo, Mike #3 | St. Anthony and St. Theresa in Eagle. | 414 695-9967 414 594-5200 | Ms. Mari Angela Pledl St. Theresa 414 594-5200 | Fr. Tom Venne St. Anthony in Pewaukee, WI 414 691-1173. |
| Hansen, David #1 | St. Joseph's Hospital Milwaukee, WI | 414 447-2000 (W) 414 966-2442 (H) | Rev. Richard Weeden 414 447-2000 (W) Pager 414 590-1582 | Ms. Linda Robertson 414 242-0216 |
| Becker, Frank #4 | St. Mary's Neosho, WI. | 1 920 387-4259 (H) 1 920 625-3144 (W) | Father John Yockey 414 569-3020 | Rev. Charles Wester 1414 387-2470 |

C:\MyFiles\CLERGY\nOTES\Master calendar Diagram .wpd

Revised 3/30/96 Revised 12-12-96 Revised 7-7-97 Revised 9-9-97 Revised 10-16-97 Revised 12-10-97 Revised 5-25-98 Revised 7-15-98 Revised 11-1-98

ADOM056239

MAR 0 9 1999

ADOM056234

Monitoring Program.

| <i>Name and #</i> | <i>Assignment</i> | <i>Phone</i> | <i>Site Person</i> | <i>Site Person</i> |
|---------------------|---------------------------------------|--|---|---|
| Daniel, Rob # 2 | St. Josephs in Lyons | 1-414-763-2050 | Mr. Dan Hull 1-414-763-2050 | None required per Vicar. |
| Kristin, Mike # 3 | St. Anthony and St. Theresa in Eagle. | 414 695-9967 414 594-5200 | Ms. Mari Angela Pledl St. Theresa 414 594-5200 | Fr. Tom Venne St. Anthony in Pewaukee, WI 414 691-1173. |
| Nancy, Dan # 4 | St. Joseph's Hospital Milwaukee, WI | 414 447-2000 (W) 414 966-2442 (H) | Rev. Richard Weeden 414 447-2000 (W) Pager 414 590-1582 | Ms. Linda Robertson 414 242-0216 |
| Betty, Franklyn # 5 | St. Mary's Neosho, WI. | 1 920 387-4259 (H) 1 920 625-3144 (W) | Father John Yockey 414 569-3020 | Rev. Charles Wester 1414 387-2470 |
| Debra, Tom # 6 | St. Sylvester Parish So. Milwaukee | 1 414 762-4351(H) 1 414 762-6800 (W) | Pending | Pending |

C:\MyFiles\CLERGYNOTES\Master calendar Diagram .wpd

Revised 8/30/96 Revised 12-12-96 Revised 7-7-97 Revised 9-9-97 Revised 10-16-97 Revised 12-10-97

Revised 5-25-98 Revised 7-15-98 Revised 11-1-98 Revised 11-9-98 Revised 11-23-98 Revised 3/5/99

A G E N D A

1. Sexual Abuse Cases:

- a) Reverend Peter A. BURNS
- b) Reverend James L. ARIMOND

2. Other Dispensation Cases:



3. Other Matters:

- a) Evaluation of the instruction of the cases seeking a dispensation, especially in regards to the information sought and the organization of the material.
- b) When Archbishop Weakland is on sabbatical between January 1 and June 30, 1996, can the Vicar General be mandated according to c. 134, §3 to prepare and sign the *Votum*, or must the Archbishop do this personally?



4. Advice Sought Concerning:

- a) Reverend William J. Effinger (over 60 years of age; now serving a 10 year prison sentence; perhaps more than 25 victims, not all known; undecided whether to petition for a dispensation) -- if he does not petition, the Archbishop will probably begin a penal process. In the event that he should decide to petition for a dispensation, should we do anything differently? If he decides not to petition, would the fact of imprisonment preclude the possibility of him defending himself and, thus, of a trial at all? Or could an advocate properly protect his rights and present his cause? Any wisdom to offer?
- b) Concerning imputability and c. 1324, and given that, as far as we are aware, no priest guilty of the crime of sexual abuse in a civil court and thus due to be sentenced to prison, has used a defense of "defective mental or psychic capacity" (or any similar defense wording), what is to be said of *rationis usum imperfectum* in c. 1324, §1, 1'?

(over)

It would seem that if a priest is ready to go to prison before raising a defense of deficient mental or psychic capacity, then a Church penal process would have to hold strongly the presumption of imputability for the criminal action of the priest, with *rationis usum imperfectum* being established only in the presence of significant and substantial psychiatric proofs. Are there any directives or tribunal cases that might help to identify the content of such proofs? Any wisdom to offer?

- c) Coordination between the diocesan bishop and religious superiors in sexual abuse cases concerning members of institutes of consecrated life and societies of apostolic life. Some superiors seem to take these situations less seriously than do others. For the good of the people of the diocese, at what point can the diocesan bishop intervene with authority in the matter? Or what are the diocesan bishop's rights and obligations in such situations? Obviously, c. 682, §2 allows for the removal from office, but what about other interventions for the good of the people, such as: (1) obtaining from the superior all the facts of the situation; (2) speaking to the news media; (3) providing counseling for the victim and/or priest; and (4) providing for the rights (canonically and civilly) of the religious priest? Any wisdom to offer?
- d) Would the significance and presentation of "scandal" differ in any way for each of the following types of dispensation cases: (1) a priest guilty of sexual abuse; (2) a priest who has attempted a civil marriage; and (3) a priest who has not attempted a civil marriage but wishes to marry once if a dispensation is granted?

Date error

Trigo

*must have been
April 10, 1999*

Thomas A. Trepanier, M. Div., M.S.

██████████
South Milwaukee, WI 53172

April 10, 1990

To: Archbishop Rembert G. Weakland, O.S.B

From: Rev. Tom Trepanier

Re: My Response to the Allegations Made Against Me

On December 8, 1998 @ approximately three-fifteen (3:15) p.m. I was accused of sexual misconduct and interrogated by Bishop Skiba and Fr. Kohler. I was handed a one page statement with some basic information on it, but no explanation of exactly what I was being accused of. Approximately 3-5 days later, I was informed that the report from Elizabeth Piasecki, Psy.D., was being sent in the mail for my review. After reading the report I submit the following as my response and ask that it be included in my personnel file with the report from Ms. Piasecki.

1. With God as my witness I categorically deny that I had any improper contact with ██████████ when he was 15 or 16 years of age as is reported by Ms. Piasecki. I was not even stationed at the parish at that time but reported to the parish in July of 1978.
2. I take responsibility for one inappropriate contact with ██████████ when he was in the last half of his 17th year. As the adult in the situation, I am responsible for the action and take that responsibility very seriously and consider the action despicable for an adult who held a position of trust.
3. I deny that I ever had ██████████ in my apartment when he was a minor, since in fact, I lived in the parish rectory for the first three (3) of my five (5) years at the parish. I moved to an apartment in 1981. Thus, the detailed, graphic descriptions of my apartment that were given would have had to be when ██████████ was a legal adult, since I was not living in an apartment at the time he and Ms. Piasecki claim that I was.

Page 2.

4. I deny that I ever plied [REDACTED] with any type of liquor or alcohol even though I myself did struggle with alcohol addiction at the time.
5. I deny that I ever sexually accosted [REDACTED] in a public theater nor can I remember ever even seeing the movie in a public theater that he alluded to.
6. I did not seek out the [REDACTED] family to get to [REDACTED] as is alleged in Ms. Piasecki's report. His family repeatedly sought me out and continually invited me to their house for every possible occasion approximately six (6) to ten (10) months after I arrived in the parish. More often than I want to remember after some drinks and dinner, his mother would suggest that I stay over and [REDACTED] sleep in [REDACTED] room. I never availed myself of this invitation.

I have taken responsibility for my actions at that time and shared these details with my therapist and continue to investigate the issues in my own life.

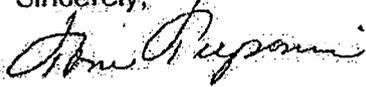
Thus, I take issue with the report disseminated by Elizabeth Piasecki as truth, when in fact it is not nor ever will be the whole truth. I suspect that while Ms. Piasecki was working diligently for some [REDACTED] Repressed Memories she also was able to garner some [REDACTED] False Repressed Memories [REDACTED] and used them to substantiate her lurid report to the Archbishop. Since I was never given the report prior to my interrogation even though it was already completed and held in abeyance, nor did I receive any type of canonical or legal representation or an explanation of my rights during the interrogation, I further believe that any rights I may have had as a citizen let alone as a human being were denied and I was simply judged [REDACTED] guilty of all the issues as reported by Ms. Piasecki. This I believe is a travesty of justice and I take issue with the manner in which this whole case has been handled and its future consequences to me personally and to my career and function within the Archdiocese of Milwaukee. To date, I have not sought any legal civil or canonical counsel on this issue.

I further believe that [REDACTED] did not act maliciously in bringing this issue forward, but did so out of a desperate need for some professional therapeutic intervention to help him deal with his dysfunctional childhood, his reactive and episodic depression and his medical condition of lacking normal male hormones. I feel no animosity toward [REDACTED] or his family and pray that he will be healed of any harm that I may have caused him.

Page 3

I am grateful for the opportunity to respond to the serious allegations made against me and I trust that in time, the true facts of this situation will dispel much of the accusation and innuendo that is alluded to in Ms. Piasecki's report.

Sincerely,

A handwritten signature in cursive script, appearing to read "Tom Trepanier".

Rev. Tom Trepanier

4/4/2011 Marquette Conference Address

CHECK AGAINST DELIVERY

HARM, HOPE AND HEALING
Marquette University International Dialogue on the Clergy Sexual Abuse Scandal

THE TRUTH WILL MAKE YOU FREE: A PERSONAL JOURNEY

Lecture Notes of
Most Rev. Diarmuid Martin
Archbishop of Dublin and Primate of Ireland

Marquette University, Milwaukee, 4th April 2011

My reflections this morning are very much personal in tone. I have no special expertise in the area of restorative justice. I am not an expert in child safeguarding and I have no formal training in how to deal with the complex question of the clergy sexual abuse scandal. I would, however, not be telling the truth if I did not say that, despite my unpreparedness, I have acquired a good deal of personal experience over the past years. It is on the basis of that experience I speak.

Let me give you some brief statistical background into the extent of the abuse scandal in the Archdiocese of Dublin. In the period between 1940 and 2010 – as far as it has been possible to ascertain – allegations or suspicions of sexual abuse have been made against over 90 priests of the Archdiocese and against about 60 religious priests who held diocesan appointments. 10 Dublin priests, or former priests, have been convicted or have cases pending in the criminal courts. Two non-diocesan priests, who served in Dublin, have also been convicted in the criminal courts. The number of victims who have been individually identified is 570, but it is generally accepted that the number of children who were abused must run into thousands, possibly by about 10 priests who were clearly serial pedophiles.

I became Archbishop of Dublin in 2004. I had spent almost all my priestly ministry working in the service of the Holy See. For a series of factors and right from the start, my service at the Holy See involved me in international relations. The work of the Pontifical Council for Justice and Peace, though not part of the Vatican's official diplomatic activity, involved a range of contacts with governments and international institutions. I visited countries in every continent where the Church was experiencing difficulty or where there were serious social and political tensions.

It was this background which probably suggested my appointment in 2001 as the Holy See's Permanent Observer at the United Nations Office in Geneva and to the World Trade Organization. That new assignment involved working with about 15 UN organizations, – in some of which the Holy See is a full member – as well as with the World Trade Organization and the Headquarters of the International Red Cross.

At that time it was known that my predecessor as Archbishop of Dublin, Cardinal Desmond Connell, was already some years beyond his 75th birthday and that he had presented his resignation to the Pope as indicated by Canon Law. I was not totally surprised or particularly worried when I noticed my name beginning to be mentioned in the early media lists of possible successors. I knew that journalists are always looking for some surprise outside candidate. And so, after having been forgotten and ignored by the Irish media for decades, my name began appearing in newspapers as "a high flying, veteran Vatican diplomat" ideally placed to be sent back to Dublin to impose Rome rule.

As the speculation went on in time my name appeared less and less among the prospective candidates and quite soon, to my satisfaction, I was no longer a "high-flyer" but a "long-shot outsider" to be looked at if no agreement could be reached on a local candidate.

Then one day a senior figure in the World Council of Churches said to me that he had read an article which presented a coherent argument that I should after all be considered for Dublin. I told him that he knew how much I was committed to my current assignment and that I would even ask for his protestant prayers to help prevent any change. Just a few months later having read the news of my appointment as Coadjutor Archbishop of Dublin, my friend called me saying that it was now clear to him, a good Presbyterian, that protestant prayers obviously had no effect in the Vatican.

I begin with this rather rambling personal reflection to stress that taking on the appointment as Archbishop of Dublin was not something that I had been preparing for or was prepared for. I had very rarely been involved in or indeed even consulted on Irish matters in the Vatican. I never lived in the Irish College or any Irish institution.

Today I can only smile when I read media reports saying that I was whisked out of the Vatican service to be sent back to Ireland "to clean up the sex abuse scandal" in Dublin. In all I had just two conversations with the Congregation for Bishops prior to my return to Dublin and the first was almost exclusively a discussion on why I felt I was not the person for the job. I was shown no files, given no statistics, given no special advice or information or mandate about the situation that I was to face. My conversations in the Secretariat of State focussed more on the appointment I was leaving than on the task I was to undertake.

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Within a few months however, I had succeeded Cardinal Connell and found myself responsible for a situation for which I had had no real initiation. To be just regarding Cardinal Connell, he had been central in putting into place within the diocese and on a national level the first clear norms for addressing the question of child sexual abuse by priests. He had re-established the use of Canonical trials for abusers. He had established a Diocesan Advisory Panel which had gained much expertise. He had above all established a Diocesan Child Protection Office with a lay director. Mr Phil Garland, who had already begun his work in establishing not just an office, but a very different system.

I remember well the first complaint about the behaviour of a priest that arrived on my desk. I looked briefly at the priest's file to see if there were any earlier indications about his behaviour. At the top of the file I found a yellow page saying "Inspected regarding CSA - Nothing found". I felt however that I should look at the file in a little more detail and found that the very next document was an internal note: "Father X seems to be back to his old activities". Clearly there was knowledge of "old activities" but no clear understanding that these activities indicated an on-going serious pattern of grooming which should clearly have raised red flags. The case was effectively dealt with respecting the appropriate norms; the priest was removed from ministry and the civil authorities informed.

This afternoon, Ian Elliott, Director of the National Office for the Safeguarding of Children in the Catholic Church in Ireland, will illustrate the current norms we have in place for the Irish Church and about the way that his office is tackling the question of child safeguarding in the Church in Ireland on a very broad scale.

It still concerns me, however, that worrying behaviour might even today not be recognised for what it is by a diocese or Religious Congregation. We have definitions, but these may still well be interpreted differently by different Church authorities. On more than one occasion, for example, I have been asked by other bishops to allow priests of their dioceses who have been removed from ministry to preside at weddings or funerals in Dublin. Those bishops obviously have a different understanding of what being "out of ministry" means. Even the best norms are subject to different interpretation. This stresses the crucial role in Ireland of the National Office not just in setting standards and guidelines but also in training and in monitoring.

That first case that I had to deal with led me to have serious misgivings regarding the earlier examination of files, which I was told was done rapidly over the previous Christmas period by three priests. My first decision then was to have all files re-examined by an independent outside expert asking him to verify if there were any indications in any personnel files regarding possible worrying behaviour by priests. Again Ian Elliott will illustrate the need to ensure that his office can carry out its work of independent monitoring of all files on an on-going basis by competent assessors.

There are particular circumstances in Irish data-protection law which make invasive investigations of files somewhat difficult for non-statutory bodies. The National Office for the Safeguarding of Children in the Catholic Church in Ireland has no powers other than moral compulsion to demand compliance and thus depends on the complete voluntary cooperation of the Church authorities. A Church with moral conviction should however have no need to rely on moral compulsion. Only the truth sets us free.

While my investigation of files was on-going, the Irish Government announced its intention to establish its own Commission of Investigation into the question of the sexual abuse of children by priests in the Archdiocese of Dublin. This commission - which became known as the Murphy Commission - had the power to request discovery of any documentation that the diocese possessed regarding any priest against whom allegations had been made or about whom suspicions existed. I decided then to widen my investigation of files beyond personnel files. Files were discovered in the most unlikely of places; at times there were files on a particular priest in up to ten different diocesan offices or with Auxiliary Bishops or even retired officials.

Phil Garland, the Director of the newly established diocesan Child Protection Service, was at the same time endeavouring to have all files relating the child sexual abuse by priests gathered into his office and was not finding it an easy task. My requests to retrieve all existing documents on child sexual abuse from current and former diocesan officials went at times unanswered even after repeated requests. In one case I saw diocesan documents for the first time when I was asked by the Government Commission of Investigation to comment on them, having been told that the Commission had made discovery of these documents from a former diocesan official. This dispersal of information and the lack of communication between various authorities in the diocese contributed very significantly to the misreading of the seriousness of the behaviour of some offenders.

For the duration of the work of the Murphy Commission I was in a particularly difficult position in that I could not speak about the evidence that was unfolding and I was left in an invidious situation. Priests were suspicious of me, feeling that I was allowing uncontrolled access to their personal information. In fact, the Commission required discovery only of documents regarding individual priests who had been the subject of allegation or suspicion. There was no generalised handing over of documents. One Catholic newspaper asserted that I had invaded the files of the counsellors of the Diocesan Marriage Counselling Service. It took weeks of legal battling before the newspaper retracted this inaccurate and unfounded story. *(see footnote)* I tell these events not to re-open history, but to illustrate just how difficult it is to bring an institution around to the conviction that the truth must be told. All institutions have an innate tendency to protect themselves and to hide their dirty laundry. We have to learn that the truth has a power to set free which half-truths do not have. The first condition for restorative justice is that all parties are willing to tell the truth and to take ownership of the truth, even when the truth is unpleasant. As I said at a recent liturgy of lament in Dublin: "The truth will set us free, but not in a simplistic way. The truth hurts. The truth cleanses not like smooth designer soap but like a fire that burns and hurts and lances".

When the Murphy report was finally published I was strongly criticised for not criticising the report. People were telling me that I should have attacked the Commission for not having attacked the lawyers and the psychiatrists and the media consultants for their

failures, while all I did, it was said, was to recognise the failures of priests and bishops. Letters were written by diocesan authorities to all priests and leaked to the press saying that: "Archbishop Martin was out of the country when all this was happening. He has no right to speak. Had he been here, he would have done the same things as we did".

Perhaps I would have acted as those in responsibility did then. It is possible that the advice of lawyers and psychiatrists and media advisors may not have been the best advice. It may also have been that the lawyers and the doctors had been asked the wrong questions or were not given the correct information. In the face of the disastrous situation revealed in the Murphy Report, however, I felt that this was not the time for finding faults within the Report. The minimum that I would have expected was that, looking at the overall and indisputable horrors revealed in the Murphy report, there would have been recognition that the decisions taken were the wrong ones and that they should be recognised as having been wrong. I still cannot accept a situation that no-one need assume accountability in the face of the terrible damage that was done to children in the Church of Christ in Dublin and in the face of how that damage was addressed. The responses seemed to be saying that it was all due to others or at most it was due to some sort of systems fault in the diocesan administration.

Within days of the first ritualistic expressions of regret about what the Murphy Report had revealed, people were quickly encountering a "Church of silence". No one was accountable. No one was saying anything anymore. In isolated cases there were even those who claimed that I should challenge Judge Murphy herself and the quality of her Report. No report can ever be without its defects, but in its essence the Murphy Report illustrated a reality which can only be described as horrendous. It would be horrendous in any situation but what did it say to people when this happened within the Church of Jesus Christ?

I provided the Murphy Commission with almost 70,000 documents. I believe I did the right thing. I believed I was doing the right thing and I was more and more convinced I was doing the right thing the more I read those documents and as I met with some of those who were the victims of abuse and their parents and their spouses and their children.

Reading the final report of the Commission brought out for me even more clearly the extent of the problem that existed in the Archdiocese of Dublin and the extent of the suffering it brought with it and which still exists today. The dominant emotion I experienced in reading documents and meeting victims was anger; anger at what was done to children; anger at the grief of parents who live still today with feelings of guilt and bewilderment; anger at the fact that the Church failed its weakest; anger at those who still seem to be in denial.

There is still more to come about Dublin. One chapter of the Murphy Report has not been published in its entirety. There is still more to come about another Irish diocese where the Murphy Commission's Report has been finalised but not yet published. But the story does not stop there. Since the Murphy Report has been published the diocese has been receiving more and more complaints especially about a number of serial paedophiles who had been ministering in the diocese over a long period of time.

Already during the workings of the Murphy Commission I had begun speaking of thousands of direct victims. It is now obvious to me that most of the serial paedophile priests who were working in Dublin will each have abused hundreds of children. Some had been abusing from the time they were in the seminary and then for at least ten years. Some were abusing for even longer.

Statistics can be used in different ways. If I take a Father Z, I can categorise him statistically in various ways. He can be statistically registered as one priest; it can be determined however that he abused perhaps one hundred known victims; there can be valid indications that he had probably abused hundreds more other children; the number of family members affected will then easily reach into the thousands. And that is just for one priest. And in Dublin you must multiply Father Z by about ten real serial abusers. More dramatically still there are no accurate statistics about those who took their own lives.

But even those numbers, though shocking, have not got the right focus. Statistics are too often offender-focussed. We have to set out from the standpoint that the person who was at the epicentre of abuse was not the priest, but the victim, a child. A restorative justice approach would have to re-orient the way we draw up not just our statistics but our pastoral care. One victim constantly reminds me that the stern words of Jesus in Saint Matthew's Gospel (Mt 18:6) about the "great millstone" to be fastened around the neck of anyone who becomes a stumbling block for the "little ones", are quickly followed (Mt 18:12) by the teaching on the Shepherd who leaves the ninety-nine sheep to find the one who has been lost.

This victim reminds me that it is the lost child, the molested child who should be at the centre of our attention. The Church should be actively seeking out victims to embrace them with the healing power of Jesus Christ. Certainly so many victims are left with the impression that they are being "dealt with" rather than being sought after and reached out to with priority care. Victims rarely feel that they are being given priority over the ninety-nine.

What was documented in the Murphy Report is horrendous. The Archdiocese of Dublin got it spectacularly wrong. All I found I could say on the publication of the Report was that the Archdiocese of Dublin got it spectacularly wrong; spectacularly wrong "full stop", not spectacularly wrong "but". That decision of mine was, I was told, "a catastrophic media strategy".

Let me come back to restorative justice. Is there room with those who have sexually abused children to apply a system of justice which rather than simply punishing the offender, attempts to allow the offender to be part of the process of restoration and healing? What is my experience?

Restorative justice has shown striking results in many areas. But restorative justice is not cheap justice. It is not justice without recognition of wrong-doing, without putting the balance right. Restorative justice may possibly even be about forgiveness, but again not about cheap forgiveness.

In the case of serial sexual offenders restorative justice is not about restoration to ministry. There can be admission of guilt on the part of the offender and even expression of forgiveness on the part of a victim, but the Bishop has to establish a balance between the need to rehabilitate offenders and the duty to protect children. The bishop or religious superior has a fundamental responsibility to protect children and the most vulnerable in society. We should not overlook the fact that the very words of Jesus regarding those who harm children are among his harshest and least conciliatory.

Without wishing to be unduly harsh, I feel that I can honestly say that with perhaps two exceptions I have not encountered a real and unconditional admission of guilt and responsibility on the part of priest offenders in my diocese. Survivors have repeatedly told me that one of the greatest insults and hurts they have experienced is to see the lack of real remorse on the part of offenders even when they plead guilty in court. It is very hard to speak of meaningful forgiveness of an offender when the offender refuses to recognise the facts and the full significance of the facts.

This does not mean that the reaction to the offender should be simply a punitive one. The sexual abuse of children is a heinous crime. There are no theological arguments or norms of canon law which can in the slightest alter that fact. This does not mean that the offender be simply abandoned. The prison system on its part should have more than a punitive role. On release, the Church authorities – even if the offender is dismissed from the clerical state – have their responsibilities to the offender.

The first responsibility is to ensure that the offender constitutes no risk to children. The primary responsibility here should be of public authorities and regrettably the legislative framework in the Republic of Ireland still leaves a great deal to be desired in this regard.

There are a number of laicised priest offenders living in Dublin – some who were incardinated in United States dioceses and barely known to us – who are still in total denial of their wrong-doing and who must be therefore considered high risk and yet are not even on a sex-offenders list.

There are others where the level of risk is lower. It is important to ensure for priest offenders an environment which renders them as safe as possible and that they be monitored and supported by the diocese or religious congregation. Negative scapegoating of offenders, or simply leaving them be, will in all possibility even increase the level of risk that they pose. The Archdiocese of Dublin has a specific member of its Child Safeguarding team who carries out the work of monitoring offenders and a small committee supports him. In each case a very strict regime is required of the offender and hopefully any signs of resistance to such a regime are recognised early. It must be recognised that some priest sex offenders will be very manipulative in seeking to be restored to some ministry or in finding ways of getting access to children.

While victims – at least in Dublin – will rarely want to have anything to do with offenders I believe that they do recognise the efforts of the Archdiocese to establish a strict yet humane support approach to monitoring offenders. Such monitoring is in the interest of all, but it is very difficult for the Archdiocese to do this on its own without some collaborative framework with police and public authorities.

What does restorative justice mean for victims? This is the challenge which haunts me. I wish that I could promise that magic term "closure" to victims. But I am aware that even saying that can be offensive to survivors. I cannot determine when they find closure. There is no fast track healing. I can play my part, but I cannot achieve healing by decree. What I do know is that I can make things worse and at times I know that I do. Promises must be kept. Deadlines must be respected. Established norms must be respected. To victims any attempt at covering-up or backtracking on norms signifies betrayal.

Melissa Dermody will illustrate the work that is being done within the Church in Ireland by our outreach service to victims called *Towards Healing*. It is a service which provides counselling but goes beyond counselling. Victims need more than counselling alone. They have been robbed not just of their childhood but of that self-esteem without which deep wounds will remain open and will on occasion explode.

For a long time there was little attention paid to the spiritual needs of victims. Counselling and financial help were provided, but the spiritual wounds were rarely recognised. A precondition for the Church's providing a service of spiritual healing to victims is that the Church learns to be a truly restorative community, a community which welcomes and accepts the wounded into its community on their terms. Victims have told me of examples of their feeling that their priests were somehow embarrassed by their presence. Their priest would prefer not to have to talk about what had happened.

As part of the recent Apostolic Visitation to the Archdiocese of Dublin, the Archdiocese organized a liturgy of lament and repentance which was prepared primarily by victims of abuse in Dublin. There was an element of risk involved that a public event could be derailed. Protesters entered the Pro cathedral in Dublin during Easter Sunday Mass last year and children's shoes were thrown around the altar.

The liturgy of lament in fact was a truly restorative moment for many who took part and they felt that they had encountered in it a Church which was beginning to identify with their hurt and their journey.

I was annoyed to read in newspaper reports that the liturgy of lament was "presided over" by Cardinal O'Malley or by myself. It was not led or presided over by any Cardinal or any Archbishop. By design, the entire sanctuary area of the Cathedral was empty except for large, stark wooden cross. My intention was that the liturgy would be presided over by the cross of Jesus. There were to be no celebrities. Anyone who spoke came out of and returned to their place among the people of God in lament or repentance.

But there are so many survivors who have not had that experience of being surrounded by a Church in lament, rather than a Church still wanting to be in charge, feeling that it can be in charge even of their healing. Lives have been damaged and people are still left alone with their nightmares and their fears. Many victims were sought out by their offenders because they were already in some way vulnerable people and that vulnerability has been magnified as a result of abuse.

For restorative justice to work in a Church environment then the Church becomes a restorative community – a restorative community for all. Priests who have dedicated their entire lives to ministry and witness feel damaged and wounded by the sinful acts of others. They need new encouragement and enhancement, but always rejecting any sense of denial of what happened or feeling by priests that they are the primary victims.

The culture of clericalism has to be analysed and addressed. Were there factors of a clerical culture which somehow facilitated disastrous abusive behaviour to continue for so long? Was it just through bad decisions by Bishops or superiors? Was there knowledge of behaviour which should have given rise to concern and which went unaddressed? In Dublin one priest built a private swimming pool in his back garden to which only children of a certain age and appearance were invited. He was in one school each morning and another each afternoon. This man abused for years and there were eight priests in the parish. Did no one notice? More than one survivor tells me that they were jeered by other children in their school for being in contact with abuser priests. The children on the streets knew, but those who were responsible seemed not to notice.

The question has to be asked as to what was going on in the seminaries. The explosion of abuse cases took place, it would seem, in the 1970's and early '80's, immediately after the Second Vatican Council. The problem existed, however, long before the Council and some of the serial abusers identified in the Murphy report were ordained and were abusing long before the Second Vatican Council.

Certainly in the post-conciliar years there was a culture which thought that mercy rather than the imposition of penalties would heal offenders. I believe that this was a false understanding of mercy and of human nature. Meanwhile, serial sexual abusers manipulatively weaved their way in and out of the net of mercy for years, when what they really needed was that they be firmly blocked in their path.

There is a real need of a formation regime for future priests which will more effectively foster the development of rounded human beings, not just in the area of human sexuality but in overall mature behaviour and relationships. Being a priest today requires a high level of human and spiritual maturity to be able to face the challenge of truly serving the community. My fear is that some young men who present themselves as candidates for priesthood may be looking not to serve but for some form of personal security or status which priesthood may seem to offer them.

The formation of future priests requires that it takes place in a particular spiritual environment and in a specific setting. I am also particularly anxious to ensure that my future priests carry out some part of their formation together with lay people so that they can establish mature relationships with men and women and do not develop any sense of their priesthood giving them a special social position. There are signs of renewed clericalism which may even at times be ably veiled behind appeals for deeper spirituality or for more orthodox theological positions. What we need are future priests who are truly understand the call of Jesus as a call to total self giving, nourished by a deep personal relationship with the Lord and by constant reflection on the word of God in a life of prayer and continual conversion.

For seven years I have been Archbishop of Dublin and I inevitably attempt to draw a balance sheet of where we are. Mistakes were made. It was thought best for the Church to manage allegations of abuse within its own structures and to use secrecy to avoid scandal. That type of avoidance of scandal eventually landed the Church in one of the greatest scandals of its history. Such an approach inevitably also led to those coming forward with allegations being treated in some way as "adding to the problem". Some were never given the impression that they were believed. The norms and procedures which the National Office in Ireland is publishing and updating will hopefully change that approach to victims. But it is hard to turn around the culture of an institution.

A restorative justice approach which admits and addresses the truth in charity offers a useful instrument to create a new culture within the Catholic Church which enables the truth to emerge not just in the adversarial culture which is common in our societies, but in an environment which focuses on healing. At our service of lament and repentance I stressed that scandal of the sexual abuse of children by clergy means that the Archdiocese of Dublin will never be the same again. That is more easily said than achieved. After a period of crisis there is the danger that complacency sets in and that all the structures which we have established slip down to a lower gear.

A Church which becomes a restorative community will be one where the care of each one of the most vulnerable and most wounded will truly become the dominant concern of the ninety-nine others, who will learn to abandon their own security and try to represent Christ who still seeks out the abandoned and heals the troubled.

I hope that these rather personalized reflections will be of some use in setting a framework for our day and will renew all of us in our own commitment and give us new energies and new hope. ENDS

*Footnote *This line has been amended since this speech was delivered and, for accuracy, should read "it took a week of battling before the newspaper retracted this inaccurate and unfounded story"*

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