

St. Mary's Hospital
Room 1-335
Rochester, Minn.
July 26, 1960

Dear Father Abbot,

After two weeks of digging into my conscious and unconscious, some things are beginning to turn up which shed light on this problem. As you may have surmised, this problem of homophobia is merely a symptom of a deeper difficulty. This deeper problem, in my case, seems to be intense hostility against my parents, school, the Church, authority in general, and against several other forces. Evidently most of this hostility stems from my early childhood and was directed against my step-father. Since I was unable to fight back against him directly, I repressed much resentment and this resentment has taken the form of my present difficulties. Of course, there is much more to it than I've stated, but this would seem to be the essence of the problem.

Since everything here in the hospital contributes to the ideal setting for getting at the root of this disturbance, I would like to remain for another week or two if it is all right with you. The doctor also seems to think this would be a good idea. The remaining time here would evidently be directed toward a long-term approach to overcoming the problem after I leave the hospital.

One of the most serious problems I've faced since coming was did I actually have a vocation to the religious life. Probably, you would remark that it's a bit late to decide this issue. This question has bothered me very much since ordination, and I've even been tempted to ask for a dispensation. Since coming here and talking with the psychiatrist and even some of the other patients, I've become convinced that God has called me to the priesthood and religious life. In fact, after

OSB739

2.
Talking with the doctor, I feel strongly that God might use
my difficulty in order to bring me to religious life.
Putting this on paper makes my thinking sound clearer
& quies, but I shall try to clarify it when I can talk
to you personally.

There was a Benedictine cleric here from Conception who
knew most of the newly ordained studying their fifth year
theology at his abbey. He said they were coming along well.
Also Assumption Abbey has a man here at present in the
person of Fr. Finnian.

Please continue to pray for me.

Fidelity yours in Christ,
Gilbert, O.S.B.



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

August 2, 1965

Dear Father Gilbert,

I hope that it will not come as a complete surprise to you that I am asking you to return to St. John's as soon as you have returned from your out-island assignment. Let's consider what has happened in recent months to make this return necessary an indication that something must be done to give you more help, and I am ready to offer this help.

I took the occasion of Dr. Bartemeier's visit here to lecture to the Mental Health Workshops last week to discuss what he thought best. He told me to let you come to Baltimore's Seton Psychiatric Institute, and he would do everything possible to give you the help you needed.

I hope that you appreciate that this could mean for you the best opportunity to begin anew your attempts and your life of peace and effectiveness. Please let Father Prior Silvan know of this letter and of my plans for you. Do not have worries about anything that is to come after your visit and treatment at Seton.

Devotedly yours,

OSB758

File 5



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

April 1, 1968

Mrs. Dorothy Donahue Bardes
Hamilton County Welfare Dept.
628 Sycamore Street
Cincinnati, Ohio 45202

Dear Mrs. Bardes,

In reply to your letter of March 27th concerning Mr. Allen Paul Tarlton let me begin by saying that he is a Catholic priest, who, after thirteen years in the priesthood, has asked for a year's leave of absence from the monastery so that he can assess his ability to work in a different environment and apart from the support of his community.

I am permitting him to do so, knowing that he has had much expert advice and extensive counseling concerning his personal problems and the need to make certain adjustments. I believe he is sincere in his efforts to find a more stable way of life, one that will throw the whole weight of responsibility on his shoulders.

He has been working with students of college age and of high school age for most of the thirteen years and has the advantage of the best professional help in the area of psychiatric counseling. His relationships with students and fellow faculty members was above average, though at times marked by a tendency to moodiness. I would like to see him given a chance.

Sincerely yours,

Baldwin Dworschak, O.S.B., abbot



SAINT JOHN'S ABBEY + COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

CONFIDENTIAL

May 5, 1969

Rt. Rev. Msgr. Henry Vogelpohl
29 East Street
Cincinnati, Ohio 45202

Dear Monsignor Vogelpohl,

Father Allan Tarlton, O.S.B. of St. John's Abbey, who is now on assignment in the archdiocese of Cincinnati, asked that I send you more information about him.

Father Tarlton was born in Louisville, Kentucky, 4 December, 1927. He was professed as a Benedictine 11 July, 1949, and was ordained to the priesthood 4 June, 1955.

Soon after ordination he was sent out to do graduate work in English at the University of Minnesota. Before completing his work he returned to St. John's University to teach English in the college. Later on he again went to the University of Minnesota to complete his work on a degree.

For one year he taught at St. Augustine's College, Nassau, Bahamas, and after spending a year at Seton Institute, Baltimore, Md., he returned to St. Augustine's College to continue his teaching.

Since this letter is confidential, and since I believe that you are entitled to know why Father Tarlton was sent to Seton Institute for treatment, I am going to let you know that he was there, willingly, and was successfully treated for homosexuality. I was given every reason to believe that he could be assigned to the boys' college in Nassau when he left Seton after treatment. Father cooperated fully with those handling his problem at Seton.

I hope that what I have told you represents as full a history of his life as you require to give him an opportunity to prove his value as a priest.

Respectfully yours,

Baldwin Dworschak, O.S.B., abbot

ARCINCI 0028

March 2, 1973

Reverend Allen Tarlton, O.S.B.
St. Mark's Rectory
3500 Montgomery Road
Cincinnati, Ohio 45207

Holy Cross Rectory
3112 West Broadway
Louisville, Kentucky 40211

Sorry I goofed in
typing the address wrong.

Dear Father Allen,

C
A few days ago I met with the Director of Personnel, Father Daniel Durken, and the Prior and Subprior, in order to consider our needs for the coming year so that we could begin to plan appointments. It is not going to be easy to fulfill all of our commitments in the parishes, the missions, and the schools, particularly in the Prep School and in Benilde.

O
In both of these schools we have a real need for more priests, and in the Prep School we are also in need of someone to teach English. After his visit with you some time ago Father Kilian told me that you had indicated an interest in either the Prep School or Benilde when Father Burton spoke with you or wrote you.

P
I would be happy to give you an assignment to either the Prep School or to Benilde, if you would be interested in working in either. You mentioned your interest in continuing to work with and for the Blacks. There would not be much opportunity for that directly either in the Prep School or in Benilde. But, if you were working in the Prep School, there might be some opportunity work with and for the Black students in the college; add, if you were working at Benilde, there might be some opportunity to work with the Blacks in the Twin Cities. I would appreciate your letting me know soon whether you would accept an appointment either to the Prep School or to Benilde for the coming year.

Y
The weeks continue to roll by very rapidly, especially since I am teaching this second semester; it will be my last semester of teaching; I will miss it, but it crowds the schedule a bit too much. All are well here, though I have been bothered with my left leg off and on for the past few months. Recently it has become worse; I checked with the doctor yesterday and he wants to do some tests in the hospital. Since I have a conference at St. Paul Priory on Sunday and the annual Lenten talk to the community on Ash Wednesday, I have arranged to go to the hospital on Thursday of next week, the 8th. I hope the stay in the hospital will be brief and would appreciate a prayer that there is nothing seriously wrong. I would hate to have to give up sports.

Hoping to hear from you soon, and with the prayer that God continue to bless you and your work, I am

Devotedly yours,

Abbot

OSB715

March 13, 1974

To the Faculty and Student Body:

At the present time, a number of Preps are enrolled in college classes at St. John's University. While we will certainly continue with this practice in the academic year 1974-1975, there are also some very exciting prospects of offering college credits for courses taught in the Prep School by Prep teachers. This can be accomplished either by the Advanced Placement Program of the College Entrance Examination Board or through arrangements with St. John's University departments.

Our whole purpose in offering advanced courses carrying college credits to high school students is to stimulate the academic zeal of our students and faculty.

Since the number of Prep Students taking college options will likely increase in the coming years, I feel we should make certain administrative arrangements to assure the success of these programs. I am therefore happy to announce the appointment of Father Allen Tarlton, O.S.B., as the Director of Advanced Standing for St. John's Prep School.

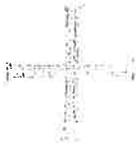
As many of you know, Father Allen has been involved in Advanced Placement English this year. Fr. Allen came to us this year with a wealth of experience, having taught at high schools in the Bahamas and Cincinnati, as well as having been a member of the faculty of St. John's University. Fr. Allen also currently represents the Prep School in a consortium dealing with academically talented students under Title III educational programs.

In his capacity as Director of Advanced Standing, Fr. Allen will provide academic assistance and leadership to all students at the Prep School who are taking courses for college credits. This appointment is effective 16 June 1974.

cc. Dr. O. William Perlmutter
Academic Vice President, St. John's University

Alan J. Steichen, O.S.B.
Headmaster-designate

00175
OSB



SAINT JOHN'S PREPARATORY SCHOOL
COLLEGEVILLE, MINNESOTA 56321

TEL. (612) 363-3316

HEADMASTER

4 May 1984

Father Allen Tarlton, O.S.B.
Saint John's Preparatory School
Collegeville, Minnesota 56321

Dear Father Allen:

Nearly one year ago to the day, you posted a letter to me from Saint Luke Institute and began by announcing that it was the anniversary of the canonization of Martin de Porres, who had been raised to the altar in 1962. You indicated that you began with that introduction because you hated to write letters almost as much as the two of us had hated the snake which had died.

You will recall that when I forwarded your appointment for the current school year, I enclosed a letter which expressed my delight that you had returned from treatment. The paragraph which began with that expression of delight concluded with: "I hope you continue to enjoy much success in your after care program and I hope you will let me know if ever I can be of assistance to you. I know, of course, that things will be uncomfortable for you for a time, but I hope you know that we are all plugging for you. Because you are an outstanding teacher when you are sober, I look forward to the days when you are again the department head."

On this eve of your one-year anniversary follow-up visit to Saint Luke Institute, I feel a need to share with you my perceptions. And, in all honesty to you, I feel that I need to express my disappointment at how the year has gone. From my vantage point, however, I can only express feelings, perceptions and concerns.

Throughout the vast majority of this school year, I have sensed that you have isolated yourself from others -- both here at school and within the monastic deanery. For whatever reasons, it appears that you have withdrawn into yourself - a pattern which you said you were working to avoid in an earlier letter from Saint Luke's.

I am concerned about reports which I have received relative to the re-institution of your former pattern of frequent short-term absences from the classroom. I have heard concerns expressed relative to the fluctuation of your adherence and non-adherence to the curriculum and course outlines approved by the department and by the Academic Affairs Committee. And, I have been asked about the appropriateness or inappropriateness of your recurring references to sexual topics in class discussions.

With regard to the department, I feel that it has been forced, for a variety of reasons, to waste a year of development activity. I feel that I have failed the department and, therefore, the school, by not taking the bull by the horns.

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4 May 1984
Father Allen Tarlton, O.S.B.
Page Two

After consultation with Mr. Evans and Brother Timothy, I have made a decision regarding the English Department's staffing for the coming year and I want to be sure that you are well aware of that decision from the outset so that there are no feelings of having been misled.

I have decided not to renew Mary Tadich's contract for the coming year, an action which I told her a year ago would be probable. I have decided to seek an experienced teacher of English and to make him or her head of the department. The new head will be given a mandate to lead the department to an articulation of its curriculum, to represent the department on the Academic Affairs Committee of the faculty, and to administer the departmental teaching of that curriculum. I am adamant that the department will begin to work together as a team of professional and respecting colleagues.

You may be wondering why I am bringing this decision to your attention and it is because of my earlier statement to you that I would someday like to see you again serve as department head. I have not given up on that wish but I do not think the time is right for you to assume leadership of the department. The new head will not be granted tenure as I am equally adamant on guaranteeing adequate flexibility in the future so as to accomodate monastic faculty.

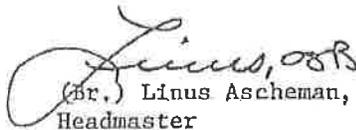
I still firmly feel that you have been an outstanding teacher in the past and I am convinced that you have the potential to be an outstanding teacher and leader in the future -- but both of these imply the ability to form and nurture healthy relationships with others as co-workers. Such relationships are built on trust, honesty, sensitivity and respect and not on intimidation, falsehood, manipulation and distain.

Because we, ourselves, have not been good communicators this year, I don't know if the department head decision will be a disappointment to you or not. It is my sincere hope that if you feel it will pose a difficulty for you next year, you will discuss it with your treatment team at Saint Luke's, since they know you and the disease of alcoholism far better than any of us at Saint John's.

I continue to pledge you my support and my prayers for your health. I am deeply concerned for your health. At the same time, and in my position, I need also be concerned for the health of the department.

Best wishes for a helpful session!

Fraternally,


(Br.) Linus Ascheman, O.S.B.
Headmaster

00136
OSB



SAINT JOHN'S PREPARATORY SCHOOL
COLLEGEVILLE, MINNESOTA 56321

TEL. (612) 363-3316

HEADMASTER

2 September 1986

Father Allen Tarlton, O.S.B.
Department of English
Saint John's Preparatory School
Collegeville, Minnesota 56321

Dear Allen:

I am writing to ask if you would reconsider your response to my recent request that you accept appointment as English Department Head.

If your negative response was the result of the glib manner in which I asked you, I want to apologize for that approach -- and with that apology, ask that you reconsider. The only excuse I can offer for the glib approach I took was my perception that Dennis had already discussed it with you before he gave me his recommendations, and that I was feeling like a functionary in pursuing the appointment. I do apologize because my manner did not reflect the seriousness of the appointment.

If I were not sincere in my hope that you will accept appointment as department head, I would not take this chance of being rebuked a second time. I respect you as a professional and I hope that you have perceived that respect in my discussions with you and in the support I have given your many endeavors on behalf of the school.

If, however, your decline of the appointment is based on your genuine perception that you are extended to your limits in teaching, drama production, and monastic commitments, I will accept and respect your decision to decline. You are, after all, our only full-time Benedictine teacher and I don't want to overburden you.

Please accept this apology, and this invitation to reconsider your position.

Best wishes!

Faternally,

(Br.) Linus Ascheman, O.S.B.
Headmaster
LA/im

00124
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PSYCHOLOGICAL EVALUATION

This report contains the results of a psychological appraisal which has been made to assess the nature and extent of the personal, emotional, or behavioral problems being experienced by the individual under consideration.

NAME: Father Allen Tarlton, O.S.B.
AGE: 64
DATE OF BIRTH: 12/ 04/27
DATES OF TESTING: October 27 & 30, 1992

TESTS ADMINISTERED

Minnesota Multiphasic Personality Inventory-2, Strong Interest Inventory, California Psychological Inventory, Shipley Institute of Living Scale, Sentence Completion Exercise, Rorschach Ink-blot Test, Thematic Apperception Test (selected cards). In addition, Father Tarlton was interviewed by myself for approximately 4 hours. This interview covered his childhood and early development, his social history, educational history, vocational history, mental health history, chemical use history, family history, legal history, and current mental status.

REASON FOR REFERRAL

Father Allen Tarlton was referred to our office by Father Jonathan Licari, O.S.B., Prior Administrator, St. John's Abbey, Collegeville, Minnesota. Father Tarlton recently has had charges of sexual misconduct filed against him by a former student who alleges that in 1982 Father Tarlton engaged in sexual activity with him on two separate occasions. Father Tarlton acknowledges sexual conduct on one occasion but does not remember a second incident.

PERTINENT BACKGROUND INFORMATION

Father Allen Tarlton is the only child of his biological parents' relationship. He has a half-sister and half-brother whose biological father, , was a significant influence in Father Allen's early years. Father Allen and his two half-siblings were born out of wedlock. He indicates that he did not know his biological father after the age of four and had no contact with him after that time. He reports that, as he understands it, his father died in 1956. He speculates that his father was alcoholic.

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His mother, who died in 1985 at age 77, was described as a very strong person who worked hard all of her life. He indicates that his mother worked in an airplane factory during the Second World War, and as a domestic after the war ended. She also was a housekeeper at several Catholic rectories even though she herself was Methodist.

His father-figure, _____, lived with another woman approximately one-half block away from Father Allen's home. He reports that as a child he had a very ambivalent relationship with _____ who was alternately compassionate and physically aggressive with him. When Father Allen would do something wrong, his mother would send him to find _____ who would then strip him naked and beat him with a cord.

At the same time, _____ would take Allen on various adventures, and he introduced him to Dr. Buchanan, a dentist, who gave Father Allen his first job. Dr. Buchanan was apparently something of a positive influence on Father Allen and encouraged him to go to college and ultimately to dental school.

Father Allen denies early sexual contact with adults, though he does recall being sexually attracted to _____.

He attended grade school in a predominantly black neighborhood of Cincinnati. He attended one year of public grade school and then transferred to the Holy Trinity Catholic School. In the third grade, he converted to Catholicism, as all of his friends were going to communion and he wanted to do the same. In addition, with some of his friends who expressed interest in the priesthood, Father Allen would be taken out of school by a local priest who would take the boys to parks, take them on picnics, and teach them rudimentary Latin. Father Allen was an altar-boy and was also involved in Boy Scouts. He describes no incidence of sexual contact with adults at any point in his pre-adolescent years.

At the same time, he describes early on that he knew he was attracted to boys. He had numerous friends, but was somewhat socially awkward. He was not athletic and was somewhat embarrassed to always be chosen last for sporting events.

He described his first sexual encounter at the age of eight where he and another boy engaged in mutual oral sex. When he was twelve or thirteen, he had sexual contact with a man who rented a room in his mother's house.

He attended Woodward Public High School in Cincinnati and felt quite isolated his first few years there. He wrote to several religious orders inquiring about the possibility of entering the seminary. He received some encouragement from a visiting priest from Minnesota to write to St. John's, and in 1944 he transferred to St. John's Prep School for his final two years of high school. There were some other black

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monks in the monastery at that time, and he felt as though he fit in at St. John's even though he was the only black student in his group. He denies racial problems at that time. His years at St. John's Prep were described as quite positive. He reports that at one point he was caught masturbating with another student, but that that was the only incident of unusual sexual behavior during those years.

During his high school career, Father Tarlton recognized more fully his gay sexual preference and was extremely ambivalent about it. He reported a great deal of guilt and consternation regarding being sexually attracted to other males, although he knew that this was what he wanted.

Following his years at the prep school, Father Tarlton entered St. John's University, from which he graduated in 1951 with degrees in Philosophy and English. He enjoyed his first two years before his novitiate, and indicated that he had numerous friends. He described no overt sexual contact with other individuals during this time, except for grabbing a fellow student's testicles in a wrestling match in the showers.

During his pre-novitiate years, however, he did become extremely emotionally attached to another student named . They did a lot of "wrestling," and Father Tarlton reports feeling sexually aroused at such times. However, the two of them did not engage in any sexual activity. Their mutual intense liking for and attraction to each other broke off after two years when Father Allen entered the novitiate.

He described his year in the novitiate as rather difficult. He was masturbating several times per week at this time and felt a great deal of guilt and ambivalence. His guilt regarding masturbating reflected more the discrepancy between being in the monastery and behavior that was considered sinful, compared to the same sorts of behavior previously when he had not been directly involved in the Benedictine Order. He described a positive relationship with most of the other novices in his class, and particularly had a positive relationship with Father Cosmos, his Novice Master.

During his final two years in college, he indicated that an older monk went for a walk with Father Allen in the woods near St. John's and had sex with Father Allen without his permission. This made Father Allen quite angry, even though he enjoyed the sexual activity.

During this time, Father Allen developed a very close, emotionally intense relationship with a Canadian monk who was staying at St. John's. He indicated that while they never had genital sex, they engaged in a great deal of hugging and kissing over the three years of their relationship. This relationship eventually broke off at the insistence of the Canadian monk's spiritual director.

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Father Allen was ordained in 1955 and was given Prefect duties as well as English teaching responsibilities in the prep school. From 1955 to 1958 he taught in the prep school and then from 1958 to 1961 taught at the University. He described sexual contact with several students during this time, and repeated sexual contacts with one particular student in 1955. Father Tarlton indicates that two of the students complained of sexual contact with him, and the Abbot ultimately removed Father Tarlton from the prep school.

During the period 1958 to 1961, Father Tarlton reports that he began drinking, at times to excess. In 1961, he was transferred to the Bahamas where he remained for one year. He reports that he was drinking very heavily during this time, and that he had several sexual encounters with other monks while in the Bahamas.

Late in 1961, he was sent by the Abbot at St. John's to the Seton Psychiatric Institute in Maryland where he remained for 23 months. Father Allen reports that he has no recollection of his diagnosis or the reasons why he was sent to this psychiatric institute. He reports that he was involved in individual psychotherapy several times per week during his stay there. During this time, he did not drink alcohol except for one incident. He reported two sexual contacts with former patients during these 23 months.

Following his tenure at the Seton Psychiatric Institute, he returned to the Bahamas for 6 months. He became intoxicated at a party and apparently struck a woman who complained to the Prior. Father Tarlton was ordered to return to St. John's, but changed his ticket in Miami and returned to Cincinnati to be with his mother. He took a one year sabbatical from the priesthood at that point and taught in a parish school in the Cincinnati area.

After this year, he was reinstated into the priesthood and remained in the Cincinnati area for four years from approximately 1965 to 1969. He worked in a parish as an associate pastor and taught in the grade school associated with the parish. During this time, he reports that he was drinking very heavily. He also describes a great deal of promiscuous sex including going to bath houses, train stations, and bus depots to find sexual partners.

He was appointed pastor in Lincoln Heights, but his heavy drinking caused him to be replaced after a short time. He was sent to a parish in Kentucky, but his excessive alcohol use caused him to again be dismissed, and he was returned to St. John's, where, in 1970, he went into treatment for chemical dependency at the Saint Cloud Hospital. He was there for two one-month sessions, but resumed drinking soon after finishing treatment each time. Following his release from chemical dependency treatment the second time, he was re-appointed to a position in the Prep School where

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he has remained until present. He is in charge of teaching drama, English, and student plays.

Father Tarlton reports that his alcohol use continued to increase from 1970 until 1982 when he entered the Hazelden Chemical Dependency Treatment Center in Center City, Minnesota. Following this program, he re-entered chemical dependency treatment in December of 1982 and remained until June of 1983 at St. Luke's Hospital in Maryland. It was there, Father Allen reports, that he first genuinely realized that he was alcoholic, and he has remained sober since finishing that treatment program. It was at that point that he also discussed more openly his sexual preference issues in a professional context for the first time.

Over the course of the next five years, Father Allen indicates that he continued to engage in promiscuous sexual behavior, primarily through bath house encounters. He also had an intermittent ongoing relationship with another religious individual in another state. Over the last five years, he indicates that he has primarily relied on masturbation with the use of pornographic movies and magazines to fulfill his sexual needs.

He describes ongoing ambivalence about his commitment to and involvement with his monastic community. He describes internal uncertainty and self-doubt that comes and goes. He also alludes to but does not admit openly more significant mood shifts in the form of depression and anxiety.

TEST RESULTS

The psychological test results demonstrate very dramatically the inner split in Father Allen Tarlton's psychological make-up. On the one hand, some of the measures reflect the severe undercurrent of distress, tension, and turmoil that he has experienced throughout his life. Issues related to personal uncertainty, personal ambivalence, and identity diffusion, both at a personal and a professional level, are pronounced. Ambivalent attachment to other individuals is also strongly suggested. Severe difficulty in maintaining positive interpersonal relationships, and a hostile/dependent relationship toward individuals in positions of power or authority are also noted.

Persons with similar character structures show pervasive levels of tension, anxiety, and apprehension. Periods of pronounced depression along with very poor self-esteem, lowered self-confidence, and vegetative signs such as sleep and appetite disturbance are likely. Ruminative thinking is commonly found in such individuals who show an introspective but non-productive self-analytical orientation. This introspective mode is likely to contrast with periods of impulsive, impetuous acting out, and such individuals are likely to have recurrent patterns of self-defeating, self-destructive behaviors.

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The gender identity development of such individuals is usually equally diffuse and unclear. Such persons often have a great deal of inner tension regarding sexual preference, sexuality, and sex role identity issues. This may reflect at core levels an inability to integrate self-perceptions and the perceptions of others into a cohesive self-concept, leaving such individuals at the mercy of poorly contained drives, impulses, and primary needs.

At the same time, however, there are indications that Father Tarlton has been able, at least at a superficial level, to incorporate some normative social standards into his behavior pattern. He is intellectually and socially astute enough to have learned right from wrong, and especially in structured settings is likely to rely on the expectations and constraints of his social group to contain his impulses and his desires at times. In calmer moments and in highly structured settings, he is likely to be attentive, receptive, compassionate, and understanding. These attributes, however, are more likely to be role behaviors that he uses rather than internalized attributes that reflect who he is and how he feels about himself or others.

While Father Tarlton does not show actively psychotic symptoms, his thought processes have the potential to degenerate to very primitive levels. In moments of acute distress, he has genuine difficulty distinguishing realistic from unrealistic perceptions, beliefs, and ideas. His thought patterns are likely to be idiosyncratic, odd, and blatantly distorted at times. At such moments, his capacity to rely on the ideas and perceptions of others, and to conform his behavior to normative social standards is judged to be quite poor.

CORROBORATING DATA

With Father Tarlton's permission, I was able to talk with Rebecca Hafner, M.D. at the student health service at St. John's. She reported great relief at having her impressions of Father Tarlton corroborated by this evaluation. In particular, she has seen Father Tarlton as significantly depressed and as going through serious mood cycles over the past many months. She has also been able to monitor his diabetes and his hypertension, and she reports that he is only intermittently cooperative with treatment for these physical ailments. She has speculated in the past that he has some sort of "death wish" in his reluctance to follow dietary and medication recommendations from her. He has resisted her suggestions that he obtain psychiatric help and/or consider psychotropic medications.

SUMMARY AND IMPLICATIONS

It is the clear impression of this examiner that Father Allen Tarlton has a chronic depressive or dysthymic illness superimposed on a borderline personality disorder. He

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shows a pattern of intense and unstable interpersonal relationships and serious impulse control problems in the area of his sexual acting out and his chemical abuse/dependency. Further, he shows affective instability over the course of his adult years, pervasive identity disturbance, and recurrent feelings of boredom and emptiness.

There are some clear indications that Father Tarlton has variously engaged in predatory sexual behavior and more passive-reactive sexual acting out both with students and with age-level peers. At the same time his pattern of promiscuity and relationship instability suggests that he remains a significant risk to act in self-defeating, potentially exploitative ways.

At present, Father Tarlton's depression, his advanced age, and his physical constraints make him less active in the pursuit of sexual partners and decrease somewhat the likelihood that he will be sexually exploitative as frequently as he has been in the past. In addition, having arrested his chemical dependency likely further decreases, somewhat, the risk of his acting in a predatory fashion. Nevertheless, the strongest indications are that the extremely unstable personality structure that Father Tarlton has demonstrated throughout his life leaves him, residually, an extremely high risk to act in some sort of self-destructive, harmful manner. At present, his most consistent form of self-destructive acting out appears to be non-compliance with his medical treatment. Given the right circumstances, however, it is entirely within reasonable expectations that he would again act out sexually with little or no consideration for the cultural or monastic expectations that typically constrain such behavior.

It is our clear recommendation that Father Tarlton obtain psychiatric help at this point. We have been given the name of Mary Anna Vosika, M.D. with the Saint Cloud Hospital in Saint Cloud, Minnesota. While we do not have a personal relationship with Dr. Vosika, she comes highly recommended to us and we would strongly encourage those in authority at St. John's to insist that Father Tarlton seek ongoing psychiatric treatment with Dr. Vosika. At one level, there may be some psychopharmacological interventions that could relieve some of the depression and anxiety that he feels recurrently. At another level, it would allow a mental health professional to monitor his ongoing mental status, and to work with St. John's Abbey and Dr. Rebecca Hafner in monitoring Father Tarlton's overall psychological well-being.

It is not within the scope of this report to make specific recommendations for what Father Allen Tarlton can or cannot do within the parameter of St. John's Abbey. However, we would strongly discourage him from being in positions where he might possibly come in contact with individuals, particularly vulnerable individuals, that he might exploit. We would certainly want to see substantial reduction in his inner turmoil, and some resolution of the personality disorder that he demonstrates before

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we would feel confident that he could return to direct work with young people or any type of vulnerable adult.

Unfortunately, the severity of Father Tarlton's turmoil, the pervasiveness of his inner-disquiet, and the severity of the psychiatric disorders that he demonstrates suggest an extremely poor prognosis for any type of genuine recovery. It would be within the realm of possibility, however, to decrease somewhat the subjective distress that he experiences on a regular and frequent basis which leads us to strongly recommend the psychiatric consultation with Dr. Vosika.

It should be noted that Father Tarlton denies any type of suicidal intent or plan at this point, and indicates that the only time in his life he has had suicidal thoughts was when he entered chemical dependency treatment the last time. It is well within the range of possibility, however, that Father Tarlton's depression could worsen to the point where he is more actively suicidal. We would certainly concur with Dr. Hafner's impression that his non-compliance with his medical treatment represents a very straightforward self-destructive pattern, currently, however.

Thank you very much for the opportunity to evaluate Father Tarlton. Please feel free to contact us if there is anything further we can do to be of help to you in this case.

November 4, 1992

Jay T. McNamara, Ph.D.
Licensed Psychologist

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OSB379

December 12, 1992

Fr. Gilbert Tarlton, OSB
St. John's Abbey
Collegeville, MN 56321

Dear Fr. Gilbert:

I have noted, with not inconsiderable personal satisfaction, that you finally got nailed.

In the Fall of 1958, when I was a 17 year old SJU freshman and a student in your freshman English course, you summoned me to your room-office in St. Mary's Hall for a talk, ostensibly about an essay I had written for the course.

The "talk," however, struck me as very, very strange, involving as it did queries into my personal and sexual life. I was very alarmed and upset by this "interview," and when I told my friends about it -- also SJU students -- they were agitated as well. So agitated, in fact, that when I contacted them recently, they still remembered quite clearly how puzzled and upset I had been after that "talk" with you.

Well, Rev, I was pretty naive then, but I did not stay naive too much longer, so I have suspected for decades that something was really wacko with you in a psycho-sexual way. So I'm glad you got nailed. I only wish it had happened a lot sooner, for the sake of your victims.

You were dealing, in 1958, with an innocent farmkid who had been taught (What a mistaken education!) to trust and respect the clergy. Now, however, you are dealing with a man whose books have been translated into ten languages and who has powerful media contacts. Hell, Rev, with a couple of phone calls, I can make you more famous than even Fr. Porter. So I will be watching your case closely. If you do not get what I think you deserve, rest assured that national coverage is coming your way.

I suggest you show this immediately to whoever has the hapless task of defending a pervert, cocksucker and butt-bucker such as yourself.

Best personal regards,

cc: J. Anderson

OSB488

SAINT JOHN'S ABBEY

1 June 1994

Confreres,

This afternoon I received word that the civil suit pending against me had been dismissed by the court. No monetary settlement is to be made.

Although I am relieved that the case is over, nevertheless, I must apologize for the pain and embarrassment I brought on the community.

I thank all of you for your prayers and support during this difficult period.

Allen Tarlton, OSB

COLLEGEVILLE, MINNESOTA 56321-2015

00064
OSB

SOME THOUGHTS ABOUT ALLEN T.

I was born on 4 December 1927 in Louisville, Kentucky. My mother was and my father was . . . I was born out of wedlock. I never knew my biological father because he left Cincinnati, Ohio, when I was about four years old. My only memory of him is our sitting at a piano together and his holding me. He left Cincinnati and went to New York; it was rumored that he had been invited to leave the city by the police department.

My mother and I returned to Cincinnati from Louisville, when I was about a year old. We had lived with my maternal grandparents in Louisville. I started public school in the first grade in 1933 when I was six years old. Sometime during my first year in school my grandfather became ill in Louisville, and my mother and I returned there to be with him. I continued in the first grade there.

After his death (it was rumored he had committed suicide), we returned to Cincinnati, and I was enrolled in Holy Trinity School, a Catholic school conducted by the Sisters of the Blessed Sacrament for Indians and Colored People. Although my family was not Catholic at the time, I asked my mother if I could attend this school because I was intrigued by the sisters in their religious habits as each morning they passed the public school I had formerly attended. In the third grade I was baptized a Catholic. I had asked my mother if I could become a Catholic because each morning the school day began with the entire school attending Mass, and since I wasn't a Catholic, I could not receive Holy Communion, which I wanted to do since all my classmates did. She gave permission, and I was baptized a Roman Catholic on Easter Sunday, 1935.

I first masturbated at the age of eleven or twelve. I vividly remember I was at home alone looking at a pornographic cartoon booklet I had found in a drawer in my mother's bedroom. The booklet belonged to my stepfather. I was not only surprised at the experience of my first orgasm, but I was even more surprised at its intensity. I became a compulsive masturbator at a very early age, and also a frequent confession-goer. Further, I knew very early in my life that I was homosexual; I don't recall ever a time in my life when I was attracted to girls or women. It was also very early in my life that I decided I wanted to be a priest, live in a community, and teach. This desire came when I was in the fifth or sixth grade, the nuns certainly encouraged me.

I was never "one of the guys"; I had friends, but was never a member of the "in crowd." I was a lousy athlete, one of the "YOU-choose-Tarlton" people. But I was a good student and read voraciously. I didn't have a girl friend ever. I think I was saved the ignominy of being considered a "sissy" because very early I expressed the intention of becoming a priest. In fact, I remember coming home from Saint John's in the summer and asking someone to get me a girl, and being told I shouldn't be thinking about girls since I was going to be priest. (I don't even remember why I wanted a girl, probably to go to a dance.)

In grade school and my first two years in high school (I attended a Catholic grade school, Holy Trinity, for seven years and a public high school, Woodward High School, for my first two years of high school) my primary sexual outlet was masturbation. On three occasions I entered the room of a boarder living in our house and fellated him to climax. On each occasion he pretended to be asleep, but he never approached me for sex and never told my mother. On another occasion after a scout meeting in our parish hall, an older scout caught me in a dark room and engaged in frottage; I pretended to resist, but secretly enjoyed it. It happened only once. I also recall at scout camp groping a boy sleeping in my tent; again, I think he pretended to be asleep and never mentioned it to me. At this time I remember being groped in a movie theater and experiencing orgasm. I even mentioned this to my mother later, because I thought I was a "sissy." My mom reassured me that I wasn't a "sissy." I didn't have ready access to much pornography at this time, but enjoyed it whenever I got the chance. In the public high school, I enjoyed watching the guys in the locker room and the shower, although I never made any advances to anyone.

I mentioned elsewhere, it was during these early years that I developed the love/hate relationship with my stepfather. (I never called him dad, only dad.) I recall at his funeral, which I conducted in a funeral home, in giving the eulogy I was switching back and forth between using dad and using dad. Needless to say, I felt like an idiot, but I didn't feel right in calling him dad and yet my half-brother and half-sister and my mother were in the congregation, and I kept wondering what in the hell they wanted me to call him! In thinking back, I wonder what I wanted to call him, but couldn't?) But, it was during these early years that I formed a strong physical attraction for him. He was an ex-Navy fighter in WWI, with a very muscular body, and also a large penis. (I'm sure I must have seen it, but I cannot remember what the occasion was. He certainly never showed it to me deliberately, and I can't remember ever seeing him naked. He lived with another woman just about a half block from our house, but he would frequently spend the night with my mother, and I had no illusions as to what they were doing. The house was quite small. However, I never actually saw them in bed together.

was the father of my half-sister, born on and half-brother, born on . Although I call them technically my half-sister and my half-brother, I consider them both just my brother and sister. I know my mother had one abortion, assisted by because I was present the night it happened, and showed the fetus to me and commented that it was my little brother. I was too young to know how the abortion was induced, but Mom was very sick for a while. The abortion occurred sometime after was born,

For the most part, our family was supported primarily by my mother, with giving her money, but I don't think on a regular basis. The earliest job I recall my mother having was that of a domestic for the family, owners of a low-grade

shoe factory. The job required that Mom live on the premises and allowed her to be off only on Thursday and Sunday afternoons, when she would visit me. Two problems from my childhood that followed me into adulthood was bed-wetting and a speech-blockage. I wet the bed even as late as my freshman year in college, and the speech-blockage is still an occasional problem for me when I read in public, although it isn't as bad as it used to be. Reading in the monastery dining room or in the church was sheer hell for me. And even today it can be me an occasional anxiety attack.

Until shortly before my sister was born, I lived with a succession of women, including one lesbian couple. These people were always good to me, but Mom was never around. One of my favorite surrogate moms was _____, a White woman who lived in the Black community and had a succession of Black male companions. She was quite plump, outgoing, very warm, and affectionate. She enjoyed hugging and being hugged. She owned two boarding houses and was a shrewd business woman. I used to clean the rooms in both houses on Saturday and got a "salary." (As I look back on this experience, I wonder if I was just cheap labor; however, I certainly did feel this way when I was young.) She was constantly buying me clothes and gifts of all kinds. (I don't know if my mother paid her for my room and board, but I don't think so.) I did much shopping for her, and she appreciated my sense of color and fabrics. She might scold, but she never physically or emotionally abused me; nor did she permit anyone else to do so, including _____. I remember on my fourteenth birthday she made me a beautiful four-layer cake with white icing, covered with tiny red candy drops, and gave me fourteen silver dollars. I loved that woman very much.

Another one of my caretakers was _____, a woman who is still living today at the age of ninety-seven. She considered me her son, and was a very warm, loving woman. It was impossible for that woman to show violence to anyone, and certainly to me.

Shortly before the birth of my sister, my mother gave up her domestic job and moved into an apartment with me and later my sister. She found employment as a waitress. This was the first time I recall our settling into a home as a family. I was still going to Catholic school and was very much involved in the parish as a boy scout, an altar boy, and in school activities. Even though my mother was not a Catholic at the time, she was involved in the school, being secretary of the PTA.

However, when I completed grade school and was going to enter high school, my Mom insisted that I either go to a White Catholic high school or else to a public school. At that time Blacks were not accepted into the White Catholic high schools in Cincinnati. So I ended up going to Woodward High School, a public school, for two years. It was at this time that I met a Black priest who came to our parish, supposedly on a vacation. He came from Saint Paul, Minnesota. But I found out later that he had come originally from Trinidad, been ordained in Texas, and moved

from diocese to diocese, unable to find a bishop who would accept him into the diocese permanently. It was revealed that he was a paedophile after he became involved with my classmate and had to leave the diocese, going to Kentucky. But it was he who told me about the Benedictine monks at Saint John's Abbey in Collegeville, Minnesota. I had written to several religious orders prior to meeting this priest, but I had been refused admission because of my race. And my mother knew this. (My mother was not keen on my becoming a priest, and at one point she said I would never go to a seminary as long as I lived under her roof. I replied that I would go when I wasn't under her roof. This was a mistake; she slapped me so hard my nose started to bleed. My mother found the racism in the Catholic Church an issue very difficult to deal with.)

At any rate, I wrote a letter to Abbot Alcuin Deustch, then the superior at Saint John's, telling him that I was Black and asking to be admitted to the high school in Collegeville. He sent a beautiful letter in reply, a letter that caused my mother to cry. I was accepted into Saint John's Prep School in September, 1944, as a junior and a priesthood candidate for the Benedictine Order.

I had a major crisis at Christmas time regarding my vocation. The first job I ever had was working after school and on Saturdays for a dentist in Cincinnati, Dr. George Buchanan, who weighed over 350 pounds. I ran errands and did a little typing for him. (It was _____ who had gotten this job for me.) Dr. Buchanan became fond of me, and told my mother that if I would go into dentistry, he would pay for my college and dental school education. My mother found this offer appealing and told me to bring all my belongings home when I returned for Christmas vacation. I had no desire to become a dentist and mentioned my dilemma to Abbot Alcuin. He advised that I remain at Saint John's and not return home and that the abbey would support me until I actually joined the Order. In the meantime, my grandmother wrote, saying that I should come home and that my mother would not insist on my staying, but would allow me to return to Saint John's. I told the abbot this, but he was not too happy because he thought I was getting cold feet about becoming a priest. At any rate, I went home and returned to Saint John's after Christmas break.

In my two years in the Prep School, I was a good student. I masturbated regularly, but also went to confession regularly. In high school I once touched a student's genitals while he was sleeping in the dormitory. But apart from this episode, my sexual "acting out" was restricted to watching guys in the showers or in the locker room or while undressing in the dormitory. I graduated from the Prep School in May 1946, and entered Saint John's University in September 1946.

In my freshman and sophomore years in college, I was not sexually active with anyone; again, only being the voyeur in the locker room and in the dormitory. I did have a very close relationship with another college student, _____. He and I spent a lot of time together, but we never engaged in any sexual activity. We

did occasionally wrestle in the gym, and I would experience an erection on these occasions, but nothing further happened.

Prior to Vatican Council II, it was customary for priesthood candidates to join Saint John's Abbey after their sophomore year in college. So I entered as a Benedictine novice on 10 July 1948, receiving the religious name of Gilbert. I was given this name because the monk who previously had this name had died, and his mother "adopted" me as her son, i.e., she paid for my college and seminary education. So out of deference to her, I requested that I be given the name, and the abbot granted the request. During my year of novitiate, I was a compulsive masturbator and experienced intense guilt feelings, spending a lot of time going to confession. I wanted very much to be a priest, and thought that somehow I would be able to control my masturbation, but nothing worked. I certainly didn't help the situation by choosing priests for my confessors who I knew would not give me a "hard time." The guilt feelings were intensified because I received communion every day, and it's a sacrilege in Catholic moral theology to receive communion while in mortal sin, and this was precisely what I was doing. The only other acting out was watching novices changing clothes in the dormitory or going swimming in the lake during the summer. At the end of my year of novitiate, I made my vows for three years on 11 July 1949 and began my final two years of college. On the day before I made my simple vows, I received a letter from my mother. She said that she would be unable to be at Saint John's when I professed my first vows, but, as a present to me on that day, she would receive her First Communion as a Roman Catholic. Unbeknown to me, she had been taking instructions in the Catholic Church and had been baptized into the Church.

At this point I would like to make a comment. Today in American seminaries and religious orders it is my impression that more serious attempts are being made to prepare candidates for a life of celibacy. This was not true when I was in formation. During my seven years of formation (from entering the novitiate in 1948 until being ordained in 1955), the authorities made no attempt to seriously address the psychosexual issues confronting the young monks. I am convinced that the authorities themselves didn't even know what the issues were. The bane of seminary and religious life was the "pf" or particular friendship. Religious or seminarians did not have one or two special relationships or close friends. One should love the whole brotherhood equally, not single out particular people. Furthermore, emotions were, at the very least, suspect, and at the very worst, evil and should be rooted out or kept under rigid control. When I was in formation, the average age of a monk preparing for the priesthood at Saint John's was between twenty and twenty-four years of age. Also, in the years I was in the clericat (the area of the monastery reserved for the young monks preparing for the priesthood and containing study halls, dormitories, and recreation rooms) between seventy and ninety young monks were living together, preparing for the priesthood. Young monks from other Benedictine abbeys throughout the United States and Canada studied philosophy and theology at Saint John's. Needless to say, particular

friendships were formed; and, needless to say, spiritual conferences abounded, railing against them and with little effect.

During my first year in simple vows, I developed an intense relationship with Father _____, a young monk from _____, who had been sent to Saint John's for his philosophy and theology studies. At the time I became involved with _____ I had a very low self-image, and spent a lot of time thinking about being born out of wedlock, being Black, and being gay. That _____ would be attracted to me was almost inconceivable. He was everything I was not: he was White, very handsome, blonde, possessing a swimmer's body, very athletic, highly intelligent, outgoing, well-liked, one of the luminaries of the clericate. He was in his first year of the theology, and I was in my first year of philosophy, so he was two years ahead of me.

It was about a year after we were together that he revealed he had been born out of wedlock in _____, and had been _____. My reaction to this revelation was one of disbelief and wonder, but simultaneously one of feeling another link bonded us closer together.

_____ and I never had genital contact, but it wasn't because I didn't want to. He told me one night that if he and I had not been in the monastery and I had been a woman, he "knew what he would do." I think _____ did not want to admit that he was gay, nor did he want to have an orgasm for fear that he would have felt that he had violated his vow of celibacy. I say this for two reasons: 1) it was he who asked me one night if I would object to his kissing me. (This was the first time we had made physical contact. Lord knows, I had wanted to kiss him before, but had not made the first move out of fear he would object. 2) One night we were both alone in a dark room wearing just our pajamas. (Up to this point, we had often kissed, often quite passionately.) At one point he removed my pajama top and then kissed me all over my body, excluding my genitals and my buttocks. He even kissed the soles of my feet. And I did the same to him, but we never touched each others genitals. (I must confess, it was one of the most frustrating nights of my life, but, at the same time, one of the most enjoyable. I think had he had an orgasm that night, it would have broken up our relationship. But had I had an orgasm, I don't think that would have been true. Maybe these two episodes are insufficient evidence for me to conclude that _____ is a latent homosexual. But to me they do suggest that. I had also said above that as long as he didn't have an orgasm, _____ did not feel he had violated his vow of celibacy. Although we never touched genitals, we came as close as we could by kissing and touching the rest of each other's body.

After about a year and a half of intimacy, we finally stopped when our immediate superior caught us one night together in a dark room, fully clothed, however, and just talking. Later, _____ spiritual director asked him to break off completely with me, since our pf was potentially destructive to both of us. We both abided by this injunction, although I sure as hell didn't want to. _____ was

ordained a year early and moved out of the clericate into another part of the monastery, and we had little contact with each other.

was the first person who really loved me the way I wanted to be loved and accepted. I was completely obsessed with him. (Each time I hear

, I recall the first letter I ever received from after he had returned to during the summer break. I was listening to that recording when I read the letter.) At one point I even wanted to transfer to his monastery in simply because he was there. At the same time I found it almost impossible to believe that he could like me, and (following my usual pattern), used all kinds of little tricks to "test him," e.g., not speaking to him for a couple of days, getting out of bed late at night and going to a deserted room to see if he would follow me (we both slept in the same small dormitory), or pretending to be upset about something and not telling him what it was just so he would follow me around.

I was obsessed with his body. We used to change each other's bed linen on Saturday afternoon, and I would enjoy seeing when he had had a nocturnal emission. He was one of the few clerics who took a bath; most used the showers. Several times I spied on him and masturbated as he bathed. I frequently masturbated while thinking about him.

Except for twice when he returned to Saint John's to study church music (he was a musician), I did not see until 1989 when he stopped off at Saint John's as he was returning to from a vacation in Florida. (Over the years, however, we had been in touch by phone and letter.) He left the monastery and the priesthood after receiving a dispensation from his vows from Rome.

During my three years of simple vows, my life was primarily devoted to study. In 1951 I graduated from college with a double major in philosophy and English. (All priesthood students had to get a major in philosophy.) I was an average student, but had a strong interest in literature, so I took as many literature courses as my schedule allowed. During these years I was sexually acting out by being the voyeur, i.e., watching monks in the showers or in the dormitory or as they were changing for swimming. I had one experience shortly after I made my first vows with a senior cleric.

He invited me for a walk one Saturday afternoon into the woods. (Saint John's is surrounded by 2400 acres, mostly woods and lakes. As we walked he would periodically swat me on my thigh on butt, saying that he was killing mosquitoes and horse flies. When we had gone a good distance into the woods, we were lying on the ground, relaxing and talking. Gradually, I closed my eyes and dozed off. I suddenly felt him pulling down my zipper; I pretended to be sleeping. He masturbated me to orgasm. As soon as I climaxed, I was filled with disgust, hating both myself and the other monk. On the way back to the monastery, I didn't say a word to him. During vespers later in the afternoon, I became so agitated in choir, that I had to leave the church. Shortly after this episode, he left for graduate studies at the University of Louvain, and was away from the abbey for some seven years doing doctoral and post-doctoral work.

On 11 July 1952, I made my vows for life (solemn vows) and began my second year of theology. (After graduating from college in May, 1951, I started my first year of theology in September, 1951.) During my second and third years of theology, in addition to my own studies, I was also assigned to teach literature to a class of seniors in our boarding school. Also during this time I continued my voyeur activity and my masturbation. (I masturbated during all of my years of formation.) On 4 June 1955 I was ordained to the priesthood, becoming the first Black priest from the state of Ohio.

I spent the summer of my ordination year assisting in a parish in Fargo, North Dakota. When I returned to the abbey at the end of August 1955, I was told that I would teach English the coming school year in our boarding school, but also be a prefect (faculty resident) in one of our college dormitories. I was the first Black monk at Saint John's to be a college prefect. (In those days all the faculty residents in the college dorms were monks; even today most of them still are.) I was in the college dorms for three years, and my sexual acting out with college students began my first year I had the job. My of it was just looking at students in various forms of undress. But one afternoon I was working with a college freshman on a paper in my room. I was attracted to him and he seemed especially vulnerable. As we worked on the paper, I began to feel his thigh, and eventually worked my hand to his genitals, which I manipulated through his trousers. He didn't resist, but neither did he assist my efforts. I finally released his penis from the trousers, and fellated and masturbated him. He acted surprised, but he never resisted. When I finished, he walked out of the room without saying anything. On several other occasions I went to his room when his roommate was gone for the weekend and fellated and masturbated him. He never indicated that he liked it, but neither did he ever resist. He did not return to Saint John's the following year. On another occasion I got into bed with a sophomore--he was wearing boxer shorts, and I was wearing pajamas. We talked and I rubbed his bare chest, but did nothing more. It was during my first year as a prefect that I, during the Christmas vacation, invited one of my high school seniors to my room in the dorm. I used some excuse that I was studying

nude art and wanted to study his body. He came to my room on several occasions and lay nude on my bed, while I pretended to be studying some art books that were lying open on my desk. On one occasion I gave him some wine, but he became sick and threw up. While he was lying on the bed, I would stroke his body. This happened about three times. At the end of the year he graduated and returned to Canada. I was not involved with any other high school student until many years later.

From 1955 until about 1964 I acted out sexually with about ten college students in the college dorms. The acting out usually involved going into a student's room while he was sleeping and fondling his genitals. However, on one occasion I gave a sleeping pill to a student and then masturbated him while he slept. On another occasion I allowed a student to take a shower in my room and then masturbated him on my bed. Three times I was reported to my superiors; once to the subprior, who asked me if I was guilty and I said yes. He thanked me for admitting it and gave me a little talk. Two of the students reported me to the abbot, with the result that I was removed from the dormitory as a prefect, but continued teaching; by this time I was teaching in the college. It was during this time that my alcoholism came to the fore.

Students were not permitted to drink on campus, and when they returned to campus from the nearby towns, they had to check in with their prefect, who noted whether or not the student had been drinking. I never knew for certain whether certain students had been drinking, so I decided to experiment. Although I didn't drink at the time, someone gave me a fifth of scotch for a Christmas present. One night during the Christmas vacation, when there were no students in the building, I sat at my desk correcting papers and very slowly drinking the scotch. Before long, I was unable to grade papers, so I went to bed. During the night I woke up violently ill, and had to crawl to my bathroom. The next morning I discovered about an inch and a half of scotch remained in the bottle; I had drunk almost a fifth a straight scotch. In spite of this very bad experience, I began drinking regularly short after this episode. In a relatively short period of time, I was consuming a large amount of alcohol. All the monks I worked with in the college drank, so no one noticed my drinking.

Between the years 1956 and 1964, I attended graduate school during the summers at the University of Minnesota, working for a master's degree in English. I even took one full year off in 1963-1964 to complete the work. But it was also during this time that my drinking grew steadily worse and my sexual acting out became even more pronounced. I discovered the baths in Minneapolis, and the bus depot restrooms. I also began to invest a lot of time and money in pornographic magazines. (I had really been introduced to pornography by another monk at the abbey who had quite a collection. He later had an 8-millimeter projector and a collection of films. And he had special guests for dinner, followed by a "film

festival." I was almost always invited. Today he has a huge collection of porno video tapes, and in recent years I borrowed many tapes from him.) Getting back to the University of Minnesota.

I never got my degree because I wasted an enormous amount of time on my obsession with sexual activities and alcohol. I lived in a rectory and would leave in the morning supposedly for the university, but would go to the baths, where I would spend the entire day, going home just in time for supper. On weekends, if I didn't have to go to a parish for weekend ministry, I would spend the day in the public restrooms at the university.

It was also during this time that I renewed acquaintance with a graduate of Saint John's University. We had both been in college at the same time, but I didn't know him that well. We met again in a class at the University of Minnesota one day and he invited me out for lunch. That was the beginning of a relationship that lasted for several years--a relationship that had many rocky moments. Physically, we could not get enough of each other, but again I played my little games of making him prove that he accepted me. Even when we were acting out, I very seldom satisfied him sexually, at least in the beginning. He would satisfy me and then I would go to sleep. He bought me expensive gifts, e.g., a portable bar for Christmas or season tickets to the theater. But I would make a date with him and then cancel at the last moment, or change where we were going at the last minute. Also, often after we had had sex, I would resent him and not speak to him for a period of time. Our relation final broke up when I returned to the abbey after my year in graduate school.

I taught in the college the year following my stint in graduate school. However, two students reported to the abbot that I had threatened to give them failing grades if they didn't have sex with me. This wasn't true, and the abbot said he believed me. However, he said he was under pressure to remove me from the faculty, and he asked me to go to the Bahama Islands and teach in our high school in Nassau. This was in 1965.

I was on the faculty at Saint Augustine's College (actually a high school) and did parish ministry. I also continued drinking heavily. On one occasion I was scheduled to preach at an evening Mass, but passed out in my room, with the superior having to take the assignment at the last moment. But somehow I was able to prepare for my classes, organized two fashion shows to raise money for the school, and I was never seriously confronted by the superior.

At the end of the school year my first year in the Bahamas, I was asked to go to Andros, one of the Family Islands in the Bahamas, to work in parish while the pastor came to the States for a vacation. I took care of five mission stations while there, but also drank heavily. Although I was not involved with anyone while I was on Andros, I did one night while drinking strip off my clothes and do into the

darkness outside the rectory and cavorted in a soft, warm rain. Mercifully, no one came to the house that night.

When I returned to Nassau at the end of the summer, a letter was waiting for me from the abbey. In it the abbot asked me to go to Seton Psychiatric Institute in Baltimore for an evaluation. It was never indicated to me why I should go there. This was in September 1966. I was to remain there for twenty months. The issue addressed at the institute was my homosexuality; my drinking was never an considered. While at Seton I became involved with an ex-seminarian,

who was thirty-two years old at the time. He had been sexually abused by a priest in the seminary. We never had any sexual contact, except the day he left when we kissed rather "heavily." Later, he returned for a visit to Seton, and I left the premises without permission, had dinner with him, and then went to a motel where we spent several hours having sex. I remember that although we had sex for hours, neither of us had an orgasm. When I returned to Seton, I was confined to a closed ward for several months. The only other sexual activity I engaged in while at Seton was with another priest-patient; I fellated him once.

When I left Seton in 1968, I returned to Nassau and resumed teaching. I might add that my stay in Seton had not effected any change in my behavior, either regarding my drinking or my sexually acting out. And I resumed both activities in the Bahamas. I became sexually active with one of the brothers in the monastery, going to his room at night. It was also at this time that I met Sister

a Bahamian Benedictine sister. I first met her when I was sent to a Family Island, Freeport, to do weekend ministry. When my tour of duty there ended, she wrote me a letter, telling me that she was attracted to me. This began a relationship that ended with her death in On several occasions we engaged in some passionate kissing and I felt various parts of her body through her clothes, but we never went any further. We loved each other deeply, but, although I enjoyed her body and kissing her, I was never able to have an erection when we were together. And I dreaded that she might touch my genitals and find me impotent--a problem I never had with men.

She was a beautiful woman in so many ways; highly intelligent, witty, very attractive, a sense of humor, perceptive, sensitive. Although we did not see each other that often, when we were together, we enjoyed each other's company very much. I know she would have married me had I left the monastery. For some reason, I never "tested" her as I did some other close friends. I knew she loved me, and I felt secure with her. I thank God that she came into my life and stayed there for so long.

I saw her for the last time in the Bahamas when I left there in the middle of the school year in 1969. On a Sunday morning, after I had said Mass in a local parish, I went to see her at her convent. While there, I received a call from my superior, asking me to return to the monastery immediately. When I got there, he

told me that he had made reservations for me on a flight to Minnesota, and I was to leave at 1:30 that afternoon. When I asked him why, he told me that one of the women teachers accused me of striking her at a faculty gathering the night before, and her roommate had confirmed the attack. (I was the last teacher to leave the house that night.) I was flabbergasted. And asked to see the women, and was told that they were afraid of me and didn't want to see me. I had no choice but to pack a bag and go to the airport with the prior to return to Saint John's. I felt I was being railroaded and was furious. During the ninety-mile trip from Nassau to Miami where I would board a plane for Minneapolis, I decided to leave the priesthood, the monastery, and the Catholic Church. In Miami I changed my ticket to Cincinnati, Ohio, my hometown. Arriving there, I went to my sister's home and moved in. It was only years later that I concluded I must have had a blackout that night and had no recollection of the incident.

I had decided that I would just disappear, making no effort to contact the abbot or anyone else at Saint John's. I was not too keen on seeing my mother, and even less inclined to see my maternal grandmother. And true enough, neither of them was too happy to see me either. After two days, my grandmother persuaded me to contact the abbot and inform him as to my location. I did. I later received a letter from him, suggesting that I take a year's leave of absence and be dispensed from all the vows except celibacy. This I agreed to.

I lived with my sister for a while, and with the help of my stepfather, I got a job as a case-worker with the welfare department. I moved from my sister's house, to the central YMCA, to a more classy residence hall for men, finally to my own apartment. Shortly, after I started working for the welfare department, I met a young priest, an assistant in a Black parish, who suggested I get a teaching position in the parish school, since the school was looking for Black male teachers. I jumped at the opportunity, since I hated the welfare department.

It was a dynamic Black parish and also the provincial house of the Congregation of the Precious Blood. I taught English in the grade school and lived in my apartment. During this time I was drinking and acting out sexually by visiting restrooms and becoming involved with some gay men who lived in my apartment building. I was also involved with the civil rights movement in the local Black community.

When my year was up, I decided that I wanted to remain in the priesthood and a monk of Saint John's Abbey, but I also wanted to work in the parish in Cincinnati. The abbot gave me permission to do so, and the provincial of the Precious Blood Fathers agreed to my working in their parish and living in the rectory. I enjoyed this arrangement and the work. But I was drinking and being sexually active at the same time. I was not involved with any particular persons, but was just living a very promiscuous life. The people in the rectory knew I was drinking, but I was still able to function, even when I became the first assistant in the parish.

When a small Black parish lost its pastor and since I was one of only three Black priests in the archdiocese at the time and since one was already a pastor and the other did not want to do parish work, the archbishop offered the parish with its small school to me. So in 1970 I became the parish administrator, but not its pastor. I was woefully unqualified for the job. Parish work interfered with my drinking.

I frequently was late or missed saying the morning Mass for the sisters. On Holy Saturday I eliminated all the ceremonies except the Mass itself, pleading illness; I mishandled parish funds by not keeping accurate records; I failed to record marriages in the proper registration volumes. Further, a priest-friend asked that I take into the rectory for a period of time "until he got his bearings" a young man who had been, for a time, with the Trappists at Gethsemani Abbey in Kentucky. I was very happy with the arrangement. He moved in and the very first night we acted out sexually. He lived with me for about three months. He was a talented musician and organized a youth choir. But he also became involved with a 17-year-old man in the choir. One night the three of us were involved in a kind of orgy.

The principal of the school tried to warn me about my excessive drinking; the mother of one of our students told me that she knew I had given some alcohol to her son and some of his friends, but she didn't want to make an issue of it. It was true I had given them some alcohol, but there had not been even a suggestion of any sexual activity.

Because I had allowed the finances to get out of control, the archbishop placed the finances under the control of a committee of parishioners who were responsible directly to him.

When the ex-Trappist left, I was lonely, depressed, plagued with a very low self-image, and burdened with the realization that I was extremely harmful for the parish. So one night I called the personnel director and asked for a teaching assignment in a local high school, to which he agreed. So I gave up the parish and began teaching religion and English. But my drinking landed me in the hospital for a few days. When I returned to the school, I was told that my services were no longer needed. So I left the archdiocese and went to a parish in Louisville at the invitation of a confrere who was the pastor. He asked me to take charge of the school. I left the archdiocese without informing the ordinary of my departure.

In Louisville, the drinking got worse; at one point I was drinking a quart of scotch a day. I did very little work in the school, and was in an alcoholic haze most of the day. One day I had two fire drills, one right after the other just because two little girls were talking as they walked down the stairs. The climax came one night when I walked drunk and in a blackout into the parish hall during a bingo game and caused quite a disturbance evidently, but I had no remembrance of it. This episode caused the pastor to contact the abbot and ask him to bring me back to the abbey. The abbot complied with the request. The night I returned to the abbey was

the night my maternal grandmother, _____ died of a heart attack. The year was 1973. The year _____ died also from a heart attack as he waited for a city bus on a downtown street in Cincinnati.

The day after I returned to the abbey I entered my first treatment center for alcoholism in the Saint Cloud Hospital. Between 1973 and 1982 I went into treatment four times--twice in the Saint Cloud Hospital, once at Hazeldon (which continued at Saint Michael's in Saint Louis), and once at Saint Luke. However, I was not able to achieve sobriety until I spent six months at Saint Luke, 2 December 1982 until 16 June 1983. Until I came to Saint Luke I also was engaging in sexual activities. In 1977 I spent two weeks in Chicago in the baths and in the Central YMCA drinking and sexually acting out. I failed to inform my family I would not be home (they were waiting for me at the airport), nor did I inform my monastic superiors. I decided just on the spur of the moment to go. In 1981 I was sexually involved with an eighteen-year-old senior in one of my classes. Ten years later he brought a civil suit against me, but the charge was dismissed because the statute of limitation had expired. However, this incident made all the news media in Minnesota, and even merited a small coverage in USA Today. In 1988 an employee of Saint John's Prep School brought a civil suit against me for sexual improprieties and was awarded \$100,000 out of court.

In 1991 I began experiencing difficult with my feet because of my diabetes, my smoking, my overweight. I have had the two great toes amputated and still have an ulcer on the bottom of my right foot. I have spent much time in hospitals and in our health center at Saint John's Abbey.

My mother, _____, died _____, after suffering a stroke on the feast of Mary's Assumption 1985. In her own way she was a good woman, who worked very hard for her family, at one time even washing cars in a drive-through. She was proud of her children. She accepted me and my homosexuality. As she told me just before I came to Saint Luke the first time and after I had come out to her, "You are my son, and I love you." And I know she did.

My sister, _____ is an active alcoholic, but she is also capable of much love and she loves me deeply and I love her. But she is in a lot of pain right now; she still can't accept the death of her husband, _____, who died of lung cancer two years. He and I had some great times drinking and talking together.

My brother, _____ is divorced and has two children and four grandchildren, and he's proving to be a hell of a grandfather. He and I are very close. We have gone to Europe together three times. And he wants my foot "to do something" so we can go off together somewhere like to Egypt, Greece, or Gambia.

Well, these are a few thoughts about Allen T. It was damn hard writing these lines, and I sure as hell don't relish the thought of going through all of this in front of a group of people. But I think they'll understand. Don't you?