

AFFIDAVIT

STATE OF IOWA)
) ss:
COUNTY OF SCOTT)

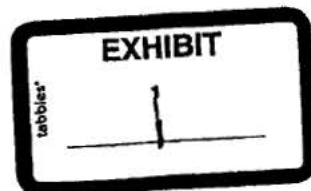
I, [REDACTED], first being duly sworn under oath, states as follows:

1. The molestation at the hands of my [REDACTED] priest [REDACTED] began on Thanksgiving Day 1953. I was 5 years old. After dinner in our family home in LaGrange Park, Illinois, he took me with him to take a nap. He fondled me while he masturbated. He told me that it was our secret. As a result of my humiliation and shame, I secured this secret. The abuse continued for approximately 9 years until I reached puberty at age 14.

2. Between 1953-1958, while living in Chicago with my family, [REDACTED] would take me on trips into the city. He would fondle me at River View Amusement Park on a roller coaster, specifically "The Bob's".

3. He would also take me and several other Boy Scouts from Iowa to the morgue in Cook County. I was under 10 and was shown horribly disfigured, decayed bodies, including children.

4. In 1954, he took me and a group of Boy Scouts to Tennessee. On that occasion, I was abused. We would stay at various Catholic Schools and would sleep in the gyms. He would position my sleeping bag next to his, since I was so young. During the night, he would reach over and fondle my penis and would also put my



hand down his pants and on his penis. I was 6 years old at that time.

5. In 1954, we had a garage attic that at one time was used as servants' quarters. I was abused there several times and also witnessed the abuse of the Boy Scouts he would bring with him. It would consist of wrestling and grabbing crotches.

6. [REDACTED] I received special attention from him over my other siblings. He would often bring me very nice gifts when he would visit. Over the years, he gave me a new ten speed bike, a full size trampoline and a pool table. He would give me gifts and fondling would occur.

7. In 1956, he gave me a very nice Army surplus tent and fondled me in it while he masturbated.

8. As a child, [REDACTED] would come into the bathroom while I would be bathing and he would fondle me and masturbate.

9. While we were living in Chicago, the abuse occurred 6-8 times per year. When we moved to Davenport in 1958, the frequency of the abuse escalated, due to proximity.

10. [REDACTED] would often take me from my house to get a treat. On the way, he would stop on E. 46th Street west of Jersey Ridge, which at that time, was an isolated dirt road. He would fondle me while he would masturbate. The abuse occurred on that road many times. Once a police officer stopped and asked what was going on. [REDACTED] responded that he was a priest and he was hearing my confession. He would wear his collar while we were parked.

11. He would often take me to the BelAir Drive-In in Davenport. He would

fondle me and once again, he would masturbate.

12. The abuse occurred in many locales: at a Fort Madison rectory, my room, the bathroom, on country roads in his car...wherever he chose.

13. In 1961, on numerous occasions, he would take me swimming at the Lend-A-Hand pool with a group of students from St. Alphonsus. He placed his hands in our swimsuits. He referred to them as the "Rod Knockers". The abuse would occur even at the pool. After swimming at the Lend-A-Hand pool, he would take the other boys home and drop me off last so he could take me to E. 46th Street and fondle me on the dirt road.

14. He would often abuse me right in my parents' home. He would excuse us saying he was going to hear my confession and take me to my room where the abuse would occur.

15. He once took me to a cabin on the Mississippi River which was owned by the Optimist Club. Many other children were also present. He would have us swim naked and fondling would occur. One boy, after the first night of a two night weekend stay, got up and was upset and said he was sick and demanded that he be taken home.

16. He would take me for the weekend to Fort Madison where he would have me sleep in his bed in the rectory with him. He would masturbate me then he would have me masturbate him. He would also let me drive his Oldsmobile '98 alone, even though I was too young to have a driver's license.

17. He often asked me if I wanted to play what he referred to as the "skin

game". This was oral sex. I always refused to do that, but I know that other Fort Madison children were coerced into having oral sex.

18. While he was in Fort Madison, he and another priest of the Davenport Diocese, Father Geerts, would have card parties with everyone unclothed with myself, Father Geerts and Father Janssen and other young boys in attendance. Father Geerts did nothing to stop this perverted behavior. Wine was also served at these card parties.

19. While at Sugar Creek, Father Janssen held a raffle for a mini bike. He sold chances for the mini bike, palmed my ticket and declared me the winner. He then took the mini bike, sold it and kept the money.

20. In the summer of 1962, Father Janssen took myself and 2-3 other boys from Fort Madison to Daytona Beach, Florida. Beer and wine were available to us on this trip. While on this trip, he took me out to a nice restaurant. While there, we saw a man send a woman a \$100 bill with a note written on it. He mentioned that she was a prostitute and was repulsed by it. Nonetheless, back at the hotel room, he masturbated me and had me do the same to him. While in Daytona Beach, he would take turns taking me and another child from Fort Madison to the room alone.

21. During the 1962 trip to Daytona Beach, on the way, we stopped and picked up another priest, Father Murphy. On this occasion, he offered me to Father Murphy. Since I had never been abused by anyone but [REDACTED] I refused. After we returned from that trip, the abuse ceased to occur.

22. I am aware, however, of [REDACTED] sexual interest in other children after

that time. While he was at Sugar Creek, our family held a picnic there. A friend of ours went into the rectory to use the bathroom and discovered a few young boys naked in an upstairs bedroom.

23. I believe that I have had a mental illness since I was abused as a child. On December 6, 1985, I went to the Vera French Community Mental Health Center with mental health problems. At that time, I mentioned that between the ages of 5-14, I was sexually abused by my [REDACTED] priest, James Janssen.

24. I next saw a psychiatric social worker again on January 28, 1986 at the [REDACTED] and while still suffering mental illness, wondered what to do about my knowledge of sexual misconduct of my uncle and priest and was concerned that he may be abusing young boys today. I was concerned if I shared any of this knowledge with my mother, it would hurt her and at that time, I could not formulate the mental intent as to what to do and whether to talk to the Bishop.

25. On February 20, 1986, I received a psychiatric evaluation by a psychiatrist at the [REDACTED]. At that time, I had a very poor memory regarding my early childhood, including being very shy and not being able to speak out and being very indecisive. I reported that I was sexually abused by [REDACTED] the priest, and that it continued 2-3 times a year over a long period of time until I reached puberty and my priest/uncle left me alone. I underestimated the abuse to minimize it. I was still suffering under mental illness as of February 20, 1986.

26. On February 25, 1986, I reported to my psychiatric social worker that

I had reported to an Assistant of the Bishop the story of the sexual abuse with my [REDACTED] and told him I felt relieved about sharing the information. In fact, this was incorrect in that I was indecisive and could not face reporting the abuse by my [REDACTED] to the Assistant of the Bishop because of my ongoing mental illness.

27. On February 23, 1987, I wrote a letter (attached as Exhibit A) to my [REDACTED] priest, Father James Janssen. At the time I wrote the letter, I was suffering from significant mental illness. I had a loss of self esteem, pain and significant mental disturbances at the time of my letter. I wrote the letter in part as an effort to avoid ever seeing [REDACTED] again or even talking to him over the phone. At that time, I needed extensive therapy for my mental illness. I was told by a therapist to turn him in to the police, but I could not do so because of my fear that the complaint or he would hurt my mother.

28. That on or about February 25, 1987, while still suffering from mental illness, I received a letter from Father Janssen's attorney, Edward N. Wehr (attached as Exhibit B). The letter stated that Father Janssen "steadfastly denied" that he sexually abused me. Janssen also, through his attorney, threatened to sue me for damages. At about this same time, my mother received a similar letter where similar threats were made against her that Janssen would sue her for damages. I had no money at the time, my mother was a widow with 8 children at the time. I was worried about my mother's mental health, as well as my own mental health, and, as a result of the duress and coercion by Janssen and Mr. Wehr, and my mental illness, I could not pursue the matter further.

29. On or about January 8, 1988, I went to see Monsignor Michael J. Morrissey, the Vicar General of the Diocese of Davenport. I was still suffering from mental illness and attempted to discuss the matter of abuse by [REDACTED] I needed extensive psychological therapy at that time, but could not afford it. I requested that he investigate my uncle's activities.

30. On or about January 12, 1988, my mother Margie Wells (who is Defendant Janssen's sister) wrote a letter (attached as Exhibit C) to Monsignor Morrissey asking that he send the results of his investigation to me while I was living in Scottsdale, Arizona.

31. On or about January 13, 1988, I received a letter written by Monsignor Michael J. Morrissey, who was the Vicar General of the Davenport Diocese (attached as Exhibit D). I was still suffering from mental illness at the time. This was the last documentation or information I received from the Diocese of Davenport that indicated that any type of investigation, compassion, care or concern would be shown to me as a victim of their priest's abuse. No follow-up report was ever made to me by Monsignor Morrissey and no offer of any pastoral concern, assistance or psychological assistance to help me overcome my mental illness was offered by the Diocese. In addition, the Diocese, at no time, had advised me that they had other complaints about my uncle from other victims of his sex abuse. They concealed from me, and continue to conceal from me, [REDACTED] history of sexually abusing young boys.

32. On March 14, 1988, while still suffering from mental illness, I sent the final letter (attached as Exhibit E) relating to the sexual abuse by [REDACTED] to

Monsignor Morrissey. In the letter, I indicate that because of my mental illness, the matter is very difficult for me to discuss and impossible for me to act upon. I made Monsignor Morrissey aware that I was threatened by my [REDACTED] priest Father Janssen if I pursued any further action. Because of my mental illness, I still required extensive therapy, but I could not afford it to help me get better. I requested the assistance of the Diocese of Davenport because of my long term religious, emotional and spiritual relationship and dependence upon the Diocese to assist me to overcome my mental illness. Although I threatened legal action, I was too mentally diseased and ill to be able to act upon it and I was soliciting the help of my trusted spiritual advisors and counselors to assist me in overcoming my mental illness.

33. On October 5, 1990, I continued to be treated by the [REDACTED] [REDACTED] and received a psychiatric evaluation. When I spoke to the psychiatrist, [REDACTED] I advised that I had been sexually molested from age 5 until 12 or 13 and I did not tell anyone until coming to the Center five years ago. I believe the abuse continued until age 14. I told the psychiatrist I was not a pedophile and I denied that there was a relationship between Janssen's abuse and my depression. I was diagnosed and was suffering from a mental illness at the time and I had no financial resources to pay for any treatment for mental health.

34. I continued to be treated at the [REDACTED] from October of 1990 through December 15, 1998 and continued to take psychiatric medication to attempt to help me deal with the mental illness I was suffering. I continued to be mentally ill during this time period.

35. I received another psychiatric evaluation on February 7, 2000. I continued to have a diagnosis of mental illness, specifically, bi-polar affective disorder and depression. On February 7, 2000, I reported my bi-polar illness was the result of child sex abuse [REDACTED] between the ages of 5 and 12, but at the same time, I reported that my childhood was relatively happy, had lots of friends, lots of girlfriends and no homosexual activity. I was unaware, because of my mental illness, of the extent of the sexual abuse [REDACTED], of the causal connection between the sex abuse and my mental illness and because of my mental illness, I was incapable of acting upon my knowledge of the sex abuse to protect my legal rights. Further, because of Father Janssen's threats against me, I was unable to pursue my legal rights because of coercion and duress.

36. From February 7, 2000, up until the present date, I have continued to be under the care and treatment of a psychiatrist at the [REDACTED] [REDACTED] taking daily medication for my mental illness up to and including the date of this Affidavit.

37. It was not until I read in the newspaper on or about May 20, 2003 that other victims had admitted sexual abuse by Janssen. I learned this when I read the newspaper story indicating that John Doe had sued Father Janssen for sex abuse. Prior to that time, my [REDACTED] priest, Father Janssen, had concealed from me ever committing the abuse. He specifically denied it through an attorney when I accused him of it. Despite asking the Diocese of Davenport to conduct an investigation and advise me of complaints of my uncle's sex abuse in 1988, the Diocese concealed

from me any knowledge of complaints against Father Janssen regarding sexual contacts by Father Janssen with minor boys under the age of majority.

38. On November 17, 2003, I finally learned, for the first time, that the Diocese of Davenport had received complaints about Father Janssen of sexual contacts with minors before 1967 when they responded to a Request for Admission as follows:

"REQUEST NO. 13: The Diocese of Davenport admits receiving complaints about Father Janssen and sexual contact with minors under the age of majority before 1967.

RESPONSE: The records indicate that some allegations were made prior to 1967, but all persons with first hand knowledge of what allegations are made are deceased."

39. The fraudulent concealment by the Diocese of Davenport that there were complaints about Father Janssen and sexual contacts with minors before 1967 prevented me from attempting to vindicate any legal rights against the Diocese until I filed my lawsuit. The Diocese concealed the witnesses with knowledge of the abuse from me until these witnesses died, making it more difficult for me to prove my claim and helping the Diocese avoid liability.

40. Contrary to public statements by representatives of the Diocese, including the Bishop, no pastoral concern, care or offer of any assistance to pay for psychological or psychiatric treatment has ever been made to me.

41. I was baptized by Father Janssen at St. Anthony's Parish in the Davenport Diocese, attended catechism classes, served as an altar boy, and with my family attended weekly mass. [REDACTED]

Father James Janssen was an ordained Roman Catholic priest, a representative and authority figure of the Diocese of Davenport and was my spiritual advisor. He was a person of great influence and persuasion as a holy man and authority figure in my life. I developed great admiration, trust, dependence, reverence and respect for the Roman Catholic Church, its agents, the Davenport Diocese, its Bishop and Vicar General. [REDACTED] identified me, sought and gained the trust and confidence of my mother [REDACTED] to serve as a spiritual guide, pastor, confessor and priest to me. Janssen also sought and gained my parents' consent to participate in counseling and other activities, including out of state trips and unsupervised swimming trips to the Lend-A-Hand Swimming Pool where Janssen would encourage us to swim naked. Defendant Janssen also sought and gained my trust, friendship, admiration and obedience and conditioned me to comply with his direction and to look to him as an authority on all matters spiritual, moral, ethical and temporal.

42. On more than one occasion before improper sexual contacts with me, Janssen would tell me that his contacts with me would be "our secret". Janssen and the Diocese of Davenport conspired together to conceal from me the nature and extent of Janssen's activities and deprive me of the knowledge of my legal rights. I was a member of the Davenport Diocese and relied upon, trusted, depended and was counseled in educational, spiritual, emotional and psychological matters by representatives of the Davenport Diocese at the time of the abuse.

43. As a result of the sexual abuse and the concealment of the wrongful

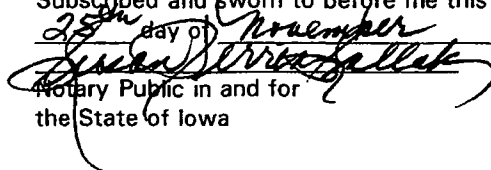
nature of it by the Diocese of Davenport, I believe I was mentally ill and developed various psychological coping mechanisms and symptoms of psychological distress. I admit that I am not an expert and do not completely understand how and to what extent my shame, guilt, self-blame, depression, repression and disassociation has affected me. However, I know that I was unable to discover the nature and extent of the abuse and the causal relationship between the extent of the sex abuse and my injuries until, at the earliest, 2003. I am still not fully aware of the nature and extent of the abuse and the nature and extent of the damages that I have suffered and it is my understanding that I am still suffering from a mental illness that dates from the time of the abuse.

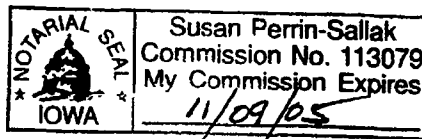
Further, Affiant sayeth not.



JAMES WELLS

Subscribed and sworn to before me this
25th day of November, 2003.


Notary Public in and for
the State of Iowa



U

Hells J.O. King:

He ya man. Getting much? I am
you are. It was me waiting you at Cross
that day. Glad you like left school. I don't
to be this night you this time.

You were giving old Ogon a head time
that noon hour.

Do we having a key ride like old. To
had you cant be late for the big event.

Going to also tomorrow. Fr. Buns got a
new car with air conditioning. Do Shell drive up &
see you soon but dog man.

You are still the champ. You got the
most. Keep by the good words.

Be sure & keep up one of your good
letters. Take it easy. A hello to also. We you
Reggie Shell informed on the facts of life.

Along L.S. P.L. J.O.
C.S.

Ther 1970 —————
of just

FT



Sept 29, 1958

The Most Rev. Ralph Leo Hayes
1430 Clay St
Davenport, Iowa

Most Reverend and Dear Bishop:

It is with deep regret and after much meditation, prayer and consultation with other priests that I am sending to Your Excellency this letter and its contents.

Item #1 is a letter addressed to Father James Janssen, now at Holbrook Iowa, and typewritten by a 14 year old boy of this parish, by name.

Item #2 is addressed to (104) and written by Father Janssen.

Mrs. . . . , the heartbroken mother intercepted the letters and presented them to me.

After much pondering over the principles of fraternal correction, scandalum, inductio etc., I have decided this is a matter that should be presented to your attention.

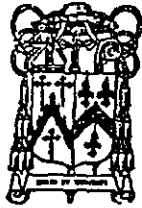
Mr [redacted] a convert and the chief
father after questioning his son is convinced
that this horrible thing has not spread to
other boys in the parish. Thank God! According
to [redacted] This relationship between Fr. Janssen
& himself began last Christmas.

Father Janssen as your Excellency knows
was with us at [redacted] for almost
a year, and did excellent work, I thought
among the boy scouts and the teenagers of the
parish. The other priests and the parishioners
are of the same opinion.

If your Excellency desires I will go
to Danforth offer more details about this
sordid mess. With this letter known
your Excellency possesses the essential facts.

Sincerely yours in Christ

Oastor



BISHOP'S HOUSE
1430 CLAY STREET
DAVENPORT, IOWA

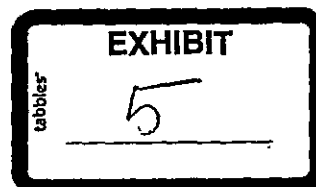
Sept. 30 - 1954

- 4th year - St. A. A. =

Aug. 1954 - his home - solicited to acts
of impurity = was first attempt and
has not been repeated - has no
knowledge that other boys were
solicited - the attempt in question
had nothing to do with Sacrament
of penance - she come to me at the
behest of his confessor

This is the first accusation of this
nature brought to my attention

Bishop Hayes



October 14, 1955

Your Excellency:

Father Corcoran just called from Burlington long distance. The Chief of Police of Burlington was just up to see him about a letter which he (the Chief of Police) had received from the Police in Newton. Clinton has also been contacted.

Father Janssen is the one they were inquiring about. It seems that Father Janssen frequents the YMCA at Newton. Father Corcoran did not mention the precise matter at issue because of the danger of someone listening. But I gathered it concerns a morals charge.

Father Corcoran felt there was a certain urgency to the matter. He thought something should be done before the blow-up comes and the Church suffer. He mentioned that maybe Father Walsh at Grinnell could look into the matter.

Father Corcoran said he heard inklings of this a year ago but dismissed it as having no foundation.

MJD



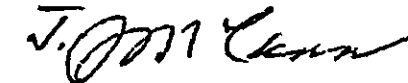
October 21, 1955

Most Rev. Ralph Hayes, S. T. D.
Cosgrove Building
Davenport, Iowa

Most Reverend and dear Bishop,

Replying to your letter of the 18th relative to the party about whom you inquired, will say that there have been some rumors but owing to the fact that he has been here with me for some time, I would prefer if it suits your Excellency, to have you send an investigator of your own choosing and get the report directly from him.

Obediently yours,



T. J. Mc Cann

TJMcC/bjm:



Young Men's Christian Association

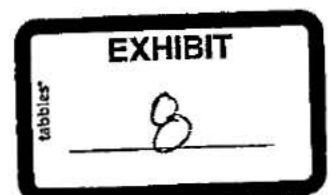
NORTH THIRD AVENUE EAST
NEWTON, IOWA

11-2-56

To Whom it may concern

I was asked to report regarding an incident at our Y.M.C.A. involving Rev. Jenson. Several years ago our General Secretary reported to the Board of Directors that he had found Father Jenson in the handball court with two boys in a very improper activity. I am not willing to rely on my memory to state details accurately but will state that as a result the Board instructed the Secretary to prohibit Father Jenson from the Y.M.C.A. It was felt that this represented a very serious community problem and no other action was taken. I was a member of the Board and was present on the night the report was made. Because of the nature of the report no record was made in the minutes. The General Secretary is no longer in Newton and therefore a first hand account is not available immediately. However I would be able to refer you to him if it is deemed necessary.


Secretary
Newton Y.M.C.A. Board



Young Men's Christian Association

NORTH THIRD AVENUE EAST
NEWTON, IOWA



PAUL STEWART, President
[Redacted]
General Secretary

November 2, 1956

BOARD OF DIRECTORS

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LOWELL GAUSE, TREAS.
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LES GETZ
LEWIS GIRDNER
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CHRIS HANSEN
CHARLES JENSEN
ROBERT JOHNSON
HARRY MORGAN
DR. JOHN SINGER
HAROLD STEVENS
REV. ALLAN K. WILLIAMS
RALPH WILLIAMS
EARL YOUNGSTROM

Father T. J. McCann
415 So. 2nd Ave. West
Newton, Iowa

Dear Father McCann,

Your position as a civic leader of our community and the leader of the Catholic Church in Newton prompts me to pass on to you an unsolicited statement that was made to me on October 31 as a conference in Cedar Rapids, Iowa.

The General Secretary of the YMCA of Clinton, Iowa approached me and asked if the Catholic priest, Father Janssen was still actively engaged in parish work in Newton. He informed me that Father Janssen had been serving the Catholic Church in Clinton and had been moved out as a result of homosexual tendencies on the part of Father Janssen.

This statement substantiates the action taken by the Board of Directors of the Newton YMCA in placing the YMCA out of bounds for Rev. Janssen as a result of homosexual activities involving the same Father Janssen in the YMCA building.

Wherever it is possible to strengthen the relationship between the YMCA and the Catholic Church you can be assured that my intentions are to be first in line to accomplish same.

Please be assured that from my position and my office this matter is treated in strictest confidence.

Cordially yours,

[Redacted Signature]
General Secretary





BISHOP'S HOUSE
1430 CLAY STREET
DAVENPORT, IOWA

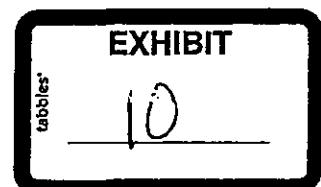
- 1^o Arrest des Moines - with boys who were shop-lifting
- 2^o = Mid-nights hours
- 3^o = Guard = Pool
- 4^o = M.M. = serious charges - also doctor
- 5^o = Lying around in slacks, etc.
- 6 = why forbidden to go to y.

A = Never to take off collar.

B = Never to enter any y.

C = To leave Newton immediately

D =



November 9, 1956

Rev. James M. Janssen
415 So. 2nd Ave. West
Newton, Iowa

Reverend dear Father:

You are hereby relieved of your appointment as assistant to Father T. J. McCann, Sacred Heart Church, Newton, and are granted an indefinite leave of absence from the Diocese.

This order is effective as of Tuesday, November 13, 1956, and you are likewise directed to leave the Diocese immediately or just as soon as possible.

I am enclosing a check in the amount of \$100.00 to assist you in your initial expenses.

I do beg of you to implore the intercession of the Blessed Mother so that you may obtain from her Divine Son the graces of which you stand in need.

Sincerely yours in Christ,

Most Rev. Ralph L. Hayes
Bishop of Davenport.

EXHIBIT

tabbles

JJ 105

C
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November 9, 1956

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Newton, Iowa

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Sincerely yours in Christ,

Most Rev. Ralph L. Hayes
Bishop of Davenport.

EXHIBIT

tabbles

JJ 105

C
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Y

ST. ISAAC JOGUES RECTORY

306 WEST FOURTH STREET
HINSDALE, ILLINOIS

May 22, 1953

The Most Reverend Ralph L. Hayes, S. T. D.
Bishop of Davenport
Cosgrove Building
Davenport, Iowa

Dear Bishop Hayes,

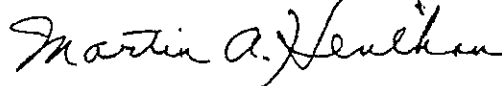
We have had a priest of your diocese, Rev. James Janssen, living here with us for the past few months while he was going to school at Loyola University. The priests of the parish and the parishioners are well pleased with the interest that he takes in the parish and the work that he does.

We were figuring on Father Janssen staying here until the end of August and were most surprised when he told us about a week ago that you desired him to come back to the diocese of Davenport for the summer.

One of the assistants of the parish will be gone for the summer for his first visit back to Ireland since he left to come here to study in the seminary. The other will be gone for two weeks to satisfy his obligation in the National Guard.

Since Father Janssen mentioned that you wanted him back, we have been looking everywhere for a replacement for him, but have been unable to find one. We would appreciate it exceedingly if you could see your way clear to allow Father Janssen to remain here at least until the end of August.

Sincerely yours in Christ,



Rev. Martin A. Henehan
Pastor

ST. ISAAC JOGUES RECTORY

306 WEST FOURTH STREET
HINSDALE, ILLINOIS

May 25, 1958

~~Dear Bishop Hayes:~~

I am writing in regard to the letter of Father Martin Henehan, Pastor of St. Isaac Jogues Church, Hinsdale, Illinois. I want you to know that I am most willing to abide by your decision either way in this regard.

The priests of the parish here have been most kind to me while I have been attending classes at Loyola University. They have provided me with room and board and Mass stipends which was of great assistance to me during the past nine months. I personally feel an obligation to help them out during the summer months because they are unable to get any priest at this time. I know there is a great shortage of priests in the Diocese at the present time and if you can't spare me for the summer I will return at any time you wish.

I am looking forward to receiving my M.A. degree from Loyola University on June 11. I am typing the final thesis at the present time.

In closing, I am looking forward to next September when you will celebrate the fifty years as a priest and twenty five years as a Bishop. It is my prayer that Almighty God may grant you many more years. You have been most kind to me personally and I appreciate all you have done for me. You truly have been my good friend and counselor.

With every best wish for you, I remain

Yours in Christ,

File
Fr Jansen
Loyola University

Lewis Towers • 820 North Michigan Avenue • Chicago 11, Illinois • DElaware 7-3389



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Consulting Psychiatrists

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Supervising Psychologist

CHARLES I. DOYLE, S.J.
Director

**LOYOLA CENTER FOR GUIDANCE
AND PSYCHOLOGICAL SERVICE**

August 12, 1958

His Excellency,
The Most Reverend Ralph L. Hayes
Bishop of Davenport
1430 Clay Street
Davenport, Iowa.

Dear Bishop Hayes:

According to my records it is about a year since I sent to you a report of my work with Father Jansen. I appreciated your kind letter of acknowledgement. I like to check up on such cases after some time has passed, to discover, if possible, whether my prognosis was correct.

I believe I suggested the assignment of some mature, understanding priest, as Father Jansen's spiritual director -- some one with whom he might develop a close relationship. A relationship such that Father might feel he could call on him at any time.

I have wondered how this came out and if you were able to find such a director. If you have time, in the midst of your many concerns, I would be grateful for any news concerning this priest, whom I feel was capable of a very good adjustment.

Faithfully yours,

J.V.P. Stewart
Psychologist
Loyola Center for Guidance



The Loyola Center for Guidance is one of the agencies of The Catholic Charities of the Archdiocese of Chicago, and is endorsed by The Chicago Association of Commerce and Industry Sub-Committee Investigating Committee for the year ending December 31, 1958.

JJ 123

Mr. [redacted] a convert and the chief
father after questioning his son is convinced
that this horrible thing has not spread to
other boys in the parish. - thank God! according
to - This relationship between Fr. Jonassen
& himself began last Christmas.

Father Jonassen as your Excellency knows
was with us at [redacted] for almost
a year, and did excellent work, I thought
among the boy scouts and the teenagers of the
parish. The other priests and the parishioners
are of the same opinion.

If your Excellency desires I will go
to Danport offer more details about this
sordid mess. With this letter however
your Excellency possesses the essential facts.

Sincerely yours in Christ

Oastor



BISHOP'S HOUSE
1430 CLAY STREET
DAVENPORT, IOWA

October 1, 1958

Rev. Fr. M. A. Henehan
St. Isaac Joques Rectory
306 West Fourth St.
Hinsdale, Ill.

Rev. dear Father:

I wish to acknowledge receipt of your letter of September 29th. with enclosed letters. You will appreciate how shocked I was at the disclosure. It is consoling to know that no general notoriety has arisen, and I pray that none may result. I am of course willing to confer with you if you think it is necessary or advisable. I have arranged to confront the party concerned in a day or so and will take all necessary steps in the matter.

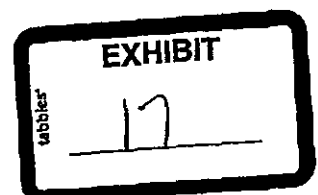
I regret that one of ours should have betrayed your hospitality and caused you such distress.

Again thanking you, I remain,

Sincerely yours in Christ,

Ralph L. Hayes

Bishop of Davenport.





CHANCERY OFFICE
COBBRIDGE BUILDING

Diocese of Davenport
DAVENPORT, IOWA

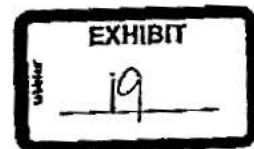
October 3, 1958

I, [REDACTED], Chancellor of the diocese of Davenport, having before me the Holy Bible which I touch with my hand, having witnessed by my signature the document of suspension ex informata conscientia issued by the Most Reverend Ralph L. Hayes, Bishop of Davenport, against Reverend James Janssen, a priest of the said diocese of Davenport, do hereby swear that I will maintain secrecy regarding all facts of the case.

[REDACTED]

Chancellor

Ralph L Hayes
Bishop of Davenport



U

Hells J.O. King:

He ya man. Getting drunk? I am so
you are. It was me waiting you at Pecos
that day. Glad you like high school. I don't
to be this night you the time.

You were giving old Ryan a head time
that noon hour.

We are having a hay ride this Sat. To
but you cant be here for the hay event.

Going to see tomorrow. The Bears got a
new car with air conditioning. Do that damn job &
see you soon hot dog man.

You are still the champ. You got the
most. Keep up the good work.

Be sure to keep up one of your good
letters. Take it easy. By hells to also. See you
Raymond Shell informed on the jobs of the

Blond L.S. P.L. J.O.
C.S.

you just

FT



148

T Dec 1971

U

HI BIG DICK HOWS YOUR PRICK MINES GRATE
I HAVE JACKED OFF 3 TIMES SO FAR.
THAT SPLIT THE TROOP THERE IS 30 GUYS
IN MY DAD'S TROOP ANDE 20 IN BELCHERS
TROOP.I CAN'T WATE UNTIL WE JACK OFF
AGON IT'S SO MUCH FUNN REMBER KEEP IT
SLIDING YOUR DICK THAT IS. BUT IF YOU
GET MOVED BE SURE AND TELL ME YOUR NEW
ADDRESS. DIED ALL THE SCOUTS
WERE AT THE WACK.KEEP A JO RAGE ON Y OU

A T ALL TIMES YOU MAY HEAD IT.
DON'T SHOUT TO MUCH YOU MIT RUN OUT.

O.K. NOW WOUS LOST IT

DON'T GET TO MUCH

SAVE SOME FORE ME

EXHIBIT
C

August 18, 1958

[REDACTED]
Loyola Center for Guidance
820 N. Michigan Ave.
Chicago, Ill.

Dear [REDACTED]

I have your letter of August 12. I have been in touch with Father Janssen and, so far as I can judge at the present time, he is developing properly. I have given him a temporary assignment due to the absence of a pastor; when that pastor returns to duty, I hope to have a proper assignment for Father Janssen.

I haven't assigned any particular priest as his spiritual director, although we discussed that matter in a general sort of way. I would like to add that Father Janssen's last pastor is a very mature and understanding priest. He did everything possible for Father Janssen; unfortunately, Father Janssen did not follow his advice.

Thanking you for your interest and cooperation in the case, and with every best wish, I am,

Sincerely yours,

Most Rev. Ralph L. Hayes
Bishop of Davenport.



JJ 124



- I Interviewed Fr. Jannsen this afternoon at 3:30 o'clock in my home.
- II He confessed his guilt
- III Informed him of his suspension and handed him the decree in Latin and in English.
- IV Recommended that he go to Via Calli, but did not order him to go; he begged for a few days of reflection
- V I was not too favorably impressed with his general attitude, and my hopes for his emendation are not too high.

Thos R. L. Hayes
Bishop of Davenport

Proofs of Fr. Jannsen's guilt

- I Letter of
- II Letter of Fr. Jannsen to: dated
Sept. 23, 1958
- III Confession of: to his father
- IV Statement of Fr.: n, pastor.

V Confession of Fr. Jannsen



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DAVENPORT, IOWA

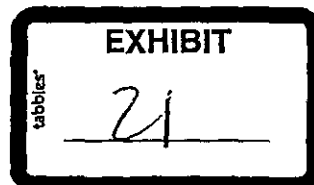
Jan. 22, 1959

In appointing Fr. James
Janssen, Vicar Ecclesiae of
St. Patrick's Church, Delmar, the
following conditions were imposed:

I That he have absolutely no
contact with
 , Illinois.

II That he refrain from visiting
in Clinton and Newton.

+ Ralph L Hayes
Bishop of Davenport





BISHOP'S HOUSE
1430 CLAY STREET
DAVENPORT, IOWA

Sept. 4-59

Conference with Fr. James Jannsen,
assistant, St. Mary's, Davenport.

admitted he had been picking up boys
and taking them to Jergewey Park
Swimming pool and to out-door
movies

strict orders given to him never
again at any time, under any circum-
stances to pick up boys in his auto.

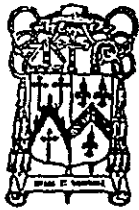
Warning given that disobedience
would lead to severe punishment.

Ralph L. Hayes
Bishop of Davenport

EXHIBIT

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BISHOP'S HOUSE
1430 CLAY STREET
DAVENPORT, IOWA

Sept. 4-59

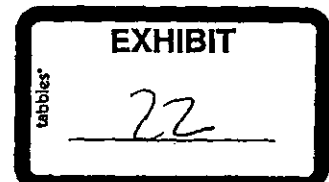
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Warning given that disobedience
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Ralph L. Hays
Bishop of Davenport



Sept. 8, 1960

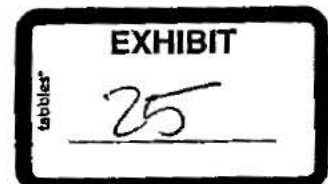
Your Excellency:

Tuesday evening, Sept. 6, 1960, [REDACTED]
[REDACTED] approached me and said some mother had come to
him in tears about her son who was spending too much time with
Father Janssen. She was worried about her son.

[REDACTED] had no details to give me.
He mentioned an incident of the mother going to the store
and her son and Father Janssen sitting in the back seat.
She thought it strange that Father Janssen should take this
boy on his lap. There was plenty of room in the back seat
and furthermore it was a hot day and consequently uncomfortable.

It seems that Father Janssen has access to a
cottage somewhere. This also worried the mother.

MJD





BISHOP'S HOUSE
1430 CLAY STREET
DAVENPORT, IOWA

Rev. Fr. James M. Jannsen
516 Fillmore St.
Davenport, Iowa.

Rev. dear Father:

You are hereby placed under obedience as follows:

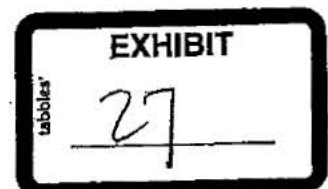
- (1) You are strictly forbidden to have boys ride with you in your automobile at any time for any reason whatsoever.
- (2) You are strictly forbidden to take boys or to accompany boys to any cabin or cottage.

If you at any time disregard these injunctions, it will be necessary for me to order you to sell your automobile and to impose appropriate canonical penalties.

- (3) You are strictly forbidden to organize or to promote or to ~~encourage~~ encourage dances of any kind whatsoever in any place whatsoever for grade school and high school boys and girls.

Given at Davenport, Iowa, this tenth day of September, 1960.

Kepp L. Hoyt
Bishop of Davenport.



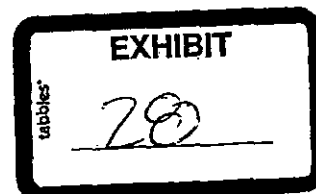


BISHOP'S HOUSE
1430 CLAY STREET
DAVENPORT, IOWA

December 16, 1960.

- 1- Mrs. _____, Davenport, of St. Mary's Parish called to see me at Chancery Office to-day and told of relations of Father Jannsen and her son, _____, who is fourteen years of age and in the eighth grade in St. Mary's school.
- 2- Father Jannsen visits her home frequently and is frequently alone with her son; Mrs. _____ has seen them wrestling together and closely embracing each other.
- 3- Last evening- December 15, 1960- in her kitchen she found them with their arms around each other; and when they left, she found a dirty note on the floor. She cannot prove that Fr. Jannsen wrote the note, but she is certain that it is not in the hand-writing of her son.
- 4- Fr. Jannsen frequently takes _____ alone for a ride in his car so much so that her other sons have talked about it. This happened last night- Thursday, Dec. 15, 1960 after some affair at the Friendly House.
- 5- Fr. Jannsen has on three or four occasions driven alone with _____ to Chicago; the last time was the day after Thanksgiving of this year.
- 6- Last July or August, Fr. Jannsen drove _____ and two (?@) boys to Florida this time a man from St. Mary's parish, who suspected that things might not be proper, concocted an excuse to go along.
- 7- Mrs. _____ also reported that another woman of the parish on one occasion found Fr. Jannsen and one of her boys alone in a room in her house in a very compromising position. (This second woman is a Mrs. _____ of St. Mary's parish and a sister of _____)
- 8- Mrs. _____ was very much upset; she is not bitter against Fr. Jannsen; she pities him and thinks he is not responsible for his actions. Her husband knows nothing of the situation and she is afraid to inform him. He had a severe nervous break-down a year ago and fears he would have a set-back.

J.R. L. Hayes





BISHOP'S HOUSE
1430 CLAY STREET
DAVENPORT, IOWA

Dec. 19-1960

- I Interview with Fr. Johnson's this afternoon at my house.
- II He denied that he had acted improperly with as accused by mother of or with any other boy in St. Mary's Parish. He admitted wrestling around with boys, but nothing more serious.
- III - He admitted visiting frequently at the home - but denied any wrong-doing.
- IV He admitted disobeying my orders not to take boys in his auto - his excuse - he did not think the order was fair as other priests are not given similar orders.
- V He admitted taking ^{alone to} Chicago the day after Thanksgiving.

VI Conclusion

- A - I do not know whether or not to believe him - his past record is ~~is~~ against him.
- B - His attitude was that of offended innocence, claiming he was falsely accused, he did not cringe or beg for mercy; he insisted he was not guilty and offered to confront Mrs. Snieter.

Ralph L. Hayes
Bishop of Davenport

EXHIBIT

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James M. Janssen

Summary of Case: Janssen has been accused of abusing many boys with Bass, Geerts, and Murphy, and of pimping his victims to Bass, Wiebler, and Murphy. He denies all accusations. Janssen allegedly used sacrilege and petty crime to groom his victims, and sometimes took them out of state to abuse them. Janssen's "stable of boys" ranged in ages from 5 to 18. He continued to abuse at least one into his twenties, and he kept in touch with several into their adulthood. The diocese was warned about Janssen in 1948 before his first assignment, and he confessed to Bishop Hayes in 1958. Yet he worked as a priest for 42 years in 14 parishes (one in the Joliet IL diocese), and was pastor at 4 of them for a total of 23 years. He was on the Priests' Personnel Board for 13 years, served a term on the Priests' Senate, and was diocesan chaplain of the Boy Scouts for 10 years. He was laicized in 2004.

Birthplace: Davenport

Ordained: 3/19/48

Seminary: Kenrick Seminary, St. Louis MO

Incardinated: Davenport for entire career; worked in the Joliet diocese for a year (1957-58); received counselling in the Dubuque archdiocese.

Retired: 11/5/91

Laicized: 7/28/04




Photo taken about 1980.






Photo taken 1980-90 at
Sts. Philip & James,
Grand Mound IA

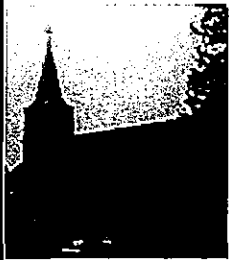
Resources: Many of the articles in our [News and Views](#) are about Janssen. See especially the [bio that appeared in the diocesan newspaper](#) when Janssen was transferred to his last parish, where he allegedly abused boys and showed them pornographic videos; *Quad-City Times* reporter Todd Ruger's [Rev. James Janssen – Records Reveal a Life on the Move](#); *Des Moines Register* religion reporter Shirley Ragsdale's [Iowa Church Officials for Years Hid Allegations of Sexual Abuse](#) (with its [Timeline](#) linked to the documents); and two harrowing accounts {1} {2} by former altar boys at St. Joseph's church in Fort Madison. The only writing sample that we have from Janssen is his vulgar and revealing [letter to a victim](#); see also a [letter from the victim to him](#), with an Illinois [pastor's description of the letters' discovery](#) and his own naïve assessment of them. Janssen was briefly suspended, and then-Chancellor [Dingman swore to keep Janssen's abuse a secret](#). We see in Davenport [the outcome of that secrecy, according to Fr. Tom Doyle](#).



Start	Stop	Parish	Town / Abuse	State	Position / Colleagues	Notes
4/8/48	8/48	St. Bridget's	Victor	IA	Assistant. It seems from the <i>Official Catholic Directory</i> that there was some trouble with the pastor right after Janssen's brief stint in Victor. Rev.	Grade school with 77 pupils and high school with 33 pupils. Janssen is not listed as being here in the <i>Directory</i> because the assignment was


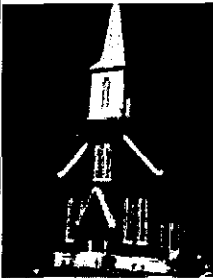
					Edward A. Cone was pastor and sole priest in the 1948 <i>Directory</i> . In the 1949 <i>Directory</i> , Cone is listed as pastor with Revs. "Aloysius V. Hauber, Administrator, Martin B. Manning." In the 1950 <i>Directory</i> , Hauber is pastor and Manning is assistant. Cone is not indexed in the 1950-51 <i>Directories</i> , but the Davenport pages list him as Absent on Leave at the Abbey of Our Lady of the Holy Trinity, a small Trappist monastery in Huntsville UT.	brief.
8/48	5/18/50	St. Paul's	Burlington	IA	Assistant, 2/2. Pastors were Rt. Rev. Msgr. Walter E. Cullinan , who left to become dean of Ottumwa at St. Mary of the Visitation, and Rev. Henry J. Corcoran , who was also 1 of 4 diocesan Parish Priest Consultors.	Grade school had 161 pupils, and St. Paul's Central High School had 136.
5/18/50	7/9/53	St. Irenaeus 	Clinton • <u>A boy at the diocesan St. Vincent's Orphanage alleges that he and other boys there were abused during this period while swimming unsupervised with Janssen at St. Ambrose Academy.</u>	IA	Assistant, 2/2. Pastor was Rev. E.F. Jackson , who was also 1 of 4 diocesan Parish Priest Consultors.	Grade school (bottom picture at left, dated 1913) had 183 pupils in 1950-51. A <u>letter</u> from a YMCA official in diocesan files says that Janssen "had been moved out [of Clinton] as a result of homosexual tendencies." The letter implies that some of these activities took place at the Clinton YMCA.

7/9/53	8/16/53	St. Joseph's	East Pleasant Plain • <u>The abuse of the boys from the diocesan orphanage</u> continued in this period.	IA	Assistant, 2/2. Pastor was Rev. Paul C. Wetzstein .	Chancellor Dingman <u>wrote</u> of Janssen's "obsession against the place" because Janssen didn't have access to "youth" who were his "primary interest." "There must be something going on." After a <u>fruitless pep-talk</u> from Bishop Hayes, Janssen was put briefly on leave. Janssen is not listed as being here in the <i>Directory</i> because the assignment was brief.
7/9/53	8/16/53	St. Frances Xavier Cabrini	Richland	IA	Assistant, 2/2. Pastor was Wetzstein.	Mission attended from St. Joseph in East Pleasant Plain. A mission is a small church without a priest, staffed from a nearby parish.
7/9/53	8/16/53	Immaculate Conception 	Polishville	IA	Assistant, 2/2. Pastor was Wetzstein.	Mission attended from St. Joseph in East Pleasant Plain
8/16/53	12/6/53	Whereabouts unknown, but spent time in Chicago and probably in Davenport	• James N. Wells <u>describes</u> how his uncle Janssen began to abuse him on Thanksgiving Day 1953, when the boy was 5 years old. Janssen was under suspension at the time. The abuse would continue during Janssen's various assignments until 1962.		Leave of absence	
12/7/53	11/13/56	Sacred Heart	Newton	IA	Assistant, 2/2. Pastor was Rev.	This assignment ended after Janssen



			<ul style="list-style-type: none"> • A victim's <u>account</u> of being abused, and of how Janssen used petty crime to groom his victims. Janssen was transferred from Newton after 4 families complained about him. • <u>The abuse of the boys from the diocesan orphanage</u> continued until the middle of this 		<p>Thomas J. McCann, who on 10/21/55 <u>admitted having heard rumors</u> about Janssen's conduct, but asked Bishop Hayes to follow up on a police <u>inquiry</u> about a morals charge against Janssen at the Newton YMCA.</p>	<p>was <u>arrested</u> for shoplifting in Des Moines, and after unsolicited complaints conveyed by YMCA officials on 11/2/56. (1, 2)</p>
11/9/56	6/6/58	<p>Loyola University</p> 	<p>assignment. Chicago</p>	IL	"Indefinite leave of absence"	<p><u>Put on leave</u> by Bishop Hayes and expelled from the diocese in response to complaints from YMCA officials. Janssen's therapists at the Loyola Center for Guidance and Psychological Service told Hayes that Janssen needed <u>psychotherapy</u> and subsequent <u>frequent meetings with a spiritual director</u>.</p>
11/56	6/58	<p>St. Isaac Jogues</p> 	<p>Hinsdale</p> <ul style="list-style-type: none"> • <u>Account</u> by a St. Isaac Jogues parochial school student of abuse that began while Janssen was assigned to this parish. Photos show the boy when the abuse had just begun (A) and later (B) 	IL	<p>Work with "<u>the boy scouts and the teenagers</u>"</p>	<p>Davenport incardination but working in Joliet IL diocese (the bishop there was Martin D. McNamara). A <u>letter</u> in Davenport diocesan files from Fr. Martin A. Henehan, pastor of St. Isaac Jogues, states that Bishop Hayes knew about the Hinsdale appointment.</p>

			<p>when his "sense of religion" was "for the most part gone." When the victim's mother discovered obscene letters between the boy (C) and Janssen (D) and gave them to the parish priest, the priest wrote to Hayes, and Janssen was suspended from his new position at Holbrook (see next entry).</p>		
6/6/58	10/3/58	<p>St. Michael's</p> 	<p>Holbrook</p> <ul style="list-style-type: none"> • The alleged <u>abuse of the Hinsdale altar boy</u> (previous entry) continued through the summer that Janssen was in Holbrook. The boy cut grass at the church and his parents even visited. • By the time Janssen was pulled from Holbrook, he had taken a group of Boy Scouts from Iowa (including his nephew James Wells) on <u>trips to view corpses at the Cook</u> 	IA	<p>Substitute pastor</p> <p>Janssen was assigned to serve alone at Holbrook. A Loyola therapist <u>wrote</u> again to Hayes during this solitary assignment to ask whether Hayes had named a spiritual director for Janssen, and Hayes <u>said</u> no. This assignment ended when Janssen's abuse of a boy in his previous Hinsdale IL assignment was revealed to the pastor by the boy's mother and Hayes was informed. (1, 2, 3) Hayes</p>



			<p><u>County Morgue</u> (para. 3). The Wells family moved to Davenport in 1958; abuse that had happened 6-8 times a year now became more frequent</p>			<p><u>acknowledged receipt.</u></p>
10/3/58	1/26/59	<p>Abbey of Our Lady of New Melleray</p> 	<p>Dubuque</p>	IA	<p>Indefinite suspension as "vindictive penalty." The abbot was Rt. Rev. Dom Philip O'Connor, O.C.S.O.</p>	<p>Hayes <u>interviewed Janssen and Janssen "confessed his guilt";</u> Hayes <u>suspended him;</u> and <u>Chancellor Dingman swore to keep the case secret.</u> From the abbey, Janssen confirmed his guilt and begged for mercy; Hayes consulted Abbot O'Connor; the abbot replied favorably (<u>summary by Davenport diocese, p. 3).</u></p>
1/22/59	6/25/59	<p>St. Patrick's</p> 	<p>Delmar</p> <ul style="list-style-type: none"> • <u>James Wells</u> and an <u>altar boy</u> at <u>St. Joseph's in Davenport</u> (where Bass worked 1957-66) were allegedly abused by Janssen during his time in Delmar. 	IA	<p>Vicar ecomone (administrator)</p>	<p>Appointed to Delmar with <u>restrictions.</u></p>
6/25/59	6/29/61	<p>St. Mary's</p>	<p>Davenport</p> <ul style="list-style-type: none"> • <u>Account</u> of sexual abuse at a cabin on the Mississippi in 1960, and the indifference of Loftus and Franklin when the victim 	IA	<p>Assistant, 2/2. Pastor was Rev. James J. Hopkins; he visited Chancellor Dingman on 1/10/61 to report that a victim's mother might go to the police about Janssen. Dingman <u>relayed</u> this news to Bishop Hayes,</p>	<p>Parish school had 209 pupils in 1960-61. Janssen was transferred to St. Joseph's in Fort Madison after complaints <u>1, 2, 3, 4, 5, 6, 7, 8, 9, 10</u></p>

			came forward in 2002.		saying that Hopkins thought "the police would find it difficult to make the boys talk. Father Janssen has them intimidated "	
6/29/61	11/5/66	St. Joseph's 	Fort Madison IA <ul style="list-style-type: none"> • A remarkable <u>account</u> of a boy's happy childhood ruined by sexual abuse, orgies, pornography, and sacrilege. • A subtle <u>description</u> of Janssen's methods and of the ring of priests around him. • Victims from these years also describe being pimped by Janssen to a <u>Memphis priest</u> (in 1963) and later to <u>Rev. William F. Wiebler</u>. The abuse of James N. Wells <u>continued</u> here (para. 16-18). 	IA	Assistant, 2/2. Pastor was Rev. Leonard M. Boyle until his death on 11/5/66.	Grade school had 135 pupils in 1961-62.
11/5/66	2/1/67	St. Joseph's	Fort Madison	IA	Administrator, 1/1.	
2/1/67	10/11/79	St. Joseph's 	Sugar Creek <ul style="list-style-type: none"> • <u>Account</u> of the victim's first abuse in the Sugar Creek rectory, of trips to Tennessee and Florida, and of being 	IA	Pastor	A 2/26/69 <u>letter</u> from Rev. Theodore A. Geerts to Bishop O'Keefe proposes Geerts's "living in community" with Janssen at St. Joseph's in Sugar Creek. Other small parishes could be added to St.

			shared with Bass. • <u>Account</u> of oral rape in the Sugar Creek rectory.			Joseph's, as O'Keefe himself apparently suggested. The community didn't happen, but in 1972, St. Mary's in Bryant was added to Janssen's responsibilities as a mission of St. Joseph's.
9/7/72	2/4/79	St. Mary's	Bryant • Some of the abuse described in the previous entry occurred while Janssen worked at Bryant, concurrent with his Sugar Creek assignment.	IA	Pastor	Mission attended from St. Joseph's in Sugar Creek, which had previously been covered by Rev. Edward U. Ruhl, chaplain of Mercy Hospital in Clinton. In the 1973 <i>Directory</i> , Ruhl is indexed at Bryant, but is listed only at the hospital, not at Bryant, which Janssen is now covering. In the 1974 <i>Directory</i> , Ruhl is gone from the hospital and Rev. Msgr. Ambrose J. Burke is chaplain, a surprising change from the year before, when he was dean of Clinton and pastor of St. Mary's. Ruhl is listed mysteriously as being at 2761 Scott Street, Davenport, a few blocks from the chancery and Assumption High School.
1973					Member of the Priests' Senate	
2/1/76	1/1/89				Member of the Priests' Personnel Board.	Vicar General Michael J. Morrissey " <u>suggested</u> " to Janssen on 1/13/88 that he resign from the board and seek no other diocesan office, after James Wells met with Morrissey.
10/11/79	10/21/80	St. Anthony's	Davenport	IA	Co-Pastor, 2/2. As	

			<ul style="list-style-type: none"> The boy who had been groomed by Janssen and then raped by him in the Sugar Creek rectory was <u>abused by Janssen into adulthood</u>, and some of that abuse occurred at the St. Anthony's rectory. 		co-pastor, Janssen assisted Msgr. Thomas J. Feeney , who was vicar general of the diocese, first synodal judge, and a diocesan consultant.	
7/24/80	7/31/90				Diocesan director / chaplain of the Boy Scouts.	Janssen's resignation from this post was <u>accepted</u> a week after <u>Rev. Robert T. McAleer's 7/23/90 letter to Bishop O'Keefe</u> , summarizing allegations against Janssen.
10/21/80	8/15/90	Sts. Philip and James 	Grand Mound <ul style="list-style-type: none"> Donald J. Green's <u>account of abuse</u> during a 1982 trip to Tennessee and Florida, as well as a description of other "sleepovers." <u>Parishioners warned Vicar General Morrissey</u> about the sleepovers in 1983. 	IA	Pastor, 1/1. Janssen succeeded Very Rev. Patrick V. Duggan, who was also dean of the Clinton deanery. When Janssen was suspended, Rev. Msgr. Michael J. Morrissey became pastor, an unusual appointment for the vicar general.	
8/15/90	11/5/91				"Indefinite leave of absence for health reasons"	<u>Granted</u> on 7/31/90, a week after Fr. Robert T. McAleer's 7/23/90 <u>letter</u> to Bishop O'Keefe, summarizing allegations against

11/5/91	2003	St. Vincent Center	Davenport	IA	Retired.	Janssen. Janssen lived at the St. Vincent Center in Davenport with retired Davenport Bishop O'Keefe, Vicar General Morrissey, Chancellor Leo Feeney, Vice Chancellor Parizek, and other diocesan officials, as well as accused priest Frank Martinez.
?	4/15/96	Our Lady of Victory	Davenport	IA	"Coverage" for Rev. Daniel C. Mannhardt, who was in residence here. Pastor was Rev. E. William Kaska. Assistant was Rev. Martin G. Goetz. The 1996 <i>Directory</i> reports that at this time Janssen was living at the St. Vincent Center with Vicar General Morrissey, Chancellor Feeney, Vice Chancellor Parizek, accused priest Frank Martinez, and several former deans.	Vicar General <u>ordered</u> such coverage ended, and followed up with a <u>confidential letter</u> to all active priests. In a <u>comment</u> on this assignment record, diocesan lawyer Rand Wonio states that Mannhardt had the hospital ministry at Genesis (see next entry), and Janssen was helping him there. It is not clear from Wonio's comments whether the "coverage" that Janssen was providing to Mannhardt involved work in the parish as well. For this reason, we have not included Janssen's "coverage" in the entry for Our Lady of Victory in our <u>list of parishes where accused priests have served</u> . The parish is in that list, unfortunately, but that's because Rev. James E. Leu worked there for 6.5 years. Mannhart's chaplaincy at Genesis is not listed in the 1995 or 1996 <i>Directory</i> .
?	4/15/96	Genesis Medical	Davenport	IA		Outpatient program

		Center, Multiple Addictions Recovery Center 	<ul style="list-style-type: none"> • Vicar General Morrissey specifically prohibited Janssen from further <u>contact with a teenage boy who was a patient</u> at MARC. 			and 14 beds in private rooms for inpatients. See comment on previous entry.
	8/30/00	Scott County Family Y and Davenport Outing Club 	Davenport	IA	Lifeguard and teacher	When Janssen's positions were featured in a Quad-City Times <u>article</u> , Bishop Franklin issued a <u>precept</u> prohibiting work that brought Janssen into contact with minors.
6/14/04	6/18/04					Request for laicization <u>reportedly</u> sent to the Vatican.
7/28/04						Janssen laicized; the Vatican notified the Davenport diocese of this action almost two months later on 9/20/04; the diocese <u>announced</u> the news on 9/23/04.

Source: *Official Catholic Directory* (New York: Kenedy and Sons, 1949-2003). Diocesan documents submitted as exhibits to Plaintiff's Statement of Disputed Facts in Resistance to Defendants' Motions for Summary Judgment (Wells v. Janssen and Diocese of Davenport, Scott County District Court, Law No. 101220, served 5/14/04) and Plaintiff's Statement of Disputed Facts in Resistance to Defendants' Motions for Summary Judgment (John Doe III v. Janssen, Bass, Geerts, and Diocese of Davenport, Scott County District Court, Law No. 101428, served 5/14/04). Dates of assignments drawn cautiously from Bishop William E. Franklin, "A Historical Accounting of Clergy Sexual Abuse of Minors and Action Taken Regarding Certain Priests" (Davenport, Iowa: Diocese of Davenport, February 25, 2004).

Priests in a Parish: We use the following convention to show a priest's place among the clergy of a parish: 1/2 means that he is the first priest listed in the *Official Catholic Directory* (usually the pastor) and that there is a total of two priests at the parish. The shorthand 3/4 means that the priest is listed third on a four-priest roster. See our sample page from the Directory.

Note: The *Official Catholic Directory* aims to report the whereabouts of Catholic priests in the United States on January 1 of the *Directory's* publication year. Our working assumption is that a priest listed in the *Directory* for a given year was at the same assignment for part of the previous year as well. However, Kenedy and Sons will sometimes accept updates well into the year of publication. Diocesan clergy records are rarely available to correct this information. The *Directory* is also sometimes misleading or wrong. We have tried to create an accurate assignment record, given the source materials and their limitations. Assignment records are a work in progress and we are always improving the records that we post. Please email us with new information and corrections.

This assignment record collates Janssen's career history as it is represented in the *Official Catholic Directory* and other sources with allegations against him as they are described in survivors' accounts and diocesan documents.

Janssen has denied all charges, but in notes written by Bishop Hayes on 10/3/58, Janssen is said to have "confessed his guilt," and Janssen himself wrote to Hayes on 12/11/58 to say "I am truly repentant for my past sins. Again, I am sorry for those relapses into sin which I admitted to you at your home" (p. 3). However, we make no representation regarding the truth of the allegations we report, and we remind our readers that in the U.S. judicial system, a person is considered innocent until proven guilty.

A Note on Nomenclature: We use the term "assignment records," instead of the more common "service records," because "service" is not an appropriate word for the activities of an abusive priest. Dioceses are often less than forthcoming about the activities of retired priests, but when we can determine those activities, we list them in these assignment records, particularly if they involve ministry. Retired priests remain under obedience to their bishop, and even the activities of laicized priests should be a concern to the diocese.

This assignment record was last updated on 10/28/04.

Frequently Requested Documents

Diocesan archives contain many documents that offer general insight into the sexual abuse crisis and the bishops' involvement.

Future Iowa Bishop Will Conceal Janssen

In this document, the chancellor of the Davenport IA diocese swears to keep the facts of Rev. James Janssen's case secret. A sexual correspondence between Janssen and a boy had recently been discovered by the boy's mother and reported to Janssen's bishop, Ralph Hayes. The priest had recently been suspended by Hayes, and the latest offense had occurred during that suspension. Nevertheless, Janssen was soon returned to active duty, and another priest mentioned in the correspondence, Rev. Bass, was promoted to Vocations Director. Dingman's silence enabled Janssen to abuse many other boys during the next 35 years of his career.



Diocese of Davenport
DAVENPORT, IOWA

CHANCERY OFFICE
COURTNEY BUILDING

October 3, 1958

I, Maurice J. Dingman, Chancellor of the diocese of Davenport, having before me the Holy Bible which I touch with my hand, having witnessed by my signature the document of suspension ex informata conscientia issued by the Most Reverend Ralph L. Hayes, Bishop of Davenport, against Reverend James Janssen, a priest of the said diocese of Davenport, do hereby swear that I will maintain secrecy regarding all facts of the case.



Chancellor

Ralph L Hayes
Bishop of Davenport



Survivors' Accounts

Diocesan files and court cases are precious sources of survivors' witness. Legal affidavits are the the most detailed and personal accounts we have of sexual abuse by priests, and the nearly 200 bishops' archives contain thousands of survivors' accounts. These letters and memos of conversations convey the evasions and secrecy of the bishops, and the frustration and intimidation regularly experienced and overcome by victims of abuse.

Janssen in Fort Madison

This 2003 account of alleged abuse by Rev. Janssen offers an important description of a sexual abuse ring in Davenport, Iowa. But it also shows the behavior of the priests in context, and the life of one victim before and after the abuse.

IN THE IOWA DISTRICT COURT IN AND FOR SCOTT COUNTY

JOHN DOE III,)

Plaintiff,)

vs.)

FATHER JAMES JANSSEN,)

FATHER FRANCIS BASS,)

THEODORE ANTHONY GEERTS)

AND THE DIOCESE OF DAVENPORT.)

Defendants.)

Law No. 101428

AFFIDAVIT OF JOHN DOE III

STATE OF IOWA)

COUNTY OF SCOTT) ss

I, John Doe III, being duly sworn under oath, states as follows:

1. Growing up in Fort Madison was exciting and adventurous for me. I was born in 1952. There were woods to explore, a swimming pool at the other end of town that I rode my bike to and, of course, the Mississippi. My childhood was happy. My father worked in a security position and my mother was a stay at home mom.

2. Both of my parents were Catholic and I was baptized at St. Joseph's Church. I attended kindergarten at Jackson Public School and thereafter attended St. Joseph's School from 1st grade through 8th grade. I trained and served as an altar boy at St. Joseph's from 1964 until 1965.

3. My family life was free of any type of abuse or neglect. I felt safe with my family, my town and my church. I was able to walk to school alone and go to movies alone. Ages 10 and 11 were spent mostly fishing and hunting.

4. At church, the pastor was Father Boyle and the assistant was Father Stanger. Father Boyle was a kindly man who loved children and Father Stanger was a strict disciplinarian. Father Boyle would overlook minor trespasses such as being late for mass (if you had a good explanation) while Father Stanger would chide one for it. In 1961, Father Stanger left and was replaced by Father Janssen.



5. Father Janssen was considered by many of the parishioners as a 'modern' priest. Before the abuse I remember him quoting popular songs of the day into his sermons. The women in the parish seemed to love him and when he spoke with our moms he would address them as 'mother (last name).'

6. The first sexual abuse occurred in 1964, when I was 12 years old. It was late summer and the first sexual abuse happened in Father Janssen's office (in the St. Joseph's school basement under the stairway next to the gym). I was helping Father Janssen clean up the office (I felt so proud that he had asked me to help him). Afterwards, we sat on the couch in his office and Father Janssen put his hand on my knee and said, "Trust me?" Then he moved his hand up my leg toward my crotch and each time he moved his hand he repeated, "Trust me?" When he reached my crotch (we both were wearing street shorts) he rubbed my genitalia with pants on and made giggling sounds and said he felt something hard. He undid my button and zipper. He stroked my penis a few times and said, "Does that feel good?" Then he said we could double our pleasure and took down his pants and we stroked each other's penises simultaneously a few times. He asked me if I knew what a blow job was and I said yes, but I had never done that. "Go ahead and give it a try", he said. I didn't know how and just put my lips on his penis and literally blew air onto his penis. Janssen said to suck and move my head up and down which I did. He stretched out on the couch and grabbed two coat hooks attached to the wall above his head. After a few minutes he said it was my turn. I was on my knees on the floor and he had me sit on the couch. He then began to perform fellatio on me with him on his knees. I told him it felt scary and he said "why?" He then sat next to me and we mutually masturbated each other until ejaculation. He told me this was our "secret". I always felt if I told my parents about the abuse, my life would be ruined.

7. I knew a boy at St. Joseph's school at the time but only spoke to him briefly at Settler's Park. I knew he hung around with Janssen sometimes, but I didn't know he was being sexually abused too until he told me. In addition, he told me that if we hung around Janssen we could go places out of town and play cards in his office and smoke cigarettes (I began smoking at this time). I knew some of the older boys that were now in high school had hung around with Janssen and knew they were considered cool and tough and did go many places with Janssen. The older boys then in high school had only casual contact with Janssen.

8. Most of the sexual abuse for the next few months was in Janssen's office, the gym locker room and in his restored Model A Ford in the garage next to the school. Mostly it involved Janssen, two other boys and myself. Many times it

was group sex like mutual masturbation or fellatio, or a combination of masturbation and fellatio involving the four of us.

9. It was during this time that I was first invited to Father Geerts' rectory at St. Boniface Church in Farmington, Iowa. The first time it was Geerts, Janssen, two other boys and myself. All of us had sex in the same room at the same time (upstairs in the living room next to the master bedroom) where we played cards (hearts), a five-cent slot machine and bumper pool. We had free access to alcohol at the rectory. Geerts fondled me (my genitalia) and inserted his finger into my anus during this weekend. We also were shown pornographic movies, magazines and playing cards to get us in the mood for sexual activity. All of the pornography was kept in the basement locked in a double door cabinet. It was agreed that if anything happened to Geerts, Janssen would get rid of it. The weekend would start Friday night and end Sunday night.

10. I can't remember how many times I was at Geerts' rectory, but it was generally the same each time (Geerts, Janssen, another boy and myself). Janssen had a Polaroid instant camera and on occasion took pictures of myself and the other boys nude with erections. To this day, I worry about those pictures, if they still exist, if they've been passed around, if someone loaded them on to the internet. It's one of the haunting memories that will never go away.

11. Many times at Geerts' rectory we played strip poker followed by group sex. I participated in and witnessed mutual masturbation and mutual fellatio. Two times at Geerts' rectory, I sort of 'checked-out'. One of those times was while watching Janssen and Geerts perform mutual fellatio on one another. The other time was when I witnessed one of the boys performing fellatio on Geerts while Geerts was kissing another boy on the lips with his finger in the anus of the boy he was kissing.

12. The first time I went to Lampe's cabin on the Mississippi River (south of Montrose, Iowa), the people present were Janssen, Geerts, Bass, myself and six other boys from St. Joseph's School. The weekend consisted of the usual group and couple fellatio/masturbation in the cabin and on the Lampe's docked houseboat. During this weekend, Father Bass masturbated me while he performed fellatio on another boy.

13. I can't remember how many times I went to the cabin, but during one of the times there was a big party with Janssen, Geerts, Bass and several boys present for the weekend. That night something happened that I can't remember. I checked-out this time by completely dissociating from my body by floating outside the cabin. The next day I threw rocks at Janssen and hit him several times. Only

fragments remain of that night. Pieces come back to me in a recurring dream about that night, always crying and screaming are in the dreams.

14. There were so many instances of sex with the three priests, especially, Janssen, that I can't give an accurate number. A favorite act Janssen liked was to ask for a match and put his hand in our pockets fondling us until we were hard. Or, having us look for something in his pocket and having us fondle him until he was hard.

15. During this time, Janssen encouraged us to shoplift, lie and pull jokes on people. An example of this was at St. Joseph's church bazaar. One of the boys told me that the chili was being made in the gym kitchen for the bazaar the next day. It was in a large pot left to simmer all night. Janssen and the other boy ejaculated into the pot and laughed about it the next day while watching parishioners eat. Janssen was also brazen about his sexual activities. He had one of the boys masturbate him while he was saying mass. The altar had been moved forward and we could sit behind and underneath it during services, which we did at times.

16. Janssen encouraged us to steal things he could use. He was big into coin collecting and sponsored several coin shows in the gym at St. Joseph's School. He would go around and find out what different collectors had for sale and then tell us boys to steal those and give them to him. An especially easy target was an old man from Missouri nicknamed Kahoka Joe. He was in a wheelchair and easy to distract. We (the boys) stole many coins from him and gave them to Janssen. After church on Sundays we (the altar boys) often helped Janssen open the offering envelopes. Many times there was loose money and often times Janssen pocketed it and usually gave us some too.

17. Stealing was a double standard with the priests. Once while staying at Geerts' house (the rectory in Farmington) another boy and myself stole his antique car he kept in storage in the rectory garage. We were arrested by the Farmington police and Geerts and Janssen had to come to the police station the next morning to get us out. They were both furious. The police released us into the custody of Janssen who we needed to report to once a month for two years (part of our probation). These charges were expunged. Janssen did threaten me that if anyone further found out about this my Dad would lose his job.

18. Once while playing football with some of the other boys down at Lampe's cabin, a male neighbor came out and yelled at us that everyone knew what we were doing with those priests. He said we were queers. Another one of

the boys and I talked about it later and the other boy said we were queers. This was something I had never thought of. I never thought of how other people would view us if they knew. I never considered myself homosexual and we (the boys) even laughed at queer jokes.

19. Janssen told me I could never tell anyone, ever, because if I did no one would believe me. He also told me if I told, I would never get married (because a woman wouldn't marry me). And, if I did marry and she found out I would never be trusted around kids. An example he gave was that if I had a son and went camping, and the son and I were alone in the woods, the wife would think we were having sex. This threat scared me into silence. I always felt my life would be ruined if I told.

20. At Janssen's direction as my priest, he heard my confessions. This would be done face to face and not in the confessional. I would confess to him after abuse by him that "I blew someone" (which was Janssen). He would giggle and forgive me for my sins. He made a point of having the altar boys confess their "sins" of sexual abuse by him before he would clear them for serving mass. I was also afraid of having to explain to my parents why I would not have been fit to serve mass, so I blindly followed his directions. I witnessed Janssen, Bass and Geerts confessing their sins to each other face to face.

21. In 1967 Janssen was transferred to Sugar Creek Parish. My family had just moved to Davenport and I stayed at his rectory in Sugar Creek four different times. Three of the times I spent the weekend and the last time I was there I stayed two weeks. During the weekend visits it was Janssen and one other boy. During the two week visit it was Janssen and two other boys. It was at this time that Janssen started pushing me away.

22. During the last two weeks at Sugar Creek I helped Janssen and two of the other boys tear down an outhouse. It was surrounded by poison ivy and I broke out. Janssen took me back to my parents' house and when I left his car I didn't look back and decided that I would never hang around him anymore.

23. Since that time I have run into Janssen only two times. Once was when I was attending St Ambrose College and he was in the union with two boys, about 15-16 years of age, getting ready to go swimming. The other time was at a store called Turnstyle where we talked for awhile. When we turned to say good-bye, he gave me the finger.

24. Since that time I have thought about the abuse every day in some fashion. I was always afraid someone would find out. I went so far as to deny my religion and avoided telling anyone I was from Ft. Madison.

25. My self esteem was shot. I felt like I and the other boys were the only ones that something like this ever happened to. Many things happened to me after the abuse that I couldn't understand. I suffered from depression, a suicide attempt, alcohol and problems with authority.

26. The depression started with the first abuse and still continues. I was emotionally dependent on Janssen and when he would pick some boys over me and leave me out, I would become depressed and despondent. To further the abuse, he used favoritism amongst my peers and I would become worried and withdrawn. I remember talking to Janssen about the depression several times. One night, when he was taking the other boys home, I asked him to drop me off last because I wanted to talk to him. He drove his Model A Ford into his garage. I told him about the depression and his response was to ejaculate me in the car. "Do you feel better now?" he asked. I was about 13-14 years old at that time.

27. I did much traveling during the 1970's in Europe, Asia and the States. I figured the more travel experiences I had, the more different things I would have to think and talk about in trying to forget the abuse.

28. I attended St. Ambrose College in the 1970's. I enrolled full time for two semesters and part time other semesters.

29. I began to drink heavily during the late 1970's and this was when I tried to kill myself by taking a handful of Percodan and drinking a fifth of rum. It was during this time that I thought often of the abuse and the dreams were very scary (especially that night at Lampe's cabin).

30. In the early 1980's I suffered a complete nervous breakdown. I moved in with my parents and stayed at home for four years. I worked a few menial jobs for a few months but was unable to follow orders very well. I was afraid to leave the house and the thoughts and dreams intensified about the abuse.

31. In 1987-1989, I finally got myself together enough to return to school and finish my BA. This is where I met my wife and was married January 6, 1990.

32. It wasn't until 2003 that I realized the impact the extensive and repeated sexual abuse has had on me. Thanks to working in the mental health field, being married to a mental health professional, research and brief counseling, I have been able to begin to understand the lasting impact I have suffered and continue to suffer. If it wasn't for psychotropic medications I wouldn't be able to function now.

33. The effects these three years (1964 to 1967) have left me feeling afraid, ashamed and depressed. There hasn't been a single day when I haven't thought about the sexual abuse since 1967. Before my current marriage, relationships with women were short term (I was afraid they would find out about the sexual abuse). I have had problems with alcohol. I have problems with groups of people due to the group sexual abuse and the mean spiritedness of the abuse from the three priests during these encounters. I still experience problems with employment due to my distrust of authority figures. Authority figures who were not only adults, but also Roman Catholic Priests that everyone in the community looked-up to and trusted has shattered my ability to follow directions. The dreams and thoughts continue to haunt my waking and sleeping hours. Many times I 'space out' daydreaming and at times dissociating from my body to another place.

34. These three priests (Fathers Janssen, Geerts and Bass) took from me my religion and most regrettably my belief in God! I often look back and think, "If I hadn't been born into the Catholic religion, how different, better and healthy my life would have been." Nothing can restore the losses the Church enabled these priests to inflict on me.

35. In 1998, I consulted with a counselor at a facility called Standing Together Against Rape. I spoke with a counselor there once a week for 7-8 weeks. It was not professional psychiatric counseling or treatment. While talking to this counselor, I decided to write a letter to Bishop Franklin informing him of the abuse by Fathers Janssen, Geerts and Bass. He offered his sympathy, but nothing else. At the time I wrote this letter, I was unaware, because of my mental illness, of the extent of the sexual abuse, the causal connection between the sex abuse and my mental illness and because of my mental illness, I was incapable of acting upon my knowledge of the sex abuse to protect my legal rights. I was unable to take any further actions other than writing the letter to Bishop Franklin. When I received no encouragement, support or recommendation regarding any type of psychological treatment, I was

unable to act further to assist myself in obtaining any kind of mental health counseling.

36. I have not seen a psychologist or psychiatrist until May 4, 2004 for any type of counseling. I am under medical treatment from my family physician and am taking daily doses of psychotropic medication. This is necessary for me to attempt to function in daily life, although I have significant ongoing psychological distress. It was not until on or about November 17, 2003, I finally learned, for the first time, that the Diocese of Davenport had received complaints about Father Janssen and sexual contacts with minors before 1967. In addition, it was not until Bishop Franklin authored his public report on February, 25, 2004 that I knew there were prior complaints about Father Bass. Until that time, the Davenport Diocese concealed from me the information that these priests were sexual predators.

37. The concealment by the Diocese of Davenport that there were complaints about Father Janssen and Father Bass and sexual contacts with minors before 1962 prevented me from attempting to vindicate any legal rights against the Diocese until I filed my lawsuit. The Diocese concealed the witnesses with knowledge of the abuse from me until these witnesses died, making it more difficult for me to prove my claim and helping the Diocese avoid liability.

38. Contrary to public statements by representatives of the Diocese, including Bishop Franklin, no pastoral concern, care or offer of psychological or psychiatric treatment has ever been made to me.

39. I was baptized at the St. Joseph Church in Fort Madison, Iowa, attended catechism classes, served as an altar boy, and, with my family, attended weekly mass. Father James Janssen was my priest. Father James Janssen was an ordained Roman Catholic priest, a representative and authority figure of the Diocese of Davenport and was my spiritual advisor. So was Father Bass. Both of them were persons of great influence and persuasion as holy men and authority figures in my life.

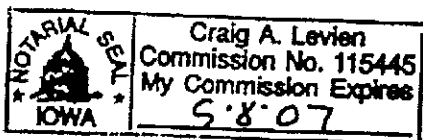
40. I was raised, educated and trained to develop great admiration, trust, dependence, reverence and respect for the Roman Catholic Church, its agents, the Davenport Diocese, the Bishop, the Vicar General and all priests of the Diocese. Father Bass and Father Janssen identified me, sought and gained the trust and confidence of my parents to serve as a spiritual advisor, pastor, confessor and priest to me. Janssen and Bass sought and gained my parents' consent to participate in counseling and take overnight trips to a local cabin, including unsupervised swimming trips. Janssen and Bass would encourage us to swim naked.

41. Defendants Janssen and Bass also sought and gained my trust, friendship, admiration and obedience and conditioned me to comply with their direction and to look to them as an authority on all matters spiritual, moral, ethical and temporal.

42. On more than one occasion, before improper sexual contacts with me, Janssen would tell me that I should "trust him" and that these actions should be kept secret. Janssen, Bass and the Diocese of Davenport conspired together to conceal from me the nature and extent of Janssen and Bass' activities and deprive me of knowledge of my legal rights. I was a member of the Davenport Diocese and relied upon, trusted, depended and was counseled in educational, spiritual, emotional and psychological matters by representatives of the Davenport Diocese at the time of the abuse.

43. As a result of the sexual abuse and the concealment of the wrongful nature of it by the Diocese of Davenport, I believe I was mentally ill and developed various psychological coping mechanisms and symptoms of psychological distress. I admit that I am not an expert and do not completely understand how and to what extent my shame, guilt, self blame, depression, repression and disassociation have affected me. However, I know that I was unable to discover the nature and extent of the abuse and the causal relationship between the extent of the sex abuse and my injuries until, at the earliest, November of 2003. I am still not fully aware of the nature and extent of the abuse and the nature and extent of damages that I have suffered and it is my understanding that I am still suffering from a mental illness that dates from the time of my abuse.

44. That attached and incorporated in this Affidavit are Pages 213 and 214 from a book entitled The New Saint Joseph Baltimore Catechism. This picture and these instructions are similar and typical of the type of training and instruction I received while being raised in the Catholic Church. Specifically, I was instructed that the priest is Christ himself on earth and that the priest has supernatural powers. See also Page 79 - B. Attributes (or Qualities) of the Church.



John Doe III
JOHN DOE III

Subscribed and sworn to before me this 11th day of MAY, 2004.

[Signature]
Notary Public in and for the State of Iowa

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Survivors' Accounts: Janssen in Fort Madison

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Same Undton, Holy Orders - 213 -

LESSON 34

3. What are the effects of ordination to the priesthood?

The effects of ordination to the priesthood are:

- first, an increase of sanctifying grace;*
- second, sacramental grace, through which the priest has God's constant help in his sacred ministry;*
- third, a character, lasting forever, which is a special sharing in the priesthood of Christ and which gives the priest special supernatural powers.*

Christ is **THE ONE** priest in whom the fullness of the priesthood is found. All other priests share in the priesthood of Christ, as a mirror shares in the light of the sun. But just as a mirror really sheds light, so does the ordained priest really show forth the priesthood which he has from Christ through the priestly character.

**CHRIST OUR
HIGH PRIEST
IN HEAVEN**

—
"always living
to make
intercession
for us."
(Hebrews 7, 25)



**THE PRIEST
ON EARTH
ANOTHER
CHRIST**

—
The faithful
sharing through
the ordained
priest in the
Priesthood
of Christ



Survivors' Accounts: Janssen in Fort Madison

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LESSON 34-214- *Extreme Unction, Holy Orders***454. What are the chief supernatural powers of the priest?**

The chief supernatural powers of the priest are: to change bread and wine into the body and blood of Christ in the Holy Sacrifice of the Mass, and to forgive sins in the sacrament of Penance.



The chief power of the priest is to offer the Sacrifice of the Mass. Here he exercises his office of reconciliation by applying to the people the power of the Cross of Christ to unite man to God in love.



The priest also administers the Sacrament of Penance to remove the chief obstacle to reconciliation, which is sin.

455. Why should Catholics show reverence and honor to the priest?

Catholics should show reverence and honor to the priest because he is the representative of Christ Himself and the dispenser of His mysteries.

"The priest is indeed another Christ, or in some way he is himself a continuation of Christ" (Pope Pius XI, Encyclical on the Priesthood)

456. Who is the minister of the sacrament of Holy Orders?

The bishop is the minister of the sacrament of Holy Orders.

DISCUSSION QUESTIONS

1. How does Extreme Unction comfort us in sickness?
2. When should we receive Extreme Unction?
3. When does Extreme Unction make sick people better?
4. Why can't babies receive Extreme Unction?
5. What qualities does a boy need to enter a seminary?
6. What does the sacramental grace of Holy Orders do for a priest?
7. Why does the human race need the priesthood?
8. What is the greatest power a priest has?
9. Why is it a great privilege to be a priest?
10. Whose work does the priest continue on earth?

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Survivors' Accounts: Janssen in Fort Madison

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and Attributes of Church - 79 -

LESSON 12

ATTRIBUTES (or Qualities) of the Church**What are the chief attributes of the Catholic Church?**

The chief attributes of the Catholic Church are authority, infallibility, and indefectibility. They are called attributes because they are qualities perfecting the nature of the Church.

What is meant by the authority of the Catholic Church?

By the authority of the Catholic Church is meant that the Pope and the bishops, as the lawful successors of the apostles, have power from Christ Himself to teach, to sanctify, and to govern the faithful in spiritual matters.

Authority is the power to command others. All authority is from God, and He gives it to the Church in spiritual matters. To refuse to obey the authority of the Church is to refuse to obey Christ. He Himself said to His disciples, "He who hears you, hears Me; and he who rejects you, rejects Me" (Luke 10, 16).

163. What is meant by the infallibility of the Catholic Church?

By the infallibility of the Catholic Church is meant that the Church, by the special assistance of the Holy Ghost, cannot err when it teaches or believes a doctrine of faith or morals.

Infallibility does not mean that the Pope cannot commit a sin, but that in teaching a doctrine of faith or morals, he is prevented by the Holy Ghost from making a mistake. The Church teaches only truth.

164. When does the Church teach infallibly?

The Church teaches infallibly when it defines, through the Pope alone, as the teacher of all Christians, or through the Pope and the bishops, a doctrine of faith or morals to be held by all the faithful.

165. What is meant by the indefectibility of the Catholic Church?

By the indefectibility of the Catholic Church is meant that the Church, as Christ founded it, will last until the end of time.

Nations will rise and fall. False religions will come and go. But the Church will last forever.

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Ex-Priest Janssen Held in Contempt for Hiding Funds

By Ann McGlynn
Quad-City Times
November 7, 2007

<http://www.qctimes.com/articles/2007/11/07/news/local/doc4732131096af3783947736.txt>

The defrocked priest ordered by a jury to pay ██████████ \$1.9 million for years of sex abuse is in contempt of court for hiding \$80,000 in assets, a Scott County judge ruled.

James Janssen, ██████████, Davenport, could face a fine of up to \$500 or up to six months in county jail if he does not produce the savings bonds within two months, Judge Bobbi Alpers wrote in the case of ██████████ versus Janssen.

"The evidence demonstrates beyond a reasonable doubt that James Janssen has a history of financial transactions which he has carefully and calculatedly executed in an effort to hide his substantial financial assets from any potential creditor," Alpers wrote. "Over the years, the conduct of Mr. Janssen has been intentional and deliberate with the motive to amass assets that are beyond the reach of others, including this plaintiff who prevailed in his lawsuit against Mr. Janssen."



Ex-priest James Janssen

A jury in May 2005 awarded Wells the verdict for nine years of sexual abuse by Janssen, from 1953 to 1962. Janssen, 85, has never been criminally prosecuted but has been accused of abusing several children.

According to testimony, the Quad-City Times published an article on May 22, 2003, detailing the first lawsuit to be filed against Janssen, in Clinton County. It was from an unidentified former altar boy at the parish in Sugar Creek who said Janssen abused him repeatedly, prefacing sex acts in the church rectory and elsewhere with "This is how we build trust."

The day after the story was published, Janssen and his sister, Dorothy, began a five-month period of cashing \$712,648 in bonds.

The bonds, which list both Janssens as owners, were purchased from January 1973 to January 1994. Janssen and his sister decided to purchase bonds instead of putting the money in stocks or in the bank because their parents lost most of their money during the Great Depression, Janssen testified.

Several of the checks issued when the bonds were cashed were held for more than a year before they were deposited into an account, according to testimony from accountant [REDACTED], who researched Janssen's financial records at the request of [REDACTED] attorneys.

The checks, Janssen testified, were placed in the bottom drawer of an antique dresser owned by his sister or in Janssen's apartment at St. Vincent's Center.

The money went toward the purchase of a \$176,000 house at [REDACTED], Davenport. The home is near Emeis Park, and it is where James and [REDACTED] live. Other expenses and purchases include a car, \$66,000 in legal bills for James Janssen and income tax on the cashing of the bonds.

Ultimately, all of the money was accounted for or traced by [REDACTED], except for \$80,000 that went to purchase bonds that do not show up on the list of assets, he said.

[REDACTED]

COMING UP

A trial date is set for the lawsuit filed by [REDACTED] against James Janssen's sister [REDACTED] alleging she assisted her brother in hiding assets.

At issue is the Janssen home at [REDACTED] Davenport, a 2003 Toyota Corolla and U.S. Treasury bonds.

Trial is set for Nov. 15 in Scott County District Court.

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Sex Abuse Trial Slated for Janssen

By Todd Ruger
Quad-City Times [Iowa]
May 1, 2005

When ██████ filed a lawsuit in 2003 claiming he was sexually abused decades ago by a priest from the Catholic Diocese of Davenport, he was the first to attach his name to allegations against James Janssen during an emerging scandal that year.

Since then, Janssen has been removed from the priesthood by the Vatican, faced similar lawsuits filed by seven other men and been identified by the diocese as a major perpetrator in 37 similar claims it agreed to settle for \$9 million.

But a trial scheduled to start Monday in Scott County District Court on the merits of the lawsuit filed by ██████ will be the first time testimony and evidence related to the allegations are presented in public.

All of the legal questions central to the lawsuit are on the table for a jury to decide: Did the sexual abuse happen? Why did ██████ wait so long — more than four decades — to file a lawsuit? Did he wait too long to be eligible to receive damages or does he qualify for an exemption to the statute of limitations?

Those questions prompted voluminous pretrial legal filings over the past 20 months, and the jury's decision on them likely will act as a legal bellwether for the remaining lawsuits filed against Janssen and other priests in the Davenport Diocese.

Last-minute motions have clouded the way the lawsuit will proceed through trial, ranging from which witnesses will be allowed to testify to picking jury members for a trial with subject matter as sensitive as religious beliefs and child sexual abuse.

Last-minute settlement attempts failed Friday afternoon, plaintiff's attorney Craig Levien said, setting the stage for a trial to begin Monday morning.

"The evidence will be overwhelming," Levien said during an April 21 pretrial hearing. "The truth has been continually denied under oath by Janssen."

Janssen's attorney, Edward Wehr, has consistently declined comment on the lawsuit when contacted by the QUAD-CITY TIMES.

It will be the first civil trial of a priest or ex-priest on allegations of sexual abuse in Iowa and what a victims' advocacy group calls "one of the most well-documented cases of a clearly dangerous repeat offender."

"It gives them an opportunity to get the truth out in open court about his crimes and the cover-up of those crimes," said David Clohessy, the executive director of the Survivors Network of those Abused by Priests. "The victims in this case are clearly motivated to protect other kids and expose the truth."

What witnesses, which jurors?

█████ of Davenport, hopes to call to the witness stand seven men who say they were sexually abused by Janssen years ago, a mental health expert and two priests and a vicar general of the

diocese, court records show.

However, the judge hearing the case, District Judge C.H. Pelton, has told Levien he will not allow some of those witnesses to testify because they have to have information "relevant in time and space" to [REDACTED] allegations.

Janssen has listed as potential witnesses Davenport Diocese Bishop William Franklin, the Rev. Francis Bass — who also faces sexual abuse lawsuits — and three men who say they lived or traveled with Janssen but did not "ever see or hear from anyone, young or old, that the defendant abused them."

Also, Janssen has asked the judge to disallow testimony on conduct between himself and people other than [REDACTED] that would be considered sexual acts, abuse, other crimes or wrongdoing.

Whether [REDACTED] will be able to call all of his witnesses or be limited by court rules that disallow testimony only about the character of the other party has yet to be ruled on by Pelton.

The judge also has not decided how the jury will be selected, but about 40 potential jurors — twice as many as usual — will be called to help fill the eight-person panel.

[REDACTED] and Janssen have submitted questions for a survey to be taken by the potential jurors before the start of the selection process.

A draft of that questionnaire included 57 questions, some of which Pelton objected to, such as whether the potential juror has ever received counseling, been sexually abused or approached sexually or propositioned as a child.

"I don't think they have to tell you," Pelton said during a hearing April 21. "I think some of these questions violate their privacy."

Janssen also has asked that each juror be questioned privately in the judge's chambers, a tactic that [REDACTED] has said would deny his right to a public trial and would take too long.

"The whole thing would be tainted if we don't sequester the jury" during selection, Wehr said at the hearing.

Physical evidence that [REDACTED] plans to present includes his medical and mental health records, as well as portions of Janssen's personnel file and the diocese's "secret archives," according to court documents.

[REDACTED] allegations

According to court records, [REDACTED] testimony will state that it was after Thanksgiving dinner in 1953 when Janssen took a nap with [REDACTED] molesting him and telling the youngster it was "our secret."

That was the beginning of nine years of abuse [REDACTED] has said.

Also, Janssen would take [REDACTED] and a group of students swimming at the Lend-A-Hand pool in Davenport, where he would sexually abuse them, the lawsuit claims.

While Janssen was assigned as a priest in Fort Madison, Iowa, he and another priest would have card parties with [REDACTED] and other young boys during which the priests and boys would be unclothed, according to the lawsuit.

[REDACTED] lawsuit seeks "an amount in excess of the jurisdictional amount that is fair and reasonable to compensate him for the damages resulting from the years of sexual abuse inflicted upon him and for punitive damages in an amount sufficient to deter others."

Janssen's defense

Janssen, who was an active priest in the diocese from 1948 to 1990, has denied [REDACTED] allegations, according to court records.

Wehr has said in court that he plans to introduce a letter [REDACTED] sent to Janssen in February 1987, asking the then-priest to pay for the treatment of his diagnosis of depression due to the sexual abuse.

A response letter sent that month by Wehr, who represented Janssen at the time, threatened to sue [REDACTED] for damage to Janssen's reputation, court records show.

Wehr has argued in court documents that the original letter shows [REDACTED] knew about the connection between any alleged abuse and any diagnosed mental illnesses at that time and should have brought any claims years ago.

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Bishop Accountability

Rev. James Janssen – Records Reveal a Life on the Move

By Todd Ruger
Quad-City Times
February 26, 2004

A black-and-white photo from the late 1950s shows two brothers standing in the arms of the Rev. James Janssen, their uncle and a Catholic priest, at their family home in Davenport.

It recalls a time of youthful innocence, of Lone Ranger and Davy Crockett costumes and unquestioning respect for men of the cloth.

It was less than two years after a bishop placed Janssen on indefinite leave from a Newton, Iowa, church for apparent sexual misconduct.

And it was a time when sexual misconduct and pedophilia were viewed as a spiritual matter, allowing Janssen to be cleared to serve other churches for 32 more years, the Catholic Diocese of Davenport said.

[REDACTED]

Information from diocese reports on sexual abuse allegations and court documents compiled by the Quad-City Times sheds light on how reports of improper sexual contact intertwined with the careers of Janssen and at least two other priests accused of sexual misconduct.

All three priests — Janssen, the Rev. Francis Bass and the Rev. Theodore Geerts — have denied the allegations in court documents.

Janssen could not be reached for comment by the Quad-City Times, and his attorney did not respond to interview requests for this article. Janssen is named as a defendant in eight lawsuits against him and the diocese. That is the most of any priest in the Davenport Diocese.

The first lawsuit filed against Janssen by someone not identified simply as "John Doe" came from [REDACTED]

Janssen's Career Begins

Janssen was born in Davenport, baptized, took his first Communion and was confirmed at St. Anthony's Parish, according to a biographical entry about him in a book published for that church's 150th anniversary in 1987 and articles in the Catholic Messenger, the official diocese newspaper.

He attended the old St. Anthony School and, after attending St. Ambrose University and completing seminary studies at Kenrick Seminary in St. Louis, recited his first Mass at St. Anthony's in 1948. He also served as priest there in 1979 and 1980.

It was after Thanksgiving dinner in 1953 when Janssen took a nap with 5-year-old James Wells, molesting him and telling him it was "our secret," according to an affidavit Wells filed as part of his civil court case.

That was the beginning of nine years of abuse, [REDACTED] said.

1956-1959: Janssen's First Suspension

Janssen became the assistant pastor at Sacred Heart in Newton in 1953, but he was suspended and placed on indefinite leave by Bishop Ralph Hayes in November 1956 for apparent sexual misconduct, the diocese reported.

In August 1957, a Loyola University doctor wrote to Hayes and advised him that, after undergoing psychotherapy there, Janssen "can become a very understanding and acceptable pastor ... not likely to fall into past errors," according to the diocese.

Hayes assigned Janssen to serve as substitute pastor at a Holbrook church in June 1958, but he received a report from a church three months later that Janssen had been involved in sexual misconduct, the diocese reported.

The bishop again suspended Janssen, who went to an abbey, but Hayes received a favorable report saying that Janssen had made sufficient progress to warrant recall, according to the diocese.

Hayes appointed Janssen temporary administrator of St. Patrick Church in Delmar and, in June 1959, as assistant pastor at St. Mary Church in Davenport, the diocese reported.

The causes and treatment of pedophilia were little understood, and, regrettably, a procedure of returning priests to ministry after treatment, counseling or recommendations by mental health professionals was followed in the 1950s and 1960s, according to the diocese.

There were no specific reports of sexual misconduct by Janssen at St. Mary's, but there were complaints from parents about inappropriate behavior by Janssen involving boys, the report states.

It was during this time that Janssen abused █████ six to eight times per year and more often after the youngster's family moved to Davenport in 1958, Wells said in his affidavit.

1961-1990: Five Parishes, Abuse Allegations at Three

The diocese reported that it received no allegations of sexual abuse against Janssen from 1961 to 1988.

Allegations were made against Janssen in 1988, and an investigation by the diocese uncovered credible allegations of sexual misconduct while he was serving at Fort Madison, Sugar Creek and Grand Mound from 1961 to 1990, the diocese reported.

Eight lawsuits allege numerous instances of sexual abuse by Janssen against the plaintiffs when they were minors at those churches.

Meanwhile, █████ sent a letter to Janssen in February 1987, asking him to pay for the treatment of his diagnosis of depression due to the sexual abuse, court records show. █████ said in court records that he has undergone counseling since that letter was sent.

A response letter sent that month by Davenport attorney Edward Wehr, who represents Janssen today, threatened to sue █████ for damage to Janssen's reputation, court records show.

Despite asking the Diocese of Davenport to conduct an investigation and advise him of complaints about █████ sexual abuse in 1988, the diocese concealed any knowledge of complaints from him, █████ said.

1990: Janssen's Second and Final Suspension

Janssen was placed on indefinite leave by Bishop Gerald O'Keefe in August 1990 because of those accusations, diocese attorney Rand Wonio said at a news conference Wednesday.

The Aug. 23, 1990, edition of the Catholic Messenger contains an article that says Janssen, then 67 and pastor of Saints Philip and James parish in Grand Mound, "has been placed on leave for health reasons."

Janssen retired in November 1991.

Bishop William E. Franklin, installed in 1993, wrote a letter to him and other diocese priests in 1996 that said Janssen was not to perform any public priestly duties, Wonio said.

On Wednesday, Franklin apologized to victims of sexual abuse at the hands of priests.

"From the perspective of today, it was clearly a mistake for Father Janssen to have been reassigned to any public ministry after his 1956 suspension," a diocese report said.

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Appeal Deadline Lapses in Janssen Case

By Todd Ruger
Quad-City Times [Davenport IA]
July 20, 2005

A former priest with the Catholic Diocese of Davenport apparently has missed his chance to appeal a \$1.9 million civil judgment in a lawsuit alleging he sexually abused his nephew years ago.

A district court judge on June 17 denied a motion for a new trial by James Janssen, 83, starting a clock that gave him 30 days to appeal a case watched by attorneys as a legal bellwether for similar lawsuits in Iowa.

At the end of the day Monday, no appeal had been filed.

"We're satisfied that there is now a finality," said Craig Levien, attorney for plaintiff James Wells and other men who filed sexual abuse lawsuits against Janssen. "It's vindication for the victims who stood up and told their stories."

Janssen, who was an active priest in the diocese from 1948-1990, could not be reached for comment Tuesday by the Quad-City Times. A woman identifying herself as Janssen's sister answered the door at the residence Janssen gave for himself at the trial and said Janssen had moved.

His attorney, Edward Wehr, refused to comment Tuesday, citing his withdrawal from the similar lawsuits pending against Janssen and his long-standing policy of not commenting about the case to the Times.

Wehr, who represented Janssen during the trial in May, was allowed to withdraw from the cases pending against Janssen after telling the judge "that irreconcilable differences have transpired between attorney and client so it is impossible for the undersigned to adequately represent this defendant."

██████████ was the first to attach his name to a lawsuit alleging sexual abuse by Janssen during an emerging scandal at the Davenport Diocese in 2003.

Since then, Janssen has been removed from the priesthood by the Vatican, faced similar lawsuits filed by seven other men and been identified by the diocese as a major perpetrator in 37 similar claims it agreed to settle for \$9 million.

A psychiatrist testified that the abuse caused Wells' severe post-traumatic stress disorder and left him unable to work, hold a job, maintain a relationship or file a lawsuit until a new combination of prescription drugs he received in 2003 made him feel the best he ever had.

Janssen testified twice during the trial — admitting from the witness stand on one day that he sexually abused Wells before recanting that admission the next day — while his attorney argued that letters sent in the late 1980s from Wells to Janssen helped show the plaintiff was able to file his lawsuit at that time.

"All the idea that he never got his trial from the pope, and he never had his day in court, all of those arguments are now moot," Levien said Tuesday. "He had the right to call all the witnesses he wanted to and cross-examine ours."

The courts reduced the judgment against Janssen by \$472,000, the amount [REDACTED] received in the settlement with the diocese.

Levien said three lawsuits remain against Janssen, but he doesn't know yet whether those will go to trial or be dismissed by the plaintiffs.

"I don't know whether it would be valuable to proceed to trial," Levien said. "It makes less sense after the finality of today's judgment.

"He owes his life savings to a victim of his actions."

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Jury Awards Janssen Nephew \$1.9M

By Todd Ruger
Quad-City Times [Davenport IA]
May 9, 2005

A Scott County jury ruled against former priest James Janssen this afternoon, ordering him to pay damages totaling \$1.89 million for sexual abuse of [REDACTED] decades ago.

The civil trial jury's verdict was unanimous and was delivered shortly after 1 p.m. The eight-person panel deliberated about four hours before returning to the courtroom.

[REDACTED]

Janssen, 83, of Davenport, admitted during testimony Wednesday that the sexual abuse took place during the 1950s, but he retook the witness stand Thursday and denied that he committed those acts.

Janssen was a priest in the Catholic Diocese of Davenport when the incidents involving Wells and other young boys occurred. Janssen was removed from the priesthood by the Vatican in 2004.

The jury award included \$632,000 in punitive damages and \$1.26 million in other damages.

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Ex-Priest Doesn't Produce Bonds, Gets Jail Time

By Brian Krans
The Leader
January 9, 2008

<http://qconline.com/archives/qco/display.php?id=369513>

Defrocked Davenport priest James Janssen must turn himself in at the Scott County Jail Wednesday morning after a judge sentenced him today to six months in prison for failing to produce \$80,000 in savings bonds.

In November, Scott County Chief Judge Bobbi Alpers found Mr. Janssen in contempt of court for allegedly hiding money that is set to go to [REDACTED] as part of a \$1.89 million civil judgment in a sexual abuse case.

Since ordered in 2005 to provide the court with a list of his assets, Mr. Janssen has only provided a handwritten copy of a list of bond numbers that totaled \$80,000. He testified that he found the list, but couldn't recall where the original note was.

Asked how he could in such a disorganized manner come up with numbers for bonds totaling \$80,000 when facing jail time, Mr. Janssen replied, 'I don't know.'

Judge Alpers sentenced him to 180 days in jail, which is to start Wednesday morning, for not complying with her order to produce the bonds.

'The information being provided is too little, too late,' the judge said.

On the advice of his attorney, Mr. Janssen declined comment after the hearing.

Since the civil judgment in May 2005, attorneys have been going through Mr. Janssen's assets to discover how much money he has. Attorney Craig Levien, [REDACTED] and numerous other alleged sexual abuse victims of Catholic priests, said they discovered more than \$700,000 in bonds belonging to Mr. Janssen.

'It could be several of hundreds of thousands more,' Mr. Levien said after Judge Alpers' ruling today. 'The game of hide and seek continues.'

Mr. Levien said he was happy with the decision because it showed how serious Judge Alpers took Mr. Janssen's actions.

Judge Alpers originally ordered Mr. Janssen, 85, to begin his jail sentence immediately, but allowed a 24-hour delay to allow Mr. Janssen to make medical arrangements.

His attorney, J.E. 'Mike' Tobey III, told the judge of Mr. Janssen's serious heart problems that require specific medication. Mr. Levien, however, said Mr. Janssen still lives alone and drives regularly, so his health isn't as poor as Mr. Tobey made it sound.

It's the first time Mr. Janssen has been jailed relating from any alleged sexual abuse. While named a defendant in numerous suits, he's never been criminally charged.

According to testimony in [REDACTED] case, Mr. Janssen began selling his government bonds as soon as he heard of the first lawsuit filed against him that alleged he sexually abused altar boys.

In 2003, [REDACTED] sued Mr. Janssen, who was an active priest from 1948 to 1990, claiming he had been sexually molested [REDACTED] more than 40 years ago. Mr. Janssen was defrocked in 2004, but never criminally prosecuted. Other civil cases involving Mr. Janssen's alleged conduct with other victims have been settled out of court.

Mr. Janssen got wind of the lawsuit when a newspaper story first reported it May 22, 2003. The next day, Mr. Janssen and his sister, [REDACTED], began cashing in bonds they held jointly totaling more than \$712,000, according to prior testimony.

Mr. Janssen said he cashed in the bonds on the advice of his former attorney.

After cashing in the bonds, he and his sister didn't immediately cash the checks, holding some for as long as 1 year, Mr. Janssen said in previous testimony. Mr. Janssen said he doesn't know where the missing bond money would be because his sister handled most of the transactions.

He continued that assertion on the stand today.

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According to testimony in Mr. Wells' case, Mr. Janssen began selling his government bonds as soon as he heard of the first lawsuit filed against him that alleged he sexually abused altar boys.

When Levien asked Janssen where he got the money to buy the bonds, specifically whether the money came from the collection plate passed in the Clinton County churches he worked, Janssen said the money came from bequests from friends.

The siblings began cashing the bonds May 23, 2003, the day after a Quad-City Times article detailed the first of several lawsuits to be filed against the ex-priest alleging sexual abuse. [REDACTED] was a subscriber to the newspaper.

The cashing continued through Oct. 17, 2003. All told, the principal and interest on the bonds totaled \$712,664.

James Janssen endorsed \$248,876 of the bonds. [REDACTED] endorsed \$463,788.

Before that, the Janssens had never cashed any of the bonds they held together.

Janssen was told by his attorney, Ned Wehr, to get his assets out of his name, James Janssen said.

The Janssens held onto several of the checks for long periods of time before cashing them. One, for example, was held for 1 1/2 years.

The bonds were cashed between May and October 2003 to buy a house, which was purchased in December 2004 for \$176,000. James Janssen moved in immediately. [REDACTED] moved in nine months later.

It was the first home purchase for [REDACTED] who had lived in a "modest" apartment for several years.

After [REDACTED] won his verdict, a hand-written report of James Janssen's assets, filled out to help [REDACTED] attorneys determine what James Janssen had, indicated that he had \$155,000, but that all but approximately \$40 was spent. Expenditures included attorney fees to Ned Wehr, the purchase of a car and income tax.

But that figure was the interest gained from the bonds James Janssen cashed, testimony showed. It did not include the principal.

Wells hired an accountant, [REDACTED], who analyzed James and [REDACTED] Janssen's financial records.

"The Janssens showed a pattern of deception in that they were trying to conceal assets from creditors," Shapley said.

Judge Howes agreed.

She assigned James Janssen 100 percent ownership to the bonds.

"It is obvious from all these actions that there is clear, convincing and substantial evidence of a fraud (that) was under way between Janssen and [REDACTED] to prevent [REDACTED] from getting any money. This transparent fraud was masterminded and directed by Janssen. Both Janssen and [REDACTED] admit that Janssen is her financial advisor. He tells her what car to buy, what house to buy, who to use to file her taxes, what money to put in what accounts, what money to give him, the list goes on and on. Janssen puts forth he has spent a lifetime providing for his sister. More like a lifetime of manipulating his sister," the judge wrote.

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Diocese Faces 4th Abuse Lawsuit

A Davenport man says he was abused for years, starting when he was 5

By Ragsdale Shirley
Des Moines Register
September 19, 2003

A Davenport man filed a lawsuit this week, accusing the Rev. James Janssen, a Roman Catholic priest and the man's uncle, of sexual abuse.

██████████ made his name known in the lawsuit filed Tuesday against Janssen and the Davenport Diocese. The lawsuit alleges years of abuse, beginning when ██████████ was 5 years old, and details incidents where more than one priest was involved.

"It is important to appreciate the courage ██████████ is showing by being willing to have his name made public," said his attorney, Craig Levien. "The sexual abuse by priests has taken a heavy emotional toll on the victims. They lose their faith completely and turn to alcohol and drugs. It has destroyed men's lives."

The diocese on Thursday acknowledged the lawsuit, the fourth of its kind filed this year. Diocese officials said Janssen has been "fully retired since 1990 and does not have any diocesan duties." They declined to comment further.

██████████ alleges that in 1990 he and his mother reported the abuse to the Rev. Michael Morrissey, another priest in the Davenport Diocese. The diocese did not properly investigate, take steps to prevent further sexual abuse by Janssen, report the allegations to law enforcement, or defrock him, according to the lawsuit.

██████████ contends the diocese did not follow its written policy regarding sexual misconduct by priests.

"When the diocese adopted policies (covering sexual misconduct by priests) in 1990, there was an editorial in the Messenger, the diocese newspaper, saying that abuse hadn't happened here and that they hoped it doesn't happen here," Levien said. "That wasn't true, because Janssen's abuse had been reported at that time."

Levien said he believes that even though Janssen may be classified as retired, he has acted as a priest, saying Mass and presiding at funerals. It is Levien's understanding that Janssen is living in a priest retirement home in Davenport.

██████████ alleges the abuse began in 1953, when he was about 5 years old, and continued until 1962. The lawsuit alleges that because Janssen gained ██████████ friendship, admiration and obedience, ██████████ was conditioned to comply with the priest's direction. On more than one occasion, before improper sexual acts with ██████████ Janssen would tell the boy that it was to be "our secret," the lawsuit states.

Janssen sought and gained the trust of ██████████ mother as well, gaining parental consent for ██████████ to accompany the priest on out-of-state trips and to a swimming pool where the sexual contact occurred, according to the lawsuit.

While Janssen was assigned as a priest in Fort Madison, he and another unnamed priest allegedly held card parties in the nude. The priests would invite ██████████ and other young boys to the parties and have them undress as well, the lawsuit said.

In the summer of 1962, Janssen took ██████████ and two or three other Fort Madison boys on a trip to

Daytona Beach, Fla. On the way, Janssen picked up another priest. During the trip, [REDACTED] alleges that Janssen offered him to the other priest. [REDACTED] refused and when they returned from the trip, the sexual abuse ended, according to the lawsuit.

Court records show Janssen was an assistant pastor at St. Paul the Apostle Church in Davenport in 1948. He was pastor at St. Joseph Parish in Sugar Creek from 1967 to 1979 and held other positions in Clinton County, at St. Irenaeus Parish in Clinton, St. Patrick's Parish in Delmar, St. Mary Parish in Bryant, and Saints Philip and James Parish in Grand Mound.

Janssen served as pastor in Davenport at St. Mary's and St. Anthony parishes, and other churches in Burlington. He also was a Boy Scout chaplain from 1980 to 1990, according to the lawsuit.

Four lawsuits

Four lawsuits alleging abuse by priests have been filed this year in the Davenport Diocese.

JANUARY: A Hamilton, Ill., man sued the diocese, alleging that the Rev. Martin Diamond, a priest for the Church of All Saints in Keokuk who is now deceased, sexually abused him in the late 1960s when he was a parish altar boy.

JULY: A Clinton County man filed a lawsuit against the Rev. James Janssen and the Diocese of Davenport, accusing the priest of molesting him when he was an altar boy in the Sugar Creek parish church in the 1960s.

JULY: A Burlington man sued Monsignor Drake Shafer, vicar general of the Davenport Diocese, and the diocese, alleging he was abused by Shafer when was a member of St. Mary of the Assumption parish in Fort Madison in 1972 and 1973.

SEPTEMBER: [REDACTED] of Davenport accuses Janssen of years of abuse, beginning when [REDACTED] was about 5. He alleges the diocese did not follow its policy for handling such allegations when he reported the abuse in 1990.

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In Lawsuit, Man Alleges Sexual Abuse by Priests

By Shirley Ragsdale
DesMoines Register [Iowa]
October 1, 2003

A fifth lawsuit was filed last week against Davenport's Catholic Diocese related to alleged sexual abuse by priests.

The lawsuit is the first filed this year to allege that church officials were aware that two priests were sexually molesting children, but still moved them from parish to parish without warning families of the danger or protecting the children.

The lawsuit, filed Sept. 25 by a Clinton County man identified as John Doe II, accuses the Rev. Francis Bass and the Rev. James Janssen of sexually abusing him in 1967, when he was an altar boy and member of Sugar Creek parish.

Two other sexual abuse lawsuits have named Janssen, but this is the first against Bass.

The diocese Tuesday acknowledged the lawsuit, stating that both Janssen and Bass are retired and have no diocesan duties. Janssen retired in 1990. Bass retired in 1992. David Montgomery, diocese spokesman, said the diocese is reviewing the complaint.

"I have filed three lawsuits against the Davenport Diocese, and they have denied all allegations," said Craig Levien, the attorney who filed the lawsuit. "I perceive (the number of sexual abuse lawsuits) reflects a large problem. No criminal sanctions can be sought."

Davenport Catholics are learning the names of accused abusers only when lawsuits are filed against accused priests and the Davenport Diocese. However, the diocese has adopted new policies covering sexual misconduct by priests and deacons, appointed an allegation review board and named a victim's assistance coordinator, Irene Prior Loftus.

According to the lawsuit, the Davenport Diocese became aware or should have been aware that from 1961-67, Janssen was engaging in harmful sex acts with children when he was pastor at St. Joseph's parish in Fort Madison. Instead of investigating, disciplining Janssen, removing him from the ministry, reporting him to law enforcement, warning members of the diocese, documenting and maintaining records of his abuse or taking action to stop the abuse, the diocese reassigned Janssen to the Sugar Creek parish, where he resumed abusing children, the lawsuit alleges.

At Sugar Creek, Janssen and Bass, who was then an associate pastor at St. Joseph's parish in East Pleasant Plain, singled out Doe II's family and gained the trust and confidence of the boy and his mother, the lawsuit alleges.

The abuse began before the boy reached age 14 and continued for several years, according to the lawsuit. The alleged sexual abuse by the priests took place at the Sugar Creek rectory, Sacred Heart parish rectory in Newton and at out-of-state hotels.

On more than one occasion, before improper sexual contacts with the boy, Janssen would tell him "this is how we build trust," the lawsuit alleges.

The conduct of Janssen and Bass "was so outrageous as to go beyond all possible bounds of decency and is to be regarded as atrocious and utterly intolerable in a civilized community," according to the lawsuit.

Janssen allegedly took the plaintiff and other minors from the church to an adult movie theater in Clinton to watch a sexually explicit movie. During an out-of-state trip, Janssen encouraged the boys to shoplift, the lawsuit alleges.

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Defrocked Priest Sentenced to Probation

By Ann Mcglynn
Quad-City Times
June 24, 2009

http://www.qctimes.com/news/local/article_4b7c5f02-6104-11de-ab3e-001cc4c03286.html



Ex-priest James Janssen (R) covers his left ear in order to listen to his lawyer Mike McCarthy while judge Marilita Greve waits, Wednesday June 24, 2009, during his sentencing hearing at the Scott County Courthouse. He was sentenced to two years probation for his perjury conviction.

Photo by John Schultz / Quad-City Times

A defrocked priest who lied to court officials will spend two years on probation, a judge ruled Wednesday.

James Janssen's conviction will be wiped from his record if he successfully completes probation, Judge Marilita Greve ruled. He must also pay a \$750 fine.

Janssen, accused but never criminally charged with molesting several children, walked into court using a cane and wearing white - the color he was known to wear when he was a priest.

"I never meant to do anything wrong," Janssen told the judge after they moved to the bench so he could hear her speak. He noted he lost his keys the other day before saying, "I'm just losing my memory completely now. I am sorry. I'm just sorry."

Janssen declined further comment, except to say that he is 87, not 85, as court records indicate.

The sentence, said Janssen's attorney Mike McCarthy, is "what we think is the appropriate sentence. She was fair to him."

Greve, in handing down the sentence, noted Janssen's lack of criminal history. Probation is a common sentence for a first-offense, low-level felony like perjury.

Craig Levien, who represented several sex abuse survivors in the Diocese of Davenport, said there will never be sufficient punishment for what Janssen did to children.

"When the final story is written about James Janssen, it will state that he was a proven child molester, a defrocked priest and now an admitted felon," Levien said. "Today is a day that represents partial justice. For that, we are satisfied that he had to face some consequences for his actions."

One of Levien's clients was James Wells, who is a nephew of Janssen. Wells won a \$1.4 million jury verdict against Janssen for sex abuse. It was that case that resulted in the perjury charges.

Janssen's acts are "known because of survivors like James Wells reporting what happened...not because of those who were in the know of what he was doing."

According to court documents, Janssen lied in April 2006 when he testified under oath that he did not transfer assets to a family member in the 10 years preceding that date. He later admitted to transferring assets, including more than \$700,000 in bonds to his sister, Dorothy.

In July 2007, Janssen lied on his application for a court-appointed attorney on an accusation of contempt of court, documents say. He did not disclose ownership of and income from an annuity or that he had access to money with his sister to pay his expenses.

And in October 2007, officials said, he falsely testified under oath that he did not know about \$80,000 in savings bonds. He later produced a list of bonds and admitted they were given as gifts to friends and family.

Janssen was jailed last year for contempt of court for failing to produce his assets. He was removed from the priesthood in 2004 by Pope John Paul II. Believed to be the first-ever Davenport priest to be defrocked, Janssen was ordained in 1948.

Janssen was a defendant in several civil suits alleging sex abuse, including the one filed by his nephew. The others were dismissed after the victims reached settlements with the Davenport diocese.

Janssen was never charged criminally with sex abuse because the statute of limitations ran out.

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Abuse Plaintiffs Claim Cover-up

By Todd Ruger truger@qctimes.com
Quad-City Times [Davenport IA]
Downloaded May 18, 2004

Two men who allege sexual misconduct by priests in lawsuits against the Catholic Diocese of Davenport have responded to diocese attempts to dismiss their cases with nearly 300 pages of legal arguments and church documents.

The new court filings in Scott County District Court by plaintiffs John Doe III and [REDACTED] call the church documents a 'chilling story' of a diocese cover-up of sexual abuse more than 30 years ago by three diocese priests, including documents as recent as a February report from Bishop William Franklin.

While the diocese claims the lawsuits should be dismissed because they were filed after the statute of limitations expired, the plaintiffs claim the diocese prevented the men from filing timely lawsuits by fraudulently concealing other abuse allegations against the priests ' the Rev. James Janssen, the Rev. Francis Bass and the Rev. Theodore Geerts.

The responses by the plaintiffs set the stage for an all-day court battle June 3 on whether the cases should continue in court.

Earlier this month, a Lee County district judge denied a similar attempt by the diocese to dismiss a sex-abuse lawsuit filed in that county, saying that statute of limitations issues would be best decided by a jury.

Friday's filings in the John Doe III case in Scott County included church documents from priest personnel files, such as handwritten notes from the bishop and memos detailing complaints against Janssen as far back as the 1950s.

The plaintiffs had no idea any of this information was in the diocese files, the plaintiffs' attorney Craig Levien said Monday in a phone interview.

'All of that was fraudulently concealed from John Doe III and John Doe III's parents,' he said of the man who alleges abuse in a Fort Madison, Iowa, parish in 1962. 'They had no idea what was being sent down there.'

Diocese attorney Rand Wonio said he has not seen the response filings, but said the only way the

diocese could respond would be to include court documents from the bishop in the 1950s.

'It was a bishop struggling to know what to do from the eyes of someone in the 1950s, when everyone had a lot less awareness of what this problem is,' Wonio said. 'We know that now. The hard lesson has been learned.'

The filings also include an affidavit from John Doe III that states 'there were so many instances of sex with the three priests, especially Janssen, that I can't give an accurate number.'

Janssen and other priests have denied all accusations of sexual abuse in court records.

In the filings, Levien characterized a February report by the diocese and Bishop William Franklin, which the diocese intended as a full disclosure of sexual abuse reports in priest personnel files over 50 years, as being 'the single most telling piece of evidence of fraudulent concealment by the diocese.'

The report quoted a letter by a Loyola University doctor advising that Janssen 'can become a very understanding and acceptable pastor' not likely to fall into past errors.'

Levien claims in court documents that the report did not include the next two sentences of the letter that strongly emphasize that it is urgent and essential for Janssen to have a particularly understanding spiritual director and frequent contact with the doctor.

Levien said those instructions were not followed, and Janssen continued to abuse boys as a priest at an unsupervised parish.

'The deletion of the psychologist's warning by Bishop Franklin from his report is direct evidence that even in February of 2004, the diocese is concealing the full truth it knew about Janssen's dangerous perversions,' Levien states in the court record.

Wonio called that statement 'absolutely baseless,' adding that the diocese gave the public a summary of the information and nothing was held out. 'It was a full, fair and honest report,' Wonio said, adding that Janssen had a spiritual advisor throughout his career. 'That report included an acknowledgement that mistakes were made in the handling of Father Janssen a long time ago.'

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Judge to Rule on Ex-Priest's Change of Venue Request

By Ann McGlynn
Quad-City Times
April 22, 2009

http://www.qctimes.com/news/local/article_4e434aca-2fae-11de-bb27-001cc4c002e0.html

A judge is expected to rule soon whether the perjury trial of ex-priest James Janssen will be moved from Scott County.

Janssen, 85, is accused of lying to the court during his nephew's attempt to collect a \$1.4 million civil judgment against Janssen for sexual abuse.

Janssen's attorney, Michael McCarthy, said during a hearing Wednesday there has been a "super-saturation" of adverse publicity about Janssen. He added that it was "hard to think of a person who's been more notorious around here."

However, Scott County Attorney Mike Walton countered that he can think of a case with more notoriety, alluding to Pachino Hill, who is awaiting trial on vehicular homicide charges. Walton did not fight a change of venue request for Hill.

Walton is contesting the request that Janssen's trial be moved.

The ex-priest, he said, will not be referred to as Father, and the issue of sex abuse will not be raised, Walton said. The evidence will focus on events surrounding the collection of the jury verdict.

The publicity, Walton said, has not been so pervasive that attorneys would not be able to find potential jurors for Janssen's trial, which is set for May 18.

According to court documents, Janssen lied in April 2006 when he testified under oath that he did not transfer assets to a family member in the 10 years preceding that date. He later admitted to transferring assets, including more than \$700,000 in bonds to his sister, Dorothy.

In July 2007, Janssen lied on his application for a court-appointed attorney on an accusation of contempt of court, documents say. He did not disclose ownership of and income from an annuity or that he had access to money with his sister to pay his expenses.

And in October 2007, officials said, he falsely testified under oath that he did not know about \$80,000 in savings bonds. He later produced a list of bonds and admitted they were given as gifts to friends and family.

Janssen was jailed last year for contempt of court for failing to produce his assets. He was removed from the priesthood in 2004 by Pope John Paul II. Believed to be the first-ever Davenport priest to be defrocked, Janssen was ordained in 1948.

Janssen was a defendant in several civil suits alleging sex abuse, including the one filed by [REDACTED]. The others were dismissed after the victims reached settlements with the diocese.

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Ex-Priest Wants Perjury Trial Moved out of Scott County

By Ann McGlynn
Quad-City Times
November 10, 2008

<http://www.qctimes.com/articles/2008/11/10/news/local/doc4919122f13f49218125827.txt?sPos=2>

An ex-priest charged with perjury wants his trial to be moved from Scott County.

James Janssen, 85, is accused of lying to the court during [REDACTED] attempt to collect a \$1.4 million civil judgment against Janssen for sexual abuse.

Janssen's name and photo have been published "extensively" in the past five years, including 123 times in the Quad-City Times alone, attorney Michael McCarthy wrote.

The publicity, he argued, "concerns a particularly inflammable matter, i.e., the sexual abuse of minors by priests in the Catholic Church over the last 50 years. The defendant has been the most prominent target of the accusations of sexual abuse."

With the "supersaturation" of publicity, McCarthy said, it is likely that a large portion of potential jurors are familiar with Janssen and have opinions about him.

"This is particularly true here in Davenport, where there is a large Catholic population and the accusations of sex abuse of minors against the defendant contributed to the bankruptcy of the Diocese of Davenport."

Janssen's attorney also asked that the jury in his criminal perjury trial never hear why Wells won the \$1.4 million.

"It is totally irrelevant to the perjury allegations whether the underlying judgment against the defendant was for sexual abuse, murder, breach of contract or ordinary negligence," McCarthy wrote. "The only purpose for offering such evidence would be to inflame the passions of the jury against the

defendant."

Thirdly, Janssen is asking for records concerning the number of perjury prosecutions in Scott County in the past 20 years. He thinks that prosecution for perjury is "so rare that he may be the victim of selective prosecution ..."

According to documents, Janssen lied in April 2006 when he testified under oath that he did not transfer assets to a family member in the 10 years preceding that date. He later admitted to transferring assets, including more than \$700,000 in bonds to his sister, Dorothy.

In July 2007, Janssen lied on his application for a court-appointed attorney on an accusation of contempt of court, documents say. He did not disclose ownership of and income from an annuity or that he had access to money with his sister to pay his expenses.

And in October 2007, officials said, he falsely testified under oath that he did not know about \$80,000 in savings bonds. He later produced a list of bonds and admitted they were given as gifts to friends and family.

Janssen was jailed earlier this year for contempt of court for failing to produce his assets. He was removed from the priesthood in 2004 by Pope John Paul II. Believed to be the first-ever Davenport priest to be defrocked, Janssen was ordained in 1948.

Janssen was a defendant in several civil suits alleging sex abuse, including the one filed by [REDACTED]. The others were dismissed after the victims reached settlements with the diocese.

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Lawsuit: Diocese Hid Abuse by Priest

Allegations about the Rev. James Janssen Are 'Totally Improper,' the Davenport Catholic Diocese Says

By Shirley Ragsdale
Des Moines Register [Davenport IA]
January 28, 2004

The 11th sexual-misconduct lawsuit in 13 months was filed Tuesday against the Davenport Catholic Diocese, this one alleging the church tried to hide information about a priest's abuse of boys.

A former Fort Madison altar boy identified as John Doe VI filed the lawsuit in Scott County against the diocese and the Rev. James Janssen. The lawsuit says diocese files show that Janssen's 1953 leave of absence was a result of complaints about his sexual contacts with boys.

The lawsuit also alleges that the information was kept in "secret archives" located "downstairs at the chancery and inside a locked combination safe." The files allegedly were not readily available to all diocesan authority figures.

The diocese replied that the new allegations "are totally improper under court rules."

The petition "states allegations in a sensational manner, apparently calculated to generate publicity," said David Montgomery, spokesman for the diocese. "Many allegations in the petition are false, incorrect and take previous informational responses by the diocese in other cases totally out of context."

The lawsuit says that even though the diocese received complaints about Janssen over 50 years, it continues to "support, endorse, sanction, defend, aid, encourage and countenance" the priest and has refused to discipline Janssen "for his inappropriate contact with minor children."

John Doe VI alleges that the sexual abuse began in 1961, when he was younger than 14 and a member of St. Joseph Parish in Fort Madison. He alleges that the priest took him and other boys to coin shows, department stores and grocery stores, where he encouraged them to shoplift, and to the Iowa State Fair in Des Moines, where he took them to strip shows.

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Iowa - Defrocked Priest in Contempt of Court

Associated Press, carried in Telegraph Herald
November 9, 2007

<http://www.thonline.com/article.cfm?id=179739>

DAVENPORT — A defrocked Davenport priest who was ordered to pay his nephew \$1.9 million for years of sexual abuse is in contempt of court for hiding \$80,000 in assets, a judge has ruled.

James Janssen, 85, faces up to six months in prison if he does not produce the savings bonds within two months, said Scott County Judge Bobbi Alpers.

"James Janssen has a history of financial transactions, which he has carefully and calculatedly executed in an effort to hide his substantial financial assets from any potential creditor," Alpers wrote in the ruling filed this week.

According to testimony, Janssen and his sister began cashing more than \$712,000 in bonds on May 23, 2003 — the day after a media report detailed a sexual abuse lawsuit to be filed against him in Clinton County.

The money went to purchase a home, a car and other expenses, but about \$80,000 is unaccounted for, according to accountant Gary Shapley, who researched Janssen's financial records at the request of the nephew's attorneys.

A Scott County jury in May 2005 ordered Janssen to pay his nephew for abusing him from 1953 to 1962, beginning when the nephew was 5 years old. At the trial, Janssen acknowledged the abuse only to recant the next day.

Janssen has never been criminally prosecuted but has been accused of abusing several children.

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Davenport Diocese Denies Prior Knowledge of Clergy Abuse

Sioux City Journal
September 15, 2006

http://www.siouxcityjournal.com/articles/2006/09/14/news/latest_news/e6c8e119be46887d862571e90047ae6f.txt

Davenport, Iowa (AP) – The Davenport diocese denied allegations Wednesday that it knew its priests were sexually abusing children but did nothing to prevent further abuse.

Monsignor Michael Morrissey told jurors the diocese had no knowledge of allegations against the late Thomas Feeney, who allegedly abused a Davenport man for six years in the 1950s and 1960s, until another person came forward last year.

The Davenport man is suing the diocese for \$2.3 million in damages. The trial started Monday in Scott County District Court and will resume Thursday with more testimony.

Jurors heard two brief testimonials from men who claim they were also abused by Feeney – one in the early 1960s and the other in the late 1940s. The later victim said he suffered abuse similar to what the Davenport man endured, including bird-watching trips to Credit Island that ended with him being fondled and slapped on the stomach.

Both men said they did not report the incidents to the diocese at the time.

Feeney served as the diocese's vicar general, or second in command, from 1968 until his death in 1981. In May the diocese acknowledged that Feeney sexually molested children in the 1950s and 1960s and encouraged victims to come forward. He has been named in at least six abuse cases.

During Morrissey's testimony, he acknowledged that the church had no code of conduct for dealing with allegations of abuse until 1990 and didn't train priests on moral conduct concerning children until 1985.

A woman from Dubuque also testified Wednesday that Morrissey did not take notes and seemed uninterested when she told him in 1983 that former priest James Janssen sexually abused her. Morrissey was vicar general at the time.

The plaintiff's attorney, Craig Levien, presented several letters from the 1950s as evidence during Morrissey's testimony. The letters between authorities, YMCA officials and the diocese detailed allegations of sexual abuse against Janssen, his dismissal and referral to a psychiatrist for treatment. Janssen later was reinstated and allegedly committed more acts of abuse.

Morrissey said there were no such letters concerning Feeney.

Levien also referred to a deposition Morrissey gave in 1992 in which he said he knew of only two priests facing allegations of abuse. Morrissey acknowledged Wednesday that he knew of at least four other priests facing such claims at the time, but didn't mention them because no legal action had been taken.

Since 2004, the diocese has reached settlements estimated at about \$10 million with dozens of abuse victims.

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Priest with Most Allegations Remains in Clergy

The church should have defrocked the Iowan, some of his alleged victims say

By Shirley Ragsdale
Des Moines Register
January 15, 2006

Mary Ankenbrand and her sisters spent Christmas rejoicing at news that the Catholic priest they accused of abusing them as children finally had been removed from the priesthood.

Their vindication was premature.

George McFadden, a retired Sioux City cleric accused by at least 25 people of sexually abusing them as children, remains a priest.

Despite the fact that he has been accused of sexual abuse by more men and women than any other Iowa priest in the past 50 years, despite his admitting to his superiors that he had "committed harmful acts," despite his bishop's recommendation that he be removed from the priesthood, despite Vatican decisions to defrock other Iowa priests with fewer allegations, McFadden, 80, will die a priest.

The Vatican, citing McFadden's advanced age, last month forbade him to have any public ministry or contact with children, and ordered him to live a life of prayer and penance.

"I read that and thought it meant he had been defrocked," said Ceil Sokolowski, their mother.

When Ankenbrand learned the priest had merely been ordered to a life of prayer, she was stunned.

"There is no justice in that, none at all," said Ankenbrand, 53, of Omaha. "He should be in prison. He was the ultimate predator abuser, yet the church made us feel like we were the dirty one, the bad one. It shouldn't be that way."

Ankenbrand is one of the three Sokolowski girls from a devout Catholic family who lived near St. Francis of Assisi church and elementary school in Sioux City.

While pastor at St. Francis, McFadden, who was never charged with a crime, allegedly operated an informal program whereby young girls would be called to the parish rectory under the guise of doing errands or simple tasks for the priest. When they were alone, he performed sex acts on the girls against their will or coerced them to engage in sex, Ankenbrand's 2004 lawsuit charged.

"He was at our house all the time," said Sokolowski. "He would bring the youth collection to our house for me to count it. He would tell me to have the girls bring it back to the rectory when I was finished."

McFadden was also accused of sexually abusing young boys. On Friday, a former altar boy who grew up in Immaculate Conception parish in Sioux City filed a lawsuit alleging he was abused by McFadden.

Reached Friday evening at his home in Fort Wayne, Ind., McFadden said he never harmed anyone. "It's a bunch of lies," he said. "As long as (the diocese) will pay people money, it's going to continue. It ruined me, and I can't do anything about it."

Victims' advocates say the Vatican ruling in the McFadden case is just the latest puzzling decision from Rome on discipline of priests with credible allegations of child sexual abuse against them.

"It's hard to figure out the Vatican's policy because there's no consistency," said the Rev. Thomas Doyle, a Roman Catholic priest and victims' advocate who holds a pontifical doctorate in canon law.

"The Vatican is out of touch," Doyle said. "I don't think they understand what is going on over here. I don't think they even care."

The Vatican cited McFadden's age, the fact that he had been removed from active ministry since 1991 and that he had expressed contrition as reasons he was more mildly sanctioned, said Monsignor Mark Duchaine, a church law expert who works with the diocese's sexual misconduct board. This is the first time an Iowa diocese has made public more detailed information about such Vatican rulings.

Decades of hidden allegations of sex abuse by priests have swept the country since the scandal broke in Boston in 2002.

In Iowa's Davenport Diocese, James Janssen, 83, accused of sexually assaulting about a dozen young boys in six parishes over three decades, was defrocked in 2004.

Bishop William Franklin's request that Francis Bass, 83, of Davenport, be removed from the priesthood is still pending. Bass was alleged to have sexually abused at least a half-dozen boys in the 1960s, '70s and '80s. In addition, Bass was accused of sharing his victims with Janssen. The priests took young boys to nude parties and the Chicago morgue, gave them alcohol and encouraged group masturbation, according to court records.

Both Bass and Janssen have denied the abuse in lawsuits against them.

Last week, the Dubuque Archdiocese reported that Pope Benedict XVI had in November removed William Schwartz, 73, from the clergy. Schwartz was accused of befriending and then sexually abusing teenage boys. The Vatican gave the prayer and penance sanction to retired priest William Goltz, 80, also an archdiocese priest, who was accused of sexually abusing several boys in the 1950s.

"It's easy to see the Vatican is wildly inconsistent," said David Clohessy, national director of Survivors Network for those Abused by Priests.

Clohessy said American Catholics generally are not told why and how these decisions are made.

"The Catholic laity doesn't know what priests the Vatican is being asked to sanction. They don't know what the bishops are recommending. We don't know why some get no sanctions, some get minimal sanctions and some get removed from the priesthood. If sanctions are imposed, it is often months before it's announced. And there seems to be absolutely no monitoring of these prayer and penance guys," Clohessy said.

The "ridiculous" prayer and penance sanction is of little comfort to abuse survivors, Clohessy said.

"In all the years I've been doing victims' advocacy, I've never had a victim call me and say they were relieved and gratified that the man that sodomized them is supposed to pray more now," Clohessy said.

Father Doyle believes the prayer and penance sanction is "nothing."

"In the Middle Ages, there were priests sanctioned to prayer and penance into an ecclesiastical prison," Doyle said. "What will happen is McFadden will live in comfortable retirement. He can sit and watch TV and drink beer and his needs will be taken care of. The victims wanted more."

About two dozen lawsuits were filed against McFadden and the Sioux City diocese alleging child sexual abuse.

Duchaine, the church law expert, said former Sioux City Bishop Daniel DiNardo recommended that the Vatican "deprive McFadden of the clerical state." Rome handed down a lesser sentence.

"I remember that they mentioned the fact that he repeatedly expressed sincere contrition for these offenses. They took that into account," Duchaine said.

If McFadden told Catholic hierarchy he was sorry, he never shared that with his victims, some said, pointing to a 2003 Fort Wayne Journal Gazette article in which the priest said he moved there to be near family and get away from the "sad situation" in Sioux City.

"It's just an allegation and they keep chasing me," McFadden said. "I've never been arrested or charged."

McFadden was a priest at six northwest Iowa parishes before he was forcibly retired in 1992, when the diocese reported the first allegations of sexual abuse were made against him. Even then, he continued to hear confession and say public Mass daily at the Cathedral of the Epiphany, Sioux City's largest Catholic church, something DiNardo later said "was wrong."

Victims' parents have said they told priests McFadden had sexually abused their children long before his retirement. The diocese denied receiving the information earlier.

The Rev. John Bambrick, pastor of St. Thomas More Catholic Church in Manalapan, N.J., has said he was abused as a child by his parish priest. Now that the man he accused of abuse has been removed from ministry, he's out in the world without oversight. Bambrick has taken on the task of reducing the opportunities Gale Leifeld has to harm others.

Leifeld "gets jobs as a Catholic chaplain in hospitals or health care facilities," Bambrick said. "I write the CEO. They terminate him. It's not good public relations to have a known abuser on the staff of a hospital."

Bambrick wants the Catholic hierarchy to acknowledge abuser priests' crimes and exercise some kind of control over them.

"They're out there running around, getting jobs around children, living near schools," Bambrick said. "At the very least, the U.S. bishops' conference should establish a national Web site with all the abusers' names on it," he said. Then companies would have a place to do a background check to see if the job applicant is suitable for hiring."

Duchaine said people should not discount the punishment connected to the prayer and penance sanction. A serious aspect of the punishment was being banned from priestly associations and being unable to publicly celebrate the sacraments.

"Because they can no longer present themselves as priests by their dress, word or any other means, they have lost their position of privilege," Duchaine said. "They are excluded from priestly associations and friendships. They know their fellow priests are aware of their offenses and that they lost their brother priests' esteem and confidence."

Father Doyle believes the rulings dribbling out of the Vatican may be misdirected.

"Frankly, the people who should be practicing prayer and penance are the bishops who caused the scandal, the bishops who knew about it and kept it secret," Doyle said. "They're pointing the finger at the priests when it was their desire to avoid scandal that got us to this place. It's offensive to anyone who has half a brain."

Ankenbrand wonders if her family will ever feel whole again. Her parents, brother and sisters have all left the Catholic church. She and her sisters are in therapy.

"We've lost so much," Ankenbrand said. "The church was our whole center, life and being. Now my siblings have chosen other faiths. I'm not attending church. If you've been abused by your priest, you can't pass your faith on to your children and you can't leave them alone with religious people, that's for sure."

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Judge Denies Diocese Attempts to Dismiss Suits

By Todd Ruger
Quad-City Times [Iowa]
September 15, 2004

An Iowa 7th Judicial District judge again denied attempts by the Catholic Diocese of Davenport to dismiss two more of 16 civil lawsuits alleging decades-old sexual abuse by priests.

The diocese has argued that the plaintiffs — Don Green of DeWitt and a man identified only as John Doe IA — failed to file the suits before a statute of limitations expired.

Diocese attorney Robert McMonagle said the diocese has asked the Iowa Supreme Court to review Judge C.H. Pelton's ruling on those lawsuits.

That request will join an existing request for the state's highest court to review a parallel ruling by Pelton in July on two other lawsuits, James Wells and a man identified only as John Doe III, McMonagle said.

In written rulings on the diocese motions to dismiss the four lawsuits, Pelton said a jury should decide whether the plaintiffs qualify for possible exemptions in the statute that bars old cases from being filed.

"It's pretty much the same issues with the same arguments," McMonagle said.

The supreme court notified him that it began considering their request to review Pelton's decisions last week, he added.

The lawsuits allege sexual abuse by priests dating back more than 30 years ago.

Green is accusing the Rev. James Janssen of fondling him when he was a minor in 1982 while he and his family attended Sts. Philip & James Parish in Grand Mound.

The other plaintiff in the latest ruling, known only in court records as John Doe IA, accused Janssen of beginning the repeated abuse in 1967, when assigned to St. Joseph Parish in Sugar Creek. The

plaintiff was younger than 14 at the time.

A district judge in Lee County, Iowa, denied a similar attempt by the diocese to dismiss a sexual abuse lawsuit filed there against Vicar General Monsignor Drake Shafer. That judge said statute-of-limitations issues would be best decided by a jury, but the diocese did not ask the supreme court to review that decision.

In the latest ruling, filed Sept. 2, Pelton also denied a request by plaintiffs' attorney Craig Levien to see documents sent from the diocese to the Papal Nuncio in Washington, D.C., requesting the defrocking of five priests.

The laicization, or removal, of a priest is an internal function of the church and requiring the diocese to turn over those documents could violate the First Amendment rights of the church, he said in the ruling.

McMonagle said Levien either has the relevant information in the requested documents either or will have after it after documents are reviewed by the court.

Pelton still has other pretrial motions from both sides to rule on before any trials, which are scheduled about one per month beginning Nov. 1.

For instance, the diocese has asked Pelton to compel Levien to reveal the amount of damages sought by the plaintiffs.

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