

1962-1989

ARCHDIOCESE OF SAINT PAUL
CHANCERY OFFICE
244 Dayton Avenue
Saint Paul 2, Minnesota

I, JEROME C. KERN
of 10020 10th Avenue South, Minneapolis 20, Minnesota
(City and State)
an applicant for admission to St. Paul Seminary as a candidate for the ministry in the Archdiocese of St. Paul,
hereby acknowledge my understanding of the following terms governing rates of tuition and board and the
methods of payment thereof:

The fee for tuition and board is \$ 800.00 a year, subject to revision as
may be deemed necessary by the governing board of the Seminary. This fee will be
paid for me by the Archdiocese of St. Paul with the understanding and agreement on
my part that I am bound in conscience to make repayment to the Archdiocese on the
following basis:

1. If I complete my studies and am ordained a priest for the Archdiocese of St. Paul,
the total of my tuition and board for the period I have attended the Seminary will be
reduced to fifty per cent of said total and such reduced amount I agree to repay at
the rate of \$ 100.00 per year, commencing with the year after my
ordination and continuing until fully repaid.
2. If I do not complete my studies and am not ordained for the Archdiocese of St.
Paul, either because of voluntary withdrawal from the Seminary, or because I am dis-
missed, then I agree to pay the full amount then owing, upon a basis to be agreed upon
by myself and the Archdiocese.

These terms are agreed to by me and in consideration of the Archdiocese accepting me as a candidate
for the priesthood I agree to live up to them fully and without reservation.

Date: 4/22/62

Jerome C. Kern

Witness: L. J. McP...

RV JEROME

58-49-22

SCHOOL LAST ATTENDED

Central

11 g

Montevideo min

29-484

GRADE 9-10

MARKS	GRADE 9	GRADE 10
ENGLISH		
LATIN		
HISTORY		
GEOGRAPHY		
SCIENCE		
RELIGION		
MUSIC		

HIGH SCHOOL

GRADE 11 YEAR 11

SUBJECT

ENGLISH
LATIN
HISTORY
MATHEMATICS
GERMAN
FRENCH
RELIGION
MUSIC

GRADE 11 YEAR 11

SUBJECT

ENGLISH B B
LATIN A A
SOCIOLOGY A A
GERMAN
FRENCH
PHYSICS A C
RELIGION B A
MUSIC A B A A

H

36

JUNIOR COLLEGE

COLLEGE 11 YEAR 11

SUBJECT

ENGLISH
LATIN
GREEK
HISTORY
PHYSICAL
GERMAN
FRENCH
SPANISH
RELIGION
MUSIC

A B
A B
A B
A B
A B
A B
A B
A B
A B
A B

6
6
6
2
6
2
2
2
2
2

EXTRA-CURRICULAR ACT

Type of Activity

Basketball
Football
Baseball
Gymnastics
Band
Orchestra
Glee Club
Choir
Annual
School Paper
Student Government

APTITUDE AND INTELLIGENCE TESTS

Form Score S.A. M.A. or M.U.

High School Year 59

No. in Class 20

Rank in Class

Junior College Year

No. in Class

Rank in Class

Score in College Aptitude Test

Year

GRADUATION

Month

Day

Year

Senior

Rank

Day

Rank

Day

THE SAINT PAUL SEMINARY
SAINT PAUL 1, MINNESOTA

1st Semester - 1961-1962

REPORT CARD

KERN, JEROME C.

student

ST. PAUL

diocese

Philosophy I

class

February 5, 1962

date

Louis J. McCarthy
Rector

Subject

Grade

Ph 301	Logic	<u>B</u>
Ph 303	Metaphysics	<u>B</u>
Sc 440	Gen Biology	<u>B-</u>
So 430	Intro Sociology	<u>B</u>
Ed 361	Hist & Phil of Educ	<u>a</u>
La 320	Latin Composition	<u>B</u>
Ho 371	Homiletics I	<u>B</u>
Mu 031	Gregorian Chant <u>A-1 Theory</u>	<u>a</u>
Mu 061	Choir	<u>B</u>
Mu 030	Introductory Chant	<u>a</u>
Sp 425	Elementary Spanish	<u>B</u>
Mu 031	<u>A-1 Practice</u>	<u>B</u>

Discipline

a

ARCH-016950



Persons
Ordained
Kern, Jerome Charles (Restricted)

02/05/1962-

ARCH-016424

THE SAINT PAUL SEMINARY 2nd Semester - 1961-1962
SAINT PAUL 1, MINNESOTA

REPORT CARD

JEROME C. KERN

student

ST. PAUL

diocese

June 10, 1962

date

Philosophy I

class

Subject

Ph 305 Ethics
Ph 304 Metaphysics
Ph 302 Epistemology
Sc 441 General Biology
Ed 362 Hist & Phil of Education
La 321 Latin Composition
Ho 372 Homiletics I
Mu Gregorian Chant a-1
Mu 062 Choir
Sp 425 Elem Spanish
Mu 058 Music Appreciation
Mu Chant Practice a-1

Grade

B
B
A
B
A
B
B
A
B+
—
—
B+

Discipline

A

Rector

ARCH-016951

January 4, 1963

His Excellency
The Most Rev. Martin J. O'Connor, D.D.
Rector
North American College
Via del Gianicolo 14
Vatican City
Europe

Dear Archbishop O'Connor,

I desire to appoint another student to study at the North American college in Rome for the fall of 1963, and I shall be happy to have your assurance that a reservation can be made for a first year theologian from the Archdiocese of St. Paul.

I offer all good wishes for a Happy New Year; and I pray that the choicest blessings of the Christ Child may continue with you throughout 1963.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO, 14

ROME

POSTAL ADDRESS :
VATICAN CITY (EUROPE)

January 9th, 1963

OFFICE OF THE RECTOR

His Excellency
Most Rev. Leo Binz
Archbishop of Saint Paul
244 Dayton Avenue
SAINT PAUL, Minn.

Dear Archbishop Binz,

This is to assure you that we have made reservations for a First Theologian from your Archdiocese at the American College for the term beginning in the fall of 1963. The usual information will be sent to Your Excellency and to the student when we have his name.

It is always a joy to receive your greetings. Truthfully, I was waiting until January to send you congratulations on your twentieth anniversary and then I suddenly remembered that cold day in Rockford, December 21st 1942, but I remember with gratitude your presence at my own Consecration on January 27th of the following year.

Si invecchia, cara Eccellenza!!

Devotedly yours in Christ

Martin J. O'Connor
Titular Archbishop of Laodicea
in Syria - Rector

January 15, 1963

Rt. Rev. Magr. Louis J. McCarthy
Rector
The Saint Paul Seminary
2200 Grand Avenue
St. Paul 1, Minnesota

Dear Monsignor McCarthy,

I desire with this letter to ask the recommendation of a student for assignment to the North American College in Rome for the fall of 1963.

I ask that the assignment be not made on the basis of class standing; but high class standing should not militate against the selection of a boy.

The student to be chosen should not be below average intelligence.

The qualities I would ask above all are maturity and firmness in vocation.

The young man to be selected might well be one who could be assigned later on to the faculty of St. Paul Seminary, to the faculty of Nazareth Hall, or to the Chancery.

If there be a student who shows the qualities which in your judgment might make a successful Chancery man I would prefer to send him to Rome rather than elsewhere. On receipt of your recommendation I shall myself speak with the student to be recommended.

I would wish to have this recommendation by Easter.

If possible please make your recommendation from the second year philosophy class.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul

January 16, 1963

His Excellency
The Most Rev. Martin J. O'Connor
Titular Archbishop of Laodicea in Syria
Rector
North American College
Via del Gianicolo, 14
Rome, Italy

Dear Archbishop O'Connor,

I thank you for reserving a place for a first year theologian of this Archdiocese for the fall of 1963. I shall now ask the Rector of St. Paul Seminary to recommend the man who will fill that reservation; and you should have word near the end of the school year who, in our opinion, will qualify.

We are having weather just now very much like that which characterized my Consecration day and all the other days concerned with my installations in Winona, Dubuque, and St. Paul.

I had a bad time of it when I returned from Rome. I had had to miss the Council three days while in the Eternal City; but apparently I brought along the germ, virus, or other unwelcome visitor when I came back to Minnesota. I spent a few days at St. Joseph's Hospital and more days in bed at home. Happily I am feeling better now.

I record this fact only to confirm your "si invecchia". We are indeed, now, among the senior members of the Hierarchy.

I renew all good wishes.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul

THE SAINT PAUL SEMINARY
SAINT PAUL 1, MINNESOTA

1st Semester - 1962-1963

REPORT CARD

KERN, JEROME C.

student

ST. PAUL

diocese

Philosophy II

class

January 23, 1963

date

Louis J. McCarthy

Rector

Subject

Grade

Ph 401	Cosmology	<u>B</u>
Ph 405	Hist. Anc. & Med. Phil.	<u>B</u>
Ph 403	Natural Theology	<u>B</u>
Ed 461	Educational Psychology	<u>B</u>
Mu 061	Choir	<u>S</u>
La	Remedial Latin	<u>—</u>
Sp 426	Elementary Spanish	<u>—</u>
Mu 058	Music Appreciation	<u>—</u>
Mu 030	Introductory Chant	<u>—</u>
La 420	Patristic Latin	<u>A</u>
Ho 471	Homiletics II	<u>B</u>
Mu	Gregorian Chant	<u>S</u>
Mu 057	Advanced Chant	<u>S</u>

Discipline

a

ARCH-016952

March 18th 1963

His Excellency
Most Rev. Gerald O'Keefe, D. D.
Auxiliary Bishop and Chancellor
Archdiocese of St. Paul
244 Dayton Avenue
St. Paul, Minnesota

Your Excellency,

On January 4th 1963 His Excellency Archbishop Binz request a reservation here at the College for the fall of 1963. On January 9th 1963, the Most Reverend Rector confirmed the reservation and informed Archbishop Binz that I would get in touch with the Chancery Office for further information.

I am now enclosing a form on sailing facilities which will be helpful in making arrangements for the departure of your student next September. I would be grateful also if your Office would send us, at the earliest opportunity, the following documents :

1. Recently dated certificates of Baptism and Confirmation,
2. Certificate of Parents' marriage,
3. Two copies of transcripts of credits from College and Philosophy,
4. Sealed Recommendation Letter from the seminary attended,
5. Pastor's summer vacation report,
6. Testimonial Letters from Dioceses in which the student has resided for six months or more since the age of fourteen,

The authorities at the Gregorian University have called to our attention one of their requirements concerning transcripts of credits presented by students seeking admission to the Academic Course in Theology. All of the major branches of scholastic philosophy should be clearly designated. If a particular course is in content equivalent to one of these but given a different title, this should be pointed out together with the number of semester hours.

As soon as we know the name and address of the student, we will send him a catalogue of the College and an information form which will be helpful in preparation for his residence in Rome.

With sentiments of esteem and kind personal regards,
may I remain

Your Excellency's servant in Christ,

Very Rev. Msgr. James F. Chambers
Vice Rector



THE SAINT PAUL SEMINARY

2200 Grand Avenue, Saint Paul 1, Minnesota

OFFICE OF THE RECTOR

Holy Thursday,
April 11, 1963.

The Most Reverend Leo Binz, D.D.
Archbishop of St. Paul
The Chancery
226 Summit Avenue
St. Paul 2, Minnesota

Most Reverend and dear Archbishop:

Your Excellency asked me to offer the name of a student judged competent for study of theology at the North American College in Rome. I am glad at this time to propose the name of the following seminarian who is now completing the second year of philosophy here for entrance into the class of First Theology in September.

JEROME CHARLES KERN

Mr. Kern is a member of St. Bonaventure parish in Bloomington. He has spent three years at Nazareth Hall and two years here at this Seminary. He is an excellent seminarian; he mixes well with others and he has an extremely friendly and joyous manner. He has proved to be a good student who works well and he has earned the rank of 6th in his class.

In recommending Mr. Kern for this important assignment I have weighed his overall qualities and I think that he can measure up to the requirements that will be made of him. What is more, I am quite sure that his sincere and courteous way with others will be of inestimable worth in all that he will do. Hence, I gladly recommend him to be sent to the North American College in Rome.

With sentiments of esteem and all good wishes, I remain

Respectfully yours in Christ,

Louis J. McCarthy
Louis J. McCarthy

Rector

226 Summit Avenue
Saint Paul 2, Minnesota

April 15, 1963

Rt. Rev. Louis J. McCarthy
Rector
St. Paul Seminary
2200 Grand Avenue
St. Paul 1, Minnesota

Dear Msgr. McCarthy,

I thank you for your letter of April 11 regarding Jerome
Charles Kern. I called him here on Holy Saturday; and I
enclose a copy of the letter I have written him today.

With sentiments of esteem and kindest regards, I
remain

Sincerely yours in Christ,

Archbishop of Saint Paul

226 Summit Avenue
Saint Paul 2, Minnesota

April 15, 1963

Mr. Jerome Charles Kern
St. Paul Seminary
2200 Grand Avenue
St. Paul 1, Minnesota

Dear Jerome Charles,

This letter is written as a memorandum of our Saturday interview.

Rt. Rev. Msgr. Louis J. McCarthy, the Rector of the St. Paul Seminary, has recommended you for appointment to make your theological studies at the North American College in Rome; and I am writing to offer you that appointment.

I shall make the appointment only if you assure me that it will have your whole hearted acceptance. In making such an acceptance by letter, you should inform me that you have consulted with your parents and with your pastor and that you have their consent for such acceptance.

The Archdiocese of St. Paul in sending you abroad for your studies will pay for (1) your transportation to New York and return at the tourist rate for air transportation, (2) for your transportation back and forth across the ocean at the minimum cabin class rate, (3) and for your board, room and tuition at the North American College. In addition an allowance of \$50.00 will be given you each year for text books and necessary supplies and \$150.00 each summer for travel expenses. Other expenses will be your own.

You should be careful to keep these other expenses within the limits of what your family can reasonably provide. If there be reasons why extraordinary expenses must be incurred beyond what your family can reasonably bear, you will be free to explain the situation and to petition a loan.

After your ordination you will be required to pay back one half of the amount spent for your board, room and tuition. No refund is made for transportation or the other indicated grants. Any requested loans must be paid back in full.

The one question which constantly arises is that of travel. The North American College places definite limits upon travel permissions; and these, of course, must be met.

Your Archbishop imposes no limits other than those which are imposed by the College rules and by your pocketbook. He does point out that there is a great educational advantage in seeing Europe; but he likewise warns that travel brings with it both physical and moral hazards.

One other limitation is also imposed. You are not free during the period of your theological studies to return to the United States for any reason. Or rather, you are free to return at any time; but, if you do so return, you will not be permitted to continue your studies abroad.

While this regulation may seem severe in certain circumstances the fact is that most of us who studied abroad could not afford such return journeys; and it has seemed better to impose the same limitation for all.

I would be pleased if you would let me know relatively soon whether or not you will choose to accept the appointment to Rome.

Only on hearing from you will I send your name to Rome to ask your acceptance there. You should keep the possible appointment as confidential as possible until you are notified of the appointment.

Please include your home address and your date of birth with your esteemed reply.

Also, please keep me in your prayers and on my part, I promise a remembrance before the altar.

With sentiments of esteem and kindest regards, I remain:

Sincerely yours in Christ,

Archbishop of Saint Paul

April 23, 1963

Rt. Rev. Msgr. Louis J. McCarthy
Rector
St. Paul Seminary
2200 Grand Avenue
St. Paul 1, Minnesota

Dear Monsignor McCarthy,

Mr. Jerome C. Kern has accepted the appointment proffered him to make his theology course at the North American College in Rome; and I am writing His Excellency, Archbishop O'Connor, at once. I enclose copies of the two letters, the one to Archbishop O'Connor and the other to Mr. Jerome C. Kern.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul

April 23, 1963

Mr. Jerome C. Kern
St. Paul Seminary
2200 Grand Avenue
St. Paul 1, Minnesota

Dear Jerome,

I have received your letter of April 22; and I am pleased that you are accepting the appointment to go to the North American College in Rome for your theology course.

His Excellency, Archbishop O'Connor, Rector of the College, will be informed at once. Herewith, I enclose a copy of my letter.

After hearing from the Archbishop, I shall write you further.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul

226 Summit Avenue

April 23, 1963

His Excellency
The Most Rev. Martin J. O'Connor, D.D.
Rector
North American College
Via del Gianicolo 14
Vatican City
Europe

Dear Archbishop O'Connor,

In further reference to your letter of January 9, I desire to say that Mr. Jerome C. Kern has been chosen here for assignment to the North American College in the autumn.

Mr. Kern was born on March 20, 1941. His home parish is St. Bonaventure's in Bloomington. He is in the second year of Philosophy at the St. Paul Seminary, 2200 Grand Avenue, St. Paul 1, Minnesota. He will be expected to enter the first year of Theology in Rome.

His home address is 10020 Tenth Avenue South, Minneapolis, Minnesota, but he is now, of course, at the St. Paul Seminary.

I shall appreciate receiving in due time all necessary information regarding Mr. Kern's admission at the North American College. It may be sent here to the Chancery; but please note that our new address, both for the Residence and for the Chancery is 226 Summit Avenue, St. Paul 2, Minnesota. Or the information may be sent directly to Mr. Kern himself.

I am grateful for your acceptance of our St. Paul candidate.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul

April 23, 1963

Rt. Rev. Msgr. Louis J. McCarthy
Rector
St. Paul Seminary
2200 Grand Avenue
St. Paul 1, Minnesota

Dear Monsignor McCarthy,

Mr. Jerome C. Kern has accepted the appointment proffered him to make his theology course at the North American College in Rome; and I am writing His Excellency, Archbishop O'Connor, at once. I enclose copies of the two letters, the one to Archbishop O'Connor and the other to Mr. Jerome C. Kern.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul



THE SAINT PAUL SEMINARY

2200 GRAND AVENUE ST. PAUL 1, MINNESOTA

Jerome Charles Kern
2200 Grand Avenue
St. Paul 1, Minn.

The Most Reverend Leo Binz
Archbishop of Saint Paul
226 Summit Avenue
St. Paul 2, Minn.

Most Reverend Father:

Having consulted with my parents and my pastor, both of whom have given me their consent, I hereby accept your generous offer to continue my studies in Rome.

My home address is 10020 10th. Ave. So., Mpls.; my date of birth is March 20, 1941.

May I take this opportunity to thank you for this appointment. In its own small way may it be beneficial to you, to me, and to the Church.

Remembering you in my prayers, I remain

Sincerely yours in Christ,

Jerome C. Kern



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO, 14

ROME

POSTAL ADDRESS
VATICAN CITY (EUROPE)

April 29th 1963

OFFICE OF THE RECTOR

His Excellency
Most Rev. Leo Binz, D.D.
Archbishop of St. Paul
226 Summit Avenue
St. Paul, Minnesota

Your Excellency,

This will acknowledge your kind letter of April 23rd informing me that you have designated Mr. Jerome C. Kern as the student who is to begin his Theology course here next fall.

Information concerning documents necessary for our files here, sailing facilities, etc. had been sent by the Vice Rector, Monsignor Chambers, to His Excellency Bishop O'Keefe on March 18th. I am enclosing a copy of the letter and another form on sailing facilities.

Shortly we will forward to Mr. Kern a catalogue of the College and an information form which will be of help in making arrangements for his residence in Rome.

With kindest personal regards and every good wish,
I remain

Faithfully yours in Christ,

Martin J. O'Connor
Titular Archbishop of Laodicea

NORTH AMERICAN COLLEGE
R O M E

IMPORTANT

We would strongly recommend that it would be advisable to make arrangements for all the new students to sail on the SS. LEONARDO DA VINCI, leaving New York on September 21, 1963 and arriving at Naples on September 29th, as this sailing is best accommodated to the Gregorian University Calendar and to our own schedule. This ship will be met by senior seminarians from the College as well as an official Vatican representative who will clear all baggage through to the Vatican City State. This procedure will eliminate many difficulties surrounding the arrival of new students.

It is suggested, also, that the steamship line has kindly agreed to give your students the minimum Cabin Class fare (\$ 302.00 plus \$ 8.00 Port Tax) by special agreement this year. Our understanding with them goes no further than to secure this advantage for your seminarians when your office makes arrangements for their sailing. In order to obtain this minimum fare, it will be necessary for your agent to contact directly the New York Office of the Italian Steamship Company: Italian Line, Cabin Class Department - North America, 24 State Street, New York 4, New York.

May 6, 1963

Mr. Jerome C. Kern
St. Paul Seminary
2200 Grand Avenue
St. Paul 1, Minnesota

Dear Jerome,

I have had an answer now from His Excellency, the Most Rev. Martin J. O'Connor, D.D., Titular Archbishop of Lacedonia, Rector, North American College, Vatican City, Europe; and you have been accepted for admission there.

It has been indicated to us that you should plan to sail on the SS. Leonardo Da Vinci leaving New York on September 21, 1963, and arriving at Naples on September 29, 1963.

Further information will reach you later through this office regarding the documents to be obtained and to be forwarded to the College.

The catalog of the College will, I believe, be sent to you directly from Rome.

You are entirely free now to let it be known that you are to be in Rome in the autumn.

I renew all good wishes for this year and for your theology course in the Eternal City.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul

May 6, 1963

Rt. Rev. Msgr. Louis J. McCarthy
Rector, St. Paul Seminary
2200 Grand Avenue
St. Paul, Minnesota

Dear Monsignor McCarthy,

I enclose herewith a letter which I would be pleased to have you hand to Mr. Jerome C. Kern, provided there be no objection. A copy is enclosed for your file.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul

May 6, 1963

Mr. Jerome C. Kern
St. Paul Seminary
2200 Grand Avenue
St. Paul 1, Minnesota

Dear Jerome,

I have had an answer now from His Excellency, the Most Rev. Martin J. O'Connor, D.D., Titular Archbishop of Laodicea, Rector, North American College, Vatican City, Europe; and you have been accepted for admission there.

It has been indicated to us that you should plan to sail on the SS. Leonardo Da Vinci: leaving New York on September 21, 1963, and arriving at Naples on September 29, 1963.

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Archbishop of Saint Paul

May 6, 1963

Mr. Jerome C. Kern
St. Paul Seminary
2200 Grand Avenue
St. Paul 1, Minnesota

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It has been indicated to us that you should plan to sail on the SS. Leonardo Da Vinci, leaving New York on September 21, 1963, and arriving at Naples on September 29, 1963.

Further information will reach you later through this office regarding the documents to be obtained and to be forwarded to the College.

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You are entirely free now to let it be known that you are to be in Rome in the autumn.

I renew all good wishes for this year and for your theology course in the Eternal City.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul

226 Summit Avenue

May 9, 1963

Mr. Jerome C. Kern
St. Paul Seminary
2200 Grand Avenue
St. Paul 1, Minnesota

Dear Jerome,

Congratulations on your appointment to study in Rome. I am sure that Jim Toner and Joe Reid will be pleased to hear the news.

His Excellency, Archbishop Binz, has asked me to write to you regarding some of the arrangements for your enrollment at the North American College.

Would you supply this office with the following:

- 1) recently dated certificates of Baptism and Confirmation,
- 2) certificate of your parents' marriage,
- 3) two copies of transcripts of credits from College and Philosophy (after the end of the current scholastic year).

Have you resided outside this Archdiocese for six months or more since the age of fourteen? If so, where? If not, please sign and return the enclosed statement.

Because of the detailed information given us from Rome regarding steamship transportation I have been instructed to proceed at once to make your reservation aboard ship. We shall know in due time at what hour the ship is to leave New York.

Passport photos, passport application and reservations for your transportation to New York are, however, left to yourself. I shall be happy to give you any assistance you may need.

If it would be helpful to stop at the Chancery to discuss any of these details, feel free to do so.

Sincerely yours in Christ,

Rev. William Hunt, Secretary

ARCH-016776

226 Summit Avenue

May 9, 1963

Rt. Rev. Msgr. Louis McCarthy
Rector
St. Paul Seminary
2200 Grand Avenue
St. Paul 1, Minnesota

Dear Monsignor McCarthy,

Among the documents required for Mr. Jerome C. Kern's entrance into the North American College is a sealed recommendation letter from the Seminary. Would you please supply his Excellency with this letter and also a copy for his files.

I am enclosing a copy of a letter I am writing to Mr. Kern requesting various documents. You will note that after the end of the current scholastic year he will request a transcript of credits.

Thank you for your assistance in these matters.

Sincerely yours in Christ,

Reverend William Hunt,
Secretary

May 23, 1963
Mpls 20, Minn

Church of St. Anthony
Olmsted Heights.

Dear Father,

Would you please send a
copy of the Baptism of Jerome
Kern & please send it directly
to the Chancery Office on
Summit Ave., St Paul.

Archbishop Biny has asked
our son Jerome who is at
the St Paul Seminary to go to
Rome to finish his studies.

We are all very proud & happy
for him & he needs all our
prayers.

Thanking you.

Sincerely

Mrs W. M. T. Kern

Certificate of Baptism



Church of St. Aloysius
OLIVIA, MINNESOTA

This is to Certify
The Baptismal Register records the following:

That Jeremiah Charles Kern
Child of William Kern
and Katherine Furg
born in the City of Olivia State _____
on the 20th day of March 1941 and

was **Baptized**
on the 3rd day of April 1941

According to the Rite of the Roman Catholic Church
by the Rev. Henry D. Ponje
the Sponsors being { Cyril Furg
Evelyn Ridd

Dated May 15, 1963

J. D. Symanski
Pastor

FIRST HOLY COMMUNION was received in this church

on the 21st day of May, 1950.

CONFIRMATION was received in ~~St. Joseph's Church~~ St. Joseph's Church, Montevideo, Minn.

on the 28th day of May, 1952.

Administered by Bishop

MARRIAGE

McEnty

T. D. Gyzmanski
PASTOR

226 Summit Avenue

May 29, 1963

Reverend T. D. Szymanski
Church of St. Aloysius
302 10th Street North
Olivia, Minnesota

Dear Father Szymanski,

I wish to acknowledge receipt of the baptismal
certificate for Jeremiah Charles Kern.

With sentiments of esteem and kindest regards,

I remain

Sincerely yours in Christ,

Reverend William H. Hunt, Secretary

May 31, 1963

Archdiocese of Saint Paul
Chancery Office
St. Paul 2, Minn.

Dear Father Hunt,

Just a note to inform you that I have lived outside the St. Paul diocese for two years in the New Ulm diocese. This of course excludes my residence at the seminary which would be eighteen months. Would you wish me to write a letter to his Excellency, Alphonse J. Schladweiler, D. D.? I will be down to the Chancery Office this week ---approximately Wednesday. Maybe we can straighten out a few details then. I have a couple of questions which I think you could answer.

Therefore, depending on the Pope's condition and your own busy schedule, I may see you Wednesday. Thank you---and please excuse the stationery----a set of circumstances forced me to use it.

In Christ,

Jerome Kern

ARCH-016442

THE SAINT PAUL SEMINARY
SAINT PAUL 1, MINNESOTA

2nd Semester - 1962-1963

REPORT CARD

Jerome C. Kern

student

Philosophy II

St. Paul

diocese

May 31, 1963

class

date

Louis J. McCarthy
Rector

Subject

Grade

Ph 402	General Psychology	<u>a</u>
Ph 406	Hist Modern Phil	<u>a</u>
Ph 404	Natural Theology II	<u>B</u>
Ed 462	2nd Sch Curr & Meth	<u>a</u>
Mu 061	Choir	<u>a</u>
La	Remedial Latin	—
Sp 426	Elementary Spanish	—
Mu 058	Music Appreciation	—
Mu 057	Advanced Chant	<u>a</u>
La 421	Latin, Medieval-Patristic	<u>a</u>
Ho 472	Homiletics II	<u>B</u>
Mu	Gregorian Chant	—
So 431	Intro. Economics	<u>C</u>

Discipline

a

ARCH-016949

St. Paul Seminary
Name of Seminary

ARCHDIOCESE OF ST. PAUL

SEMINARY FACULTY APPRAISAL
FOR COLLEGIANS AND THEOLOGIANs

Name Jerome C. Kern
Year in Seminary Philosophy II
Date June 1, 1963

I. CHARACTER AND PERSONALITY

A. Obedience

B. Reliability

C. Judgment

D. Leadership **Very competent student and pleasing personality.**

E. Sociability

F. Emotional Stability

G. Personal Appearance

II. GENERAL HEALTH -- satisfactory, except as noted:

III. VOICE AND SPEAKING ABILITY -- satisfactory, except as noted:

IV. IMPEDIMENTS -- none, except as noted:

V. Have the Rector and faculty found positive signs of vocation in this candidate? Yes.

VI. Is the recommendation a unanimous one? Yes. Or a majority vote? _____
If a majority vote, what is the opinion of the minority? _____

Fill out in duplicate.

Louis J. McCarthy
Rector

ARCH-016522

To whom it may concern:

Enclosed is the
marriage certificate
of Jerome Ferns parents
Geminadan!

Which was requested
for his records as going
to home for study.

Certificate of Marriage



Church of

Saint Mary

Brooklyn

- & This is to Certify -

That

Alvin Herman von Kern

and

Elizabeth Mary Ferry

were lawfully

- & Married -

on the

day of

August 19 *36*

According to the Rite of the Roman Catholic Church

and in conformity with the laws of

the State of *Minnesota*

by

John J. Smith

officiating,

in the presence of

John J. Smith

and

Elizabeth Mary Ferry

Witnesses.

as appears from the Marriage Register of this Church.

Dated

August 3, 1936

Rev. Francis P. Ryan

Pastor

June 5, 1963

**Reverend Francis P. Ryan
Church of St. Mary
Dundee, Minnesota**

Dear Father Ryan,

**I wish to acknowledge receipt of the Certificate of
Marriage of the parents of Mr. Jerome Kern.**

Sincerely yours in Christ,

**Reverend William Hunt
Secretary**

Church of Saint Joseph

MONTEVIDEO, MINNESOTA

Enclosed is a copy of the confirmation record of Jerome Kern.

It was requested that the record be sent to the St. Paul
Chancery.

Fr. Paul J. German

Church of Saint Joseph

MONTEVIDEO, MINNESOTA

June 27, 1963

Chancery Office
Archdiocese of St. Paul
St. Paul, Minnesota

Jerome Kern received the Sacrament of Confirmation in the Church
of St. Joseph, Montevideo, Minnesota, May 28, 1952.

-- // Paul J. Gorman / --
(Pastor)

226 Summit Avenue
St. Paul 2, Minnesota

June 29, 1963

Reverend Paul J Gorman
Church of Saint Joseph
Montivideo, Minnesota

Dear Father Gorman,

I wish to acknowledge receipt and thank you for the
confirmation record of Mr. Jerome Karn sent to the Chancery.

Sincerely yours in Christ,

Reverend William Hunt
Secretary



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14

ROME
Sunday

POSTAL ADDRESS:
VATICAN CITY STATE

Dear Father Moudry,

It seems a shame that the first and only letter you have ever received from me should be one such as this. But 'alas' such is life, I guess.

The fact is that "I'm broke" and, thereby, make the following request: would the Archdiocese lend me the sum of two-hundred (200.00) dollars? And, Father, may I further burden you by asking you to send this check to my Mother, Mrs. Wm. T. Kern. Her address is: 6920 4th. Ave. So., Richfield (Mpls.), Minn. She may countersign for me--and likewise make the deposit in my checking account. This would greatly facilitate matters insofar as I have some immediate expenses.

For if there's one axiom of Rome that's a truism, it's that--despite its overabundance of antiquities, Rome is contradictorily quite modern as to its cost of living (which simply means most expensive).

I hope, Father, that this short note finds you, the Chancery, and the diocese all fine. What I hear from the seminary is quite good with its "up-to-date" methods in training future priests. It's about time! But such is the impatience of youth. But, then again, such is the advancements of our times--all the way from purely disciplinary matters, to moral theology, to speculative theology, we can see new vistas and horizons arising & developing. If only each person, given his particular field, would be intellectually honest in examining these new trends. How much profit is simply waiting to be gained!

PAID

Lastly, Father, may I thank you for the loan. May our Lord bless you keep you forever in His love.

In Christ Jesus,

Jerome Kern
ARCH-016752

226 Summit Avenue
St. Paul 2, Minnesota

July 1, 1963

tu.8-180)

Mr. Jerome Kern
10020 10th Avenue South
Minneapolis, Minnesota

Dear Mr. Kern,

In connection with your note to Father Hunt of May 31, I wish to seek from the Bishop of New Ulm Testimonial Letters on your behalf since you have lived in that Diocese for more than 6 months since the age of 14. Would you please inform me of the dates of your residence in New Ulm and the address or addresses which you lived at that time.

Sincerely yours in Christ,

(Very Rev.) Richard P. Moudry
Chancellor

July 5, 1963

Rt. Rev. Msgr. Arnold J. Berg
Chancery - Diocese of New Ulm
Chancery Drive
New Ulm, Minnesota.

Dear Monsignor Berg:

May we ask that you kindly send us a Litterae Testimonialis
in favor of

JEROME CHARLES KERN

who seeks entrance into North American College in Rome, to
pursue seminary studies with a view to ordination for
service in the Archdiocese of Saint Paul.

He lived in the Diocese of New Ul from its erection until
July 31, 1960. His address at the time was 316 South 5th
Street, Montevideo, Minnesota.

Thanking you for this courtesy and with best personal wishes
I remain

Sincerely yours in Christ,

Very Reverend Richard P. Moudry
Chancellor

Jerome Kern
10020 10th. Ave. So.
Mpls., Minn.

Very Rev. Richard Moudry
Chancery Office
226 Summit Avenue
St. Paul 2, Minn.

Dear Msgr. Moudry,

This is to inform you that I have
lived in the diocese of New Ulm from the
time it was created until July 31, 1960.
My residence at the time was 216 So. 5th.
St., Montevideo, Minn.

Have you installed your air conditioner
yet???

Sincerely yours,
In Christ,

A handwritten signature in cursive script that reads "Jerome Kern".

Jerome Kern

Diocese of New Ulm

Chancery Office

New Ulm, Minnesota

July 6, 1963

Very Rev. Msgr. Richard P. Moudry
The Chancery
226 Summit Ave.
Saint Paul 2, Minnesota

Reverend and Dear Monsignor,

We have received your request for a Litterae Testimoniales in favor of

JEROME CHARLES KERN

AND WILL FORWARD IT TO YOU AS SOON AS WE CAN. We have asked Father Gorman at Montevideo to check Jerome's parish records and then as soon as the Bishop returns (he will be gone for about two weeks) the Litterae will be sent on to you with his signature.

Hoping the delay will not be inconvenient for you and with personal regards,
I am,

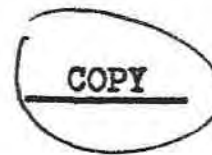
cc: B. AUG 21 1963 rph

Sincerely in Christ,

Germain P. Rademacher

(Rev.) Germain P. Rademacher

ARCH-016438



THE SAINT PAUL SEMINARY

2200 Grand Avenue, Saint Paul 1, Minnesota

July 12, 1963

JEROME C. KERN
10020 10th. Ave. South
Minneapolis, Minn.

see ledger sheet

Entered the St. Paul Seminary on Sept. 7, 1961 and left (to study in Rome) on June 1, 1963. The Archdiocese of St. Paul Paid the following amount of tuition for him.

Year 1961-62	\$800.00
Year 1962-63	<u>800.00</u>
Total	\$1600.00

ARCH-016287

THE SAINT PAUL SEMINARY
SAINT PAUL 1, MINNESOTA

OFFICE OF THE RECTOR

July 12, 1963

JEROME C. KERN,
10020 - 10th Ave., So.,
Minneapolis, Minn.

Entered the St. Paul Seminary on September 7, 1961, and
left (to study in Rome) on June 1, 1963. The Archdiocese
of St. Paul paid the following amount of tuition for
him:

Year 1961-1962	\$800.00
----------------	----------

Year 1962-1963	800.00
----------------	--------

Total	<u>\$1,600.00</u>
-------	-------------------

*Let billed
M J S 7/16/63*

ARCH-016288

C O P Y

THE SAINT PAUL SEMINARY / 2200 GRAND AVENUE / SAINT PAUL, MINNESOTA 55101

July 12, 1963

JEROME C. KERN,
10020-10th Ave., So.,
Minneapolis, Minn.

Entered the St. Paul Seminary on Sept. 7, 1961, and left (to study
in Rome) on June 1, 1963. The Archdiocese of St. Paul paid the
following amount of tuition for him:

Year 1961-1962	\$800.00
" 1962-1963	800.00
Total	<hr/> \$1,600.00

ARCH-016805

SAINT PAUL SEMINARY

St. Paul, Minnesota

DEPARTMENT OF PHILOSOPHY - OFFICE OF THE REGISTRAR

Official Record of Raymond J. Servino Charles
1922 1024 Ave. S., Minneapolis, Minnesota
Sept. 7, 1961 to College III May 31, 1963
Admission High School
Signature R.A.

MAZARETH HALL, St. Paul, Minnesota

College I, 1959-1960		College II, 1960-1961	
1st Semester	2nd Semester	1st Semester	2nd Semester
English	English	English	English
Latin	Latin	Latin	Latin
French	French	French	French
Science	Science	Science	Science
Speech	Speech	Speech	Speech
Religion	Religion	Religion	Religion
Musical Theory	Musical Theory	Musical Theory	Musical Theory
Musical Vocal	Musical Vocal	Musical Vocal	Musical Vocal
Speech	Speech	Speech	Speech
Total 18		Total 18	
Cr. Gr. H.P.	Cr. Gr. H.P.	Cr. Gr. H.P.	Cr. Gr. H.P.

College III, 1961-1962		College IV, (Philosophy II) 1962-1963	
1st Semester	2nd Semester	1st Semester	2nd Semester
Philosophy	Philosophy	Philosophy	Philosophy
Logic	Logic	Logic	Logic
Metaphysics	Metaphysics	Metaphysics	Metaphysics
Gen. Biology	Gen. Biology	Gen. Biology	Gen. Biology
Intro. Sociology	Intro. Sociology	Intro. Sociology	Intro. Sociology
History & Phil. of Educ.	History & Phil. of Educ.	History & Phil. of Educ.	History & Phil. of Educ.
Latin Composition	Latin Composition	Latin Composition	Latin Composition
Homiletics I	Homiletics I	Homiletics I	Homiletics I
Gregorian Chant A-17A	Gregorian Chant A-17A	Gregorian Chant A-17A	Gregorian Chant A-17A
Choir	Choir	Choir	Choir
Introductory Chant	Introductory Chant	Introductory Chant	Introductory Chant
Advanced Chant	Advanced Chant	Advanced Chant	Advanced Chant
Gregorian Chant A-1	Gregorian Chant A-1	Gregorian Chant A-1	Gregorian Chant A-1
Intro. Homiletics	Intro. Homiletics	Intro. Homiletics	Intro. Homiletics
Total 20 1/2		Total 20 1/2	
Cr. Gr. H.P.	Cr. Gr. H.P.	Cr. Gr. H.P.	Cr. Gr. H.P.

ST. PAUL SEMINARY		ST. PAUL SEMINARY	
1st Semester	2nd Semester	1st Semester	2nd Semester
Philosophy	Philosophy	Philosophy	Philosophy
Logic	Logic	Logic	Logic
Metaphysics	Metaphysics	Metaphysics	Metaphysics
Gen. Biology	Gen. Biology	Gen. Biology	Gen. Biology
Intro. Sociology	Intro. Sociology	Intro. Sociology	Intro. Sociology
History & Phil. of Educ.	History & Phil. of Educ.	History & Phil. of Educ.	History & Phil. of Educ.
Latin Composition	Latin Composition	Latin Composition	Latin Composition
Homiletics I	Homiletics I	Homiletics I	Homiletics I
Gregorian Chant A-17A	Gregorian Chant A-17A	Gregorian Chant A-17A	Gregorian Chant A-17A
Choir	Choir	Choir	Choir
Introductory Chant	Introductory Chant	Introductory Chant	Introductory Chant
Advanced Chant	Advanced Chant	Advanced Chant	Advanced Chant
Gregorian Chant A-1	Gregorian Chant A-1	Gregorian Chant A-1	Gregorian Chant A-1
Intro. Homiletics	Intro. Homiletics	Intro. Homiletics	Intro. Homiletics
Total 20 1/2		Total 20 1/2	
Cr. Gr. H.P.	Cr. Gr. H.P.	Cr. Gr. H.P.	Cr. Gr. H.P.

COLLEGE IV (PHILOSOPHY II) 1962-1963		COLLEGE V (PHILOSOPHY III) 1963-1964	
1st Semester	2nd Semester	1st Semester	2nd Semester
Philosophy	Philosophy	Philosophy	Philosophy
Logic	Logic	Logic	Logic
Metaphysics	Metaphysics	Metaphysics	Metaphysics
Gen. Biology	Gen. Biology	Gen. Biology	Gen. Biology
Intro. Sociology	Intro. Sociology	Intro. Sociology	Intro. Sociology
History & Phil. of Educ.	History & Phil. of Educ.	History & Phil. of Educ.	History & Phil. of Educ.
Latin Composition	Latin Composition	Latin Composition	Latin Composition
Homiletics I	Homiletics I	Homiletics I	Homiletics I
Gregorian Chant A-17A	Gregorian Chant A-17A	Gregorian Chant A-17A	Gregorian Chant A-17A
Choir	Choir	Choir	Choir
Introductory Chant	Introductory Chant	Introductory Chant	Introductory Chant
Advanced Chant	Advanced Chant	Advanced Chant	Advanced Chant
Gregorian Chant A-1	Gregorian Chant A-1	Gregorian Chant A-1	Gregorian Chant A-1
Intro. Homiletics	Intro. Homiletics	Intro. Homiletics	Intro. Homiletics
Total 20 1/2		Total 20 1/2	
Cr. Gr. H.P.	Cr. Gr. H.P.	Cr. Gr. H.P.	Cr. Gr. H.P.

Average for the year 1963-1964
 3 in a class of 22 students

Average for the year 1964-1965
 3 in a class of 22 students

ARCH-016414

ABBREVIATIONS: Cr-Credit; Gr-Grade; H.P.-Honor Point; AT-Ascetical Theology; CL-Canon Law; DT-Dogmatic Theology; Ed-Education; FA-Fine Arts; He-Hebrew; Hi-History; Ho-Homiletics; La-Latin; LI-Liturg; MT-Moral Theology; Mu-Music; Ph-Philosophy; PT-Pastoral Theology; Sc-Science; So-Social Science; Sp-Spanish; SS-Sacred Scripture.

GRADING SYSTEM

<u>GRADE</u>	<u>NUMERICAL EQUIVALENT</u>	<u>HONOR POINTS PER CREDIT</u>	<u>AVERAGE</u>
A	100 - 95	3	3.000
B	94 - 87	2	2.000
C	86 - 78	1	1.000
D	77 - 70	0	.000
F	Failure		
I	Incomplete		

The length of the semester is 18 weeks. The length of the class period is 50 minutes.
Good standing refers to conduct only, and is certified unless otherwise indicated.

The system of course numbers was revised during the Spring semester of the 1960-1961 school year.

This transcript is valid only when it bears the signature of the Registrar and the seal of the Seminary.

Date July 12, 1963 Signed Rev. William L. Baumgaertner, Registrar



THE SAINT PAUL SEMINARY

2200 Grand Avenue, Saint Paul 1, Minnesota

OFFICE OF THE RECTOR

July 25, 1963.

The Most Reverend Martin J. O'Connor, S.T.D., J.C.D.
Rector
North American College
Titular Archbishop of Laodicea
Vatican City, Europe

Most Reverend and dear Archbishop:

His Excellency, Archbishop Binz, has named MR. JEROME CHARLES KERN, who has just completed the course in philosophy and earned a B.A. degree from this Seminary, to enroll in the class of I Theology in the North American College and begin the study of theology under your direction this fall.

Mr. Kern has been an exemplary seminarian during his two years in the St. Paul Seminary and he came here with a good record from Nazareth Hall, where he had made his preparation. He is completely honest and sincere, and he is recognized for these qualities by his teachers as well as by his classmates.

As the transcript of his credits shows, Mr. Kern is a competent student, with a B+ average in his class records. He finished the year 8th in the class of 43. Since he has ability in studies and a great desire to learn, he should make very good use of the opportunities now being given to him.

We look upon Mr. Kern as a good representative of this Archdiocese and of this Seminary and we are pleased to recommend him to Your Excellency for acceptance as a member of the class of I Theology for this fall.

With sentiments of esteem and every good wish, I am

Respectfully yours in Christ,

Louis J. McCarthy
Louis J. McCarthy

Rector

226 Summit Ave.
xxxxxxxxxxxxxx

July 27, 1963

Rt. Rev. Msgr. Louis J. McCarthy
Rector
The Saint Paul Seminary
2200 Grand Avenue
Saint Paul 1, Minnesota

Dear Monsignor McCarthy,

I wish to acknowledge receipt of the following items.

1. Sealed letters of recommendation for
Mr. Edmund J. Nightingale and Mr.
Jerome Charles Kern.
2. Copies of letters of recommendation for
the same two seminarians and also for
Mr. Donald Edward Byrne.
3. Two copies of the transcript of credits
of Mr. Jerome Charles Kern.

I note that you have sent the original letter of recommendation for Mr. Byrne to the Catholic University. I shall cause the other documents to reach their respective destination.

I am grateful to you for supplying these materials.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul

August 1, 1963

Reverend Ambrose Finnegan, O.F.M. Conv.
Pastor, Church of St. Bonaventure
901 E. 90th Street
Bloomington 20, Minnesota

Dear Father Ambrose,

Mr. Jerome C. Kern a seminarian from St. Bonaventure Parish has been appointed to pursue his theological studies at the North American College in Rome.

The Rector of the North American College, His Excellency, Archbishop Martin J. O'Connor, requests that a copy of the Pastor's summer vacation report be included among the various documents required for entrance. As a result, you will find enclosed two forms for this report. Please fill out the report in duplicate and send both copies to me at the Chancery no later than September 1. I shall see that one of the copies is forwarded to Archbishop O'Connor.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul

August 1, 1963

Reverend Ambrose Finnegan, O.F.M. Conv.
Pastor, Church of St. Bonaventure
901 E. 90th Street
Bloomington 20, Minnesota

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With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14
R O M E

November 16th

POSTAL ADDRESS:
VATICAN CITY STATE

Archbishop Leo Bing
Archdiocesan Chancery Office
226 Summit Avenue
St. Paul 2, Minnesota

Your Excellency,

As you are well aware it is the custom for second-year students at the North American College to receive First Tonsure and First Minor Orders, with Second Minors the following year.

Since I have now entered the second year, I ask your Excellency to give me the call requisite for these Orders.

I declare that I wish to receive these Orders of my own free will. And with the grace of God, I hope to persevere in my holy vocation.

Asking for your blessing, I remain

In Christ I am,
Lornal Fern



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14
ROME

POSTAL ADDRESS:
VATICAN CITY STATE

Your Excellency
Leo Bing
Archbishop of Saint Paul
226 Summit Ave.
St. Paul 2, Minn.

Your Excellency,

It is the custom at the North American College that the students prepare to receive Major Orders at the end of the third year + during the fourth year of Theology.

Since I am completing my third year, I ask your Excellency to give me the call requisite for these Orders.

I declare that I wish to receive these Orders of my own free will and with the grace of God I hope to persevere in my holy vocation.

Asking for your blessing, I remain

In Christ I am our Lord

Jerome C. Farn



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14

ROME
Wednesday

Keep it simple
POSTAL ADDRESS:
VATICAN CITY STATE

Dear Bishop O'Keefe,

In accordance with my contract with the Archdiocese, I wish to reiterate a request for a loan in the amount of three hundred dollars-\$300.00.

As you would probably suspect, it doesn't particularly give me great pleasure in asking for this loan. However, given the circumstances--my wishing to remain financially independent of my parents who already are doing the splendid (but painful) job/task of giving ten children a College education, plus the fact that educational excellence has its own severe demands, not the least being the cost of fine texts--there is no alternative. The days of the amateur are gone. For today's society demands professionals on the part of its clergy--professionals in learning and professionals in demonstrating and instilling Christ's life of love. *Wm William Kern*

Would you kindly send the loan to my Mother again whose address is 6920 4th. Ave. So.-Richfield-Mpls. She may then deposit it for me. Thank you.

All in Rome are quite happy over the first vote on the Religious Liberty schema. However, the battle has not yet been won.

Trusting this finds all well with you, I
Jerome
again thank you. In Christ Jesus our Lord, ARCH-016329



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO, 14

R O M E

POSTAL ADDRESS,
VATICAN CITY STATE

Very Rev. Msgr. Terrance Berntson
Chancellor-Archdiocese of St. Paul & Mpls.
226 Summit Ave.
St. Paul

Dear Father Terry,

Greetings from Rome! The Pope sends his good wishes. He also states that you ought to scrupulously follow any directive from Rome-such as this letter. All right?

Actually, that wonderful time has come for planning a trip to the United States of America. I hear this land-somewhere to the west of Europe-is rapidly becoming a first-rate colony. The indigeni can rightly be proud of themselves!

Well enough of that noise. The truth of the matter is that I have just received my estimation from Pan Am for my little gita home. It was more than I had figured. But here's the bad news:

1. Plane ticket-Rome to Mpls.-\$388.05
2. Shipping(books etc)----- 274.50
\$662.55 Total
3. Loan from the diocese-----\$300.00
\$962.55 Total

If you're still able to read, I'll go on. Three observations I wish to make: First the airline(Alitalia) last year went badly in the red dealing with the fourth year's trip home. It imprudently and most inaccurately estimated the costs. Pan Am, of course, did not. But this is the reason for the discrepancy--plus another factor, namely my books. I am sorry for the added weight these add(since I have most than most people). But we're too good friends to separate.

Also, the loan, I hope, will be the standard procedure. That it is necessary needs hardly to be said.

Again, Terry, would you be so kind as to make one check out for the total(expenses plus loan) and send to my Mother: Mrs. William T. Kern
6920 4th. Ave. South
Richfield,
Minnesota-55423

ARCH-016675



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO, 14

ROME

-2-

POSTAL ADDRESS:
VATICAN CITY STATE

If you could send a carbon copy to me, that also would be appreciated.

As to paying the Archdiocese back, I still haven't decided as to "how". That is, the "bit by bit" process which most priests do-or simply by asking some relative of mine to take care of everything with a generous donation. Although the Chancery would perhaps prefer the latter, an understanding of the Kern context is something else...i.e., we prefer to "stand on our own two feet". But time will tell. Both means are possible.

I would like to thank the Archdiocese for its generosity and also you, Terry, for transacting the business for me. When I come into my inheritance, I shall indeed remember you!

Thanks so much.

Sincerely,

Jerome Kern
Jerome Kern

JOHN W. TURCOTTE
OWNER

RESERVATIONS
AIR - RAIL - STEAMSHIP

CRUISES
VACATION TOURS

STATEMENT

MERCURY TRAVEL BUREAU

352 Robert Street

SAINT PAUL 1, MINNESOTA, U. S. A.

PHONE: 227-8217



AMERICAN EXPRESS
TRAVELER'S CHEQUES

BAGGAGE & TRAVEL
INSURANCE

August 12, 1963



Attn: Fr. Hunt
St. Paul Chancery Office,
224 Summit Ave.,
St. Paul - 2 - Minn.

One way steamship passage for -- Mr. Jerome C. Kern

S. S. LEONARDO DA VINCI
Sailing - Sept. 21, 1963
Cabin class - room 457 - berth B

\$310.00 inc. Port Tax of \$8

*Paid
8-13-63*

*OK
W.C.H.*

August 13, 1963

Mr. Jerome Kern
10020 10th Avenue South
Minneapolis, Minnesota

Dear Jerome,

In accordance with our conversation over the telephone today,
I am enclosing a check for \$63.79 for your transportation from the
Twin Cities to New York City. The space aboard ship has been secured
and the travel agent tells me that the tickets should be here in a
week or so.

Please let me know if I can be of any further help.

Sincerely in Christ,

Rev. William Hunt
Secretary

CONVENTUAL FRANCISCANS

ST. BONAVENTURE CHURCH & FRIARY

901 EAST 90th St.

BLOOMINGTON 20, MINNESOTA

TEL. TUxedo 8-2111

August 16, 1963

The Most Reverend Leo Binz, D.D.
226 Summit Avenue
St. Paul 2, Minnesota

Most Reverend and Dear Archbishop:

In reply to your request for a report on Mr. Jerome Kern, the seminarian from our parish, I am happy to submit the duplicate copy of this report.

I have known Jerome for three years, in which time I have observed his fidelity in observing seminary regulations as well as his manly devotion at divine services.

Jerome has worked during this summer vacation with Father Ronald Welsch of Nativity parish in census work. For this reason he has attended (served) daily Mass at Nativity (B.V.M.) parish, rather than here at St. Bonaventure's.

I have complete confidence in the sincerity and the good moral character of Mr. Jerome Kern.

With filial sentiments of respect, I remain,

Sincerely in Christ,

Rev. Ambrose Finnegan, C.F.M. Conv.
Pastor

AP:ww

Office of the Rector

St. Paul Seminary
St. Paul, Minnesota

Reverend and dear Father:

On May 5th, 1935, His Excellency, The Apostolic Delegate, wrote to the Most Reverend Ordinaries of the United States as follows: "At the end of vacation, the parish priests shall submit a confidential report about the seminarians who live in their parishes. This report is to cover the general conduct of the seminarians during the vacation period and in particular their faithfulness to their spiritual duties. The parish priests shall add any remarks which may be proper in a particular case."

In accord with this regulation, we ask you to respond, as explicitly as you can, regarding the manner in which the rules laid down on the second page of this form were observed by Mr. _____

Sincerely in Xto.,

Rector

Year _____

REGULATIONS, BASED MAINLY ON THE INSTRUCTION OF THE APOSTOLIC DELEGATE, TO BE OBSERVED DURING VACATION BY THE STUDENTS OF ST. PAUL SEMINARY, ST. PAUL, MINNESOTA.

1. THE SEMINARIANS SHOULD ENDEAVOR TO ASSIST AT THE HOLY SACRIFICE DAILY.
2. THEY SHOULD KEEP IN MIND ALSO THEIR OTHER SPIRITUAL DUTIES: FREQUENT RECEPTION OF THE SACRAMENTS, SPIRITUAL READING, RECITATION OF ROSARY, AND VISITS TO THE BLESSED SACRAMENT.
3. THE SEMINARIANS SHOULD AVOID WITH EXTREME CAUTION ALL DANGEROUS READING. THEY SHOULD RATHER DEVOTE SOME TIME TO PROFITABLE READING AND STUDY; FOR THE STUDENTS OF THE MAJOR SEMINARY HOLY SCRIPTURE AND CATECHETICS OFFER USEFUL MATTER.
4. THE NEEDED RECREATION WHICH SEMINARIANS SHOULD HAVE DURING VACATION, AS TO PLACE, PERSONS, AND CIRCUMSTANCES, MUST BE IN KEEPING WITH THEIR CHARACTER AS ECCLESIASTICAL STUDENTS. IN CASE OF DOUBT, THEY WILL CONSULT THEIR PASTOR. THE QUESTION OF THE SEMINARIANS' COMPANIONS IS OF THE UTMOST IMPORTANCE: ESPECIALLY SHOULD THEY OBSERVE THE DUE RESERVE TOWARD THE OPPOSITE SEX.
5. BY THEIR AFFECTIONATE RESPECT FOR, AND BY THEIR READY OBEDIENCE TO THEIR PARENTS, THE SEMINARIANS SHOULD BE MODELS TO THEIR BROTHERS AND SISTERS AT HOME.
6. DURING THE VACATION PERIOD THE SEMINARIANS SHOULD REMAIN IN CONTACT WITH THEIR PASTORS.
7. TO ACCEPT A POSITION, THE SEMINARIANS NEED THE EXPRESS PERMISSION OF THE BISHOP TO BE OBTAINED THROUGH THE RECTOR OF THE SEMINARY OR THROUGH THE DIOCESAN CHANCERY. THE FOLLOWING EMPLOYMENTS ARE FORBIDDEN TO SEMINARIANS: POSITIONS IN HOTELS, CAFES, THEATRES, MOVING PICTURE HOUSES, PLACES OF AMUSEMENTS, SUCH AS DANCE HALLS, BATHING BEACHES, BILLIARD AND POOL PARLORS; POSITIONS IN OFFICES OR SHOPS IN WHICH PERSONS OF THE OTHER SEX ARE EMPLOYED; POSITIONS OF A POLITICAL CHARACTER; ALSO THE DRIVING OF TAXICABS.
ON THE OTHER HAND, THE OCCUPATION OF TEACHERS IN VACATION SCHOOLS AND OF COUNSELLORS IN CAMPS UNDER CATHOLIC AUSPICES IS RECOMMENDED.

(THE REVEREND PASTOR WILL KINDLY FILL OUT THIS BLANK
PERSONALLY AND MAIL IT TO THE RECTOR OF THE ST. PAUL
SEMINARY ABOUT SEPTEMBER FIRST.)

TO THE RECTOR OF THE ST. PAUL SEMINARY:

1. Mr. Jerome Kern assisted at daily Mass and very frequently served the Mass which he attended.
2. Jerome's father informed me confidentially that his son went to confession weekly, received Holy Communion daily, and that he made his spiritual reading and recited the rosary each morning.
3. I have been reliably informed that our seminarian has complied with this regulation; that he spends some time each morning in the study of Italian as well as on his seminary subjects.
4. I have been assured by Jerome's father that he has maintained a close relationship with his fellow seminarians throughout the vacation weeks. He has likewise spent much of his free time at home with his family.
5. He is a model son and a good influence on his brothers and sisters.
6. Jerome frequently contacts his pastor while on vacation.
7. Mr. Jerome Kern has been helping the assistant pastor of a neighboring parish (Nativity of Mary) in taking a parish census. This is the only work he has engaged in during the vacation period.

Date: August 16, 1963

PASTOR

CHURCH OF St. Bonaventure

CITY Bloomington 20, Minnesota

STATE Minnesota

(THE LAST PAGE MAY BE USED FOR SPECIAL COMMENT IF NEEDED)

August 19, 1963

Reverend Ambrose Finnegan, O.F.M., Conv.
Church of St. Bonaventure
901 East 90th Street
Bloomington 20, Minnesota

Dear Father Ambrose,

I wish to thank you for the two copies of the summer
vacation report from Mr. Jerome Kern. The document will be
forwarded to the Rector of the North American College,
Archbishop O'Connor.

With sentiments of esteem and kindest regards, I
remain

Sincerely yours in Christ,

Archbishop of Saint Paul

August 21, 1963

Mr. Jerome Kern
10020 10th Ave. So.
Minneapolis, Minn.

Dear Jerome,

I am enclosing your steamship tickets, baggage, tags, and other information regarding your trip from New York to Naples on the Leonardo Da Vinci.

Please be sure to sign the ticket in the places indicated in Mrs.

Schranz's memo. Please let me know if there are any further loose ends regarding your trip to Rome. Buon Viaggio!

In Christ,

Rev. William Hunt
Secretary

Diocese of New Ulm

Chancery Office

New Ulm, Minnesota

August 22, 1963

Very Rev. Richard Moudry
The Chancery
226 Summit Ave.
Saint Paul, Minnesota

Very Reverend and Dear Monsignor,

Sorry about the uncalled-for delay in the matter of testimonial letters in favor of JEROME CHARLES KERN. After Monsignor Berg's conversation with you over the phone yesterday, we began searching for the correspondence on the case. I had recollections of handling it and thought it to be completely taken care of. We found all the correspondence filed under the parish of St. Joseph in Montevideo, Minn., as if the testimonial letters had already been forwarded. Father Gorman of Montevideo had given us the information we asked for.....somehow or another it was mishandled here in the office and filed prematurely. Sorry for the inconvenience and delay.

Grateful for your telephone call, I am,

Sincerely in Christ,
Germain P. Rademacher
(Rev.) Germain P. Rademacher
Assistant Chancellor

ARCH-016437



Alphonsus Jacobus

MISERATIONE DIVINA ET SANCTAE SEDIS GRATIA

Novae Ulmae Episcopus

LITTERAE TESTIMONIALES

Præsentibus hinc litteris fidem facimus et testamur

Dilectum Nobis in Christo

HIERONYMUS CAROLUS KERN

quo tempore in Nostra dioecesi commoratus est honeste se gessisse, et ex hac Nostra dioecesi nulla ecclesiastica censura aut alio canonico impedimento, quod sciamus, innodatum discessisse, quominus ad sacram tonsuram et ad Ordines, tum minores tum majores, promoveri possit.

Datum ex aedibus Cancellariae

Die 23a mensis AUGUSTI A. D. 1963.

// f Alphonsus Jacobus Schladweiler //
Episcopus

// Arnoldus J. Berg //
Cancellarius

August 26, 1963

His Excellency
The Most Reverend Martin J. O'Connor
Titular Archbishop of Laodicea
North American College
Via del Gianicolo, 14
Roma, Italia

Your Excellency,

I enclose herewith the following documents for Mr. Jerome Kern in accordance with the March 18 letter from Monsignor Chambers to His Excellency, Bishop O'Keefe:

1. Recently dated certificates of Baptism and Confirmation,
2. Certificate of Parents' marriage,
3. Two copies of transcripts of credits from College and Philosophy,
4. Sealed Recommendation Letter from the seminary attended,
5. Pastor's summer vacation report,
6. Litterae Testimoniales from the diocese of New Ulm, Minnesota where Mr. Kern resided from the erection of the Diocese in 1958 to July 31, 1960.

I renew all good wishes.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO, 14

ROME

POSTAL ADDRESS :
VATICAN CITY (EUROPE)

August 30th 1963

His Excellency
Most Rev. Leo Binz, D.D.
Archbishop of St. Paul
226 Summit Avenue
St. Paul 2, Minnesota

Your Excellency,

In the absence of the Most Reverend Rector
permit me to acknowledge your kind letter of August 26th
enclosing the complete set of documents in favor of Mr. Jerome
Kern, who is to begin his theological studies here next October.

With sentiments of deep esteem and every best
wish, I remain

Your Excellency's servant in Christ,

Very Rev. Msgr. James F. Chambers
Vice Rector

**NORTH AMERICAN COLLEGE**

VIA DEL GIANICOLO 14

ROME

POSTAL ADDRESS:
VATICAN CITY (EUROPE)

September 12TH 1963

His Excellency
Most Rev. Gerald P. O'Keefe, D.D.
Auxiliary Bishop and Chancellor
Archdiocese of St. Paul
226 Summit Avenue
St. Paul, Minnesota

TONER, M. James
REID, Joseph M.
KERN, Jerome

SCHOLASTIC YEAR 19__63__ TO 19__64__

		<u>DEBIT</u>			
BOARD & TUITION		3.600			
COLLEGE UNIFORM.....		100			
		TOTAL	3.700		
		<u>CREDIT</u>			
BURSE INCOME					
STUDENT					
		TOTAL			
			TOTAL DUE	3.700	



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14

ROME

POSTAL ADDRESS:
VATICAN CITY (EUROPE)

September 12TH 1963

His Excellency
Most Rev. Gerald P. O'Keefe, D. D.
Auxiliary Bishop and Chancellor
Archdiocese of St. Paul
226 Summit Avenue
St. Paul, Minnesota

TONER, M. James
REID, Joseph M.

KERN, Jerome

*paid
9-17-63*

SCHOLASTIC YEAR 1963 TO 1964

<u>DEBIT</u>				
BOARD & TUITION	3,600			
COLLEGE UNIFORM	100			
TOTAL	3,700			
<u>CREDIT</u>				
BURSE INCOME				
STUDENT				
TOTAL				
TOTAL DUE			3,700	

Sept. 24, 1963

Mr. Jerome Kern
North American College
Via Del Gianicola 14
Roma, Italia

Dear Mr. Kern:

We are enclosing a check in the amount of \$50.00 for book allowance.

With kind regards and best wishes,

Sincerely yours in Christ,

The Very Rev. Msgr. Richard Moudry
Chancellor

enc. 1

ARCH-017017

June 8, 1964

Jerome Kern
North American College
Vatican City State

Dear Father Kern;

Please find enclosed a check in the amount of
\$150.00 for travel expenses this summer in
accordance with the understanding between your-
self and the Archdiocese regarding the financial
terms of your assignment to study.

Sincerely yours in Christ,

Very Rev. Msgr. Richard P. Moudry
Chancellor

enc. 1



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14
R O M E

POSTAL ADDRESS:
VATICAN CITY STATE

July 20th 1964

OFFICE OF THE RECTOR

Your Excellency,

The following observations of the
Faculty on your student Mr. Jerome C. Kern
may be useful both as a record and a reference for
the future:

Mr. Kern has shown progress during his first year of theology.
He is gentlemanly, observant of the seminary rule and manifests the
ordinary signs of piety for a seminarian. At times he comes over
tense but this could be due to the adjustment of his first year in Rome.
Our overall impression of Mr. Kern is that he has made definite
progress during his first year in Rome.

I am enclosing the scholastic record
of your student for this year.

With deepest esteem and every good
wish, I remain

Faithfully yours,

Pro-Rector

His Excellency
Most Rev. Leo Binz, D.D.
Archbishop of St. Paul

ARCH-016744

July 25, 1964

(Mr. Jerome Kern)
North American College
Vatican City State
Rome, Italy

Dear Jerome,

I thank you for your letter of July 19 which has reached me in good time. It tells me that the year was a happy one and that the exams are history: all of which is splendid news.

You gave no report on the success of the exam, except implicitly, in so far as there seemed no lingering worry about them.

You mentioned that your summer vacation will be in the "Isles". I hope it will be a good rest.

I am not at all sure, however, what the "Isles" are. Would it be a reference to the British Isles? Or to Capri, Ischia and other islands adjacent to Italy? There will be an opportunity to settle my doubts when we meet in Rome.

I received our reservations in these days from the Hotel Michelangelo. Apparently, Bishop Cowley, Bishop O'Keefe and I will be there again.

We plan to fly to Rome aboard an SAS charter flight out of Chicago, leaving September 10 and arriving September 11. There will be a stop in Montreal; and, I suppose, another in Copenhagen.

Actually no one has spoken of a stop in Copenhagen; but it is my experience that these foreign lines do stop "at home".

Page 2

May the good Lord bless your summer and use it to make you a better-prepared priest.

I renew all good wishes.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14

R O M E

Ninth Sunday after
Pentecost

POSTAL ADDRESS:
VATICAN CITY STATE

Dear Excellency,

Certainly you will never be able to accuse me of
verboseness. Excuse me for not having written sooner.

May I initially thank you for the expense money.
No doubt it will be put to "good use." (I will be in
the Isles this summer). Although Rome has more than its
share of antiquities, its cost of living remains quite
up-to-date. Again, thank you.

The orals at the Gregorian are over for which fact
I'm very grateful but only in the sense that a rest is
most refreshing. For I enjoyed not only the exams but the
entire year---primarily because of the Gregorian's tremendous
faculty. I'm referring particularly to such men as Fuchs
in Moral and Lonergan in Dogma. As Father Peters said of
Lonergan: "He has contributed the most to Theology since
St. Thomas Aquinas." Needless to say this is a powerful
statement. Another five or ten years-with which will
come the popularization(in the good sense) of Lonergan's
methodology-and this statement will be verified.

I find the "villa life" quite compatible insofar as
I'm able to get a tremendous amount of reading done. Give
me a book and I'm content. (I was fortunate to get into
a "double room" which is much less noisy and therefore
a much better atmosphere for reading. Irish luck, maybe--
despite the fact I'm German).

ARCH-016976



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14

R O M E

-2-

POSTAL ADDRESS:
VATICAN CITY STATE

I hope, you^r Excellency, that you're feeling all right. (I promise good weather for the third session of the Council. I really wish I could!). However, although the Council has taken a "lot out of" you-physically speaking, no doubt it has given you a hundred times⁵ over this--and through you to your people. For if one fact is evident today, it's the macroscopic orientation of all things in Christ. And how imperative it is for the Church to consciously and actively engage itself in this gigantic process and development to its consummation in Christ....to penetrate every aspect of society(e.g. by speaking English to it)so that every aspect of society may hear the "good news" so that the "world might believe."

Again, forgive me for extrapolating on a tangent. (I do the same thing-conscience non-reflexive-to my parents which probably "drives them crazy.").

Lastly, may I simply give a "general" thanks for your charity last year--which charity seems to be rather well known at the North American College. And rightly so!

Take care of yourself. And I will see you most likely this coming September. Until then, God love you.


In Christ Jesus,

Jerome Kern

August 3, 1964

Rt. Rev. Msgr. James F. Chambers
Pro Rector
North American College
Via del Gianicolo 14
Vatican City State

Dear Monsignor Chambers,

I thank you for your letter of July 20 reporting on Mr. Jerome C. Kern. Also enclosed was his academic report. 

I renew all good wishes; and I look forward to seeing you in September.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14

ROME

POSTAL ADDRESS:
VATICAN CITY (EUROPE)

September 24th 1964

Very Rev. Msgr. Richard P. Moudry
Chancellor
Archdiocese of St. Paul
226 Summit Avenue
St. Paul, Minnesota 55102

REID, Joseph M.
KERN, Jerome C.
KILGRIFF, Stephen

PAID



SCHOLASTIC YEAR 1964... TO 1965...

		<u>DEBIT</u>			
BOARD & TUITION		4.500			
COLLEGE UNIFORM		100			
		TOTAL	4.600		
		<u>CREDIT</u>			
BURSE INCOME					
STUDENT					
		TOTAL			
				TOTAL DUE	\$4.600



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14

R O M E

POSTAL ADDRESS:
VATICAN CITY STATE

December 1st 1964

Your Excellency,

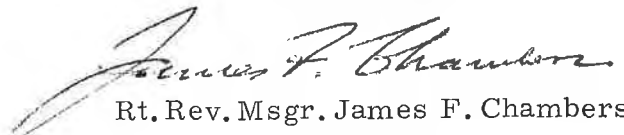
At the direction of the Most Reverend Rector permit me to inform you that, after consultation with the members of his Faculty on October 29th, he has decided that your student, Jerome C. KERN, has shown the requisite positive signs of vocation to the clerical state. It is the Rector's recommendation, therefore, that he be called to First Tonsure and Minor Orders.

Attached herewith is the petition of the candidate in accordance with the Instruction of the Sacred Congregation of the Sacraments (Dec. 27, 1930). Proper certificates of Baptism and of Confirmation, the Testimonial Letters required by c. 993, n. 4 and the Oath demanded by c. 956 are on file at this seminary. In our knowledge the candidate labors under no irregularity, impediment or unfitness. Your Excellency, however, may decide to have investigation made according to the norms of the Instruction mentioned above in respect to his background and his life before coming to this seminary.

If, therefore, Your Excellency should agree with this recommendation, I respectfully ask that you complete with signature, date and seal the enclosed form of Dimissorial Letters. It is the expressed wish of the Vicariate of Rome that the enclosed form be employed in preference to any other. First Tonsure will be conferred sometime during January in a church designated by the Cardinal Vicar of Rome.

With sentiments of profound respect and esteem and with personal good wishes, I am

Your servant in Christ



Rt. Rev. Msgr. James F. Chambers
Vice Rector

His Excellency
Most Rev. Leo Binz, D.D.
Archbishop of St. Paul

Rt. Rev. Magr. James F. Chambers
Vice Rector
North American College
Via Del Gianicolo 14
Rome, Italy

Dear Monsignor Chambers,

Archbishop Biaz has received your December 1 request for Dimissorial Letters on behalf of Jerome C. Kern a student at the North American College for the Archdiocese of St. Paul. Enclosed was Mr. Kern's petition that he be called to receive First Tonsure and Minor Orders.

You have indicated that proper certificates of Baptism and of Confirmation, the Testimonial Letters required by c. 993, n. 4 and the Oath demanded by c 956 are on file at the seminary. Please find enclosed the appropriate form of Dimissorial Letters executed by the Archbishop under date of December 9, 1964.

With kindest regards and best wishes, I remain

Sincerely yours in Christ,

December 9, 1964

Very Rev. Magr. Richard P. Moudry
Chancellor

Rt. Rev. Magr. James F. Chambers
Vice Rector
North American College
Via Del Gianicolo 14
Rome, Italy

Dear Monsignor Chambers,

Archbishop Binz has received your December 1 request for Dimissorial Letters on behalf of Jerome C. Kern a student at the North American College for the Archdiocese of St. Paul. Enclosed was Mr. Kern's petition that he be called to receive First Tonsure and Minor Orders.

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With kindest regards and best wishes, I remain

Sincerely yours in Christ,

December 9, 1964

Very Rev. Magr. Richard P. Moudry
Chancellor

DEI ET APOSTOLICAE SEDIS GRATIA

ARCHIEPISCOPUS SANCTI PAULI

Dilecto Nobis in Christo D.no Hieronymo Kern

subdito Nostro, studiorum causa in
Pontificio Collegio Foederatarum Americae Civitatum, Romae
commoranti, salutem et benedictionem in Domino.

Cum plene Nobis constet te die 20 mensis martii anni 1941
ex legitimis, catholicis honestisque parentibus progenitum, rite baptizatum et con-
firmatum, bonis moribus debitisque qualitatibus ad normam Sacrorum Canonum
necnon instructionis S. C. de Sacramentis sub die 27 decembris 1930, praeditum
esse, neque ulla irregularitate aliove impedimento detentum nullaue censura, quoad
sciamus, innodatum existere, per praesentes tibi licentiam et facultatem largimur et
libenter concedimus, ut ad Primam Clericalem Tonsuram et Omnes Ordines
Minores.

ab E.mo ac R.mo D.o Cardinali Urbis Vicario, sive per se sive per alium, valide
et licite promoveri possis ac valeas. Volumus tamen ut testimonium authenticum de
ordinibus acceptis in Nostra Curia quam primum exhibeas.

In quorum fidem praesentes litteras manu Nostra signatas sigilloque Nostro
munitas fieri et expediri mandavimus.

Datum Paulopoli die 9a mensis decembris anni 1964

L. S.

Archiepiscopus Sancti Pauli de Minnesota



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO, 14

ROME

POSTAL ADDRESS :

VATICAN CITY STATE

December 14th 1964

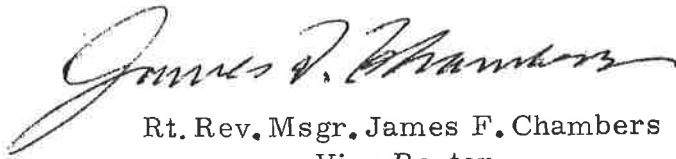
Very Rev. Msgr. Richard P. Moudry
Chancellor
Archdiocese of St. Paul
226 Summit Avenue
Saint Paul, Minnesota 55102

Dear Monsignor Moudry,

Permit me to thank you for the Dimissorial Letters of His Excellency Archbishop Binz allowing Jerome C. Kern to be tonsured and receive Minor Orders. His Excellency will receive official documents of his reception of First Tonsure and the Orders at the end of the scholastic year.

With kind personal regards and every best wish for the Christmas season, I remain

Sincerely yours in Christ,



Rt. Rev. Msgr. James F. Chambers
Vice Rector



Pontificium Collegium
Foederatarum Americae Civitatum
de Urbe

Hisce litteris fidem facimus atque testamur

Dominum HIERONYMUM C. KERN
ad PRIMAM CLERICALEM TONSURAM
promotum fuisse die xvii... mensis ...januari ... anni ...1965.
in Ecclesia SS. Apostolorum, Romae
ab Excmo. ac Rmo. Petro Sigismondi, Episcopo Tit. Neapolitan. in Pisidia

Datum Romae,
Apud aedes Collegii
die xx..... mensis januari ... anni ... 1965

E. S.


Vice Rector

ARCHDIOCESE OF SAINT PAUL

226 Summit Avenue
Saint Paul, Minnesota 55102

Director of Vocations

3/17/65

Note:

Change of address of parents for Jerome Kern:

Mr. & Mrs. William Kern

6920 - 4th Ave So.

mpls.

866-8075



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14

ROME
Third Sunday
after Pent.

POSTAL ADDRESS:
VATICAN CITY STATE

Dear Bishop O'Keefe,

Excuse the informality of this letter, but if you knew the atmospheric conditions under which I was typing, a dispensation would indeed be given. For an unusual heat wave has hit Rome--driving everyone out to the beaches and paese(coll) with the grand exception of University students who have not yet finished their exams. Incidentally, I am through myself and all went fine--from a comparative point of view extremely fine, for the University made the degree exams(STB-STL) almost impossible this year, flunking people left and right-e.g., 33% of Fourth Year went down. The S.J.'s can certainly be rough(and unjust) when they wish to be. But all the same I'm very thankful to have them. Take away the Jesuits and what would happen to the intellectual life of the Church?

Mrs. L. W. Keefe

PAID

Bishop, what I have [redacted] much to your sorrow, I'm sure-is a loan for 200.00(dollars). I would have written to Msgr. Moudry, but I'm not sure exactly where he is right now-possibly Nazareth. When I borrowed before, Msgr. simply sent the money in my name to my Mother at my home address-6920 4th. Ave. So., Richfield-Mpls. It worked out fine this way since she can easily deposit it in my checking acct. Thank you very much.

We were out with the Archbishop yesterday who



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14

ROME

-2-

POSTAL ADDRESS:
VATICAN CITY STATE

seems he should be the Bishop of Rome, given the number of times he's in Rome. What was particularly amusing was the fact that I was at the Spanish College, Saturday, in clothes totally non-descript of clerical wear. If I had run into the Archbishop---well, better not said!

Your excellency, I hope this finds you and everything fine. We'll miss your presence at the Fourth Session of the Council. But I suppose the poor diocese should have a bishop around at least a few weeks during the year. Joking of course.

Thanking you again for your trouble. And asking for your prayers, I remain with the assurance of mine,

In Christ Jesus Our Lord,

July 7, 1965

Mrs. William Kern
6920-4th Avenue South
Minneapolis, Minn.

Dear Mrs. Kern:

Your son, Jerome, requested that we
send the enclosed check for \$200.00 to you for
deposit to his account. We have made the check
payable to him as he asked.

Very sincerely,

Bookkeeping Department.

D/enc.

July 8, 1965

Mr. Jerome Kern
North American College
Via Del Gianicolo 14
Rome, Italy

Dear Jerome,

I thank you for your good letter.

It was good to read your enthusiasm for the Gregorian University. I am sure you will have plenty of opportunity to defend your loyalty when, after leaving the Seminary, you meet the Louvain men in day by day contacts.

Generally they have a way of talking about the University of Louvain as you write of the Gregorian; and that's when the fun starts.

I made my own Seminary course when the North American College students were to be seen in the Propaganda Fide classrooms. They were then located not in their present palatial quarters but in a small Piazza, a name like Mignatelli, just off the Piazza di Spagna.

After ordination, when I became a repetitore, I obtained also a Doctorate of Philosophy from the Gregorian University.

We had much fun about it for the reason that a good friend of mine, Bob Sherry of Cincinnati, made a Canon Law course and then was assigned to teach Philosophy whereas after my Philosophy course I became the Rockford Chancellor.

You spoke of a possible prejudice against the Jesuits to be found among our priests. The report is that perhaps they come by it naturally. In spite of his great qualities, and they were really great, Archbishop Ireland is reported widely to have been deeply prejudiced against them.

I was grieved to hear that some of my good friends like Wayne Ressler and Leo Feeney did not do well in their examinations.

Your remark about the Moral examination will probably be a mystery to me always! I quote: "I'm German and thereby refuse to give to the examiner poorer Theology, which he may want."

I have not yet caught up on all the work which piled up on me while I was in Rome: so I shall say good-bye.

I hope that you will have a good summer; and I renew all good wishes for continuing growth in the priestly spirit of Christ Jesus, Our Lord, the true and eternal Priest.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14
R O M E

POSTAL ADDRESS:
VATICAN CITY STATE

July 30th 1965

OFFICE OF THE RECTOR

Your Excellency,

The following observations of the
Faculty on your student Mr. Jerome C. KERN
may be useful both as a record and a reference for
the future:

Mr. Kern is a very good seminarian and a fine student.
He has been appointed the assistant choir director. He has
an ability to get along with people. He has manifested good
judgment and has been advised to maintain this judgment and
not to be unduly influenced by others. He is a good candidate
for the priesthood.

I am enclosing the scholastic record
of your student for this year.

With deepest esteem and every good
wish, I remain

Faithfully yours,

A handwritten signature in dark ink, appearing to read "J. F. Rector", written over a horizontal line.

Rector

His Excellency
Most Rev. Leo Binz, D.D.
Archbishop of St. Paul

ARCH-016812

September 3, 1965

His Excellency
The Most Rev. Francis T. Reh, D.D.
Rector
North American College
Vatican City State

Dear Bishop Reh,

I acknowledge receipt of your report on Mr. Jerome C. Kern; and I am grateful. It is an excellent report, and I am most pleased with it.

Also enclosed were his scholastic report, the testimonial for his reception of tonsure, and the testimonial for his reception of the orders of porter and lector.

I renew all good wishes.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14

ROME

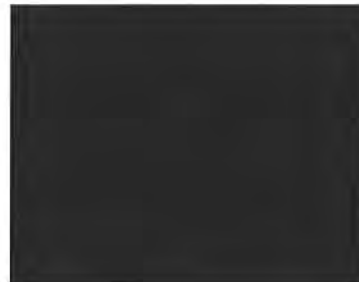
POSTAL ADDRESS:
VATICAN CITY (EUROPE)

September 6th 1965

O'Keefe Chancellor

Very Rev. Msgr. Richard P. Moudry
Chancellor
Diocese of St. Paul
226 Summit Avenue
St. Paul, Minnesota

REID, Joseph M.
KERN, Jerome C.
KILGRIFF, Stephen P.
PATES, Richard E.



SCHOLASTIC YEAR 19.65 TO 19.66

		DEBIT			
BOARD & TUITION		6,000			
COLLEGE UNIFORM		100			
		TOTAL	6,100		
		CREDIT			
BURSE INCOME					
STUDENT					
		TOTAL			
		TOTAL DUE		6,100	

September 28, 1965

Mrs. William Kern
6920-4th Avenue South
Richfield, Minneapolis 55423

Dear Mrs. Kern:

At the request of your son, Jerome
Kern, we are enclosing a check for \$300, the
loan which we has written us for.

With kindest regards, I remain

Sincerely yours in Christ,

The Most Reverend Gerald O'Keefe
Auxiliary Bishop of Saint Paul
Vicar General

enc.
cc - Jerome Kern



Pontificium Collegium
Foederatarum Americae Civitatum
de Urbe

Hisce litteris fidem facimus atque testamur

Dominum HIERONYMUM C. KERN
ad EXORCISTATUM ET ACOLYTHATUM ..
promotum fuisse dievi..... mensisfebruarii..... anni1966
inCollegio Leonianum, Romae ..
ab Excmo. ac Rmo. Ioanni Canestri, Episcopo tit. Tenedien.

Datum Romae,

Apud aedes Collegii

diex..... mensis februarii..... anni 1966 ..

L. S.


Vice Rector



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14

R O M E

POSTAL ADDRESS:
VATICAN CITY STATE

March 21, 1966

Rev. Terrence W. Bernston
Vice-Chancellor
Archdiocese of Saint Paul
Saint Paul, Minnesota 55102

Dear Father Bernston,

It is already spring in Rome and time to think not only of examinations, but also of what comes after. Among many of the postconciliar changes here at the college is the extension of travel regulations of which Archbishop Binz is aware.

The summer program has been extended from four to eight weeks; however, there are certain stipulations. The additional four weeks are available only to those who wish to study or do apostolic work somewhere in Europe. If we wish to study or work for only two weeks, then we still have only four weeks to travel, thus adding up to only six weeks in all. The maximum time is the eight week period which, although it cannot be taken totally for travel, can be totally dedicated to summer school or apostolic work if so desired.

This is a tremendous advantage for us, as we are sure you appreciate, for it opens up new aspects of Europe which have been closed because of the short free period during the summer. Now we may study as well as travel. But this program also brings problems with it, especially financial.

Being away from the diocese, we are not sure what are the conditions for summer study at home and whether we would be able to qualify under this program since most of our courses would not involve Master's degrees, etc. In addition, apostolic work may not be considered in this at all.

However, in order to take advantage of this program we are going to need financial aid of some sort. It is difficult to judge just what is the diocese's attitude about this and whether we can be helped or whether we should just try to borrow the additional money needed. As you are aware we already receive \$150 which helps to bear a share of the cost of summer travel. However, our needs have greatly expanded with the extension in time. As far as practical suggestions of what the expenses will be, we estimate that most four week courses will cost a minimum of an additional two hundred dollars.



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14

R O M E

POSTAL ADDRESS:
VATICAN CITY STATE

March 21, 1966

page 2 con'd.

We feel that it would be appropriate to state here that all three of us have formulated tentative plans to study a language for at least a month. We feel that such programs are the most practical within the given period of time and will be most beneficial in our study of theology.

If you can help us in any way with regard to this financial problem, or have suggestions as to whether we should write to the Archbishop or Monsignor Hayden, we would appreciate it. Thank you for your help - we apologize for the length of the letter, but we wanted you to know the full situation. We will await your reply before doing anything else. With cordial best wishes, we remain

Sincerely yours in Christ,

Jerome Kern

Stephen Klgriff

Richard Bates

March 29, 1966

Mr. Jerome C. Kern
North American College
Vatican City State
Europe

Dear Jerome,

Thank you for your letter of March 22, 1966. I delayed sending you an immediate reply only because I wanted to present your idea to the Archbishop.

I am not able at the present time to give you an answer one way or the other to the question that you presented. It would seem necessary for this problem to be studied out quite thoroughly before the Archdiocese would be able to commit itself to one kind of action or another. Several distinctions should be considered. An example of these would be the following: If the seminarian would choose to pursue some apostolic endeavor during the course of his vacation time, it would seem that he would not need the same amount of money as the seminarian who studies. The man who chooses to study would expend more money doing that than another who would pursue some apostolic work. On the other hand, the one who chooses the apostolate for the summer vacation, would have to show that it was an organized venture and not something he would be doing on his own. The summer financial assistance which the Archdiocese gives to seminarians who are going to summer school is given only on the condition that a degree is being pursued. In a sense, a postgraduate degree is envisioned in your course of studies at the North American College. Your course in the seminary is geared toward the obtaining of that degree.

There is no question in my mind that the language courses would be most valuable to you. It remains, however, a question that should not be answered now, but rather should wait for the formation of an Archdiocesan policy. Because of this I cannot promise you the assistance you are seeking; I can only promise you that your letter was well received and that we will consider the problem which you proposed.

It is my personal opinion, Jerry, that you should not shy away or fear borrowing the money from the Archdiocese. I myself was forced to borrow over \$1,000.00 when I was in Europe. I find it no problem in paying back that loan. Nobody, of course, likes to borrow money, but since everybody is different, having his own likes and dislikes, his own preferences in study and in travel, it is most difficult to arrive at a general policy which would fit the needs of every individual. I am simply trying to tell you that you should not fear borrowing money if the additional sums that you are requesting are not granted to you.

I am sorry that I cannot give you a yes or no answer, and I cannot promise you that this kind of an answer will be forthcoming this year. I can say that the Archbishop is not enthused about doing things for you in a financial way that he would not do for any other seminarian, either in Europe, Washington, or even here at home. I know your situation is a peculiar one, and so does the Archbishop, that is why a policy will not easily be formulated.

I hope and pray that you are not discouraged with this letter. I would also ask you to give Steve and Dick my greetings, also please say hello to Father Joe.

With cordial best wishes, I remain

Sincerely yours in Christ,

Rev. Terrance W. Berntson
Vice-Chancellor

March 29, 1966

Mr. Jerome C. Kern
North American College
Vatican City State
Europe

Dear Jerome,

I have before me your recent letter in which you request my written permission to operate a motor vehicle during your vacation periods from the North American College. The renting and operating of a car in Europe is an expensive proposition; the insurance is expensive and the cost of gasoline is almost prohibitive. Nonetheless, I am happy to grant you the permission which you are seeking, provided that you truly feel that you can carry whatever financial burden and obligation the renting and the driving of a car may cause you.

In granting you this permission it is understood that neither I nor the Archdiocese of Saint Paul assumes any responsibility for whatever may occur either while operating a car or having one in your possession. You will also note well that whatever permission I give now will always be according to the regulations as instituted or approved for you by the Rector of the North American College.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO, 14

ROME

POSTAL ADDRESS :
VATICAN CITY STATE

Most Reverend Leo Binz
Archbishop of Saint Paul
226 Summit Avenue
St. Paul 2, Minnesota 55102

Dear Bishop Binz,

The Episcopal Committee of the North American College has approved that the students be permitted to drive properly insured cars during the vacation periods permitted by the Rector of the college. This permission to rent a car is granted only on the condition that a signed release from responsibility has been obtained from the student's parents and with the written permission of the seminarian's Ordinary.

Therefore, I respectfully request that Your Excellency grant the requested permission to drive a rented car during the vacation periods while I am at the American College.

I further assure you that any rental procedures will be done according to the regulations stipulated by the Episcopal Committee and by the Rector.

Asking your blessing, I remain,

In Christ Jesus our Lord,

Jerome C. Kern

April 21, 1966

Mr. Jerome Charles Kern
North American College
Vatican City State
Europe

Dear Jerome Charles,

Father Berntson has handed me the letter signed by yourself, Stephen Kilgriff and Richard Pates under date of March 29.

The letter has been a cause of much anxiety for me.

I regret it if I have inadvertently created financial difficulties for you.

On the other hand before sending you to Rome I worked out with you in considerable detail the arrangements I found it possible to make for you; and I expressed those conditions in a letter written you on April 15, 1963. I enclose a copy of that letter.

The conditions of that letter were worked out in the thought that the Archdiocese must make every possible effort to treat fairly the students assigned for study in Rome, in Louvain, in Washington and in St. Paul.

The new regulations you describe for the Roman seminarians seem to me very similar to those which have been in force all along for Louvain men.

If you have representations to make after your return home for future assignments abroad you will be free to present them.

It seems to me, however, that I must hold for your course of studies to the terms set forth in the letter sent you on April 15, 1963.

If I do not do so I could only foresee new discussions after every change of rules which may come into effect in any school to which the Archdiocese sends its students.

I regret to make a negative answer to your petition.

The answer is not, of course, wholly negative because in the communication of April 15, 1963, the provisions were already set up for a possible loan.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul

Mr. Jerome Kern
North American College
Via Del Gianicolo 14
Rome, Italy

Dear Jerome,

The Archbishop has relayed to me in part the request you presented in a letter to Father Berntson.

The part I have been asked to study concerns the fact that you may be engaged in studying a language; and I have been instructed to study whether your request could fit in any way into the summer program in which certain students are working for Master of Arts degrees.

It seems to me that there are several points in your letter about which I must ask further questions before I can make an answer to the Archbishop.

In your letter you stated that "the summer program has been extended from four to eight weeks....The additional four weeks are available only to those who wish to study or do apostolic work somewhere in Europe."

I address myself only to the possibility of study.

It is my opinion that any study in a language which you propose should be of such length and concentration that you would gain a reasonable proficiency in the language.

Since this cannot be done in one summer, it would seem to me important that any such studies be planned as part of a continuing program which could be resumed during other ^{summer} or in possible postgraduate studies.

This would obviously mean that you would study the same language each summer.

I can see a distinct advantage to this Archdiocese in having men return here for service who have better than a superficial knowledge of one of the modern languages be it German, French, Italian or Spanish -- or even in Latin or Greek.

It is not likely that such a program could be considered in the same category as the Summer M.A. programs which some of the seminarians are carrying on here in the States since the whole system of requirements and accreditation are quite different. One important question to be asked, however, of any language school would concern possible accreditation of its courses.

Or again, were you to resume a serious study of the language when you return home such a knowledge even without accreditation could help you to by-pass undergraduate course work with a successful completion of a qualifying language examination.

Regarding a program of language study I ask these specific questions:

1. What language do you propose to study?
2. At what Institute, Language School, or University do you plan to study? Please check if it has any American connections or accreditation.
3. Will you be helped in your choice of school by counsel from some one in authority at the North American College?
4. For how long a period do you plan to study?
5. In your best judgment what do you estimate the total cost of such a program will be for the summer of 1966?

I should not conclude this discussion without mentioning the amount of time which you intend to spend on this program during the summer. In your letter you state: "The maximum time is the eight week period which, although it cannot be taken totally for travel, can be totally dedicated to summer school or apostolic work if so desired."

For the good of your health and to allow you time for travel in Europe the Archbishop will not recommend that your time of study extend beyond a six week period. I would ask you to keep that in mind for any program which you propose.

While he welcomes well educated priests, he may not have them at the possible expense of their health. Since he has the obligation to take reasonable safeguards for your health, he would be quite firm in his recommendation that any formal program of study or apostolic work would not extend beyond six weeks. If there is some reason why this should be open for further consideration please make your observations to me.

If this letter has become lengthy, it is because I want to do justice, not only to your request, but to a program which might ultimately affect others who will follow you. Although we cannot possibly know all of the extenuating circumstances which may arise in the future, we must make every reasonable effort to secure facts and opinions when we are setting policy and precedents which will dictate future practice. Knowing the Archbishop as I do I feel that any planning he would approve would become rather a decided program.

I am not at all sure that any program presented now can be accepted. It is a fact, however, that language studies loom large in the Archbishop's thinking on the needs of the Archdiocese. Whatever program you propose to me will reach the Archbishop. I can make no further promise.

With best wishes, I am

Sincerely yours in Christ,

April 21, 1966

(Rt. Rev. Msgr.) Ambrose V. Hayden
Director of Vocations

April 23, 1966

**Rt. Rev. Msgr. James F. Chambers
Vice-Rector
North American College
Via Del Gianicolo 14
Vatican City State
Europe**

Dear Monsignor Chambers,

In reply to your recent letter, please find enclosed the executed form of Dimissorial Letters for JEROME C. KERN.

The Archbishop is pleased to accept your offer to act as his delegate in obtaining the required Profession of Faith, Oath against Modernism, the Oath prescribed by Canon 981 § 1, and the oaths of free acceptance of the Orders.

With cordial best wishes, I remain

Sincerely yours in Christ,

**Reverend Terrance W. Berntson
Vice Chancellor**

DEI ET APOSTOLICAE SEDIS GRATIA

EPISCOPUS SANCTI PAULI

Dilecto Nobis in Christo D.no Hieronymo Kern

subdito Nostro, studiorum causa in
Pontificio Collegio Federatorum Americae Civitatum, Romae

commoranti, salutem et benedictionem in Domino.

Cum plene Nobis constet te die 20 mensis martii anni 19⁴¹
ex legitimis, catholicis honestisque parentibus progenitum, rite baptizatum et con-
firmatum, bonis moribus debitisque qualitatibus ad normam Sacrorum Canonum
necnon instructionis S. C. de Sacramentis sub die 27 decembris 1930, praeditum
esse, neque ulla irregularitate aliove impedimento detentum nullaue censura, quoad
sciamus, innodatum existere, praetereaue te, per interpositum iuramentum sponte
ac libere ad Sacros Ordines ascendere velle, per praesentes tibi licentiam et facul-
tatem largimur et libenter concedimus, ut ad

Subdiaconatum, Diaconatum et Presbyteratum

ad titulum servitii diocesis etiam extra tempora a iure statuta
et interstitiis a Sacris Canonibus designatis, quatenus opus sit, dispensatis, ab E.mo
ac R.mo D.no Cardinali Urbis Vicario, sive per se sive per alium, praemissis de
iure praemittendis, valide et licite promoveri possis ac valeas. Volumus vero ut
authenticum testimonium de ordinibus acceptis in Nostra Curia quam
primum exhibeas.

In quorum fidem praesentes litteras manu Nostra signatas sigilloque Nostro
munitas fieri et expediri mandavimus.

Datum Paulopoli die 23a mensis aprilis anni 1966.

L. S.

Archiepiscopus Sancti Pauli de Minnesota



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14

ROME

POSTAL ADDRESS:
VATICAN CITY STATE

April 28th 1966

Your Excellency,

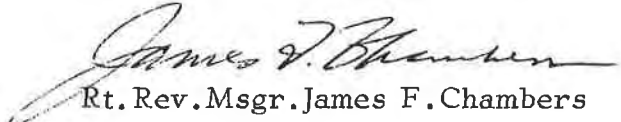
At the direction of the Most Reverend Rector permit me to inform you that, after consultation with the members of his Faculty on March 28th....., he has decided that your student, Jerome C. KERN....., now an Acolyte in the third theology year, continues to show the requisite positive signs of a vocation to the Priesthood. It is the Rector's recommendation, therefore, that he be called to Major Orders.

Attached herewith is the petition of the candidate in accordance with the Instruction of the Sacred Congregation of the Sacraments (Dec. 27, 1930). The required Profession of Faith, Oath against Modernism, the Oath prescribed by c. 981 par. 1 and the oaths of free acceptance of the Orders, if Your Excellency should so decide, will be made before myself as your delegate.

If, therefore, Your Excellency should agree with this recommendation. I respectfully ask that you complete with signature, date and seal the enclosed form of Dimissorial Letters. It is the expressed wish of the Vicariate of Rome that the enclosed form be employed in preference to any other. It is expected that Subdiaconate will be conferred in July..... and Diaconate in October..... Dispensation from the prescript of c. 976 pag. 2 will be requested in your name of the Sacred Congregation of Seminaries and Universities of Studies so that Mr. Kern..... may be ordained to the Priesthood in December..... He was baptized in the Church of St. Aloysius..... on April 3, 1941, Olivia, Minn.

With sentiments of profound respect and esteem and with personal good wishes, I am

Your servant in Christ


Rt. Rev. Msgr. James F. Chambers
Vice Rector

His Excellency
Most Rev. Leo Binz, D.D.
Archbishop of St. Paul



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14

ROME

POSTAL ADDRESS:
VATICAN CITY STATE

May 10, 1966

Most Reverend Leo Binz
Archbishop of St. Paul
226 Summit Avenue
St. Paul,
Minnesota 55102

Dear Archbishop,

I received your letter of April 21 and apologize for not having answered more promptly. As you know only too well, this time of the year finds many students in Rome rather-shall we say-"preoccupied." But as one philosopher succinctly put it, "Talis cursus vitae est". And we enjoy every moment of it.

And now a few observations:

First, if our letter caused you anxiety in any sense, we are deeply sorry. Certainly you know that such would be the furthest from our minds and hearts. Our intention was primarily informative as regards the summer program in effect in the Archdiocese. Consequently, the matter pertained specifically to Msgr. Ambrose Hayden. We hoped that he could answer a few questions. For since the summer program-to our knowledge-was instituted after our assignment to Europe, we were not aware of any interrelationship between the two, either obviously prior to the assignment nor retroactively through any posterior, established relationship. Perhaps, the logical conclusion should have been a strict demarcation between our contract and the summer program. Such a strict interpretation, however, was not given. So we wished for a clarification and, thus, the purpose of our letter of March 29 to your chancery.

Secondly, we received this clarification in two-fold form from the chancery on April 21 from yourself and the Director of Vocations-in form of a statement and a questionnaire. We heartily thank you for the quick response-and particularly, for your obvious concern.

Thirdly, we wish to reiterate our thanks to the Archbishop for our being able to loan money from the Archdiocese. St. Paul will receive full repayment, plus some.

Fourthly, the intention of this letter: simply a clarification of our prior intent and a renewed "thanks" to our Archbishop.

Lastly, I personally wish to assure the Archbishop that the weather in Rome is simply stupendous--and awaits his arrival. We are all fine.

Respectfully yours,

In Christ Jesus,

Jerome Kern

Jerome Kern

ARCH-016557



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14

ROME
Tuesday

POSTAL ADDRESS:
VATICAN CITY STATE

Dear Archbishop Binz,

Rejoice! that you left Rome when you did, for the weather has really become unbearable. Mother Nature, in typical fashion, has unleashed her existential thrust of summer heat with Rome as its center. I have special sympathy for those students still studying for their exams. Selfishly, I can say that I am through and quite happy. I only hope the rest of the class finishes up as well. Perhaps, an explication concerning the last statement will be in order. First of all, I might make the observation that the Gregorian University is not the Greg. University of four years ago--much less forty years ago. Today it stands as "the finest theological house" in Europe (which ipso facto includes America). Please notice the quote--a consensus of opinion of most European theologians. As you probably know, we have had every leading theologian in Europe at our College the last couple of years during the Council---and, to say the least we have "utilized" them. Now, that the above should be factual ought not surprise anyone--given the fantastic number of scholars the Jesuits have produced...and some of them totally unique. As Charles Davis once said: 'many geniuses are said to be few and far between but Bernard Lonergan is one from Alpha to Omega.' But enough as to the merits of the Greg--these are well known amongst the intelligentsia (sometimes ask J. Courtney Murray what he thinks of the above--or would you say he's prejudiced?). I was out, Archbishop, with one of our Casa men the other week--Fr. Lucker to be exact--and we discussed this very point. I'm not one for name-calling, but I must say that I was rather disappointed with what I heard. Father simply made one carte-blanche judgment which was purely negative as regards the Jesuit order. It



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14

ROME
-2-

POSTAL ADDRESS:
VATICAN CITY STATE

seems, your Excellency, that I have few virtues, but one which I have always tried to cultivate is intellectual honesty. It may mean a total crucifixion to Truth-as it did for Cardinal Newman-but its rewards are so divine that any agony seems insignificant. And, for this reason, I confronted Father- and, upon termination of our "talk", he more or less admitted his deep prejudice for the Order...and I repeat, "deep." So I quickly dropped the issue and we had a fine dinner with the other St. Paulers (who, incidentally, found they could not support their fellow casa man). If you're a close reader, Archbishop, you're probably wondering when I'll begin explicating that statement which I made about fifty lines ago. And, incidentally, excuse the non-paragraphic letter--but the thoughts are much too close for separation. What some people appear to fear concerning the Jesuits is their demand for intellectual excellence. And as I tried to show, Father, this is a virtue all in itself, and the Church has great need of speculative theologians. There is no conflict between this and the pastoral life; rather, it greatly enriches a pastor of his flock; it safeguards the teachings of the Church; and we see that the two are not only juxtaposed, but one the foundation of the other. One of the "key" concepts in Theology is its development year after year. To see, e.g., how Lonergan has gone beyond Aquinas and is adding his own contribution to Theology is-for me and others-sheer pleasure.

Are there, then, any demerits? Only in the practical realm. E.g., this year the STB and STL exams were really horrid. 35% of the Fourth year (including Wayne Ressler) received their 4 and 5's and most of the others 6. A number went down in my own class (e.g., Leo Finy whom you know) with the majority receiving a 6. I'm very thankful to our Lord for my 8. (Incidentally, my Moral mark wasn't like it should be for the simple reason that I'm German and thereby refuse to give to an examiner poorer Theology which he may want).

ARCH-016362



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14

ROME

-3-

POSTAL ADDRESS:
VATICAN CITY STATE

But there are no problems with Moral. Dogma is where the "leaves fall." And this year precisely that happened. Why? One justifiable criticism of the Greg is that they think they can raise their standards even higher by flunking people. Per se and educationally, such a method is obviously wrong. They have even applied this same method to some very minor courses--the results being sometimes quite ludicrous. E.g. approximately 35-40% of my class flunked History and Patrology this year. My class has developed a reputation for being "hit so consistently by these damnable minor courses." And so we see the Greg's demerits. But let me make one point crystal clear: and that is that the University's merits far out-weigh its contrary. And I am delighted to be its student.

And it is with this note that I terminate this letter. Thank you for giving me the opportunity to study at the Gregorian. I have finished my STB and will immediately begin my Licentiate in Theology. I've learned a great deal of Theology and have enjoyed every minute of it.

A second Thanks for the "Fiorentino" last Saturday. "Romans" are rather well adjusted to seeing Archbishop Binz in Rome. He seems to be a "regular" now. And I'm sure that they are as happy as this person to see you. It's a good experience for seminarians to know that bishops are human...and not just-using Times' phrase--"builders."

Archbishop Binz, I thank you. And I ask for your prayers to give me the strength to walk in the foot-steps of God's Son---which footsteps lead to and radiate with His one life of Love. I ask for your prayers. And I assure that you have mine.

In Christ Jesus,

Jerome Kern

ARCH-016363

May 18, 1966

Mr. Jerome Kern ✓
North American College
Vatican City State
Europe

Dear Jerome,

Your letter has reached me safely; and I am pleased to hear that all is going well.

I shall not attempt a long answer because the week is about the busiest one possible.

It is not the easiest week either. Making appointments is never easy. So often the two phrases "making appointments" and "creating dissappointments" are almost identical.

I do not yet have a definite travel schedule set up; but I do expect to get to Rome and back before the end of June.

Please keep me in your good prayers.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14

ROME

POSTAL ADDRESS:
VATICAN CITY STATE

PAID

Reverend Terrence Berntson
Chancery Office
226 Summit Ave.
St. Paul, Minn.



Dear Father,

If the chancery work-perchance-has been particularly gloomy the last few days, I'm sure this letter will radiate its gladful tidings of dependance and, thereby, effect an atmosphere of joy,

Needless, to say, the "key" word in the preceeding paragraph begins with "d" and ends with "e". I think you're aware of my summer plans(Spain-study), Father, besides the context(Rome-four years). It is regard to the latter that necessitates this letter.

I wish to make a request for a loan of \$500.00 from the Archdiocese in accordance with my contract. I realize how much I'm asking for. But given the realization, I must still make the request.

Bishop O'Keefe may think I'm playing "both sides against the middle" by writing to you, Terry, instead of him. For I have written to him in the past. Assure him that I'm not playing tricks.

Would you do me the added favor of sending this check to my Mother who may deposit it for me. Her address is..

Mrs. Katherine Kern
6920 4th. Ave. South
Richfield-Minneapolis

Lastly, about all I can do is thank you, Terry, for taking care of the above for me. As I told someone not too long ago: "I couldn't possibly quit now; I owe St. Paul too much". What's so farcical is that it's true. Please keep me in your prayers.

Sincerely,
Jerome Kern
Jerome Kern

P.S. Terry, could you drop me a note when the check is sent.

ARCH-016669

May 25, 1966

Mrs. Katherine Kern
6920 - 4th Avenue South
Richfield, Minnesota

Dear Mrs. Kern:

We have received a request from
Your son Jerome for the enclosed check in the amount
of \$500.00 which he would like you to deposit for
him.

With cordial best wishes, I remain

Sincerely yours,

Reverend Terrance W. Barnsteen
Vice Chancellor

cc

DECLARATIO

propria manu subscribenda a Candidatis in singulis sacris Ordinibus
suscipiendis, iuramento coram Ordinario praestito ¹

Ego subsignatus Jerome C. Kern

cum petitionem Episcopo exhibuerim pro recipiendo subdiaco-
natus (~~seu diaconatus vel presbyteratus~~) Ordine, sacra instante
Ordinatione, ac diligenter re perpensa coram Deo, iuramento inter-
posito, testificor in primis, nulla me coactione seu vi, nec ullo impelli
timore in recipiendo eodem sacro Ordine, sed ipsum sponte exoptare,
ac plena liberaque voluntate eundem velle, cum experiar ac sen-
tiam a Deo me esse revera vocatum.

Fateor mihi plene esse cognita cuncta onera caeteraque ex
eodem sacro Ordine dimanantia, quae sponte suscipere volo ac
propono, eaque toto meae vitae curriculo, Deo opitulante, diligen-
tissime servare constituo.

Praecipue quae caelibatus lex importet clare me percipere
ostendo, eamque libenter explere atque integre servare usque
ad extremum, Deo adiutore, firmiter statuo.

Denique sincera fide spondeo iugiter me fore, ad normam
ss. Canonum, obtemperaturum obsequentissime iis omnibus quae
mei praecipient Praepositi, et Ecclesiae disciplina exiget, paratum
virtutum exempla praebere sive opere sive sermone, adeo ut de
tanti officii susceptione remunerari a Deo merear.

Sic spondeo, sic voveo, sic iuro, sic me Deus adiuvet et haec
Sancta Dei Evangelia, quae manibus meis tango.



die 19 mensis Junii anni 1966

(Manu propria)

Jerome C. Kern

¹ Juxta instructionem S. Congregationis de Disciplina Sacramentorum diei xxvii
mensis decembris an. MDCCCXXX.

Rite coram me delegato emissum

J. Chambers



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO, 14
ROME

POSTAL ADDRESS:
VATICAN CITY STATE

Ego, Jerome C. Kern
ad ordinem Subdiaconatus proxime promovendus ad titulum
servitii dioecesis, me devoveo perpetuo Archidioecesis
Sancti Pauli servitio sub Ordinarii loci pro tempore
auctoritate.

Sic spondeo, sic voveo,
sic juro sic me Deus adjuvet et haec Sancta Dei Evangelia
quae manibus tango.

In quorum fidem manu propria subsigno.

Jerome C. Kern

Rite coram me delegato emissum



Chamber

Vice-Rector

Romae, die 19 mensis Junii, anni 1966



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14

ROME
July 15

POSTAL ADDRESS:
VATICAN CITY STATE

Dear Archbishop,

Before I depart from the Eternal City, I thought it proper to write to you to "summarize" the past year.

First of all, I just received the Major Order of Subdeaconate last week along with the rest of my class. The retreat preceeding the ordination was particularly significant. If you can imagine, its basic theme was "poverty"--i.e., poverty of self-its necessary consequent being total dependence upon God. The retreat master's modus procedendi consisted simply in taking St. Luke's Gospel all the way through from beginning to end, no other texts nor notes nor what have you. Needless to say, he's well versed in S.Scripture. To state the topic sentence of the retreat would be practically impossible, for a context would be necessary-which context would be hard to define because of its deeply experiential character. But as I told someone at the end "of the affair"; it seems(c.f. Genesis 1,2,) that we're simply a gift of God placed upon this earth. And what is a gift except that it is to be given away. So we lose ourselves by giving everything we have and are to those around us-a pure donation of self. This^{is} hard. But I guess it's Christianity. So we try-really try.



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14

R O M E

POSTAL ADDRESS:
VATICAN CITY STATE

-2-

Secondly, the exams went fine-even though I ~~almost~~ fell to sleep on one examiner. I, however, feel obligated to qualify the adverb above insofar as the examinations in genere did not go well for the College. In fact, very poorly. It's definitely a period of transition/reform for the University-during which period the University finds its imperative to flunk 30-40% of the student body in order to maintain its "high standards". I will not even comment on that absurdity. So to more pleasant topics.

Like summer travel! As you know I'll be studying Spanish--and thereby probably forgetting all my Italian--and traveling around the country. We will first fly to Paris to visit a few friends and, then, gradually make our way down the French coastline to the University. We should have a grand time--mostly play and a little work(as you know there's not much to Spanish). Although it's good to remember that 'play' in se is an education. When I think of how much I have learned from my associates--particularly my close friends--all I can do is whisper "thanks" to God. He has been very good to me.

My dear Archbishop, I would like to ask you for your prayers--primarily that I may continue to grow. You are assured of mine. With the hope that all is fine.

In Our Lord,


ARCH-016803

July 22, 1966

Rev. Mr. Jerome Kern
North American College
Via Del Gianicolo 14
Rome, Italy

Dear Jerome,

I acknowledge receipt of your letter of July 15; and I shall answer it at once while I remain on vacation.

I don't think I was ever more ready for a vacation than I was this year. With the multitude of affairs which awaited my return from the Vatican Council on December 10, 1965, and with the subsequent travel back and forth to Rome, I was really worn out when I broke away from the Chancery for this vacation period.

Unfortunately the rest is being interrupted all too much. I was back in my home area in the Rockford Diocese to baptize a new grandnephew, Daniel Leo Binz, on July 8 and to officiate at the marriage of another grandnephew, Leo John Binz, on July 9. Apparently the name will not die out for a time.

Another interruption in the vacation program will be to go to Winona on July 24 for the golden jubilee of Bishop Fitzgerald.

I offer congratulations on your reception of the subdiaconate; and I pray for you the choicest blessings of heaven in the fulfillment of your complete commitment to the cause of the Lord, undertaken with the subdiaconate and with its implicit vow.

You mention also a successful examination. I offer congratulations. It is truly a successful achievement especially when 30% to 40% of the class did not do well.

I met several Gregorian professors while I was in Rome; and I heard the story of those poor examinations from their viewpoint. One gave a very different report on the students who had failed. I think this letter would go far beyond its purpose if I were to tell his story.

You have asked for my prayers; and I assure you of them. Oremus pro invicem. You do, indeed, need the prayers, of yourself and others, to maintain the commitment of your subdiaconate. I need them even more with the responsibility given me to make far-reaching decisions which affect the lives and the ministry of so many.

May the good Lord bless you always.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14
R O M E

POSTAL ADDRESS:
VATICAN CITY STATE

OFFICE OF THE RECTOR

July 29th 1966

Your Excellency,

The following observations of the
Faculty on your student Rev.Mr. Jerome C. KERN
may be useful both as a record and a reference for
the future:

Mr. Kern had a very good year scholastically. He has
done a very fine job as Choir master. He is very interested
in seminary life and has profited by the time he has spent at
the American College.

I am enclosing the scholastic record
of your student for this year.

With deepest esteem and every good
wish, I remain

Faithfully yours,


Rector

His Excellency
Most Rev. Leo Binz, D.D.
Archbishop of St. Paul

ARCH-016544

PONTIFICAL NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO, 14
ROME

Postal Address:
VATICAN CITY STATE

SCHOLASTIC REPORT

Academic Year 19 65 -19 66

NAME KERN, Jerome C.

DIOCESE ST. PAUL

CLASS III THEOLOGY

I. Courses at the Pontifical Gregorian University

	Grade
Dogmatic Theology	7
Biblical Exegesis	7
Patrology	
Moral Theology	
Canon law	
Church History	
Ascetical Theology	
Oriental Theology	
Protestant Theology	7
Liturgy	
Comparative Religions	7
Pastoral Theology	
Hebrew	
Biblical Greek	
Electives:	9
Seminar:	

Examination for the Licentiate in Sacred Theology:

Oral Comprehensive

Academic Degree:

II. Courses at the North American College

	Semester	Hours
Christian Social Principles		
Italian		
Homiletics		1
Pastoral Theology		
Gregorian Chant		
Seminar in Theology		
American Church History		1

Passing Grade = 6
Good = 8
Cum Laude = 9
Summa cum Laude = 10


Rector



Pontificium Collegium
Foederatarum Americae Civitatum
de Urbe

Hisce litteris fidem facimus atque testamur

Dominum HIERONYMUM C. KERN

ad SUBDIACONATUM

promotum fuisse die x mensis julii anni 1966

in Ecclesia SS. Apostolorum, Romae

ab Excmo. ac Rmo. Francisco Reh, Episcopo tit. Macriane, in Mauritania
Baptizatus est in Ecclesia S. Aloysii, Olivia, Minnesota
die iii, mensis aprilis, anni 1941

Datum Romae,

Apud aedes Collegii

die xv mensis julii anni 1966

R. S.


Vice Rector

August 17, 1966

His Excellency
The Most Rev. Francis F. Reh, D.D.
Rector, North American College
Via dell Gianicolo, 14
Vatican City, Europe

Dear Bishop Reh,

I thank you for supplying me with the academic record of Rev.
Mr. Jerome C. Kern and even more for sending me your comments about
him. Also I thank you for your interest in Jerome.

Also enclosed were the papers concerned with his advancement to
the rank of Exorcist, Acolyte and Subdeacon. I am most grateful.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul

DECLARATIO

propria manu subscribenda a Candidatis in singulis sacris Ordinibus
suscipiendis, iuramento coram Ordinario praestito ¹

Ego subsignatus Hieronymus Kern

cum petitionem Episcopo exhibuerim pro recipiendo ~~subdiaconatus~~
~~natus~~ (con diaconatus ~~vel presbyteratus~~) Ordine, sacra instante
Ordinatione, ac diligenter re perpensa coram Deo, iuramento inter-
posito, testificor in primis, nulla me coactione seu vi, nec ullo impelli
timore in recipiendo eodem sacro Ordine, sed ipsum sponte exoptare,
ac plena liberaque voluntate eundem velle, cum experiar ac sen-
tiam a Deo me esse revera vocatum.

Fateor mihi plene esse cognita cuncta onera caeteraque ex
eodem sacro Ordine dimanantia, quae sponte suscipere volo ac
propono, eaque toto meae vitae curriculo, Deo opitulante, diligen-
tissime servare constituo.

Praecipue quae caelibatus lex importet clare me percipere
ostendo, eamque libenter explere atque integre servare usque
ad extremum, Deo adiutore, firmiter statuo.

Denique sincera fide spondeo iugiter me fore, ad normam
ss. Canonum, obtemperaturum obsequentissime iis omnibus quae
mei praecipient Praepositi, et Ecclesiae disciplina exiget, paratum
virtutum exempla praebere sive opere sive sermone, adeo ut de
tanti officii susceptione remunerari a Deo merear.

Sic spondeo, sic voveo, sic iuro, sic me Deus adiuvet et haec
Sancta Dei Evangelia, quae manibus meis tango.

Romae die 16 mensis octobris anni 1966

(Manu propria)

Hieronymus Kern



¹ Juxta instructionem S. Congregationis de Disciplina Sacramentorum diei xxvii
mensis decembris an. MDCCCXXX.

Rite coram me delegato emissum

Johnathan



Pontificium Collegium
Foederatarum Americae Civitatum
de Urbe

Hisce litteris fidem facimus atque testamur


Dominum HIERONYMUM C. KERN
ad DIACONATUM
promotum fuisse die xxx mensis octobris anni 1966
in oratorio principali Pont. Coll. Foed. Americae Civitatum, Romae
ab Excmo. ac Rmo. Hectore Cunial, Vicesgerente

Datum Romae,

Apud aedes Collegii

die x mensis novembris anni 1966.

B. S.


Vice Rector



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14

ROME
Nov. 23

POSTAL ADDRESS:
VATICAN CITY STATE

Dear Father,

Although the greeting may be a bit belated, Congratulations on becoming Chancellor of the Archdiocese of St. Paul and Minneapolis. Incidentally, I personally was pleased with the changing of the name of the Archdiocese to St. Paul & Mpls.... despite its length. For, talking to a number of Minneapolis people, I found them likewise "pleased" with the change. The reason seems simply to lie in the factor of a proper recognition of so large a metropolitan area. And if you're the Archbishop of these people, this should be recognized. So they say. And I think they have a point.

Now to the reason for this letter---which will "cheer you up" if, perchance, the day has started off male. I would like to borrow three-hundred dollars(\$300.00) from the diocese to help cover some immediate expenses which have occurred. Although I'll be naturally receiving some money at ordination, this will not arrive in time to pay for some necessary bills now. Again, if you would send the check to:

Mrs. William T. Kern
6920 4th. Ave. South
Richfield-Minneapolis
Minnesota-55423

My Mother will then deposit it in my checking account. Thank you very much. Also-if it doesn't necessitate too much extra work-perhaps you could send me a carbon of the note you send to my Mother--so I'll know that the above has been transacted. Again, thank you.

You no doubt have heard, Terry, about the floods in northern Italy. They're quite severe and the people are suffering terribly. I feel sorry for the country---it was just getting off its feet finance-wise and, then, this.

PAID

ARCH-016821



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14

ROME
-2-

POSTAL ADDRESS.
VATICAN CITY STATE

Probably the saddest part is the inability of the government to cooperatively effect a recovery program---due to all the bickering between its factions. One would think that a national disaster would bring the country together...but...

My parents are getting excited about ordination and their tri_p over. It hardly seems possible that the "time has come". But it's good that it has. Nothing has hit me yet---probably because I've been so busy---finishing my Licentiate thesis yesterday.

I ask for your prayers that "all may be well" for the Church, my family, and myself. I have remembered you in mine---particularly with the death of your father. I was sorry to hear the news.

Thanking you for everything, I remain

Your Brother in Christ,

Jerome Kern



November 29, 1966

Mrs. William T. Kern
6920 - 4th Avenue South
Richfield, Minnesota 55423

Dear Mrs. Kern:

Please find enclosed herewith a check made out in the name of your son Jerome to the amount of \$300.00. Jerome requested this further loan on November 23, 1966. Hopefully it will help him through some of the crucial expenditures he is faced with on the eve of his ordination to the priesthood. I understand that you yourself will be traveling to Rome shortly. Please be assured of our prayers for a happy and safe trip.

With cordial best wishes, I remain

Sincerely yours,

Very Rev. Terrance W. Berntson
Chancellor

cc Rev. Mr. Jerome Kern

November 29, 1966

Reverend Mr. Jerome Kern
North American College
Vatican City State
Europe

Dear Jerome,

Thank you for your kind letter of November 23, 1966. Needless to say, we are anxiously awaiting your return to the United States, but better than that, we are prayerfully anticipating your ordination to the priesthood. I hope you realize that through your ordination you will be joining a wonderful group of priests in the Archdiocese of Saint Paul and Minneapolis. Every day I am more impressed with the goodness and positive attitudes of our own priests. This sounds awfully provincial, I know, but I have to say it without any intention of boasting. A check made out in your name for the sum of \$300.00 will be sent immediately to your mother. I enclose a copy of that letter to your mother.

The Italian floods have been given a great deal of attention in the local newspapers, and the pictures accompanying the news articles really point out the grave damage that is being wrought. You alluded to the bickering going on now between the political factions and how it all harms the efforts made in trying to recover from the tragedy. There was an article a few days ago referring to the fact that talcum powder was sprayed on some of the masterpieces in order to preserve them from what water damage they suffered. The point of the article was that one authority charged that this was the worst procedure they could have used. The whole thing reminds me of the good old days in Rome.

With cordial best wishes, I remain

Sincerely yours in Christ,

Very Rev. Terrance W. Berntson
Chancellor

DECLARATIO

propria manu subscribenda a Candidatis in singulis sacris Ordinibus
suscipiendis, iuramento coram Ordinario praestito ¹

Ego subsignatus Hieronymus Kern

cum petitionem Episcopo exhibuerim pro recipiendo ~~subdiacono~~
~~netus~~ (vel presbyteratus) Ordine, sacra instante
Ordinatione, ac diligenter re perpensa coram Deo, iuramento inter-
posito, testificor in primis, nulla me coactione seu vi, nec ullo impelli
timore in recipiendo eodem sacro Ordine, sed ipsum sponte exoptare,
ac plena liberaque voluntate eundem velle, cum experiar ac sen-
tiam a Deo me esse revera vocatum.

Fateor mihi plene esse cognita cuncta onera caeteraque ex
eodem sacro Ordine dimanantia, quae sponte suscipere volo ac
propono, eaque toto meae vitae curriculo, Deo opitulante, diligen-
tissime servare constituo.

Praecipue quae caelibatus lex importet clare me percipere
ostendo, eamque libenter explere atque integre servare usque
ad extremum, Deo adiutore, firmiter statuo.

Denique sincera fide spondeo iugiter me fore, ad normam
ss. Canonum, obtemperaturum obsequentissime iis omnibus quae
mei praecipient Praepositi, et Ecclesiae disciplina exiget, paratum
virtutum exempla praebere sive opere sive sermone, adeo ut de
tanti officii susceptione remunerari a Deo merear.

Sic spondeo, sic voveo, sic iuro, sic me Deus adiuvet et haec
Sancta Dei Evangelia, quae manibus meis tango.

Romae die 9 mensis decembris anni 1966

(Manu propria)

Hieronymus Kern

Instructio S. Congregationis de Disciplina Sacramentorum diei xxvii
mensis decembris an. MDCCCXXX.

Rite coram me delegato emissum

[Signature]



Pontificium Collegium
Foederatarum Americae Civitatum
de Urbe

Hisce litteris fidem facimus atque testamur

Dominum HIERONYMUM C. KERN

ad PRESBYTERATUM

promotum fuisse die xvii mensis decembris anni 1966

in Basilica Vaticana Sancti Petri

ab Excmo. ac Rmo. Francisco Reh, Episcopo tit. Macrianen. in Mauritania

Datum Romae,

Apud aedes Collegii

die xx mensis decembris anni 1966.

E. S.


Vice Rector

January 6, 1967

— Reverend Jerome C. Kern
North American College
Vatican City State
Europe

Dear Father Kern,

I make it a practice early each year to write those priests who are expected to complete their studies within the year and to ask them to give me as early in the year as possible their plans for returning home.

I would prefer to approve plans presented by yourself rather than to give directives from here which might be unrealistic.

The most important part of such a program, of course, is to know the exact date you can be given a new work assignment here in the Archdiocese. That date should be made definite as early as possible; and I should be free to count on it.

In other years I have told the returning priests that there will be no objection from here if they wish to propose any continuance of travel abroad.

I am less ready to approve vacations in the United States. Even though I understand that such vacations may be a necessary part of the program at times, I try regularly to have that period of time kept as brief as possible.

I renew all good wishes for a blessed 1967 and for a safe return to the Archdiocese of St. Paul and Minneapolis.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul and Minneapolis



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO, 14

ROME

Jan. 20th.

POSTAL ADDRESS:
VATICAN CITY STATE

Archbishop Leo Binz
226 Summit Ave.
St. Paul, Minnesota
U.S.A.

Dear Archbishop Binz,

I apologize for not having answered your letter before now, but, given the circumstances, such was impossible. Your letter arrived at a time in which I had not as yet given a single thought to my excursion home. So I began thinking! And here are a few of my reflections.

First of all, my final exam for the Licentiate will probably be quite late in June in as much as the boards begin with "L" this year--much to my regret. I have already petitioned the University to have my exam moved up if it is at all possible. But since the Gregorian has become rather strict in granting such concessions, I expect a negative answer.

On the twenty-fourth of June I plan to attend ordination ceremonies in Louvain, Belgium. This will obviously depend on the time of my examination which will be somewhere around the twenty-third.

As regards further travel in Europe, everything is still too indefinite. I would certainly like a rest someplace on the Continent or the Isles before returning home. I know of a place in Scotland which would fulfill such a purpose. But I am not sure because of the contingent element of uncertainty with most of my classmates who have not as yet made definite arrangements.

In any event I will rest in Europe for awhile and then return by plane to the United States. I'll arrive in Minneapolis on the seventeenth(17th) of July. The following Sunday of the twenty-third will be the date of my First Mass, which, incidentally, will be in Montevideo, Minn. Thus, the necessity of driving a few hundred miles.

Therefore, I will be ready for a new work assignment as early as the twenty-sixth(26th) of July, the Thursday following my First Mass. I am not aware if you prefer a certain day of the week--such as Saturday--for beginning new appointments. It makes no difference to me. I only ask not before the twenty-sixth.



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO, 14

R O M E

POSTAL ADDRESS:
VATICAN CITY STATE

Since this may well be my last letter to the Archbishop before returning to the United States, I would like to finish this letter by fulfilling a promise and whispering a prayer.

The promise was one made to Archbishop William O'Brady who asked that "my bishop would know at ordination my basic likes or dislikes as regards studies". His point was that the day of incompetency in one's job in the Church was beginning to see the reflection of its own sunset. For we have finally come to realize that real competency concurs with real likeness. To fulfill the promise, may I simply state that my own orientation of studies for the last eight years has been almost totally in the line of Dogma and Philosophy--with empha_sis on the first. It is only here that I feel somewhat competent or "at home".

The prayer which I whisper is one of Thanks to our Lord for the blessings He has given me through the hands of my Archdiocese. From practically every human point of view, it has been a most rewarding four years. For this I am extremely grateful and I thank my Archbishop.

Asking for your prayers, I remain

Yours in Christ Jesus,

Dr. Jerome Kern

January 30, 1967

Reverend Jerome Kern
North American College
Via Del Gianicolo, 14
Roma, Italia

Dear Father Kern,

I thank you for your letter of January 20; and I am noting the program outlined therein as follows:

- (1) Arrival in Minneapolis, July 14,
- (2) First Mass in Montevideo, July 23,
- (3) Work assignment, July 26.

Please keep me informed of your whereabouts after you leave the North American College.

It is my present plan not to be in St. Paul when you arrive here; and our meeting may perhaps be delayed beyond the first week of August.

It is a pleasure to hear that the four years in Rome have been rewarding. I found my student years there a wonderful blessing. I would not trade them for anything.

You very kindly informed me of your study preferences and I am happy to have that report. I note that dogma is your first choice and that philosophy is second.

May the Good Lord bless you now and always.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul and Minneapolis



NORTH AMERICAN COLLEGE

VIA DEL GIANICLO, 14

ROME

POSTAL ADDRESS:
VATICAN CITY STATE

OFFICE OF THE RECTOR

April 2nd 1967.

His Excellency
Most Rev. Leo Binz, D.D.
Archbishop of St. Paul-Minneapolis
226 Summit Avenue
St. Paul, Minnesota

Your Excellency,

Permit me to inform you that your student, the Reverend Jerome C. KERN, ordained to the priesthood last December, is eligible for the degree of Licentiate in Sacred Theology. He is presently preparing for the comprehensive examinations for this degree which he will take in June.

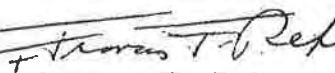
I do not know what Your Excellency may have in mind with regard to further study for Father Kern, but it is our judgment that he has a good chance of succeeding in his examinations. He was awarded the Baccalaureate in Theology with 8 out of 10 points and he received 7 in his Dogma examination last year. He should be able to handle further study here successfully.

If, therefore, Your Excellency should decide to have him do further study in any particular field here, we would be pleased to accept him in the priests' residence hall of the American College. I would be grateful if you would let me know your wishes in this matter and I shall be happy to supply you with any further information which you may desire regarding postgraduate work.

If Father Kern is to be considered for further study in Rome, we would strongly recommend, as we do for all, that he be given some assignment at home for a period of time. Experience indicates that this allows a change for beneficial growth and a more mature approach to graduate study.

Assuring you that it will be a pleasure to be of assistance in any way possible, I remain

Faithfully yours in Christ,


Francis F. Reh
Rector

April 15, 1967

His Excellency
The Most Reverend Francis F. Reh, D.D.
Rector
North American College
Via del Gianicolo, 14
Vatican City State
Rome, Italy

Dear Bishop Reh,

I thank you for your letter of April 2 regarding Father Jerome C. Kern. I hope that he will be successful in obtaining his STL degree. If he is to have postgraduate study it would be only after at least two years at home.

Enclosed also were (1) his testimonium ordinationis for the priesthood, (2) his "Declaratio" made under oath on December 9, 1966, (3) his testimonium ordinationis for diaconate, and (4) the relative declaratio of October 16, 1966.

We look forward with great joy to the return of Father Kern to the Archdiocese.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul and Minneapolis

April 22, 1967

The Reverend Jerome C. Kern
North American College
Vatican City State
Europe

Dear Father Jerry,

Thank you very much for your recent letter. By this time you must be quite joyful about the prospect of soon returning home and beginning your priestly apostolate.

Please know that we too are anxious to have you here and to welcome you into the Presbytery.

I have asked Monsignor Hayden to prepare a check for \$962.55, which he will mail to your mother. A carbon of that letter is herewith enclosed.

Jerry, do not worry about repaying your financial debt to the Chancery. You will find that our salaries permit easy "bit by bit" payments. Most of us are on that program and I do not believe anyone is under too great a strain.

With cordial best wishes, I remain

Sincerely yours in Christ,

Very Rev. Terrance W. Berntson
Chancellor



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO, 14

ROME

POSTAL ADDRESS:
VATICAN CITY STATE

April 27, 1967

Most Reverend Leo Binz
Archbishop of St. Paul & Minneapolis
226 Summit Ave.
St. Paul, Minnesota

Dear Archbishop,

Perhaps I should jokingly assure you that this letter contains only "good" news lest you have any reluctance in reading it.

First of all as regards my return home. I have definitely planned to go to Scandinavia for a rest after my exam. This, however, will be preceded with a short stay at Louvain for their priesthood ordinations. From Louvain, we'll fly to Copenhagen, take a train to Stockholm and Oslo, and return to Copenhagen from which we'll fly to New York. I'll be staying a couple days in N.Y. with a classmate and his family and likewise in Detroit where I practically have a "second family". My commitments to each of these families is grave. So I stop. Consequently, my flight pattern will be Rome, Brussels, Copenhagen, New York, Detroit, Minneapolis. Now I shall arrive in Minneapolis on the 17th. (Monday) of July. I emphasize this point because of a typographical error in your last letter which stated the 14th. for my arrival in the Twin Cities. All your other dates were correct. So I presume it was a mistake.

I regret that I am not able to give you an exact itinerary date-wise. But as now it's quite impossible. For we have yet to choose an airline for our transatlantic flight. Should it be Pan-Am, for example, it would necessitate my flying also to London to make a connecting-flight for N.Y. Therefore, should it be necessary for you to get hold of me for some reason, kindly contact my parents. For I shall try a few days before I leave Rome to give them a rough schedule as to my Scandinavian stay. It is here that contingent factors lie.

Archbishop, the College managed to get the cinema, A Man For All Seasons, last night. It was stupendous to say the least. If you have not seen it, by all means go! Thomas More has always been a "favorite" of mine. So it was



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO, 14

R O M E
-2-

POSTAL ADDRESS:
VATICAN CITY STATE

sheer joy watching this masterful production and its publication of one of history's greatest scholar-saints. I could not say enough for it. Thank God it won the oscar.

I was very pleased to read about the Project Equality program instituted in the Archdiocese in concordance with other religious groups. I'm sure the priests are happy with such programs. Now they're anxious to see how the new Senate and Presbytery will work out. I pray to God that all will truly cooperate to make such institutions a real effective means for the betterment of the Archdiocese. There is so much good at stake. And the means to it are obscure in their complexity and laborious in their practice. But the prize is so worthy of attainment!

Until the seventeenth, then, God be with you.

In Christ our Lord,

Jerome Kern

Kern

May 1, 1967

Reverend Jerome Kern
North American College
Via del Gianicolo 14
Rome, Italy

Dear Father Kern,

I thank you for your letter of April 27 correcting the typographical error in my previous communication.

I note that you plan to arrive in Minneapolis on Monday, July 17, and not on July 14 as previously written.

There is not as I understand it any change in the date on which you desire to undertake your new labors.

I am writing from St. Joseph's Hospital.

I called on Doctor Ryan on April 15. He directed me to Saint Joseph's Hospital; and I came here on April 16.

The first date set for dismissal was April 23. Then it was pushed back to April 30. Now it is set at May 2. I am sure that somehow I shall get out sometime.

No I don't really feel pessimistic. I realized that I was ill when I came here; and I knew I needed attention. I am getting it.

I should have recognized the symptoms myself because as I look back on it they were the same in 1949 as in 1967. Eighteen years, however, is a long time; and I didn't realize what was wrong. I do now.

In 1949 the cure was loss of weight. I went down under direction from 222 to 172. The loss of weight and strict diet brought me to about 1959.

In Dubuque Doctor Keohen prescribed oranase. Insulin supplies from animals what one's own system does not manufacture. Oranase stimulates the pancreas to produce one's own insulin.

This year oranase has not produced results; and I shall be on insulin henceforth, perhaps indefinitely. Also I am losing weight again. I am down three pounds. I don't know what the goal will be.

The diabetes has had some harmful effects - not on my eyes, fingers, feet or toes, thank God - but there have been some bad effects on the internal blood vessels. It is the reason for my prolonged stay here and for the rigid controls I must undertake for a time, I am told.

I hope that you are not permitting "The big push" - is that the phrase - for your licentiate to create any problem for yourself.

May the Good Lord bless you abundantly now and always.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul and Minneapolis

July 21, 1967

Reverend Jerome Kern
6920 - 4th Avenue South
Minneapolis, Minnesota 55423

Dear Father Kern,

I am pleased to appoint you herewith an Assistant Pastor of the Church of St. Mark, St. Paul, effective at noon on Wednesday, July 26. Kindly report to the Pastor, Rt. Rev. Monsignor Francis J. Gilligan, before that hour ready to take up residence in the Parish Rectory.

I pray for you, Father Kern, choicest heavenly blessings in your priestly service of the Church of St. Mark.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul and Minneapolis

PROFESSIONIS FIDEI ET IURISIURANDI FORMULA

Praescripta in Motu Proprio "Sacrorum Antistitum" Pii PP. X. die 1. mensis Sept., anni 1910.

Ego, N.N., Reverendus Dominus Hieronymus C. Kern

firma fide credo et profiteor omnia et singula, quae continentur in symbolo Fidei, quo sancta Romana Ecclesia utitur, videlicet: Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Iesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de caelis. Et incarnatus est de Spiritu Sancto ex Maria Virgine, et Homo factus est. Crucifixus etiam pro nobis; sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum, sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos et mortuos; cuius regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem; qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur, qui locutus est per Prophetas. Et Unam, Sanctam, Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen. Apostolicas et ecclesiasticas traditiones, reliquasque eiusdem Ecclesiae observationes et constitutiones firmissime admitto et amplector. Item sacram Scripturam iuxta eum sensum, quem tenuit et tenet sancta Mater Ecclesia, cuius est iudicare de vero sensu et interpretatione sacrarum Scripturarum, admitto; nec eam unquam, nisi iuxta unanimem consensum Patrum, accipiam et interpretabor. Profiteor quoque septem esse vere et proprie Sacramenta novae Legis a Iesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis, necessaria, scilicet, Baptismum, Confirmationem, Eucharistiam, Paenitentiam, Extremam Uncionem, Ordinem et Matrimonium: illaque gratiam conferre; et ex his Baptismum, Confirmationem et Ordinem sine sacrilegio reiterari non posse. Receptos quoque et approbatos Ecclesiae Catholicae ritus in supradictorum omnium Sacramentorum sollemni administratione recipio et admitto. Omnia et singula, quae de peccato originali et de iustificatione in sacrosancta Tridentina Synodo definita et declarata fuerunt, amplector et recipio. Profiteor pariter in Missa offerri Deo verum, proprium et propitiatorium Sacrificium pro vivis et defunctis; atque in sanctissimo Eucharistiae sacramento esse vere, realiter et substantialiter Corpus et Sanguinem una cum anima et divinitate Domini nostri Iesu Christi, fierique conversionem totius substantiae panis in Corpus et totius substantiae vini in Sanguinem, quam conversionem Catholica Ecclesia Transubstantiationem appellat. Fateor etiam sub altera tantum specie totum atque integrum Christum, verumque Sacramentum sumi. Constanter teneo Purgatorium esse, animasque ibi detentas fidelium suffragiis iuvare. Similiter et Sanctos una cum Christo regnantes venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum Reliquias esse venerandas. Firmiter assero imagines Christi, ac Deiparae semper Virginis, nec non aliorum Sanctorum habendas et retinendas esse, atque eis debitum honorem ac venerationem impertiendam. Indulgentiarum etiam potestatem a Christo in Ecclesia relictam fuisse, illarumque usum Christiano populo maxime salutarem esse affirmo. Sanctam, Catholicam et Apostolicam Romanam Ecclesiam, omnium ecclesiarum matrem et magistram agnosco, Romanoque Pontifice, beati Petri Apostolorum Principis successori, ac Iesu Christi Vicario veram obedientiam spondeo ac iuro. Caetera item omnia a sacris Canonibus et Oecumenicis Conciliis, ac praecipue a sacrosancta Tridentina Synodo, et ab oecumenico Concilio Vaticano tradita, definita ac declarata, praesertim de Romani Pontificis Primatu et infallibili magisterio, indubitanter recipio atque profiteor; simulque contraria omnia, atque haereses quascumque ab Ecclesia damnatas et reiectas et anathematizatas, ego pariter damno, relicio, et anathematizo. Hanc veram Catholicam Fidem, extra quam nemo salvus esse potest, quam in praesenti sponte profiteor et veraciter teneo, eandem integram et inviolatam usque ad extremum vitae spiritum

constantissime, Deo adiuvante, retinere et confiteri, atque a meis subditis, seu illis, quorum cura ad me in munere meo spectabit, teneri, et doceri et praedicari, quantum in me erit, curaturum, ego idem N. spondeo, voveo ac iuro.

Item firmiter amplector ac recipio omnia et singula, quae ab inerranti Ecclesiae magisterio definita, adserta ac declarata sunt, praesertim ea doctrinae capita, quae huius temporis erroribus directo adversantur. Ac primum quidem Deum, rerum omnium principium et finem, naturali rationis lumine per ea quae facta sunt, hoc est, per *visibilia* creationis opera, tamquam causam per effectus, certo cognosci, adeoque demonstrari etiam posse, profiteor. Secundo: Externa revelationis argumenta, hoc est, facta divina, in primisque miracula et prophetias admitto et agnosco tamquam signa certissima divinitus orae Christianae Religionis, eademque teneo aetatum omnium atque hominum, etiam huius temporis, intelligentiae esse maxime accommodata. Tertio: Firma pariter fide credo, Ecclesiam, verbi revelati custodem et magistram, per ipsum verum atque historicum Christum, cum apud nos degeret, proxime ac directo institutam, eandemque super Petrum, apostolicae hierarchiae principem eiusque in aevum successores aedificatam. Quarto: Fidei doctrinam ab Apostolis per orthodoxos Patres eodem sensu eademque semper sententia ad nos usque transmissam, sincere recipio; ideoque prorsus reiicio haereticum commentum evolutionis dogmatum, ab uno in alium sensum transeuntium, diversum ab eo, quem prius habuit Ecclesia; pariterque damno errorem omnem, quo divino deposito, Christi Sponsae tradito ab Eaque fideliter custodiendo, sufficitur philosophicum inventum, vel creatio humanae conscientiae, hominum conatu sensim efformatae et in posterum indefinito progressu perficiendae. Quinto: Certissime teneo ac sincere profitor, Fidem non esse caecum sensum religionis e latebris *subconscientiae* erumpentem, sub pressione cordis et inflexionis voluntatis moraliter informatae, sed verum assensum intellectus veritati extrinsecus acceptae ex auditu, quo nempe, quae a Deo personali, creatore ac domino nostro dicta, testata et revelata sunt, vera esse credimus, propter Dei auctoritatem summe veracis.

"I . . . firmly hold and accept each and every definition of the unerring teaching of the Church, with all she has maintained and declared, but especially those points of doctrine which expressly combat the errors of our time. In the first place I profess my belief that God, the beginning and end of all, can be certainly known and therefore proved to exist by the natural light of reason from the things that are made, that is, from the visible works of the creation as a cause from its effects. Next I recognize and acknowledge the external arguments of revelation, that is, divine facts, especially miracles and prophecies, as most certain signs of the divine origin of the Christian religion, and I hold that these are altogether suited to the understanding of every age and of all men, also of our times. Thirdly, I likewise hold with firm faith that the Church, the guardian and exponent of the revealed Word, was proximately and directly founded by the true and historic Christ Himself, while He dwelt amongst us, and that she was also built upon Peter, the Prince of the Apostolic Hierarchy, and upon his successors to the end of time. Fourthly, I sincerely accept the teaching of faith as transmitted down to us from the Apostles through the orthodox Fathers in the same sense and even in the same wording; and, therefore, I wholly reject the heretical notions of the evolution of dogmas, which pass from one sense to another alien to that which the Church held from the start; and I likewise condemn every error whereby is substituted for the divine deposit, entrusted by Christ to His Spouse and by Her to be faithfully guarded, a philosophic system or the creation of a human consciousness, gradually refined by the striving of men and finally to be perfected hereafter by indefinite progress. Fifthly, I hold for certain and sincerely profess that Faith is not a blind religious sense making its way out of the hidden regions of the sub-liminal consciousness, morally tinged by the influence of heart and will, but is a true assent of the intellect to truth received from without by hearing, an assent whereby we believe to be true, because of the authority of the all-true God, whatever by the personal God, our Creator and Lord, has been spoken, testified and revealed.

Me etiam, qua par est, reverentia, subiicio totoque animo adhaereo damnationibus, declarationibus, praescriptis omnibus, quae in Encyclicis litteris "Pascendi" et in Decreto "Lamentabili" continentur, praesertim circa eam quam historiam dogmatum vocant. Idem reprobo errorem affirmantium, propositam ab Ecclesia fidem posse historiae repugnare, et Catholica dogmata, quo sensu nunc intelliguntur, cum verioribus Christianae religionis originibus componi non posse. Damno quoque ac reiicio eorum sententiam, qui dicunt, Christianum hominem eruditorem induere personam duplicem, aliam credentis, aliam historici, quasi liceret historico ea retinere, quae credentis fidei contradicant, aut praemissas adstruere, ex quibus consequatur dogmata esse aut falsa aut dubia, modo haec directo non denegentur. Reprobo pariter eam Scripturae Sanctae diiudicandae atque interpretandae rationem, quae, Ecclesiae traditione, analogia Fidei, et Apostolicae Sedis normis posthabitis, *rationalistarum* commentis inhaeret, et critice textus velut unicam supremamque regulam, haud minus licenter quam temere amplectitur. Sententiam praeterea illorum reiicio qui tenent, doctori disciplinae historicae theologicae tradendae, aut iis de rebus scribenti seponendam prius esse opinionem ante conceptam sive de supernaturali origine Catholicae traditionis, sive de promissa divinitus ope ad perennem conservationem uniuscuiusque revelati veri; deinde scripta Patrum singulorum interpretanda solis scientiae principiis, sacra qualibet auctoritate seclusa, eaque iudicii libertate, qua profana quaevis monumenta solent investigari. In universum denique me alienissimum ab errore profiteor, quo *modernistae* tenent in sacra traditione nihil inesse divini; aut, quod longe deterius, pantheistico sensu illud admittunt; ita ut nihil iam restet nisi nudum factum et simplex, communibus historiae factis aequandum; hominum nempe sua industria, sollertia, ingenio scholam a Christo eiusque Apostolis inchoatam per subsequentes aetates continuantium. Proinde fidem Patrum firmissime retineo et ad extremum vitae spiritum retinebo, de charismate *veritatis certo*, quod est, fuit eritque semper in *episcopatus ab Apostolis successione*; non ut id

"I further, with all due reverence, submit and with my whole mind adhere to all the condemnations, declarations, and ordinances contained in the Encyclical letter *Pascendi* and in the Decree *Lamentabili*, particularly regarding what is called the history of Dogma.

"I also reject the error of those who aver that the Faith proposed by the Church may be in conflict with history, and that Catholic dogmas in the sense in which they are now understood cannot be harmonized with the more truthful "origins" of Christianity. Moreover, I condemn and reject the opinion which declares that a Christian man of better culture can assume a dual personality, one as a believer and another as an historian, as if it were permissible for the historian to hold fast what his faith as a believer contradicts, or to lay down premises from which there follows the falsity or the uncertainty of dogmas, provided only that these are not directly denied. Likewise I reject that method of estimating and interpreting Holy Writ, which, setting aside the Church's tradition and the analogy of Faith and the rules of the Apostolic See, adopts the rationalists' principles and with equal arbitrariness and rashness considers criticism of the text the one only supreme rule. Furthermore, I reject the opinion of those who hold that a teacher of the science of Historical Theology or the writer on the subject must first put aside the notions previously conceived about the supernatural origin of Catholic tradition or about the divine aid promised for the perpetual preservation of each revealed truth; then, that the writings of individual Fathers must be interpreted solely by the data of science, without any reference to sacred authority, and with that freedom of judgment wherewith every profane record is usually examined.

"Finally and in general, I declare myself to be far removed from the error of the modernists who hold that in sacred tradition there is nothing inherently divine; or who—far worse still—admit it in a pantheistic sense; so that thus there would remain only a bare simple fact equal to the ordinary facts of history, viz., that the school started by Christ and His Apostles finds, in the ages that follow, men to carry it on by their energy, their skill, and their genius. Wherefore most firmly do retain and to my last breath will I retain the Faith of the Fathers of the Church concerning the sure endowment of truth, which

teneatur quod melius et aptius videri possit secundum suam cuiusque aetatis culturam, sed ut *nunquam aliter credatur, nunquam aliter* intelligatur absoluta et immutabilis veritas ab initio per Apostolos praedicata.

Haec omnia spondeo me fideliter, integre sincereque servaturum et inviolabiliter custoditurum, nusquam ab iis sive in docendo sive quomodolibet verbis scriptisque deflectendo. Sic spondeo, sic iuro, sic me Deus adjuvet, et haec santa Dei Evangelia.

is, has been, and ever will be in the succession of the Episcopate from the Apostles; not in such a way that what seems best and most fitting according to the refinement of each age may be held, but that the absolute and unchangeable truth preached from the beginning by the Apostles may never in any different wise be believed, never in any different wise be understood.

All this I promise that I will faithfully, entirely and sincerely keep and inviolably guard, and from this never in teaching or howsoever by word or writing in the least depart. So I promise, so I swear, so help me God and these His holy Gospels.

X Subscribitur *John C. Lee*
 Ex loco *Sacrae Pauli*
 Die *28a* mensis *Julii* A.D. *1917*

Iuramentum rite coram nobis emissum testamur.

X N. *John T. Kerner*
~~Episcopus~~ Delegatus Episcopi Archiepiscopi Paulopolitani et
 Minneapolitani
 "Si quis autem, quod Deus avertat, iusiurandum violare ausus fuerit, ad Sancti Officii tribunal illico deferatur." (Motu Proprio "Sacrorum Antistitum.")

REMARKS

1. The Profession of Faith is made and the Oath taken before the *Ordinary* of the place or his *Delegate* by:
 - a) the Vicar General,
 - b) the Diocesan Consultors,
 - c) the Censor of books,
 - d) Pastors,
 - e) Confessors and Preachers before they receive the faculty to exercise their functions,
 - f) Clerics called to Subdeaconship,
 - g) Superiors and Professors in the Grand Seminary.
 (Cf. C. 1406 et Motu Prop. Pii PP. X., Sept. 1, 1910.)
2. When several take the Oath at the same time, one may read the formula aloud; at the end each one, placing his hand on the gospels reads the words "Haec omnia spondeo," etc., and signs his name. (S C. Consist. Oct. 25, 1910.)
3. The document is to be kept in the safe of the diocesan curia.

August 3, 1967

Rev. Jerome Kern
2001 Dayton Avenue
St. Paul 55104

Loans:	4%
Oct. 1964	200.00
July 1965	200.00
Sept. 1965	300.00
May 1966	500.00
Nov. 1966	300.00
Apr. 1967	<u>962.55</u>

\$2,462.55

Seminary Tuition:	
Year 1961-1962	\$800.00
1962-1963	800.00
No. American College:	
Year 1963-1964	900.00
1964-1965	900.00
1965-1966	900.00
1966-1967	<u>1,000.00</u>
	\$ 5,300.00

One half
Total amount of loans @4%

\$ 2,650.00
2,462.55

\$5,112.55

*J 20
8-8-67*

ARCH-016804

To Whom it may concern,

Since the age of fourteen I, Jerome C. Kern,
have always resided in the Archdiocese of Saint
Paul.

Jerome C. Kern

Date

August 5, 1967

Beverend Jerome Kern
Church of St. Mark
2001 Dayton Avenue
St. Paul, Minnesota

Dear Father Kern,

Enclosed you will find a statement itemizing charges for your seminary tuition. The charges were based on those at the St. Paul Seminary and not those in Rome. This is to your advantage since the charges in Rome were higher than our own.

The diocese only asks that you would pay on the amount when you feel that you are able to do so. Your payment enables us to extend the same courtesy to the other seminarians who need to delay their payments until after ordination.

We have also included on your statement the loans which you received from the diocese while you were abroad.

If there is any question about the statement, please feel welcome to inquire and I shall be happy to help you.

We are extremely happy to have you home and in the vineyard.

With all good wishes, I am

Sincerely yours in Christ,

Rt. Rev. *Edmund J. Hayden*
Episcopal Vicar

September 12, 1967

Reverend Jerome C. Kern
Church of St. Mark
2001 Dayton Avenue
St. Paul, Minnesota 55104

Dear Father Kern,

I desire to inform you that your appointment as assistant pastor at the Church of St. Mark, St. Paul will be announced in the Catholic Bulletin of September 15. Also I renew all good wishes.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul and Minneapolis

Church of St. Mark

2001 DAYTON AVENUE

St. Paul, Minn. 55104

August 5, 1968

Dear Archbishop,

Acting upon the assumption that you have been bombarded with telephone calls and letters, I initially state that the tonality of this particular letter is meant to be "friendly"--friendly inasmuch as I have always found you to be most understandable in the dynamics of life.

But there does seem to be a problem. And, needless to say, concerning the encyclical, Humanae Vitae. The reaction is not only widespread(a most important consideration as regards infallibility); it is also vociferous and articulate.

First widespread: as you well know, my Father, the infallibility of the Church hangs upon the key note of universality. In other words, as Newman discovered: securus judicat orbis terrarum--the World is a safe judge. No doubt the Church has always given import to the sensus fidelium and invariably due import as regards strictly doctrinal matters. But in other matters such has not always been the case, beginning with a few(very few) encyclicals in which the Church has had to reassess and consequentially restate her position given the ponderance of evidence from empirical sciences. But enough for well-known facts.

The problematic---in relation to the above---seems to lie in the area of historical consciousness and the lack of understanding of part of the hierarchy as regards this basic truth. In other words: how necessary it is for some developmental viewpoints

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Church of St. Mark

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e.g. contraception, to spring forth from the lay people and only later be systematically thematized by dogmatic theology (with a philosophical substructure). A good example from history=interest on money (c.f. Noonan's Contraception)...where the Church found herself in the somewhat embarrassing position of reformulation given the changes of tradition which followed upon the development of the empirical sciences. The point is this: the hierarchical Church must be very careful in pronouncing modo dogmatico on matters not directly concerned with Revelation. I know that technically the hierarchy does not pretend to do so, but, practically, it doesn't always "come off" that well. The Church wants to be so "sure of herself" but, in some matters, such certitude simply can't be had.

Secondly and thirdly the reaction is both vociferous and articulate: it is one thing to have a few or even many buffons spouting off their tongues, but it is something else when your more sophisticated classes and countries are counter to your position. Again, it is a question and matter of history; i.e. how and in what sense do technologically-advanced countries influence moral developmental viewpoints as opposed to not-so-advanced countries. The base of science is important, in fact, essential, since the question pertains to the heuristic structure of man. But the heuristic structure--qua talis--contains not only classical but also statistical anticipations, the former systematic, the latter non-systematic. And, needless to say, the Church (as any large institution) has always been cognizant of the former but somewhat careless (or wary) of the latter.

ARCH-016339

Church of St. Mark

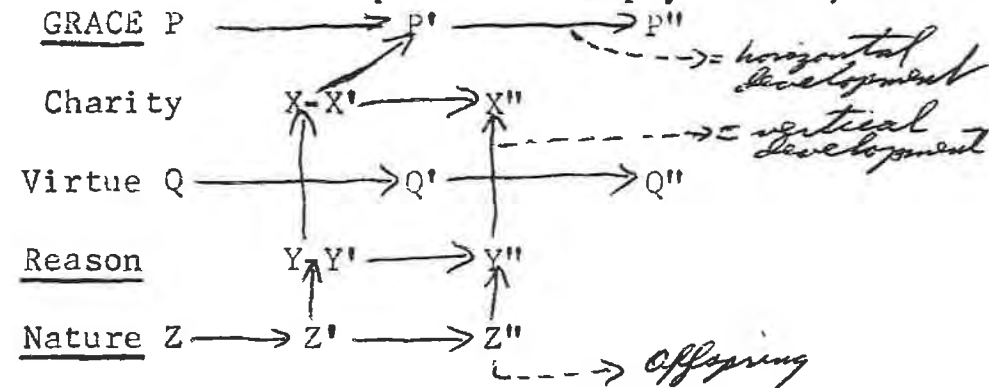
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St. Paul, Minn. 55104

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And now as regards the encyclical, Humanae Vitae: a few observations:

- 1) Obviously, we're not in the area of Revelation and consequently of Faith, stricto dicto. Rather the Encyclical's focus--and thrust--lies with the Natural Law and its norms, known by reason or human intelligence. And herein lies part of the problematic, namely the diverse convergence of thought on the particular issue of contraception. To focus this diversity one must systematize the entire question: simply stated, we have (in terms of vertical finality):



3 human ends → 3 levels of human activity

- (Life) Nature: basic physical/vital/sensitive spontaneity: main characteristic=repetitiveness
- (Good Life) Reason: historical development takes place on this level: " " ==progressiveness.
- (Eternal life) Grace: eternal/definitive; gratuitiveness.

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Now vertical finality is in the order of excellence whereas horizontal finality is in the order of essence. Thus, a shift is effected on the level of sensitive spontaneity by eros leaping in through delighted eyes and establishing itself as unrest in absence and an imperious demand for company. Next, company may reveal deeper qualities of mind and character to shift again the center from the merely organistic tendencies of nature to the rational level of friendship with its enduring basis in the excellence of a good person. Finally, grace inserts into charity the love that nature gives and reason approves. Thus we have a dispositive upward tendency from eros to friendship, and from friendship to a special order of charity.(c.f. B.L.'s Finality, Love & Marriage).

Now as regards the particular problem of contraception: given the fact that God meant for Reason to direct/order/purify Nature; given the fact of a second differentiation of fecundity from bisexuality; the question stands: how and in what sense should this secondary constituency(although "primary"=Casti Connubii) be allowed its initiation if there are sound rational motives militating against that initiation? As to the difficulty that procreation is frequently (and objectively) impossible and can be known to be so, Lonergan distinguishes motives and ends: as to motives, the difficulty is solved only by multiple motives and ends; as to ends, there is no difficulty, for the ordination of intercourse is not a natural law, like "fire burns", but only a statistical law, which

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suffices for an objective ordination. The key word is "statistical"! in which intelligence anticipates the discovery of probabilities from which relative actual frequencies may diverge though only at random.

But enough for now. The above is the initiatory systematization of the problem. Given the present means I obviously can't fill in the details. The outline, however, should be clear. And its implications are obvious, granted that one understands statistical heuristic structures. And herein lies the problematic of the Encyclical: namely its theological basis is by no means clear. One would almost swear that whoever wrote the document has not read one book on Natural Law in the last three years. The statement is fused with classical consciousness, which is most unfortunate insofar as classical consciousness has broken down in our own day. The result is that the Encyclical simply doesn't "make sense"! to modern man.

Lastly, as regards its pastoral implications/statements: namely, how artificial contraceptives lead to infidelity and promiscuity. Well, as one Italian theologian said: "this part of the Encyclical was meant for Italy given its so-called "double standard of morality"...not for the rest of the world". The experience of our priests seems

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Church of St. Mark

2001 DAYTON AVENUE

St. Paul, Minn. 55104

-6-

contrary to this position of the document.

Consequently, my dear Archbishop, I find theological, epistemological, and pastoral difficulties with the encyclical, Humanae Vitae:

- theological: its lack of a systematic developmental moral viewpoint that has been thematized.
- epistemological: its fusion of classical consciousness without the correspondance of modern historical consciousness.
- pastoral: the implications of infidelity and promiscuity which--in the estimation of our dear fellow priests--simply seems false, certainly inadequate.

What is the intention of this letter? Perhaps to ask my Archbishop to be very careful as to what you say concerning the Encyclical. Please don't say something now which you may have to take back in the near future. It may be that the best thing is to say nothing.

My but life is exciting. If only everyone would move with the "rhythm of the times". But the world has few Newman's!

Trusting that you are fine, I remain
Faithfully yours in Christ Jesus,

Fr. Jerome C. Kern

ARCH-016343

August 6, 1968

The Rev. Jerome E. Kern
Church of St. Mark
2001 Dayton Avenue
St. Paul, Minnesota 55104

Dear Father Kern,

I have seen for the first time today the Clergy Bulletin prepared by Archbishop Byrne on the Encyclical Letter "Humanae Vitae".

It does seem to me, however, that I must make that letter my answer to your communication written me yesterday.

In particular I must, as your Archbishop, call your attention to the obligation which the Second Vatican Ecumenical Council imposes upon both you and me to offer religious submission of will and mind to the authentic teaching authority of the Roman Pontiff, even when he is not speaking ex cathedra.

Your letter counsels me to say nothing publicly on the Encyclical. Generally I am remaining very silent on every subject, but for the sole reason that I cannot undertake physically the studies, the meetings, the interviews to which public statements inevitably lead. The present issue may have to be the exception.

While I express disagreement with the conclusion at which your letter arrives, I have no objection if you wish to write me more fully, but personally and not for publication, the more detailed argumentation, mentioned on page 5 of your letter as supporting the material written in schematic fashion on pages 3 and 4 of the communication.

In present circumstances I cannot promise how fully I could study the difficulty which presents itself to your mind against the religious obedience to which I have summoned you.

I do realize, however, from my own history that fuller study has always resolved subjectively any problem I have had against the "submission of will and mind"...to the authentic teaching authority of the Roman Pontiff, even when he is not speaking *ex cathedra*."

Oremus pro invicem.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul and Minneapolis

October 7, 1968

Reverend Jerome Kern
Church of St. Mark
2001 Dayton Avenue
St. Paul, Minnesota 55104

Dear Father Kern,

Father Power has just informed me of your telephone call and of the request to see me either today or Friday.

It is with deep regret that I have had to answer that I cannot be available on either day.

Some weeks ago I wrote to the priests of the Archdiocese as follows:

"I am writing this letter because much mail is still directed to me and the present notice will let you know that the official communications which you are sending me should now go to His Excellency, The Most Reverend Leo C. Byrne, D.D., my Coadjutor."

While I regret much the necessity under which I labor not to work as the same pace as before my illness, I made that situation known at the proper time to the Supreme Authority of the Church and to the priests and people of the Diocese. The Holy See has made appropriate provision for the needs of the Archdiocese with the appointment of a Coadjutor Archbishop to whom I in turn have entrusted responsibility in accordance with the terms sent forth in the Second Vatican Council.

I am answering thus with some formality because the engagements already made for me for the current month may cause a considerable delay in receiving those who may wish to see me.

It is my first counsel as in my letter that you should take up with Archbishop Byrne whatever question you may have wished to discuss with me.

If, however, there are reasons why you should see me personally please let me know through Father Power and he will arrange the interview when he can do so.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul and Minneapolis

Copy

Saturday Sept 13, '69

Dear Monsignor Gilligan

Our life has not been an easy one the past [redacted] but because we have had faith & prayer we have been able to count our blessings in spite of the loss of [redacted]

[redacted] My four children have been comparatively easy to raise - they had a good start from their father. I am very proud of each one of them & their father must be, too.

It has been most disconcerting to me to have had a recent intrusion on our family life.

I hope you can understand my feeling of incredulity. My instinct to protect my children has never been so challenged.

At the time (insert - of the incidents related in [redacted]

[redacted] letter) our main thought was what was the best way to handle such a delicate subject, knowing full well how

damaging a thing it could be
 a what a mis-step could mean to
 all concerned. I am sorry now
 there has been so much delay
 & that we did not go to you,
 Illinois, at once. Our concern
 for someone else has led to even
 more concern for our children
 & for ourselves.
 With the hope that the instigator
 of our anxiety will receive help
 he apparently so badly needs,
 I am writing to ask that you
 let us know of any
 progress you may have made.
 I have known our Public Safety
 Commissioner William Carlson & his
 Deputy Commissioner Roger Conway
 well & personally for many years.
 Would it be easier for you if
 I were to seek advice from
 them? (insert - I have since talked to
 Roger Conway on a strictly confidential
 & unofficial basis because this
 matter is moving so slowly - he
 is ready to act should I ask

10/25
 10/25

him to.) The [redacted] & I feel
too much time has elapsed
because of circumstances & so
we feel this matter must be settled
as quickly as possible. It is
becoming increasingly difficult
to live with - I am concerned
for my son's safety as well as
the atmosphere of school/inset -
[redacted] but has not returned
to those duties since the
incident with Fr. Kern in July -
I have not influenced him
in any way but let him decide
with only the question "when is
the [redacted] really from
[redacted] at church - if he
returns to the [redacted]
[redacted] [redacted] about whom
he surely has questions in his
mind - what then? Only one of
the many questions we have in

mind. Out of respect to your position
& experience I am writing for
the [redacted] & myself to tell
you that should you find the
task difficult we are ready to
go to Bill Carlson or Roger Conway
where we know cautious but
harnessed steps will be taken
to protect old church from the
scandal & at the same time the
basic worry of this whole
matter will be taken care of
in a most experienced &
discreet manner. Realizing that the written
word is easily misinterpreted
I am trusting such will not be
the case with this letter. As a
mother I am deeply concerned
for my son as well as for other
vulnerable children. May I please ask that you
let me know within a very few
days your progress or lack
of it & what your answers to

my questions herein are to be?

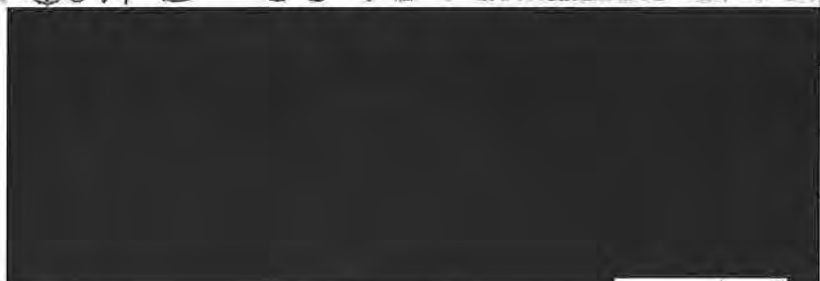


Your Excellency,

The foregoing is a copy of a letter mailed to Monsignor Gilligan (certified) about Sept. 15th. It was written one week after our initial meeting with Monsignor Gilligan concerning Fr. Kern. The [redacted] have written a letter to you in which I concur just as they concurred. When I wrote the above to Msgr. Gilligan. We have met with Monsignor again on Sept. 29. He said he had contacted you & is waiting to hear from you. We respect Monsignor immensely. He told him we need going to contact you ourselves, trusting we would not put him

(b)
in a difficult position by doing so. He said we are free to act as we think best & stressed the fact, which we appreciate, of your many obligations & duties in these difficult times. To us, as parents, this is an urgent matter & thus we have gone ahead in this further attempt to have it resolved quickly.

We have grown weary of waiting & trying to handle a delicate matter so carefully & are now begging for your immediate consideration. With all respect due to those who have listened & been limited in their ability to help, would that we had gone to you at once. Had we anticipated the mental anguish brought on by delays, we surely would have done so.



Church of St. Mark
2001 Dayton Avenue
St. Paul, Minnesota

September 23, 1969

Dear Friend,

As the months and years tick along the increasing importance of adult religious education becomes ever more apparent. More and more Catholics testify to their own bewilderment at "what's happening." More and more Catholics find themselves being forced back to the classroom. They want to learn. They want to understand. They want to "make sense" out of the world they live in. They want to be able to talk intelligently to their children. They realize how rapidly things are moving. And, unless a special effort is made, they know how soon they will be left behind.

To these adults, and you are one of them, I salute! For you will be the ones who will carry the Church into a new era, an era long ago ordained by God in his eternity, an era that much historically closer to the true and living God. And to those who have made the difficult, transitional steps forward, God will reward with the gift of his own life. For you were willing to come to him when he called.

A few practical points:

1. This year St. Mark's educational program will be going on a regional basis. As you know we are in Region 1, consisting of St. Luke's, Immaculate Heart, St. James, St. Francis de Sales, and ourselves.
2. Three (3) lecture/discussion series will be given this year:
 - a. Theological series: The Church & Modern Man-October 14th. to December. Given by Father Kern of St. Mark's. 9 talks.
 - b. Scripture series: January. Father Wellisch of St. Mark's. 3 talks.
 - c. Moral series: February to March. Father Nightingale of St. Luke's. 6 talks.

N.B. Course "a" is already set. Details for "b" & "c" will soon be worked out.
3. Time: for course "a": Tuesday nights, 7:45 p.m. Place yet to be determined...will notify you later with a brochure describing everything, including the subject of each lecture and the particular night it will be given.
4. Regarding people who attended last year: lectures 1, 2, 3, 9, will be basically similar to what we took last year. I will somewhat change them, and, of course, the discussion period will be entirely different. Consequently, even if one perfectly understood those four talks last year, it is quite possible that you would still learn a few new things from them, particularly since a lot has happened in the last year for relating that year to the subject. However, should one wish to attend only the five new lectures and skip those he had last year, one may do so at a reduced rate of a dollar. (Big deal, huh?)
5. Cost: \$3.00 single; \$5.00 couple. Full course.
\$2.00 single; \$4.00 couple. 3/5 course.

Again, you will soon be receiving a brochure with all the information. Thanks for your interest. Until we see you,

Enjoy the love of Christ,

Father Jerome Kern

*Thought the above
would be a great opportunity
to get together. Hope you're
not too busy. God love!
Fr. JERRY*

Church of St. Mark
2001 Dayton Avenue
St. Paul, Minnesota

September 23, 1969

Dear Friend,

As the months and years tick along the increasing importance of adult religious education becomes ever more apparent. More and more Catholics testify to their own bewilderment at "what's happening." More and more Catholics find themselves being forced back to the classroom. They want to learn. They want to understand. They want to "make sense" out of the world they live in. They want to be able to talk intelligently to their children. They realize how rapidly things are moving. And, unless a special effort is made, they know how soon they will be left behind.

To these adults, and you are one of them, I salute! For you will be the ones who will carry the Church into a new era, an era long ago ordained by God in his eternity, an era that much historically closer to the true and living God. And to those who have made the difficult, transitional steps forward, God will reward with the gift of his own life. For you were willing to come to him when he called.

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Again, you will soon be receiving a brochure with all the information. Thanks for your interest. Until we see you,

Enjoy the love of Christ,

Father Jerome Kern

*m. a.
Thought the above
would be a great opportunity
to get together. Hope you
can make it. God love you!
Fr. Jerry*

December 17, 1969

The Reverend Jerome C. Kern
Church of St. Mark
2001 Dayton Avenue
St. Paul, Minnesota 55104

Dear Father Kern:

With this letter, I am pleased to transfer you from the Church of St. Mark, and to name you an Assistant Pastor of the Church of Our Lady of Grace, Edina, effective on Friday, January 2, 1970. May I ask you to report to the Pastor, Father Baglio, before noon on that date, ready to take up your residence in the parish rectory.

The announcement of the change will be made in The Catholic Bulletin of December 26.

Finally, Father Kern, I want to take this opportunity to thank you for all the fine work you have done in the past. At the same time, I pray God's blessings for your work in Our Lady of Grace Parish and always.

With warm good wishes, I remain

Very cordially yours,

Most Reverend Leo C. Byrne, D.D.
Archbishop Coadjutor of Saint Paul and Minneapolis

*What therefore God has joined together,
let not man put asunder.*

Mark X, 9

SOUNDINGS

IN THIS ISSUE

We had not intended to be a semi-annual journal, but the best laid plans ganged up on us; and here we are publishing our first edition in six months. We do feel, however, that the wait was worth it, if the contents of this paper are any criteria. Jerome Kern's position paper on ecclesiastical legislation in the divorce and remarriage area is a piece we are most happy to bring you. Jerry's credentials and the paper's context are set forth below by William Hunt, Chairman of the Presbytery Theological Questions Committee. The essay

speaks for itself as a concise presentation of the reasoning behind much of the pressure for reconsideration of traditional concepts and practices in the marriage game. It is a most provocative article.

Last fall's *Soundings* was the transcription of a panel discussion among some of the local priests on the state of the Archdiocese. We asked for feedback to that discussion, and Elmer Pierre took the time to put together his own reflections on the topic. Elmer is residing at Ascension Church and doing graduate work at the University of Minnesota. We hope you will take the time to read this one carefully.

NOTES

by WILLIAM C. HUNT

The following is a position paper. It is not a profession of faith, even if certain points are strongly stated. It is not a treatise which deals adequately with every aspect of the subject at hand. Rather, it is an attempt to outline a consistent attitude, opinion, or stand. Its purpose is to focus attention on certain points in order to provoke the kind of discussion which leads to further understanding. A position paper is intended to initiate discussion, not terminate it.

Spring-Summer, 1970 Vol. III, No. 1

Father Kern's position paper set off a lively and fruitful discussion at the March meeting of the Theological Questions Committee. We share his paper with the Presbytery in the hope that it will provoke thought and discussion and possibly written reaction on a major pastoral problem.

DIVORCE AND REMARRIAGE

by JEROME C. KERN

One of the gravest problems facing the Catholic Church today is the whole question of divorce and remarriage. The number of marriage cases referred to the Congregation of the Sacraments and the Rota and even our own tribunal in St. Paul is depressingly awesome. And anyone with even a minimal pastoral sense knows that these official cases represent but a small percentage of the broken marriages existing in the Church.

What are we doing? While literally millions of our brothers and sisters are suffering, what are we doing? In the words of Francis X. Murphy, "Simply telling such people they must separate (in a second marriage), particularly when children and a stable way of life are involved, is useless, and could be unjust.

Nor is it better to counsel them to say their prayers, continue to go to church, and simply trust in God's mercy, while insisting that they are living in a state of sin. If anyone needed God's grace in the sacraments, it is certainly just these people."

PROBLEM

What, then, is the problem? Basically, it is our antiquated notion of indissolubility insofar as indissolubility is seen as 1) primitively presumptive of the institution, 2) magically tied to the baptismal ceremony and 3) legally conceived *in se* or not responsive to the vital marital-familial context.

1. Indissolubility as primitively presumptive of the institution:

It is a well known fact that the legal order of primitive communities tends towards powerful protection of its

institutions. But as a community develops and its institutions become sufficiently established, legal order leaves more and more scope for the rights of the person.

Presently, however, the law of the Church looks first to the bond of matrimony and not to the parties who unite themselves in that bond. The law of the Church presumes that the marriage bond is a valid one and so resolves an insoluble doubt by way of a legal presumption in favor of the institution.

What about the person? What about the people involved? Given the fact that the institution of marriage is well established in our society, has ecclesiastical law in regard to divorce made that shift from the institutional to the personal aspects of marriage which has definitely taken place in modern society? For example, may a Christian indeed be held to a marriage bond judged by the Church to be doubtful as to its very existence?

Scripturally and theologically, how can it be deemed preferable to allow some Christians to remain in a relationship that may not be a marriage at all rather than risk violating our legal institutional presumption? Is not this legal presumption grossly violating that freedom inherent in *vita christiana*?

LOVE

Furthermore, we say that the consecration of human love, exemplified through marriage between a Christian man and a Christian woman, not only *points* to the saving relationship between Christ and the member of his Church, but also *causes* this saving relationship and *is* this saving relationship.

Human love, thus sanctified and gesticulated, becomes a supremely personal act of worship of God. But, unfortunately, because our law has maintained a strictly legal basis for understanding the marital bond, we have institutionalized what in real life can only be personalized.

EVILS

Consequently, we must re-evaluate our present canonical notion of indissolubility as the optimum means of protecting the institution. For only harmful effects can come upon the institution if we try to continue marital relationships in which the legitimate

ends of marriage have been destroyed long ago.

As Justice Traynor writes in a 1952 California case, "... the disruptive effect of divorce upon children is to be deplored, but in a given case, it may be preferable to violence, hatred or immorality when these are present in the home. The community as a whole also has an interest. Adultery, desertion or cruelty, for example, can only discredit marriage; their perpetuation is not lightly to be decreed."

2. Indissolubility as magically tied to the baptismal ceremony:

It is a well known fact absolute importance present canonical legislation places on the physical act of baptism for annulment procedures. It assumes that each person, receiving the ritual ceremony of Baptism, is effectively incorporated into the Christian life.

But how can the mere ritual undergoing of baptism really be taken as decisive for the indissolubility of marriage. Is this not attributing to the rite of Baptism a kind of spiritually automatic effect? What about the *ex opere operantis* character of baptism? Is not intentionality and the actual growth process of fundamental importance for life in general?

DEVELOP

We know that man does not become man in a moment—but, rather, from conception onwards, there is a slow, gradual development *into* humanity. The same with the Christian and the *vita christiana*. Both are evolutive processes.

Consequently, it seems to demand too much of the mere event of baptism to say that it automatically insures that a baptized person, if he validly marries a baptized person, inevitably contracts a sacramental union. Present ecclesiastical legislation has a neat canonical division of sacramental on non-sacramental marriage. Unfortunately, the division is too neat. It is often not true to the dynamics of life.

3. Indissolubility legally conceived in *se* or not responsive to the vital marital-familial context:

The central question, we repeat, is one of understanding indissolubility which must be analyzed from the point of view of natural law. For, the sacra-

ment only sanctions and deepens a natural contract and a natural institution. Today, marriage is being seen more and more in terms of personal relationship, mutual love and fidelity. And failure to have achieved them is tantamount to denying a marital relationship.

How, for example, can marriage be considered indissoluble if, in the content of the marriage, every loving relationship between the partners has been irretrievably lost? All that is left between the two persons is hatred. The anthropological foundation for marriage is gone. And without the natural substratum, there can be no sacrament.

RELATION

One must remember, God could not and did not impose indissolubility upon the institution independently of those who enter into it. As Father Petrus Huizing notes: "Indissolubility does not mean that the two spouses enter upon a state which is indissoluble by God's will whether they want it or not. Indissolubility means that the spouses themselves in a Christian marriage want to conclude an unbreakable bond. Evangelical indissolubility, then, exists in the married people themselves. Consciously or unconsciously, it is built up by themselves in the power of Christ's redemption. No more than marriage itself, can it be built up by anyone else, not even by Church law. And where this kind of indissolubility exists, nobody can undo it, not even ecclesiastical authority. . . . Authority can only dissolve when in fact the partners themselves have already broken the bond."

LAW

In present canonical legislation, the consummation of a conjugal act is considered the sign that the marriage truly took place. That such a sign or criterion is far too restrictive is (in my opinion) *per se notum*. True, personal, mutual love is the foundation for any marriage. And such a foundation exists only if it is visibly demonstrated. Or, to put it more negatively, the absence of such love can also be clearly proven.

CHILDREN

As to the children, is it in their interests to preserve a marriage when the

personal bond between the parents has been broken? The prevention of divorce does not prevent broken homes, nor homes that in fact have been abandoned by father or mother. The impossibility to marry again may also mean that the child will be deprived of adequate material support, and of what it needs perhaps the most, a second father or mother.

Consequently and summarily, canonical legislation needs to examine much more the abundance of evidence available during the period of cohabitation and to spend less time on the obscure and remote actions and intentions that existed prior to the physical contract.

SUGGESTIONS FOR FURTHER READING

- Huizing, Petrus. "The Indissolubility of Marriage and Church Order," *Concilium*, VIII, 4 (October 1968).
- Thompson, Thomas. "A Catholic View on Divorce," *Journal of Ecumenical Studies*, VI (1969), 53-67.
- Hertel, James R. *et al.* "Marriage, Divorce and Canon Law," a symposium of four articles in *America*, CXVIII (February 17, 1968).
- Böckle, Franz, ed. "The Future of Marriage as an Institution," *Concilium*, V, 6 (May 1970).
- Bassett, William W., ed. *The Bond of Marriage*. Notre Dame, Indiana: University of Notre Dame Press, 1968.
- Montserrat-Torrents, José. *The Abandoned Spouse*. Milwaukee: Bruce, 1969.

FEEDBACK

Dear Paul.

You asked for some response to *Soundings*. There is not much to respond to, for we are much like the character in *A Delicate Balance* who rushes in breathless and terrified, confessing that

he was sitting at home and something terrible happened. When pressed to explain the cause of his panic, he blurts out that "nothing happened and I was scared."

Paul, you of all people, should be familiar with "the theater of the street." Those dissatisfied with "progress" as legislated, administrated and otherwise paternally handed down take to the streets to force the issue. Prudence, patience and wisdom counseled from on high fall upon impatient ears and are met with strident voices pointed to unfilled promises and blunted hopes.

DEMONSTRATIONS

We in the Church have had no theater of the street. Oh, one or two fitful appearances around the chancery and one march which ended ironically at a monument erected to the dead of a fifty year old war. So far no student has bothered to scrawl "A bas l'Eglise" on Chancery or Cathedral wall; no barricades have been erected around the church or school; no Danny the Red has defied the wrath of ushers and offered his life in exchange for the host in his hand.

This might raise the suspicion in someone's mind that few see the issues clearly enough to know or care where to begin. Let's not go too far in that direction. I would rather turn to consider that particular branch of Mother Church we call priests.

Consider the background. Seminary training with its emphasis on manual "theology," rote formulas and secondary or tertiary commentaries stressed form at the expense of content, style at the cost of sensitivity or even sensibility. Then, clerical culture demanded that once delivered from the seminary, the priest should immediately get down to the business of becoming middle-aged.

Enconced in a rectory we at once began to work. We "made" converts, formed clubs, chaplained small groups with such grim calculation that it would appear that a list of accomplishments went somehow to prove that we were alive. Now there is the possibility that there is nothing else to do in the Church but work. However, I would like to raise the possibility that ceaseless grim activity is in part compensation for a genuine social deprivation.

THE CHURCH OF ST. PIUS X
3878 Highland Avenue
White Bear Lake, Minn. 55110

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SAINT PIUS X

PASTOR: FR. WILLIAM O. WHITTIER, 429-4463
PARISH OFFICE: 429-4463
SCHOOL: 429-4100

SCHEDULE OF SERVICES

SATURDAY FULFILLMENT MASSES 5:00 and 7:30 P.M.
(Contemporary)
SUNDAY MASSES 7:30 - 8:30 - 9:30 - 10:45 - 12:00
(Contemporary)
DAILY MASSES As Announced
HOLYDAYS As Announced
BAPTISMS Sundays 1:00 P.M.
(By appointment)
CONFESSIONS Saturdays 4-5 and 7-7:30

PARISH BOUNDARIES: County Road D to South Shore Blvd.
N. P. Railway tracks to County Line.

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VOLUME 19

NUMBER 44

NOVEMBER 7, 1971

THIRTY SECOND SUNDAY OF THE YEAR

"Joy is the gigantic secret of the
Christian." G. K. Chesterton

DAILY MASS is said at 6:30 a.m. On Tuesday, Wednesday and Friday of this week, Mass will be said at 11:00 a.m.

MASS on Saturday is said at 8:00 a.m.

THE SUNDAY MASS SCHEDULE is on the front page of your Bulletin.

ASSOCIATE PASTOR - Father Joseph Bolduan - 429 4463.

RELIGIOUS and MUSIC CO-ORDINATOR - John Riehle, Home, 426 4964 - or 429 4463.

ST. PIUS PARISH WELCOMES: The Stefan Jankus Family; Robert Howard Family; Charles Beesing Family; Arthur Dreyling Family; Robert McElmury Family; Ronald Regenold Family; Leslie Lovett Family.

CHURCH SUPPORT - OCTOBER 31, 1971

Envelopes	\$2,837.50
Plate	175.32
Debt Reduction	182.00
Mission	31.00
Tuition	212.50
CCD	305.00
Holy Day-Nov. 1	486.86

PENANCE PROGRAM BEGINS THIS SATURDAY - for Parents of Fourth Grade Students attending Saturday morning CCD classes. There will be a series of four sessions held on Nov. 6th-13th-20th and Dec. 4th at 8:30 to 9:45 a.m. in the school gym. The cost is \$2.00 for books and materials.

DON'T FORGET DONUT DAY - TODAY - Nov. 7th. Donuts will be sold in the gym and at the Front Door in the Baptistry area after all the Masses. Just 50¢ one half dozen.

LITURGY COMMITTEE MEETING is this Tuesday, November 9th at 8:00 p.m. at the Sweeney's - 3855 Crestwood Place.

REMINDER to Parents of St. Pius School Children - Balance of Tuition Payments are due this month.

2nd WOMEN'S CLUB MEETING of the year will be held on Wednesday, Nov. 10th. Mass will be offered at 7:30 p.m. with the business meeting following in the gym. The program for this meeting will be "Fun with Flowers" presented by Mitzi Vold from Mitzi's Flower Shoppe at Diamond Jim's. There will be holiday tips and ideas for different floral arrangements.

"The behavior of the fully human being is
always unpredictable simply because it
is Free."

LECTOR WORKSHOP - Anyone wishing to become a lector (how about a few young college age men joining the ranks -- we would like you and your age group involved in the Parish Liturgy), please contact the Parish secretary, 429 4463. A Lector Workshop will be held on Nov. 16th for new and old lectors.

LAY COMMUNION HELPERS - With Father Gavin not able to help us any more on weekends, we need your help all the more in this capacity. Again, as with lectors - how about a few young college age people getting involved in our Liturgy in this way. A couple have offered.

We would like to get requests in to the Archbishop the first of the week, so if you are interested, write up a short biography with an expression of your desire to serve our Parish in this way. You could drop this off at the office or mail it to us.

LITTLE VANDAL PROBLEM - This last weekend a car was vandalized. Please lock your cars when parked in the lot or it is your risk -- better safe than sorry. Also, someone picked up Linda's green bulletin board - we would like it back.

"To believe in God is to know that
all the rules will be fair and that
there will be wonderful surprises."

**SISTER OVANNI will talk on G.A.P. : he Masses on Sunday. **
From the "Church of our Lady of Grace" Parish Bulletin.

Dear Friends,

One of the gravest pastoral problems facing the Church today is the whole question of divorce and remarriage. What does a parish priest do when a thirty-year old lady comes to the rectory, informs the priest that she has been happily married for the last nine years, has a wonderful husband and three adorable children, but also a terrible problem. For when she was eighteen she (a Catholic) met a nineteen-year old Catholic boy and swiftly (without adequate preparation) married him. Technically, legally, she is held to that first marriage which lasted all of one year. At the age of nineteen, she found herself divorced and alone. No annulment possible!

Two basic points:

1) First, the Church will always stress the evangelical ideal of permanent marriage: that the purest kind of love is that which grows, develops, and matures through the years. That permanence is an ideal because lasting love is the most beautiful reality on this earth. (It reflects the eternal love of Christ for the Church!)

2) Secondly, equally important to the evangelical ideal of permanent

marriage is the evangelical role of the Church as a community of healing, reconciliation, and forgiveness. What does one say to the thirty-year old above? Condemn her? Cast her off as unworthy? What would Christ have done? Would he not have acted in mercy... realizing the immaturity of her first marital decision, forgiving her, encouraging her to be the finest possible wife and mother now, and, consequently, "blessing" her "second marriage." (Many people would seriously question the validity of her first marriage). Would it then be possible for this lady to receive the sacraments after having worked out this whole business with her confessor? Many theologians would say "YES". (Remember: There are many things a priest can do in the INTERNAL FORUM which he cannot do in the external forum where law is of such importance). But thank God, from whom all blessings flow, there is much more to the Church than law. There are such things as spirit, mercy, forgiveness, starting a new life, patience, understanding and love.

With His Blessing, Jerome C. Kern

Do the really in accordance with the Catholic Church's teaching now?

November 12, 1971

The Reverend Jerome C. Kern
Church of Our Lady of Grace
5300 Normandale Road
Minneapolis, Minnesota 55424

Dear Father Kern:

I am enclosing a copy of a letter sent by Archbishop Byrne
in answer to a question proposed to the Archbishop.

Since the parish of St. Pius X and Jerome C. Kern are
involved, I am sending these copies to all interested parties.

With cordial best wishes. I remain

Sincerely yours in Christ

Monsignor Terrance W. Berntson
Chancellor

November 12, 1971

Mrs. W.A. Stewart
1021 Griffin Avenue
Mahtomedi, Minnesota 55115

Dear Mrs. Stewart:

I have received the copy you sent me of the parish bulletin of St. Pius X on which is printed a letter signed by Jerome C. Kern concerning successive marriages. The particular question which you posed to me is whether what is written is in accordance with the Catholic Church's teaching now.

Actually, as I read and reread the letter, there were not really any teachings contained in it opposed to the teaching of the Church. You will note, however, that the letter is replete with innuendo. It is also addressed to a hypothetical case.

A similar letter appeared in the parish bulletin of Our Lady of Grace in Edina, I hear, and I also hear that the reaction to it was very strong and unfavorable.

I think, however, it is important to read the letter carefully. It does not say that the Church is permitting second marriages. It is suggesting, however, that the Church should perhaps permit second marriages, or if not, to allow priests to make decisions in the internal forum (Sacrament of Confession) so as to allow the person to receive the sacraments.

Throughout the article I am impressed by the lack of full exposition of Catholic teaching. For example, the author makes no distinction between the internal forum and the internal sacramental forum. This is very important because a priest has actually very little authority in the internal forum, which could be simply a confidential conversation between the priest and the individual person. If the authority was referred to the Sacrament of Penance, the proper reference is then to the sacramental forum.

The hypothetical case involves a thirty year old lady who has "a wonderful husband" and "adorable children." These characterizations are made first to win the compassion of the reader and to suggest that it would be terribly wrong to judge the case on honest and objective criterion as opposed to feeling and forgiveness. Obviously all four of the above-named qualities must come to bear in any judgment that anyone of us makes. Compassion is not a virtue that supersedes or substitutes for justice and honesty. The Church as a community heals only insofar as Christ is working within the Church, and it is He who heals, reconciles and forgives. The Church is both a recipient of Christ's healing as well as an agent of all healing.

You have read, of course, about Christ's own kindness when he met the woman at the well. He mentioned to her that the man she was living with was not her husband. He did not condone her present marriage, nor did he suggest that it was all right for her to have been married several times.

Permanent marriage is indeed an ideal, but more than that, it is a directive from Christ. "What God has joined together, let no man divide." I think there is much more than idealism involved with the teaching of the Church on permanent marriages. Many theologians would say yes to the reception of the sacraments while living in a non-sacramental marriage. I really wonder how many there are? The author does not say! It seems to me not enough to say in scholarly work that many theologians would say this or that.

But to answer your question, the contents of the quoted letter are subjective, would be interesting matter for discussion, would be necessary matter for theological debate, but very firmly stated, it is not the teaching of the Church.

With warm good wishes, I remain

Very cordially yours,

Most Reverend Leo C. Byrne, D.D.
Archbishop Coadjutor of Saint Paul and Minneapolis

THE CHURCH OF OUR LADY OF GRACE . 5300 Normandale Road . Edina, Minnesota 55436

15 November 1971

Most Reverend Leo C. Byrne
Coadjutor Archbishop of Saint Paul and Minneapolis
226 Summit Avenue
Saint Paul, Minnesota 55102

Dear Archbishop,

It's been a long time since I've seen you or talked to you. And as the months fly by, thanks on my part to you seem to accumulate. Specifically, may I say thanks!

1. For your letter written to all religious and priests prior to your departure for Rome. Most hopeful!
2. For your statements in Rome at the Synod, particularly your talk concerning the relationship between bishops and priests. A genuineness and kindness was felt by me (and I'm sure many others).
3. For your letter to a Mrs. W. A. Stewart of Mahtomedi, Minnesota, the substance of which I agree with. I hope it proved helpful to Mrs. Stewart. (Although isn't it amusing that the "negative reactions" come to you and the "positive responses"- (97 to 1)- to Our Lady of Grace).
4. For your letter concerning the new American Interim Breviary. It's a beautiful work! In fact, as of this week, we priests and religious of Our Lady of Grace are beginning to pray lauds together with the laity of the parish before our 8:00 a.m. Mass.

Lastly, a more personal note: It seems, Archbishop, that something wonderful is happening in the Church today. That for some inexplicable reason God is mightily sending His Spirit across the land into the hearts of His people. His love, His joy, His peace are being felt by so many in a manner inconceivable to human wisdom. His grace comes as amazing, His love as gentle, His peace as real. God feels so close to me. And what I feel is being multiplied in countless others. And all one knows for sure is that it is the work of God. People have been so hungry up to now. The changes since Vatican II to a great extent were superficial (which doesn't mean they weren't good). But now God seems

THE CHURCH OF OUR LADY OF GRACE . 5300 Normandale Road . Edina, Minnesota 55436

-2-

to be moving in the very hearts of men turning them to Him, thereby really effecting renewal and bringing about a New Pentecost. These are wonderful, glorious days. And all thanks is due to God Himself!

Asking you to pray for me and God's dear people in Our Lady of Grace, I remain,

Yours most sincerely in Christ,

A handwritten signature in cursive script that reads "Jerome Kern". The signature is written in dark ink and is positioned below the typed name.

(Rev.) Jerome C. Kern

November 30, 1971

The Reverend Jerome C. Kern
Church of Our Lady of Grace
5300 Normandale Road
Edina, Minnesota 55436

Dear Father Kern:

Thank you for your very kind letter. I do appreciate your stating your reaction to the statements I made at the Synod. I am also delighted at the fact that you find the American Interim Breviary very helpful to you and to your people.

I am even more pleased at your personal note. Your sense of optimism and confidence in God is very important to the effective ministry of all of us.

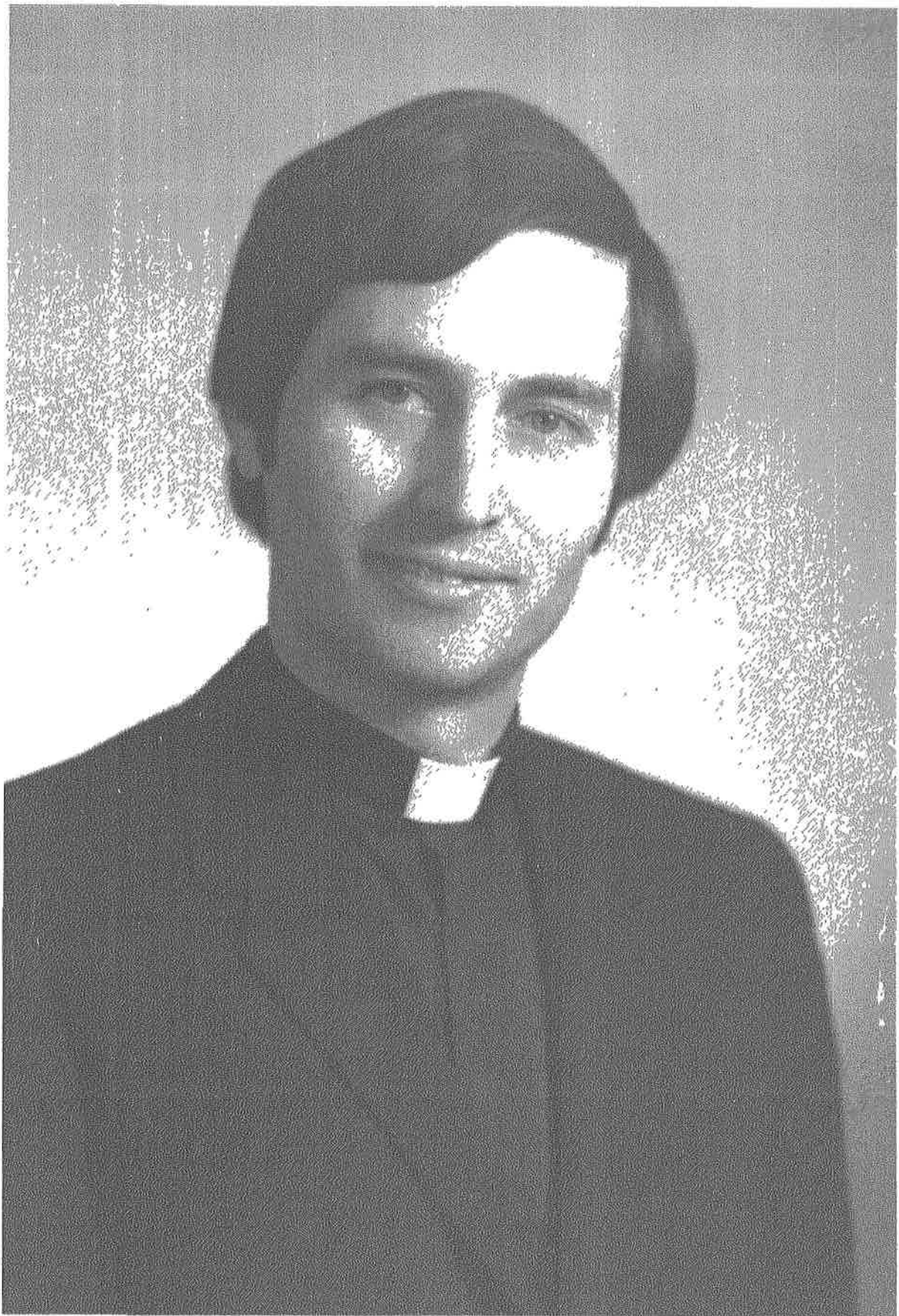
Please keep me in your prayers as I will keep you in mine.

Cordially and sincerely yours,

Most Reverend Leo C. Byrne, D.D.
Archbishop Coadjutor of St. Paul and Minneapolis

Jerome C. Kern

MAY - 72 -



ARCH-016828

Rev. Jerome Kern

CATHOLIC BULLETIN, September 1, 1972

The Rev. Jerome Kern, assistant at Our Lady of Grace parish, Edina, has been elected president of the Edina Ministerial association, a group of village clergymen.

April 18, 1973

Most Reverend Leo C. Byrne
226 Summit Avenue
St. Paul, Minn. 55102

Dear Archbishop,

I have always tried to do my job and not "stick my nose" into other people's business.

But a matter has come up, namely the possible take-over of St. Pius the Tenth by the Capuchins, concerning which eleven different families have contacted me and asked me to help.

All the above people are greatly distressed about the possible take-over.

I know that Father William Whittier and Father Roger Pierre are up-set, to say the least.

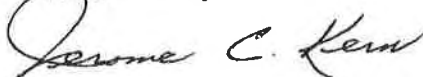
The other night, at St. Thomas the Apostle, after a communal Penance service, the topic came up again. The priests unanimously felt that the matter was a "mess", the way it was handled. They all thought the possible take-over should be dropped, that it would cause more problems than it would solve.

Father Dillon said the Personnel Board felt the same....that the Capuchins really "blew" this one.

I'm well aware of the priest shortage in our Archdiocese. But the above is not the way to solve it. In fact, such a take-over could well eliminate two more priests from the diocese...and discourage a host more.

I sincerely pray that the decision you make, Archbishop, will be the right one for the people of our Archdiocese. I love, them as I know you do. With God's grace may we properly care for them.

Most sincerely,
In Christ Jesus,



(Rev.) Jerome C. Kern

April 19, 1973

The Reverend Jerome C. Kern
Church of Our Lady of Grace
5300 Normandale Road
Edina, Minnesota 55436

Dear Father Kern,

Thank you for your letter of April 18. I am glad to have your observations. The matter is not nearly as simple as you have presented in your letter.

With every good wish to you, I remain

Sincerely and cordially yours,

Most Reverend Leo C. Byrne, D.D.
Archbishop Coadjutor of St. Paul and Minneapolis

August 30, 1973

Rev. William J. Kenney
2512 South Seventh Street
Minneapolis, Minnesota 55406

Dear Bill,

I am writing in regard to the proposal from the Personnel Committee to increase priests' monthly auto allowance to 13 cents per business mile or \$130.00 per month or all operating and maintenance costs for business use plus \$75.00 for car purchases and depreciation.

I fully support the proposal and was distressed reading the negative reaction the proposal received from the Priests' Senate.

Why, when it comes to fiscal matters, does the Church always seem to be behind the times? How many years did it take us to get a priests' pension plan? How many years did it take us to set up a pension fund for our lay workers? Now how many years will it take us to get a cost-escalation-inflation factor in our salaries? Prices steadily and consistently keep rising. And the Senate talks as if inflation doesn't exist.

It was interesting when I received my check in July of this year which included the big four dollar increase (given our present 50/per/year of ordination). The secretary who handed me the check was actually embarrassed--she thought it an insult to me.

Certainly no one of us likes to talk about "priests receiving money". But can't we be a bit realistic and face some basic facts such as inflation, increased costs (like gasoline!!) or do we merely move along pretending they don't exist and then do something drastic like we did a few years ago with our salaries, stipends, etc.

It always seems we're behind! How apropos the words of Bernard J. F. Lonergan: "The Church always arrives on the scene a little breathless and a little late." As regards the modern and very old problem of inflation, it's true.

I support the Personnel Board's proposal. I wish our Senate would.

My personal thanks to all your work. Though I seldom say it, I appreciate it.

Sincerely,



(Rev.) Jerome G. Kern

JCK/sh

September 14, 1973

Rev. William J. Kenney
2512 South Seventh Street
Minneapolis, Minnesota 55408

Dear Bill,

I am returning Jerry Kern's letter. I am sure that you will want it for your files. It certainly seems to me that Jerry is writing to the wrong people. He really should have addressed this to Steve Adrian.

I know that there have been occasions in the past when Jerry has been deliriously happy with some of the Senate actions. I suppose like all the rest of us he is going to have to win some and loose some.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Auxiliary Bishop of St. Paul and Minneapolis

Encl.
JRR/af

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102

The Chancery

March 21, 1975

The Reverend Jerome Kern
Church of Our Lady of Grace
5051 Eden Avenue
Edina, MN 55436

Dear Father Kern:

Enclosed with this letter please find a copy of a letter being sent today to Father Joseph Baglio granting him a one year leave of absence for medical reasons.

In conjunction with that, I am writing to appoint you Administrator (Vicarius Oeconomus) of the Church of Our Lady of Grace, Edina, Minnesota. This appointment is effective at once. Your appointment as Administrator will terminate with the return of Father Baglio.

In addition to the administration of the parish, I would remind you only that you now have the obligation of the Mass for the People.

With best wishes, I am

Respectfully yours in Christ,

Ambrose V. Hayden

Reverend Monsignor Ambrose V. Hayden
Vicar General

P.S. At a time when you are at the Chancery on business, please stop by my office for a visit.
A.V.H.

March 21, 1975

The Reverend Jerome Kern
Church of Our Lady of Grace
5051 Eden Avenue
Edina, MN 55436

Dear Father Kern:

Enclosed with this letter please find a copy of a letter being sent today to Father Joseph Baglio granting him a one year leave of absence for medical reasons.

In conjunction with that, I am writing to appoint you Administrator (Vicarius Oeconomus) of the Church of Our Lady of Grace, Edina, Minnesota. This appointment is effective at once. Your appointment as Administrator will terminate with the return of Father Baglio.

In addition to the administration of the parish, I would remind you only that you now have the obligation of the Mass for the People.

With best wishes, I am

Respectfully yours in Christ,

Reverend Monsignor Ambrose V. Hayden
Vicar General

cc Father Baglio
cc Bishop Roach

OUR LADY OF GRACE

March 16, 1976

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis
226 Summit Avenue
Saint Paul, Minnesota 55102

Dear Archbishop:

I am writing in regard to the appointment of the new Pastor of the Church of Our Lady of Grace in Edina. This is a difficult letter for me inasmuch as I am personally involved in the matter.

I came to Our Lady of Grace on January 1, 1970. I served as assistant, associate, administrator and acting pastor. Father Joseph Baglio was gone most of those six years which left little alternative as to whom would carry the responsibility.

Consequently if I were to become Pastor of OLG tomorrow my life would not change. For this has been the reality for at least four years. The people are very aware of this and have happily worked with me for the good of the total parish.

"Total parish" is a concept very important to the people of Our Lady of Grace. They insist on a good Catholic school, good religious education, good adult ed, and significant outreach work in neighborhoods. I pray to God the new Pastor has a vision as broad as the people of the parish. Expect sharp criticism if this does not happen.

What about myself? I have given my heart and soul to OLG--my very life. This may sound dramatic to you but it is the truth. A lot of work, sweat, long hours and prayers have been spent. It seems like I became pastor without a word being said. I never complained to the Bishop or the Personnel Board about too much work or too much responsibility. I simply did it! And I wonder now what their response will be to me.

Is there anyone in the Archdiocese of Saint Paul and Minneapolis more qualified to become Pastor of Our Lady of Grace than myself? I think not! Or at least I am willing to compete with the best of them and have the people and the bishop evaluate. Our Lady of Grace is a special parish. The people demand a lot. I pray to God someone is not sent here thinking he can have it "easy" and semi-retire.

Archbishop Roach
March 16, 1976
Page Two

Yes, I would like to be Pastor here. I have so deeply fallen in love with the people that I would personally find it extremely difficult to move, particularly at this point in my life. I know priests and pastors cannot stay on forever in a parish, that this is not good for several reasons, but all the same, moving a priest often is anything but most desirable. People need continuity. They need someone whom they know and who knows them. Tradition is important.

A word about Father Finnegan. As you know Jim has a few personal problems which we need not get into. What is important is that he has found a real "home" in Our Lady of Grace. He likes working here. Though some people may find him a bit "rough" many people think he's the greatest! This begins with the conservative element whom Father Baglio had a difficult time with when he was here. Jim and I seem to complement one another fairly well, probably because we're very different personalities. I hope Jim can stay at OLG. I fear for him if he cannot. He has been hurt in many ways and another rejection may well be a breaking point for him. I say this in the strictest confidence to you. Jim needs security and love. (Incidentally he does not need a conservative pastor to work with--and liberals, of course, he would not work with.) I am most willing to keep Jim and do what I can for him. He has a lot of talent, but he needs genuine human beings who care about him.

I have said my piece. You know my mind. Let us all pray that what God wants will be our will.

With gratitude to God for what He has done for me, I remain

Sincerely,



(Reverend) Jerome C. Kern
Administrator

JCK/sh

March 17, 1976

Reverend Jerome C. Kern
Church of Our Lady of Grace
5051 Eden Avenue
Edina, Minnesota 55436

Dear Father Kern,

Thank you very much for your letter of March 16.

Believe me I can understand and appreciate your great attachment to Our Lady of Grace. I am also very much aware of the excellent work which you have done and I am grateful for that. I know that the period with Father Baglio away so much has been a difficulty for you. On the other hand, it was not possible to step into that any earlier in fairness to Father Baglio and to his great sensitivity.

I merely want to assure you that the Personnel Board will give every possible consideration to the appointment of a pastor at Our Lady of Grace and to you. I am sure that I need not review with you the problems which that appointment occasions and I will say no more than that. Be assured that your name will be considered and that the Personnel Board will regard that as a very important appointment. I share their concern and yours to be sure that Our Lady of Grace is well served.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

cc: Father Michael Kennedy

June 1, 1976

The Reverend Jerome C. Kern
Church of Our Lady of Grace
5051 Eden Avenue
Edina, MN 55436

Dear Father Kern:

I am enclosing a copy of an appointment letter which I have sent to Father Slattery, and at the same time I want to thank you for the fine work that you have done as Administrator of the Church of Our Lady of Grace. Your work has been most appreciated.

I would have been grateful had you not announced your assignment prior to the appointment letters. I do understand, however, with the new process how things like that happen.

Best wishes in your new assignment.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

June 1, 1976

Reverend Jerome C. Kern
Church of Our Lady of Grace
5051 Eden Avenue
Edina, MN 55436

Dear Father Kern,

With this letter I wish to appoint you and Father Rinaldo B. Custodio as Co-Pastors and Members of the Team Ministry for the Church of the Immaculate Heart of Mary in Minnetonka, Minnesota. This appointment will become effective at noon on Tuesday, June 15, 1976 and will be published in The Catholic Bulletin of June 4, 1976.

In accepting this assignment to a team ministry, I would think it important for you and Father Custodio to develop some sort of delineation of responsibilities. I think that it would be most beneficial both for the pastoral ministry and for the working relationship between the two of you.

In accordance with Canon 1406 § 7 of the Code of Canon Law, I ask you to make a Profession of Faith before fulfilling any duties as Co-Pastor. Any priest of the Archdiocese may witness it as my delegate. This document must be returned to my office before you take up your responsibilities.

I would think it would be helpful if you and Father Custodio could meet with Father Thomas Hunstiger as he could brief you on the current status of the parish and its needs. I am sure you will find the Parish Profile Form to be of great help in this and Father Hunstiger will make that available to you.

Finally, and most importantly, I want to thank you for all the good work you have done in the past years. You have served the Church well and I express my sincerest appreciation to you for that work. I pray that God will bless you richly in your new assignment.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

cc: Fr. Custodio
Fr. Hunstiger

PROFESSION OF FAITH

With firm faith, I believe and profess all and everything that is contained in the Symbol of Faith, that is:

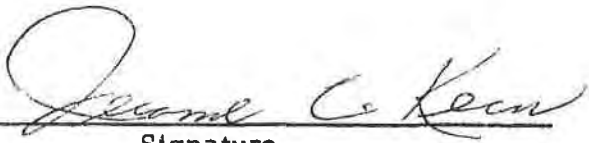
I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible.

And I believe in one Lord, Jesus Christ, the only begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, of one substance with the Father, by whom all things were made. Who for us men and for our salvation came down from heaven. And he became flesh by the Holy Spirit of the Virgin Mary: and was made man. He was also crucified for us, suffered under Pontius Pilate, and was buried. And on the third day he rose again, according to the Scriptures. He ascended into heaven and sits at the right hand of the Father. He will come again in glory to judge the living and the dead. And of his kingdom there will be no end.

And I believe in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father and the Son. Who together with the Father and the Son is adored and glorified, and who spoke through the prophets.

And one, holy, Catholic and Apostolic Church. I confess one baptism for the forgiveness of sins. And I await the resurrection of the dead and the life of the world to come.

I firmly embrace and accept all and everything which has been either defined by the Church's solemn deliberation or affirmed and declared by its ordinary magisterium concerning the doctrine of faith and morals, accordingly as they are proposed by it, especially those things dealing with the mystery of the Holy Church of Christ, its sacraments and the sacrifice of the Mass, and the primacy of the Roman Pontiff.


Signature


Signature of Witness

Given at Our Lady of Grace on this, the 3rd day of June
of (June), 1976.

November 22, 1976

Mrs. John Dempsey
4926 Westgate Road
Minnetonka, Minnesota 55343

Dear Mrs. Dempsey,

Thank you very much for your letter of November 15, 1976.

It has often been said that bad news travels fast, good news often very slowly. I want to thank you for expressing the good news that you are supportive of the good work being done by Father Kern and Father Custodio at the Church of the Immaculate Heart of Mary. I quite agree with you that they are excellent priests and assure you that they are highly regarded by their fellow priests in this Archdiocese.

I am sure they would ask me to beg your prayers for them and I also ask you to pray for me and the other priests and people of this Archdiocese.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

CC: Fr. Kern, Fr. Custodio

RECEIVED
APR 23 1977

March 26, 1978

Dear Father Kern,

I am writing this letter as I feel you were unduly rude and aloof with my family, my fiancé and myself this morning after 7:30 Mass. All we wanted was a few minutes of your time but apparently that was more than you could give. This, of course, was immediately after your sermon on love and brotherhood. Isn't that the same hypocrisy Christ spoke against?

I'm an educator working with severely emotionally impaired children and I feel I'm a very patient person but I left Church this morning ready to explode with anger. Not only did you put us off but you also outright insulted my mother by calling her flippant. Since when is it flippant to ask advice of your clergyman?

My fiancé is Lutheran and I'm really embarrassed with the impression you gave him of a Catholic clergyman. Not only was your behavior unprofessional but very unChristianlike.

If nothing else, I hope this letter makes you take a second look at your priorities as a clergyman.

Sincerely,
Gina Lodi

ARCH-016435 lvs

March 27, 1973

Dear Sir:

The enclosed letter was written after an attempt to speak to our parish priest. My fiancé and I are both from Michigan and wanted to be married here in Minnesota by my parent's parish priest. Since we were only here in Minnesota for the Easter holiday there was little time to schedule an appointment to make further plans. We called Saturday but only got the answering service with which we left a message to call back as soon as possible. The call was not returned. We stopped in after 7:30 mass Sunday only to be put off and outright insulted by Father Kern. I realize Easter weekend is a busy time in the church but special situations do come up and must be accommodated. This is not only true with clergymen but all professionals. We were told by Father Kern that in order to speak with him we'd have to make an appointment two weeks in advance.

His arrogance was unnecessary and inexcusable and I feel you should be aware of the attitude of this particular clergyman in your diocese.

Sincerely,
Gina Tobi ARCH-016434 P. Loe

March 31, 1978

Ms. Gina Louise Belvo
2715 Lakeview
St. Joseph, MI 49085

Dear Ms. Belvo,

I really am sorry that you were treated with something less than courtesy by Father Kern. Father Kern is a good priest, I must tell you that. I suspect that timing, as it almost always is, was the problem here. That's a pretty busy parish and I suspect that he and his co-pastor had been going pretty hard during Easter Week. I say that not to excuse him, but merely to indicate that there may have been some circumstances that, given another time, may not have been obtained.

I really hope that that experience won't seriously affect your marriage plans. If the experience with Father Kern was too negative, then I suggest that you get in touch with Father Rinaldo Custodio who is the co-pastor.

At any rate, I'm sorry it happened to you. I'm glad you wrote to Father Kern because any of us can use a reminder periodically that we are the Lord's ministers and we have to exercise some of His qualities.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

210

Rev Jerome C Kern
Immaculate Heart of Mary
13505 Excelsior Blvd
Minnetonka MN
55345-4999

Social Security # [REDACTED]

Home Phone 935-4342

Work Phone 935-1432

Deanery 9

Vicariate Western

Emergency Contact John J. KERN
10200 Scarborough Rd - Bloomington
Phone 835-4580

Doctor Wm Stenwick
Phone 721-6511

Have you made a will? Yes

If Yes, where can it be found? Safe deposit box & at the
rectory - John J.
Kern is my executor.

Birth Date 3-20-41

Ordination Date Dec 17, 1966

Rev Jerome C Kern
Immaculate Heart of Mary
13505 Excelsior Blvd
Minnetonka MN
55345-4999

Skills:

CONFIDENTIAL
STATISTICAL INFORMATION
FOR CHANCERY USE

PLEASE PRINT OR TYPE

NAME Rev. Jerome C. Kern

IN CASE OF EMERGENCY
PLEASE CONTACT: John J. Kern (twin brother)
Name

10200 Scarborough Rd.-----Bloomington, Minn.
Address

835-4580
Telephone

MY NEXT OF KIN ARE:

<u>John J. Kern</u>	<u>(above)</u>	
Name	Address	Telephone

<u>William T. Kern (Father)</u>	<u>6920 4th. Ave. So., Richfield</u>	<u>866-8075</u>
Name	Address	Telephone

<u>Robert E. Kern</u>	<u>Mpls.</u>	<u>929-1369</u>
Name	Address	Telephone

My Last Will & Testament is located at IHM rectory----give to my twin brother,
Executor of my will.

SPECIAL BURIAL INSTRUCTIONS:

1. at IHM church (wake and Mass)----

2. Mortuary= Gill Bros., Mpls.

3. INVITE ALL PRIESTS TO CONCELEBRATE

4. Homilist: Bill Whittier, Bob Schwartz, Tim Nolan---

5. Burial: Resurrection, Mendota Heights

N.B. ALL INSTRUCTIONS ARE CONTAINED IN LETTER TO MY TWIN BROTHER.

This information requested of all priests and deacons will make it easier for us to carry out your wishes in case of an emergency. You may make changes at any time by sending us up-dated information.

Please send the completed form to: The Chancery, 226 Summit Avenue,
St. Paul, MN 55102

8/79

ARCH-016925

CONFIDENTIAL
STATISTICAL INFORMATION
FOR CHANCERY USE

PLEASE PRINT OR TYPE

NAME Jerome C. KERN

IN CASE OF EMERGENCY
PLEASE CONTACT:

Name John J. KERN
Address 10200 Scarborough Lane
Bloomington 835-4580
Telephone

MY NEXT OF KIN ARE:

Name	<u>John KERN (Above)</u>	Address		Telephone	
Name	<u>Wm T. KERN</u>	Address	<u>6920 4th Ave. So - Richfield</u>	Telephone	<u>866-8075</u>
Name	<u>Michael "</u>	Address	<u>Bloomington</u>	Telephone	<u>884-6447</u>

My Last Will & Testament is located at RectorY

SPECIAL BURIAL INSTRUCTIONS:

- 1. Found in my desk with the Will.
- (2. - celebrated Mass w/ Archbishop
- Resurrection cemetery, Mendota, grave bought
 - Preach: Roger Pione, Wm Whittier, or one of my Caritas/support friends (G.F. Bot Schlegel, Tim Nolan, Denny Keiser, Greg Esty)
 - Luncheon afterwards.
 - Lots of Joy!

A religious priest or deacon is asked to give the name, address and telephone number of the major superior.

This information requested of all priests and deacons will make it easier for us to carry out your wishes in case of an emergency. You may make changes at any time by sending us up-dated information.

Please send the completed form to: The Chancery, 226 Summit Avenue,
St. Paul, MN 55102

CONFIDENTIAL
STATISTICAL INFORMATION
FOR CHANCERY USE

PLEASE PRINT OR TYPE

NAME JEROME C. KERN

IN CASE OF EMERGENCY WILLIAM T. Kern or Katherine M. Kern (parents)

PLEASE CONTACT: Name

6920 4th. Avenue South, Richfield Minn. 55423
Address

866-8075
Telephone

MY NEXT OF KIN ARE:

<u>John J. Kern (twin brother)</u>	<u>Bloomington</u>	<u>835 835-4580</u>
Name	Address	Telephone
<u>Mrs. Kathy Radmer(sister)</u>	<u>Red Wing</u>	<u>1-388-2946</u>
Name	Address	Telephone
<u>Robert E. Kern(brother)</u>	<u>Golden Valley</u>	<u>374-5162</u>
Name	Address	Telephone

My Last Will & Testament is located at Immaculate Heart of Mary in Mtka.=copy.

SPECIAL BURIAL INSTRUCTIONS:

Midwest Federal---Edina= original. Safe
Deposit Box. Key at rectory.

1. Cemetery, Resurrection, Mendota Heights, with my parents! not in priest section.

2. Cheap casket! simple wooden pine box is fine.

3. Homilist: Fr's Whittier or Bob Schwartz or Tim Nolan.

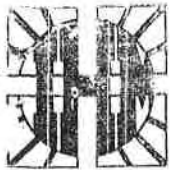
4. Concelebrated Mass by classmates and deanery and Jesu Caritas priests...with
the Archbishop as main celebrant. Caritas=Nygard/Tim Nolan/Bob Schwartz/
Greg Esty/Leo Huber/Jerry Keiser.

5. Be sure to have music and singing and participation and a luncheon for the
~~ppp~~ people afterwards.

This information requested of all priests will make it easier for us to carry out your wishes in case of an emergency. You may make changes at any time by sending us up-dated information.

Please send the completed form to: The Chancery, 226 Summit, St. Paul, MN,
55102

ARCH-016932



CHURCH OF THE IMMACULATE HEART OF MARY
10905 EXCELSIOR BLVD MINNETONKA, MINNESOTA 55345

June 1, 1981

Most Reverend John R. Roach
226 Summit Avenue
Saint Paul, Minnesota 55102

Dear Archbishop Roach:

I have returned from my Sabbatical program in California and would like to comment on it.

First, a sincere thanks to the Archdiocese of St. Paul-Minneapolis for encouraging such Sabbaticals among the local clergy. More than ever am I convinced of their importance. Renewal is essential.

Secondly, some thoughts on the particular program at Menlo Park, and, from what I can gather, at Notre Dame and Rome. As you know several of the professors teach at all three institutes...they just rotate from one to the other. Structurally, the programs are very similar.

A problem: I cannot honestly recommend Menlo Park or the other two programs to a large percentage of our Archdiocesan priests...particularly those of younger age and those who regularly take workshops and seminars. Realistically, Menlo Park, Rome and Notre Dame are set up for (1) older clergy and (2) those who don't have the opportunity to up-date themselves. For example, the medium age at Menlo Park was 52.9 and, several of the priests had been in the foreign missions (New Guinea---Arctic Circle) for 15-25 years.

Furthermore: For three (long) months we sat on our "behinds" and were lectured at--no process, no interaction, no structured sharing among the priests. It was interesting how even the older clergy reacted to this deficiency at evaluation time.

Lastly, I am convinced more than ever that three months is not long enough for a Sabbatical---and certainly not three months of solid class. (I have never been so bored in all my life!) I will never again take such a structured program. I am well aware that I chose Menlo Park, no one else. That mistake will not be made again.

How many priests felt as I did? At evaluation time the statistics were:

30% felt the Institute was "terrible"

60% felt there should have been much more process.

40% felt the experience was good. (some of these also thought there should be more interaction.)



CHURCH OF THE IMMACULATE HEART OF MARY
13406 EXCELSIOR BLVD., MINNETONKA, MINNESOTA 55345

Page 2

In conclusion, I just want to say: thank you, Archbishop for encouraging and supporting my decision to take a Sabbatical. Hope you appreciate my thoughts on it.

Sincerely in the Lord,

(Rev.) Jerome C. Kern

JCK:d1

cc: Reverend Robert Schwartz, Director of Continuing Education for Clergy

ARCH-016881

June 4, 1981

Reverend Jerome C. Kern
Church of the Immaculate Heart of Mary
13505 Excelsior Blvd.
Minnetonka, Minnesota 55343

Dear Jerry,

Thank you very much for your letter. I suppose we can't completely predict what kind of experience we are going to have when we move into something like a Sabbatical and not having experienced the program before. I'm sorry you didn't have a better experience.

It is important for us to know the experience of our priests in the various Sabbatical programs and I'm glad you sent a copy of your letter to Bob Schwartz. That may help some other people.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

/cmh

CONFIDENTIAL
STATISTICAL INFORMATION
FOR CHANCERY USE

PLEASE PRINT OR TYPE

NAME Jerome C. KERN

IN CASE OF EMERGENCY
PLEASE CONTACT:

Name John J. KERN
Address Bloomington, MN.
Telephone 835-4580

MY NEXT OF KIN ARE:

Name	John (above)	Address	- Executor of my Will.	Telephone	
Name	W ^m KERN	Address	Bloomington	Telephone	881-4836
Name	Katherine "	Address	"	Telephone	"

My Last Will & Testament is located at I H M - rectory +
1st Bank - Hopkins

SPECIAL BURIAL INSTRUCTIONS:

I have a grave at Resurrection Cemetery
in Mendota Heights.

A religious priest or deacon is asked to give the name, address and telephone number of the major superior.

This information requested of all priests and deacons will make it easier for us to carry out your wishes in case of an emergency. You may make changes at any time by sending us up-dated information.

Please send the completed form to: The Chancery, 226 Summit Avenue,
12/86 St. Paul, MN 55102

ARCH-016378

DATE: January 5, 1987

MEMO TO: To the File of Father Jerome Kern

FROM: Archbishop Roach

SUBJECT:

I met with Father Jerome Kern on December 30, 1986.

I think it is important to remember where that parish was ten years ago at the time that we appointed Custodio and Kern as co-pastors. There had been an enormous amount of trouble with the school people versus non-school people and some strong ideological problems about parish leadership. I can remember being very frightened that we were almost facing a kind of trusteeism there.

It is my impression that Kern and Custodio have done a remarkable job. The school is in very good shape. Renee McGivern points to that parish as the most successful of the parishes in their stewardship program in her experience, and there does seem to be a lot of vitality.

Kern is very proud of what has happened. He feels that the parish is, in fact, very healthy. It is very sound financially and the school is in good shape. He feels that the people are committed to good liturgy and good education and the only problem that he is really concerned about, is a fairly typical suburban lack of social sensitivity.

He describes the relationship between him and Custodio as being ideal. Custodio is not interested in anything administrative. Kern handles the total administration of the parish. Custodio is even reluctant to attend meetings other than those which are specifically concerned with such things as RENEW, or spiritual programs. Custodio, on the other hand, has a great aptitude both in personal, spiritual and group counselling.

Kern knows that he has to move. He wants to be sure that it's going to be an improvement. He is only 45 years old and he understands that he can't remain where he is forever. He will continue to look for openings, and by 1988 I am satisfied that he will have moved.

One thing which is a part of this picture that normally would not be true, would be the team concept. He is personally open to moving with Custodio as a team to another parish, or without

-2-

Custodio. He does feel that that separation will be harder on Custodio than on himself, because Custodio has, apparently, an aversion to administration. I will be having Custodio in and so I will talk to him about that. I personally remain open on the question as to whether or not they ought to move as a team. I can see arguments in favor of both positions.

cc- Bishop Bullock
Father Kenney

A handwritten signature, possibly reading "N. B.", is written in dark ink above the distribution list.

Dec 30

200 p

Tuesday, December 30
2:00 p.m.

Father Jerome Kern
Immaculate Heart of Mary, Minnetonka
Age 45, ordained 1966

I think Jerry will be open to the possibility of re-assignment in 1987. He likes the idea of team ministry, with Custodio or someone else. The two of them have worked well together for the past twelve years.

Jerry has always had an interest in teaching, but no institution has ever picked him up. He is well read in theology (Lonergan is one of his heroes).

* * * * *

Associate - St. Mark, St. Paul - 1967-1970
Our Lady of Grace, Edina - 1970-1976
(Adm., OLG, March 1975-June 1976)

Co-Pastor, Immaculate Heart of Mary - June 15, 1976

DATE: March 27, 1968
MEMO TO: Bishop Charron
FROM: Fr. Michael O'Connell
SUBJECT:

STRICTLY CONFIDENTIAL

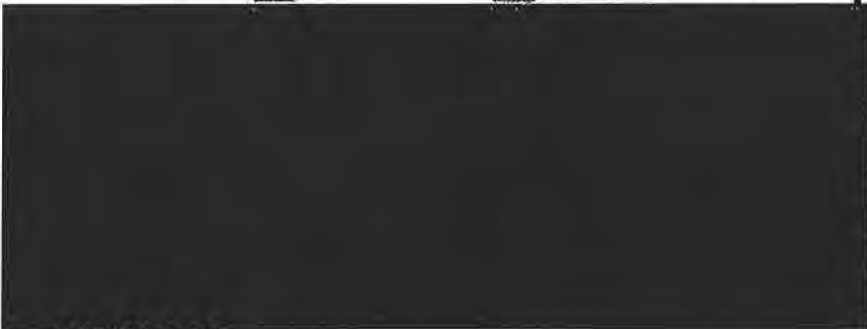
Joe, would it be possible for you to write up what you recall from your discussion with Fr. Kern regarding [REDACTED] (c.f. attached memo) for Fr. Kern's file.

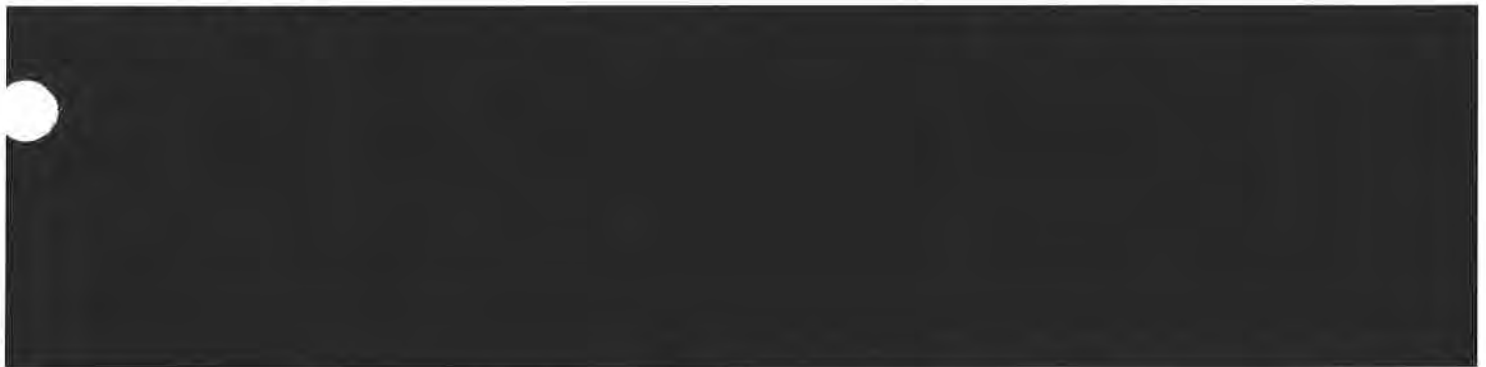
I will summarize my discussion with Fr. Hunstiger on the other incident and also put it in the file. If you have any questions on this, please let me know.

Enclosure

ARCH-016512

TELEPHONE - VISIT/OFFICE MEMO

TO <i>Michael</i>	TIME <i>9:30</i>
	DATE <i>4/14</i>
YOU WERE <input checked="" type="checkbox"/> CALLED <input type="checkbox"/> VISITED BY	<input checked="" type="checkbox"/> PLEASE CALL
	<input type="checkbox"/> WILL CALL AGAIN
	<input type="checkbox"/> RETURNED YOUR CALL
	<input type="checkbox"/> WAITING TO SEE YOU
	<input type="checkbox"/> WISHES APPOINTMENT
	<input type="checkbox"/> OTHER
MESSAGE	

** works*~~*May 28 - 4:00*~~*May 29 - 4:00 X to**going out of town May 10 from
home - has to be before the*

FROM <i>Marilyn</i>	PHONE EXT.
------------------------	------------

ARCH-016926

① Old information -
talked to Kean
already re. [redacted] knew
& not employed there - no
current relationship.

② JPA has asked
him to investigate
possible complaints to him
Kean removed from
from [redacted]
By Chorro would give
as soon as contact Kean
soon.

Your Excellency

It is late to be writing to you about an incident that happened in [REDACTED] - but back then we never thought it would become necessary to go this length -

We are members of [REDACTED] parish and have recounted the story to Monsignor Billigan, who expressed his regrets and said he would contact you in the matter, and may have done so by now, but we want to expedite it by putting it to paper. We hope not to offend Monsignor in writing you, but feel such a sense of urgency about it that we must be done with it.

About the last week in June, ^{we were visited by} Father Jerome Kern of [REDACTED]. The visit seemed routine enough - Father had met [REDACTED] & some of our children a few Sundays previous, on the occasion of the leave-taking of Fathers Sexton & Gally. Father

Kern expressed an interest in stopping to see us & was encouraged to do so.

He met our five children that day

and we did some piano-playing & singing, which Father seemed to enjoy.

On a very hot Thursday or Friday of [redacted] Father Kern telephoned, spoke to [redacted] and asked if he might take some of our children swimming with him. My husband rounded up 2 of our children and 2 of their friends. - our son [redacted]

On returning home that evening, our daughter was gushing with enthusiasm, and our son was very quiet. Late in the evening, his older sister heard [redacted]

talking & suggested to [redacted] that he should

He did, and he heard,
 early, in late & prices, the following
 account of the afternoon:
 Explaining that the 2 beaches
 with life guards were too crowded,
 Father took them to a private
 spot not marked for swimming
 at Lake Nockemo. The two girls
 were happily left to swim by
 themselves, largely ignored -
 and Father devoted most of the
 afternoon to messing with the
 boys. On land, he would address
 my son, talk him to "pin" him.
 But in the water, it was another
 kind of messing - in the deep
 water Father's hand slipped
 under [redacted] and over his
 genital area - after which the
 boy spent most of his time
 trying to avoid him. Then on
 four other times, Father had
 slipped into the trunk and
 the afternoon, but [redacted] said
 his swim away, or so he
 showed us, plus Father's arm

way & pull it out. He pleaded a cold & tried to rest on the beach & Father would drag him by the neck out into the water again, or straddled on land. There was one grab by Father on the outside of his trunks, but [REDACTED] says that really could have happened accidentally so he thought there was nothing ulterior in that one instance.

His friend [REDACTED] - he had one chance out in the water alone to compare notes. [REDACTED] had had the same thing happen to him - he's a husky little guy and his clothes fit him tightly - only [REDACTED] had on jeans, cut-off, a belt and underpants. In the course of "wrestling" Father's hand had slipped inside & over [REDACTED] genital organs. He is a stronger swimmer & he spent all his time way out in deep water after the incident trying to keep

So, [redacted] who wasn't a strong swimmer, stayed on the beach with his "cold," said he couldn't look at Father's face anymore when he straddled him & thought seriously of gathering his younger sister & her friend & just walking off.

His sister, who had to be told something after that day, cause she said Father had said after his vacation he would take them again, cried out when we told her something of the problem, "Oh, mother, if only you'd seen poor [redacted] trying to come in and Father taking him by the neck and carrying him off into the water again!" She also said when [redacted] would lie on his towel & cover his eyes, Father would move his towel over next to him. She finally understood why, when they bath came in the house after being dropped

off, when she said "Want Father

me?" "Yes, yes, yes!"

do indeed an afternoon order

for our son and his friend.

After that period it was to

no - our order began. The dis-

arrangement, the delivery of the

the matter, the position of the

man in the Church, the necessity

to be sure of what had happened

that day - we proceeded cautiously.

What followed is too

detailed to go into a letter.

An incident to our intelligence

- Father Kern's attempt to

explore away the incident.

He had a three week vacation

by then, and though his absence

for his excellent memory, it

failed him completely on the

events of that day.

and last of us, were made to

him, independent and in some

offensive. He never took

umbrage, never expressed

anxious you the way, felt

rather that if we would allow ourselves to "get to know" him & what he thinks, (let the boys go swimming again with him) he could make us understand. He did not deny the incident. He is a very strange man. Before that evening, I think our hope was that he would be most regretful and offer to seek help for himself.

In the three long months that followed, we carried this secret burden with us, to our priest, and another. We received regrets, advice, and, because of the type of incident, a reluctance to deal with it. It is a most unpleasant matter. We could leave him to Heaven, or call in the civil authorities, and we've seriously considered both.

Father Kern has, in spite of knowing our feelings, called us once to invite to join his Adult Education Class & sent us the enclosed letter, and

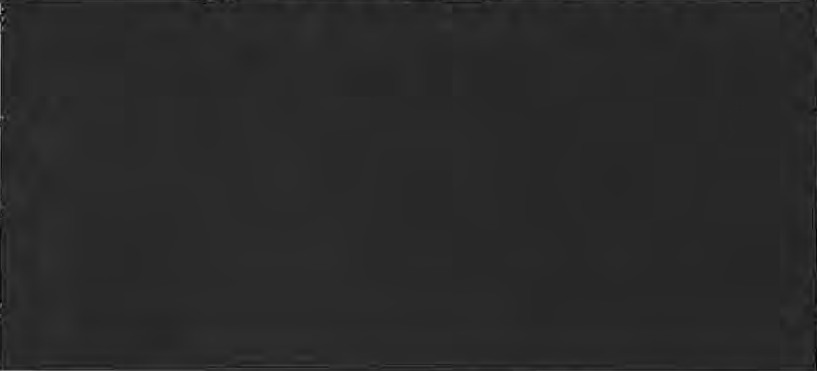
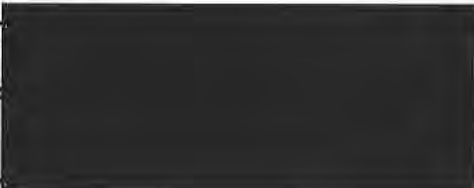
continues to behave as if our problem is insufficient knowledge of him. The truth is we have all the knowledge of him we want and more.

Our sensibilities are assaulted at the sight of him dispensing the Eucharist, we try to miss his arrogant sermons, his effrontery in badgering us to "get together" is becoming intolerable. Not the least consideration, to our minds, is the welfare of the children of the parish - we would not wish them to experience what our son has.

We know there is no redress for our son - but your earliest possible attention to the matter would give us some small solace.

Sincerely,

TELEPHONE - VISIT/OFFICE MEMO

TO <i>Michael</i>	TIME <i>9:15</i>
	DATE <i>5/7</i>
YOU WERE <input checked="" type="checkbox"/> CALLED <input type="checkbox"/> VISITED BY 	<input checked="" type="checkbox"/> PLEASE CALL <i>before</i> <input type="checkbox"/> WILL CALL AGAIN <i>2:45</i> <input type="checkbox"/> RETURNED YOUR CALL <input type="checkbox"/> WAITING TO SEE YOU <input type="checkbox"/> WISHES APPOINTMENT <input type="checkbox"/> OTHER 

*She is going out of town on
Saturday for 2 months
& has a few questions
she would like to
discuss with you prior
to leaving town.*

FROM <i>Monika</i>	PHONE EXT. ARCH-016706
-----------------------	-------------------------------

† †

1. TO:

☐ approval

☐ action☐ signature☐ see me

- coordination

☐ prepare reply

research

□ recommendation

☐ circulate

☐ comment

☐ note & return

 information

☐ as requested

☐ per conversation

file

going out of town

Mar 10 f-- about
3 wks.

DATE _____

PHONE

DATE: June 1, 1987

MEMO TO:

FROM: Fr. Michael O'Connell

SUBJECT: AN INCIDENT OF ALLEGED SEXUAL ABUSE OF MINORS
BY FR. JEROME KERN

On May 4, 1987, Bishop Robert J. Carlson and Fr. Michael J. O'Connell met with [REDACTED] and [REDACTED]

The four of them related an incident that happened in the summer of [REDACTED] which follows:

In the summer [REDACTED] [REDACTED] were invited, along with two other minor girls, to go swimming by Fr. Jerome Kern at Lake Nokomis, Minneapolis. The two boys had cut-off jeans on at the time. They went to Lake Nokomis with Fr. Kern in one car. Shortly after they commenced swimming, a game of tag in the water began. Fr. Kern kept pushing the boys out into deeper water. At this point, he began to grab them, claiming that he would help them swim.

[REDACTED] indicated that he was picked up by Fr. Kern, allegedly to help him to swim, although [REDACTED] indicated that he could swim very well without assistance. [REDACTED] alleges that Fr. Kern slipped his hand inside his tight, cut-off jeans and in fact touched his genitals.

[REDACTED] indicated that on several occasions, possibly 4 or 5 occasions, Fr. Kern also, in forcing him into deeper water and claiming that he was helping [REDACTED] to swim, forced his hand into [REDACTED] cut-off jeans and touched his genitals on a number of occasions. (4-5)

When all of the swimmers got out of the water and went to the shore, Fr. Kern initiated a wrestling match and again, there was a great deal of touching through the clothes that commenced, even though [REDACTED] said that he indicated that he didn't feel well and didn't want to wrestle. Finally, Fr. Kern ceased in this game.

Later that day after the boys had returned to the [REDACTED] home, one of the older [REDACTED] daughters heard the boys describing the events that had happened at Lake Nokomis and she told her mother, who in turn talked to [REDACTED] and they, in turn, brought it to the attention of the Chancery and then to Msgr. Gilligan and ultimately to the St. Paul Police.

Fr. ^{Fr. Kern} Kern was made aware of this situation, probably by Msgr. Gilligan and he did come over to the [REDACTED] home and met with [REDACTED] and [REDACTED]. His attitude at the time was, in their words, "brazen." Fr. Kern did not deny that he did these things to the boys.

He said that this sort of thing was done all of the time in Europe and it was a common occurrence. Fr. Kern also said that this is the way things are in the world and they should not be disturbed by it. Both of the [REDACTED] were terribly offended by Fr. Kern's attitude and the fact that he did not seem to be sorry for what he did, nor did he feel that it was wrong, nor did he apologize to them.

Some time after this in the fall [REDACTED] the police investigated these accusations by interviewing each of the boys and subsequent to that, the Chief of Police of St. Paul at the time called [REDACTED] and assured her that Fr. Kern would no longer be assigned in St. Paul, nor would he be assigned in the St. Paul area in the future. Fr. Kern was moved.

JK / RC / mac 6/5/87

JK

Bill Kennedy mentioned [redacted] accident by he was Transferred

To O.E.G.

wedding of daughter was to be done by JK. At last minute

Fam asked that Tim section have wedding. JK went on

to [redacted] to find out what was going on. + they

then told him accident (he didn't know what issue was)

going over to O.E.G. for 70

JK remember St. Paul Police coming over to look to call you

but JK didn't know.

JK met w/ Bill K. JK ST. Mac > "Have any
Mr Bgs. later, you go?"

Follow up to dams:

— take no form coming from us. We go back to some ideas

issues & go on

— prof. Eval. will be done

— at end of MATI would be writing to set the

w/ you to process JK's, communication

JK + his evaluation

G. Llyan

2. Jenson/Korn: "friendly w/ boys" Korn came to house +

asked boys to go swimming - took bath - 2 hrs in afternoon - that was

last time 2 boys talking about what had happened - 1st bath - He came to

Happened under water - "Hand under swimming trunks to both boys - under

water. Boys said they were frightened way home.

went to msnr. Gillingham:

He said "his hands were tied" - seemed very sad

nothing happened.

went to Quenton Kennedy (friend) of St. Mungo;

- he was very sad: he said he would talk to them + have them come to

son

took him down to rec. room in house - 4th floor

known

- Korn said it happened all over Europe; boys might as well learn

about it know with them. "Korn was to have married

the daughter's son. Family got some advice

he was not important

had 2 friends in policy dept. + got him govt. w.

chief m. c. c. c.

wrote to Archbishop Bnz and got no reply > she wrote

(she was crushed; could I believe that they would not reply to her letter)

increasingly casual. Korn was that Korn would leave the

parish + not be allowed to return to city

heard later that Korn was in parish in Edine

[REDACTED]

Bentley was Chancellor

[REDACTED]

cut off jeans not
swimming trunks

went to Nakomis in one car, went to Beach

game of Tag developed; waist deep water + he (4-5 times)

Slipped his hand into [REDACTED] Trunks + touched genitals;
dragged them into deeper water

[REDACTED] was dragged out deeper + J.K. held him, against his
will [REDACTED] claimed he could swim) - J.K. reached under
his legs w/ one arm + into his Trunks w/ other hand.

went on to shore + initiated a wrestling match; [REDACTED] was
saying "I don't feel good - I don't want to wrestle" +
J.K. Backed off

Older [REDACTED] daughters overheard boys + reported it to [REDACTED]

Reported to Dave Gair (Gilligan on vacation)

Gilligan denies
being contacted
6/2/87

[REDACTED] (Mr. + Mrs.) interviewed Msp. Gilligan; listened, uninterested,
and felt badly about what happened.

[REDACTED] went to talk to Q Kennedy (They were not
getting any satisfaction); Kennedy told

Team Ken came + talked to:

- Buzen

- He didn't deny it, he said it was done all over Europe

+ basically he insured them

Roger Conway, not made appt. w/ Chief Rowan for m/m

and after she went to Ray + King; Ray was interviewed by

a protection cop + lawyer (Tyr)

A Gillingham + Rowan called Rowan + said he would be married

Action:

→ S. Caroline

→ she may
talked to her (accusation)
the

- ok. The stuff out w/ Dave Goin (He gave
to believe that he had seen
similarity)

Non retaliation against:

† †

1. TO:

2. TO:

3. TO:

4. TO:

5. TO:

- REMARKS:

I called [REDACTED] 6/9
and told her That J-K was
going to Jersey for eval + I
would call her + [REDACTED]
in July + let them know results
of Eval.

FROM:

Major

DATE 6/9

PHONE

MEMO : cardinal

DATE June 15

Concerning Addenda to memo on "Late Assignments"

Interested Party

MESSAGE:

Father Jerome Kern stated in his letter of January 20 that he would be ready to accept an assignment as early as July 26. My previous memo stated the date as August 1.

John

DATE: June 15, 1987

FROM: Fr. Michael J. O'Connell

SUBJECT: AN INCIDENT OF ALLEGED SEXUAL ABUSE OF MINORS
BY FR. JEROME KERN

On May 4, 1987, Bishop Robert J. Carlson and Father Michael J. O'Connell met with [REDACTED]

[REDACTED] They asked to meet with us because the publicity around the Fr. Adamson sexual abuse of children case in the [REDACTED] brought the [REDACTED] events back. They are not vindictive about their motives. Rather they felt they were never given any information by the Archdiocese after Fr. Kern was moved from [REDACTED] and they wanted to know if he had been given any treatment or had any follow-up after he was moved to Edina in 1969.

[REDACTED] related the following incident that happened in the summer [REDACTED]

In the summer of [REDACTED] were invited, along with two other minor girls, to go swimming by Fr. Jerome Kern at Lake Nokomis, Minneapolis. The two boys had cut-off jeans on at the time. They went to Lake Nokomis with Fr. Kern in one car. Shortly after they commenced swimming, a game of tag began in the water. Fr. Kern kept pushing the boys out into deeper water. At this point, he began to grab them, claiming that he would help them swim.

[REDACTED] indicated that he was picked up by Fr. Kern, allegedly to help him to swim, although [REDACTED] indicated that he could swim very well without assistance. [REDACTED] alleges that Fr. Kern slipped his hand inside his tight, cut-off jeans and in fact, touched his genitals.

[REDACTED] indicated that on several occasions, possibly 4 or 5 occasions, Fr. Kern also, in forcing him into deeper water and claiming that he was helping [REDACTED] to swim, forced his hand into [REDACTED] cut-off jeans and touched his genitals on a number of occasions (4-5).

When all of the swimmers got out of the water and went ashore, Fr. Kern initiated a wrestling match and again, there was a great deal of touching through the clothes that commenced, even though [REDACTED] said that he indicated that he didn't feel well and didn't want to wrestle. Finally, Fr. Kern ceased in this game.

Later that day after the boys had returned to the [REDACTED] home, one of the older [REDACTED] daughters heard the boys describing the events that had happened at Lake Nokomis and she told her mother, who in turn talked to [REDACTED] and they, in turn, brought it to the attention of the Chancery and then to Msgr. Gilligan and ultimately to the St. Paul Police.

Fr. Kern was made aware of this situation, probably by Msgr. Gilligan and Fr. Kern did come over to the [REDACTED] home and met with [REDACTED] and [REDACTED]. His attitude at the time was, in their words,

"brazen". Fr. Kern did not deny that he did these things to the boys. He said that this sort of thing was done all of the time in Europe and it was a common occurrence. Fr. Kern also said that this is the way things are in the world and they should not be disturbed by it. Both of the [REDACTED] were terribly offended by Fr. Kern's attitude and the fact that he did not seem to be sorry for what he did, nor did he feel that it was wrong, nor did he apologize to them.

Some time after this in the fall of [REDACTED] the police investigated these accusations by interviewing each of the boys and subsequent to that, the Chief of Police of St. Paul at the time called [REDACTED] and assured her that Fr. Kern would no longer be assigned in St. Paul, nor would he be assigned in the St. Paul area in the future. Fr. Kern was moved.

As far as any Chancery records show, there was no contact by the Chancery with either the [REDACTED] after they accused Fr. Kern of these activities.

On June 5, 1987, Bishop Robert Carlson, Fr. Michael J. O'Connell and Fr. Jerome Kern met in Fr. O'Connell's office. Fr. Kern was asked to read the summary of events previously described. Fr. Kern did not deny the general description of what happened, although he said he did not invade the cut-off shorts so far as to touch the genitals of the two boys.

When Fr. O'Connell asked him if his motives and intentions were as inappropriate as the events seemed to describe, he admitted that his actions were totally inappropriate. Fr. Kern felt that none of the Chancery personnel at the time were direct with him as to why he was transferred to Edina in January, 1970, except that Fr. William Kenney, the Priest Personnel Director, said it was "in reference to the [REDACTED] case."

Bp. Carlson told Fr. Kern that he saw Fr. Kern enter a part of Loring Park in Minneapolis at a time of night when a high degree of homosexual soliciting takes place. Fr. Kern admitted that it was probably true that he was in the park, but denied that he was a homosexual.

Fr. Kern said that he was willing to go to Jemez Springs to get an evaluation. He seems genuinely interested in getting some help.

PERSONAL HISTORY SHEET
FOUNDATION HOUSE
SERVANTS OF THE PARACLETE
JEMEZ SPRINGS, NEW MEXICO 87025

Name: Jerome C. Kern

Date: June 15, 1987

Current Address: Immaculate Heart of Mary Church
13505 Excelsior Blvd.
Minnetonka, Minnesota 55345

Telephone Number: (612) 935-1432

Referred to Foundation House by: Rev. Michael O'Connell

Date of Birth: March 20, 1941

Place of Birth: (4th of ten)

Age: 46

Most Recent Occupation: Priest-pastor

Education (Places & dates):

Grade school: St. Joseph's - 5-8
St. Aloysius - 1-4, both Catholic

High school: Montevideo Public High

College: Nazareth Hall Prep - 2 years
St. Paul Seminary - 2 years

Seminary: St. Paul Seminary - 2 years
North American College - 4 years (Rome)

Degrees: B.A.; S.T.B., S.T.L., Gregorian University, Rome.

Other Educational Experiences: Numerous workshops, seminars, lectures the past twenty years. Each year I try to do a couple of learning experiences, in Scripture, theology, psychology, etc.

Date of Ordination: December 17, 1966

This information has been disclosed to you from records whose confidentiality is protected by Federal Law. Federal Regulation (42 CFR, Part 2) prohibits you from making any further disclosure of it without the specific written consent of the person to whom it pertains, or as otherwise permitted by such regulations. A general authorization for the release of medical or other information is NOT sufficient for this purpose.

YOUR FAMILYFather:

Name: William Kern

His age at the time of your birth: 30

His nationality: Bohemian (1/2); German (1/2)

His religious belief: Catholic

His education: High school plus numerous courses in business.

Occupation(s): Insurance - General Agent

Living?: Yes

Mother:

Name: Katherine (Fury) Kern

Her age at the time of your birth: 27

Her nationality: Irish

Her religious belief: Catholic

Her education: High school, 2 years college

Occupation(s): Teacher before she married. Then, homemaker.

Living?: Yes

Describe the relationship between your mother and father:

They have been married for 51 years. They had ten children. They've always loved one another. Dad pretty much "made the living" and mother took care of the home. They worked together well. They both worked hard. They enjoy one another, and they enjoy common friends. They're both extroverts, love people, being with others. They are very close. I fear the day when one of them dies, especially if mother dies first. I don't know how well dad would do.

For a few years dad drank too much. That hurt mother (and everyone) - but then he just stopped and began a new life. I was amazed (& proud) how well he did - to this day..

Describe your relationship with your father:

It is very good. As he gets older (he's now 76), we seem to get closer and closer. We often go out to lunch (with mother) and get together for various family activities. The whole family is close. Dad and I have season tickets for the Vikings. We both love football - both played it along with other

sports. We go to a few Twin games (baseball). I've never doubted his love for me or for the rest of the family. It's so obvious - how much he cares for his wife and us children. The only negative between him and me was his drinking, which lasted for several years. He was the classic "couple - martini - business - lunch" type. He's an emotional guy, not afraid to express his feelings.

Describe your relationship with your mother:

I'm likewise close to my mother. She's a good listener - always there for me and the rest of the family. When I was young I felt close to mom because she was simply always there; dad was gone now and then - business. Mother has an enormous capacity for caring. She deeply loves me; and I know the same is true for my siblings. Both mother and dad - all their life right up to now - tried so hard to be FAIR to all of us kids - play no favorites. They did a super job.

I could not have chosen a better mother for myself. Again, I see her regularly as I see dad. We have fun together.

Brothers & Sisters (List name, age, & brief comment on the quality of his/her life starting with oldest):

Name: James

Age: 50

Comment: he's happy; in computer business; divorced (after 23 years) - 3 children.

Name: Patrick

Age: 48

Comment: Happy family man - 6 children - engineer. Loves his life.

Name: Jack - my twin - 10 minutes older than I.

Age: 46

Comment: Happily married - 2 daughters - enjoys his work.

Name: Richard

Age: 45

Comment: Happily married; 4 children. Been a teacher and enjoys teaching = 22 years.

Name: Robert - twin to the above

Age: 45

Comment: Single; almost killed in Vietnam; acute malaria plus Agent Orange and total exhaustion.

Name: Michael

Age: 43

Comment: Divorced, but now adjusted and seems happy; not remarried; close to his children.

Name: Kathleen

Age: 36

Comment: Happily married with 3 children

Name: Karen

Age: 33

Comment: Happily married with no children. (Her husband is sterile.)

Describe any significant relationships with any of your brothers/sisters:

Don't know if this is significant or not. I am a fraternal twin. We are close but not any closer than to my other siblings. We had different friends growing up; played different sports except for football which we both did. We sang in the choir together.

At birth I was supposed to be "dead," so the doctor told my dad -- and I almost was. There was only one heartbeat (the doctor could detect) -- my twin was lying across my throat cutting off the oxygen. I had throat problems for a few years; even had a large tumor removed from it much later in life (21 years old). Still have a problem there because of scar tissue.

PRE-SCHOOL YEARS:

Describe major events of this period and your feelings about them:

Don't remember too much except always being together with all my brothers and other friends who came over to the house. We played a lot. I don't ever remember being by myself. There was always someone around to talk to or play with. Mother and dad were busy working -- though again -- they were always "there." Basically I just remember being happy. When you look at all the family-picture albums of that time, I am always bubbling with laughter. It's how I felt.

List major medical and physical events:

Only my possible death at birth. I almost didn't make it. I was as blue as blue can be when I came out. It was a struggle.

Describe your behavior during this time:

All I remember is playing ball, swinging, looking at the cows and cars, going to Church, kindergarten (one day we had a small fire in the classroom, so scary and exciting!)

What are your impressions of this period of your life:

Very happy. I was secure. People loved me.

ELEMENTARY SCHOOL YEARS:Describe major events of this period and your feelings about them:

Again very similar was this period to what went before. There were always friends to play with, never alone. In the 5th grade we moved to another town, to a farm where we stayed for 3 years. Again, I only remember being happy. I would not play much in the barns (where there was straw or hay) because of my allergies. Had some asthma problems, but gradually outgrew it.

List major medical and physical events:

Nothing major — only hayfever and some asthma problems.

Describe your behavior during this time:

Very normal, nothing unusual. School, sports and music occupied all my time.

What are your impressions of this period of your life:

Happy and peaceful. Only exception: if dad had more than one martini, he would sometimes have abusive language. A few times this scared me.

HIGH SCHOOL YEARS:Describe major events of this period and your feelings about them:

I was very popular in high school. Again, I had close friends. In my senior year, I was elected president of the Student Assembly and the Student Council -- went to the national convention of "Presidents" in St. Louis that summer. Dated 2 girls in particular -- really loved one. They both seemed to "love" me. At this time I was thinking about the priesthood but told no one about it till my 12th year in high school. My first thought about priesthood came in the fifth grade, but did nothing (said nothing) about it till my senior year.

List major medical and physical events:

My health and life were good. (At age 15, I almost drowned in a river -- swimming against a current -- I gave up -- exhausted -- saved only by the grace of God.)

Describe your behavior during this time:

Very normal. I studied a lot, played football, baseball, track (440 yards and 100 yard dash), basketball, and sang in the choir. We went on several trips with the choir. I was really BUSY all the time. (My brothers and sisters were likewise.)

What are your impressions of this period of your life:

Happy -- loved school -- loved my friends.

ADULT YEARS (AGE 18 TO PRESENT):Describe major events of this period and your feelings about them:

Senior year: made decision about the priesthood. Entered Nazareth Hall in St. Paul. All my life I have wanted to be a priest. It's still true today. I feel called to serve God in this way. Whenever I would listen to other people questioning about "what they were going to do," I always felt for them. For some deep reason I feel this CALL from God and have always felt it. As the seminary days went on, I only became more certain. Not once did I consider leaving the seminary. It was strictly my choice for entering -- my parents were surprised.

I enjoyed the seminary, the sense of community that was there. Grades came easily for me. I continued playing sports and sang in the seminary choir.

After philosophy I was sent to Europe for my theology and some more philosophy. I loved Europe, toured all of it, and was amazed at the differences of culture. The Italians were so openly affectionate, touching, kissing, loved to sing and embrace. One moment they would be hugging, the next moment shouting and screaming. I enjoyed them. When I returned to the U.S.A. after five years, I was shocked at how "cold" Americans seemed.

While in Europe, the war in Vietnam intensified. the Europeans seemed against it; anti-Americanism was growing. We were in Cairo, Egypt a week before the 6-Day War and it was open hostility vs. all Americans. The year was 1967.

So I came home to a different country and a different Church. I became somewhat involved in the Vietnam issue, counseled draft resisters and spoke vs. the war.

All of a sudden, my life took on tension and stress, the amount of which I never realized until much later.

Stress areas were:

1. Conflict with my first pastor, an old Irishman. He would not initiate any of the liturgical changes of Vatican II. (Remember I was in Rome for all of Vatican II; I ate and slept the spirit of that Council.) I returned home young and idealistic, ready to change the local Church and ran into a brick wall. The old priest and I had some terrible times. It was a difficult time in my life, the first time I ever felt rejection by someone, the first time I could not see progress. I didn't know what to do -- felt very frustrated.
2. Birth Control Issue: this too was a trying issue -- happening at the same time. In Rome everything I learned would have allowed birth control in certain circumstances. Again, the mentality over there was that the issue is not that important. In America it was very important. I found the whole issue frustrating, not agreeing with the official stance of Humane Vitae and yet wanting to remain a priest. The resignation of Bishop James Shanman happened at this time, a good friend. I was with Archbishop Binz, the executive director of the Pope's Commission on Birth Control and our (peritus) and teacher was Fr. Joseph Fuchs from Germany. As the commission was coming to agree on its opinion, the majority of them, Archbishop Binz thought it better that he resign and have Pope Paul VI appoint another chairman -- which became Cigognani. Again, frustration for the majority opinion was to be rejected by Paul VI and Cardinal Cigognani.
3. Late 60's: another stress for me were the number of my priest friends leaving the active ministry. This hurt -- support and fellowship I had had with them soon ceased to exist as they got married and began a new life.

Moving from my first assignment to my second parish (1970) was a huge blessing. The main difference was the pastor, a man so up-to-date (on Vatican II), warm, friendly, Italian (I might add) and ahead of me in some areas of ministry. What a change! I felt so renewed, so excited -- it was to be a great 7 years at that assignment.

From there I moved to my present job at IHM where I have been for the past 11 years. The priest I work with is super -- we could not get along better. Ministry has been so fulfilling since I left St. Marks in 1969. I've done very good work and am proud of it. I know most of the credit goes to God, without whom nothing works. IHM is a beautiful community of faith. We have so many lay people exercising their ministries. Stephen Ministry is big here. We have approximately 150 Stephen ministers actively working. When I would "dream" of what a parish "could be," IHM would fulfill it. The other priest feels the same way.

List major medical and physical events:

Age 21: major tumor in thyroid gland -- thought to be malignant -- almost was -- successfully removed.

Describe your behavior during this time:

Very much tied up with priest work. I've learned better through the years to take some time off, get regular exercise, take a day off, belong to a priest support group, etc. I know I need all of this: every day, e.g., I try to do some physical activity, even if it's only going for a long walk (and I walk fast). If ever I miss this, I can tell the difference in my body and mind. I

play racquet ball, swim and walk as my main physical activities. Also cross country ski.

What are your impressions of this period of your life:

Good! I feel loved by so many people -- I know how much I love them -- ministry is going very well.

If not included in the above information, give a history of your sexuality:

Well, in so many ways, sexuality seems like a blank book. In my early years (growing up, seminary) no one ever talked about this area of life. In my younger years, I masturbated on and off. In senior high, when I was dating, we petted a bit. But I would not have intercourse with any of them -- that seemed to be so "using" them. Besides, when I dated, I could only date someone with whom I could some day marry. I was so serious and "choosy" about whom I dated.

Another factor in not having any intercourse (up to this day by the way) was my thinking about the priesthood. I knew I would have to choose. I didn't like it -- still don't. But I knew if I got too serious with a girl, I would have to say "no" to the priesthood.

For many years in the priesthood, I never masturbated; then periodically masturbated; now it's less and less.

I seem to be getting better and better adjusted to celibacy. Still get lonely at times, but I'm better at reaching out to others for friendship and support.

What have been the major turning points in your life? (Major decisions, events, persons, etc. in which you have changed course in your life):

This may seem small, but for me, leaving public school and entering the seminary was the most significant "life-style" change for me. It was really different for me. In some ways I felt like I was in prison. We used to walk out (at night) to the main gate and were forbidden to go further. That really was different for me. Gradually I got used to it.

Within my priesthood, the most dramatic change for me was leaving my first assignment and all its stress and hurt and moving to OLG (Our Lady of Grace). I didn't realize how much I was hurting until later -- after I left.

No significant turning point between OLG and IHM.

PRESENT FUNCTIONING:

Describe your relationships with people at this time. (Significant people in your life, confidants, your feelings toward the relationships, etc.)

Significant people are:

1. My family -- all of them -- we are really close -- eleven of us.
2. Two priest friends (diocesan) -- regularly get together.
3. Two different families -- former parishoners -- close to.

4. A couple at IHM -- share a lot of feelings.

How do you describe yourself at this time? (What satisfies you, dissatisfies you, your feelings, attitudes, etc.):

I'm happy with life, very happy with priesthood. Still wish I could have a partner/mate to go through life together but long ago accepted the fact I can't have both = priesthood and marriage.

What are your assets/talents/capabilities/strengths?

Assets: I'm a very good pastor -- so all the evaluations say and I believe them. I'm organized, friendly, warm, compassionate, a good liturgist, a good preacher, a good teacher, cooperative, know-how to get people to work together. People like my openness with feelings.

What are your weaknesses?

I'm learning to be:

less judgmental, more patient, listen better, less demanding of myself (and others), less in control, more trusting.

Underline any of the below that apply to you at this time:

betrayed	<u>capable</u>
disturbed	peaceful
scrupulous	problems with sex
<u>alive</u>	helpless
<u>accepted</u>	angry
overly suspicious	fearful
<u>good</u>	depressed
energetic	high
fussy	obsessive thoughts
scared	empathetic
fascinated	trapped
seek information	unfriendly
weight loss	weight gain
unique	skeptical
inferior	ambivalent

pleasant

miserable

abandoned

delighted

excessive sweating

alienated

understood

hard to concentrate

defeated

foolish

frantic

anxious

tranquil

mystical

lonely

change mind often

degraded

hostile

vulnerable

empty

violent

contented

disoriented

vocation conflict

pressured

destructive

unpredictable

obsessed

rejected

free

excited

exhausted

helpful

inadequate

tremors

disbelief in God

glad

afraid

unable to relax

flexible

humorous

thoughts of death/suicide

impulsive

lonely

hurt

pleased

confident

hated

determined

panicky

give information freely

rebellious

brave

uncontrolled outbursts

generous	<u>distracted</u>
bitter	calm
angry	authority conflicts
driven	shy
solemn	rewarded
vivacious	spiteful
adequate	apathetic
guilty	vital
<u>seek advice</u>	inappropriate laughter
confused	memory loss
<u>trusting</u>	<u>tense</u>
<u>affectionate</u>	annoyed
ecstatic	hopeless
sympathetic	spontaneous
crisis of faith	spiritual problems
compulsion to do certain things	threatened
<u>kind</u>	jealous
childish	<u>cheerful</u>
proud	confused
headaches	palpitations
trouble falling asleep	early morning awakening
outraged	clever
condemned	honored
<u>trusted</u>	sad
envious	committed
joyous	relaxed
depressed	unstable

violent	identity crisis
persecuted	<u>cooperative</u>
embarrassed	frustrated
aware	wonderful
<u>loving</u>	bored
intimidated	deceitful
tired	personality change
drink more than just socially	use drugs
inspired	impotent
involved	<u>anxious</u>
experiencing dizziness	stomach trouble
indecisive	eager to please
changed value system	fear of dying
fear of losing mind	fear of cancer, etc.
lazy	gullible
<u>happy</u>	<u>worthwhile</u>
unloved	afraid of people
change mind often	selfish
perfectionistic	hard/unable to make friends
dramatic	<u>friendly</u>
bowel troubles	fitful sleep
hate to get up	strange sensations
poor/no/excessive appetite	nightmares
restless	dishonest
frequent job changes	fainting spells
take sleeping pills	forgetful
ignored	<u>gentle</u>

unique	distracted
unable to have a good time	feel inferior
<u>worried</u>	feel inadequate
hard to deny self	poor living conditions
alcoholic	don't like weekends/vacations
find praying meaningless	fear of hurting others' feelings
quick to anger	financial problems
blackouts	can't sit still
not living up to religious obligations	

Give a history of any psychiatric/psychological treatments.

I've never had any treatments for anything.

Why have you come to Foundation House?

Mike O'Connell called me up and said he wanted to talk to me about an incident that happened [REDACTED] while swimming [REDACTED]. He thought it would be appropriate to do an evaluation at your house.

- [REDACTED] no one said anything to me. I had to work it out myself, which I did. My spiritual director helped a lot -- examining feelings.

- I certainly did something wrong, feel terrible about it. It has never happened since.

What is your view of the future? (Include ambitions, desired work assignments, feelings).

As I said above, I love the priesthood. To this day I believe the Lord wants me to be a priest.

That I am a good pastor is really well known in the diocese. I'm grateful to God I can serve Him in the Church.

Any further information or feelings that you wish to share about yourself?

All my years, the one truth beside God's love that keeps me going and ministering is the belief in NEW LIFE. I so believe God wants us to grow into a greater wholeness. Often it involves pain and suffering. I see this everyday in ministry.

Though [REDACTED] is a long time, I still believe good can come out of this evaluation. I am nervous; I wasn't expecting this after such a long time. I just pray the ending will be good.

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

The Chancery

June 17, 1987

CONFIDENTIAL

Rev. Neil Seller
Servants of the Paraclete
Jemez Springs, New Mexico 87025

Dear Fr. Seller,

As you know, Fr. Jerome Kern of the Archdiocese of Saint Paul and Minneapolis will be coming to Jemez Springs shortly for an evaluation.

Attached to this letter is a memo dated June 15, 1987 which summarizes the issues that compel us to ask Fr. Kern to be evaluated. (cf. blue memo)

I believe the June 15 memo is fairly self-explanatory, and I do feel free to allow you to show this memo to Fr. Kern while he is at Jemez Springs. It is substantially the same memo that he saw when he met with us here in St. Paul on June 5, 1987, except that I have added a concluding paragraph and I have added more to the first paragraph.

I would ask you not to share this cover letter with Fr. Kern. Both Bishop Carlson and I feel that he is not being completely disclosive of the exact nature of the event that happened in that summer of [REDACTED] and their two sons.

We have no reason to believe that the event did not happen exactly as they described it, that is, the complete invasion of both boys' very tight and cut-off shorts to the point of touching the genitals as was described. Bishop Carlson and I are not sure why Fr. Kern is denying this or whether in fact he has simply suppressed his memory of that event.

Bp. Carlson and I also have some reason to question whether or not he has been or continues to be an active homosexual based on the personal observation of Bp. Carlson seeing Fr. Kern enter this park area in the last five years. This particular park is infamous in the Twin City area as being a pick-up place for homosexual men and it is beyond the imagination of any reasonably intelligent person to be seen entering or around that particular park, especially in the area that Fr. Kern was observed to be and at the time of day he was observed to be there, and not believe that he was involved in some kind of homosexual solicitation.

I, Michael O'Connell, am a classmate of Fr. Kern's and I have observed him myself at the McCarthy Gymnasium at the St. Paul Seminary with young boys. I even believe my memory would recollect that I have seen him come in there with a singular young boy at some time in the past. However, I cannot swear to that.

Neil Seller
June 17, 1987

CONFIDENTIAL

Page 2

Knowing what we know now about pedophilia and about how it is rarely a singular act, we would have some reason to question Fr. Kern's insistence that the event of the summer of [REDACTED] was a singular event.

We look forward to your evaluation of Fr. Kern and hopefully to his openness and cooperation with that evaluation. He claims that he is sincerely looking forward to this himself and that he would like to do some closure on the events that happened [REDACTED]. Hopefully, it was a singular occurrence and we can do some closure to this.

I appreciate and thank all of you for all of the good work you have done and look forward to hearing from you.

Sincerely,

Reverend Michael J. O'Connell
Vicar General
Moderator of the Curia

MJO:mrw
Enclosure

get



to talk w/

Schoener



To

Kevin

Date

1/29

Time

2:45

WHILE YOU WERE OUT

M

Gong Schoen

of

Walk - In Counseling Ctr

Phone

870-0565 on 0566 wh

Area Code

Number

Extension

824-2517 home mobile & work

TELEPHONED

☒

PLEASE CALL

☒

CALLED TO SEE YOU

☐

WILL CALL AGAIN

☐

WANTS TO SEE YOU

☐

URGENT

☐

RETURNED YOUR CALL

☐

Message

Re: Jerome Kern & Gary's

"second opinion" assessment.

Gong feels its important to get further information from other alleged victim.

To see if its the same type of accident. Gong also feels Fr Kern should be 'restricted' Operator do to possible contact w/ youth in Boy Scout etc.

Chelon youth group setting ARCH-016389 6021

Several months. Gary feels
more "in-depth" assessment
testing may need to be done in
an "in-patient" facility.
Would like to discuss these
issues with you. *Gracie*

To

Kevin

Date

4/14

Time

9:55

WHILE YOU WERE OUT

M

Gary Schonen

of

Phone

Area Code

Number

Extension

TELEPHONED	<input checked="" type="checkbox"/>	PLEASE CALL <i>if you</i>	
CALLED TO SEE YOU	<input type="checkbox"/>	WILL CALL AGAIN	
WANTS TO SEE YOU	<input type="checkbox"/>	URGENT	

RETURNED YOUR CALL

Message

Re:

Gary finally made contact but

*is being fairly cozy & wants
his therapist to talk w/ Gary*

Schonen first. Also

a new home phone number

Will keep you posted.

Operator

M. Melis

ARCH-016391

To Kevin

Date 4/14 Time _____

WHILE YOU WERE OUT

M Gong Scholten

of new

Phone

Area Code

Number

Extension

TELEPHONED	<input checked="" type="checkbox"/>	PLEASE CALL	<input checked="" type="checkbox"/>
CALLED TO SEE YOU	<input type="checkbox"/>	WILL CALL AGAIN	<input type="checkbox"/>
WANTS TO SEE YOU	<input type="checkbox"/>	URGENT	<input type="checkbox"/>

RETURNED YOUR CALL ☐

Message

Frank Cogin - wants therapist
to talk first with Gong

Operator

ARCH-016392

DATE: April 28, 1987
MEMO TO: Archbishop Roach
FROM: Father O'Connell
SUBJECT:

Archbishop, Bishop Carlson and I are meeting at 4:00 p.m., this coming Monday afternoon, May 4th, with two people who are bringing in complaints about 1 of our priests.

This is the only time that we could schedule this meeting that was convenient for them, Bishop Carlson and myself. Therefore I will be unable to meet with you and Father Kenney.

† †

1. TO:

2nd of June

2. TO:

1 km

3. TO:

4. TO:

5. TO:

- ☐ approval
- ☐ action
- ☐ signature
- ☐ see me
- ☐ coordination
- ☐ prepare reply
- ☐ research
- ☐ recommendation
- ☐ circulate
- ☐ comment
- ☐ note & return
- ☐ information
- ☐ as requested
- ☐ per conversation
- ☐ file

I spoke w/

on 6/12/87

and assured her that we had met w/ J.K., That he would be assessed, evaluated + approved for therapy + I would be back to her in July w/ further info. - she was grateful

FROM:

Chaplin

DATE _____

6/15

PHONE

~~For my new friends~~

Kaufman, Dr

Confirmation agreed from looking gen.
 At present - retained - may not be conscious

Decision - don't touch - at that level reaction
 what is good time what is bad - confusing - complex

It's a good time

Testing: Good for intimacy

Difficulty in social judgment & ability

Following

Low risk - some feelings may create some
 risk - but K has been able to minimize it

Learned from 2nd complaint not first - because

of who he was

received aid. w/ parents - and career affects his

today

Need for intimacy - hugging - not just for
 affection maybe something else

at love for friendship - sense of God -
 some of morality - don't need to address

Helpful: (Recommendation)

Therapy - because he does things that make others uncomfortable - to better understand motivation etc
& self - weekly basis minimum

Group therapy: handle of interpersonal functioning

Keep spiritual direction etc

KMD meetings - yes

Assign: shouldn't intensify work load



by Jack Ellis, M.D.

Jerome is a 46 year-old diocesan priest from St. Paul, Minnesota. He was called three weeks ago by his vicar general to talk about an incident that happened [redacted] which no one in the diocese had ever talked to him about, now brought to the attention of his superiors by the people involved. He had just returned from Rome, in the late 60's, and was assigned to a parish where he got in too much conflict with an old, conservative pastor who wouldn't make any changes. Some of his best friends were leaving the priesthood, marrying. His brother, with whom he was very close, almost died in Vietnam. Jerome had been away from the U.S. for five years. When he returned he found it much changed, found himself engaged in social turmoil at the times. He found it very frustrating living in his parish situation. Once when swimming with two [redacted] whom he scarcely knew, he put his arms around each in sexually provocative ways, which they were over heard talking about by the sister of one of them, who reported it to her parents. The parents in turn talked to his pastor, who didn't talk to him about it, but apparently reported it. Jerome was transferred but did not know it had been reported. He says there has been no other such incident in his life, before or since. The parents now are concerned that no action was taken, that no one ever discussed the incident with Jerome, and in the present sensitive climate are apparently demanding that something be done. As a result Jerome was referred here.

He grew up in a close family, a very loving family, in which he never felt lonely and had many friends as well as relatives. His father was a drinker for many years but then quit. Jerome doesn't drink. He was popular in high school. He says that he never felt rejected in his life until he worked at the parish with the old priest. He dated in high school, with petting but never with intercourse; he has never had intercourse with anyone. He masturbated, with heterosexual fantasies, until in the seminary during confession he was warned to stop masturbating if he wanted to remain a priest, and he stopped, never to masturbate again until many years later, he says. He is attracted to a particular type of woman, a type he has encountered several times in his life but not pursued. He considers himself straight heterosexual, with no homosexual or pedophile inclinations or fantasies. He looks upon the incident above as one of seeking closeness and an outlet from frustration but not indicative of his sexual inclinations.

He considers himself to enjoy excellent mental health. He has no family history of mental illness. In talking with him, he exudes enthusiasm and good will. It may well be that he suppresses or represses sexual impulses still that could lead to acting-out, but at a conscious level he is quite straight forward about his sexuality. I find no evidence of significant psychiatric disturbance.

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June 24, 1987

By Rev. George Reynolds, O.P.

Unless there is something that I am completely missing, I cannot see that Jerry needs to make a module. There was an incident that goes back [REDACTED] that resurfaced just recently, but there has been no more sexual acting-out, and even in that incident it was simply imprudent, it was not a serious incident given the possibilities, but I think that Jerry has lived the life of a priest as well as he can and has done very well at it. I believe that his spirituality as well as his spiritual life itself seem to be very healthy. He loves being a priest, the liturgy, and the things that pertain to priesthood. So, I don't see that he's in anyway in difficulty in that area. The only one thing that did make me a little uneasy was the almost excessive optimism that with which he talked in explaining what his life was like. I think certainly, except for the one-two year experience that he had and readily admits was a bad experience, and that was his first experience as an associate, that he has had good assignments and that he has been effective and I think that he has grown in his love of God and in acceptance of himself. He's a curious person in that he always is studying, reading, and listening to other people by going to workshops so that he stays alive to the newest trends that are out in many fields. So, as I said, the only one thing that makes me just a little uneasy is his optimism and other than that I can see no reason why there's anything behind what he's saying. I certainly have no reason to distrust the narration of his life. So, my recommendation is that he not make a module as far as going back to his diocese and working on an outpatient basis, I am not sure what the issue would be that he would work with. If he has handled his sexuality as well as he relates to me, then I don't see that even that would necessarily be something that would be recommended.

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Spirituality Profile/Rev. Jerome Kern
By: Rev. William D. Perri, s.P., M.A., D.Min.

On the Spirituality Profile, Jerome scores very high in the category of "Incarnational." People with a high placement on this scale tend to rely on their own feelings and awarenesses as guides to spirituality. In practice they favor an "incarnational" approach and place a high value on the body, the senses and physical exercise, which they consider integral to spiritual development.

Feelings enter into their spirituality as well. Their faith is a joyful experience for them and their relationship with God is characterized by feelings of love. They usually derive great satisfaction from leading or participating in liturgies and services and often find this an uplifting emotional experience.

Their personal involvement in spirituality leads them to discuss spiritual matters with trusted friends on a frequent and regular basis. They also regularly read literature that is of spiritual significance to them.

Persons who place high on this scale project an overall sense of optimism and satisfaction. Darker emotions such as sorrow, repentance, anger or anxiety are notably absent. This raises the question of whether high scorers have generally resolved the major spiritual and personal issues in their lives or are merely enjoying a respite from them. There remains the possibility that they are not willing to admit their tension and dissatisfaction to others or themselves.

Their satisfaction with various ministerial functions is restricted mainly to conducting liturgies. This may indicate that they have not yet successfully extended their subjective spiritual involvement to their overall ministry.

Their spiritual challenge is to integrate spirituality with ministry and to heed the promptings of their own nature and of grace - often manifested by feelings of discontent and dissatisfaction - which will lead them toward further spiritual development.

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Reverend Jerome Kern

D.O.B.: 03/20/41

Referred by: Rev. William Perri, s.P., M.A., D.Min.

Referral Question: Psychological Evaluation & Testing

Sources of Evaluation: Interview, Personal History Sheet, Shipley Scale, Myers-Briggs Type Indicator, Edwards Personal Preference Schedule, MMPI, & Self-Directed Search

Place of Evaluation: Servants of the Paraclete

Foundation House

Jemez Springs, New Mexico 87025

Date of Evaluation: June 25, 1987

Jerome was referred to Foundation House for a psychological evaluation by his superior, Reverend Michael O'Connell. A newspaper article had reminded a family of an incident from [REDACTED] in which Jerome was involved. Specifically, he had been accused at that time of having fondled the genitals of two adolescent males while swimming with them. Jerome's recollection and description of that event varies from theirs - that is, he says that he never actually touched them genitally. The boys, now grown men, also stated that at that time Jerome had, after the swimming, continued with wrestling and horseplay which they felt was also sexual. Once again, Jerome denies any sexual motivation but does understand that at the time the boys must have been scared and upset. The situation, at that time, was handled by Jerome having been transferred. His understanding of that entire event is that he was under a great deal of stress at that time and that, for want of any better understanding on his part, that it was somehow a release of an expression of that stress and tension. For his part, he discussed the matter with a support group (though never with any professional) and staunchly maintains that nothing like that had ever happened before or since, nor has he been in any way sexually involved with anyone. Jerome also describes his sexual orientation as heterosexual, and his sexual object choice as adult females of a certain type. He quite openly admits that there have been a couple of women that he has met since he has been a priest who fit the description of the kind of woman to whom he is attracted. He has dealt with that by maintaining only a distant friendship with them, and has found that to be a very successful solution for him.

The concerns of his superiors in the diocese at this time have to do with addressing the questions of the mothers of the two boys. Of course, another important question for them is to be answered, if possible, is reassurance that Jerome has not been involved with minors in any sexual way other than this one incident. There is some concern that Jerome is not being completely disclosive about the nature of those events. Finally, there have been sightings of Jerome in an park area that is well known for being a place for homosexual men to gather. Jerome was confronted with this question, both by his superiors and also by myself. He said initially all sorts of people frequent that park and the only reason he was in that area is because it is across from a hospital where he has gone to visit patients and he has parked his car in a lot there. These circumstantial facts raise the question, given the present climate and situation, of whether or not Jerome is an active homosexual - which, as noted above, he strongly and consistently refutes.

Jerome is a 46 year old priest who describes both his history and his life at present in almost idealic terms. He speaks very highly of his parents and siblings, describing the family as very close, loving and supportive of one another. He is extremely happy in the priesthood and says that he has never

had any question at all but that that is the right vocation for him and that he would never want to do anything else with his life. He also feels that he is a very good priest, as well as a happy priest, and that other than that two year period in which the above referenced incident occurred that his assignments have been long-term (seven and now 11 years) and quite positive and successful.

When Jerome arrived for the interview he was visibly nervous. When we shook hands his hands were damp and clammy; he was perspiring heavily and talked in somewhat pressured speech. In fact, he spoke for more than 20 minutes straight in response to my first question as to why he was here. Other indications of his nervousness were dry mouth and that his voice was rather loud - and he also admitted that he was quite anxious about the evaluation. This seemed to stem from a bottom-line fear that somehow his priesthood would be jeopardized from all this, and I tried to reassure him that that was not in any way the purpose of this assessment. Jerome was very likeable and sympathetic man. One could certainly feel for him, having something such as this reappear after so many years and in today's atmosphere it is indeed a frightening situation to have to relive.

Jerome said that he would hope that the evaluation would go well for him and that although he was initially somewhat angered by all this that he no longer felt that way. When asked how he felt about the possibility of being referred for treatment, he said that he really did not feel that that would be necessary. He did say, however, that he had never dealt with a professional about the incident and that he would not in any way be averse to doing that. He would be averse, however, to coming to a residential program which would interfere with his present assignment and work. He would definitely not want that to happen.

Results of Testing:

The Shipley Scale, which is a test of cognitive abilities in both vocabulary and abstraction, indicates that Jerome is an extremely intelligent man. His estimated level of intellectual functioning at this time is in the superior range. There are no factors, either psychological, emotional or organic, which are in any hindering his cognitive skills.

The MMPI is a lengthy true/false test which yields results on both validity and clinical scales. The validity scales in Jerome's case reflects sophistication and an absence of naive denial as well as a general conformity to expected social responses. There is a perhaps restricted range of emotionality, and definitely a tendency to respond to questions in a manner which reflects one favorably. There is a tendency to maintain an effort to appear in control, more than adequate in dealing with emotional and psychological difficulties, and perhaps limitations and personal insight. All of the clinical scales are well within the expectable and normal range. The general pattern is consistent with people who are affiliative, but somewhat constricted and over conventional people. In their relations with others they tend to show an over determined striving to be liked and accepted. Characteristically they maintain an unassailable optimism and emphasize harmony with others even if it may conflict with their own internal value system. They are very uncomfortable in situations which demand an angry response or the exercise of power. They are quite resistant to considering that any difficulties they may be having are

coming from within themselves. They have a sometimes uncanny ability to maintain that "things are going fine" even when it is obvious to others that they are not. Because of their intolerance of recognizing, admitting, or expressing psychological or emotional distress, oftentimes physical symptoms may appear which have obvious functional components. In Jerome's case, there are no physical or medical problems and in fact he describes himself as in excellent health. Such people often have a strong need for affection, support and attention but those needs are generally expressed somewhat indirectly. Characteristic use of repression and denial may lead to an inability to accept psychological interpretation of any difficulties. These individuals are very effective in their emotional control, though often may subjectively experience impatience and moodiness which they try to shield from others ever knowing they are feeling. The general characteristics of this profile type are evident in Jerome. He certainly describes very optimistically his background history and life right up to the present day. It was interesting to note that in writing his life history, Jerome did not ever refer directly to the incident between himself and the two teenage boys. Also, when questioned directly about that, he failed to see it as something he would have to accomodate in dealing with his own sexuality.

The Myers-Briggs Type Indicator describes Jerome as an extroverted, sensing, feeling, judging type (ESFJ). These are the most sociable of all the 16 types and are energized by interactions with people, tending to idealize whatever or whoever they admire. Harmony is the key to this type. They tend to be great nurturers of established institutions such as the church and civic groups. Wherever they go they promote harmony and harmonious relationships. They can be outstanding hosts, and at a social gathering they can be observed attending to the needs of others trying to assure that all are comfortable and involved. Social ties really matter to the ESFJs and their conversations often drift to nostalgic recounting of past memories. Traditions are developed, supported, and carefully observed by the ESFJ. They are hurt by indifference and need to be appreciated both for themselves and for the abundance, typically in the form of services, they give to others. They are conscious of appearances and take the opinions of others regarding social standards very seriously. Values in an ESFJ may take the form of shoulds and should nots and may be freely expressed. Conscientious and orderly, they may become restless when isolated from people.

Career selection by ESFJs tend towards service occupations. They have such outgoing personalities that they outstanding in people to people jobs such as teaching and preaching. They seldom become a source of irritation to their superiors for they respect and obey the rules and regulations and are duty and service oriented. They are loyal to their superiors as well. They are conscientious about their responsibilities and prefer that others be so as well. They are outgoing in their emotional reactions. They need to be needed, loved, and appreciated and may spend much energy reassuring themselves that this is the case. They can become melancholy and depressed if they take the blame for whatever might be wrong either in their institution or their personal relationships - as they are prone to do. ESFJs usually respect and revere their parents and as children were responsive and obedient. They seem able to express the right feeling for a given situation. They tend to be softhearted, sentimental and usually observe of gusto birthdays, anniversaries, and the like, making of the event a delightful, important occasion. At the same time, however, ESFJs can cause others undue tension by expressing anticipations of

gloom and doom, exhibiting a bent toward the pessimistic that can be contagious. They need to control their fears that the worst is sure to happen and suppress their tendency toward on the one extreme crepe-hanging and on the other hand, anticipating disasters.

If things do not go well the ESFJ may be critical, even carping. For their part, they work best with encouragement and praise. They tend to have little interest in abstract thinking or technical subjects. Their main interest is in things that directly and visibly affect people's lives. They must be cautious not to act on their assumptions which may turn out to be wrong. They are especially likely to be blind to the facts when there is a situation that is disagreeable or a criticism that hurts. It is harder for them than for any other types to see things they wish were not true. If they fail to face disagreeable facts, they will sweep their problems under the rug instead of finding good solutions. Certainly this latter point is what it is hoped that Jerome has not done, and has been an important question posed for this evaluation.

The Edwards Personal Preference Schedule is a percentile ranking of 16 areas of need. The highest area of need, at the 99th percentile, for Jerome is the need for succorance. This is described as the need to have others provide help, and be sympathetic and understanding about personal problems. It is also a need to receive a great deal of affection from others, and be treated with encouragement and kindness. The second highest need, at the 98th percentile, is the need for intraception. This is the need to analyze one's motives and feelings and understand oneself - as well as others. There is a need to analyze behavior as well. It is interesting that this need is so high right now for Jerome. More typically, he is the kind of person who would not tend to spend a great deal of his time in intraspection, or self analyzation. However, perhaps the situation at present has stirred in him some unanswered questions and he is feeling the need to put together the pieces of the puzzle which comprise him in his entirety. The third highest need, at the 91st percentile, is the need for affiliation. On this particular test instrument that is described as the need to participate in groups of people, to do things for others and to make many friends. There is also a need to do things with others rather than alone and to form and maintain strong attachments. This, along and almost equally a high need for nurturance (to be kind and helpful to others) are highly consistent with Jerome's description of the importance of people to him in his life. The lowest area of need, at only the 4th percentile, is the need for abasement. On this instrument, that is described as the need to feel guilty when one has done something wrong, to accept blame when things do not go right, and in general to feel a need for punishment for wrongdoing. This, as the lowest area for Jerome, may reflect his feeling that although he did something untoward, that it was [REDACTED] has never recurred, and at this point in his life he should not be susceptible to guilt induction or any kind of punishment. Once again, these are quite consistent with Jerome's verbal descriptions of himself and his present feelings and situation.

Summary & Recommendations:

Jerome's situation certainly is an interesting and provocative one. On the one hand, things seem to have gone very well for the past many, many years. He looks and acts like someone who is very content, and definitely, strongly, and

certainly maintains that this was an isolated incident. On the other hand, as noted in the introductory section, there are other issues which raise questions. His general personality style and manner of handling problems is to deny or ignore them, hoping they will go away which they probably have for him. If Jerome were in a struggle with his sexuality - or any other struggle for that matter - it is highly unlikely that he would tell us about that. He might not even be fully aware of it himself to tell other people about it. One of the concerns about his personality style and manner of coping is exactly what happened [redacted] that is, when people do not examine their feelings, deal with stressful situations directly, and at least are aware in their own thinking and feeling about things what is happening to them, their risk for acting out in some way either directly or indirectly, increases. This is no way to imply that Jerome is in any a danger of acting out at this time. It is noted here only as a possibly consistent personality trait.

I feel a professional responsibility to state in this report that I was uncomfortable with some of what Jerome relayed, both in this interview and his life history. I had the "feeling", - though it is only that - that Jerome was being less than totally candid about issues of his sexuality. I note this in no way to blame Jerome or imply that he was being consciously deceptive or untruthful. It is quite possible that he does not know, because he does not think about, many issues of his sexuality. Because of these complicating factors and "hunches", to make a recommendation for Jerome is quite difficult. Obviously he has functioned very well, and there are no other problems or complaints with him at this time.

Nonetheless, I do think it would behoove Jerome to be in therapy. It is not too late for him to work harder on understanding, accepting, and accomodating within his self perception his behavior of those many years ago. I also feel that there are aspects of his sexuality of which he may be totally unaware, which also would be beneficial for him to delve into in a professional relationship. Certainly one possible place for this to happen for Jerome would be in the five-month Foundation House program. Because of its intensity and holistic approach, it would be an excellent place for Jerome to examine all aspects of his life in a supportive but also confronting atmosphere. However, that may feel far to radical a recommendation to Jerome and should be discussed with him as an option, rather than dictated to him as a decision.

Thank you for the opportunity of helping to evaluate Reverend Jerome Kern. I apologize for not being able to clearly answer some of the questions posed, but do not feel it would be just or fair to Jerome to state more strongly than I have what are possibly incorrect impressions.

Sarah Gaughan, Ph.D.
Psychologist

(Dictated, but not read)

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Jemez Springs, New Mexico 87025 (505) 829-3586

July 15, 1987

Rev. Jerome C. Kern
Immaculate Heart of Mary Parish
13505 Excelsior Blvd.
Minnetonka, Minnesota 55345

Dear Jerome:

I have enclosed a copy of the report on the evaluation that was recently done for you here at Foundation House.

After discussion among the members of the evaluating team, we have the following recommendations:

1) We do believe that the program here would be very helpful to you at this time in your life. However, we also want people to have some motivation for participating in the program. If, after reading this report and discussing it with significant people in your life, you feel motivated to come here, please let me know and we can make the necessary arrangements.

2) If you decide not to come to the program here, we recommend that you begin weekly therapy with a competent psychiatrist or psychologist in your area. In addition, we recommend that you meet regularly with a qualified Spiritual Director. Also, we suggest that the results of your meetings with the psychiatrist or psychologist be discussed by the therapist with you and Fr. O'Connell or with your Bishop.

I hope that this report is helpful to you, Jerome. I am sending a copy of it to Rev. Michael O'Connell as you requested in your Release of Confidential Information Form. I suggest that you discuss this report with him and with other significant people in your life.

If you have any questions or concerns please do not hesitate to contact me.

Sincerely,

(Rev.) William D. Perri, S.P.
Director: Foundation House



Schoener + O'E 9/21

deal w/ them one at a time

I
pre Jan.

J.K. / Schoener

Action →

- ① Send all written stuff to Gary
- ② Get release from JK for us to discuss w/ Jerry + any other relevant data
- ③ Send to Schoener

— raise clarity of previous issue

— raise my apprehensions > McCarthy Gyn

— if move forward that you have not revealed our response will be less sympathetic.

— identify key people who worked w/ him in interim:
— Baglio

— * I need his permission to go to these people
letter

— ask JK
① what puts him under stress (ask Baglio - what puts him under stress)
② what gives him support (what gives him strength + supports him)

II
Post Jan

R.J. / Schoener

Protocol Q's of Clinicians: (They would develop. Protocols of us)

— Why did it happen? How sure are you of it?

— What would prevent its recurrence

III * Gary will think of network of Clinicians that could be built up:

Investigation / Eval of facts:

— There is a specific process of Key elements in Investigative process

1. — What was Threshold situation? e.g., hugging

— where was common sense boundary / Threshold
boundary crossed

2. — characteristics of persons involved e.g.,

psychiatrist who was abused as child worked intensely
w/ victims of child abuse

→ identifying map Risk of how deep is why

M,

as soon as Schoen's
written stuff comes in
on Kern I must:

- ① call Kern in
+ get his release
To share w/ these people -
even meet them

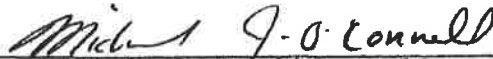
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ARCH-016417

I hereby release the Archdiocese of Saint Paul and Minneapolis,
the Servants of the Paraclete of Jemez Springs, New Mexico,
and any other diagnostic and/or counseling services I have
worked with to freely share diagnostic and/or therapeutic
information about me with Gary Schoener, Executive Director
of the Walk-In Counseling Center, Minneapolis, Minnesota.



Jerome C. Kern



Michael J. O'Connell

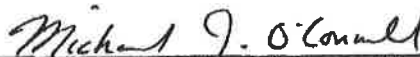
DATE

10/15/87

I hereby release the Archdiocese of Saint Paul and Minneapolis,
the Servants of the Paraclete of Jemez Springs, New Mexico,
and any other diagnostic and/or counseling services I have
worked with to freely share diagnostic and/or therapeutic
information about me with Gary Schoener, Executive Director
of the Walk-In Counseling Center, Minneapolis, Minnesota.



Jerome C. Kern



Michael J. O'Connell

10/15/87
DATE

Jerry Kern H Mose 10/15/87

216
9K
10/26

> Bill Wittier > old to talk to B.W. 10/15/87

> Joe Baglio

- '69-'76 O.L.G.

← Basement of " Rectory Joe asked J.K. why did
you want to leave St. Mark's?

Jerry approved Mose to talk to J. Baglio 10/15/87

>

possibility of a

Jerry will get back to me

or 211 Renaldo Carudio

Joe Baglio & M.J. J.C.

10/30

J.K. explained that sport he had learned in Rome "Italian wrestling" had done at St. Marks - Parents had complained to Gelligan. That he had taught + engaged boys in this sport, you didn't pin your partner but grabbed them by Testicles "

- Bill Kenney called J.B. + said Jerry had been accused of Teaching Roman wrestling + winning by Testicles being grabbed.
- Kern + Baglio talked: J.K. laughed it off + said "It's a general sport in Rome." Made Baglio feel it was perfectly acceptable in Rome. Baglio didn't want to give up Jesus (will do God's will") ; Jesus didn't fight + Baglio didn't insist
- Baglio said there could be none of that at Q1.6, as condition of acceptance / Baglio believed it was a perfectly legitimate Italian sport. Kenney seemed to buy into it being a sport + it was Gelligan

~~As~~ as far as Joe knows there was no his behavior by Kern + know one even came to govt said anything.

Kern f. 6e

† †

ARCHDIOCESE OF ST. PAUL AND MINNEAPOLIS

ARCH-017047

② > Bill Kenney

② > Gary Koffe > maintained a lot of friends at SI, many

② > Jim Sexton

~~at CST~~

~~at 67-69 Blue & Ryma~~

~~at 67-69 at 67-69~~

~~at CST~~

- Gair worked for Ryma + Ryma 67-69

- Sexton stayed on w/ Ken + also Fret (d.)

- Overlap w/ Ken was negligible by day/week?

"at 67-69 find to way
it's a file"



can →

comp. + try + get some action (Have had act change)

from Chaucery; Gair said he would like to work

came to Dave To say they were not getting satisfaction



at CST 2nd 67

Dave Gair at CST 69 →

Engel / Gair 10/31/82 phone 8241987

Ken

R. Castiblanco + m50c 11/6/87

- J.K. will draw / pull male children into his lap and
Tickle them on stomach. It occurs to R.C. that he, R.C.,
respects people's space and if he were one of the children
he ^{probably} would not be comfortable w/ being pulled / drawn in.

as far as R.C. can remember
J.K. does this only to boys, and boys between 6-11
yrs. old. This behavior has been observed, in the school
lunch room when J.K. would be sitting w/ other staff.

Before R.C. knew about J.K.'s Bkgd. he didn't think
the behavior was unusual in any way and he also has never
had anyone say anything to him directly or indirectly
about re: J.K.'s behavior; and R.C. does have the
reputation of reporting confidentiality and does have
people share a lot of confidential things w/ him.

R.C. has observed that J.K. does embrace + touch
adult men + women spontaneously and does seem to
initiate this kind of behavior as much as respond
to it. It ~~all~~ seems spontaneous, natural and normal.

101 + 107
J.K.'s Time off is ^a day a week: goes to International Swim + Fitness Ctr.
+ uses whirlpool, sauna, swimming. Both R.C. + J.K.
have been members for 2-3 yrs. J.K. seems to take
care of himself in a healthy way w/ friends and outside
activities.

November 16, 1987

Dear [REDACTED]

I have attempted to reach you several times by phone, but have not been successful. I wanted to give you an update in the matter that we have been discussing.

If you get a chance to give me a call, I would appreciate it. It will give me an opportunity to share further information with you.

Thank you very much.

Sincerely,

Reverend Michael J. O'Connell
Vicar General
Moderator of the Curia

CONFIDENTIAL

MEMORANDUM

DATE: November 17, 1987

TO: Father Michael O'Connell

FROM: Father William Kenney *WOK*

In late 1969 Archbishop Byrne informed me that Monsignor Gilligan reported that a married couple had come to see him, complaining of inappropriate touches on the part of Jerry Kern toward their young son who was about [REDACTED]. I don't recall if the boy had reported this, or if others had seen it happen.

When Msgr. Gilligan or the Archbishop (I don't recall who) confronted Jerry with these accusations, he defended himself by saying that he was wrestling with the boy on the floor, and there was nothing more to it than that. The parents were not convinced and demanded that Jerry leave [REDACTED].

I then went to Joe Baglio and Dick Jeub and confided in them about the situation. With some reluctance, they agreed to Jerry's going to Our Lady of Grace and Jeub going to St. Mark's.

I never met with Jerry regarding the above matter, nor did I ever hear of any more incidents.

ARCH-016571

† †

1. TO:

2. TO:

3. TO:

4. TO:

5. TO:

- REMARKS:

Q.K. said I could call
him or "anyone I wanted to
to verify JK's behavior" - 11/19/87

FROM:

20/1/20

DATE _____

11/19/87

PHONE

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

CONFIDENTIAL

November 30, 1987

Mr. Gary R. Schoener
Executive Director
Walk-In Counseling Center
2421 Chicago Avenue So.
Minneapolis, MN 55404

Dear Gary,

I am writing to you regarding the need of the Archdiocese of Saint Paul and Minneapolis for a re-evaluation of the Jemez Springs' report on Father Jerome Kern and a recommended program of rehabilitation for Father Kern.

Father Jerome Kern is 46 years old, has been a priest for 20 years and is currently co-pastor of Immaculate Heart of Mary Parish in Minnetonka, Minnesota.

[REDACTED]

[REDACTED] described the events of the [REDACTED] when Fr. Kern came to the [REDACTED] home and invited the two boys, then [REDACTED] to accompany him to swim at Lake Nokomis Beach. Two girls went along with the group.

The boys were wearing cut-off jeans at the time. When they got to the beach, a game of tag developed and they all got into the water. According to the two boys, Fr. Kern drove the game out into deeper water and at that point, he began to grasp each of the boys from behind and play as if he was saving them from drowning. The boys both described themselves as being good to excellent swimmers and had no need to be saved from drowning. Both boys are very clear and very exact in their memory that Fr. Kern invaded both of their cut-off jeans. [REDACTED] indicates that he remembers Fr. Kern invaded his shorts once and touched him on the genitals; [REDACTED] remembers that Fr. Kern invaded his shorts a number of times, possibly 4-5 times, and touched his genitals on each of those occasions.

When all of the swimmers got out of the water and went to the shore, Fr. Kern initiated a wrestling match and again there was a great deal of touching through the clothes that happened, even though [REDACTED] said he had advised he didn't feel well and didn't want to wrestle. Finally, Fr. Kern ceased in carrying out the game.

Later that day one of the older [redacted] daughters overheard the boys describing the events at Lake Nokomis and she told her mother, who in turn talked to [redacted]. The mothers in turn brought it to the attention of the pastor.

There is a great deal of confusion about who then talked to whom and how eventually Fr. Kern found out that people were concerned about the events at Lake Nokomis. In any case, Fr. Kern did come over to the [redacted] home and met with the [redacted] parents and the [redacted] parents. He was reported by [redacted] to have been "quite brazen and insensitive" when they shared with him their considerable distress at what they had heard about the events at Lake Nokomis. Apparently, Fr. Kern indicated that all he was doing was engaging in "Italian wrestling," which he learned in Italy when he was a student there and which was all about men wrestling with one another and grasping one another's genitals. Needless to say, the [redacted] were not impressed with this explanation.

In January, 1970, Fr. Kern was assigned to Our Lady of Grace Parish in Edina, and at that time, Fr. Joseph Baglio, the pastor, asked him why he was assigned there. Fr. Kern, according to Fr. Baglio, reported that this incident had happened and that again, as far as he (Fr. Kern) was concerned, it was "Italian wrestling" and he thought that the reason for his move was an over-reaction to what had happened. Fr. Baglio told me on the phone in October, 1987, that after Fr. Kern told him why he was moved from St. Mark's Fr. Baglio said that there was to be no activity like that at Our Lady of Grace as long as Fr. Kern would be there and Fr. Kern agreed to that. Fr. Baglio also informed me that during the period from 1970-1976 when he and Fr. Kern were together at St. Mark's, he observed nothing in Fr. Kern's behavior that could be questionable regarding the matters that we are concerned with.

Bishop Carlson and I met with Fr. Kern on June 5, 1987, and indicated to him that [redacted] had called the Chancery, concerned as to what the Church had done following the incidents of [redacted] with Fr. Kern. [redacted] indicated that they had been given no explanations of what the Church had done and because of the publicity around Fr. Adamson in the winter of 1987, they needed to know whether the Church had followed through and if so, how this was done.

We then reported to Fr. Kern the events that [redacted] and their sons had described and Fr. Kern admitted that the events happened as described except he indicated that he did not thoroughly invade the boys' cut-offs but that he had just gotten his hands inside the top of each set of shorts. Bishop Carlson and I told Fr. Kern that judging from our lengthy interviews with the two mothers and the two adult sons, we believed their report of what happened.

Bishop Carlson also related to Fr. Kern an occasion that happened a few years ago whereby he (Bishop Carlson) and another priest were driving by the southeast corner of Loring Park at around 8:30 p.m. on a weekday evening and saw Fr. Kern entering the park. Fr. Kern did not deny that,

in fact, he probably was entering the park. However, he did not agree with the opinion that the wide-open almost sexual trafficking that goes on at that particular part of Loring Park in the evening had anything to do with why he was there. In other words, he indirectly denied that he was homosexual and continues to deny that.

At a subsequent meeting, I shared with Fr. Kern that while I worked on the St. Paul Seminary Campus during the mid and late-1970's, I know that I observed him, at least on one occasion, entering the McCarthy Gym with a young boy, that to the best of my recollection, appeared to have been around [redacted] years old. However, I also told Fr. Kern that it was very difficult for me to be more specific about when I saw that or anything else more specific about my recall of it.

Fr. Kern went down to the Servants of the Paraclete at Jemez Springs, New Mexico this past June, 1987, for an evaluation. A copy of his week-long stay at Jemez Springs and their evaluation accompanies this letter along with the signed original release which Fr. Kern has authorized for the Servants of the Paraclete at Jemez Springs to release to you any and all pertinent testing and data regarding Fr. Kern.

Subsequent to Fr. Kern's return from Jemez Springs, I met with him again and we discussed the evaluation from Jemez Springs. Fr. Kern appears to be most willing to cooperate with any program of rehabilitation that will be recommended for him here in the local area.

I then, as you know, had an opportunity to visit with you, at which time you asked me to check even further into Fr. Kern's activities between 1969 and the present. Above I have referred to my conversation with Fr. Joseph Baglio, whom Fr. Kern allowed me to talk to and who was also with him from 1969 until 1976 at Our Lady of Grace.

Fr. Kern also authorized me to speak with Fr. Rinaldo Custodio, with whom he has been co-pastor from 1976 to 1987 at Immaculate Heart of Mary Parish in Minnetonka.

I met with Fr. Custodio in October, 1987. Upon questioning Fr. Custodio about Fr. Kern's behavior around adolescent and pre-adolescent children, Fr. Custodio could only remember that when Fr. Kern and other members of the parish staff are seated in the school lunchroom, Fr. Kern does have a habit of "drawing and/or pulling male children into his lap and tickling them on the stomach". Fr. Custodio indicated that Fr. Kern does this only to boys, as best as he can remember, between approximately the ages of 6-11. Fr. Custodio has never thought that this was unusual behavior because Fr. Kern does it in the presence of a lot of other adult people and to the best of his knowledge, he has never seen a child that objected to it. However, Fr. Custodio would admit that he himself is a rather private person and does not readily accept anyone else reaching out and physically pulling him into any kind of physically close proximity and he could see how maybe some of these children may have felt that way when Fr. Kern did this. Because of their relationship as a child to Fr. Kern as an adult and as a priest, they may not have been able to express their discomfort with this kind of behavior. Fr. Custodio also indicated that he has observed that Fr. Kern does spontaneously embrace and touch adult men

Gary Schoener - Kern
November 30, 1987

- 4 -

CONFIDENTIAL

and women and there has never seemed to be anything inappropriate about this kind of behavior. He seems to initiate it as much as he is responsive to it. It appears very natural and normal as far as Fr. Custodio can say.

Fr. Custodio also indicates that Fr. Kern takes a day off a week and is faithful to that. He seems to get a normal amount of recreation along with his hard work and he does describe him as a hard-working priest. Fr. Custodio and Fr. Kern both joined the "International Fitness Center" on Hwy. 101 and Hwy. 7 and they both regularly use the whirlpool, sauna and go swimming.

Fr. Kern also indicated that I could speak to his long-time friend, Fr. William Whittier, more in the aspect of Fr. Whittier being an advocate for him. I did have a lengthy conversation with Fr. Whittier on the phone and he appreciates the fact that we are willing to stay in touch with him.

Gary, you can see by all of the above information that there is a need for a person of your expertise to re-assess and evaluate the material from New Mexico and give us a specific recommendation for ongoing rehabilitation for Fr. Kern. [REDACTED] deserve to know what kind of follow-up we are finally doing in the case of Fr. Kern and certainly Fr. Kern deserves to have us be straight and clear with him as to our expectations for him if he is to continue in ministry.

It is also my understanding and Fr. Kern's understanding that you will be contacting him by mid-December to set up an appointment with him.

I will be more than willing to cooperate with you in any way that I can. I deeply appreciate your willingness to assist us.

Sincerely,

Reverend Michael J. O'Connell
Vicar General
Moderator of the Curia

MJO:mrw
Enclosures

*bcc: Archbishop Routh
Bishop Cullen*

ARCH-016694

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

December 4, 1987

Rev. Neil Saller, T.O.R., J.U.L.
Servants of the Paraclete
Villa Louis Martin
Jemez Springs, New Mexico 87025

STRICTLY CONFIDENTIAL

Dear Fr. Saller,

Either you or Fr. Foley will be contacted in the near future by a Dr. Gary Schoener of the Minneapolis Walk-In Counseling Center regarding his need for testing materials and/or consultations with your staff in the cases of Fr. Richard Jeub and Fr. Jerome Kern, both of whom are from the Archdiocese of Saint Paul and Minneapolis and have gone through evaluation programs at Jemez Springs this past year.

I would sincerely hope that with the signed releases of both Fr. Jeub and Fr. Kern, your staff would be willing to work with Dr. Schoener in his final assessment and recommendation for therapy for both of these men here in the Twin City area.

We continue to appreciate deeply all of the fine work that the Servants of the Paraclete have done for our men and we look forward to continued referrals to you.

Thank you very much!

Sincerely,

Reverend Michael J. O'Connell
Vicar General
Moderator of the Curia

Dec 15th

Mike,

Thanks for your note.

Heard nothing yet
from Gary.

But I'm fine. Things
are so busy here.

Hope all is well with
you.

Peace this
Blessed Xmas!

Levy

December 21, 1987

Archbishop John R. Roach
Archdiocese of St. Paul & Minneapolis
226 Summit Ave.
St. Paul, MN 55102

Most Reverend Archbishop Roach:

Please tell me that a loyal Catholic shouldn't get upset or even angry when his parish priests use their power to decide:

that we will no longer say the confiteor at Mass,
that we will no longer say the Profession of Faith,
that we will no longer say the Gloria,
that our children will receive First Communion before
First Confession,
that private confession will be utterly downplayed
and that during communal penance there will be
no opportunity for private confession,
that there will henceforth be altar girls serving
Mass,
that we will have no morning Mass on Saturday,
that there will be no Mass on Thanksgiving Day,
that anything in the Gospel that speaks of God's
punishment (even Jesus' own words) will be deleted
that the Gospel will be neutered as much as possible,
that homilies will not teach anything except that
they be either a political or social statement
or suggest one may desire to consider this or that
idea as being worthy of contemplation - virtually
never any content particular to the Catholic Faith

At Immaculate Heart of Mary Parish in Minnetonka the influence of this or that ultra modern (and usually anonymous) theologian has supplanted basic Catholic teachings in many areas and we, without even much of a wimper, sit by sopping it all up wondering (at least I do) when our bishops are going to do something about these aberrations.

I watched you on a recent T.V. News report where you stated something to the effect that you were as conservative (a bishop) as you could be. Your excellency, that may be true but it certainly is not true of many of our priests. I, my children and my fellow Catholics have

every right to the fullness of the Faith, hard sayings and all. I myself know many good people who are looking for and finding other churches that for them have meaning. Can you imagine leaving the Catholic Church and the Eucharist in a search for more meaning. It's unbelievable that they could leave this all behind looking for meaning! It can only be that they are not receiving true teachings (or any for that matter) from our priests. I've even known a priest to suggest that another church might be the answer for one person I knew. Imagine!

Let me state your excellency that I believe these priests for the most part are good priests. But, it's as though they are weak themselves in the faith. It may be an effort to please the majority that all substance is being lost. I think a whole generation is losing an understanding of what it really means to be Catholic. Some Catholics don't even like to use the word.

Recently, at Pax Christi Catholic Church in Eden Prairie Rosemary Ruether was a featured speaker. I didn't hear her but her reputation speaks for itself. And what message does that send out about the priest and the program at that parish. At St. Charles parish in Bloomington music from the rock star Prince was to be featured for the youth there. Prince's music is well known for it's sexual explicitness. What message does that send to the world not to mention the kids.

At Benilde High School where my children attend the last class play was "Grease" taken from the R rated movie that among other things promoted youthful rebellion.

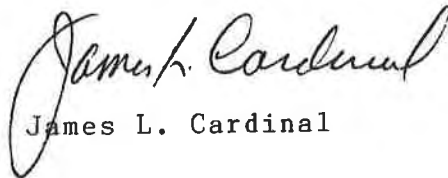
I have a daughter at St. Thomas College where at least one prominent priest is well known for his outspoken dissent on certain Catholic moral teachings.

Catholic politicians at all levels hide behind pluralism rather than use their influence for the improvement of American society. Many even leap to the forefront in their outspoken support of abortion. What is it that's missing in these men?

Dear excellency - I do not know what you see happening in the world and particularly in this Archdiocese, and I do not desire to pick on only the negatives that I see for much good goes on all the time. None the less, I grieve for the Church and for it's future. I see nothing being done to quell the tide of unbridled and unwelcome reforms which can only do great harm to the Church. I am not blind. Others have come to me and asked why this was happening or that. We grieve together in our own silent way praying that Our Lord and our Mother Mary will come to our assistance. My letters to you from time to time ~~are~~ meant to do a little more. I have written many times to my parish priests but it does absolutely no good. They do not even respond to my letters. They are as uncomfortable with me as I am with them. It is very sad because they are good men. I think they need your help and guidance more than I because they have so much responsibility - 1400 families

I promise to pray for you because I know that your responsibilities are tremendous. Difficult as it is with the peer pressure we all face we must be strong.

Sincerely,


James L. Cardinal

Address: 15701 W. 62nd St.
Eden Prairie, MN 55344

*P.S. And a Merry + Blessed Christmas
to you.*

James L. Cardinal
15701 W 62nd St.
Eden Prairie, MN 55346

December 31, 1987

Mr. James L. Cardinal
15701 W. 62nd Street
Eden Prairie, MN 55344

Dear Mr. Cardinal,

I am sympathetic to your letter of December 21.

I don't want to do something about this, however, unless you want me to move into it rather directly. If you will write to me to tell me that I may show your letter to the two priests at Immaculate Heart of Mary parish, I'll be glad to look into this.

Those are two excellent priests and I have a lot of faith in them. However, I don't mean to be defensive, and if, in fact, they are doing some of the things you indicate, I would want to discuss the issues with them.

Please let me know if I have your permission to share your letter.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

cmh

JAMES L. CARDINAL & ASSOCIATES 15701 W. 62ND ST. EDEN PRAIRIE, MINN. 55344

January 6, 1987

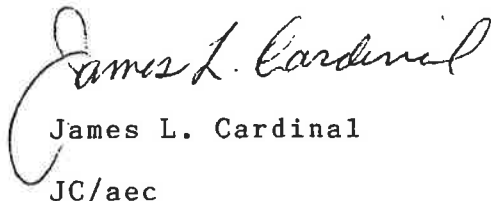
Archbishop John R. Roach
Archdiocese of St. Paul & Minneapolis
226 Summit Ave.
St. Paul, MN 55102

Most Reverend Archbishop Roach:

Regarding your reply of December 31 to my letter of December 21 - you most certainly have my permission to discuss the contents of my letter with the priests at Immaculate Heart of Mary Parish in Minnetonka.

I really appreciate your interest and your quick response to these concerns. I agree that these priests are good men - that's why it's so difficult to accept what they are letting happen at Immaculate Heart of Mary.

Sincerely,



James L. Cardinal

JC/aec

Insurance • Investments • Financial Planning

Broker/Dealer affiliation Anchor National Financial Services, Inc. Member ARCH-016533

Gary Shöner + mjc. phone 1/7/88

Terry Kern:

double ck'd by another Psych.

6.3. has

They should have done more testing - Gary S. has done much more testing

Impression:

→ no homosexuality - very heterosexual

~~CONFIDENTIAL~~

- healthy indiv., dedicated print; no turmoil or problem

except this issue

- no impulse problem

— he's not good at explaining how he feels (new Mexico)

— much physical wrestling in his firm (affection) roughhouse
(^{family} ^{brothers} ^{grasp} ^{from behind} ^{today})
— ^{grasp} ^{from behind} ^{today}

- he went to Rome + played football as way of compensating

- he found himself envious of Italian father's relationship w/ their kids - He had a lot of emotional need

> felt unsupported + rejected by Gilligan + starved for contact + affection

> w/ Boys → engaged in rough house play - They pick each other up with emotional intensity; whether or not he physically touched him ~~he~~ gentles

Is Question:

They experienced a "sort of sexual episode" that they

Can you write up?
- No Therapy

"boys"

- Good healthy relationships now
- present behavior of boys at I & M

well adjusted Indiv. who does not have a problem

no sexual problem:

He grew up wrestling w/ brother & sister

Very sensitive about women

Couple weeks to get back to M.T.O.C

January 14, 1988

cc- Bishop Ham
Bishop Carlson
Father Kenney
Father O'Connell

Reverend Jerome Kern
and
Reverend Rinaldo Custodio
Immaculate Heart of Mary Church
13505 Excelsior Blvd.
Minnetonka, Minnesota 55345

Dear Jerry and Chico,

I am enclosing a letter from James L. Cardinal. I am also enclosing a copy of my letter to him and his reply to me so that you have everything in hand that I have.

I have no way of evaluating what Mr. Cardinal has said. Obviously, from his comments about other places and institutions, it's clear that he is a disaffected person with many things about the Church today and you shouldn't have to bear the brunt of all that.

On the other hand, he is a member of your parish and I think there is an opportunity here to do some healing.

As I have made very clear to him, and by the way, he to me, I have the highest respect for you and he appears to have great respect for you. There may be a bridge there that you could use.

You will have to decide whether or not what he says is accurate. There are some things in his catalogue that would bother me. So far as I'm concerned, the Profession of Faith is absolutely an integral part of the Mass. I can't imagine that you have deleted the Gloria and a couple of other things that I'd be glad to chat with you about.

Mostly, however, I tell you that my own instinct tells me that this is a man who still loves the Church and you may be able to be of help to him. I am asking you at least to make the overture, and let me know what happens.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

enclosure

WALK-IN COUNSELING CENTER
2421 CHICAGO AVENUE SOUTH
MINNEAPOLIS, MINNESOTA 55404
870-0565, 870-0566

3 March 1988

Reverend Michael J. O'Connell
Vicar General/Moderator of Curia
Archdiocese of St. Paul and Mpls.
226 Summit Avenue
St. Paul, Minnesota

55102-2197

Re: Evaluation of Father Jerome C. Kern

Dear Reverend O'Connell:

I completed my evaluation of Father Kern today and discussed with him the contents of this report.

It was my task to review the evaluation report done by the Servants of the Paraclete of Jemez Springs, New Mexico, and do whatever additional evaluation might be necessary to determine what, if any, problems Father Kern might have with regard to allegations that he may have had brief sexual contact with two young people many years ago. I was also to look for any related problems and/or issues of sexual identity.

My evaluation consisted of the following:

1. Review of the report done by the Servants of the Paraclete including contacting them by phone and letter to obtain original MMPI scores.
2. Administration of an MMPI on 12/18/87, which was subsequently scored and interpreted by myself and then discussed with Father Kern
3. A lengthy interview with Father Kern on 1/5/88
4. Administration of a Rorschach Ink Blots Test which was reviewed by myself and then interpreted separately by Nancy Rains, Ph.D., a Licensed Consulting Psychologist, who reported the results on Feb. 18, 1988 in a written report and with whom I discussed all of the test results
5. A final interview with Father Kern done today.

My findings are as follows:

1. No evidence was found of psychological disorder.
2. No evidence was found of any sort of sexual disorder or problem, or of issues with sexual identity. Father Kern, while a confirmed celibate, is decidedly heterosexual from all indications.



Community Service by Mental Health Professionals
Counseling for Individuals, Couples & Families
Consultation and Training for Community Groups

ARCH-016664

After careful review of the allegations based on information received from you and from the report of the evaluation done by the Servants of the Paraclete. The report didn't reach a firm conclusion about the allegations, made it sound somewhat like Father Kern had rationalized the incidents as "Italian wrestling," and recommended treatment, more as a way of discovering any underlying problems then because of the identification of any sort of disorder.

It is obviously difficult, if not impossible, to fully assess something which happened so long ago, but based on the information available, here is my reconstruction of the likely events:

At the time of the events, Father Kern was quite emotionally vulnerable, feeling little support from the senior priest and lacking stable friendship support and family contact.

In his family of origin relationships are close, and affection is often expressed between males through wrestling and other physical contact. Even today when he and his brothers meet they greet each other this way. While in Italy he very much missed this sort of closeness and support and envied the Italian families he saw on the beach expressing physical affection. The only physical contact he could experience was via things like touch football and other sports.

In the incident with the two young boys, it appears that the friendly wrestling which occurred became intense enough to scare the young boys. They didn't know what exactly was happening and told him to stop, which he did. I believe that any touch on the genitals was likely quite accidental, but in the context of the wrestling was likely quite unsettling to the boys.

Their instincts are on target as experiencing it and remembering it as an unusual incident. It is also not surprising that they have viewed it, for lack of a better understanding, as a possible sexual approach. Their doubtless was emotional intensity--it's just that it didn't result from any sexual drive. Father Kern, by all accounts, stopped when challenged. Given the age of the boys at the time, their account and experience of the incident is what I would expect.

In the intervening years, Father Kern has found the priesthood a very satisfying calling and vocation. He is one of those priests who, were priests allowed to be married, would be likely to marry before long. Yet I am convinced that he is completely celibate. His needs for support and female companionship are approached, and met, in a very appropriate manner--through friendships with happily married couples. He avoids single women and divorced women. I believe that his sensitivity and instincts are quite good in terms of judging and managing these personal friendships. He also has good friendships with other priests, is actively exercising, and seems to be managing his life quite well.

Reverend Michael J. O'Connell
Re: Father Jerome C. Kern

Page 3

3 March 1988

Father Kern and I discussed a suggestion I had for strengthening his support base in our last meeting. This was not made to address some sort of problem but rather to extend and improve his security and happiness.

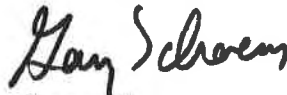
I see no reason for further evaluation or for any sort of counseling at this time.

No test or evaluative strategy can see into someone's heart and mind or completely rule out problems of any type. However, I am quite confident in my findings in this case. I think that Father Kern is a warm and sensitive man, fully dedicated to the priesthood and of great credit to the church. I would also like to note that the evaluation done by Servants of the Paraclete did not conclude otherwise--it's simply that they had an invalid MMPI and didn't reach a clear understanding about Father Kern's explanation for the incident in question that caused them to suggest some sort of counseling. I have a valid MMPI, additional testing, and what I think is a clear and coherent explanation for that incident.

Please contact me if you have any questions. I have taken the liberty of sending Father Kern a copy of this report.

Best wishes.

Sincerely,



Gary Schoener, Licensed Psychologist
and Executive Director

no evidence

But is
custodial

major
Evid. 5 no sexual disorder

DK
apology for how he handled it
apology for what he did

(he would

rageful -
cynical - "cover up" - "it doesn't go away"

Ken + O.C. 3/25



IMMACULATE HEART OF MARY CHURCH

13505 EXCELSIOR BOULEVARD
MINNETONKA, MINNESOTA 55345

March 28, 1988

Dear families,

I'm writing a letter to you to express something that I've wanted to say many years ago but never did. Regarding the events at the lake in the summer of [REDACTED] I want to say how truly sorry I am to each & everyone of you for the pain & hurt you endured. I apologize with all my heart.

Also, I feel bad about the way I reacted to you when discussing it afterwards. Though I may have appeared insolent to you, inside of me I was so nervous & scared. When I left your house that night, I just cried for the longest time.

I am sorry. I hope & pray some day you may forgive me. I will always pray for you.

Sincerely,

(Rev) Jerome Kern

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

The Chancery

April 13, 1988

CONFIDENTIAL

Dear Friends,

I am finally able to get back to all of you after a considerable length of time during which I have looked into the concerns that you brought to my attention last year regarding Father Jerome Kern.

I know that you know we have taken your concerns very, very seriously and as a result, we are most grateful to you for your willingness to take the time and extend the considerable emotional and physical energy that you did in alerting us to our need to act.

Following the numerous consultations that I had with you, I asked Father Kern to go down to the Servants of the Paraclete in Jemez Springs, New Mexico to go through an extensive in-patient evaluation. He did this last August and he did it willingly and cooperatively. I received that report and then I had a local psycho-therapist who has come to my attention to be as fine a psychological and testing resource as I can find in the Twin Cities area, Dr. Gary Schoener, review the evaluation that was done at Jemez Springs, New Mexico and interview Father Kern extensively to provide a secondary evaluation. He then had his work in turn cross-evaluated by a colleague which is his constant practice and one of the reasons that I respect him as well as I do. Father Kern saw Dr. Schoener on a number of occasions.

With Father Kern's permission, I also spoke with Father Joseph Baglio, who is currently retired but was pastor of Our Lady of Grace Church in Edina during the period that Father Kern was there from 1969-1976. I also spoke with Father Rinaldo Custodio who has been co-pastor with Father Kern at Immaculate Heart of Mary Parish, Minnetonka, from 1976 to the present. I felt that both of these priests, whom I regard highly, could give us a very credible account of Father Kern's activities as a priest since he left St. Mark's in 1969.

You also will note the attached letter from Father Kern, dated March 28, which is to my satisfaction, a very sincere apology to all of you and especially to the young men for what he did back in [REDACTED] with the boys at that time and then the subsequent behavior he displayed

CONFIDENTIAL

in meeting with the parents. I am satisfied that Father Kern is extremely sincere and contrite in the expression he makes in this letter and in the multiple interviews that I have had with him over this past year regarding this incident.

As a result of the extensive testing at Jemez Springs and the counter and cross-testing done by Dr. Schoener and his colleague, I am satisfied that though Father Kern may well have had developmental problems which contributed to his actions in the [REDACTED] since then he has gone through a regular and systematic program of self-development and counseling under his own motivation which in no way makes him a danger to young people or anyone for that matter in his pastoral ministry today. The real question that we had to deal with, and I think it was the one that all of you brought forth, was: What has been done with Father Kern since the events of [REDACTED] which would ensure that he is functioning properly and effectively as a priest today and would not be endangering anyone that he serves? I believe the answer to that question is now confirmed in all of the testing and evaluation mentioned above and that is that he is, in fact, not a danger. He has, as a matter of fact, turned into being a good pastoral minister and has received quite a bit of positive evaluation for the ministry that he did at Our Lady of Grace and he does at Immaculate Heart of Mary.

I am very much convinced that Father Kern learned well, a lesson, from those events in [REDACTED] and I am satisfied that he has taken and continues to take all of the necessary measures of personal, spiritual and psychological growth that contribute to his functioning today as a successful priest.

I am most grateful to all of you for extending yourselves in bringing this to our attention. I do believe we have followed through in terms of satisfying ourselves and yourselves as to the current health of Father Kern and his ability to function well as a priest.

If I can do anything further to explain the process outlined above, please do not hesitate to call upon me. Again, my thanks to all of you and I sincerely hope that our efforts have served your just and considerate needs.

Sincerely,

Reverend Michael J. O'Connell
Vicar General
Moderator of the Curia

Enclosure

STRICTLY CONFIDENTIAL

DATE: April 26, 1988

MEMO TO: Archbishop Roach

FROM: Fr. Michael O'Connell

SUBJECT: REV. JEROME KERN

As you can see from the attached evaluation of Fr. Jerome Kern by Dr. Gary Schoener, there is no current reason to believe that Fr. Kern is acting out in any inappropriate way or that he poses any kind of a danger in terms of his ministry to youth or anyone else for that matter.

I have met with Fr. Kern and asked him to submit the letter that is also attached which we have sent to the [REDACTED] along with the letter that I addressed to the same people.

I am satisfied that Fr. Kern is ready to have this issue brought to closure and I must say that he has been extremely cooperative in this whole process over the past year.

It was the concern of the [REDACTED] that Fr. Kern be evaluated and deemed able to currently function in ministry without being a danger to anyone and I feel that Fr. Kern's evaluation by Jemez Springs, his subsequent evaluation by Dr. Schoener and then the cross evaluation that Dr. Schoener had done with his colleague assures us of there being no problem with Fr. Kern's continued ministry.

At this point, with your approval, I would like to have all of these records destroyed and leave a short summary of this in a confidential envelope in Fr. Kern's file.

cc: Bishop Carlson
Bishop Ham
Fr. McDonough

Feb 22 2³⁰ PM

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Office of the Archbishop

Saint Paul, Minnesota 55102-2197

August 23, 1988

Reverend Jerome Kern
Church of the Immaculate Heart of Mary
13505 Excelsior Blvd
Minnetonka, Minnesota 55345

Dear Father Kern,

I have been asking the priests of the diocese to stop in to see me in a somewhat alphabetical order. I would appreciate it if you would come to my office for a conversation at 2:30 p.m. on February 22, 1989.

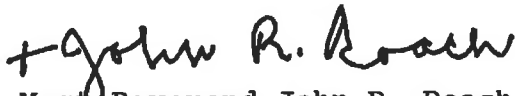
In these meetings I do not have any particular agenda. I would like to know how you feel about yourself, about your priesthood, about your work, about the things that we as a diocese can do to support you by way of retreat offerings, continuing education, etc. Almost anything that seems important to you can be a part of that conversation.

I have now talked to a significant number of priests and, at least for me, it has been very worthwhile, and I gather it has been good for those who have been here.

I decided this year that my schedule just isn't going to allow me to get out to the parishes on anything like a regular basis, and I really need, more than almost anything I do, to talk to my brother priests, and so I have elected to go this way.

I look forward to seeing you and I appreciate very, very much all that you do.

Sincerely yours in Christ,



Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

P.S. If that date and time are not convenient, please call Mert Lassonde at 291-4408. He will work out an alternate appointment.

FEBRUARY 23, 1989

MEMO TO; BISHOP CARLSON, BISHOP HAM, FR. O'CONNELL,
FR. MCDONOUGH

FROM; ARCHBISHOP ROACH

I met with Father Jerry Kern on February 22. He is doing a good job at Minnetonka, and seems to be very happy. I think we are going to have something of a problem with him when finally we're going to have to move him, but at the moment things are going very well.

There doesn't seem to be any area of his life right now that is not pretty well in hand.

JRR/bd

February 27, 1989

FOR THE FILE OF REV. JEROME KERN

FROM; ARCHBISHOP ROACH

I met with Fr. Jerome Kern on February 22.

He is very happy at Minnetonka, and I think he is going to have a tough time when he is going to have to leave there.

My impression is that he is doing an exceptionally good job and I think he is on top of whatever situations may arise in his life.

He has a good support system, and if he has any problems at all it is the thought of leaving Minnetonka.

cc: Bishop Carlson
Bishop Ham
Fr. O'Connell
Fr. Kenney

February 27, 1989

FOR THE FILE OF REV. JEROME KERN

FROM; ARCHBISHOP ROACH

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cc: Bishop Carlson
Bishop Ham
Fr. O'Connell
Fr. Kenney

A handwritten signature, likely of Archbishop Roach, in dark ink.

- 1 In her (young)
- 1 What is his name?
- 1 People say to talk to me
- 1 Problem

Truman & A Catholic will document

Wednesday Evening
invited R. Cantello to
supper at supper school in Cantello
a letter he is writing to R. Cantello
& his wife

letter states his only & friend
of relationship before in her
of Cantello & her 2 + years

I (Cantello) thought maybe in
for a while appear of Cantello!

Went in last store in that is
wednesday August 29th Sat - my 5th
Friday - in her &
Cantello is 12-10-1912

We have 2 Trustees, Jack Dolan
& Mary Ann Johnson

Jack Dolan out of town Fri. Saturday
in Custodia met with Leg the Sunday
May 7th in the evening.

in Custodia alerted them to the problem;
Monday May 8th in evening Jack Dolan
Mary Ann Johnson [redacted] & myself
met.

[redacted] had sent them the same
letter but had gotten cold feet & called
them & told them not to open the letter
& they were ending what was going on
Letter alleges deep friendship

[redacted] revealed he is a very private
person, puts on a good act & never
let them know how he is feeling

I children — he & his wife
angry & ready to [redacted]

to me. She said it told me for
side of the story but I agreed
the best that she could find &
confound with a hearing.

1003

in her say "We the left
the right" you know
I said "I'm good + it."

in her say "I have seen
people who are for you & so on
from that I have seen what
he is thinking & I have said it from
in my opinion to their thinking"

in her say "I have seen
people who are for you & so on
from that I have seen what
he is thinking & I have said it from
in my opinion to their thinking"

My 9th - My 9th
John had talked about with him.

2

Office staff is aware of it

should be involved to see

Copy of letter

Letter regarding meeting - Kelly
John - husband & Mary Ann Johnson
wanted to talk to Jack O'Brien & speak
+ explain things - that is the way
outlined the way frequently that
they were doing was wrong.

"She does not want to"

In Committee said "we did not request
her & we began with [redacted] but as he was
there she went to the letter. "We went
to [redacted] from next & we were open to talking
until long if she wanted to talk."

①

Hold
for
possible
mtg

To Bishop Carlson
Date 5/11/89 Time 4:10 PM

WHILE YOU WERE OUT

M [REDACTED]
of [REDACTED]
Phone [REDACTED] Area Code [REDACTED] Number [REDACTED] Extension [REDACTED]

TELEPHONED	<input checked="" type="checkbox"/>	PLEASE CALL	<input checked="" type="checkbox"/>
CALLED TO SEE YOU	<input checked="" type="checkbox"/>	WILL CALL AGAIN	<input checked="" type="checkbox"/>
WANTS TO SEE YOU	<input type="checkbox"/>	URGENT	<input type="checkbox"/>
RETURNED YOUR CALL		<input type="checkbox"/>	

Message He said that Father Custodio
had informed him that you wanted to
see him, so he wanted to make an
appointment to see you.

5/18
[Signature]
Operator

DATE: May 25, 1989

MEMO TO: Archbishop Roach, Father Michael O'Connell, Father Kevin McDonough

FROM: Bishop Robert J. Carlson

SUBJECT: FATHER JEROME KERN

On approximately [REDACTED] Father Rinaldo Custodio, the co-pastor at Immaculate Heart of Mary parish, in Minnetonka, came to see me concerning Father Jerry Kern, without his knowledge, following information which was brought to him by a man of the parish.

On Wednesday evening, [REDACTED] invited Father Custodio to supper and at that meal, shared with Father Custodio a letter he was delivering to Father Jerry Kern and to his wife, [REDACTED]. In that letter, he stated his anger and frustration at the relationship which existed for the last two plus years between [REDACTED] and Father Kern.

Father Custodio had been aware of that friendship, but thought everything was with the approval of the husband which was not the case. What was the last straw for [REDACTED] was that Father Kern and [REDACTED] spent the weekend of April 29th, from Saturday thru Friday, [REDACTED] condominium in Florida. The two of them were alone and [REDACTED] thought that was very inappropriate.

I must add here that [REDACTED] is someone who cannot adequately express his feelings, especially anger, and, therefore, has been receiving counseling so that he could bring himself to the point where he could confront his wife and Father Kern on their relationship.

After receiving the information on [REDACTED] from [REDACTED] Father Custodio met with the two trustees on Sunday, [REDACTED] in the evening. Father Custodio alerted them to the problem and on Monday, [REDACTED] in the evening, the two trustees - Jack Dolan and Mary Ann Johnson - met with Father Custodio and [REDACTED]. Father Custodio had this meeting because [REDACTED] had sent them the same letter that he handed to Father Custodio. [REDACTED] did this as he explained, but then got cold feet, called the trustees and told them not to open the letter. Father Custodio felt that the letter was so serious that he could not trust that the trustees would not open the letter and, therefore, the meeting should take place.

I want to be clear about the fact that the letter alleges deep friendship and if not implying, a sexual liaison.

██████████ revealed to the trustees that he is a very private person and puts on a very good act. He also honestly admitted that he never let his wife nor Father Kern know how he felt about the relationship. ██████████ also indicates that his two children which are now in their twenties, are very mad at their mother about the friendship with Father Kern.

On Tuesday, ██████████ Mary Ann Johnson, Jack Dolan and Father Custodio met with Father Kern, and explained to him what they knew and receive his side of the story. Father Kern stated "there has been no sexual intercourse" and you must understand "it is a friendship" - it is like a "brother/sister friendship".

Father Kern told the trustees "██████████ has been under psychiatric care for years and no one knows that - you never know what he is thinking , and Father Kern stated that he did not know that ██████████ was "opposed to his friendship with ██████████ wife".

Father Kern went on to say that, when they left for the airport for the trip, ██████████ gave him (Father Kern) a big hug and said have a good time.

On Wednesday, ██████████ wanted to talk to Father Custodio, and she got together with him, but did not explain her side of the story. Rather, she expressed the hurt that she feels and the fact that she feels condemned by her husband without a hearing. Father Custodio said "we did not neglect her and we began with ██████████ first as he was the one who wrote the letter". We went to Father Kern next and we were open to talking to her if she wanted to talk. However, ██████████ indicated that she did not want to talk at this time, but just wanted to share her hurt.

Later on Wednesday morning, Wally Johnson, the husband of Mary Ann Johnson, wanted to talk to Jack Dolan and to Father Custodio, and he expressed his anger that Father Custodio had not confronted Father Kern more forcefully and clearly pointed out to them that they were wrong.

Father Custodio also told me that the office staff of the parish is aware of what is going on and I told Father Custodio that I wanted to receive a copy of the letter that [REDACTED] gave him and that he should also contact [REDACTED], and tell him that I would be happy to visit with him.

[REDACTED] did contact me and I set up an appointment for [REDACTED] at 2:00 P.M., but [REDACTED] called back and said that was not necessary.

[REDACTED]

In my conversation with [REDACTED] he indicated that he felt that the relationship was a platonic one and that Father Kern has broken it off. He sees Father Kern a very good priest and does not want to hurt him in any way. He also indicated that he and his wife have some healing to do and that is what he is about now.


I told [REDACTED] that he should feel free to contact me and that I would be happy to visit with him no matter what the reason.

Finally, I raised this issue at the Council meeting on Monday, [REDACTED] and it was decided that I should contact Father Kern, and indicate to him that he used very bad judgment in this relationship and, from public appearance, it is certainly a very stupid move.

I should also indicate to him that he is not very sensitive to the sensibilities of the husband in this case and that he is going to have to deal with the bad press that is out there.

The Archbishop also suggest that I should check back with [REDACTED] and see how he is doing and I will follow up on that in the near future.

I would appreciate any other suggestions or advice you might have concerning this case.



DATE: [REDACTED]

MEMO TO: THE FILE OF FATHER JEROME KERN

FROM: Bishop Carlson

SUBJECT:

After receiving the Archbishop's memo of May 26th, 1989, concerning Father Jerry Kern, in response to my report of the conversation I had with Father Custodio, I took advantage of the meeting at St. John's, to meet with Father Kern.

In talking with Father Kern at St. John's, it is obvious that at its worst was a poor judgment on Jerry's part as he thought that both the husband and the wife, were part of the friendship. It is now obvious to him and to all concerned that the husband was not emotionally attached to the friendship and, in fact, saw Father Kern a threat to the relationship between he and his wife.

I talked with the husband on the phone and he supports what Father Kern has said; in other words, Father Kern was well intentioned, but he had not expressed his own feelings with regard to the friendship.

As the husband of this woman expressed it "I guess my wife and I have some things to work on, but I don't want to hurt ^{not} Father Kern in any way. He is a good priest and I would want him hurt over all of this".

I told Father Kern that if he want to talk to me more formally about this, I would be very open to that, but he thanked me for sharing my knowledge of the case and also my understanding of what took place. I told the husband if he wish to contact me, that he should feel free to do that and he said that, while he did not think that was necessary, he appreciated the offer. I have also brought some closure with Father Custodio as I felt he might be wondering about everything since he first alerted us to a possible problem.

The parties involved are now aware that we consider this matter closed and that we feel that, while there was an obvious misunderstanding and perhaps even poor judgment, it is obvious that nobody was acting in bad faith.

[Handwritten signature]

MEMO TO: Bishop Carlson

FROM: Archbishop Roach

I think you have done everything you possibly could on the Kern situation. If there is something you think I should know after talking to Kern, please let me know, but other than that I think you have handled it with as much sensitivity as was possible.

[Handwritten signature]



The Church's teaching authority

Of all beliefs of the Catholic Church, this is the most difficult to describe. Who likes to hear about teaching authority? And yet this is a most important belief. It marks the difference between living one's religious life in relaxed sureness and living in confusion and wonderment, upset by the latest polls and most recent news stories about Catholics who criticize the pope. Teaching authority in the Church is a topic very much alive, timely, helpful. Let's tackle it.

A constant misunderstanding in the media is that this Church should be a democracy, with belief and morality decided by vote. So if a poll shows most Catholics are against a teaching, then the media expect a doctrine should be changed. However — this Catholic Church has a teaching authority or *magisterium*.

The real question is: Is there in the Church of Jesus Christ a teaching authority which by its authority alone should make any Catholic accept some teaching which that person is logically or psychologically not ready to accept? Indeed there is such an authority in the Church. It is of Christ, and it is a wonderful blessing for Catholic living.

Let's look at the Scriptural evidence. The climax of Matthew's Gospel is chapter 28, verses 18 to 20. The risen Christ says He is giving His own universal authority to the apostles. They are to teach and baptize all nations, to the end of time, with authority, while Christ remains with them. To this text add the others about Peter appointed shepherd to care for the Lord's total flock, about Peter the rock, foundation of the Lord's Church, about Peter as doorman of heaven itself, of Mark's Gospel as Peter's teaching, of St. Paul who saw agreement with Peter as the norm for right teaching, about Peter and the apostles as the ones commissioned to spread the Good News.

Catholics believe that Peter and the other apostles have been succeeded by the pope and the other bishops. The Church is apostolic: it goes back to the apostles. So we believe that the same teaching authority which Christ gave to the Eleven in Galilee is now possessed by Pope John Paul II and the other bishops in union with him. They are the official teachers and guides.

What should be the attitude of any Catholic toward the Church's teaching

authority? The best answer is given in paragraph 25 of the Second Vatican Council's *Constitution on the Church*. The individual Catholic is to respond with a "religious submission of will and mind" to the Church's official teachers — and this holds not only for infallible teaching, but for the less formal ordinary teaching. There are many distinctions to be made in all this.

Infallible definitions of doctrine are not that important for Catholic living. This happens rarely — perhaps on an average once a century — when the pope after consultation says formally that *this* is the Church's teaching. When that happens, we accept *this* as part of faith, because the Church itself cannot go wrong so long as the promised Spirit of Truth is still guiding and teaching the Church. This is what is known as the Infallibility of the Pope or Papal Infallibility.

Much more important for day-to-day Catholic living is the Ordinary Magisterium — when the pope or bishops in union with the pope teach Catholic doctrine. Many distinctions must be made here about the subject taught and the way it is taught. But ordinary teaching authority means that when any Catholic wants to know what Catholic teaching is on a disputed question, that Catholic has safe and solid teaching from the bishop and the pope.

In areas where the Bible has nothing clear to say, we have several good examples from Church history. Slavery, accepted in the Bible, was condemned by Pope Gregory XVI in 1838. Contraception was declared immoral by Pius XI, Vatican II, and recent popes. Pope Pius XII gave teaching on the morality of extraordinary means to prolong life. The Second Vatican Council stated that abortion is an unspeakable evil. In recent years, with approval of Pope John Paul II, the Congregation for the Doctrine of the Faith has given teaching about the immorality of homosexual acts and artificial techniques of fertilization.

The proper formation of a Catholic conscience means that the Church's official teaching is *the* guide, *the* teacher of that conscience. Can a Catholic ever say: "I do not follow the Church's teachings on this question because I follow my own conscience"? This is not properly stated. A person *must* follow conscience. But the

conscience must be an informed conscience, with the Church's official teaching given the primary respect due it.

In this tricky area there is the constant danger of human pride and selfishness. It is understandable when a Catholic says: "I believe the Church is right and wish I could follow this teaching." But it is not understandable how a Catholic could say "I am right and the Church is wrong. I am a Catholic but . . ." Curiously, only in areas of sexual morality do we hear invoked this separation of Church teaching and personal conscience.

This Church, with its official teachers, has a right to expect every representative of the Catholic Church to express the Church's doctrine only and not personal opinion. A rule of thumb for the Catholic layperson is to accept the teaching of a teacher, religious, priest, deacon or confessor if that person is in agreement with the local bishop, to follow the bishop if he is in agreement with the pope, and in every instance to have Peter's successor as your ultimate norm of orthodoxy. Christ's and the Church's teaching is not divided.

This rule will bring much peace of mind and soul. Let the media glorify dissent and dissenters, let the latest poll say how many Catholics are against the pope, let other Catholics say to you that they don't know what to believe any more, let selective Catholics tell you, "I am a Catholic, but . . ." You do know what to believe. You have your official teachers — in fact, their names are mentioned in the Eucharistic Prayer of every Mass. You have your principles — and your peace.

In a society and a world so full of uncertainties, doubts, and criticisms, the Catholic has a blessing beyond measure in the Church's official teaching. There is much meaning in the nickname of the first pope: Rock. The person who follows the Church's official teaching stands on solid rock. Around are the waves, whirlpools, even sharks and blowfish. But we know where we stand and what we believe. ■

Archbishop John F. Whealon is the ordinary of the Archdiocese of Hartford, Conn.

To

J

Date

2/20/90

Time

2:10

WHILE YOU WERE OUT

M

Fr. Jerry Kern

of

Imm. Heart of Mary

Phone

Area Code

Number

Extension

TELEPHONED

PLEASE CALL

CALLED TO SEE YOU

WILL CALL AGAIN

WANTS TO SEE YOU

URGENT

RETURNED YOUR CALL

Message

He would like to go on
Sabbatical the Winter of '91.

(Feb.-March.) He would like a
note with the form I will send

as to whether this is a good time
or will he need to wait because

of a backlog of other subh. people.

Please advise. dk

Operator

ARCH-016387



CENTER FOR
PRIESTLY GROWTH

February 22, 1990

The Reverend Jerry Kern
Church of the Immaculate Heart of Mary
13505 Excelsior Blvd.
Minnetonka, MN 55345

Dear Fr. Kern,

Attached is the sabbatical application form you requested. If you are planning a self-planned sabbatical, please let me know as that requires another form outlining those plans.

Sabbaticals are granted on a first-come-first-served basis which is determined by the date the application is returned to our office. Fr. Gilbert indicated that there should be no problem in taking your sabbatical in the winter of 1991. Please return your application as soon as possible to make your request official.

Our office will be glad to assist you in any way possible including suggestions in finding a replacement. If you have any questions regarding the sabbatical policy, please check your copy of the Clergy Bulletin (pages 53 - 60) or call our office. After you have sent in your application, please make an appointment with Father Jack Gilbert to review and help solidify your plans.

Current sabbatical policy allows three months. If you chose a program that is four months, that will not be a problem. Vacation time may be added to your sabbatical period if additional time away is desired. Sabbaticals extending beyond that time require the Archbishop's approval.

Please let us know if there is any way in which our office can further assist you in your plans for this time away.

Very truly yours,

Cindy L. Keller
Administrative Assistant

Enc.

Many Gifts · One Spirit

Archdiocese of Saint Paul and Minneapolis
2260 Summit Avenue, Saint Paul, Minnesota 55105-1094 Telephone 612-647-5948

ARCH-016874

SABBATICAL APPLICATION FORM

Center for Priestly Growth
Archdiocese of St. Paul and Minneapolis

NAME: Jerome (Jerry) C. KERN

ADDRESS: 13505 Excelsior Blvd.
Minnetonka, MN. 55345

PHONE: 935-1432

PARISH/INSTITUTION: Immaculate Heart of Mary

1. DURING WHICH FISCAL YEAR DO YOU HOPE TO BE ON SABBATICAL?
JULY 1, 1990 - JUNE 30, 1991 X
JULY 1, 1991 - JUNE 30, 1992 _____
JULY 1, 1992 - JUNE 30, 1993 _____
**Not certain. May be 1992.*

2. HAVE YOU PREVIOUSLY MADE A DIOCESAN-SUBSIDIZED SABBATICAL? Yes.
IF SO, WHEN DID THIS TAKE PLACE? 1981

3. DO YOU HAVE A PLACE IN MIND FOR YOUR SABBATICAL?

Rome	_____	Notre Dame	_____
Menlo Park, CA	_____	Jerusalem	_____
Chicago Theological Union	_____	Berkeley, CA	_____
Boston College	_____	Louvain	_____
Washington Theological Union	_____	Oakland, CA	_____
Seton Hall, NJ	_____	Gonzaga	_____
Other	<u>X</u>		

Return to:

Center for Priestly Growth
2220 Summit Avenue
St. Paul, MN 55105
647-5948

Our receipt of this Sabbatical Application Form begins the formal process leading to your sabbatical. Upon its receipt, we will assign you a priority number for the year you have selected and will forward further information.

February 23, 1990

Most Reverend Archbishop John Roach
Archdiocese of St. Paul & Minneapolis
226 Summit Ave.
St. Paul, MN 55102

Dear Reverend Archbishop:

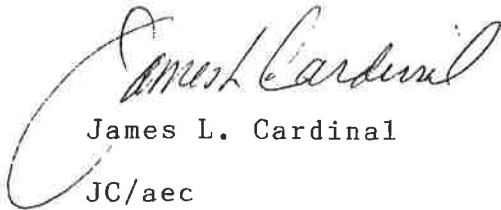
Enclosed is a copy of my letter to Father Jerome Kern, ^{File} Pastor of my parish which is Immaculate Heart of Mary in Minnetonka.

This letter was prompted as a result of my attendance over the past two weeks at adult education lectures directed primarily at RCIA participants under the subject "Church Authority and Issues of Conscience."

The letter if you have time to read it with your busy schedule, will convey my response to what I heard there although without your having the benefit of all that was actually said by Father Kern. Although this puts Father Kern at a disadvantage you will at least be aware of the clear impressions left with me and others without, of course, any of the details.

I respectfully appreciate your time and attention to my humble words both in this writing and in those of the past.

Sincerely,



James L. Cardinal

JC/aec

Enclosures

February 23, 1990

Fr. Jerome Kern
Immaculate Heart of Mary Parish
13505 Excelsior Blvd.
Minnetonka, MN 55345

Dear Father Kern:

I'm enclosing an article by Archbishop John Whealon of Hartford which was taken from the February 1990 issue of Columbia. Please take the time to read it. You will find it in utter contrast to your remarks over the past two weeks at the Tuesday evening classes. I also hope you will bear with me in this rendering as it is as difficult for me to write as it will be (I'm sure) for you to read.

I confess to you what you already know to be so that I am a traditionalist Roman Catholic who is distressed but otherwise unaffected by modernist theologians, priests and others who depreciate at every opportunity the authority and credibility of the Holy Father. The only periti the modernists recognize are their own. I have seen the effects of this for many years in the Church. The first time was at a Mass where the priest at homily stated that it wasn't important whether or not the faithful believed that Jesus was really present in the Holy Eucharist we were about to receive. I was shocked but several nuns a few pews ahead of me appeared to be totally unaffected.

You must be aware that at Immaculate Heart of Mary over the past twenty years or so we have had at least four priests leave the priesthood. Two left quietly but two others evidenced their modernist tendencies from the pulpit. One told us that if we believed in Satan we were living in the dark ages. The other may as well have been Martin Luther reincarnated as he spoke angrily about the Church and made many off-the-wall predictions about the future Church as he announced his upcoming marriage plans. I will not recall for you here the many, many other distressing (in some cases shocking) things that have happened in our parish not to mention personal experiences elsewhere. Faithful Catholics have suffered dearly at the hands of bad priests. I no longer take a priest at face value as do so many others. You know the saying, "Trust but verify".

There is no wonder at all that the many polls we see reflect the malaise of Catholics. We who are to be the light of the world are satisfied just to join others and add to the great shadow we see in the world today. Do you know there are more than 28,000 recognized protestant denominations? And now, with dissent rampant in the Catholic Church today how many more closeted protestors are there. And you speak of unity while at the same time you preach, however subtly, dissent.

Any outsider must look at Christianity as a laughingstock. The disunity is utter insanity. Of course this is the result of man believing he is sufficient to himself (his own interpretation, his own conscience whether well informed or not).

I have been a Catholic all my life and have been to many instructional courses, attended many retreats (Jesuit mostly) and attended Catholic schools. I have read the documents of Vatican II and Humani Vitae (several times) and keep up to date on the Church by reading books and periodicals. There can be no doubt that there is present in the Church today a malignancy undermining beliefs that have been taught throughout history. Hilaire Belloc called it the "modern attack" where man believes he is sufficient to himself. Saint Pius X wrote clearly about this in his in Pascendi Dominici Gregis and Lamentabili Sane early this century. It is so evident today. The technique of undermining and watering down Papal authority and even the sacred scriptures gives further evidence of this disease. Father Stanley Jaki speaks about the condition of many priests today saying (you may know the Latin) "the corruption of the greatest is the worst". Unfortunately many innocent are being misled thinking they are receiving the true faith (which they have every right too) yet hear only distorted, weak teachings.

I know many who have left the Church not because they perceive her teachings too hard but quite the contrary. However futile their search may prove to be they want not watered down gospels or theological speculations but the truth, clearly and boldly presented. They (and I) want and have a right to a Church that is not wishy washy in matters of faith and morals but that teaches as Christ did. Then let those who find His (the Church's) sayings hard seek something else. Certainly the choice must be each individuals but it must be a truthfully informed choice.

If we were a united Church would not 50 million Catholics be influential in our own country? The answer should be a clear yes. Yet so many of our own be they politicians, lawyers, doctors, business people etc. go along with the trends - not lighting the way but rather letting themselves be overcome by darkness.

As we've seen in history weak bishops spawn weak priests; weak priest spawn weak faithful and weak faithful become unfaithful.

There is so much more I could say. I pray everyday for all bishops and priests. I hold no animosity toward you only deep disappointment. I fear for the faith of many and pray daily for those most in need of God's mercy. The Church will survive all of this but as Bishop Sheen said it may be a much smaller Church. Perhaps it already is.

Sincerely,



James L. Cardinal



CENTER FOR
PRIESTLY GROWTH

July 23, 1990

The Reverend Jerry Kern
Immaculate Heart of Mary
13505 Excelsior Blvd.
Minnetonka, MN 55435

Dear Fr. Kern,

Enclosed is the information on Australia which
you recently requested.

This was taken from the "Sabbatical Programs
for Priests" vol. 16: Winter '89.

If I can be of further assistance, please don't
hesitate to let me know.

Very truly yours,

Cindy L. Keller:
Administrative Assistant

Enc.

Many Gifts · One Spirit

Archdiocese of Saint Paul and Minneapolis
2220 Summit Avenue, Saint Paul, Minnesota 55105 Telephone 612-647-5948

ARCH-016872

DATE: [REDACTED]

MEMO TO: Archbishop Roach, Father Michael O'Connell, Father Kevin McDonough

FROM: Bishop Robert J. Carlson

SUBJECT: FATHER JEROME KERN

On approximately May 10th, 1989, Father Rinaldo Custodio, the co-pastor at Immaculate Heart of Mary parish, in Minnetonka, came to see me concerning Father Jerry Kern, without his knowledge, following information which was brought to him by a man of the parish.

On Wednesday evening, [REDACTED] a [REDACTED] invited Father Custodio to supper and at that meal, shared with Father Custodio a letter he was delivering to Father Jerry Kern and to his wife, [REDACTED]. In that letter, he stated his anger and frustration at the relationship which existed for the last two plus years between [REDACTED] and Father Kern.

Father Custodio had been aware of that friendship, but thought everything was with the approval of the husband which was not the case. What was the last straw for [REDACTED] was that Father Kern and [REDACTED] spent the weekend of April 29th, from Saturday thru Friday, May 5th, [REDACTED] at the [REDACTED] condominium in Florida. The two of them were alone and [REDACTED] thought that was very inappropriate.

I must add here that [REDACTED] is someone who cannot adequately express his feelings, especially anger, and, therefore, has been receiving counseling so that he could bring himself to the point where he could confront his wife and Father Kern on their relationship.

After receiving the information on [REDACTED] from [REDACTED] Father Custodio met with the two trustees on Sunday, [REDACTED] in the evening. Father Custodio alerted them to the problem and on Monday, [REDACTED] in the evening, the two trustees - Jack Dolan and Mary Ann Johnson - met with Father Custodio and [REDACTED]. Father Custodio had this meeting because [REDACTED] had sent them the same letter that he handed to Father Custodio. [REDACTED] did this as he explained, but then got cold feet, called the trustees and told them not to open the letter. Father Custodio felt that the letter was so serious that he could not trust that the trustees would not open the letter and, therefore, the meeting should take place.

I want to be clear about the fact that the letter alleges deep friendship and if not implying, a sexual liaison.

██████████ revealed to the trustees that he is a very private person and puts on a very good act. He also honestly admitted that he never let his wife nor Father Kern know how he felt about the relationship. ██████████ also indicates that his two children which are now in their twenties, are very mad at their mother about the friendship with Father Kern.

On Tuesday, ██████████ Mary Ann Johnson, Jack Dolan and Father Custodio met with Father Kern, and explained to him what they knew and receive his side of the story. Father Kern stated "there has been no sexual intercourse" and you must understand "it is a friendship" - it is like a "brother/sister friendship".

Father Kern told the trustees ██████████ has been under psychiatric care for years and no one knows that - you never know what he is thinking, and Father Kern stated that he did not know that ██████████ was "opposed to his friendship with ██████████ wife".

Father Kern went on to say that, when they left for the airport for the trip, ██████████ gave him (Father Kern) a big hug and said have a good time.

On Wednesday, ██████████ wanted to talk to Father Custodio, and she got together with him, but did not explain her side of the story. Rather, she expressed the hurt that she feels and the fact that she feels condemned by her husband without a hearing. Father Custodio said "we did not neglect her and we began with ██████████ first as he was the one who wrote the letter". We went to Father Kern next and we were open to talking to her if she wanted to talk. However, ██████████ indicated that she did not want to talk at this time, but just wanted to share her hurt.

Later on Wednesday morning, Wally Johnson, the husband of Mary Ann Johnson, wanted to talk to Jack Dolan and to Father Custodio, and he expressed his anger that Father Custodio had not confronted Father Kern more forcefully and clearly pointed out to them that they were wrong.

Father Custodio also told me that the office staff of the parish is aware of what is going on and I told Father Custodio that I wanted to receive a copy of the letter that [REDACTED] gave him and that he should also contact [REDACTED] and tell him that I would be happy to visit with him. [REDACTED] did contact me and I set up an appointment for [REDACTED] at 2:00 P.M., but [REDACTED] called back and said that was not necessary.

[REDACTED]

In my conversation with [REDACTED] he indicated that he felt that the relationship was a platonic one and that Father Kern has broken it off. He sees Father Kern a very good priest and does not want to hurt him in any way. He also indicated that he and his wife have some healing to do and that is what he is about now.

I told [REDACTED] that he should feel free to contact me and that I would be happy to visit with him no matter what the reason.

Finally, I raised this issue at the Council meeting on Monday, [REDACTED] and it was decided that I should contact Father Kern, and indicate to him that he used very bad judgment in this relationship and, from public appearance, it is certainly a very stupid move.

I should also indicate to him that he is not very sensitive to the sensibilities of the husband in this case and that he is going to have to deal with the bad press that is out there.

The Archbishop also suggest that I should check back with [REDACTED] and see how he is doing and I will follow up on that in the near future.

I would appreciate any other suggestions or advice you might have concerning this case.



STRICTLY CONFIDENTIAL

DATE: DECEMBER 4, 1990

MEMO TO: ARCHBISHOP ROACH, BISHOP CHARRON, FR. MCDONOUGH
and FR. HUNSTIGER

FROM: FR. MICHAEL O'CONNELL

RE: MEETING BETWEEN FR. O'CONNELL AND FR. HUNSTIGER
ON FRIDAY, NOVEMBER 30, 1990

I met with Fr. Thomas Hunstiger to follow up with him on allegations about Fr. Jerome Kern of Immaculate Heart of Mary Parish. Some weeks ago Fr. Hunstiger had mentioned to Fr. Jaroszeski, who then mentioned to Bishop Charron and Fr. O'Connell, certain issues that he had heard regarding Fr. Kern. It should be remembered that Fr. Hunstiger was stationed at Immaculate Heart of Mary for some time.

Tom reiterated the fact that there is, in his estimation and as a result of his ongoing contacts with people at Immaculate Heart of Mary, a lot of continued concern about Jerome Kern's relationship with [REDACTED]. This has been going on for a number of years and apparently [REDACTED]. Apparently there had been some evidence that Jerry had spent a week with [REDACTED] within the past few months and that there was some kind of an intervention done with Jerry at least by Jack Dolan, a Trustee at the Parish, if not in fact by the whole parish team. It should be remembered that there was an intervention with Jerry a couple of years ago regarding the [REDACTED].

The other story that had gotten to me via Paul Jaroszeski and Bishop Charron with the origin being Tom Hunstiger was a report from the parish about Kern's pulling down the pants of some minor male a number of years ago at the parish. I asked Tom to spell this out in more detail for me. He told me that this came to him via a close friend of his at the parish who had likewise been told it by a close friend, who would be the mother of the child. Apparently, the story was that a number of years ago this woman's minor son (and at this point we are only guessing at the age of the boy, but he was clearly a minor male,) was in some kind of a setting where Kern pulled his pants down. The boy reported it to his parents and apparently nothing was done about it. Recently that story traveled from the mother of whom, we now expect to be an adult son, to her friend who in turn told it to Tom Hunstinger.

I told Tom that we have to check that story out as thoroughly as we can and he is going to be checking back with his friend and hopefully work his way back to the mother herself. I told Tom that we would like to be able to get to the young man himself who was a boy at the time of this allegation. Tom will be getting back to me as soon as he can so that we can continue our investigation and follow through on this matter with Fr. Kern. It is my understanding that Bishop Charron recently met with Father Kern principally to follow up on reports that Fr. Kern was acting in a very depressed and possibly dangerous way to his own safety. Also, after Bishop Charron learned that Fr. Kern seemed to feel that he was doing alright, Bishop Charron shared with him that there is concern here at the Chancery about the nature of his relationship with the [REDACTED] and that we would be getting back to him on that. It is also my understanding that Bishop Charron did not speak to him about the allegations regarding this young man.

cc: Fr. Paul Jaroszeski

CHANCERY INTEROFFICE MEMO

† †

ARCHDIOCESE OF ST. PAUL AND MINNEAPOLIS

1. TO:	<input type="checkbox"/> approval <input type="checkbox"/> action <input type="checkbox"/> signature <input type="checkbox"/> see me <input type="checkbox"/> coordination <input type="checkbox"/> prepare reply <input type="checkbox"/> research <input type="checkbox"/> recommendation <input type="checkbox"/> circulate <input type="checkbox"/> comment <input type="checkbox"/> note & return <input type="checkbox"/> information <input type="checkbox"/> as requested <input type="checkbox"/> per conversation <input type="checkbox"/> file
Michael	
2. TO:	
3. TO:	
4. TO:	
5. TO:	

REMARKS:

Fr. Tom Hunstiger advised on Friday, Dec. 7th, that he had talked with the parents of the boy involved in the "pants incident" with Fr. Kern. The parents told Fr. Hunstiger that this apparently happened in a group setting.

but is coming home for Christmas. The parents offered to bring up the matter in a casual way, but feel their son is very well-adjusted and not affected by this past incident.

Fr. Hunstiger would like to discuss this further with you.

FROM:	DATE
Marilyn	12/7/90
	PHONE

ARCH-016476

1970 - Present

PERSONAL AND CONFIDENTIAL

January 16, 1991

Reverend Thomas Hunstiger
Church of the Holy Spirit
512 S Albert Street
St. Paul, Minnesota 55105

Dear Father Hunstiger,

Now that the Christmas holidays have past and you have had an opportunity to meet with all the members of your family in Immaculate Heart of Mary Parish in Minnetonka and

[REDACTED] I would ask you to write to me the results of your inquiries with all of them and especially with their son regarding the allegations about this young man and Fr. Kern some time ago.

As we discussed a few weeks ago, we were assuming that there was little to no substance of these allegations but it's important for us to do closure on these types of investigations, especially for Fr. Kern if there is no substance to them.

Thank you very much for your helping us in this matter and I will look forward to your response.

Sincerely,

Reverend Michael J. O'Connell
Vicar General
Moderator of the Curia

cc: Fr. Kevin McDonough

† †

ARCHDIOCESE OF ST. PAUL AND MINNEAPOLIS


Michael O'Connell


- ☐ approval
- ☐ action
- ☐ signature
- ☐ see me
- ☐ coordination
- ☐ prepare reply
- ☐ research
- ☐ recommendation
- ☐ circulate
- ☐ comment
- ☐ note & return
- ☐ information
- ☐ as requested
- ☐ per conversation
- ☐ file

3. TO:

4. TO:

5. TO:

REMARKS: I was reviewing files and noted that there is no follow up on ~~the~~ Jerry Kern's activities w/ the boy or with ~~the~~  Is the file just incomplete? Also, the report that Jerry is depressed (memo dated 12/4/90) should raise concerns.

OM: 

DATE 3/11/91

PHONE

DATE: March 18, 1991
MEMO TO: Bishop Charron
FROM: Fr. O'Connell
SUBJECT: FR. JEROME KERN

I wonder if you would be interested in reading the Kern file and then being in contact with Jack Dolan, Trustee at Immaculate Heart of Mary Parish in Minnetonka, to check out Fr. Kern's possible relationship to/with [REDACTED] and determine if this has ended or where it would currently stand.

Following that determination by you with the Trustee, we could perhaps get together to discuss the entire situation with Fr. Kern as far as the Hunstiger information was concerned in order to determine how we should proceed with Fr. Kern.

Please advise if you are willing to become involved in this matter. Thanks, Joe, for your consideration of this request.

April 4, 1991

STRICTLY CONFIDENTIAL

MEMO TO: Father Michael O'Connell

FROM: Bishop Joseph L. Charron *tg/c*

SUBJECT: LAST FALL'S MEETING WITH FATHER JERRY KERN

Michael, I write this memo in response to your request of March 27th, 1991.

Consequent upon a brief conversation with Fathers Paul Jaroszeski and Tom Hunstiger, I met with Father Jerry Kern to discuss two items of concern - 1) his health and 2) his relationship with [REDACTED]

- 1) In regard to his health, Jerry indicated that he has long-standing throat problems and from time to time it acts up and requires that he take additional medications. These medications affect his behavior by making him more drowsy. He did not think there were any substantial changes in his level of health in recent months.
- 2) In regard to [REDACTED] Father Jerry said that the story about a trip to Florida with [REDACTED] was an "old" story and he went through that thoroughly with Bishop Carlson.

If I recall correctly, I think he denied that [REDACTED] [REDACTED], at least in any significant way. He assured me that there was nothing unseemly going on between [REDACTED] and himself. He insisted that they were friends and nothing more. He indicated that he does not meet with her in public unless her husband is also present.

This is my recollection from last Fall's conversation with Father Jerry Kern. I felt it was a positive meeting.



Parish of the Holy Spirit

612•698•3353

512 South Albert Street
Saint Paul, Minnesota 55105

PERSONAL AND CONFIDENTIAL

May 1, 1991

Reverend Michael J. O'Connell
Vicar General
Archdiocese of St. Paul and Minneapolis
226 Summit Avenue
St. Paul, Minnesota 55102-2197

Dear Father O'Connell,

In response to your request, I met on December 1, 1990 to discuss with [REDACTED] the rumors of some sexual touch taking place several years before with their son by Fr. Jerome Kern. [REDACTED] agreed to broach this matter with their son when he and his wife were to visit them during the Christmas holidays.

On December 30, 1990 after [REDACTED] had discussed this subject with their son, assured me that there was no substance to these allegations.

Sincerely,

Reverend Thomas P. Hunstiger
Pastor

CONFIDENTIAL

DATE: May 9, 1991
MEMO TO: File of Fr. Jerome Kern
FROM: Fr. Michael J. O'Connell

As is testified to by Fr. Thomas Hunstiger's letter of May 1, 1991, and Bishop Charron's contact with Fr. Kern in the last six months, certain allegations that came forward on Fr. Kern regarding an alleged inappropriate relationship with an adult female parishioner continue to prove to be false as per Bishop Charron's most recent inquiries.

Regarding allegations through Fr. Hunstiger this past fall to Bishop Charron and Fr. Paul Jaroszeski regarding Fr. Kern's inappropriate involvement with a minor in the parish, the May 1st correspondence would confirm that those allegations are ill founded.

Therefore, at this time there is no reason to continue any kind of inquiry into inappropriate behavior on the part of Fr. Kern.

WENDY W. WOOD
14720 Karyl Drive
Minnetonka, Minnesota 55345
(612) 931-9662

February 12, 1992

Rev. John R. Roach, D.D.
Archbishop of St. Paul & Mpls.
Archdiocese of St. Paul & Mpls.
226 Summit Avenue
St. Paul, MN 55102

Dear Bishop Roach,

According to your "Appeal" materials, "a diocesan Church goes beyond parish boundaries". Other phrases used are "commitment and communal action". But when I called your Education Office for help with your "commitment" to Catholic Education, I was told that you could not get involved.

Rather than complain about the apparent hypocrisy and ridiculous bureaucracy, I have a very reasonable solution that I respectfully ask you to consider. First, however, I will explain the situation at Immaculate Heart of Mary Church in Minnetonka.

At a time when Catholic education is even more important than ever to our nation's children, the pastor at IHM is not merely ignoring it, he is railroading it out of existence in his own parish!

In early January, the parish council unilaterally voted to remove \$49,000 from the school budget to cover a projected parish deficit of \$55,000. This was done,

According to the parish council records, without investigating opportunity for sitting other parish meeting budgets.

The poster has shown (over his 13+ years of tenure) and continues to show a blatant disregard for not only his parish school, but also single justice. More importantly, he ignores Catholic education "plugs" unless prompted. And, on Monday of Catholic school's week, he simply did not attend the School Board Meeting called primarily to address the issue!

If you are truly committed to Catholic Education why do you place a poster who does not share your commitment in one of the most exciting, loving, VIABLE schools (parishes) in the Archdiocese?

your solution to a potentially fatal problem for this wonderful school is simple! And cost free! Simply replace the current poster with one who is committed to Catholic Education! And move the current poster to a parish with no school!

From what I can tell the parishoners are more than ready for such a change. With this to the occur, I see no reason to contribute to the Archdiocese Catholic Appeal, or the parish which both act so hypocritically. I will simply send my money directly to the school and urge the other 140 families to do the same.

Respectfully,
Wendy Wood
cc: Rev. Paul Jarszeski

February 24, 1992

Wendy W. Wood
14720 Karyl Drive
Minnetonka, MN 55345

Dear Mr. Wood,

Clearly, you have had some bad experiences and so the intemperance of your rhetoric, I suspect, is something which has flown out of that experience.

I take your letter seriously and I have directed both Father Jaroszeski and the Director of our Catholic Education Center to look into this issue.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis


bcc- **Fr. Jaroszeski**
Sr. Nathalie Meyer

February 24, 1992

MEMO TO: Father Paul Jaroszeski

FROM: Archbishop Roach

I do think it's time for a change at Minnetonka. I don't know exactly what the situation is in the school but apparently Kern is not doing much to be supportive, and I don't want that school to fold. Let's call the option there and get a move made. I think they were ready for that a year ago.



F	Location <u>priest</u>
I	Date <u>2-26-92</u>
L	By <u>PA</u>
E	

February 26, 1992

Reverend Jerome Kern
Church of the Immaculate Heart of Mary
13505 Exelsior Blvd.
Minnetonka, MN 55345

Dear Jerome,

For many years I have invited those who are celebrating their Silver Jubilee to my house for a diocesan recognition of that event. This year I would like to combine the two groups of Golden and Silver Jubilarians, and so I am inviting you to join me for Mass at 11:00 a.m. on May 28, 1992 in the chapel at my residence at 230 Summit Avenue.

After Mass we will have an opportunity for a social gathering with the two groups and the three auxiliary bishops and myself, followed by lunch.

Please let me know if you are able to be present by calling Carol at 291-4420 or if you prefer, just drop me a note.

I really hope that you can join us. Your years of service to this Archdiocese, whether it be 25 or 50 years have been a blessing to this Church.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

file, please

STRICTLY CONFIDENTIAL

DATE: May 12, 1992
MEMO TO: ARCHBISHOP ROACH, BISHOP CHARRON, BISHOP CARLSON
FROM: Fr. Kevin McDonough
SUBJECT: FR. JERRY KERN

I received a telephone call from Fr. Jerry Kern on Friday, May 8. He told me that he had just finished a meeting with a [REDACTED] Fr. Kern told me that [REDACTED] had requested a meeting with him to talk about problems in his marriage. When [REDACTED] arrived, accompanied by another man, he informed Fr. Kern that Fr. Kern had abused him when he was a young person [REDACTED] Fr. Kern indicated that he had no memory whatsoever of this man, and he told him so.

Kern called because he was concerned about this matter. I consulted with Bishop Carlson and with Mr. Eisenzimmer, and then called [REDACTED] at his work number on Friday afternoon. It turns out that [REDACTED] and I had met a couple of weeks before, when he had accompanied another young man alleging victimization by a different priest on a visit to my office. Apparently, I had been introduced to him, but I had forgotten his name.

I have set up a time to meet with [REDACTED] on *Thursday, May 28* ~~Friday, May 22.~~
I will have more information at that time.

STRICTLY CONFIDENTIAL

DATE: June 5, 1992

MEMO TO: ARCHBISHOP ROACH, BISHOP CHARRON, BISHOP CARLSON

FROM: Fr. Kevin McDonough

SUBJECT: FR. JERRY KERN

On May 28 I met with [REDACTED] earlier had confronted Fr. Kern in a meeting in his office, accusing Kern of sexually abusing him when [REDACTED] was a child. Kern had called me right after that meeting, shaken but unable to remember [REDACTED] as a young man, or any contact with him. I spoke with [REDACTED] the same day and set up the May 28 meeting.

[REDACTED] indicated that when he was [REDACTED] Kern had sexual contact with him. He described it as "a particularly violent incident". This took place while [REDACTED]

He indicated that he also has a memory of many rumors about Kern at Our Lady of Grace.

He says that he has spoken with someone who was abused by Kern at St. Mark's. He and I discussed this case at some length, and I emphasized to him that we had done some extensive assessment on Kern which indicated that, whatever may have happened in the past, he does not constitute a danger to young people at this time.

[REDACTED] did not give me the details of the incident, and said that he needed more time before he would be ready to do so. Because he has not given me any of those details, I do not think that it is possible for us to take any further action at this time. I have indicated to [REDACTED] that we would like to follow up on his complaint, and he knows that he can come forward with further information when he is prepared to do so.

Since this accusation covers a period of time long before the time when we had Fr. Kern assessed, I believe that we can still rely on the recommendation from Dr. Schoener and leave Kern in place for the time being. I am torn about the question of moving Kern at this time. We have been looking toward a move for him for several years. My only concern would be that [REDACTED] and those with whom he is speaking might view such a move as another part of some sort of cover-up. I could speak to [REDACTED] and indicate that, since the normal assignment period for Kern has been exhausted, a move at this time would be normal. This might prevent any concern that might move him toward some sort of panic reaction.

DATE: January 6, 1993

MEMO TO: Kevin

FROM: Marilyn

SUBJECT: [REDACTED]

Kern file, please

If you will recall, I spoke to you before Christmas about a call from [REDACTED] who had requested copy of an apology letter from Fr. Jerome Kern to her and her son, [REDACTED] had been involved in an incident with Fr. Kern back [REDACTED] and Fr. Kern had written this apology letter in 1988. In 1988, [REDACTED] would not accept Fr. Kern's apology and would not read the letter. Now, he would like to see it and read it and she cannot locate it. She requested a copy of ours from the file.

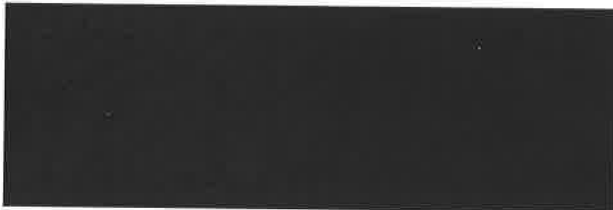
You asked me to request that she contact Fr. Kern directly and ask him for another copy of his letter. [REDACTED] says that in no way would she want to be in direct contact with Fr. Kern, but would really like to have son be able to see and read this letter now when he is ready to do so. She asks that we search our files and send her a copy for [REDACTED] to see.

Attached is a copy of that letter. If you wish to speak with her, her phone number is [REDACTED] Please advise how you wish to proceed. Thanks.

[REDACTED]

ARCH-016968

January 20, 1993



I am enclosing a copy of the letter that Fr. Kern sent to you a couple of years ago, as you requested. I apologize for the delay in getting this to you.

I have tried to call you several times in the last week. As I am preparing this letter, I am leaving town for a period of vacation. I decided to send the letter to you by mail because I did not want to delay this communication any longer.

I apologize for the initial delay. I presumed that the letter to which you referred was a private correspondence between you and Fr. Kern. Once we reviewed our files more carefully, however, we did find a copy of it there. I hope that this responds to your concern. If I can be of any further help in this matter, please do not hesitate to call.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:jd

Enclosure

STRICTLY CONFIDENTIAL

DATE: JANUARY 22, 1993
MEMO TO: THE FILE OF JERRY KERN
FROM: FR. KEVIN MCDONOUGH
SUBJECT: REPORT OF ABUSE [REDACTED]

I met on January 11 with [REDACTED] [REDACTED] told me that during this past summer he recovered a memory of abuse allegedly committed by Fr. Jerome Kern. He has talked about this recovered memory with Fr. Tim Power, who in turn referred [REDACTED] to me. His concern in bringing forward this story is that Fr. Kern not be in a position to abuse others. He agreed to permit me to use his name in any future confrontation with Fr. Kern about this matter.

The alleged abuse occurred [REDACTED] or more particularly in very late winter, [REDACTED] pursuing his Ad Altare Dei Award through his troop [REDACTED]. The classes for the award were held at [REDACTED]. One night a group of the candidates went to the Saint Paul Seminary on a tour. Fr. Kern served as the tour guide. The participants went into the sauna. [REDACTED] sat next to Kern. Kern touched [REDACTED] on his chest and abdomen and commented on how well developed he was for his age. The group then went to the pool. [REDACTED] did not go because he had no swimsuit, but Kern insisted that [REDACTED] use one of the swimsuits that the gym lent out in those days and join the group in the pool.

In the pool, Kern started to wrestle with [REDACTED] and grabbed him by the crotch. [REDACTED] indicated that he was embarrassed to admit that he became sexually aroused by this and that Kern continued to wrestle him and to reach inside his bathing suit. This continued for an extended period of time, according to [REDACTED] "perhaps a half an hour". Another young person with a snorkel and mask came up to them under water, saw them wrestling, and came out of the water looking stunned and then swam away. This moved [REDACTED] to break away and to swim laps.

During the rest of the evening they played racquetball, showered, and returned home. Fr. Kern volunteered to drop [REDACTED] off at home and they rode with [REDACTED] keeping his distance. Kern asked whether [REDACTED] had a girlfriend, and he responded that he did. [REDACTED] met Kern only one other time, and at that time briefly. There was another meeting to be held at IHM for award preparation, but it was cancelled without announcement. [REDACTED] was dropped off at the church and then had to try to find a phone to call home. He ran into Kern in this process, and felt that

MEMO TO THE FILE OF JERRY KERN
PAGE 2
January 22, 1993

Kern was obviously embarrassed. That was the last time that [REDACTED] saw him.

[REDACTED] His contact with Kern was very limited, and he indicated that he was not particularly traumatized by any of this. He is concerned, however, that Kern not be in a position to hurt other young people.

cc: Archbishop Roach
Bishop Carlson
Bishop Charron
Mr. Fallon

January 22, 1993

STRICTLY CONFIDENTIAL

Mr. Gary Schoener
Walk-In Counseling Center
2421 Chicago Avenue S.
Minneapolis, MN 55404

Dear Mr. Schoener,

In 1988 you provided a "second opinion" on some materials regarding Fr. Jerome Kern. Your second opinion was very helpful to us, and the Archdiocese chose to continue Fr. Kern in his ministry setting at the time, in part as a result of your reflections.

Since the time of your review of materials, three other complaints have been raised about Fr. Kern. One of them, involving an alleged inappropriate closeness with an adult female parishioner, proved to be a misunderstanding. A second, involving a complaint from a [REDACTED] has languished because [REDACTED] has not come forward with the further information that he indicated would be forthcoming. The third and most recent complaint is particularly troubling to me, however. I am enclosing a copy of my summary of it.

What is disturbing is that the complaint reflects alleged behavior very similar to that of which Kern had been earlier accused. The earlier accusations date from [REDACTED]. The later accusation dates from [REDACTED]. At the time that we intervened with Fr. Kern (in 1988) the allegations were [REDACTED] and uncorroborated. All of us who reviewed the materials were fairly comfortable in considering this a misunderstanding, or at least too distant and unrepeatable to be a concern. If the later allegation has any veracity, however, then it can be seen to corroborate the earlier accusations and extend the alleged behavior over a longer period of time.

I am writing to ask you to review the enclosed material. Most of it is what you reviewed before, and I am including a copy of your summary letter. I am including a few brief notes about the more recent complaints, and particularly the information about the complaint from [REDACTED].

Mr. Gary Schoener
Page 2
January 22, 1993

Gary, do we have something new to be concerned about here, or can our earlier assurances about him remain intact? Thank you for your assistance in this matter.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:jd

Enclosure

cc: Archbishop Roach
Bishop Carlson
Bishop Charron
Mr. Fallon

January 25, 1993

F	Location. <u>priest</u>
I	Date. <u>1-26-93</u>
L	By <u>PC</u>
E	

Reverend Jerome Kern
Church of the Immaculate Heart of Mary
13505 Excelsior Blvd.
Minnetonka, Minnesota 55345

Dear Father Kern,

Acting on the recommendation of your letter of January 7, 1993, I am pleased to appoint Father Frederick F. Campbell Canonical Administrator of the John Ireland School for a term of two years. This new term will commence on February 7, the date on which Father Campbell's present term expires.

Thank you for the cooperation which is evident in this joint venture. I am very pleased to see that, and grateful for the part you play in it.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

REINHARDT & ANDERSON

Attorneys at Law

E-1400 First National Bank Building
332 Minnesota Street, Saint Paul, Minnesota 55101
Office: 612/227-9990 Fax: 612/297-6543

Jeffrey R. Anderson*†
Mark Reinhardt**
Mark A. Wendorf
Thomas C. Racette
Joanne Jirik Mullen
Karen Kugler
Teresa K. Fett††
Sara Madsen
Harvey H. Eckart
David S. Burleson
Barbara J. Felt
Gavin S. Wilkinson

March 26, 1993

Andrew J. Eisenzimmer
Attorney at Law
Suite 2200
North Central Life Tower
445 Minnesota Street
St. Paul, Minnesota 55101

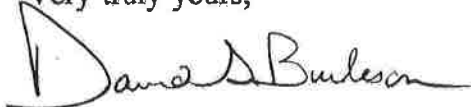
Re: A.M. vs. The Archdiocese of St. Paul and Minneapolis, Immaculate Heart of Mary
Church in Minnetonka and Father Jerome C. Kern

Dear Mr. Eisenzimmer:

Enclosed and served upon you by United States Mail please find the Summons and Complaint regarding the above matter. Also enclosed are two Acceptance of Service Forms, one on behalf of Defendant Archdiocese of St. Paul and Minneapolis and one on behalf of Defendant Immaculate Heart of Mary Church in Minnetonka. We ask that you execute these Acceptance Forms and return them to our office by way of the envelope provided. If you will not accept service on behalf of Defendant Archdiocese and/or Defendant Immaculate Heart of Mary Church please notify our office immediately and we will make arrangements to have them served personally.

For your information, the Plaintiff identified as A.M. is [REDACTED]

Very truly yours,



David S. Burleson

DSB:lrb

enc.

cc: Client

† †

ARCHDIOCESE OF ST. PAUL AND MINNEAPOLIS

Bill Fallow

3. TO:


5. TO:

- ☐ approval
- ☐ action
- ☐ signature
- ☐ see me
- ☐ coordination
- ☐ prepare reply
- ☐ research
- ☐ recommendation
- ☐ circulate
- ☐ comment
- ☐ note & return
- ☐ information
- ☐ as requested
- ☐ per conversation
- ☐ file

In re: attached:

- ① Please authorize Andy to accept service, and
- ② Please ask him to talk with Fa Custodio, co-pastor (w/Kern) at 14M. He knows of the suit.

FROM:



DATE _____

4/5/93

PHONE

WALK-IN COUNSELING CENTER
2421 CHICAGO AVENUE SOUTH
MINNEAPOLIS, MN 55404-3893
(612) 870-0565, 870-0566

21 May 1993

Rev. Kevin McDonough
Vicar General
Moderator of the Curia
Archdiocese of St. Paul & Mpls.
226 Summit Avenue
St. Paul, Minn.
55102-2197

Re: Fr. Jerome Kern

Dear Rev. McDonough:

After some difficulty at locating him and getting him to return my phone call, I was able to reach and briefly interview [REDACTED] on April 13, 1993.

After explaining my role and answering some questions, I tried to explain the importance of my getting a description of the events as he experienced them in order to be able to evaluate the situation. He seemed willing to discuss this, but was ambivalent, citing the possibility that he would undertake legal action, and also indicating that his distrust was high enough that he wanted his therapist, Gary Johnson, of the Loring Family Center, to check me out. I said that I would be glad to accomodate him on this.

Mr. Johnson returned my call quite promptly on April 14. He indicated that he was uneasy about the Archdiocese because another patient had been asked to sign a liability insurance release in exchange for the Archdiocese agreeing to pay for his therapy. I explained my role and method of evaluation, and why [REDACTED] account was important, if not completely essential.

Mr. Johnson volunteered that [REDACTED] had "kinesthetic memories of abuse" by his father. A meeting was arranged with his father and his sister, and reportedly the father not only acknowledged the beatings but admitted to more than [REDACTED] remembered. Apparently he had similar memories of Fa. Kern. However Mr. Johnson would not have advised the confrontation with Fa. Kern-- [REDACTED] did this on his own. It was not helpful.

I then let several weeks lapse and attempted to phone [REDACTED] about a week ago. Not being able to reach him, I eventually left a message, which he returned several days later. The message he left on my answering machine was that he'd been out of town, that he'd talked to his therapist, but that he hadn't checked with a lawyer yet. He said that he expected to do this in the next couple of weeks at which point he'd get back in touch. He also indicated that I could phone him back then if I wanted to. I left a return message that I appreciated his having phoned back, and again reiterating the importance of my talking to him.



A Minnesota Non-Profit Corporation Providing:
Community Service by Mental Health Professionals
Counseling for Individuals, Couples & Families
Consultation and Training for Community Groups

ARCH-016639

Fa. Kevin McDonough
Re: Jerome Kern

Page 2

21 May 1993

Recommendation:

It is essential that we try to get [REDACTED] information before proceeding. Especially given the indication that it may be a "kinesthetic memory" and not a real memory, and the fact that we don't know its contents, we would be foolish to attempt further assessment.

In assessing sexual conduct issues, behavior report data is quite key. More testing is unlikely to yield anything which would change the picture, and if we send Fa. Kern to Dr. Gene Abel or someone like him it would be a waste to not be able to supply clear description of any offenses. Any evaluation proceeds differently based on the presence of behavioral data of abuse.

So, given the fact that he's been assessed once already and that there is no recent evidence of a problem, or anyone being at risk, I would advise waiting so that we can get a quality evaluation.

I will try to recontact [REDACTED] in early June if I don't hear from him.

Contact me if you have any questions.

Sincerely,



Gary Schoener,
Licensed Psychologist

LINK-IN COUNSELING CENTER
2421 CHICAGO AVENUE SOUTH
MINNEAPOLIS, MN 55404-3893
(612) 870-0565, 870-0566

21 May 1993

Rev. Kevin McDonough
Vicar General
Moderator of the Curia
Archdiocese of St. Paul & Mpls.
226 Summit Avenue
St. Paul, Minn.

55102-2197

Re: Fr. Jerome Kern

Dear Rev. McDonough:

After some difficulty at locating him and getting him to return my phone call, I was able to reach and briefly interview [REDACTED] on April 13, 1993.

After explaining my role and answering some questions, I tried to explain the importance of my getting a description of the events as he experienced them in order to be able to evaluate the situation. He seemed willing to discuss this, but was ambivalent, citing the possibility that he would undertake legal action, and also indicating that his distrust was high enough that he wanted his therapist, Gary Johnson, of the Loring Family Center, to check me out. I said that I would be glad to accomodate him on this.

Mr. Johnson returned my call quite promptly on April 14. He indicated that he was uneasy about the Archdiocese because another patient had been asked to sign a liability insurance release in exchange for the Archdiocese agreeing to pay for his therapy. I explained my role and method of evaluation, and why [REDACTED] account was important, if not completely essential.

Mr. Johnson volunteered that [REDACTED] had "kinesthetic memories of abuse" by his father. A meeting was arranged with his father and his sister, and reportedly the father not only acknowledged the beatings but admitted to more than [REDACTED] remembered. Apparently he had similar memories of Fa. Kern. However, Mr. Johnson would not have advised the confrontation with Fa. Kern-[REDACTED] did this on his own. It was not helpful.

I then let several weeks lapse and attempted to phone [REDACTED] about a week ago. Not being able to reach him, I eventually left a message, which he returned several days later. The message he left on my answering machine was that he'd been out of town, that he'd talked to his therapist, but that he hadn't checked with a lawyer yet. He said that he expected to do this in the next couple of weeks at which point he'd get back in touch. He also indicated that I could phone him back then if I wanted to. I left a return message that I appreciated his having phoned back, and again reiterating the importance of my talking to him.



A Minnesota Non-Profit Corporation Providing:
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Consultation and Training for Community Groups

ARCH-016317

Fa. Kevin McDonough
Re: Jerome Kern

Page 2

21 May 1993

Recommendation:

It is essential that we try to get [REDACTED] information before proceeding. Especially given the indication that it may be a "kinesthetic memory" and not a real memory, and the fact that we don't know its contents, we would be foolish to attempt further assessment.

In assessing sexual conduct issues, behavior report data is quite key. More testing is unlikely to yield anything which would change the picture, and if we send Fa. Kern to Dr. Gene Abel or someone like him it would be a waste to not be able to supply clear description of any offenses. Any evaluation proceeds differently based on the presence of behavioral data of abuse.

So, given the fact that he's been assessed once already and that there is no recent evidence of a problem, or anyone being at risk, I would advise waiting so that we can get a quality evaluation.

I will try to recontact [REDACTED] in early June if I don't hear from him.

Contact me if you have any questions.

Sincerely,



Gary Schoener,
Licensed Psychologist

STRICTLY CONFIDENTIAL

DATE: MAY 25, 1993

MEMO TO: ARCHBISHOP ROACH, BISHOP CHARRON, BISHOP CARLSON,
MR. FALLON

FROM: FR. KEVIN MCDONOUGH

SUBJECT: FR. JEROME KERN

I have received the attached letter from Gary Schoener. Several months ago he agreed to reassess Fr. Kern in light of the new information about older complaints of misconduct against him. In spite of repeated attempts to be in touch with one of the complainants, Gary has not been able to complete that work.

He writes this letter simply to reassure us that he is attempting to make the reevaluation. He does not think that an intensive psychological evaluation is helpful or even very possible because of the skimpy information that we have at this point. He is therefore recommending that we wait until [REDACTED] comes forth with more information.

We have been operating under the presupposition that the "clean bill of health" that Kern got from Mr. Schoener should hold up until we get further information. I want to bring to your attention that we made that decision some time ago, and I want to be sure that we are still all right with that. It seems to me that when we first got this information, we thought that Gary could complete a reevaluation for us within a month to two months. We are now beyond that time, and we have to assess whether Kern should be left in place. While I think that that is the only fair judgment available to us, given the dearth of information that we have, I do not want to make that call myself.

I also want to point out that there is a lawsuit pending here. The information from that lawsuit is scant at this point and seems to fall into the same category of a misunderstanding involved in Gary Schoener's early report. I do not want the people at Immaculate Heart, however, to feel that we have been hiding something from them. We have delayed revealing this information to parish leadership simply because we wanted to have a reevaluation in hand. The longer we wait for that reevaluation, however, the harder it will be for us to convince the IHM people of our desire to be truly disclosive around this kind of thing.

This may bear a few minutes discussion at a Council meeting or in some other setting.

Enclosure

cc: Fr. Custodio
Fr. Kern

MEIER, KENNEDY & QUINN

CHARTERED
ATTORNEYS AT LAW

ANDREW J. EISENZIMMER
LEO H. DEHLER
THOMAS B. WIESER
JOHN C. GUNDERSON
CHARLES M. BICHLER

SUITE 2200, NORTH CENTRAL LIFE TOWER
445 MINNESOTA STREET
SAINT PAUL, MINNESOTA 55101-2100
TELEPHONE (612) 228-1911
FACSIMILE (612) 223-5483

July 6, 1993

File, please

WILLIAM C. MEIER
(1920-1981)
TIMOTHY P. QUINN
(1921-1991)
ALOIS D. KENNEDY, JR.
(OF COUNSEL)

Mr. Jeffrey R. Anderson
Attorney at Law
E-1400 First National Bank Building
332 Minnesota Street
St. Paul, MN 55102

Re: A.M. [REDACTED] vs. The Archdiocese of Saint Paul and
Minneapolis, Immaculate Heart of Mary Church in Minnetonka,
and Father Jerome C. Kern

Dear Mr. Anderson:

You forwarded to me in connection with the above-referenced matter a copy of a bill from Walter H. Bera, M.A. in the amount of \$425.00. I am not aware of any agreement in this case to pay counseling expenses for your client and I want to inquire at this time of whether such an agreement has been reached. If so, please provide me with the particulars; if not, I will take the matter up with my client and determine whether they are agreeable to paying such expenses under the usual agreement whereby the Archdiocese would be reimbursed out of any settlement or judgment obtained by your client in this matter.

Thank you.

Best regards,

MEIER, KENNEDY & QUINN, CHARTERED

/s/ ANDREW J. EISENZIMMER
Andrew J. Eisenzimmer

AJE:crb

bcc: The Most Reverend John R. Roach, D.D.
Reverend Kevin M. McDonough
Mr. William S. Fallon

WALK-IN COUNSELING CENTER
2421 CHICAGO AVENUE SOUTH
MINNEAPOLIS, MN 55404-3893
(612) 870-0565, 870-0566

Confidential

9 July 1993

Rev. Kevin McDonough
Vicar General
Archdiocese of St. Paul & Mpls.
226 Summit Avenue
St. Paul, Minn.
55102-2197

Re: Rev. Jerome Kern

Dear Rev. McDonough:

As I indicated on the phone, I have been unable to convince [REDACTED] to provide any sort of information as to his allegations. Given his therapist's characterization of them, as noted in my earlier letter, I don't know what to make of them.

So, there is nothing that can be done at present to get information from [REDACTED] which would be helpful to someone like Dr. Gene Abel.

I think that it would be worth considering doing the Abel screen, though, given the other allegation. It is less obtrusive than other methods and would at least clarify whether there is a sexual impulse control issue here. HOWEVER, IT SHOULD BE NOTED THAT NO SCREENING CAN, PER SE, PREDICT ACTING OUT. If the screen is clean, this also doesn't rule out the possibility, although it would suggest that at present there is likely little to worry about. OVERSIGHT AND SUPERVISION ARE KEY, AS ARE THE ARCHDIOCESAN. POLICIES AND POLICING ACTIVITIES, NOT TO MENTION PARISHIONER EDUCATION.

Contact me if I can be of further assistance.

Best wishes.

Sincerely,

Gary Richard Schoener

Gary Richard Schoener
Licensed Psychologist



A Minnesota Non-Profit Corporation Providing:
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Counseling for Individuals, Couples & Families
Consultation and Training for Community Groups

ARCH-016299

CONFIDENTIAL

DATE: JULY 20, 1993
MEMO TO: ARCHBISHOP ROACH
FROM: FR. KEVIN McDONOUGH
SUBJECT: FR. JEROME KERN

Archbishop, I met with Frs. Jerry Kern and Rinaldo Custodio last week, as I indicated at the Council meeting on July 13. Our purpose in meeting was to explore communications alternatives in the parish, regarding the lawsuit against ~~Kevin~~ *Kern*.

All three of us thought that this might make sense: on Saturday, August 7, Bishop Charron and I would join the two priests for a meeting with a select group of parish lay leaders. Custodio and Kern would select the group from among staff, parish council members and trustees, and other major leaders. We would lay out for them the steps leading up to the lawsuit against Kern. We would communicate your strong endorsement of his continuation in ministry.

We would then ask them two questions:

- 1) Are they prepared to have Kern remain as their pastor, even in the face of potential misunderstanding and bad publicity?
- 2) If so, who else in the parish should be told in anticipation of such publicity? How should that happen, and when?

I believe that the recent news about Bishop O'Keefe will make people more open to the idea that some complaints involve misunderstandings and even outright lies. Fr. Custodio thinks that parishioners will understand this and will support Kern.

Do you approve of this process? If so, Bishop Charron and I will firm up the details and then keep you informed.

cc: Bishop Charron

✓
OK

**AUTHORIZATION FOR RELEASE OF
CRIMINAL HISTORY RECORD INFORMATION**

TO: Minnesota Department of Public Safety
Office of Information Systems Management
1246 University Avenue
St. Paul, MN 55104

RE: Subject of Data

KERN, Jerome Charles
Person's Full Name--Last, First, Middle

3-20-41
Date of Birth

This is a full and sufficient authorization, pursuant to Minn.
Stat. §13.05, Subd. 4, to release to:

Archdiocese of St. Paul-Minneapolis
Name of Agency to Whom Information
is to be Disclosed

226 Summit Ave.
Street Address of Agency

St. Paul, MN 55102
City, State, and Zip Code

all Criminal History Record Information maintained by your agency,
without exception.

This information is being released for the purpose of
employment and includes records prepared prior to the date of this
authorization. I do not authorize a subsequent release of this
information by the agency to whom information is to be disclosed
for purposes not related to my employment.

This authorization shall be deemed to be effective for one (1)
year from the date hereof, at which time it shall automatically
expire.

Dated this 20th day of July, 1993
Jerome C. Kern
Signature of Subject of Data

Subscribed and sworn to before me this
20th day of JULY, 1992. 1993

William Ferguson
Notary Public



ON THIS 20TH DAY OF JULY, 1993, JEROME C. KERN APPEARED BEFORE ME, WHOSE IDENTITY WAS PROVED
TO ME ON THE BASIS OF A MINNESOTA DRIVERS LICENSE TO BE THE PERSON WHOSE NAME IS SUBSCRIBED
TO THIS INSTRUMENT, AND ACKNOWLEDGED THAT HE EXECUTED IT.

**SEXUAL MISCONDUCT POLICY
THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS**

QUESTIONNAIRE

Name: KERN Jerome Charles
Last First Middle

Address: 13505 Excelsior Blvd
Street

Mtka. MN. 55345
City State Zip

Business Phone: 935-1432 Home Phone: 935-1432

1. Employment Record (list current and previous employers for the last seven (7) years).

NONE!

Employed by: _____

Address: _____

City & State: _____

Position or Job Title: _____

Your Supervisor: _____ Phone No. _____

Employed from (Mo./Yr.) _____ To (Mo./Yr.) _____

Why did you leave?

Employed by: _____

Address: _____

City & State: _____

Position or Job Title: _____

Your Supervisor: _____ Phone No. _____

Employed from (Mo./Yr.) _____ To (Mo./Yr.) _____

Why did you leave?

Employed by: _____

Address: _____

City & State: _____

Position or Job Title: _____

Your Supervisor: _____ Phone No. _____

Employed from (Mo./Yr.) _____ to (Mo./Yr.) _____

Why did you leave?

2. MISCONDUCT QUESTIONS (mark your answers to the following questions).

- a. Have you ever been convicted of a crime of sexual abuse, physical abuse, sexual harassment or exploitation?

_____ Yes

X No

- b. Has any civil or criminal complaint or investigation been made about you or to your present or former employer which alleges that you committed sexual abuse, sexual harassment or exploitation, or physical abuse?

X Yes

_____ No

If yes, how was the complaint resolved?

by Archdiocese - KEVIN McDonough

- c. Have you ever terminated your employment or had your employment terminated for reasons relating to allegations of sexual abuse or physical abuse or sexual harassment or exploitation by you, or relating to civil or criminal complaints against you for sexual or physical abuse or sexual harassment or exploitation against you?

_____ Yes

X No

- d. Have you ever received any medical treatment, physical or psychological, because you committed physical or sexual abuse or sexual harassment or exploitation of other people?

_____ Yes

X No

Leanne C. Keen

Signature

ACKNOWLEDGMENT, CERTIFICATION AND AUTHORIZATION

I, Jerome C. Kern, understand and acknowledge that applications for employment in certain positions require that applicants authorize the Employer to conduct a criminal conviction records investigation, and I agree to execute any forms required by the Minnesota Department of Public Safety for such purposes.

I state and certify that I have not been convicted of a crime involving criminal sexual conduct, obscenity, or criminal assault nor have I been convicted of any such offenses in any other state or against the laws of the United States.

I further state and certify that I have not been terminated from a former position nor have I been the subject of any disciplinary action or investigation because of sexual exploitation, sexual abuse, sexual harassment, or physical abuse by me with anyone, and I hereby authorize the Employer to make specific written requests of my employer or former employers or associates concerning the occurrence of such matters or the existence or nature thereof.

Dated: July 20, 1993

Jerome C. Kern
Applicant

File, please

July 21, 1993

STRICTLY CONFIDENTIAL

MEMO TO: Father McDonough

FROM: Archbishop Roach

I ~~do~~ approve the process that you have suggested regarding Father Jerry Kern.

It seems to me that you ought to be able to limit the number of people in the parish according to existing structures. I believe that the Bishop O'Keefe thing is going to have a big impact. As you probably know, he grew up out in that area and most of the people who know him now live in that area. I would guess that they were very much interested in his situation.

CC- Bishop Charron

faxed 4:50
9/3

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

FAX #: 290-1629

FAX TO:

Jim Seaton
I.H.M.

DATE:

9/3/93

FAX #:

935-0474

FROM: Father Kevin M. McDonough

MESSAGE:

Jim - Please give copies to the priests,
and keep one yourself. These are for background
for you all. do not use verbatim with press
people. Please call me over the weekend at home
if any media call or show up: (h) 646-3021
or 646-1797 (tape); Monday 715-857-5227.

NOTICE: The information contained in this facsimile message is privileged and confidential. It is intended only for the use of the individual or entity named above. If you are not the intended recipient or the employee or agent responsible for delivering it to the intended recipient, you are hereby notified that you are strictly prohibited from disseminating, distributing, or copying the information contained in this facsimile message. If you have received this message in error, please notify us immediately by telephone and return the original message to us at the above address via the U.S. Postal Service.

of pages:

2

(including cover page)

TRANSMITTED BY:

Andy McManis

PHONE #

290-1643

PLEASE CALL IF THERE ARE ANY PROBLEMS WITH THIS TRANSMISSION.

STATEMENT REGARDING LAWSUIT INVOLVING FR. KERN

The filing of a lawsuit against Father Kern, his parish, and the Archdiocese follows on the Church's actions in making this complaint known to parish members last month. Meetings with parish leaders in early August led to an open meeting for parish members.

The complaint arises from a youth field trip in [REDACTED] when, according to the plaintiff, Father Kern improperly touched him once in a swimming pool. About seventy other young people and adults were present at the time. The plaintiff was not a parish member and had no other relationship with Father Kern.

Father Kern recalls the field trip, but denies any abuse of the young man. A careful assessment by an independent psychologist has reassured the Archdiocese that Father Kern does not pose a danger to young people. He will remain in the pastorate at Immaculate Heart of Mary, where he has served since 1976.

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Office of the Archbishop

Saint Paul, Minnesota 55102-2197

September 7, 1993

Reverend and dear Father,

Some of you were surprised last weekend to read news accounts of a lawsuit filed against Father Jerome Kern, currently co-pastor of Immaculate Heart of Mary Church in Minnetonka. It has been my hope that you would not be caught off guard by such news, and I regret that this letter only comes after that press report.

The filing of the lawsuit and the attendant publicity actually followed on our disclosure of the complaint to Father Kern's parishioners over the last month. In a series of three meetings with parish leaders and membership, Father Kern and Bishop Charron talked about the complaint, an objective assessment of it, and my plan to have Father Kern remain at Immaculate Heart of Mary. I am happy to say that all of this was well received in the parish, and Father Kern continues to enjoy the support of his people.

The complaint alleges that Father Kern inappropriately touched a teenager on a single occasion [REDACTED]. No other abusive relationship is claimed, and the touching is said to have taken place in the midst of many people at a large group activity. Father Kern has strenuously denied the complaint. An assessment by an outside psychologist has reassured me that Father Kern does not constitute a danger to young people.

Father Kern will remain at Immaculate Heart of Mary while this matter is being resolved. I ask for your prayers for that parish community as well as for him.

Sincerely yours in Christ,

+ John R. Roach

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

Kemfile,
please

I.H.M. FAX-O-GRAM

DATE:

9/9/93

TIME:

1:00 PM

COMPANY:

Fr. Kevin McDonough

ATTENTION:

FROM:

IMMACULATE HEART OF MARY CHURCH
13505 EXCELSIOR BOULEVARD, MINNETONKA MN 55345-4999

MESSAGE:

Fr. Kevin, I think it's time to send this
to all our School Parents. Most
were NOT AT The meeting. Would you
please look it over and let me
know if it should be amended -
Thanks,

Greg Pizzolatto

Number of pages, including this cover sheet

2

IF THERE ARE PROBLEMS WITH THIS FAX PLEASE CONTACT

Mary Ellen

AT (612) 935-1432

September 9, 1993

Dear Parent,

In the middle of August we were informed that an allegation of sexual misconduct has been brought against Father Kern. At Father's request parish leadership, including staff, was brought together to meet with Bishop Charron to discuss how best to deal with this in our parish. At that time it was decided to hold a parish meeting on Sunday, August 29th. It was announced at all the Masses and about 300 parishioners gathered in the church that evening. At that time the complaint had not been filed in the court system and was not a matter of public record, but parish leadership felt clearly that the parish should be kept informed. (This past weekend the complaint was filed and reported in Saturday's Pioneer Press which I have copied on the reverse.) Although some school parents were present at the meeting it was certainly not a majority. For this reason I feel it is important to keep you informed as well.

The complaint arises from a youth field trip in [redacted] when, according to the plaintiff, Father Kern improperly touched him once in a swimming pool. About seventy other young people and adults were present at the time. The plaintiff was not a parish member and had no other relationship with Father Kern.

Father Kern recalls the field trip, but denies any abuse of the young man. A careful assessment by an independent psychologist has reassured the Archdiocese that Father Kern does not pose a danger to young people. He will remain as our pastor where he has served since 1976.

Like the psychological assessment I too feel strongly that no school child is in any danger because of Father Kern's presence. Our primary concern, as always, is the safety of each child entrusted to our care. If you have any concerns, or would like to discuss this further, I invite you to call me.

I ask for your prayers for our parish, the plaintiff and Father Kern. This has been a difficult time for all and it is only through prayer and the guidance of the Holy Spirit that peace and justice can be brought to all those involved.

Sincerely,

Greg Pizzolato
Principal

TOTAL P.02

ARCH-016591

Archdiocese of St. Paul and Minneapolis

CONFIDENTIAL STATISTICAL INFORMATION FOR CHANCERY USE
(Please print or type.)

Name Jerome C. KERN Date of Birth 3/20/41

Ordination Date 12/17/66

In case of emergency,
please contact:

Name John J. KERN
Address 10200 Scarborough Rd.
Bloomington, MN.
Phone 835-4580 - Home
452-8900 - Bus.

My next of kin are:

John J. KERN (above) - twin brother

Name	Address	Phone
<u>Katherine KERN</u>	<u>Bloomington</u>	<u>888-9495</u>

Name	Address	Phone
<u>Kathy Radmer</u>	<u>Red Wing</u>	<u>1-388-2946</u>

Location of my last will and testament:

Rectory desk
(lower right)

Special funeral instructions:

Homilist Rinaldo Custodio; Bill Whittier; John Parks

Funeral Home/Director Washburn McE. - Strobeck Johnson
14 Hopkins.

Other Directions

I do not want to be VESTED in the coffin;
only BLACK SUIT & coffin 1/2 open.
I have a grave at Resurrection in Mendota
Heights.

This information will make it easier for us to carry out your wishes.
You may make changes at any time by sending us updated information.

Please return this form to Presbyteral Personnel Resources at the
Chancery, 226 Summit Avenue, St. Paul, Minnesota 55102.

10/93

To Klein
Date 10/18 Time 10:50

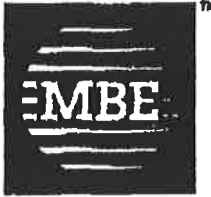
WHILE YOU WERE OUT

M Bernie Frost (woman)
of (attends Daily Mass at INM)
Phone 474-8814
Area Code Number Extension

TELEPHONED	<input checked="" type="checkbox"/> PLEASE CALL	<input checked="" type="checkbox"/>
CALLED TO SEE YOU	WILL CALL AGAIN	
WANTS TO SEE YOU	URGENT	

RETURNED YOUR CALL ☐

Sending a fax of an item
Message placed in paper & found
today at INM church by his friend
(who also attends Daily Mass)
Did not show to Fr. Klein.
What legal steps can be taken
to stop information from all legal
victims of Fr. Klein at: parishioners
at INM. Operator monly



MAIL BOXES ETC.®

Westwind Plaza
4737 So. Highway 101
Minnetonka, MN 55345
Phone (612) 935-9824
Fax (612) 935-9788

FAX COVER SHEET

DATE: 10/18/93 # OF PAGES INCL COVER: 3

TO: Fr. Kevin McDonough

FAX #: 290-1629 VOICE #: _____

FROM: Bennie Frost - 474-8814

FAX #: _____ VOICE #: _____

Problem with this FAX? Contact Mail Boxes Etc. at (612) 935-9824

To the parishiners of

My name is . In the spring of I was years old, I was on a field trip with the Boy Scouts to the Seminary in St. Paul. Father Jerome Kern was a chaperone on this field trip. While swimming in the pool at the seminary, Father Kern abused me sexually. I know this will come as a shock to you and for a great many of you it will be impossible to believe. I know that Father Kern has told many of you about these charges and has denied them. He would have you believe that I am a troubled soul who has lived with a misinterpretation of events all of these years and now I am trying to sort them out- and in the process, falsely accuse Father Kern of sexual abuse. I have heard that he has told you all to pray for me to help me find the truth in my tormented soul.

The truth is that Father Kern singled me out and started "wrestling" with me in the pool. His "wrestling" turned to fondling- for almost an hour, with Father Kern repeatedly telling me how "large my penis was for my age". He also insisted on giving me a ride home that night separate from the other boys in my group. On the way he asked me if I had a girlfriend and when I told him that I did he became very nervous and told me that I "should stay with her".

Father Kern would also have you believe that this is a one time, isolated incident. It is not. Father Kern was first accused of molesting two boys in the summer of a lake- in much the same manner that I was abused. He denied these charges also, but was eventually sent to the Servants of the Paraclete in New Mexico, a retreat for priests with abuse problems. There is also one other incident on file for a total of four abuse victims.

The point of writing this letter is to tell my side of the story. I now know that I was victimized by Father Kern years ago. It was a year ago while listening to a friend tell me about himself being abused, that my own ordeal came flooding back to me and I then realized the full scope of this. I decided that I couldn't stand back and let him possibly abuse someone else.

I am sorry to have to shock you like this. I know that it is difficult to to believe that someone you've known, trusted and revered is capable of something like this. I have thought the same thing and can see how it would be difficult to believe that someone such as he could look you in the eyes and lie to you. Father Kern professes to be

a man of the Word- a representative of God. But he stands before you every Sunday in a mockery of the celebration of mass.

Father Kern has denied all of this, saying that I must have misunderstood his actions. When I heard this, I felt victimized all over again. But I won't let him get away with it this time. Father Kern knows the truth in his heart. It's time for the congregation to start asking some serious questions - it's time to find the truth. Discuss this within your families and amongst yourselves. And I hope that if there are any other victims out there that this will give them the courage to come forward also.

It's time that the truth be known about Father Kern. And Father Kern, whether it's now or standing before God in judgement, the truth will prevail.

MEIER, KENNEDY & QUINN

CHARTERED
ATTORNEYS AT LAW

ANDREW J. EISENZIMMER
LEO H. DEHLER
THOMAS B. WIESER
JOHN C. GUNDERSON
CHARLES M. BICHLER

SUITE 2200, NORTH CENTRAL LIFE TOWER
445 MINNESOTA STREET
SAINT PAUL, MINNESOTA 55101-2100
TELEPHONE (612) 228-1911
FACSIMILE (612) 223-5483

October 22, 1993



WILLIAM C. MEIER
(1920-1981)
TIMOTHY P. QUINN
(1921-1981)
ALOIS D. KENNEDY, JR.
(RETIRED)

Mr. Jeffrey R. Anderson
Attorneys at Law
E-1400 First National Bank Building
332 Minnesota Street
St. Paul, MN 55102

Re: A.M. [REDACTED] vs. Archdiocese, et al

Dear Mr. Anderson:

Enclosed is a written communication your client left at The Church of the Immaculate Heart of Mary. While I understand why he might do this, I also know that this is counter-productive both for the litigation and for your client's own self interest.

I certainly expect that you would want to be aware of these matters.

Thank you.

Best regards,

MEIER, KENNEDY & QUINN, CHARTERED

/s/ ANDREW J. EISENZIMMER

Andrew J. Eisenzimmer

AJE:crb
Enclosure
bcc: Mr. William S. Fallon

C
O
P
Y

Kevin

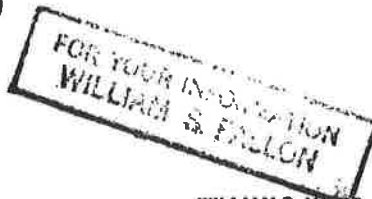
MEIER, KENNEDY & QUINN

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Thank you.

Best regards,

MEIER, KENNEDY & QUINN, CHARTERED

/s/ ANDREW J. EISENZIMMER

Andrew J. Eisenzimmer

AJE:crb
Enclosure
bcc: Mr. William S. Fallon



NORTHWESTERN
NATIONAL

December 22, 1993

ATTN ADMINISTRATIVE OFFICE
IMMACULATE HEART OF MARY
CHURCH OF GLEN LAKE
13505 EXCELSIOR BLVD
MINNETONKA MN 55343

Re: A. M. [REDACTED] vs. the Archdiocese of St. Paul and Minneapolis,
Immaculate Heart of Mary Church of Glen Lake in Minnetonka, and Father Jerome C. Kern
Our Claim File No.: 26-91567

Gentlemen:

Northwestern National Insurance Company acknowledges receipt of your request for tender of defense and coverage arising out of the lawsuit known as A.M. versus Archdiocese of St. Paul and Minneapolis, in the state of Minnesota, Hennepin County, Fourth Judicial District. We will accept your tender of defense on behalf of Immaculate Heart of Mary Church of Glen Lake in Minnetonka, Minnesota subject to the reservations set forth in this letter and any subsequent reservations which may be raised at later dates. Our acceptance of your tender of defense should not be treated as an admission that any policy of insurance which was in effect would provide coverage for the causes of action alleged by plaintiff A.M.

Nothing contain in this correspondence should be treated as an express waiver by Northwestern National Insurance Company nor should this correspondence, whether providing of a defense by Northwestern National Insurance Company, be considered conduct by Northwestern National Insurance Company to relinquish any contractual rights it may have under the policies of insurance issued to Immaculate Heart of Mary Church of Glen Lake in Minnetonka, Minnesota. We fully and specifically reserve our rights to withdraw from the defense of this matter upon providing you with reasonable notice. We also fully reserve our rights to litigate whether there was coverage extending to you for these claims, and if there was, the extent to which any coverage may apply with respect to this litigation.

Northwestern National Insurance Company does not have in its possession the insurance policies applicable to the Immaculate Heart of Mary Church. The insured has produced a notice of installment premium due showing a policy period of September 1, 1974 to September 1, 1977. The standard policy language for the Northwestern National Insurance Company Business Custom Package at the time, provided these insurance extend liability coverage, Coverage A, as follows:

NORTHWESTERN NATIONAL INSURANCE GROUP / MIDWESTERN REGIONAL CENTER

18650 W. Corporate Drive, Brookfield, WI 53045-6344 / (414) 792-3000, FAX: 792-3233, WATS: 1-800-873-6644
Mailing Address: P.O. Box 504, Milwaukee, WI 53201-0504

ARCH-016331

The company will pay on behalf of the insured all sums which the insured shall become legally obligated to pay as damages because of Coverage A bodily injury, or . . . to which this insurance applies, caused by an occurrence, and the company shall have the right and duty to defend any suit against the insured seeking damages on account of such bodily injury . . . and may make such investigation and settlement of any claim or suit as deems expedient, but the company shall not be obligated to pay any claim or judgment or to defend any suit after the applicable limit of the company's liability has been exhausted by payment of judgments or settlements.

This insurance applies to "bodily injury" and "property damage" only if:

- D. "Bodily injury" or "property damage" is caused by an "occurrence" that takes place in the "coverage territory";

The "bodily injury" or "property damage" occurs during the policy period.

We have the right and duty to defend any "suit" seeking those damages. We may, at our discretion, investigate any "occurrence" or offense and settle any claim or "suit" that may result.

Under the policy, "bodily injury" means bodily injury, sickness, or disease sustained by any person which occurs during the policy period, including death at any time resulting therefrom.

"Occurrence" means an accident, including continuous or repeated exposure to conditions which results in bodily injury or property damage neither expected or intended from the standpoint of the insured.

In this case, the plaintiff has asserted a claim of vicarious liability against Immaculate Heart of Mary Church. It is Northwestern National Insurance Company's position that there is no coverage under the policy concerning this claim due to the fact that there was no occurrence, nor does it seek to make claim for bodily injury as defined by the policy. The information available indicates the claim brought against the Immaculate Heart of Mary Church of Glen Lake may not fall within the policy's grants of coverage. Nonetheless, as indicated above, we will provide you with a defense to the lawsuit subject to reserving all of our rights including the right to withdraw from the defense of the lawsuit should additional information come to light.

It should be understood that by specifying certain rights and referring to particular provisions of the insurance contracts, Northwestern National Insurance Company is not waiving any right to assert or rely upon other rights or provisions of the insurance contracts. We will refer your defense to Mark J. Condon and Carole Lofness Baab of the law firm of Chadwick, Johnson and Condon, P.A. to defend you. Their office is located at the Financial Plaza, 7235 Ohms Lane, Minneapolis, Minnesota 55439-2152. Their telephone number is (612) 831-6544. We request that you provide that firm with your complete cooperation. We direct your attention to the duties and cooperation which are a condition of any defense being extended to you by any of the insurance contracts in question. We request that you refrain from discussing the case with anyone other than a representative of Chadwick, Johnson and Condon law firm or Northwestern National Insurance Company.

Immaculate Heart of Mary Church
of Glen Lake
December 22, 1993
Page Two

Because some or all of the claims against you may be of a nature for which Northwestern National Insurance Company may ultimately not defend you, please be advised that you have a right to retain separate counsel, at your expense, to advise you. Please let us know if you have any questions concerning these issues.

Yours very truly,

Russell Sells
Field Claim Manager
(414) 792-3191

RS/sa8400Y

c: Attorney Mark Condon
Chadwick, Johnson and Condon, P.A.
Financial Plaza
7235 Ohms Lane
Minneapolis, MN 55439-2152

Attorney Andrew J. Eisenzimmer
Northcentral Life Tower #2200
445 Minnesota St.
St. Paul, MN 55101-2100

STATE OF MINNESOTA
BUREAU OF CRIMINAL APPREHENSION - CJIS SECTION
RECORD AND IDENTIFICATION SERVICES
1246 UNIVERSITY AVE, ST PAUL, MN 55104 - 4197
(612) 642-0670
TDD (612) 297-2100

Date: 011094

Name: KERN, JEROME CHARLES

DOB: 032041

This letter certifies that a search has been made of the criminal history files maintained in Minnesota by the Department of Public Safety, Bureau of Criminal Apprehension.

The search was performed by Name and Date of Birth.

The result of this search indicates that no record was found based on the above search criteria.

This does not preclude the possible existence of additional information located at county or city levels.

If you have questions about this record please contact the telephone number above.

Archbishop John Roach
Chancery Office
226 Summit Avenue
St. Paul, MN 55102

DR. MRS. MICHAEL AINSLIE
5975 GATEWOOD CIRCLE
MINNETONKA, MN 55345

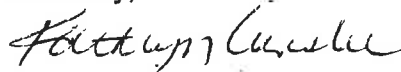
Dear Archbishop Roach:

I am writing in response to the annual Catholic Appeal. I am not able to respond to your request.

You deserve an explanation.

I am a parishioner of Immaculate Heart Of Mary Church in Minnetonka. I feel that the diocese has not been honest with us regarding Father Kern. The allegations about Father Kern were not honestly addressed. I supported Father Kern as a victim of a disturbed person. It is now known that this is not an isolated incident. The diocese has responsibilities to the priests but the ethical premise of the greater good overrules that. I am empathetic to Father Kern. But I can not support his ongoing presence in the parish. The co-pastors need to be replaced. It is hoped that the diocese will not ask Father Kern to be involved in a parish with a school again. It is to his credit that Father Kern has not been a part of the school program. Father Custodio has done his best to be a minister to the community. The revenues at IHM are effected by the lack of ministry of the pastor. I feel this has been addressed by the parish staff.

Sincerely,



Kathryn Ainslie

February 23, 1994

Mrs. Kathryn Ainslie
5975 Gatewood Circle
Minnetonka, MN 55345

Dear Mrs. Ainslie,

Your letter to Archbishop Roach arrived while he was on vacation. He asked that I would be certain that his correspondence did not go unanswered for a long period of time. In addition to writing back to you, I want you to know that I will make certain that he sees your letter and my response.

I am sorry that you believe that the Archdiocese was not honest in dealing with your parish about Fr. Kern. I believe that your perception is incorrect, as you might expect from one of those involved in the communication with your parish. I can tell you that I have never been deceptive with any of the people with whom I spoke from your parish. I do not understand why you believe you were lied to, but I am sorry that that is your perception.

Thank you for your concern about your parish. I am sorry that we are not able to agree about this other matter, but I wish you graces and peace in your ongoing commitment to the Church.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:jd

cc: Archbishop Roach

bcc: Mr. Mullin

POMS File

POMS

ARCH-016898

Archdiocese of St. Paul and Minneapolis

MEMORANDUM

DATE: March 23, 1994
TO: Father McDonough
FROM: Father Jaroszeski
RE: Immaculate Heart of Mary, Minnetonka

I received a phone call today from Mike Poland, a parish trustee (921-7944). He was concerned because of some apparent misunderstanding on the part of Fathers Kern and Custodio about their future. The parish business administrator, after a phone call from you some weeks ago, told the staff that the two priests would be moving and most probably in the June mix. The administrator also told the trustees this.

As of two days ago, neither priest has said anything, formally or informally, to the parish concerning a move. Since the trustees expected the priests would inform the parish, they spoke to Fathers Kern and Custodio about this. Jerry and Rinaldo told the trustees that they have not been told anything definitive by the Archdiocese concerning their move. Since rumors abound, this whole situation has become very confusing and demoralizing to the trustees, staff, and parish.

Do you want to call the priests? Do you want me to call them?
How should I proceed?

STRICTLY CONFIDENTIAL

DATE: APRIL 12, 1994
MEMO TO: FR. PAUL JAROSZESKI
FROM: FR. KEVIN MCDONOUGH
SUBJECT: FR. JEROME KERN

Paul, I met with Jerry Kern on April 8. We talked about options for him for the next year or so. So that you and he can begin some planning together, I suggested that he consider three options. First, we might consider making him temporary administrator of a parish for several months. It would be clear to everyone that it was a temporary appointment, and would have a specific time limit on it. This would mean that we would not have to do extensive disclosure in the parish about the lawsuit. Second, he could become a "senior associate". My guess is that we would have a couple of places available for him that would be meeting true Archdiocesan needs. Third, I suggested he consider a six-month sabbatical.

I told him that he might consider combining two or more of these ideas to build a plan for the next year to two years. Obviously, the legal issues that are hanging over him would make it difficult to start a new, permanent assignment. He understands this, and understands that we will have to put together a series of temporary assignments until his name is cleared, as we believe it should be.

I encouraged him to consider the sabbatical possibility most strongly. He is obviously very tired and emotionally worn. There are concerns about the health of his parents and an aunt, all of whom depend on him for some degree or other of emotional and even physical support. He has not had a sabbatical since 1981, and so he is certainly eligible for one.

He is concerned that he would have some sort of housing arrangement in place by the time he leaves IHM. We talked about several possibilities, including staying temporarily with family (which does not appear to be possible), moving into a rectory, either in connection with an assignment to that parish or simply as a housing base, or even staying at Saint Paul Seminary if he were to do a sabbatical locally. Paul, could you check into the possibility of a priest staying at the Seminary while taking classes there in the fall as a part of a local sabbatical?

I promised him that we would pick up his salary and related costs if he were to take a sabbatical this summer and fall. If he were to take either an administrator or an associate assignment, then he would be supported by the parish.

Paul, I believe that Fr. Kern will be in contact with you in the next week or so to set up an appointment. Please let me know if you have any questions about all of this.

cc: Archbishop Roach
Bishop Welsh
Fr. Kern

- Fr. Ward stopped with his copy of this memo yesterday (Monday).

He wanted to see a list of the scheduled sabbaticals and checked it to see if each of those on the list was likely to actually go on sabbatical.

He mentioned the difficulty priests have in finding replacements. For instance, I was able to persuade him about Jerry Harknessmiller having Larry Hubbard available as his replacement in January.

- I sent Fr. Ward a copy of the Archbishop's reply to your memo.

Archdiocese of St. Paul and Minneapolis

MEMORANDUM

DATE: April 25, 1994
TO: Archbishop Roach
FROM: Father Jaroszeski
RE: Father Jerome Kern - Sabbatical

In reviewing available funds for sabbaticals for 1994-95, I find that the budget will allow only \$1,000 for Fr. Kern's sabbatical which we of course will make available to him. Presently, we have eight priests' sabbaticals scheduled for that period.

It will therefore be necessary to have the remainder of Fr. Kern's sabbatical expenses paid from another source.

c: Father McDonough
Father Ward

Archdiocese of St. Paul and Minneapolis

MEMORANDUM

DATE: April 25, 1994
TO: Archbishop Roach
FROM: *BJ* Father Jaroszeski
RE: Father Jerome Kern - Sabbatical

In reviewing available funds for sabbaticals for 1994-95, I find that the budget will allow only \$1,000 for Fr. Kern's sabbatical which we of course will make available to him. Presently, we have eight priests' sabbaticals scheduled for that period.

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c: Father McDonough
Father Ward

Deputy Secretary and
AW

Archdiocese of St. Paul and Minneapolis

MEMORANDUM

DATE: April 25, 1994
TO: Archbishop Roach
FROM: *B* Father Jaroszeski
RE: Father Jerome Kern - Sabbatical

In reviewing available funds for sabbaticals for 1994-95, I find that the budget will allow only \$1,000 for Fr. Kern's sabbatical which we of course will make available to him. Presently, we have eight priests' sabbaticals scheduled for that period.

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c: Father McDonough
Father Ward

Deputy Secretary and
AS

4-26-94

*Fr. Kern's sabbatical costs will be paid in their
entirety from the Presbyteral Sabbatical
Fund (2291)*

April 28, 1994

Rev. Jerome Kern
Immaculate Heart of Mary Parish
13505 Excelsior Blvd.
Minnetonka, MN 55345-4999

Dear Father Kern:

You are registered for a sabbatical for the upcoming year
(July 1994-June 1995).

Enclosed are materials to assist you in your planning. Please
return the NOCERCC booklet as soon as you have finished with it;
we have only a few copies.

Two forms are enclosed: (1) to provide the office with
information about the dates and preliminary plans about your
sabbatical and (2) an outline of your plans if you decide to
design your own sabbatical program (not those in the NOCERCC
booklet).

Please call if you have questions. My phone number is 291-4430.

Sincerely,

Joann Kenney
Presbyteral Personnel Resources

Date May 8, 1994

SABBATICAL REGISTRATION

Name Jerome C. KERN
Parish/Institution Immaculate Heart of Mary
Address 13505 Excelsior Blvd.
Minnetonka, MN. 55345
Phone 935-1432

If you have previously made a diocesan-subsidized sabbatical, when did it take place? 1981

Fiscal year you plan to be on sabbatical (determined by the month in which the sabbatical begins):

	Month Beginning	Month Ending
<u>June 15, 1994 to Jan. 1, 1995</u>		
July 1, 1995 - June 30, 1996	through	
July 1, 1996 - June 30, 1997	through	

Programs being considered for your sabbatical:

Rome	Notre Dame
Menlo Park, CA	Jerusalem
Chicago Theological Union	Berkeley, CA
Boston College	Louvain
Washington Theological Union	Oakland, CA
Seton Hall, NJ	Gonzaga

☒ Self-planned. Please complete the enclosed form.

Return this form (and the Self-Planned form, if applicable) to Joann Kenney, Presbyteral Personnel Resources, 226 Summit Avenue, St. Paul, MN 55102 (phone: 612/291-4430).

When you return the form(s), you will be registered for a sabbatical.

Please call or write the office when your plans are more definite or if you want further information about available programs.

Self-Planned Sabbatical Program

Planning your own sabbatical allows you to identify and plan for specific needs in your life and in your ministry. Please outline below (1) specific growth goals; (2) activities designed to attain these goals; and (3) expected benefits to you and your ministry. (You may duplicate this form or use the back, if necessary.)

Name Jerome C. KERN Date May 11, 1994

=====
Goal 1: HEALTH - 6/15 - 7/30

1. Say good bye to IHM after 18 yrs. of service.
Write thank you notes.
2. Rest: at School of Divinity (Seminery).
Activities (description, dates, location):
3. Nature Walks: Mississippi River, Arboretum, etc.
4. Vacation: South America
begin my Spanish lessons

Benefits:

=====
Goal 2: SPIRITUAL - 8/1 - 9/1

1. 30 day Retreat - Mpls.
2. Journal Workshop - Kings House, Buffalo
Activities (description, dates, location):
3. Private readings - Eastern Mystics

Benefits:

=====
Goal 3: ACADEMIC - 9/1 - 11/30

1. Bio-ethics - issues
2. Scripture studies/readings } coordinated through
Activities (description, dates, location): Victor Klimoski at
School of Divinity

Benefits: 3. Learn some Spanish
4. Fundamentals of Computer } on my own with
tapes/books/ &
maybe a course
or two at a
Technical School.
December: maybe continuing Goal 3
& some vacation.



IMMACULATE HEART OF MARY CHURCH

13505 EXCELSIOR BOULEVARD
MINNETONKA, MINNESOTA 55345-4999

May 11, 1994

Dear Paul,

Enclosed is my Self-Planned Sabbatical
The costs involved are:

1. South America - \$3000.
2. 30 Day Retreat - 500.
3. Journal Workshop - 450.
4. Spanish Lessons - 500
5. Univ of St Thomas - 500. (through Victor Klimoski,
6. Computer Studies - 400.

Obviously, the Sabbatical will cost me more than
2200, a figure you quoted me on the phone. However,
this would suffice as long as the Chancery covers my
Room & Board at the Seminary, where I'll take residence
on June 15 (through Dec 30), & where I'll take
most of my Sabbatical. I'm working out the details
with Victor Klimoski. He says it's possible for the
Seminary to bill you directly for my lodging & studies,
or the Chancery pay me & I them. Which do you
prefer? Room & board is about \$25/day. My present
Salary is \$713.84 - Bi-monthly & would rise to \$750.41 in
July. Medical & pension would be covered by the Diocese.

Paul, would you talk to Rusten Hurd & work out
the above & let me know. My address, of course, will
change in June (15th) to the Seminary.

Most grateful for your assistance!

In Christ,
Larry Kern



IMMACULATE HEART OF MARY CHURCH

13505 EXCELSIOR BOULEVARD
MINNETONKA, MINNESOTA 55345-4999

May 11, 1994

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Paul, would you talk to Austin Hand & work out the above & let me know. My address, of course, will change in June (15th) to the Seminary.

Most grateful for your assistance!

In Christ,
Larry Kern

Archdiocese of St. Paul and Minneapolis

MEMORANDUM

DATE: May 13, 1994
TO: Father Ward
FROM: Father Jaroszeski
RE: Father Jerome Kern - Sabbatical

Fr. Kern will be on sabbatical from June 15 to December 31. He will live at the St. Paul Seminary during most of that time. His sabbatical grant will be paid from special sabbatical funds.

His room and board, salary, and benefits will be paid from the Chancery's Clergy Fund. He asked me to work out the details with you and let him know the arrangements, e.g., how the seminary should handle the billing--to the Chancery or to Fr. Kern?

Thanks for your help.

DATE: May 19, 1994

MEMO TO: Archbishop Roach and Fr. McDonough

FROM: ~~S~~ Bill Fallon

In connection with the [REDACTED] case against the Archdiocese (involving Fr. Kern), over our objections, the court has now ordered that we respond to an interrogatory from the plaintiff regarding allegations of sexual misconduct by any priest within the Archdiocese "that was made known to any official of the Archdiocese" during the 10 year period ending December 31, 1977. Note that we are not talking about allegations of misconduct that occurred during that period, but only those that were "made known to an official" of the Archdiocese during that 10 year period. In discussing this with Andy Eisenzimmer, we have initially concluded that we are only aware of two such allegations, to wit: the allegations against Adamson that were conveyed to Archbishop Roach and Bishop Kinney, and the allegations against Fr. Kern, which were initially made to Msgr. Gilligan and, in turn, conveyed to Archbishop Binz or Byrne.

In order to honestly answer the derogatory, I ask that you give me any other information you may have concerning any other allegations received prior to December 31, 1977 that occur to you. Andy and I are both doing some further checking of files relating to abuse that we are aware of that occurred during that 10 year period to determine when the allegation actually became known to the Archdiocese.

Bill - I am aware of no others.
Archbishop may dispute that he
had any notice in 1975 about
Adamson. K.

May 24, 1994

MEMO TO: Bill Fallon
FROM: Archbishop Roach

Other than the Adamson case, I do not remember any cases reported prior to December 31, 1977.

If the files were to show differently, I would be able to affirm or not affirm the validity of a memo, but I do not recall any other instances.

NY

cc- Fr. McDonough

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

Office of the Archbishop

May 25, 1994


Reverend Jerome Kern
Immaculate Heart of Mary Parish
13505 Excelsior Boulevard
Minnetonka, Minnesota 55345-4999

Dear Father Kern,

With this letter I am pleased to assign you to a sabbatical from June 15-December 31, 1994, in accordance with Archdiocesan policy.

Jerry, I am grateful for your dedicated service at Immaculate Heart of Mary and to this Archdiocese over the years. May this time of reflection and study be both personally rewarding and enriching for your ministry.

Sincerely yours in Christ,


Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

Office of the Archbishop

May 25, 1994

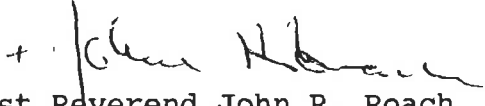
Reverend Jerome Kern
Immaculate Heart of Mary Parish
13505 Excelsior Boulevard
Minnetonka, Minnesota 55345-4999

Dear Father Kern,

With this letter I am pleased to assign you to a sabbatical from June 15-December 31, 1994, in accordance with Archdiocesan policy.

Jerry, I am grateful for your dedicated service at Immaculate Heart of Mary and to this Archdiocese over the years. May this time of reflection and study be both personally rewarding and enriching for your ministry.

Sincerely yours in Christ,

+ 
Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

MEIER, KENNEDY & QUINN

CHARTERED
ATTORNEYS AT LAW

SUITE 2200, NORTH CENTRAL LIFE TOWER
445 MINNESOTA STREET
SAINT PAUL, MINNESOTA 55101-2100
TELEPHONE (612) 228-1911
FACSIMILE (612) 223-5483

ANDREW J. EISENZIMMER
LEO H. DEHLER
THOMAS B. WIESER
JOHN C. GUNDERSON
CHARLES M. BICHLER

WILLIAM C. MEIER
(1920-1981)
TIMOTHY P. QUINN
(1921-1991)
ALOIS D. KENNEDY, JR.
(RETIRED)

File, please

June 3, 1994

Mr. David S. Burleson
Reinhardt and Anderson
E-1400 First National Bank Building
332 Minnesota Street
St. Paul, MN 55101

Re: A.M. [REDACTED] vs. Archdiocese, et al.

Dear Mr. Burleson:

This will confirm that the depositions of Father William J. Kenney, Father Joseph L. Baglio, and Father Richard H. Jeub have been set in connection with the above-referenced matter. The deposition of Father Kenney will continue to be set on June 8, 1994 at 9:00 a.m. in your offices, and the deposition of Father Richard H. Jeub will be set for 11:00 a.m. on June 8, 1994 in your offices.

The deposition of Father Joseph Baglio will be set at 1:30 p.m. on Wednesday, June 8, 1994, at the Leo C. Byrne Residence, 2190 Summit Avenue, St. Paul, Minnesota. As I indicated, it is necessary to take Father Baglio's deposition at the Byrne Residence since he is legally blind and unable to come to your offices for his deposition.

This will also confirm that you have agreed to strike the deposition of Monsignor Francis Gilligan, which had previously been set for Thursday, June 9, 1994, at 10:00 a.m. As I indicated, I spoke with the administrator at the Regina Retirement Home and based upon that communication, it is my opinion that Monsignor Gilligan would be unable to competently participate in order to give a deposition in this matter.

MEIER, KENNEDY & QUINN

Mr. David S. Burleson
Page 2
June 3, 1994

Should you require further information regarding Monsignor Gilligan's condition or any matters pertaining to a deposition of him, I would be more than willing to furnish you with such information.

Thank you.

Best regards,

MEIER, KENNEDY & QUINN, CHARTERED

/s/ ANDREW J. EISENZIMMER

Andrew J. Eisenzimmer

AJE:smr

bcc: The Most Reverend John R. Roach, D.D.
Reverend Kevin M. McDonough
Mr. William S. Fallon
Mr. Daniel A. Haws

REINHARDT & ANDERSON

Attorneys at Law

E-1000 First National Bank Building
332 Minnesota Street, Saint Paul, Minnesota 55101
Office: 612/227-9990 Fax: 612/297-6543

RECEIVED JUN 13 1994

Jeffrey R. Anderson*†
Mark Reinhardt**
Mark A. Wendorf*
Thomas C. Racette
Joanne Jirik Mullen
Karen A. Kugler
Teresa K. Patton††
Sara Madsen
Harvey H. Eckart
David S. Burleson
Barbara J. Felt
Gavin S. Wilkinson

June 9, 1994

Andrew J. Eisenzimmer
MEIER, KENNEDY & QUINN
North Central Life Tower, Suite 2200
445 Minnesota Street
St. Paul, Minnesota 55101

Re: A.M. vs. The Archdiocese of St. Paul and Minneapolis, Immaculate Heart of Mary
Church in Minnetonka and Father Jerome C. Kern

Dear Andy:

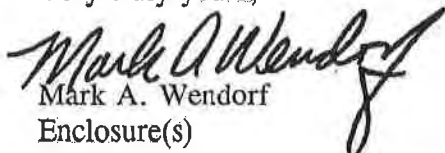
██████████ was sexually abused by Father Jerome Kern in the ██████████. At the time, Father Kern was a priest at the Immaculate Heart of Mary Church in Minnetonka, Minnesota.

██████████ is currently seeking counseling. Enclosed please find a written statement from the treating therapist stating the necessity for therapy, the anticipated duration and frequency of it, along with the hourly fee. In accordance with the policy of the Archdiocese of St. Paul and Minneapolis, I ask that the Archdiocese pay counseling expenses incurred by ██████████.

A copy of the unpaid medical bill revealing a balance of \$1,870.00 for therapy provided to ██████████ from May 1, 1993 through May 14, 1994 is enclosed for your convenience. Please place the bill in line for immediate payment.

Of course any expenses advanced by the Archdiocese on ██████████ behalf will be reimbursed out of any verdict against, or settlement with, the Archdiocese. Similarly, the fact that the Archdiocese makes payments for ██████████ treatment will not be used in any way by the parties in the litigation. I appreciate your attention to this most sensitive matter.

Very truly yours,


Mark A. Wendorf
Enclosure(s)

Kern
Detailed letter
to Kern

Fr Paul -

6-13-94
?

letter to Fr. Kern explaining
payment made -

How the bills will be paid

He should Notify the Seminary where he is
at to send the bills to the Chancery

enclose check for Sabbatical

790.00

 Personal Biography for REV JEROME C KERN

Type Rel Community Home Phone
 PRST 612-935-4342

Birth 3/20/1941
 Ordained 12/17/1966
 Incardinated 12/17/1966
 Status ACT 12/17/1966

Emergency: 612-835-4580 John J Kern

C u r r e n t H o m e A d d r e s s
 Start/Exit Deanery & Vicariate

2260 SUMMIT AVE MAIL # 5010 16 E

SAINT PAUL

C u r r e n t W o r k L o c a t i o n s
 Start/Exit Catg Job Title / Location Deanery & Vicariate

Sabbatical 16 E

6/15/1994 COLL SAINT PAUL SCHOOL OF DIVINITY SAINT PAUL

W o r k H i s t o r y

1/01/1995 Sabbatical 16 E

6/15/1994 SAINT PAUL SCHOOL OF DIVINITY SAINT PAUL

5/02/1981 Sabbatical 18

1/27/1981 UNASSIGNED UNKNOWN

*Co-Pastor (also Team Ministry) 9 W

6/15/1976 IMMACULATE HEART OF MARY MINNETONKA

6/15/1976 *Parish Administrator 9 W

3/21/1975 OUR LADY OF GRACE EDINA

3/21/1975 *Associate Pastor (also Assistant) 9 W

1/02/1970 OUR LADY OF GRACE EDINA

1/02/1970 *Associate Pastor (also Assistant) 2 E

7/26/1967 SAINT MARK SAINT PAUL

S p e c i a l T r a i n i n g
 Start/End S c h o o l / S u b j e c t

12/31/1976 Priests' Senate

1/01/1975 Archdiocese of St Paul/Mpls
 SenateMb

12/31/1976 Priests' Senate

1/01/1975 Saint Paul/Minneapolis
 Member

CHECK REQUISITION
ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

DATE 6-15-94

PAY TO Rev Jerome Kern

MAIL CHECK DIRECTLY _____

DELIVER CHECK TO Joann

CHECK NUMBER _____

(IF CHECK IS TO BE MAILED DIRECTLY FROM ACCTG.
DEPT., PLEASE SHOW MAILING ADDRESS)

AMOUNT Seven hundred ninety dollars ⁰⁰ DOLLARS \$ 790 ⁰⁰
Written Amount Numerical Amt

-----ACCT. OR CUST. NO. _____ INVOICE NO. -----

PURPOSE:

Sabbatical Fund

(FOR STIPENDS & PROFESSIONAL SERVICES PAYMENTS ONLY: PLEASE ENTER SOCIAL
SECURITY NUMBER AND ADDRESS FOR ACCTG DEPT. RECORDS - THANK YOU)

REQUESTED BY _____

FUNDS AVAILABLE _____

Controller

DEPOSIT CREDIT _____

June 17, 1994

Rev. Jerome Kern
St. Paul Seminary
School of Divinity
2260 Summit Av.
St. Paul, MN 55105

Dear Father Kern,

Enclosed is a check for \$790 in payment of your sabbatical grant from Archdiocesan funds. You have also received a sabbatical grant from the Knights of Columbus.

Bills for your room and board at the seminary should be sent to the Archdiocesan Accounting Office at the Chancery. You will be expected to pay the bills for your academic program at the seminary and elsewhere from your sabbatical grant(s).

If you have questions or need further information, please let me know. My best wishes and prayers for a challenging and rewarding sabbatical.

Sincerely,

Joann Kenney
Presbyteral Personnel Resources

Enclosures



Presbyteral Personnel Resources

Placement • Retreats • Continuing Education • Sabbaticals

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

(612) 291-4428

(612) 291-4430

Fax (612) 290-1629

June 17, 1994

Rev. Jerome Kern
St. Paul Seminary
School of Divinity
2260 Summit Av.
St. Paul, MN 55105

Dear Father Kern,

Enclosed is a check for \$790 in payment of your sabbatical grant from Archdiocesan funds. You have also received a sabbatical grant from the Knights of Columbus.

Bills for your room and board at the seminary should be sent to the Archdiocesan Accounting Office at the Chancery. You will be expected to pay the bills for your academic program at the seminary and elsewhere from your sabbatical grant(s).

If you have questions or need further information, please let me know. My best wishes and prayers for a challenging and rewarding sabbatical.

Sincerely,

Joann Kenney
Presbyteral Personnel Resources

Enclosures

CC: Austin
Ellie

ARCH-016860



ARCHDIOCESE OF ST. PAUL AND MINNEAPOLIS
226 SUMMIT AVENUE
ST. PAUL, MINNESOTA 55102
Jun 20 1994

AMOUNT \$790.00

PAY ***** Seven Hundred Ninety and 00/100 *****

TO THE
ORDER OF

• JEROME KERN
• 13505 EXCELSIOR BLVD
• MINNETONKA MN

55435

GENERAL FUND
ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

Janice K. Thrombaker

ARCHDIOCESE OF ST. PAUL AND MINNEAPOLIS

Jun 20 1994



Description

Amount

SABBATICAL FUND GRANT

790.00

1039 JEROME KERN
13505 EXCELSIOR BLVD
MINNETONKA MN

55435

Total :

790.00

Archdiocese of St. Paul and Minneapolis

MEMORANDUM

DATE: July 7, 1994
TO: Father Ward
FROM: Father Jaroszeski
RE: Salary and Benefits - Father Jerome Kern

While Father Kern is on sabbatical, his status is "Chancery pro tem" since he has no other diocesan assignment. His salary and benefits, therefore, should be paid from the Clergy Fund. He has not received a salary check since June 15 and, if possible, prefers to be paid every two weeks.

Let me know if we need to discuss this further.

c: Father McDonough

STATE OF MINNESOTA

DISTRICT COURT

COUNTY OF HENNEPIN

FOURTH JUDICIAL DISTRICT

Case Type: 11

MOTION

Plaintiff,

vs.

Archdiocese of St. Paul and Minneapolis,
Immaculate Heart of Mary Church in
Minnetonka and Father Jerome C. Kern,

Defendants.

Court File No.: PI 93-015444

TO: Defendant Archdiocese of St. Paul and Minneapolis and its attorney, Daniel A. Haws,
1800 Piper Jaffray Plaza, 444 Cedar Street, St. Paul, MN 55101

Upon the records, files, proceedings, affidavits and memorandum herein, plaintiff moves
the court for an order,

1. For leave of Court to amend the Complaint to claim punitive damages against
Defendant Archdiocese of St. Paul and Minneapolis.

Dated:

Aug 1, 1994

REINHARDT AND ANDERSON

By:

David S. Burleson

Jeffrey R. Anderson, #2057

David S. Burleson, #215776

Attorneys for Plaintiff

E-1400 First National Bank Bldg.

332 Minnesota Street

St. Paul, Minnesota 55101

(612) 227-9990

STATE OF MINNESOTA

DISTRICT COURT

COUNTY OF HENNEPIN

FOURTH JUDICIAL DISTRICT

Case Type: 11

A.M.,

NOTICE OF MOTION

Plaintiff,

vs.

Archdiocese of St. Paul and Minneapolis,
Immaculate Heart of Mary Church in
Minnetonka and Father Jerome C. Kern,

Defendants.

Court File No.: PI 93-015444

TO: Defendant Archdiocese of St. Paul and Minneapolis and its attorney, Daniel A. Haws,
1800 Piper Jaffray Plaza, 444 Cedar Street, St. Paul, MN 55101

PLEASE TAKE NOTICE that on the 20th day of September, 1994, at 9:00 a.m. or as
soon thereafter as counsel may be heard, plaintiff will move this court, before the Honorable
Delila F. Pierce, for an appropriate order in conformity with the attached motion.

Dated: Aug 1, 1994

REINHARDT AND ANDERSON

By: David S. Burleson
Jeffrey R. Anderson, #2057
David S. Burleson, #215776
Attorneys for Plaintiff
E-1400 First National Bank Bldg.
332 Minnesota Street
St. Paul, Minnesota 55101
(612) 227-9990

Attorneys at Law

E-1000 First National Bank Building
332 Minnesota Street, Saint Paul, Minnesota 55101
Office: 612/227-9990 Fax: 612/297-6543

Jeffrey R. Anderson*†
Mark Reinhardt**
Mark A. Wendorf*
Thomas C. Racette
Joanne Jirik Mullen
Karen A. Kugler
Teresa K. Patton††
Sara Madsen
Harvey H. Eckart
David S. Burleson
Barbara J. Felt
Gavin S. Wilkinson

August 1, 1994

Daniel A. Haws
Attorney at Law
1800 Piper Jaffray Plaza
444 Cedar Street
St. Paul, MN 55101

**Re: A.M. vs. The Archdiocese of St. Paul and Minneapolis, Immaculate Heart of Mary
Church in Minnetonka and Father Jerome C. Kern
Court File No. PI-93-015444**

Dear Mr. Haws:

On June 13, 1994, Plaintiff was served with an unexecuted supplemental answer to Plaintiff's Interrogatory No. 18. As you know, Plaintiff objects to this answer as incomplete and not in compliance with Judge Pierce's discovery order. Specifically, the Archdiocese response was generated solely upon the best historical recollection of present chancery officials. Plaintiff believes a more in depth inquiry is required to comply and properly respond to Interrogatory No. 18. Therefore, this letter merely serves to reserve Plaintiff's right to challenge the Archdiocese's response and seek proper and complete compliance with the Court's order.

Also note that I have been in touch with Mr. Andy Eisenzimmer and he is presently attempting to obtain available dates in which we may depose Father Michael O'Connell. On that day we would also hope to depose Father Gerald O'Keefe, Father Eugene A. Poulio and Sister Caroline Whitman. Additional depositions thereafter will include James P. Sexton (by subpoena), Father Thomas Hunstinger, Father Renaldo B. Catodio, Archbishop John R. Roach, and Father Kern. Bishop Carlson may also be deposed pending prior deposition testimony.

Very truly yours,

David S. Burleson

DSB:lrb
Enclosure(s)

cc: **Andrew J. Eisenzimmer**
Theodore J. Collins
Carole Lofness Baab

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197



Presbyteral Personnel Resources

Placement • Retreats • Continuing Education • Sabbaticals

(612) 291-1128

(612) 291-1130

Fax (612) 291-1629

June 1, 1994

Philip M. Harter, State Deputy
Knights of Columbus
330 Terrace View West
Mankato, Minnesota 56001

9-12-94
507-625-3591

Dear Mr. Harter:

Archbishop Roach asked me to respond to the Knights of Columbus Minnesota State Council's very generous gift of \$3,420 from the Jim Campbell Fund for priests and religious.

Two of our Archdiocesan priests who have applied for sabbatical grants would particularly benefit from these additional funds. **Father Jerome Kern** and **Father Gregory Tolaas** will each begin six-month sabbaticals within the next two weeks which will include study, travel, and retreats. Father Kern will combine travel to South America with Spanish language study and will also study at the University of St. Thomas, St. Paul. Father Tolaas will study scripture in the Holy Land and do volunteer work at the San Lucas Toliman Mission in Guatemala. The money could be equally divided between the two of them.

Father Kern is presently co-pastor at Immaculate Heart of Mary Church, 13505 Excelsior Boulevard, Minnetonka 55345-4999. After June 15, his address will be Saint Paul Seminary, 2260 Summit, Mail No. 5010, St. Paul 55105-1094. Father Tolaas is campus minister at the University of Saint Thomas; his address is University of St. Thomas, Campus Ministry, Mail No. 5028, 2115 Summit, St. Paul 55105-1096.

On behalf of Archbishop Roach and all the priests and religious who benefit from your spiritual and financial support, thank you for your generosity. May God continue to bless you and your work in encouraging vocations and for those in ministry.

Sincerely in Christ,

Rev. Paul A. Jaroszeski

Rev. Paul A. Jaroszeski, Director
Presbyteral Personnel Resources

-2-

Notification of pertinent people/constituents

- ☐ MEETING WITH PARISH LEADERS
- ☐ MEETING WITH WHOLE PARISH
- ☐ LETTER TO PARISHIONERS
- ☐ LETTER TO PRESBYTERAL COUNCIL
- ☐ OTHER:

UPDATES

<u>Action taken</u>	<u>Date</u>	<u>Next anticipated action</u>
---------------------	-------------	--------------------------------

Still taking depositions	10/94	
--------------------------	-------	--

ACTIVITY TRACKING SHEET

Situation name (person(s), group, institution): Fr. Jerome Kern

Location:

Date received:

Current ministerial status: sabbatical - St. Paul Seminary?

Address, phone (confidential __yes __no):

Archdiocesan response team (coordinator listed first):

Legal representation

Archdiocese:

Other party:

Others, representing:

Other key resource persons:

Designated spokesperson(s):

Brief biographical data (age, education, work history)

Brief situation description:

Communication plan formulated, key elements are:

Statement or comments made to news media (date, by whom, attach copy):

Internal communications -- appropriate notification given to:

___ RECEPTIONISTS

___ CHANCERY STAFF

___ FULL STAFF

-over-

INFORMATION SUMMARY (as of 10/19/94)

Fr. Jerome Kern
St. Paul Seminary (currently on sabbatical)

Attorney: Jeffrey Anderson

- Seeking punitive damages
- Still taking depositions

Associate, Church of St. Peter, Forest Lake
(5/29/96)

12-9-94

Archdiocese of St. Paul and Minneapolis

CONFIDENTIAL STATISTICAL INFORMATION FOR CHANCERY USE
(Please print or type.)

Name Jerome C. KERN Date of Birth 3/20/41

Ordination Date 12/17/66

In case of emergency,
please contact:

John J. KERN
Name
10200 SCARBOROUGH LANE
Address
Bloomington, MN. 55437
835-4580
Phone

My next of kin are:

<u>John J. KERN (above) - twin brother</u>		
Name	Address	Phone
<u>Katherine M. KERN</u>	<u>Mother</u>	
	<u>Bloomington, MN.</u>	<u>888-9495</u>
Name	Address	Phone
<u>Karen Ziemkowski</u>	<u>Sister</u>	
	<u>Bloomington, MN.</u>	<u>888-5412-H</u>
Name	Address	Phone
		<u>884-9248-W</u>

Location of my last will and testament: Safe Deposit Box

Special funeral instructions:

Copy - in desk in my office.

Homilist Rinaldo Custodio; Roger Pierre; Bill Whittier.

Funeral Home/Director

Other Directions

Black suit & collar in coffin. Coffin 1/2 open. I already have my grave at Resurrection (with my parents).

This information will make it easier for us to carry out your wishes. You may make changes at any time by sending us updated information.

Please return this form to Presbyteral Personnel Resources at the Chancery, 226 Summit Avenue, St. Paul, Minnesota 55102.

10/94

File, please

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

Chancellor's Office

291-4405/291-4424

DATE: December 20, 1994

MEMO TO: Archbishop Roach, Archbishop Flynn, Fr. McDonough,
Joan Bernet

FROM: Bill Fallon

SUBJECT: A.M. vs. Archdiocese, Jerome Kern and Church of
Immaculate Heart of Mary

For your information, the trial on the above case has been set for the week of January 30th to be preceded by a settlement conference on January 13th. In accordance with the new rules relating to alternative dispute resolution, a mediation session has also been scheduled for January 9th.

Jeff Anderson has made a settlement demand of \$240,000.00 which is under consideration for counter offer or rejection by the insurance companies involved.

I will continue to keep you advised.

STRICTLY CONFIDENTIAL

January 12, 1995

MEMO TO: Archbishop Roach and Bishop Welsh
FROM: Father Kevin McDonough
SUBJECT: FATHER JERRY KERN

At the Council meeting during your retreat we discussed Jerry Kern's situation. Bill Fallon indicated to us that a settlement was reached this past Monday. Bill can fill you in on the details of that. One of the barriers to finding another assignment for Father Kern has thereby been resolved. We do not anticipate any significant publicity to follow up on this.

The other, and more serious, barrier was Kern's condition himself. As you recall, by the time he left IHM last spring he had become fairly nonfunctional. I met with him on December 29 to discuss what has been happening during his sabbatical. He indicated that he has been living at St. Paul Seminary and has taken several courses there. He travelled in South America and has done a good deal of reading. He has been meeting regularly with his spiritual director and has been spending time with his family and some friends. He said that he is now "at peace" about his leaving IHM. He said goodbyes that had to be said and now is prepared to look toward the future.

While he has been part of a priests' support group, he has not participated in therapy. We did not require him to do so, and our consultation with Gary Schoener did not indicate that that would have been necessary. I encouraged him, nevertheless, to consider making use of a counselor for his own personal growth. He and I have had some conversations in the past about moving out of his own pain and concerns into a real appreciation of the needs and boundaries of other people, and I think that some of this would be well addressed in counseling. I did not indicate, however, that this was any sort of requirement.

Archbishop and Bishop Welsh
Page 2

I want to indicate, Archbishop, that Father Kern believes that you have been supportive to him throughout this. He has been grateful for the trust that you showed by leaving him in the parish even in the face of the allegation.

I am ready to recommend that Father Kern be placed as an associate pastor for a limited period of time (one to two years). I hesitate to recommend assignment as a pastor for two reasons. First, I think that it would be profitable for him to see a good pastor working well with staff. Father Custodio and he never evolved an effective leadership style at IHM, and this would be an opportunity for him to do so. Second, word of the recently settled lawsuit to become public, an assignment as an associate pastor would be easier to defend, even though we continue to believe that he did not engage in sexual abuse of this minor or any other, and that he is safe for ministry and has been so for some time.

Bill Fallon has also suggested that the question of a more permanent reassignment for Kern be discussed with the Clergy Review Board. I think that that is a good recommendation.

I suggest that we might want to raise this again at the Archbishop's Council in your presence. I merely wanted to bring you up-to-date on the conversation we had had.

KMM:md

January 17, 1995

MEMO TO: *Paul Janoszeki*
Father McDonough
FROM: *Archbishop Roach*
Archbishop Roach

I believe that we have to work quickly to make a decision about Jerome Kern. He will not do well simply sitting around.

Early in his career at Immaculate Heart of Mary he did a good job at administration. As his life began to unravel he became more and more reclusive and also in a sense, more impetuous, and he didn't do a good job. I believe that he has the makings of a decent administrator.

I like Bill Fallon's suggestion. Let's get him before the Review Board, right away. I think that we need to get a recommendation from them and the sooner the better.

Personally, I'd like to see him get into a parish setting as soon as that's possible because I don't think he is going to really heal until he has some good experience in a parish.

Bishop Welsh
Bill Fallon

MB
Paul - For your info. Let's move ahead right now on a temporary associate slot if possible (eg. Blaine). We can talk about pastoring after the Review Board discussion.

Re: SEROME KERN
(Name)

ARCH-016650

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

Chancellor's Office

291-4405/291-4424

DATE: January 31, 1995
MEMO TO: Clergy Review Board
FROM: Bill Fallon
SUBJECT: Fr. J.

Fr. J. was ordained in 1966, studied in Rome, and thereafter, was assigned as associate pastor in several metropolitan parishes. In 1976 he became co-pastor of a large suburban parish, where he remained until last June when, because of his debilitating condition he took a sabbatical. He has not yet been re-assigned.

[REDACTED] met with Bishop Carlson and Fr. O'Connell to relate an incident that occurred [REDACTED] at which time they were [REDACTED]. They were invited to go swimming with Fr. J. and several others at Lake Nokomis. In the water they began a game of tag, during which Fr. J. slipped his hand inside one boy's cutoff jeans and touched his genitals. On four or five occasions, he did the same thing to the other boy. Out of the water Fr. J. initiated a wrestling match, and again, there was a great deal of touching through clothing. Later, these incidents were brought to the attention of Fr. J's pastor, and ultimately, to the St. Paul Police Department.

When he was made aware of these allegations, Fr. J. met with the parents. His attitude was in their words "brazen." He did not deny that he had done these things, said that this sort of thing was done all the time in Europe, where it was a common occurrence. The parents were terribly offended by his attitude. The police conducted an investigation, and the police chief later called one of the parents to "assure her" that Fr. J. would be moved, which he was.

Fr. J. was referred to the Servants of the Paraclete in New Mexico for evaluation. Their report of July 15, 1987, recommended that Fr. J. be in "therapy to develop an understanding, accepting and accommodating within his self perception of his behavior of many years ago." They also felt there were aspects of his sexuality of which he may be

totally unaware, which would also be beneficial for him to delve into.

November 30, 1987, Fr. O'Connell asked Dr. Gary Schoener for an evaluation of Fr. J. In his letter to Dr. Schoener, Fr. O'Connell also mentioned that Bishop Carlson and another priest had seen Fr. J. several years earlier entering Loring Park about 8:30 p.m. on a weekday evening, a fact that Fr. J. did not deny, but he denied that any misconduct took place and further denied that he was homosexual. Fr. J. was most willing to cooperate with any program of rehabilitation. Fr. O'Connell also mentioned that Fr. J's co-pastor could not remember any negative behavior around children other than his habit of pulling male children into his lap and tickling them on the stomach.

March 3, 1988, Dr. Schoener provided his evaluation to Fr. O'Connell, in which he indicates he had reviewed the evaluation report from New Mexico, administered certain tests and interviewed Fr. J. His findings were that there was no psychological disorder, no evidence was found of any sexual disorder or problem, or issues of sexual identity. He also indicated that the New Mexico examination was based on an invalid MMPI. He found no reason for further evaluation or any sort of counseling of Fr. J. He found that Fr. J. was a warm and sensitive man fully dedicated to the priesthood and of great credit to the Church. He also felt that the New Mexico evaluation did not reach a clear understanding about Fr. J's explanation for the incident in question that caused them to suggest some sort of counseling. He had a valid MMPI additional testing and what he thought was a clear and coherent explanation for the incident.

March 28, 1988, Fr. J. wrote a letter of apology to the parents of the two boys involved in the above incident.

April 13, 1988, Fr. O'Connell wrote to those parents advising them of the evaluations and stating that while Fr. J. may have developmental problems which contributed to his actions in 1969, he has gone through a program of self-development and counseling, which in no way makes a danger to young people in his ministry.

May 25, 1989, Bishop Carlson reported that he had met with Fr. J's co-pastor who reported that he had met with [REDACTED] who complained about the relationship that had existed between Fr. J. and his wife for several years. The co-pastor met with parish Trustees. [REDACTED] stated that he had never complained to his wife about her relationship with Fr. J. The Trustees met with Fr. J., at which time Fr. J. denied any sexual contacts, stating only that the relationship was a brother/sister friendship, and that [REDACTED] had been under psychiatric care. Bishop Carlson talked

to [REDACTED] who indicated to him that he felt the relationship was a platonic one, that he sees Fr. J. as a good priest and does not want to hurt him.

On May 9, 1991, Fr. O'Connell memoed the file that recent allegations concerning Fr. J's relationship with [REDACTED] and allegations that there was an inappropriate involvement with a minor in the parish were false and ill-founded based on Bishop Charron's investigation. There was no reason to continue in an inquiry into Fr. J's behavior.

On May 8, 1992, Fr. McDonough received a phone call from Fr. J. who said that he had a meeting with [REDACTED] accused him (Fr. J.) of sexual abuse when he [REDACTED]

[REDACTED] Fr. McDonough thereafter met with [REDACTED] who stated that he had had "a particularly violent incident" with Fr. J. but would not provide details of the incident. Fr. McDonough felt that as this had happened before the Schoener evaluation, he could rely on that evaluation and leave Fr. J. in place for the present. [REDACTED] stated that he needed more time before he could provide details.

May 21, 1993, Dr. Schoener advised Fr. McDonough that he briefly interviewed [REDACTED] on April 13th, but was hesitant to discuss his situation. He suggested instead that Dr. Schoener talk to his therapist, who advised Schoener that [REDACTED] has kinesthetic memories of abuse by his father, as well as Fr. J. [REDACTED] later left a message with Dr. Schoener saying he'd be in touch later. Apparently, they did not talk again. Schoener's recommendation with respect to Fr. J. was that given that fact that he had been assessed once, and there was no recent evidence of any problem of anyone being at risk, that he would advise waiting so that we can get a quality evaluation. He was going to re-contact [REDACTED] the following month. Nothing further has been heard from [REDACTED]

On January 11, 1993, Fr. McDonough met with [REDACTED] who said that he had a recovered memory of abuse committed by Fr. J. in the [REDACTED] while on a Catholic scouting trip to the swimming pool at the St. Paul Seminary. In the sauna, Fr. J. touched [REDACTED] on the chest and abdomen and commented on how well developed he was. In the swimming pool, Fr. J. wrestled with [REDACTED] and grabbed him by the crotch. This wrestling and touching extended for a period of time, perhaps half an hour.

[REDACTED] commenced a law suit against Fr. J., the Archdiocese and the parish based on the incident mentioned above. This case was settled in January of this year by the Archdiocese's insurance company.

In the summer of 1993, meetings were held with Bishop Charron, Fr. McDonough, and parish leaders, followed by an open meeting for all parish members to discuss the allegations of the law suit, the allegations of Fr. J. and related matters. Because of Dr. Schoener's recommendation that Fr. J. posed no threat, the decision was made to leave Fr. J. a co-pastor.

Following a meeting with Fr. McDonough on April 8, 1994, in which a number of options were discussed concerning his future, Fr. J. elected to go on sabbatical, as he was very tired and emotionally worn.

On January 12, 1995, Fr. McDonough reported a meeting with Fr. J. on December 29th. Fr. J. indicated that he had been living at the St. Paul Seminary, had taken several courses there, travelled in South America, and done a great deal of reading. He has been meeting regularly with his spiritual director and spending time with his family and friends. He is now at peace about his leaving his parish. While he is part of a priest's support group, he has not participated in therapy, as he was not required to do so, and Dr. Schoener's consultation did not indicate that that would be necessary. Fr. McDonough recommended that Fr. J. be placed as an associate pastor for one to two years, but he hesitated to recommend an assignment as pastor at this time, because he thought it would be profitable to see a good pastor working well with his staff, and because of the recent law suit. He also recommended that this case be reviewed by the Clergy Review Board.

Jerome Kern
ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

Phone: 612-291-4400 Fax: 612-290-1629

The Chancery

DATE: February 1, 1995

MEMO TO: Clergy Review Board

FROM: Bill Fallon

Kern
Enclosed please find a summary of the Fr. J. case, which was the second case we discussed at the end of our last meeting. The entire file is available for the three members who volunteered to read through it at any time between 8:30 a.m. and 5:00 p.m. Please call either me or my secretary, Kathleen at 291-4405 to advise us when you will be in.

Copies of the relevant psychological evaluations of Fr. J. are being sent to Dr. Witterholt.

As agreed, our next meeting will be at 5:30 p.m. on Wednesday, March 8th here at the Chancery.

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Office of the Archbishop

Saint Paul, Minnesota 55102-2197


March 9, 1995

Reverend Jerome C. Kern
2260 Summit Avenue, Mail No. 5010
Saint Paul, Minnesota 55105-1094

Dear Father Kern,

With this letter I hereby appoint you as Temporary Administrator of the Church of Saint Dominic, Northfield, Minnesota. This appointment is effective at noon on Saturday, March 18, 1995, and will continue until the new pastor's appointment becomes effective. You will have in your hands the full spiritual and material administration of the Church of Saint Dominic. You will also carry the responsibility of the Mass for the People.

Sincerely yours in Christ,


Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

FAX #: 290-1629

The Chancery

FAX TO:

Fr. Hipwell
Immaculate Heart
Minnetonka

DATE:

31 March

FAX #:

935-0474

FROM:

MESSAGE:

Here is a letter that is going today
to all Saint Dominic parish members.
It brings them up-to-date on Father
Kern. Feel free to copy to your staff,
Council, and others as needed.

NOTICE: The information contained in this facsimile message is privileged and confidential. It is intended only for the use of the individual or entity named above. If you are not the intended recipient or the employee or agent responsible for delivering it to the intended recipient, you are hereby notified that you are strictly prohibited from disseminating, distributing, or copying the information contained in this facsimile message. If you have received this message in error, please notify us immediately by telephone and return the original message to us at the above address via the U.S. Postal Service.

of pages:

3

(including cover page)

TRANSMITTED BY:

PHONE #

PLEASE CALL IF THERE ARE ANY PROBLEMS WITH THIS TRANSMISSION.

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

FAX #: 290-1629

The Chancery

FAX TO: Emily Schmidt or
St Dominics Representative

DATE: 3/30

FAX #: 507-645-8232

FROM: FR. Kevin Mc Donough

MESSAGE: Please go ahead with all preparations
for mailing, but do not mail until Father
Kern reviews and approves this. Thank
you for all your work!

NOTICE: The information contained in this facsimile message is privileged and confidential. It is intended only for the use of the individual or entity named above. If you are not the intended recipient or the employee or agent responsible for delivering it to the intended recipient, you are hereby notified that you are strictly prohibited from disseminating, distributing, or copying the information contained in this facsimile message. If you have received this message in error, please notify us immediately by telephone and return the original message to us at the above address via the U.S. Postal Service.

of pages: 1
(Including cover page)

TRANSMITTED BY: Maury Delaney PHONE # 291-4434
PLEASE CALL IF THERE ARE ANY PROBLEMS WITH THIS TRANSMISSION.

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Office of the Archbishop

Saint Paul, Minnesota 55102-2197

March 30, 1995

Dear Saint Dominic's parish member:

I am writing to you at the request of your Parish Council. One of my staff visited with the Council earlier this week to discuss the matters described in this letter, and at that time your parish leaders suggested that it would be helpful for all of the parish members to hear what they themselves were told.

You are aware that Father Jerome Kern has been serving as your temporary pastor until your new, permanent pastor begins his work at the end of April. You will be hearing about that new pastor soon. In the meantime, some questions have arisen about Father Kern and I want to address those very directly.

[REDACTED] told us that, in [REDACTED] he was engaged by Father Kern in behavior which he considered abusive. This alleged abuse took place during a group outing with many other young people in which Father Kern was one of several adult chaperones. Father Kern readily acknowledged that he remembered the event and recalled chaperoning it, but absolutely denied any form of abuse. We did two things to follow up on the complaint. First, we asked Father Kern to undergo a psychological assessment. That assessment indicated that Father Kern poses no danger to young people. Second, we told the people of his parish about the accusation. They were supportive of Father Kern's continuing as pastor.


The young man decided to pursue his complaint in the form of a lawsuit. After a year of trying to continue pastoring under the pressure of what he believed to be a false accusation, Father Kern resigned his pastorate and took a six-month sabbatical. That sabbatical ended two months ago. It was not a time of treatment for any kind of sexual or emotional disorder, but rather a time of recuperation from the stress of his situation. Recently, this lawsuit was brought to conclusion in the same manner that most lawsuits end these days, by a settlement. This settlement does not constitute an acknowledgment of guilt on Father Kern's part.

Page 2
March 30, 1995

I do not believe that Father Kern abused anyone. We have excellent professional advice that indicates that he can serve safely as a parish priest. I hope that during the few weeks that he will be with you you will continue to welcome him and pray with him.

If you have questions or concerns about what you are hearing, do not hesitate to address them to your Parish Council members or to me and my staff. I am looking forward to telling you soon about your new pastor, and I know that you will be pleased. In the meantime, I wish you all the blessings of this beautiful season of Lent.

Sincerely yours in Christ,


Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

April 10, 1995

Dear Archbishop Roach =

When I arrived home from a 3 week vacation last Tuesday, I found your letter concerning Father Kern in my accumulated mail = I was surprised and, subsequently, angry, about its contents.

Before I had even seen the man, I made a judgement, fairly or unfairly = I think it did him a great disservice = I daresay that not one of us is without a past sin, real or imagined or charged, hopefully forgiven (according to this promise) that we would not want the world to be made aware of =

Although the letter exonerated the man, the accusation was suggested, if not made = and retribution was paid =

I felt insulted by the letter and felt that I must make this known = I still do not understand its purpose. I feel grateful that Fr. Kern could be with us through these

Lenten weeks =

Respectfully,

Verna Johnston



Verna Johnston

500 West Woodley #315

Northfield, MN 55057

Boeking?

Archbishop John Roach
The Chancery
226 Summit Ave
St. Paul, Minnesota 55102

Dear Archbishop Roach:

Last Monday evening I went to a reconciliation service with the contents of your letter to the [REDACTED] on my mind. God's gift to me was a reading from Ephesians:

You were darkness once, but now you are light in the Lord; be like children of light, for the effects of the light are seen in complete goodness and right living and truth. Try to discover what the Lord wants of you, having nothing to do with the futile works of darkness but exposing them by contrast. The things which are done in secret are things that people are ashamed even to speak of; but anything exposed by the light will be illuminated and anything illuminated turns into light. That is why it is said: Wake up from your sleep, rise from the dead, and Christ will shine on you. So be very careful about the sort of lives you lead, like intelligent and not like senseless people. This may be a wicked age, but your lives should redeem it.

My own experience of abuse by McGrath tells me this is true. Bring it out in the light and name it. It lightens the shame. It helps the healing to begin.

My reaction of anger to your letter tells me that I felt the Archdiocesan handling of this situation was hurtful to me as a person who has experienced abuse and disrespectful to the parish community as it treated us like children and not like intelligent people able to handle this information.

Since the abuse issue has been raised, innocent or guilty, Father Kern and the Chancery will always have to deal with it. In today's climate it does not seem wise to keep the accusation a secret--especially since secrecy is one of the key sustaining components of abuse. Had the Chancery informed the Parish Council or better the parish as a whole before Father Kern's arrival or if Father Kern had alerted us himself about the accusation, the honesty of it would have been disarming.

I have heard several versions of why the information was not shared with the parish. A council member seemed satisfied that it was unfortunate oversight due to confusion at the Chancery because of a priest's unexpected death (how ironic if this was McGrath!). However the anonymous letter and past observation tell me to suspect purposeful obscuration. As I shared with you in our December meeting, Father McDonough doesn't just minimize the numbers of sexual abuse, he outright lies in efforts at damage control.

This minimization in general leaves me concerned about the specifics. Am I to believe the Archdiocese fully informed us in the letter of all reports involving Father Kern?

I can accept a priest with a question mark in his past as long as I know what I am dealing with. As an adult I can decide if my own issues would allow me to relate to him and as a parent I could monitor my child's access to him if I remained leery. The information I needed to make an informed decision was withheld from me and the other parish members.

As insidious as the manipulation of information, is the continued tilt towards protecting the priest and the Church at the expense of the accuser. Your statement, "I do not believe Father Kern abused anyone," invites the inference that the young man lied. Because of the Church's posturing, no clear message of outrage is sent about what a sin against the Spirit sexual abuse is.

The experts may get you through the social and legal implications of abuse cases, but there is a spiritual focus missing for victim, abuser and the whole Body of Christ.

The Holy Spirit will act with us if invited. If we put up the sail, the Holy Spirit will provide the wind. Shouldn't we all be in the same boat?

STRICTLY CONFIDENTIAL

May 11, 1995

Dear [REDACTED]

Your letter of April 9 came to my office while I was recovering from surgery. I am just now getting my correspondence returned and I am grateful for your patience with a delayed response.

I accept that your experience with Father McGrath has left you distrustful of the Church. In that context, I am not naive enough to believe that assurances from me can resolve your distrust. Permit me, however, to address the issues you raise in your letter:

First, I had directed that disclosure concerning Father Kern be done with parish leadership before he began his temporary work at [REDACTED]. My staff and I were very clear on that. As Father McDonough explained at the Parish Council meeting, a confusion about who was to follow through with the disclosure resulted in the delay. I understand that that was acknowledged straightforwardly to the Parish Council and accepted in that spirit.

Second, I understand that it is your perspective that Father McDonough "minimizes" and "outright lies" about the numbers of sexual abuse. I do not believe that that is so, and in fact I believe that Father McDonough consistently has sought to make our Church more open and disclosive about abuse. I am sorry that you perceive those efforts differently.

Third, you asked whether the letter fully informed the members of [REDACTED] "of all reports involving Father Kern". As I understand Father McDonough told the Parish Council, the letter did not disclose every concern raised in the past about Father Kern's ministry. It did address the relevant complaints concerning inappropriate behavior with young people. Nearly every priest's file, particularly

[REDACTED]

after he has served for a number of decades, includes concerns about preaching, administration, and other matters not relevant to the question [REDACTED] I presume that your letter was not addressing these issues, and suspect that your concern about "minimization" is in regard to sexual misconduct.

Finally, I want to emphasize that I said "I do not believe Father Kern abused anyone" because it is the truth. I understand from your letter that you spoke with at least one member of the Parish Council. That Council member may not have passed on to you Father McDonough's indication that he believed the complaint about Father Kern was made in good faith and that, based on an independent investigation by qualified professionals, we concluded that a genuine misunderstanding was involved. I have used other forums to express my refusal to tolerate sexual abuse in our Church. The letter concerning Father Kern had a much more limited, but no less legitimate, purpose to it.

Given all of this, I still want to acknowledge and offer my respect for both the intense personal pain and the spiritual reflection which led to your letter. I am providing you with the information given above not to minimize those things, but so that you may know that our perspectives are not as different as you might perceive them. The protection of the innocent, whether from abuse or from unjust accusation, is a genuine issue of justice. I think that you and I can agree on that. Thank you for taking the time to offer your reflections. Please receive mine in the spirit of this Easter season.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

INTEROFFICE MEMO from
ARCHBISHOP JOHN R. ROACH

TO:

- | | |
|---|--|
| <input type="checkbox"/> Abp. Flynn | <input type="checkbox"/> Sr. Rauenhorst |
| <input type="checkbox"/> Bp. Welsh | <input type="checkbox"/> Sr. Rockers |
| <input type="checkbox"/> Msgr. Boxleitner | <input type="checkbox"/> Bro. Champine |
| <input type="checkbox"/> Fr. Bossi | <input type="checkbox"/> Ms. Bernet |
| <input type="checkbox"/> Fr. Bowers | <input type="checkbox"/> Ms. Hesse |
| <input type="checkbox"/> Fr. Christensen | <input type="checkbox"/> Ms. Klima |
| <input type="checkbox"/> Fr. Dease | <input type="checkbox"/> Ms. Krocheski |
| <input type="checkbox"/> Fr. Fleming | <input type="checkbox"/> Ms. Nicholson |
| <input type="checkbox"/> Fr. Jaroszeski | <input type="checkbox"/> Ms. Peine |
| <input checked="" type="checkbox"/> Fr. McDonough | <input type="checkbox"/> Ms. Willerscheidt |
| <input type="checkbox"/> Fr. Kennedy | <input type="checkbox"/> Mr. Baker |
| <input type="checkbox"/> Fr. Kenney | <input type="checkbox"/> Mr. Berquist |
| <input type="checkbox"/> Fr. Mader | <input type="checkbox"/> Mr. Burke |
| <input type="checkbox"/> Fr. Notebaart | <input type="checkbox"/> Mr. Cherek |
| <input type="checkbox"/> Fr. O'Rourke | <input type="checkbox"/> Mr. Errigo |
| <input type="checkbox"/> Fr. Rask | <input type="checkbox"/> Mr. Fallon |
| <input type="checkbox"/> Fr. Ubel | <input type="checkbox"/> Mr. Granger |
| <input type="checkbox"/> Fr. Ward | <input type="checkbox"/> Mr. Heaney |
| <input type="checkbox"/> Deacon Baskfield | <input type="checkbox"/> Mr. Hennen |
| <input type="checkbox"/> Deacon D'Heilly | <input type="checkbox"/> Mr. Krietemeyer |
| <input type="checkbox"/> Deacon Swirtz | <input type="checkbox"/> Mr. Lassonde |
| <input type="checkbox"/> Deacon Umphress | <input type="checkbox"/> Mr. McCarver |
| <input type="checkbox"/> Sr. Brennan | <input type="checkbox"/> Mr. Mullin |
| <input type="checkbox"/> Sr. Donnelly | <input type="checkbox"/> Mr. Weinand |
| <input type="checkbox"/> Sr. Heinen | <input type="checkbox"/> Mr. Willis |
| <input type="checkbox"/> Sr. Howell | |
| <input type="checkbox"/> Sr. Lucid | |
| <input type="checkbox"/> Sr. Murray | <input type="checkbox"/> _____ |

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| <input type="checkbox"/> comment |

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| <input type="checkbox"/> recommendation |
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| <input type="checkbox"/> read & file |
| <input type="checkbox"/> information |
| <input type="checkbox"/> as requested |
| <input type="checkbox"/> per conversation |

REMARKS:

DATE: _____

ARCH-016530

MEIER, KENNEDY & QUINN

CHARTERED

ATTORNEYS AT LAW

ANDREW J. EISENZIMMER
LEO H. DEHLER
THOMAS B. WIESER
JOHN C. GUNDERSON
CHARLES M. BICHLER

SUITE 2200, NORTH CENTRAL LIFE TOWER
445 MINNESOTA STREET
SAINT PAUL, MINNESOTA 55101-2100
TELEPHONE (612) 228-1911
FACSIMILE (612) 223-5483

WILLIAM C. MEIER
(1920-1981)

TIMOTHY P. QUINN
(1921-1991)

ALOIS D. KENNEDY, JR.
(RETIRED)

May 24, 1995

C Mr. Jeffrey R. Anderson
O REINHARDT & ANDERSON
P Attorneys at Law
Y E-1000 First National Bank Building
332 Minnesota Street
St. Paul, MN 55101

Re: A.M. [REDACTED] vs. Archdiocese of Saint Paul and Minneapolis, Immaculate
Heart of Mary Church in Minnetonka and Father Jerome C. Kern
Our File No.: 3842.585

Dear Mr. Anderson:

Enclosed please find our client's check in the amount of \$425.00 payable to Dr. Walter Bera
for therapy expenses in connection with the above-referenced matter.

Thank you,

Best regards,

MEIER, KENNEDY & QUINN, CHARTERED

/s/ ANDREW J. EISENZIMMER

Andrew J. Eisenzimmer

AJE:dma

cc: Mr. William S. Fallon

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

Office of the Archbishop

June 7, 1995

Reverend Jerome Kern
Church of Saint Dominic
116 Linden Street North
Northfield, Minnesota 55057-1435


Dear Father Kern,

With this letter, I am pleased to name you Parochial Vicar of the Church of Saint Peter, Forest Lake, Minnesota, effective Saturday, June 17, 1995. I ask you to report to the Pastor, Father Robert Sipe, before noon on that date.

Notice of your appointment will be published in the Catholic Bulletin of June 15.

Jerry, I trust your sabbatical was an enriching and restful experience and am happy you are beginning a new assignment. The parish of Saint Peter's is a good community, and you have much to offer as their parochial vicar. May God bless you in this ministry. You have my support and prayers.

Sincerely yours in Christ,

→ 

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis



CONFIDENTIAL

MEMO

TO: Members of Clergy Review Board
FROM: Father Richard E. Pates
RE: Next Meetings of the Board
DATE: June 14, 1995

I am enclosing the Draft of the recommendation to Archbishop Roach concerning Father Jerome Kern. Could I ask that you review this? If you cannot make the next meeting could you please relay your suggestions/reaction to me by letter or phone?

Our next meetings are scheduled as follows:

Wednesday, July 19, 5:30 - 7:30 p.m.

Wednesday, August 16, 5:30 - 7:30 p.m.

Wednesday, September 6, 5:30 - 7:30 p.m.

Again, many thanks for your valued collaboration in this work.

*Our Lady of Peace
Catholic Community
5425 Eleventh Avenue South
Minneapolis, Minnesota 55417-2599
(612)823-8253 Fax (612) 823-5102*



DRAFT

CONFIDENTIAL

MEMO

TO: Archbishop John Roach
FROM: Father Richard E. Pates, Chair, Clergy Review Board
RE: Father Jerome Kern, Currently on Sabbatical from Pastoral Assignment
DATE: June 15, 1995

The Clergy Review Board has studied the case of Father Jerome Kern with regard to the issue of sexual abuse and the future exercise of priestly ministry and offers the attached recommendation.

The process followed in reaching our recommendation was as follows:

- 1). Bill Fallon prepared a four-page summary of Father Kern's file which all Board members received and studied.
- 2). Two Board members reviewed the extensive file of Father Kern. They presented their findings in some detail and led the discussion of the Board.
- 3). The entire Board met with Father McDonough and discussed carefully questions which had surfaced during its consideration of the case.

*Our Lady of Peace
Catholic Community
5425 Eleventh Avenue South
Minneapolis, Minnesota 55417-2599
(612) 823-8253 Fax (612) 823-5102*

Archbishop John Roach
June 15, 1995 - Page Two
Confidential

RECOMMENDATION

The Board judges that there is need for Father Kern to undergo mandated assessment of his condition as well as mandated therapy before it can render a recommendation as to Father's future ministerial placement.

The two assessments which Father Kern has undergone - by the Paracletes and by Dr. Gary Schoener - are in the Board's judgment inconclusive. The Board feels that some of the issues and their psychological implications have not been fully explored. In the interest of the common good, the Board recommends that these be dealt with more directly and extensively.

It further recommends that the assessment of Father Kern be done by a forensic psychiatrist (references for such professionals can be obtained from Dr. Suzanne Witterholt, a member of the Clergy Review Board) and that therapy be conducted by a professional different than the one who did the assessment.

The preceding recommendation was carefully studied by all members of the Clergy Review Board and is submitted with that body's unanimous approval.

The Board would be very happy to review with you any aspects of its recommendation or respond to any questions you may have.

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

Chancellor's Office

291-4405/291-4424

DATE: June 22, 1995

MEMO TO: Clergy Review Board

FROM: Bill Fallon

At the request of Monsignor Pates, I am enclosing a memo from him with its attachments, including a proposed Board recommendation.

DATE: June 27, 1995
MEMO TO: File of Father Jerome Kern
FROM: Fr. Kevin McDonough
SUBJECT: Meeting at Saint Peter in Forest Lake

On Sunday evening, June 25, I met with about 50 members of the parish in Forest Lake in an open meeting. The gathering was a follow-up to the letter from Archbishop Roach which was read at all of the Masses that weekend.

I reviewed the letter paragraph by paragraph and provided more detailed information and reflection. We then spent over an hour discussing people's reactions and answering questions. This latter part of the meeting began rather negatively, with the tone of the questions fairly suspicious. Concerns expressed or implied included these: whether parishioners were receiving all the relevant information or not; why a priest with even a shadow of suspicion would be assigned to a parish with a school; why a parish that has had much recent turmoil would have to face more possible disturbance; whether sufficient safeguards were in place so that Father Kern or any other staff member would be interacting with young people only in appropriate circumstances.

As the meeting progressed, however, the tone became increasingly positive. I emphasized that we were not asking the parish to take on a known child abuser, but rather to receive a skilled associate pastor who unfortunately has a mostly unmerited taint on his record. Parishioners began to speak up in Father Kern's favor and to challenge one another to be more open-minded. The meeting ended quite positively.

It is worth noting that both Father Kern and Father Sipe did an excellent job in responding to questions, in acknowledging issues and problems as they were raised, and in keeping the focus on the good of the parish rather than on themselves. We will need follow-up communication with the parish, but Father Kern should meet with fairly minimal resistance and suspicion at this point.

cc: Archbishop Roach
Archbishop Flynn
Bill Fallon

**MEMO**

TO: Clergy Review Board
FROM: Father Richard E. Pates
RE: Corrected Draft of Father Kern Recommendation
DATE: July 6, 1995

Perhaps in an unconscious effort to be politically correct, I missed an important typo on the draft of the Father Jerry Kern Recommendation dated June 15, 1995. The typo is on page two, paragraph two, line two. The incorrect word is inclusive. It should be changed to inconclusive.

I am enclosing a corrected copy of that page.

I look forward to seeing you at our next meeting, Wednesday, July 19th, at 5:30 p.m. at the Chancery.

*Our Lady of Peace
Catholic Community
5425 Eleventh Avenue South
Minneapolis, Minnesota 55417-2599
(612) 823-8253 Fax (612) 823-5102*

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

Phone: 612-291-4400 Fax: 612-290-1629

The Chancery

O F F I C I A L


Archbishop John R. Roach has made the following appointments in the Archdiocese of Saint Paul and Minneapolis.

Reverend Jerome Kern, Parochial Vicar, Church of Saint Peter, Forest Lake, Minnesota, effective June 17, 1995.

Reverend Stanley Sledz, Parochial Vicar, Church of Saint Bernard, Saint Paul, Minnesota, effective June 21, 1995.

Reverend Timothy Rudolphi, Pastor, Church of the Guardian Angels, Chaska, Minnesota, effective June 26, 1995.

Reverend Richard Hogan, Staff Member of Priests For Life, effective July 1, 1995.


William S. Fallon
Chancellor

To be published in the Catholic Bulletin of July 15, 1995.

*Our Lady
of Peace* 

CONFIDENTIAL

MEMO

TO: Members of Clergy Review Board

FROM: Father Richard Pates *REP*

RE: Fathers LaVan and Kern Recommendations and
Upcoming Meetings of the Board

DATE: July 24, 1995

Kern

I am enclosing confidential copies of the recommendations which have been forwarded to Archbishop Roach regarding the cases of Fathers LaVan and Kern on behalf of the Clergy Review Board.

Our next meetings are scheduled as follows:

Wednesday, August 16, 5:30 - 7:30 p.m.

Wednesday, September 6, 5:30 - 7:30 p.m.

Wednesday, October 18, 5:30 - 7:30 p.m.

Father Gil Gustafson is scheduled to be with us from 6:00 - 6:45 p.m. at our August 16th meeting. Father McDonough will join us at 6:45 p.m. and will be prepared to review both the Fathers Gustafson and Jeub cases.

In closing, I want to renew appreciation for your valued collaboration in this work.

c: Rev. Kevin McDonough

Our Lady of Peace
Catholic Community
5425 11th Avenue South
Minneapolis, MN 55417-2599
823-8253 / Fax 823-5102



CONFIDENTIAL

July 24, 1995

Most Reverend John R. Roach
Archbishop of St. Paul and Minneapolis
226 Summit Avenue
St. Paul, MN 55102

Dear Archbishop Roach:

I am enclosing a report and a recommendation of the Clergy Review Board regarding the case of Father Jerome Kern for your consideration.

Once again, I wish to assure you that the Board welcomes any suggestions from you regarding its procedures or recommendations.

With kind personal regards, I remain

Sincerely yours in Christ,

Rev. Msgr. Richard E. Pates
Pastor

c: Archbishop Harry Flynn

Our Lady of Peace
Catholic Community
5425 11th Avenue South
Minneapolis, MN 55417-2599
823-8253 / Fax 823-5102

ARCH-016525



CONFIDENTIAL

MEMO

TO: Archbishop John Roach
FROM: Father Richard E. Pates, Chair, Clergy Review Board
RE: Father Jerome Kern
DATE: July 24, 1995

The Clergy Review Board has studied the case of Father Jerome Kern with regard to the issue of sexual abuse and the future exercise of priestly ministry and offers the attached recommendation.

The process followed in reaching our recommendation was as follows:

- 1). Bill Fallon prepared a four-page summary of Father Kern's file which all Board members received and studied.
- 2). Two Board members reviewed the extensive file of Father Kern. They presented their findings in some detail and led the discussion of the Board.
- 3). The entire Board met with Father McDonough and discussed carefully questions which had surfaced during its consideration of the case.

Our Lady of Peace
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Minneapolis, MN 55417-2599
823-8253 / Fax 823-5102

Archbishop John Roach
July 24, 1995 - Page Two
Confidential

RECOMMENDATION

The Board judges that there is need for Father Kern to undergo mandated assessment of his condition as well as mandated therapy before it can render a recommendation as to Father's continuance in his present assignment or future ministerial placement.

The two assessments which Father Kern has undergone - by the Paracletes and by Dr. Gary Schoener - are in the Board's judgment inconclusive. Both recommended a quality evaluation which to the best of the Board's determination has not been done. The Board feels that some of the issues and their psychological implications have not been fully explored. In the interest of the common good, the Board recommends that these be dealt with more directly and extensively.

It further recommends that the assessment of Father Kern be done by a forensic psychiatrist (references for such professionals can be obtained from Dr. Suzanne Witterholt, a member of the Clergy Review Board) and that therapy be conducted by a professional different than the one who does the assessment.

The Board intends to resume its consideration of Father Kern and to make a final recommendation after it receives additional information and guidance from the follow-up evaluations. In the meantime, the Board suggests that the Pastor of St. Peter's parish in Forest Lake and other appropriate parish leadership be advised of the status of Father Kern's case and the Board's ongoing consideration of this matter as part of any temporary pastoral assignment.

The preceding interim recommendation was carefully studied by all members of the Clergy Review Board and is submitted with that body's unanimous approval.

The Board would be very happy to review with you any aspects of its recommendation or respond to any questions you may have.

c: Archbishop Harry Flynn



CONFIDENTIAL

MEMO

TO: Archbishop John Roach
FROM: Father Richard E. Pates, Chair, Clergy Review Board
RE: Father Jerome Kern
DATE: July 24, 1995

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Archbishop John Roach
July 24, 1995 - Page Two
Confidential

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The preceding interim recommendation was carefully studied by all members of the Clergy Review Board and is submitted with that body's unanimous approval.

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c: Archbishop Harry Flynn



CONFIDENTIAL

July 24, 1995

Most Reverend John R. Roach
Archbishop of St. Paul and Minneapolis
226 Summit Avenue
St. Paul, MN 55102

Dear Archbishop Roach:

I am enclosing a report and a recommendation of the Clergy Review Board regarding the case of Father Jerome Kern for your consideration.

Once again, I wish to assure you that the Board welcomes any suggestions from you regarding its procedures or recommendations.

With kind personal regards, I remain

Sincerely yours in Christ,

Rev. Msgr. Richard E. Pates
Pastor

c: Archbishop Harry Flynn

Our Lady of Peace
Catholic Community
5425 11th Avenue South
Minneapolis, MN 55417-2599
823-8253 / Fax 823-5102

ARCH-016764-



CONFIDENTIAL

MEMO

TO: Archbishop John Roach
FROM: Father Richard E. Pates, Chair, Clergy Review Board
RE: Father Jerome Kern
DATE: July 24, 1995

The Clergy Review Board has studied the case of Father Jerome Kern with regard to the issue of sexual abuse and the future exercise of priestly ministry and offers the attached recommendation.

The process followed in reaching our recommendation was as follows:

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Archbishop John Roach
July 24, 1995 - Page Two
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The Board intends to resume its consideration of Father Kern and to make a final recommendation after it receives additional information and guidance from the follow-up evaluations. In the meantime, the Board suggests that the Pastor of St. Peter's parish in Forest Lake and other appropriate parish leadership be advised of the status of Father Kern's case and the Board's ongoing consideration of this matter as part of any temporary pastoral assignment.

The preceding interim recommendation was carefully studied by all members of the Clergy Review Board and is submitted with that body's unanimous approval.

The Board would be very happy to review with you any aspects of its recommendation or respond to any questions you may have.

c: Archbishop Harry Flynn

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

Office of the Archbishop

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

July 31, 1995

Reverend Monsignor Richard Pates
Church of Our Lady of Peace
5425 11th Avenue
Minneapolis, MN 55417

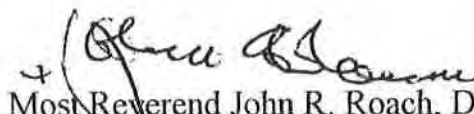
Dear Monsignor Pates,

Thank you very much for your letter of July 24th and the confidential report and recommendations of the Clergy Review Board concerning Father Jerome Kern.

I will review that set of recommendations with the appropriate people on my staff and with Archbishop Flynn just as soon as I possibly can.

I am deeply grateful to you and ask you to convey my thanks to the members of the Board.

Sincerely yours in Christ,


Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

July 31, 1995

Reverend Monsignor Richard Pates
Church of Our Lady of Peace
5425 11th Avenue
Minneapolis, MN 55417

Dear Monsignor Pates,

Thank you very much for your letter of July 24th and the confidential report and recommendations of the Clergy Review Board concerning Father Jerome Kern.

I will review that set of recommendations with the appropriate people on my staff and with Archbishop Flynn just as soon as I possibly can.

I am deeply grateful to you and ask you to convey my thanks to the members of the Board.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

bcc- Archbishop Flynn
Fr. McDonough
Bill Fallon

MERT - I want to set up a meeting with Archbishop Flynn and Father McDonough and this is to be the topic.



1995 ANNUAL CATHOLIC APPEAL

P.O. Box 7157 • St. Paul, MN 55107-0157 • 612-290-1610

PLEDGE DATE: 06/19/95

AMOUNT PLEDGED: \$ 60.00

MRS. JILL SCHIKS
5460 NE 226TH AVE
LINWOOD, MN 55005

Please correct any information and return this copy with your payment in the enclosed envelope. Make checks payable to: Annual Catholic Appeal.

"... to cultivate and care for ..."
Gn 2:15

Thank you for your support!
We hope this accurately reflects your wishes at the time you made your pledge. Should this be in error, we apologize and encourage you to write or call our office to make the appropriate correction.

(See opposite side for other ways of making gifts)

Kern file, please

At this time we have decided not to donate to this appeal. We are very frustrated and disappointed in our recent assistant assigned to our parish. He was accused of 3 situations of sexual abuse with boys at his previous parish. We have 2 boys within the school system here at St. Peter's. My husband and I both come from a social service background and feel strongly that the accusations are grounded in truth. This priest has no business in a parish with a school.

So at this time our money will go to more deserving cause.

(Signed) Mrs. Jill Schiks

7-31

At this time we have decided not to donate to this appeal. We are very frustrated and disappointed in our recent asst. assigned to our parish. He has caused of 3 situations of sexual abuse with boys at his previous parish. We have 9 boys within the school system here at St. Peter's.

My husband and I both come from a social service background, and feel strongly that the accusations are grounded in truth. This priest has no business in a parish with a school.

So at this time our money
will go to more deserving cause.

Mike + Joe Polito

August 22, 1995

Mrs. Jill Schiks
5460 Northeast 226th Avenue
Linwood, Minnesota 55005

Dear Mrs. Schiks,

The note from you and your husband Mike to the Annual Catholic Appeal was passed on to me. Out of respect for the concerns you raise, I have wanted to write to you and provide you with some information which may not have come to you clearly. This information may help you to understand why Archbishop Roach decided to go ahead with the appointment of Father Kern to your parish.

Father Kern served as co-pastor of his last parish for eighteen years. About two years ago we brought the information that I will describe below to the members of that parish in an open meeting. They had all of this information, and still were very supportive of his continuing in pastoring. During the entire year after that meeting, we never heard a word of concern about other complaints, about his current behavior, or about fear of this man. In other words, we believe that the people who knew him well shared in the perspective offered to us by the psychologists who have met with Father Kern: that the questions raised about him resulted from misunderstanding and did not then, nor do they now, constitute child abuse.

Here are the concerns that were raised. [REDACTED] while he was at another parish, Father Kern went on a family outing with two families, including the parents, from his parish. During that time, and in full view of the other family members, Father Kern was roughhousing with some of the family teenagers on the beach. Family members thought that he was being inappropriate in doing so, and spoke with the pastor. The pastor spoke with the police, who apparently told him that it was not a matter of abuse. Still, this information was passed on to the Archdiocese.

Seven years later, shortly after Father Kern went to the parish he worked at before going to St. Peter's, he was one of ten adult chaperons with a group of about seventy young people. Again, one of the young people thought that Father Kern was roughhousing with him inappropriately during that event. This was, I want to point out, a large group event in which dozens of people were all swimming in the same large swimming pool together. [REDACTED] and [REDACTED] to express his concern about that behavior.

Please note that we have never heard any of the complaints about Father Kern that would be typical of priests or others who abuse young people. He does not now spend, and never has spent, significant amounts of time alone with young people. On the contrary, he socializes with adults and has good peer relationships with them. Most importantly, the psychologists whom we have asked to test him tell us that he does not have a psychological profile consistent with any kind of abusing.

Mrs. Jill Schiks
Page 2
August 22, 1995

His own explanation for the concerns raised [REDACTED] was that he was acting in a recreational setting in the same way that he and his brothers had interacted when he was himself a teenager. This was of course not appropriate for a priest, but Father Kern only came to appreciate that after he had matured some in his priesthood. What he was doing, therefore, was not some form of child abuse, but rather he was transferring a family way of interacting (which may have been just fine in his own family) into the more professional setting of the priesthood.

In spite of the fact that Father Kern is quite probably "safe" to work with young people, he will be keeping a clear distance from the young people's activities at St. Peter's. He will of course be available for the sorts of more distant things that priests do, including saying Mass and teaching lessons in the classroom with another teacher present. He will not be doing any chaperoning, individual counseling, or other sorts of more individual work with the kids. This is not because of a fear of his harming them in some way, but to respect the concerns that families will certainly have.

At a meeting a couple of months ago I suggested to the parish members who came that we were not asking you to forgive a child-abuser. We do not believe that Father Kern is now or ever was a child-abuser. Rather, we are asking that, with eyes open and the sort of reasonable suspicion that parents have about just about anyone who helps kids today, you would try to welcome the services of a very competent and experienced priest.

I hope that this information is helpful to you. Please let me know what you and Mike think of all of this. We are concerned to promote the good of St. Peter's Parish and of its excellent school. I hope that this information helps you understand the perspective from which that is happening.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:md

bcc: Mickey Nickelson

● file, please

April 2, 1996

STRICTLY CONFIDENTIAL

TO: Archbishop Flynn
FROM: Fr. Kevin McDonough
RE: FR. JEROME KERN

Archbishop, I met with Fr. Kern to follow up on the Clergy Review Board's recommendation in his regard. As you know, there was some initial delay in regard to this during the transition from Archbishop Roach to yourself. I also delayed meeting with Fr. Kern until I was certain that the totally unrelated leadership issues with Fr. Sipe, his pastor, were in a good place. For the sake of the parish, I wanted to be dealing with just one of the priests at a time. I felt confident in this several month delay that Fr. Kern could continue ministering safely because of the factors we have discussed at other times: Dr. Schoener's positive recommendation; the support from IHM parish in Minnetonka even when he was under a great deal of public scrutiny; and our disclosure to our people at Forest Lake. I did not want to delay unreasonably, however, and so I met with Fr. Kern to ask him to follow through on the assessment.

As you know, the Clergy Review Board had expressed some concern about Mr. Schoener's credentials to provide the sole recommendation concerning Fr. Kern's safety in ministry. We have enormous respect for Mr. Schoener, but we now recognize that a multi-disciplinary evaluation provides even greater surety for us. As a result, several weeks ago you directed me to ask Fr. Kern to go to Downingtown for assessment.

I met with him and he was quite cooperative. He has agreed to do so, and we are going to start making arrangements for that. We talked about the timing of the assessment. Fr. Kern indicated there is some ongoing tension in the parish about a proposed building project and that he seems to be in a position to help keep Fr. Sipe calm through the process. I think that is a good insight on his part. Fr. Kern will be going to the East Coast in June for a class reunion from the North American College, and it seems to me that that would be a good time to attach the Anodos Center assessment to his travel plans. That would allow him to more efficiently get coverage at the parish as well as to combine travel.

Unless you would see a need to speed that assessment process up, I would suggest that we have Fr. Kern go to Anodos Center in early to mid-June, combining the trip with his North American College Reunion. Let me know if you think otherwise.

0.4.7
11.8.11

August 20, 1996

Reverend Patrick J. Hipwell
Church of Immaculate Heart of Mary
13505 Excelsior Boulevard
Minnetonka, Minnesota 55345-4999

Dear Father Hipwell,

Bishop Welsh indicated to me that he has heard you mention recently that you felt that there were some "unfinished business" in your parish in regard to Father Kern. He said that this was not the major topic of your discussion, but he detected that you were dissatisfied with how matters have been left for IHM.

Patrick, I would like to help bring all of that to some sort of peaceful conclusion for people. Could you make some suggestions about how that might be possible? You might drop me a note or perhaps the two of us should have lunch. I would be happy to discuss this with you and see what we can do so that that chapter of the history is closed and people can move on.

Let me know when you are ready to talk.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:md

cc: Bishop Welsh

HIPWELL

Name in fullKern, Jerome Charles.....
Place of birthWillmar, Minnesota..... (P O Address)
Date of birthMarch 20, 1941..... (Day, month and year)
Classics studied atNazareth Hall & St. Paul Seminary.....
Philosophy studied atSt. Paul Seminary.....
Theology studied atPontifical Gregorian University.....
Date of ordinationDecember 17, 1966..... (Day, month and year)
Ordained atRome..... By Most Rev. Francis F. Reh
For theArch Diocese of Saint Paul and Minneapolis.....
Entered this Archdiocese Papers
(OVER)

Missions since ordination (Date of departure from each)
Assist. St. Mark, St. Paul, from July 26, 1967 to Jan. 2, 1970
Assist. Our Lady of Grace, Edina, from Jan. 2, 1970 to
Vicarius Oeconomus from 3-21-75 to 6-15-76
Co-Pastor, Immaculate Heart of Mary, Minnetonka, from 6-15-76 to
Sabbatical from 6-15-94 to 1-195 (Residence St. Paul Seminary
School of Divinity)

(OVER)

File
Fr. Jerome Kern

September 9, 1996

Ms. Carmel Kropp
The Anodos Center
St. John Vianney Hospital
P. O. Box 219
Dowington, PA 19335

Dear Ms. Kropp,

I am writing to follow up on our recent conversation. I am sending a copy of this letter also to Father Jerome Kern so that you and he "are on the same page" with these arrangements.

We have reserved the dates of our October 7 through October 10 for an assessment for Father Kern at the Anodos Center at Villa St. John Vianney. I will work with Father Kern here to make travel arrangements. I know that you send a packet of information about housing arrangements.

You asked that Father Kern would make arrangements for a physical examination before he arrives if possible. I will ask that he do so. He had told me that he was considering having a physical anyway, so this will be good timing.

I am enclosing some documents that may be useful to you. These include a good deal of detail about the background for this referral. Essentially, the referral is made to comply with the recommendations of the Clergy Review Board, a lay and clergy advisory group that Archbishop Roach set up several years ago. The staff here at the Archdiocese, after seeing the various evaluations we had received about Father Kern, had reached the conclusion that a return to parochial ministry was the best use of Father Kern's skills and would be entirely safe and positive for the people being served. Archbishop Roach wanted to submit that conclusion to outside review, however, and that resulted in the recommendation that you see attached. The delay in following up in this assessment is essentially due to our tremendous dislocation here with the transfer from one Archbishop to another. I am sorry that it has taken so long. Even so, we have believed that the combination of Father Kern's own basic stability and the extensive disclosure that we did in the parish have permitted us to attend to other matters first.

I would summarize the fundamental question of the assessment in this way. We have received recommendations in the past that, in spite of some early behavioral indications that could be interpreted to the contrary, Father Kern is now an essentially psychologically healthy man without the sorts of affective, attractional, impulse control, or power needs that would make him constitute a danger to young people. Would the Anodos Center endorse this conclusion, or would the results of your evaluation bring that conclusion into question in some significant way?

Ms. Carmen Kropp
Page 2
September 9, 1996

I am enclosing a variety of documents from our records which may be useful in this assessment. If further documentation is necessary, please do not hesitate to let me know.

I am grateful to you for your assistance in assessing the situation of a man whom we consider to be a good and effective priest. I wish you well in your continued service.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:md

cc: **Archbishop Flynn**
Father Kern

Encl.

September 9, 1996

Reverend Jerome Kern
St. Peter Parish
1250 South Shore Drive
Forest Lake, Minnesota 55025

Dear Father Kern,

I hope that your vacation time was a good one. As we discussed on the phone, I made arrangements for a psychological assessment for you. I am enclosing a copy of a note sent to the administrator of the place of assessment. It spells out the parameters of the assessment and also some of the arrangements.

In regard to travel, Jerry, please wait to receive the information from the Anodos Center. When it arrives, you will see the airports you can fly into. I would appreciate it if you can make flight arrangements yourself and charge them to a charge card. We will then reimburse you. If this is a problem, let me know.

You will also note that the Anodos Center requests that a physical be performed before you arrive. If that is impossible, they can make arrangements while you are there, but that will further crowd the schedule of those few short days. If you can do so, please have a physical done and bring the results with you when you go to the Center.

Jerry, thank you for cooperating with all of this. As I have indicated to you in our conversations, we want to follow up on the advice given by those whom the Archbishop has entrusted with offering some outside perspective. I am grateful to you for your cooperation.

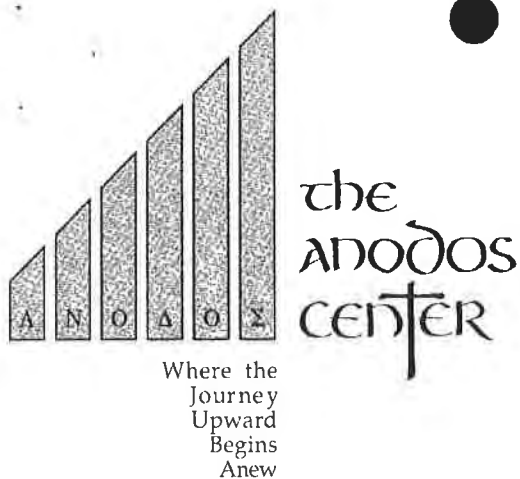
Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:md

Encl.

KERN



file, please

September 18, 1996

Reverend Kevin M. McDonough
226 Summit Avenue
Saint Paul, MN 55102-2197

Dear Father McDonough,

Thank you for referring Father Jerome Kern to the Anodos Center for psychodiagnostic assessment. I received your letter of confirmation as well as referral information, and we look forward to beginning the four-day process on October 7, 1996. A conference will be held on Thursday, October 10, 1996 at 11:00 a.m. to discuss assessment results and recommendations. I received a telephone call from Mr. William Fallon today and he confirmed his attendance at this meeting.

We will provide you with a follow-up written report upon receipt of the client's consent. We encourage you to discuss the issue of confidentiality with him prior to the initiation of the assessment process.

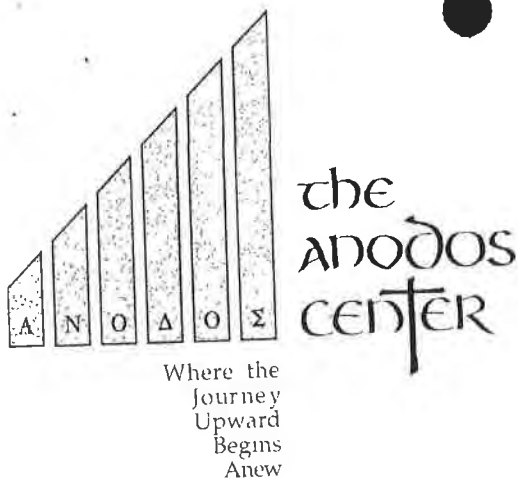
I am enclosing our referral information form, which I will also send to Mr. Fallon. You may complete this with detailed background on issues important for our consideration in assessing Father Kern, however given the detailed packet you sent, it is not necessary. If deemed necessary, this information may be shared in an appropriate fashion with Father Kern during the assessment process. We would appreciate receiving it by October 4, 1996 so that we may include it in our preparation.

We look forward to working with you in the support of Father Kern.

Sincerely,

Carmel Kropp
Carmel Kropp
Administrative Assistant

enclosure



September 19, 1996

Mr. William Fallon
226 Summit Avenue
St. Paul, MN 55102-2197

Dear Mr. Fallon,

Thank you for your telephone call today in reference to Father Jerome Kern who has been referred to the Anodos Center for psychodiagnostic assessment. We look forward to beginning the four-day process on October 7, 1996. A conference will be held on Thursday, October 10, 1996 at 11:00 a.m. to discuss assessment results and recommendations.

We confirm your attendance at the conference and will provide you with a follow-up written report upon receipt of the client's consent. We encourage you to discuss the issue of confidentiality with Father Kern prior to the initiation of the assessment process.

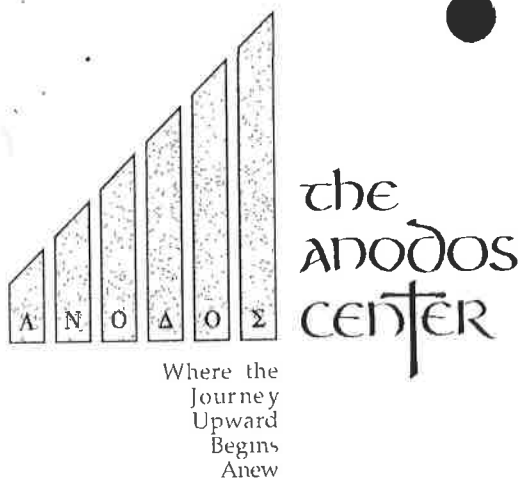
Please complete the enclosed form to provide us with detailed background on issues important for our consideration in assessing Father Kern if you believe this is needed. We received a copy of former test results and information from the Clergy Review Board. If deemed necessary, this information may be shared in an appropriate fashion with Father Kern during the assessment process. We would appreciate receiving the enclosed form or any other information by October 4, 1996 so that we may include it in our preparation.

We look forward to working with you in the support of Father Kern.

Sincerely,

Carmel Kropp
Administrative Assistant

enclosure



ASSESSMENT REFERRAL
INFORMATION

Referral person

Relationship to client

Address

Telephone

Client Name

What are the reasons for referral of this client for assessment?

What specific behavior(s)/problem(s) have you observed that cause you concern?

History of these behavior(s)/problem(s)?

Describe your observations or concerns for the client regarding:

Interpersonal relationships with peers: _____

Interpersonal relationships with authority figures: _____

Problematic work or ministry history: _____

Living situation: _____

Disciplinary or legal action pending: _____

Future ministry placement: _____

Willingness to undergo assessment? _____

Willingness to accept treatment if indicated? _____

What is your diocesan/congregational position regarding this client's return to active ministry?

What specific questions will this assessment seek to answer?

1. _____

2. _____

3. _____

Accommodations and Directions:

76-3-202 100-30

The Anodos Center uses the Holiday Inn Express Hotel for lodging for assessment clients. When you telephone to make reservations, please call 610-363-4913 and give the personalized number S1005, your arrival and departure times. This will provide you with a corporate discount for your room as well as discounts for some local restaurants and activities. The current cost is \$54.00 per day.

From the Philadelphia Airport to Hotel: Travel So. on I-95 to Rt. 476 North. Follow Rt. 476 North (toward Plymouth Meeting, West Chester). Take Exit 4 (Route 3/West Chester Pike). Follow Rt. 3 West to Rt. 202 North (approximately 20 minutes). Take Rt. 202 North to Route 100 (DO NOT follow signs to Downingtown exit 322). Continue on Route 100 North to Route 30. Turn left onto Business 30 (West), then right into the Holiday Inn Express parking lot (adjacent to Whiteland West Shopping Center).

From the Pennsylvania Turnpike to Hotel: Take Exit 23 - Downingtown, West Chester. Take Route 100 South toward Route 30. Approximately 3 mi. south is the Whiteland Towne Center. Turn right into this shopping center and the Holiday Inn Express is on your left.

From the Pennsylvania Turnpike to Villa St. John: Take Exit 23 - Downingtown, West Chester to Rt. 100 South toward Rt. 113. Turn right (South) onto Rt. 113. Follow Rt. 113 (approximately 5-6 mi.) toward Downingtown. (DO NOT take the Rt. 30 Bypass). Go left onto Business Rt. 30 (as you approach, you will see Central Presbyterian Church on the left). Continue on Rt. 30 approximately 1/2 mile to Woodbine Road. Go right onto Woodbine Rd. Take the second driveway on the left (pass the visitor's driveway), following toward the left behind the main building. The Anodos Center is located on the top floor of the carriage house.

From Center City Philadelphia to Villa St. John: Take the Expressway to the Route 202 South exit for West Chester, Downingtown. Follow Rt. 202 South to Route 30 exit. Take Rt. 30 West approximately 5-6 miles. Stay straight on Business 30. DO NOT TAKE RT. 30 BYPASS (Lancaster, Coatesville). Just after the Farmers Market (on the right), take the first left which is Woodbine Road. Take the second driveway (do not take the visitor's driveway), following toward the left behind the main building. The Anodos Center is located on the top floor of the carriage house.

THE ANODOS CENTER OF VILLA ST. JOHN from THE HOLIDAY INN EXPRESS:

Go right onto Rt. 30 West. Follow BUSINESS Rt. 30 West, NOT RT. 30 BYPASS TO COATESVILLE AND LANCASTER (approximately 3-4 mi.) to Woodbine Road (just past the Farmers Market on the right). Go left onto Woodbine Road. Take the second driveway (pass the visitor's driveway) left, following toward the left behind the main building. The Anodos Center is located on the top floor of the carriage house.

Please call if you have any emergencies. The direct telephone number is 610-269-9735. If there is no immediate answer, let it ring. It will then go to the main switchboard where you may leave a message or ask to be connected to the voice mail system.

aved Roads

anic Routes

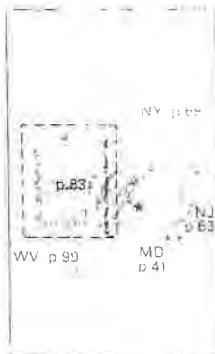
For explanation of all
map symbols see pg 1
Index of counties and
towns, page 119.

How to
Determine Distance

0 1 2 3 4 5 Miles
0 2 4 6 8 Kilometers



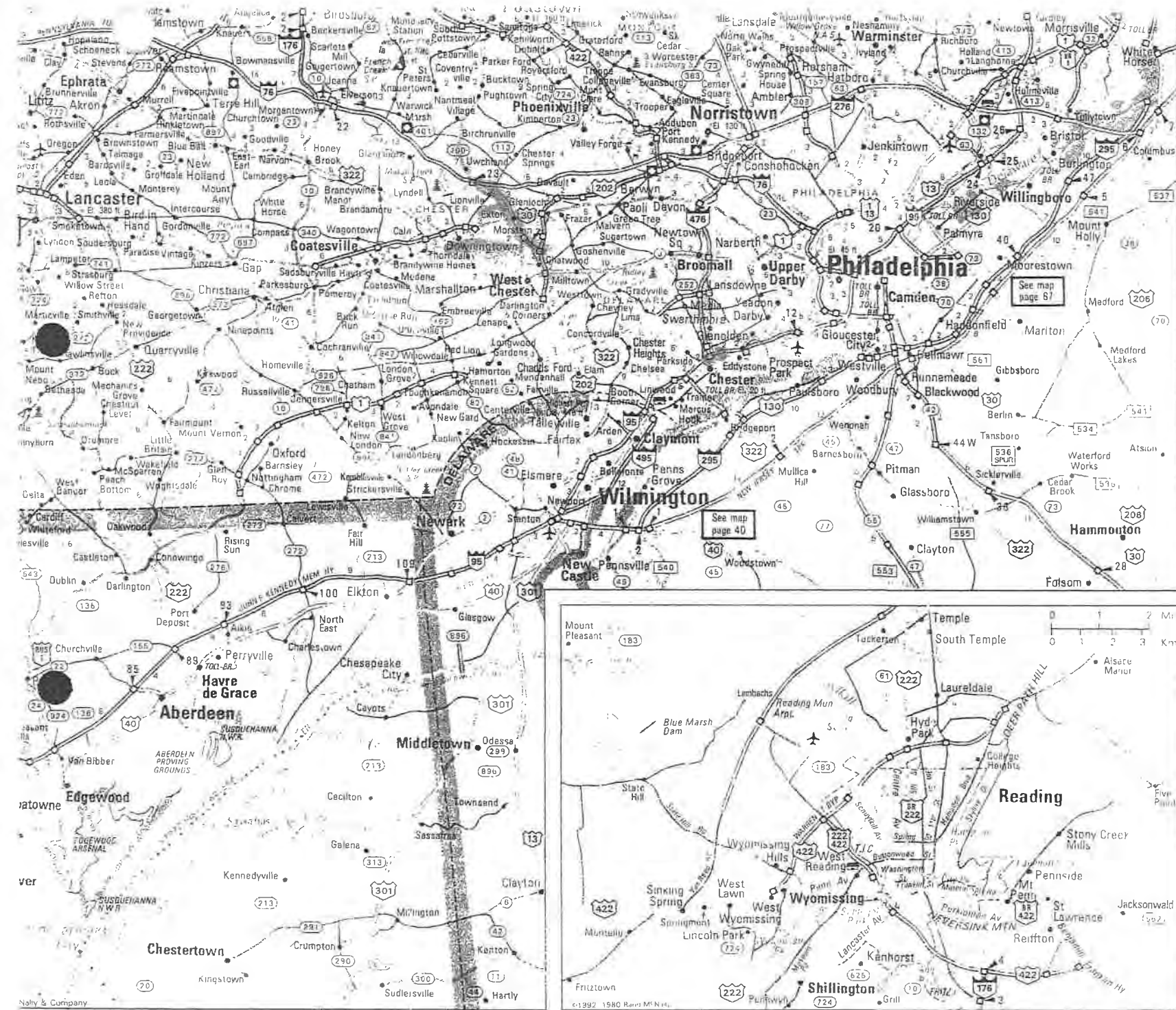
Mileage in red between
red arrowheads
in black between
intersections. Some
interchange markers
indicate mileage

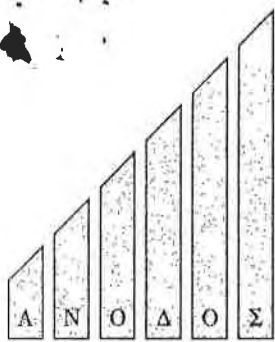


Land Area 44,392 sq mi (32)
Population 11,924,710 (5)
Dimensions: N-S 180 miles E-W 310 miles
Highest Point Mount Davis 3,213 ft WV-9
Capital Harrisburg, PA-5
Largest City Philadelphia, PA-15

Pennsylvania
Eastern
85

ARCH-016295





Where the
Journey
Upward
Begins
Anew

the
ANODOS
CENTER

CONFIDENTIAL

COMPREHENSIVE PSYCHODIAGNOSTIC ASSESSMENT

NAME: Reverend Jerome Kern

DATE OF BIRTH: March 20, 1941

EDUCATION: B.A. and S.T.L.

OCCUPATION: Parochial Vicar

DATES OF EVALUATION: October 7, 1996 through October 10, 1996

REASON FOR REFERRAL: Father Jerome Kern, a 55 year old Roman Catholic priest from the Archdiocese of St. Paul and Minneapolis, was referred for comprehensive psychological evaluation by Reverend Kevin McDonough, Vicar General of the Diocese. Monsignor McDonough states that the referral to The Anodos Center was made to comply with the recommendations of the Clergy Review Board, a lay and clergy advisory group that functions in the Archdiocese of St. Paul and Minneapolis. According to Monsignor McDonough, the staff at the Archdiocese after seeing the previous evaluations received concerning Father Kern, reached the conclusion that a return to parochial ministry was the best use of Father Kern's skills and would be entirely safe and positive for the people being served. However, the Archbishop wanted to submit that conclusion to outside review which was done in July 1995. The delay in following up on this assessment was due to the disruption in the Archdiocese due to a change in Bishops. Moreover, Father McDonough states that Father Kern's case took a lower priority in light of his previously reported basic stability and extensive disclosure that was done in the parish. Monsignor McDonough summarizes the fundamental question of the referral by asking whether the previously articulated conclusion that he is a psychologically healthy man without the sorts of affective, attractional, impulse control, or power needs that would make him a danger to young people is a conclusion that is endorsed by The Anodos Center, or would the results of this evaluation bring that conclusion into question in some significant way. Father McDonough enclosed a variety of documents received by his office for review in this assessment.

In a document submitted to the Archdiocese by the Clergy Review Board, it is stated that the previous recommendations done by the Servants of the Paraclete's and by Gary

Schoener are inconclusive. It is stated in this document that both recommended a quality evaluation which, to the best of the Board's determination, has not been done. The Board states that some of the issues and psychological implications have not been fully explored and recommends that these be dealt with more directly and extensively. In a telephone conversation with Mr. William Fallon, Chancellor, concerning these statements, it was clarified that most specifically, these concerns came to light in response to a law suit that was initiated in 1994 which had previously not been known by the previous evaluators. The recommendation of The Clergy Review Board was that the assessment of Father Kern be done by a forensic psychiatrist. This particular recommendation was obtained from Dr. Suzanne Witterholt, a member of the Clergy Review Board. It was also recommended that whatever therapy be recommended, it be conducted by a professional different from the one who does the assessment.

In a document submitted by Mr. William Fallon regarding Father Kern, he outlines the reasons for Father Kern's initial evaluation. He states that [REDACTED] two adult males met with the Bishop and an aid to relate an incident which [REDACTED] at which time these individuals were [REDACTED]. They reported that while swimming on an excursion with Father Kern, Father slipped his hand inside one of the boys cut off jeans and touched his genitals. Mr. Fallon reports that this occurred on four or five occasions to both boys. It is also reported that once the three were out of the water, Father Kern initiated a wrestling match and there was a great deal of touching through clothing. These incidents were subsequently brought to the attention of the pastor and ultimately to the St. Paul Police Department, which then resulted in a transfer of Father Kern. In a meeting held between Father Kern and these boys' parents around the time of the incident's occurrence, Father Kern's attitude was described as "brazen." Father Kern did not deny that he had done these things and said that this sort of thing was done all the time in Europe. The parents were offended by his attitude and it was agreed upon that Father Kern would be transferred. This transfer occurred in 1970.

As a result of these allegations, Father Kern was referred to the Servants of the Paraclete in New Mexico for evaluation and their report of July 15, 1987 recommended that Father Kern be in "therapy to develop an understanding, accepting, and accommodating within his self-perception of his behavior of many years ago." It was also indicated that there were aspects of his sexuality of which he may be totally unaware and which would be beneficial for him to delve into. In November of the same year, additional evaluation and testing was conducted by Gary Schoener, which was precipitated by some question of whether Father Kern was cruising in a park known for homosexual contacts. Father Kern did not deny being in the park, but he denied any misconduct took place and denied that he was a homosexual. In March 1988, Gary Schoener provided his evaluation to the Archdiocese in which he indicates that there was no psychological or sexual disorder present and there was no evidence found of any problems with respect to sexual identity. He also indicated that the New Mexico evaluation was based on an invalid MMPI. No further evaluation, counseling, or therapy was recommended. Subsequent to this, Father Kern wrote a letter of apology to the parents of the two boys who were involved in the above incident.

Subsequent to Gary Schoener's evaluation, the Bishop met with Father Kern's co-pastor [REDACTED] as a result of a complaint by a male parishioner regarding Father Kern's relationship with the parishioner's wife. In pursuing this allegation and concern, it was concluded that it was ill-founded as a result of the investigation performed by the Bishop.

This occurred [REDACTED] a man alleged an incident of sexual abuse when this man [REDACTED] Father McDonough felt that this incident occurred before the Schoener evaluation, and that the evaluation was reliable, such that Father Kern could be left in his assignment at that time. The individual making the allegations could not provide details. [REDACTED] Mr. Schoener advised Father McDonough that he briefly interviewed the man making the above allegation, but no definitive conclusions could be reached due to the man's reluctance to talk. It is stated in Mr. Fallon's report that this man had kinesthetic memories of abuse by his father as well as by Father Kern. This was never thoroughly investigated due to this man's reluctance and difficulty in participating in the investigation. Mr. Schoener made the recommendation that insofar as Father Kern had been assessed previously and there was no recent evidence of any problem or of anyone being at risk, it would be advisable to wait so that a quality evaluation could be conducted. There was no further contact with the man making the above allegations. It is of note that in response to this allegation, Father Kern immediately called the Chancery to inform his superiors. This incident remains vaguely understood and it is of questionable validity.

[REDACTED] a man met with Father McDonough who stated that Father Kern touched him while swimming in a pool during a scouting excursion. This individual stated that Father Kern grabbed him by the crotch after letting him know how well developed he was. He allegedly wrestled and played with this individual over a period of time, perhaps a half hour. This individual initiated a lawsuit against Father Kern and the Archdiocese at this time and a settlement was made. However, despite the settlement, in light of Mr. Schoener's recommendation that Father Kern posed no threat, the decision was made to leave him as co-pastor of his assignment at that time. In April 1994, due to the stress placed on Father Kern by the events of the lawsuit, as well as other difficulties, he elected to go on sabbatical. He was placed back in ministry in January 1995 and subsequent to this the Clergy Review Board requested that he be reevaluated, therefore, precipitating the referral to The Anodos Center.

With respect to the allegations described above, Father Kern acknowledged that in [REDACTED] he did wrestle with the boys as described, although he generally referred to this incident in relation to one of the boys mentioned and minimized the degree to which the other boy was involved. He states that his wrestling with them was a function and consequence of his experience growing up in which he found himself frequently "wrestling and jostling" with his brothers and this was a part of their normal everyday experience and there was nothing sexual or untoward about it. Father Kern denies that he touched either of the boys' genitals or that it occurred on more than one occasion as it is alleged. Father Kern adds also at the time this incident occurred, he was not aware of boundary issues, and he now realizes he was crossing boundaries and felt badly about this. At the same time, Father Kern expressed difficulty in understanding exactly what was wrong about his behavior in that he did not intend any harm and was playing with these boys.

With respect to the other swimming incident alleged to have occurred [REDACTED] [REDACTED] Father Kern states that he did indeed touch this boy while swimming and this was done in the context of wrestling and playing in the pool with other boys as well. Father Kern stated that this boy would not leave his side and he seemed to continue to want to play with Father Kern even after Father accidentally touched the boy's crotch and felt that he was aroused. According to Father Kern, this boy indicated that "you could grab me in the

middle" about which Father Kern states he felt extremely uncomfortable which caused him to subsequently leave the pool.

Father Kern states that over the past 10 years he has been learning more about boundary issues and how to deal with them. While he acknowledges again that he may have erred with respect to boundaries, he states that his behavior was a consequence of his experience growing up and that it was none other than wrestling and playing without any sexual connotations.

Father is currently working as parochial vicar at St. Peter's in Forest Lake where he has been for the past year and one half. He states that while his experience there has been in some ways satisfactory, the pastor is 64 years old and has an ego that has made cooperation difficult. Father Kern states that he generally feels well and he feels stronger as a result of having gone through the troubles for which he has been referred and that he has learned through his involvement in the priests support group to take regular vacations and time off. Father Kern states that he loves people, although he has had to learn how to be by himself more because of his tendency to be over-involved with others.

With the above information in mind, the following questions will be addressed:

1. What is Father Kern's current level of psychological functioning?
2. To what degree does Father Kern pose a risk to others, particularly adolescents and children?
3. What intervention, if any, would be useful for Father Kern?

ASSESSMENT PROCEDURES: Psychodiagnostic Interview, Multimodal Life History Questionnaire, Minnesota Multiphasic Personality Inventory-2 (MMPI-2), Millon Clinical Multiaxial Inventory-III (MCMI-III), Rorschach (ROR), House-Tree-Person (HTP), Thematic Apperception Test (TAT), Wechsler Adult Intelligence Scale-Revised (WAIS-R), Spiritual and Psychiatric Evaluations.

Father Kern completed all parts of the evaluation and the following report is a valid and reliable reflection of his current functioning.

SOCIAL HISTORY: Father Kern is one of eight brothers and two sisters born to his father, William, who is 85 years old and his mother, Katherine, who is 82 years old. William is currently in the last stages of Alzheimer's and has lived in a nursing home for the past three years. Katherine lives alone in an apartment and is able to care for herself. She has suffered from breast cancer and has had a mastectomy, as well as sarcoma of her leg, for which she had suffered an amputation. Father Kern's parents have been married for approximately 60 years. Father Kern's oldest brother, Bill, is 61 years old and is actually his step-brother. Bill is a product of his father's first marriage and Bill's mother died months after his birth. Bill is described as the black sheep of the family. Father Kern's brother, Jim, is 59 years old and works as a carpenter. He is divorced with three children. His brother, John, died shortly after birth; he would be 58 years of age. Patrick is 57 years old and is an engineer, married with six children. Jack and Father Kern are fraternal twins. Jack is married, has two daughters and is very successful, according to Father Kern. Bob and Dick are also fraternal twins and are both 54 years old. Bob is a veteran of the Vietnam

War and lives in Florida. Dick is a teacher and is married with four children.

Mike is 53 years old and married with two children. There was a nine year gap between Mike's birth and the birth of Father Kern's two sisters, Kathy who is 44 years old, married with three children, and Karen who is 42 years old, also married with no children.

Father Kern states that his growing up was characterized by his father's drinking too much after which he became irritable and difficult. Father Kern stated that his father spontaneously stopped drinking without any therapy after having the experience of vomiting blood and becoming frightened. Father Kern describes his father as "always present" and one who went to all of the school activities, especially the athletic events. Father Kern sees his father as a strong image. Father Kern describes his mother as a homemaker who was "always there for her children." She, like his father, went to all the school activities and was proud of her children. Father Kern describes his mother as more gentle than his father and a better listener. Father Kern does not describe any negative aspects about his experience growing up other than his father's alcohol dependence. He states that his father's drinking and money were the biggest problems in the family and that significant other problems were absent. Father Kern states that his sisters were like "another family" because of the age gap that separated them and which led to his not being close to them as children, although he is close with them now. Father Kern states that he and his brothers and sisters lived in a big home and because of the large number of children, he frequently found himself wrestling and playing with his brothers and seeing one another undressed.

Father first became interested in the priesthood in the fifth grade as an altar server and having the desire to serve and help people. His vocation became clarified in high school, when after becoming elected Senior Class President, he felt he heard God calling him stating, "Jerry, it is time to go." As a consequence, he left his high school to enter the seminary where he remained for three years until he went to college where he received his B.A. in Philosophy. Subsequently, he was chosen to go to Rome in 1963 where he studied Theology. He returned to the United States in 1967 after being ordained in Rome in 1966. Father's first assignment was as associate pastor at St. Mark's Church where he was placed for two and one half years. This was difficult in that the Vatican II changes were problematic for the pastor and this created difficulties between the two of them. Father stated that this particular pastor "went through associates like mad." In 1970, Father Kern was transferred to Our Lady of Grace as parochial vicar where he was stationed for six and one half years. Subsequent to this, he was transferred to Immaculate Heart of Mary as co-pastor where he was for 18 years, which he also enjoyed. Father's priestly ministry was interrupted in 1994 when he took his sabbatical as a result of the allegations and conflicts he had. In 1995 he was returned to ministry as parochial vicar at St. Peter's. Father states that while he has not felt isolated or alone, he has had to learn to be by himself and that he is one who has many friends, although he has incurred losses due to priestly friends leaving religious life. Father has two close priest friends whom he sees weekly and speaks with frequently on the telephone. He spends time with his family, particularly his sisters and brothers, Dick and Mike. He attends a priest support group and has done so over the past 22 years. It is of note that he has had to change groups after the first 15 years because of not wanting to travel and stay overnight with other priests. Father Kern stated that he has never liked to sleep elsewhere than his own room and he is known for his avoidance of

overnight accommodations with others. Father also sees a spiritual director on a monthly basis.

Sexual History: Father Kern states that he first became knowledgeable about the facts of life from his friends and that sexuality was not discussed at home. Father Kern recalls first having sexual feelings and masturbating in the fifth or sixth grade and as he stated before, he recalls seeing one of his brother's masturbate and seeing his brothers with erections. Father denies any childhood sexual play or sexual abuse. While a teenager, Father engaged in masturbation, but at a frequency that he could not recall; he estimates perhaps every week. He recalls having fantasies of girls in school and he did date one girl in particular while in high school. He recalled her wanting to have sexual relations with him but his not wanting to because of his vocation. Father denies any sexual experience either before or after ordination. Father denies sexual interest in men, children, or adolescents. Father states that if it were his choice, he would marry and a sense of intimacy and closeness with someone is extremely important to him.

PSYCHIATRIC ASSESSMENT RESULTS:

Medical History: Father Kern had a thyroid tumor which was resected in the early 1960's. He has never been on any thyroid medication. Father suffers from seasonal allergies. Laboratory studies are essentially within normal limits. Physical examination was normal.

Psychiatric History: Negative. Father Kern reports that he has one or two drinks per year.

Family Psychiatric History: Positive for both his father having problems with alcohol abuse and his half brother has substance abuse problems.

Mental Status Examination: Father Kern appeared as a casually dressed white male. He had intermittent eye contact. His speech was mildly rapid, although clear. His thought processes at times were loose with some circumstantiality but predominately logical. He denied any suicidal or homicidal ideation. Father Kern denied any hallucinatory phenomenon. He reported that he is chronically a light sleeper but has had no recent sleep disturbance. His affect was at times inappropriately buoyant, other times sad.

On cognitive testing, he was unable to remember any of three words after five minutes. He did digit span, seven digits forward, four digits backward. His proverb interpretation was quite concrete. His ability to do similarities was good.

SPIRITUAL ASSESSMENT RESULTS: The pastoral counseling assessment will focus on areas of Father Kern's life that may be impacting his vocation and/or spiritual life.

Father Kern described his vocation as "a thought" which he kept in the back of his head. This "thought" began in fifth grade and Father Kern reported he said nothing about it

to anyone. It was while playing football in his junior year of high school that Father Kern experienced a call from God indicating "it was time" to act on his thought of a vocation.

Father Kern entered the seminary at the beginning of his senior year in high school. Father Kern reports that he liked the seminary and stated he had very good experiences with both peers and authority figures. He was ordained in 1966 in Rome. Father Kern believes he has been effective in his priesthood and because his experience during football (of God's call) was "so real," he denies having any doubts about his vocation. When asked about celibacy, Father Kern reported that while he sees the value of celibacy, he stated "an optional celibacy would be attractive."

During this assessment, Father Kern referred several times of his awareness of himself as getting older. Father appears to be struggling with appropriate mid-life questions. He acknowledged that at this time in his life he is missing companionship and intimacy that a partner would bring. Father Kern reports good social supports which include family, married lay men and women, and a priest support group.

Father Kern reports a very strong awareness of God in his life, stating that for him it is "impossible to deny the reality of God. His prayer life consists of saying the Breviary, meditation, formal and informal prayer, both alone and with the Church community. According to Father Kern, prayer plays an important role in his life and helps him to put his day in perspective. Father Kern reports seeing a spiritual director on a regular basis.

In conclusion, Father Kern appears to be a man who is generally at peace with his priesthood and with his God. He acknowledged some mid-life concerns related to the health of his parents, his own aging, and his needs for companionship.

PSYCHOLOGICAL ASSESSMENT RESULTS:

Behavioral Observations: Father Kern presented as a neatly groomed, pleasant man who looked approximately his stated age. His level of anxiety was mild and did not differ significantly between the structured and unstructured parts of the evaluation. He seemed unruffled by the potential consequences of the evaluation and he stated that he did not feel concerned about the results.

The self-report measures revealed Father to be generally self-favorable to a moderate degree, although the self-report measures were valid. Significant concerns regarding disclosing personal information and being seen in an adverse way were evident on the self-report measures.

Father Kern described his history and experience and the incidents in a circumstantial and mildly pressured manner. He repeatedly cleared his throat and stated that he had difficulties with his allergies since having thyroid surgery and he is prone to throat illnesses. He stated that, as a child, he was not expected to live and his throat was injured by his twin during the birth. Father tended to describe his experience in a generally idealized fashion and he had little insight or awareness of problems and conflicts in his family of origin and in his own life. His affect was cheerful and he occasionally laughed heartily during the interview segments of the evaluation.

Intellectual Functioning: Father is currently functioning in the Average range of Intelligence as measured by the WAIS-R. He obtained a Full Scale IQ of 108, a Verbal IQ of 108, and a Performance IQ of 107. There was a mild degree of intratest scatter indicating that Father is functioning at or near his intellectual potential. The one point difference separating his Verbal and Performance scores is insignificant and indicates that his verbal and perceptual motor abilities are even.

On the Verbal section of the WAIS-R, the most salient aspect of this is seen in the disparity between Father's very superior score on a test of word knowledge with respect to scores in the high average range on a test of fund of knowledge, and in the average range on tests of social judgment, attention and immediate recall, and concentration and arithmetic ability. Father scored lowest on a test of verbal conceptual ability and abstracting ability in which his score fell in the borderline to low average range. The pattern of subtest scores demonstrates that Father does best on tests of acquisition and retention of early learned material, particularly word knowledge. The pattern also suggests that Father's native endowment is higher than his actual verbal functioning. Father's difficulties with conceptualization and abstraction suggest mild impairment in his ability to reason symbolically.

On the Performance section of the WAIS-R, Father's scores were not quite so variable as they were on the Verbal section. Father scored in the average range on tests of environmental alertness and attention to detail, analytic and synthetic ability and spatial relations, and rote-learning and visual motor speed. He scored lower in the low average range on a test of visual organization and the ability to assemble a whole from its component parts, and he scored lowest on a test of planning and sequencing ability and the ability to carry out appropriate social action and consequence.

In sum, Father is functioning in the Average range of intelligence without significant difference between the verbal and perceptual motor sections. On the other hand, Father demonstrates weakness in the areas of reasoning and symbolization and in planning and sequencing. These weaknesses are likely to adversely effect his behavior in social situations such that he may not perceive that his behavior is inappropriate or problematic. Conversely, he does significantly better on tests involving the use of words and retention of information which are skills that are more likely speak to his abilities in interpersonally neutral situations.

Emotional Functioning: Father Kern presents as a man whose understanding and appreciation of his behavior and internal life is limited. That is, while Father has some grasp that he acted in an inappropriate manner, he remains conflicted and vague as to why. This is reflected in his confusion as to why his behavior was problematic and constituted "bad touch," insofar as his conscious intentions were good. Furthermore, he remains conflicted as to how to act with respect to touching and physical contact. Father's explanation of the historical reasons provoking his behavior, i.e., his wrestling with his brothers, is not adequate to explain the allegations which have been made, some of which Father confirms. On the other hand, Father's anxiety and concern about being seen unfavorable, his efforts to empathize and apologize to those involved, his cooperative attitude with his superior, and the apparent duration of time since the last incident, all suggest that Father's risk for further acting out is low.

Father Kern's methods for coping are a composite of inactive and more mature defenses. He tends to be over-controlled and repressed with an inarticulate understanding of his sexual life. On the other hand, he has developed sublimatory channels which permit him to moderate the level of internal tension he experiences. Father makes excessive efforts to be seen in a favorable light which impinges on his ability to observe and manage his internal experience and which has led to his behavioral dyscontrol in the past. Father then denies and rationalizes this behavior. Father tends to rely on convention to structure himself, though this falters in complex and provocative interpersonal environments which then leads to faulty judgment.

Father's internal conflicts regarding sexuality revolve around his sexual identity which is consciously heterosexual, although unconsciously more indeterminate and vague. His history is suggestive of early over-stimulation which he has not effectively integrated. Father tends to be intolerant of aggressive feelings, interpersonally needy, and prone to dysphoric affects revolving around loss.

Father's overall ability to cope and his ego-functioning is mildly to moderately impaired. He tends to perceive the world in an idiosyncratic manner; his thinking can be circumstantial. In connection with his over-controlled defensive posture, Father's social skills suffer. Father does not demonstrate aggressive, sociopathic behavior. He genuinely regrets (if not entirely understands) his past behavior. Father has an appropriate sense of his own abilities and accomplishments and demonstrates the ability to effectively regulate his self-esteem.

DIAGNOSTIC IMPRESSIONS:

The behaviors for which Father Kern has been evaluated and which he acknowledges, in part, are considered to have taken place as a result of Father Kern's repressed and denied sexual feelings. Father Kern's behavior has, according to all available data, been controlled, albeit rigidly, for the last twenty years, and he has functioned in a largely effective and safe manner.

While Father is not symptomatic, he has clear identifiable conflicts with respect to his sexuality, unmet dependency needs, social judgment, and ability to introspect. He is generally overcontrolled and repressed to a degree that does not allow him to acknowledge his feelings and impulses, and to problem-solve in a more appropriate and flexible manner.

AXIS I	-	None
AXIS II	-	301.9 - Personality Disorder with Histrionic Features
AXIS III	-	Status post Thyroid Surgery
AXIS IV	-	Psychosocial Problems: Moderate - Occupational Problems
AXIS V	-	GAF=70

RECOMMENDATIONS:

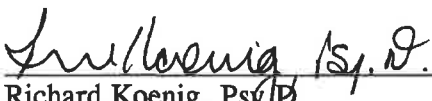
1. It is recommended that Father Kern begin a course of psychodynamic or psychoanalytically-oriented psychotherapy. Sessions should be held on a frequency of once or twice weekly. This course of treatment is recommended in order to help Father gain a more thorough understanding of his behavior, his motives, impulses, and feelings, thus enabling him to meet his needs and problem-solve in a more informed and appropriate fashion. It is also recommended that Father Kern become involved in group psychotherapy so as to provide a wider interpersonal context for him to explore his conflicts regarding intimacy, sexuality, and assertiveness.
2. Father Kern's past behavior and current understanding of his past behavior suggests that his risk to act out is low, but nevertheless, present. Ministerial assignments should be made with this in mind; i.e., a pastorate in a stressful parish is not recommended.
3. Quarterly meetings with Father McDonough, the Vicar for Clergy, as suggested by Mr. Fallon, will serve as a useful administrative check for Father Kern. Input from his therapist(s) should be available to Father McDonough.
4. Father should continue in spiritual direction on a monthly basis. This is recommended to assist him with present mid-life concerns; past and present losses; and the integration of negative emotions within the context of his strong faith resource.
5. Should further information regarding other untoward behavior come to light, more aggressive rehabilitation or treatment strategies may be warranted.

It is hoped that the above recommendations are helpful to Father Kern to build upon his strengths and to overcome his limitations.

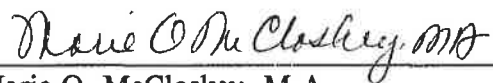
This integrative report has been written and approved by the undersigned members of the Anodos Assessment Team:



Ralph M. Kaufman, M.D.
Psychiatrist



Richard Koenig, Psy.D.
Psychologist



Marie O. McCloskey, M.A.
Pastoral Counselor

MEMORANDUM

CHANCELLORS OFFICE 291-4405/291-4424

DATE: October 11, 1996
TO: Archbishop Flynn and Fr. McDonough
FROM: Bill Fallon
RE: Fr. Jerome Kern

On October 10th, I met with Fr. Kern and three of the staff members at the Anodos Center to review their evaluation of Fr. Kern.

They will be furnishing us a summary report next week, to be followed in several weeks by a more detailed report. For that reason, I will only advise you at this time that their conclusion is that Fr. Kern poses a low risk for offending, and that they recommend that he begin a program of therapy on an individual, as well as a group basis, in addition to his present program of spiritual direction and priest support.

Any future for new assignments should not intensify his work load.

At your convenience, I would be glad to discuss in greater detail, the various matters we discussed, if you so wish.

RE: REVEREND JEROME KERN

DIAGNOSTIC IMPRESSIONS:

The behaviors for which Father Kern has been evaluated and which he acknowledges in part, are considered to have taken place as a result of Father Kern's repressed and denied sexual feelings. Father Kern's behavior has, according to all available data, been controlled, albeit rigidly, for the last twenty years, and he has functioned in a largely effective and safe manner.

While Father is not symptomatic, he has clear identifiable conflicts with respect to his sexuality, unmet dependency needs, social judgment, and ability to introspect. He is generally overcontrolled and repressed to a degree that does not allow him to acknowledge his feelings and impulses, and to problem-solve in a more appropriate and flexible manner.

AXIS I	-	None
AXIS II	-	301.9 - Personality Disorder with Histrionic Features
AXIS III	-	Status post Thyroid Surgery
AXIS IV	-	Psychosocial Problems: Moderate - Occupational Problems
AXIS V	-	GAF=70

RECOMMENDATIONS:

1. It is recommended that Father Kern begin a course of psychodynamic or psychoanalytically-oriented psychotherapy. Sessions should be held on a frequency of once or twice weekly. This course of treatment is recommended in order to help Father gain a more thorough understanding of his behavior, his motives, impulses, and feelings, thus enabling him to meet his needs and problem-solve in a more informed and appropriate fashion. It is also recommended that Father Kern become involved in group psychotherapy so as to provide a wider interpersonal context for him to explore his conflicts regarding intimacy, sexuality, and assertiveness.
2. Father Kern's past behavior and current understanding of his past behavior suggests that his risk to act out is low, but nevertheless, present. Ministerial assignments should be made with this in mind; i.e., a pastorate in a stressful parish is not recommended.
3. Quarterly meetings with Father McDonough, the Vicar for Clergy, as suggested by Mr. Fallon, will serve as a useful administrative check for Father Kern. Input from his therapist(s) should be available to Father McDonough.

4. Father should continue in spiritual direction on a monthly basis. This is recommended to assist him with present mid-life concerns; past and present losses; and the integration of negative emotions within the context of his strong faith resource.

5. Should further information regarding other untoward behavior come to light, more aggressive rehabilitation or treatment strategies may be warranted.

It is hoped that the above recommendations are helpful to Father Kern to build upon his strengths and to overcome his limitations.

Richard Koenig, Psy.D.
Psychologist

10/17/96
Date

October 23, 1996

Reverend Jerome Kern
St. Peter's Parish
1250 South Shore Drive
Forest Lake, Minnesota 55025

Dear Father Kern,

I have just received the written report from the Anodos Center. Archbishop Flynn and I had a chance to review that briefly. As a result of that report, both he and I are very much supportive of your continuing in your current ministry. I would like to talk with you, however, about initiating the program of counseling described in that report.

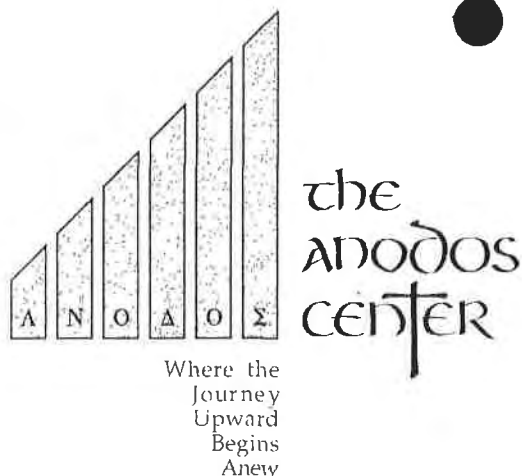
Jerry, I am going out of town for several days of vacation and some business. I will give you a call next week when I am back and have caught up on things a little bit. I wanted to send you this note so you were not "left in the dark" about what was happening. I look forward to sitting down with you in the next few weeks. Thank you for your cooperation with this whole situation.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:md

KERN2



November 5, 1996

Reverend Kevin McDonough
Vicar General
226 Summit Avenue
St. Paul, MN 55102

Dear Father McDonough,

This psychological report is based on the clinical interviews and testing results of Father Jerome Kern's assessment conducted from October 7, 1996 to October 10, 1996 at the Anodos Center. This report responds to specific questions and the general findings of the assessment process. Our evaluation procedure is a multidisciplinary one that includes our staff psychiatrist, pastoral counselor, and psychologist, whose signatures appear at the end of this integrative report.

While we have provided a comprehensive description of Father Kern at this time, we recognize the dynamic nature of one's life and ministry and suggest that this report be viewed as an instrument for present discernment. Individual and/or community changes may necessitate further evaluation and consultation with our professional staff. Please feel free to initiate such contact with a telephone call.

The contents of this report are sensitive and confidential and are being released by the Anodos Center only to those identified through the written authorization of Father Kern. Given the psychological complexity of some of this information as well as its private significance, we urge you to exercise the utmost thoughtfulness in disseminating any of its contents.

If we can be of any further assistance to you regarding Father Kern or in any other way, please let us know. We appreciate the opportunity to work with you in our shared ministry.

Sincerely,

Ronald J. Karney, Ph.D.
Clinical Director

RJK:mck
enclosure

198

Archdiocese of St. Paul and Minneapolis

CONFIDENTIAL INFORMATION FOR CHANCERY USE
(Please print or type.)

Name Jerome C. KERN Date of Birth 3/20/41
Ordination Date 12/17/66

In case of emergency,
please contact:

Karen Zienkowski
Name
10500 Hopkins Road
Address
Blomington, MN. 55420
888-5412-H
Phone 884-9248-W

My next of kin are:

Karen (above) (Sister)
Name Address Phone
Katherine KERN 8848 Nicollet Ave. So - Blomington, MN
Name Address Phone 55420
Kathy Radmer 508 Freun Ave - Red Wing 612-388-2946
Name Address Phone
Location of my last will and testament Sitting Room
Rectory & U.S. Bank -
(Safe Deposit Box)

Funeral Instructions

Homilist Roger Pieve - Bill Whittier

Funeral Home/Director Any.

Cemetery Resurrection - Mendota Heights with my Father,
William

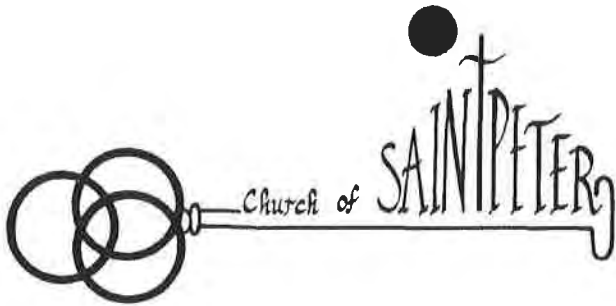
Other (Vestments, Readings, Music, etc.)

Prefer black suit & 1/2 open casket.
Sings songs, "We shall Rise Again"; "I am the bread of life."
"Be Not Afraid"; "How It Thou Art"
"Amazing Grace"

This information will enable us to carry out your wishes. You may make changes at any time by sending us updated information.

Please return this form to Presbyteral Personnel Resources, 226 Summit Avenue, St. Paul, Minnesota 55102.

Date: _____



1250 S. Shore Drive, Forest Lake, MN 55025-1999
Phone (651) 982-2200 • Fax (651) 982-2220

June 22, 1999

Reverend Austin T. Ward, Director
Division of Administration and Financial Services
Chancery
226 Summit Avenue
St. Paul, Minnesota 55102-2197

Dear Father Ward,

I spoke with your secretary, Angie, last week and she asked me to write you a letter stating my desire to retire at the Leo C. Byrne Residence in St. Paul. Presently, I don't know the year of my retirement. I am now 58 years old, and hopefully, will be able to work until I am 65. That will complete 40 years of active service.

Regardless, I would like my name to be on the "list" for future retirees of the Byrne Residence. I don't cook and I've always lived with other priests in my ministry. Consequently, I think the Byrne Residence would be a good solution for me. I like community and prefer not to live totally by myself. With the Byrne Residence I would have both "company" and solitude.

So please put my name on the list. I sincerely appreciate it.

In our Lord,

Reverend Jerome C. Kern

11/99

Archdiocese of St. Paul and Minneapolis

CONFIDENTIAL INFORMATION FOR CHANCERY USE
(Please print or type.)

Name Jerome C. KERN Date of Birth 3/20/41
Ordination Date 12/17/66

In case of emergency,
please contact:

Karen Ziemkowski
Name
10500 Hopkins Rd.
Address
Bloomington, MN. 55420
612-888-5412 - H
Phone
612-884-9248 - W

My next of kin are:

Karen - Sister - above →
Name Mother Address Bloomington Phone 612-888-9495
Katherine M. KERN
Name Address Phone
brother
Jack KERN Burnsville, MN. 612-882-1481
Name Address Phone

Location of my last will and testament rectory - sitting room -
at my bank - safe deposit
box.

Funeral Instructions

Homilist Roger Paine or Jim Nolan
Funeral Home/Director direction of my family.
Cemetery Resurrection, Mendota HTS - I already have
w/ my parents graves.
Other (Vestments, Readings, Music, etc.)
1. Half open casket w/ black suit + Roman collar.
2. Music - We Shall Rise Again - I Am the Bread of Life
3. Simply have a celebration of God's love + goodness.
Celebrate LOVE!

Having this information will enable us to carry out your wishes. You may make changes at any time. You are urged to respond if you have not sent an updated form in the last five years. Please return this form to Presbyteral Personnel Resources, 226 Summit Avenue, St. Paul, Minnesota 55102.

10/99

Date: 11-4-99

11-00

Archdiocese of St. Paul and Minneapolis

CONFIDENTIAL INFORMATION FOR CHANCERY USE

(Please print or type.)

Name Jerome C. Kern Date of Birth 3/20/41

Ordination Date 12/17/66

In case of emergency,
please contact:

Karen Ziemkowski (sister)
Name
10500 Hopkins Rd
Address
Bloomington, MN 55420
952-888-5412-H
Phone
952-884-9248-W

My next of kin are:

Katherine M. Kern (Mother) - Bloomington
Name (my sister) Address Phone
Kathy Radmer 508 Frenn Ave, Red Wing-1-388-2946
Name Address Phone
Karen (my sister) - above
Name Address Phone

Location of my last will and testament Copy at the rectory - in
my sitting room.

Funeral Instructions

Homilist Tim Nolan - Roger Pierre
Funeral Home/Director Mattson's - Forest Lake
Cemetery Resurrection - Mendota Heights - I have a place.
Other (Vestments, Readings, Music, etc.)

Regular casket, 1/2 open, black suit/shirt, Roman
collar. Save the vestments for the church!

Having this information will enable us to carry out your wishes. You may make changes at any time. You are urged to respond if you have not sent an updated form in the last five years. Please return this form to Presbyteral Personnel Resources, 226 Summit Avenue, St. Paul, Minnesota 55102.

10/00

Date: _____

11-00

Archdiocese of St. Paul and Minneapolis

CONFIDENTIAL INFORMATION FOR CHANCERY USE
(Please print or type.)Name Jerome C. Kern Date of Birth 3/20/41Ordination Date 12/17/66In case of emergency,
please contact:Name Karen Ziemkowski (sister)Address 10500 Hopkins RdBloomington, MN 55420Phone 952-888-5412-H952-884-9248-W

My next of kin are:

Name Katherine M. Kern (Mother) Address Bloomington Phone —
(my sister)Name Kathy Radmer Address 508 Frenn Ave, Red Wing Phone 1-388-2946Name Karen (my sister) Address above Phone —Location of my last will and testament Copy at the rectory - in
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Other (Vestments, Readings, Music, etc.)

Regular casket, 1/2 open, black suit/shirt, Roman
collar. Save the vestments for the church!

Having this information will enable us to carry out your wishes. You may make changes at any time. You are urged to respond if you have not sent an updated form in the last five years. Please return this form to Presbyteral Personnel Resources, 226 Summit Avenue, St. Paul, Minnesota 55102.

10/00

Date: _____

ARCH-016789

FAIRVIEW LAKES REGIONAL MEDICAL CENTER
5200 Fairview Blvd.
WYOMING, MN 55092
Radiology Dept. (651) 982-7630

KERN, JEROME REVERAND
ID#: 0007-38-52-44 Loc: WYO
DOB: 03/20/1941 Fac Svc: FLK
Account: K3666962 Status: O
Adm: 02/09/2002
DsCh: 02/09/2002 -23:59
Phone (H): (651) 982-2204 Sex: M

R A D I O L O G Y R E P O R T

Exam: MRI LOW EXT JNT W/O RIGHT* Exam ACN: 3143260 Assoc:

Date/Time Completed: 02/09/2002 - 08:57

Attending MD: WAHEEDUDDIN, SALMAN, MD

Requesting MD: WAHEEDUDDIN, SALMAN, MD

RIGHT KNEE MRI: 02/09/02

TECHNIQUE: Coronal T1 and sagittal T2. Coronal and axial T2 fat suppression.

FINDINGS:

MENISCI: There is a horizontal cleavage type tear associated with the posterior medial meniscus, along the inferior articular surface.

CRUCIATE LIGAMENTS: Intact.

COLLATERAL LIGAMENTS: Unremarkable.

PATELLOFEMORAL JOINT, OSSEUS AND CARTILAGINOUS STRUCTURES: There is a 3.5 cm aggressive lesion involving the lateral femoral condyle and intrachondral region of the distal femur. This has a lytic appearance on recent plain film. There is some surrounding bone marrow edema. The femur extends into the notch around the proximal portion of the ACL. There is some mass effect on the ACL. Some diagnostic possibilities would include ~~chondrosarcoma~~, malignant fibrous histiocytoma, fibrosarcoma, and metastases. Biopsy is necessary. The mass also extends slightly through the cortex at the posterior-medial aspect of the supracondylar region.

I would also recommend a whole body bone scan. There is also some mild soft tissue edema at the posterior aspect of the lesion and within the notch. This is nonspecific. It could simply be reactive in nature, but microscopic extension of tumor cannot be excluded.

ADDITIONAL FINDINGS: Mild effusion.

CONCLUSION:

1. Distal femur tumor with soft tissue extension into the notch and posteriorly. Diagnostic possibilities discussed above. Whole body bone scan and biopsy are recommended.
2. Medial meniscal tear.

28 February 2002

Dear Members of Saint Peter's Parish,

I want to share some painful news with you. I do so with profound gratitude for the opportunity I have had to serve this parish, as well as for so many acts of kindness from so many of you over these years. I am asking Father Sipe to see that this news is communicated to you, because I simply do not have the strength to celebrate Masses or take part in other ministries.

On Ash Wednesday I learned that I have a tumor on one of my leg bones. Parish members have commented about how rapidly my health has deteriorated in the last two or three weeks. From subsequent testing, I have learned that I must undergo surgery next Wednesday. Because of the surgery, I will be indisposed for a significant time thereafter, and may begin other treatments as well.

There is a further complication. Many of you will recall that I came to Saint Peter's under a cloud. I had been accused of misconduct that was supposed to have taken place nearly thirty years ago. I denied having committed misconduct then, and I deny it still. Even so, Archbishop Roach wanted to respect your sensitivities, and so he asked Archdiocesan leaders to join me in explaining all of this to many hundreds of parish members in an open meeting. Parish members expressed both their concern and their support.

This week, Archbishop Flynn asked me to step back from the parish. I had informed him a week ago about the tumor. He has also watched the new wave of public scrutiny of Catholic priests across the United States. He is concerned that I will become a target of such scrutiny, and that my health will be even more seriously affected by it.

I would prefer to be healthy enough to stay in the parish and to finish the work I have been doing here. I love this parish. I am grateful for the support and help I have received from Father Sipe and from the staff and lay leaders of the parish. Even so, my Archbishop has offered me this chance to step down and attend to my health, and I want to do so.

Please pray for me, as I will always do for you. I intend to fight this illness, and I am asking God to grant me a victory over it. Please join me in asking God for this intention. If my health permits, I also hope to continue doing some genuinely priestly work after recuperation. For a short time, I may still be residing in the parish rectory. However, I want to ask you to respect my need for rest and convalescence.

I leave you with gratitude and with hope. May God bless you all richly.

Sincerely yours in Christ,

Father Jerome Kern

28 February 2002

Most Reverend Harry J. Flynn
Archbishop of Saint Paul and Minneapolis
226 Summit Avenue
Saint Paul, MN 55102

Dear Archbishop Flynn,

I am writing to you to submit my resignation from the Church of Saint Peter, Forest Lake. I also request that you grant me retired status for medical reasons.

I called you just over a week ago to inform you of my diagnosis of bone cancer. Further testing has indicated that I have a difficult battle ahead of me.

Father McDonough has also informed me of your belief that I would soon come under attack for my continuation in parish ministry, given the accusations made against me in the past. As you can imagine, my instinct is to ask your permission to stay in the parish and to fight those attacks. I have always denied that I had any sexual interest in young people. I believe that the accusations arose from misunderstandings of what had been my own family's way of "roughhousing". It embarrasses and angers me to lose a ministry that I love over such misunderstanding.

Even so, I understand and am grateful to you for your concern. It would not be fair to the people of Saint Peter's to submit them to that kind of public attack. I do not want to bring embarrassment on you or on my brother priests. And my health situation raises a legitimate question about my ability to carry on my ministry in such an environment.

I am grateful to God for my years of active parish service. I ask his grace to restore my health and to permit me to engage in some form of ministerial service. I ask your prayers in support of my request, Archbishop.

Sincerely yours in Christ,

A handwritten signature in dark ink, appearing to read "Jerome C. Kern". The signature is fluid and cursive, with the first name "Jerome" being more prominent and the last name "Kern" following in a similar style.

Reverend Jerome Kern



"Jesus Christ is the same yesterday, today and forever." Heb. 13:8

**Archdiocese of
Saint Paul and Minneapolis**

Office of the Archbishop

February 28, 2002

Reverend Jerome C. Kern
Church of St. Peter
1250 S. Shore Drive
Forest Lake, MN 55025-1999

Dear Father Kern,

Thank you for your letter of February 28th, in which you submit your resignation from the Church of Saint Peter in Forest Lake. I do accept that resignation, and grant you retired status for medical reasons.

Although it is always difficult to take a step such as this, I believe you are exhibiting wisdom in doing so. As you indicated in your letter, you need to be able to devote your time and energy in the coming months to addressing the health challenges with which you are faced. Hopefully, you will be successful in that effort, and will be able to engage for many more years in some form of priestly service within this Archdiocese.

I also believe your resignation is wise, given the accusations made against you in the past. Neither you, nor the people of St. Peter's whom you have served lovingly and well, need the additional stress and embarrassment which public attacks would elicit.

I am grateful to you, Father Kern, for your many years of active parish service within this Archdiocese. May God's blessings be with you in abundance, as you move into this new phase of your life.

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

MICHELE L. PETERSON
23561 Fontana Street NE • Stacy, MN 55079

March 5, 2002

The Most Reverend Harry Flynn
226 Summit Avenue
St Paul MN 55102

Your Excellency:

I am writing to express my outrage and sorrow at the forced resignation of Father Jerry Kern of St. Peter's Church in Forest Lake, MN.

Father Jerry came to St. Peter's in 1995, the same year my husband Tim and I joined the parish. As concerned parents, we attended the meeting that fall at which Father Kevin McDonough told of Father Jerry's past. I still remember with shame how we parents suspiciously eyed Father Jerry, who sat silently before us. He asked that we judge him on his actions from that day forward and I resolved to do so.

In the seven years since then we have come to know, respect and love Father Jerry. He has done nothing but good for the people at St. Peter's. I thought that whatever happened in the past was over and done with.

On Ash Wednesday, we were saddened to hear that Father Jerry was diagnosed with cancer. Then a scant two weeks later, his letter in which he resigned his parish ministries was read at Mass. As I listened to Father Bob Sipe read Father Jerry's letter, I couldn't help but think that the man was being crucified a second time. I am filled with outrage and sorrow at the timing of your request that he resign. At a time when he most needs the support of his parish family he is being asked to leave!

As I write this, I know full well that the events in the Boston archdiocese greatly factored into your decision. I am aware that dioceses nationwide are "under pressure to rid themselves of any priests with a history of sexual misconduct." (March 4 Pioneer Press). In fairness, I am sure this was an agonizing decision for you. But my heart cries at the cruel timing of it.

My husband and I support Father Jerry. We care for him deeply and we pray for God's healing grace for him. We will miss him.

Sincerely,

A handwritten signature in cursive script that reads "Michele & Tim Peterson". The ink is dark and the signature is fluid, with the names connected together.

Michele & Tim Peterson

Fr Kern

March 7, 2002

Michele and Tim Peterson
23561 Fontana Street NE
Stacy, MN 55079

Dear Michele and Tim,

I received your letter of March 5th in which you express outrage and sorrow at the resignation of Father Jerry Kern of St. Peter's Church in Forest Lake, Minnesota. Your letter was a beautiful one and touched me deeply.

Father Kern is very much relieved. With everything that he is facing he didn't need any further anxiety. I spoke with him yesterday and he is quite relieved.

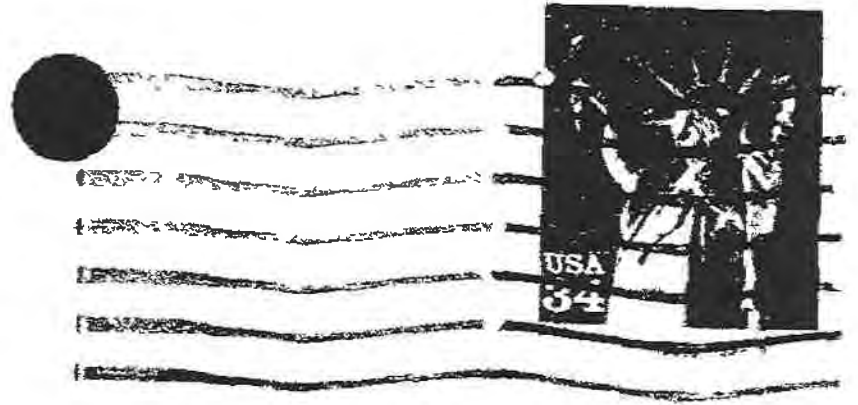
Thank you so very much for your kindness in writing to me. Yes, many decisions which cross my desk are agonizing ones and they cross my desk daily.

With blessings for you and your family, I remain

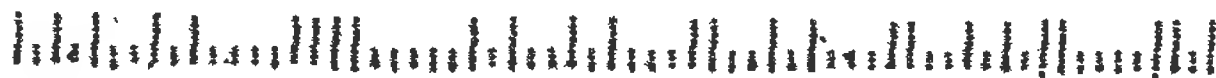
Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

MESSING
18981 HENNA AVENUE NORTH
FOREST LAKE, MN 55025



ARCHBISHOP FLYNN
C/O ARCHDIOCESE OF SAINT PAUL
AND MINNEAPOLIS
226 SUMMIT AVENUE
SAINT PAUL, MN 55102



ARCH-016369

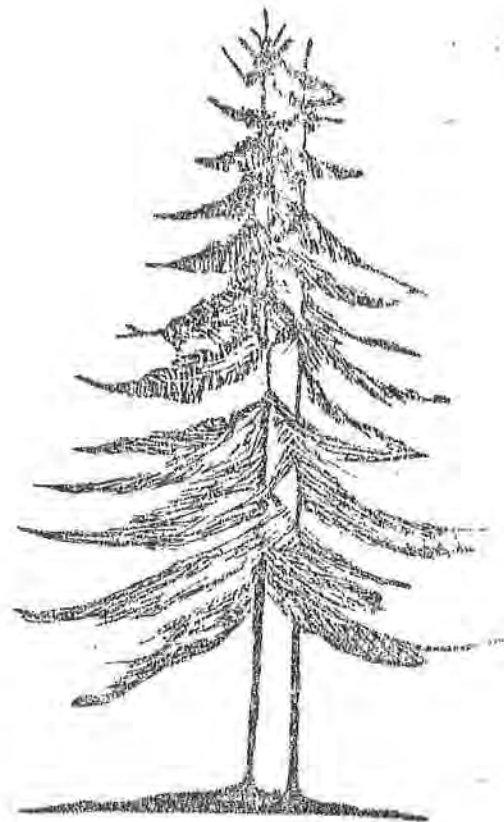
DEAR MOST REVEREND
ARCHBISHOP FLYNN,

AS MEMBERS OF SAINT PETER'S
CHURCH IN FOREST LAKE, WE WERE
DISTRESSED TO LEARN OF FATHER
JERRY KERN'S RESIGNATION. WE
HAVE FOUND HIM TO BE RESPECTFUL,
INSIGHTFUL AND DETERMINED OUR
CONGREGATION UNDERSTAND THAT
GOD IS LOVE. WE UNDERSTAND CHANGE
DOES COME, YET ALSO WANTED TO
INFORM YOU FATHER JERRY'S
MINISTRY HERE HAS LEFT A POSITIVE
MARK.

HE WILL BE TERRIBLY MISSED.

RESPECTFULLY,

Richard
& Cheryl Messing



Fr Kern

March 20, 2002

Richard and Cheryl Messing
18981 Henna Avenue N
Forest Lake, MN 55025

Dear Richard and Cheryl,

Thank you so very much for your kind and gracious note which you sent to me recently. In that note you expressed your feelings concerning Father Jerry Kern's resignation.

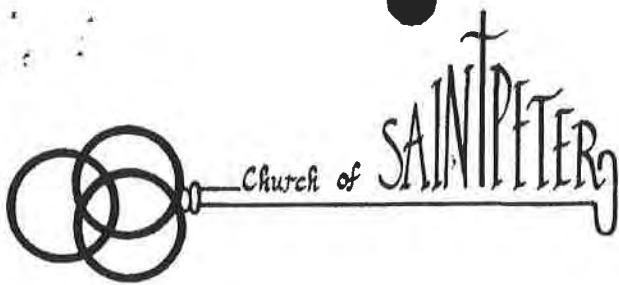
I am delighted to know that his ministry has left a positive mark. I'm even happier to know that he will be terribly missed.

God bless you so much for being so supportive. May God continue to bless your family.

With every good wish, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis



File
Jerome Kern.

1250 S. Shore Drive, Forest Lake, MN 55025-1999
Phone (651) 982-2200 • Fax (651) 982-2220

March 26, 2002

Mr. & Mrs. Gery Hanser
9800 219th ST
Forest Lake, MN 55025

Dear Gery and Diane,

Thank you for your very thoughtful and loving letter regarding Father Jerry's decision to resign. It reflects deep pain on your part and deep compassion and support for Father Jerry. I am taking the liberty to forward a copy of it to the Archbishop.

When I first saw the letter I was asked to read, I was as angry as you were when you first heard it, because I thought that perhaps Father Jerry was being forced out. I visited almost immediately with Father Kevin McDonough who assured me that the whole intent was to provide Father Jerry with as much support as possible. There was some indications that one of the local television channels was going to do a story on priests who had been accused, and they wanted to save Father Jerry the stress of having to deal with his possible cancer and a story such as that at the same time. I assured Father McDonough that if a reporter was to show up at St. Peter's, he might be surprised by the support I believed Father Jerry would receive. At any rate, both Father McDonough, the Archbishop, and Father Jerry himself, assured me that the decision was his, and he was relieved.

I have been deeply touched by all the love and support Father Jerry has received, and I am very proud of the way our parish has reacted. I want to thank you for asking your daughter to pray for Father Jerry. I know her prayers will be heard.

Sincerely,

Reverend Robert J. Sipe
Pastor

cc: Archbishop Flynn, Father Jerry Kern

March 4, 2002

Dear Father Bob,

My husband and I were very upset by the letter you read after Mass Saturday evening. It was very vague, but what I did hear was that when Father Jerry is in the greatest need of having the people he has been around for at least 10 years, (that's how long we've belonged to St. Peters) he is being taken "out of the picture". Why?

When I listened to Father Jerry preach, or recite the prayers at Mass, or even when talking to him personally I always see his faith shining out of him. It isn't often that happens. I don't believe that what I see in this man can be falsely generated. When speaking of him to family, who live in another state, I always start with "His faith seems so innocent and pure. There is no doubt that he believes what he's saying." When our daughter died of cancer three years ago (her 3rd anniversary is this coming Easter Sunday) we asked for Father Jerry because she enjoyed listening to him so much. She enjoyed the fact that he could stumble around to find the right words and laugh at himself when he finally found them. Even though the Memorial was Holy Saturday that year there was no hesitation about passing off this duty although I know that this is the busiest week of the religious year.

There was something about an incident that occurred 30 years ago. First of all, didn't anyone listen to the gospel that evening? About the woman who had 5 husbands and that was living with a man who wasn't her husband. She was forgiven. She turned her life around and preached. Told everyone she knew. Didn't I get the meaning of that correctly? Our faith shows us of the mercy of God. Forgiveness being a key word. When the shooting at that high school in Colorado took place a few years ago, I remember the sermon well. You stood up there and said that we had to forgive that person just as Jesus will forgive him if he is truly sorry. I'm not saying that anything happened 30 years ago, I'm only saying that forgiveness is an important part of our religion.

I get the feeling that there has been pressure to the Bishop from within our parish and that greatly disturbs me. I would like to find that person who has been so innocent throughout their life that they can cast that first stone. If it's the case that there is a feeling that accusations will be brought to light because of recent issues in the east, why didn't it happen a few years ago when there was so much talk about these issues coming out of Chicago? It made all the papers. Yet Father Jerry was still there afterward. This is what I mean when I say the letter you read was very vague. If some group of people in our parish is pressuring the Bishop, I don't feel that this is the loving, forgiving parish that I wish to be in. We speak one thing and live another way. It isn't right.

If the Bishop himself is behind Father Jerry leaving, then I'm even more concerned. We look to this man as the model of what we should be. I know human frailties go with being human, but as the Bishop you have to be the model. The model of a loving and forgiving person. That's what our religion is, isn't it? Be more Christ-like in our lives? This makes me feel the need to rethink all I believe in.

I want Father Jerry to know that there is someone out here that feels he lives his religion well. I will respect his need to recoup, but I want him to know that he has been a very important part of why we have come to St. Peters these last 10 years. He may not know it but he helped, through his sermons, my husband and me through the loss of our

daughter. In fact I've asked our daughter to be with him as he goes through his treatments. I remember Angie going through them and it might be helpful to know that a beautiful spirit is holding his hand. He will be in our prayers.

Diane and Gery Hanser
9800 219th Street
Forest Lake, MN 55025

Kern

File
Fr Kern

April 2, 2002

Reverend Robert J. Sipe
Church of St. Peter
1250 S Shore Drive
Forest Lake, MN 55025

Dear Father Bob,

Many, many thanks for your kindness in forwarding to me the letter from Gery and Diane Hanser and your response to them. I greatly appreciate both letters. They are a testimony to the Grace of God working in our midst in so many beautiful ways.

Thanks again for all that you do.

With blessings, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis



**Archdiocese of
Saint Paul and Minneapolis**

Office of Human Resources

Fr. Kernfiled
"Jesus Christ is the same yesterday, today and forever." Heb. 13:8

MEMO

DATE: April 8, 2002

TO: Rev. Jerome Kern
✓ Rev. Kevin McDonough
Rev. Austin Ward

FROM: Mary Lynn Vasquez *[Signature]*
Director of Benefits

SUBJECT: Confirmation of Agreement

Father Jerome Kern indicated the following:

His monthly salary from Forest Lake:	\$2219.00
Less estimated taxes*	<u>444.00</u>
Balance	1775.00

*retirement benefit NOT taxable

Current Disability Retirement Benefits:	<u>\$1150.00</u>
Difference	625.00

Fathers Ward and McDonough agree to pay Father Kern a non-salary monthly payment in the amount of \$625.00 representing the difference between his monthly salary and his current retirement benefit. This will be paid on a monthly basis from March 1, 2002 through March, 2003, when Father Kern becomes eligible for Social Security benefits (which will be approximately \$564.00).

Further, Fathers Ward and McDonough agree to pay Father Kern a non-salary monthly benefit in the amount of \$300.00 representing reimbursement for the cost of food. This will be part of the monthly check (noted above) from March 1, 2002 through March 2003, OR the date Father Kern becomes a resident of the Leo C. Byrne Residence, whichever is earlier.

Finally, Fathers Ward and McDonough agree to pay Father Kern's room and board at the Leo C. Byrne Residence. This will be effective on the date of his relocation to the Leo C. Byrne Residence and end March, 2003, when Father Kern becomes eligible for Social Security benefits.

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Homework Help is on the way. (Usually in a day.)

Some Twin Cities priests still working after abuse allegations

Associated Press

Published May 27, 2002

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Roman Catholic authorities have reportedly allowed some priests accused of sexual misconduct with children to continue working in Twin Cities-area parishes or for the Archdiocese of St. Paul and Minneapolis.

The situation apparently conflicts with the stated policy of the archdiocese on how priests are employed after abuse allegations.

Kevin McDonough, the vicar general of the archdiocese, said in March that the archdiocese had "no known child abuse offenders serving in parish ministry."

A "known abuser" includes any priest who settled a complaint or abuse lawsuit, McDonough said.

Archbishop Harry Flynn, in a statement published last week in the Catholic Spirit newspaper, said two priests who molested children were working for the archdiocese in administrative positions.

The St. Paul Pioneer Press, in a Sunday article, listed several cases of accused priests who are still working in Twin Cities parishes or in archdiocesan positions.

"I think this should be dropped," said the Rev. Gilbert DeSutter, a retiree in Arizona. "You are presuming we are guilty, and the courts didn't say that. When you bring it back up, you are hurting everybody else, including me. I don't think the truth demands that."

DeSutter was the chief pastor of St. Williams Catholic Church in Fridley in the late 1970s and a family friend of Pierre Dufresne.

When Dufresne was about 11, the priest offered to take him to a cabin in Prior Lake to water-ski. In court papers filed years later, Dufresne

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alleged that the priest molested him there.

"That's a lie," said DeSutter, now 74.

In 1993, Dufresne told his father what had happened, according to court files. Gerard Dufresne told McDonough, demanding an apology and an assurance that the priest would be kept away from adolescents. McDonough revealed that officials had a file on the priest regarding other sexual-misconduct allegations. Later, he told them DeSutter would be retired by that June.

But six years later, the Dufresnes learned that DeSutter was saying mass at a church in Faribault, Minn. Flynn, responding to an angry letter from Gerard Dufresne, replied that the priest had completed counseling and was considered a safe candidate for weekend substitute duties, but said even that ended in 1998.

St. Paul lawyer Jeffrey Anderson sued DeSutter in 1999 on behalf of Pierre Dufresne, who was angry that DeSutter was allowed to continue serving as a priest.

The case was settled out of court, with Dufresne receiving payments and, he said, the assurance from the archdiocese that DeSutter would not be allowed to function as a priest in any church.

DeSutter moved from Minnesota to Arizona in the past few years. He said he is not working as a priest.

He wasn't the only priest to return to the pulpit after allegations of sexual abuse. . . . alleged that he was with a group of . . . visiting the St. Paul Seminary in . . . then the Rev. Jerome C. Kern fondled him in a swimming pool.

Still, until February, when he took a medical disability retirement, Kern was an associate pastor at St. Peter Catholic Church in Forest Lake. The parish also runs a K-6 grade school.

McDonough said he learned that the archdiocese had a file on Kern dating to 1969, when the priest was accused of fondling two boys from St. Paul.

In fact, Kern had been transferred from his St. Paul parish after complaints to the archdiocese from . . . mothers. . . . sued. In a settlement, he said, he was promised that Kern would never be in another parish or around children.

Kern, now 61, declined to discuss the allegations when reached by telephone last week.

The archdiocese kept the Rev. Richard H. Jeub, 62, out of full-time parish work from 1990 to 1995 after he underwent therapy at a Maryland facility that treats priests for sexual compulsions, but he is now back in the pulpit.

Jeub has been the associate pastor for the past few years at St. Rose of Lima Church in Roseville.

One of the women who alleged misconduct is a health care professional from Edina. She reached a settlement with Jeub, her parish and the archdiocese over abuse she says occurred in 1969.

The woman, whom the newspaper did not name, said Jeub kissed her, touched her inappropriately and repeatedly made remarks about her body when she was 15 and he was the associate pastor of Our Lady of Grace Parish in Edina. In January 1970, Jeub was transferred to a church in St. Paul.

He could not be reached to comment.

Another local priest with lawsuits in his past was assigned to an archdiocesan administrative position. The Rev. Joseph Wajda, the subject of two suits in the late 1980s alleging abuse of teenage boys, is the judicial vicar of the archdiocese's Metropolitan Tribunal. The tribunal exercises judicial authority under church law to rule on matters such as annulments of marriage.

In the Catholic Spirit column, Flynn defended the decision to retain Wajda and two other convicted priests, the Revs. Gilbert Gustafson and Michael Stevens.

Stevens works on the archdiocese's computer services team. Gustafson does research and is an aide to archdiocesan administrators, but it was his activity serving mass at a monastery in Bloomington that drew media attention last week.

aid he is unsympathetic to the church argument that by retaining priests, it helped keep them from molesting again.

"Isn't that what prisons are for?" he said.



[Return to top](#)

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23 23

The U.S. bishops met, prayed, argued—and, finally, voted. The result: zero tolerance without the harshest of penalties—and there's still a battle ahead with Rome.

BY DAVID FRANCE

NONE OF THE 300 MEN IN black suits who swirled past Katherine Freberg in the lobby of a Dallas hotel last week solicited her thoughts for solving what the prelates called "a crisis without precedent in our times." Being a realist—and a trial attorney—she was not surprised. But her insights would have been unique. In 1997, representing a 29-year-old law-school graduate named Ryan DiMaria, Freberg filed a suit charging Msgr. Michael Harris, an employee of both the dioceses of Los Angeles and

Orange, with serial child abuse. The church settled the case last year for \$5.2 million and agreed to adopt an 11-point policy that Freberg and DiMaria devised together. In many aspects, "Ryan's Law," as the policy is known, goes well beyond the proposal adopted last week during the extraordinary meeting of American church leaders. It establishes a toll-free number for reporting local allegations of abuse, to be monitored by a non-clergy member. When victims come forward with a charge against a priest, the church now must be forthcoming about whether that priest had abused in the past. And it es-

tablishes a strict "no fraternization" policy declaring that no priest can meet with children for any reason without another adult present. "Ryan's Law should be a model for every diocese in the country," Freberg says.

There are other models the Roman Catholic bishops might have used, but didn't. Call to Action, a Chicago-based reform group with 25,000 members, drew up a proposal and mailed it to every bishop in the country last month. In return they got a thank-you note from Archbishop Harry Flynn, but no action on their key point, establishing an independent monitoring group appointed by parishioners. Another thoroughly researched proposal, compiled in 1985 for the U.S. bishops, also remained on the shelf. That document called for a centralized team of abuse experts to respond to allegations. It is not clear whether the ad hoc panel that drafted the new

80 NEWSWEEK JUNE 24, 2002

Jan 19, 2002

PRIESTS from B1

Some accused
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He wasn't the only priest to return to the pulpit after allegations of child abuse.

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In fact, Kern had been transferred from his St. Paul parish after complaints to the archdiocese from the boys' mothers sued. In a settlement, he said, he was promised that Kern would never be in another parish or around children.

Kern, now 61, declined to discuss the allegations when reached by telephone last week.

By allowing abusers to remain in the priesthood, "They're doing what they've always done, which is put priest ahead of children," said Mark Serrano of the Survivors Network of those Abused by Priests (SNAP).

"We have zero accountability for bishops," he said. "Based on their vote today, a sexual predator can still carry the title of 'Father,' and that's one of the

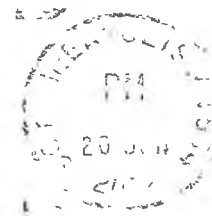
Rev McDonough,

Isn't it sad that I depend on the Star Tribune newspaper and Newsweek magazine for my accurate information about the church. Jerome Kern was assigned to Immaculate Heart of Mary parish in Minnetonka after you (the boys club) knew of the accusations against him (while my son was enrolled in the parish elementary school).

No more money from us to perpetuate this coverup.

See Arnold

Mr. and Mrs. Stephen E. Arnold
15017 Highland Lane
Minnetonka, MN 55345



Rev. McDonough
The Chancery
226 Summit Ave.
St Paul, MN 55102

55102+2197 35



ARCH-016727

22 July 2002

Stephen and Mary Arnold
15017 Highland Lane
Minnetonka, MN 55345

Dear Mr. and Mrs. Arnold,

You wrote to me last month, expressing your concern that you and your family had to find out about Father Kern and his background from the newspaper and a magazine. You cancelled your pledge to the Archbishop's Growing in Faith Campaign. Out of respect for your decision, I have asked the Campaign office to stop further reminders from going to your home. Please let me know if reminders or other discouraging materials continue to come to you.

I will not even attempt to defend the decision to assign him to your parish in 1977. In hindsight, it seems to me that Archdiocesan officials should have had enough information available to them at that time to raise serious questions about such an assignment. At least some form of disclosure concerning the unclear accusations made in the late 1960s would have been helpful.

The Star-Tribune article, a copy of which you sent to me, does not clearly state what happened when [redacted] came forward to us in [redacted] Bishop Joseph Charron and I came to Immaculate Heart of Mary and had a public meeting there with over four hundred parish members in attendance. We had a thorough airing of the issues at that time. When we subsequently moved Father Kern to Saint Peter's parish in Forest Lake, it was only after full public discussions with the staff, the elected leadership and, finally, another open meeting of several hundred parish members. Contrary to the claim made in the article, it is simply untrue that we made promises to [redacted] that we did not subsequently keep.

I understand how this [redacted] decision can and should be subject to significant criticism. Please know, however, that we were not secretive about the steps we took at that time. We came to realize in the late 1980s that public disclosure had to be the condition for any kind of trust in the Church. We continue to believe that to be true. I am sorry that the combination of bad choices made decades ago and a confusing article written more recently have clouded that fact. Like you, I believe that a cover-up is wrong. I am proud to say that our archbishops have not tolerated such behavior for many years.

Stephen and Mary Arnold
Page 2
22 July 2002

Thank you for taking time to write. I am sorry for the distrust I have helped to create for you. I pray that the combination of the grace of God and more responsible action on the part of Church leaders may someday restore that trust.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General and Moderator of the Curia

File

MEMORANDUM

CHANCELLORS OFFICE 291-4405/291-4424

DATE: August 5, 2002
TO: Archbishop Flynn, Bishop Campbell, Bishop Pates,
Fr. McDonough
FROM: Bill Fallon
RE: Jerome Kern

DRAFT - FOR DISCUSSION PURPOSES ONLY

This memo discusses the relevant facts from Fr. Kern's file in an effort to determine whether or not he should be considered subject to the Charter for Young People. The relevant facts appear to be:

1. In [redacted] two adult males [redacted] met with Bishop Carlson and Fr. O'Connell to relate an incident that occurred in [redacted] at which time they were [redacted]. They were invited to go swimming with Fr. Kern and several others at Lake Nokomis. In the water they began a game of tag, during which Fr. Kern slipped his hand inside one of the boys cut-off jeans and touched his genitals. On four or five occasions, he did the same thing to the other boy. Out of the water, he initiated a wrestling match and again there was a great deal of touching through clothing. These incidents were reported to Fr. Kern's pastor and to the St. Paul Police Department. No legal action followed.

Fr. Kern met with the boys' parents. He did not deny that he had done these things, but said that this was the sort of thing that was done all the time in Europe, a common occurrence.
2. In [redacted] Fr. McDonough received a phone call from Fr. Kern who had said he had had a meeting with [redacted] accused him of sexual abuse when he was [redacted] of age [redacted]. Fr. McDonough thereafter met with [redacted] who stated that he had had a particularly violent incident with Fr. Kern, but would not provide details. He stated he needed more time before he could provide more details. Gary Schoener, who earlier had evaluated Fr. Kern, advised Fr. McDonough that he had interviewed [redacted] who had remained hesitant to discuss his situation. Schoener talked to [redacted] therapist who advised Schoener that [redacted] had kinesthetic memories of abuse by his father as while as by Fr. Kern. [redacted] was not heard from again by either Fr. McDonough or Schoener.
3. In [redacted] Fr. McDonough met with [redacted] who said that he had a recovered memory of abuse by Fr. Kern [redacted] to the swimming pool at the St. Paul Seminary. In the sauna Fr. Kern touched [redacted] on the chest and abdomen and commented on how well developed he was. In the swimming pool Fr. Kern wrestled with [redacted] and grabbed him by the crotch. This extended over a period

of time, perhaps 30 to 45 minutes. [REDACTED] later sued the Archdiocese and Fr. Kern, the law suit was settled [REDACTED]

Since 1988 Fr. Kern has undergone several assessments as well as treatment. The last treatment was at the Adodos Center in Downingtown, Pennsylvania. There report states:

With respect to the allegations described above, Fr. Kern acknowledged that [REDACTED] he did wrestle with boys although he generally referred to this incident in relation to only one of the boys mentioned and minimized the degree to which the other boy was involved. He stated that his wrestling was a function in consequence of his experience growing up when he found himself frequently wrestling and jostling with his brothers and was part of his everyday experience and there was nothing sexual about it. He denied that he touched either of the boys genitals or that it occurred on more than one occasion. Fr. Kern expressed difficulty in understanding what was wrong about his behavior as he did not intend any harm and was merely playing. With respect to the other swimming incident alleged in [REDACTED] he stated that he did indeed touch the boy while swimming and this was done in the context of wrestling and playing in the pool with other boys as well. He stated that this boy would not leave his side and seemed to continue to want to play even after Fr. accidentally touched the boy's crotch and felt that he was aroused. According to Fr. Kern this boy indicated "you could grab me in the middle, about which Fr. Kern stated he felt extremely uncomfortable, which caused him to subsequently leave the pool".

Fr. Kern's case was reviewed by the Clergy Review Board in 1995. The Board recommended that Fr. Kern receive an additional evaluation and mandated therapy. Based on this recommendation, Fr. Kern was referred to the Adodos Center referred to above.

Discussion. The behavior described above literally falls within the definition of sexual abuse set forth in the Charter. The only reservation would be whether these acts would be considered "sexual" touching rather than "playful" touching, as described by Fr. Kern, and whether they were done for purposes of sexual gratification. As in similar cases, this requires making a judgment concerning the intent of the actor, which can only be discerned by the acts themselves. I believe that there is a strong presumption in favor of the conclusion that they were, in fact, sexual in nature. Relevant to this judgment is the fact that all of the victims apparently felt that it was improper and sexual because they subsequently reported it, and in one case, commenced litigation. [REDACTED] claimed, and with some merit, that he had been traumatized. I met with him at the time of the settlement of the law suit and judged that the harm done was credible. I apologized on behalf of the Archdiocese.

October 10, 2002

Jerome Kern
8848 Nicollet Avenue S.
Apt. 204
Bloomington, MN 55420

Dear Jerome,

The 2003 edition of the Minnesota Catholic Directory will not be available for a few months. Nevertheless, there are editorial decisions that have to be made now, in the fall of the year. One of those decisions involves your name, and I am writing so that you know about it ahead of time. I not only do not want you to be surprised, I also hope to offer you a word of support for something that may be painful for you. In recent months, as well as over the years, you have been generously cooperative with Archdiocesan leaders as we have sought to restore trust in priestly ministry. I am writing to you out of gratitude for that generosity.

When the 2003 edition of the Minnesota Catholic Directory appears, your name will not be in it. We are removing the names of ten priests who are, at least arguably, covered by the provisions of the Charter for the Protection of Children and Young People.

Some people would consider this decision a simple, straightforward consequence of the approval of the Charter. For others, it may give the impression of the abandonment of a brother in a time of need. Unfortunately, the need to make this decision comes at a time when all of the implications of the Charter are not yet clear. It may be that, with the perspective of further months behind us, we will understand those implications differently. Nevertheless, in the highly controversial atmosphere of today, we thought that it was necessary to error on the side of caution. I do not relish the idea of a reporter standing outside of your home, holding a copy of the Directory and claiming that you are being secretly kept in the priesthood in violation of the Charter.

I want to emphasize that this decision does not constitute our abandoning the approach of pastoral support that we have been attempting to take. Again, you have been very cooperative and I am most grateful.

Please let me know if this raises concerns for you. I wanted you to know ahead of time what was happening and I'm open to continued conversation with you.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General and Moderator of the Curia

MEMO

TO: File of Jerry Kern

FROM: Fr. Kevin McDonough

DATE: December 12, 2003

Re: A new complaint

Some weeks ago I met with [REDACTED] reported that he had a very clear memory of a single event of sexual abuse by Jerome Kern, which would have taken place in the [REDACTED] I have detailed that complaint in another memorandum. With [REDACTED] permission, I brought this accusation to Kern for his reaction.

I had some difficulty reaching Kern because he has a defective answering machine at his apartment (651-690-0313). When finally I was able to catch him at home, I informed him of that problem and he said that he would take care of it.

We spoke about the accusation from [REDACTED] He told me that he did not even recall the name of [REDACTED] Furthermore, he said that he never committed anything like what [REDACTED] accused him of. That is to say, he never had sexual contact with anyone to the degree that [REDACTED] described.

I have no way of assessing the truth of what Kern is saying. Nonetheless, he was quick and straightforward in his denial of this involvement. I will inform [REDACTED] of this.

cc: Archbishop Flynn
Bishop Pates
Bill Fallon
Deacon Sherm Otto

72

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FROM: Fr. Kevin McDonough

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cc: Archbishop Flynn
Bishop Pates
Bill Fallon
Deacon Sherm Otto

St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards

Intake Data

NAME: *Jerome C. Kern*

DOB *3-20-41*

HOME ADDRESS: *60 So. Mississippi River Blvd.
St. Paul, MN. 55105*

ALL OTHER ADDRESSES, P.O. BOXES, USED/OWNED:

1.

2.

3.

ALL PHONE NUMBERS

(H) *651-690-0313*
(W)
Cell
Other(s)

EMPLOYMENT STATUS:
NAME

ADDRESS

PH. NUMBER

1.

2.

ALL AUTOMOBILES OWNED AND/OR USED:

MAKE

MODEL/COLOR

YEAR

LICENSE PLATE #/STATE

1.

Mercury White

2001

2.

3.

St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards

Intake Data

DOB3/20/41

NAME: Jerome Kern

HOME ADDRESS: 60 So Mississippi River Blvd (Bryne Residence)

ALL OTHER ADDRESSES, P.O.BOXES, USED/OWNED:

1.

2.

3.

ALL PHONE NUMBERS

(H)651-690-0313

(W)

Cell

Other(s)

EMPLOYMENT STATUS:
NAME

ADDRESS

PH. NUMBER

1.

2.

ALL AUTOMOBILES OWNED AND/OR USED:
MAKE MODEL/COLOR

YEAR

LICENSE PLATE #/STATE

1. Mercury

White

2001

3.

PLAN MANAGER:

AUTHORIZATION FOR RELEASE OF INFORMATION

I, Jerome C. KERN DOB 3-20-41
FIRST, MIDDLE, LAST NAME MONTH, DAY, YEAR

authorize the Archdiocese of Saint Paul and Minneapolis, or its agents or employees to release to:

Project Pathfinder

(name of agency or individual)

The following information: File information pertinent

to performing a psycho/sexual evaluation

I understand that my records are governed by the Minnesota Government Data Practices Act, Minnesota Statutes, Chapter 13, and, except for data that are public, cannot be disclosed without my written consent unless otherwise provided by law. I also understand that I may revoke this authorization at any time upon written notice to the provider except to the extent that action has been taken in reliance on it and that in any event this consent expires as described below:

(NOTE: I understand that any information which may pertain to me as a patient in chemical dependency is protected by Federal Law; that Federal Regulations [42 CFR Part 2] prohibit you from making any further disclosure of such information without my specific written consent, or as otherwise specified by such regulations; and that a general authorization for the release of medical or other information is not sufficient for this purpose.)

Unless revoked in writing, this authorization shall be deemed to continue.

A photocopy of this authorization shall be considered as valid as the original.

Dated this 22 day of March, 2004.

SIGNATURE OF DATA SUBJECT

SIGNATURE OF WITNESS

SIGNATURE OF PARENT, GUARDIAN OR AUTHORIZED REPRESENTATIVE (IF REQUIRED)

November 12, 2004

Joseph Cardinal Ratzinger
Prefect, Congregation for the Doctrine of the Faith
Piazza del S. Uffizio, 11
00193 Roma, Italy

Your Eminence,

I submit the attached information to you, and seek your direction regarding **Jerome C. Kern**, who was ordained for the Archdiocese of Saint Paul and Minneapolis in 1966.

Jerome Kern is one of the priests of this Archdiocese against whom there was a credible allegation of sexual misconduct. In response to this allegation, Kern voluntarily signed a letter in which he accepted permanent removal from any form of priestly ministry. In addition, in keeping with the Charter for the Protection of Children and Young People, he has agreed

- that he will not perform any sacramental or priestly ministry anywhere in the Church, even on a temporary, substitute, or emergency basis, except for the provisions of c. 976,

- that he will not wear distinctively clerical dress,

- that he will not use the title of "Father" or "Reverend," and

- that he will not claim to represent the Archdiocese of Saint Paul and Minneapolis or the Catholic Church.

The above approach, formulated in accord with c. 1341, has for several years guided our response to the tragic issues created by the sexual misconduct of archdiocesan priests. With this letter, I seek your counsel about whether this procedure, entered into voluntarily between this Archdiocese and N.N., meets the requirements of justice and equity, while protecting children and youth from the danger of sexual abuse.

Thank you for your attention to this matter.

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

enclosures

INFORMATION -- Jerome C. Kern

Diocese: Archdiocese of Saint Paul and Minneapolis
Name of Cleric Kern, Jerome C.
Date of Birth 3/20/41 Age 63
Date of Ordination 12/17/66 Years of ministry 36

Diocese of Incardination Archdiocese of Saint Paul and Minneapolis

Contact Address of the Cleric 60 S. Mississippi River Blvd.
Saint Paul, MN 55105

Assignments

Year	Parish/Institution	Location	Appointment
1967-70	St. Mark	Saint Paul	Parochial Vicar
1970-75	Our Lady of Grace	Edina	Parochial Vicar
1975-1976	Our Lady of Grace	Edina	Administrator
1976-1994	Immaculate Heart of Mary	Minnetonka	Co-Pastor
1995	St. Dominic	Northfield	Administrator
1995-2002	St. Peter	Forest Lake	Parochial Vicar
2002			Retired/Resigned

Accusations Against the Cleric

Year	Victim	Age	Imputable Acts	Denunciation
████	████	████	Touching of genitals while wrestling, playing tag in and out of water	████
████	████	████	No details given; described as "violent"; potential confusion with abuse by victim's father; no further contact	████
████	████	████	Grabbed crotch while wrestling in pool; 30-45 minutes	████
████	████	████	Sexual groping	████

Civil Proceedings Against the Cleric

Year	Type/Case	Conviction	Sentence
1987	Report to St. Paul Police Department.	No legal action.	



Measures Adopted by the Diocese

Year	
1970	Warning issued; transfer to a different parish setting.
1988	Psychological assessment and counseling.
1993	Further forensic assessment of old complaints.
1995	Case reviewed by Clergy Review Board. Recommended evaluation and therapy. Father went to Anodos Center in Downingtown, Pennsylvania.
2002	Determination that actions fell within the definition of sexual abuse set forth in the Charter for the Protection of Children and Young People. Requested and received resignation.

Sustenance Provided by the Diocese to the Cleric

Covered through Retirement Program.

Response/Recourse Made by the Cleric

Year	
	Contention by Father Kern that the touching was playful rather than sexual.
2002	Signed a letter in which he accepted permanent removal from any form of priestly ministry, as well as other restrictions as articulated in the Charter for the Protection of Children and Young People.

Explanatory Note: I have asked that a copy of this be put in the personnel file of each of our inactive priests covered by "the Charter." I do so in the absence of a similar determination in our Archdiocese.

DIocese of Harrisburg

K McDonough 3/7/05

**FUNERAL ARRANGEMENTS FOR PRIESTS REMOVED FROM ACTIVE
PRIESTLY MINISTRY BUT NOT LAICIZED**

1. The appropriate arrangements should be made with the Funeral Director of choice regarding the date, time, and place of the Mass of Christian Burial and Interment.
2. The Mass of Christian Burial may not be held in any parish church to which the deceased had been assigned or in which he was in residence during his years of priestly ministry in the Diocese of Harrisburg.
3. The pastor or parochial vicar of the parish church in which the Mass of Christian Burial is to be celebrated should be in contact with the Secretary for Clergy and Religious Life prior to making any final arrangements for the funeral liturgy.
4. It would be appropriate for the deceased to be vested in Mass Vestments as long as there were no canonical restrictions prohibiting the deceased from the private celebration of the Eucharist.
5. A private viewing for the members of the immediate family is permissible although there should be no public visitation prior to the Mass of Christian Burial.
6. The celebrant and homilist for the Mass of Christian Burial may be pre-designated by the deceased or may be the pastor or parochial vicar of the parish in which the Mass of Christian Burial is to be celebrated.
7. All deacons and priests, religious and diocesan, will be notified of the arrangements for the funeral and encouraged to participate.
8. There should be no indication of the time, place and date for the Mass of Christian Burial or Interment in the obituary. The obituary should read: **Services and burial will be held at the convenience of the family.** A notation that the deceased had served as a priest of the Diocese of Harrisburg may be included in the obituary.
9. The title of **Reverend** or **Father** is not to be used in the obituary but may appear on the headstone in the cemetery.

St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Monitoring Criteria Options

For: Jerome Charles Kern From: 3/22/05 to: 3/21/06

Plan Manager: Fr. McDonough Monitor: Tim Rourke Reason For Monitoring: Sex Abuse

Monitor meetings: Minimum Annually

Monitoring Criteria Options:

1. Clergy Review Board special requirements of _____.
2. Personal Therapist _____. See _____ times per _____.
Therapist report agreement signed and filed.
3. Support Group _____. See _____ times per _____.
Report agreement signed and filed.
4. Spiritual Direction with _____. See _____ times per _____.
Report Agreement signed and filed.
5. Living arrangements, including overnight stays, not with minors, including relatives unless another adult is present
6. No non-public contact with minors unless supervised by an adult.
7. Work and/or sacramental restrictions are: there is to be no ecclesiastical ministry of any type.
Jerome is allowed no unsupervised work with minors.
8. Clergy Faculty limitations are:
 - a. Removed from ecclesiastical ministry: implemented: 6/02
 - b. May only celebrate mass alone, no one present: implemented: 6/02.
 - c. Not wear clerical attire, not use title nor present self as priest: implemented: 6/02.
9. Computer harddrives used by Jerome Kern to be randomly checked for sites in conflict with recommendations and restrictions.
10. The Archdiocese will select, pay for, and determine the timeframe for a Psycho/Sexual evaluation (with Polygraph or Integrity Scale) to be done as soon as possible to determine current psychological profile, integrity level, threat level relative to abusing, and follow recommended treatment plans.

From 3/22/05 to 3/21/06

11. Unannounced visit(s) by the Promoter of Ministerial Standards for the Archdiocese at the living location, work sites and/or social areas may be made.
12. Risk monitoring evaluation/assessment to be done twelve months from the beginning of the actual monitoring period.
13. POMS Monitor to be notified of dates of absences from home residence (from – to) prior to departure and all the locations where going when traveling away from home..
14. Prohibited reading materials/activities include any pornographic materials, paper, electronic, or other, and activities violating celibacy.
15. Failure to comply with the Monitoring Program could result in other monitoring measures and may include loss of any or all Archdiocesan subsistence.
- 16 Jerome is to completely fill out the "Intake Data" form and appropriate information release forms allowing POMS to release pertinent file information and allowing POMS to receive reports from evaluators and therapists

Acknowledge criteria to be monitored by signature.

Jerome C Kern 3-22-05
Individual Date

[Signature] 22 Mar 05
Vicar General Date

[Signature] 3/22/05
POMS Monitor Date

Acknowledge receipt of copy:

Individual Date

St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Monitoring Criteria Options

For: Jerome Charles Kern From: 3/22/05 to: 3/21/06

Plan Manager: Fr. McDonough Monitor: Tim Rourke Reason For Monitoring: Sex Abuse

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Jerome is allowed no unsupervised work with minors.
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 - a. Removed from ecclesiastical ministry: implemented: 6/02
 - b. May only celebrate mass alone, no one present: implemented: 6/02.
 - c. Not wear clerical attire, not use title nor present self as priest: implemented: 6/02.
9. Computer harddrives used by Jerome Kern to be randomly checked for sites in conflict with recommendations and restrictions.
10. The Archdiocese will select, pay for, and determine the timeframe for a Psycho/Sexual evaluation (with Polygraph or Integrity Scale) to be done as soon as possible to determine current psychological profile, integrity level, threat level relative to abusing, and follow recommended treatment plans.

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- 16 Jerome is to completely fill out the "Intake Data" form and appropriate information release forms allowing POMS to release pertinent file information and allowing POMS to receive reports from evaluators and therapists

Acknowledge criteria to be monitored by signature.

Jerome C Kern 3-22-05
Individual Date

[Signature] 22 March 05
Vicar General Date

[Signature] 3/22/05
POMS Monitor Date

Acknowledge receipt of copy:

Jerome C Kern 3-22-05
Individual Date

Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Jerome KERN has
attended Spiritual Direction on the below listed dates for the three month period of
April — June of the year 2005.

Dates:

1. April 29, 2005
2. May 25, 2005
3. June 29, 2005

X Ty De
Signature of Support Group Leader

6/28/05
Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102

Father Kevin M. Donoghue



St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Wednesday, July 27, 2005

Archbishop Harry J. Flynn
226 Summit Avenue
St Paul, MN 55102

Dear Archbishop Flynn,


You will find attached a monitoring plan on Jerome C. Kern. Jerome is a former priest covered by the Charter for the Protection of Children and Young People. Father McDonough and I met with Jerome on March 22nd at which time he signed the plan acknowledging the criteria to be monitored. The plan was approved by the clergy review board last month. He is presently in the final stages of a psycho/sexual evaluation at Project Pathfinder. I am now presenting this for your approval or for any changes you would like to make on this plan. I would suggest that you mark one of the spaces below and return to myself at your earliest convenience.

1. ☒ I support this plan as is
2. ☐ I support the plan with the following specific change(s) _____

3. ☐ I want to talk with you about this before I am ready to approve this

Respectfully

Tim Rourke
Promoter of Ministerial Standards



C: Father Kevin McDonough

MEMO

TO: Archbishop Flynn
FROM: Fr. Kevin McDonough
DATE: August 1, 2005
RE: [REDACTED]

Archbishop, we had a series of meetings on Friday morning, July 29, to assist [REDACTED] in his process of healing from sexual abuse as a minor. I want to describe briefly what happened. I also want to ask you to be available for a meeting with [REDACTED] and with his father, [REDACTED].

The meeting was set up so that [REDACTED] assisted by his therapist, could confront Jerome Kern about a single incident of abuse that [REDACTED] believes took place [REDACTED] years ago. Present also for that meeting were Phyllis Willerscheidt and myself. [REDACTED] did a good job of telling his story. Jerome Kern responded appropriately. One troubling dimension of his response was that he said that he had no memory of having interacted with [REDACTED] in any way. He appeared to be absolutely sincere in saying this. The problem is that not only [REDACTED] but also both of his parents have a clear memory of the day when Kern took [REDACTED] to the Seminary for recreation and a visit.

In a subsequent meeting, [REDACTED] father [REDACTED] and I sat down with Jerome Kern. Phyllis Willerschiedt was also present. [REDACTED] had some tough questions that he wanted to ask. It was clear, however, that Kern was simply not accepting that he had ever abused [REDACTED]. I will comment more on his mental state below.

Finally, both the father and son sat down with me. They urged once again that the Archdiocese ought to be providing substantial financial support for [REDACTED] given the tremendous disruption that he believes the abuse incident caused in his life.

Archbishop, this is where I want to ask your help. I believe that it is now time for you and me to sit down with the two [REDACTED]. They are looking for significant financial help, and you might be motivated to offer it to them. Before the meeting, I think that you and I ought to sit down to discuss that. I proposed to them that the meeting involving the four of us would not be intended to bring final resolution. I reminded them that I rely heavily on the advice of Bill Fallon in trying to wrap these matters up, but that Bill has been excused from dealing with this because of his lifelong friendship with [REDACTED]. I suggested that, once a new Chancellor for Civil Affairs is on board in October or November, we could try to come then to a final resolution. This timeline seemed acceptable to them.

What is critical, however, is to keep things moving along. I believe that a meeting with you, probably between thirty and fifty minutes in length, is called for next. Please let me know if you can make yourself available.

Archbishop Flynn

Page two

Re: [REDACTED]

Finally, I want to comment on Jerome Kern's health. He told me that he is being tested at this time for Alzheimer's. I am not sure if his forgetfulness is increasing, or if he has always had some sort of neurological or memory problem. Over the years, we have had him assessed twice to try to detect whether he was lying to us about his recollection of earlier events in his life. In both cases, we were told that he was telling the truth as fully as he perceived it. It may be that he honestly has forgotten that he ever "stepped over the line" between roughhouse and abuse in dealing with some young people. It may also be that he is experiencing further mental deterioration at this time. In spite of all of that, he was reasonably appropriate in the meetings and I think they were worth having.

cc: ✓ Tim Rourke

Priests Full Name

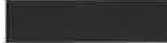
Jerome Charles Kern (17150)

CURRICULUM VITAE

DIOCESE:

St. Paul/Minneapolis

SOCIAL SECURITY #:



DATE AND PLACE OF
BIRTH:

3/20/1941, Willmar, MN

DATE AND PLACE OF
BAPTISM:

DATE OF ORDINATION:

12/17/1966 by Most Reverend Francis F. Reh, Rome

EDUCATION:

Nazareth Hall, St. Paul, MN
St. Paul Seminary, St. Paul, MN
Pontifical Gregorian University, Rome

ASSIGNMENTS:

Associate Priest, St. Mark, St. Paul, MN, 7/26/1967-
1/2/1970
Associate Priest, Our Lady of Grace, Edina, MN,
1/2/1970-3/21/1975
Vicarius Oeconomus, Our Lady of Grace, Edina, MN,
3/21/1975-6/15/1976
Co-Pastor, Immaculate Heart of Mary, Minnetonka, MN
6/15/1976-6/15/1994
Temporary Admin, St. Dominic, Northfield, MN,
3/18/1995-4/25/1995
Associate Priest, St. Peter, Forest Lake, MN, 6/17/1995-
2/28/2002

OTHER:

Sabbatical, 6/15/1994-1/1/1995

SAFE ENVIRONMENT:

Date of background check
Date of VIRTUS training
Date signed Code of Conduct

Jane McNaught Stageberg, Ph.D.
Licensed Psychologist

(612) 896-1772

PROFESSIONAL LICENSES AND ORGANIZATIONS:

Minnesota Psychologists in Private Practice

American Psychological Association
Division of Psychotherapy
Division of Counseling Psychology
Division of Law Society

Chairperson, 1987 Annual Meeting, Minnesota Psychological Association

American Professional Society on the Abuse of Children
Minnesota Professional Society on the Abuse of Children,
Charter Member

Hamline Children and the Law Education Committee

Childrens Justice Act State Task Force, 1993

EMPLOYMENT AND EXPERIENCE:

1991 - Present Private Practice
3300 Edinborough Way, Suite 418
Edina, MN 55435

1983 - 1991 Private Practice
430 Oak Grove Street, Suite 403
Minneapolis, MN 55403

As a Licensed Consulting Psychologist in private practice, my specialty is working with individuals and families who have experienced sexual and physical abuse. I am frequently called to testify as an expert witness for court proceedings and work closely with legal and social services professionals in such matters. In addition to providing consultation to groups of professionals working in this area, I have presented workshops on these topics for professional organizations in Minnesota and other states and speak at conferences and meetings on related issues.

I also see children and their families to address issues such as behavior and school problems, family communication, and divorce related issues. Additionally, I work with adults addressing personal issues such as: personal identity issues; sexual discrimination and harassment in the work place; as well as in dealing with other stressors in their lives. Finally, I frequently am called as an expert witness in: child custody

Jane McNaught Stageberg, Ph.D.

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disputes, particularly where exual abuse has occurred; in matters actions involving the need for evaluation of psychological damages to individuals.

11/80 - 1/83

Psychologist
Michael J. Shea and Associates
1219 Marquette Avenue
Minneapolis, MN 55403
Supervisor: Michael Shea, Ph.D.

As a full-time psychotherapist, I conducted therapy with children, adolescents, families, and adult women. A large part of my practice included working with victims of incest and their families. Consequently, I was often called to testify as an expert witness in such matters and conducted numerous custody evaluations as well as psychological evaluations to address more generalized mental health problems associated with the populations described. I also participated in bi-weekly, multi-disciplinary staff meetings while at Shea Clinic in addition to receiving weekly supervision from Michael Shea, Ph.D.

1/79 - 1/81

Psychologist
Washington County Human Services
Woodbury, MN
Supervisor: Miriam Shark, Ph.D.

As a part-time counseling psychologist working approximately ten hours per week, I had the opportunity to conduct therapy with children, adolescents, families and adults. As an outgrowth of co-leading a group for women who had been victims of incest, children who had been victims of incest were frequently referred to me for evaluation and therapy. I frequently worked with the resident psychiatrist and other psychologists on staff as a co-therapist and participated in staff meetings.

9/79 - 11/80

Psychologist
School District 834
Stillwater, MN

Hired by the school system to act as a consultant for a self-contained program for the emotionally disturbed, my responsibilities included conducting extensive psychological assessments of perspective students and assisting the classroom teacher in planning educational and behavioral interventions for

Jane McNaught Stageberg, Ph.D.

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such students. Additionally, I held weekly groups with the children in this program and conducted parenting classes.

6/77

Johnson Institute
Minneapolis, MN

During my attendance at this three-week seminar on chemical dependency counseling, I was instructed in the disease process and spent a week's internship in the St. Mary's Chemical Dependency Treatment Program for Adolescents. While at St. Mary's, I worked in the areas of detoxification, treatment, and aftercare.

1975 - 1978

School Psychologist
Anoka Hennepin School System
Anoka, MN

During my tenure as a school psychologist, I conducted evaluations of students K-12 regarding academic, behavioral, and emotional concerns. I was instrumental in developing a special program for behavioral disordered students and offered consultation to the staff regarding special populations such as the hearing impaired, mentally retarded, and behavioral disordered students.

6/75 - 8/75

Intern
General Hospital
Child-Adolescent Unit
Minneapolis, MN
Supervisor: Ada Hegion, Ph.D.

While participating in this internship experience, specific training experiences included administration and interpretation of projective personality assessment tools as well as assisting in child, family, and group therapy.

9/74 - 5/75

School Psychology Intern
Edina Public Schools
Edina, MN
Supervisor: Harry Leviton, Ph.D.

During my year under Dr. Leviton's supervision, I engaged in intellectual, personality, and behavioral evaluation assignments, as well as in short-term therapy with students and families. I frequently acted as a consultant to SLBP teachers and classroom

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teachers in the area of program development and participated on a committee to evaluate the district-wide program of special education.

9/72 - 5/75

English Teacher, Grades 7-12
Edina Public Schools
Edina, MN

EDUCATIONAL HISTORY:

Sandstone High School
Sandstone, MN

Diploma
May, 1968

Bethel College
St. Paul, MN
Major: English Education

B.S.
June, 1972
Highest Honors

University of Wisconsin, River Falls
River Falls, WI
Major: Psychology in the Schools

M.S.E.
August, 1975

Edina Public Schools
Edina, MN
School Psychology Internship

September - May 1975

General Hospital
Minneapolis, MN
Psychology Internship

June - August, 1975

Johnson Institute
Minneapolis, MN
Chemical Dependency Training

Certificate
July, 1977

University of Minnesota
Minneapolis, MN
Major: Educational Psychology
Counseling and Student Personnel
Psychology

Ph.D.
May, 1982

Jane McNaught Stageberg, Ph.D.

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HONORS AND SCHOLARSHIPS:

Who's Who in Colleges in America, 1971-72
Academic Scholarship, 1971-72
Highest Honors, Bethel College, 1972
Who's Who in America

POSTDOCTORAL EDUCATIONAL EXPERIENCE:

October, 1981	"Incest: Clinical Issues in Sexual Abuse" University of Minnesota Department of Conferences Minneapolis, MN
September, 1982	"Clinical Management of Depression" Minnesota Human Development Consultants, Inc. Minneapolis, MN
October, 1982	"Separation and Individuation" Minnesota Human Development Consultants, Inc. Minneapolis, MN
October, 1982	"Borderline Patients" Minnesota Human Development Consultants, Inc. Minneapolis, MN
December, 1982	"Rorschach Assessment of Children and Adolescents" Rorschach Workshops Chicago, IL
July, 1983	"Compassionate Friends" Chicago, IL
August, 1983	"Self Psychology: Clinical Intervention" Einstein College of Medicine Cape Cod, MA
March, 1984	American Psychiatric Association Honolulu, HI

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April, 1984	National Conference on Sexual Victimization of Children Arlington, VA
September, 1984	The Fifth International Congress on Child Abuse and Neglect Montreal, Quebec, Canada
April, 1985	"Separation and Divorce", presented by Judith Wallerstein Minneapolis, MN
October, 1985	Invited Participant Minnesota Permanent Families Project Supreme Court of Minnesota
October, 1985	Advisory Committee Hennepin County Attorney's Office Hennepin County, MN
November, 1985	"The Sexual Offender" presented by Nicholas Groth Minneapolis, MN
May, 1986	Fourth Annual Conference on the Sexual Victimization of Children New Orleans, LA
November, 1987	Impact Conference, Child and Adolescent Sexual Abuse and the Legal System Brainerd, MN
March, 1987	National Association of School Psychologists Conference New Orleans, LA
February, 1988	Annual Treatment Conference on Sexual Abuse Hilton Head Island, SC

Jane McNaught Stageberg, Ph.D.

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April, 1988	Fifth National Conference on Sexual Victimization of Children Anaheim, CA
May, 1988	Project Impact: "After the Verdict/Absence of Verdict: Children and Families" Fergus Falls and Mankato, MN
February, 1989	Annual Treatment Conference on Sexual Abuse Hilton Head Island, SC
February, 1989	"Remarriage and its Effects on Parents and Children" Minneapolis, MN
April, 1989	"Childhood Sexual and Physical Abuse: Impact at Varying Points in the Life Cycle" Minneapolis, MN
June, 1989	"Clinical Hypnosis: Introduction" Minneapolis, MN
October, 1989	Theodore Million's "Diagnosis of Mental Disorders" Minneapolis, MN
October, 1989	"Dual Relationships" Minnesota Psychologist in Private Practice Annual Meeting Minneapolis, MN
February, 1990	Annual Treatment Conference on Sexual Abuse Hilton Head Island, SC
April, 1990	Fifth Annual Conference on the Sexual Victimization of Children Atlanta, GA

Jane McNaught Stageberg, Ph.D.

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May, 1991	Dances of Anger and Intimacy Presented by Harriet Lerner Brooklyn Center, MN
September, 1991	Professional Standards of Ethical Dilemmas in Child Psychology Minneapolis, MN
October, 1991	Minnesota Psychologists in Private Practice Annual Meeting Minneapolis, MN
January, 1992	The San Diego Conference on Responding to Child Maltreatment San Diego, CA
March, 1992	Conversations on Divorce Law Minneapolis, MN
May, 1992	Sixth Annual Conference on the Sexual Victimization of Children Washington, D.C.
May, 1992	MMPI-2 Workshop Minneapolis, MN
October, 1992	Midwest Conference on Child Sexual Abuse and Incest Madison, WI
February, 1993	Workshop: Object Relations Theory and Couple Therapy St. Paul, MN
May, 1993	Minnesota Chapter of the American Professional Society on the Abuse of Children Minneapolis, MN "Adult Memories of Childhood Sexual Abuse"

Jane McNaught Stageberg, Ph.D.
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Hewitt, S., McNaught, J.: "Stages and Strategies in Treatment of Sexually Abused Children". Paper presented at the Third National Conference on Sexual Victimization of Children, Arlington, VA. April, 1984.

McNaught, J.: "Identification and Treatment of the Sexually Abused Child". Presentation to staff members of the Hennepin County Medical Center, Minneapolis, MN. June, 1984.

McNaught, J.: Trainer for "Sexual Abuse Treatment and Services for Ethnic Populations". Ongoing nine-month program sponsored by the Minnesota Program for Victims of Sexual Assault, St. Paul, MN. November, 1983 - July, 1984.

McNaught, J.: "Therapeutic Techniques in the Treatment of Sexually Abused Children". The Fifth International Congress on Child Abuse and Neglect, Montreal, Quebec, Canada. September, 1984.

McNaught, J.: "Identification and Treatment of the Sexually Abused Child". Ongoing consultation with the staff from West Hennepin County Mental Health Center, Minneapolis, MN. 1983, 1984, and 1985.

McNaught, J.: "Identification and Treatment of the Sexually Abused Child". Ongoing consultation with the staff of the Domestic Abuse Project, Minneapolis, MN. 1983-1990.

McNaught, J.: "Identification and Treatment of the Sexually Abused Child". Ongoing consultation with the staff of the Scott County Mental Health Center, Shakopee, MN. 1983, 1984, and 1985.

McNaught, J.: "Identification and Treatment of the Sexually Abused Child". Minneapolis Crisis Nursery, Minneapolis, MN. 1984.

McNaught, J.: "Credibility of Child Witnesses in Child Sexual Abuse Cases". Young Lawyers Section Panel Discussion, Minneapolis, MN. 1984.

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McNaught, J.: "Child Victim/Witness and Sexual Assault". Presentation to the Office of the Hennepin County Attorney, Minneapolis, MN. 1984.

McNaught, J.: "The Mandatory Reporting Act". Testimony to the Senate Judiciary Subcommittee, State of Minnesota, St. Paul, MN. 1985.

McNaught, J.: "The Sexually Abused Child-Emotional Damage". National Public Radio. January, 1985.

McNaught, J.: "Identifying Child Abuse". Minnesota Elementary School Principals' Association, Minneapolis, MN. February, 1985.

Hewitt, S., McNaught, J.: "Identification and Treatment of Child Sexual Abuse". Upper Mississippi Mental Health Center, Bemidji, MN. May, 1985.

McNaught, J.: "Child Abuse and Neglect". Panel Participant, second International Behavioral Pediatrics Conference, Minneapolis, MN. June, 1985.

McNaught, J.: "Psychological Characteristics of Victims, Families, and Offenders". Presented at the Minnesota County Attorney's Association, Minneapolis, MN. April, 1986.

McNaught, J.: "The Effects of Domestic Violence on Children". Presented at a workshop sponsored by the Domestic Abuse Project, Minneapolis, MN. April, 1986.

McNaught, J.: "Diagnosis of the Sexually Abused Child". All day workshop presented at the Annual Treatment Conference on Sexual Abuse, Hilton Head, SC. February, 1986.

McNaught, J.: "Child Abuse with the Family". Presentation to the Attorney General's Task Force, St. Paul, MN. May, 1986.

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McNaught, J.: "Psychological Evaluation in the Assessment of the Credibility of Child Sexual Abuse Victims". Paper presented at the Fourth National Conference on the Sexual Victimization of Children, New Orleans, LA. May, 1986.

Hewitt, S., McNaught, J., Phipps-Yonas, S., Price, T.: "Scott County, What Have We Learned?" Panel Discussion at the Fourth Annual Conference on the Sexual Victimization of Children, New Orleans, LA. May, 1986.

McNaught, J.: "Diagnosis and Treatment of the Sexually Abused Child". All day conference presented to the Forsyth-Stokes Mental Health Center, Winston-Salem, NC. April, 1986.

McNaught, J.: Guest Speaker: Aiken-Barnwell MHC's Annual Treatment Conference on Sexual Abuse, Hilton Head Island, SC. February, 1987.

Hewitt, S., McNaught, J.: "Sexually Abused Children: Patterns of School Services". Co-presenter at National Association of School Psychologists Conference, New Orleans, LA. March, 1987.

McNaught, J.: "Psychological Evaluation in Divorce Custody". Presentation of Minnesota Trial Lawyers Seminar, Minneapolis, MN. March, 1987.

McNaught, J.: "Towards an Understanding of Child Sexual Abuse". Presentation for University of Minnesota Televised Course, Public Television Broadcast, Minneapolis, MN. September, 1987.

McNaught, J.: "The Challenges of Raising an Only Child". Guest Speaker on KSTP Radio. Minneapolis, MN. October 25, 1987.

McNaught, J.: "The Only Child." Guest Presenter on KSTP-TV, Minneapolis, MN. November, 1987.

McNaught, J.: "Understanding Child Development in the Context of the Legal System". Presentation for Impact Conference, Brainerd, MN. November, 1987.

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McNaught, J.: Presentor for Annual Treatment Conference on Sexual Abuse, Hilton Head Island, SC. February, 1988.

McNaught, J.: Fifth National Conference on Sexual victimization of Children. Anaheim, CA. April, 1988.

McNaught, J.: "After the Verdict/Absence of Verdict: Children and Families". Presentation for Project Impact, Fergus Falls and Mankato, MN. May, 1988.

McNaught, J.: "Children and Divorce". KSTP-TV. Minneapolis, MN. July, 1988.

McNaught, J.: "Child Sexual Abuse". Presentation to the Metropolitan Training Co-op. Minneapolis, MN. November, 1988.

McNaught, J.: "Child Sexual Abuse". Presentation to the Evidence Seminar, Hamline Law School, Minneapolis, MN. November, 1988.

McNaught, J.: Participation in the Mock Trial, Minnesota Psychological Association Symposium on Law and Psychology, Minneapolis, MN. November, 1988.

McNaught, J.: "The Psychologist as an Expert Witness" and "Treatment of the Sexually Abused Child-Advanced Workshop". Presentation for Annual Treatment Conference on Sexual Abuse. Hilton Head Island, SC. February, 1989.

McNaught, J.: "Treatment of Child Sexual Abuse". Virginia Child Protection Newsletter, Vol 29, Fall, 1989.

McNaught, J.: "Children's Memory of Abuse". Presentation to Continuing Legal and Judicial Education Seminar, Minneapolis, MN. February, 1990.

McNaught, J.: "The Highly Traumatized Child", and "Treatment with the Non-Offending Parent". Presentation for the Annual Treatment Conference on Sexual Abuse, Hilton Head Island, SC. February, 1990.

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McNaught, J.: "Child Maltreatment: Facing the Issues".
Presentation to the Center for Early Education and Development,
University of Minnesota, Minneapolis, MN. April, 1990.

McNaught, J.: "Treatment with Children in Out-of-Home Settings",
and "Treatment with the Non-Offending Parent". Presentation to
the 1990 National Symposium on Child Victimization. Atlanta, GA.
April, 1990.

McNaught, J.: "Symptoms and indicators of Abuse in the Family:
Recognizing the Problem". Minnesota Center for Corporate
Responsibility, Minneapolis, MN. July, 1990.

McNaught, J.: "Treatment of the Non-Offending Parent in the
Incest Home". Somerset County Mental Health Coalition,
Bridgewater, NJ. July, 1990.

Stageberg, J. McNaught: "Evaluating the Psychological vs.
Primary parent in Divorce Custody Proceeding". Presentation for
the Minnesota Institute of Legal Education, Minneapolis, MN.
December, 1990.

Stageberg, J. McNaught: "The Trial: Easing the Stress".
Abermarie Mental Health Center, Edenton, NC. April, 1991.

Stageberg, J. McNaught: "Primary vs. Psychological Parent".
Presentation to the Annual Conference of Judges, Minneapolis, MN.
December, 1991.

Stageberg, J. McNaught: "Primary vs. Psychological Parent".
Presentation to Bar Association, Matrimonial Lawyers,
Minneapolis, MN. January, 1991.

Stageberg, J. McNaught: "The Blended Family". KSTP-TV,
Minneapolis, MN. April, 1992.

Stageberg, J. McNaught: "Primary vs. Psychological Parent:
Making Sense out of Vague Standards for Custody". Sixth Annual
Conference on the Sexual Victimization of Children, Washington,
DC. May, 1992.

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Stageberg, J. McNaught: "Individual Psychotherapy with Children of Battered Women". Presentation to the Domestic Abuse Project Conference, Minneapolis, MN. July, 1992.

Stageberg, J. McNaught: "Quality of Life - Dealing With the Stresses of a Practice in Law". Presentation to Bar Leadership Conference of the Minnesota State Bar Association, Minneapolis, MN. September, 1992.

Stageberg, J. McNaught: "Divorce Custody Decisions: Making Sense Out of Vague Standards for Custody". Presentation to the Minnesota State Bar Association, Minneapolis, MN. November, 1992.

Stageberg, J. McNaught: "Child Custody Evaluations". Minnesota Institute of Legal Education, December, 1993.

Stageberg, J. McNaught: "How a Child Psychologist Can Assist Parties in Resolving Visitation and Custody Issues". Divorce with Dignity. Minnesota Institute for Legal Education, December, 1993.

Stageberg, J. McNaught: "Interviewing Child Sexual Abuse Victims". Training seminar conducted for CornerHouse, Minneapolis, MN. March, 1994.

Stageberg, J. McNaught: "How a Child Psychologist Can Assist Parties in Resolving Visitation and Custody Issues". Minnesota Family Law Journal, March/April, 1994.

FORENSIC EXPERIENCE

I spend approximately 30 percent of my time in forensic evaluations and services. As a part of this work, I have evaluated in both criminal and civil cases for the prosecution, defense, and plaintiff, as well as being appointed as a neutral examiner by various courts. I have prepared independent psychological evaluations in a number of legal areas and have appeared many times over the past thirteen years in a variety of court settings in several states as an expert witness.

The psychological assessments and expert testimony I have provided have included:

Family Law: Custody disputes in the context of marital dissolutions; post decree disputes; termination of parental rights; and placement of children who have been abused emotionally, physically or sexually.

Criminal Law: Court ordered evaluations involving physical and sexual abuse.

Juvenile Court: Evaluations as well as expert testimony regarding juvenile offenders and victims in the context of sexual and physical abuse.

Sexual Abuse - Domestic Violence: Evaluations of adult and child offenders and victims of both incest as well as extra-familial abuse. Issues of testimony have included the reliability of children's reports; assessment of children and adult victims to determine the psychological effects of their abuse; and family reunification plans to reunite offenders and victims.

Sexual Harassment: Independent psychological evaluations for plaintiff as well as defense of individuals who allegedly have experienced workplace sexual harassment, and the effects of such harassment on their functioning.

Personal Injury: The assessment of psychological impairment following injury in accident cases. Evaluations are completed to assess pre-existing or other cases of personal injuries, i.e., post traumatic stress disorder; car accidents; physical or sexual assault.

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FORENSIC EXPERIENCE
Continued

Factual Witness: Rape trauma syndrome; Post Traumatic
Stress Disorder; child custody.



Project Pathfinder, Inc.
Griggs-Midway Building
1821 University Avenue West, Suite N385
St. Paul, Mn 55104
(651) 644-8515 – Fax (651) 644-3451
www.projectpathfinder.org

Evaluation Report

Name: Fr. Jerome "Jerry" Kern

Date of Birth: 3/20/41

Age: 64

Gender: Male

Marital Status: Never Married

Education: 16

Occupation: Retired

Interview Dates: 4/11, 5/5, 2005

Date of Report: September 2005

Evaluator: Steven Sawyer, LICSW
Jannine Hébert, MA, LP

Reason for Referral

Fr. Jerome Kern was referred to Project Pathfinder Inc. by Tim Rourke at the Archdiocese of St. Paul and Minneapolis. He was referred for the purpose of conducting a psychosexual evaluation as part of an overall management program. The referral questions are: is any form of therapy or support group needed and are there particular issues or concerns to be addressed.

Procedures

Fr. Kern was interviewed at Project Pathfinder for 3 hours. A psychological assessment battery was administered that included the Derogatis Sexual Functioning Inventory, the Shipley Institute of Living Scale, Millon Clinical Multiaxial Inventory, and the Minnesota Multiphasic Personality Inventory-2. The Abel Assessment of Sexual Interest was also administered. The Static-99, an actuarial based risk assessment instrument, was completed based on his history. Additional materials reviewed for the purpose of this evaluation include the file at the archdiocese that consisted of previous evaluations, legal documents and internal diocesan documents. The final procedure was a sexual history polygraph administered by an experienced polygraph examiner. The polygraph was based on disclosures made on a sexual history disclosure form.

Behavioral Observations

Fr. Kern was provided privacy information at the interview and he signed a consent to disclose information to Tim Rourke.

Fr. Kern arrived promptly for his appointment and was casually dressed. He was pleasant in nature and cooperative with the evaluation process. He expressed appropriate range of affect commensurate with topics discussed. Occasionally he laughed excessively but generally presented as a thoughtful and fairly self-

aware individual. He was oriented times three and there was no evidence of a psychotic process.

Offense Description

Reports indicate that three male victims came forward with similar stories of abuse that involved Fr. Kern. All three were [REDACTED] when the abuse occurred, [REDACTED] Fr. Kern touched the boys' genitals while swimming in a pool or lake and during wrestling and horseplay. Those victimized indicated they were touched through the clothes as well as beneath clothes. Fr. Kern denied ever directly touching any boy's genitals and denied ever masturbating a boy. Fr. Kern knew the boys either [REDACTED] or through [REDACTED] Fr. Kern acknowledges some of the behavior but denies any overt sexual intent. He does equate the behavior with having a suppressed sexuality at the time.

Most recently a past victim has approached the Diocese and requested that Fr. Kern attend a session with him and his current treating therapist. While Fr. Kern does not specifically recall this victim, he is planning on participating in the session.

Sexuality

Fr. Kern described a fairly unremarkable sexual development. He recalled learning about sex from his male peers. He masturbated on occasion and was comfortable with that behavior and frequency. He currently masturbates on occasion and has come to a sense of acceptance despite having experienced dissonance with church teaching. He recalled first being exposed to pornographic magazines after he was in the seminary. He denied paraphilias including sex with animals, children, exposing, voyeurism, excessive pornography use, 900 sex lines, use of prostitutes. He acknowledged engaging in 4 incidents of anonymous sex with adult men when he was in his 20's and 30's. He denied any sexual experiences with women and considers himself sexually attracted to both men and women. There is no indication of sexual compulsivity.

Fr. Kern's first sexual encounter with another person was mutual genital touch with his twin brother when they were of high school age. He indicated it occurred on 2 occasions. He did not define this as abusive in nature. He dated some girls in high school though found himself attracted to peers of both genders. He was popular with peers. He indicated that his sexual development "stopped" when he entered the seminary at age 16. He stated that due to his celibate life, he no longer explored his attractions to either gender.

He recalled that while in formation there was little discussion about sexual development or maintaining personal boundaries. He appeared to offer this as fact and less as an excuse for his later actions or sexual attitudes.

Records indicate that in the late 1980's Fr. Kern was confronted about a relationship he had with a female parishioner. He acknowledged an emotionally close relationship that was likely inappropriate but denied engaging in any sexual contact with her. He offered that perhaps the relationship was in direct reaction to being confronted about sexual horseplay with the male youth in his past. Fr. Kern believes he is more sexually attracted to males but believes he is made "emotionally whole" by relationships with women.

Mental Health/Medical History

Fr. Kern has an extensive physical history of cancer, tumors and problems with his larynx and throat. Physicians placed him on anti-depressants on two occasions. He indicated that both times the medication was of little value and that he did not take them for long. He reported consistent and non-fluctuating moods in recent months.

Additional mental health interventions are related to abuse allegations [REDACTED]. Records indicate that Fr. Kern was transferred as a result of the initial allegations. [REDACTED] a past victim came forward with allegations. Fr. Kern was referred to Servant's of the Paraclete's in New Mexico for an evaluation. Recommendations from the evaluation included participating in therapy. Fr. Kern did not follow-up on this recommendation. When confronted in this interview, Fr. Kern did not recall that therapy was recommended at that time. He returned to Minnesota and later that year it was alleged that he was "cruising" at a park seeking homosexual partners. He acknowledged going to the park, but denied any sexual encounters. He was then referred to Gary Schoener for an evaluation. There was no recommendation for treatment as a result of this evaluation. Another allegation occurred in 1993 that ultimately resulted in a civil lawsuit. In 1994, Fr. Kern went on sabbatical for a year due to the stress of the lawsuit. When he returned in 1995, the Clergy Review Board recommended a third evaluation and he was referred to the Anodos Center. Individual and group therapy was recommended. According to Fr. Kern, Fr. Kevin McDounough reviewed the recommendation for therapy with him and gave him the option to pursue therapy. Fr. Kern declined to follow-up on the recommendation.

In 2002-2003 Fr. Kern participated in individual therapy on a weekly basis to address depression related to his health and living arrangements. He described it as a positive experience and that they "covered everything".

Self-Management

Fr. Kern is currently residing in a housing complex on the University of St. Thomas, St. Paul campus designed for retired priests. There are 29 retired clergy who live in independent apartments with a communal dining area. He is happy with this living arrangement and it appears to suit his needs.

Fr. Kern does not present with a history of impulsive or risk taking behavior. He has historically used alcohol lightly and never used illicit drugs. He has maintained steady employment with the diocese as a priest and was removed from work assignments in response to the sexual acts and poor health.

Family History

Fr. Kern is one of 10 children in his family. His father was a widower with one son when he met and married Fr. Kern's mother, his second wife. They had 9 biological children of their own. Fr. Kern is a middle child. He stated he had a fairly happy and content childhood. He openly described his father as an alcoholic and a "mean drunk". As an adult Fr. Kern has reflected on his childhood and is able to see the impact growing up with an alcoholic father has had on him. Fr. Kern remains in touch with his family of origin including his 91-year-old mother whom he cares for on a regular basis.

Work History

Fr. Kern was ordained in Rome in 1966. He was assigned to [REDACTED] where he remained for 2 ½ years. He was confronted for inappropriate behavior with young boys and was transferred. In 1970 he was assigned to Our Lady of Grace, following allegations of sexual abuse while at [REDACTED]. He was transferred to Immaculate Heart of Mary where he was co-pastor for 18 years. Following his sabbatical in 1994, Fr. Kern was assigned as parochial vicar at St. Peter's.

When the Bishop's Charter was adopted in 2002, Fr. Kern was already out of ministry due to health concerns.

Social Network

Fr. Kern described a fairly active and positive support network. He indicated he is friendly with the other 28 priests at his residence and interacts with them frequently. He has a support group of priests who meet monthly and have for the past 12 years. He identified 3 specific priest friends whom he has known for several years and confides in on a regular basis. His support group and intimate friends are aware of his past sexual behaviors and appear to be a positive influence. He remains in close contact with siblings as well as his elderly mother.

Legal History

Fr. Kern presents with no known juvenile or adult legal history.

Psychological Testing Summary

The following is the summary of the testing interpretation completed by David Dipman Psy. D., L.P.

Once again, the reader is warned that the following is based on a blind interpretation of objective measures and does not incorporate a face-to-face interview.

On the DSFI, Fr. Kern endorsed few attributes thought to contribute to satisfying sexual functioning. These are: he has an adequate fund of knowledge of sexual anatomy, physiology, psychology, and hygiene; he generally experiences positive emotion; and he indicated a healthy balance between his masculine and feminine personality traits. Characteristics he displays that are thought to contribute to sexual dysfunction, however, are numerous psychiatric symptoms, little sexual experience, conservative sexual attitudes, constricted sexual fantasies, and negative body image.

Fr. Kern scored in the average range of intellectual functioning on the SILS. There is no significant discrepancy between his abstract reasoning and verbal comprehension scores. His verbal skills should be adequate for him to participate in therapy delivered in a group format.

Fr. Kern responded to test items on the MCMI-III in a manner indicating that he is resistant to admitting personal shortcomings or may be attempting to project an image of exceptional virtuosity and social desirability. The clinical scales are suppressed and of doubtful validity, despite having been modified to counteract his defensiveness.

Fr. Kern also produced a highly defended protocol on the MMPI-II. His standard scale scores are within normal limits, but given his apparent reluctance to be forthcoming, these may not be accurate. Some scales that are in the high normal range indicate strong need for attention and affection, denial of negative feelings toward others, tends to over control his emotions, fails to deal effectively with strong affect, but interacts socially with ease. He is likely to be typically passive, but to react aggressively and uncontrollably in circumstances in which his over controlling defense fails him.

Abel Assessment of Sexual Interest

The following information was taken from the interpretive report done by Kelly Newman, MA.

This appears to be a valid assessment from a technical standpoint.

The referring issue for this assessment is to examine Fr. Kern's pattern of sexual interests and to determine whether these interests include prepubescent children.

The objective data taken from this assessment **does not** suggest that Fr. Kern's sexual interests include prepubescent children.

The objective data does indicate that Fr. Kern's sexual interests include adult and adolescent males and females. These categories represent age appropriate interests for Fr. Kern.

The objective data demonstrated that Fr. Kern's sexual interest appear stable across ethnicities, suggesting his sexual interests are more specific to the age and gender of a person than to their ethnicity.

In responding to the slide portion of this assessment, Fr. Kern appears to have adopted a reflexive response pattern. This suggests that he may have responded to the slides in a reflexive or rhythmic pattern instead of carefully considering each of the slides individually. This type of response pattern suggests some caution and guardedness on the client's part.

Fr. Kern's high Social Desirability Score and failure to endorse the questionnaire item asking him whether he has "ever become sexually aroused by touching a child" also suggest that he may have approached this assessment in a cautious or guarded manner. In reviewing these assessment results with Fr. Kern it may be helpful to discuss each of the items related to the Social Desirability Score (section IV, items 29-48) in further detail.

Polygraph assessment

As part of the assessment process a sexual history polygraph was administered by Mike Sommer. Fr. Kern was instructed to disclose his sexual history on a written form. He was asked the following relevant questions:

Have you now honestly reported your complete sexual history to Steve and Jannine? "yes."

Are you now intentionally withholding any sexual history information about yourself from Steve and Jannine? "No."

Did you engage in any inappropriate sexual behaviors that you have not reported to Steve or Jannine? "No."

Have you now disclosed all of the inappropriate sexual behaviors you have done? "Yes."

Based on the polygraph results, **no** deception was indicated.

Risk Assessment Instruments

Actuarial instruments for the assessment of risk for sexual offense include the Static-99. This actuarial risk instrument is designed to predict long-term sexual re-offense potential with convicted adult sex offenders, clergy and military personnel based on static factors. The instrument is completed following a review of available records. This instrument does not consider relevant dynamic factors (i.e., successful treatment completion, etc.), which may mitigate or

increase risk level and results should be interpreted in the context of all relevant data. This instrument is not designed to predict individual behavior.

The results of the Static-99 indicate that Fr. Kern is in the group of offenders at moderate-high risk (range from low risk to high risk) for sexual re-offense over time. Individuals in this risk group sexually re-offended at a rate of 26% over 5 years, 31% over 10 years and 36% over 15 years in retrospective studies.

Dynamic factors

The following dynamic factors are domains used in the Stable 2000, a dynamic risk assessment instrument. These domains have been researched and been determined to be significant in recidivism as well as protective factors to mitigate the risk of recidivism.

Stable Domains

- *Social influences* – He appears to have pro-social relationships.
- *Intimacy deficits* – He is not involved in a primary relationship. He does maintain appropriate emotional connection to peer age adults.
- *Sexual self-regulation* – There is no evidence of current sexual behavior problems or difficulty managing sexual impulses.
- *Attitudes* – He does not appear to harbor any hostile or abusive attitudes.
- *Cooperation (with supervision)* – He is responsive to authority.
- *General self-regulation* – He appears to manage his day-to-day life both emotionally and physically.

Acute Domains

The following are dynamic factors that when compromised can increase immediate risk for re-offense.

- *Victim access* – He does not appear to have direct contact or access to vulnerable teen or adult males.
- *Emotional collapse* – He is currently emotional stable.
- *Social supports* – He appears to have appropriate social supports
- *Hostility* – No problems noted.
- *Substance abuse* – Does not appear to be an issue.
- *Sexual preoccupation* – No evidence of problems
- *Rejection of supervision* – No evidence of rejection of authority or supervision although he is not under any formal supervision.
- *Treatment* – Has not completed a course of structured sex specific treatment
- *Unique factors* – None noted.

Dynamic factors do not appear to contribute to increased risk. On the contrary they are indicative of positive day-to-day management of risk in the case.

Summary

Fr. Jerome Kern presents as a 64-year-old retired priest with a history of sexually abusing boys ranging in age from [REDACTED]. The abusive behavior involved touching the genitals of the boys while swimming or during wrestling episodes. There are no allegations of sexual contact with minors in the past 20 years. While he has participated in several evaluations over the years, he declined to follow recommendations for therapy and has yet to participate in a structured sex specific treatment program. In retrospect he sees his behavior as "wrong" but at the time he saw his behavior as consistent with other life experiences of "horseplay" and "wrestling". In effect, he was in denial that he had a behavior problem and chose not to participate in therapy despite evaluations to the contrary. Now that he is out of ministry and in poor health, he does not see the value, need or benefit of therapy.

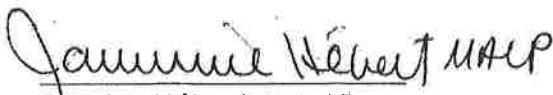
He currently resides with adults and is not in a position of influence or authority with youth. Although he denies sexual interest in youth he continues to avoid contact with minors. The results of the Abel Assessment support his claim that he is not sexually interested in preteen-age youth. The testing results suggest some defensiveness, which brings to question the veracity of his self-reports.

Fr. Kern's physical health and history of depression remain areas of concern.

Recommendations

Fr. Kern appears to be managing his life in a socially appropriate manner and to have adequate support in his life. The following recommendations are based on information in this report. If his circumstances change, additional recommendations may be appropriate.

- No contact with males under age 18 or males who are in a subservient position.
- Maintain social relationships.
- Monitor depressive thoughts or affect and seek evaluation for medication if symptoms persist.
- Pursue a course of therapy if he experiences thoughts or urges to act out sexually with adults or underage males.


Jannine Hébert, MA, LP


Steven Sawyer, LICSW

Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Jerome Kern has
attended Spiritual Direction on the below listed dates for the three month period of
Sept. thru Nov. of the year 2005.

Dates:

1. Sept. 21
2. Oct. 25
3. Nov. 29


Signature of Support Group Leader

11/29/05
Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102

Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Jerome KERN has
attended Spiritual Direction on the below listed dates for the three month period of
Oct — Dec of the year 2005.

Dates:

1. October 25, 2005
2. November 29, 2005
3. December 15, 2005

[Signature] 12-25-05
Signature of Support Group Leader Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102

St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Monitoring Criteria

For: Jerome D Kern

From 3/21/06 To 3/20/07

Plan Manager: Fr. McDonough Monitor: Tim Rourke Reason For Monitoring: S. Abuse

Monitor meetings: Minimum Annually.

Monitoring Criteria

1. Jerry will continue to have information from his support group sent to POMS on a quarterly basis regarding his attendance and participation
2. Living arrangements, including overnight stays, not with minors including relatives unless another adult is present
3. No non public contact with minors unless supervised by an adult.
4. Work and/or sacramental restrictions are: there is to be no ecclesiastical ministry of any type. Jerome is allowed no unsupervised work with minors.
5. Clergy Faculty limitations are:
 - a. Removed from ecclesiastical ministry: implemented June 02.
 - b. May only celebrate mass alone, no one present: implemented June 02
 - c. Not wear clerical attire, not use title nor present self as priest: implemented June 02.
- 6 Computer hard drives used by Jerome Kern may be randomly checked for sites in conflict with recommendations and restrictions
7. Visits by the Promoter of Ministerial Standards for the Archdiocese at the living location, work sites and/or social areas will be made.
8. Risk monitoring evaluation/assessment to be done twelve months from the beginning of the actual monitoring period.
9. Prohibited reading materials/activities include any pornographic materials, paper, electronic, or other, and activities violating celibacy.
10. Failure to comply with the Monitoring Program could result in other monitoring measures and may include loss of any or all Archdiocesan subsistence.
11. Any disputes about this monitoring plan maybe submitted to normal canonical review
12. Jerry will complete any necessary release forms, that may become necessary, Allowing POMS to release pertinent file information and for reports from evaluators and therapists to be Received

Page two. Jerome Kern

From: 3/21/06 To 3/22/07

Acknowledge criteria to be monitored by signature

Jerome C. Kern
Individual Date
Jerome C. Kern 3-14-06
POMS Monitor Date

[Signature] 3/13/06
Vicar General Date

Acknowledge receipt of copy:

Jerome C. Kern 3-14-06
Individual Date

(POMS 022305)

St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Monitoring Criteria

For: Jerome D Kern

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Page two. Jerome Kern

From: 3/21/06 To 3/22/07

Acknowledge criteria to be monitored by signature

Jerome C. Kern
Individual

Date

K. A. D. 3/13/06
Vicar General Date

Jerome C. Kern 3-14-06
POMS Monitor Date

Acknowledge receipt of copy:

Jerome C. Kern
Individual

3-14-06
Date

(POMS 022305)

Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Jerome KERN has
attended Spiritual Direction on the below listed dates for the three month period of
Jan. — Mar. of the year 2006

Dates:

1. 1-30-06
2. 2-27-06
3. 3-20-06

X^{ty} [Signature]
Signature of Support Group Leader

3-20-06
Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102



St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Annual Report

NAME: Jerome Kern

LEVEL OF MONITORING: Level 1 Charter

DATES OF MONITORING: 3/22/05—3/21/06

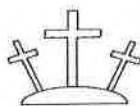
CONTACTS: There were seven personal contacts made with Jerry during the monitoring period. Five were at his residence. There were two collateral contacts with professionals dealing with Jerry during the period.

MONITORING PLAN SPECIFICS: Jerry has complied with all of the monitoring criteria during the monitoring period.

- (a) I have confirmation of Jerry's attendance on a regular basis with his priest support group. There are five who meet regularly and all are aware of Jerry's past violations. Fr. Tim Dolan has signed off on his monthly attendance during the past year.
- (b) Jerry, to the best of my knowledge, has not placed himself in any potentially difficult or unsupervised situations with minors. He has abided by the sacramental restrictions placed on him as a former priest covered under the Bishop's charter for the protection of children and young people.
- (c) Jerry resides at the Byrne residence in St Paul. He does little with other resident's there and pretty much keeps to himself. The setting is one of few potential problems of being around minors.
- (d) Jerry completed a psycho/sexual evaluation at Project Pathfinder during the past year. He completed all aspects of the evaluation in September of 05. The evaluation states that he is managing his life in a socially appropriate manner. He resides with adults and is not in a position of influence or authority with youth. The testing presented some defensiveness on Jerry's part. His physical health and history of depression remain areas of concern. The recommendations were that he has no contact with males under the age of 18 who are in a subservient position. They also suggest that he monitor depressive thoughts and seek evaluation and possibly medication if symptoms persist. There was no recommendation, at present, for any further counseling.

SUMMARY: Jerry has complied with all aspects of the POMS program during the past year. He continues to have some episodic issues with depression. He had to be involved with a past alleged victim, his family and Fr. McDonough in a meeting during the past year. He complied with that request but went through some depression over the meeting. He has had significant health issues over the past several years which produce many visits to his physician's and considerable need to watch his diet and maintain some regiment of exercise. These often produce some depressive times but Jerry seems to quickly alleviate those feelings and is often positive and reflective of his religiosity which helps him deflect and ongoing depression.

He has agreed to the plan for the coming year and I will continue to watch for signs of ongoing depression and make recommendations to him as the situation demands. Jerry for the most part seems to enjoy his present life and fills his time with reading, going to the library and prayer. He still travels as his health permits. He went to Costa Rica for two weeks this year and has plans for a trip to Indonesia next year.



St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Annual Report

NAME: Jerome Kern

LEVEL OF MONITORING: Level 1 Charter

DATES OF MONITORING: 3/22/05—3/21/06

CONTACTS: There were seven personal contacts made with Jerry during the monitoring period. Five were at his residence. There were two collateral contacts with professionals dealing with Jerry during the period.

MONITORING PLAN SPECIFICS: Jerry has complied with all of the monitoring criteria during the monitoring period.

- (a) I have confirmation of Jerry's attendance on a regular basis with his priest support group. There are five who meet regularly and all are aware of Jerry's past violations. Fr. Tim Dolan has signed off on his monthly attendance during the past year.
- (b) Jerry, to the best of my knowledge, has not placed himself in any potentially difficult or unsupervised situations with minors. He has abided by the sacramental restrictions placed on him as a former priest covered under the Bishop's charter for the protection of children and young people.
- (c) Jerry resides at the Byrne residence in St Paul. He does little with other resident's there and pretty much keeps to himself. The setting is one of few potential problems of being around minors.
- (d) Jerry completed a psycho/sexual evaluation at Project Pathfinder during the past year. He completed all aspects of the evaluation in September of 05. The evaluation states that he is managing his life in a socially appropriate manner. He resides with adults and is not in a position of influence or authority with youth. The testing presented some defensiveness on Jerry's part. His physical health and history of depression remain areas of concern. The recommendations were that he has no contact with males under the age of 18 who are in a subservient position. They also suggest that he monitor depressive thoughts and seek evaluation and possibly medication if symptoms persist. There was no recommendation, at present, for any further counseling.

SUMMARY: Jerry has complied with all aspects of the POMS program during the past year. He continues to have some episodic issues with depression. He had to be involved with a past alleged victim, his family and Fr. McDonough in a meeting during the past year. He complied with that request but went through some depression over the meeting. He has had significant health issues over the past several years which produce many visits to his physician's and considerable need to watch his diet and maintain some regiment of exercise. These often produce some depressive times but Jerry seems to quickly alleviate those feeling's and is often positive and reflective of his religiosity which helps his deflect and ongoing depression.

He has agreed to the plan for the coming year and I will continue to watch for signs of ongoing depression and make recommendations to him as the situation demands. Jerry for the most part seems to enjoy his present life and fills his time with reading, going to the library and prayer. He still travels as his health permits. He went to Costa Rica for two weeks this year and has plans for a trip to Indonesia next year.



St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
6/1/2006

Archbishop Harry J. Flynn
226 Summit Avenue
St Paul, MN 55102

Dear Archbishop Flynn,

You will find attached a monitoring plan on Jerry Kern. Jerry is a former priest covered under the charter for the protection of children and young people. He is entering his second year of monitoring program. The expectations for this year were explained to him on 3/14/06. Jerry understood the expectations for the following year and signed the plan that day. I have also attached an annual report on Jerry's compliance with the program during the past year. I am now presenting this for your approval or for any changes you would like to make on this plan. I would suggest that you mark one of the spaces below and return to myself at your earliest convenience.

1. ☒ I support this plan as is
2. ☐ I support the plan with the following specific change(s) _____
3. ☐ I want to talk with you about this before I am ready to approve this

Archbishop Harry J. Flynn

Harry J. Flynn

Respectfully,

Tim Rourke
Tim Rourke
Promoter of Ministerial Standards

C: Father Kevin McDonough

Agenda

CLERGY REVIEW BOARD

Chancery
June 13, 2006
5:30 p.m.

1. Fr. Chris Wenthe personal appearance; memo attached.
2. POMS Monitoring Plan Review;
copies attached for:
 - a. Fr. David Barrett
 - b. Jerome Kern
 - c. Fr. James Livingston
 - d. Richard Skluzacek
 - e. Michael Stevens
 - f. Fr. Chue Ying Vang
 - g. Gilbert DeSutter
 - h. Robert Zasachi
 - i. Fr. Joseph Gallatin
3. Update by Andy Eisenzimmer regarding Fr. Dan Conlin

Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Jerome KERN has
attended Spiritual Direction on the below listed dates for the three month period of
April — June of the year 2006

Dates:

1. 4-24-06
2. 5-15-06
3. 6-19-06

XJy DR
Signature of Support Group Leader

6/19/06
Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102

Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Jerome KERW has
Support Group
attended ~~Spiritual Direction~~ on the below listed dates for the three month period of
July - Sept of the year '06.

Dates:

1. 7-14-06
2. 8-21-06
3. 9-18-06

X-TS [Signature]
Signature of Support Group Leader

9-19-06
Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102

Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Jerome Kern has
attended Spiritual Direction on the below listed dates for the three month period of
Oct - Dec. of the year 2006

Dates:

1. Oct. 16, 2006
2. Nov. 20, 2006
3. Dec 18, 2006

X-Ty De
Signature of Support Group Leader

12-18-06
Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102

St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Monitoring Criteria

For: Jerome D Kern

From: 3/20/07 To: 3/19/08

Plan Manager: Fr. McDonough Monitor: Tim Rourke Reason For Monitoring: S. Abuse

Monitor meetings: Minimum Quarterly.

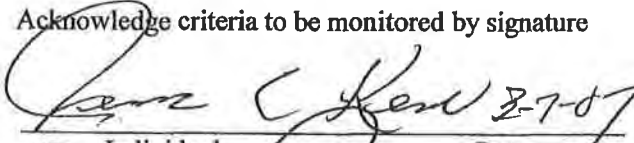



Monitoring Criteria

1. Jerry will continue to have information from his support group sent to POMS on a quarterly basis regarding his attendance and participation
2. Living arrangements, including overnight stays, not with minors including relatives unless another adult is present
3. No non public contact with minors unless supervised by an adult.
4. Work and/or sacramental restrictions are: there is to be no ecclesiastical ministry of any type. Jerome is allowed no unsupervised work with minors.
5. Clergy Faculty limitations are:
 - a. Removed from ecclesiastical ministry: implemented June 02.
 - b. May only celebrate mass alone, no one present: implemented June 02
 - c. Not wear clerical attire, not use title nor present self as priest: implemented June 02.
6. Computer hard drives used by Jerome Kern may be randomly checked for sites in conflict with recommendations and restrictions
7. Visits by the Promoter of Ministerial Standards for the Archdiocese at the living location, work sites and/or social areas will be made.
8. Risk monitoring evaluation/assessment to be done twelve months from the beginning of the actual monitoring period.
9. Prohibited reading materials/activities include any pornographic materials, paper, electronic, or other, and activities violating celibacy.
10. Failure to comply with the Monitoring Program could result in other monitoring measures and may include loss of any or all Archdiocesan subsistence.
11. Any disputes about this monitoring plan maybe submitted to normal canonical review
12. Jerry is to let POMS know of any change in address, phone numbers or other significant changes in his life

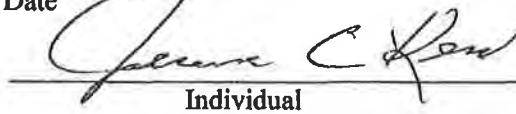
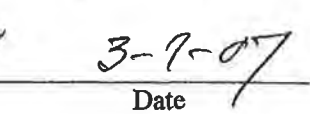
Page two. Jerome Kern

From: 3/21/06 To 3/22/07

Acknowledge criteria to be monitored by signature

	
Individual	Vicar General
	
POMS Monitor	Date
Date	Date
3-7-07	2/27/07

Acknowledge receipt of copy:

	
Individual	Date
	3-7-07

(POMS 022305)

Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Jerome Kern has
attended Spiritual Direction on the below listed dates for the three month period of
January — March of the year 2007.

Dates:

1. 1-15-2007
2. 2-19-2007
3. 3-19-2007

* [Signature]
Signature of Support Group Leader

3-20-07
Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102



St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
3/22/2007

Archbishop Harry J. Flynn
226 Summit Avenue
St Paul, MN 55102

Dear Archbishop Flynn,

You will find attached a monitoring plan on Jerome Kern. Jerry is a former priest covered under the charter. Jerry will be entering the third year of monitoring under the POMS program. I have attached the plan for the next year as well as an annual report on his compliance during the past year. I am now presenting this for your approval or for any changes you would like to make on this plan. I would suggest that you mark one of the spaces below and return to myself at your earliest convenience.

1. ☒ I support this plan as is
2. ☐ I support the plan with the following specific change(s) _____

3. ☐ I want to talk with you about this before I am ready to approve this

Archbishop Harry J. Flynn

Harry J. Flynn

Date: 3-23-07

Respectfully,

Tim Rourke
Tim Rourke
Promoter of Ministerial Standards

C: Father Kevin McDonough

MEMO

TO: Archbishop Flynn and Andrew Eisenzimmer
FROM: Fr. Kevin McDonough
DATE: July 20, 2007
RE: Father Ranaldo Custodio

I met with Father Custodio on Thursday, July 19. After many years of wondering what the "real story" was, Father Custodio came to ask about Father Jerome Kern. As you may recall, Fathers Custodio and Kern were in a team ministry together at Immaculate Heart of Mary parish in Minnetonka for eighteen years. During that time, Father Custodio never saw any inappropriate activity with minors on the part of Father Kern (nor, for that matter with adults). As a result, Father Custodio has been confused, even bewildered, for the past fifteen years about the various steps taken with Father Kern. He wondered whether there were awful secrets about Father Kern about which he knew nothing. Now that the two of them are living at the Byrne Residence, he finds it difficult to converse with Father Kern, who seems to keep their conversation at a surface level, in spite of the many years they spent working closely together.

I had the honor of an excellent conversation with Father Custodio. I told him that there was nothing in Father Kern's record that we had not already discussed at various public meetings, including some that Father Custodio had attended. Rather, our evolving discipline over the last twenty years, and especially since 2002, resulted in Father Kern's voluntary removal from all priestly ministry.

I offered to Father Custodio that I would sit down with Father Kern and himself to "break the ice" in a conversation about these matters. I asked him to give that some consideration and then get back to me. He seemed quite relieved by the conversation.

Father Custodio is a quiet, introverted, spiritually focused priest, and he has carried these questions with him for many years. He told me that the tone set at the most recent Presbyteral Assembly in Rochester was a great encouragement for him to call me. He was grateful for the opportunity to speak.

Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Jerome KERN has
attended Spiritual Direction on the below listed dates for the three month period of
April—June of the year 2007.

Dates:

1. April 30, 2007
2. May 21, 2007
3. June 18, 2007

X-Ty De 4/18/07
Signature of Support Group Leader Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102

Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Jerry KERN has attended
and satisfactorily participated in his Support Group on the below listed dates for the
three month period of July, Aug, Sept. of the year
2007.

Dates:

1. 7-23-07
2. 8-20-07
3. 9-17-07

Ty Doherty 9/28/07
Signature of Support Group Leader Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102

Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Jerry KERN has attended
and satisfactorily participated in his Support Group on the below listed dates for the
three month period of Oct - Dec. of the year
2007.

Dates:

1. 10-22-07
2. 11-19-07
3. 12-17-07

TJ Doe 12-17-07
Signature of Support Group Leader Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102

St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Monitoring Criteria Options

For: Jerome D Kern

From: 3/19/08 To: 3/18/09

Plan Manager: Fr. McDonough Monitor: Tim Rourke Reason For Monitoring: S. Abuse

Monitor meetings: Minimum Quarterly.

Monitoring Criteria

1. Jerry will continue to have information from his support group sent to POMS on a quarterly basis regarding his attendance and participation
2. Living arrangements, including overnight stays, not with minors including relatives unless another adult is present
3. No non public contact with minors unless supervised by an adult.
4. Work and/or sacramental restrictions are: there is to be no ecclesiastical ministry of any type. Jerome is allowed no unsupervised work with minors.
5. Clergy Faculty limitations are:
 - a. Removed from ecclesiastical ministry: implemented June 02.
 - b. May only celebrate mass alone, no one present: implemented June 02
 - c. Not wear clerical attire, not use title nor present self as priest: implemented June 02.
6. Computer hard drives used by Jerome Kern may be randomly checked for sites in conflict with recommendations and restrictions
7. Visits by the Promoter of Ministerial Standards for the Archdiocese at the living location, work sites and/or social areas will be made.
8. Risk monitoring evaluation/assessment to be done twelve months from the beginning of the actual monitoring period.
9. Prohibited reading materials/activities include any pornographic materials, paper, electronic, or other, and activities violating celibacy.
10. Failure to comply with the Monitoring Program could result in other monitoring measures and may include loss of any or all Archdiocesan subsistence.
11. Any disputes about this monitoring plan may be submitted to normal canonical review
12. Jerry is to let POMS know of any change in address, phone numbers or other significant changes in his life

Page two. Jerome Kern

From: 3/19/08 To 3/18/09

Acknowledge criteria to be monitored by signature

Jerome C. Kern

Individual

Date

[Signature] 2/19/08

Vicar General

Date

[Signature] 3-4-08

POMS Monitor

Date

Acknowledge receipt of copy:

Jerome C. Kern 3-5-08

Individual

Date

(POMS 022305)

Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Jerry KERN has attended
and satisfactorily participated in his Support Group on the below listed dates for the
three month period of Jan. — March of the year
2008.

Dates:

1. 1-21-08
2. 2-18-08
3. 3-10-08

TJ Dube 3-10-08
Signature of Support Group Leader Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102



St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
3/19/2008

Archbishop Harry J. Flynn
226 Summit Avenue
St Paul, MN 55102

Dear Archbishop Flynn,

You will find attached a monitoring plan on Jerome Kern. Jerry is a former priest covered under the charter for the protection to children and young people. Jerry is entering his fourth year of monitoring under the POMS program. I have attached an annual report on his compliance during the past year. I am now presenting this for your approval or for any changes you would like to make on this plan. I would suggest that you mark one of the spaces below and return to myself at your earliest convenience.

1. ☒ I support this plan as is
2. ☐ I support the plan with the following specific change(s) _____
3. ☐ I want to talk with you about this before I am ready to approve this

Archbishop Harry J. Flynn

Harry J. Flynn

Date: 3-22-08

Respectfully

Tim Rourke
Tim Rourke
Promoter of Ministerial Standards

C: Father Kevin McDonough



St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Annual Report
3/19/2008

Tim - Thanks

for work with

him. He has certainly

had all sorts of
public exposure of his

issues, and should pose
no threat to anyone.

WMD
3/19/08

NAME: Jerome Kern

LEVEL OF MONITORING: Level 1; Charter

DATES OF MONITORING: 3/20/07 to 3/19/08

CONTACTS: I have had six personal visits with Jerry during the monitoring period. These have taken place at his home in the Byrne residence or walking in the neighborhood.

MONITORING PLAN SPECIFICS: Jerry has been compliant with the monitoring criteria, to the best of my knowledge, during the past monitoring period.

1. I have received confirmation from Fr. Dolan of Jerry's monthly attendance at his priest support group.
2. Jerry has to my knowledge abided by the restrictions placed on him by the charter. He continues to reside at the Byrne residence where he has little, if any, contact with minors. The director of the Byrne residence is aware of Jerry's status under the charter.
3. Jerry has always been open to our regular meetings and is open but guarded in our conversations.

SUMMARY: Jerry continues much the same as last year. He resides at the Byrne residence but doesn't seem to commiserate with other priests living there. He has a few friends and usually travels with another retired priest. He has monthly meetings with his support group but doesn't do much with any of them outside of group. He enjoys reading, going to the library and focusing on mental activity more than social gatherings.

Jerry continues to live with significant health issues. He is under constant care due to his previous bouts with cancer and can't talk for great lengths of time due to surgery on his throat over the years. This also prevents him from much sustained activity. He does attempt to get out every day to either walk around the neighborhood or at the Mall of America during the winter.

Jerry discusses his being covered under the charter in a philosophical manner. He has little concern over how his death will be handled by the Archdiocese for example. He seems to spend much of his remaining free time visiting his mother in nursing care who he sees several times each week. He has done some traveling in the past years to some exotic locations with a priest friend but has not gone anywhere this year for many reasons usually related to his

health and the finances related to that care for him. Most recently he had major dental surgery to remove several teeth.

Jerry has been easy to talk with, however, he will shy away from issues surrounding his sexual health as well as his past misconduct. I think at his present age and disability it has become easier for him to not think about those issues that cause him emotional pain. I often rely to him that if he feels a depression of a clinical nature overcoming him that he should ask for help immediately which he assures me he would do. relay

I will continue to see him on a regular basis. He seems to have lost some of his initial embarrassment over me seeing him and accepts the necessity of monitoring him as a method of continued accountability.



CONGREGATIO
PRO DOCTRINA FIDEI

00120 Città del Vaticano,
Palazzo del S. Uffizio

April 23, 2008

PROT. N. 695/2004-27248
(In responsione fiat mentio huius numeri)

CONFIDENTIAL

Your Excellency,

Thank you for your letter of March 19, 2008 concerning the case of **Rev. Jerome C. KERN**, a priest of your Archdiocese who has been accused of the sexual abuse of minors.

After having examined the case and in light of the fact that Rev. Kern is presently retired, this Dicastery has decided to concur with your judgment and to confirm all the restrictions you have already established by an administrative act in accord with number 8b of the *Essential Norms*. At the same time, this Dicastery also asks Your Excellency to monitor Father Kern's priestly life so that he does not constitute a risk to minors and does not create scandal among the faithful. Your Excellency is, furthermore, to impose upon Rev. Kern the obligation to offer Mass every Friday for the rest of his life in reparation for the sins of abuse committed by clerics against minors.

With fraternal regards and prayerful best wishes, I remain

Sincerely yours in Christ,

✠ Angelo Amato, SDB
Titular Archbishop of Sila
Secretary

His Excellency
The Most Reverend Harry J. FLYNN
Archbishop of Saint Paul and Minneapolis
226 Summit Avenue
Saint Paul, MN 55102-2197
U.S.A.

May 16, 2008

Prot. N. 695/2004-27248

Prot. N. 700/2004-27249

Cardinal William Joseph Levada
Prefect, Congregation for the Doctrine of the Faith
Piazza del S. Uffizio, 11
00193 Roma, Italy

Your Eminence,

I have received the letters you sent to Archbishop Harry J. Flynn, regarding the cases of the Rev. **Jerome C. Kern** and the Rev. **Gilbert J. DeSutter**, which you have recently reviewed.

Thank you for your careful review of these matters, and for your confirmation of the restrictions imposed on these men. I assure you that each is part of our structured monitoring program, developed to ensure that they will not constitute a risk to minors and that they do not create scandal among the faithful. Finally, as you directed, I have today written to Father Kern and Father DeSutter, imposing on them the obligation to offer Mass every Friday for the rest of their lives in reparation for the sins of abuse committed by clerics against minors.

With gratitude and prayerful best wishes, I remain

Cordially yours in Christ,



The Most Reverend John C. Nienstedt
Archbishop of Saint Paul and Minneapolis

DB/ZA

May 16, 2008

Jerome C. Kern
60 S. Mississippi River Blvd.
Saint Paul, MN 55105

Dear Jerome,

The Congregation for the Doctrine of the Faith has recently reviewed several files of priests from this Archdiocese who were removed from priestly ministry as a result of offenses covered by the *Charter and Norms for the Protection of Children and Young People*. In addition to confirming the actions which have already been taken and to which you have agreed, the Congregation has asked that I impose upon you the obligation to offer Mass (privately) every Friday for the rest of your life in reparation for the sins of abuse committed by clerics against minors.

With this letter, then, I am imposing this obligation upon you. It is, of course, an obligation, but in addition, the celebration of the Most Holy Eucharist is always a great privilege, one which I am confident you will fulfill with gratitude and reverence.

May your life be filled with the blessings of our loving God.

Cordially yours in Christ,



The Most Reverend John C. Nienstedt
Archbishop of Saint Paul and Minneapolis

DB/ZA

Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Jerome KERN has
attended Spiritual Direction on the below listed dates for the ^{four} ~~three~~ month period of
April — July of the year 2008.

Dates:

1. April 21
2. May 19
3. June 2
4. July 14

X-Ty Dal 2008
Signature of Support Group Leader Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102

Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Terry Kern has attended
and satisfactorily participated in his Support Group on the below listed dates for the
~~three~~⁶ month period of August thru January of the years
2008/2009.

Dates:

1. 8-25-08
2. 9-29-08
3. 10-27-08
4. 11-10-08
5. 12-15-08
6. 1-19-09

[Signature] 1-20-09
Signature of Support Group Leader Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102

St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Monitoring Criteria

For: Jerome D Kern

From: 3/18/09 To: 3/17/10

Plan Manager: Fr. Kevin McDonough Monitor: Tim Rourke Reason For Monitoring: Abuse

Monitor meetings: Minimum Quarterly.

Monitoring Criteria

1. Jerry will continue to have information from his support group sent to POMS on a quarterly basis regarding his attendance and participation
2. Living arrangements, including overnight stays, not with minors including relatives unless another adult is present
3. No non public contact with minors unless supervised by an adult.
4. Work and/or sacramental restrictions are: there is to be no ecclesiastical ministry of any type. Jerome is allowed no unsupervised work with minors.
5. Clergy Faculty limitations are:
 - a. Removed from ecclesiastical ministry: implemented June 02.
 - b. May only celebrate mass alone, no one present: implemented June 02
 - c. Not wear clerical attire, not use title nor present self as priest: implemented June 02.
6. Computer hard drives used by Jerome Kern may be randomly checked for sites in conflict with recommendations and restrictions
7. Visits by the Promoter of Ministerial Standards for the Archdiocese at the living location, work sites and/or social areas will be made.
8. Risk monitoring evaluation/assessment to be done twelve months from the beginning of the actual monitoring period with an appropriate Archdiocesan official.
9. Prohibited reading materials/activities include any pornographic materials, paper, electronic, or other, and activities violating celibacy.
10. Failure to comply with the Monitoring Program could result in other monitoring measures and may include loss of any or all Archdiocesan subsistence.
11. Any disputes about this monitoring plan maybe submitted to normal canonical review
12. Jerry is to let POMS know of any change in address, phone numbers or other significant changes in his life
13. A photocopy of this form will be considered the same as the original

Page two. Jerome Kern

From: 3/18/09 To 3/17/10

Acknowledge criteria to be monitored by signature

Jerome C Kern 2/23/09
Individual
Date

[Signature]
Archdiocesan Official

[Signature] 2/23/09
POMS Monitor
Date

Acknowledge receipt of copy:

Jerome C Kern 2/23/09
Individual
Date

(POMS 022305)



St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
3/4/2009

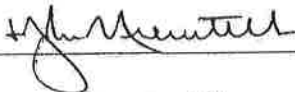
Archbishop John C. Nienstedt
226 Summit Avenue
St Paul, MN 55102

Dear Archbishop Nienstedt

You will find attached a monitoring plan on Jerome Kern. Jerry is a former priest covered under the charter. He was accused of inappropriately touching [REDACTED]. These allegations were in [REDACTED]. Jerry is entering his fifth year of monitoring under the POMS program. I have also attached an annual report summarizing his compliance during the past year. I am now presenting this for your approval or for any changes you would like to make on this plan. I would suggest that you mark one of the spaces below and return to myself at your earliest convenience.

1. ☒ I support this plan as is
2. ☐ I support the plan with the following specific change(s) _____
3. ☐ I want to talk with you about this before I am ready to approve this

Archbishop John C. Nienstedt



Date: 3-4-09

Respectfully


Tim Rourke
Promoter of Ministerial Standards

C: Father Kevin McDonough



St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Annual Report
3/4/2009

NAME: Jerome Kern

LEVEL OF MONITORING: Charter, Level 1

DATES OF MONITORING: 3/19/08 to 3/18/09

Tim - Thanks
for a thorough
report.
JAD

CONTACTS: I have met with Jerry on six occasions during the monitoring period. These have all occurred at his residence at the Byrne residence in St Paul.

MONITORING PLAN SPECIFICS: Jerry has continued to comply, to the best of my knowledge, with all of the monitoring criteria during the past year.

1. I continue to receive confirmation from Fr. Dolan attesting to Jerry's regular with his priest support group. They meet every month.
2. Jerry continues to understand and abide by the restrictions placed on his ministry under the charter.
3. Jerry continues to meet with me on a regular basis. He always makes himself available whenever I contact him.

SUMMARY: Jerry Kern is a former priest covered under the charter for the protection of children and young people. The Archdiocese received a complaint from two parents that in [redacted] Jerry Kern took their boys swimming aged [redacted]. They indicated that while on the outing Jerry had touched them inappropriately. Jerry admitted to the incident but explained it as simply fooling around and not intended to be sexual. There were subsequently two other [redacted] who accused Jerry of inappropriate touch. One in [redacted] indicating that Jerry abusing him sexually in [redacted] and another in [redacted] when a now adult recalled a memory of Kern abusing him in [redacted]. Jerry resigns from ministry in Feb of 2002. *Red*

Jerry was evaluated in 2005. He at that time indicated that his behavior was wrong but consistent with his life experiences related to horseplay and wrestling. Jerry chooses through all of these allegations to not participate in regular therapy and continued with this mindset in his 05 evaluation. Due to his health and present living situation at that time it was not recommended that he get involved in a therapeutic endeavor.

Jerry continues to live with some recurring health issues. He has previously had surgery for bone cancer as well as throat cancer He can't talk for long periods due to this. He does

continue his walking regimen for exercise of his leg where he had the surgery. He continues to remain somewhat active even with his restrictions.

Jerry spends much of his free time visiting his mother, who is in nursing care, several times weekly. He likes to walk around the neighborhood in nice weather and goes to the Mall of America to walk during the winter. He travels every year on a trip with his friend Fr. Roger Pierre. Evidently Fr. Pierre's health is also deteriorating so Jerry is unsure how long they will be able to continue traveling.

Jerry continues to be a wonderful conversationalist about a variety of subjects. He balks about any topic that could lead to a discussion about sexuality. I sense there is a fair amount of emotional pain surrounding certain aspects of his life that he would prefer to be mired in denial and confusion. He seems very happy in his present life and enjoys the camaraderie of his fellow priests at the Byrne residence. He hasn't seemed particularly depressed in our sessions but his evaluation suggested to continue looking for signs of that occurring. The fact that he is still able to drive and get around helps him stay active. The great need presented to him in being with his mother also keeps him very focused at present.

Report of Social Worker's Activity
August 2009
Mary Beth Sullivan, LSW

Fred Mertz – Fr. has been experiencing health problems and had at least one recent fall at home. Another resident of his building contacted Assumption Church staff to express concern. I contacted Fr to request a visit and offer assistance. He was polite on the phone but declined my visit. He admitted that he has a poor appetite and has lost a significant amount of weight. He has since been hospitalized and I spoke with the hospital social worker prior to his discharge. I have also been in contact with his family. His niece told me that he is doing better and that he has a large involved family. They assist him as much as he will allow.

Clement Burke- He is resistive to accept assistance from family or to hire someone to assist with housekeeping, paperwork, and finances, which he clearly needs. I have also tried to talk to him about giving up driving his car, for safety and financial reasons. He refuses to talk about it. He has reprimanded me for involving family. The social worker at Augustana apartments, where he lives, is also involved.

Gerald Keefe- he is settling in at the Byrne Residence and into the St Paul area. He is changing to a local doctor and dentist and is becoming active in local ministry. He struggles with cognitive deficits that impair his ability to function both personally and professionally. He often gets appointments mixed up and waits for hours for someone to pick him up, only to find out it is the wrong day. At this point, he is congenial and does not seem to get upset when these mix-ups occur. He has been going to the Episcopal Church Home weekly to say Mass. Someone has been picking him up, which is comforting. Tom Chapple and/or I will talk with Fr and his family in the near future regarding concerns about Fr. driving his car. I will recommend a driving assessment by Courage Center at the least. Fr has strong family involvement.

Robert Thurner- He continues to benefit from the assistance of a young man he hires to drive him to appointments and to run errands. He sometimes accompanies him to movies, dinner, or other events. I'm sure the relationship is mutually beneficial. His mood appears to be improved since he does not have to wait for offers of transportation and he no longer feels indebted to others that he asks to transport him.

Leonard Jenniges- I visited him at Diving Providence nursing home in Sleepy Eye. He was very pleasant and seemed to appreciate the visit. He has adjusted to living there. He enjoys a supportive family.

Richard Roedel- I visited him in his Assisted Living apartment in Belle Plaine. He is adjusting to his move there and appears comfortable. He expressed no concerns or needs at this time.

Ray Monsour- I have phoned him a couple of times since some recent health concerns. He has had some medical tests and is taking it easy, but does not seem to be too concerned. He requested no assistance at this time.

Bernard Klein- I took him to dental and neurologist appointments and spent time visiting him at Little Sisters Home. He gave me a tour of the beautiful grounds there, overlooking the Mississippi River. He has a long history there, as both of his parents lived there years ago. He appreciates my availability to accompany him to appointments, as he no longer has family able to do that.

Jerry Fenton- I visited him in his Rosewood Estates Assisted Living apartment. He benefits from the support of Fr Steve Hoffman and his family, as well as a few others.

Jerry Kern – he plans to have prostate surgery on September 15th at Abbott NW. He expects to be hospitalized for one to two nights and then return to Byrne Residence to recover. I will be following up with him after his surgery and will assist as needed. He has family that will be transporting him to and from the hospital.

I toured the *1440 Randolph Apartments*, a local apartment complex for independent persons age 55 and over. The owner has a strong Catholic background and she offers apartments for reasonable rent. The apartment building offers elevator access to all apartments and is in walking distance to Holy Spirit church. These would be a good option for priests that are able to care for themselves and are not interested in the Byrne Residence.

I attended a short program offered by the Senior Workers Association for a continuing education credit on Vulnerable Adult laws.

I am planning a program for retired clergy, tentatively to be held on Tuesday, November 3rd. I am waiting for confirmation of the date from the main presenter and from Jeff Thorne at Marian Center. I have previously submitted a proposal (to Archbishop Nienstedt) for approval and would appreciate confirmation or modification of plans.

Submitted by,



Mary Beth Sullivan, LSW



"Jesus Christ is the same yesterday, today and forever." Heb. 13:8

Archdiocese of Saint Paul and Minneapolis

Office of Ministry
for Retired Clergy

September 10, 2009

Dear Archbishop Nienstedt,

I have attached the report on my activity for August 2009. Please let me know if additional information or clarification is needed. This report has also been sent to Bishop Piche and Fr. Tiffany.

If you are aware of anyone in need of my assistance, please let me know. I appreciate the opportunity to serve in this capacity and I will continue to do my best to meet the needs of the retired clergy.

Sincerely,

A handwritten signature in cursive script that reads "Mary Beth Sullivan".

Mary Beth Sullivan, LSW
Social Worker for Retired Clergy
Ph: (651)698-0067
Email: mary.sullivan@bhshealth.org

File Fr. Jerry Kern

MEMORANDUM

SEPTEMBER 16, 2009

MEMO TO: MS. MARY BETH SULLIVAN

FROM: THE MOST REVEREND JOHN C. NIENSTEDT

John

RE: RECENT REPORT

I am grateful to you for the recent report of your activity during the month of August 2009. I am grateful to you for sending a copy of this to Bishop Piché and Father Tiffany. I think it would also be helpful to include Father Sirba, the new Moderator of the Curia and Vicar General in your list of people to whom you send this.

I am grateful to you for your assistance to our retired clergy.


Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Terry Kern has attended
and satisfactorily participated in his Support Group on the below listed dates for the
~~three~~^{nine} month period of February thru October of the year
2009.

Dates:

1. 2-16-09 3-16-09 4-20-09
2. 5-18-09 6-29-09 7-20-09
3. 8-10-09 9-14-09 10-19-09

 10-20-09
Signature of Support Group Leader Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102

St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Monitoring Criteria

For: Jerome D Kern

From: 3/17/10 To: 3/16/11

Plan Manager: Fr. Kevin McDonough Monitor: Tim Rourke Reason For Monitoring: Abuse

Monitor meetings: Minimum Quarterly.

Monitoring Criteria

1. Jerry will continue to have information from his support group sent to POMS on a quarterly basis regarding his attendance and participation
2. Living arrangements, including overnight stays, not with minors including relatives unless another adult is present
3. No non public contact with minors unless supervised by an adult.
4. Work and/or sacramental restrictions are: there is to be no ecclesiastical ministry of any type. Jerome is allowed no unsupervised work with minors.
5. Clergy Faculty limitations are:
 - a. Removed from ecclesiastical ministry: implemented June 02.
 - b. May only celebrate mass alone, no one present: implemented June 02
 - c. Not wear clerical attire, not use title nor present self as priest: implemented June 02.
6. Computer hard drives used by Jerome Kern may be randomly checked for sites in conflict with recommendations and restrictions
7. Visits by the Promoter of Ministerial Standards for the Archdiocese at the living location, work sites and/or social areas will be made.
8. Risk monitoring evaluation/assessment to be done twelve months from the beginning of the actual monitoring period with an appropriate Archdiocesan official.
9. Prohibited reading materials/activities include any pornographic materials, paper, electronic, or other, and activities violating celibacy.
10. Failure to comply with the Monitoring Program could result in other monitoring measures and may include loss of any or all Archdiocesan subsistence.
11. Any disputes about this monitoring plan maybe submitted to normal canonical review
12. Jerry is to let POMS know of any change in address, phone numbers or other significant changes in his life
13. A photocopy of this form will be considered the same as the original

Page two. Jerome Kern

From: 3/17/10 To 3/16/11

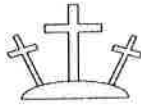
Acknowledge criteria to be monitored by signature

<u>Jerome C Kern</u>	<u>3-17-10</u>	<u>[Signature]</u>	<u>2/27/10</u>
Individual	Date	Archdiocesan Official	
<u>[Signature]</u>	<u>3/16/10</u>		
POMS Monitor	Date		

Acknowledge receipt of copy:

<u>Jerome C Kern</u>	<u>3-17-10</u>
Individual	Date

(POMS 022305)



St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
3/18/2010

Archbishop John C. Nienstedt
226 Summit Avenue
St Paul, MN 55102

Dear Archbishop Nienstedt

You will find attached a monitoring plan on Jerome Kern. Jerry is a former priest covered under the charter. He was accused of inappropriately touching [REDACTED]. These allegations were in [REDACTED]. Jerry is entering his sixth year of monitoring under the POMS program. I have also attached an annual report summarizing his compliance during the past year. I am now presenting this for your approval or for any changes you would like to make on this plan. I would suggest that you mark one of the spaces below and return to myself at your earliest convenience.

1. ☒ I support this plan as is
2. ☐ I support the plan with the following specific change(s) _____
3. ☐ I want to talk with you about this before I am ready to approve this

Archbishop John C. Nienstedt



Date: 3-18-10

Respectfully



Tim Rourke
Promoter of Ministerial Standards

C: Father Kevin McDonough



St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Annual Report
3/18/2010

Thank you, Tim.
What happened
to the long-cell
cancer in his leg?
FAD

NAME: Jerome C. Kern

LEVEL OF MONITORING: Charter, Level 1

DATES OF MONITORING: 3/18/09 to 3/17/10

CONTACTS: I had six face to face contacts with Jerry during the past monitoring period. These have all occurred at his Byrne residence where he resides.

MONITORING PLAN SPECIFICS: Jerry has, to the best of my knowledge, been compliant with all of the monitoring criteria during the past year.

1. I continue to receive confirmation from Fr. Tim Dolan attesting to Jerry's monthly attendance with their priest support group.
2. Jerry has signed his understanding of the restrictions placed on his ministry under the charter.
3. Jerry has always been compliant concerning meeting with me whenever requested.

SUMMARY: Jerry Kern is a former priest covered under the charter for the protection of children and young people. The Archdiocese received a complaint from two parents that in [redacted] Jerry Kern took their boys swimming aged [redacted]. They indicated that while on the outing Jerry had touched them inappropriately. Jerry admitted to the incident but explained it as simply fooling around and not intended to be sexual. There were subsequently two other [redacted] who accused Jerry of inappropriate touch. One in [redacted] indicating that Jerry abused him sexually in [redacted] and another in [redacted] when a now adult recalled a memory of Kern abusing him in [redacted]. Jerry resigned from active ministry in Feb of 2002.

Jerry was evaluated in 2005. He at that time indicated that his behavior was wrong but consistent with his life experiences related to horseplay and wrestling. Jerry chose through all of these allegations to not participate in regular therapy and continued with this mindset in his 05 evaluation. Due to his health and present living situation at that time it was not recommended that he get involved in a therapeutic endeavor.

Jerry has continued to have significant health issues the past year. He was diagnosed with prostate cancer in the fall and had it removed in September. Jerry has had past cancers and this was diagnosed as an aggressive form of prostate cancer. He also has a diagnosis of pre

cancer cells in his throat. He is still recovering from his surgery in September. He is back on a regimen of daily walking either around the seminary grounds or the Mall of America in bad weather.

Jerry's mother also passed away in May of the past year. He had been the primary caretaker for his mother in recent years. This was a difficult time for Jerry, however, in the aftermath he finds he has much more free time.

Jerry has a priest friend that he often travels with except this year due to his health. He spends some time with the priest's in his support group otherwise he does most activities alone. He has little contact with his immediate family even though his twin brother lives in Woodbury. He tells me that he has contact with his extended family on a regular basis.

Jerry continues to be a wonderful conversationalist about a variety of subjects. He balks about any topic that could lead to a discussion about sexuality. I sense there is a fair amount of emotional pain surrounding certain aspects of his life that he would prefer to be mired in denial and confusion. He seems very happy in his present life and enjoys the camaraderie of his fellow priests at the Byrne residence. He hasn't seemed particularly depressed in our sessions but his evaluation suggested to continue looking for signs of that occurring. The fact that he is still able to drive and get around helps him stay active.

Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Jerry Kern has attended
and satisfactorily participated in his Support Group on the below listed dates for the
~~three~~ ^{five} month period of November thru March of the year
2009-2010.

Dates:

1. Nov. 16 ; Dec. 14 > 2009
2. Jan. 18 ; Feb. 15 > 2010
3. Mar. 15, 2010

[Signature] 3-19-10
Signature of Support Group Leader Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102

Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Jerry Kern has attended
and satisfactorily participated in his Support Group on the below listed dates for the
~~four~~ ^{three} month period of April thru July of the year
2010.

Dates:

1. April 19, 2010
2. May 17, 2010
3. June 21, 2010
4. July 19, 2010

R D
Signature of Support Group Leader

7-21-10
Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102

Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Terry Kern has attended
and satisfactorily participated in his Support Group on the below listed dates for the
~~three~~ ^{five} month period of August thru December of the year
2010.

Dates:

1. Aug. 23
2. Sept. 20
3. Oct. 25
4. Nov. 15
5. Dec. 13

[Signature]

Signature of Support Group Leader

12-14-10

Date

Send to:

Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102

Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Terry Kern has attended
and satisfactorily participated in his Support Group on the below listed dates for the
~~three~~ ^{two} month period of January - February of the year
2011.

Dates:

1. Jan. 17, 2011
2. Feb. 14, 2011
3. —

BK 2-14-11
Signature of Support Group Leader Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102

St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Monitoring Criteria

For: Jerome D Kern

From: 3/16/11 To: 3/15/12

Plan Manager: Fr. Kevin McDonough Monitor: Tim Rourke Reason For Monitoring: Abuse

Monitor meetings: Minimum Quarterly.

Monitoring Criteria

1. Jerry will continue to have information from his support group sent to POMS on a quarterly basis regarding his attendance and participation
2. Living arrangements, including overnight stays, not with minors including relatives unless another adult is present
3. No non public contact with minors unless supervised by an adult.
4. Work and/or sacramental restrictions are: there is to be no ecclesiastical ministry of any type. Jerome is allowed no unsupervised work with minors.
5. Clergy Faculty limitations are:
 - a. Removed from ecclesiastical ministry: implemented June 02.
 - b. May only celebrate mass alone, no one present: implemented June 02
 - c. Not wear clerical attire, not use title nor present self as priest: implemented June 02.
6. Computer hard drives used by Jerome Kern may be randomly checked for sites in conflict with recommendations and restrictions
7. Visits by the Promoter of Ministerial Standards for the Archdiocese at the living location, work sites and/or social areas will be made.
8. Risk monitoring evaluation/assessment to be done twelve months from the beginning of the actual monitoring period with an appropriate Archdiocesan official.
9. Prohibited reading materials/activities include any pornographic materials, paper, electronic, or other, and activities violating celibacy.
10. Failure to comply with the Monitoring Program could result in other monitoring measures and may include loss of any or all Archdiocesan subsistence.
11. Any disputes about this monitoring plan may be submitted to normal canonical review
12. Jerry is to let POMS know of any change in address, phone numbers or other significant changes in his life
13. A photocopy of this form will be considered the same as the original

Page two. Jerome Kern

From: 3/16/11 To 3/15/12

Acknowledge criteria to be monitored by signature

Jerome C. Kern 2-22-11
Individual Date

[Signature]
Archdiocesan Official

[Signature] 2-22-11
POMS Monitor Date

Acknowledge receipt of copy:

Jerome C. Kern 2-22-11
Individual Date

(POMS 022305)



St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Annual Report
3/2/2011

Tim: Are you concerned
about just how
isolated (socially)
he is? Kern

NAME: Jerome C. Kern

LEVEL OF MONITORING: Charter, Level 1

DATES OF MONITORING: 3/17/10 to 3/16/11

CONTACTS: I had six face to face contacts with Jerry during the past monitoring period. These have all occurred at his Byrne residence where he resides.

MONITORING PLAN SPECIFICS: Jerry has, to the best of my knowledge, been compliant with all of the monitoring criteria during the past year.

1. I continue to receive confirmation from Fr. Tim Dolan attesting to Jerry's monthly attendance with their priest support group.
2. Jerry has signed his understanding of the restrictions placed on his ministry under the charter.
3. Jerry has always been compliant concerning meeting with me whenever requested.

SUMMARY: Jerry Kern is a former priest covered under the charter for the protection of children and young people. The Archdiocese received a complaint from two parents that in [redacted] Jerry Kern took their boys swimming aged [redacted]. They indicated that while on the outing Jerry had touched them inappropriately. Jerry admitted to the incident but explained it as simply fooling around and not intended to be sexual. There were subsequently two other [redacted] who accused Jerry of inappropriate touch. One in [redacted] indicating that Jerry abused him sexually [redacted] and another in [redacted] when a now adult recalled a memory of Kern abusing him in [redacted]. Jerry resigned from active ministry in Feb of 2002.

Jerry continues to struggle with his health. He seems to be under constant care from many doctors related to his numerous past issues. He still has high numbers for potential recurrence of cancer but to date there has been no recurrence for over a year. He had significant foot issues this past year requiring prescribed shoes.

Jerry has been mostly a loner since his mothers passing over a year ago. He has made a couple of trips to northern Minnesota to visit his sister. He keeps talking about going to see his brother in Florida but to date has not set that up. During the past year most outings have been solitary. He went to several twins games by himself and recently took a trip alone to San

Antonio. His past travel partner has been Fr Pierre, but illness on both their parts has hampered that occurring recently. Jerry does continue to meet with his priest support group for his social outlet. They have been meeting regularly for over twenty years.

Jerry continues to be a conversationalist about a variety of subjects. He balks about any topic that could lead to a discussion about sexuality. I sense there is a fair amount of emotional pain surrounding certain aspects of his life that he would prefer to be mired in denial and confusion. He seems happy in his present life and enjoys the camaraderie of his fellow priests at the Byrne residence. He hasn't seemed particularly depressed in our sessions but his evaluation suggested continuing looking for signs of that occurring. The fact that he is still able to drive and get around helps him stay active. He has signed his agreement to understand the restrictions placed on his ministry and to continue to meet with me on a regular basis.



St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
3/2/2011

Archbishop John C. Nienstedt
226 Summit Avenue
St Paul, MN 55102

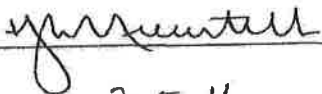
Dear Archbishop Nienstedt

You will find attached a monitoring plan on Jerome Kern. Jerry is a former priest covered under the charter. He was accused of inappropriately touching minor males [REDACTED] These allegations were in [REDACTED] Jerry is entering his seventh year of monitoring under the POMS program. I have also attached an annual report summarizing his compliance during the past year. I am now presenting this for your approval or for any changes you would like to make on this plan. I would suggest that you mark one of the spaces below and return to myself at your earliest convenience.

1. ☒ I support this plan as is
2. ☐ I support the plan with the following specific change(s) _____

3. ☐ I want to talk with you about this before I am ready to approve this

Archbishop John C. Nienstedt



Date: 3-5-11

Respectfully


Tim Rourke
Promoter of Ministerial Standards

C: Father Kevin McDonough

Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Jerry Kern has attended
and satisfactorily participated in his Support Group on the below listed dates for the
~~three~~^{six} month period of March thru August of the year
2011.

Dates:

1. 3/14 ; 4/11
2. 5/16 ; 6/13
3. 7/11 ; 8/15

[Signature] 8-15-11
Signature of Support Group Leader Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102

Haselberger, Jennifer

From: McDonough, Fr. Kevin
Sent: Friday, October 21, 2011 10:37 AM
To: Rourke, Tim
Cc: Haselberger, Jennifer; Eisenzimmer, Andrew
Subject: special arrangement funerals

Tim: Thanks for our recent conversation about the funerals for former priests whom we consider to be covered by the Charter for the Protection of Children. Here is a list of the steps that you and I agreed to take. I have added the notes that you gave me yesterday, and included the results of a conversation with Robert Thurner's sister-in-law.

Let's keep each other updated from time to time by exchanging re-edited versions of this e-mail. It will help us keep others in the Chancery Informed as well.

As you and I discussed it, we want to make sure that the families of these men are aware, well before their brother/uncle's death, that there are sensitivities about arranging their funerals. For younger and/or more competent former priests, our first step is to talk with the man himself. Eventually, working with these men, we will involve the family. For older and/or less competent former priests, the first outreach is to the family. Here is a listing of the men, categorized according to strategy:

A. Those whose deaths are more imminent and whose capacities are more limited:

1. John Brown: We have two matters to discuss with John: the new complaint from [REDACTED] and his funeral plans. We should probably have Mary Beth Sullivan present when we meet with him about these two items, and then follow up afterwards with his niece about the plans. Tim, would you set up a meeting for John, Mary Beth, you, and me in mid-November?

2. Robert Thurner: I spoke with his sister-in-law, Deiane, today (651-735-2888). She was immediately receptive to the conversation, since she remembered reading somewhere about the angst caused when a priest-abuser was buried in vestments. With Bob still adjusting to his new residence, the next month or so did not seem to be the best time to involve him in the discussion. Deiane and I will have a "family meeting" with Bob and with other family members in January. Meanwhile, should he die, she will call me immediately before any funeral plans are made.

3. Richard Skluzacek: Dick is largely incompetent (and even unconscious). You noted in our conversation that ~~Archbishop Neinstedt~~ had visited him recently, a very fine act of pastoral care. I am to call his brother Roger to discuss Dick's funeral. Tim, please send me his phone number and I will do so.

B. Those whose deaths are unlikely to be immediate, but are in the nearer term:

4. Dennis Kampa: I have recently had some very positive interaction with Dennis and his family, and you are seeing him regularly. You and I will meet with Dennis and his sister-in-law. May I ask you to set this up?

5. Clarence Vavra: You and I will meet with Clarence and his younger brother Gene. This can happen anytime in the next six months. How do you suggest we set up that meeting?

6. Robert Kapoun: You already spoke with Robert about this matter. His plans are to move to Florida permanently after he sells his mother's property in Minnesota, probably in the summer of 2013. We have been in annual contact with the Diocese there, and will notify them when he changes residence permanently. He would like to be cremated in Florida and then buried in a family plot in Calvary Cemetery. These plans certainly offer no complications in regard to our Archdiocesan concerns about his eventual funeral. you and I will meet with him and a family representative next summer (waiting until then because he is about to leave for Florida in the next few days).

7. Gilbert DeSutter: DeSutter returns to Minnesota briefly each summer from his permanent residence in Arizona (where the Diocese is on notice of his status). He is likely to be whiny but cooperative about the restrictions on the recognition to be given him in his funeral. I will call him in the Spring and set up a meeting with him in the summer during his out-of-the-Twin-Cities Minnesota visit.

C. Those whose deaths are likely remote and who are fully competent and cooperative:

8. Jerome Kern: You will raise this matter in the course of normal monitoring meetings. Involve me as needed.

9. Gilbert Gustafson: You already raised this with Gil in a recent meeting. His plans, already discussed with the family, are that his funeral will be significantly less "priestly" than would be permitted under the Archbishop's directive.

10. Michael Stevens: You will raise this matter in the course of normal monitoring meetings. Involve me as needed.

Tim: I think that is the whole group. Please add any relevant information.

Jennifer and Andy: please let us know if you have any questions or concerns.

Father Kevin McDonough
Pastor/Capellan, Saint Peter Claver, Sagrado Corazon de Jesus, and Incarnation
Delegate for Safe Environment, Archdiocese of Saint Paul and Minneapolis
651-621-2261

Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Terry Kern has attended
and satisfactorily participated in his Support Group on the below listed dates for the
~~three~~ ^{six} month period of Sept. thru Feb. of the years
2011-2012.

Dates:

1. 9-12-11 4. 12-19-11
2. 10-10-11 5. 1-16-12
3. 11-14-11 6. 2-20-12

[Signature] 2-20-12
Signature of Support Group Leader Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102



St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
4/2/2012

Archbishop John C. Nienstedt
226 Summit Avenue
St Paul, MN 55102

Dear Archbishop Nienstedt

You will find attached a monitoring plan on Jerome Kern. Jerry is a former priest covered under the charter. He was accused of inappropriately touching minor males [REDACTED]. These allegations were in [REDACTED]. Jerry is entering his eighth year of monitoring under the POMS program. I have also attached an annual report summarizing his compliance during the past year. I am now presenting this for your approval or for any changes you would like to make on this plan. I would suggest that you mark one of the spaces below and return to myself at your earliest convenience.

1. ☒ I support this plan as is
2. ☐ I support the plan with the following specific change(s) _____

3. ☐ I want to talk with you about this before I am ready to approve this

Archbishop John C. Nienstedt

Date: 4-2-12

Respectfully

Tim Rourke
Promoter of Ministerial Standards

C: Father Kevin McDonough



St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Annual Report
4/2/2012

Tim - Thanks for
doing this continued
work with Jerry.
KMD

NAME: Jerome C. Kern

LEVEL OF MONITORING: Charter, Level 1

DATES OF MONITORING: 3/16/11 to 3/15/12

CONTACTS: I had five face to face contacts with Jerry during the past monitoring period. These have all occurred at his Byrne residence where he resides.

MONITORING PLAN SPECIFICS: Jerry has, to the best of my knowledge, been compliant with all of the monitoring criteria during the past year.

1. I continue to receive confirmation from Fr. Tim Dolan attesting to Jerry's monthly attendance with their priest support group.
2. Jerry has signed his understanding of the restrictions placed on his ministry under the charter.
3. Jerry has always been compliant concerning meeting with me whenever requested.

SUMMARY: Jerry Kern is a former priest covered under the charter for the protection of children and young people. The Archdiocese received a complaint from two parents that in [redacted] Jerry Kern took their boys swimming aged [redacted]. They indicated that while on the outing Jerry had touched them inappropriately. Jerry admitted to the incident but explained it as simply fooling around and not intended to be sexual. There were subsequently two other [redacted] who accused Jerry of inappropriate touch. One in [redacted] indicating that Jerry abused him sexually [redacted] and another in [redacted] when a now adult recalled a memory of Kern abusing him in [redacted]. Jerry resigned from active ministry in Feb of 2002.

Jerry continues to struggle with his health. He seems to be under constant care from many doctors related to his numerous past issues. He still has high numbers for potential recurrence of cancer but to date there has been no recurrence for a couple of years. He had significant foot issues this past year requiring prescribed shoes.

Jerry has been mostly a loner since his mothers passing over a year ago. He has made a couple of trips to northern Minnesota to visit his sister. He keeps talking about going to see his brother in Florida but to date has not set that up. During the past year most outings have been solitary. He went to several twins games by himself. His past travel partner has been Fr Pierre,

but illness on both their parts has hampered that occurring recently. They do, however, plan a trip to Florida this spring. Jerry does continue to meet with his priest support group for his social outlet. They have been meeting regularly for over twenty years.

Jerry continues to be a conversationalist about a variety of subjects. He backs away about any topic that could lead to a discussion about sexuality. I sense there is a fair amount of emotional pain surrounding certain aspects of his life that he would prefer to be mired in denial and confusion. He seems happy in his present life. He hasn't seemed particularly depressed in our sessions but a previous evaluation suggested continuing looking for signs of that occurring. The fact that he is still able to drive and get around helps him stay active. He often walks local malls for exercise during the winter and does the same around his residence in nice weather. He has signed his agreement to understand the restrictions placed on his ministry and to continue to meet with me on a regular basis.

Promoter of Ministerial Standards Office
St. Paul/Minneapolis Archdiocese

(Please use this form or your form providing this information.)

This is to confirm that Terry Kern has attended
and satisfactorily participated in his Support Group on the below listed dates for the
~~three~~^{seven} month period of March thru Sept of the year
2012.

Dates:

- | | |
|----------------|----------------|
| 1. <u>3-19</u> | 4. <u>6-18</u> |
| 2. <u>4-16</u> | 5. <u>7-16</u> |
| 3. <u>5-21</u> | 6. <u>8-13</u> |
| | 7. <u>9-17</u> |

[Signature] 9-18-12
Signature of Support Group Leader Date

Send to:
Promoter of Ministerial Standards
Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102

Laird, Fr Peter

From: Laird, Peter A. <PALAIRD@stthomas.edu>
Sent: Thursday, November 15, 2012 2:27 PM
To: Laird, Fr Peter
Subject: Fwd: Wonder and Doubt

P. Laird

Begin forwarded message:

From: "Laird, Peter A." <PALAIRD@stthomas.edu<mailto:PALAIRD@stthomas.edu>>
Date: November 14, 2012, 6:21:12 PM CST
To: [REDACTED]
Subject: Re: Wonder and Doubt

[REDACTED]

Thank you for note. It sounds as if your recollections, albeit partial, are an important event in your life and I would encourage you to speak to a spiritual counselor about it. Is there someone near you who you can see in person?

You may also wish to contact Greta Sawyer, the Victim Assistance coordinator of the Archdiocese at 651-291-4400. She can provide assistance or do some fact finding.

Is there anything else I can do?

Fr. Laird

[REDACTED]

Dear Reverend Laird,

I am not even sure of what I am trying to write, or what response I expect. I wonder if it matters, I doubt that it does...I wonder why it happened, I doubt that it mattered other than it was an opportunity.

When I was a [REDACTED] as required I had that interview thing before First Communion. My interview was with Father Kern, Father Jerome Kern.

I remember clearly my mom bringing me to him. I remember the door and the room, it was a small room overlooking the courtyard of the old building. As I stood at the door, there was a chair closest that Father Kern sat in, to his right was another chair unoccupied, to the right of that chair opposite Father Kern was a window overlooking the courtyard, then to the right of that on the same wall as the door was a small table or desk.

My mom left and Father Kern beckoned me to come in. I came in, tried to get to the empty chair, but he grabbed me by the waist and told me I could sit on his lap. I told him I'd rather sit on the chair, but he kept insisting I should sit on his lap and pulled me up.

I remember being extremely uncomfortable and trying to fold in on myself so to speak...like retreat inside me at the furthest distance I could get from him, which wasn't far as, well I was on his lap. I remember him pulling me closer in to him. Then I remember the courtyard, the view out the window. I remember it was like late April, May...Spring and there were some birds down there. It was a nice day but there was no sun in the courtyard due to the sun's position at that time of the day. The grass was green, a great green. As any Minnesotan appreciates in the spring, that green and the robins. The birds were robins just poking around, and a sparrow or two.

I know that he asked me questions and I didn't want to look at his face. I focused on that window and those birds with the most intense fixation. I can't describe the feeling, I have been trying to for years, it was icky, claustrophobic, hard to breath and the time was so, so...thick...the time wouldn't move. He was so close to me I could feel his breath on my neck and shoulder.

When I went to my First Communion and when I saw him again for the first time since then, I was overwhelmed with a feeling of anxiety, panic...and he held the Eucharist there and said "Body of Christ" and I had no idea what to say...I stood there for what seemed an eternity, frozen. Then when I could think of nothing else I said "Thank you" and fled to my seat.

I have never told anyone this. I thought it sounded too cliché. When all those people came forward to accuse priests I thought they were a bunch of babies. So what? A priest touches you, big deal! At one point I even felt like it should almost be like a duty to service these men of God. I even convinced myself that it was an honor that he chose me that day and was angry that I hadn't responded more eagerly and with more respect to his needs. Crazy huh? I hated that I couldn't remember it all. I have replayed the moment over and over. I have made partners reenact it with me. At one point it was my most erotic carnal scenario. But I inevitably only ever end up with birds in a courtyard. And a burning desire and sickening repulsion.

I wonder why I am telling you and doubt it matters. I have seen counselors and not brought it up. Why? What can they say? What is it? Is it wrong? What happened? What should I have done? I want to talk to someone about this...but who? Who can truthfully answer the questions I have? Is it a big deal? Or are the people that are all freaked out just weak?

Can we start a dialogue? [REDACTED] you are in MN, yes? So it is safe for me. I would love to talk with Father Kern but I doubt he would talk to me. If you could arrange even an email chat, I would appreciate it. But I want to talk to someone who is a priest and an honest one. I want to understand the humanity, the battle of the flesh, the human needs that go untended. I want to untangle the knot I feel in my chest.

Thank you,

[REDACTED]

St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Monitoring Criteria

For: Jerome D Kern

From: 3/15/13 To: 3/14/14

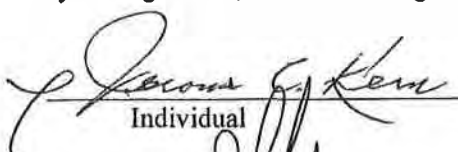
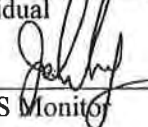
Plan Manager: Fr. Kevin McDonough Monitor: John Selvig Reason For Monitoring: Abuse


Monitor meetings: Minimum Quarterly.

Monitoring Criteria

1. Continue to attend priest support group.
2. Living arrangements, including overnight stays, not with minors including relatives unless another adult is present. No non public contact with minors unless supervised by an adult.
3. Work and/or sacramental restrictions are: there is to be no ecclesiastical ministry of any type. Jerome is allowed no unsupervised work with minors. Clergy Faculty limitations are:
 - a. Removed from ecclesiastical ministry: implemented June 02.
 - b. May only celebrate mass alone, no one present: implemented June 02
 - c. Not wear clerical attire, not use title nor present self as priest: implemented June 02.
4. Risk monitoring evaluation/assessment to be done twelve months from the beginning of the actual monitoring period with an appropriate Archdiocesan official.
5. Prohibited reading materials/activities include any pornographic materials, paper, electronic, or other, and activities violating celibacy. Computer hard drives used by Jerome Kern may be randomly checked for sites in conflict with recommendations and restrictions.
6. Failure to comply with the Monitoring Program could result in other monitoring measures and may include loss of any or all Archdiocesan subsistence.
7. Any disputes about this monitoring plan may be submitted to normal canonical review.
8. Notify POMS of any change in address, phone numbers or other significant changes in his life. Visits by the Promoter of Ministerial Standards for the Archdiocese at the living location, work sites and/or social areas will be made.

By our signatures, we acknowledge agreement to the above monitoring plan.

 5-8-13
Individual Date
 4/30/13
POMS Monitor Date

 5/7/13
Archdiocesan Official Date

A photocopy of this form will be considered the same as the original



St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
5/16/2013

Archbishop John C. Nienstedt
226 Summit Avenue
St Paul, MN 55102

Dear Archbishop Nienstedt

You will find attached a monitoring plan on Jerome Kern. Jerry is a former priest covered under the charter. He was accused of inappropriately touching minor males [REDACTED] He has been involved in the POMS program since 2005. I have also attached an annual report summarizing his compliance during the past year. I am now presenting this for your approval or for any changes you would like to make on this plan. Please mark one of the spaces below and return to myself at your earliest convenience. Thank you.

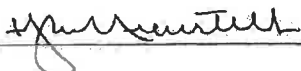
Respectfully


John Selvig
Promoter of Ministerial Standards

1. ☒ I support this plan as is.
2. ☐ I support the plan with the following specific change(s) _____

3. ☐ I want to talk with you about this before I am ready to approve this.

Archbishop John C. Nienstedt



Date: 5-16-13



St. Paul/Minneapolis Archdiocese
Promoter of Ministerial Standards
Annual Report
5/16/2013

NAME: Jerome C. Kern

MONITOR: John Selvig 

LEVEL OF MONITORING: Charter, Level 1

DATES OF MONITORING: 3/16/13 to 3/15/14

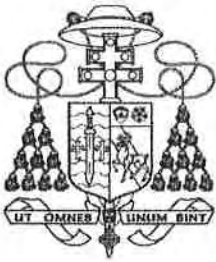
CONTACTS: There have been three face to face contacts with Jerry during the past monitoring period. These have all occurred at his Byrne residence where he resides.

MONITORING PLAN SPECIFICS:

1. Jerry continues to attend his priest support group.
2. Jerry reports he has abided by the restrictions placed on his ministry under the charter.
3. Jerry has always been compliant with meeting with POMS. He is scheduled for quarterly meetings.

SUMMARY: Jerry Kern is a former priest covered under the *Charter for the Protection of Children and Young People*. The Archdiocese received a complaint from two parents that in [REDACTED] Jerry Kern took their [REDACTED] swimming aged [REDACTED]. They indicated that while on the outing Jerry had touched them inappropriately. Jerry admitted to the incident but explained it as simply fooling around and not intended to be sexual. There were subsequently two other minor males who accused Jerry of inappropriate touch. One in [REDACTED] indicating that Jerry abused him sexually in [REDACTED] when he was [REDACTED] and another in [REDACTED] when an adult recalled a memory of Kern abusing him in [REDACTED]. Jerry resigned from active ministry in Feb of 2002.

UPDATE: Jerry continues reside ta the Bryne residence. He likes it there, which allows him to socialize with other priests if need be, but he can also have time alone if he chooses. He continues to have issues with his health. The most recent have been eyesight issues, foot pain while lying prone, and a mass of growth in his neck. He indicates many of his friends have passed away in the past few months, including his longtime friend and travelling partner Roger Pierre. While it seems to have affected him, he does not report being depressed. He values the ability to still get out and about by walking and driving himself to appointments. Jerry reports he does stay in touch with his siblings, but he has no plans to travel in the near future. He says Mass every day in his apartment and continues to attend his long term priest support group. He likes to converse about his somewhat liberal views of the roles of priests and women in the church.



*Archdiocese of Saint Paul
and Minneapolis*

OFFICE OF THE ARCHBISHOP

MOST REVEREND JOHN C. NIENSTEDT

December 3, 2013

Jerome Kern
The Durham Apartment 1204
7201 York Avenue South
Edina, MN 55435

Dear Jerome Kern,

I am writing on behalf of the Archdiocese of Saint Paul and Minneapolis where you previously held assignments. The Archdiocese takes seriously all allegations it receives regarding any abuse of minors by its priests and is committed to transparency. Greater transparency will aid in the healing of victims and their loved ones who have been so harmed by acts of abuse, as well as contribute to creating a safe environment for minors today.

As part of our commitment to transparency, the Archdiocese intends to disclose the names of priests who have had assignments in the Archdiocese and against whom a substantiated claim of sexual abuse of a minor has been asserted in the past. A substantiated claim is a claim or allegation for which sufficient evidence exists to establish a reasonable basis to believe the reported abuse occurred.

We have reviewed your personnel file and have determined that a substantiated claim against you exists. Our commitment to transparency requires that we disclose this determination. We are also sensitive to the challenges and pain that public disclosure may cause you and your family. Recognizing this fact, we want to provide you with advanced notice that the Archdiocese will be providing information to the public concerning the substantiated claim of abuse that has been asserted against you.

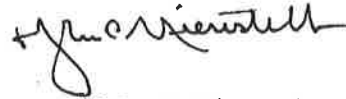
The Archdiocese will be providing this information on a website constructed specifically to be a source of information to the public. For each clergy member against whom a substantiated claim has been made, we will disclose the following information: (i) the cleric's year of birth and year of ordination; (ii) whether the cleric is alive or deceased; (iii) if deceased, the year of the cleric's death; (iv) the cleric's prior assignments; (v) the date of the cleric's permanent removal from ministry; and (vi) for clerics who are alive, their present status with the Church (*i.e.* retired, prohibited from ministry or dismissed from the clerical state) and the city and state in which they reside. A Ramsey County District Court judge has directed us to make these disclosures on or before December 17. In deference to the Court, we anticipate making this disclosure on December 5.

I understand how difficult this may be for you and your family. Please be assured of my personal prayers for you as we work through this challenging time in pursuit of truth and justice, especially for victims of abuse.

If you have any questions, please contact our Chancellor for Civil Affairs, Joseph Kueppers, at kueppersj@archspm.org or 651-291-4405.

With a heartfelt remembrance in my daily prayer, I remain,

Sincerely Yours in Christ,

A handwritten signature in black ink, appearing to read "John C. Nienstedt".

Most Reverend John C. Nienstedt
Archbishop of Saint Paul and Minneapolis

5852453v1