#### ARCHDIOCESE OF SAINT PAUL CHANCERY OFFICE 244 DAYTON AVENUE SAINT PAUL 2, MINNESOTA

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8 12 01: land - 11/
I, Jennech Files ga van
A DOIC: M. A
of Med Wing, 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 \$\frac{700}{200}\ 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 \$ \_\_\_\_\_\_\_ 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 dismissed, then I agree to pay the full amount then owing, upon a basis to be agreed upon by myself and the Archdiocese.

Genneth Giles La Van

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: Sept. 26, 1952

Witness:

#### ARCHDIOCESE OF SAINT PAUL CHANCERY OFFICE 244 DAYTON AVENUE SAINT PAUL 2. MINNESOTA

of 1326 South Park It Bed Wing, Minnesota an applicant for admission to St. Paul Seminary as a candidate for the ministry in the Archdiocese of

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- 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 dismissed, then I agree to pay the full amount then owing, upon a basis to be agreed upon by myself and the Archdiocese.

Genneth Giles La Van

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: Sept. 26, 1952

Witness:

The Most Reverend Archbishop requests you to fill out this blank as correctly as possible, and forward it to the Chancery Office.

Name in full Kenneth Siles La Van
Place of birth Ked Wing, Munnesola
Date of birth Sytember 23 th, 1932
Name of father Elden John La Van (Day, month and year)
Maiden name of mother Ellen P. Ryan
Address of parents Deceased - 1326 South Park Thut
Telephone Du 8-4184
Classics studied at Mazareth Hall
Philosophy studied at The Saint Paul Sminary
Theology studied at The Saint Gaul Seminary
Date of ordination 23 rd February, 1958
Ordained at Saint Paul Cathedral By William J. Brady auchis
For the auch Diocese of Saint Paul
Entered this Archdiocese
Missions since ordination
(Date of departure from each)
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UL CAMPAN,



ANNI 195 <u>2</u> -1	.95 <b>3</b> _	
Primum	Semestre	Spatium

dioecesi St. Paul	adscriptum
praelectiones ex disciplinis pro pri	Lmo
studiorum Philosophiae anno praescriptis hoc testimonium meruisse:	excepisse atque
DISCIPLINAE	GRADUS
Logica	C
Metaphysica	Ð
Epistemologia	
Cosmologia	
Psychologia	
Historia Philosophiae	C-
Theodicea	
Biologia	
Neurologia	C
Anthropologia	
Scientia Sociologica	
Scientia Oeconomica	C
Educatio	
Hist. et Phil. Educationis	
Psychologia Educationis	
Methodus Paedagogiae	
Paedagogia ("Tests and Meas.")	
Principia Educ. Secundariae	C
Lingua Latina	
Homiletica	C
Cantus Gregorianus	C+
Schola Cantorum	
Ars Sacra	
Astronomia	
Mathematica	
Mores	a

Optime—A (100-95); Satis Bene—B (94-87); Bene—C (86-78); Sufficienter—D (77-70); Insufficienter—F; Incomplete—I.

Datum ex Seminario Sancti Pauli, die, <u>la Februarii</u> A.D. 195\_3\_.

RECTOR



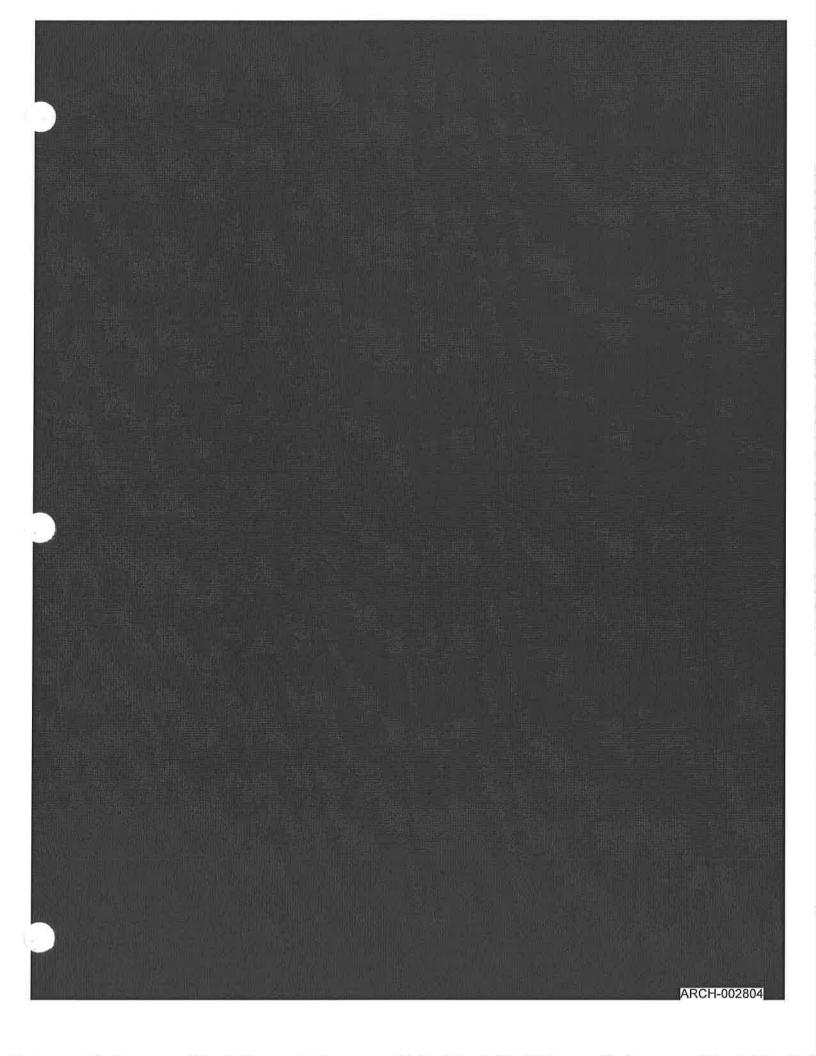
ANNI 195\_2\_-195\_3\_
\_\_\_\_\_ Secundum \_\_\_\_\_ Semestre Spatium

dioccesi St. Paul	adscriptum
praelectiones ex disciplinis pro pri studiorum Philosophiae anno praescriptis hoc testimonium meruisse:	Lmo
DISCIPLINAE	GRADUS
Logica	
Metaphysica	
Epistemologia	C
Cosmologia	
Psychologia	
Historia Philosophiae	C
Theodicea	
Biologia	
Neurologia	
Anthropologia	C
Scientia Sociologica	
Scientia Oeconomica	C
Educatio	
Hist. et Phil. Educationis	
Psychologia Educationis	
Methodus Pacdagogiae	
Paedagogia ("Tests and Meas.")	
Principia Educ. Secundariae	C
Lingua Latina	R
Homiletica	C
Cantus Gregorianus	0.4
Schola Cantorum	
Ars Sacra	
Astronomia	
Mathematica	
Mores	a

Datum ex Seminario Sancti Pauli,

die, <u>15ª Junii</u> A.D. 195<u>3</u>.

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ANNI 195_	3-1954
Primum	Semestre Spatium

dioccesi	St. Paul	adscriptum
praelectiones e	x disciplinis pro secu	ındo
studiorum Phi	ilosophiae anno praescri	ptis excepisse atque
hoc testimoniu	m meruisse:	
DISCIP	LINAE	GRADUS
Logica		
Metaphysica		
Epistemologia		
Cosmologia		a
Psychologia	· · · · · · · · · · · · · · · · · · ·	
Historia Philos	ophiae	B
Theodicea		Č
Biologia		
Neurologia		
Anthropologia		
Scientia Sociol		B
Scientia Oecor		
Educatio		
Hist. et Phi	il. Educationis	$\mathcal{R}$
Psychologia	Educationis	
	Paedagogiae	
	("Tests and Meas.")	7 7 3
Principia E	duc. Secundariae	
Lingua Latina		0
Homiletica		C
Cantus Gregor	ianus	C+
Schola Canton		
Ars Sacra		
Astronomia		a
Mathematica		
Mores		a
	100-95); Satis Bene—B	

Datum ex Seminario Sancti Pauli, die, 12 Februarii A.D. 1954.

udolph G. Bandas



ANNI 195_31	95_4_	
Secundum	Semestre	Spatium

dioecesi St	t. Paul adscripti	ım
praelectiones ex disciplinis p	rosecundo	
studiorum Philosophiae anno	o praescriptis excepisse atq	ue
hoc testimonium meruisse:		
DISCIPLINAE	GRADUS	
Logica		
Metaphysica		
Epistemologia		
Cosmologia		
Psychologia	a	
Historia Philosophiae	$\mathcal{B}$	
Theodicea	B	
Biologia		
Neurologia		
Anthropologia		-
Scientia Sociologica	R	
Scientia Oeconomica		_
Educatio		=
Hist. et Phil. Educationis	B	
Psychologia Educationis		
Methodus Paedagogiae		
Paedagogia ("Tests and M	Meas.")	_
Principia Educ. Secundari		
Lingua Latina	C	_
Homiletica	R	
Cantus Gregorianus	C +	_
Schola Cantorum		_
Ars Sacra	3	_
Astronomia		_
Mathematica		
		_
Mores	a	_

Datum ex Seminario Sancti Pauli,
die, 152 Junii A.D. 1954

RECTOR

ANNI 195 4-195 5 Primum Semestre Spatium

Praesentibus hisce literis testamur Dnm.	
Kenneth La Van	dioeces
St. Paul adscriptum p	
disciplinis pro primo studior anno praescriptis excepisse atque hoc testimo	rum Theologiae nium meruisse:
DISCIPLINAE	GRADUS
Theologia Dogmatica	B
Theologia Moralis	C
Sacra Scriptura	B -
Historia Ecclesiastica	$\mathbb{F}$
Jus Canonicum	B
Theologia Pastoralis	
Liturgia Sacra	B
Catechetica	-
Patrologia	
Archeologia	
Cantus Gregorianus	C+
Schola Cantorum	
Exercitia Catechetica Practica	
Methodus Educationis Secundariae	
Methodus Historica (M.A.)	
Eloquentia Sacra	
Ars Sacra	
Latin	_a
Mores	a
Optime—A (100-95); Satis Bene—B (94-(86-78); Sufficienter—D (77-70); Insufficienter plete—I.	87); Bene—Cer—F; Incom-
Datum ex Seminario Sancti Pauli	
die, 18 Februarii A.D. 195	<u> </u>
Rudolph G. Ba	ndas

ANNI 195<u>4</u>-195<u>5</u> Secundum Semestre Spatium

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Praesentibus hisce literis testamur Dnm.	
Kenneth La Van	dioecesi
al p 7	dioccesi
St. Pauladscriptu	m praelectiones ex
disciplinis pro primo stu	idiorum Theologiae
anno praescriptis excepisse atque hoc test	imonium meruisse:
DISCIPLINAE	GRADUS
Theologia Dogmatica	
Theologia Moralis	B
Sacra Scriptura	R-
Historia Ecclesiastica	B
Jus Canonicum	C
Theologia Pastoralis	
Liturgia Sacra	B
Catechetica	
Patrologia	
Archeologia	
Cantus Gregorianus	C.+
Schola Cantorum	
Exercitia Catechetica Practica	
Methodus Educationis Secundariae	
Methodus Historica (M.A.)	
Eloquentia Sacra	
Ars Sacra	
Latin	a
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Mores	a
Optime—A (100-95); Satis Bene—B (86-78); Sufficienter—D (77-70); Insuffic plete—I.	(94-87); Bene—C ienter—F; Incom-
Datum ex Seminario Sancti F	auli,
die, 5ª Junii A.D.	195 <u>5</u> .
Rudolph G. Ban	rdas

ANNI 195 5 -195 6
Primum Semestre Spatium

Kenneth La Van	dioeces
St Down	
St. Paul adscriptur	m praelectiones ex
disciplinis pro secundo stu	
anno praescriptis excepisse atque hoc testi	
amo praescriptis exceptisse atque noc testi	momun merusse:
DISCIPLINAE	GRADUS
Theologia Dogmatica	B
Theologia Moralis	C
Sacra Scriptura	C+
Historia Ecclesiastica	R
Jus Canonicum	3
Theologia Pastoralis	
Liturgia Sacra	
Catechetica	B
Patrologia	
Archeologia	
Cantus Gregorianus	C +
Schola Cantorum	
Exercitia Catechetica Practica	B
Methodus Educationis Secundariae	
Methodus Historica (M.A.)	
Eloquentia Sacra	
Ars Sacra	
Mores	a
Optime—A (100-95); Satis Bene—B ( 86-78); Sufficienter—D (77-70); Insuffici- lete—I.	94-87); Bene—Center—F; Incom-
Datum ex Seminario Sancti P	auli,
die, Februarii 58 A.D.	<sub>195</sub> 6
Rudolph & Ban	idas

ANNI 195<u>5</u>-195<u>6</u>

Secundum Semestre Spatium

Kenneth La Van	41
	dioecesi
St. Paul adscriptur	n praelectiones ex
disciplin pro <u>secundo</u> studino praescriptis excepisse atque hoc testi	
DISCIPLINAE	GRADUS
Theologia Dogmatica	B
Theologia Moralis	- C
Sacra Scriptura	
Historia Ecclesiastica	
Jus Canonicum	
Theologia Pastoralis	B
Liturgia Sacra	
Catechetica	a
Patrologia	- 4
Archeologia	
Cantus Gregorianus	C #
Schola Cantorum	
Exercitia Catechetica Practica	B
Methodus Educationis Secundariae	
Methodus Historica (M.A.)	
Eloquentia Sacra	
Ars Sacra	
	7744
Mores	a
Optime—A (100-95); Satis Bene—B (36-78); Sufficienter—D (77-70); Insufficienter—I.	94-87); Bene—Center—F; Incom-
Datum ex Seminario Sancti Pa	auli,
die, Junii 8ª A.D.	19 <u>56</u>
Rudolph g. Band	as

ANNI 195<u>6</u>-195<u>7</u> Primum Semestre Spatium

Praesentibus hisce literis testamur Dnm. Kenneth La Van -dioecesi St. Paul \_\_\_adscriptum praelectiones ex disciplinis pro\_\_\_tertio \_studiorum Theologiae anno praescriptis excepisse atque hoc testimonium meruisse: DISCIPLINAE **GRADUS** Theologia Dogmatica Theologia Moralis Sacra Scriptura Historia Ecclesiastica Jus Canonicum Theologia Pastoralis Liturgia Sacra Catechetica Patrologia Archeologia Cantus Gregorianus Schola Cantorum Exercitia Catechetica Practica Methodus Educationis Secundariae Methodus Historica (M.A.) Eloquentia Sacra Ars Sacra Mores Optime—A (100-95); Satis Bene—B (94-87); Bene—C (86-78); Sufficienter—D (77-70); Insufficienter—F; Incomplete-I.

die,	42	4º Februari		rii	A.D.	7 195 <u> </u>
i c	7156211	•	0			,

Datum ex Seminario Sancti Pauli,

ANNI 195<u>6</u>-195<u>7</u>

Secundum Semestre Spatium

<sup>K</sup> enneth La Van	
	dioece
St. Paul adscriptum	n praelectiones e
sciplinis pro <u>tertio</u> stud	diorum Theologia
nno praescriptis excepisse atque hoc testin	monium meruisse
DISCIPLINAE	GRADUS
Theologia Dogmatica	B
Theologia Moralis	B
Sacra Scriptura	Č+
Historia Ecclesiastica	C
Jus Canonicum	
Theologia Pastoralis	
Liturgia Sacra	В
Catechetica	
Patrologia	
Archeologia	R
Cantus Gregorianus	c/c+
Schola Cantorum	
Exercitia Catechetica Practica	B
Methodus Educationis Secundariae	
Methodus Historica (M.A.)	
Eloquentia Sacra	
Ars Sacra	
Mores	1 a
ptime—A (100-95); Satis Bene—B (96-78); Sufficienter—D (77-70); Insufficienter—I.	94-87); Bene enterF; Incom
Datum ex Seminario Sancti Pa	uli,
10 <mark>ª</mark> Junii	7
die,————A.D.	195
udolph g. Band PRECTOR	

# IN SEMINARIO SANCTI PAULI ANNI 195—-195—

Primum Semestre Spatium

Praesentibus hisce literis testamur Dnm.	
Kenneth G. LaVan	dioeces
St. Pau 1 adscriptur	n praelectiones ex
disciplinis pro quarto studino praescriptis excepisse atque hoc testin	diorum Theologia monium meruisse
DISCIPLINAE	GRADUS
Theologia Dogmatica	C
Theologia Moralis	B
Sacra Scriptura	B-
Historia Ecclesiastica	
Jus Canonicum	
Theologia Pastoralis	8-
Liturgia Sacra	C-
Catechetica	
Patrologia	
Archeologia	
Cantus Gregorianus	C+
Schola Cantorum	
Exercitia Catechetica Practica	
Methodus Educationis Secundariae	
Methodus Historica (M.A.)	
Eloquentia Sacra	a
Ars Sacra	
Mores	a
Optime—A (100-95); Satis Bene—B (986-78); Sufficienter—D (77-70); Insufficienter—I.	enter—F; Incom
Datum ex Seminario Sancti Pa	auli,
8 <sup>2</sup> Februarii die,A.D.	8 1 <b>95</b> .
Fulolph G. Band	as_
RECTOR	

# THE SAINT PAUL SEMINARY

February 21st, 1958

The Beverend David a. Dillon, Ph. L. S. T.O. acting Bector, Saint Paul Seminary Saift Paul 1, Minnesta

Reverend David Dillon:

His Excellence the Most Reverend William O. Brady S.T.O., archbighop of Saint Paul, my request for franction to the order of Briesthood. It delare total in making this petition, I do so entirely of my own I volition and with complete feedoof from compulsion of any kind.

Respectfully yours, Zenneth St. La Van

# THE SAINT PAUL SEMINARY

petitionem Giscopo exhibiturina pro recipiendo Prestytuatus Ordine, sacra instante tradinatione, ac diligenter re serpensa coram Deo, incamento interpolito, testificor in primis, nulla me coactione sert vi, ner ullo impelli timore in recipiendo eodem sacrt Ordine sed ipsum sponte esoptare, ac sena liberague voluntate eumdem velle, cum esperiar la sentiam

Fateor mihi plene esse cognita cuncta oura caeteraque ex evdem sacro Ordine dimanantia, quae sporte susuipere volo ac propono eaque toto mese velae curriculo, de o apitulante, diligenticime servare constitus.

Pracipule quae caelibatus lex importet clare me peripere ostetudo, earnque libenter explere atque intigre servare magne ad estremum, Def admitore, firmiter statuo.

Denique sincera fide aponder ingiter me fore, ad norman sacrorum Canonum, obtinguatione lobsequentissime iis omnibus, quae mei praigient Praypositi, et Ciclesial discipling epiget, paratum virtutum exempla probere sive opere sur sermone adeo ut de tanti officii susceptione remunerari a Deo merear.

Deus adiuvet et hale Sancta Dei Evangelia, quae manibus meis tango.

Ex loco Seminarii Sto Pauli
Recorge 4. Zisboushy

Canicus La Van

21ª 110000 Hebruarii 11 5 1958

# THE SAINT PAUL SEMINARY SAINT PAUL 1, MINNESOTA

February 21st, 1958

The Beverend David a. Dillon, Ph. L. & T.O. acting Rector, Saint Paul Seminary Saift Paul 1, minnesta

Reverend David Dillon:

His Excellence the Most Reverend William O. Bray S.T.D., Archbighop of Saint Paul, my request for knowntien to the order of Priesthood. Is delare total in making this petition I do so entirely of my own I volition and with complete feedoop of from compulsion of any kind.

> Respectfully yours, Denneth St. La Van

# THE SAINT PAUL SEMINARY SAINT PAUL 1, MINNESOTA

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Fateor mihi plene esse cognita cuncta oura caeteraque ex esdem sacro Ordine dimanantia, quae sporte suscipere volo ac propono esque toto mese vilae curriculo, de o apitulante, diligenticime servare constituo.

Pracipue quae coelibatus les importet clare me peripere ostetudo, camque liberter explire atque intégre servare magnée ad extremum, Des

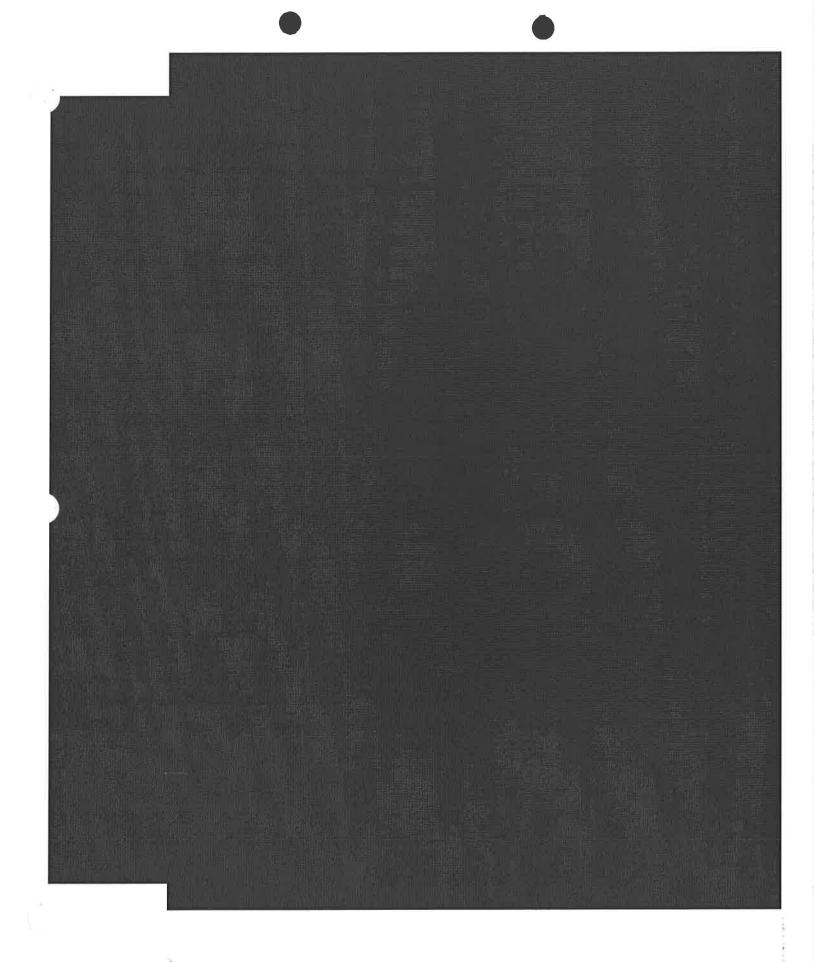
Denique sincera file aponder ingiter me fore, ad normam sacrorum Canonum, obtimperaturum lobsequentissime iis omnibus, quae mei pracipient Praspositi, et Ceclesiae disciplint spiget, paratum virtutum esempla probere sive opere sure sermone, adeo ut de tanti officii susceptione remunerari a Deo merear.

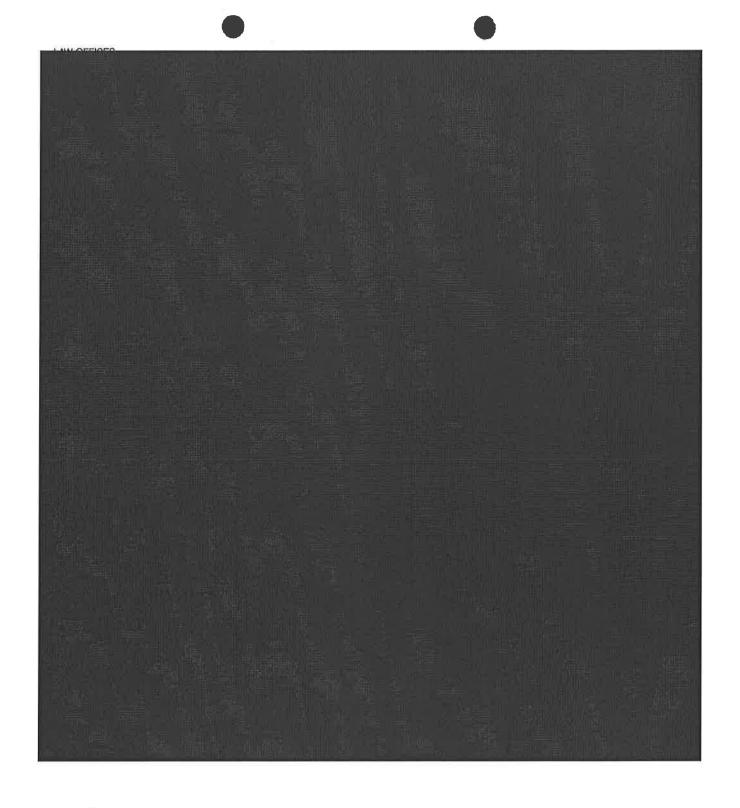
Deus adiuvet et hale Sancta Dei Evangelia, quae manibus meis tango.

Ex loco Seminarii Sto Pausi

Bearge J. Justine medications

Canicus La Van





#### PROFESSIONIS FIDEI ET-IURISIURANDI FORMULA

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

Ego, N.N., Canicus La Van

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 exspecto 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 Eccleisa, 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 Unctionem, 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 Transsubstantiationem appellat. Fateor etiam sub altera tantum specie totum atque integrum Christum, verumque Sacramentum sumi. Constanter teneo Purgatorium esse, animasque ibi detentas fidelium suffragiis iuvari. 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 Pontifici, beati Petri Apostolorum Principis successori, ac Iesu Christi Vicario veram oboedientiam 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, reiicio, 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 ortae christianae Religionis, eademquo 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 codem 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 profiteor, 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.

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 eruditiorem 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 criticen 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 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 sancta Dei Evangelia.

(Subscribitur)
Ex 1000 Seminasii Sancti Cauli
Die 2/ mensis Falsmanii A.D. 1958

Genneth La Van

Iuramentum rite coram nobis emissum testatur.

N George J. Ziskovsky, Fotorius ecsles Episcopus (vel Delegatus Episcopi) Sansti Pauli

"Si quis autem, quod Deus avertat, iusiurandum violare ausus fuerit, ad Sancti Officii tribunal illico deferatur." (Motu Proprio "Sacrorum Antistitum.")

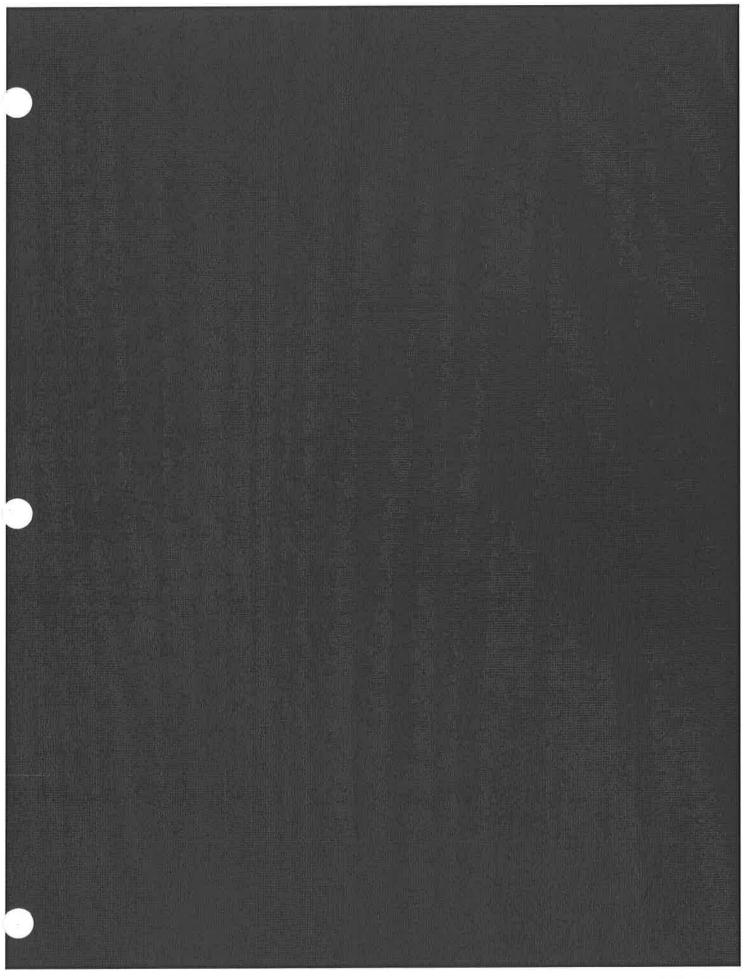
#### REMARKS.

- 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. Consit. Oct. 25, 1910.)
  - 3. The document is to be kept in the safe of the diocesan curia.

# PROMISSIO AB EIS PRAESTANDA QUI TITULO SERVITII ECCLESIAE ORDINANDI SUNT.

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ABBEY STUDENT PRINT, ST. BENEDICT'S COLLEGE, ATCHISON, KANS.



June Oth

To Church of St. Michael, St. Paul

The Reverend Kenneth LeVan 1326 South Park Street Red Wing, Minnesota

# THE SAINT PAUL SEMINARY SAINT PAUL 1, MINNESOTA

June 7, 1958

#### REV. KENNETH LaVAN - SEMINARY TUITION ACCOUNT

Year	1952-1953	\$700.00
17	1953-1954	700.00
11	1954-1955	700.00
Ħ	1955-1956	700.00
u	1956-1957	700.00
11	1957-1958	700.00
	Total	\$4,200.00

leharged 2,100 00 \$121 b/27/58

ARCH-002845

### THE SAINT PAUL SEMINARY

June 7, 1958

#### REV. KENNETH LAVAN - SEMINARY TUITION ACCOUNT

Year	1952-1953	\$700 <b>.00</b>
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June 27, 1958

The Reverend Kenneth La Van

337 E. Hurley Street,

West St. Paul 18, Minnesots.

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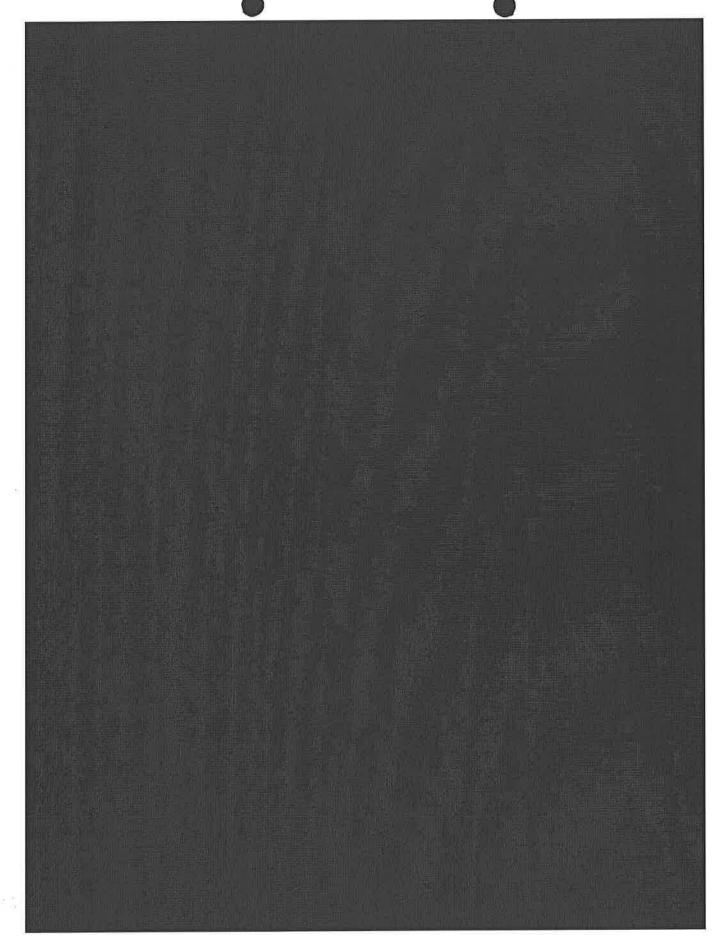
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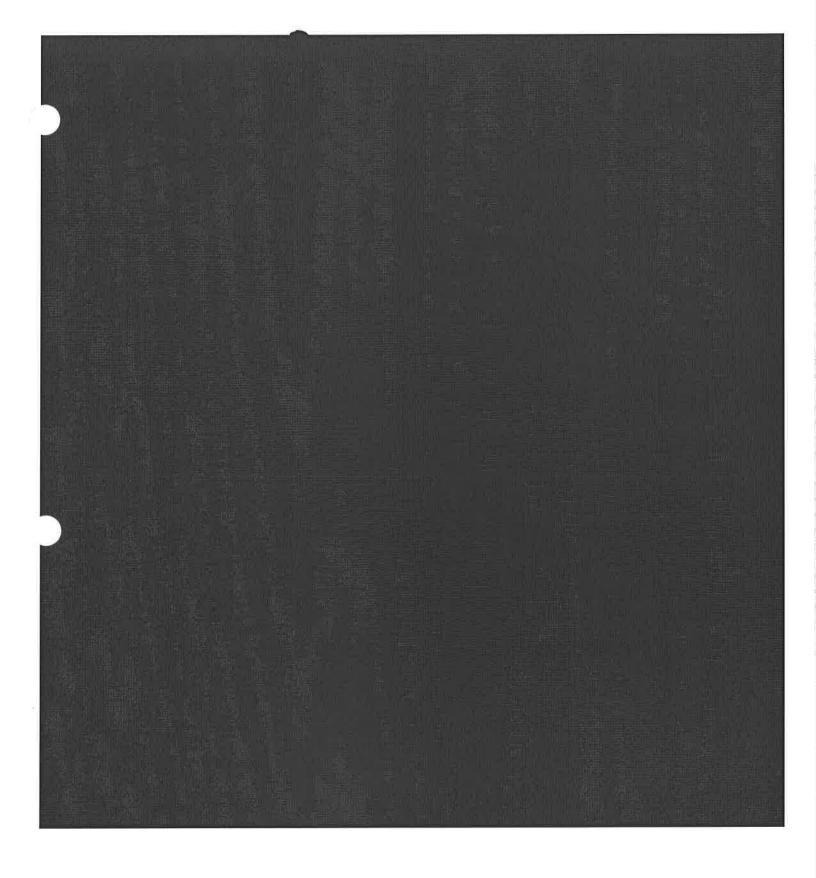
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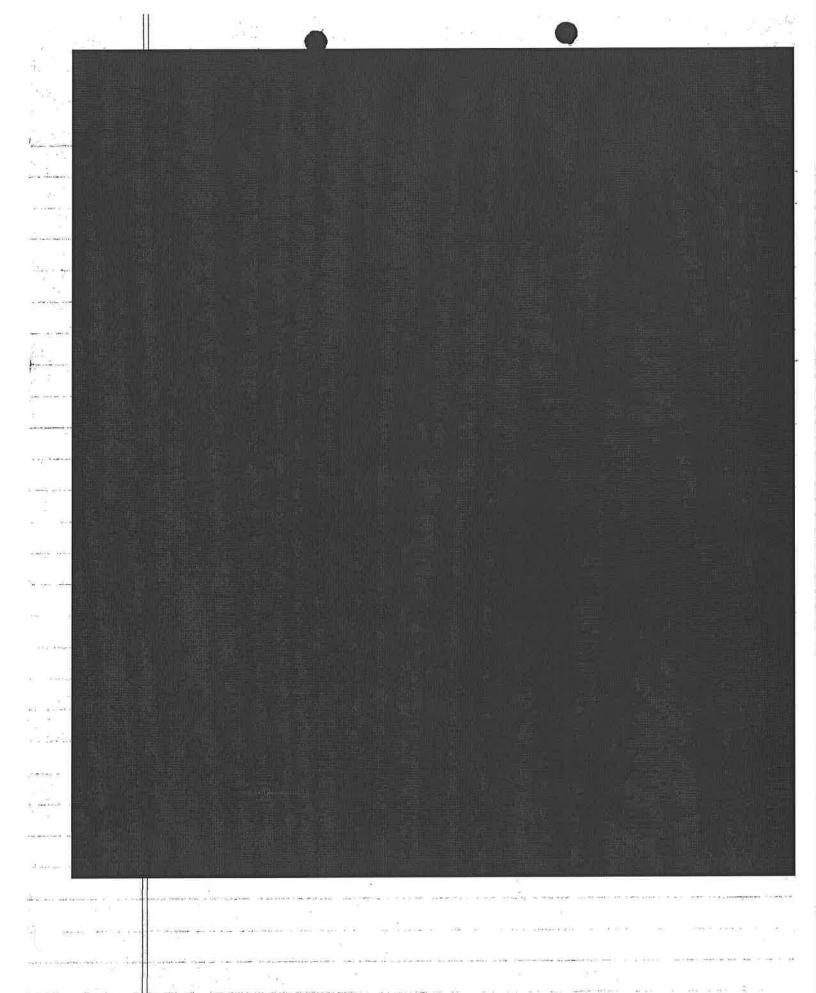
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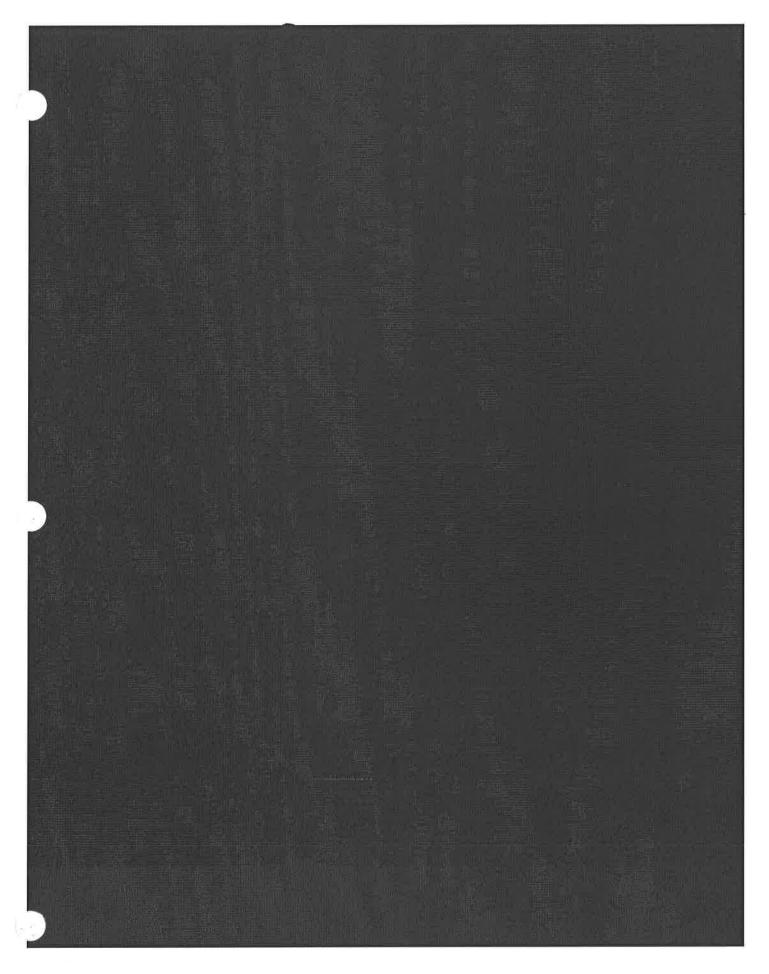
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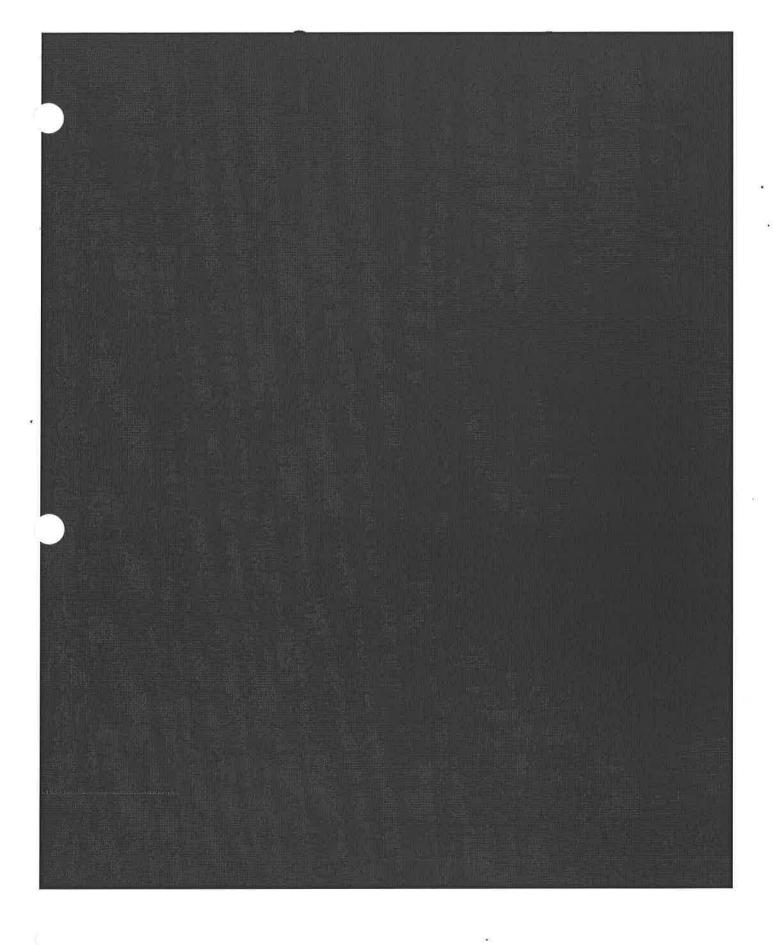
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### IN SEMINARIO SANCTI PAULI

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Datum ex Seminario Sancti Pauli, 8ª Februarii A.D. 195\_

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Datum ex Seminario Sancti Pauli, die, <u>la Februarii</u> A.D. 195.3

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Datum ex Seminario Sancti Pauli,

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#### IN SEMINARIO SANCTI PAULI

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Theologia Moralis	C
Sacra Scriptura	B.
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Liturgia Sacra	В
Catechetica	
Patrologia	
Archeologia	
Cantus Gregorianus	
Schola Cantorum	
Exercitia Catechetica Practica	
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Eloquentia Sacra	
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Datum ex Seminario Sancti Pauli,

die, la Februarii A.D. 195 5

ARCH-002979

## SEMI RIO SANCTI PAULI

ANNI 195 3 -195 4 Secundum Semestre Spatium

St. Paul

adscriptum

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Kenneth La Van

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Datum ex Seminario Sancti Pauli, die. 15ª Junii A.D. 195 4

#### IN SEMINAR SANCTI PAULI

ANNI 195\_3\_-195\_4

Primum Semestre Spatium

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Datum ex Seminario Sancti Pauli, die, <u>la Februarii</u> A.D. 1954

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ANNI 1952-1953

Secundum Semestre Spatium

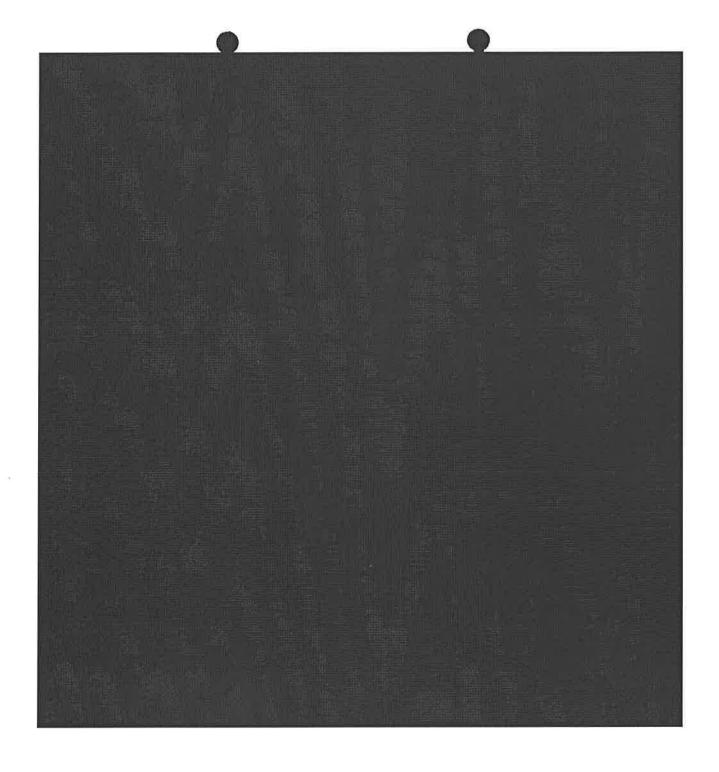
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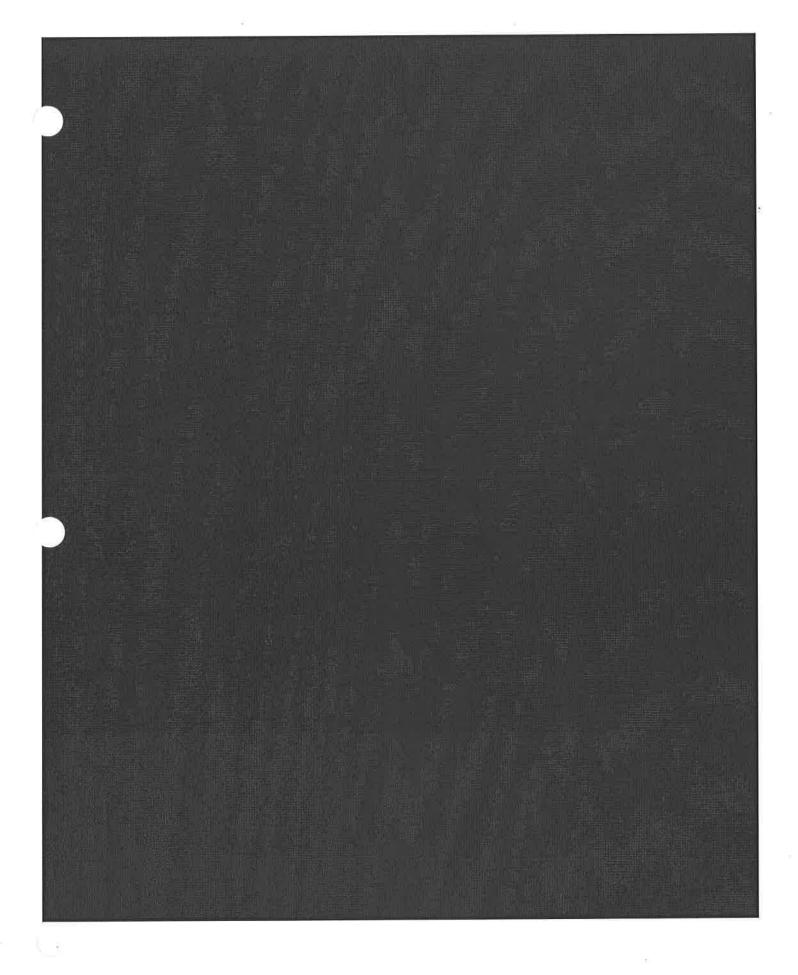
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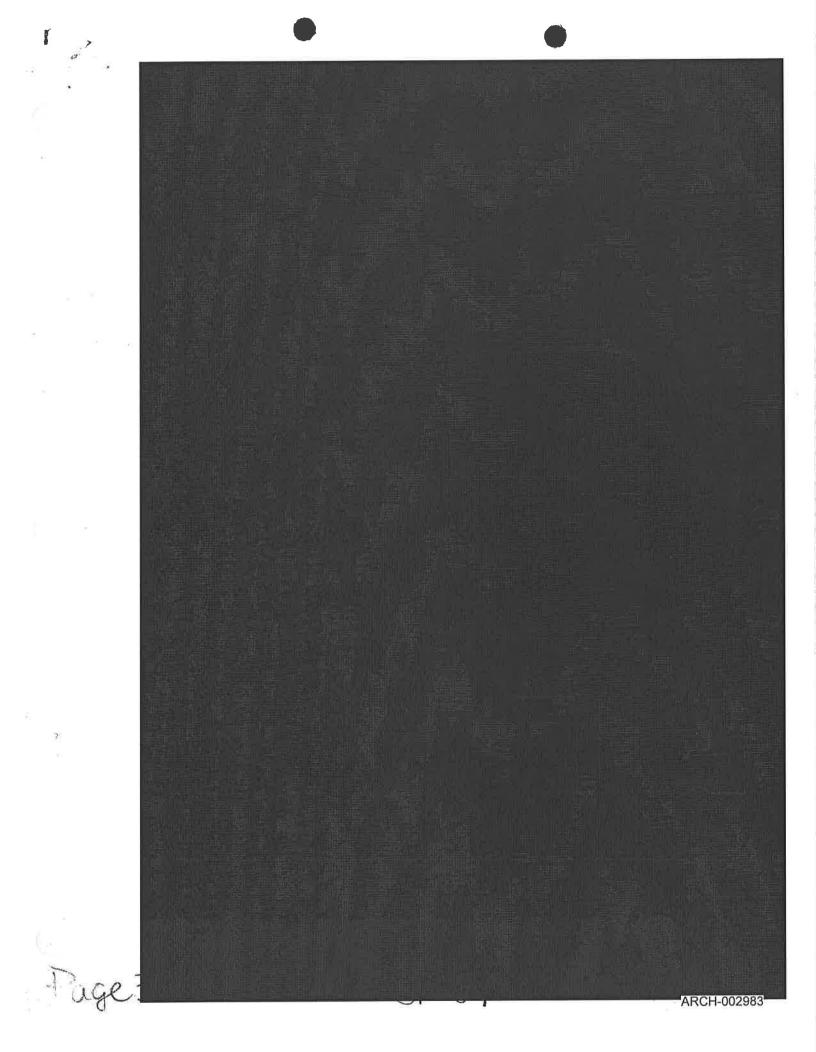
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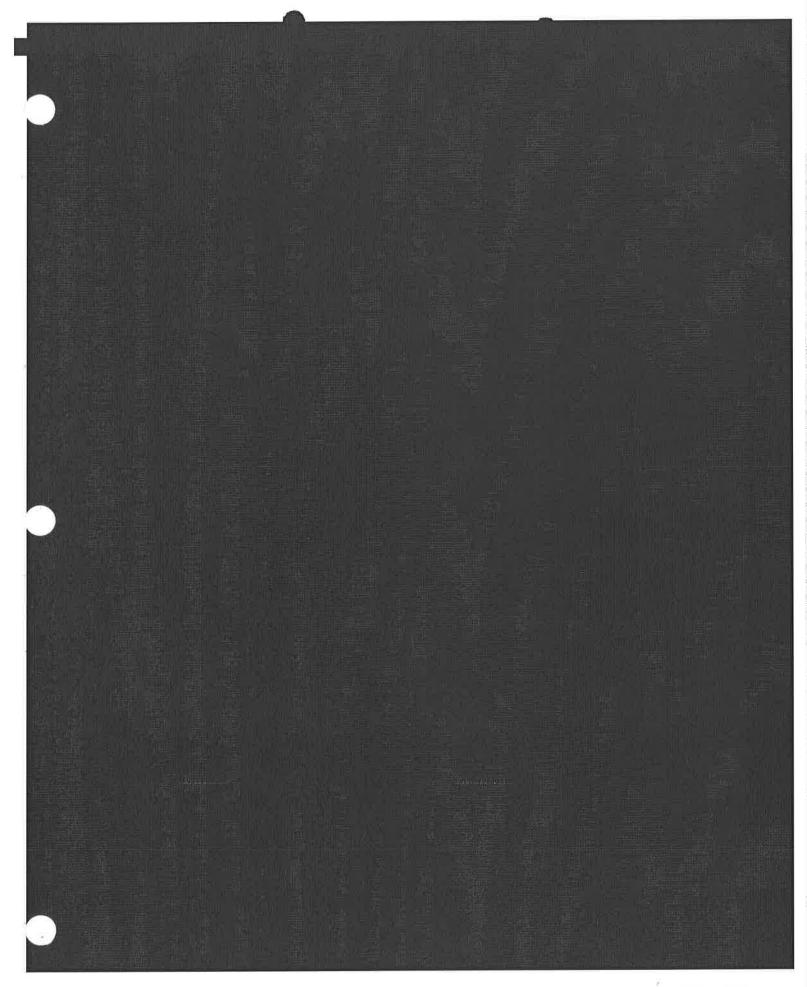
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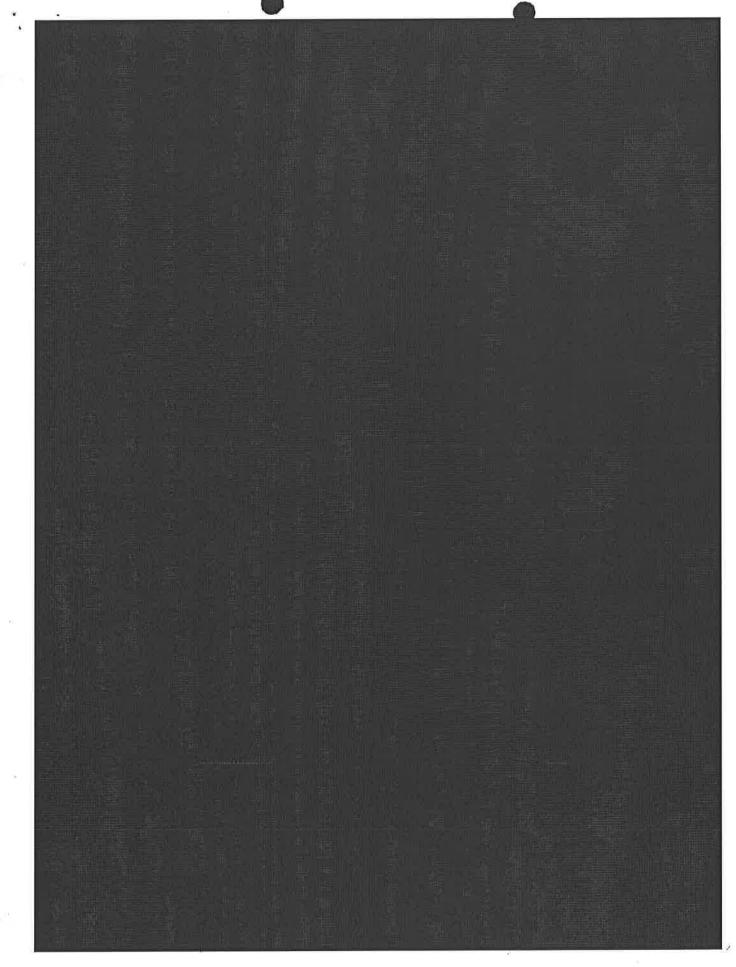
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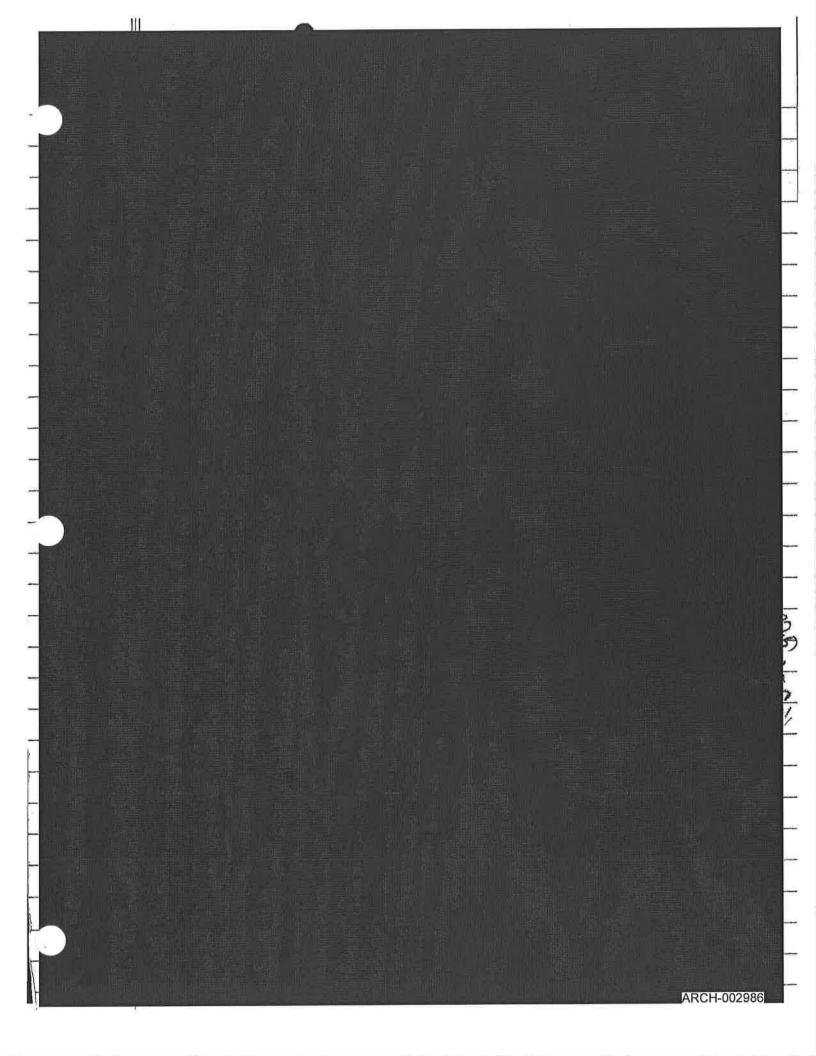


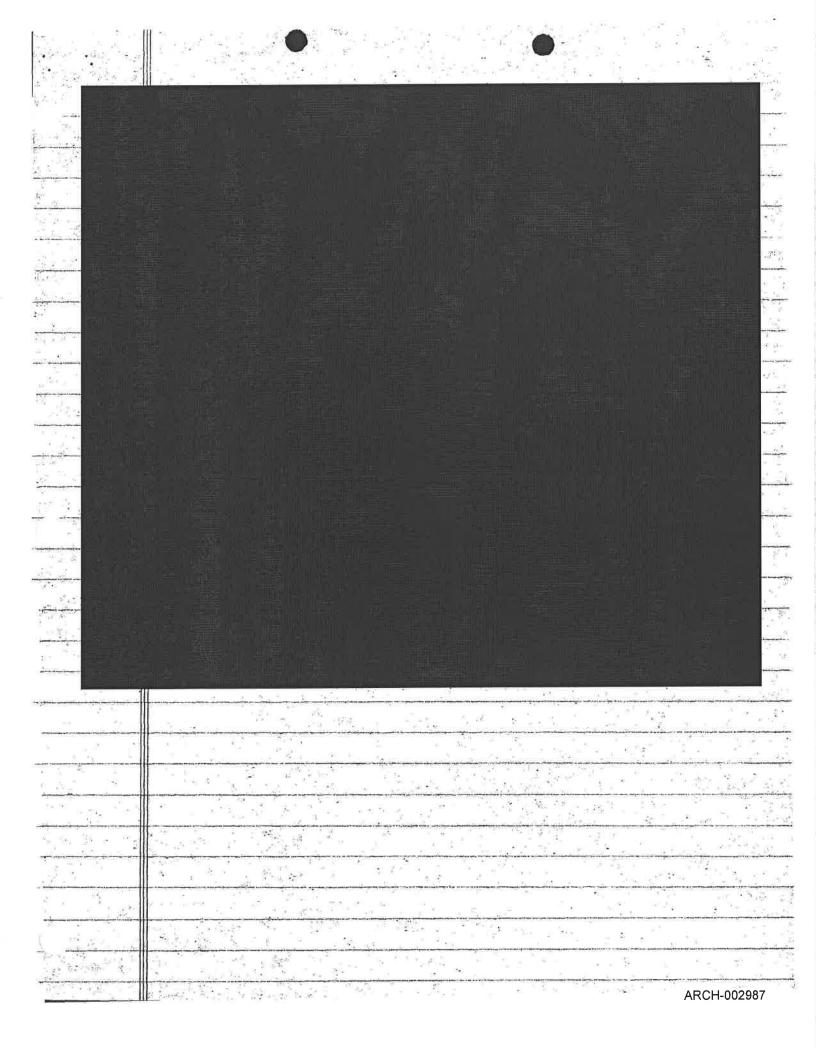


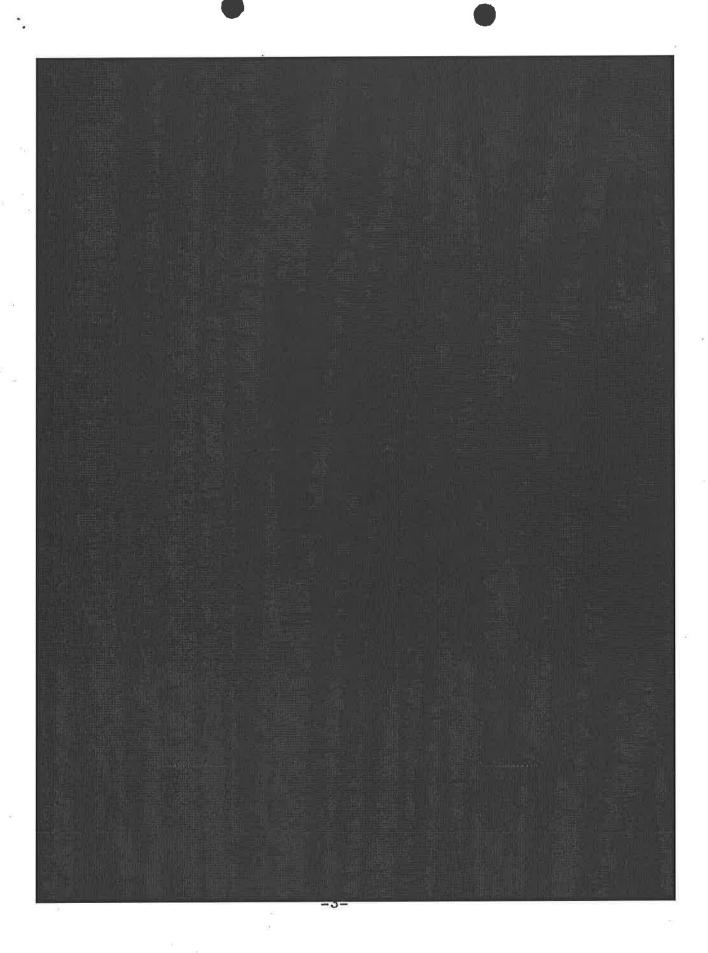


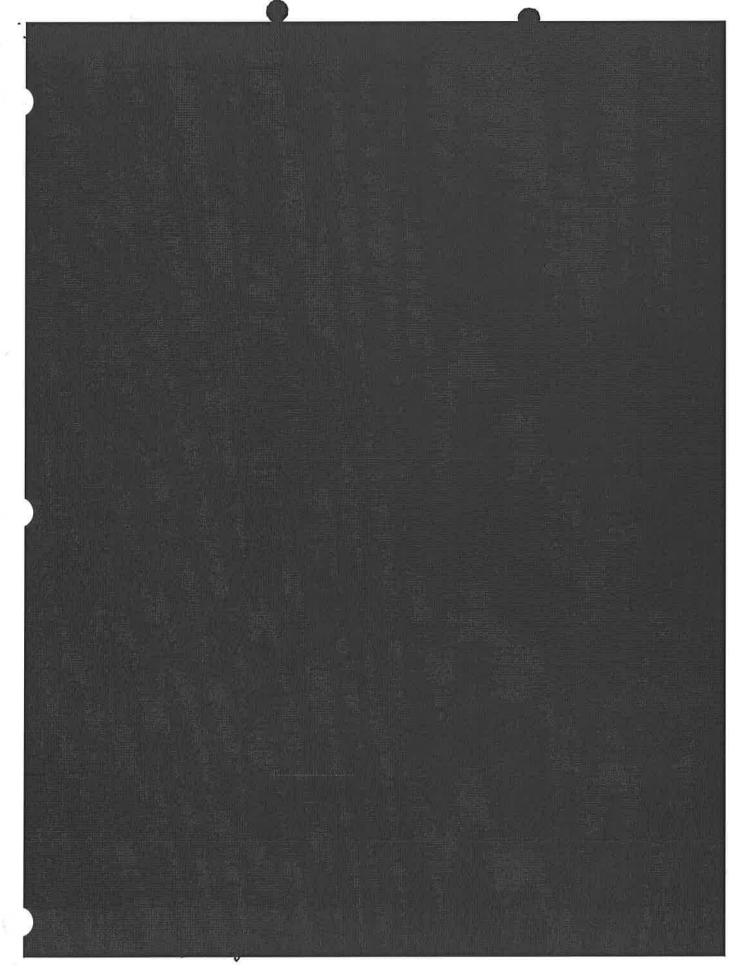


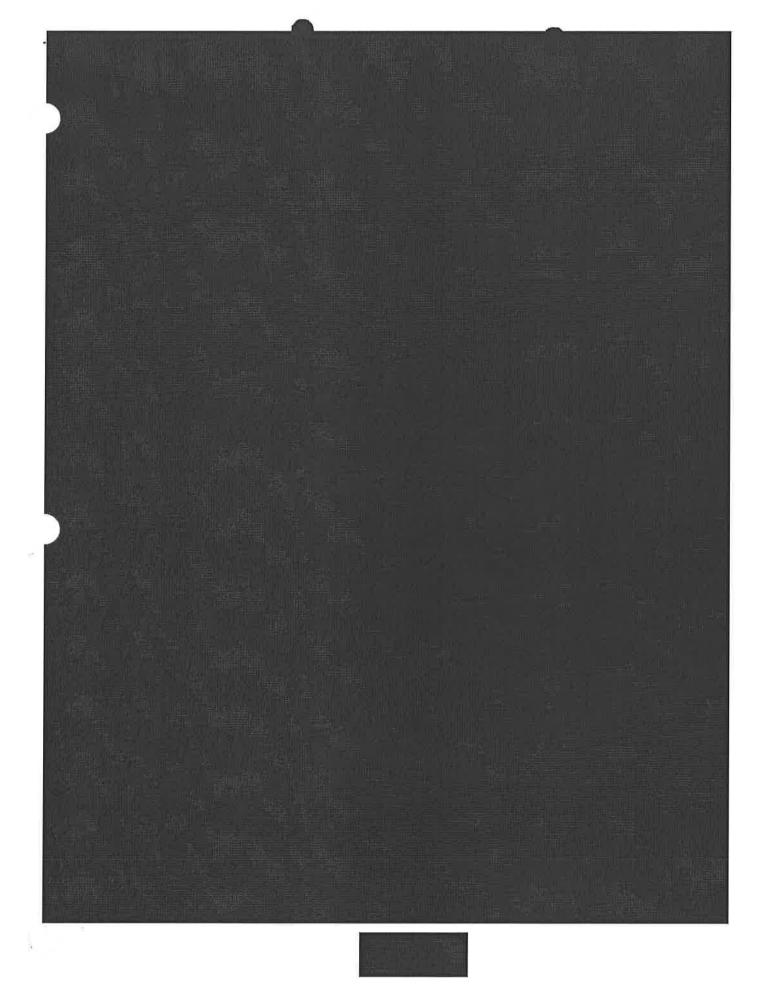


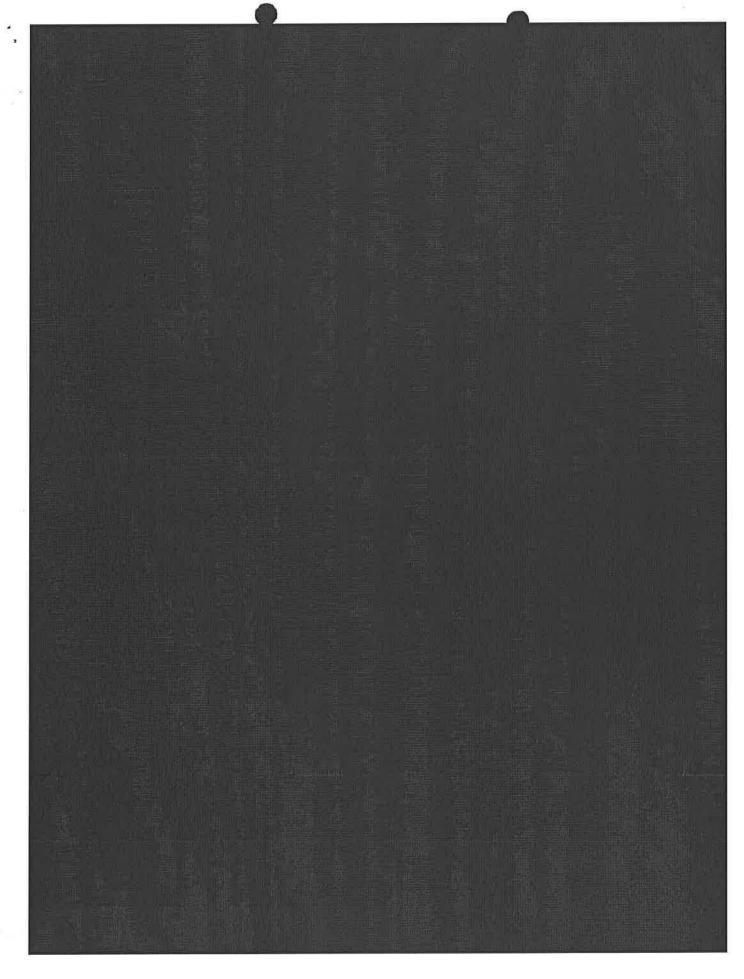


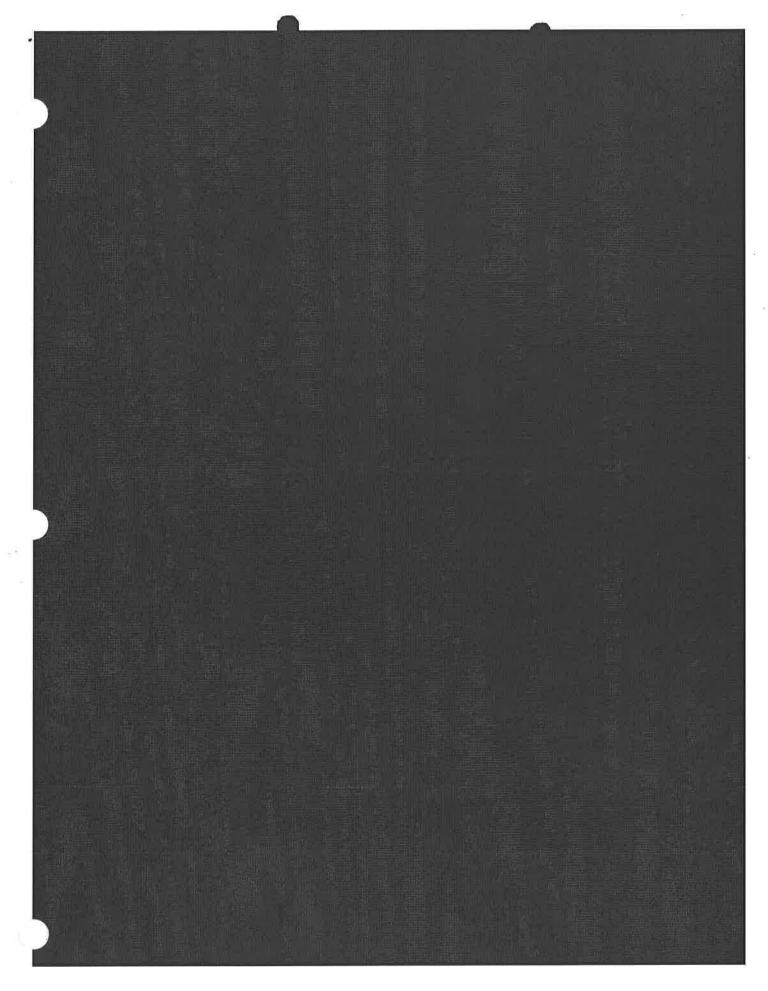


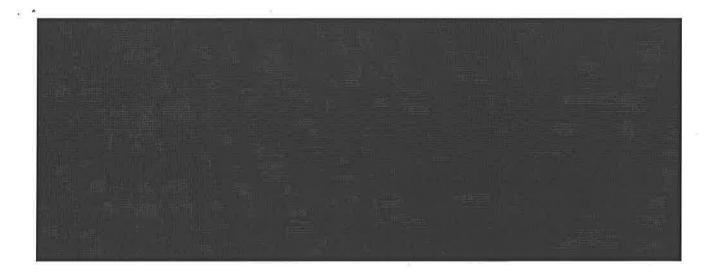












IN SEMINARIO SANCTI PAULI

ANNI 19<sup>57</sup>-19<sup>58</sup>
Secundum Semestre Spatium

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Theologia Pastoralis	B
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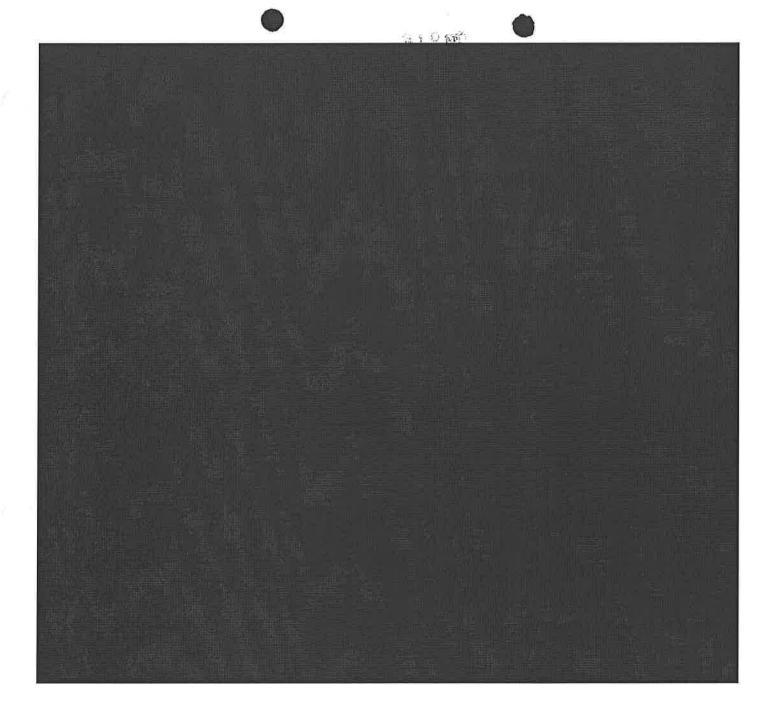
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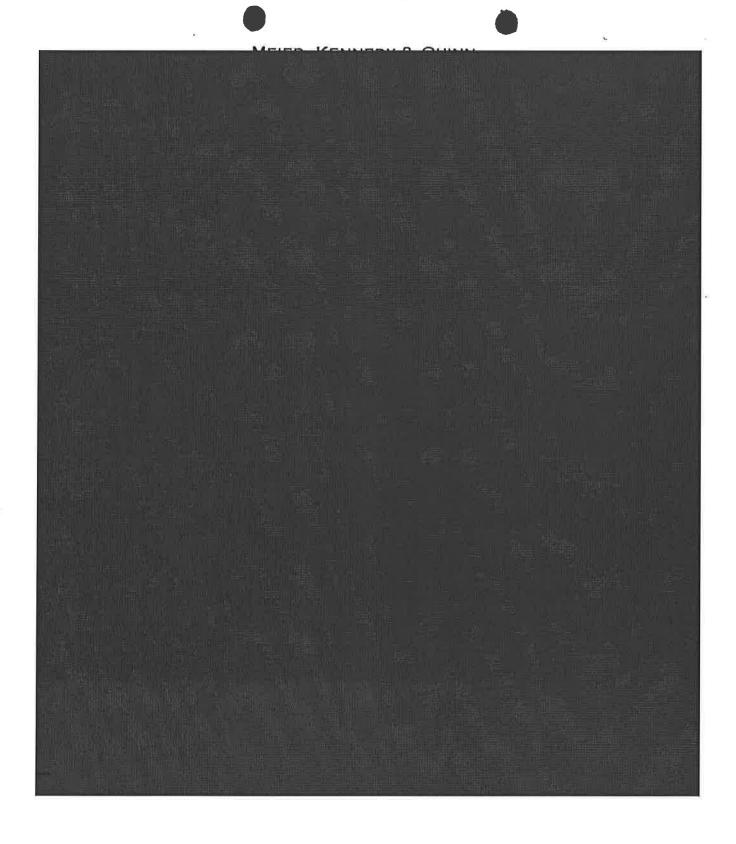
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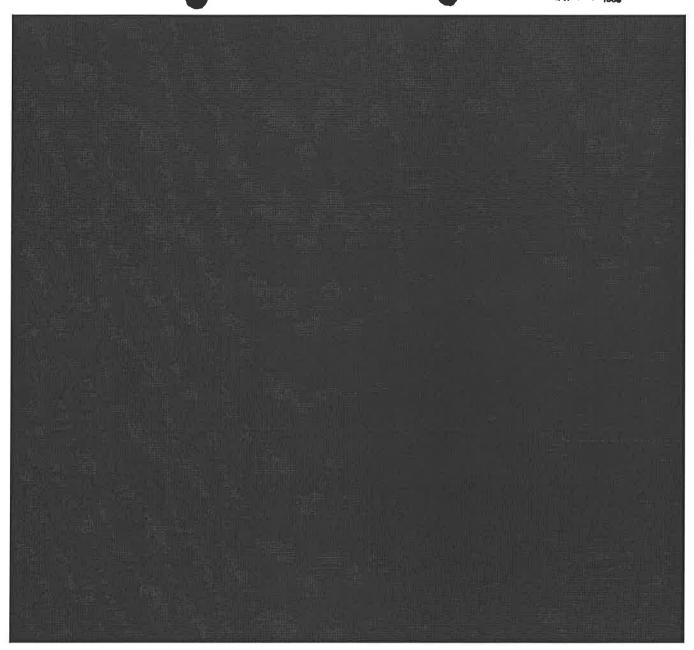
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West St. Paul 18, Minnesota.

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PI P F; Cι 8/ ARCH-002850 May 20, 1964

Reverend Kenneth G. LaVan Church of St. Michael 337 E. Hurley Street West St. Paul, Minnesota 55118

Lear i atata aaVan,

I am pleased to transfer you herewith from the Church of St. Michael West St. Paul, and to name you an Assistant Pastor of St. Anne's Church, Minneapolis, effective on Tuesday, June 18. Kindly report to the Pastor, Rt. Rev. Msgr. Albert J. Eichinger, before noon on that date, ready to take up your residence in the parish rectory.

I pray for you, Father LaVan, choicest heavenly blessings in your work in St. Anne's Parish and always.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul

SIGNED ACKNOWLEDGEMENTS

# Church of Saint Michael-on-the-Hill 337 EAST HURLEY STREET

WEST SAINT PAUL 18, MINNESOTA

May 23, 1964

His Excellency
The Most Rev. Leo Binz, D.D.
Archbishop of Saint Paul
226 Summit Avenue
Saint Paul, Minnesota 55102

Your Excellency,

I wish to acknowledge and thank you for the letter of appointment from the Parish of St. Michael to the Parish of Saint Anne's, Minneapolis, effective June 16. I will be present and ready to take up my duties on the date designated.

Although the last six years have been good ones, it is with a new zeal and enthusiasm that I am looking forward to this new assignment.

I am sure that with God's help the work of the priesthood will be continued in this area. Also, that many vocations to the religious life and priesthood come forth from this area. This I think gave me the greatest joy in this present assignment to see so many answer God's call to His service.

With sentiments of reverence and devotion, I remain

Obediently,

Rev. Kenneth G. LaVan



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May 23, 1964

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Archbishop of Saint Paul
226 Summit Avenue
Saint Paul, Minnesota 55102

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With sentiments of reverence and devotion, I remain

Obediently,

Rev. Kenneth G. LaVan



July 17, 1965

Reverend Kenneth G. LaVan Church of St. Anne 2627 Queen Avenue North Minnespolis, Minnesota 55411

Dear Father Lavan

I am pleased to transfer you herewith from the Church of St. Anne, Minneapolis, and to mame you an Assistant Pastor of the Church of St. Raphael, Crystal, effective on Monday, August 2. Kindly report to the Pastor, Rev. Thomas F. Fenelon, before noon on that date, ready to take up your residence in the parish rectory.

I pray for you, Father LaVan, choicest heavenly blessings in your work in St. Raphael's Parish and always.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul

The Church of St. Anne 2627 Queen Abe., No. Minnenpolis 11, Minn. In 8-0503

July 19, 1965

His Excellency
The Most Reverend Leo Binz, D.D.
Archbishop of Saint Paul
226 Summit Avenue
Saint Paul, Minnesota 55102

Your Excellency,

I wish to acknowledge and thank you for the new appointment received today and effective on Monday, August 2. I am most happy to report to Father Fenlon and take up my duties at the Church of Saint Raphael. Crystal.

I realize the challenge in this new assignment, but with God's help and your prayers and confidence, I am sure that everything will work out.

Thanking you again for this new assignment, I remain

Sincerely yours in Christ,

Rev. Kenneth G. LaVan

May 28, 1970

Reverend Kenneth LeVan Church of St. Raphael 7301 Bass Lake Road Crystal, Minnesota 55428

Dear Fother LaVon,

With this letter, I am pleased to transfer you from The Church of St. Raphael, Crystal, and to appoint you Administrator (Vicerius Occonomus) of the Church of the Guardian Angels, Oakdale, in accordance with Canons 472 and 473 of the Code of Canon Law. You will have in your care the full spiritual and material administration of Guardian Angels parish within the limitations set forth in the above-mentioned Canons.

This new appointment will be effective noon, Friday, June 12, 1970.

Ittseems proper to indicate specifically that as Administrator you will have the obligation of the "Missa pro Populo."

The appointment will be published in the Cetholic Bulletin of June 12, 1970.

Finally, in naming you an Administrator I want to express my gratitude to you for the excellent priestly work you have done in the past years. I also pray for you God's blessings in your new field of labor.

With warm good wishes, I remain

Very cordially yours,

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

#### GUARDIAN ANGELS RECTORY

3825 HUDSON ROAD LAKE ELMO, MINNESOTA

July 20, 1970

Your Excellency:

Just a note to thank you for the appointment to Guardian Angels parish. In this day and age it is always a risk to move anywhere. I wanted to make sure that it would work out before I acknowleged the appointment.

Fr. Peter O'Neill seems to be doing quite well since he returned home from the hospital and the administrator is doing well also.

Under the circumstances of a new housekeeper and a new routine I have gained some ten pounds in all. I ask that you keep some "slender carnation" on hand for me when the need arises.

Seriously though, I will keep you in my prayers during these difficult times and ask your continued prayers for our work here at Guardian Angels.

Thanks again for the new appointment.

Sincerely,

Kenneth G. La

ARCH-002072

#### LAST WILL AND TESTAMENT

OF

#### KENNETH G. LA VAN

I, KENNETH G. LA VAN, a resident of 3825 Hudson Road, Lake Elmo, Minnesota, 55042, do hereby make, publish and declare this to be my Last Will and Testament hereby revoking any and all wills heretofore made by me.

I direct the payment by my executrix hereinafter named, of all my just debts in the usual course of administration.

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II.

After the payment of my debts, I give, devise and bequeath all of my property of every kind and nature, whether the same be real, personal or mixed, in equal shares to my sister, T. JEANETTE FRASER, of Red Wing, Minnesota, and to SISTER M. KATERI LA VAN, my sister, to have and to hold the same to their own use absolutely.

#### III.

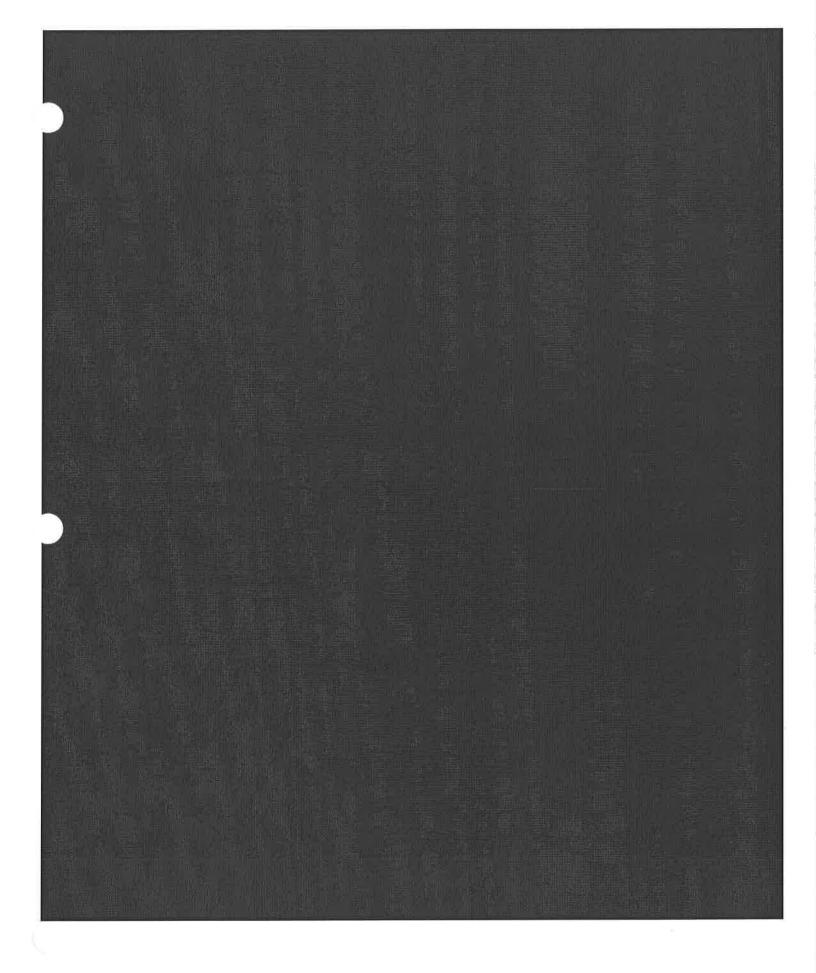
I hereby nominate and appoint my sister, T. JEANETTE FRASER, of Red Wing, Minnesota, as Executrix of this Will with full power to sell and dispose of any real or personal property I may own without license or order of the court.

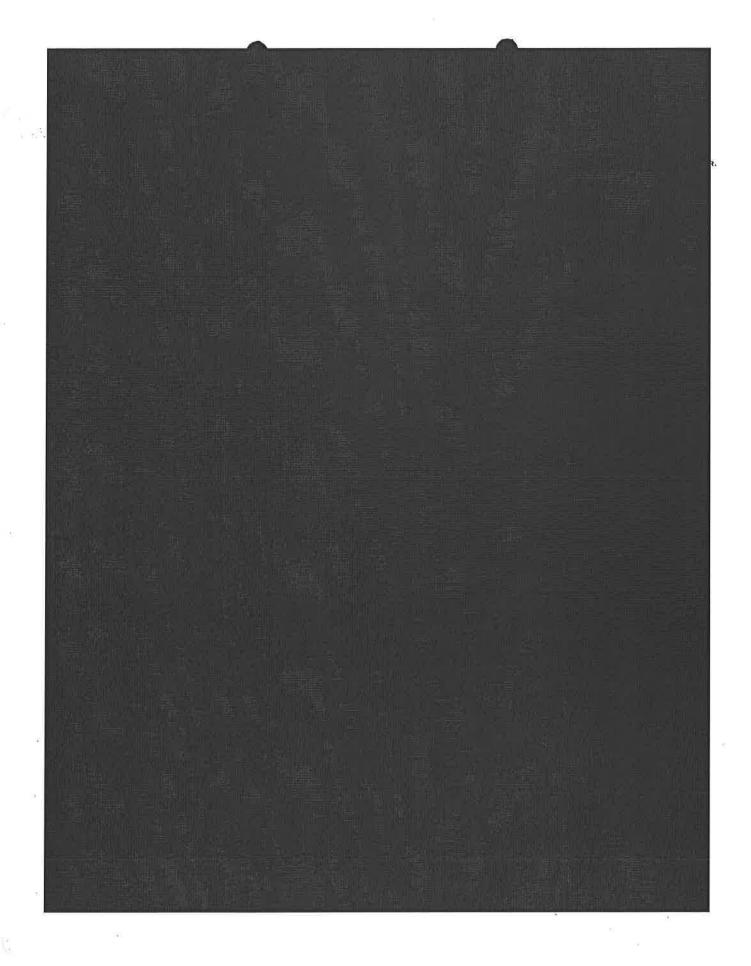
IN TESTIMONY WHEREOF, I have hereunto set my hand this Bical day of November, 1971.

KENNETH G. La VAN

This instrument consisting of one (1) typewritten page, bearing the signature of the above named KENNETH G. La VAN, was by him on the date hereof signed, published and declared by him to be his Last Will and Testament, in our presence, who at his request, and in his presence, and in the presence of each other, we believing him to be of sound and disposing mind and memory, have herounto subscribed our names as witnesses.

Barbara & Cabottone residing at Red Wing, Minnesota.





September 14, 1972

The Reverend Kenneth G. La Van Church of the Guardian Angels 8260 Hudson Boulevard Lake Elmo, Minnesota 55109

Dear Father La Van:

Greetings and good wishes to you!

I am sending you a copy of a letter which I sent to the Catholic Education Center, and because it concerns you very much, I know you will have a deep interest in my comments.

May I suggest that you come in and visit with me in the not too distant future so that we can review some of the matters that I have discussed in the accompanying carbon copy letter.

I send my appreciation to you for the fine work you are doing at Guardian Angels Parish and I beg God's blessings for you.

Cordially and sincerely yours,

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

June 5, 1973

The Reverend Kenneth G. LaVan Church of the Guardian Angels 8620 Hudson Boulevard Lake Elmo, Minnesota 55042

Dear Father LaVan:

With this letter, I wish to appoint you officially pastor of the Church of the Guardian Angels, Lake Elmo. This appointment is effective at noon, Monday, July 2, 1973.

In compliance with the directives of Canon Law, I must ask you to make the enclosed Profession of Faith. Any priest of the Archdiocese may witness it as my delegate. Please return the document to the Chancery at your earliest convenience.

All other canonical formalities are herewith dispensed.

I enclose also a resignation form for Father . Please use your good judgment as to getting his signature. If it would disturb him to sign it, please inform me of that fact.

Unless you feel otherwise, I would see no reason to publish your appointment in The Catholic Bulletin.

Finally, Father LaVan, I want to thank you for the excellent work you have done over the years, especially these past years at Guardian Angels. I pray God's blessings for your continued work now 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

### 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.

In Funeth I La Can
Signature

Signature of Witness

Given at Shardian Argela on this, the Sixth
of June, 1973.

## 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.

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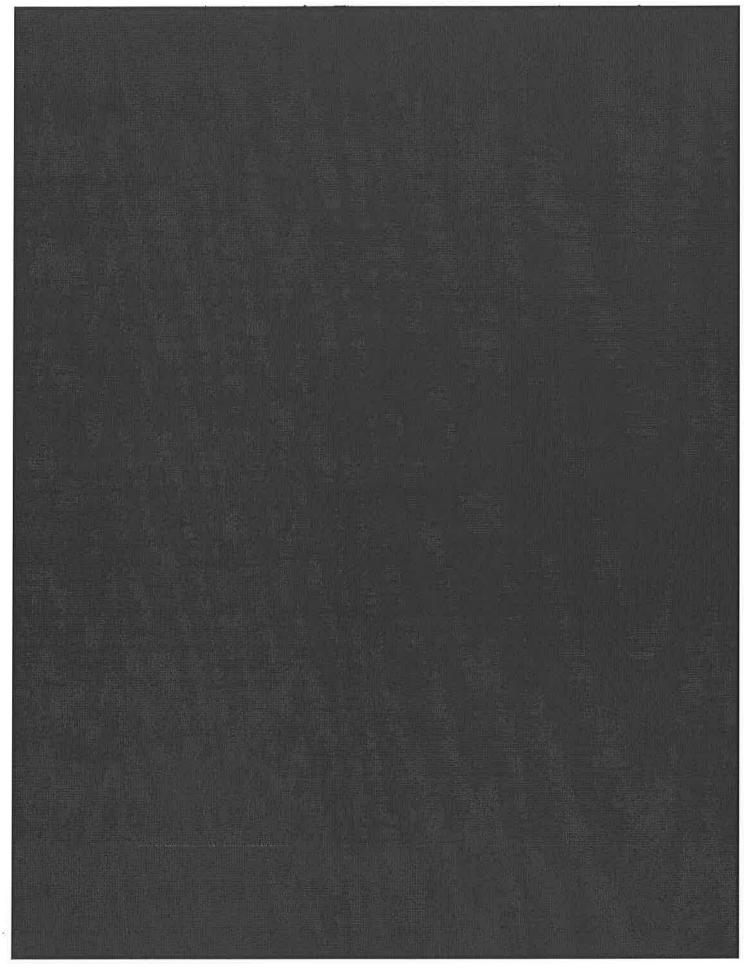
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I firmly embrace and accept all and everything which has been either defined by the Church's solemn deliberation or affirmed and declared by its ordinary magisterium concerning the doctrine of faith and morals, accordingly as they are proposed by it, 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.

In Funeth I La Van
Signature

Signature of Witness

Given at Thurshan Argela on this, the Sixth of June, 1973.



### GUARDIAN ANGELS RECTORY

3825 HUDSON ROAD LAKE ELMO, MINNESOTA

14 June 1973

8260 Hudson Boulevara Lake Elmo, Minnesota 55042

His Excellency
The Most Revered Leo C. Byrne, D. D.
Archbishop Coadjutor of Saint Paul and Minneapolis

Your Excellency:

I wish to thank you for the letter of appointment as pastor of the Church of Guardian Angels, Lake Elmo. It has been a challenging three years here trying to renew the Church and I am looking forward to the years ahead for building the christian community.

Father is adjusting very well at his new residence at Hastings and seems to enjoy it very much. Enclosed find his letter of resignation from the parish of Guardian Angels.

Also enclosed is my Profession of Faith which I made to Father O'Neill before he retired.

I see no reason to publish this appointment in the Catholic Bulletin as most of the people think I am already the pastor, anyway. In jest I think we should inform Fr. In this way of this elevation since we made such an issue out of these promotions at his last Confirmation. We really did have a good time that day.

Not much else new out here in the country. I will do my best in forming the people of God here at Guardian Angels and do appreciate the vote of confidence and appreciation of the work done in the past.

Enc: 2

Sincerely,

Fr. Kenneth G. LaVan

Tenneth II. La Van

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3825 HUDSON ROAD LAKE ELMO, MINNESOTA

14 June 1973

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The Most Revered Leo C. Byrne, D. D.
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Your Excellency:

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Father Peter O'Neill is adjusting very well at his new residence at Regina in Hastings and seems to enjoy it very much. Enclosed find his letter of resignation from the parish of Guardian Angels.

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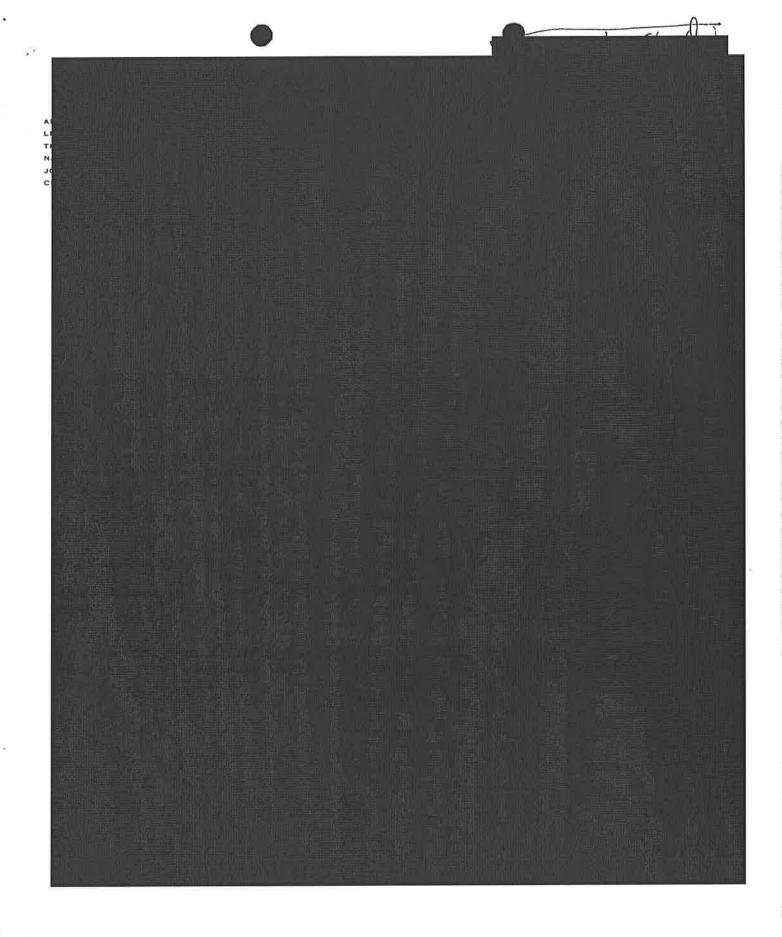
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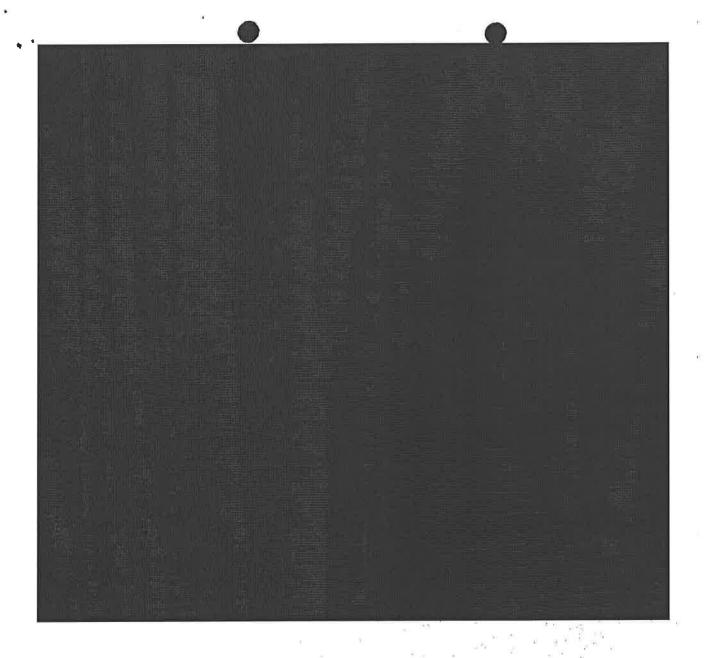
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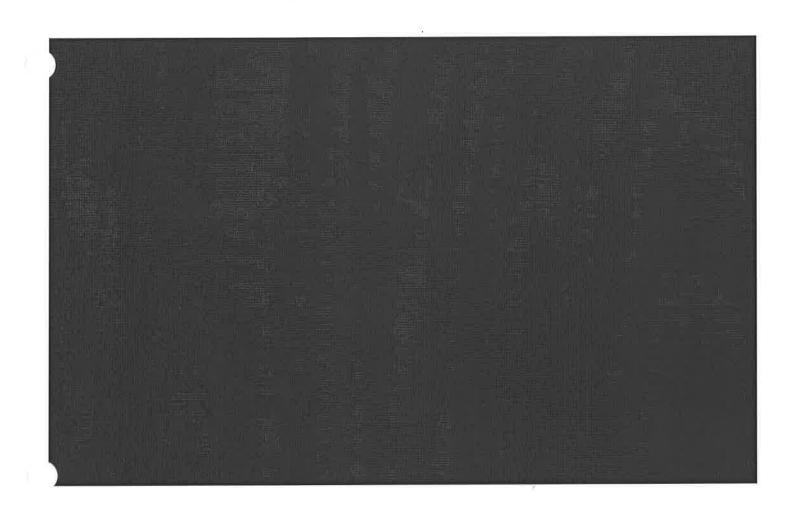
Enc: 2

Sincerely,

Fr. Kenneth G. LaVan







cc: File of Fr. Kenneth LaVan

August 16, 1977

Fr. Mike Kennedy

Archbishop Roach

Fr. Ken LaVan

Ambrose Hayden saw Ken LaVan and is satisfied that there is absolutely no basis for the rumor that he might leave the priesthood. Ambrose says that he is happy in his work and appears to be doing very acceptable work.

August 16, 1977

Monsignor Hayden

Archbishop Roach

Thanks very much for the information about Ken LaVan. That just delights me. You and I were both pretty confident about that but the more the rumors went around, the more concerned I got.

Thanks again.

September 16, 1977

Reverend Kenneth G. LeVan Church of the Guardian Angels 8260 Hudson Road Lake Elmo, Minnesota 55042

Dear Father LeVan,

I have just received notice from Father father that he is unable to continue as Dean of Deanery 1 due to his physical condition.

According to the provisions of Paragraph II, 6, Clergy Bulletin Volume II, No. 1, June 15, 1976, the Associate Dean assumes the office of Dean when it becomes vacant during a term. I ask you to assume this responsibility in Deanery 1 for the unexpired term of Father-Hamman until the Fall of 1979.

Will you also arrange for the election of a new Associate Dean at the next meeting of the priests of Deanery 1 and let me know of their choice.

The Deans will next meet at the Chancery at 2:00 p.m., Monday, October 17, 1977. I hope you are able to be present. Please know how grateful I am to you for taking on this additional responsibility.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D. Archbishop of Saint Paul and Minneapolis

## Church of Guardian Angels

8260 Hudson Boulevard Lake Elmo, Minnesota 55042

October 8, 1977

The Most Rev. John R. Roach 226 Summit Ave. St. Paul, Minn. 55102

Dear Archbishop:

Just a short note to let you know that I am happy to assume the Deanship of Deanery I.

I will arrange for a meeting of a new Associate Dean at the next meeting and will inform you of that choice.

I plan to be present Monday, October 17that the Deans meeting.

Peace and Best wishes,

Fr. Kenneth G. LaVan

From the desk of

# Father Ken La Van

The Chancery Office 226 Summit Ave. Saint Paul, Minn. 55102

Dear Father:

Enclosed please find payment of 100.00 toward my Seminary tuition.

Thank you.

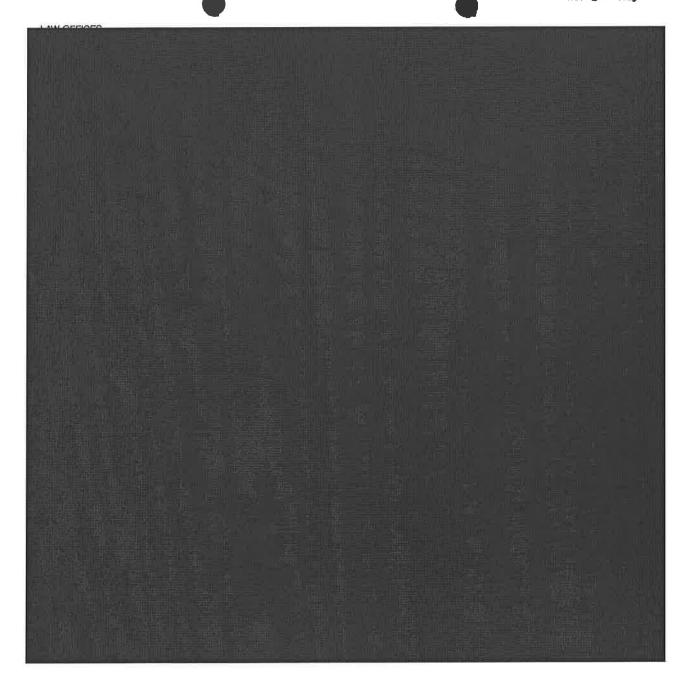
Sincerely, Lenneth G. La Van

Kenneth G. LaVan

RECEIVED

Archdiocese of Saint Paul and Minneapolis

OCT 4 1978



Sudy RIS Rut in Ken Le Van file 1533

*****	CHANCERY INTERO	********
1. то:	Bill Fallon	approvál action signature
2. TO:	T. Paul navylyna	coordination prepare reply
3. TO:	J	research recommendation circulate
4. TO:		comment note & return information
5. TO:	·	as requested per conversation
REMARKS	: address	
	lev. Ken l	laban
		55106
FROM:		DATE 6-/
	Maya	PHONE 419

DATE:

July 31, 1978

MEMO TY

Archbishop Roach

FROM:

Bishop Kinney

SUBJECT:

I talked with Ken LaVan the other day about the proposed article which is to appear in the NFPC newsletter. He too was concerned about it and he was under the impression that Jim Fitzpatrick had alerted either you or Mert to it some time ago.

Ken LaVan had a copy of the original draft which Tom Sweetser had sent to Jim Fitzpatrick. Ken sent me a photocopy of it. It is attached.

You will recall that Jim Ratigan had called me about the statement listed on page 2, number 1. That was going to be deleted. He did not discuss anything else with me. I fe at friend , 39 unts 20

, 59 unds Epublish the article in the July rosen of

ARISH VALUATION ROJECT

### A Former Priest as Parish Administrator

Jim Fitzpatrick was a parish priest. He is now married and Minhipplist the administrator of Guardian Angels Parish of the St. Paul Archidiocese. His present duties cover three areas: staff relationships; parish administration and director of religious education.

His duties in staff relationships consist in leading and facilitating weekly staff meetings and handling all other areas of staff interaction such as gathering agenda items for meetings, discussing with each staff member aspects of the parish ministry that he or she is responsible for and making sure that the communication between staff members is honest, supportive and, if necessary, confrontive.

A second area of responsibility is parish administration. Jim handles all the parish business from finances to scheduling, from salaries to registrations. This frees the other staff members, including the pastor, to devote more time to their areas of min-listering in the parish.

And the third area of responsibility is director of religious education. There is no school attached to the parish. All religious education programs are run by professional coordinators with Masters in Religious Education. There are three of these on the staff. Jim is the overall director of the parish educational program. He sees to it that all age and interest groups in the parish receive adequate attention and share of the educational program.

(2/2/2)

The Archdiocese of St. Paul has eleven lay parish administrators but Jim is unique as the only former priest in this position. Because of this background he brings a wealth of experience to the job. He is able to fill this position as parish administrator because of a number of reasons.

- 1. Archbishop Roach of St. Paul is open to the hiring of former priests to fill positions in parish religious education and administrative posts.
- 2. The pastor of Guardian Angels, Fr. Ken LaVan, is willing to share the leadership role of the parish with an adminstrator. He feels his own role is one of spiritual leader and pastoral minister. He spends most of his time leading liturgical celebrations, counseling and visiting people.
- 3. Jim Is himself anxious to continue as a minister in the Church. Both he and his wife, Karen, have returned to school in recent years and have acquired Masters degrees in religious education. Both he and his wife have chosen to devote their lives to ministering in the Church in whatever way the Lord directs them. The form this ministering takes at the present time is Jim as parish administrator and Karen as parish religious coordinator of the high school program.
- 4. The staff, parish council and parishioners are open and accepting of Jim as staff facilitor and parish administrator.

All four conditions are essential if this form of ministry is to succeed: legitimation from the bishop, acceptance and encouragement from the pastor, desire and a positive attitude on the part of the former priest, and understanding and cooperation from the staff and people of the parish. All these conditions are present at Guardian Angels parish and the result is a corporate effort at building an environment of community, communication and caring that the unique talents and past experience of Jim helps make possible.

From the desk of

# Father Ken La Van

Dear John,

Enclosed find the article that you called about Friday afternoon.

Also I enclose the Pre-marriage Inventory from the Diocese of Pueblo.

Thanks for your call.

Sincerely,

Kén LaVan

#### From the desk of

### Father Ken La Van

The Chancery Office 226 Summit Ave. Saint Paul, Minn. 55102

Dear Father:

Enclosed please find payment of 100.00 toward my Seminary tuition.

Thank you.

Sincerely, uneth G. La Van

Kenneth G. LaVan

RECEIVED CHANCERY Archdiocese of Saint Paul

and Minneapolls

# ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102

The Chancery

January 16, 1979

The Reverend Kenneth G. LaVan Church of the Guardian Angels 8260 Hudson Boulevard Lake Elmo, MN 55042

Dear Father LaVan:

As you remember, at the December 12 Deans' meeting, a report was given by the Sisters' Stipend Committee of Communities serving in the Archdiocese. At the conclusion of the discussion, Archbishop Roach asked me to assist the Committee in arranging similar meetings within the deaneries.

The Stipend Committee would very much appreciate the opportunity to meet with the priests of your deanery for their presentation and discussion. They would also be willing to have the religious of your parish, council or Board of Education, or others present if the priests of the deanery would think it a good idea.

Since it would be very difficult for the Committee to schedule sixteen separate meetings, is there a possibility that you could facilitate a joint meeting with two or three neighboring deaneries on this occasion? I know that is difficult to arrange, but the Committee and I would appreciate it if it is feasible.

The Committee will try to clear their schedules to accommodate you in this scheduling. They hope to complete these presentations before mid-May.

If you have some dates available, or questions, I would ask you to call or contact Sister Catherine Mary Rosengren, CSJ, or John Foley, 1884 Randolph Avenue, St. Paul, MN 55105. Their telephone number is 690-2481.

I will have one of the Committee members contact you in the next three weeks to work out the details of the meeting.

I hope your Christmas was blessed in special ways. Thank you for your work

With kind personal regards, I remain

Sincerely yours in Christ,

John F. Kinney Auxiliary Bishop Chancellor

# CONFIDENTIAL STATISTICAL INFORMATION FOR CHANCERY USE

#### PLEASE PRINT OR TYPE

NAME	Fr. Kenneth G. LaVan	
IN CASE OF EMERGENCY PLEASE CONTACT:	Fr. Donald Piche <sup>†</sup>	
	8260 Hudson Blvd. Lake Elmo, Minn.	55042
	Address	
	739-0271 Telephone	
MY NEXT OF KIN ARE:		
Jeanette Fraser ( LaVan)	Twin Bluff Rd- Red Wing, Minn. 55066	1-3886925
Name	Address	Telephone
Sr. Kateri LaVan - 9750	33333	24-1475
Name	Address	Telephone
Name	Address	Telephone
My Last Will & Testame	ent is located at <u>Eastern Helghts Bank- T</u>	he Chancery Also
SPECIAL BURIAL INSTRUC	CTIONS:	
l will liked to be	buried in Guardian Angels Cemetery- Lake Elmo	
if I am still assig	gned to this parish. Otherwise as designated	by the
family.		
l would like Msgr.	Ambrose Hayden to give the homily -	£
	And the second of the second o	

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

Devial caverage also ok 3) 2,2 - still work protection to post- seltlement treatment. (3) Regree to pich up current coverage for unioneral Affe windows Tobat cost association Mas Dom tecitis

August 19, 1980

Rev. Kenneth G. LaVan Church of the Guardian Angels 8260 Hudson Blvd. Lake Elmo, MN 55042

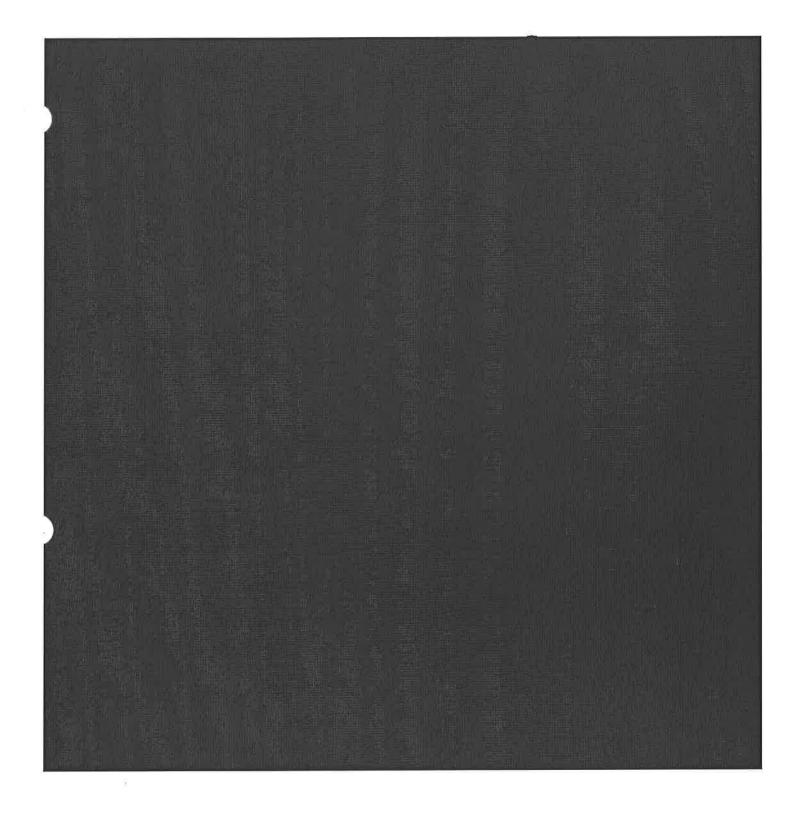
Dear Father LaVan,

Thank you for your generous contribution of \$700.00 to the Archdiocese of Saint Paul and Minneapolis made payable to The Chancery. We really appreciate your generosity.

Good wishes.

Sincerely yours in Christ,

Rev. Msgr. Ambrose V. Hayden Vicar General





December 17, 1982

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

Dear Archbishop,

It was good to celebrate the Eucharist with you on the Feast of the Immaculate Conception. It is always good to go back to Faribault which was such a strong faith community and helped to foster my vocation to the priesthood.

As I had mentioned to you about the hand out fliers at Fr. Charles Curran's lecture at St. Thomas College, I have enclosed a copy for you. It really looks like dirty pool after all these years have gone by.

Have a good week now as we prepare for the coming of the Lord. Again your leadership and friendship have been a great grace for me.

Sincerely in Christ,

Fr. Kenneth G. LaVan

Enc. 2

#### ATTENTION CONCERNED CATHOLIC LAYPEOPLE:

#### AN UNORTHODOX PRIEST MAY BE A HAZARD TO YOUR SOUL!

The priests listed on the reverse side not only defied an official teaching of the Church but actively sought to publicize their scandal in the news media to encourage the faithful to accept their hetrodox beliefs. For this they received no observable discipline.

Puerto Rican Bishop Torres recalls the debate over Ilumanae Vitae, "It seemed that the confessors' interest in the legitamization of the pill was greater than that of the lay people who were using it. Many people had succumbed to the temptation of using the pill out of weakness, but it did not occur to them to question the teaching of the Church. This was of clerical doing. With hindsight, I would not hesitate to affirm now that many priests were not so much concerned with the pastoral problems of their penitents, as with what some day would become their own problem. Remember the exodus of priests that followed?"

And so it should come as no surprise that, so far, about half the Archdiocesan priests listed have now left the priesthood. At least they no longer enjoy the position of influence from which to mislead the faithful. The names and stations of the priest-dissenters (according to the 1981 Catholic Directory) are listed below. We believe it is quite proper and necessary for laypeople in such parishes to approach their pastors and ask them exactly what they now believe and counsel in Confession regarding Contraception.

We know of none of the following who have repented of their 1968 action, but if any of them have we certainly apologize; yet it seems that since their scandal was made in print, their repentence should also be public.

NOTE: Because St.Thomas is advertised to be a Catholic College, parents pay to send their youth there expecting they will be accurately taught to know the Catholic Faith. In view of the fact that Papal-dissenter Fr.Thomas Conroy and other like minded teachers see fit to sponsor their anti-Papal mentor, Fr. "Charlie" Curran, we feel obliged to charge St. Thomas with false advertising!

It is with indeed great sadness that we look upon the destructive sight of these false teachers, instructing not only those whose ears are itching for new doctrine, but what is worse, the unwary. It is for this reason that we feel obliged to speak out—least the Lord would consider us lukewarm and vomit us from His mouth! What more can we say? Let us redouble our prayers and supplications for our priests.

#### Prayer for Priests

Keep them I pray Thee dearest Lord, keep them for they are Thine, Thy priests whose lives burn out before Thy consecrated shrine. Keep them for they are in the world apart. When earthly pleasures tempt, allure, shelter them in Thy heart. Keep them and comfort them in hours of loneliness and pain when all their sacrifices for souls seem but in vain. Keep them and remember Lord they have no one but Thee, yet they have only human hearts with human frailty. Keep them as spotless as the Host that daily they caress, their every thought and word and deed, deign dearest Lord to bless!

CATHOLIC LAYMEN OF MINNESOTA

#### THE REVERENDS:

Thomas Conroy
Chairman of Theology Dept.
at St. Thomas College John Forlitti St. Francis Cabrini, Mpls. Harvey Egan Joan of Arc, Mpls. Peter Esterka St. Therese St. Paul Ed Flahaven St. Stephen, Mpls. Thomas Garvey St. Catherine's College Blaine Barr St. Joseph, New Hope Fred Mertz Assumption, St. Paul William Whittie St. Edward, Bloomington Joeph Kivel St. Peter, Richfield Thomas Stitts

St. John the Baptist, New Brighton
John Clay
St. Stanislaus, St. Paul
Allen McIntyre
St. Margaret Mary, Gldn Vly
Thomas Sweeney

Richard Podvin Venezuela, S.A. Robert Hazel Venezuela, S.A. Richard Jeub Methodist Hospital Cha

Methodist Hospital Chaplain
Frederick Cussler
Risen Savior, Apple Valley
Lewrence Keller
St. Charles, Bayport

Gerald Frier
St. John the Baptist, Excelsion
James Prokop
Holy Redeemer, Maplewood

Patrick Griffin St. Timothy, Bleine Jerome Kern Imm. Heart of Mary, Mtka.

Donald Bargen, OMI St. Paul Address

Roger Hessian St. Leo, St. Paul Thomas Hunstiger Imm. Conception, Faribault Anthony Louis Robbinsdale

Kenneth LaVan Guardian Angels, Lake Elmo Timothy McCarthy St. Andrew, Elysian

George Kinney St. Joseph, Maple Grove

Gerald Kenney Holy Name, Mpls. Robert Dobihal St. Boniface, St. Bonifacius Harold Bury

Cleveland, Ohio Stnaley Maslowski Our Lady of P.H., Mpls. MPLS. TRIBUNE AUG. 9, 1968 (Front page)

# Birth Control Ban Criticized by 76 Priests

By CATHERINE WATSON
Minneapolis Tribune Staff Writer

Obedience to Pope Paul's encyclical banning artificial birth control may result in exactly the things the ban almed to prevent — infidelity and loss of respect for women — 76 priests said in a letter to the archbishops of St. Paul-Minneapolis this week,

The letter, made public Thursday, was sent Wednesday to Archbishop Leo Binz and his coadjutor, Archbishop Leo Byrne, of the Archdiocese of St. Paul-Minneapolis.

No further attempt "besides throwing the letter in the mail" has been made by the priests to contact the archbishops on the matter, a spokesman for the archdiocese said yesterday.

THE LETTER expressed "pastoral" concern for the effects that obedience to the birth control ban might have on "conscientious and generous married people."

Most of the signers, who number about 13 per cent of the 615 priests in the archdiocese, are parish priests who work closely with families. Most also are "younger priest — in their 30s," Msgr. Terrance Berntson of the chancellery of the archdiocese said yesterday.

Archbishop Byrne sent a letter Wednesday to priests of the archdiocese urging "allegiance to the supreme head of the Catholic Church."

Archbishop Byrne's letter reached the priests the same day their letter reached him. His letter was prepared beforehand, Msgr. Berntson said, "because it was known that the priests were doing this."

BOTH letters used portions of the teachings of the second Vatican Council, but for different purposes

The letter from the priests read in full:

"We, the understaned priests in the archdocese of

Saint Paul & Minne a p o l 1 s.; wish to respond in a pastoral way to Pope Paul VPs en cyclical letter, 'Humanae Vitae.'

"In his encyclical, the Pope mentions two grave consequences of artificial birth control; namely, conjugal infidelity and loss of respect for women.

"Conscientious and generous married people tell us the contrary; i.e., that efforts to hive by the church's past and present teaching on birth control have, in some marriages, led to infidelity and woman's loss of respect for herself as a person. She saw ther role almost exclusively as a bearer of children and lost her appreciation of her role as an equal partner in sexual love.

"We find further that these same couples find it difficult, if not impossible, to follow the teaching of Vatican II on responsible parenthood and at the same time to follow strictly the teaching of 'Humanae Vitae.'

"For these reasons we, too, find it difficult, if not impossible, to accept the conclusions of the encyclical until the questions raised by the experience of married people have been resolved."

THE PRIESTS who signed it and their parishes are

#### The Reverends:

Patrick Dooley, St. John the Baptist, New Brighton; William Whittier, St. Matthew, St. Paul; Robert Packard, Minneapolis, psychology graduate student at the University of Minnesota; Joseph Kivel, St. Michael, West St. Paul; Raymond Wey, director, Catholic Social Services, St. Paul; Joseph Bolduan, St. Peter, Mendota; Thomas Stitts, Guardian Angels, Hastings; Francis Moynihan, Jesuit Mission Service, Edina; John Clay, St. Leo's, St. Paul; Allen McIntyre, Holy Childhood, St. Paul; Edward Walsh, College of St. Thomas, St. Paul; Eugene Pacholl, St. Scholastica, Heldelberg.

Daniel Moga, Nazareth Hall Preparatory Seminary, Arden Hills: Harvey Egan, St. Joan of Arc, Minneapolis; John Forliti, Nazareth Hall; Joseph Selvaggio, Holy Rosary, Minneapolis; Paul Mohrbacher, Nazareth Hall; Julian Sprunck, St. Pius X, White Bear Lake; Charles Grant, Nazareth Hall; Edward Flahavan, St. Peter Claver, St. Paul; Thomas Garvey, St. John the Baptist, Excelsior; Thomas Sweeney, St. Mary

of the Lake, Plymouth; Joseph Reid, St. Peter, Richfield; Edward Rohler, Nazareth Hall.

Richard Podvin, St. Raphael, Crystal; Jerome Koenke, St. Timothy, Blaine; Robert Hazel, Sacred Heart, Robbinsdale; Richard Jeub, Our Lady of Grace, Edina; Eugene Burke, St. Joseph, Hopkins; George Coleman, Co-Cathedral of St. Mary's Minneapolis; Frederick Cussler, St. Thomas Aquinas, St. Paul Park; Lawrence Keller, same; Frederick Mertz, St. Anthony of Padua, Minneapolis; John Flaherty, St. Peter, Mendota; Blaine Barr, St. Joseph's, Plymouth; Gerald Frier, St. William's, Fridley Jerome Plourde, St. Odilia, Shoreview; Thomas Conroy, College of St. Thomas; James Prokop, St. Wenceslaus, New Prague,

Patrick Griffin, St. Pascal Baylon, St. Paul; Jerome Kern, St. Mark's, St. Paul; Ed mund Nightingale, St. Luke's St. Paul; Donald Bargen, Oblate Mission House, St. Paul; Patrick Binya, unidentified; Vincent O'Connor, Ascension, Minneapolis; James Rummell, St. John the Evangelist, Hopkins; John Cowan, St. Anthony of Padua; Alfred Janicke, St. Philip, Minneapolis; Roger Hessian, Anunciation, Minneapolis; Robert Katzmarek, Incarnation, Minneapolis; Thomas Huntstiger, St. Austin, Minneapolis.

Anthony Louis, St. Mary of the Lake; Kenneth LaVan, St. Raphael; George Reynolds, St. Albert the Great Priory, Minneapolis; Timothy Mc-Carthy, Holy Rosary, Minne-apolis; Anthony Muskala, Immaculate Heart of Mary, Minnetonka; Donald Rubertus, Nazareth Hall; George Kinney, Immaculate Conception, Faribault; Gordon Hoffman, St. Joseph, Hopkins; Thomas Christian, Immaculate Heart of Mary; Peter Esterka, un-assigned, Diocese of San Antonio, Tex.; Gerald Kenny, St. Mary, Shakopee; Leonard Nelson, St. Michael, Still-water; Robert Dobihal, Most Holy Redeemer, Montgomery; John Walsh, St. Stephen, Anoka,

Leonard Dosh, St. John's Abbey, Collegeville; James Jorrisen, St. John the Baptist, New Brighton: Harold Bury, Newman Center; Minneapolis; Stanley Maslowski, Nativity of Mary, Bloomington; Selman Threadgill, Oblate Mission House; Dale Hardes, same; Denn's McCarthy, same; Chester Cappucci,

State Training School, Red Wing: George Garrelts, Newman Center: Richard Coder, on duty outside of diocese of Great Falls, Mont, and Rock Stack, Assumption Seminary, Chaska.

Msgr. Berntaun identified the signers as "some liberal, some conservative."

Archbishop Byrne's answer to their letter read:

"I JOIN with my fellow bishops and countless clergy, theologians and laity in appealing for allegiance to the supreme head of the Catholic Church.

Catholic Church.

'Articles have appeared both here and elsewhere in our country indicating that the very position of the Holy Father as teacher is being challenged. The issues being raised are manifold, but our first responsibility is a response in faith to the teachings of those who speak in the name of Christ.

"TODAY many people are using rather glibly the term 'spirit of Vatican II,' and I speak not only in that spirit but in the very wording of it. (It) states: 'Religious submission of will and mind must be shown in a special way to the authentic teaching authority of the Roman pontiff even when he is not speaking ex-cathedra (as head of the church).' I feel confident that all of our priests would want to assent to this.

"I urge every priest to read carefully the encyclical (Humanae Vitae—On Human Life). Some have given statements publicly without having done this.

"There may well be need for study and honest investigation of the principles enunciated by the Holy Father, but let this be done professionally and openly.

"THE TEACHING of the church on many issues has in the past been denied, even as the very teaching of Christ.

"Professional and competent theologians will rightly debate and discuss this document. We urge the teachers of theology in our colleges, seminaries and high schools and priests assigned to parochial duties to adhere to the principles set forth in the Pope's recent encyclical."

The priests' letter probably will be discussed Monday afternoon in a private meeting of the 615 priests in the archdiocese at St. Paul Seminary. The meeting is being held to set up a public forum on the encyclical.

### ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue Saint Paul, Minnesota 55102

Office of the Archbishop

November 8, 1983

Reverend Kenneth G. LaVan Church of Guardian Angels 8260 Hudson Boulevard Lake Elmo, Minnesota 55042

Dear Father LaVan,

4

With this letter I accept your resignation from the pastorate of the Church of Guardian Angels and I appoint you Pastor of the Church of Saint Francis of Assisi, Lake Saint Croix Beach. This appointment will become effective at noon, November 15, 1983.

In accordance with Canon 1406 s 7 of the Code of Canon Law, you understand that you are required to make your Profession of Faith before fulfilling any of your duties as Pastor. Any priest of the Archdiocese may witness it as my delegate. This document should be returned to the Priests Personnel Office at the Chancery before you take up your new responsibilities.

Further, I dispense you from all other formalities such as may be required under Canon 1444 for taking canonical possession of your parish. However, for the sake of the Archdiocese and the local parish community, the local Dean will be in contact with you to establish a possible date for your installation as Pastor.

This appointment will be published in The Catholic Bulletin of December 1, 1983.

I would ask that you share with your successor as much detail as you possibly can concerning parish activities, financial commitments, and other information which might be helpful to him. I ask particularly that you share with him your Parish Profile. That ought to be of great help to him.

Finally and most importantly, Ken, I want to take this opportunity to thank you for the excellent work which you have done in the Archdiocese, especially your spiritual leadership at Guardian Angels. You bring many gifts to ministry and I am sure that the people of Saint Francis will respond to your ministry.

Be assured of my support and prayer that God will continue to bless you with health, joy and satisfaction in ministry.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D. Archbishop of Saint Paul and Minneapolis

His Excellency
The Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

Dear Archbishop Roach,

In view of a forthcoming appointment to another assignment I present herewith my resignation of the Pastorate of the Church of Guardian Angels, Lake Elmo, Minnesota, effective November 15, 1983, at noon.

Reverend Kenneth G. LaVan

Pastor

Church of Guardian Angels

8260 Hudson Boulevard

Lake Elmo, Minnesota 55042

Witness

Place

Date



# I- To lead in Building up the Christian Community

- -to support and affirm the Bishop, who is himself a member of the Universal episcopate
- -to support and affirm the presbyterate gathered around the local Bishop
- -to support and affirm the community of believers who are being directly served
- -to support and affirm the whole community of the faithful throughout the world
- -to support and affirm my priests support group
- -to support and affirm the community at Guardian Angels
  - 1- Associate Pastor and Deacon
  - 2- Pastoral Associates
  - 3- Administrator
  - 4- Office Staff
  - 5- Professional Staff
  - 6- Maintenance Staff
  - 7- Lay and volunteer workers
  - 8- All the people of the community

# II- To Proclaim the Word of God

- -to preach at all my Masses on week ends and week days
- -to teach the community through special courses offered and also by the bulletin
- -to teach the community through the religious education programs
- -give talks outside the parish when invited
- -to help the teachers and coordinators in their own formation and training
- -to preach and plan Ecumenical services throughout the year especially at Thanksgiving time and springtime
- -to assist in sacramental preparation Baptism, Confirmation, Eucharist, Reconciliation, Anointing of the sick and Marriage
- -to be involved in the R.C.I.A. each year

## III- To Serve Humankind

- -visit the sick in hospitals, homes, shutins, Woodbury Health Care Center (provide Mass and the Sacraments there) visit those in jail, those in prison
- -administer the Sacrament of Reconciliation and make Home Eucharist visits to shutins several times a year

- -to counsel families and ivdividuals in dealing with personal problems, viz., alcoholism, drugs, divorce, death, faith questions, etc.
- -to be present when possible on Heart Sunday to greet parishioners and welcome new parishioners, open houses, farewells, birthday parties etc.
- -to be with the young and old alike socially games, parties, graduation times, anniversaries, open houses
- -to do specialized counselling before and after marriage
- -help people in the formation of conscience, annulments, lack of form cases, draft registration, and others

# IV- To Preside At Worship - Especially Eucharist

- -week ends Saturday evening and Sunday morning and all Holy Days
- -week days- Monday, Wednesday, Friday at 9:30, Tuesday and Thursday at noon, being responsible specifically for Tuesday and Thursday and alternating on Friday and week end Masses
- -alternating every other (month) in being responsible for 10:00 AM Mass the third Wednesday of the month at Woodbury Health Care Center
- -helping provide Masses on Retreats and other special Masses for the young and old alike
- -to preside at Weddings and funerals as requested
- -to preside at reconciliation services and celebrate the sacrament of Penance every other Saturday PM and other special times
- -to preside at other special Liturgies when need and occasion arises-GACCW and Family Liturgies

## V- Special Tasks

- -to meet regularly with the parish administrator and stay in daily touch with what is happening and advise him in the areas that need developing. Good communication at this level is crucial to the whole operation of the parish
- -to meet regularly with Parish Council, Board of Ed and Parish Council Commissions
- -to meet regularly with the pastoral staff-monthly or bi-monthly to go over what has happened, what needs changing and developing and to keep our vision on new ways and areas to minister to the people. To meet weekly with the regular staff and once monthly with the pastoral ministers separately
- -to be present at staff meetings weekly to advise, encourage, confront, and challenge as well as to listen and reflect on the needs of the parish and staff. To lead or have led by Parish Administrator
- -to create a climate of openness and growth and trust among all personnel and be a model for this in my own life
- -to really lead the staff and people in building up the kingdom
  - by updating myself regularly in theology
  - by reading as much as possible in books, journals, etc.
  - to keep abreast in psychology and other human sciences
  - to be a person of prayer and faith

 $C^{*}$  ... 1

to always strive to have good feeling about everyone on the staff.

# VI- To work with the Professional Staff

#### Associate Pastor

#### -- Pastor

- -works with Associate Pastor in coordinating liturgies, i.e., time place, presider
- -incorporates the Associate into decision making policies
- -delegates and shares responsibilities especially in times when Pastor is absent
- -meets regularly with Associate for the good flow of the parish

#### Deacon

#### -Pastor

- -delegates marriages
- -invites Deacon to exercise his preaching ministry
- -invites Deacon to celebrate baptism
- -supports him in his work of outreach, especially with the grieving
- -invites the Deacon to exercise his role in liturgical celebrations

## Parish Administrator/Director of Religious Education

- -Pastor is available for advice or discussion regarding the following:
  - --staff personnel (contracts, interviewing, hiring, supervising, evaluation, terminating, all concerns and problems)
  - -Parish Council operation, agenda formation, inservice, policy formation, etc.
  - -salaries and fringe benefits for the staff
  - -financial operation of parish (banking, budget, financial reports, investments, fund raising, budget monitoring, etc.)
  - -parish inservice coverage (property, liabilty, workers compensation)
  - -maintenance needs and projects
  - -operation and maintenance of Cemetery
  - -daily operation of the parish
  - -possible sources or situations of tension/conflict from staff and or parish
  - -positive or negative criticism from parishioners
- -Pastor provides invaluable input to the Parish Administrator regarding:
  - -future direction and plans for the parish
  - -inservice for the staff
  - -supervision of the staff

- · -evaluation of the staff
  - -financial goals for the parish
  - -Easter and Christmas letters
  - -monthly money letter
  - -annual financial commitment program
  - -activities of the Fall Festival
  - -major events for the parish calendar
- -Pastor provides invaluable input to the Director of Religious Education regarding:
  - -future direction of parish religious education
  - -scheduling of major religious education events
  - -agenda items for Board of Ed meetings
  - -the implementation of Vatican II in RE programs
  - -positive and negative criticism from parishioners
  - -the optimum use of RE staff

#### Pastoral Associates

#### -Pastor:

- -to meet monthly with the Pastoral Staff to go over what has happened, what needs changing and developing to keep our vision on new ways and areas to minister to the people
- -to support Pastoral Associates on an individual basis
- -yearly evaluation of Pastoral Associates
- -to refer to Pastoral Associates situations and/or persons in need of ministry
- -to support lay ministry involvement
  - -periodic attendence at Befriender and Welcomer meetings
  - -support parishioners in their ministry
- -to maintain ongoing communication with Pastoral Associates

#### Adult Education Coordinator

#### -Pastor:

- -offers counsel to coordinator and the APT team
- -provides names and courses that they should bring in
- -gives good feed-back on the names and courses they suggest
- -is present and supportive at monthly APT meetings and their enrichment opportunities

### Worship Commission

#### -Pastor:

-offers counsel to coordinator and the Commission

- · -works with Commission to establish broad stroke directions and themes of the worship in our parish
  - -offers and gives criticism to the many ideas that everyone has for the short ranged (weekly) worship experiences here
  - -keeps the Commission abreast of the "good liturgical life...things we should emphasize, changes we should incorporate etc.
  - -gives specific suggestions for individual liturgies
  - -supports the coordinator and all worship ministers

## Planning Commission

#### -Pastor:

- -offers counsel to the staff liaison and the commission
- -has input into the commission agenda through the staff liaison and/or commission chair
- -attends commission meetings when a crucial item is being discussed
- -keeps abreast of commission work through the staff liaison and by by reading the minutes
- -reviews all statements of the commission publication to the parish at large
- -supports the work of the commission

#### Senior High

#### -Pastor:

- -is present at liturgies on retreat
- -leads prayer at Twilight retreat or leader of a Reconciliation Service or celebrant of a liturgy
- -teaches a mini-course
- -is present at social gatherings: Kick-off, etc.

### Confirmation

#### -Pastor:

- -celebrant of liturgies on retreats and at class days (Mass and Reconciliation)
- -gives talks at class days
- -leads prayer for reception of candidates (Sept.) and night of Election (April)
- -is leader of Confirmation practice
- -is concelebrant of the Confirmation
- -is present at candidates class days and social activities
- -drops in at catechists' meetings

#### Junior High

#### -Pastor:

-is celebrant of sacramental occasions (reconciliation, Gr 8 Mass for each grade)

#### Elementary

#### -Pastor:

- -participates in the Catechist Orientation (2 per year)
- -conducts Bible Presentation (6 per year) (does 2)
- -celebrates closing liturgy (6 per year) (does 2)
- -visits classrooms upon request of catechists
- -tours 3rd graders through rectory (6 per year)
- -celebrates 4th grade reconciliation (2 per year)
- -coordinates assisting priests (usually 2 or 3)
- -supports and consults with Elementary Coordinator (all year)

## Early Childhood Program

#### -Pastor:

- -encourages and approves of curriculum and individual lessons
- -participates in special celebrations
- -visits with children informally and occasionally as part of a lesson
- -participates in catechist orientation prayer celebration
- -offers encouragement to catechists

#### Music Coordinator

#### -Pastor:

- -learns the sung parts of the Ordinary of the Mass
- -sings with the assembly (as an invaluable good example)
- -gives musician input on funerals:
  - -participation that can be expected (transparencies or not)
  - -specific songs requested by the family
- -thanks the choirs publicly especially at Christmas, Easter and Pentecost
- -affirms the Music Coordinator publicly at least twice a year
- -supports the Music Coordinator's own compositional efforts
- -reports on new music and musical styles he encounters on workshops
- -is working on the construction of a building big enough to fit a Celebrant, the choir, the organ and other instruments, and the Communion distributers, while still providing space for a Chapel of Reservation (and an ever-growing congregation)

# VII- To work with Support Staff

#### Office Staff

- -affirms and supports them in all necessary work they do
- -suggests ways and means of handling situations when they interface with parishioners eg. taking registration etc.
- -regularly thanks them for their ministry
- -is available to office manager for personnel and work questions

# Maintenance Engineer

- -affirms and supports Maintenance Engineer on a regular basis
- -thanks...especially for work done on personal items eg. car, etc.
- -suggests things that might be changes or improved throughout the parish plant
- -consults about the major purchases for the parish plant

#### Outreach Coordinator

#### -Pastor:

- -Help to provide an atmosphere that would enable people in need to petition the parish for assistance
- -affirm and support the people involved in outreach ministry by:
  - -periodic presence at outreach committees meetings or events
  - -participation in recognition/commission service
  - -when needed verbally speak of outreach projects at Sunday liturgy
- -support appropriate financial assistance to fulfill outreach projects or committments
- -support the outreach coordinator on an individual basis
- -direct any needs regarding outreach to the coordinator
- -through periodic homilies encourage the involvement of the community in outreach projects by speaking to the Gospel message and the Churchs' teaching regarding service

# PROFESSION OF FAITH

, with firm faith, believe and proféss all and everything that is contained in the Symbol of Faith that is: We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God begotten, not made, one in Being with the Father, Through him all things were made. For us men and for our salvation he came down from heaven: by the power of the Holy Spirit he was born of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered, died, and was buried. On the third day he rose again in fulfillment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord and Giver of Life, who proceeds from the Father and the Son. With the Father and the Son, he is worshipped and glorified. He has spoken through the Prophets. We believe in one, holy, catholic, and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen. I firmly embrace and accept all and everything which has been either defined by the Church's solemn deliberations or affirmed and declared by its ordinary magisterium concerning the doctrine of faith and morals, according 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.

n angels on this, the 12 of Movember

ARCH-003099



November 15, 1983

His Excellency The Most Reverend John R. Roach, D. D. Archbishop of St. Paul and Minneapolis

Dear Archbishop Roach,

I want to take a moment to thank you for the appointment to St. Francis of Assisi Church in Lake Saint Croix Beach. It is always difficult to pull up roots after so many years in the same parish but I think it will be good for me and for the Church that I take on a new assignment. I have greater fear of a small parish than a large one since I have never been in a parish of less than 1200 households in the past twenty five years. Like always I will give it my best shot.

I also was hoping that you could install me down there as I am sure that a lot of healing will have to take place. If not I will have Bishop Ham take care of that.

Thanks for all your good work as President of the National Conference of Catholic Bishops and for supporting the American Church in discussions in Rome.

My prayer is that you will have an easier year this year and will be able to enjoy more your work in the Archdiocese. As always you have my full support.

Sincerely,

Fr. Kenneth G. LaVan, Pastor



December 1, 1983

Reverend Kenneth G. LaVan Church of St. Francis of Assisi 16770 13th Street, South Lake St. Croix Beach, Minnesota 55043

Dear Father LaVan,

Thank you for your letter and also for the letter of resignation from your former parksh as well as the Profession of Faith.

You will do a good job at St. Francis of Assisi. There is a lot to be done there and the people will be delighted with you and I am satisfied that you will be very happy in that assignment.

I don't know when I would do the installation. You might be better off having Bishop Ham do it if he is available. If that doesn't seem to be working out why don't you get back to me. Give Mert a call and we'll try to work out something.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D. Archbishop of Saint Paul and Minneapolis

Reverend Kevin M. McDonough
Re: Reverend Kenneth LaVan - SLI #12008

March 28, 1884 Page 2

Father LaVan over time were part of their assessment.

Let me know how this sounds to you. If you think the suggestion has any merit, I am sure a mutually convenient schedule could be arranged.

With best wishes for this holy season, I am

Sincerely,

Frank Valcour, MD

Medical Director and

Vice-President for Medical Affairs

FV/mc

January 14,1985

Reverend Ken LaVan 920 Holly St. Paul Park, MN 55071

Dear Ken:

Enclosed is the information you requested on the Pastor position at St. James Church, St. Paul, which was recently open listed.

This includes all the information we have at the present time. As more information becomes available, I will send it to you. I am also enclosing an application form. If you wish to formally apply, please return this form to my office by January 28, 1986.

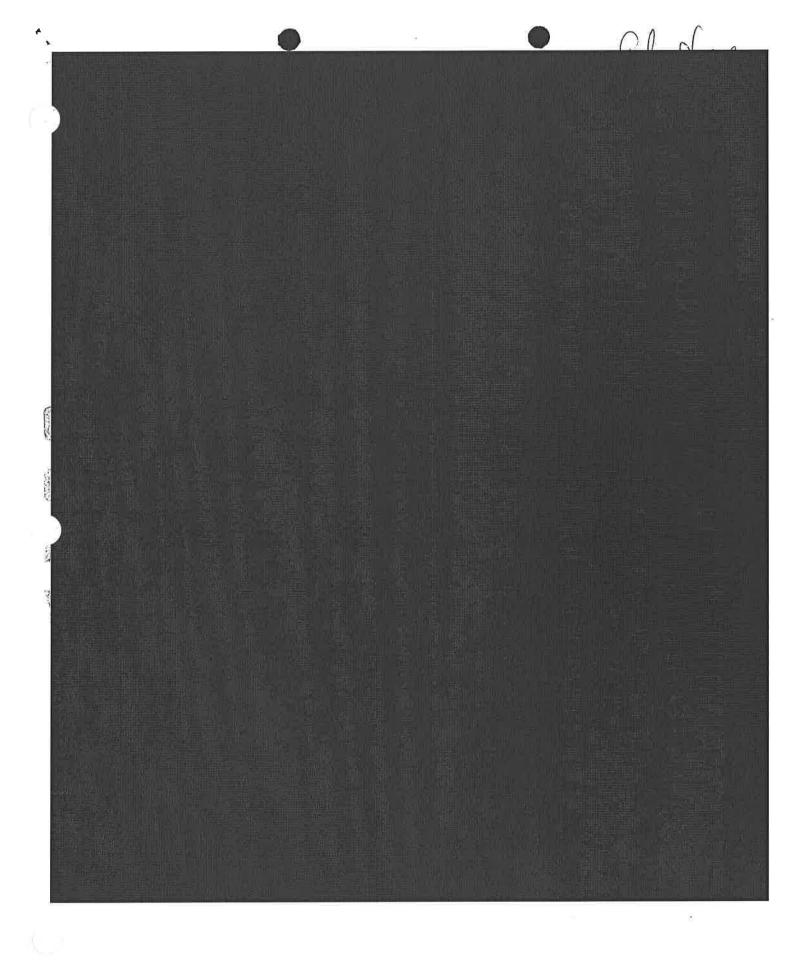
Thank you for seeking information regarding this position.

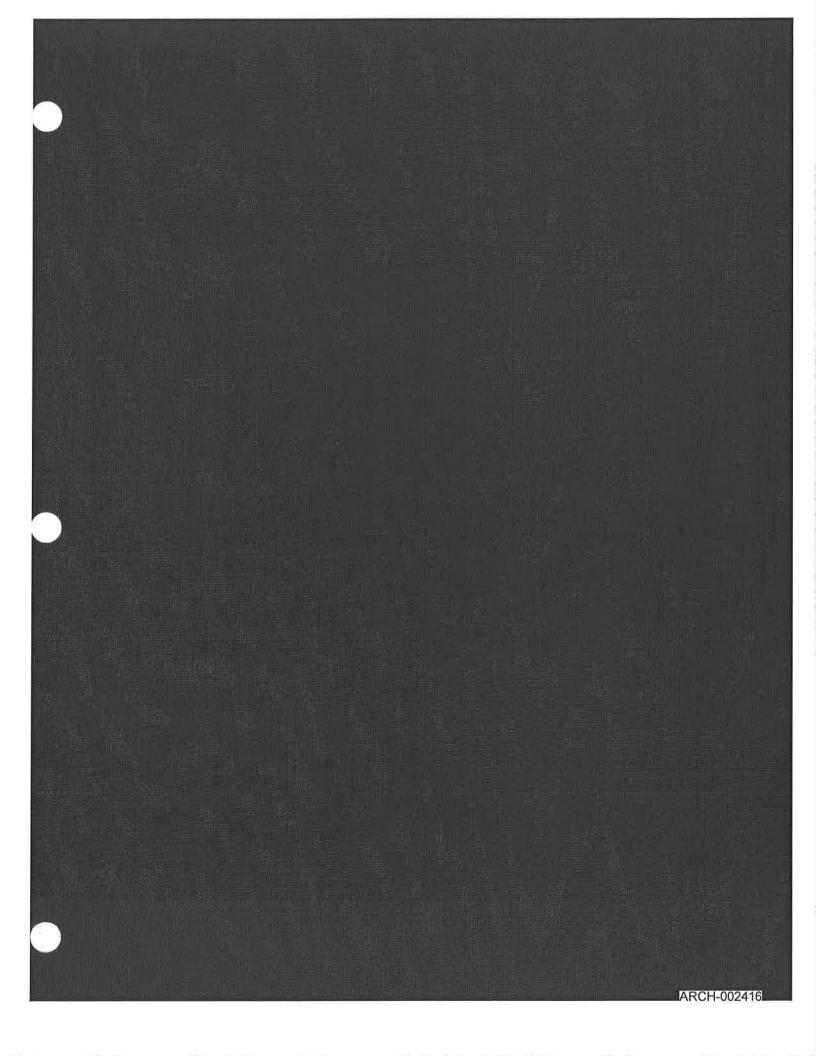
If you have further questions, please do not hesitate to call me or one of the Board members.

Sincerely,

Reverend William J. Kenney Executive Secretary Priests' Personnel Board

Enclosures





# ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John R. Roach

DATE: May 18, 1989

Bishop Robert Carlson Father Michael O'Connell

FROM:

Father Kevin M. McDonough

RE:

SETTLEMENT REQUEST FROM

This memo is to provide you with some further information in the consideration of the question of settling or not settling the case which has brought against the Archdiocese.

As previously agreed, I met with her psychologist. The meeting took place on Wednesday, May 17. The brief meeting was a discussion of the two questions which appear on the attached sheet. The answers which Dr. Werner gave follow.

In regard to the first question, Dr. Werner answered that he had not observed any distortion of reality in other areas of life so as to suggest that sunable to separate fantasy from fact. He continued that, in medical jargon, there is no evidence of psychosis or of inconsistency of memory. Therefore, he concludes that, on the basis of testimony, Father LaVan did have forcible sexual contact with her.

In regard to the second question, Dr. Werner noted that it is painfully clear from looking at that she is unable to take care of herself physically in any very positive way. She is suffering from severe mainutrition. He reported that each day finds in severe conflict over whether she wants to continue living or not. He concludes from that that the emotional stress of any adversarial situation, such as a lawsuit, would probably endanger her life.

We then discussed when a decision would be forthcoming from the Archdocese. I agreed that we would give either a positive or negative answer by mid-afternoon on Wednesday, May 24.

I suggest that we bring this matter up for discussion one more time at our Council meeting next Monday.

Attachment

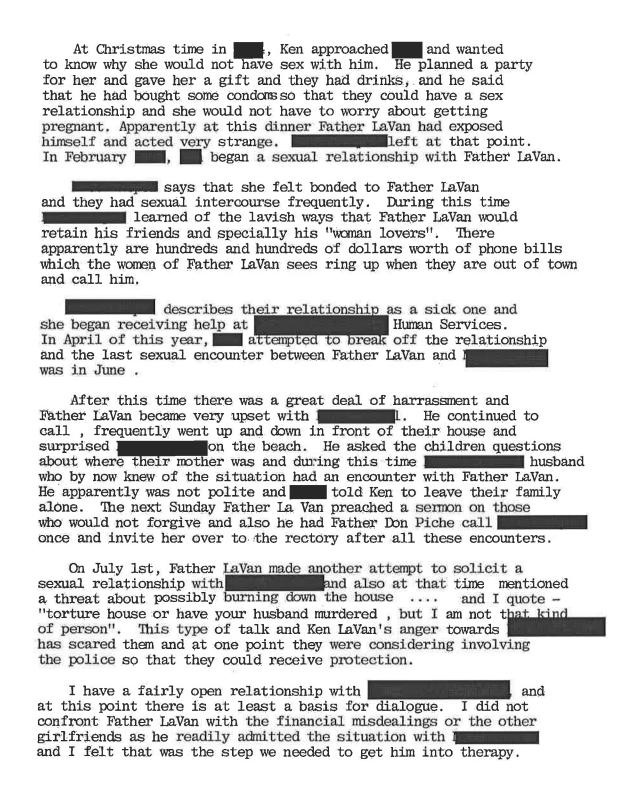
# Ouestions for Doctor Werner

sexu eithe Fr. L fanta	We have conflicting evidence on the basic question of fact: did Fr. LaVan have forcible al contact, or sexual contact of any kind, with We posit two hypotheses: r he did do so, or alternatively, there existed an emotional attachment between and aVan which, in the strained family atmosphere of her growing up, has now been sized into the allegations made by Based on your knowledge of would you inate either of those hypotheses? If so, how strongly would you rule it out?
	gi e
reme of able agree	It is said that current emotional state is so critical that to pursue normal legal dies against the Archdiocese would endanger her health and/or life. My own experience in our relatively brief interview was of a severely hunting person, but also of a person to muster some emotional resources (in particular, anger) to address her needs. Do you with an assessment that she is unable to pursue normal legal remedies without serious er harm? If so, how strongly do you agree?

August 6, 1985 DATE: Archbishop Roach MEMO TO: Bishop Carlson FROM: FATHER KENNETH G. LAVAN SUBJECT: On Tuesday, August 6th, 1985, you will be meeting with Father Ken LaVan concerning the parish of This meeting was scheduled after Father Michael O'Connell and I met with Father LaVan to discuss his involvement with and her husband , have been parishioners n, for about 17 years and they live. Their home phone at , I -. Their home phone at 1 work number is The couple first met Father LaVan in November 1, when he became pastor at the parish with Father and continued that active involvement under Father LaVan. They are now attending St. Patrick's in Hudson. Because Mr. and Mrs. are from out of town, the parish was a center of activity for them and their family of The served at daily Mass as the church was just a stone's throw away and Manager has volunteered in a number of ways in the parish. On November 1868, Father LaVan asked count the collection on Tuesday mornings and to type the parish bulletin on Thursday mornings. They were token gifts but this was a volunteer job and there was no money exchanged. The family became more and more involved with Father LaVan and he was someone who was in their home socially on a number of occasions. Mrs. was surprised that from the very beginning there were sexual overtones to Father LaVan's conversation with her. She felt he was a very lonely man and tried to explain her lack of comfort with his speech in that way. In the Fall of , just before Father LaVan's trip to Israel he made his first sexual advance on . He talked of his love relationships with other women and the fact that they called him etc. There apparently is a woman by the name of I in I in parish that Father LaVan continues to see . \_\_\_\_\_\_nd \_\_\_ admit that their marriage

was not in bad shape, but also not what it really could be and that stravels gave and Ken the opportunity to get together.

Father LaVan would call and whenever was out of town.



If we don't want this to build into a real problem it is my recommendation that we accept Father LaVan's resignation from the parish , find a suitable cover story and get him into a in-patient treatment program.

Bill Kenney and I have discussed this as we have both talked to \_\_\_\_\_\_\_, and it sounds like Father LaVan has a real sexual addiction problem. He apparently also is doing a lot of gambling and a fair amount of drinking. I asked Father LaVan if he was an alcoholic and he denied it.

As I told you I had seen Father LaVan in early June, and he looks terrible. He apparently has shared this story with Monsignor Hayden . I hope that we can get Father LaVan out of the parish as soon as possible so that this thing does not blow up.

md/



Jemez Springs, New Mexico 87025 (505) 829-3586

# August 7, 1985

Rev. William Kenney 226 Summit Avenue St. Paul, Minnesota 55102

Dear Father Kenney,

This letter is a follow-up to our telephone conversation of August 6th wherein you requested a possible admission to Villa Louis Martin. The Villa is a program that is like our Foundation House except that we have open admissions and no specific time for dishcarge. The average stay at the Villa is five months and the cost is the same as Foundation House.

I have enclosed a Life History that I would ask Father Lavan to complete and mail it back to me here at the Villa. As soon as you make a firm decision about admission, please call so that I can confirm a place in the program. I have tentatively set the date for the first part of September.

I thank you for this referral of Father Lavan and for the confidence that the Archdiocese has placed in the Congregation. If I can be of further help, please do not hesitate to call.

Sincerely,

Michael E. Foley, s.P.

Program Director













# CONTRECTION

DATE:

August 8, 1985

TO:

Archbishop Roach

FROM:

Father William Kenney W 4.

SUBJECT:

Father LaVan

I met with Ken LaVann immediately following his meeting with you. In his conversation with me he indicated that the incident that came up last week was an isolated one. I spoke with Bishop Carlson about one of us being in contact with him on a regular basis and Bishop Carlson agreed that he would play that role.

I made contact with the Foundation House in Jemez Springs, New Mexico on Tuesday afternoon. They told me that they would set aside a bed for Ken with the hope that he would be coming about September 1. They are mailing the forms that have to be filled out to me today.

Until Ken leaves for Jemez Springs, he will be living with at St. Paul Park. He will be leaving Sunday afternoon, August 11.

The parish has been Open Listed, along with St. Mark's in Shakopee.

Copies - Bishop Carlson Father O'Connell

# September 1, 1985 - August 31, 1986

Name	Kenneth G. LaVan		Phone	869-2426
Address	7540 Penn Ave. S.	Richfield, MN	55423	
Parish/Ins	titutionCh	urch of St. Ric	hard	
*****	******	******	*****	*******
Grief grou	up - 6 hours - 1-13-8	36-2-3-86	/ 6	for 1984/85? Yes X No as College - 7-28 to 8-2 28 ho hrs Dr. Bruce Fisher - u. Of M hrs.Dr. Bruce Fisher - U. of M
What was 1	the best pastoral/the	ological period	ical you ha	ve read this year?
	AMERI	CA		
Are you in	a support group?	Yes X No	Section 1	Đ
Have you	been through any p	rocess in the p		review your ministry with
someone en	se? Yes X No	<del></del>		
What was sponsor, p	the best workshop lace, name of the w	you attended orkshop and w	<b>this past</b> hat you lik	year? (Please indicate the ed about it.)
	Grief Group fo	or Support -	St. John's	Hospital East side
If "yes", it. Please	join a group li them. The four the to go on a retre would you recommend indicate sponsor, t it, etc.). Retreat with	ke this and felt sessions I wented this past yeld your retreat place, who was Fr. Eugene Mer	t they would t to gave me ear? Yes to others? as director, z at the Jes	If so, please tell us about retreat master, what you suit house on Summit Avenue
-	eight days. the wait for	His time is v	ery limited e to choose	but would be well worth all life giving things in ose life not death was theme

# RETURN TO:

Center for Priestly Growth 2260 Summit Avenue St. Paul, MN 55105

Eff- Sept. 6th 1985

address.

Ken La Van

# RELEASE OF CONFIDENTIAL INFORMATION

The Professional Staffs of: Villa Louis Martin & Foundation House Servants of the Paraclete Jemez Springs, New Mexico 87025 (505) 829-3586

I hereby authorize you to provide:

Most Rev. John R. Roach, D.D. archbishop of Ot. Pauland Minneapolis Chancery: 226 Summit ave. St. Paul Minnesota 55102 Ph: (612) 291-4400

with a complete report of your evaluation concerning myself,

your diagnosis, prognosis and recommendations.

Order 1 k l allhe

(signature of witness)

(dete)

DATE:

September 17, 1985

MEMO TO:

Archibishop Roach , Father Bill Kenney and Father Austin Ward

FROM:

Bishop Carlson

SUBJECT:

FATHER KENNETH LAVAN

I visited with Father Ken LaVan today after his return from Albuquerque, New Mexico.

I think that the session went well and that for the initial meeting things are off on the right foot.

I think we should refer to the time I am now spending with Ken as the first phase of a new personal growth program. To begin with he will meet with Dr. Joseph Gendron and Dr. Lakosky, and obtain from them two separate psychological evaluations. Once these evaluations have been completed he will share them with me.

I have also asked Father LaVan to go and see Father Gene Merz, at the Jesuit Novitiate, and to make arrangements for an eight-day directed retreat. After the eight-day retreat is over with, Ken intends to consider the possibility of a year long retreat following the format of the 30-day retreat with Sister Lenore at the Stillwater House of Prayer.

We have not set up anything beyond this as we are waiting for the psychological evaluations. In my discussion Father LaVan minimized his contact with this point I do not challenge him on that.

Ken promised that he would have no contact with the parish at and is going to keep a low profile. His residence will be with Father John Fitzpatrick at St. Paul Park. His mail can be forwarded there at this time and whatever arrangements have been made for his salary and board and room, can be set up at this time.

Sol

D.O.B.: 09/23/32

Reverend Kenneth G. LaVan Referred by: Reverend Michael Foley, s.P., D. Min. Referral Question: Psychological Evaluation and Testing Sources of Evaluation: Personal History Sheet; Shipley Scale; Myers-Briggs Type Indicator; Edwards Personal Preference Schedule; MMPI Place of Evaluation: Servants of the Paraclete, Villa Louis Martin, Jemez Springs, New Mexico 87025 Date of Evaluation: 09/17/85

<u>identifying Information</u>: Kenneth LaVan is a 52-year-old Priest with the Archdiocese of St. Paul and Minneapolis. While he was quite cordial during the initial greetings and gave indication that he was accepting of being at Villa Louis Martin for evaluation and possible treatment, Kenneth subsequently demonstrated a lack of motivation for treatment by leaving without advising the Director of the program.

The results of the evaluation are based upon the fact that Kenneth did cooperate in doing all aspects of the psychological testing devices. However, he did not appear for face-to-face sessions.

## Results of Testing:

The Shipley Scale estimates that Kenneth is functioning in the very superior range of intelligence as measured by a combined vocabulary and abstract reasoning score. There is no significant difference between his scores in these two areas, and the overall results are in line with his vocational and academic achievements. There is no disturbance in the intellectual functioning sphere suggested.

The Myers-Briggs Type indicator describes Kenneth as a highly extroverted, Intuitive, feeling, perceiving type. This profile suggests that the general characteristics which might describe Kenneth are that he is a warmly enthusiastic person and demonstrates a lot of spiritedness in his work. It is likely that he is very imaginative and able to do almost anything that he sets his mind to. He tends to be quick-minded, intelligent, and ready to be of service and help to others. He is probably a significantly valuable person in his work environment. He tends to value in himself and others, being real and up-front and probably feels that issues of justice and integrity are very important. He is probably threatened by any experience which suggests a loss of integrity and he probably experiences identity-related problems such as those most associated with high stress levels in the work environment or professional burnout.

From the profile, it is suggested that Kenneth is not likely to deal with stressors very well, especially when it involves a loss of integrity. He may be vulnerable to depersonalization syndromes; that is, feeling somewhat alienated from himself and from his environment whenever affective or emotional issues are too intense for him to deal with. Kenneth probably has some concerns in the area of becoming overinvolved in situations. He may have some difficulty with structure and authority issues and be very susceptible to typical burnout-related issues around job settings.

The Edwards Personal Preference Schedule Indicates that Kenneth was extremely inconsistent in his way of endorsing items of preference (3rd percentile). This means that he probably is highly defensive about reporting his needs, and therefore with any report, there is probably a high level of invalidity with respect to the data that one may get. This probably is our first indication that Kenneth is experiencing a high level of lack of motivation for sharing parts of himself at this time.

With this very low consistency score, there is some evidence to suggest that his present needs lie in the area of affiliation (97th percentile). This means that at this time in his life, he may have a high need for forming strong attachment, meeting new people, and experiencing novelty and change in his daily routine as it involves others. This may indicate that at this time he is experiencing some need to form particular attachments. However, there is no data to indicate this from this profile.

On the MMPI Validity Scales, Kenneth's responses indicate that he is somewhat open and honest in reporting his feelings and impressions and that the resulting profile can be taken as valid. There is a high level of defensiveness, however, on his part and it is not likely that he would feel comfortable in sharing parts of himself with others at this time, especially in a residential treatment setting. Evidence suggests that he is vulnerable to what may be typified as 'conversion hysteria' in his profile. This means that he may be vulnerable to depersonalization syndromes or to high levels of anxiety as related to interpersonal interactions. Repression, denial, and passivity are likely defensive structures in his life.

It would appear from the profile that Kenneth is highly sensitive to criticism of his motives and behaviors, and he struggles to get around these criticisms through the use of rationalizations. At the present time, he may be functioning only moderately well in his work environment and there is evidence to suggest that he does need professional help. Likely areas of concern may be around sexuality issues and ambivalence over his future directions.

The profile suggests that there is some evidence of a personality trait disturbance, with dependency/independency conflicts. It is likely that he feels some level of suspiciousness of others 'criticism of himself and he usually takes pride in being seen as objective in the emotional sphere. He probably can be characterized as having a high level of clingingness in relationships and searches for support and reassurance.

It would appear at the present time that Kenneth may be experiencing some feelings of inferiority. He typically responds in an emotional way as one who is kind, soft, and humanitarian. He refuses to deal with discomforting thoughts and may view himself many times as fragile and unworthy. Interpersonally, he is probably willing to submit and be obligated to others needs.

At the present time, it is likely that he is experiencing some levels of depressive symptomatology and requires reassurance and some professional help.

<u>Clinical impressions</u>: Based upon the psychological testing evidence, it would appear at this time that Kenneth is not motivated for treatment in a residential setting. It should be offered to him, however, and if it is not accepted, some degree of professional help should be suggested to him at this time. The data suggest that he is probably experiencing some depressive symptomatology and he may require medication or at least a medical evaluation. I do not believe that he is motivated for treated in a residential setting at this time.

Thank you for the opportunity of helping to evaluate Father Kenneth LaVan.

Lawrence F. Wilson, Ph.D. Clinical Psychologist



HIGH

HIGH SCORERS ON THIS SCALE APPEAR TO BE 'SEARCHERS' WITH A STRONGLY INTELLECTUAL ORIENTATION. THEY READ WIDELY IN PHILOSOPHY AND PSYCHOLOGY AND ARE PROBABLY PERCEIVED BY OTHERS AS BRIGHT AND COMPETENT. THEIR INVESTIGATIVE BENT AND THEIR APPRECIATION FOR THE COMPLEXITIES OF A GIVEN QUESTION, HOWEVER, MAKE IT DIFFICULT FOR THEM TO COMMIT THEMSELVES WHOLEHEARTEDLY TO ONE SIDE OR ANOTHER OF AN ISSUE. THE QUESTION OF FAITH, THEREFORE, IS A VERY REAL ONE FOR MANY, PROBABLY BECAUSE IT INEVITABLY INVOLVES A COMMITMENT OF BELIEF WITHOUT COMPELLING EVIDENCE.

THE ISSUE OF COMMITMENT, WHICH ENTAILS TRUSTING SOMETHING OR SOMEONE LARGER THAN THEMSELVES, CAUSES TENSION IN OTHER AREAS AS WELL. THEY ARE CONCERNED ABOUT THE FUTURE--WHO WILL TAKE CARE OF THEM IN THEIR RETIREMENT AND WHETHER THEY WILL HAVE ENOUGH MONEY. ALTHOUGH THEY FUNCTION WELL IN MOST CAPACITIES, THEY MISS FEELING INTENSELY INVOLVED AND EXCITED ABOUT LIFE. THEY PROBABLY FEEL LONELY AND WONDER IF THEY HAVE CHOSEN THE RIGHT PATH IN LIFE.

THESE CONCERNS SOMETIMES COALESCE INTO ANGER DIRECTED AT GOD. THEY MAY FEEL BETRAYED OR LET DOWN BY HIM OR MISDIRECTED BY OTHERS, AND THUS EVEN LESS LIKELY TO ENTRUST THEMSELVES TO SOMEONE ELSE.

THE SPIRITUAL CHALLENGE FOR HIGH SCORERS FOCUSES ON COMMITMENT--THE MOVEMENT AWAY FROM OBSERVATION AND INFORMATION GATHERING TO DECISION MAKING AND ACTION. THIS INVOLVES BOTH THE RISK OF BEING WRONG AND OF TRUSTING IN ANOTHER, BE IT GOD OR ANOTHER HUMAN BEING. THEIR ANGER AND FRUSTRATION OVER THEIR PRESENT SITUATION CAN SERVE AS A POSITIVE FORCE PROVIDING THE ENERGY AND DRIVE FOR



#### MODERATELY HIGH

PEOPLE WHO SCORE HIGH ON THIS SCALE SEEM TO BE SEEKING A MORE PERSONAL CONTACT WITH GOD, ONE WHICH IS BASED ON EXPERIENCE AND IS MORE EMOTIONALLY SATISFYING THAN WHAT THEY CURRENTLY HAVE. HIGH SCORERS ARE GROPING FOR AN APPROPRIATE CONTEXT WITHIN WHICH THEIR PERSONAL ENCOUNTER WITH THE DIVINE CAN OCCUR. TRADITIONAL WAYS DO NOT SEEM TO BE WORKING FOR THEM. THEY EXPRESS DISSATISFACTION WITH FORMAL WORSHIP, SCRIPTURE, AND MEDITATION AS MEANS WHEREBY GOD MAKES HIS PRESENCE KNOWN TO THEM. NOR DO THEY SEEM TO FIND HIM IN THE LESS FORMALLY RELIGIOUS CONTEXT OF PEOPLE, DAILY EVENTS, OR NATURE.

ALTHOUGH THEY VALUE EMOTIONS AND EXPERIENCE IN A SPIRITUAL CONTEXT, THEIR APPRECIATION OF THEM APPEARS RATHER VAGUE AND UNSPECIFIC. AT THIS STAGE IT IS PROBABLY MORE NOTIONAL THAN REAL, BASED MORE ON A DISSATISFACTION WITH THEIR CURRENT SPIRITUAL PRACTICES THAN ON ACTUAL EXPERIENCE WITH A NEW ORIENTATION. THEY NEVERTHELESS DISPLAY AN AWARENESS OF AND OPENNESS TO A RICHER DIMENSION OF RELIGIOUS EXPERIENCE THAN THEY CURRENTLY POSSESS.

THEIR SPIRITUAL CHALLENGE APPEARS TO BE TO OPEN THEMSELVES MORE FULLY TO THE REALITIES OF THEIR CWN EMOTIONAL LIFE AND TO MOVE AWAY FROM A MERELY INTELLECTUAL TO A REAL APPRECIATION OF THE VALUE OF FEELINGS AND EXPERIENCE IN THEIR SPIRITUALITY. TO ACCOMPLISH THIS THEY MAY HAVE TO DEVELOP AN OPENNESS WITH OTHER PEOPLE (CN A HORIZONTAL PLANE) BEFORE THEY CAN ACHIEVE IT WITH GOD (ON A VERTICAL PLANE).

#### LAUAN

RELATIONAL ARIDITY

MODERATELY HIGH

PEOPLE WHO PLACE HIGH ON THIS SCALE EXPRESS CONSIDERABLE PERSONAL UNHAPPINESS. THEY ARE CONCERNED ABOUT THEIR LEVEL OF SELF ESTEEM AND DO NOT SEEM TO BE RECEIVING THE KIND OF AFFIRMATION THEY NEED EITHER FROM FRIENDS AND ASSOCIATES OR FROM THEIR WORK. THEIR MISTRUST OF OTHERS MAKES IT DIFFICULT TO GET CLOSE ENOUGH TO PEOPLE TO RECEIVE VALIDATION AND, AS A RESULT, THEY PROBABLY OFTEN FEEL DEPRESSED AND LONELY. THEY MAY DOUBT THEIR OWN JUDGMENT AND BE FEARFUL OF BOTH MENTAL AND PHYSICAL ILLNESS. THEY ALSO DOUBT THEIR ABILITY TO HAVE AN IMPACT ON OTHERS, WHICH REINFORCES THEIR LONELINESS.

THEY DO NOT FEEL PROPERLY TRAINED FOR THE WORK THEY ARE PERFORMING AND THEREFORE DO NOT ENJOY WHAT THEY DO, NOR DO THEY RECEIVE THE KIND OF FEEDBACK FROM OTHERS THAT WOULD MAKE THEM FEEL COMPETENT AND EFFECTIVE.

HIGH SCORERS WOULD BENEFIT FROM A SUPPORTIVE ENVIRONMENT PROVIDED BY FRIENDS AND ASSOCIATES RATHER THAN LIVING AND WORKING IN ISOLATION. STEPS SHOULD ALSO BE TAKEN TO PROVIDE THEM WITH PROPER TRAINING AND TO MATCH THEM WITH REWARDING WORK. THEY WOULD PROSABLY ALSO BENEFIT GREATLY FROM THE OPPORTUNITY TO DISCUSS SOME OF THE ABOVE-MENTIONED ISSUES WITH SOMEONE VERSED IN THE HELPING SKILLS. THEIR SPIRITUAL TASK IS TO BREAK THEIR ISOLATION AND TAKE THE RISK OF SHARING WITH OTHERS THEIR HOPES AS WELL AS THEIR FEARS AND RESENTMENTS.

PRIVILEGED AND CONFIDENTIAL NOT TO BE DUPLICATED

# MINISTERIAL SATISFACTION





VERY HIGH

PEOPLE WITH HIGH SCORES ON THIS SCALE EXPRESS GREAT SATISFACTION WITH A WIDE VARIETY OF MINISTERIAL FUNCTIONS. THESE INCLUDE CONDUCTING SERVICES AND LITURGIES, PREACHING, COUNSELING, TEACHING, DOING PARISH ORGANIZATIONAL AND SOCIAL ACTION WORK, PRAYER, AND STUDY.

THE STRONG IMPRESSION CONVEYED IS THAT HIGH SCORERS FEEL HAPPY AND WELL ADJUSTED IN THEIR WORK. SOME OF THE MORE DIFFICULT ASPECTS OF MINISTRY, HOW-EVER, ARE NOT INCLUDED ON THEIR LIST OF SATISFACTIONS. THESE ARE WORKING WITH THE AGED AND THE SICK. ALL OF THESE ARE EMOTIONALLY DEMANDING AND FREQUENTLY INVOLVE INTENSIVE ONE-TO-ONE ENCOUNTERS. THEY ALSO REQUIRE SPECIALIZED SKILLS WHICH HIGH SCORERS MAY FEEL THEY LACK.

THEY MIGHT BENEFIT FROM AN EVALUATION OF THEIR COMFORTABLENESS AND SKILL WORKING IN THESE SITUATIONS. IN PASTORAL SITUATIONS THEY MAY NEED TO CHOOSE BETWEEN DEVELOPING THEIR OWN SKILLS OR FINDING OTHERS TO PROVIDE SERVICES FOR THEM.

THEIR SPIRITUAL CHALLENGE, THEN, IS FOR A DEEPER COMMITMENT TO THE PERSONAL CONCERNS OF THOSE THEY WORK WITH WHETHER ON THEIR OWN OR THROUGH SOMEONE ELSE.

PRIVILEGED AND CONFIDENTIAL NOT TO BE DUPLICATED

DATE

September 17, 1985

MEMO TO:

Archibishop Roach , Father Bill Kenney and Father Austin Ward

FROM:

Bishop Carlson

SUBJECT:

FATHER KENNETH LAVAN

I visited with Father Ken LaVan today after his return from Albuquerque, New Mexico.

I think that the session went well and that for the initial meeting things are off on the right foot,

I think we should refer to the time I am now spending with Ken as the first phase of a new personal growth program. To begin with he will meet with Dr. Joseph Gendron and Dr. Lakosky, and obtain from them two separate psychological evaluations. Once these evaluations have been completed he will share them with me.

I have also asked Father LaVan to go and see Father Gene Merz, at the Jesuit Novitiate, and to make arrangements for an eight-day directed retreat. After the eight-day retreat is over with, Ken intends to consider the possibility of a year long retreat following the format of the 30-day retreat with Sister Lenore at the Stillwater House of Prayer.

We have not set up anything beyond this as we are waiting for the psychological evaluations. In my discussion Father LaVan minimized his contact with and at this point I do not challenge him on that.

Ken promised that he would have no contact with the parish at and is going to keep a low profile. His residence will be with Father John Fitzpatrick at St. Paul Park. His mail can be forwarded there at this time and whatever arrangements have been made for his salary and board and room, can be set up at this time.

180

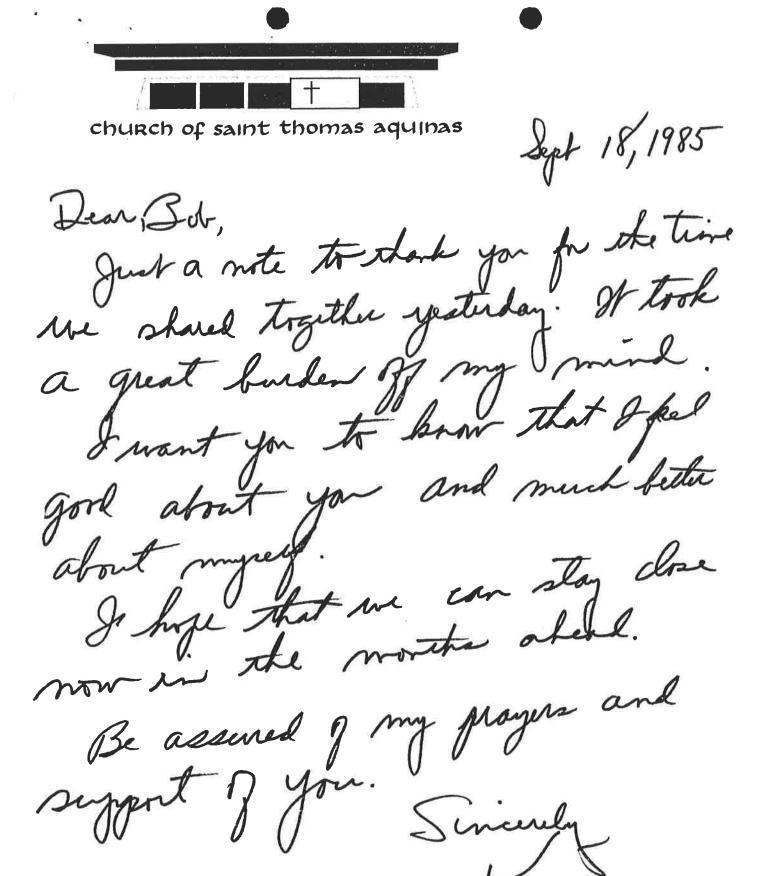
9-18-85 church of saint thomas aquinas CAILSON Dear Bishop THESE Are the expenses incurred while Visiting the Servants of the Parachete in Jemes, N.M. Regency Inn - Denver, Co-SHERATON INN - SANTE FE N.M. 9-4-85 34,29 9.5.85 65.99 Saga MoteL - 7/AgstAff AZ 9-8-85 25.20 Mezonna MTR Lodge - Phoenix 9-9.85 AZ 58.46 9-10-85 37.66 SANDS MOTEL - CORTEZ, CO 9-11-85 38.05 CO. Regency INN - Denver, 9-13-85 38.24 MATING INN - STORY City, IA

	GAS		
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North Platte, NE	- CASH -	9-4-85	18.80
	- CASH -	9-5-85	16.35
Pueblo, Co.	- CASH -	9-6-85	17.50
LOS Alamos, N.M.	- credit CARD	9-8-85	20.00
Holbrook, AZ		•	15.50
PHOENIX, AZ	- CASH -	9-9-85	
cortez, co	- credit CATD	9-10-85	18.00
Denver, Co	- credit CARD	9-11-85	15.05
•	- credit CARD	9-13-85	16.31
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			177.51

920 HOLLY AVENUE, SAINT PAUL PARK, MINNESOTA 55071, TELEPHONE (612) 459-2151

Kenneth Is Java

Notal 475.40 ARCH-002529



920 HOLLY AVENUE, SAINT PAUL PARK, MINNESOTA 55071, TELEPHONE (612) 459-2131

church of saint thomas aquinas

Syt. 18, 1985

Dear Bishop Carlson, Here is the PLAN for the personal growth Program.

J- PSY Chalogical Evaluations 
DR. RANDAII LAKOSKY

Sept 23, 1985 - 12:00 P.M.

Virginia, MN

Dr. Joseph Gendren Oct. 17, 1985 - 3:30 P.M

MINNEAPOLIS, MN.

2- Physical therapy - MON-WED- FRI
European HEALTH SPA

3- Spir: tual -I have contacted the Gene Merz regarding AN Eight day retreat sometime in October. He will be getting back to Me for A Visit And some possible dates.

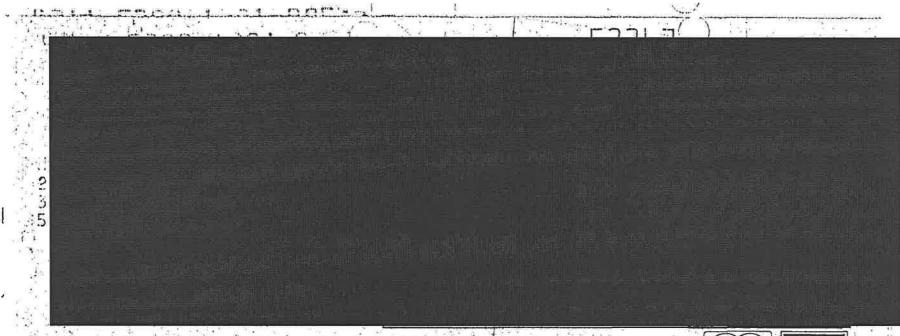
- I have contacted SR Lenore Mc MANMON CS.J.

920 HOLLY AVENUE, SAINT PAUL PARK, MINNESOTA 55071, TELEPHONE (612) 459-2131

Regarding weekly spiritual arection and quidance during this time. SR Lenore Is one of the spiritual directors at the Still water House of prayer.

This is what I have arranged thus fare.

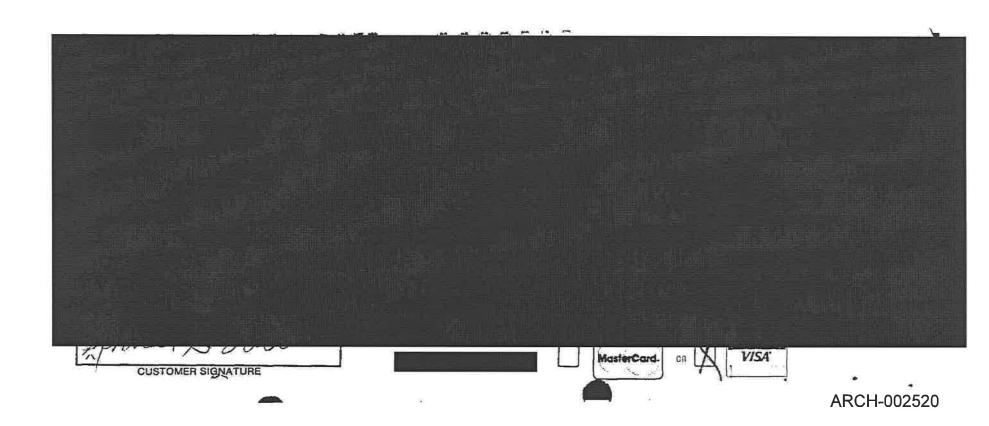
Sincerely. Genral D. Lavan

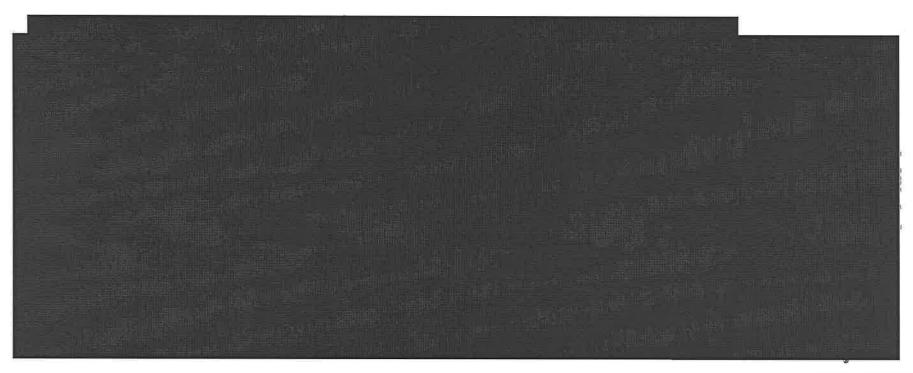


IMPORTANT: RETAIN THIS COPY FOR YOUR RECORDS

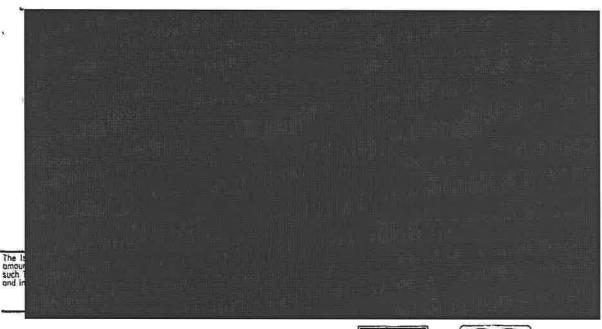






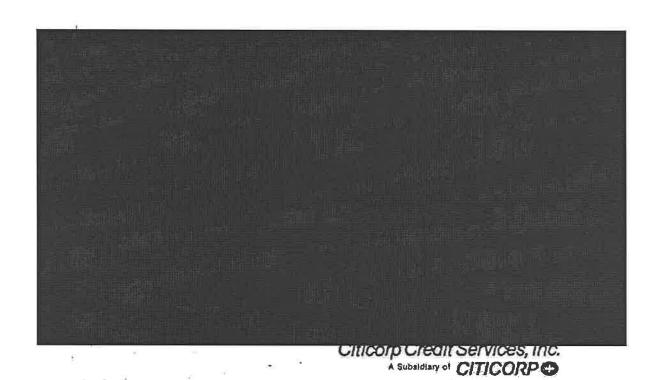


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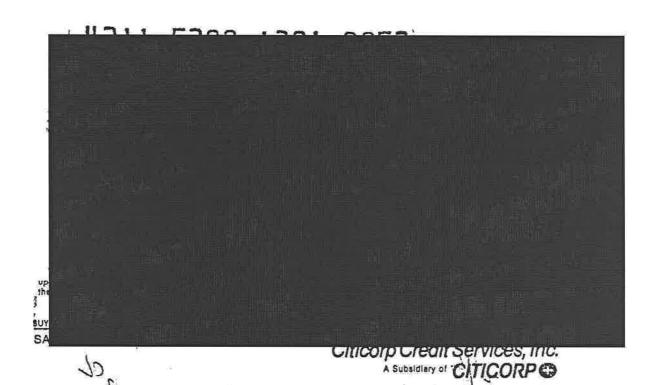


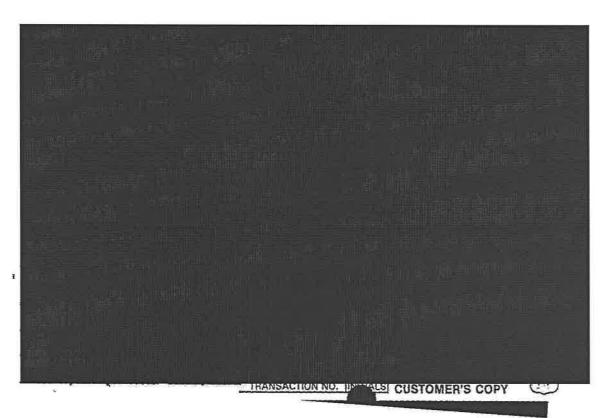
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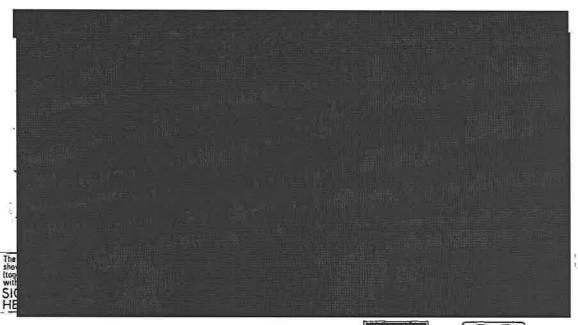


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ARCH-002525

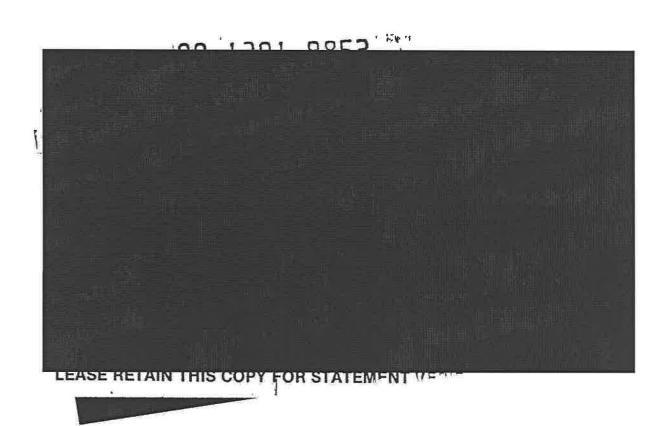


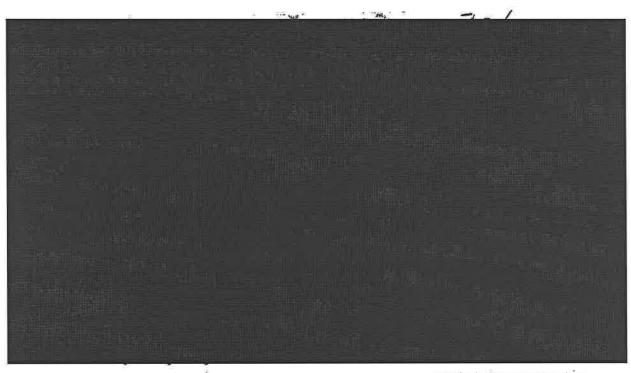
CUSTOMER: RETAIN THIS COPY FOR YOUR RECORDS











RETAIN IN YOUR FILE FOR ONE YEAR BANKCARD SALES DRAFT

DATE:

September 20, 1985

MEMO TO:

Bishop Carlson

FROM:

Archbishop Roach

SUBJECT:

The arrangements for Ken LaVan sound fine.

I must tell you that I think the year-long retreat is probably unrealistic. Neither spiritually nor psychologically is Ken LaVan, nor most of the rest of us for that matter, prepared for that. There have been some shattering cases on the West Coast of priests who have launched into year-long retreats and have gone to pieces. I would think you would want to think more in terms of a 30 day retreat and if there is some sign of health, let's get him back to work. That's what he is pretty good at.

I am delighted that you were able to get him this well conditioned. That's a good sign.

Kenneth To Van-Jilo



OFFICE OF THE SERVANT GENERAL

#### September 21, 1985

Most Reverend John Roach, D.D. Archbishop of St. Paul & Minneapolis Chancery: 226 Summit Avenue St. Paul, Minnesota 55102

Dear Archbishop Roach,

Enclosed is the report that was requested by your Office on Rev. Kenneth LaVan. I must point out that the report is incomplete in that the only testing completed by Kenneth was done alone after receiving instructions. He did not appear for any of the individual, face to face sessions. Initially, he seemed to be cooperative and was mixing with the other Residents. There was no indication from behavior that he was going to leave Villa Louis Martin.

I would give a word of caution about the Evaluation as in light of the Holistic Process that we use, this is only one component.

If you have any questions or observations, please do not hesitate to contact me.

Sincerely,

(Very Rev.) Michael E. Foley, s.P. Director: Villa Louis Martin

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.

PO Box 1188 Virginia, MN 55792 October 4, 1985

Bishop Robert Carlson 226 Summit Avenue St. Paul, MN 55102

Dear Bishop Carlson:

I am writing regarding Ken Levan, who has requested a psychiatric evaluation, and I am sending those results to you.

I have known Ken Levan for at least six or seven years. I have met him both socially and as a referral agent when I was in the Twin Cities in private practice. I, at that time, had come to respect his work and abilities to handle people in a psychological way. During that time I met quite a few people form his parish, both professionally and in evaluation. The reason that I mention this is that at no time did I hear any rumors of his acting in less than a professional manner.

I conducted a formal psychiatric evaluation in August, and again on September 23, 1985. This consisted of a total of two and one-half hours of question and examination, doing a formal psychiatric history and mental status exam.

The history was not remarkable. He was the third of three children, having two older sisters, had what sounded like a relatively normal upbringing in Red Wing. Following high school, he immediately went to Catholic schools, studying to become a priest. He graduated in 1958, and has been at five different parishes. In all of them, he seems to have done an adequate job with occasional problems dealing with fellow priests, no evidence of any inappropriate professional behavior prior to the time he spent in his last parish. He was quite open, in my opinion, with regard to the issues and events that occurred, and his difficulty with loneliness, isolation, and some of what sounded like severe depression. He seemed at that time to give up his usual support systems. He quit engaging in any of his hobbies, markedly changed his lifestyle and pattern.

On mental status exam, on the 23rd of September, he looked relatively normal, with some anxiety, a result of this evaluation, I'm sure. He does describe symptoms that are, in my opinion, rather typical of depression, and some of his behavior can be attributed to self-destructive impulses that come with depression. There was no evidence of any psychotic or organic brain dysfunction. He seems to be relatively normal psychologically. He comes across in a warm, realistic way, is easy to relate to and does seem open to any question and line of exploration.

October 4, 1985 Page 2

It is my professional opinion that Fr. Levan has recovered from his depression, and at the time he was in his last parish, had become severely depressed as evidenced by the stymptoms and change in his lifestyle. I think the change in his behavior was a result of his depression and the self-destructiveness that comes with anybody who has a depression. I think his insight into that is good and that he is at this time recovered from that depression. He seems to have a good sense of what he needs to do to avoid any depression in the future, and we discussed some of those changes that need to occur in his life; namely, leading a more balanced life, establishing a new support system, engaging in more social things, balancing work with some vacations. It is also my recommendation to him that he go on a retreat prior to his returning to work. I think that by the nature of his depression, he ought to be able to return to work by December. I will continue to see him on a once a month basis to check on the progress he is making and to reinforce some of the recommendations I have made for his mental health.

I hope this is of help to you in your dealings with Fr. Levan. If you have further questions, do not hesitate to phone or write.

Sincerely

Randall A. LaKosky, M.D.

RAL: jm

en Lavan ARCH-002146

No. Kur Ja Gan - Jules

DATE:

October 10, 1985

MEMO TO:

Archbishop Roach

FROM:

Bishop Carlson

SUBJECT:

I am attaching to this memo a psychological report from Dr. Randall A. LaKosky, a psychiatrist operating in Virginia, Minnesota, and a friend of Father Ken LaVan.

Dr. LaKosky has conducted  $3-\frac{1}{2}$  hours of psychiatric evaluation for Ken, and is sending me a written report from those meetings.

You will note that Dr. LaKosky feels that Father LaVan will be ready for ministry by December of this year. It will be interesting to compare this report with the material prepared by Dr. Gendron when he is finished with his work.

SA

Att.

October 15, 1985 Bishop Carlson Archbishop Roach

Thank you for the report from Dr. LaKosky on Father Ken LaVan.

If that is an accurate summary of the situation, it is very encouraging. We will have to wait until Dr. Gendron completes his work to make that determination.

church of saint thomas aquinas

no. 4, 1985

Dear Fore,

thanks so much for a wonduful retreat. You were a great help to me and a worderful instrument of the Lord. I have felt very close to Hol and have good energy letting me Know that I am choosing life.

I have to stay with what get me fore with the ten point list. the students and are who make up your close community. It was indeed hery life giving . ters mad in your prayer as I will prace and joy 920 HOLLY AVENUE, SAINT PAUL PARK, MINNESOTA 55071, TELEPHONE (672



## JESUIT NOVITIATE of the North American Martyrs 1035 Summit Avenue, Saint Paul, Minnesota 55105 • (612) 224-5593

November 13, 1985

Bishop Robert J. Carlson Auxiliary Bishop-Vicar, Eastern Vicariate Archdiocese of St. Paul and Minneapolis Chancery 226 Summit Avenue St. Paul, MN 55102

Dear Bob,

This is just a short note to inform you that Ken LaVan completed his 8 day retreat at the Jesuit Novitiate, October 22-October 30. I think he found the retreat to be a time for serious reflection, prayer and renewed commitment. On several occasions he mentioned how helped he was by the prayerful, faith environment of our community. I think the goodness of our young men touched into his own desires for renewed commitment and service. I'm enclosing a recent letter from him which reflects some of his gratitude for the retreat.

I saw Ken each day for an hour session. He stayed with our community for the entire 8 days. I indicated to Ken that I would be willing to meet with him in the future should he have that desire or need. Needless to say, it was a joy for me to be of help to him and to you. If I can ever be of future help to you or to other priests in the Archdiocese, please do not hesitate to contact me. I trust that Archbishop Roach also knows of my desire and willingness to be of service to you. Be assured of my continued support and prayer—I also will continue to keep Ken LaVan and the priests of the Archdiocese in my prayers.

Sincerely in our Lord,

Rev. Eugene F. Merz, S.J. Rector/ Novice Director

EFM/ka

enclosure

Psychotherapy, Training & Consulting

November 18, 1985

To Whom It May Concern:

At the request of Mr. Ken LaVan, this statement is to verify that we met for psychotherapy sessions on the following dates:

10/10/85 10/15/85 10/31/85 11/4/85

Sincerely,

Eleftherios Papageorgiou, BS

## SEXUALITY AND SHAME

#### WITH

## Bruce Fischer. M.A.

PROGRAM DIRECTOR,
CONTINUING EDUCATION FOR ALCOHOL AND DRUG
ABUSE PROFESSIONALS

UNIVERSITY OF MINNESOTA ROOM 395, McNEAL HALL 1985 BUFORD AVENUE ST. PAUL, MINNESOTA 55108 612-373-8175

PRIVATE PRACTICE

2840 HUMBOLDT AVENUE SOUTH

MINNEAPOLIS, MINNESOTA 55408

612-871-5829

## ORIGINS OF SEXUAL SHAME

LACK OF INFORMATION-NEGLECT

**UNHEALTHY FAMILY RULES** 

DON'T TALK DON'T TOUCH DON'T ENJOY

**FAILURE TO FORM POSITIVE IDENTIFICATION WITH PARENT** 

**NEGATIVE BODY IMAGE** 

**RELIGIOUS INFLUENCES** 

**SEXUAL SECRETS** 

EARLY SEXUAL EXPERIENCES-PROBLEMATIC

ABUSE EMOTIONAL PHYSICAL SEXUAL

SEXUAL REVOLUTION WHIPLASH

# IMPACT OF SEXUAL SHAME

#### **SEXUAL IDENTITY PROBLEMS**

**IDENTITY AS A WOMAN OR MAN** 

**SEXUAL ORIENTATION:** 

HETEROSEXUAL HOMOSEXUAL BISEXUAL

**INTIMACY DYSFUNCTION** 

**SEXUAL FUNCTIONING** 

**DISINTEREST** 

**DYSFUNCTION** 

**COMPULSIVE SEXUAL BEHAVIOR** 

**SEXUAL ADDICTION** 

### HEALING OF SEXUAL SHAME

### **PERMISSION**

TO CHANGE THE INTERNALIZED FAMILY RULES FOR OURSELVES

TO TALK

TO EXAMINE

TO ASK

TO ENJOY

TO SAY "NO"

### LIMITED INFORMATION

ASK THE FAMILY QUESTIONS READ WORKSHOPS

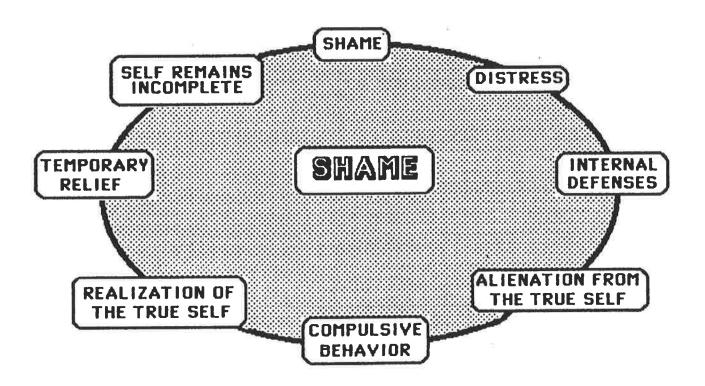
### SPECIFIC SUGGESTIONS

TALK ABOUT YOUR SEXUAL SHAME-WHEN IT IS SAFE REMEMBER TO ACKNOWLEDGE BOTH FEELINGS AND CONTENT EXAMINE YOUR EARLY LIFE EXPERIENCES EXAMINE YOUR FAMILY RULES AND ROLES DIG FOR FAMILY SECRETS ASK FOR WHAT YOU WANT EXPECT IT TO TAKE LONGER THAN YOU WANT LISTEN TO YOUR FEELINGS TAKE GOOD CARE OF YOURSELF PUSH YOURSELF WHILE BEING GENTLE WITH YOURSELF WRITE A \*\* BILL OF RIGHTS\*\*

### INTENSIVE THERAPY

IT TAKES COURAGE, DISCIPLINE, AND TIME
BE CAREFUL IN SELECTING A THERAPIST
UNDERSTAND THE ROLE OF THERAPEUTIC TRANSFERENCE

## compulsive behavior and shame



BRUCE FISCHER, 5-85 (C)

DATE:

December 17, 1985

MEMO TO:

Archbishop Roach , Father Jack Gilbert , Father Bill Kenney

FROM:

Bishop Carlson

SUBJECT:

FATHER KENNETH LAVAN

Father Ken LaVan called me and asked that I not be present at the meeting which will take place on Friday, December 20th, 1985 between Ken and Dr. Joseph Gendron, the psychiatrist that we requested that Ken see. I was going to be at the meeting at Dr. Gendron's request.

Dr. Gendron informs me that in his opinion Father LaVan is suffering from a severe depression and there are other considerations which he will share with me once he has permission from Ken LaVan to do so.

Dr. Gendron has not ruled out the need for in-patient therapy and when I shared with him the report we have from Ken LaVan's personal friend who is also a psychiatrist, he simply said that the man in Dr. Gendron's opinion was not all that good.

If Father Gilbert wants to give Ken LaVan a temporary assignment at Faribault, replacing Kevin Clinton, I would have no problem with that. However, in the assignment we should realize that Ken LaVan may need additional therapy and therefore would be traveling back and forth to the cities.

At this time from all the information that I can gather, Ken LaVan is not ready for a regular assignment.

church of saint thomas aquinas

Dear Bishop Carlson,

Enclosed Are the dates And sessions that I had with the psychotherapist, Eleftherios Papageorgiou. It tookme Two sessions to pronounce his name and four sessions

He is An excellent therapist and was very helpful in connecting what happened. A good resource To spellir.

Person.

ALSO I TOOK A WORKShop from Brace Fischer

That was very good And helpful.

I have felt great during December except when I was scheduled to see Dr. Gendren which depressed me before And After.

I would like to put All this behind me so I CAN MOVE ON With My Life And My Ministry.

My prublem with DR. Gendren was that he Never gave me any helpful feed back except to Never gave me any helpful feed back except to Never gave me that I looked depressed and that wasnit helpful. I went to him for AN evaluation And I think he thought I was there for

therapy.

Before EACH Appoint Ment I had to

Before EACH Appoint Ment I had to

Before EACH Appoint Ment I had to

WAIT I HE 50 Min, I HE - 30 Min, I HE 10 Min,

WAIT I HE 50 MIN, I HE - 30 MIN, I HE 10 MIN,

I HOUR FOR THE LAST SESSION. HE SPENT 15 MINUTES,

I HOUR FOR THE LAST SESSION. HE SPENT 15 MINUTES,

20 MINUTES, 10 MINUTES, AND \$20 MINUTES W: Th ME.

920 HOLLY AVENUE, SAINT PAUL PARK, MINNESOTA 55071, TELEPHONE (612) 459-2131 therapy.

FOR \$100 A SESSIN IT just WASN'T Withit. I. don't know of MANY Priests who would wait that Long for Any one I just share this with you for what it is worth.

If you need a third evaluation I will

get that for you also.

I helped at St. THomas Aguinas before christmas And found that everything went quite well. I Realize that A Burnout Like Mire takes A Long Time. It took ten years to wear down to What I looked Like this summer And it may take some more time to get All The energy back.

And Laugh together.

In-freiendships Sen La Var December 31, 1985

Reverend Kenneth G. LaVan Church of St. Thomas Aquinas 920 Holly Avenue Saint PaullPark, Minsesota 55071

Dear Ken,

It was good to see you at the Archbishop's Christmas party and I enjoyed our brief exchange.

I received your letter of December 27th, 1985 and have reviewed the work that you have done with the psychotherapist. It certainly seems quite complete and rather pointed to some of the areas that you wanted to deal with.

At present I have not received anything from Dr. Joe Gendron, and will contact you as soon as I have. In the meantime I would suggest that you meet with Father George Freeman, and begin some ministry in Faribault. I realize that your roots are there and I am sure it would be good for you to touch base with old friends.

I will be on retreat from January 3rd to the 10th, 1986 but perhaps we can get together for lunch some time after that.

I pray that you have a very blessed New Year, and that you are soon back in full-time ministry.

Sincerely yours in Christ,

Most Reverend Robert J. Carlson Auxiliary Bishop DATE:

January 8, 1986

TO:

Archbishop Roach

FROM:

Father Kenney W

RE:

Ken LaVan

I saw Ken LaVan on Monday, January 6, and he has accepted the temporary assignment to assist George Freeman at Faribault from now until Kevin Clinton returns in May. Ken will go down to Faribault every weekend, and also be available to assist during the week for funerals, Lenten services, etc.

I asked him to take on the added responsibility of funerals and wake services at St. Adalbert during this time, and he has agreed to do so. I have notified Father Clarence and Lena.

Ken looks good and seems satisfied to gradually work back into ministry. He is anticipating being appointed Pastor of a parish in June.

Copies - Bishop Carlson Father O'Connell February 4, 1986

Rev. Kenneth LeVan St. Thomas Aquinas Parish 920 Holly Av. St. Paul Park, MN 55071

Dear Ken:

Enclosed is the information you requested on the Pastor position at St. Edward Parish in Bloomington which was recently Open Listed.

This includes all the information we have at the present time. As more information becomes available, I will send it to you. I am also enclosing an application form. If you wish to formally apply, please return this form to my office by February 11, 1986.

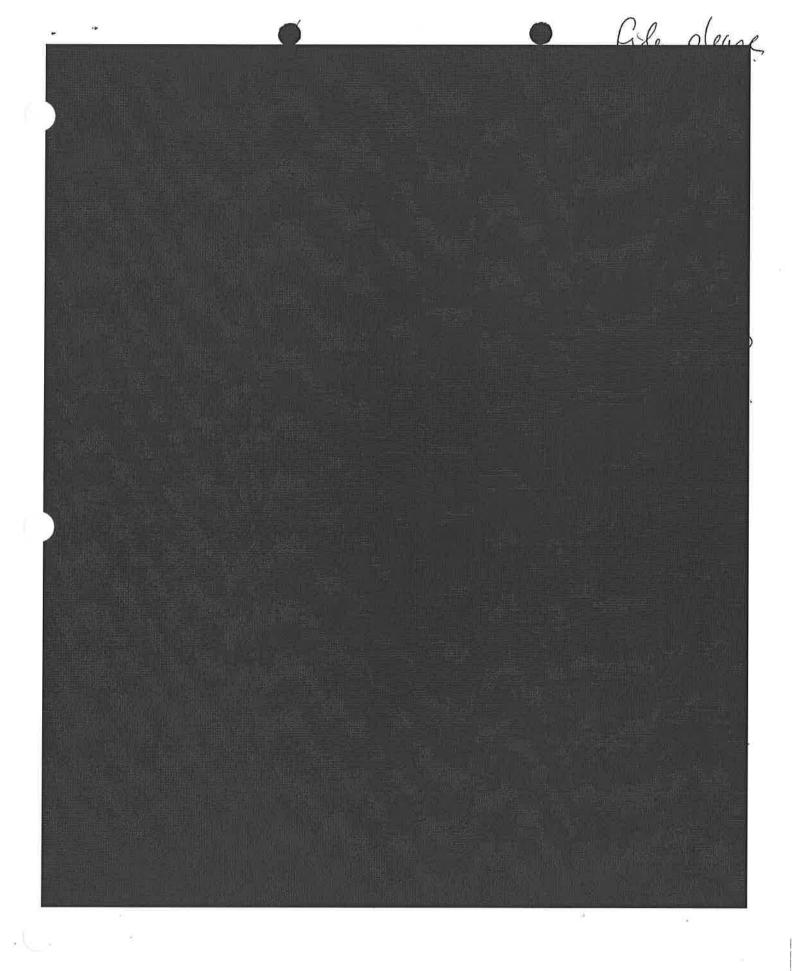
Thank you for seeking information about this position.

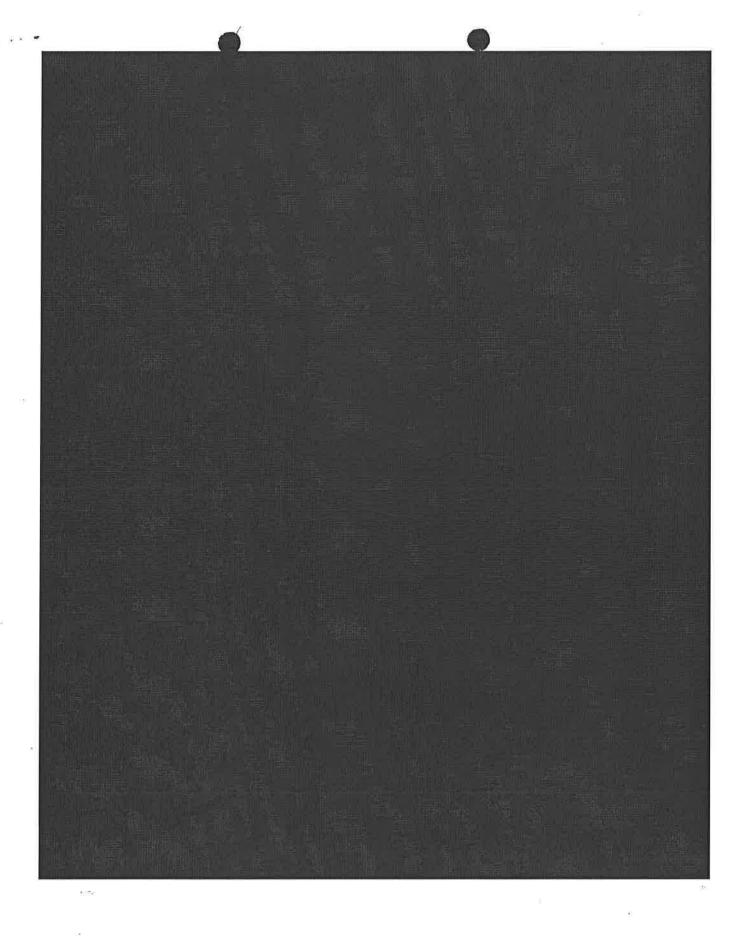
If you have further questions, please do not hesitate to call me or one of the Board members.

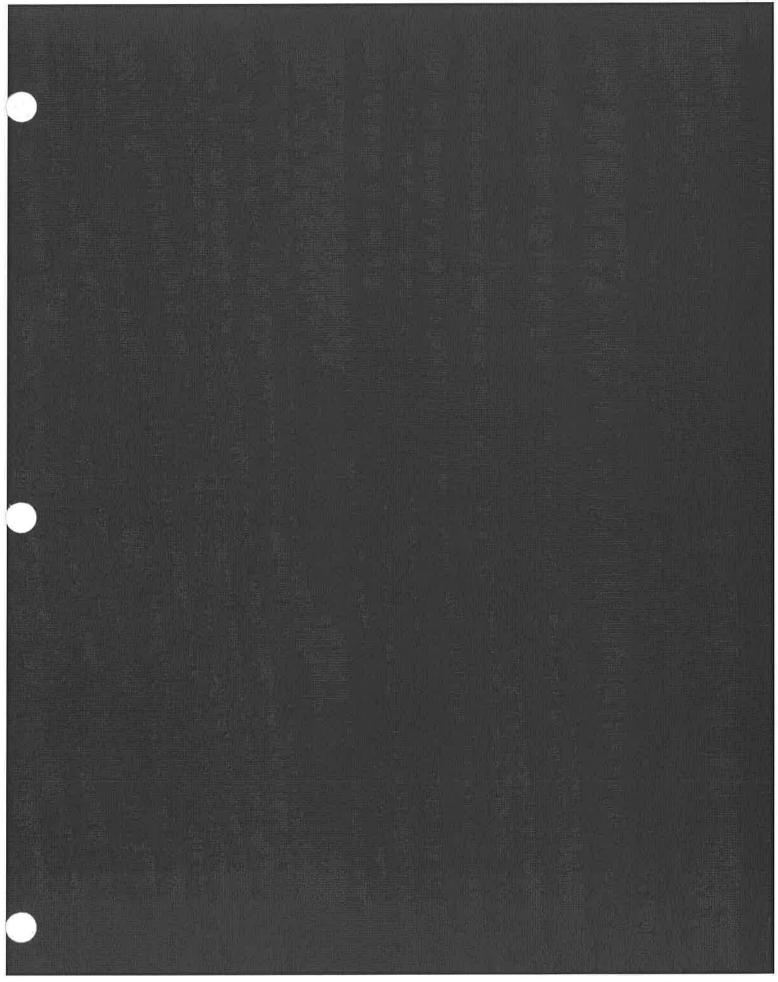
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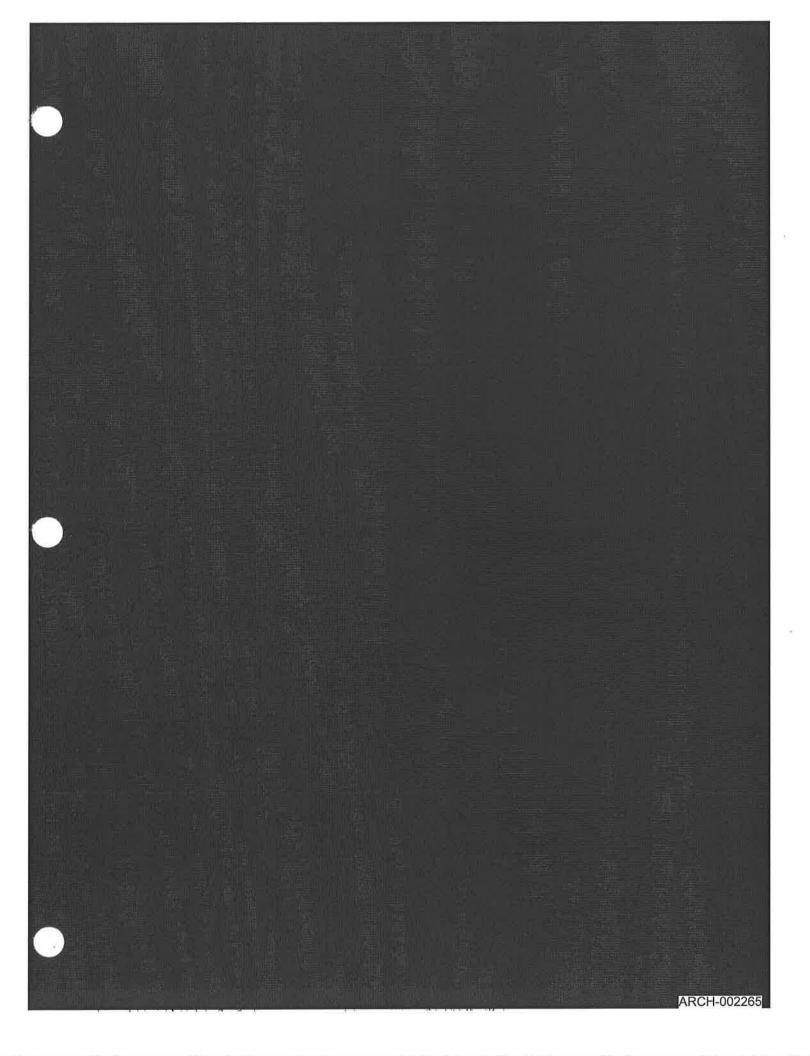
Rev. William J. Kenney Executive Secretary Priests' Personnel Board

Enclosures









Mulyn-Did we send the yet? Letter Dear Feather Ken, how one you? I am fine. I wish you were here thurch is not as good with out you. It is congressed not as good without the 11:30 moss

OF WEEK STEW

A SECULAR DE SECULAR DE LES DE MONTO DE LA COMPANSIÓN DE

The Presbyteral Council c/o Reverend Thomas Brioschi 1757 Conway Street Saint Paul, MN 55106-5999 JOSEPH L. GENDRON, M.D.
JUDITH M. GENDRON, M.A.
Suite 823, St. Mary's Hospital
2414 South 7th Street
Minneapolis, Minnesota 55454

February 14, 1986

His Excellency
The Most Reverend Bishop Robert Carlson
Chancery, Diocese of St. Paul and Minneapolis
226 Summit Avenue
St. Paul, Minnesota 55102

RE: Father Kenneth LaVan

Dear Bishop Carlson:

I saw Father Kenneth LaVan for psychiatric evaluation and had Dr. Paul Arnold see him for psychological testing. As you know, we together had a scheduled meeting with Father LaVan which he, unfortunately would not agree to, and instead, asked if I would write to you and give the results of our sessions and evaluation. He then told me that he was seeing Dr. Lakoski who, unfortunately is what he calls an old friend and my guess is he does not see him very often or in any depth. Nevertheless, this tended to be his way of ending our consultations and he was then discharged from my care.

I saw Father LaVan for the first time on October 17, 1985; again on November 7 and December 10 and for the last time on December 20, 1985.

He reported a series of circumstances that had occurred when he was pastor of the Guardian Angel Parish in Lake Elmo. He said that he had a relationship with a woman volunteer and she then informed her husband who then informed on him, as he put it. He said that the facts were very distorted by this woman, that he felt betrayed by her, and this caused him severe agony and depression. He said that subsequently he had been evaluated by the Paraclete House and left there, I take it, somewhat on his own accord prior to the evaluation being completed.

Father LaVan appeared to be a seriously deluded gentleman, depressed and not at all in touch with the seriousness of his action or activity. He resented very much my stating that he was depressed or that he had any problems and seemed to be coming to me essentially for a whitewash so that it could be reported that he was fine, no problems and could go back to work. The reverse, however, is my feeling. I feel that he is a somewhat unusual depressed man who would probably act out this depression in relationships with others. He seems to have proved this in his track record but, more than this, it

2/14/86

TO: Bishop Carlson

RE: Father Kenneth LaVan

Page 2

would be that he seems to be denying of the seriousness of his previous activities and thus would appear somewhat treacherous or dangerous to me if he could find someone who would be vulnerable.

He seems to need intense psychotherapy which he does not want and it would certainly be my recommendation that before he is given any meaningful kind of privilege or responsibility that he have intense psychotherapy, either of an institutional nature such as the Parclete Fathers might provide or on an individual psychotherapy basis with a very competent counselor that will not be a so-called friend.

Dr. Paul Arnold's testing supported my feelings and he is seen as a dysphoric (depressed) hysteroid kind of person who could easily deny depression and the circumstances leading up to this.

Thank you very much for asking me to see Father LaVan. I am sorry that we did not develop much of a relationship but, as I say, I think his purposes were not therapeutic in nature.

Very sincerely yours,

Joseph L Gendron, M.D.

JLG:jh

JOSEPH L. GENDRON, M.D.
JUDITH M. GENDRON, M.A.
Suite 823, St. Mary's Hospital
2414 South 7th Street
Minneapolis, Minnesota 55454

February 14, 1986

His Excellency
The Most Reverend Bishop Robert Carlson
Chancery, Diocese of St. Paul and Minneapolis
226 Summit Avenue
St. Paul, Minnesota 55102

RE: Father Kenneth LaVan

Dear Bishop Carlson:

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2/14/86

TO: Bishop Carlson

RE: Father Kenneth LaVan

Page 2

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Very sincerely yours,

Joseph L Gendron, M.D.

JLG:jh

DATE:

February 25, 1986

MEMO TO:

Archbishop Roach, Fr. Michael O'Connell, Fr. Bill Kenney

FROM:

Bishop Carlson

SUBJECT:

Report from Dr. Gendron

I am attaching to this memo the psychological report from Dr. Joseph Gendron. You will note that it is dated February 14th and the six week delay is due, in part, to the fact that Fr. Ken LaVan refused to have a joint meeting between himself and Dr. Gendron and me at Saint Mary's hospital. This left Dr. Gendron no other option but to prepare a written report as time would permit.

Given the facts in this psychological report I think we will have to sit down and discuss the LaVan case. It seems to me we will either need a third consultation or we should meet with Fr. LaVan and set out a rather definite plan for his own welfare and mental health. It is obvious to the Gendron report that Fr. LaVan is not ready for a regular assignment at this time.

Given the liability it involves and the fact that this report puts on notice, I think we will have to treat this as a rather serious case.

Ma

DATE:

February 25, 1986

MEMO TO:

-Archbishop Roach, Fr. Michael O'Connell, Fr. Bill Kenney

FROM:

Bishop Carlson

SUBJECT:

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Given the liability it involves and the fact that this report puts on notice, I think we will have to treat this as a rather serious case.

M



Box 615 4 S.W. Second Avenue Faribault, Minnesota 55021

March 13, 1986

Rev. Austin Ward The Chancery 226 Summit Avenue St. Paul, MN 55102

Dear Austin:

It is my understanding from Fr. William J. Kenney, Executive Secretary Priest Personnel Board that as the Chancery is supplying Fr. Ken LaVan with the customary priest remuneration, Immaculate Conception is to forward the weekend assistance stipend for Fr. LaVan to the Chancery.

For the months of January and February Fr. LaVan was at Immaculate Conception for six weekends. Thus, I am enclosing a check in the amount of \$438.00 (six weekends at \$73.00 per weekend).

After April I will forward a check for Fr. LaVan's weekend assistance here during March and April. If this is not convenient for you I would be pleased to adapt to any suggestion you make.

May you have a very blessed Holy Week and a joyous Easter.

Sincerely yours in Christ,

Rev. George J. Freeman

Pastor

CC: Fr. William Kenney

CHURCH OF THE
IMMACULATE CONCEPTION
4 SW. SECOND AVENUE
P.O. BOX 615
FARIBAULT, MN 55021

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NORWEST BANK FARIBAULT, N.A.
PHONE (507) 334-5546 FARIBAULT, MN 55021

25.59 n

Ges JF nema

DATE:

March 17, 1986

MEMO TO:

Bishop Carlson

FROM:

Archbishop Roach

SUBJECT:

I read the report of Dr. Gendron on Ken LaVan. Clearly, Ken LaVan cannot receive an assignment at this time.

Bob, I don't know whether you feel comfortable with Ken or not. If you do, then I would ask you to see him and convey the Gendron findings. If you feel that that is not going to be comfortable for you, then please let me know and I'll do it. At any rate, Ken ought to understand that someone in whom we have real confidence, has indicated that he just isn't ready for an assignment and as a matter of fact, needs some fairly intense therapy.

Would you see me about this.

cc- Father Kenney Fr. O'Connell

18

March 17, 1986
Bishop Carlson
Archbishop Roach

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Would you see me about this.

cc- Father Kenney Fr. O'Connell

1 cmh

DATE:

March 20, 1986

MEMO TO:

Archbishop Roach

FROM:

Bishop Carlson

SUBJECT:

FATHER KEN LAVAN

I had lunch with Father Ken LaVan on Wednesday, March 19th, 1986 to discuss his therapy and the possibility of being assigned in June.

At that luncheon I outlined three points from Dr. Gendron's letter which I said were of concern:-

- 1. Dr. Gendron's feeling that Father Ken had a a great deal of depression and anger.
- 2. The feeling that he was not ready for assignment.
- 3. The felt need for some kind of therapy.

While Ken was calm on the surface, you could see his anger. We discussed this and I think that Ken has reached the point where he would like to first sit down with you and re-establish a positive relationship, and then suggest that he get a third evaluation. I think the meeting with you would be relatively easy and probably very good for Ken's therapy.

He still has a great deal of anger, but he has improved somewhat through his work at Faribault, and I think he wants to show you that side of himself.

I feel that we should get a third opinion as Ken is not going to accept Dr. Gendron's judgment. The chemistry between the two was bad and if we ever want Ken to face any issues, we are going to have a third neutral opinion. I am not sure who to recommend, but perhaps Father O'Connell could come up with a suggestion. I do not think Ken should be able to pick someone.

Ken and I have a pleasant relationship and I am not afraid to deal with him, but I feel it would be helpful if you saw him now. I think he will be calling your office for an appointment.

X

## CONFIDENTIAL

Executive Secretary, Priests' Personnel Board 226 Summit Avenue Saint Paul, Minnesota 55102

3-24-86

Please	send	me	information	about:
rrease	SCIIU	1111	THITOTHICKTOH	abvat.

			. St. Paul
NAME	Ken LaVan	ADDRESS	950 9th Ave.
			St. Paul Park 55071

Dear Father Ken,

I hope you come back. We all miss you here at church. I will try to pray for you and be noping that you come back

Your Friend,

sentil

Per ou conversation

on Monday

The asked JSMc
Denough to call your

Denough to call your

Client (whose mame has

client (whose mame has

been deleted from attached

for confidentiality)

J'a like to get his

release this week if

Promitte deak of William S. Fallon

\$ DATE:

March 25, 1986

MEMO TO:

Mert

FROM:

Archbishop Roach

SUBJECT:

Brief me on my appointment with Father Ken LaVan.

(He called at 28gr +rday (3/25/16)

March 25, 1986

Rev. Kenneth LaVan 950 9th Av. St. Paul Park, MN 55071

Dear Ken,

Enclosed is the information you requested on the Pastor position at Holy Redeemer, Maplewood, which was recently open listed.

This includes all the information we have at the present time. As more information becomes available, I will send it to you. I am also enclosing an application form.

Thank you for seeking information regarding this position.

If you have further questions, please do not hesitate to call me or one of the Board members.

Sincerely,

Reverend William J. Kenney Executive Secretary Priests' Personnel Board

Enclosures

March 26, 1986

Reverend George J. Freeman Church of the Immaculate Conception Box 615 4 S.W. Second Avenue Faribault, Minnesota 55021

Dear George,

Thank you for your letter of March 13 and for the check of \$438 for Father Ken LaVan's weekend assistance for the months of January and February. We would appreciate your continuing to send these checks to the Chancery.

You are correct in your understanding that the Chancery presently will be supplying the remuneration to Father LaVan.

May you also have a very blessed Holy Week and a joyous Easter.

Sincerely,

Reverend Austin T. Ward, Director Administrative and Financial Services DATE:

March 26, 1986

MEMO TO:

The File of Father Ken LaVan

FROM:

Archbishop Roach

SUBJECT:

I saw Father Kenneth LaVan on March 26, 1986. I had reviewed the letter from Dr. Gendron, from Dr. Williams, who had done a partial evaluation at Jemez Springs and from Dr. Lakoski, who has been seeing Father LaVan.

I read Dr. Gendron's letter to Father LaVan in its totality.

He had seen Dr. Lakoski last week and Dr. Lakoski told him that he felt that there had been significant improvement in the depression in the past few months and that the work which he is currently doing has been of help to him. On the other hand, Dr. Lakoski did indicate that the root causes for the depression are still there, at least in part.

I told Father LaVan that he should see Dr. Lakoski the week after Easter and that I wanted two things. I want a letter from Dr. Lakoski reviewing Father LaVan's progress or lack of it, and a report in some detail as to where he has been and where he is currently. I also told Father LaVan that he should get from Dr. Lakoski a list of at least three psychologists who could do another independent psychological testing evaluation.

When I have received those, I will again call Father LaVan in and we will make another decision.

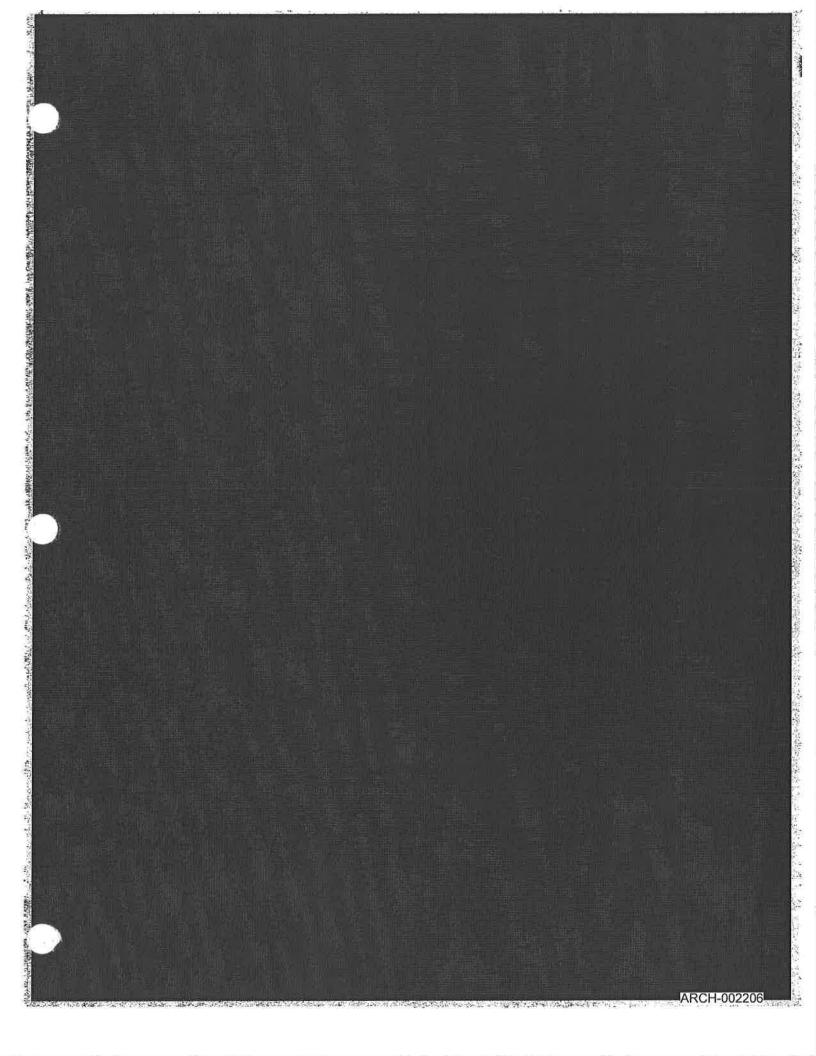
LaVan is defensive and is obviously very worried. He is fearful that none of us is really supporting him and that this is a way of forcing him into an early retirement. I assured him that that was not the case. He agreed with me, that depending upon the report which we get, that he will enter intense psychotherapy as Dr. Gendron described it, if that is confirmed by Dr. Lakoski's report.

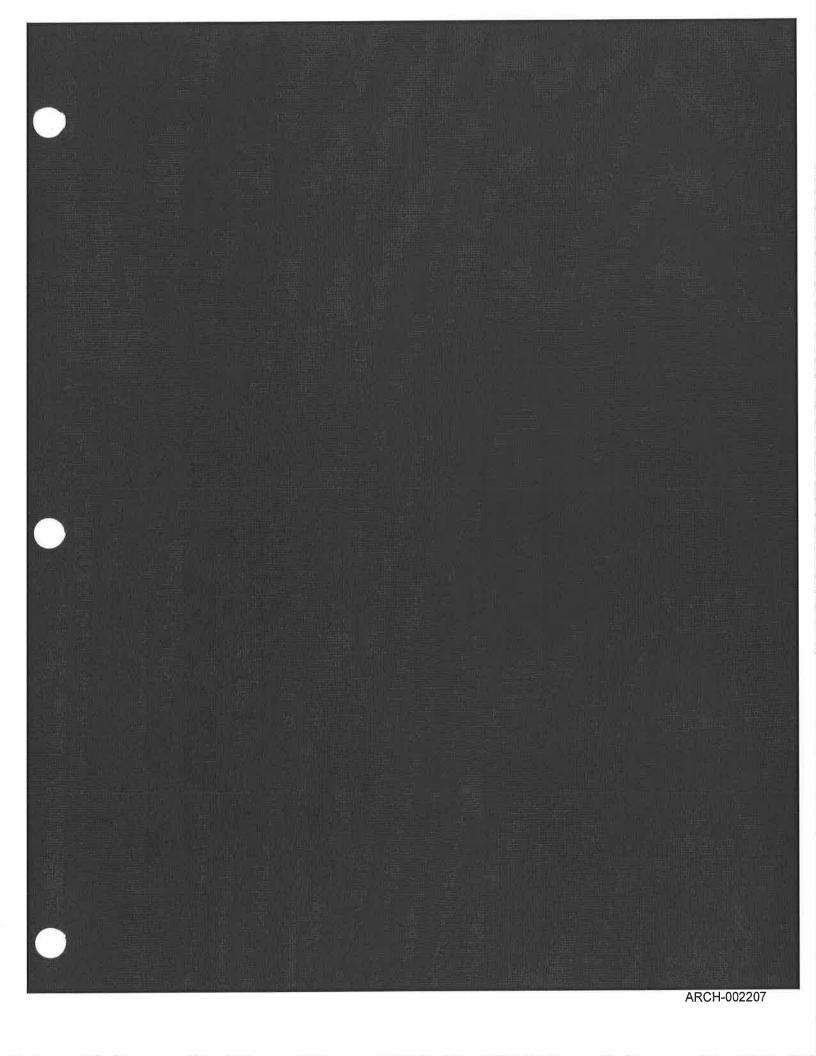
Incidentally, I think it's important, at least based on what LaVan indicated to me, to note that Dr. Lakoski and Father LaVan are not close friends. They know each other and LaVan has recommended several people to Dr. Lakoski.

I informed Father LaVan that there would be no assignment to a parish as pastor until I was satisfied that we have done everything possible to address the problems, particularly of depression, that he is facing.

/cmh

cc- Bishop Carlson Father O'Connell Father Kenney





April 11, 1986

Dr. Randall LaKasky P.O. Box 1188 Virginia, MN 55792

Dear Dr. LaKasky:

It was good to talk with you on the phone.

The Archbishop has received divergent reports from you and Dr. Joseph Gendron regarding Ken LaVan's readiness to go back to full-time ministry.

In view of that, he is asking for a letter from you reviewing Ken's progress or lack of it, with a report in some detail as to where he has been and where he is currently.

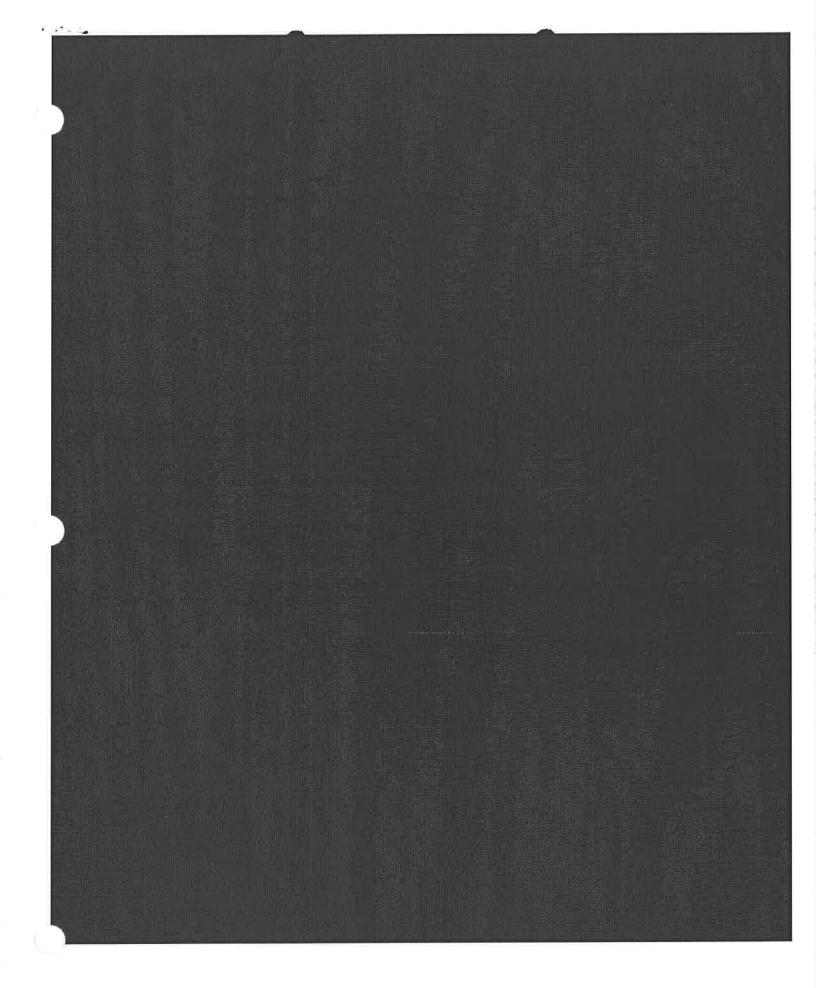
Second, he would like from you the names of three psychologists in the Twin Cities who could do another independent psychological evaluation. I assume the Archbishop will pick one from those three names.

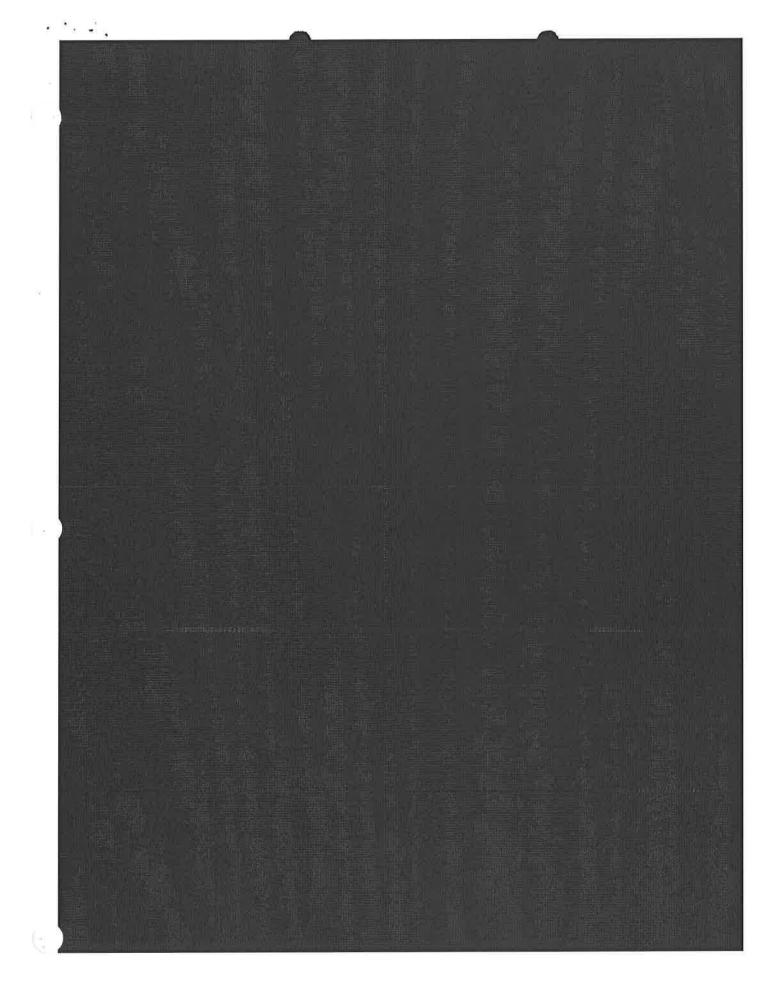
I appreciate all you have done for Ken and hope we can do whatever is necessary so Ken can soon return to full-time ministry.

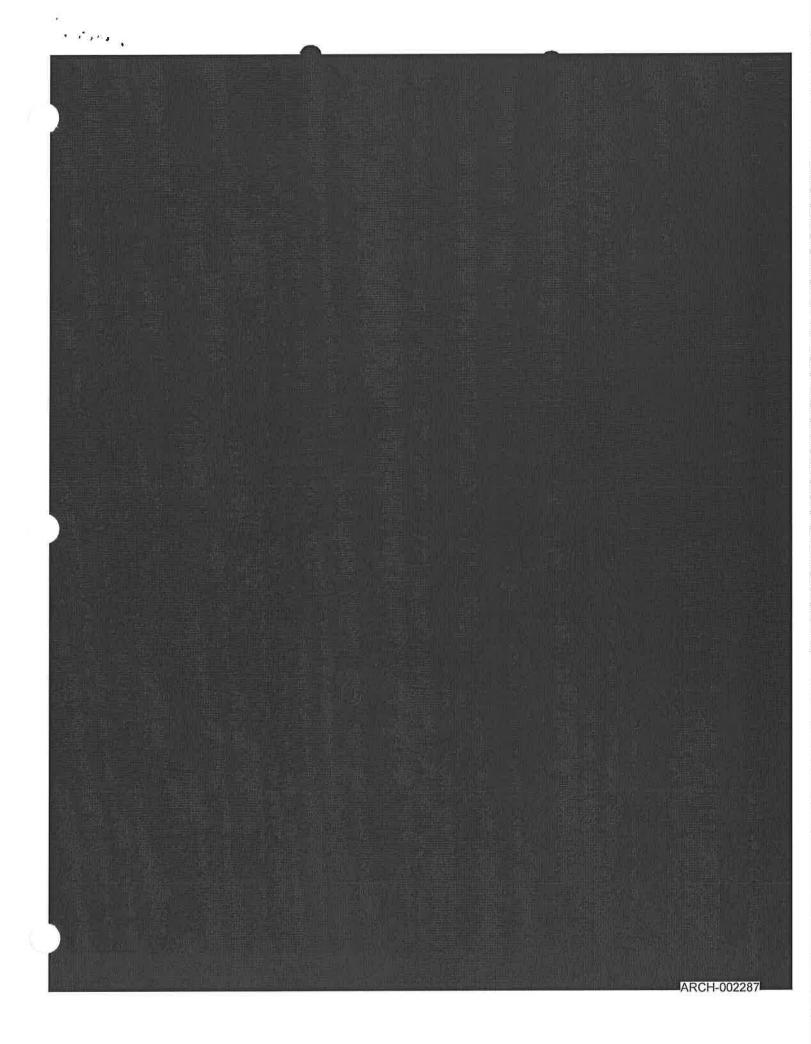
Sincerely,

Rev. William J. Kenney Executive Secretary Priests' Personnel Board

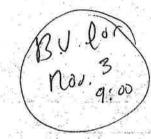
WJK:jrk







and executes this document at this day of	, 1989.	Minnesota,
	By:	
Witness	Kenneth	LeVan



: re Kenlavan 10)10

Sept 6 letter !

In general way says in Tully he dis avoued allegation but he has done work + he is moving forward

had "intercourse of one of the girls" - He remembers (km)

1 De word

- Ken's memory now!

D aggressive kuring + forced affection

(3) Kursing + hugging, lying on floor on pullows, lagging

Spirituality is graved Journal's seeing Godas Mother talker

From the desk of

FATHER KENNETH LA VAN

April 17, 1986

Dear Bill,

Just a short note to thank you for the good lunch at the Coachman and the good visit.

I felt so good driving down to Faribault and had so much good positive energy. In fact I think I preached better this past week end thanat anytime in the past two years. There was such an inner peace and the grey cloud that was overhead has left me.

I want to thank you Bill, for having so much confidence in me and giving me hope when so much looked hopeless. You gave me encouragement to see this through when I could have easily given up. You gave me new life when I felt lifeless. Thanks for being there when I needDyou and for reaching out to me when I was hesitant. It is just so great to feel so good now.

In friendship

Serving St Louis County for more than two decades.



## Range Mental Health Center, Inc.

Main Office at 624-13th Street South, Virginia, MN phone (218) 749 • 2881

Mailing Address: PO Box 1188, Virginia, MN 55792

Miller A Friesen

April 21, 1986

CONFIDENTIAL

Bloom At Land V to March 1846

Rev. William J. Kenney Archdiocese of St. Paul-Minneapolis 226 Summit Avenue St. Paul. MN 55102-2197

(2) A parents to the purpose(5)
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 (5) Ab parents to the purpose of the purpose form
 (6) A parents to the purpose of the purpose for the purpose form

Re: Rev. Kenneth Levan

Dear Father Kenney:

I am writing in follow-up to our recent phone conversation and your letter regarding Ken Levan. I will try to give you a narrative summary of my involvement with Ken.

I first got called by Ken last July when he was sounding rather anxious and depressed because of the problem he had run into at his parish. At that time, he wanted to talk to someone about it, and I arranged for him to drive up here to Virginia, and we spent several hours that day going over what happened to him and his response to it. It was obvious to me that he was fairly depressed and nervous at that time, and it seemed in response to an environmental stress from the problem in his parish. I recommended at that time that he leave the parish and talk over with people in the Church structure, some options for what he could do with his depression. In addition, I volunteered to see him again and thought it would be helpful. He went back, leaving me he seemed to feel much better, having talked with me and getting some ideas about what to do. From then until August 2nd, I talked with him several times on the phone, and again saw him here in Virginia on August 2, 1985. The depression seemed a little bit improved, and he seemed to be thinking clearer and getting some tentative plans better in mind. At that point, I recommended that we meet at least once a month, which I have done in the interval months, and talk by phone at his discretion. Since the August meeting, as I mentioned, I have seen Fr. Levan approximately once a month, occasionally a little more frequently, usually for an hour. Over the course of the last eight months, I have seen the depression get somewhat better at times and worse at other times, depending on the stresses in his life and his own future. He did get depressed during the time he was seeing Dr. Jendrin, and at that time, we talked about the possibility of his doing something more intensive in therapy, however, in January he seemed to be a bit better and he continued seeing me on monthly visits. About a month ago, he seemed to be again a bit more depressed and at that time I recommended he needed more than our once a month visits and referred him to another psychiatrist in St. Paul, who he has been seeing once or twice a week. In addition, that psychiatrist put him on a small dosage of medication. Recently, I had occasion to see Ken again and he looked considerably improved and I think, is coming out of the depression more rapidly and getting back to normal.

It is my opinion from seeing Ken that he has a depression that is secondary to the stresses and strains of his job, and that he has a tendency at times to deny stress, and wind up getting more depressed before he is aware of it. It is also my impression that he is quite amenable to psychotherapy and has handled it quite well. I think he needs to stay in psychotherapy with myself or someone else for some period of time to learn how to better handle the stresses of his job. However, I do not think he is disabled to the point of being unable to work. I think with the current more intense therapy he is undergoing, he is likely to be able to return to work fairly shortly.

Relative to your second question of a third evaluation, I would like to offer the following three names. First, I would recommend Henry Osekowski, a psychiatrist in St. Paul; secondly, I would recommend Greg Milne, a psychiatrist in practice in Minneapolis. He has had some experience working with ministers under my direction in the past years; thirdly, I would recommend Wyatt Moe a psychiatrist in Minneapolis who has for years been involved in an evaluation of ministers, mainly through the Episcopal Church.

I hope this is of help to you in dealing with Ken. If you have further questions, please do not hesitate to phone or write. I will probably be seeing Ken on an intermittent basis to evaluate his longer term functioning. Lyne of Ret Xardinaria

Sincerely yours,

Randall A. LaKosky, M.D.

Director of Outpatient Services

RAL:jm

April 21, 1986

Rev. Kenneth LaVan 950 9th Avenue St. Paul Park, Minnesota 55071

Dear Ken,

Enclosed is the information you requested on the following position which was recently Open Listed:

St. Therese, St. Paul

This includes all the information we have at the present time. As more information becomes available, I will send it to you. I am also enclosing an application form. If you wish to formally apply, please return this form to my office by May 2.

Thank you for seeking information regarding this position.

If you have further questions, please do not hesitate to call me or one of the Board members.

Sincerely,

Rev. William J. Kenney Executive Secretary Priests' Personnel Board

Enclosures WJK:jrk



Box 615 4 S.W. Second Avenue Faribault, Minnesota 55021

April 29, 1986

Rev. Austin Ward Director of Administration and Financial Services The Chancery 226 Summit Avenue St. Paul, MN 55102

Dear Austin:

I am enclosing a check in payment to the Chancery for weekend assistance here at Immaculate Conception by Rev. Ken LaVan for March and April. There were five weekends in March and four weekends in April, thus I am sending a check in the amount of  $$657.00 ($73 \times 9)$ . We have already paid for January and February so this check should complete our payments.

I would like to mention that I am very grateful for Ken LaVan's service here while Kevin Clinton was on sabbatical. He was wonderful and pleasant to work with. I have heard many, many favorable comments from parishioners about his preaching and his liturgy. The people of Immaculate Conception Parish are pleased with his ministry here in Kevin's absence. His competence as well as his love and concern for people were very evident to our parish community. I wish him well as he takes on other responsibilities for the Diocese.

Please contact me in any way I can be of service to you and your ministry. You and your work are regularly remembered in my Masses and prayers.

Sincerely yours in Christ,

Rev. George J. Freeman

Pastor

## **CONFIDENTIAL**

## APPLICATION FOR MINISTRY

Name	Kenneth G, LaVan	Year of Ordination 1958
POSITION	APPLYING FOR (parish, institution, ministry)	Date of Application Apr.25, 1986
	St. Therese Parish - St. Paul	Telephone # 459-2131
	se rate the strength of your interest in the assons for your interest. CIRCLE ONE	signment and give the two main
V	Very strongly interested Strongly	y interested
, · · 1	interested Indiffe	rent
the The	reasons for my interest are:	8
1.	near theTwinCities	2
2 2	Not too large and not too large	of a staff
2.	well educated area and a stable	e parish
CONC	ERN: that some 80,000 is spent on 70 st	udents inthe parochial school.
II. Plea	ase rate your overall qualification for this pos	ition. CIRCLE ONE
	lighly qualified Moderately quality	fied Qualified
Gìve	the two main qualifications you would bring to	this assignment.
1.	ability to work with staff and board	ls.
	ability to increase income and devel	
2.		541
2,	ability to hire qualified people	21
(4)	ability to attract people to liturgy	
	des these qualifications, what ministry experience you had that would be important in this position	
1.	I have kept updated with summer so	hool and workshops
	for the past twenty years.	
2,	good awareness of what is needed i	n adult education
		\(\frac{1}{2}\)
3.	ability to begin and follow throug	h on the RCIA
	e en <sup>k</sup> e u	

RETURN TO: Executive Secretary, Priests Personnel Board, 226 Summit Av., St. Paul MN 55102

April 30, 1986

Rev. Kenneth G. LaVan 950 9th Av. St. Paul Park, MN 55071

Dear Ken,

Enclosed is the information you requested on the following positions which were recently Open Listed:

St. Joan of Arc, Minneapolis St. Therese, Deephaven

This includes all the information we have at the present time. As more information becomes available, I will send it to you. I am also enclosing application forms for these positions. If you wish to formally apply, please return the form or forms to my office by May 8.

Thank you for your interest in these positions.

If you have further questions, please do not hesitate to call me or one of the Board members.

Sincerely,

Rev. William J. Kenney Executive Secretary Priests' Personnel Board

WJK:jrk Enclosures

DATE:

May 1, 1986

TO:

Archbishop Roach

FROM: Father Kenney

The attached letter came this week. You will note the three names on the second page. Someone should select a name and give that name to Ken LaVan soon so he can obtain the evaluation.

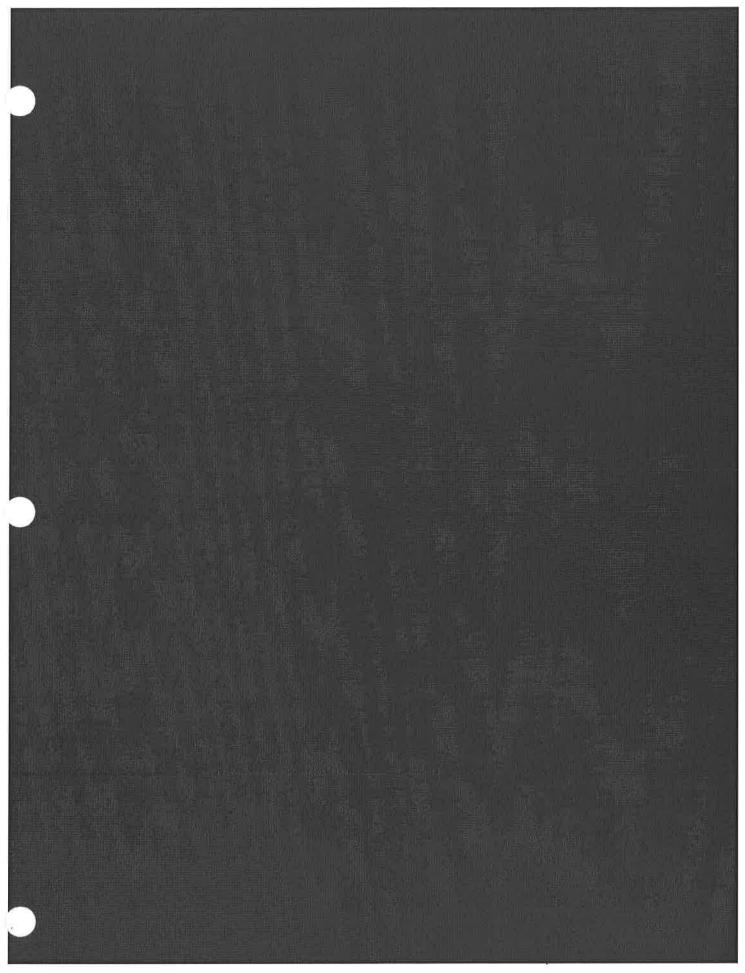
Please advise.

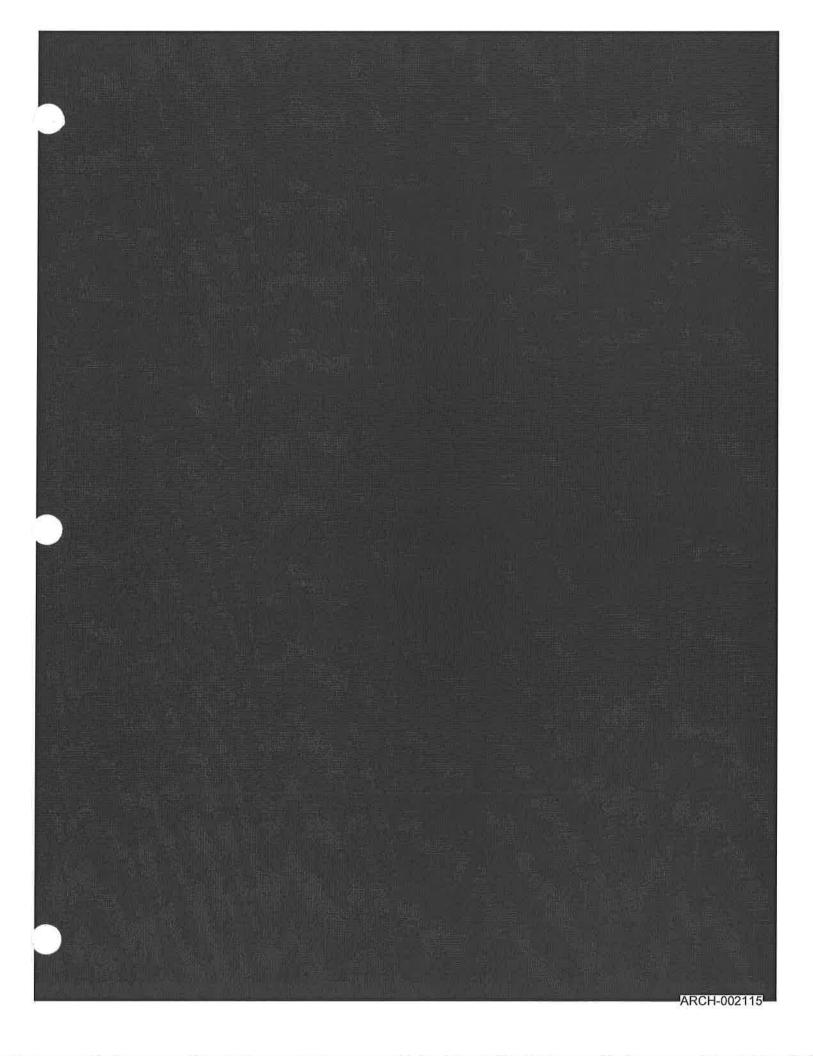
Copy (with attachment) - Bishop Carlson Father O'Connell

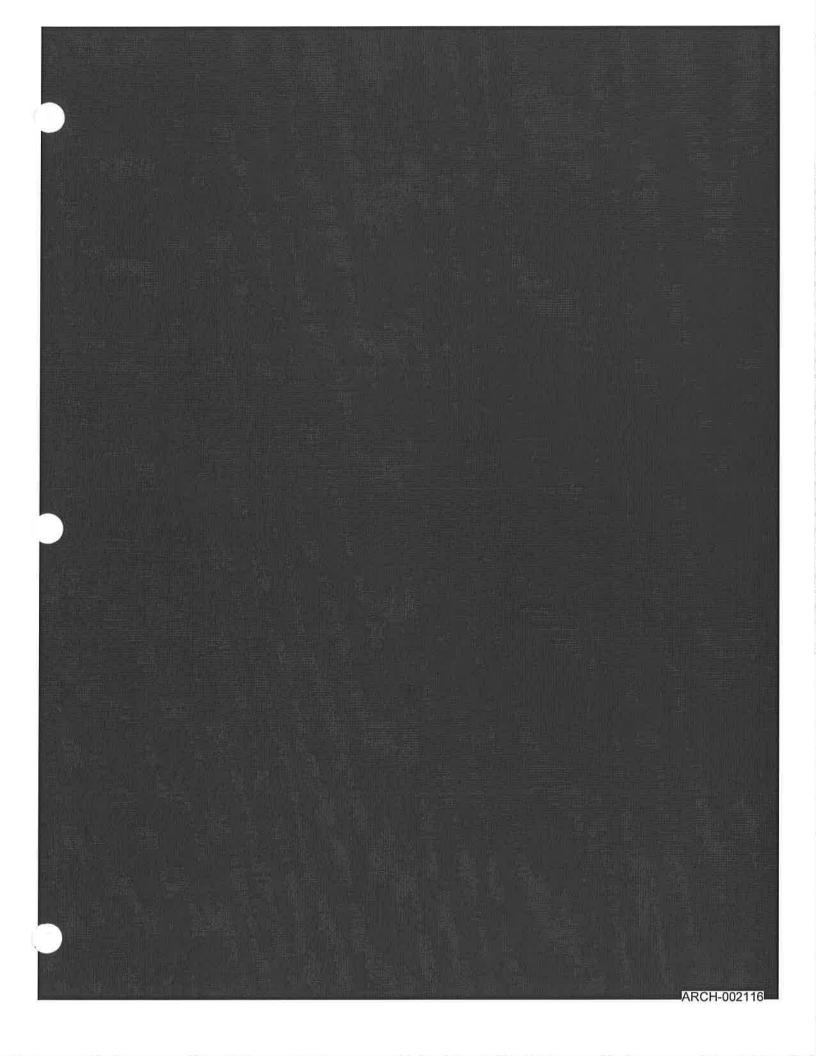
Please Consult with Kim Liever, and Substanooned John though with Ja Van.

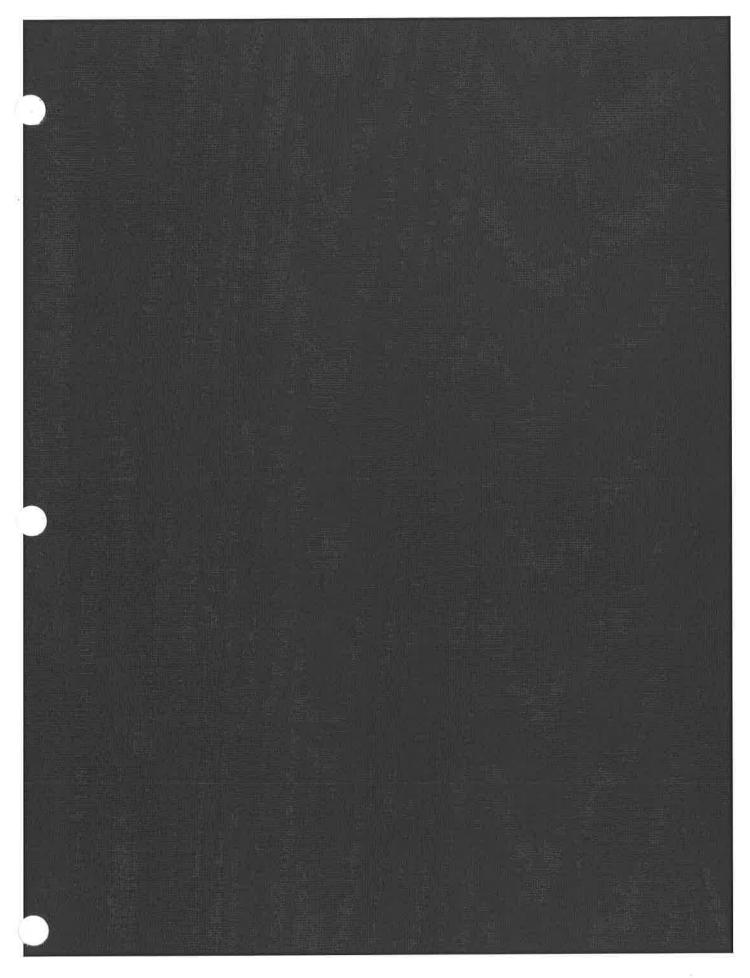
# Kenneth G. LaVan

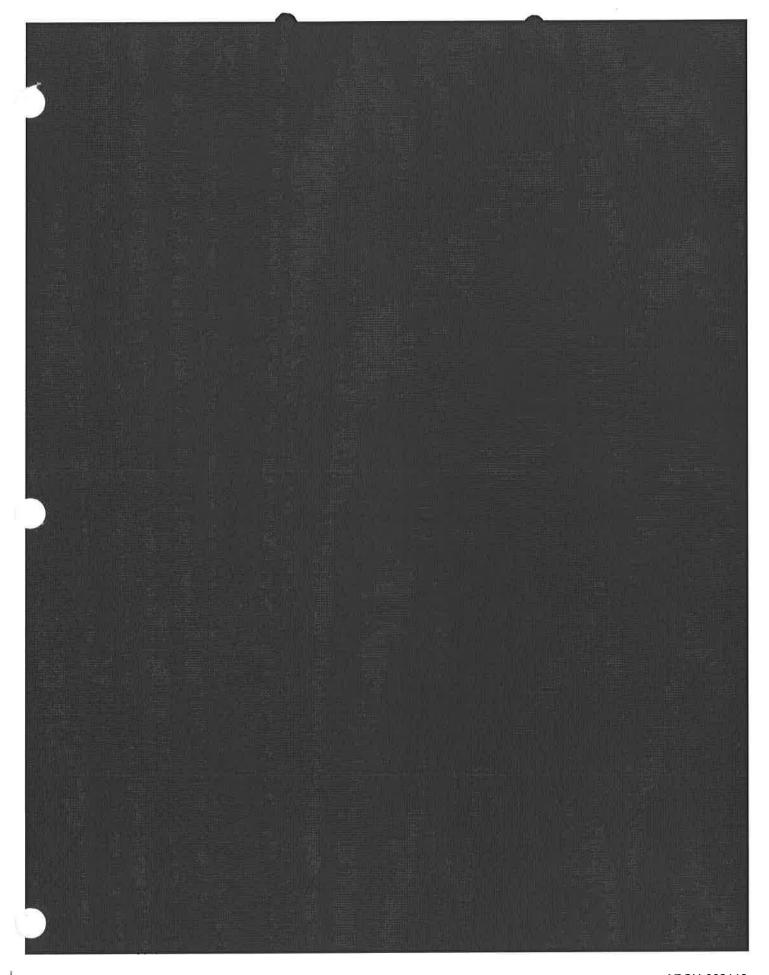
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S.J. Jesuit House
Spiritual Direction
                          Gene Merz
               45 minutes
                                      spiritual direction
10-12-85
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10-22-85
10-23-85
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DATE: May 7, 1986

TO: Archbishop Roach

Bishop Carlson

FROM: Father Kenney

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Dr. Osekowsky is the psychiatrist who is to submit a "third opinion." He will send that within the week.

Ken looks good and continues to be anxious to be re-assigned.

#### Kenneth G. LaVan

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NORTHWEST PSYCHIATRIC ASSOCIATES, LTD.

1337 ST. CLAIR AT HAMLINE

ST. PAUL, MINNESOTA 53103

HENRY J. OSEKOWSKY, M. D. Diplomate, American Board of Psychiatry and Neurology

612 - 698-7501

May 7, 1986

Archbishop John Roach 226 Summit Avenue St. Paul, MN 55102

RE: Father Kenneth La Van

Dear Archbishop:

Father La Van first saw me on 4-3-86 and relayed to me the problems he has been having functioning in his capacity as parish priest and subsequent to his leaving his home parish. I will not repeat the details in this letter. It appeared to La Van was suffering from a depressive me that Father disorder several months ago which was aggravated by the stresses he has encountered recently. It also appears that he has suffered depressive episodes in the past as well. Since he also provided a family history of depression: decided to give him a trial of anti-depressant medications. He seems to have responded quite well to a relatively small dose of the medication which provides for him little more than a dry mouth by way of side effect. His mood has brightened and his confidence seems to be restored. He again is aleeping very well.

Current thinking about this kind of problem is that it is genetically based and is recurrent. The fact that Father has responded to medication suggests that he will again respond in the future if another episode occurs. Since the episodes seem widely spaced, it probably will be advisable within the next year to have him stop taking medications. If he gets along all right, I will not restart medications. If, however, he begins to develop signs of depression or stress or dysease, I will attempt to maintain him on some level of medication. The medication currently being given is Nortriptylline and is not habit forming.

I have not been able to obtain any clear history of any manic episodes. Persons with this disorder may manifest the disorder clinically in a variety of ways ranging from mild recurrent depression to severe suicidal depression, perhaps interspersed with manic episodes of psychotic proportions. I believe that the nature of Father La Van's disorder is already manifest and do not expect the extremes from him.

I have stressed with Father La Van the importance of close contact with a spiritual advisor and he assured me that this occurs on a monthly basis and also with periodic retreats.

At this time Father La Van seems energetic and emotionally even and eager to return to work. I suggest that he be given that opportunity. It is my understanding that he will continue to see me periodically at an interval which probably will lengthen over time.

Sincerely,

H. J. Osekowsky, M. D.

ST. PAUL, MINNESOTA 55105

612 - 698-7501

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May 7, 1986

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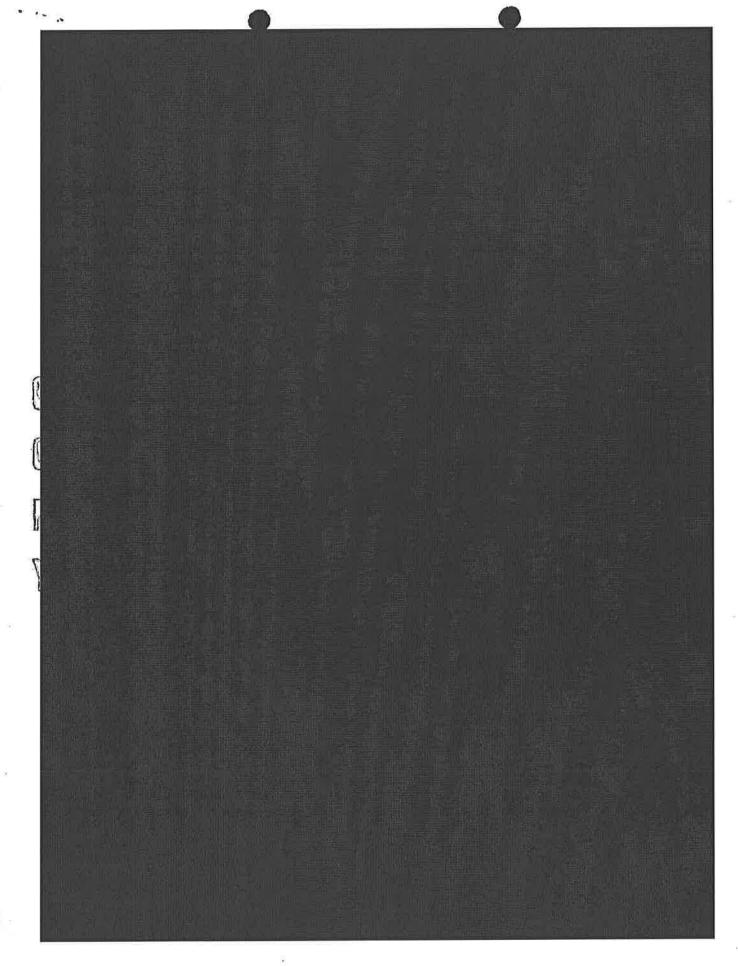
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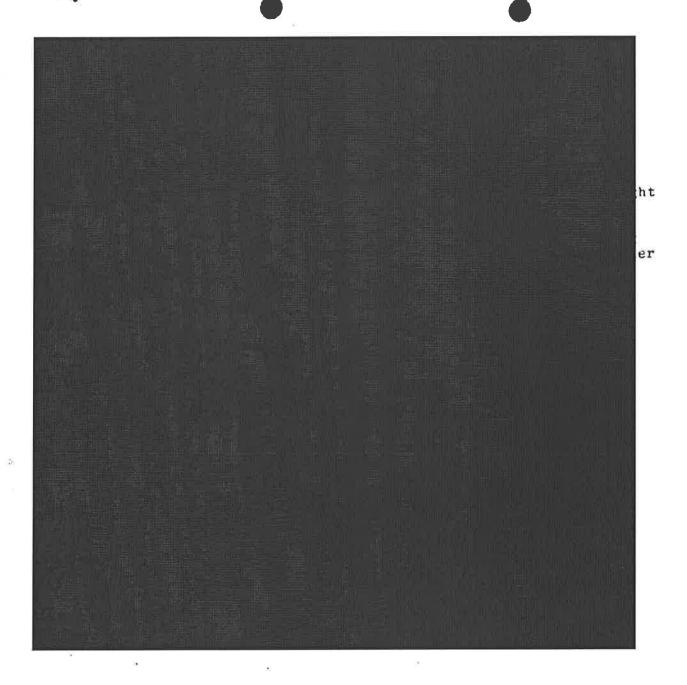
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H. J. Osekowsky, M. D.





DATE: May 7, 1986

TO: Archbishop Roach

Bishop Carlson

FROM: Father Kenney

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Dr. Osekowsky is the psychiatrist who is to submit a "third opinion." He will send that within the week.

Ken looks good and continues to be anxious to be re-assigned.

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Hay 9, 1986
Father Kenney
Archbishop Roach

When you have received the third opinion from Dr. Osekowsky about Ken LaVan I would ask that you and Bishop Carlson and I sit down for a minute to talk about that. We can do that either before or at the conclusion of our next Council Meeting.

We should not keep LaVan waiting for an answer. He has apparently done everything we have asked him to do.

Please let Mert know when you have received the report from Dr. Osekowsky so that we can arrange for that meeting.

cc- Bishop Carlson

1 cmb

May 12, 1986 DATE:

TO: Archbishop Roach Bishop Carlson

Father Kenney FROM:

Attached is a copy of the letter concerning Father Kenneth LaVan's third evaluation which I received this morning.

DATE: May 12, 1986

Archbishop Roach Bishop Carlson TO:

Father Kenney FROM:

Attached is a copy of the letter concerning Father Kenneth LaVan's third evaluation which I received this morning.

DATE:

May 14, 1986

MEMO TO:

Father Kenney

FROM:

Archbishop Roach

SUBJECT:

I have read Dr. Henry Osekowsky's report on Father Kenneth LaVan.

It seems to me in view of that report that you ought to offer an assignment to Father LaVan. He has done all the things we asked him to do, and the report from Dr. Osekowsky, it seems to me, is pretty optimistic.

cc- Bishop Carlson Father O'Connell May 14, 1986
Father Kenney
Archbishop Roach

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It seems to me in view of that report that you ought to offer an assignment to Father LaVan. He has done all the things we asked him to do, and the report from Dr. Osekowsky, it seems to me, is pretty optimistic.

cc- Bishop Carlson Father O'Connell

DATE: June 16, 1986

TO: Archbishop Roach

FROM: Father Kenney

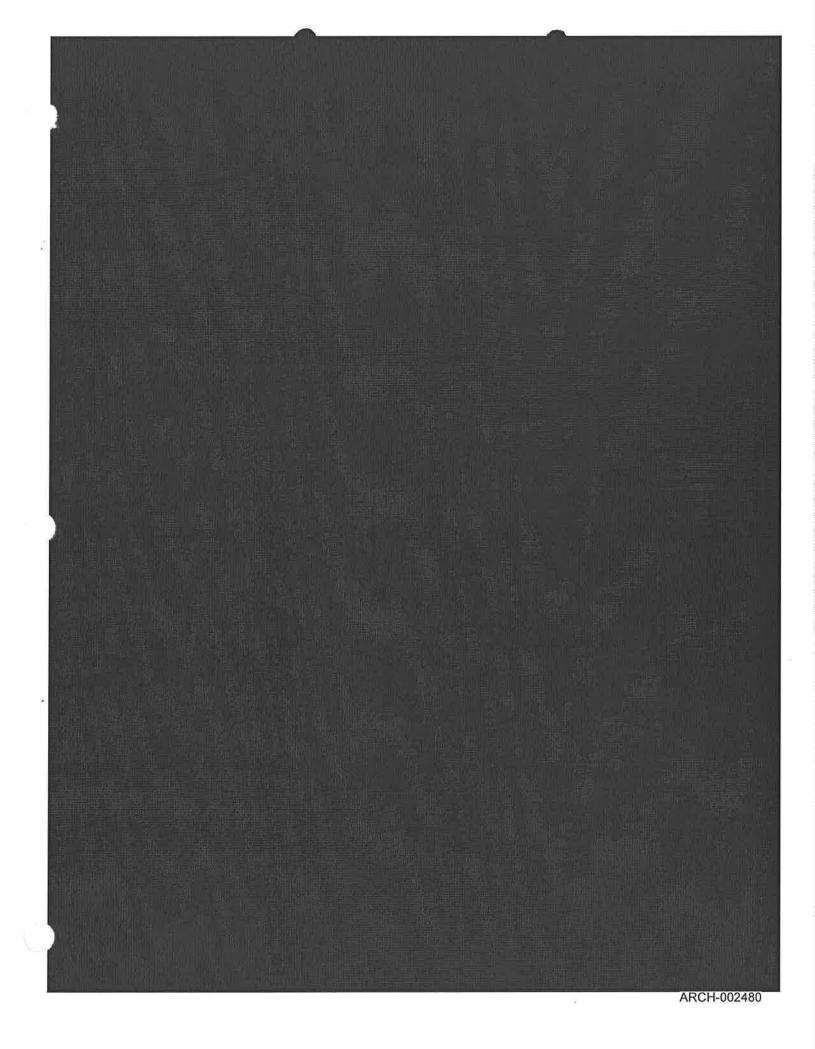
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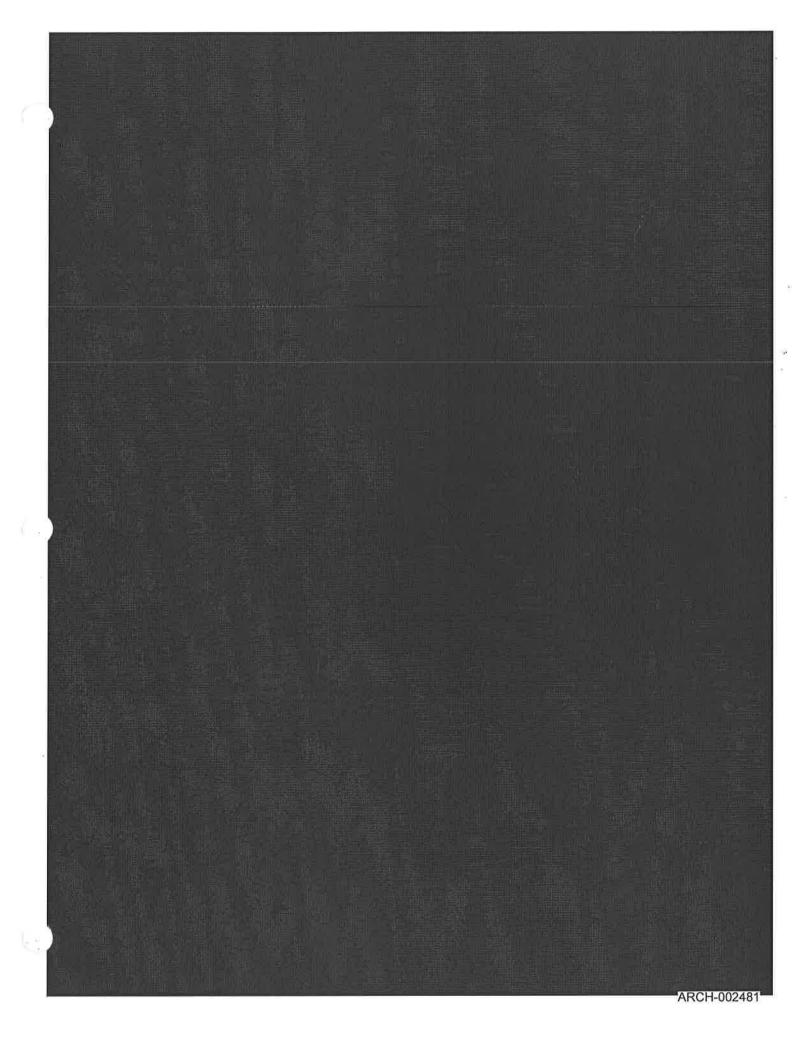
Father Kenneth LaVan as Pastor, St. Richard, Richfield;

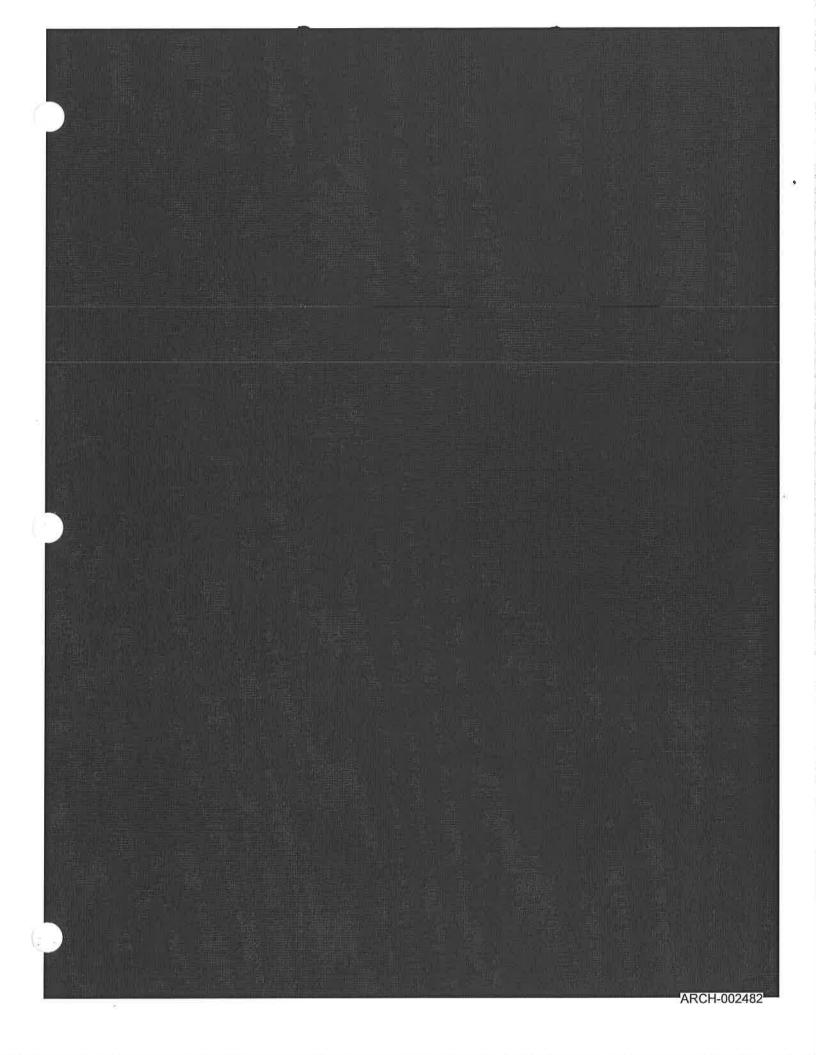
\*\*Esther George Grafsky as Pastor, St. Patrick, Cedar Lake, and Parochial Administrator, St. Catherine, Spring Lake (not to be Open Listed).

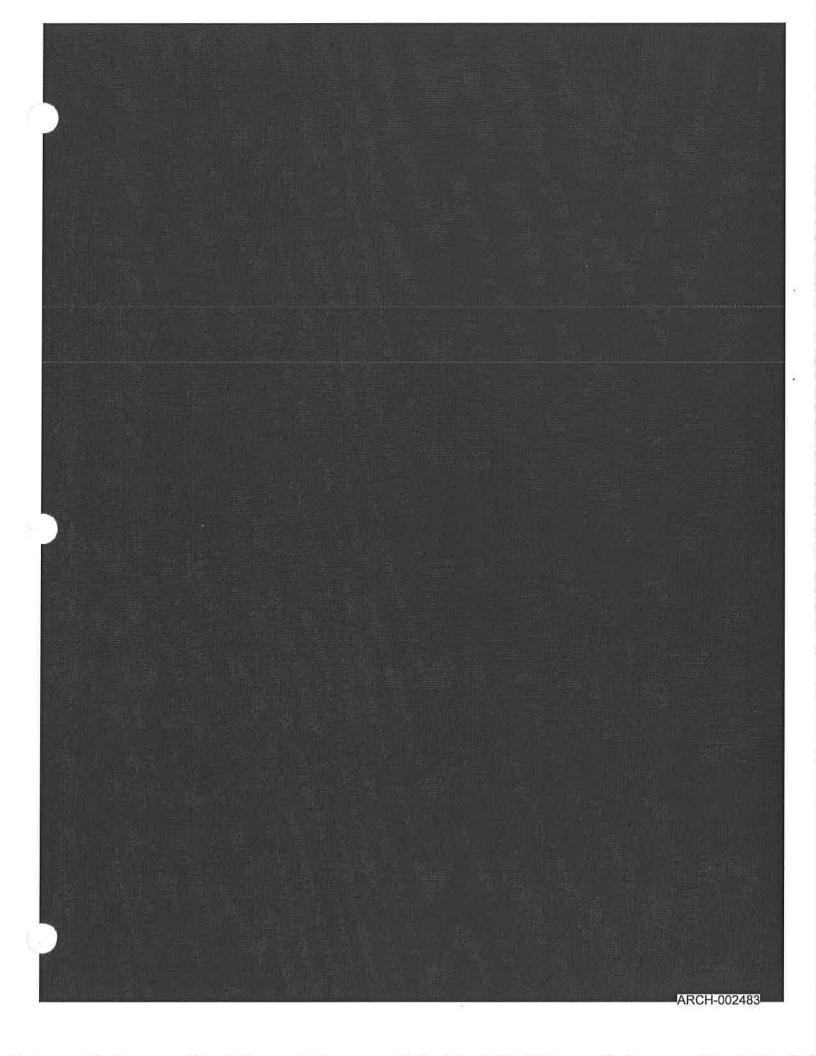
Copy - Bishop Bullock Bishop Carlson Bishop Ham Father O'Connell

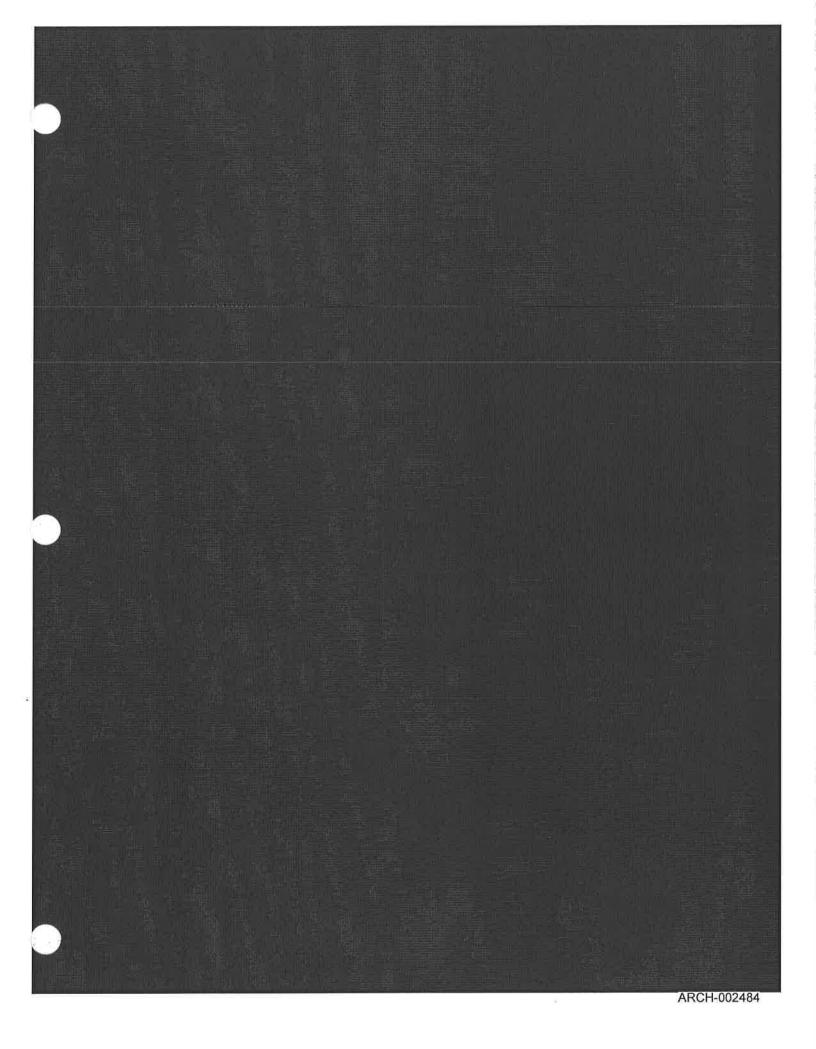
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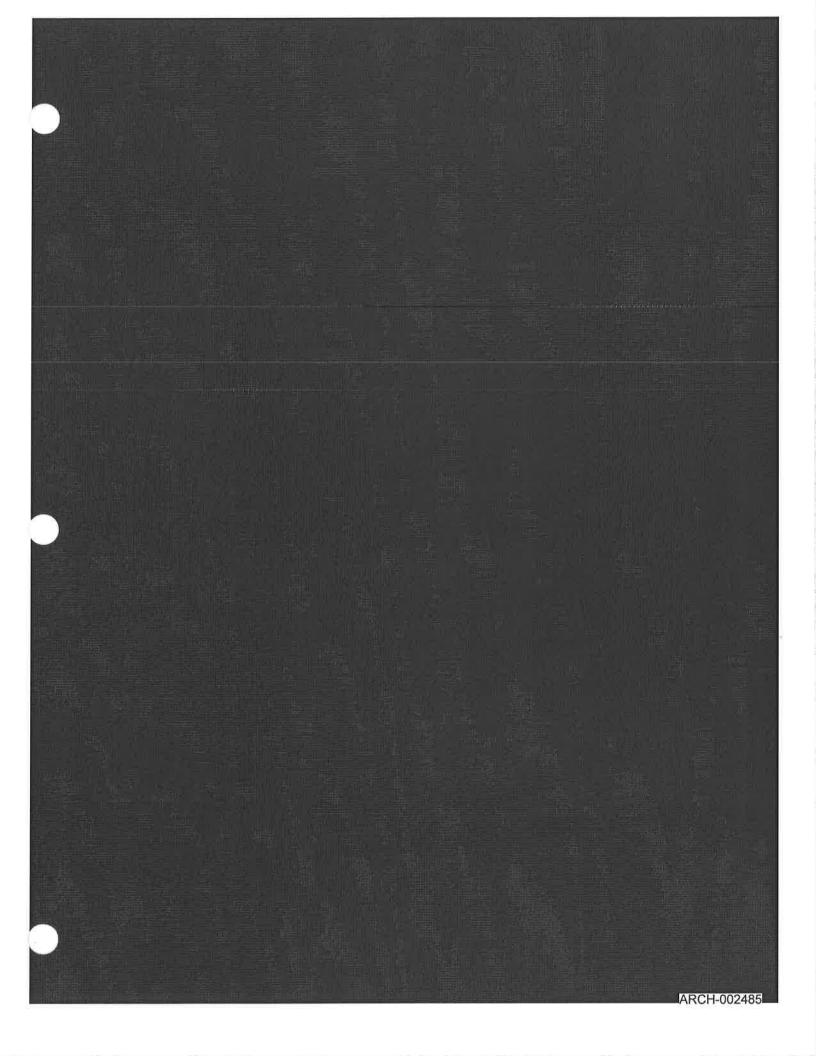


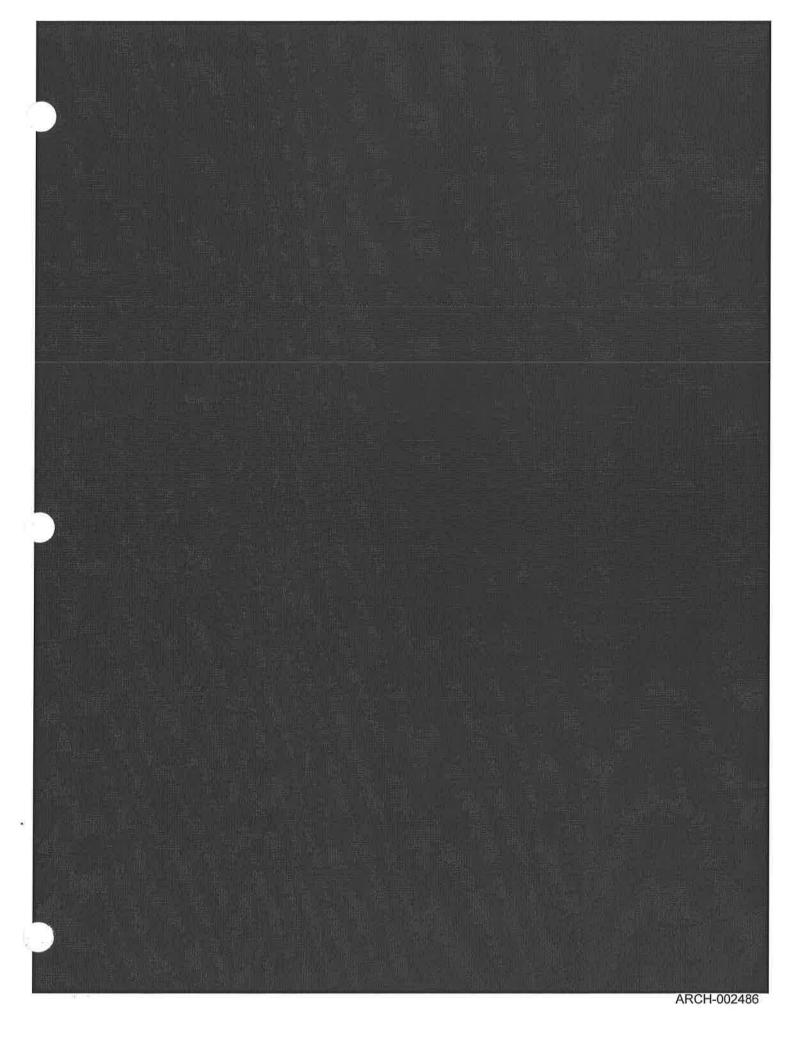


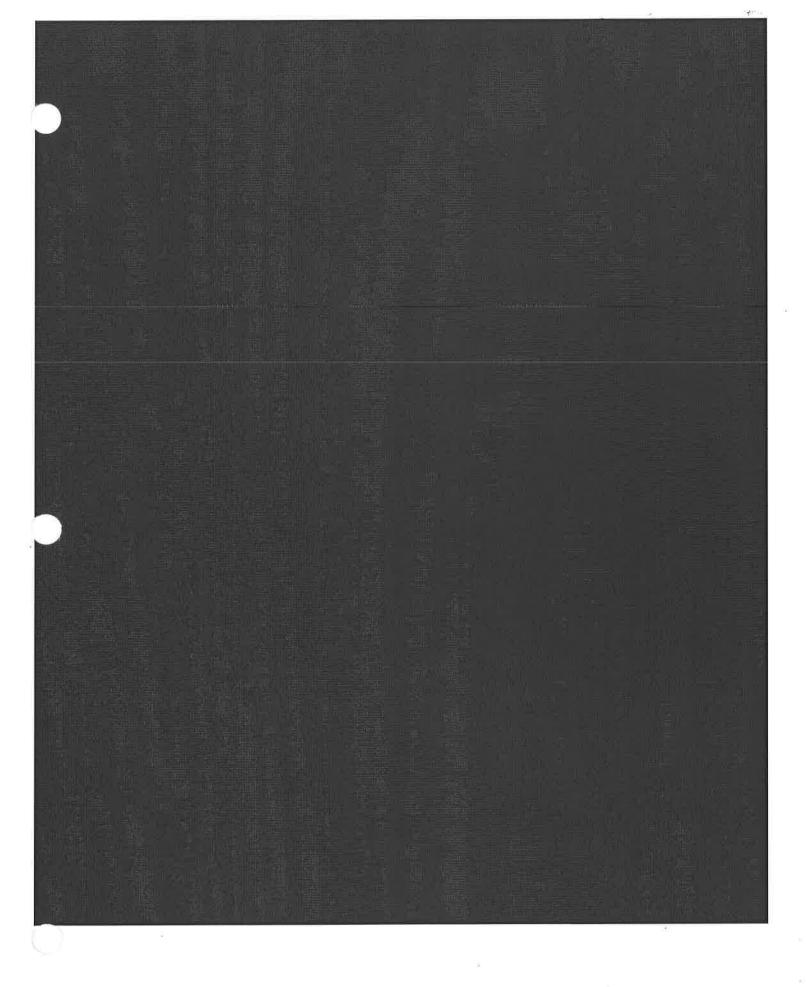


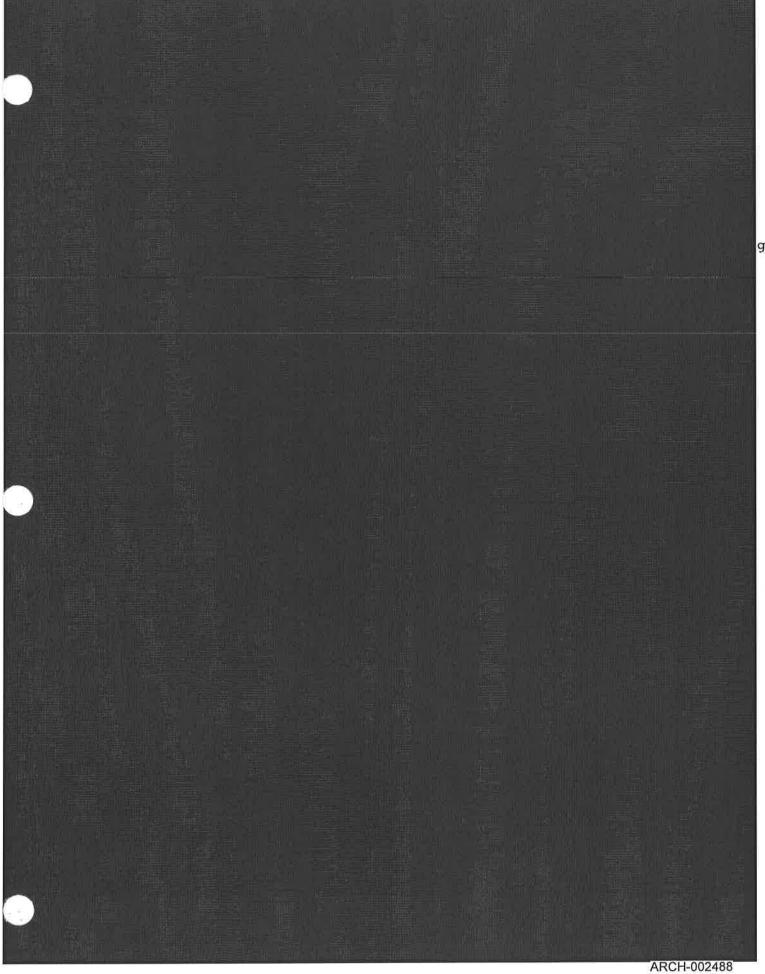












#### ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Office of the Archbishop

Saint Paul, Minnesota 55102-2197

June 18, 1986

Reverend Kenneth G. LaVan Church of Saint Thomas Aquinas 920 Holly Avenue Saint Paul Park, Minnesota 55071

Dear Father LaVan,

With this letter, I appoint you Pastor of the Church of Saint Richard, Richfield, Minnesota, according to the norms of Canon Law and our Archdiocesan policy. This new appointment will become effective at noon on Thursday, July 3, 1986.

In accordance with Canon 833, s 6, of the 1983 Revised Code of Canon Law, you understand that you are required to make your Profession of Faith before fulfilling any of your duties as Pastor. Any priest of the Archdiocese may witness it as my delegate. Notice of this document should be returned to the Priests' Personnel Office at the Chancery before you take up your new responsibilities.

With the promulgation of the Revised Code, I suggest that you look at Canon 519 regarding the definition of the office of Pastor and Canons 528 through 530 regarding your pastoral responsibilities.

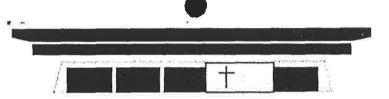
Notice of this appointment will be published in the Catholic Bulletin of June 26, 1986.

Ken, it's been a tough year for you, but I suspect it has also been a year of great growth. I am delighted that your last medical report was so positive. Be assured of my continued prayers and support.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.

Archbishop of Saint Paul and Minneapolis



# church of saint thomas aquinas

June 21, 1986

Archbishop John R. Roach D.D. Archdiocese of St. Paul and Minneapolis 226 Summit Avenue St. Paul. Minnesota 55102

Dear Archbishop Roach,

Thank you very much for the letter of appointment to the Church of St.Richard, Richfield, Minnesota.

It is with great joy that I approach this pastorate. It appears to be a strong, solid parish, with a good sense of liturgy.

I want to thank you personally for your patience, concern, and support during these months. When the gift of good physical and mental health slips it can be a very fearful time in life. I am just thankful that someone got to the bottom line of what was causing this illness. I am sorry that I caused you concern during this time but do want and need your continued frienship and support. It is just great to feel fully alive again.

I will need your continued prayers and will give you the respect, support and continued prayers that you need to carry out your office and also that you need personally.

Again I want to thank you for this appointment.

Sincerely,

Fr. Kenneth G. LaVan

June 27, 1986

Reverend Kenneth G. LaVan Church of St. Thomas 920 Holly Avenue St. Paul Park, Minnesota 55071

Dear Ken,

Thanks very much for your letter. You will be very good at St. Richard.

I have total confidence in you and I am delighted that things worked out well for you.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D. Archbishop of Saint Paul and Minneapolis

1 cm

# PROFESSION OF FAITH

Kenneth G. LaVan

, with firm faith, believe and profess all and everything that is contained in the Symbol of Faith that is: We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God begotten, not made, one in Being with the Father, Through him all things were made. For us men and for our salvation he came down from heaven: by the power of the Holy Spirit he was born of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered, died, and was buried. On the third day he rose again in fulfillment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord and Giver of Life, who proceeds from the Father and the Son. With the Father and the Son, he is worshipped and glorified. He has spoken through the Prophets. We believe in one, holy, catholic, and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen. I firmly embrace and accept all and everything which has been either defined by the Church's solemn deliberations or affirmed and declared by its ordinary magisterium concerning the doctrine of faith and morals, according 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. Michael J. Robert Signature of Witness Given at St Ruel Park, Mr on this, the 1st of Ju

# PROFESSION OF FAITH

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Kenneth G. LaVan

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### ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue Saint Paul, Minnesota 55102-2197

The Chancery

#### OFFICIAL

Archbishop John R. Roach has made the following appointments in the Archdiocese of Saint Paul and Minneapolis:

Reverend George J. Grafsky as Pastor of the Church of Saint Patrick, Cedar Lake, Minnesota, and Parochial Administrator, Church of Saint Catherine, Spring Lake, Minnesota, effective July 1, 1986.

Reverend Kenneth G. LaVan as Pastor, Church of Saint Richard, Richfield, Minnesota, effective July 3, 1986.

Brother Vincent Champine, p.P. Ecclesiastical Notary

Lecresiastical Notary

To be published in the Catholic Bulletin of June 26, 1986.

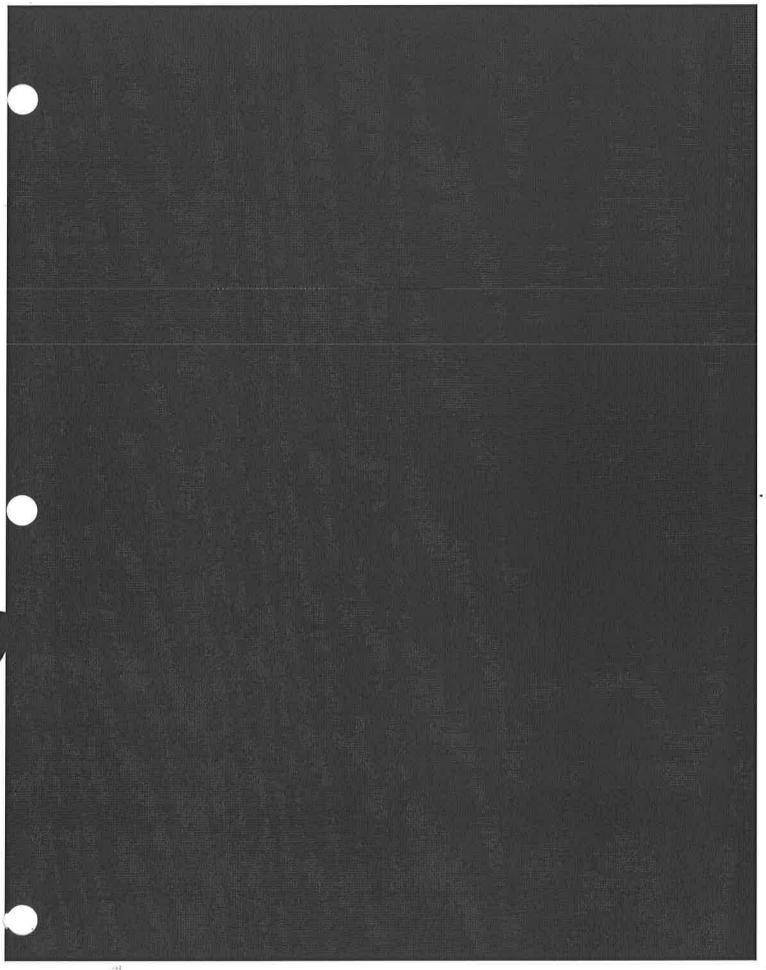
# PROFESSION OF FAITH

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DATE: October 16, 1986

TO: Archbishop Roach

FROM: Father Kenney

I met with Joan Gecik this past week. She is a former employee of mine who is now working full-time as a parish worker at St. Richard in Richfield. Roger Pierre hired her a year before he left that parish.

Her concern is Ken LaVan. He has remained very distant from the parish and delegates virtually everything to the staff. He spends most of his time out of the office and says how tired he is all the time. They are having serious financial problems in trying to pay off the debt, and Ken shows practically no interest or concern in the matter.

A member of the parish council is coming to see me tomorrow, and  $l^*m$  sure  $l^*ll$  hear the same story.

Part of the problem is the very different leadership style of Roger and Ken. It is difficult for me to get a handle on how serious the situation is out there.

Ken called me two weeks ago to say everything was fine; when I suggested we meet for lunch, he said it really wasn't necessary. I think all we can do at this point is to monitor the situation from a distance and wait until Ken has been there a full year before I contact him again.

Copy - Bishop Ham Father O'Connell

#### PRIESTS' PERSONNEL BOARD Minutes October 31, 1986

Fathers William Kenney, Gilbert Endres, Anthony Louis, Members Present:

Robert Nygaard, Stephen O'Gara, Stan Sledz, Michael

Tegeder, Frank Wampach

The opening prayer, led by Father O'Gara, included prayers for Father Michael Jakobek.

#### EXECUTIVE SECRETARY'S REPORT:

Tana a 🐧

Father James Remes, because he may require heart surgery again, resigned as pastor at St. John the Evangelist, Hopkins, and has been assigned parochial vicar at Sacred Heart, Robbinsdale, effective November 5.

Father Ken LaVan has asked to meet with Father Kenney. He is fearful he may not be able to continue as pastor at St. Richard, Richfield.

Father Gil Gustafson is doing well in his work at Catholic Charities, where he supervises 7 staff members. He is hopeful that in the future his work will include more pastoral ministry.

Father Paul Jaroszeski, in discussion about his application for the pastorate of Blessed Sacrament, expressed particular interest in a low- to middle-income parish.

Father Ted Foster of the Diocese of Duluth will be taking an extended quarter of CPE at Fairview-Southdale in connection with his work with alcoholics. He is making arrangements to stay at a rectory in a South Minneapolis parish on Sunday nights throughout the course. He also expressed interest in possibly becoming an associate pastor in this Archdiocese sometime in the future.

#### PARISH CONSULTATION:

Father Kenney has scheduled the parish consultation at St. John the Evangelist, Hopkins, for Tuesday, November 11.

#### RECOMMENDATIONS:

The board will recommend the appointments of Father William Hennen as pastor, Blessed Sacrament Parish, and Father James Perkl, parochial vicar, St. Michael, West St. Paul.

#### STAFFING PLAN:

The board discussed the proposal for staffing the three parishes in Faribault with three priests instead of four. It was suggested that other groups should be involved in planning of this nature, e.g., Pastoral Planning Office and a task force from the parishes. Father Kenney will meet with Bishop Ham to discuss the matter.

#### INTERVIEWS:

Father Gordon Doffing (Father Nygaard) - Some 'initial problems with finances have been taken care of, a staff problem has been resolved, and gradual changes are being accepted by the parish. Father Doffing feels he has been accepted by the Holy Childhood community and that the assignment is a good one for him.

Father William Martin (Father Tegeder) - Father Martin considers St. Mary, Waverly, an excellent assignment and plans to remain there for some time. His main interest continues to be parish ministry. He would like to plan a sabbatical in the next year or so, concentrated on liturgical studies. He serves on the Worship Commission.

Father Michael McGlauchlin (Father Tegeder) - Father McGaughlin, ordained in June, appreciates the experience of working with Monsignor Hayden at the Cathedral. He finds hospital ministry to be more demanding than he expected; he enjoys ministry to the alienated and organizational concerns in the parish. He is writing a job description which he will review with Monsignor Hayden and Father Tegeder.

#### BOARD MEETINGS:

Regular board meetings are scheduled for November 7 and November 21.

A special half-day meeting to develop a policy for dealing with troubled priests has been scheduled for Friday, December 5. Tentative plans call for participation of staff from Consultation Services Center, Father Jack Gilbert, and other guidance and counseling resources.

DATE: November 4, 1986

TO: Archbishop Roach

FROM: Father Kenney //)

I met with Ken LaVan October 31. He indicated that his call to me two days previously was a call in distress because he felt he was going into another period of depression. His medication has been adjusted, and he feels much better.

I suggested that perhaps we should re-evaluate his position at St. Richard in the spring, and if he feels reassignment is in order, we could bring that about. He appeared open to the idea, but said it would be important for him to stay at least one year.

Copy - Bishop Ham Father O'Connell

DATE: November 4, 1986

TO: Archbishop Roach

FROM: Father Kenney//

I called Ken LaVan, and he will be happy to set up an appointment with you and his doctor here at the Chancery. However, his doctor is out of town for ten days, so it may not be until the end of the month. Let me know if you wish me to attend that meeting as well.

Copy - Bishop Ham Father O'Connell DATE:

November 10, 1986

MEMO TO:

Father William Kenney - Priests' Personnel Board

FROM:

Bishop Carlson

SUBJECT:

Bill, in reviewing the minutes of the Priests' Personnel Board for October 31st, 1986, I noticed that Father Ken LaVan is having some difficulty at St. Richard's, Richfield. While I am sure that there are reasons which can be given and explained in light of the assignment at St. Richard's, I want to be clear that Ken has not really had the in-patient treatment that we thought he needed at one time when he left St. Croix Beach.

Also, I want you to know that I would resist any effort to have him transferred into my Vicariate as a pastor. I think the situation at St. Croix Beach has finally died down and quite frankly, I don't think he has really been restored to full psychological health.

md/

DATE:

November 24, 1986

MEMO TO:

Archbishop Roach

FROM:

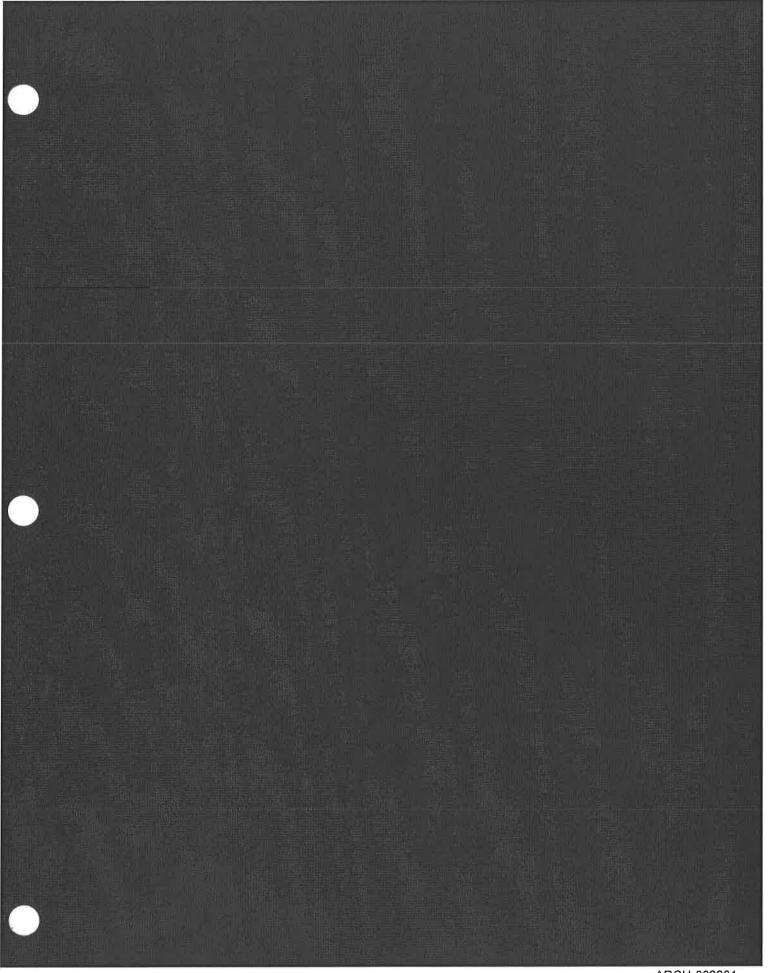
Mert Lassonde

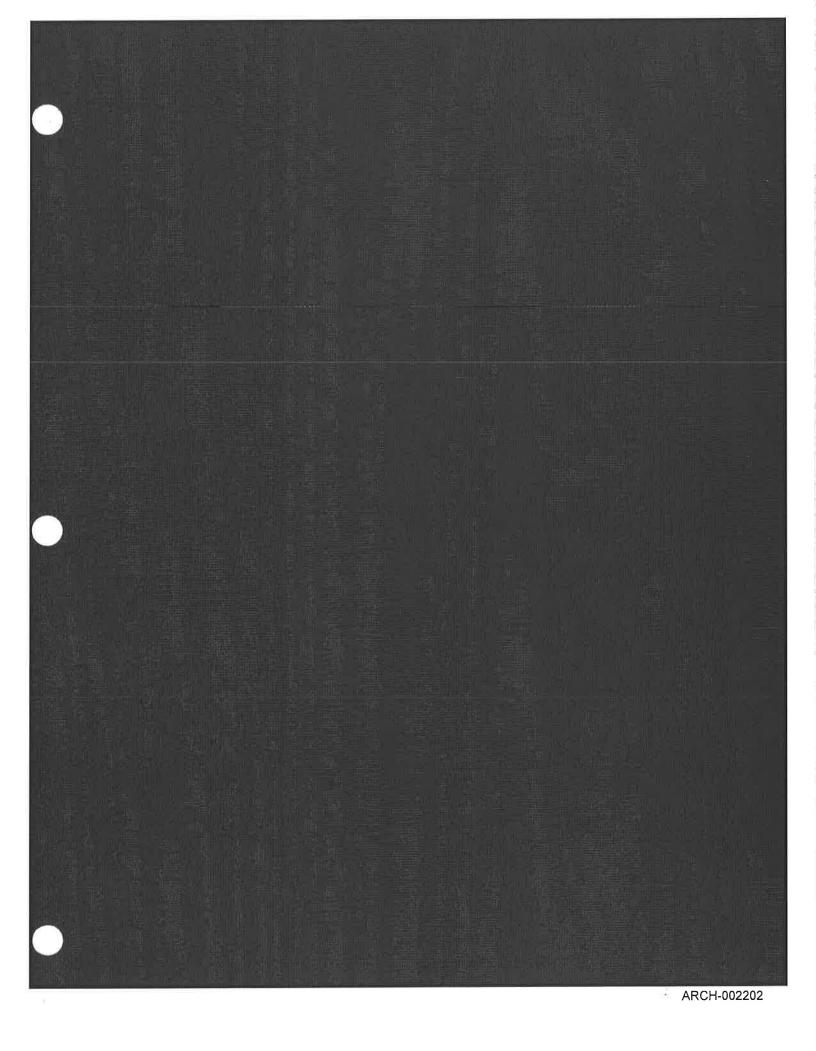
SUBJECT:

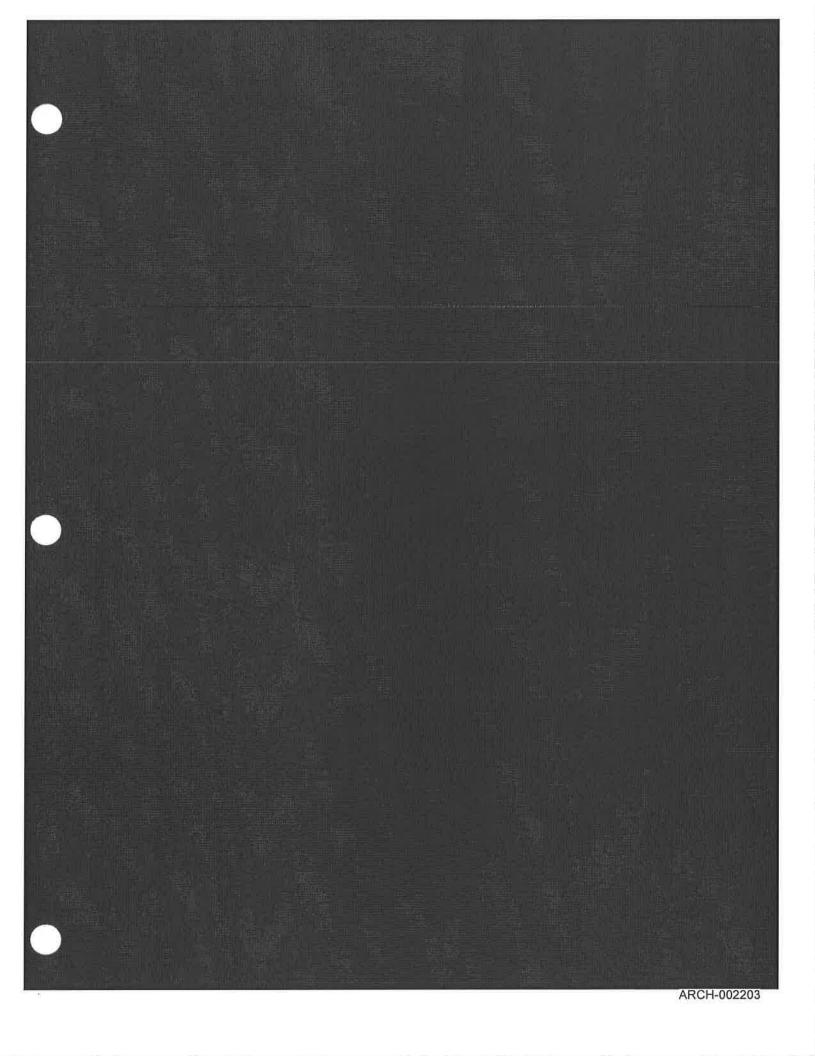
Father Ken LaVan

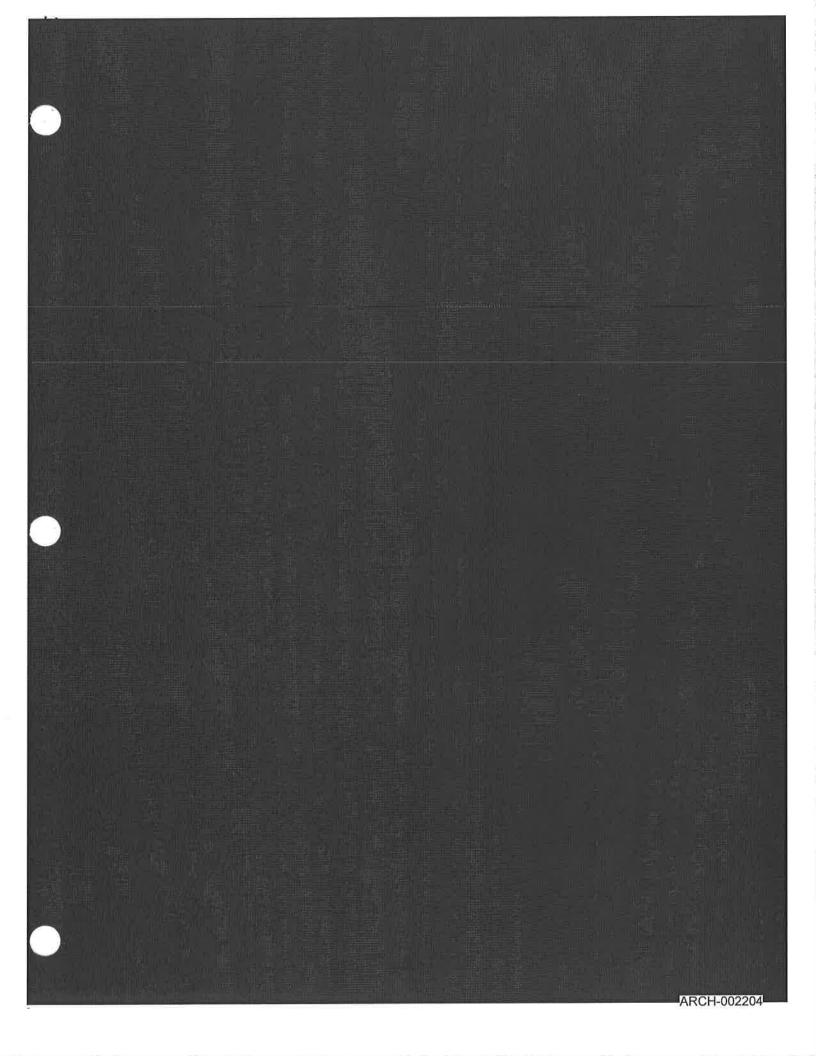
Father LaVan called on Friday, November 21 to schedule an appointment with you as indicated by Father Kenney. I scheduled December 17, 1986 at 9:45 a.m. at Dr. Osekowsky's office, 1337 St. Clair, St. Paul. Father LaVan will pick you up at the Chancery at 9:30 a.m.

Father LaVan said that you had told Father Kenney that you would meet them either in your office or in the doctor's office and the doctor preferred to meet at his St. Clair office.







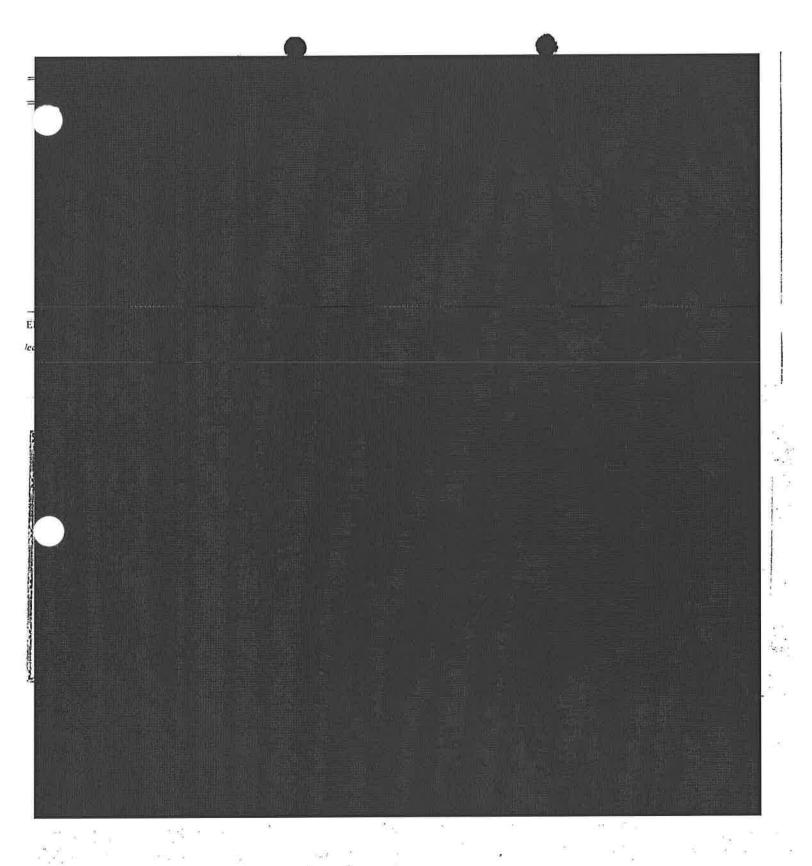


PASTORS CO-PASTORS ADMINISTRATORS

11/86

Date Jan. 6, 1987

Name	Kenneth G. LaVan		×
Parish	St. Richard, Richfield	Since1986	July 1
Address	7540 Penn Ave. S.		
	Richfield, 55423	Phone 869-24	26
	Age 54 Class of Ordination * * * *	± ± ± ± ± ± ± ± ± ± ± ± ± ± ± ± ± ± ±	
A change f	com my present assignment at this	time is:	¥
X Not de	sirable Desirable	Very desirable	
How long d	o you foresee remaining in your pr Another year or two depending up		
	I would be interested in star	ting a new parish	· · · · · · · · · · · · · · · · · · ·
Venezuelan	particular direction, hope, or field Mission, campus ministry, chaplain because of interest or skills you w	ncy [hospital, correction	
Are you in	terested in a change for your associ	ciate? <u>N/A</u> Yes	No
Have you c	onsulted him?	<u>N/A</u> Yes	No No
Would you the next fe		Yes	No
Comments:		t with Bill Kinney sometim	
	in February to revi	ew the first eight months	
	at St. Richards.		
Please retu	rn to the Priests' Personnel Board,	226 Summit Avenue, St.	Paul 55102



DATE: January 20, 1987

TO; Archbishop Roach

FROM; Father Kenney

I met January 19 with the chair and vice-chair of the Parish Concil from St. Richard, Richfield. They expressed their concern about their pastor, Ken LaVan. They see him as lacking in leadership skills and almost invisible in that he goes to almost no parish meetings or gatherings. When he does attend, he is virtually silent throughout the entire meeting. It appears to be more than just an energy lag because of medication. They say he has practically no affect, no spark, no sense of direction, and, hence, they feel lost.

Their plan is to poll the other members of the council and, if they are all in agreement, the two of them will meet with Ken next week and express their concerns, suggesting that he perhaps might think about taking a smaller assignment because of his health limitations.

I discussed another option that we might consider, namely, giving him an associate. We didn't rule that option out, but it seemed the preferred direction would be to encourage Ken to consider a smaller parish.

I then called his psychiatrist, Dr. Henry Osekowsky, to alert him about their proposed meeting. He was very grateful for the call and said he would prefer to tell Ken himself about the proposed meeting and be with him as he struggles with that information.

It was the doctor's feeling that Ken is feeling much better about the parish and is doing rather well there. I told him that was not my perception. The people I have spoken with, both staff and council members, say he is no better now than he was when he arrived six months ago. I added that I think Ken has a need to project an image of being in control and on top of things, but that may not be the reality.

The doctor said he knows of your wish to meet with him and Ken and he will do his best to arrange such a meeting here at the Chancery in the near future.

Copy - Bishop Bullock Bishop Carlson Father O'Connell

869-2427

DATE: January 20, 1987

TO; Archbishop Roach

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Copy - Bishop Bullock
Bishop Carlson
Father O'Connell

Des father Ken,

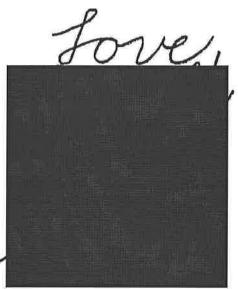
f really miss you
and every one at mass.

I hope you come back soon.

I also hope free you soon.

Remember of don't worry be

happy. Have a nice year!!!





DATE: January 26, 1987

TO: Archbishop Roach

FROM: Fr. William Kenney

I have met with Ken LaVan several times in the last three days. First, he called me last Thursday to say he had come home early from a vacation because of depression and wanted to see me soon. We set a date for lunch this Monday.

Then on Saturday afternoon his psychiatrist, Dr. Henry Osekowsky, called and wanted to come to see me immediately at my home with Ken. They stayed about an hour. The discussion centered around whether Ken should be hospitalized immediately because of depression and some suicidal thinking. It was finally decided that would not be necessary.

The doctor had already told Ken that two of his council people planned to meet with Ken later this week to suggest he think about taking a smaller assignment. Ken continues to see that as an isolated opinion and feels that is not the feeling of many of the other leadership people and the staff. I could have told him that everyone I have spoken with, including his staff, feels Ken should resign. Given his depressed state, I wasn't about to say that to him. I did suggest that the three of us meet with Joe Felker who lives with Ken, and could perhaps shed some light on the situation. A meeting was arranged for later that evening at 9:00 p.m. at my house.

Ken and Joe arrived together. Ken was feeling better, but still had a splitting headache. The doctor thought it might be caused by high blood pressure.

In a very gentle way, it was decided that Ken should resign, no later than June and possibly before then if a suitable place could be found for Ken. He talked about a small parish with no staff or a larger parish where he could be co-pastor with someone like John Fitzpatrick.

Today (Monday) I met Ken for lunch. He continues to feel better, but is convinced he should move on as soon as he can find a parish for himself. He feels the need to work with another priest rather than living alone and prefers an urban rather than a rural setting.

Copy - Bishop Carlson
Bishop Ham
Father O'Connell

DATE: January 29, 1987

TO: Archbishop Roach

FROM: Fr. William Kenney

Joe Felker came in to see me January 29. As you know, he is living with Ken LaVan. He expressed concern about Ken's therapy. It is his observation that his doctor is doing little more for him than simply trying to control his depression with medication. Joe sees Ken spending inordinate amounts of time on things of little consequence—all of which have to do with material possessions. For example, Ken got all caught up in the purchase of a couch for the living room, which never gets used anyway.

I think Joe's point is valid. If indeed Ken was involved in some addictive behavior in the past (sexual), without some intense therapy he is apt to substitute one addictive behavior for another.

Also, Joe feels Ken is deluded about his level of functioning at present. Everything we have heard indicates that he is functioning at a very minimal level. Ken doesn't accept that reality.

Joe wondered why Ken never went into an in-patient program that would have monitored his behavior more closely. When I explained why that didn't happen, he wondered why we don't suggest some kind of group therapy, where Ken could be confronted regarding some of his behavior.

I told him I would pass along to you his observations. Joe has agreed to keep a journal on some of this behavior for the next month or two and pass it on to us.

Perhaps you can take up these matters when you meet with his doctor.

Copy - Bishop Carlson Father O'Connell 1/28 - Bill Kenney M SC soy nul toworm - Osekowsky feels Jepnession is under control.

## ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

328 West Sixth Street

Saint Paul, Minnesota 55102-1997

Catholic Education Center (612) 291-4500

February 3, 1987

MEMO TO: Fr. Bill Kenney

FROM: Fr. Joe Felker

I appreciated our brief talk last Thursday about the situation at St. Richard's. I agreed to keep a small journal noting Ken's mood swings and instances of his lack of contact or comprehension of what the parish thinks and feels about his administration. I agreed to do this only under the following conditions: First, that the information remain confidential between you, the Archbishop and a psychiatrist, and second, if I do keep this journal, that we will clearly use it to do some indepth therapy and move beyond simply medicating the depression problem.

From my conversations with Ken, and from meeting with his psychiatrist, I have the clear impression that Ken is receiving medication for his depression and some minimal counseling is taking place. However, I sense that Ken is sharp enough to "con" the doctor and that their conversation generally stays on the topic of how the medication is doing and not really discussing problems Ken is experiencing in dealing with the parish and with his work. My perception from talking with the parish council and with many parishioners is that things are not going well, but Ken's perception is that things are going well, or at least better.

I feel that Ken's problems are very similar to someone who is chemically dependent. He seems to be removing himself more and more from reality by filling his life with activity: addiction to sports, numerous vacations, material things (an issue in the parish is Ken's taking a week a month for vacation since July). Ken's suicidal tendencies need to be dealt with in a program of aggressive therapy. Granted, a spiritual director can be of assistance, but there are deeper problems that need a professional approach. Long-term placement in an affirmation house might be helpful in working with these deeper problems.

I think the Archbishop, the Personnel Board, or whoever makes decisions regarding these kinds of problems needs to be aggressive in this case so we do not end up somewhere down the road with a person who is completely unable to work in the relational and organizational parts of parish life or with a suicide. Ken needs extensive counseling and therapy before being placed in another setting. His leadership and organizational skills and his function as pastor are being adversely affected by his many problems. I believe with the proper professional care that Ken can, in the future, again function effectively. I do not see that at this time, however.

Fr. Kenney February 3, 1987 page two

I will keep in contact with you at least once a month to check in on how things are going. If something serious arises between those times, I will contact you immediately. I have talked with other leaders in the parish and have asked them to simply tell people that as a parish family, we have to stick together so the parish can remain stable during this difficult time. I will try my best to support the leadership people in the parish as they try to carry some of the extra load.

I also understand from our conversation on Saturday the 24th that Ken's plan is to move out of the parish sometime this spring. I hope he can be convinced to stick to this plan as Ken is unable to handle the responsibility and demands of a 1400 member parish.

Good luck in your ministry to Ken and his many personal problems. You may share this with the Archbishop if it helps the cause and also with the psyhciatrist if it helps in treating Ken. I will be happy to meet with you if you need me.

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Good luck in your ministry to Ken and his many personal problems. You may share this with the Archbishop if it helps the cause and also with the psyhciatrist if it helps in treating Ken. I will be happy to meet with you if you need me.

February 17, 1987

Rev. Kenneth LaVan Church of St. Richard 7540 Penn Av. S. Richfield, MN 55423

Dear Ken.

Enclosed is the information you requested on the following position which was recently Open Listed:

St. Jude, Mahtomedi

This includes all the information we have at the present time. As more information becomes available, I will send it to you. I am also enclosing an application form. If you wish to formally apply, please return this form to my office by February 27.

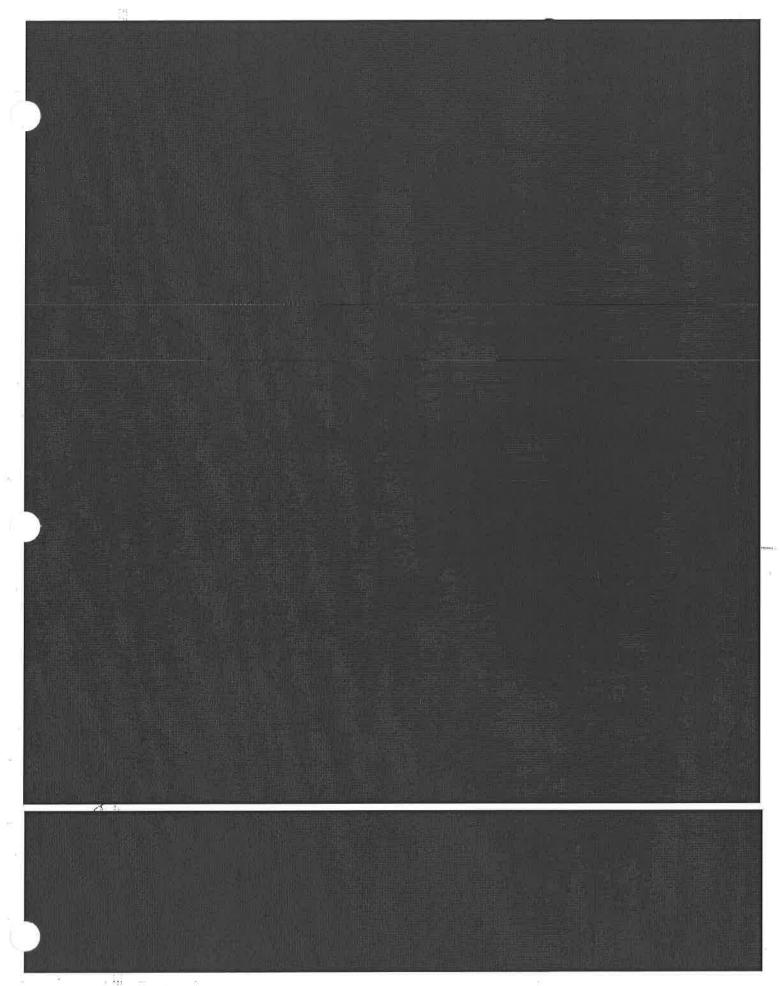
Thank you for seeking information regarding this position.

If you have further questions, please do not hesitate to call me or one of the Board members.

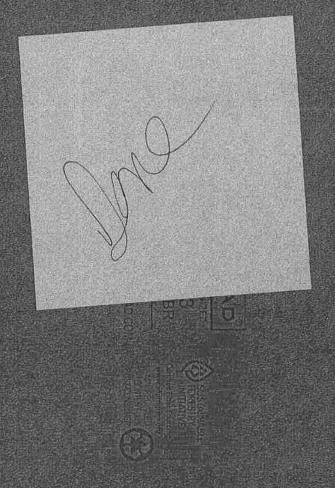
Sincerely,

Rev. William J. Kenney Executive Secretary Priests' Personnel Board

WJK:jrk Enclosures 7e. Kinnert & Jahran 2-23-58 admin 2-23-987



excention material cases cy



La Van, Kenneth (

### CONFIDENTIAL

## APPLICATION FOR MINISTRY

Nam	e	KennethG. LaVan		Year of Ordination 1958				
POS	ITION	APPLYING FOR (parish, ins	titution, ministry)	Date of Application Feb. 21, 198				
		St. Jude of the Lak	e, Mahtomedi	Telephone # 869-2426				
I.		se rate the strength of yo ons for your interest.	our interest in the as	ssignment and give the two main.				
	(v	ery strongly interested	Strong	ly interested				
	I	nterested	Indifferent					
	The :	reasons for my interest ar	e:					
	1.	I like the siz	e of the parish	. number of staff				
	:	location and t	he variety of age	e levels in the parish.				
	2.	I am looking f	or a smaller Pari	sh where I can get the				
		work done in 4	0-55 hours per we	ek rather than 60-65				
II.	Plea	se rate your overall quali	fication for this pos	sition. CIRCLE ONE				
	H	ighly qualified	Moderately quali	ified Qualified				
	Give	Give the two main qualifications you would bring to this assignment.						
	1.	Ability to	rate well with s	taff and parishioners				
	·	Ability to	intorduce the R.	C.I.A. immediately				
	2.	years of e	experience; and ab	ility to teach on the				
		grade scho	ool level;as well	as on the adult level				
III		des these qualifications, you had that would be imp		ences and/or continuing education ion (assignment)?				
	1.	Some background	in chemical depen	dency worktaking				
	84	a workshop at Ha	zeldon this sprin	g on four and fifth step woek				
	2.	ability to raise	funds if necessa	ry. Twenty years of				
	18	continuing educat	ion dating back t	o the early sixties.				
	3.	Eight years of wo	rking with a pari	sh administrator.				
יישם	יי ידי זאסווי	O. Evacutive Corretons De	vieste Perconnel Post	1 226 Summit Av. St Davil MN 55102				

I do enjoy the  $\ensuremath{\mathcal{W}}$  where I am but it is just too much for one person., AT LEAST FOR ME

# STATISTICAL INFORMATION FOR CHANCERY USE

NAME	Fr	. Kenneth G	. LaVai	n					
	OF EMERGENCY CONTACT:	Name	Msgr.	-Ambr	ose l	layden.			2
		Address	239 S	elby	AVe.	St	t. Paul, Mi	innesota	
		Telephone	225-6. e	563					······································
MY NEXT	OF KIN ARE:								5
	Jeanette Fraser	Twin			Red	Wing,	Minnesota	(612)	388-6925 759*0*
Name			Addı	ress					Telephone
	Sr. Kateri LaVan	St.C	ecelia		ent	Omaha	a, Nebraska	402-	551-0290
Name			Addı	ress			\$		Telephone
Name			Adda	ress					Telephone
	Will & Testame		cated	at	Eas	tern H	eights Stat	te Bank.	St. Paul
	I would Like to	be buried i	n Guar	dian	Ange	ls Cem	etery under	the cr	oss opposite
	Fr. Peter O'Neil	1 that	is on	the r	right	hand	side of the	e drive	
	I would like my	support gro	up to	be pa	11be	arers			
	I would like Msg	r. Hayden p	reach	the h	omil	У	2 W		
	W							Sales and an article	
	<del></del>		W. 74			- 116			V 1-1 UII

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 ARCH-002806

DATE:

February 24, 1987

MEMO TO:

Archbishop Roach

FROM:

Father William Kenney

SUBJECT:

I met with Joe Felker February 24th. He feels strongly that Ken LaVan is not doing well in a leadership role at St. Richards. He is currently going through a manic phase at the parish and people are having a great deal of difficulty with his behavior. The chair of the Council is very concerned about him.

It is Joe!'s recommendation that Ken needs a therapeutic setting such as an in-patient program or at least a group therapy setting to deal with his behavior.

Archbishop, I concur with the above observations, and continue to hear from responsible people that Ken is not well.

I strongly recommend that he not be reassigned as a pastor until some of these issues can be dealt with.

Joe Felker has given permission to use his name if necessary in speaking about the above matter.

cmh

cc- Bishop Bullock Father O'Connell DATE: February 25, 1987

MEMO TO: To the File

FROM: Archbishop Roach

SUBJECT:

I met with Father Kenneth LaVan and his psychiatrist Dr. Henry Osekowsky on February 25, 1987. Dr. Osekowsky describes Father LaVan as having a genetic form of a manic depressive disorder. It is controlable with medication but is unpredictable in terms of its occurrence. The medication is intended by Dr. Osekowsky to keep Father LaVan in a moderate manic state because it is the depression that he is concerned about. However, the medication does have side effects and tends to be draining of energy.

Father LaVan's feeling about St. Richard's is fairly negative.

He feels it is not a warm community and that it is almost impossible for him to relate to it. Further, he feels that the staff and the parish council have pretty well taken over the definition of his role and he feels he does not have the energy to re-establish the appropriate role of pastor. As a result, he admits that he somewhat withdraws and is far too dependent upon their evaluation of him.

We concluded after a lengthy discussion by asking Father LaVan to draft a description of what he would regard as an ideal assignment for him. I think in reality what that's going to mean is a parish which is smaller, but where he might be able to have someone who is doing another form of ministry live in the rectory. He does not like living alone.

I am satisfied that he ought to leave St. Richard's in June. It is clear that he is uncomfortable there and he is not managing the work well and I think he has pretty well lost the fight in dealing with the staff. I'm not quite sure what kind of parish he ought to be talking about, but something like St. Jude's may be a possibility, but we have to remember the history of Fred Cussler there.

He is not very open to the possibility of an associate position. Dr. Osekowsky feels that that would not be a particularly good idea, though he said that for a period of a year it might be an interim arrangement which would be manageable.

I would recommend that Father Kenney, perhaps in May, see where LaVan is in terms of his description of the ideal situation and we will have to taylor that to what is available.

cc- Bishop Bullock, Bishop Carlson, Fr. Kenney, Fr. O'Connell

We

February 25, 1987
To the File
Archbishop Roach

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cc- Bishop Bullock, Bishop Carlson, Fr. Kenney, Fr. O'Connell /cah

#### **MEMORANDUM**

DATE: March 9, 1987

TO: Archbishop Roach

FR OM: Father Kenney//0/

RE: St. Jude, Mahtomedi

Three people from St. Richard's spoke to me this past week about Ken LaVan's behavior in the last ten days. He appears incoherent, unable to track in a conversation, and he omitted the consecration of the wine in one of his liturgies.

I think we are dealing with a very sick man. I spoke to John Fitzpatrick, and he is willing to go into a parish with Ken.

The following parishes are possibilities:

St. Patrick, Cedar - 3,653 members

St. Michael, Stillwater - 4,000 members

St. Mark, St. Paul - 4,600 members

St. Rita, Cottage Grove - 4,700 members

St. Jude, Mahtomedi - 3,185 members

John is open to considering St. Jude in Mahtomedi to serve with Ken. For a variety of reasons, either he or I ruled out the others. I'm not completely comfortable with St. Jude as the choice, but I frankly don't see a lot of options.

The negative thing about Cedar is that they have had Tim Kernan for some years, and I don't think we can ask them to take on another marginal person. Also, John said when he was at St. Timothy, he started that community at Cedar, and he didn't feel comfortable going back there.

This memo is not a recommendation, but rather a request for your thinking on the matter.

Law market has

Copy - Bishop Carlson Father O'Connell

#### **MEMORANDUM**

DATE: March 27, 1987

TO: Archbishop Roach

FROM: Father William Kenney

RE: Father John Fitzpatrick and Father Ken LaVan

I met with John Fitzpatrick and Ken Lavan March 26. I shared with them the board's concern about their applying for Mahtomedi--in particular, the need for strong school support.

l suggested they take a look at St. Joseph in Lino Lakes. It does not have a school, is a larger parish, and one in which they might be more comfortable. They both appeared open to the idea and indicated they would get back to me sometime next week.

Copy - Bishop Carlson Father O'Connell

## ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Office of the Archbishop

Saint Paul, Minnesota 55102-2197

May 26, 1987

Reverend Kenneth LaVan Church of St. Richard 7540 Penn Avenue South Richfield, Minnesota 55423

Dear Father LaVan,

With this letter, I accept your resignation from the Pastorate of the Church of St. Richard and I appoint you and Father John Fitzpatrick as team ministers, that is, Co-Pastors, of the Church of Saint Joseph, Lino Lakes, Minnesota, according to the norms of Canon Law and Archdiocesan policy. This new appointment will become effective at noon on Wednesday, June 17, 1987, and will not extend beyond twelve years from that date. Notice of your appointment will be published in the Catholic Bulletin of June 14.

In accepting this assignment, it is important for you and Father Fitzpatrick to develop a delineation of duties; I think that will be very beneficial both for the pastoral ministry and for the working relationship between you. (For the purposes of Canon Law, I am naming Father Fitzpatrick Moderator of the Church of Saint Joseph as defined by Canon 517. The public announcement will list you and Father Fitzpatrick as Co-Pastors.)

In accordance with Canon 833, s 6, of the 1983 Revised Code of Canon Law, you understand that you are required to make your Profession of Faith before fulfilling any of your duties as Co-Pastor. Any priest of the Archdiocese may witness it as my delegate. This document should be returned to the Priests' Personnel office at the Chancery before you take up your new responsibilities.

With the promulgation of the Revised Code, I suggest that you read Canon 519 regarding the definition of the office of Pastor and Canons 528 through 530 regarding your pastoral responsibilities.

I ask that you share with your successor as much detail as you can concerning parish activities, financial commitments and other information which might be helpful to him.

Ken, I am aware that you have suffered much in the recent past. I am hopeful that you will find the co-pastorate at St. Joseph's both challenging and rewarding. Be assured of my continued support and prayers.

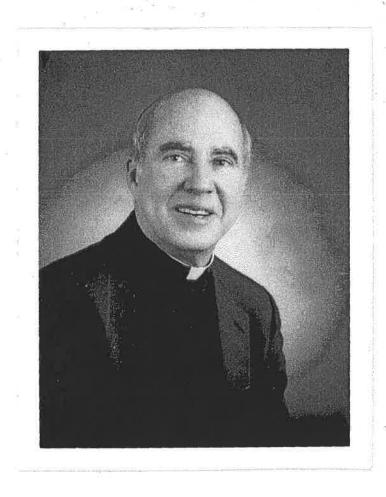
Sincerely yours in Christ,

Mos Reverend John R. Roach, D.D.

Archbrohop of Saint Paul and Minneapolis

Lenneth H Javan

Alossy cenclosel



Te. Leweth & Judan

Jan 2 33 987

advined 2 3987

June 7, 1987

Reverend Kenneth LaVan Saint Joseph Parish 202 Elm Street Lino Lakes, Minnesota 55014

Dear Father LaVan,

Thank you for your letter of June 30. I am happy to learn that you are settling in at Saint Joseph's. I am hopeful your health will continue to improve and you will find your ministry at Lino Lakes very rewarding. Be assured of my continued support and prayers.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D. Archbishop of Saint Paul and Minneapolis

W]K:jrk

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

Dear Archbishop Roach,

I present herewith m	y resignation of	the Pastorate	of the Chur	ch of
Saint Be	chard,	- Wichtie	ld.	Minnesota
effective at noon on	Quene 1	7, 1987.		
			, 0	
	4	Dennith.	S. Fuch	N
	Si	ghature	, , , , , ,	

Wriness The Shes Mr. Place

Daye 30, 1987

Saint Joseph Parish

171 ELM STREET • LINO LAKES, MINNESOTA 55014 P.O. BOX 187 • CIRCLE PINES, MINNESOTA 55014

June 30, 1987

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

Dear Archbishop Roach,

I want to thank you for the appointment to St. Joseph's Parish in Lino Lakes. We have been well received and it looks like we can really share an enjoyable ministry here.

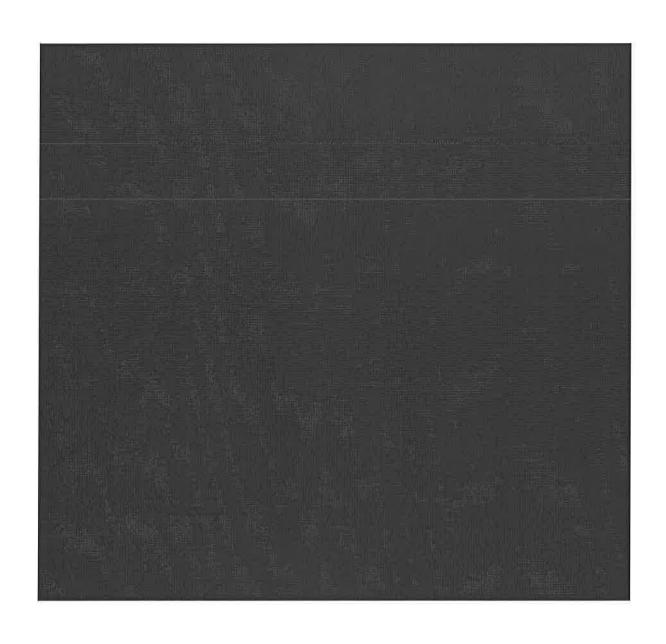
I also appreciate your care and concern for me during this past year. I do get better gradually on a daily basis but it is more rewarding as I look at the energy I have today and the energy I had a year ago. I especially appreciate the time you took with me privately and with Dr. Henry Osekowsky.

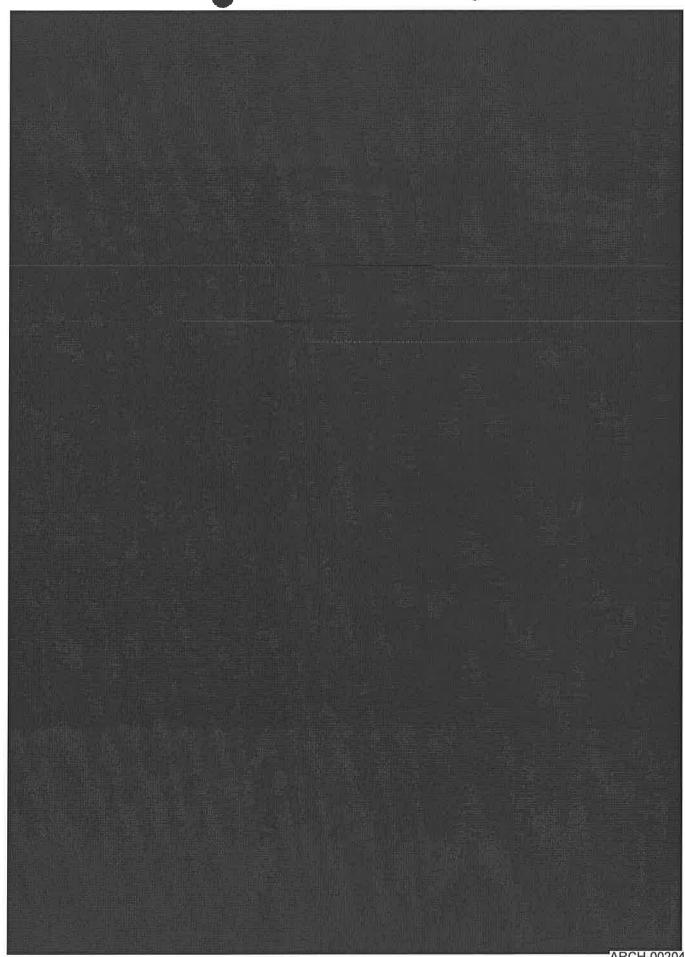
Finally I pray for you that you may have the energy, life and vitality to lead us into the next century.

Sincerely, #

Fr. Kenneth G. LaVan

P.S. Encloses 2





## PROFESSION OF FAITH

, with firm faith, believe profess all and everything that is contained in the Symbol of Faith that is: We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God. eternally begotten of the Father, God from God, Light from Light, true God from true God begotten, not made, one in Being with the Father, Through him all things were made. For us men and for our salvation he came down from heaven: by the power of the Holy Spirit he was born of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered, died, and was buried. On the third day he rose again in fulfillment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord and Giver of Life, who proceeds from the Father and the Son. With the Father and the Son, he is worshipped and glorified. He has spoken through the Prophets. We believe in one, holy, catholic, and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen. I firmly embrace and accept all and everything which has been either defined by the Church's solemn deliberations or affirmed and declared by its ordinary magisterium concerning the doctrine of faith and morals, according 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. on this, the 30

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Signature

on this, the 30 of 19 1/

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ASSIGNMENTS

# SEXUAL MISCONDUCT POLICY THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

### QUESTIONNAIRE

Name: LAVAN SCHNESS G: LES				
Last First Middle				
Address: 17/ ELM STREET				
) Inthe trail				
Ling LAWES MW 55014				
Business Phone: 184-3015 Home Phone: 784-3015				
•				
<ol> <li>Employment Record (list current and previous employers for the last seven (7) years).</li> </ol>				
Employed by: St. Richard's Church				
Address: 7541 Pensu Ave S				
city & state: Richtick, MN 55435				
Position or Job Title: PASTOR				
Your Supervisor: Archbishop - Phone No. 291-4400				
Employed from (Mo./Yr.) 6-86 To (Mo./Yr.) 6-87				
Why did you leave?				
New ASSIGNMENT				
Employed by: St Josephs				
Address: 17/ PtM Street				
City & State: Lines LA Kes, MN 55014				
Position or Job Title:				
Your Supervisor: John Fotsparkick Phone No. 784-3015				
Employed from (Mo./Yr.) 6-87 To (Mo./Yr.) 8-87				
Why did you leave? I'm still there				

Employed by:	BAINT Joseph's Parish
Address:	171 FLM Street
	1. MIL Coul
City & State:	P L
Position or Jo	
Your Superviso	r: John fotzpatrick Phone No. 784-3015
Employed from	(Mo./Yr.) 6-87 to $(Mo./Yr.) 8-93$
Why did you le	ave?
	ONDUCT QUESTIONS (mark your answers to the owing questions).
a.	Have you ever been convicted of a crime of sexual abuse, physical abuse, sexual harassment or exploitation?
	Yes
<b>b.</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?
	YesNo
	If yes, how was the complaint resolved?  SEE COMPLAINTS ON FILE AV Archaio cese  TROM  E AND SETTLEMENT  OCCUMENTS / Therein - 1985 Complaint  TO BISHOP CATLSON - Admidanced
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?
đ.	Yes No  WAS REMOVED for treatment 1989 & least a Med thereafte 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?
sf	ASA result of complaint by '. And  I went to treatment after evaluation to Lukes - Su. Hand, MD Signature

PASTORS CO-PASTORS, ADMINISTRATORS	Date 1-17-88
Name Kenneth G. LaVan	
Parish	Since 1987
Address St. Jareph	Deanery
Lino LAKES MN55019	Phone 784-3015
Age 56 Year of Ordination 58	_
और और और	*
A change from my present assignment at this time	
X Not desirable Desirable	Very desirable
How long do you foresee remaining in your presen	t assignment?
Are you open to receiving a new assignment in th	e near future?
NO	
Is there a particular direction, hope, or field of Venezuelan mission, campus ministry, hospital or that because of interest or skills you would like	corrections chaplaincy, team)
Are you enrolled in a graduate program? If so,	please describe.
IF APPLICABLE: Are you interested in a change for your associate?	Yes No
Have you consulted him?	Yes No
Would you like an interview with a Priests' Penext few months?	ersonnel Board member in the
Comments:	
Please return to the Priests' Personnel Board, 22 November 30. Thank you.	26 Summit, St. Paul 55102, by

10/87

### **ARCHDIOCESE SAINT PAUL AND MINNEAPOLIS**

#### **CLERGY BULLETIN**

January 22, 1988

Volume XIII

Number 4

Reverend and dear Fathers,

This is the policy governing the intervention and treatment of a priest accused of sexual abuse of a minor or others at risk.

My concern here is for the abused and for the family of the abused. I also feel a great obligation to priests to be sure that they are not themselves the victims of reckless accusation and also to provide whatever appropriate treatment and aftercare is necessary for the priest who is indeed guilty of abuse.

There must be absolute clarity in the way in which we will deal with a case such as this, and I believe that the following policy recognizes our responsibility, both to the abused and to the priest-abuser.

I ask your continuing prayer that a merciful God may do the healing necessary in any such tragic case.

## ARCHDIOCESAN POLICY OF INTERVENTION AND TREATMENT OF A PRIEST ACCUSED OF SEXUAL ABUSE OF A MINOR OR OTHERS AT RISK \*

When considering sexual abuse of a minor or others at risk by a priest, the Archdiocese maintains a primary concern for the victim's safety and well-being. Recognizing that the sexual abuse of minors and others at risk can be a disease, and that it has tragic consequences for victims as well as abusers, the Archdiocese of Saint Paul and Minneapolis will exercise the following steps in dealing with a priest accused of the sexual abuse of a minor or a person at risk.

- When a priest has been accused of sexually abusive behavior toward a minor, an appropriate \*\* Archdiocesan official will investigate the facts of the case.
  - \*\* Moderator of the Curia/Vicar General Chancellor Vicar Bishop

- The Archbishop will be informed about all alleged cases, and in the instance of a credible charge he will:
  - A. Ensure that the victims receive immediate and on-going pastoral care.
  - B. Inform the accused priest of the investigation and temporarily relieve him of his duties; this to protect the minors or others at risk who are involved.
  - C. Ensure that the appropriate police or child protection agency is contacted according to law and direct church authorities to cooperate in the investigation and prosecution of the case.
- 3. If the civilian and church investigation confirms the accusation, the Archdiocese will ensure that the best diagnostic evaluation and treatment resources are made available for the priest.
- 4. After a priest has cooperatively completed initial treatment, and if the recommendation following that treatment is positive, the priest will enter a four-year supervised aftercare program which will:
  - A. Have the Archbishop appoint a director/supervisor who will work with the priest in regular accountability meetings.
  - B. Establish a supervised transitional living arrangement based on recommendations from the treatment resource.
  - C. Design a vocational rehabilitation program of up to four years in non-parish ministry. During this time the priest will participate in on-going treatment, and he will not have a permanent pastoral assignment.
  - D. Require that the priest participate in a one-week annual evaluation and therapeutic workshop over this four-year period.
  - E. Have all elements of the aftercare program under specific contract between the priest and the Archdiocese. Failure to successfully cooperate with this contract will result in the priest's removal from active ministry.

5. Long-term assignment and on-going treatment:

Four to five years following diagnosis, evaluation and successful after-care, the individual priest will be eligible for consideration of a permanent contractual assignment, excluding ministry to minors and others at risk. He will be expected to participate in a regular support group and will report to a supervisor assigned by the Archbishop.

\* Vulnerable Adults

Sinderely yours in Christ,

Most Reverend John R. Roach, D.D.

Archbishop of Saint Paul and Minneapolis

ARCH-002862

### ARCHDIOCESE SAINT PAUL AND MINNEAPOLIS

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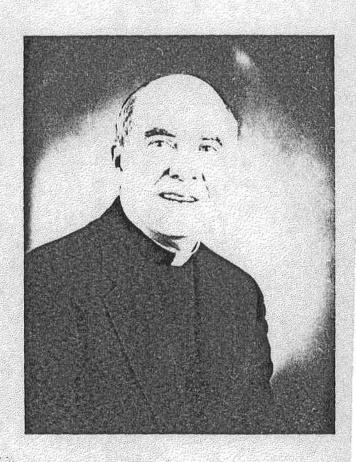
\* Vulnerable Adults

Sinderely yours in Christ,

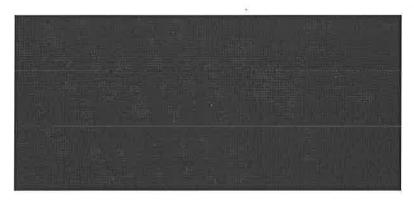
Most Reverend John R. Roach, D.D.

Archbishop of Saint Paul and Minneapolis

ARCH-002908



March 21, 1988



and lastly, November 3, 1997.

I would like to write a summary letter to you regarding my care of whom I first saw on September 18, 1995, on referral from her therapist, Dr. Dr. Dr. had been treating her, felt that she was becoming propressively more and more depressed, danger to herself, and asked he to see her with repard to medication and the possibility of hospitalization.

After that time she had rultiple hospitalizations and I will just list the admission dates to you. They were all to Dinneapolis, MN:
February 18, 1986
September 20, 1986
February 21, 1987
April 1, 1987
July 5, 1987

Please see copies enclosed of a recent letter that I have written it—which also summarizes some of her problems and also some psychological testing which also supports the conclusion of severe depression.

Basically, started depressive decompensation after and has been an exceedingly treatment

3/21	/88			
To:	-	ii 1 <sup>11</sup>	-11-	
RE:	4 77	, i		
Dago				

To my knowledge this has persisted to the present time and was the reason that I tried to see if she would respond to some other form of therapy than I was able to provide.

I have found to be very perplexing because she seems motivated to improve. She works hard in her therapies. She is diligent at taking her medication as prescribed but yet has not been able to feel improved in any sense and has become extremely discouraged and hopeless over the length of her severe depression.



3/21/88



Page 3

As I say, she is presently out of my care and her present mental status would need to be the responsibility of her present psychiatrist,

Very sincerely, yours,

JLG: jh

Priests Full Name

Kenneth Giles La Van

**CURRICULUM VITAE** 

DIOCESE:

St. Paul/Minneapolis

**SOCIAL SECURTIY #:** 

DATE AND PLACE OF

BIRTH:

9/23/1932, Red Wing, MN

DATE AND PLACE OF

BAPTISM:

DATE OF ORDINATION:

2/23/1958, St. Paul Cathedral by Archbishop William

Brady, St. Paul, MN

EDUCATION:

Nazareth Hall, St. Paul, MN

St. Paul Seminary, St. Paul, MN

**ASSIGNMENTS:** 

Associate Priest, St. Michael, St. Paul, MN, 6/9/1958-

6/16/1964

Associate Priest, St. Anne, Mpls, MN, 6/16/1964-

8/2/1965

Associate Priest, St. Raphael, Crystal, MN, 8/2/1965-

6/12/1970

Vicarius Oeconomus, Guardian Angels, Oakdale, MN,

6/12/1970-7/2/1973

Pastor, Guardian Angels, Oakdale, MN, 7/2/1973-

11/15/1983

Pastor, St. Francis of Assisi, Lake St. Croix Beach, MN,

11/15/1985-9/6/1985

Pastor, St. Richard, Richfield, MN, 7/3/1986-6/17/1987

Co-Pastor, St. Joseph, Lino Lake, MN, 6/17/1987-

1/20/1989

Associate Priest, St. Joseph, Lino Lakes, MN,

10/14/1989-1/1/1998

Retired, 1/1/1998 (or 1999)

OTHER:

Jemez Springs, NM, 9/6/1985-9/18/1985

In residence, St. Thomas Aquinas, St. Paul Park, MN,

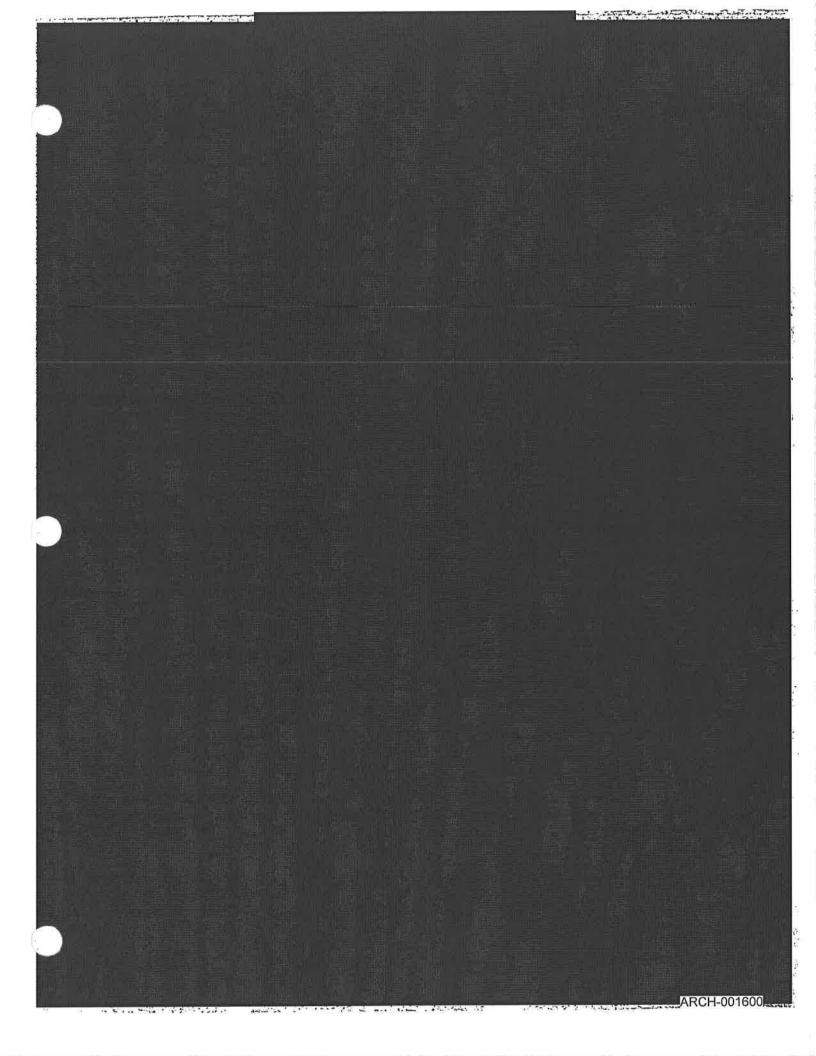
9/18/1985-7/3/1986

SAFE ENVIRONMENT:

Date of background check-4/6/2009

Date of VIRTUS training-10/4/2005

Date signed Code of Conduct-6/4/2007





## SAINT LUKE INSTITUTE

2420 Brooks Drive Suitland, Maryland 20746-5294 (301) 967-3700

March 29, 1988

#### CONFIDENTIAL

Rev. Michael T. O'Connell Vicar General-Moderator of Curia 226 Summit Avenue St. Paul, Minnesota 55102

Re: Rev. Kenneth LaVan

SLI #12008

Date of admission: 3-29-89

#### Dear Father O'Connell:

We are writing this letter to inform you that Father Kenneth LaVan began treatment today, March 29, 1989, as an inpatient resident at the Saint Luke Institute. He will spend these first days of treatment adjusting to his new surroundings and the community. He is being given several tasks to help him in the inclusion process by his individual therapist, Sheila McNiff, SHCJ, MS, CAC. We appreciate your interest in Father Ken's healing process. We will continue to update you on his progress in treatment. Please feel free to contact us if you have any further questions.

Be assured of our continuing prayers for your work in the diocese, and we also ask your prayers for our work with the resident community here at Saint Luke's.

Respectfully,

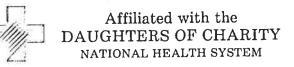
anna Marie Bolgan, LCSW

Anna Marke Bolzan, LCSW, CAC Acting Director, Inpatient Clinical Services

Frank Val.cour, M.D. Medical Director

SMCN:gb

cc: Rev. Kenneth LaVan



#### AFTERCARE CONTRACT

Patient: Kenneth LaVan

SLI:# 12008

Date of Admission: 3-29-89 Date of Discharge: 10-10-89 Primary Therapist: Sheila McNiff SHCJ,

MS, CAC

Physician: Frank Valcour, M.,.

This contract is entered into with the undersigned Kenneth LaVan and the St. Luke Insitute for a period of six months lasting through April 10, 1990. At the end of this six months I and my aftercard therapist will review the contract and make any changes/revisions deemed appropriate. If, during the interim, unforeseen circumstances aris which substantially effect this contract, I will immediately contact the Aftercare Department for advice, suggestions and/or negotiation of appropriate changes.

#### Psychosexual Disorder:

- a. I will attend four 12 stepmeetings of SLAA/SA per week.
- - c. I will maintain my bottom line of complete sexual abstinence.
  - d. I will stay in contact with Dr. Henry Osekowsky, a psychiatrist who will monitor my medication and depression.
  - e. I will meet with my priest's support group on a monthly basis.
- f. I will talk to my sponsor on a weekly basis.
  - g. I will define clear boundaries in my relationships and describe to my sponsor and therapist.

#### Physical health and well-being

- a. I will work out at the SPA three times each week.
- b. I will walk three miles a day.
- c. I will eat three meals a day, preferably with another person.
- d. I will take two days off each week.
- e. I will sleep at least seven hours each night.

#### Social/ Interpersonal

- a. I will foster healthy relationships by reconnecting with friends and priests that I have been close to.
- b. I will stay in close touch with my sister, Jan and my sister, Mary.
- c. I will set aside weekly time to make phone calls, writer letters, and share activities with others.
- d. I will go out to athletic and cultural events on a monthly basis.

I will not appear publically socially with winer.

#### Emotional healing:

- a. By November 30, 1989 I will select a therapist who is familiar with the 12 step program and with addictions, and attend one individual session weekly.
  - b. I will join the 12 step priest group facilitated by Jim Egan S.J. and will activitly participate and contribute to this group.

#### Alcohol / chemical use

- a. I will avoid any alcohol consumption, with the exception of the use of wine at Mass, for the next six months.
- b. I will not use any drugs except that which is prescribed for medication, namely Diozide and Pamelor.

#### Pastoral Ministry

- a. I will not exceed 30 hours per week for the first six months in my working week
- b. I will lay out a weekly schedule and share it with my partner.

#### Spirituality

- a. I will choose a spiritual director is practicing the 12 step program and meet with him on a monthly basis.
- b. I will make a yearly retreat.
- c. I will spend at least 15 minutes daily in silent meditation and reflection.
- d. Each month I will spend an evening of reflection at a suitable location.
- e. I will read Twenty Four Hours a Day and Touchstone on a daily basis.
- f. I will journal my feelings and how I experienced God in my life each day.

#### Accountability

a. I will be accountable to Fr. Michael O'Connell, Vice-Chancellor, through regular monthly contact. I will give him a copy of my aftercare contract.

### SLI # 12008 p.3

#### Aftercare Contract

#### Accountability:

- b. I will be directly accountable to Father John Fitzpatrick, co-pastor of the parish to which I am assigned. I will give him a copy of my aftercare contract and relapse signs.
- c. I will be accountable to my SA sponsor and therapist for my progress in the 12 step program.
- d. I will seek the advice and counsel of a St. Luke Institute aftercare therapist when I have serious conflicts and needs. The telephone number is (301) 967-3700.

#### Miscellaneous:

- a. I will attend eight aftercare workshops for the next five years.
- b. I will participate in a Re-Entry Workshop Given by my aftercare therapist.
- c. I will re-negotiate this contract with my aftercare therapist after the initial six month period.

This CONTRACT is entered into on October 10, 1989 by Kenneth LaVan and my inpatient therapist, Sheila MxNiff, in the name of St. Luke Institute.

Kenneth LaVan, patient	Sheila McNiff, SHCJ, MS,	CA
Curtis C. Bryant, SJ, Ph.D		
Director of Inpatient Clincial Services		
≅ Į	Frank Valcour, M.D.	
17	Medical Director	

John Sullivan, MA, CAC Coordinator of Aftercare Services

STRICTLY CONFIDENTIAL

DATE: May 12, 1988

MEMO TO: Fr. Michael O'Connell

FROM:

Fr. Michael O'Connell

SUBJECT:

I met today with came in with her friend, had been referred to me by a mutual friend.

woman, twice-divorced, who describes herself as having been through serious mental and emotional distress and illness, having been hospitalized at least once for this illness, having had shock treatment and also having been under the care of Dr. Joseph Gendron and his wife, , as well as a Dr. Fletcher, who also was a counseling psychiatrist. The hospitalization was at St. Mary's.

has been an employee of and it was who referred her to me. He speaks very highly of her and would want me to know that he believes she is a credible person and judging from the 1½ hour interview I had with her, I would very much believe her story.

grew up in Parish in ,going through the grade school and describes some very bizarre kinds of teaching by some of the sisters at , in particular, remembering that at one point in grade school, those students who had a non-Catholic parent were asked to raise their hand and when they did, they were given scapulars and told to bring the scapulars home and place them under the non-Catholic parent's pillow, and if the non-Catholic parent should die, he/she would not go to hell.

Her own father woke up in the middle of the night and apparently was entangled in this scapular, had never seen anything like it, was terrified and eventually found that she, had put it there. He accused of putting it there and had told him if he didn't have it, he would go to hell.

In the fourth grade, was disciplined by one of her teachers because she didn't speak appropriately. said that the reason she didn't speak appropriately was that her adult teeth were coming in on top of her baby teeth and that she would slur her language. She was constantly reprimanded for this by her nun teacher. At one time, she was taken into another room and disciplined for it and then the teacher had the priest talk to her. At that time the priest was describes as saying that he would take care of her and that he placed his hand inside of her uniform dress and felt her body "all over".

when she was , she describes having been invited over to the

parish rectory basement by Fr. Ken LaVan and being alone with him in the basement. At one point the parish housekeeper came down and said that she was leaving and described her feeling at the time that the housekeeper's look was one of "knowing" or "scorn". It was as if the housekeeper knew that something might be wrong with her being alone with Father LaVan in the basement.

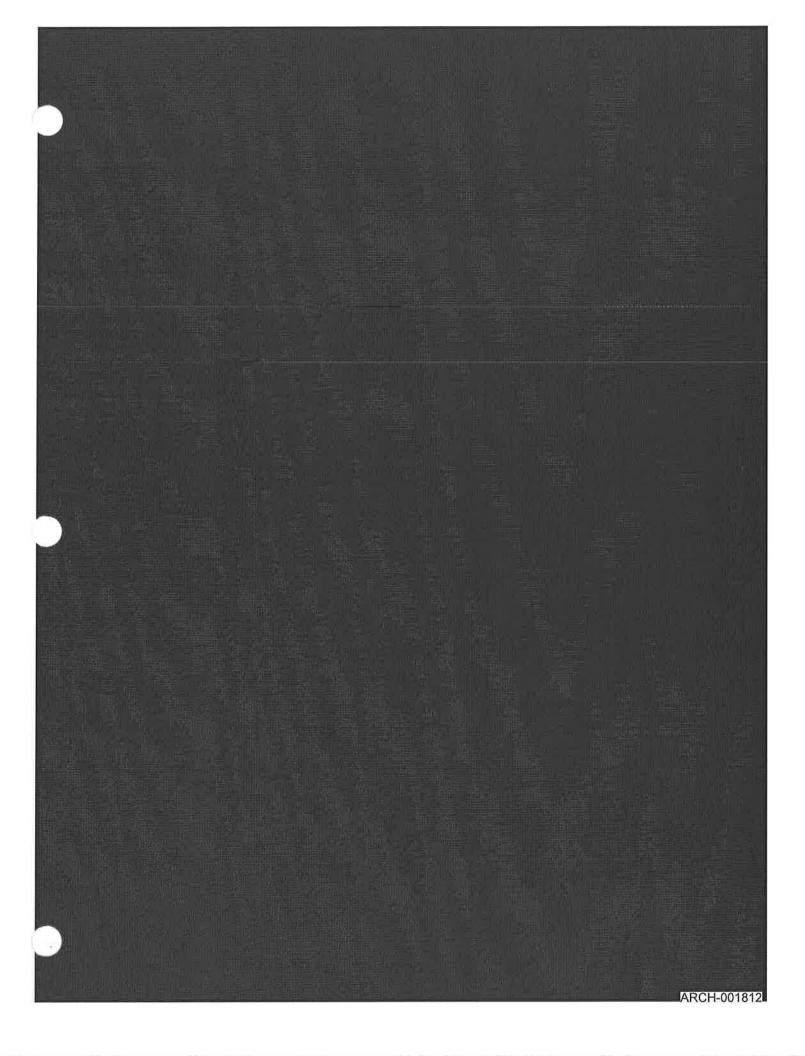
whose name then was the then describes Father LaVan as sexually assaulting her and in fact, raping her, forcibly removing her clothes, and violently achieving penetration.

indicated that subsequent to this rame she always had extreme

She also was told, from the point in her late teens, that it would be extremely unlikely that she would be able to have a child.

also describes the fact that she never shared with anyone her s about being abused by and Fr. LaVan. She tells secrets about being abused by a typical story of a victim of this kind of abuse of a child, especially by a religious person whereby she felt guilty somehow for having provoked the priest in both instances for the actions that they did to her and that this guilt just compounded over the years. Eventually, it only came out under extreme stress and painful circumstances in counseling.

I have no reason to disbelieve the story she tells me and on the basis of that, I think that we must pursue some appropriate intervention and evaluation with Fr. LaVan.



#### STRICTLY CONFIDENTIAL

DATE: May 24, 1988

MEMO TO: Archbishop Roach

FROM: Fr. Michael O'Connell

SUBJECT:

Archbishop, I am attaching to this memo, a memo which I made on May 12, following an interview I had with a woman by the name of regarding experiences that she had at Parish in Crystal in the with Fr. purposes of this memo, Fr. Kenneth LaVan.

As a result of the experience of with Father LaVan, I would like to summarize the most recent experience we have had with Father LaVan and make recommendations as to actions we should take on his behalf.

I have carefully reviewed his file and for our purposes would like to summarize a sequence of events as follows.

In August, 1005 an accusation was brought forward by a man at the parish of 119 which clearly indicated that Father LaVan had been very inappropriately involved with his wife. We also would note that there had been rumors of this kind of behavior and even admissions of this kind of behavior on Father LaVan's part in his previous assignment at Lake Elmo. Subsequent to the report, we directed Father LaVan to the five-day evaluation process at Servants of the Paraclete in Jemez Springs, New Mexico in September, 1985. The file will show that Father LaVan prematurely left that evaluation on his own and that the limited report that Jemez was able to give us indicated that he showed a "high level of defensiveness....that he was highly sensitive to criticism...that he needs professional help....and there were identified areas of concern around sexuality issues."

Following his leaving Jemez Springs, he traveled around to a number of places in the west and midwest and arrived back here in October, 1985, where he self-referred himself to a psychiatrist in Virginia, Minnesota by the name of LaKosky, who was later identified to be also a social friend of his. LaKosky conducted an 2½ hour interview of him and what he called a "mental status exam" and concluded that "Father LaVan had recovered from his depression."

Then Fr. LaVan was asked to see Dr. Gendron and he did go to see Dr. Gendron, continuing to see him for a total of four times. When Dr. Gendron wished to give his final report, he wished to have a three-way conference including Bishop Carlson and Fr. LaVan refused this kind of report.

In the December 17 correspondence in the file(1985), Gendron indicated that his evaluation would show that LaVan had severe depression and further on February 25, 1986, Gendron went on to say that "LaVan is not ready for regular assignment at this time...and that he would

Page 2 Memo to Archbishop Roach

appear somewhat treacherous or dangerous if he could find someone who would be vulnerable." Further, Gendron indicated on Page 2 of his report to the Archbishop, "he seems to need intense psychotherapy which he does not want and it would certainly be my recommendation that before he is given any meaningful privilege or responsibility that he have intense psychotherapy, either of an institutional nature such as the Paraclete Fathers might provide or on an individual psychotherapy basis with a very competent counselor that will not be a so-called friend...Dr. Paul Arnold's testing supported my feelings and he is seen as a dysphoric (depressed) hysteroid kind of person who could easily deny depression and the circumstances leading up to this."

On November 18, LaVan again self-referred himself to a Dr. Papageorgiou at the University of Minnesota, which further indicates his evasive and defensive kind of behavior. We ultimately received nothing helpful from this particular physician.

LaVan also went on an eight-day retreat with Fr. Gene Merz at about this time.

On May 14, 1986, Father LaVan again met with another psychiatrist, Dr. Osekowsky, who subsequently made reports to the Archbishop. Dr. Osekowsky personally admits that he only interviewed LaVan and did not use any extensive testing, as far as we can tell. Dr. Osekowsky concluded that Father LaVan was depressed.

Father LaVan was then assigned to St. Richard's Parish in Richfield.

Commencing again in November, 1986, Father LaVan showed signs of depression and behavior that indicated that he was in trouble. This behavior accelerated so that by January, 1987, Father Felker, who was living with Father LaVan at the time began a series of interventions with Father Kenney and Archbishop Roach. The pattern of behavior, as can be tracked through the memos commencing in January, 1987, would indicate that Father Felker was convinced that Father LaVan was being medicated only by his doctor, Dr. Osekowsky, and that the Archbishop felt that once again Father LaVan was indicating addictive, evasive kind of behavior. Father Felker was indicating that more intense therapeutic treatment would seem to be in order over and above the medication. This kind of significant psycho-therapeutic treatment had been recommended a number of times previously as the file will show. In this instance, however, Father LaVan refused to comply with such recommendations.

The Felker memo to Kenney of February 3, 1987, summarizes the concerns as well as the issues of recommendation that are found in the previous memos.

The March 24 memo from Father Kenney to Archbishop Roach further agrees that significant psycho-therapy would be in order and the memo to the file of Archbishop Roach of March 25 indicates that he met with Father LaVan and Dr. Osekowsky, who indicated 'that Fr. LaVan has a genetic form

of manic-depressive disorder" which he felt should be controlled by medication and there is no indication that Dr. Osekowsky used any kind of psych-therapeutic treatment nor had there been any indication that Dr. Osekowsky attempted to get any of the records from Dr. Gendron, from the Servants of the Paraclete or any of the other referral sources that Father LaVan was instructed to go to.

Father LaVan left St. Richard's in the spring of 1987 and became copastor with Father John Fitzpatrick at Lino Lakes. To this date, there has been no up-dating, evaluation or supervision of Father LaVan's ongoing therapy or behavior.

Archbishop, it would seem to me, judging what we have been finding out over the past 1½ years about personality and behavioral disorders similar to Father LaVan's, that we are dealing with a potentially very dangerous situation. I can't help but conclude that because Father LaVan has successfully avoided all of the appropriate kinds of direct intervention and evaluation we have attempted to bring about, he has in effect avoided dealing with the basic issues that can assure us that any future sexually exploitive behavior will be precluded.

With the new knowledge of his behavior with years old, I feel compelled to recommend that he must be confronted with those actions and on the basis of that, and in addition to the hsitory of his avoidance of serious evaluation and psycho-therapeutic treatment, we must now act forthrightly and in such a way as to not be intimidated by Father LaVan.

Specifically, I recommend that Bishop Carlson and I meet with Father LaVan and confront him with the accusation of and then demand that he release all former counseling and evaluation sources that have dealt with him to Dr. Gary Schoener and that he fully cooperate with Dr. Schoener in carrying out as thorough an evaluation and therapeutic recommendation as he feels necessary. Secondly, that Father LaVan's ministry during this period would be circumscribed in such a fashion as Father Fitzpatrick would be informed of what is going on and that he would ensure that Father LaVan is doing no counseling of women on a one-to-one basis and having no counseling or ministerial relationships with minors.

Subsequent to Dr. Schoener's evaluation, I would further recommend that Father LaVan totally comply with therapeutic and ministerial recommendations and that if he refuses to do this, he would be suspended from his faculties.

If Father LaVan refuses to see Dr. Schoener and cooperate in the manner described above, I would recommend one final fall-back position and that would be that he would agree to go to St. Luke Institute in Maryland for their 10-day evaluation and that he would agree to totally comply and cooperate with their evaluation and recommendation for ministry. Again, if he is unwilling to do that, I would continue to recommend that he be suspended from his exercise of priestly ministry.

cc: Bishop Carlson Father McDonough

# SAINT LUKE INSTITUTE DAILY SCHEDULE

11:40 - 12:30				
7:45 - 8:45   Medical Clinic   7:45 - 8:45   Medical Clinic   8:30 - 9:00   Weekend Review   9:00 - 10:20   Education Modules   9:00 - 10:20   Small Group Therapy   10:40 - 12:00   Lunch   12:00 - 1:00   Lunch   Lunch   12:00 - 1:00   Lunch   Lunch   12:00 - 1:00   Lunch   Lunch   12:00 - 1:50   Pastoral Group   1:00 - 1:50   Pastoral Group   1:00 - 3:50   Individual Therapy   1:00 - 5:00   Inner   Taylor Group   Tuesday   Tuesday   Tuesday   Inpatient Dept. Modical Clinic   Taylor Group   Inpatient Tx Revi   Taylor Group   Individual Therapy   Tuesday   Tuesday   Individual Therapy   Tuesday   Tuesday	.ONDAY	RESIDENTS	MONDAY	CLINICAL STAFF
7:45 - 8:45   Medical Clinic   7:45 - 8:45   Medical Clinic   8:30 - 9:00   Weekend Review   9:00 - 10:20   Education Modules   9:00 - 10:20   Small Group Therapy   10:40 - 12:00   Lunch   12:00 - 1:00   Lunch   Lunch   12:00 - 1:00   Lunch   Lunch   12:00 - 1:00   Lunch   Lunch   12:00 - 1:50   Pastoral Group   1:00 - 1:50   Pastoral Group   1:00 - 3:50   Individual Therapy   1:00 - 5:00   Inner   Taylor Group   Tuesday   Tuesday   Tuesday   Inpatient Dept. Modical Clinic   Taylor Group   Inpatient Tx Revi   Taylor Group   Individual Therapy   Tuesday   Tuesday   Individual Therapy   Tuesday   Tuesday	7.20 - 0.15	Everedee and Breakfast		
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1:00 - 3:50				
4:00 - 4:30 4:30 - 5:00 Nuts and Bolts 4:00 - 5:00 TUESDAY  TUESDAY  TUESDAY  TUESDAY  TUESDAY  TOUSDAY  Medical Clinic  Step Study Lunch Loch Loch Loch Loch Loch Loch Loch Lo				-
### A:30 - 5:00 Nuts and Bolts ### A:00 - 5:00 Inpatient Dept. M 5:00 - 6:00 Dinner				• •
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9:00 - 10:00				
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1:30 - 3:20	12:30 - 1:30		12:30 - 1:30	Lunch
3:30 - 4:50	1:00 - 2:45	Optional Spa-	1:30 - 3:20	Individual Therapy
Dinner   Tid5 - 10:00   Dinner   Tid5 - 2:00   Dinner   Tid5 -	1:30 - 3:20	Individual Therapy	3:30 - 4:50	Experiential Group
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7:30 - 8:45	7:45 - 10:00	12-Step Meeting		
7:45 - 8:45	WEDNESDAY		WEDNESDAY	39
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8:30 - 8:50			7:45 - 8:45	Medical Clinic
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7:45 - 10:00 12-Step Meeting				
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THURSDAY	RESIDENTS	THURSDAY	CLINICAL STAFF
7:30 - 8:45 7:45 - 8:45 8:20 - 8:40	Exercise and Breakfast / Medical Clinic / Centering Prayer	7:45 - 8:45	Medical Clinic
8:45 - 10:00 9:00 - 12:00	Education Modules / Bimonthly Day of Reflection.	8:45 - 10:00	Education Modules
10:05 - 12:00 12:00 - 1:00	Spa / Lunch /	10:30 - 11:50 12:00 - 1:00	PHCS/Staff Inservice
1:00 - 2:00 2:10 - 2:45	CPC's/Peer Evaluation /	1:00 = 2:00	CPC's/Peer Evaluation
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3:10 - 5:00 3:30 - 4:50 5:00 - 6:00 7:45 - 10:00	Individual Therapy Experiential Group Dinner 12-step Meeting .	3:10 - 5:00 3:30 - 4:50	Individual Therapy Experiential Group
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7:30 - 8:45 7:45 - 8:45 8:30 - 8:50	Exercise and Breakfast  Medical Clinic  Centering Prayer	7:45 - 8:45	Medical Clinic
9:00 - 10:20	Small Group Therapy	9:00 - 10:20 10:30 - 12:00 10:40 - 12:00	Small Group Therapy Evaluation Summaries
11:30 - 12:00	Liturgy	11:30 - 12:00	Group Supervision Liturgy
12:00 - 1:00 1:00 - 2:20	Lunch Life Skills/Ed.Mod	12:00 - 1:00 1:00 - 2:20	Lunch Life Skills Group
2:30 - 3:50	Expressive Therapy Group	1:00 - 2:30 2:30 - 3:50	Evaluation Summaries Expressive T/Group
4:00 - 4:50 5:00 - 6:00	Individual Therapy Dinner	4:00 - 4:50	Individual Therapy
7:45 - 10:00	12-step Meeting		
SATURDAY		SATURDAY	
7:30 = 8:45 8:00 = 9:00	Exercise and Breakfast // Medical Clinic /	8:00 - 9:00	Medical Clinic
8:50 - 9:10 9:15 - 10:30	Centering Prayer Community Living Group	9:15 - 10:30	Community Living
10:40 - 11:10 11:10 - 12:00	Liturgy Lunch	2000	John Barrang
11:45 - 2:00 5:00 - 6:00	Optional Spa Dinner		
7:45 - 10:00	12-Step Meeting		
SUNDAY	8	SUNDAY	
8:00 - 9:00 9:00 - 9:20	Medical Clinic Centering Prayer	8:00 - 9:00	Medical · Clinic
9:30 - 10:30 10:30 - 11:20	Liturgy V		th.
5:00 - 6:00	Dinner /		42

June 3, 1988

Jear Mike;

- 18 June 1

I am sorry that it has taken me so long to write this. I have tried on several occasions but have never been able to complete it. Things have been very difficult at best since our meeting.

I want to express my appreciation for your time and sensitivity, and most of all, for really hearing me. Talking to someone at the Church was probably the hardest thing I've ever done and my inner-most fear was being unheard and disbelieved. You made it much easier than I ever believed possible and I am enormously grateful!

I can't identify why I had this overwhelming need to confront the church or what exactly I expect to achieve. I can only hope that, at some time, having said it out loud will aid me in putting it in the past and starting to try and put my life together.

I wanted to believe, when I put all of this away in a corner somewhere, that it would stay safely tucked away, never to be seen or heard from again. I very proficiently set up adaptive behaviors and tried to create a normal life. I worked very hard at it and, at times, I believed I had won but I hadn't. It seems no matter how hard I tried or what I did it was never enough. I was and still am to blame.

One very important thing to come out of our conversation is a single piece of who I am, not what someone else things I should be. That piece is that it is alright for me to feel both anger and sorrow toward the individuals who hurt we. They are real people and I'm sure in some manner have felt, and will feel, the pain of their actions. I can't be callous enough to wish this kind of pain on anyone else. That's very important to me. I may never be able to forgive but I do not take any satisfaction in inflicting any pain.

Last week my father died very suddenly and I was again confronted with old beliefs that, because he was not Catholic, he would go to hell. It was very trying and I was enormously angry all over again in addition to the loss and the grief. It is very hard to dismiss that sort of instruction even though I can tell myself over and over that it's garbage. The death of my father seemed, however, to enable my mother to talk to me about my current situation and the past events and it broke my heart to hear her express her guilt at having sent me to Catholic school. She has acknowledged what I have told her and that gives my some comfort, but it is very hard to view the extending guilt and hurt that all of this has put on others.

I have enclosed a listing of my psychiatric expenses for 1987 as you requested. I did not go back to 1986 or 1985 because the insurance company paid all costs at that point. As I told you, I believe I am covered for the most part of this year to continue my treatment with my current doctor. I would, however, like to get some clarification from you on your expression of the church supporting my medical expenses when my insurance reaches its maximum. You told me not to worry about the expenses however, I am concerned and would appreciate some clarification from you on this. I don't know at what point I will be able to return to either my job or another job and I want to be

able to continue to get help with my current physician. I feel very confident that he will be able to help me and that I will begin to make progress but I realize that it will take a long time. Patience is not one of my virtues.

I have taken the liberty of enclosing a poem that I wrote. It is just a little thing that expresses how I feel. I hope it is not presumptuous to share it with you.

Thank you again for your sensitivity and commitment.

### Sincerely,

. . . . .



Disconnected Defeated

Unbearable disappointment.

Everything has begun to look differently.

Alone,

like a child,

I fear the dark.

Both the external world

and internal mind are places of danger.

I don't quite exist when alone, facing my own emptiness.

Panic, anger, insecurity, lost innocence.

It is a disaster.

Like death.

Conquer or submit.

What has been,

What I have known,

Is reality.

Bending to the will of the past,

I remain in a world which is familiar.

What is unknown is far more threatening.

Uncomfortable?

Yes.

Yet familiar.

Experiences of good never erase memories of the past.

When something can't be talked about,

Detour,

Deflect,

Maintain the inner pictures of the world.

Outwardly maintain warmth and charm.

Ignore the need for re-assurance, affection,

Lack of spontaneity and trust.

The profound sense of being unlovable.

Remain in the world that is known.

The war within continues.

Trying to find some balance.

Discommected and defeated.

I wish I could understand what happened.

Nothing falls apart quickly....

It fades ever so slowly.

Eroding away the vary base on which you stand and support yourself.

Yords fall like rain on a sand sculpture,

Washing away a little sand with each drop,

Until there is nothin left of the sculpture.

A thing of great, simplistic beauty is gone forever.

How can you rebuild the same sculpture?
You can't.
You'll never find the same grains of sand,
The right mixture of moisture to hold it all together.
If you do manage to recreate a piece whick so resembles the first,
You stand guard day and night
With painful memories....
And fear of the coming rain.

"TAL HEALTH MEDICAL COSTS .D IN 1987

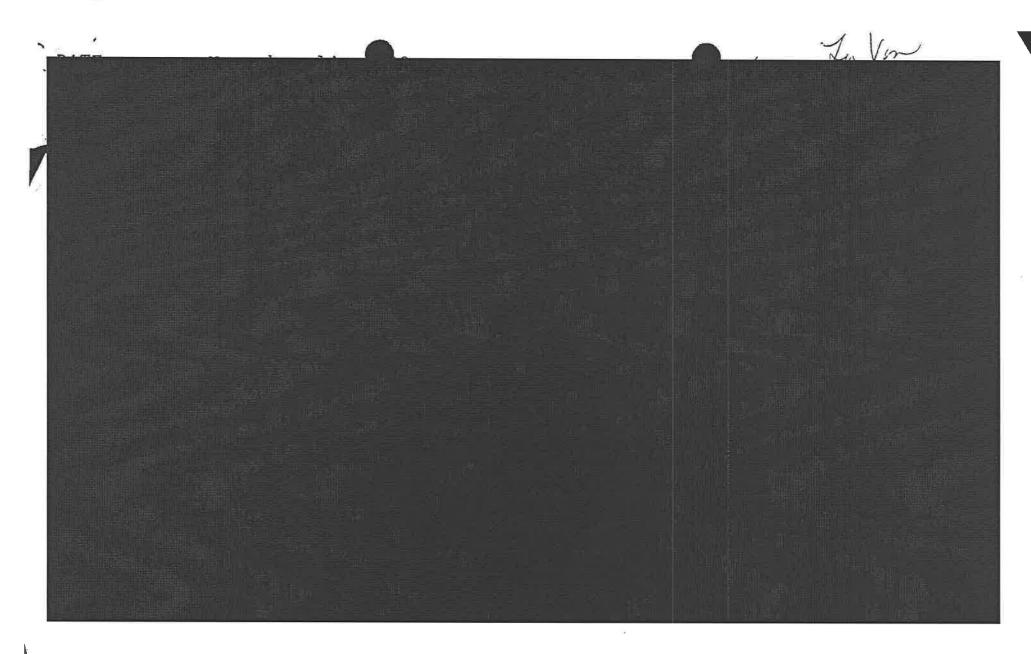
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01/02; 01/06;		OUT			i Therapy i Therapy	72.02						1
01/07		OUT			DRUGS	1 70.00 l			15.00   0.00			1
01/071		OUT			THERAPY	55.00						
01/121		OUT			ORUGS	16.46			0.00			1
01/131		OUT			: THERAPY	1 70.00 1						1
01/16		OUT		11177,0000035,0000	THERAPY	55.00						1
01/191		OUT			DRUGS	7.89			0.00			1
01/19¦ 01/23¦		TUO TUO			I THERAPY DRUGS	70.00						1
01/23		001			THERAPY	8.74 l 55.00 l			0.00     0.00			1
01/23;		OUT			DRUGS	23.72			0.00			1
01/301		OUT			THERAPY	70.00 1						1
02/061		OUT			: THERAPY	5.00 1						i
02/061		OUT			: THERAPY	1 50.00 1					}	ŧ
02/091		OUT		147	i DRUGS	24.73			0.00			ļ
02/091		TUO			THERAPY	70.00						ŧ
02/16; 02/18;		TUO			I THERAPY	70.00 1						į
02/201		OUT			PARKING   THERAPY	200.00					STRESS WATCH	i
02/201		OUT		100000	1 DRUGS	1 55.00 l 1 37.98 l						1
301		OUT		T#0	HOSPITAL	25.00						!
W4/211		IN			HOSP ENTRY				0.00			i
02/2113			- (		, HOSPITAL	25.00 1						i
02/2113					: ECT	936.00 1	936.00	1	0.00 ;			1
02/2113			1	MY Skill	SPEC.SERV.	26.00				0.00		1
02/21/3			3		ECT	1,312.75	1,312.75		0.00	0.00		1
02/2113 02/221			1		HOSPITAL	8,310.00	8,310.00		0.00		130 DAYS	1
02/231		IN :	- 1		i X-ray I Therapy	14.00   1 70.00			0.00	0.00		i
02/271		IN I	1		ANESTHESIA		80.00		0.00 ¦ 0.00 ¦	0.00 0.00		ì
03/02/3		IN I			ECT	240.00	240.00		0.00	0.00		!
03/05!		OUT !	1		THERAPY	1 70.00 1	30.00			0.00		ì
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03/251		OUT !			: DRUGS	10.28	10.28		0.00 1	0.00	) 	1
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04/01:4 04/01:					HOSPITAL	104.00	104.00		0.60 }	0.00		1
04/03;		OUT :	- 1		: THERAPY : HOSPITAL	70.00 1	30.00		0.00	0.00		Ĭ
04/06		IN I			HOSPITAL	72.00     72.00	72.00   72.00		0.00   0.00	0.00 { 0.00 {		i
04/06:		IN I	Air		ECT	80.00	80.00		0.00 1	0.00		T.
04/0514	/17	IN I	1797		HOSPITAL	5,858.34		2,913.17	32.00		17 DAYS	į
04/081		IN I			HOSPITAL	72.00 1	72.00		0.00	0.00		!
04/081	1	IN I	At		: ECT	80.00	80.00		0.00	0.00		1
04/101		IN I			HOSPITAL	72.00	72.00 1		0.00 1	0.00		1
04/101		IN 4	AN		ECT	80.00	80.00		0.00	0.00		1
04/13		IN ‡	Λ1		! HOSPITAL	72.00 1	72.00 1		0.00 1	0.00		1
04/13¦ 5¦		IN I	A		HOSPITAL	80.00 ; 72.00 ;	80.00 1		0.00	0.00 (		1
71	F	AIN S		"the senting	I HVOCITHE	72.00	72.00 {	1	0.00 1	0.00 }		•

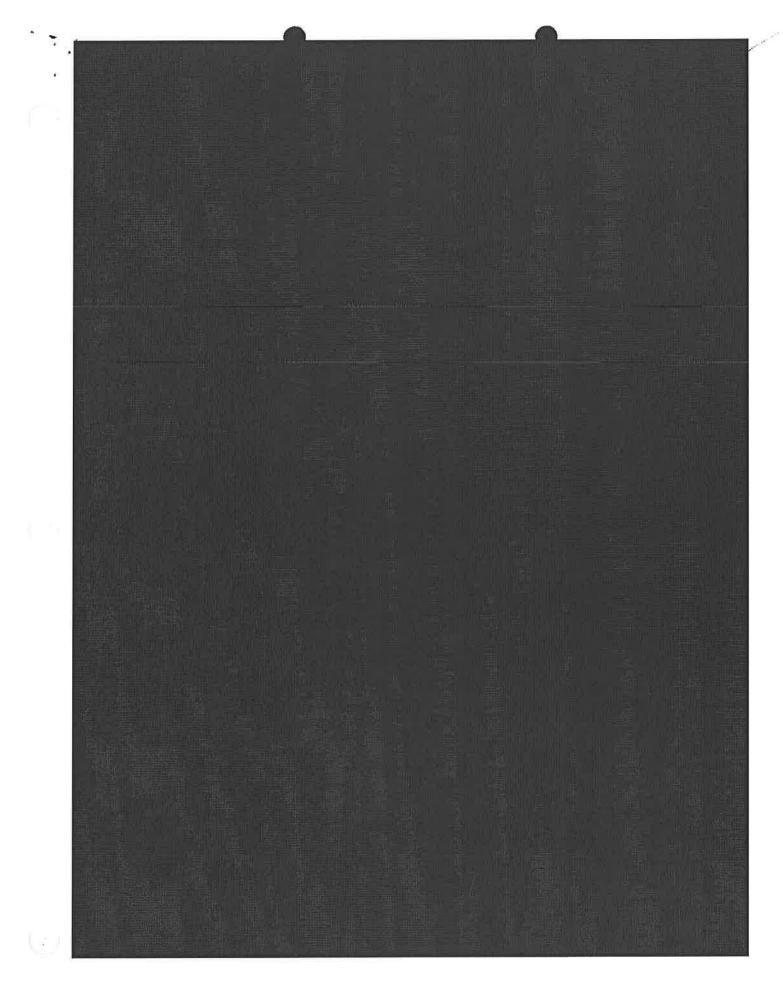
"TAL HEALTH MEDICAL COSTS J IN 1987

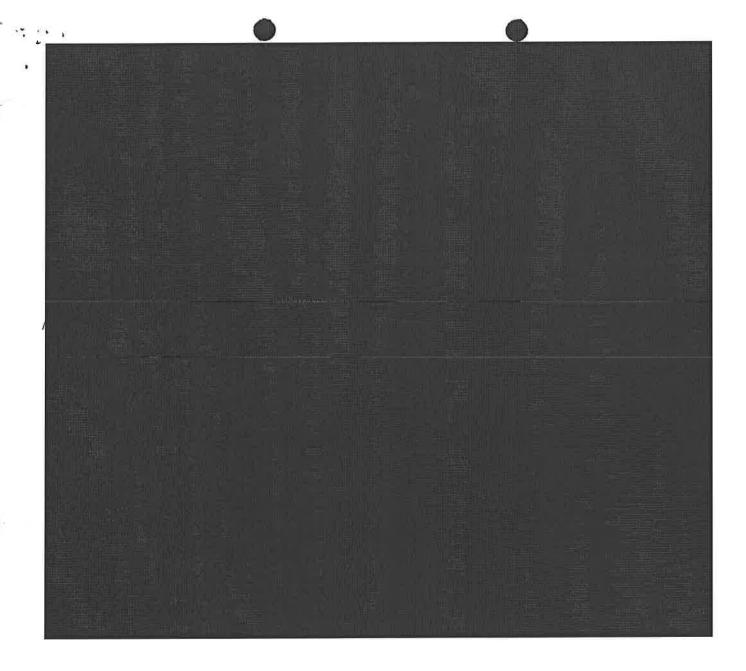
7 10 150						EXEC-U			
IMPAN TAI	IN/	CAUCAE	TERRITATION	DOCT	MET	CARE	I WILL	I	DANDIENTA
FROM TO	0UT	SOURCE	TREATMENT	COST	PAID	PAID	OWE	PAID	COMMENTS :{==========
04/17	OUT		DRUGS	70.80			0.00		·
04/231	OUT !		: THERAPY :	70.00					
04/241	1 007 1		THERAPY :	55.00	27.50			0.00	] [
04/271	1 OUT 1		: THERAPY :	70,00	30.00	40.00	0.00	0.00	1
05/01:	! OUT !		: THERAPY !	55.00					
05/01:	OUT		DRUGS	11,26	11.26		0.00 ;		
05/01;	! OUT !	. <u> </u>	THERAPY :	55.00	27.50	27.50			
05/011	TVO		DRUGS	62.80			0.00		
05/06t	1 OUT 1		1 THERAPY 1	70.00 }				0.00	
05/15) 05/15)	1 TUO 1		DRUGS     Therapy	6.87   55.00			0.00   9.00		
05/15	OUT		DRUGS :	11.26			0.00		
05/201	OUT		THERAPY	70.00					
05/221	1 OUT 1	DESCRIPTION OF STATE	! THERAPY !	55.00				0.00	
05/281	1 OUT 1	,	THERAPY !	55.00				0.00	
05/2816/19	IN		ISPEC. SERVICE	217.40				0.00	1
05/2816/19	1 IN 1		HOSPITAL	6,094.00 }	6,094.00		0.00 ;	0,00	122 DAYS 1
06/041	! OUT !		HERAPY !	60.00 1				0.00	
06/16;	1 TUO 1	u = 5,	THERAPY 1	60.00 }				0.00	
06/191	I OUT I		DRUGS 1	49.94			0.00	0.00	
	OUT !		THERAPY	55.00 1				0.00	
	OUT !		THERAPY !	60.00 1				0.00	
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07/05:7-23			ECT +		2,631.50				19 DAYS
07/0517-23	IN		I SPEC.SERV.					0.00	
07/0517-23			PARKING I	25.00				0.00	
	1 OUT 1		THERAPY 1					0.00	
07/261	OUT		! THERAPY !	55.00 1				0.00	
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	IN I		ANESTHESIA	720.00			0.00	0.00	
	OUT !		THERAPY	55.00 1			0.00	0.00	
	OUT !		THERAPY   DRUGS	60.00   25.53			0.00	0.00	
	OUT		THERAPY	100.00.			0.00 † 0.00 †	0.00 0.00	
08/171	1 1	- N - 4 * 1	DRUGS 1	3.10			0.00	0.00	
	OUT !		THERAPY	100.00			0.00	0.00	
	OUT I		THERAPY I	100.00			0.00	0.00	
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	TUO :		THERAPY I	55.00 1			0.00	0.00	
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, n	I VVI K		i phydo i	122.70	122.70	A.MA 1	V.VV 1	0.00	n. 1.₩ 6

TAL HEALTH MEDICAL COSTS IN 1987

FROM	IN/ TO OUT	SOURCE	TREATMENT	COST	MET PAID	EXEC-U CARE PAID	I WILL	I PAID	COMMENTS
09/21;	OUT		THERAPY	55.00			The state of the s		
09/241	( OUT		: THERAPY	60.00					
10/01:	OUT		THERAPY	60.00					
10/02:	OUT		DRUGS	129.49			0.00		
10/06;	TUO		1 THERAPY	60.00					
10/08;	OUT		: THERAPY	60.00					
10/14:	1 OUT		1 DRUGS	1 129.49			2.50 1		
10/201	TUO		1 THERAPY	60.00					
10/20;	1 OUT		1 DRUGS	129.49					
10/221	! OUT		1 THERAPY	60.00					
10/271	1 OUT		: THERAPY	60.00					,
10/28	1 OUT		1 THERAPY	60.00					
10/301	1 OUT		DRUGS	129.49			0.00 1		
	1/131 IN		HOSPITAL				25.00 1		
	1/13; IN		1 HOSPITAL	14.00			0.00		
	1/13! IN		: HOSPITAL		1,760,36	562.00	1,198.36		
	1/13; IN		1 HOSPITAL						
11/10:	1 OUT		: THERAPY	60.00					
11/121	OUT		: THERAPY	60.00					
11/17!	! OUT		! THERAPY	60.00					
11/19:	; OUT			60.00					
11 /231	1 OUT		DRUGS	126.99			0.00 1		
1	1 OUT			60.00					
12/011	1 OUT		I DRUGS	11.43					
12/01;	1 OUT		: THERAPY	60.00				0.00 1	3
12/03:	1 OUT		! THERAPY	60.00					
11/04:11	1/181 IN	F BEST TEN	: HOSPITAL						
12/081	† OUT		I THERAPY	60.00					
12/10:	1 OUT		: THERAPY	60.00		30.00 1		0.00	1
12/10/12	2/231 OUT		I THERAPY	140.00	60.00	80.00	0.00 1	0.00 1	
12/15:	: OUT		: THERAPY	60.00	30.00 1	30,00 ;		0.00	
12/17	+ OUT		: THERAPY :	60.00	30.00	30.00 1	0.00	0.00	9
12/18)	† QUT		THERAPY	100.00	30.00 1	70.00 1	0.00 1	0.00	1
11/271	1 OUT		i Therapy i	55.00	27.50	27.50	0.00 1	0.00	
12/211	; OUT		THERAPY	55.00			0.00 1	0.00 1	
12/28;	1 OUT		! THERAPY !	55.00	27.50 1	27.50	0.00 1	0.00	1
12/311	1 QUT		1 THERAPY	55.00			0.00 1	0.00	1
12/31	1 OUT		: THERAPY :	140.00			0.00 (	0.00 1	
1987	IN		PARKING	96.55			0.00	0.00	PARKING :
TOTAL:	=== ====   				======================================		1,804.77 ¦	1,804.77	#====================================
								(=======	







Alop Flynn: Statement July 12, 1988

Fr. Michael O'Connell 2357 Bayless Place St. Paul, Minnesota

Dear Mike;

In follow up to our conversation last week, I am enclosing a Client Consent Form for I have informed him that you will be in contact with him in the near future. I have not included releases for I or I I have not included releases for I or I I have not included releases for I or I I have been able to speak about this subject at all, and the individual most involved has been Dr.

He is the first individual with whom I have felt confident enough with to talk about these events in any detail and therefore you can contain your contacts to him. If you wish to discuss this further, let me know.

During and after our conversation I felt extremely angry and I want you to know that. I did not come to you asking for compensation. I came to you to express my pain and anger at the injustices I encountered within the Church and to assure myself that I had done something to insure that these individuals are not allowed to continue their activities unmonitored with others. You were the person that brought up money and told me not to worry about it. You asked for last years expense accounting and I provided that. From that point I have battled with myself to accept your reassurance and to trust you. On Friday, however, it felt like an old re-run. Your comments changed from reassurance of financial support to that area being a challenge for both of us. That is a challenge for me everyday. To hinge your support on my seeing your psychologist is totally unacceptable. I have struggled hard, trying to find someone that is able to help me and I have finally found someone. Each time I have to start over, to re-explain, to go over the same horrid events, I re-live the nightmare. I will not do that again to insure that I will receive support with my expenses. I am working with someone who is assisting me in getting my life together, and that is more important to me than financial support from you or anyone.

I am also feeling angry that you feel you need to be in contact with my doctor. Once again, I feel like my word is not enough, that someone else needs to confirm that what I say is real. I have no problem with your contacting Dr. however, I do feel angry that what I have said is not enough.

Sincerely,



#### CLIENT CONSENT FORM

This will authorize Dr. to release to: Father
Michael O'Connell, 2357 Bayless Place, St. Paul, Minnesota, (612) 644-4502,
information from my case record for a period of 90 days. The information to be
disclosed is: diagnosis, treatment and costs.
I understand that I may revoke this consent at any time and that upon
fulfillment of the above stated purpose, this consent will automatically expire
without my express revocation.

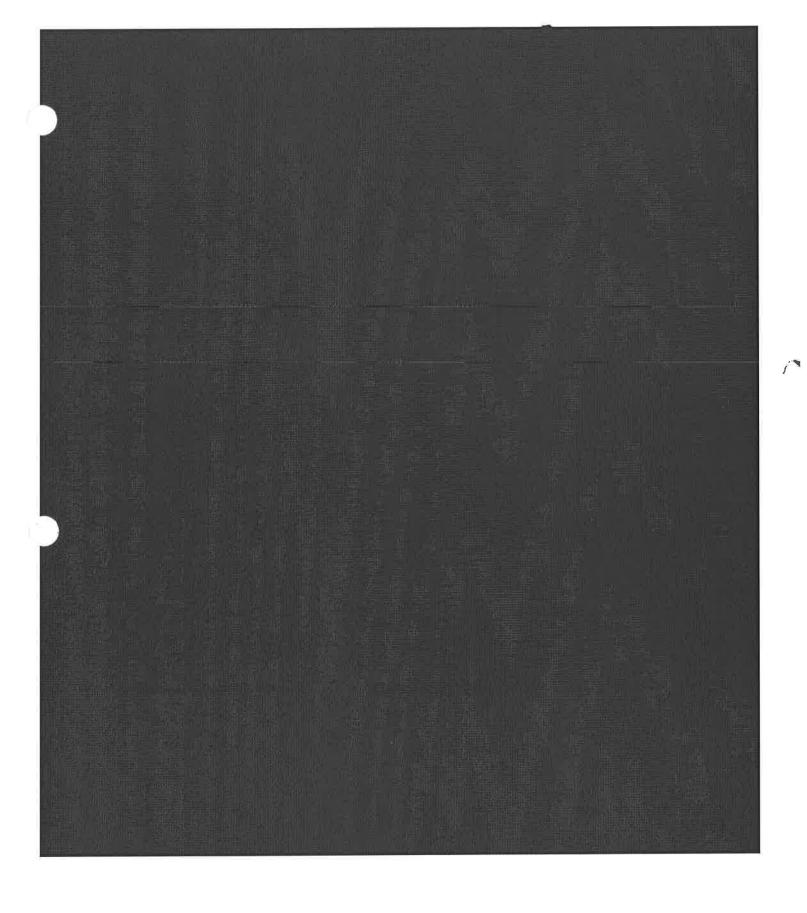
Date

Signature

WHILE YOU	WERE OL
= .	- v -
Area Code	Number Extension
ELEPHONED	PLEASE CALL
CALLED TO SEE YOU	WILL CALL AGAIN
WANTS TO SEE YOU	URGENT
RETURNED'	Vountity



PHONE 641-0845





In consideration of the sum of Twenty Thousand & no/100 Dollars
$($\frac{*20000.00*}{})$ receipt of which is hereby acknowledged, the undersigned do hereby RELEASE
AND FOREVER DISCHARGE The Home Indemnity Company
from all liability to the undersigned, including, but not by way of limitation, any
obligation to investigate any claim, or to defend any action, against the undersigned, or to indemnify
the undersigned in any manner, or for any cause, under its Policy Number 1st August 61 issued on or about the 1st day of August 19 $64$ on account of all claims
and demands whatsoever which have arisen or may arise on account of or in connection with $XXXX$ -
CX BEN'N N'N NEW YORK NOON NEW YORK NOON NEW YORK NOON NEW YORK NOON NEW YORK NEW YO
XX The Hennepin County District Court Action Entitled: VS.
Archdiocese of St. Paul & Mpls, Church of St. Raphael in Minnesota, and Father Kenneth LaVan.
The undersigned further agrees to hold The Home Indemnity Company
harmless from all loss and expense of any claim or action against it, including
any judgment obtained therein, under said policy and in any manner connected with or arising out of
said accident.
IN WITNESS WHEREOF have hereunto set hand and seal this
day ofin the year 19
In the Presence Of
WITNESS
ii ii
WITNESS

## LAW OFFICES Collins, Buckley, Sauntry & Haugh

West 1100 First National Bank Building 332 Minnesota Street Saint Paul, Minnesota 55101-1379

Telephone: (612) 227-0611 Fax: (612) 227-0758

July 18, 1989

Andrew J. Eisenzimmer Attorney at Law 430 Minnesota Building

St. Paul, MN 55102

Re: Reverend Kenneth LaVan

Our File No:

7715-12958

Dear Mr. Eisenzimmer:

I enclose our statement for professional services rendered from June 1, 1989 through June 30, 1989.

I am also enclosing copies of previous invoices sent dated January 28, 1989, March 23, 1989, and June 16, 1989.

Please contact our office if you have any questions on the enclosed.

Very truly yours,

THEODORE COLLINS

TJC/pao

Enclosure

Eugene D. Buckley

Theodore J. Collins

William E, Haugh, Jr. Michael J. Sauntry

James O. Redman Mark W. Gehan, Jr. Patrick T. Tierney

John R. Schulz Thomas R. O'Connell Dan O'Connell James P. Rathburn Sarah J. Batzli

Bonnie J. Bennett Michael T. Tierney Christine L. Stroemer

"Also Admitted

in Wisconsin

Thomas J. Germscheid

### ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue Saint Paul, Minnesota 55102-2197 PERSONAL & CONFIDENTIAL

The Chancery
August 1, 1988



Thank you for your letter of July 12. I am sincerely sorry that you feel the way you do as a result of our phone conversation. However, I can also understand how you would feel that way.

I am sorry I appear to be so pragmatic regarding assisting you with your counseling expenses. I would simply ask you to try to understand that I was sincere when I said that we are going to attempt to assist you in every way that we can and that might involve us being able to continue to help you with your current therapist. I do understand why you have such confidence in him after such a long history of working with other therapists.

Please try to be understanding of us in what must be an incredibly difficult situation for you.

I can also understand your anger as to why I must consult with your therapist. However, I am sure you also understand that if I am to follow through with the appropriate kind of confrontation that your charge necessitates, then I am sure that you would understand that under the circumstances of your illness over the past few years, it would very much help your case and our case to have your testimony corroborated by your therapist and it is specifically for that reason that I am wishing to contact him. In fact, I have attached a copy of the letter I am going to send to him along with a copy of your client consent form.

Again, I can very much appreciate all of the pain, sadness and anger that you must continue to feel. I only ask that you would try to understand my position and that we would work together toward a just solution to all of this difficulty.

I will be back in touch with you in the near future and if you should have any reason to contact me, please feel very free to do so.

Sincerely,

Reverend Michael J. O'Connell Vicar General Moderator of the Curia

Enclosures

1 - 1 - 1 4 4 4 4 4 ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS 226 Summit Avenue Saint Paul, Minnesota 55102-2197 The Chancery STRICTLY CONFIDENTIAL August 1, 1988 Dr. Robert Werner, M.D., PhD. Hennepin County Medical Center 701 Park Avenue South Minneapolis, MN 55415 Dear Dr. Werner, Recently, your client, came to me and amongst other things told me that she had been sexually abused and in fact

raped by a priest when she was an adolescent at Needless to say, her accusation is a very serious charge and demands that we take action, which we will do.

The reason I am writing to you is to ask you a simple question which I hope you would be able to answer from your knowledge of your client. The question is this: Would you have any reason, from your knowledge of your client and your understanding and appreciation of her illness, to challenge her accusation of being sexually abused and raped by a priest when she was an adolescent? This question only relates to your ability as a doctor and as a therapist to judge and assess her capability of making such an accusation and its credibility.

I am definitely planning to meet with this priest and confront him with this accusation. The case that we will make will be stronger or weaker, dependent upon and assisted by, your own ability to answer the question that I am asking.

If there is anything more that I could do to explain our needs, please do not hesitate to call upon me.

Thank you very much for hearing and answering this request.

Sincerely,

Reverend Michael J. O'Connell Vicar General Moderator of the Curia

CC

· Alex Mike,

In writing to you about my post exerces with Ken Fallan & hope it will help you of The Church make The decision to remove him from parish life where he won't be able to traumating as hurt asymore Children. as you can imagine all This coinciderce with has phaken both g us. It has resurrected more Than I wanted to deal with Regut now - in some way, more Than of am able to hardle at times. Memories are often scarce & minimal for abuse victims - I personally feel blessed. That I can't remember every incident or sucus porded detail. They nightween are already more descriptive Then I care to look at. Like all victim, I struggle with what was "bad" or what was "bad enough" - or will They Really believe me. I had only intended to work This out + resolve it with my psychiatrist. . . I only occassionally getertained Thought & looking Lalanly + going sex ball to keye ball with him me to trust you & That you have a good understanding of The fears & feelings That I - + po mony others - have lived with for or mony years. Obviously my trust level has kever Reached any great heights - but of will trust, on word, That some action will be taken - I some justice someplose will take place. my timetable for dealing with This has been moved up because of The dola of too now have about I feel an incredible Responsibility + yes, burden, to come forward to kelp get pome restitution + resolution. I hope it will also help me but it's always lasier to fight & feel badly for someone else.

after 2 years of Theropy & out of pocket of rearly \$ 30,000 — I still feel scared That The trauma, Herror & suggering I hove gome Through is not That serious.

anyway - I will do the best of can to sketch out for you what I can. To give too mony details is simply too pringed + feels like stiel another invasion of my rights to boundaries - 4 Trues a form of abuse in 4 of itself. Fer my understanding That you don't need details to pull Jalan out \_ but That They would be hely ful in doing an intervention with him. Tretthyulli, my page is still too high to peally give a down about him or The Church. That well probably decrease with another \$10,000. I appreciate your willingness to be available to listen to some of That Roge. I may take you up on it at a later date! But in consultation with my doctor, I'm trying to take one piece of This at a time as I still try to absorb The phock of way in The world God put I in The same Room together, latery Chinese food + Linding out we had unfortunately been abused by The same priest! A was his 15 assignment. I first met balken at

became freereds with our family. Coming home for bunch with us pometimes during person — + even coming up to the lake with us on purmer family vacation. I always feet I was having to find ways to keep districe from him without prising suspicion or disapproval from my folks. My pisters + I would call him "sleezy". I always knew he wanted more Than was right — alway knowing.

57 & was in The

The was inappropriette. Therewas so much pressure to me to the Rectoryhelp me learn This new Church pong " (I was The la very young 3e) " pet in my lop", quel his hard on my log - hugs That were to long, too close + terrifying. I blocked from memory po much ... I'm plut triging to remember mojor churks... when told my about The bisement rectory - I had what They call an instant flashback - big Red. pillows on the floor in his Room with a big steres system - It's like being a Viltnom wet! I don't wont to Know anymore of That flockback I it peaces me That That minimus, my credibility. I had to go to confession to This man thru The 8th grade! Pressure, terror, troums, quiet, hate, confusion, alone - who would believe? from an early age - I had to block most of my pain to survives. I have more delails from a period of times when \_\_\_\_\_. I went There to escape - but I didn't know " Father confessor " could have. access to me at his will. His visits become increasingly more often & increasingly more sexual-robusive. He would hold me his arms locked behad my back - close to him - kissing me - not letting me go... I didn't know how to stop it - why would anyone believe me now? I'd been dealing with This cray since of was 4 you old! But he was the family friend - The parch priest - my "confessor" When I finally had been scared enough That I knew I couldn't deal with it originare I went to Sn. Grace - The Nojice mistren late one right to tell her to please help me. I remember she took me to the "big wip" cofole from + gove me a coke - I hadn't had

some in a year! I told to what happened, how world I was, That if chan't want to see him — + please believe me is protect me. She did, I he never come back. I hunted her down last winter agter 30 cm. to Thank her for being The 157 person to ever protect me from abusing men. I have pince called her again This post wh. Jost winter phe had asked if he was still around + I knew he was. I had seen him in June 8 1986.

The pame! I could never understand as a kid- or tradult-why so many people couldn't see how sexually out g line he was! I how since found out That I g my sister + at least one other grade school friend sow what I saw — I one sister + her friend, may be calling you too. Onywey, Sp. Stace is now Insignet Womsley I her telephone # is:

She told me to give you her # > phe would be glad to corroborate in anyway. The also had done some g her own checking after I called her lost winter.

That sel The details I can smolionally hardle to placement kieflet now. It's the best I can do. Please stop him from huntery anymore kies. If an now know of two lives That have been devastated — chieflood trauma offers ents up in major Degression. I haven't been able to work at a career in 2 years. He's responsible for part of That. He's responsible for part of how I pelt/feel about The Church — + for a time, about 600d — Jone in my gift to kelp me back to God... People like + I need people like The Donovan & pun front for us... we are The luckey ones — the luckey victims. I have also been blessed with

50 Then friends who have been There for me day out for 22

has not had that puppert — po her puffering of pain will last lorger. She was not blessed with segment the pome memory lapses...

Though the can't Remember how many times phe was paped...

I want my memory to end with the sed pillow. I can't tell your anymore Mike... it, too much... yet I fear too little. I know if

Book g us pend letters to our grade school friends we'd find more than

yes the 2 of us. By The way — I Think that was abused the

pame yen I was at a ... She's for " much have

been a big your for him!

As you continue in This terrible job you'r been given - Read. - or give to other victim a book called THE COURAGE TO HEAL - a purvisals morned for adult victim of Childhook abuse. I also penadically look at pictures of mipely when I was 4 + 12 + 6..., 4 say....
"I was so little. - That goor little girl"... I still haven't totally come to Realize misido That it was really me That was That little girls. I will pray for you - That you & The Church will get him out of St. Josephis before some of us turn our page in That direction. I will gray for you have one hellure job here! These must be hundreds of us out There!

To Ken LaVan

From: December, 1989

## SUMMARY OF FINANCIAL LOSSES

I Therapy costs "out of my pocket"

1987 - \$18,430

1988 - \$ 7,233

1989 - \$ 2,870

=========

Total: \$28,533

to cover medical and living expenses. Capital Gains Tax to be paid this year:

\$ 3300

III. Withdrew Retirement Fund early to cover expenses. Income tax paid due to withdrawal:

\$ 4,400

Loss of income due to inability to resume career: \$186,700 based on approx. 5% increase per year on \$45,000.

V. 1987 income -0-1988 income - \$1300 1989 income - \$1500

VII. Monthly living costs \$1200/month x 36 months = \$43,200

VIII. Loss of Savings: \$10,000

TOTAL OF FINANCIAL LOSSES: \$276,133



Reverend Michael J. O' Connell 226 Summit Arenue Saint Paul, MN 55102-2197

9-6-88

Dear Revenend O' Connell,

I am writing in regard to

I'm had in psychiatric treatment since 2-88. She

has informed me of several episodes of social abuse

by a priest. In response to your question in

your little of Any 1, I can reply without any

heitaken that I have no doubt of Ms.

credibility. Her psychiatric problems do not in any way

interfere with her ability to perceive reality.

Sincerely yours,
Robert Werner W.
Robert Werner



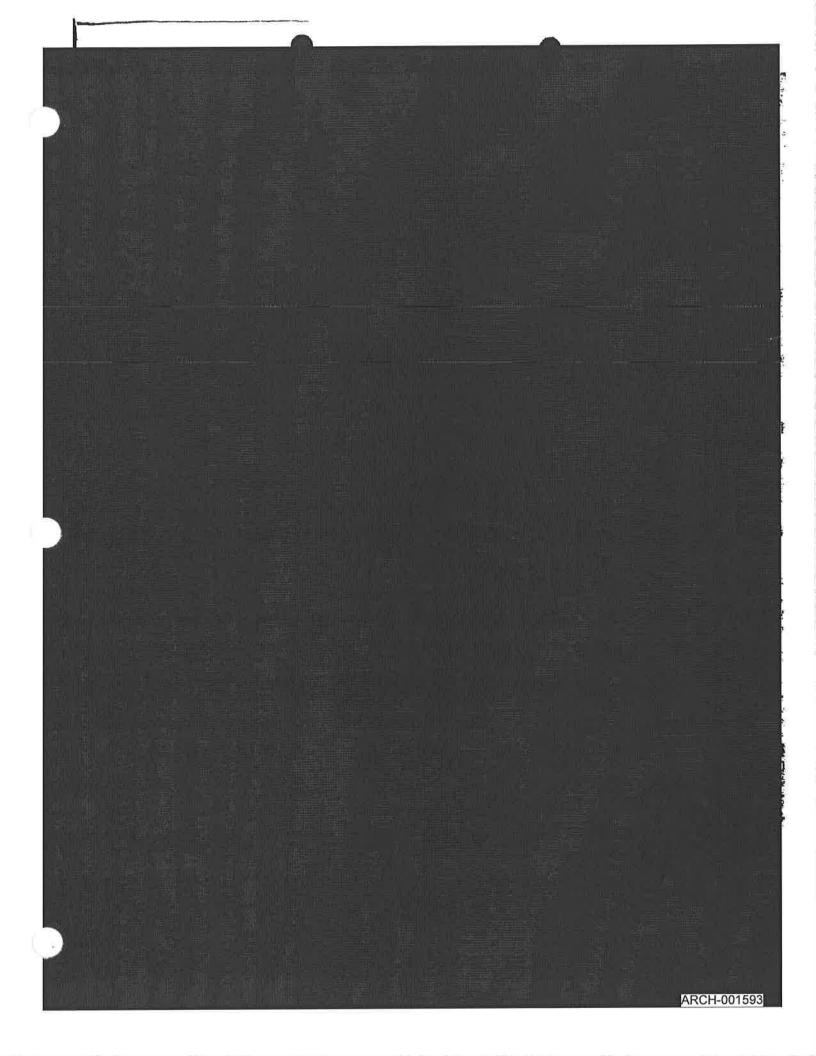
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Sincerely yours,



226 Summit Avenue Saint Paul, Minnesota 55102-2197

The Chancery

September 9, 1988

Robert Werner, M.D. Hennepin Faculty Associates 825 South 8th Street - Suite 216 Minneapolis, Minnesota 55404

Dear Dr. Werner,

I appreciate very much your correspondence of September 6th, 1988. You have given me precisely what I requested in my correspondence of August 1, 1988 and now I can proceed in a manner which I'm sure will be helpful to your client.

Thank you very much for your quick and helpful response. Sincerely,

Reverend Michael J. O'Connell Vicar General Moderator of the Curia

cc:

File

226 Summit Avenue Saint Paul, Minnesota 55102-2197

The Chancery

September 9, 1988

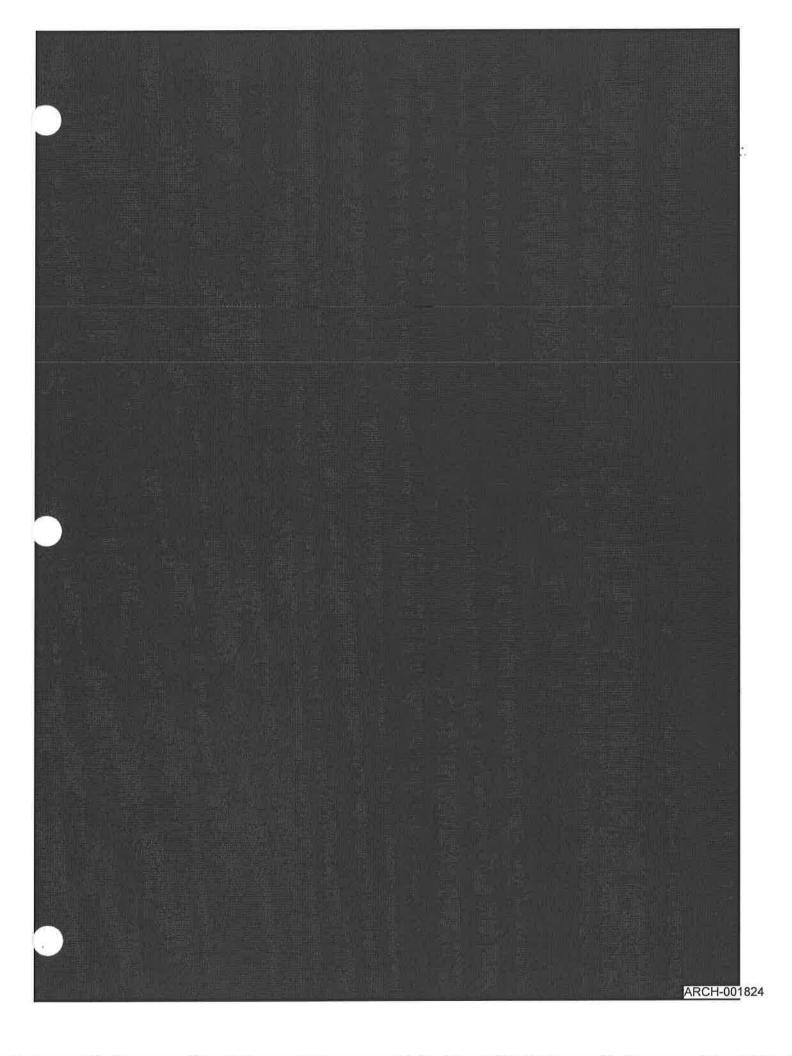


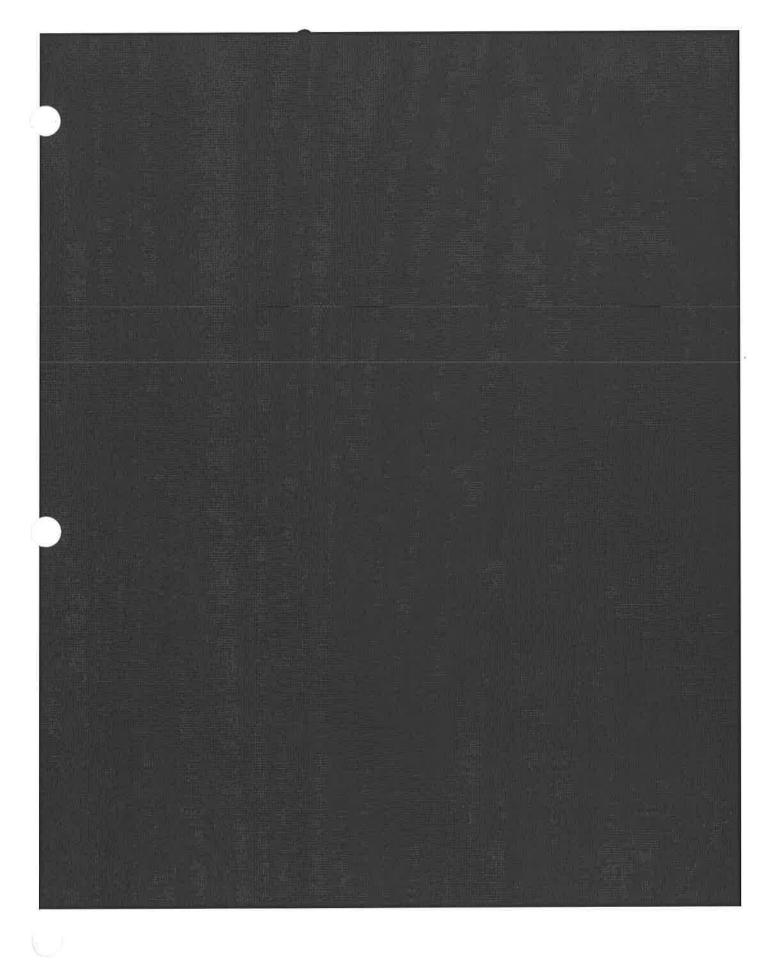
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cc: File





# STRICTLY CONFIDENTIAL

DATE:

September 14, 1988

MEMO TO:

THE FILE-FATHER KENNETH LAVAN

FROM:

Father Michael J. O'Connell

#### SUBJECT:

I had a telephone call with on September 14. She indicated to me that she was experiencing increasing anger, verging on violence towards the person of Father LaVan for the alleged abuse that he perpetrated on her when she was young.

I had called her in order to fill her in on what our plans were in terms of intervening on Father LaVan and I did fill her in on them.

then proceeded to ask me in detail what our policy was, what our intervention, evaluation and follow-up procedures would be. I told her everything that we do according to policy and that I would be getting back to her sometime in mid-October with an update of what we would be planning to do in the long-range with Father LaVan.

It is clear to me that she is now in contact with the other person who has brought formal accusations against Father LaVan and the two of them are very understandably concerned about what we are going to do with Father LaVan and definitely want to be kept informed.

#### STRICTLY CONFIDENTIAL

DATE:

September 14, 1988

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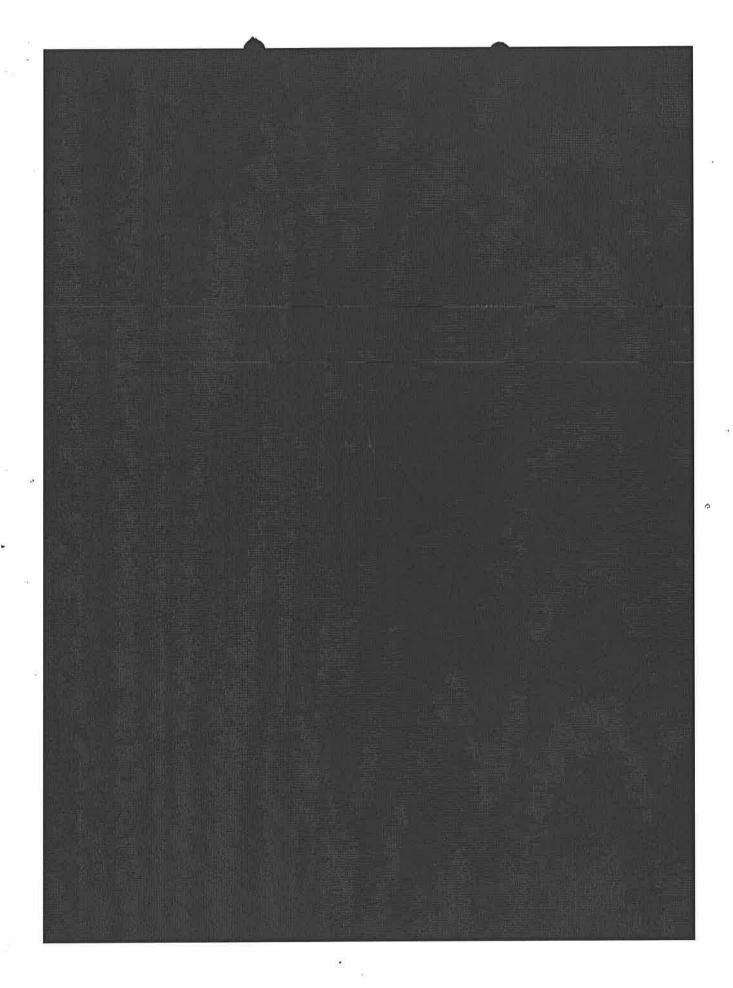
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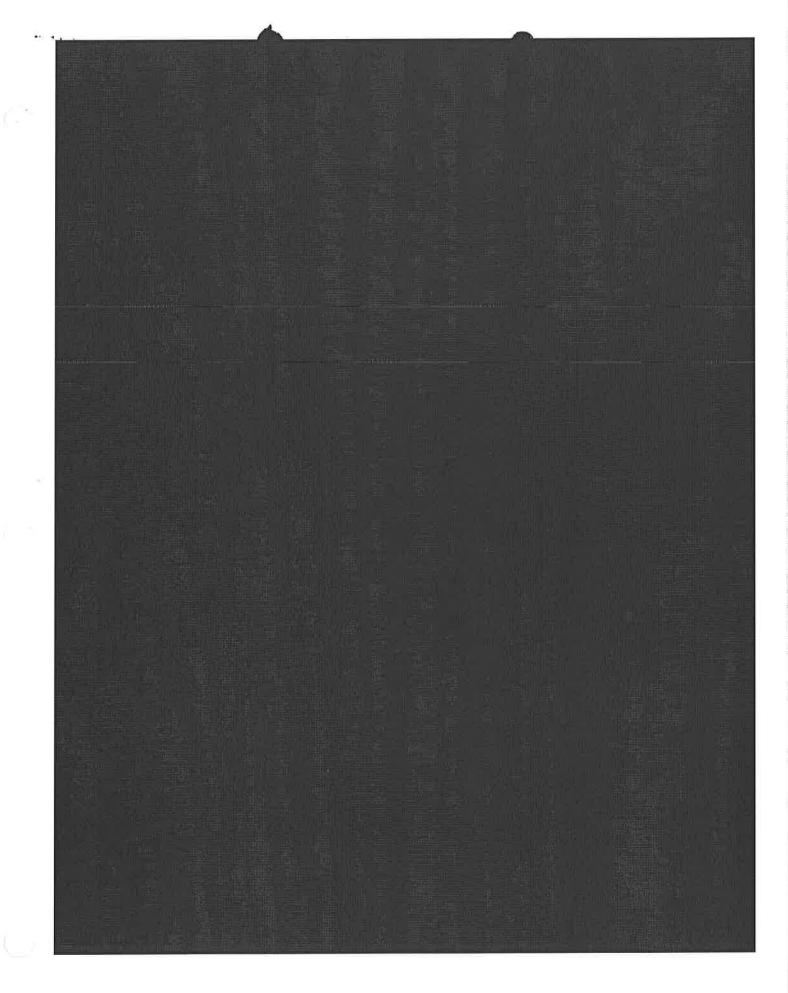
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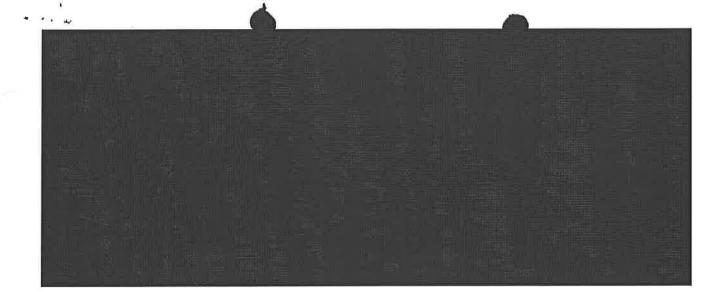
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226 Summit Avenue

Saint Paul, Minnesota 55102-2197

The Chancery

September 16, 1988

PERSONAL & CONFIDENTIAL



Dear

Thank you very much for your letter of September 3. I am sorry that it has taken me so long to get back to you.

Your story is truly moving and very distressing. I can assure you that I plan to meet with Father LaVan this month and order him into an in-patient evaluation program after confronting him with the evidence of abuse from two people, yourself and

Our policy is that after evaluation we would make a determination as to whether ongoing in-patient and/or out-patient treatment can be done or whether the perpetrator is incapable of treatment. Pending an evaluation that would say that he is capable of treatment and rehabilitation, we would place him in that treatment and if it was advisable, give him limited and circumscribed ministry which would prevent him from any kind of contact with vulnerable people.

We would also, at the right time and as directed by the victims and their therapists, enter into discussions of restitution, especially from the perpetrator to the victim. We would also talk about reconciliation at some distant time if that were desirable on the part of the victim.

Please know that I will be back in touch with you towards the end of October after I have an evaluation. If you would wish to contact me before then, please feel free to do so or her friends to contact me as well if I can be of help to them.

Many, many thanks to you for your courage in coming forward and I sincerely hope and pray that we will be able to do some justice in this matter which surely has placed you and others in the sad position of being a victim of a priest of the Church.

Sincerely,

Reverend Michael J. O'Connell

Vicar General

Moderator of the Curia

226 Summit Avenue Saint Paul, Minnesota 55102-2197

The Chancery

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Sincerely,

Reverend Michael J. O'Connell Vicar General Moderator of the Curia

### STRICTLY CONFIDENTIAL

## STATEMENT FROM

I met Kenneth J. LaVan (KJL) when I moved to in the winter of after
my When I set up residence in Image, I
joined At this time I was working as a manager and
attending College. I found to be a friendly and
spiritual community which welcomed me with love and respect. I in turn became an
active member of the parish community. By the mid-70s I was attending and was part of
the morning Mass group, was teaching volunteering for numerous parish
activities and was commissioned to be a light activities and was commissioned activities and was commissioned activities and was commissioned activities and was commissioned activities activities and was commissioned activities activities activities and was commissioned activities and was commissioned activities activi
close friendship with the pastor, Fr. Ken LaVan, and had he and Fr. Piccarini to my house
on numerous occasions for dinner. Ken LaVan became not only a friend to me but also to
my and was not only pastor and good friend, but an intrical part of
our support system.
our support by sterm.
I had changed jobs after being at the
which resulted in a I worked for the
and continued my college work and graduated in June
. While employed with the language,
This was a traumatic
episode which I had a hard time coming to terms with. My method of choice was to not
deal with it at all. I dug in deeper to my work, my Church activities, and politics. I ran
for and was elected to the post of In the meantime, I was seeing a mental
health team of a psychologist and a psychiatrist for depression, and during this time was
l s
It was by now the late 1970s and my relationship with Ken LaVan had become closer and
more intimate. I had left the and tried running a
for a few months on a lease with option to buy. I decided against exercising my option
and let the go back to the owner. I remained active in my parish and took on the
ministry of taking care of a lady from the morning Mass group who had deteriorated to
bedridden status with e. She had desired to stay home to die. I
stopped in for a few hours daily to cook, clean, bathe, and do her personal cares and give
her husband a chance to get out for a couple of hours. We kept her home and comfortable
until two days before she died. I was active as a volunteer teacher at
a volunteer probation officer for land y, a group facilitator at
Treatment Center for chemically dependent use, and a board member at the

About this time, Ken LaVan asked me to come to work for him in the rectorymy duties
By this time had left as our weekend help. I helped him move from his quarters at \$\frac{1}{2}\$
Cohosted a going-away party for him which we called a "drizzle".  Our gifts were comparable to a woman's wedding shower gifts. Fr. Mark Howard had come and left in three months as our first full-time associate. I helped him move from Next came  Next came  I continued at the rectory and when he  , I organized the food, etc. for an open house reception for him at the Catholic Youth Center.
After I came for exactly one year for what he has recently described as one the single worst years of his life. After F
LaVan sat me down in the booth in the kitchen to tell me he was letting me go, effective immediately. Asking for a reason would do no goodI got noneonly an offer to continue my salary "indefinitely" out of his own pocket. I, of course, refused and left after surrendering my keys. We continued as friends and talked frequently on the phone and continued to
I was invited to visit his new "digs" several times, especially after he had done some extensive remodeling. I always refused. One phone call informed me he had been removed from the parish and he was going to New Mexico into a treatment program. A very short time later he called to say he had left the treatment center and was staying with his sister in Red Wing. He asked me for my psychiatrist's phone numbers and said he might want to see him about some things. He moved around a lot after thatW. St. Paul and Faribault as weekend fill-in and then to St. Richard's in Richfield and finally to St. Joseph's in Lino Lakes, calling only periodically by now, but always staying in touch and still visiting my
My husband died and a phone call to Fr. LaVan and he agreed to say the funeral Mass, which we had at our having moved to having moved to having moved to having moved to have an address, but that I could write to him in care of his sister in Red Wing until I heard from him with an address and/or a phone number. I never did.

My psychiatrist, had left town in January of to go home to the Iron
Range with the position of head of Mental Health for the and the
outpatient clinic in _ My psychologist, _ , followed a few months later. I
talked by phone periodically to each of them and commuted to the Range for a session
two or three times per year until November of when I felt the need for more contact
because there was unrest with the knowledge that my husband was dying, which he did
fourteen months later. I commuted to line or ten times.
After died in January of , it was very apparent to myself and my medical doctor
that ongoing therapy was needed and I arranged with my
me a local therapist. I mer in April of that year, and we met up on the
Range two or three times with to bring him up to speed on my
case history and therapy. A short time later was introduced into our
therapy sessions to add a female to the team. I and some of my other personalities did not
relate to females well and she was willing to help with that problem and work with the
children, the younger personas of my system who did work well with a female.

I couldn't pinpoint any reason for my withdrawal from Church or God. I knew I had slowly quit going to morning Mass, had quit teaching had asked to be removed from the list and schedule for distributing Communion at weekend Mass, had quit volunteering or helping with Church activities when asked and had finally even quit going to Sunday Mass completely by the time arrived a sin July

I had also resigned my board seat and ended all affiliation with the I had arrived at a point of no longer believing in God or even caring about this lost faith.

As we discussed this, Dr. Asked if there was anyone I could talk to about getting some spiritual direction and help in this area. I said Fr. LaVan had been a good friend and pastor to myself and husband. He called Fr. LaVan and asked him to come in to meet with us. That was on September 9, 1991. Fr. LaVan was very quiet, but did get across to us that he didn't do spiritual direction work or know off the top of his head who could help us. On prodding from Dr. Is he said he'd look into it and get back to us. Seeing him that day caused a raging unrest in me that seemed to grow when he never got back to Dr. Is and each time Dr. Would again bring up my lack of spirituality. My complete feeling of hopelessness only got worse when Dr. Is would express that I needed a God or a higher power or faith in something to help me find hope and faith in myself. After another session on April 21, 1992, when something was again said about God or spirituality, one of my alter personalities called Dr. Is at home that night and informed him that there had been a sexual relationship with Fr. LaVan and maybe that should be investigated.

On April 28, 1992, I was told of the sexual relationship accusation. My reaction? --major denial, anger, and guilt because I did remember the hugs that had started out to be friendly but developed into something uncomfortable. The kisses on the cheek that changed to a peck on the mouth and the darting tongue and the feeling of uncomfortableness. The time when he was on bedrest after a surgery in January of 1980 or 1981 and he called on the intercom to come to his room. When I got there he asked me to empty the Skippy peanut butter jar he was using for a urinal. I emptied and rinsed the jar and replaced it on the floor next to the bed. He was sitting up with his back against the headboard. He had a grin on his face and it was obvious he had an erection as he patted the bed beside him and asked me to sit. Flustered I mumbled something about something on the stove burning, and rushed out and met who was just entering the front door. If this is what meant then, yes, I was guilty--I didn't leave--I didn't quit--I pretended it didn't happen. But no said the others. There was more, much more, and though I fought them and denied them, they fed me flashbacks and memories and nightmares until I couldn't deny it any longer.

We requested a meeting with Fr. Kevin McDonough and we met with him on September 1, 1992. He offered suggestions for spiritual direction, refused to let me take all the blame and told me I had to find and deal with my anger before I could tell him or know for myself what all I needed to recover and heal.

A few months later we arranged for me to go into the hospital in to do some abreaction work as we needed a safe, secure place to do this. Dr. was department head there and offered to be admitting physician and to help us. When I called him when this whole Fr. LaVan thing was coming into focus and I was having such a hard time with the knowledge that I was remembering, he said he was not surprised. He had been told by one of the personalities back in the late 1970s or early 1980s that there was sexual activity between Fr. LaVan and myself going on. It had been told once and not brought up again and because of that it was never relayed to me. Fr. LaVan had been going to therapy for a period when Dr. was using hypnosis and didn't want me to drive afterward. We were working on dealing with the rape and the struggles within the system of the different personalities. It was just another part of his being a friend and part of my support system.

my dentist had sent me to an oral surgeon for wisdom tooth extraction. A girlfriend, another woman I had met at the daily Mass group, dropped me off and was to be called to pick me up after the procedure. I awoke during the procedure and was either having a drug reaction or a personality switch or both and was so confused the staff was having trouble controlling me. They called my friend, who in turn, called over to for help. I was told later that four or five male staff members wrestled me into the car and home. There they put me down on the couch and I immediately fell asleep. Fr. LaVan was not present at that time. I awoke to find Fr. LaVan's tongue in my mouth and his hand inside my bra fondling my right breast. I jumped up with fright, ran into the kitchen, and grabbed a butcher knife from the knife rack. I turned the knife on myself with the point under my left rib cage, told him to back off or I would kill myself. He calmly talked me down and put me back to sleep on the couch.

and at the last minute they called and told me I had to bring my husband along to pick it up because I had bought it in both names as was our custom. I didn't have a current power of attorney and mentioned my quandary at the rectory. Fr. LaVan laughed and said, "no problem". He'd go with me and sign name. Besides he told Fr. "You're too young to be her husband". At Chrysler the charade was kind of funny as the salesman was telling "Mr. how his wife sure knew what she wanted in a car and knew how to dicker, etc. After the chit chat and the niceties and we had both signed the papers, the salesman handed us each a set of keys. We got in the new car and drove over to Byerly's where we had left his car on the way over. When I asked him for the set of keys he had he told me "my husband" needed a little consideration and thank you time. So there in Byerly's employees parking lot oral sex was performed on Fr. LaVan. When we got back to the rectory Fr. said I didn't look very happy for someone who had just gotten a new car.

I only kept that car two years and never quite knew why I didn't like it. The one I bought after that I'm still driving.

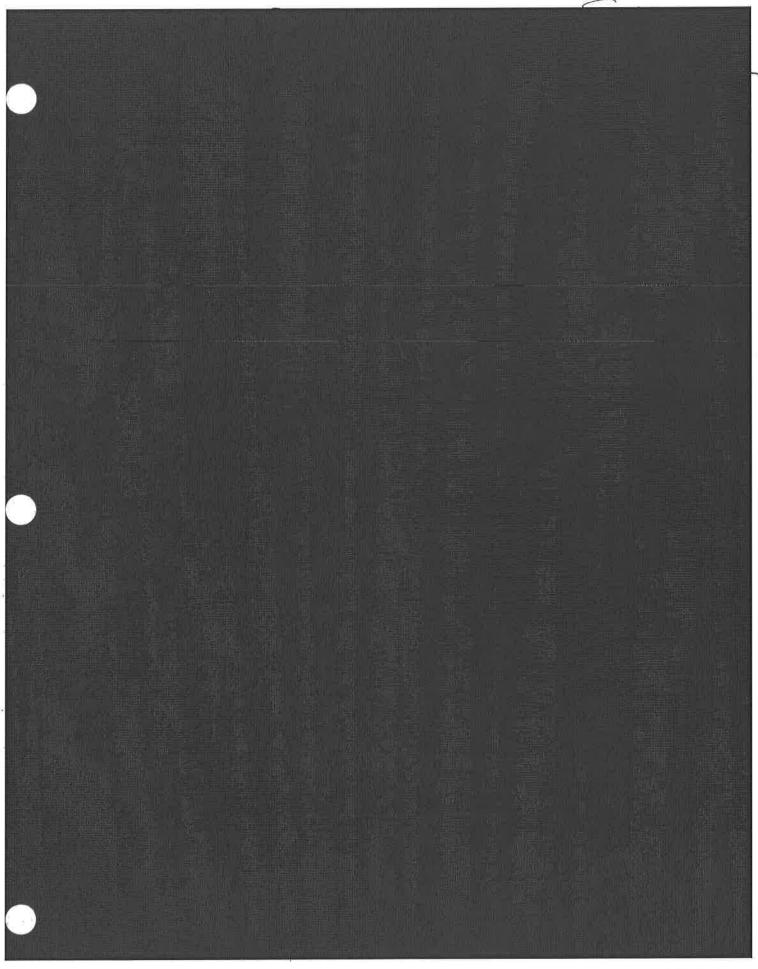
Fr. LaVan had gone to therapy with me, knew of my and knew how to use and manipulate me. The hugs, the kisses, the fondling, the digital penetration, and the oral sex were all instigated and done numerous occasions at his will and whimsy. It got to be standard operating procedure to give me absolution after each such episode. Early in our friendship/relationship he taught me that he would give me a "blanket" absolution. In other words, I never had to confess but he would absolve me of any and all sins which I was guilty. In retrospect, I guess, he probably didn't want me examining my conscience too closely. Maybe I would remember something I shouldn't, something that was walled off with a different personality.

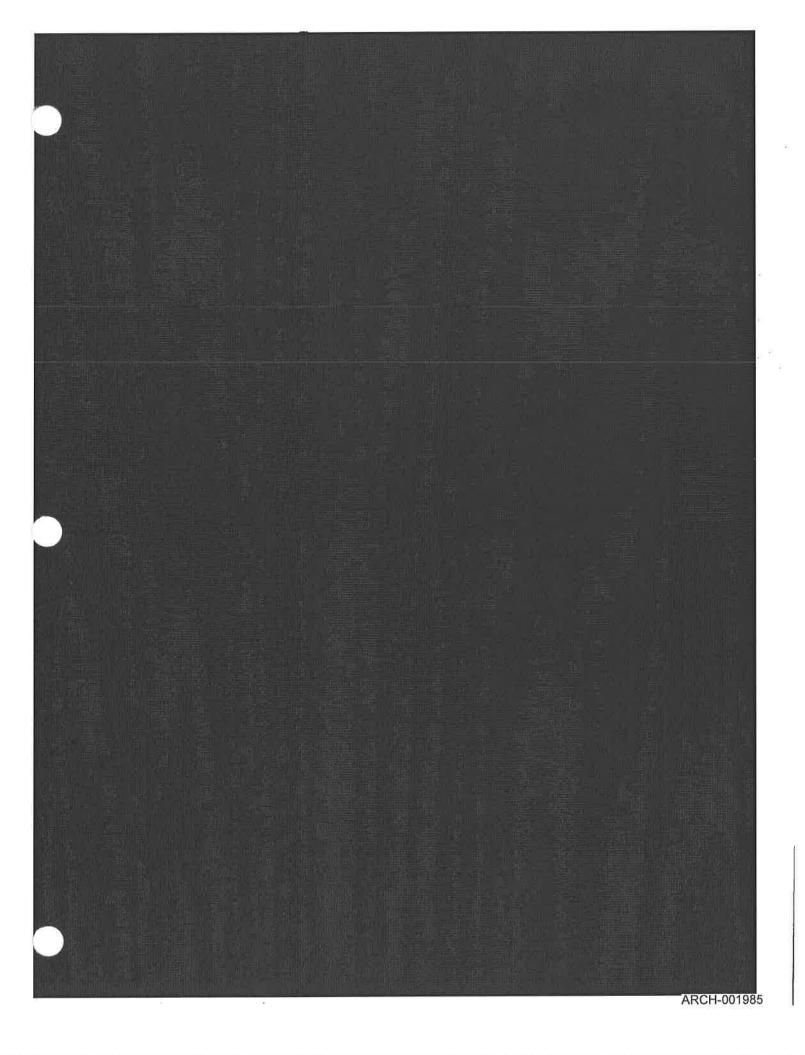
I think he saw the system cracking on him when I no longer went to church at all even though I worked at his rectory. He had told Fr. The proof of the came in and found Fr. The proof of the can't be trusted. And he really got quite upset if he came in and found Fr. The proof of the came in

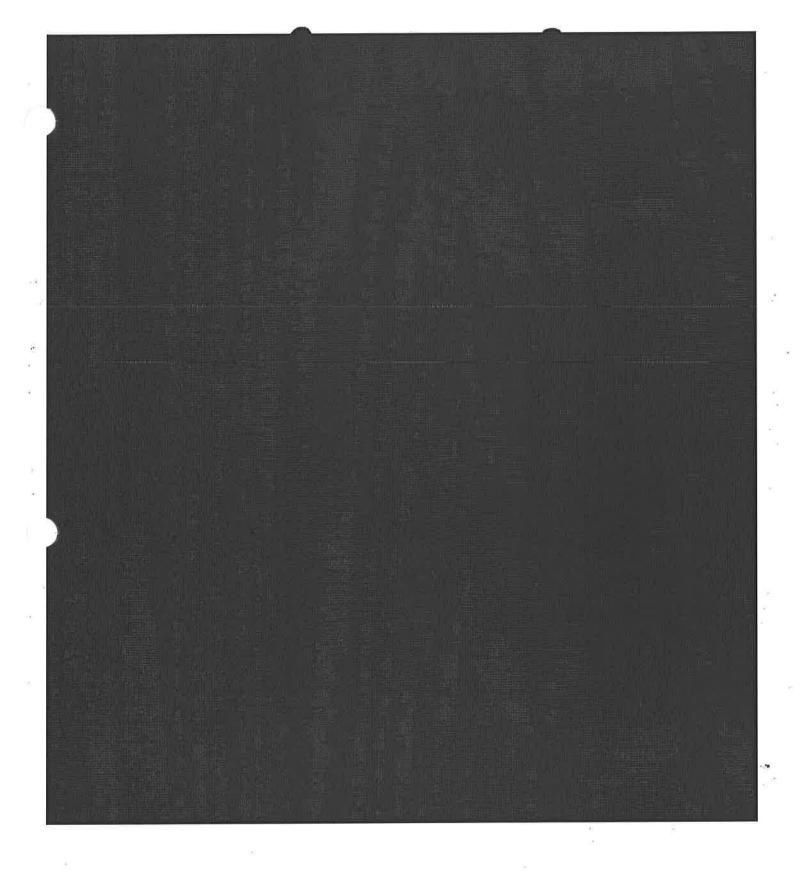
When he had left treatment in New Mexico did he use my psychiatrist to get set up with a therapist not on the diocesan payroll? Did he use Dr. In for such a referral or to get together a package before he reported back to Archbishop Roach so he could present an alternate proposal to going back to New Mexico, or did he go to Dr. In for a short time to cover his tracks so there would be a conflict of interest defense down the road if he needed one? Over the years I watched Fr. LaVan lie, cheat, steal, and manipulate for the good of #1, himself. Skim the collection plate? He said Canon Law says it belongs to the pastor. Celibacy, diocesan priests never make a vow of celibacy. His 25th anniversary fiasco? The surprise new car? It was chosen and ordered custom for him by him and spent the night before in the rectory garage. And he cried with such surprise and gratitude when it was presented to him.

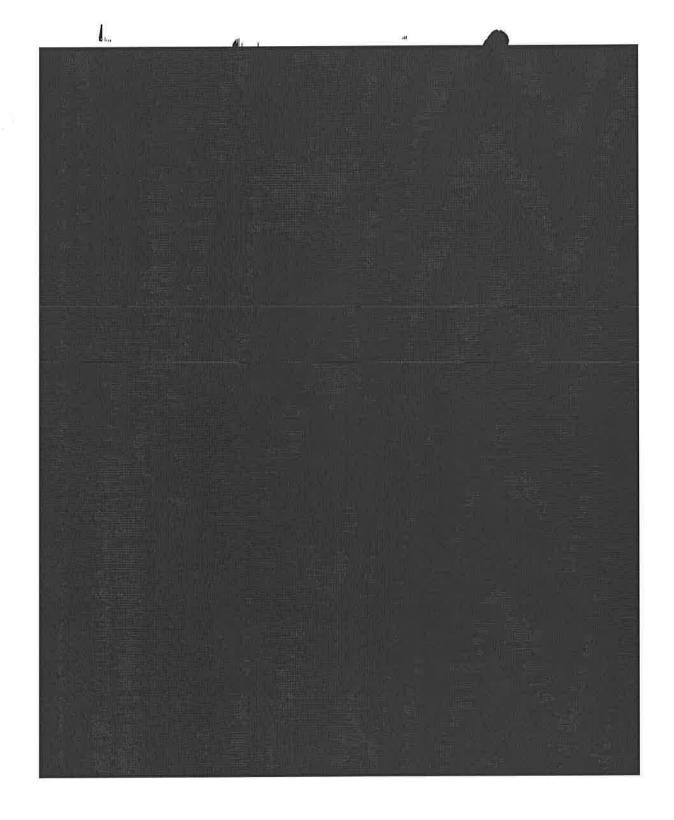
I accuse Fr. LaVan of sexual harassment. All women, staff, parishioners and celebrities were discussed in front of me as body parts. I recently talked with all the former associates at and they will verify. I accuse Fr. LaVan of sexual exploitation, the touches, the fondling, and kisses and I accuse Fr. LaVan of sexual abuse of myself, a person with whom he knew to have and

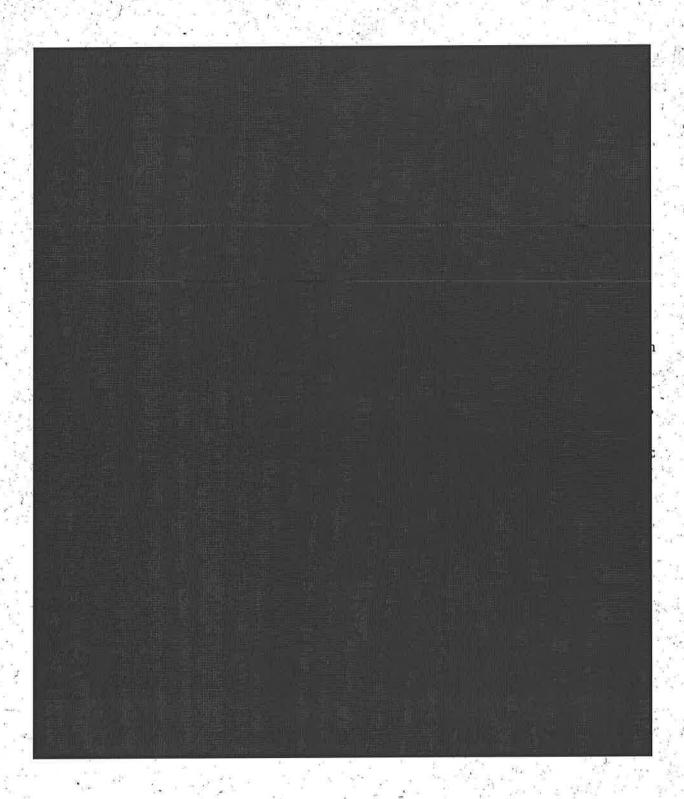
proceeded to sexually abuse anyway. I am not lying or bearing false witness. I had a years for a crime he did not commit. Don't disrespect me or revictimize me or insult my intelligence by patronizing me.

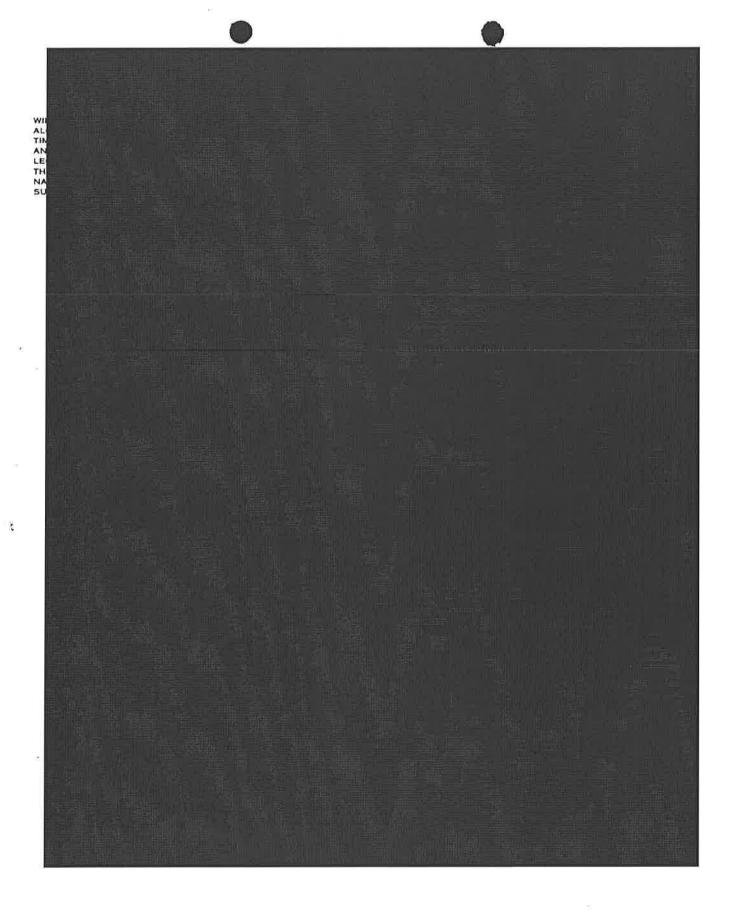


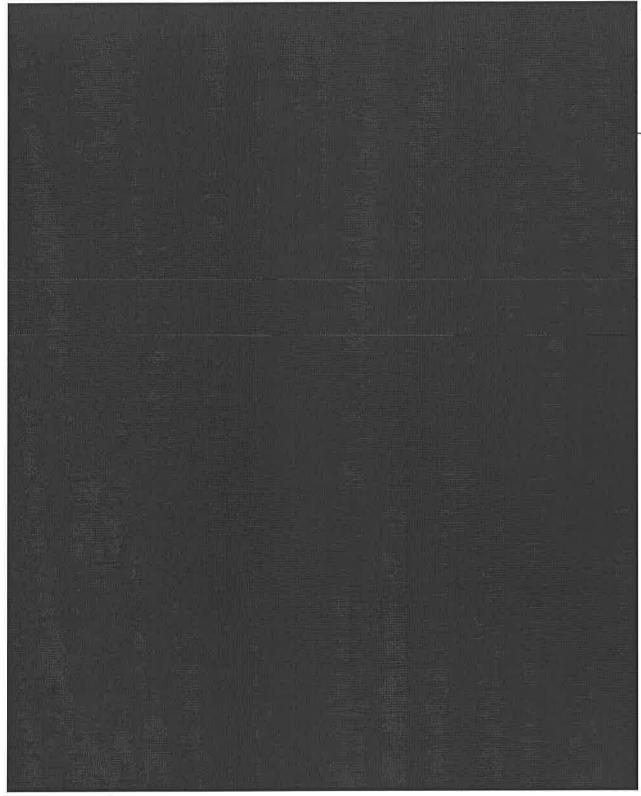


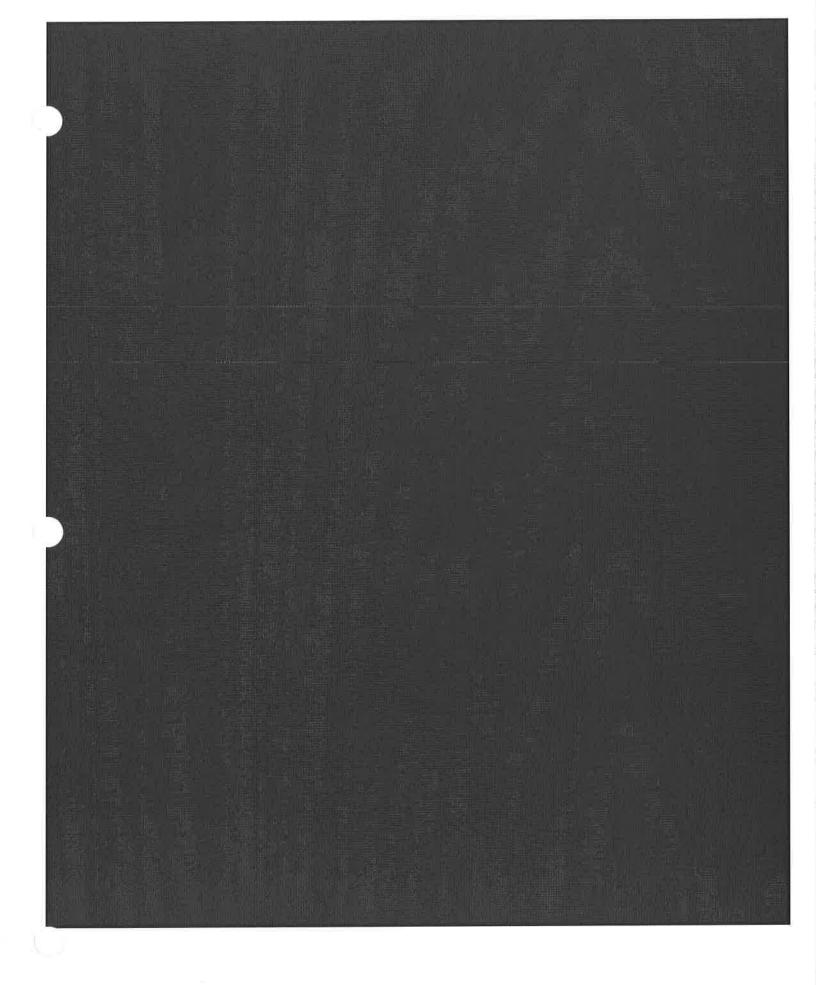












DATE: September 23, 1988

MEMO TO: THE FILE OF FATHER KENNETH LAVAN

FROM: Fr. Michael J. O'Connell

SUBJECT:

I plan to meet with Father Kenneth LaVan along with Father Kevin McDonough, the Chancellor, and Father Ronald Bowers of the Archdiocesan Tribunal, on Friday, September 30, 1988. Father Bowers will act as advocate for Father LaVan and Father Kevin McDonough and myself will represent the Archdiocese in bringing accusations against Father LaVan regarding former behavior.

this past summer I have been contacted by two different people, both of whom independently came to me and brought serious allegations of sexual abuse against Father Kenneth LaVan. These allegations stem from experiences that happened to both of these women when they were minors.

she reported to me that when In the instance of Fr. she was age and LaVan took her into the basement of the parish rectory and forcibly raped her. has spent the last few years in serious psychological depression and has, this past year of 1987, spent over \$46,000 in psychiatric care and hospitalization. She is currently seeing a psychiatrist whom she trusts and whom apparently is very helpful to her and is in the process of confronting those who have abused her, especially Father LaVan. I have no doubt that she will take every. action on her behalf to ensure that Father LaVan does not perpetrate this sort of behavior against anyone else. Also, it is very necessary that Father LaVan, along with cooperating with evaluation and treatment, enters into an immediate restitution program to assist rehabilitation.

also has come into contact with me this past year and indicated that Father LaVan abused her as a child when she was growing up at a in St. Paul. Father LaVan was a friend of the family at the time and apparently may still be. He engaged in repeated and successive sexual fondling of herself, her and friends of the family when they were children. Indicates that she also was sexually abused by a neighbor and another member of her family as well. I have no doubt that if I need to, I could interview as well as their friends who were involved back in those days. The has also gone through extensive psychological and psychiatric treatment and hospitalization for depression and is equally intent upon stopping Father LaVan from perpetrating this behavior on anyone else as well as seeking restitution from him for her difficulties.

When Fr. McDonough, Fr. Bowers and myself meet with Father LaVan on Friday, September 30, we will confront him with the evidence of the charges against

FILE OF FATHER KENNETH LAVAN

- 2 -

September 23, 1988

him. We will insist that he cooperate fully with a full, psychological evaluation of our choice and with whatever consequent recommendations about treatment and possible future ministry that flow out of that evaluation.

We will also insist that, in no way is he to be in touch with either one of the people who have brought these charges against him, and if he attempts to do so, this will incur an immediate withdrawal of his ability to function as a priest.

We will also require that he immediately participate in some form of restitution towards both of these people's financial needs consequent upon their hospitalizations and ongoing psychiatric treatment.

We will also need to talk to Father LaVan's current doctor, who we understand is a psychiatrist to ensure that there is continuity between his treatment of Father LaVan and whatever evaluation and treatment we will require.

**PSYCHOLOGICAL** 

DATE: September 26, 1988

MEMO TO: The File of Father Kenneth LaVan

FROM: Fr. Michael O'Connell

SUBJECT:

I met with a Ms. Margaret (Marney) Wamsley on Monday, September 26, 1988 at St. Cecilia's. Ms. Wamsley was the Mistress of Novices of the Sisters of St. Joseph at the St. Joseph Novitiate from at the time that was an and reported that Father LaVan attempted to visit her on more than one occasion at the novitiate and that Margaret Wamsley, functioning as the Novice Mistress, prevented Father LaVan from seeing l because had told Margaret Wamsley that she had been abused by Father LaVan as a child as well as by her father and a neighbor. indicated to me that Ms. Wamsley was the only person in her history who ever intervened on her behalf to keep her away from sexual abuse and therefore, I met with Ms. Wamsley and confirmed these facts. Ms. Wamsley was forthright in indicating that ves. indeed she believed the story that told her back in and that while she possibly didn't understand all of the implications of what the sexual abuse was about, she knew that Father LaVan's intentions and that is why she, were not to be trusted in his desire to see Margaret Wamsley, prevented that from happening. told her on the phone this Ms. Wamsley remembered that

past spring, when she re-contacted Ms. Wamsley, that as a child she had been abused by a pain hook she was years old and she had been abused by her own are dry both sexually and also in terms of harassment to become an olympi Ms. Wamsley remembers that was apparently quite a significant member of management at the latest at the time as well as in her words "a pillar of the Church at

Ms. Wamsley remembers at the time when was a novice that she was frightened, angry and evasive when she indicated to her (Ms. Wamsley) that she didn't want to see this priest. Ms. Wamsley also remembers that even though there were 100 novices at the novitiate at the time, this experience stood out in her memory as vivid.

September 26, 1988 DATE: MEMO TO: The File of Father Kenneth LaVan Fr. Michael O'Connell FROM: SUBJECT: I met with a Ms. Margaret (Marney) Wamsley on Monday, September 26, 1988 at St. Cecilia's. Ms. Wamsley was the -year old at the time that was an and reported that Father LaVan attempted to visit her on more than and that Margaret Wamsley, functioning one occasion at the , prevented Father LaVan from seeing as the because had told Margaret Wamsley that she had been abused by Father LaVan as a child as well as by her father and a neighbor. indicated to me that Ms. Wamsley was the only person in her history who ever intervened on her behalf to keep her away from sexual abuse and therefore, I met with Ms. Wamsley and confirmed these facts. Ms. Wamsley was forthright in indicating that yes, indeed she believed the story that told her back in and that while she possibly didn't understand all of the implications of what the sexual abuse was about, she knew that Father LaVan's intentions were not to be trusted in his desire to see and that is why she Margaret Wamsley, prevented that from happening. and that is why she, told her on the phone this Ms. Wamsley remembered that past spring, when she re-contacted Ms. Wamsley, that as a child she Ms. Wamsley remembers was apparently quite a significant member of management that

Ms. Wamsley remembers at the time when was a novice that she was frightened, angry and evasive when she indicated to her (Ms. Wamsley) that she didn't want to see this priest. Ms. Wamsley also remembers that even though there were 100 at the time, this experience stood out in her memory as vivid.

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at the time as well as in her words "a pillar of

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

The Chancery

STRICTLY CONFIDENTIAL

**MEMO** 

DATE:

September 27, 1988

TO:

Rev. Ronald Bowers

Rev. Kevin McDonough

FROM:

Rev. Michael J. O'Connell

SUBJECT:

FATHER KENNETH LAVAN

You will note from the attached memo the basic agenda that will guide our meeting with Father Kenneth LaVan on this coming Friday, September 30, 1988 at 10:00 a.m.

Please know that I plan to contact Father LaVan's psychiatrist this week to alert him that I will need to talk to him Friday afternoon, after I have a release from Father LaVan to talk to him.

I had an opportunity to talk at length with Father John Fitzpatrick last week regarding what our plans are and the only thing that Father Fitzpatrick cautioned us about is the likelihood of Father LaVan's panicing, especially if he is sent away to some hospital-like evaluation facility.

My plan would be, after I have his doctor's okay and release on Friday, to have Father LaVan thoroughly evaluated by Dr. Gary Schoener here on a local basis.

Enclosure

Thanks very much, Ron, for doing this. I really appreciate it and I suspect Ken will as well. P.S. to Fr. Bowers:

If you have any questions, give me a call.

I hereby release Dr. Henry Osekowsky to reveal to

Father Michael J. O'Connell and any other designated

and appropriate Chancery officials and other medical

evaluation personnel retained by the Chancery,

appropriate materials from my consultations as a patient

of Dr. Osekowsky.

SIGNED:

DATE:

ARCH-002413

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

The Chancery

PERSONAL & CONFIDENTIAL

September 30, 1988

Rev. Kenneth LaVan Church of St. Joseph 171 Elm Street Circle Pines, MN 55014

Dear Ken,

Thank you very much for your willingness to be with us this morning. I sincerely hope and pray that these very serious issues will work themselves out to the best benefit of yourself and those who are bringing these allegations forward.

I have sent on to you with this correspondence a list of Issues, Requirements and Consequences that we discussed at our meeting on Friday, September 30.

As I indicated to you, please feel free to contact me at any time. Again, please know you have a promise of my prayers and support in this matter.

### Issues, Requirements and Consequences:

- 1. We must have a release signed by Father LaVan for Dr. Osekowsky.
- 2. We must have an evaluation of Father LaVan done by Dr. Gary Schoener in cooperation with Dr. Osekowsky and with the full and willing cooperation of Father LaVan.
- 3. We must have full and willing cooperation of Father LaVan with recommended therapy and aftercare.
- 4. We must have full cooperation of Father LaVan with identifying other minors or vulnerable adults who over the years were possibly victimized by Father LaVan.
- 5. Father LaVan must agree to cease any unsupervised relationships with minors or vulnerable adults until and if those kind of relationships are determined to be appropriate for himself.
- 6. We must begin shortly to commence financial restitution between Father LaVan and his victims.

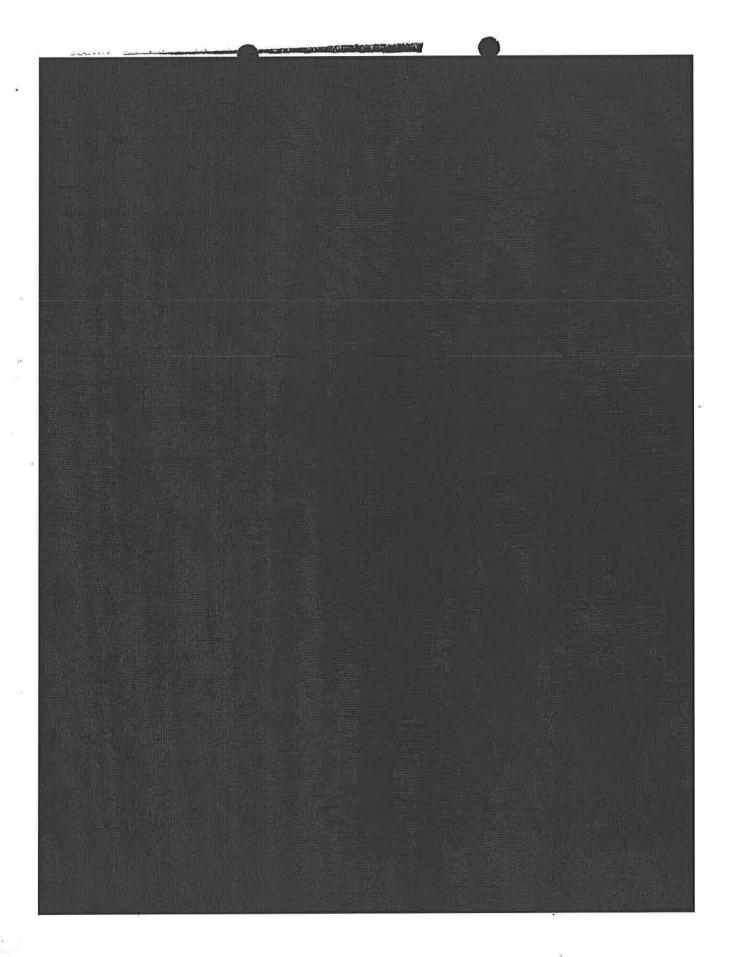
7. Father LaVan must agree to have absolutely no contact with the two complainants or to divulge the nature of these complaints to the Family.

#### 8. Consequences:

Failure to completely cooperate and follow through with the above requirements will result in immediate removal of Father LaVan's ability to function as a priest and a process will be initiated to permanently prevent his functioning as a priest.

Sincerely,

Reverend Michael J. O'Connell Vicar General Moderator of the Curia





October 1, 1988

### SAINT JOSEPH PARISH

171 Elm Street Lino Lakes, Minnesota 55014

612-784-3015

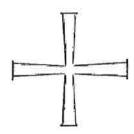
Fr. Michael O'Connell
Moderator of the Curia, Vicar General
The Chancery Office
226 Summit Avenue
St. Paul, Minnesota 55102

Dear Father O'Connell:

I wish to grant permission to you on this first day of October to share said allegations with Dr. Henry Osekowsky, M.D. at 1337 St. Clair at Hamline, St. Paul, Minnesota 55106. Thank you.

Sincerely,

Fr. Kenneth G. LaVan



October 1, 1988

### SAINT JOSEPH PARISH

171 Elm Street Lino Lakes, Minnesota 55014

612-784-3015

Fr. Michael O'Connell Moderator of the Curia, Vicar General The Chancery Office 226 Summit Avenue St. Paul, Minnesota 55102

Dear Father O'Connell:

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Sincerely

Fr. Kenneth G. LaVan



Reverend Michael J. O'Connell Archdiocese of St. Paul and Minneapolis 226 Summit Avenue St. Paul, Minnesota 55102-2197

Dear Michael;

I'm certain that has told you that I am doing a research paper on abuse in the Catholic Church for a class I am taking at the In addition to a research paper being a requirement of the class. I will not deny that I am also selecting this topic because of its personal relevance to me. For my own peace of mind and healing I feel compelled to gather as much information about this issue as I am able as a reassurance to myself that the issue is being taken seriously and that other children are being better protected against such abuse.

I have been able to find only limited amounts of information in the various library systems throughout the cities and request your assistance at gaining access to any information that would aid me in this project. I do have the names of a few individuals to contact who may be able to assist me, however, the bulk of the information surrounding the particular approach or program that you have mentioned in the past can only be obtained directly from the church. I request your assistance in this matter.

I am enclosing a preliminary outline of what I hope to be able to cover. I hope that you will be able and willing to provide me with whatever information you can. You have offered your services as a "tar baby," I am requesting your services to reestablish the credibility of the church in my life.

Please feel free to contact me if you have any questions or concerns. I hope to hear from you soon.

Sincerely,



### Preliminary Outline

- I. History of the Church in Relation to Sexual Abuse
  - A. Early taboos against incest/abuse
  - B. Institution of religious laws
  - C. The out-growth of secular laws from religious laws
- II. Current Crisis Facing the Church
  - A. Allegations and law suits
  - B. Costs

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- C. Implications
- III. Recognition and Acknowledgment of the Issue
  - A. Establishment of committee to review and establish policies and procedures
    - 1) Consisting of ......
      - a) Who makes up this committee? (clergy, medical professionals, lay-persons, victims?)
      - b) What is procedure for adopting policies/procedures
  - 2) Mission Statement of Objectives/Timetables for implementation
    - a) What is the objective of committee/mission statement
    - b) How and when will implementation take place
  - 3) Methods of establishing policies/procedures
    - a) Reporting requirements within Church
    - b) Follow up on reports
- IV. Theological Issues
  - A. Misinterpretation of scriptures -
    - 1) double-messages,
    - 2) sexual bias/hierachy
    - 3) Children (women) as property
    - 4) Meaning of suffering, forgiveness, confession, obedience
  - B. Reinterpretation of theological material so not to perpetuate victimization/revictimization
  - C. Inherent role of theological/spiritual issues in the crisis of sexual abuse.
- V. Plan of Action/Implementation
  - A. Breaking of the Silence
    - 1) Education in seminaries
    - Publication of policies/procedures to clergy, congregations, general public.
    - 3) Workshops clergy
      - 1) Format
      - 2) Purpose
      - 3) Follow-up
      - 4) Presenters
    - 4) Seminars within congregations/education
    - 5) Support Groups
    - 6) Education within Catholic Schools

Victim Services VI.

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VII. Perpetrator Services A.

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Rev. Michael J. O'Connell Summit Avenue Paul, MN The Chancery 226

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2421 Chicago Avenue South Walk-In Counseling Center Minneapolis, Minnesota 55404 Dr. Gary Schoener

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Rev. Michael J. O'Connell 55102 Summit Avenue The Chancery Paul, MN 226

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55105 1337 St. Clair Avenue St. Paul, Minnesota Dr. Henry Osekowsky

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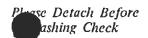
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ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS
Saint Paul, Minnesota 55102

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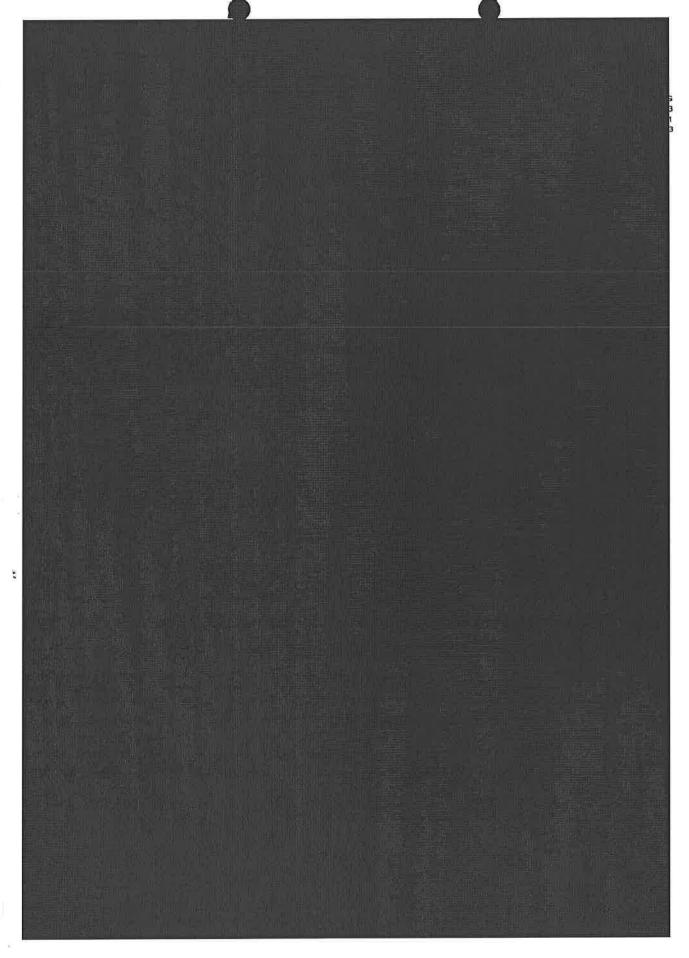
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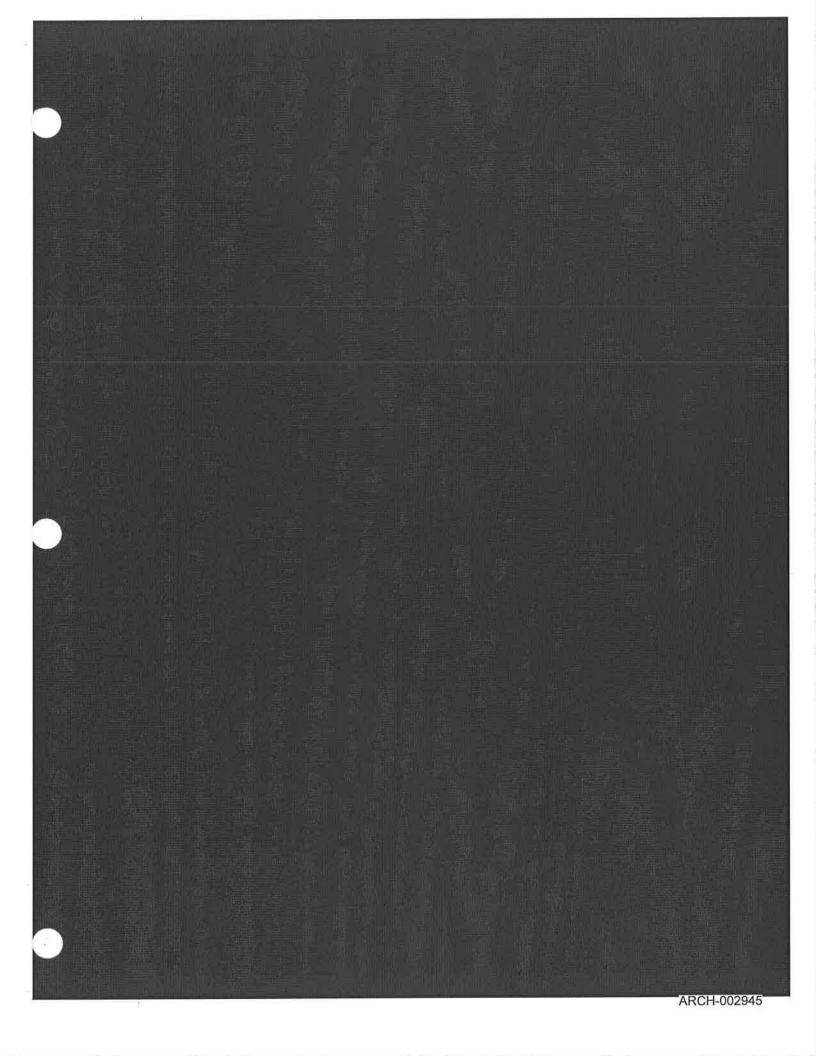
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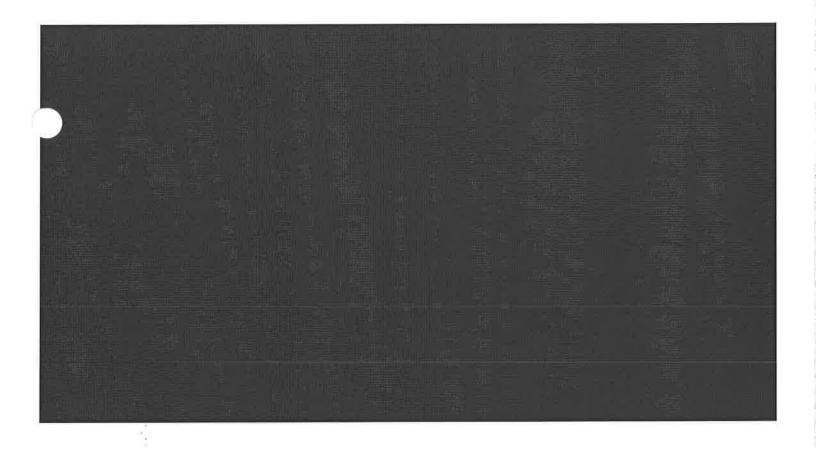
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ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS
Saint Paul, Minnesota 55102

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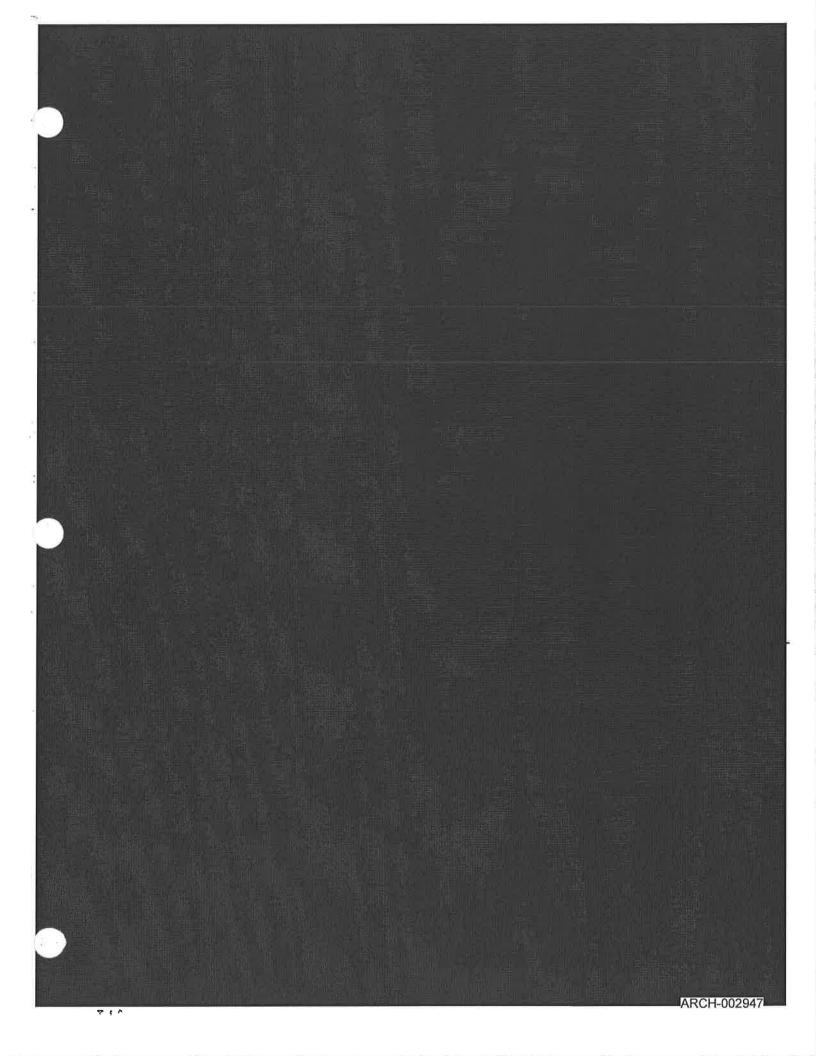




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### ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Father Michael O'Connell DATE: October 5, 1988

FROM: Father Kevin McDonough

RE: SEPTEMBER 30 MEETING WITH FATHER KEN LAVAN

Michael, for the purpose of our clarity I want to review with you what I heard in our interview with Father Ken Lavan. This is a summary of the notes which I took, which are in a rather scribbled form. Once I have completed the summary I am intending to destroy the notes. They only record various things which Father Lavan said. I am presuming that you have kept an accurate summary of what it was that you said to him.

After you presented the various allegations made about him, Father Lavan admitted that he had kissed in the basement of the rectory at He labelled that kissing improper. He said that she had stopped to see him and that he was comforting her.

In regard to the parents would ask him to kiss the children goodnight. One time when she was first in the convent she was very lonely and he went to visit her. He says that he kissed her that one time and that time only. When he kissed her he sensed that she pulled away from him.

He denied any intention to harm the two women involved. Father Ron Bowers asked him to expand on this remark. Specifically, Father Bowers asked whether it was possible that Father Lavan may have done things which did not seem inappropriate but might have been interpreted as inappropriate by those receiving them. Father Lavan said that he believed that that was certainly possible, but he said, "My Intent was to comfort them."

Part way through the conversation, you said that there really seemed to be a balance of evidence from different sources indicating that he had acted in quite inappropriate ways. You asked if he could see this balance of evidence. Father Lavan said that he could, in fact, understand what you were saying, but still maintained that he had not done anything that was inappropriate.

As I recall, we went back over this ground several times. However, my notes do not indicate any further admissions or reflections by Father Lavan. He did indicate that he will be on retreat during this first week of October, but that he still should be able to be available to see Dr. Schoener.

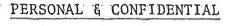
This is my recollection of the substantial things which Father Lavan had to say in our interview. Do you believe that it is accurate?

### ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue Saint Paul, Minnesota 55102-2197

The Chancery

October 7, 1988





Dear

I would like to update you on where we are with evaluating Father Kenneth LaVan as regards the accusations which you have brought forward about him.

We have referred him for evaluation to Dr. Gary Schoener, Director of the Minneapolis Walk-In Counseling Center on South Chicago Avenue. Dr. Schoener has distinguished himself both locally and nationally in the field of evaluation and therapy for victims and perpetrators of sexual abuse and exploitation. He has done extensive research in this field and we have historically felt most confident in the quality of evaluations that he has provided for us. Therefore, I am satisfied with the work that he is currently doing to evaluate Father LaVan.

I had an extensive phone conversation with Dr. Schoener on October 5. As a result of that phone conversation, it is necessary that we gain greater clarity and specificity regarding your allegations. I could also say that if your sister or any of those other women that you mentioned in your letter would be willing to come forth with their allegations, that would help as well. The specific need at this time is for you and those others, if they should so wish, to make an appointment with Jannete Milgrom, a colleague of Dr. Schoener's, who also is a therapist at the Minneapolis Walk-In Counseling Center. Ms. Milgrom has likewise distinguished herself as a therapist and an evaluator in the area of sexual victims. I am assured that she would treat you very fairly and sensitively in an interview such as this.

I sincerely hope that you would understand why we need to professionally gain greater clarity and specificity regarding your accusations, given the grave nature of those accusations and a way of protecting the rights of both the accused and the accuser. Of course, any time that you or any of those other women spend with Ms. Milgrom will be billed to the Archdiocese. You can reach Ms. Milgrom as 870-0565 or 870-0566. When you contact her, you can say that you are the person who has brought forth an allegation of sexual abuse against Father LaVan.

### PERSONAL AND CONFIDENTIAL

Thank you very much for your kind consideration of this request. If you should have any further questions, please do not hesitate to call upon me.

Sincerely,

Reverend Michael J. O'Connell Vicar General Moderator of the Curia

### ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue Saint Paul, Minnesota 55102-2197

The Chancery

PERSONAL & CONFIDENTIAL

October 7, 1988



I would like to bring you up to date on the evaluation process that we are currently conducting as regards Father Kenneth LaVan and the accusations that you have brought forward regarding his inappropriate sexual behavior with you when you were young. Also, I would like to ask you to be willing to further assist us in this case.

First, a summary of where we are in the evaluation. I referred Father LaVan to Dr. Gary Schoener, who is the Director of the Minneapolis Walk-In Counseling Center on Chicago Avenue. Dr. Schoener has distinguished himself both locally and nationally as an expert in the field of sexual exploitation and abuse. Also, the Minneapolis Walk-In Counseling Center and its other staff have developed a strong reputation as providing advocacy and counseling for victims of sexual exploitation and abuse. At this time, Dr. Schoener is in the process of evaluating Father LaVan.

In order for us to gain greater clarity and specificity in regards to your allegations against Father LaVan and in order to protect the rights of both yourself and Father LaVan, I would like to ask you to please be willing to contact Jannete Milgrom, who is a colleague of Dr. Schoener on the staff of the Minneapolis Walk-In Counseling Center. Her phone numbers are 870-0565 or 870-0566. She will be alerted to your call if you identify yourself as the person who has brought charges against Father LaVan.

I am sorry to further inconvenience you in this very sensitive matter. I know how difficult it is for you to continue to talk about it. However, I also sincerely hope that you would understand that in a case involving such a grave accusation as the one you are bringing forward and in the interest of a complete and thorough evaluation of the accused, I definitely need to have Ms. Milgrom interview you and gain a greater clarity about the allegations. Ms. Milgrom has also distinguished herself as a therapist who has acted forthrightly on behalf of victims of sexual abuse and especially women victims of sexual exploitation. Of course, any costs that would accrue from this interview with Ms. Milgrom would be picked up by the Chancery.

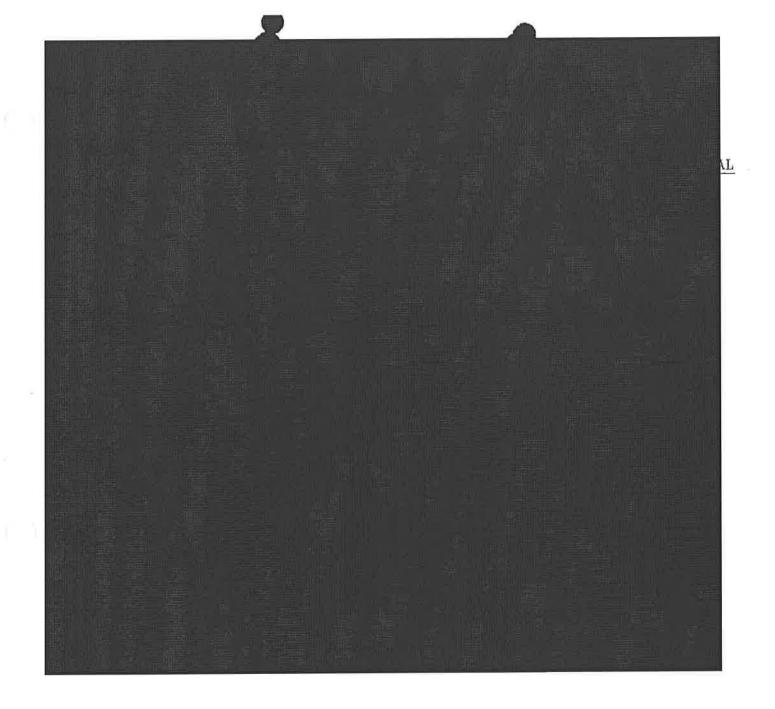
### PERSONAL AND CONFIDENTIAL

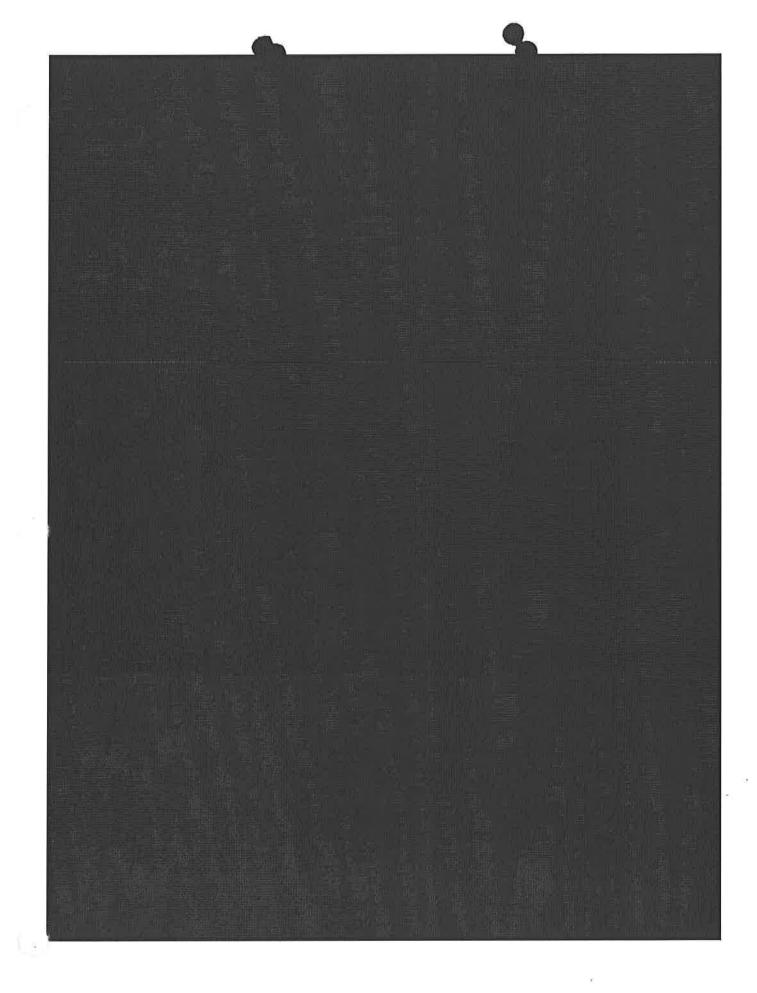
If you have any questions about this, please do not hesitate to call upon me.

Thank you for your kind consideration of this request.

Sincerely,

Reverend Michael J. O'Connell Vicar General Moderator of the Curia





## INTEROFFICE MEMO from ARCHBISHOP JOHN R. ROA

TO:.  Bp. Carlson  Bp. Ham  Msgr. Boxleitner  Msgr. Gilligan  Msgr. Hessian  Msgr. Murphy  Msgr. Pates  Fr. Bowers  Fr. Dindorf  Fr. Dolan  Fr. Finucan  Fr. Froehle  Fr. Gilbert  Fr. McDonough  Fr. Kennedy  Fr. Kennedy  Fr. Korogi  Fr. Co'Connell  Fr. Sawina  Fr. Wagner  Fr. Ward  Deacon Baskfield	□ Sr. Rauenhorst □ Sr. Rockers □ Sr. Storms □ Sr. Howell □ Bro. Champine □ Ms. Bernet □ Ms. Bitney □ Ms. Gries □ Ms. Hesse □ Ms. Kilday □ Ms. Kilma □ Ms. Krocheski □ Ms. Willerscheidt □ Mr. Baker □ Mr. Burke □ Mr. Carrera □ Mr. Ceronsky □ Mr. Errigo □ Mr. Heaney □ Mr. Hennen □ Mr. Johnson □ Mr. Lassonde □ Mr. Tierney
<ul><li>□ Deacon Baskfield</li><li>□ Deacon Conlin</li><li>□ Deacon D'Heilly</li><li>□ Deacon Umphress</li></ul>	<ul><li>☐ Mr. Tierney</li><li>☐ Mr. Weinand</li><li>☐ Mr. Willis</li><li>☐</li></ul>
action see me call me prepare reply your signature my signature comment	recommendation prepare draft note & return read & file information as requested per conversation
REMARKS:	this?
J	

### ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue Saint Paul, Minnesota 55102-2197

PERSONAL & CONFIDENTIAL

The Chancery
October 7, 1988



Dear

I would like to update you on where we are with evaluating Father Kenneth LaVan as regards the accusations which you have brought forward about him.

We have referred him for evaluation to Dr. Gary Schoener, Director of the Minneapolis Walk-In Counseling Center on South Chicago Avenue. Dr. Schoener has distinguished himself both locally and nationally in the field of evaluation and therapy for victims and perpetrators of sexual abuse and exploitation. He has done extensive research in this field and we have historically felt most confident in the quality of evaluations that he has provided for us. Therefore, I am satisfied with the work that he is currently doing to evaluate Father LaVan.

I had an extensive phone conversation with Dr. Schoener on October 5. As a result of that phone conversation, it is necessary that we gain greater clarity and specificity regarding your allegations. I could also say that if your sister or any of those other women that you mentioned in your letter would be willing to come forth with their allegations, that would help as well. The specific need at this time is for you and those others, if they should so wish, to make an appointment with Jannete Milgrom, a colleague of Dr. Schoener's, who also is a therapist at the Minneapolis Walk-In Counseling Center. Ms. Milgrom has likewise distinguished herself as a therapist and an evaluator in the area of sexual victims. I am assured that she would treat you very fairly and sensitively in an interview such as this.

I sincerely hope that you would understand why we need to professionally gain greater clarity and specificity regarding your accusations, given the grave nature of those accusations and a way of protecting the rights of both the accused and the accuser. Of course, any time that you or any of those other women spend with Ms. Milgrom will be billed to the Archdiocese. You can reach Ms. Milgrom as 870-0565 or 870-0566. When you contact her, you can say that you are the person who has brought forth an allegation of sexual abuse against Father LaVan.

### PERSONAL AND CONFIDENTIAL

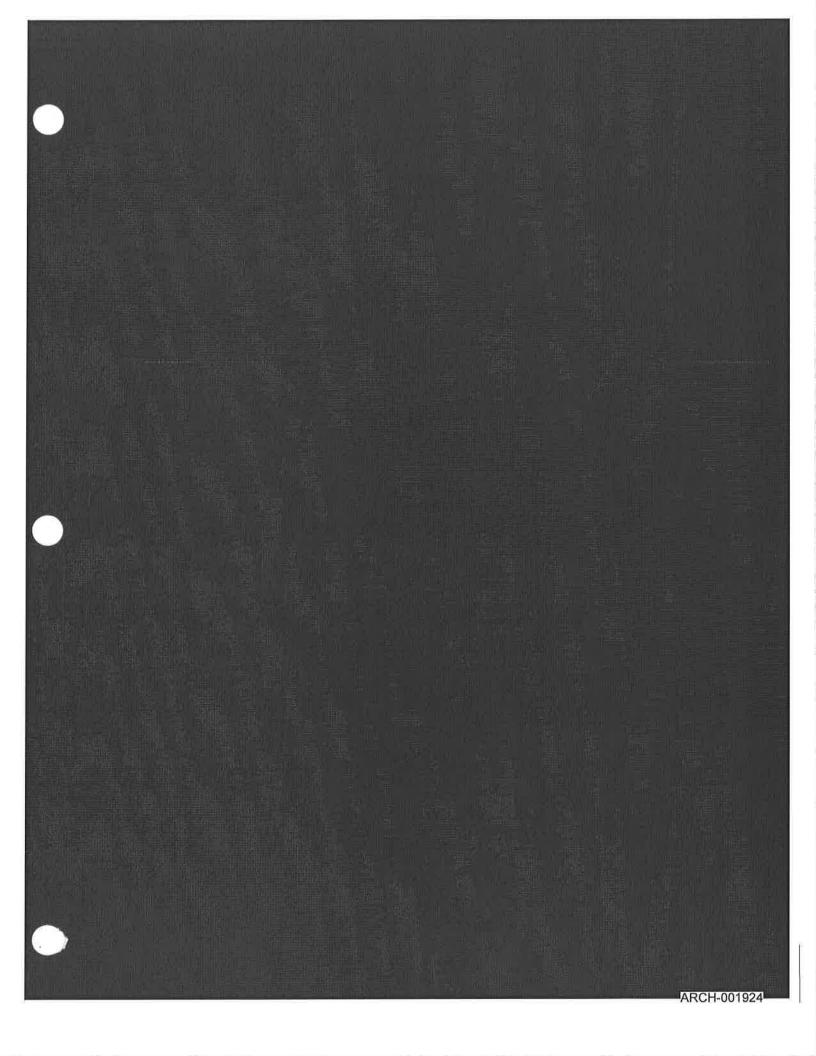
Thank you very much for your kind consideration of this request. If you should have any further questions, please do not hesitate to call upon me.

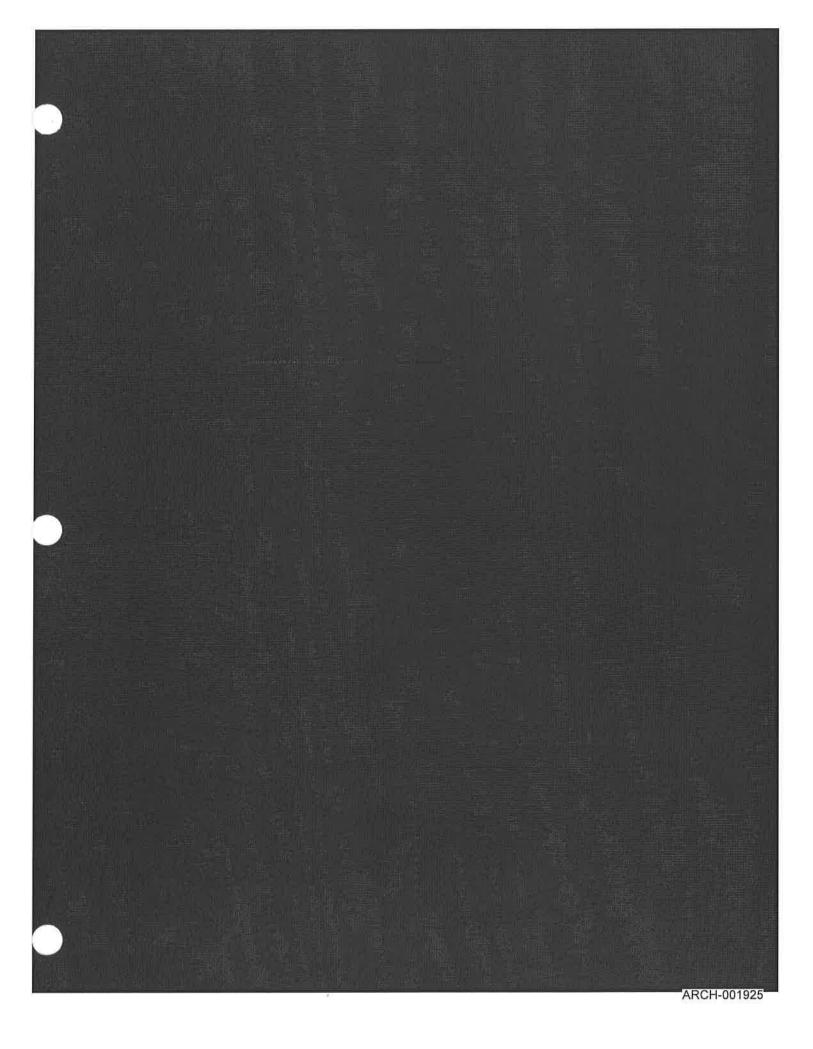
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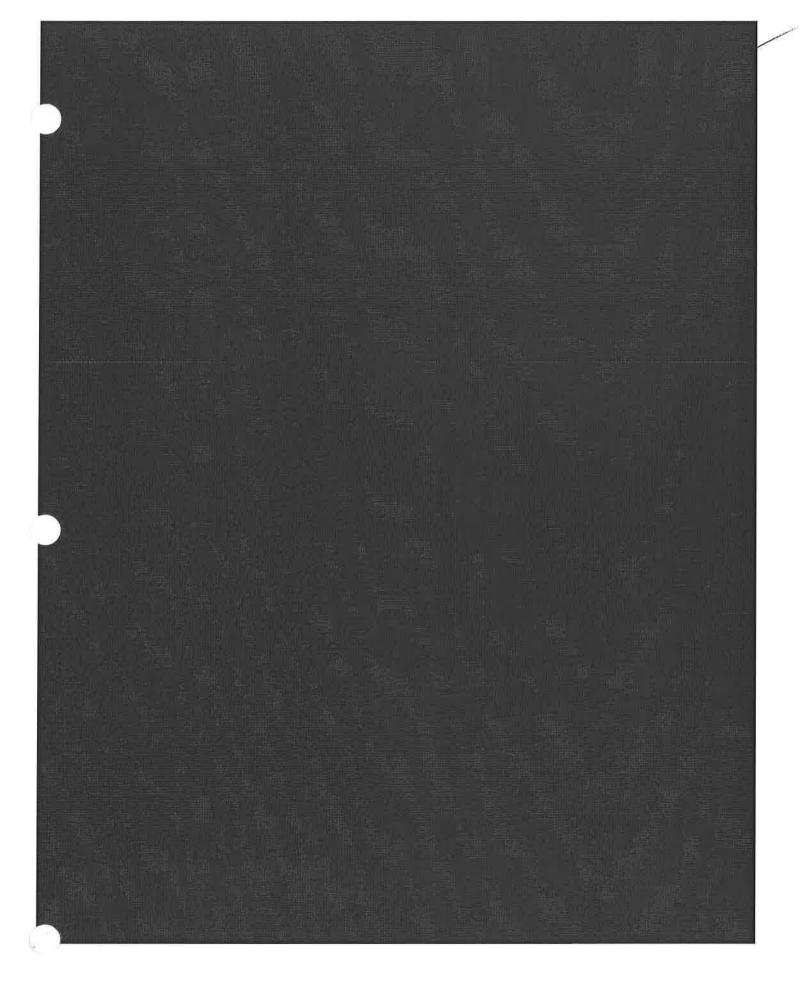
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Reverend Michael J. O'Connell

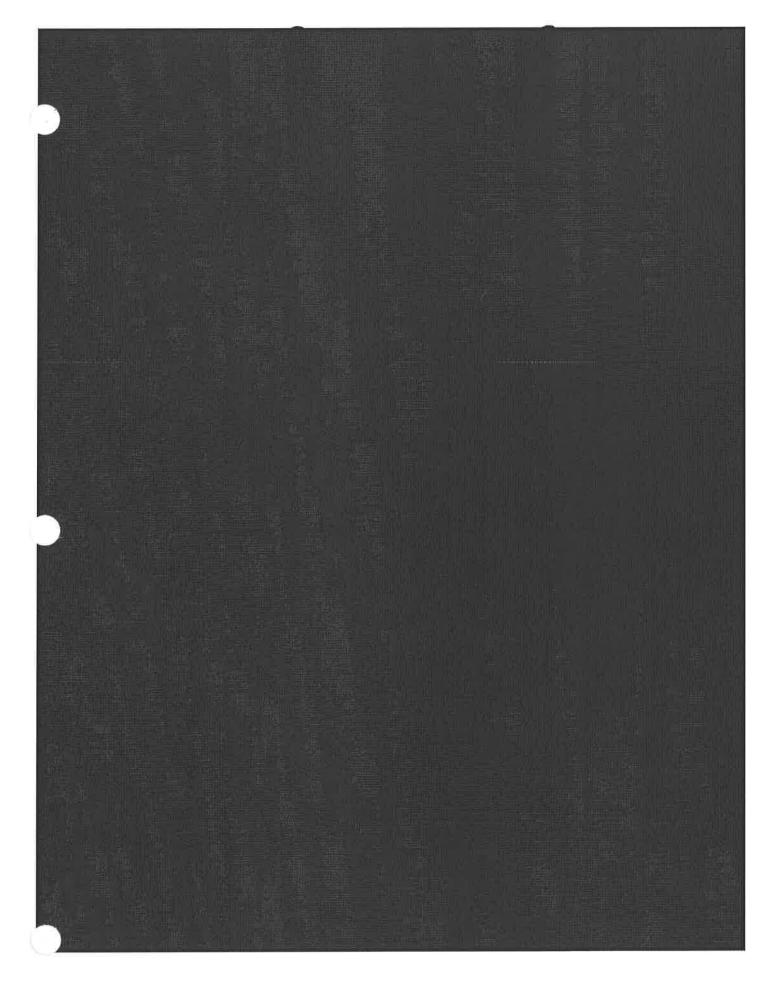
Vicar General

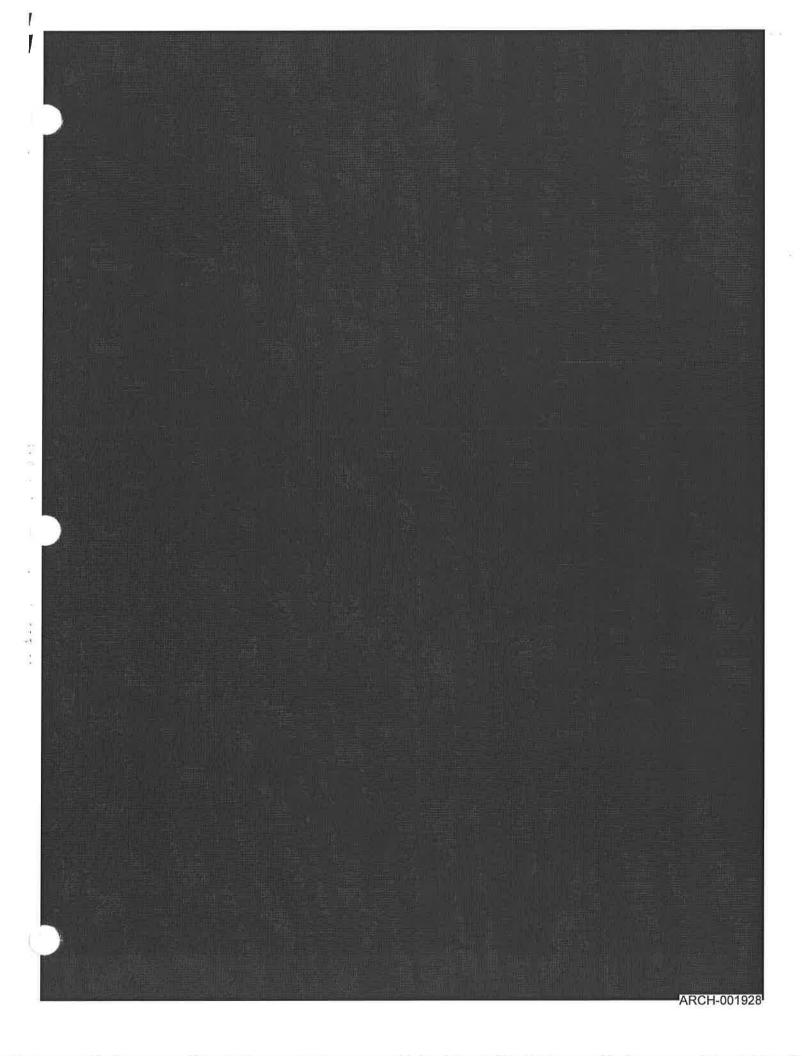
Moderator of the Curia











### STRICTLY CONFIDENTIAL

DATE: October 7, 1988

MEMO TO: The File of Father Kenneth LaVan

FROM: Father Michael J. O'Connell

SUBJECT:

On Wednesday, October 5, I spoke with Dr. Gary Schoener at some length following initial testing and interviewing of Father Kenneth LaVan. Dr. Schoener indicated that he had already given Father LaVan an MMPI and had evaluated it as well as a Rohrschach Test and he had evaluated that as well.

Dr. Schoener assures me that at this time he sees no evidence of depression nor any reason for us to fear whether Father LaVan would be suicidal. He also indicates that it seems very much the case that since Dr. Osekowsky has been treating Father LaVan, the medication has stabilized whatever depression he did have.

Dr. Schoener also indicated that the testing on the MMPI and on the Rohrschach was valid.

As a result of lengthy interviewing with Father LaVan, Dr. Schoener was able to tell me that Father LaVan did admit to a number of sexual episodes with married women during his ministry. However, Dr. Schoener feels that this type of behavior ought not to have any kind of connection with the sort of accusations that have been brought against Father LaVan by

Dr. Schoener has concern at this time about the reliability of the accusation brought forth by specifically about the forced rape and the resultant physical damage to herself which has disallowed her being able to have children. He questions that, based on his testing of Father LaVan and also on the basis of Father LaVan's total denial that anything like this ever happened. Father LaVan told Dr. Schoener that what he does remember happening with is that while he was at around the year happening with is that while he was at around the year happening with it is that while he was at around the year happening with it is that while he was at around the year happening with it is that while he was at around the year happening with it is that while he was at around the year happening with it is that while he was at around the year happening with it is that while he was at around the year happening with it is that while he was at around the year happening with it is that while he was at around the year happening with it is that while he was at around the year happening with it is that while he was at around the year happening with it is that while he was at around the year happening with it is that while he was at around the year happening with it is that while he was at around the year happening with it is that while he was at around the year happening with it is that while he was at around the year happening with it is that while he was at around the year happening with it is that while he was at around the year happening with it is that while he was at around the year happening with it is that while he was at around the year happening with her in the basement of that around the year happening with her LaVan told Dr. Schoener happening with her in the deal of the year happening with her in the deal of the year happening with her in the deal of the year happening with her in the year happening wit

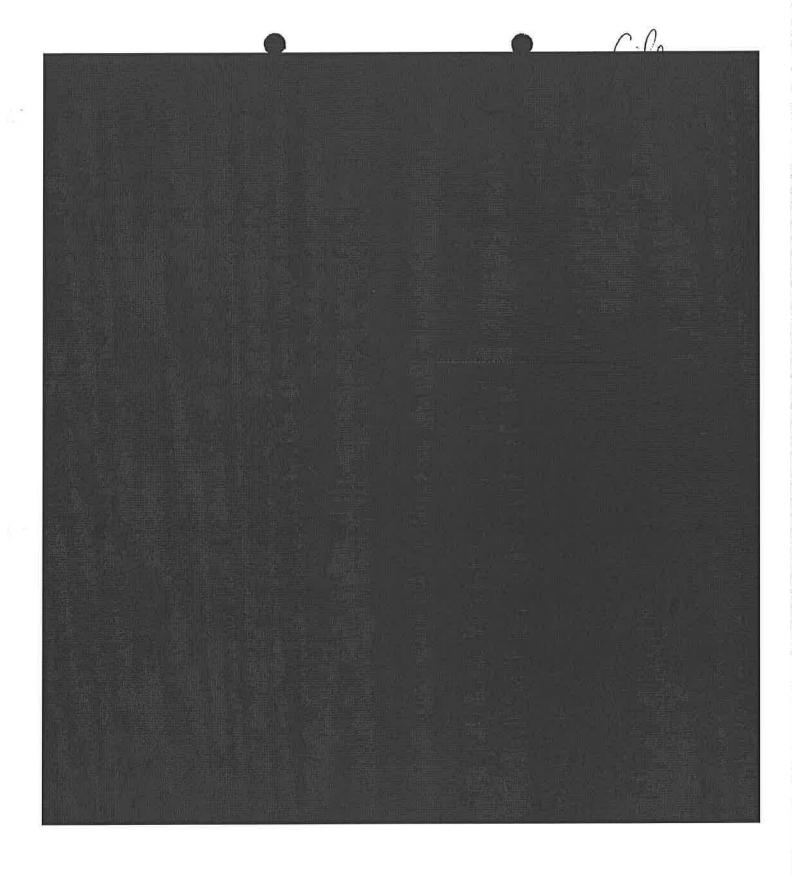
As regards the allegations brought forward by , Dr. Schoener feels that, at this point, those allegations are rather general and that they lack the necessary kind of specificity for him to do a thorough and conclusive evaluation with Father LaVan. Father LaVan

told Dr. Schoener that he knew the family from years ago and he knew all of the children from a very young age, including the girls. Father LaVan reports that he was encouraged by the parents at the time to give goodnight hugs and kisses to all of the children, including the girls, from the time they were very young and that possibly as he continued to do this when the girls passed adolescence, they may have misinterpreted his gestures. Father LaVan also recalls that when entered the convent he did visit with her, in fact, on one occasion in the convent and felt that she was sad because she had left her family and he does recall embracing her and kissing her. He does recall also that when he left that particular episode, it occurred to him that he may have left her with the wrong impression about his intentions and that he subsequently tried to return and see her and he does also recall that at that time he was denied access to seeing However, he does also indicate that apart from hugging and kissing and her he did nothing inappropriate, though he would admit he had some question about the hug and kiss he gave her when she was in the convent.

Father LaVan also reported to Dr. Schoener that he recalls being with a friend of and her sister, when this girl was approximately 13 or 14 and he recalls that this girl propositioned him, that is, specifically asked him if there was a way they could be alone and have sex. Father LaVan recalls that he subsequently talked to this girl's parents and reported this and that the parents were apparently grateful to receive his report, but that there was no inappropriate action that happened between Father LaVan and this 14-year old friend of Apparently, Father LaVan could supply the name of the parents of that girl if we needed to talk to them.

As a result of my conversation with Dr. Schoener, he and I agreed that our next move would be to ask both and also ask if she would want to ask if she would any friends of theirs, to contact Jannete Milgrom, who is a colleague of Dr. Schoener on the staff of the Minneapolis Walk-In Counseling Center. The purpose of this would be for Jannete Milgrom to interview each of these women and seek greater clarity and specificity from them regarding their allegations as a way of trying to further ascertain the credibility of their accusations against the evaluation that Dr. Schoener is doing with Father LaVan. I have written to and and asked them to make contact with Ms. Milgrom of the Minneapolis Walk-In Counseling Center. I feel at this time that that's the best that we can do to further gain facts in the case.

cc: Archbishop Roach Fr. Kevin McDonough



Information Faxed by

for: App. Flynn

### ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue Saint Paul, Minnesota 55102-2197

PERSONAL & CONFIDENTIAL

The Chancery
October 10, 1988



I am responding to your letter of October 1 wherein you asked me to assist you with some information that would be helpful for the paper you are doing at the University of Minnesota.

I am sending along with this report quite a bit of information that was shared with us during two sets of workshops held for more than 1,000 pastoral ministers in this Archdiocese in the past year.

In the fall of 1987, three separate workshops were offered for priests and many other kinds of pastoral ministers which had to do with information on sexual issues in ministry and specifically, sexual health, sexual abuse and specifically within the category of sexual abuse, the issues of the abuse of minors and adults, sexual exploitation and finally, sexual harassment.

In early 1988, another set of three separate workshops were offered for the same pastoral ministers who attended one of the workshops in the fall. The purpose of the second workshop was for pastoral ministers to begin to draft policies, procedures and guidelines which would address six major issues that have to do with ensuring a sexually healthy environment in church ministry. The six areas are: prevention, education, intervention, treatment, restitution and reconciliation. The materials that came out of those three sets of workshops this past winter are currently being assembled by a Planning Committee, sponsored by the Consultation Services Center of the Archdiocese. It is hoped that the report of that Planning Committee will be available sometime next spring and that specific, subsequent planning for Archdiocesan policies and procedures around the issues of prevention, education, intervention, treatment, restitution and reconciliation will commence sometime next summer.

At this time, as you know, the Archdiocese has an explicit policy that deals with priests who are accused of abusing a minor or a vulnerable adult. I believe you have already received a copy of that policy. We also have a policy statement that is somewhat generally stated in our Archdiocesan Personnel Policy Manual regarding sexual harassment, a copy of which is enclosed.

## PERSONAL & CONFIDENTIAL

As far as how we currently deal with the issue of sexual exploitation, that is, the abuse by a counselor of a counselee, I can tell you that our operating procedures are not unlike the procedures that are outlined in the abuse of a minor or a vulnerable adult. In other words, for practical purposes until we publish some official guidelines and/or policy, we are following more or less the same steps outlined in the abuse of a minor or a vulnerable adult.

Also, in the spring of 1987 the six Catholic Bishops of Minnesota commenced a study of all of the issues enumerated above and asked that their various representatives would meet together to bring back to them recommendations for policies and/or guidelines and procedures governing how they should act together as a state body of Bishops around sexual issues in ministry and specifically around issues of abuse, exploitation and harassment. As I understand it, those recommendations have been brought back to the Bishops of Minnesota and probably for the next six months or so, that same study commission will be specifically drafting policies and/or guidelines and procedures which ultimately will be adopted by these Bishops. I suspect that those eventual policies and/or guidelines and procedures will be less specific than the ones that each diocese will adopt sometime in the next year.

As you can tell from the materials I have included in this mailing from the workshops that over 1,000 pastoral ministers attended this past year, they touch on most of the issues that you bring out in your outline. I hope that this has been helpful to you and I sincerely hope that your own program of recovery is coming along successfully. I pray for that.

Sincerely,

Reverend Michael J. O'Connell Vicar General Moderator of the Curia

**Enclosures** 

# NORTHWEST PSYCHIATRIC ASSOCIATES, LTD. 1337 ST. CLAIR AT HAMLINE ST. PAUL, MINNESOTA 55105

HENRY J. OSEKOWSKY, M. D. Diplomate, American Board of Psychiatry and Neurology

612 - 698-7501

October 16, 1988

Gary Schoener, Ph.D. Walk-in Counseling Center 2421 Chicago Ave. South Minneapolis, MN 55404

Re: Father Kenneth LaVan

Dear Dr. Schoener,

Father LaVan first came to see me on 4-3-86 as a result of a complaint by a female member of his parish that he had become sexually involved with her. He explained that he had become transferred to a small parish where he had become lonely and felt isolated, which led to his indiscretion. The relationship occurred from

He became depressed in October of 1984. He lacked energy, felt no rest through sleep, and generally felt stressed and burned out. He has had previous episodes of distress and depression and has gone to health resorts every two years or so in the recent past. His first episode of depression occurred about age 45.

The Chancery directed him to resign his parish upon this complaint and sent him to a treatment center in New Mexico. He drove there but felt that he was received impersonally and insensitively and was ignored. He felt suicidal. He felt that the accusations against him were untrue. Specifically he denied that he had threatened the lives of the woman and her husband. He saw a psychiatrist, Dr. Lakosky, in October of 1985. He then saw another psychiatrist, Dr. Gendron, in October. Because of his disagreement with the manner in which Dr. Gendron wanted to proceed, he then came to see me.

Father presented the clinical picture of depression mentioned above and was angry and blaming of the couple. He had no real duty assignment, and was essentially helping out at a parish.

He related that he had become sexually involved with two other women beginning about age 35. He maintains infrequent non-sexual contact with them and asserts that these matters have been resolved. I am unaware of any unusual sexuality in Father.

Father is the youngest of three children and the only male. He was ordained in 1958. He denies experiencing any crisis of faith. He enjoyed his priestly duties and prided himself on his ability to manage a parish. Both parents suffered from depression as did both his sisters. He had alcoholic grandparents. His father seemed to have wide mood swings.

Father has never suffered from delusions or hallucinations. His normal mood is described as energetic, positive, and happy. I would concur that since treatment his affect is quite bright. He could not be described a manic. I started treatment with Nortriptyline and obtained a very good response within several weeks. After months without depression I attempted a medication reduction, but he experienced return of synmptoms, and medication was increased. He is quite content at his current assignment and his bright mood has continued. He was able to tolerate the most recent complaints without despair. I did not see in Father any interest in pursuing the nature of his sexual relationships although that was the expressed reason for his visit to me. As a result, I provided pharmacotherapy and supportive therapy dwindling to quarterly visits eventually. There has been no evidence of delusions or hallucinations.

I did not read any of the information sent to me by the Chancery regarding the recent complaints so that this letter could reflect my experience with Father LaVan up to the time of these complaints.

Sincerely

H.J. Osekowsky, M.Q.



Town Square/1014 Meritor Tower 444 Cedar Street, Saint Paul, Minnesota 55101 Office: 612/227.9990

Jeffrey R. Anderson Mark Reinhardt Susan Bedor William Crowder Mark Wendorf

November 4, 1988

Reverend Michael J. O'Connell Vicar General Moderator of the Curia Chancery Archdiocese of St. Paul and Minneapolis 226 Summit Avenue St. Paul, MN 55102-2197

Andy Eisenzimmer Attorney at Law Meier, Kennedy & Quinn Suite 430, Minnesota Building St. Paul, MN 55101

RE: , Sexual Abuse by Father Ken LaVan

#### Gentlemen:

This is to advise you that I do represent for recovery of damages regarding the sexual abuse she suffered at the hands of Father LaVan for a period of years. I have reviewed the letter of Father O'Connell to dated October 7, 1988 requesting that she see Jannete Milgrom in order to obtain "greater clarity and specificity" regarding the accusations. I would like to know what your purpose and intention is in that request before advising her and going ahead and seeing Ms. Milgrom. I am aware that is not the only victim of Father LaVan's sexual exploitation and we do demand that we be advised of Father LaVan's status in the Archdiocese as there is abiding concerns about the continuation of this conduct.

Very truly yours,

Jeffrey R. Anderson

JRA:pmb



Town Square/1014 Meritor Tower 444 Cedar Street, Saint Paul, Minnesota 55101 Office: 612/227.9990

Jeffrey R. Anderson Mark Reinhardt Susan Bedor William Crowder Mark Wendorf

November 4, 1988

Reverend Michael J. O'Connell Vicar General Moderator of the Curia Chancery Archdiocese of St. Paul and Minneapolis 226 Summit Avenue St. Paul, MN 55102-2197

Andy Eisenzimmer Attorney at Law Meier, Kennedy & Quinn Suite 430, Minnesota Building St. Paul, MN 55101

RE: Sexual Abuse by Father Ken LaVan

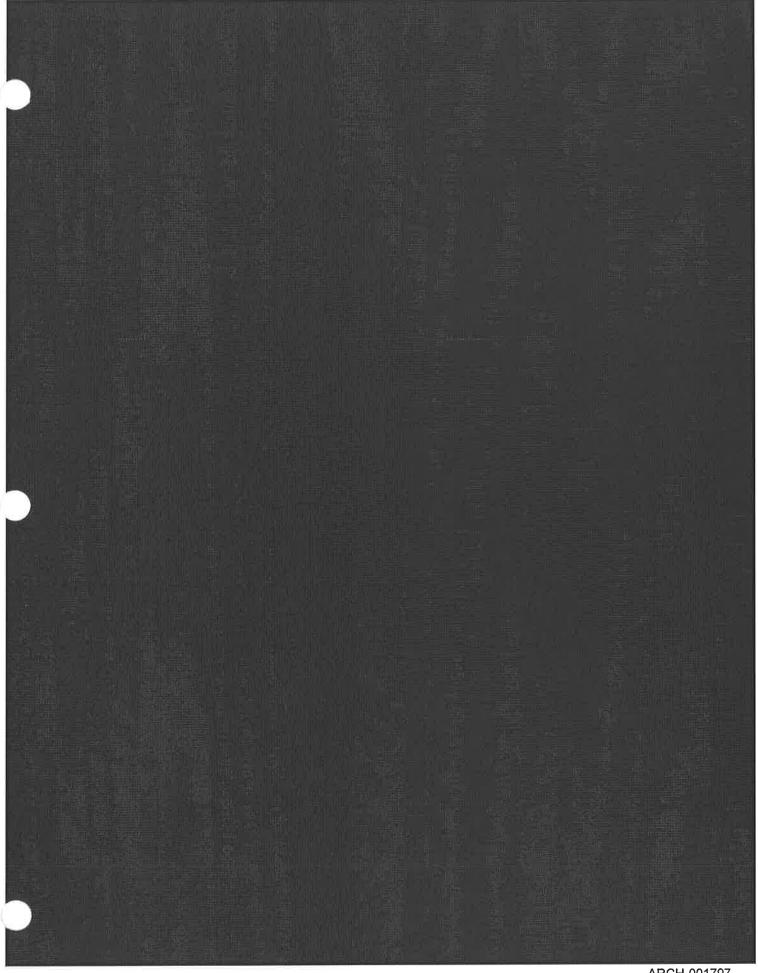
#### Gentlemen:

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Very truly yours,

Jeffrey R. Anderson

JRA:pmb



#### ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue Saint Paul, Minnesota 55102-2197

The Chancery

STRICTLY CONFIDENTIAL

November 10, 1988

Dr. Gary Schoener Walk-In Counseling Center 2421 Chicago Avenue South Minneapolis, MN 55404

Dear Gary,

I recently had an interview with Ms. who was one of the complainants in the referral of Father Kenneth LaVan to your office. Convinced me that her current emotional condition is so fragile that she could not possibly submit herself to any type of interview which would require her to discuss with any specificity her contact with Father LaVan. Therefore, I agreed with her and was understanding of why she would not make that contact with Jannete Milgrom, your colleague. I was able to assure her that we would continue to limit Father LaVan's ministry in any way that we felt would pose any danger to vulnerable people. She seemed to be comforted by this assurance and I encouraged her to contact me at any time.

I would also note that in our discussion, she indicated that in her attempts to reconcile with her who lives in , one issue of contention between herself and , is a recollection of that wisited Father LaVan when he was at and not at , as has described it. Apparently, the describes as coming home after a meeting with Father LaVan in a distressed state and is upset that her thinks the meeting was at and not at I find this interesting because apparently it is Father LaVan's recollection that the meeting was held at and it further points out at least some inconsistencies in the stories that tells and those Father LaVan tells.

I would like to further notify you that on November 8, 1988, we were contacted by Mr. Jeffrey Anderson, who is an attorney who has been retained by to begin a lawsuit against Father LaVan. Mr. Anderson has requested that I indicate why I am asking to meet with your associate. I have instructed our attorney, Mr. Andrew Eisenzimmer, to respond to Mr. Anderson, pointing out that testimony to us, given in a written form, lacked any type of specificity in her charges against Father LaVan. For this reason I would like to have your associate speak with her to achieve greater clarity regarding her charges in our evaluation of Father LaVan.

Dr. Schoener

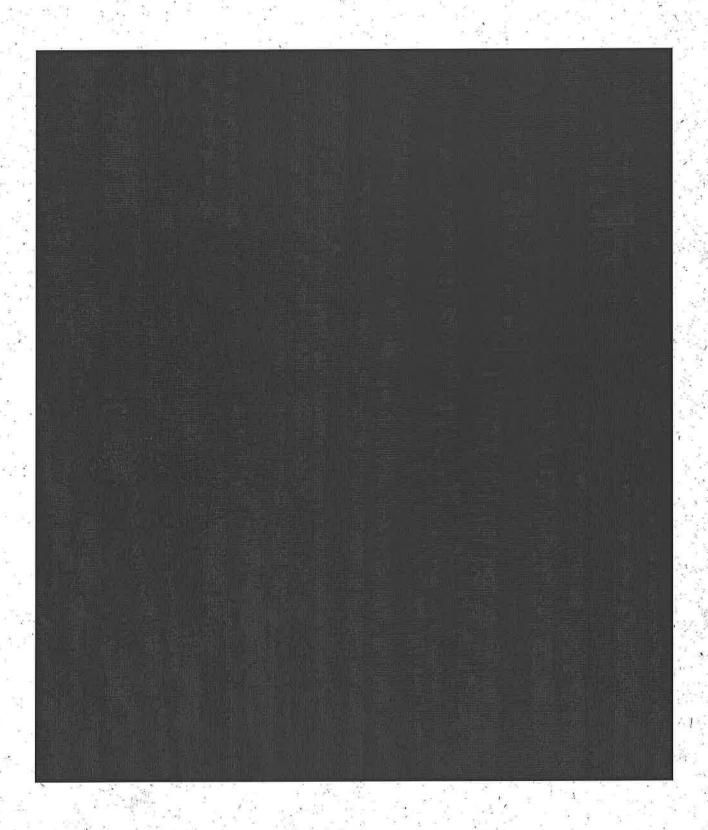
I know you are completing your evaluation of Father LaVan. Under the circumstances of unwillingness to see you or your colleague and under what appears to be retention of legal counsel, we may have to arrive at some kind of evaluation soon with the information that we have. I would welcome an evaluation report from you based on the information that we have been able to provide. If you should wish to contact me by phone prior to formulating that report, please feel free to do so.

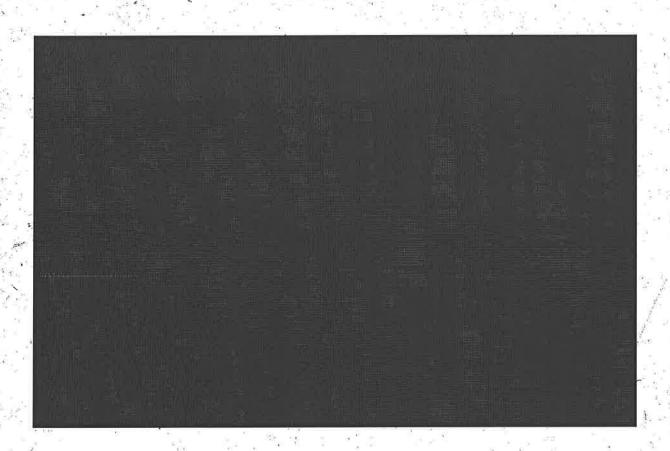
Thank you once again for all that you are doing for us.

Sincerely,

Reverend Michael J. O'Connell Vicar General Moderator of the Curia

Enclosure





#### STRICTLY CONFIDENTIAL

DATE:

November 10, 1988

MEMO TO:

Archbishop Roach

FROM:

Fr. Michael O'Connell

SUBJECT:

FATHER KENNETH LaVAN

Archbishop, this attached correspondence will let you know that it seems likely that Jeffrey Anderson will be bringing some sort of lawsuit against the Archdiocese as a result of Father LaVan's alleged relationship with

At this time, we do not know anything more about the situation other than the fact that Anderson wants to know why we want interviewed by sassistant.

Attachments

LAW OFFICES
Collins, Buckley, Sauntry & Haugh

West 1100 First National Bank Building 332 Minnesota Street Saint Paul, Minnesota 55101-1379

Telephone: (612) 227-0611 Telecopier: (612) 227-0758

November 15, 1988

Jeffrey R. Anderson Reinhardt & Anderson 444 Cedar Street #1014 St. Paul, MN 55101

Re:



vs. LaVan

Dear Mr. Anderson:

This letter will confirm our telephone conference of November 14, 1988. At that time you agreed you would notify me if you intend to bring a lawsuit on behalf of or any other individual against Reverend Kenneth LaVan. You told me you would send the papers to our office so I can have him admit service on them. I thank you for this agreement.

Very truly yours,

THEODORE J. COLLINS

TJC/pao

cc: Andrew J. Eisenzimmer 
Reverend Kenneth LaVan
IIa/27

Eugene D. Buckley Theodore J. Collins William E. Haugh, Jr. ' Michael J. Sauntry James O. Redman Mark W. Gehan, Jr. Patrick T. Tierney Thomas J. Germscheid John R. Schutz Thomas R. O'Connell Dan O'Connell James P. Rathburn Sarah J. Batzli Bonnie J. Bennett Michael T. Tierney

> \* Also Admilled In Wisconsin

#### MEIER, KENNEDY & QUINN

Attorneys at Law

WILLIAM C. MEIER (1920 - 1981)
ALOIS D. KENNEDY, JR.
TIMOTHY P. QUINN
ANDREW J. EISENZIMMER
LEO H. DEHLER
THOMAS B. WIESER
NANCY GOERING REILLY

SUITE 430, MINNESOTA BUILDING SAINT PAUL, MINNESOTA 55101-1183 (612) 228-1911

Fax No: (612) 223-5483

November 15, 1988

Mr. Jeffrey R. Anderson Attorney at Law Town Square 1014 Meritor Tower 444 Cedar Street St. Paul, MN 55101

Re: Your Client:

Our Client:

The Archdiocese of Saint Paul and Minneapolis

Dear Mr. Anderson:

This will confirm my telephone conversation with you regarding your letter of November 4, 1988, which questioned the referral of your client to Jannette Milgrom at the Minneapolis Walk-In Counseling Center. As I stated, Dr. Gary Schoener at the center is assisting my client by evaluating the priest against whom allegations have been made. The interview with Ms. Milgrom is for the purpose of assisting in that evaluation.

If there are any further questions you have, please do not hesitate to contact me. You should know that my client is taking steps to respond to the allegations of misconduct on the part of this priest.

Best Regards,

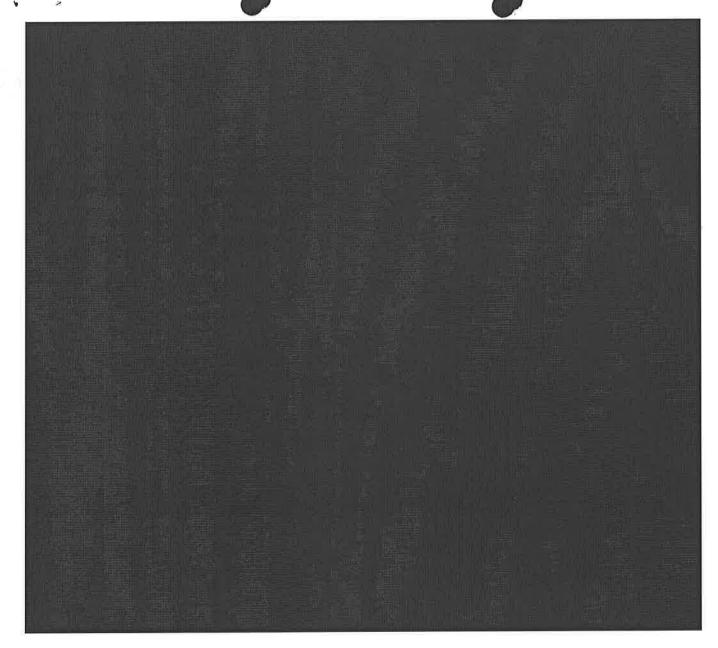
MEIER, KENNEDY & QUINN

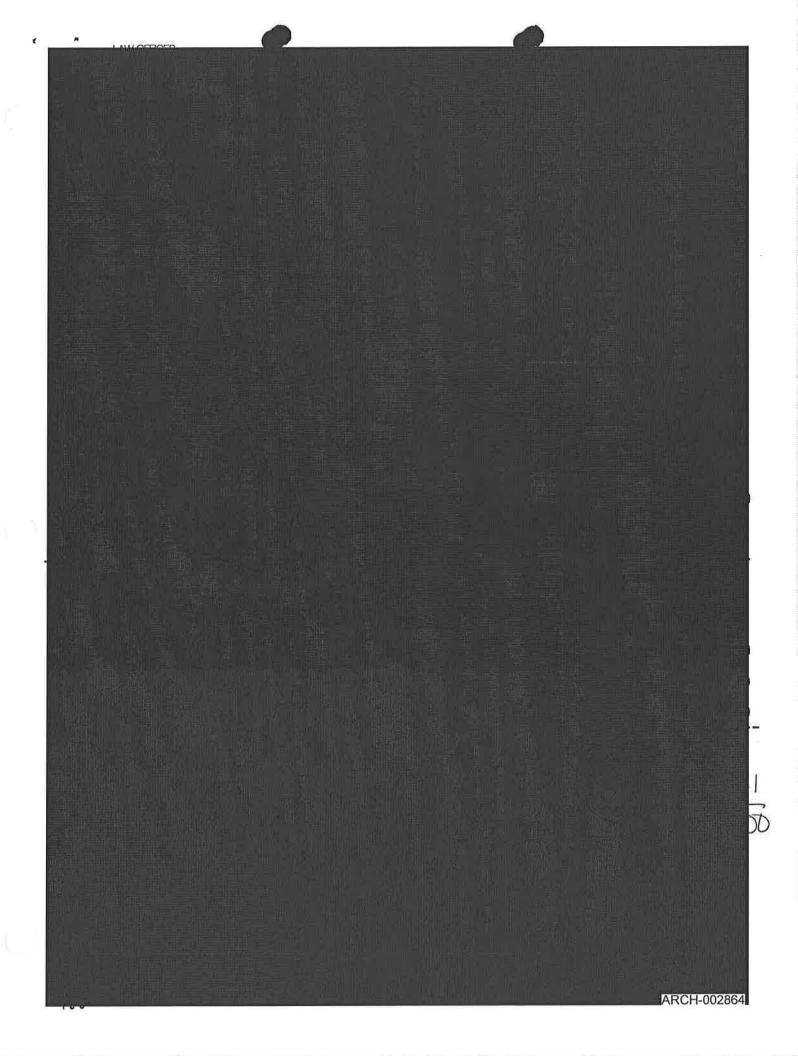
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Andrew J. Eisenzimmer

AJE: crb

cc: Reverend Michael J. O'Connell





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CHANCERY INTEROFFICE MEMO	
ARCHDIOCESE OF ST. PAUL AND MINNEAPOLIS	
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3. TO: DR. OSEKOWSKY	☐ research
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4. TO: 698-7501 OR	☐ comment
719-1418	note & return
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WALK-IN COUNSELING CENTER 2421 CHICAGO AVENUE SOUTH MINNEAPOLIS, MINNESOTA 55404 870-0565, 870-0566

November 21, 1988

Rev. MichaelJ. O'Connell Vicar General Moderator of the Curia Archdiocese of Mpls. & St. Paul 226 Summit Avenue St. Paul, Minn.

55102-2197

Re: Father Kenneth LaVan--Preliminary Findings from Evaluation

Dear Rev. O'Connell:

As I indicated on the phone, although I have done a good deal of work on this evaluation, it would be helpful for me to have some further information relative to the specifics of the allegations made by the two young women. However, thus far I have found some things which would raise significant questions about the ability of Father LaVan to serve as a priest and so thought these should be communicated.

#### Evaluation Done Thus Far:

10/3/88 Brief phone conversation with Dr. Henry Osekowsky

10/5/88 3 hour interview with Father LaVan
MMPI & Rorschach Ink Blots Test
Examined MMPI of 10/18/85 done for Dr. Gendron

10/20/88 Reviewed report of Oct. 16, 1988 from Dr. Osekowsky

11/10/88 Review of Rorschach with Dr. Nancy Rains--Dr. Rains did report on 11/12/88

11/14/88 1 1/2 hour interview with Father LaVan

#### Results of Testing:

All test results were judged to be valid, with Father LaVan being open and cooperative. His MMPI was consistent with the one he produced three years ago. The testing showed no indications of serious psychological disturbance--Father LaVan appears to be coping effectively. This is consistent with Dr. Osekowsky's impressions. There is no evidence of the depression which was apparently a problem in the past.

Both Dr. Rains and I believe that the testing suggests a normal personality with some tendency to use hysteroid defenses when under stress. There was no evidence of a character disorder or a sexual impulse control disorder.

However, Father LaVan has considerable unmet needs for closeness



A Minnesota Non-Profit Corporation Providing: Community Service by Mental Health Professionals Counseling for Individuals, Couples & Families Consultation and Training for Community Groups . Father Michael O'Connell Re: Father Kenneth LaVan

and emotional intimacy, and when he is unable to repress these feelings they are likely to lead him into emotional relationships of some dependency. During recent years he has become more aware of these needs. While his sexual needs would be in the normal range for someone in his age group, during recent years these too have risen to the surface and have become an issue.

#### Findings Regarding the Allegations of the Two Women:

Father LaVan has denied any sexual exploitation of the two women in question although he has acknowledged inappropriate hugs and kisses which he later realized were inappropriate. He absolutely denies any sort of forceable sexual contact.

Given the lack of specificity in the information I have about the original complaints, I'm not in a position to further examine those allegations without more details. Mr. Donovan has on his own initiative contacted me and offered to provide such details as regards the case of whom he indicates spent 8 hours with him recently reviewing the allegations. He did indicate that the allegation involved "forceable rape" but that the situation was complicated by

Psychological testing cannot, in and of itself, rule out sexual assault and misconduct. So, without further details I can't question Father LaVan any further. If further details become available, I'll be able to proceed further.

#### OTHER FINDINGS:

Because of outside pressures, I am aware of the need to bring about any clarity possible in this situation. As such, even though the original allegations haven't been completely evaluated, I felt that another issue bearing on Father LaVan's work as a priest might be worthy of review at this time.

For several years Father LaVan has engaged in sexual relationships with several women. He indicates that all have been short-term relationships. It is clear that now that his emotional needs and sexual needs have surfaced in adult life he finds these needs which are strong and important, and that he is unable to repress or deny them.

While he claims that none of these relationships have been exploitive and that the relationships have been consentual, they are reflective of the use of "situational ethics" and as such he may be mistaken about this. But, more important, these relationships are meeting real personal needs and have been very meaningful to Father LaVan.

As committed as Father LaVan appears to be to the priesthood, I don't believe that these needs can be denied, nor did Father LaVan indicate to me that he could somehow push them inside and keep a celibacy vow. I indicated to him that I had grave doubts that he would be able to do so.

Rev. Michael O'Connell Re: Father Kenneth LaVan

Page 2

November 21, 1988

#### CONCLUSIONS:

1. I am awaiting further information to evaluate the two original allegations so as to be able to compare the allegations with Father LaVan's version of events.

- 2. Psychological testing and interview does not reveal any psychological problems requiring treatment. There is no evidence for a sexual impulse control disorder; emotional and sexual needs are within normal limits.
- 3. Father LaVan's emotional and sexual needs, long repressed, are now a key part of his consciousness, and he has been meeting them through periodic affairs, some with parishioners. All of these have been adults, and he claims that they have been consentual.
- 4. I believe it unlikely that Father LaVan can manage celibacy for any period of time. I recommended that he discuss this with the Archdiocese and formulate a plan to either:
  - a. Move to a role other than that of a priest, or
  - b. Attempt to return to celebacy, but with recognition that this be a very strict "probation," with little likelihood of success, and that the first "slip" should dictate that option "a" above is the only realistic one.
- 5. Although Father LaVan might benefit from some counseling to help him through the next stages of decision-making and readjustment, I have no basis to assume that he requires psychotherapy per se. At present, with Dr. Osekowsky's help, he seems reasonably well-adjusted.
- 6. At present I have no basis to see a danger to young people, although that determination needs to await further assessment of the original two complaints.

Please contact me if you have any questions.

Sincerely,

Jamy Schoener, Licensed

Psychologist

cc: Father LaVan

Mr. Andrew Eisenzimmer, of Meier, Kennedy & Quinn

#### STRICTLY CONFIDENTIAL

DATE:

December 5, 1988

MEMO TO:

Bishop Robert Carlson

FROM:

Fr. Michael J. O'Connell

SUBJECT:

Bob, in the ongoing investigation of the allegation by
of forcible rape by Ken Lavan when she was years old in
at the Succession I would very much appreciate if
you could interview that housekeeper who was there at the time.

I do recall speaking to you about this and I recall you remembering her and how she would likely have reacted when she, as reported by looked in on LaVan and her being together just prior to the alleged rape.

To be specific, LaVan continues to deny that he did anything inappropriate with and contemporary psychological evaluation and interviewing would seem to indicate that LaVan, as evaluated today, would likely be incapable of that sort of forced violent action. I still have reason to believe that story stands up as consistent, constant, non-vindictive and credible. I had an opportunity to talk with Gary Schoener, who evaluated LaVan, for an hour on Sunday, December 4. Gary has talked at length to Mr. Schoever is even more convinced that story through es not appear to be distorted or fabricated. However, he (Schoener) from his perspective, cannot prove or disprove that it happened, only that under current evaluation, LaVan would not seem to be capable of this sort of an act.

What I would specifically ask of you, Bob, would be if you would interview that former housekeeper, understanding that her confidence in being interviewed by you may be the greatest and would you ask her if she remembers an incident of coming in during the early evening on Father LaVan and Apparently said that she gave a "knowing sort of a look". If there is anyting that the housekeeper could tell us in the way of remembrance or fact, either of that occasion or of any other occasion, it would be helpful. I was going to go ahead with a final interview with LaVan this Friday, December 9, but I feel that the interview of this housekeeper must be done before we can do that.

If you have any questions about this, I would be very pleased to try to answer them or do anything to assist in this request. Thank you very much!

## STRICTLY CONFIDENTIAL



DATE:

December 5, 1988

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MEMO TO:

Bishop Robert Carlson

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If you have any questions about this, I would be very pleased to try to answer them or do anything to assist in this request. Thank you very much!

## ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

The Chancery

STRICTLY CONFIDENTIAL

December 7, 1988

Dr. Gary Schoener Walk-In Counseling Center 2421 Chicago Avenue South Minneapolis, MN 55404

Dear Gary,

I have held up having a closure meeting with Ken LaVan for three reasons:

- 1) I need to sit with the results of your interview with because I think that creates more credibility for allegations;
- 2) All of the issues surrounding our need to get clearer information from which you will be working out through our attorney, Andrew Eisenzimmer;
- 3) I am going to either personally, or have Bishop Carlson, interview the former at the late 1960's.

I have talked to Ken LaVan about the first two issues listed above but not about the interview of the former because I did not want him to know that we were going to do that. I also wanted him to know why we were postponing the appointment that had been set up for December 9th.

When I told him this, he told me that when he read your evaluation report, he felt that you had come to unfair conclusions about his ability to maintain celibacy based on what he called "an hour and one-half interview." He also went on to say that he felt "abused" by you during the interview. Please understand that I don't share those same evaluations on his part. I have never had any reason to believe that you abuse anyone nor that you are anything but completely thorough in your interviewing and testing. However, my concerns are that he is now beginning to get into a less than cooperative and a pretty heavy denial attitude about all of this.

I urged him to get back in touch with you and have a further interview with you to share these concerns. I would also be interested

Dr. Gary Schoener

- 2 -

December 7, 1988

in your giving him that interview and possibly using that as a basis to either change your mind about him or further confirm whatever judgments you have made about him. You might even possibly have a better view of the situation in having talked with

In any case, I would appreciate your further interviewing him even though his purposes are to challenge you. I think this would be helpful to all of us in the long run.

If you have any questions about this, please give me a call.

Sincerely,

Reverend Michael J. O'Connell Vicar General Moderator of the Curia WALK-IN COUNSELING CENTER 2421 CHICAGO AVENUE SOUTH MINNEAPOLIS, MINNESOTA 55404 870-0565, 870-0566

8 December 1988

Reverend Michael J. O'Connell Vicar General Moderator of the Curia Archdiocese of St. Paul and Mpls. 226 Summit Avenue St. Paul, Minn.

55102-2197

Re: Father Kenneth LaVan & your letter of Dec. 7, 1988

Dear Rev. O'Connell:

We will doubtless have additional discussions of Father LaVan's situation, and you will get an additional report from me. However, I thought that it would be important for me to provide you with a preliminary response to Father LaVan's apparent statement that he felt "abused" during "the interview" with me as well as his apparent feeling that my conclusions were based on "an hour and one-half interview."

First of all, as Father LaVan knows from my report, and should remember, the conclusions are based, as stated in my report, on  $\underline{\text{two}}$  interviews, totaling  $\underline{4\ 1/2}$  hours, plus psychological testing.

Secondly, Father LaVan was at all times personable, relaxed, cooperative, and friendly during all of our contacts. He said a demonstrably warm "thank you" at the end of each meeting, including the last one during which I tried to outline my proposed conclusions and specifically my concerns about his ability to maintain celebacy.

Obviously, seeing conclusions in print is a totally different experience from having a discussion of them, so I have no difficulty understanding someone being upset or even somewhat surprised by them. However, I cannot conceive of what Father LaVan would have considered "abusive" in our interview nor can I fathom his warm thank-you at the end of the interview given this allegation.

I do hope that he contacts me to discuss this. I would be glad to visit with him in person or on the phone at any time to discuss my conclusions or my personal behavior towards him. Feedback, either positive or negative, is always of immense help.

But, for the record, pending information from Father LaVan, I'd like to state that I haven't the vaguest idea to what he might be referring.

Sincerely,

Gary Schoener, Licensed Psychologist

A Minnesota Non-Profit Corporation Providing: Community Service by Mental Health Professionals Counseling for Individuals, Couples & Families Consultation and Training for Community Groups

## ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

The Chancery

STRICTLY CONFIDENTIAL

MEMO

DATE:

December 13, 1988

TO:

Fr. Kevin McDonough

FROM:

Fr. Michael O'Connell

I spoke with the provided out the previous day from that I felt that we needed to do more investigation in our case with Father LaVan and that we would not be prepared to give her an answer as to our findings by the 15th of December. She had insisted in November that I provide these findings and this answer by December 15th and I was simply trying to extend the date.

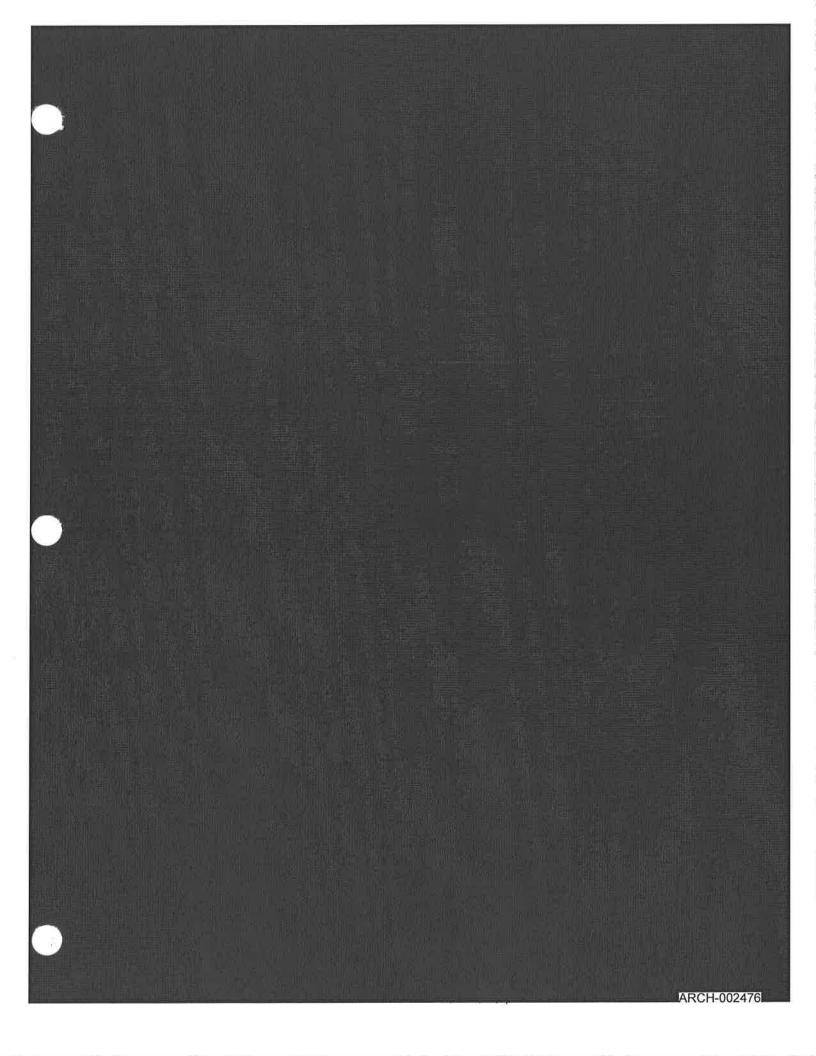
On the 10th of December, she informed me that she was going to have to secure legal counsel and that she would be in touch with Mr.

Jeffrey Anderson. I did not try to dissuade her from that course of action. However, I did tell her that I felt that in the interest of justice for herself as well as for the accused, I thought it continued to be necessary for us to carefully conduct this investigation. I have a number of leads to follow which have only come up in the last month and one-half, specifically having some of the former staff at be interviewed, having myself interview a person I know who knew the behavior of Father LaVan quite well during those vears of having Bishop Carlson interview the housekeeper from who was there back in the as well as receive the final report from Dr. Schoener, which will reflect further evaluation of Father LaVan after he had had an opportunity to be much more sure about the testimony of

Even though I indicated to that I needed to do things such as those listed above, she still believes that I am not proceeding in as timely a fashion as she would be comfortable with. However, I feel that finally in the interest of justice for herself and for Father LaVan, if we have to now deal with her through her attorney, than that is what we have to do.

cc: Archbishop Roach

Father Kenneth LaVan was assigned to St. Joseph's from June 1987 until this past winter when Fr. LaVan felt it necessary to take personal leave. After consultation with Archbishop Roach, he left St. Joseph's and pursued a counseling program. Fr. LaVan is satisfied that his time away from the parish has been very helpful to himself and I fully agree. At Archbishop Roach's request and with my full support, I welcome Fr. LaVan back to St. Joseph's to resume his priestly ministry. I know the parishioners of St. Joseph's will welcome him as well.



14 December 1988

WALK-IN COUNSELING CENTER 2421 CHICAGO AVENUE SOUTH MINNEAPOLIS, MINNESOTA 55404 870-0565, 870-0566

Rev. Michael J. O'Connell Vicar General Moderator of the Curia Archdiocese of Mpls. & St. Paul 226 Summit Avenue St. Paul, Minn.

55102-2197

Re: Final Report on Father Kenneth LaVan

Dear Rev. O'Connell:

This report provides information not provided in my preliminary report of 21 November 1988.

Unlike the data in that report which was discussed with Father LaVan, the additional data in this report has not been discussed with him. He has not recontacted me, despite your suggestion a week ago that he do so. He does have all of my office numbers and my home number and I had previously indicated that he could phone me at any time to discuss the evaluation or in case he needed help.

#### Additional Data:

11/23/88 2 hour interview with Mr. concerning the details of allegations

12/7/88 and 12/8/88 40 min. interview with Mr. Jeffrey Anderson, attorney, concerning the details of her allegations (Mr. Anderson recontacted to obtain answers to specific questions of mine.)

The purpose of collecting this additional data was to obtain additional description of the alleged sexual offenses of Father LaVan. I wanted to be certain as to the nature of the allegations since they seemed so much at variance with Father LaVan's own version of events.

#### The Two Cases:

Father LaVan indicated that the incident in question had happened at not 3, noting that did not have a basement room. He indicated that he and had met in the basement, that he was happy to see her and that he had held her and kissed her, but that they had not had any sexual contact. He categorically denied ever having had sexual contact with He claimed that the housekeeper had come down to say that it was time to eat, but that

at age describes two incidents. The first allegedly occurred grade. She's not certain of

A Minnesota Non-Profit Corporation Providing: Community Service by Mental Health Professionals Counseling for Individuals, Couples & Families Consultation and Training for Community Groups the context, but in the late afternoon or early evening she recalls being in a room on the lower level (not necessarily a basement room; possibly a first floor) with Father LaVan at . She recalls a lounge, den, or living room. She was seated on the floor and he was on the couch. There was music playing. She remembers the housekeeper coming in and asking if they needed anything, and also remembers what she felt was a look of disapproval from the housekeeper.

Her next memory is of Father LaVan on the floor, holding on to her, trying to kiss her. She remembers pushing him away, and then remembers him on top of her. She has a vision of herself looking up at him and of an overwhelming sense of suffocating. She remembers his hand over her mouth and of her continuing to try to push him away. She remembers sexual penetration.

She has no memory of the aftermath, but remembers thinking to herself that she was a "priest's whore." She went home and apparently took many baths for weeks afterwards. She remembers being obsessed with a sense of being at fault and wondering what the nuns would say if they knew. A few months later she began menstruating, which was very traumatic because she didn't know what it was and assumed it was connected with the rape by Father LaVan.

The bedwetting and finger-biting which had followed the sexual contact with Father Schuler when she was ;), ironically, stopped after this incident, and she ceased being withdrawn and introverted. She describes herself as becoming outgoing, assertive, active, perfectionistic, and focused on caretaking and compliance.

The second incident, which may be identical with the one Father LaVan described, occurred, according to around. She remembers her mother suggesting that she go out and visit Father LaVan in his new parish in Lake Elmo to see if he needed help with his music program. She was reluctant but agreed to go She drove herself out

of what happened out there and makes no claims about what occurred.

does not, by the way, describe herself as having been close to Father LaVan. Father Jim Kbhler was the priest she looked up to. She went on ski trips with both of them, and recalls father LaVan drinking scotch out of a flask and giving some to her...calling them "scotch ice houses." She remembers no emotional relationship or ongoing contact with Father LaVan, except in connection with her participation in the "guitar mass" at

#### Comment:

It would be useful to discuss the first situation with the house-keeper at s to see if she remembers anything about it.

perception of a"disapproving look" from the housekeeper should be discussed, but it's important to note that given her prior experience she may have read this into the situation.

She is clearly describing something properly termed a "rape," and Father LaVan is denying anything close to that, although even what he describes

Page 3

would not have been appropriate in terms of behavior towards a young girl of her age in a private setting with a priest.

Father LaVan indicated that he was good friends with family and that he was treated like an older brother. He indicated that he'd sit and read to and her and that he'd hug them and kiss them goodnight in a brotherly rashion. He indicated that the incident in the convent involved him having visited and decided that she looked very lonely, and having given her a somewhat passionate kiss on the lips. He claims that right afterwards he felt that this had been inappropriate and sought to go back and apologize, but that had refused to see him. He specifically denied any sexual contact other than a hug and kiss then or any other time.

alleges that sexual contact by Father LaVan began between the grade. She was in the church regularly because she was involved in the music program. She claims that Father LaVan would approach her and touch her breasts and vaginal area outside of her clothing. She feels that there is no question that the touch was intentional and sexual. It was repeated a number of times and was not accidental. She says that she was unaware of any masturbatory activity on his part and that there was no touching of skin--it was all outside of her clothing.

As for the convent, alleges that Father LaVan visited her a number of times. She remembers him not just kissing her in a passionate fashion, but backing her up against a wall, pressing her against it, fondling her breasts and grabbing her crotch.

#### Comment:

As regards the convent incident, Father LaVan does admit to at least part of what alleges, but minimizes it. While he categorically denied any other sexual contact with her, I did not know the details of her allegations about what happened in the rectory so he was not specifically confronted with these allegations. He described only contacts in the home.

#### Other Child/Adolescent Cases:

Lacking details of the other cases which alleges exist I can't evaluate them. He denies any sexual contact with other young people, although he acknowledges some physical contact of a non-sexual sort with

As regards friends of he indicated that there was a young girl named who was in the 8th or 9th grade, who he had hugged and kissed. He described her as a bit precocious and as having invited him to come back and visit her when her mother wasn't there so they could have sex. He says that he handled this badly. He returned and told her, as he recounts it, that because he loved

Rev. Michael J. O'Connell

Re: Father LaVan

Page 4 14 December 1988

her he could not have sex with her. He says that he went and told her mother about the incident, and he feels that he betrayed her trust by telling her mother. He mother supposedly said it was "O.K." He had no more contact with her until after she graduated.

#### Opinion of the Allegations:

It is my professional opinion that the similarity between these allegations lends considerable credibility to them. Both involve allegations of sexual contact in the church itself, both involve some elements of coercion, neither involves any attempt to verbally rationalize the contact at the time, etc.

While the more recent sexual contacts that Father LaVan admits to are with adult women, it is conceiveable that he has "graduated" to older women. Sexual contact with teenagers sometimes reflects a greater sense of safety or comfort with them than an actual sexual preference. This has been referred to as "situational pedophilia."

We have no psychological testing concurrent with the alleged past sexual acts with adolescents so there is no way to know if such results would have been consistent with such acting out behavior.

Despite Father LaVan's denials, it should be noted that he has acknowledged some kissing and hugging of these young women which he acknowledges was inappropriate. The convent episode was even perceived as inappropriate at the time. It is my belief that Father LaVan is currently minimizing these episodes due to either conscious deception or some psychological process of repression and denial. The alternative -- that these stories are fabrications -- seems extraordinarily unlikely.

#### Final Conclusions:

I cannot fully evaluate the original alleged behavior involving sexual assault of two young people because, in effect, Father LaVan's denials make it impossible to discuss the incidents. As such I cannot state anything definitive concerning two questions: 1. the likelihood of reoccurance; 2. what sort of a rehabilitation plan is in order.

As indicated in my interrim report, Father LaVan's admitted sexual contacts with adult women parishoners of more recent vintage raise significant questions about his ability to maintain celebacy, or the emotional impact of doing so. I have personally raised with him a concern about the emotional tradeoffs involved in this for him.

Even under the best case story--assuming the best--Father LaVan would need to have considerable motivation and openness to face the situation, undergo extended assessment and self-examination in a residential program, and open himself up to long term treatment. Having done that, given the history, it would be very risky to have him in a pastoral or counseling role. If he is not able to fully face this situation and to stick with a challenging treatment program, there

·Rev. Michael J. O'Connell Re: Father LaVan

Page 5

14 December 1988

would be little prospect of the final result being sufficiently reassuring to church authorities that he could be reinstated.

While I wish that I could have had a final meeting with Father LaVan to once again review the allegations and his denials, the issues are straightforward enough that officials of the church can do this as well as I can.

Please contact me if you have any questions concerning either the evaluation or my conclusions and opinions.

Sincerely,

Gary Schoener, Licensed Psychologist

and Executive Director

GRS/ms

DATE:

December 15, 1988

STRICTLY CONFIDENTIAL

MEMO TO:

Bishop Carlson

FROM:

Fr. Michael O'Connell

SUBJECT:

Here's a copy of the final report on Fr. Ken LaVan from Dr. Schoener.

Thought you might  $\mbox{find}$  it useful in your interview with the housekeeper from .

DATE:

December 15, 1988

STRICTLY CONFIDENTIAL

MEMO TO:

Bishop Carlson

FROM:

Fr. Michael O'Connell

SUBJECT:

Here's a copy of the final report on Fr. Ken LaVan from Dr. Schoener.

Thought you might find it useful in your interview with the housekeeper from

DATE: December 16, 1988

MEMO TO: Archbishop Roach

FROM: Fr. Michael O'Connell

SUBJECT:

Archbishop, as you can see from the attached final evaluation from Dr. Schoener, there is much stronger reason to believe the accusations brought forward by the two victims. I also am aware that Father LaVan was effusive in his thanks and gratitude to Dr. Schoener for the way he felt he was treated by Dr. Schoener until he got a copy of Dr. Schoener's first report at which time he, Fr. LaVan, told me on the phone that he felt "abused" by Dr. Schoener.

Typical of LaVan, he also minimized the amount of contact he had had with Dr. Schoener. He said that he had only had an 1½ hour interview with Dr. Schoener, when in fact he had somewhat in the enighborhood of 5-6 hours interview time with Dr. Schoener with far more testing. What we are seeing here is a continuation of LaVan's pattern of minimization and denial.

I am currently pursuing a number of other leads as to a number of cases of abuse I am aware of in Father LaVan's background which he has not brought to anyone's attention and will be making a recommendation along with Bishop Carlson and Father McDonough as regards Father LaVan within the next 2-3 weeks.

cc: Bishop Carlson Fr. McDonough

# ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197
STRICTLY CONFIDENTIAL & PERSONAL

The Chancery

December 16, 1988

Mr. Andrew Eisenzimmer
Meier, Kennedy & Quinn
Suite 430, Minnesota Building
St. Paul, MN 55101-1183

Dear Mr. Eisenzimmer,

I am sharing with you the enclosed copy of Dr. Gary Schoener's final evaluation of Father Kenneth LaVan.

I would appreciate very much if you would comment on this evaluation from your perspective as regards future recommendations about Father LaVan, his ministry and treatment in the Archdiocese.

Thank you in advance for your consideration and counsel.

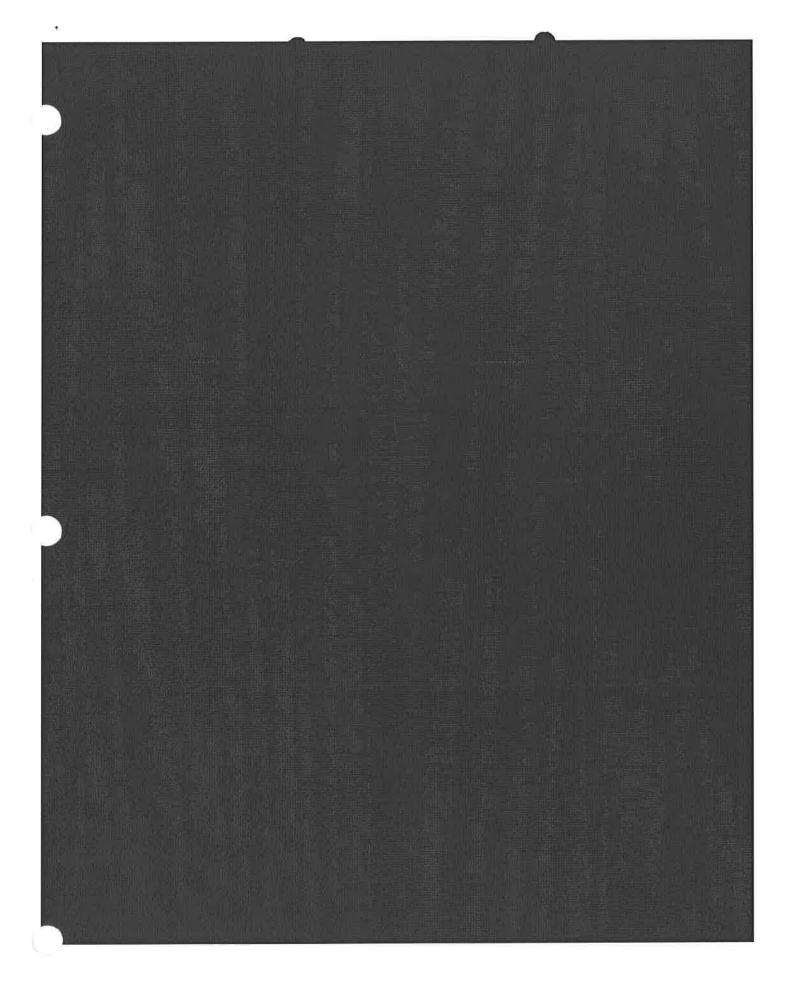
cerely,

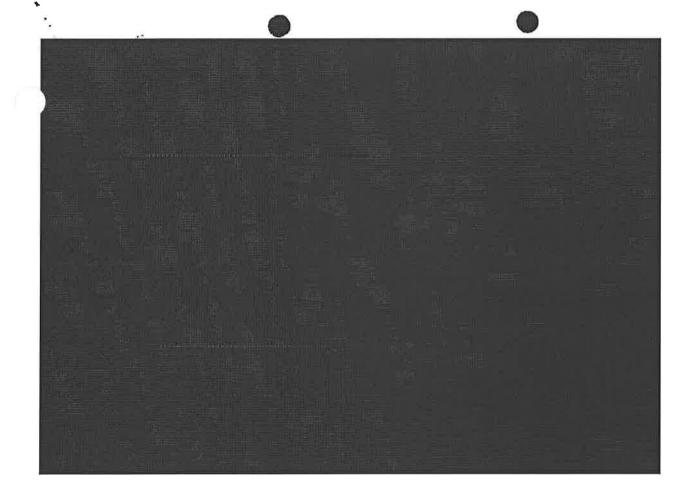
⟨everend Michael J. O'Connell

Vicar General

Moderator of the Curia

Enclosure





CHANCERY INTEROFFICE TO THE CHANCESE OF ST. PAUL AND MI	+ + + + + + + + + +	
1. TO: MOC	□ approval □ action □ signature	
2. TO:	see me coordination prepare reply	
3. TO:	research recommendation circulate	
4. TO:	□ comment □ note & return □ information	
5. TO:	as requested per conversation file	
Thouse you for the a agree with your con I, believe we have to her complaints ASAF we cannot proceed use evidence:  1) because Lavan has 2) an intervention is in without rehable;  FROM: ardence. Thouse	P. However, plo clear so procedural rigi	ARCH-002473

La Van Kenneth (3)

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70 XET

Persons Ordained La Van, Kenneth G. (Restricted 3 of 3) 01/01/1989-

ARCH-001602

STATE OF MINNESOTA
COUNTY OF HENNEPIN

DISTRICT COURT

FOURTH JUDICIAL DISTRICT
Case Type: Personal Injury

Plaintiff,

VS.

PLAINTIFF'S INTERROGATORIES

Archdiocese of St. Paul and Minneapolis, Church of St. Raphael in Crystal, Minnesota and Father Kenneth LaVan,

Defendants.

TO: DEFENDANTS Archdiocese of St. Paul and Minneapolis and Church of , Minnesota and their attorneys of record:

PLEASE TAKE NOTICE that Plaintiffs demand separate and complete answers under oath to each of these interrogatories within 30 days of service as prescribed by the Minnesota Rules of Civil Procedure. These interrogatories are deemed to be continuing and should the answers be modified, amended or changed or additional witnesses obtained, it is demanded that you so advise Plaintiffs and the undersigned attorneys.

## DEFINITIONS

<u>Identify</u> means to state fully the persons name, present or last known resident address, present or last known position or business affiliation, employment address, business and residence telephone number.

Describe means to state fully and with particularity including but not limited to stating each date, fact, event, occurrence and identifying each and every individual or document that related to or can testify to said occurrence or allegation.

"Defendant", "you" or "your" refers to this answering Defendant and its agents, servants and employees.

Sexual misconduct means any "sexual contact" or "sexual penetration" as those terms are defined in Minn. Stat. \$609.341, with an individual under the age of 18, any communication with a person under the age of 18 which is implicitly or explicitly suggestive of future sexual contact or sexual penetration, or any attempted "sexual contact".

- 1. Identify who is answering these Interrogatories.
- 2. Identify any person who has knowledge or claims to have knowledge of any facts relating to the incidents which are the subject matter of this litigation.
- 3. Have you, your agents, investigators or attorneys contacted or spoken to any of the persons named in the answers to the preceding interrogatory? If so, separately identify each such person.
- 4. As to all persons whose names are set forth in your responses to the preceding interrogatories, have you, your agents, investigators or attorneys or anyone acting on your behalf, obtained statements of any kind, whether written, stenographic, recorded, reported, or otherwise, from any persons identified in the above interrogatories.
- 5. If your response to interrogatory No. 4 is in the affirmative, please state separately for each such person, the following:
  - (a) identify that person:
  - (b) date on which the statement was taken:
  - (c) identify the person who took the statement.
- 6. Have you, your agents, investigators, or attorneys or anyone acting on your behalf, obtained any kind of written, stenographic, recorded, reported, oral, or other type of statements from the Plaintiff? If so, please state for each such statement:
  - (a) the date on which the statement was taken:
  - (b) identify the person who took the statement.
- 7. Identify each person whom you expect to call as a witness at the trial of this action, and state the facts to which each witness is expected to testify.
- 8. Identify each person whom you expect to call as an expert witness at trial and state the area of expertise of each such witness, and in addition, state the following:
  - (a) the subject matter upon which each expert is expected to testify;
  - (b) the substance of the facts and opinions to which each expert is expected to testify;
  - (c) provide a summary of the grounds for each expert's opinion;
  - (d) provide a complete resume of each expert's educational and employment background.
- 9. Do you know of any claims made by Plaintiff prior to the institution of this lawsuit? If so, please furnish all information you possess in this regard, including dates, nature of the claims and final disposition of any claims made.
- 10. Has the Defendants, or their agents, attorneys or employees at any time received any medical report, oral or written, x-ray report, hospital records or writings of any kind from any medical practitioners, psychiatrists, psychologists or hospitals regarding the medical, physical, mental or emotional condition of the Plaintiff

before, during or after the occurrences which are the subject matter of this litigation? If so, please provide the following:

- (a) the name and address of the person(s), clinic, hospitals or other institutions from which the information was originally received by Defendant or his representatives.
- 11. Does Defendant have knowledge of any written or oral report, or any statement, memorandum, recording or other form of testimony, from the Plaintiff, signed or unsigned, concerning this cause of action? If so, please describe that information in detail. If said information is in a written or recorded form, please attach a copy of said documented information to your answers to these interrogatories.
- 12. Describe each and every report or statement made by you to anyone regarding the facts of the incidents which are the subject matter of this litigation or any events leading up to the occurrence of said incidents or any events occurring immediately thereafter. As to each, please provide the following:
  - (a) the type of the report or statement, whether written, oral, recorded, reported or otherwise:

(b) the date of said statement and by whom it was made;

- (c) the name, address and employer of the custodian of any permanent form of said statement;
- (d) if you are making a claim of privilege with regard to any of said statements or reports, please state the basis of said;

(e) attach copies of each document identified in this interrogatory.

13. Does Defendant have knowlege of any claims against Defendant Father Kenneth LaVan for prior or subsequent sexual misconduct or attempted sexual misconduct with any individual. If so, please state separately for each claim:

(a) identify all persons who informed Defendant of these claims;

(b) the name, present address and present age of each individual involved in the sexual misconduct;

(c) the date(s) the sexual misconduct was purported to have occurred;

- (d) the nature of the act or acts of sexual misconduct Defendant Father Kenneth LaVan was purported to have committed;
- (e) if criminal charges or civil claims resulted from the purported sexual misconduct, identify the parties to this action, the court in which the action was venued, the court file number and the ultimate disposition of the action;
- (f) the date Defendant became aware of these claims, identifying the particular agent or agents of Defendant who became aware of these claims;
- (g) identify and describe any letter, document, memorandum, report or other tangible evidence relating in any manner to Defendant's knowledge of prior sexual misconduct committed by Defendant Father Kenneth LaVan
- (h) attach copies of all tangible evidence identified in your answer to interrogatory number 13(g);
- (i) describe any disciplinary or preventative actions Defendant took in response to this knowledge.
- 14. Does Defendant have knowledge of any psychiatric, psychological or other therapy or counseling relating to "sexual misconduct" which Defendant Father Kenneth LaVan has undergone either before, during or after the incident which is the subject matter of this action. If so, prease provide the following:

identify the person(s) who counseled or provided therapy for Defendant Father Kenneth LaVan the dates of this therapy or counseling; (b) did Defendant's agent, servant or employee direct or suggest that Defendant (c) Father Kenneth LaVan undergo this therapy or counseling? If so, please identify said agent, servant or employee of Defendant, the subject matter of the communication(s) with Defendant Father Kenneth LaVan and the date(s) of these communications. attach to these interrogatory answers any reports, records, memorandum or (d) other tangible documents in Defendant's possession relating in any way to therapy or counseling. Describe the employment relationship between Defendant and Defendant Father Kenneth LaVan including, but not limited to the following: describe the circumstances surrounding Defendant Father Kenneth LaVan (a) initial association with Defendant; the method by which Defendant Father Kenneth LaVan was compensated for (b) services he supplied to Defendant, including the nature, source and frequency of this compensation; list the specific duties and responsibilities of Defendant Father Kenneth LaVan during the association with Defendant; list the instrumentalities required by Defendant Father Kenneth LaVan to (d) perform these duties and identify the person or organization which supplied these instrumentalities to Defendant Father Kenneth LaVan

list the name(s) of Defendant Father Kenneth LaVan supervisor(s) during his (e)

- state whether Defendant Father Kenneth LaVan is still associated with (f) Defendant in any capacity and if so, the nature of this association;
- if Defendant Father Kenneth LaVan is no longer associated with Defendant (g) please state the date this association terminated and the reason for termination of this assocation;
- list each assignment given to Defendant Father Kenneth LaVan and set forth the years Defendant Father Kenneth LaVan served in each position and his title and duties.
- Did Defendant have in effect a liability insurance policy providing coverage for any 16. of the damages claimed by Plaintiff in this action? If so, please provide the following:
  - (a) the named insured on this policy;

association with Defendant;

- (b) the policy number;
- (c) the name, address and phone number of the company extending coverage;
- (d) the policy limits;
- the effective dates of each policy of insurance.
- Describe each and every position held by Defendant Father Kenneth LaVan within 17. Defendant religious organization from the date of Defendant's ordination to the present. For each such position, set forth:
  - (a) The dates of Defendant Father Kenneth LaVan assignemnt;

The location of Defendant Father Kenneth LaVan assignment; Identify Defendant Father Kenneth LaVan immediate supervisor (i.e. Parish Pastor) as well as each Associate Pastor or other priest employed at this (5)

location.

Dated:	1/11/89	
Dated:		

1

REINHARDT AND ANDERSON

By: Jeffrey(R. Anderson, #2057 Wark A. Wendorf, #173484

Attorneys for Plaintiffs

E-1400 First National Bank Building

332 Minnesota Street

St. Paul, MN 55101

(612) 227-9990

STATE OF MINNESOTA

COUNTY OF HENNEPIN

DISTRICT COURT

FOURTH JUDICIAL DISTRICT Case Type: Personal Injury

Plaintiff,

VS.

PLAINTIFF'S INTERROGATORIES

Archdiocese of St. Paul and Minneapolis, Church of Minnesota and Father Kenneth LaVan,

Defendants.

TO: DEFENDANTS Archdiocese of St. Paul and Minneapolis and in Crystal, Minnesota and their attorneys of record:

PLEASE TAKE NOTICE that Plaintiffs demand separate and complete answers under oath to each of these interrogatories within 30 days of service as prescribed by the Minnesota Rules of Civil Procedure. These interrogatories are deemed to be continuing and should the answers be modified, amended or changed or additional witnesses obtained, it is demanded that you so advise Plaintiffs and the undersigned attorneys.

#### DEFINITIONS

<u>Identify</u> means to state fully the persons name, present or last known resident address, present or last known position or business affiliation, employment address, business and residence telephone number.

Describe means to state fully and with particularity including but not limited to stating each date, fact, event, occurrence and identifying each and every individual or document that related to or can testify to said occurrence or allegation.

"Defendant", "you" or "your" refers to this answering Defendant and its agents, servants and employees.

Sexual misconduct means any "sexual contact" or "sexual penetration" as those terms are defined in Minn. Stat. \$609.341, with an individual under the age of 18, any communication with a person under the age of 18 which is implicitly or explicitly suggestive of future sexual contact or sexual penetration, or any attempted "sexual contact".

- 1. Identify who is answering these Interrogatories.
- 2. Identify any person who has knowledge or claims to have knowledge of any facts relating to the incidents which are the subject matter of this litigation.
- 3. Have you, your agents, investigators or attorneys contacted or spoken to any of the persons named in the answers to the preceeding interrogatory? If so, separately identify each such person.
- 4. As to all persons whose names are set forth in your responses to the preceding interrogatories, have you, your agents, investigators or attorneys or anyone acting on your behalf, obtained statements of any kind, whether written, stenographic, recorded, reported, or otherwise, from any persons identified in the above interrogatories.
- 5. If your response to interrogatory No. 4 is in the affirmative, please state separately for each such person, the following:
  - (a) identify that person:
  - (b) date on which the statement was taken:
  - (c) identify the person who took the statement.
- 6. Have you, your agents, investigators, or attorneys or anyone acting on your behalf, obtained any kind of written, stenographic, recorded, reported, oral, or other type of statements from the Plaintiff? If so, please state for each such statement:
  - (a) the date on which the statement was taken:
  - (b) identify the person who took the statement.
- 7. Identify each person whom you expect to call as a witness at the trial of this action, and state the facts to which each witness is expected to testify.
- 8. Identify each person whom you expect to call as an expert witness at trial and state the area of expertise of each such witness, and in addition, state the following:
  - (a) the subject matter upon which each expert is expected to testify;
  - (b) the substance of the facts and opinions to which each expert is expected to testify;
  - (c) provide a summary of the grounds for each expert's opinion;
  - (d) provide a complete resume of each expert's educational and employment background.
- 9. Do you know of any claims made by Plaintiff prior to the institution of this lawsuit? If so, please furnish all information you possess in this regard, including dates, nature of the claims and final disposition of any claims made.
- 10. Has the Defendants, or their agents, attorneys or employees at any time received any medical report, oral or written, x-ray report, hospital records or writings of any kind from any medical practitioners, psychiatrists, psychologists or hospitals regarding the medical, physical, mental or emotional condition of the Plaintiff

before, during or after the occurrences which are the subject matter of this litigation? If so, please provide the following:

(a) the pame and address of the person(s) clinic bospitals or other institutions

- (a) the name and address of the person(s), clinic, hospitals or other institutions from which the information was originally received by Defendant or his representatives.
- 11. Does Defendant have knowledge of any written or oral report, or any statement, memorandum, recording or other form of testimony, from the Plaintiff, signed or unsigned, concerning this cause of action? If so, please describe that information in detail. If said information is in a written or recorded form, please attach a copy of said documented information to your answers to these interrogatories.
- 12. Describe each and every report or statement made by you to anyone regarding the facts of the incidents which are the subject matter of this litigation or any events leading up to the occurrence of said incidents or any events occurring immediately thereafter. As to each, please provide the following:
  - (a) the type of the report or statement, whether written, oral, recorded, reported or otherwise:

(b) the date of said statement and by whom it was made;

- (c) the name, address and employer of the custodian of any permanent form of said statement;
- (d) if you are making a claim of privilege with regard to any of said statements or reports, please state the basis of said;

(e) attach copies of each document identified in this interrogatory.

13. Does Defendant have knowlege of any claims against Defendant Father Kenneth LaVan for prior or subsequent sexual misconduct or attempted sexual misconduct with any individual. If so, please state separately for each claim:

(a) identify all persons who informed Defendant of these claims;

(b) the name, present address and present age of each individual involved in the sexual misconduct;

(c) the date(s) the sexual misconduct was purported to have occurred;

(d) the nature of the act or acts of sexual misconduct Defendant Father Kenneth LaVan was purported to have committed;

(e) if criminal charges or civil claims resulted from the purported sexual misconduct, identify the parties to this action, the court in which the action was venued, the court file number and the ultimate disposition of the action;

(f) the date Defendant became aware of these claims, identifying the particular agent or agents of Defendant who became aware of these claims;

(g) identify and describe any letter, document, memorandum, report or other tangible evidence relating in any manner to Defendant's knowledge of prior sexual misconduct committed by Defendant Father Kenneth LaVan

(h) attach copies of all tangible evidence identified in your answer to interrogatory number 13(g);

- (i) describe any disciplinary or preventative actions Defendant took in response to this knowledge.
- 14. Does Defendant have knowledge of any psychiatric, psychological or other therapy or counseling relating to "sexual misconduct" which Defendant Father Kenneth LaVan has undergone either before, during or after the incident which is the subject matter of this action. If so, please provide the following:

A com identify the person(s) who counseled or provided therapy for Defendant (a) Father Kenneth LaVan the dates of this therapy or counseling; (b) did Defendant's agent, servant or employee direct or suggest that Defendant Father Kenneth LaVan undergo this therapy or counseling? If so, please identify said agent, servant or employee of Defendant, the subject matter of the communication(s) with Defendant Father Kenneth LaVan and the date(s) of these communications. (d) attach to these interrogatory answers any reports, records, memorandum or other tangible documents in Defendant's possession relating in any way to therapy or counseling. Describe the employment relationship between Defendant and Defendant Father Kenneth LaVan including, but not limited to the following: (a) describe the circumstances surrounding Defendant Father Kenneth LaVan initial association with Defendant; the method by which Defendant Father Kenneth LaVan was compensated for (b) services he supplied to Defendant, including the nature, source and frequency of this compensation; list the specific duties and responsibilities of Defendant Father Kenneth (c) LaVan during the association with Defendant; list the instrumentalities required by Defendant Father Kenneth LaVan to (d) perform these duties and identify the person or organization which supplied these instrumentalities to Defendant Father Kenneth LaVan (e) list the name(s) of Defendant Father Kenneth LaVan supervisor(s) during his association with Defendant: state whether Defendant Father Kenneth LaVan is still associated with (f) Defendant in any capacity and if so, the nature of this association; if Defendant Father Kenneth LaVan is no longer associated with Defendant (g) please state the date this association terminated and the reason for termination of this assocation; list each assignment given to Defendant Father Kenneth LaVan and set forth (h) the years Defendant Father Kenneth LaVan served in each position and his title and duties. 16. Did Defendant have in effect a liability insurance policy providing coverage for any of the damages claimed by Plaintiff in this action? If so, please provide the following: (a) the named insured on this policy; (b) the policy number; (c) the name, address and phone number of the company extending coverage; (d) the policy limits; (e) the effective dates of each policy of insurance. 17. Describe each and every position held by Defendant Father Kenneth LaVan within Defendant religious organization from the date of Defendant's ordination to the present. For each such position, set forth: The dates of Defendant Father Kenneth LaVan assignemnt; -4-ARCH-002252 (b) The location of Defendant Father Kenneth LaVan assignment;
 (c) Identify Defendant Father Kenneth LaVan immediate supervisor (i.e. Parish Pastor) as well as each Associate Pastor or other priest employed at this location.

Dated: //// 89

REINHARDT AND ANDERSON

By: Jeffrey R. Anderson, #2057

Mark A. Wendorf, #173484 Attorneys for Plaintiffs

E-1400 First National Bank Building

332 Minnesota Street

St. Paul, MN 55101 (612) 227-9990

STATE OF MINNESOTA
COUNTY OF HENNEPIN

DISTRICT COURT

FOURTH JUDICIAL DISTRICT Case Type: Personal Injury

Plaintiff,

VS.

PLAINTIFF'S INTERROGATORIES

Archdiocese of St. Paul and Minneapolis, in Crystal, Minnesota and Father Kenneth LaVan,

Defendants.

TO: DEFENDANT FATHER KENNETH LAVAN and his attorney, Ted Collins, W-1100 First National Bank Building, St. Paul, Minnesota:

PLEASE TAKE NOTICE that Plaintiff demands separate and complete answers under oath to each of these interrogatories within 30 days of service as prescribed by the Minnesota Rules of Civil Procedure. These interrogatories are deemed to be continuing and should the answers be modified, amended or changed or additional witnesses obtained, it is demanded that you so advise Plaintiff and the undersigned attorney.

## **DEFINITIONS**

<u>Identify</u> means to state fully the persons name, present or last known resident address, present or last known position or business affiliation, employment address, business and residence telephone number.

Describe means to state fully and with particularity including but not limited to stating each date, fact, event, occurrence and identifying each and every individual or document that related to or can testify to said occurrence or allegation.

- 1. Identify who is answering these Interrogatories.
- 2. Identify any person who has knowledge or claims to have knowledge of any facts relating to the incidents which are the subject matter of this litigation.
- 3. Have you, your agents, investigators or attorneys contacted or spoken to any of the persons named in the answers to the preceding interrogatory? If so, separately identify each such person.

- 4. As to all persons whose names are set forth in your responses to the preceding interrogatories have you, your agents, investigators or attorneys or anyone acting on your behalf, obtained statements of any kind, whether written, stenographic, recorded, reported, or otherwise, from any persons identified in the above interrogatories.
- 5. If your response to interrogatory No. 4 is in the affirmative, please state separately for each such person, the following:
  - (a) identify that person;
  - (b) date on which the statement was taken;
  - (c) identify the person who took the statement.
- 6. Have you, your agents, investigators, or attorneys or anyone acting on your behalf, obtained any kind of written, stenograhic, recorded, reported, oral, or other type of statements from the Plaintiff? If so, please state for each such statement:
  - (a) the date on which the statement ws taken;
  - (b) identify the person who took the statement.
- 7. Identify each person whom you expect to call as a witness at the trial of this action, and state the facts to which each witness is expected to testify.
- 8. Identify each person whom you expect to call as an expert witness at trial and state the area of expertise of each such witness, and in addition, state the following:
  - (a) the subject matter upon which each expert is expected to testify;
  - (b) the substance of the facts and opinions to which each expert is expected to testify:
  - (c) provide a summary of the grounds for each expert's opinion;
  - (d) provide a complete resume of each expert's educational and employment background.
- 9. Do you know of any claims made by Plaintiff prior to the institution of this lawsuit? If so, please furnish all information you possess in this regard, including dates, nature of the claims and final disposition of any claims made.
- 10. Has the Defendant, his agents, attorneys or employees at any time received any medical report, oral or written, x-ray report, hospital records or writings of any kind from any medical practitioners, psychiatrists, psychologists or hospitals regarding the medical, physical, mental or emotional condition of Plaintiff before, during or after the occurrences which are the subject matter of this litigation? If so, please provide the following:
  - (a) the name and address of the person(s), clinic, hospitals or other institutions from which the information was originally received by Defendant or his representatives.
- 11. Does Defendant have knowledge of any written or oral report, or any statement, memorandum, recording or other form of testimony, from the Plaintiff, signed or

unsigned, concerning this cause of action? If so, please describe that information in detail. If said information is in a written or recorded form, please attach a copy of said documented information to your answers to these interrogatories.

- 12. Describe each and every report or statement made by you to anyone regarding the facts of the incidents which are the subject matter of this litigation or any events leading up to the occurrence of said incidents or any events occurring immediately thereafter. As to each, please provide the following:
  - (a) the type of the report or statement, whether written, oral, recorded, reported or otherwise;

(b) the date of said statement and by whom it was made;

- (c) the name, address and employer of the custodian of any permanent form of said statement;
- (d) if you are making a claim of privilege with regard to any of said statements or reports, please state the basis of said privilege.
- 13. Has Defendant ever committed sexual misconduct. For purposes of this interrogatory, sexual misconduct is defined as any "sexual contact" or "sexual penetration" as those terms are defined in Minn. Stat. \$ 609.341 with any individual, or any communication with any individual which is implicitly or explicitly suggestive of future sexual contact or sexual penetration. If so, please state separately for each incident:
  - (a) identify the names, present address, and present age of each individual with whom or upon whom Defendant has committed sexual misconduct;

(b) the dates the sexual misconduct occurred;

(c) the nature of the act or acts of sexual misconduct;

(d) if criminal charges or civil claims resulted from this sexual misconduct, identify the parties to this action, the court in which the action was venued, the court file number and the ultimate disposition of the action:

(e) whether Defendant The Archdiocese of St. Paul and Minneapolis was aware of this sexual misconduct. If so, identify all facts upon which you base your answer that Defendant The Archdiocese of St. Paul and Minneapolis was made aware of this sexual misconduct and the date Defendant The Archdiocese of St. Paul and Minneapolis gained this knowledge;

(f) whether Defendant Church of St. Raphael in Crystal, Minnesota was aware of this sexual misconduct. If so, identify all facts upon which you base your answer that Defendant Church of St. Raphael in Crystal, Minnesota was made aware of this sexual misconduct and the date Defendant Church of St. Raphael in Crystal, Minnesota gained this knowledge.

(g) identify and describe any letter, document, memorandum, report or other tangible evidence relating in any manner to communications between you and any parties to this action regarding this incident of sexual misconduct;

(h) attach copies of all tangible evidence identified in your answer to interrogatory 13(h);

(i) describe any disciplinary or preventative actions Defendant The Archdiocese of St. Pal and Minneapolis took in response to knowledge of this sexual misconduct;

(j) describe any disciplinary or preventative actions Defendant Church of St. Raphael in Crystal, Minnesota took in response to knowledge of this sexual misconduct.

- 14. Has Defendant received any psychiatric, psychological or other therapy or counseling relating to sexual misconduct as defined in the preceding interrogatory, either before, during or after the incidents which are the subject matter of this action. If so, provide the following:
  - (a) identify the person(s) who counseled or provided therapy for Defendant LaVan;
  - (b) the dates of this therapy or counseling;
  - (c) was this counseling directed or suggested by an agent, servant or employee of Defendant The Archdiocese of St. Paul and Minneapolis. If so, please identify said agent, servant or employee of Defendant The Archdiocese of St. Paul and Minneapolis, the subject matter of the communications with Defendant LaVan and the dates of these communications;
  - (d) was this counseling directed or suggested by an agent, servant or employee of Defendant Church of St. Raphael in Crystal, Minnesota. If so, please identify said agent, servant or employee of Defendant Church of St. Raphael in Crystal, Minnesota, the subject of the communications with Defendant LaVan and the dates of these communications;
  - (e) attach to these interrogatory answers any reports, records, memorandum or other tangible documents relating any way to this therapy or counseling.
- 15. Describe any prior or current employment relationship between you and each of the other Defendants to this action, including but not limited to the following:
  - (a) describe the circumstances surrounding your initial association with each Defendant;
  - (b) the method by which were compensated for services supplied to each Defendant, including the nature, source and frequency of this compensation;
  - (c) list your specific duties and responsibilities during your employment association with each of the Defendants to this action;
  - (d) list the instrumentalities you required to perform these duties and identify the person or organization which supplied these instrumentalities to you;
  - (e) list the name(s) of your supervisor(s) during this association with each of the Defendants to this action;
  - (f) state whther you are still associated with any of the other Defendants to this action, in any capacity and if so, the nature of this association;
  - (g) if you are no longer associated with each of the other Defendants to this action, please state the date this association terminated and the reason for termination of this association.
- 16. Did Defendant have in effect a liability insurance policy providing coverage for any of the damages claimed by Plaintiff in this action. If so, please provide the following:
  - (a) the named insured on this policy;
  - (b) the policy number;
  - (c) the name, address and phone number of the company extending coverage;
  - (d) the policy limits.

REINHARDT AND ANDERSON

Jeffrey R. Anderson, #2057 Mark A. Wendorf, #173484

Attorneys for Plaintiff E-1400 First National Bank Building

332 Minnesota Street

St. Paul, Minnesota 55101 (612) 227-9990

Ja Kon Le Van free STATE OF MINNESOTA

DISTRICT COURT

COUNTY OF HENNEPIN

FOURTH JUDICIAL DISTRICT Case Type: Personal Injury

Plaintiff,

VS.

COMPLAINT

Archdiocese of St. Paul and Minneapolis,
Minnesota and Father Kenneth LaVan,

Defendants.

Plaintiff, for her cause of action against Defendants, alleges as follows:

#### PARTIES

- 1. That Plaintiff an adult woman whose identity is known to Defendants, was born on a man adult woman whose identity is known to Defendants, was born on the sexual abuse alleged herein.
- 2. That at all times material, Defendant Archdiocese of St. Paul and Minneapolis (hereinafter "Archdiocese") was authorized to conduct business and conducted business in the State of Minnesota with its principal place of business at 226 Summit Avenue, St. Paul, Minnesota.
- 3. That at all times material, Defendant in

  Minnesota, (hereinafter "Defendant a non-profit religious corporation and a Roman Catholic church of the Archdiocese of St. Paul and Minneapolis, was authorized to conduct business and conducted business in the State of Minnesota with its principal place of business at

  Minnesota.

4. That at all times material, Defendant Father Kenneth LaVan was and continues to be a Roman Catholic priest, ordained in and remaining under the direct authority, supervision and control of Defendant Archdiocese and was an adult at the time of the sexual abuse alleged herein.

# FACTS

- 5. That in approximately 1 Plaintiff was a student at parochial school, a devout Roman Catholic and a parishioner at Defendant At that time, Defendant Father Kenneth LaVan was an associate pastor at Defendant St. and by virtue of this employment as the then-minor Plaintiff's parish priest, exerted great authority and control over the then-minor Plaintiff. That the minor Plaintiff came to know and trust Defendant Father Kenneth LaVan in his employment capacity as a parish priest. That on at least one occasion in Defendant rectory, Defendant Father Kenneth LaVan sexually assaulted the then-minor Plaintiff.
- 6. That as a direct result of the sexual assault Plaintiff has suffered and will continue to suffer great pain of mind and body, embarassment, mental anguish and emotional distress, was prevented and will continue to be prevented from performing her normal daily activites, has suffered deprivation of earning capacity and has incurred and will continue to incur expenses for treatment, therapy and counseling.

# COUNT I: FATHER KENNETH LAVAN - SEXUAL BATTERY

Plaintiff, for her cause of action against Defendant Father Kenneth LaVan, alleges as follows:

Plaintiff incorporates all paragraphs of this Complaint as if fully set forth in this count and further alleges:

- 7. That on at least one occasion in approximately Defendant inflicted unlawful, unpermitted, harmful and offensive contact upon the person of the then-minor Plaintiff.
- 8. That as a direct result of Defendant Father Kenneth LaVan's sexual battery, Plaintiff has suffered the injuries and damages alleged herein.

#### COUNT II: DEFENDANT ARCHDIOCESE - RESPONDEAT SUPERIOR

Plaintiff, for her first cause of action against Defendant Archdiocese, alleges as follows:

Plaintiff incorporates all paragraphs of this Complaint as if fully set forth into this count and further alleges:

- 9. That at all times material, Defendant Father Kenneth LaVan was under the direct supervision, employ and control of Defendant Archdiocese when he committed the unlawful, reckless, and intentional acts alleged herein.
- 10. That at all times material, Defendant Father Kenneth LaVan was acting within the course and scope of his employment with Defendant Archdiocese. That Defendant Archdiocese is therefore liable for Plaintiff's injuries and damages as alleged herein under the doctrine of Respondent Superior.

#### COUNT III: DEFENDANT ARCHDIOCESE - NEGLIGENCE

Plaintiff, for her second cause of action against Defendant Archdiocese, alleges as follows:

Plaintiff incorporates all paragraphs of this Complaint as if fully set forth in this count and further alleges:

11. That Defendant Archdiocese knew or should reasonably have known of Defendant Father Kenneth LaVan's dangerous and exploitative propensities, and despite such knowledge, Defendant Archdiocese negligently employed Defendant Father Kenneth LaVan in a position of trust and authority resulting in Father Kenneth LaVan's wrongful

conduct alleged herein. That Defendant Archdiocese negligently failed to provide reasonable supervision of Defendant Father Kenneth LaVan in his employment capacity. That as a direct result of Defendant Archdiocese' negligent hiring, placement, and failure to supervise Defendant Father Kenneth LaVan, Plaintiff has suffered the injuries and damages alleged herein.

# COUNT IV: DEFENDANT

### - RESPONDEAT SUPERIOR

Plaintiff, for her cause of action against Defendant , alleges as follows:

Plaintiff incorporates all paragraphs of this Complaint as if fully set forth into this
count and further alleges:

- 12. That at all times material, Defendant Father Kenneth LaVan was under the direct supervision, employ and control of Defendant when he committed the unlawful, reckless, and intentional act alleged herein.
- 13. That at all times material, Defendant Father Kenneth LaVan was acting within the course and scope of his employment with Defendant

  That

  Defendant is therefore liable for Plaintiff's injuries and damages as alleged herein under the doctrine of Respondeat Superior.

#### COUNT V: DEFENDANT

#### - NEGLIGENCE

Plaintiff, for her cause of action against Defendant , alleges as follows:

Plaintiff incorporates all paragraphs of thei Complaint as if fully set forth in this count and further alleges:

14. That Defendant knew or should reasonably have known of Defendant Father Kenneth LaVan's dangerous and exploitative propensities, and despite such knowledge, Defendant St. Raphael negligently employed Defendant Father Kenneth LaVan in a position of trust and authority resulting in Defendant Father Kenneth LaVan's wrongful conduct alleged herein. That Defendant negligently failed to provide reasonable supervision of Defendant Father Kenneth LaVan in his employment capacty.

That as a direct result of Defendant negligent hiring, placement, and failure to supervise Defendant Father Kenneth LaVan, Plaintiff has suffered the injuries and damages alleged herein.

WHEREFORE, Plaintiff demands judgment against Defendants individually, jointly and severally in an amount in excess of \$50,000 plus costs, disbursements, attorney fees, interest and whatever else relief the Court deems just and equitable.

Dated: 1/11/89

REINHARDT & ANDERSON

Jeffrey R. Anderson, #2057 Mark A. Wendorf, #173484 Attorneys for Plaintiffs

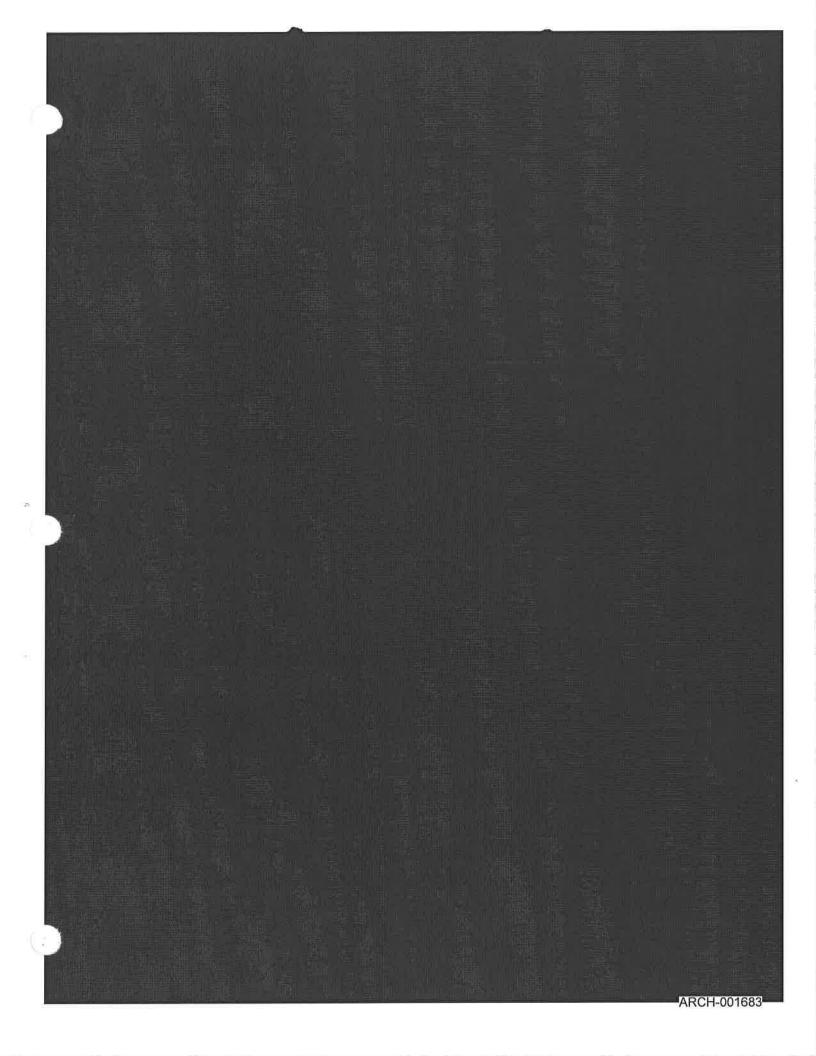
E-1400 First National Bank Building

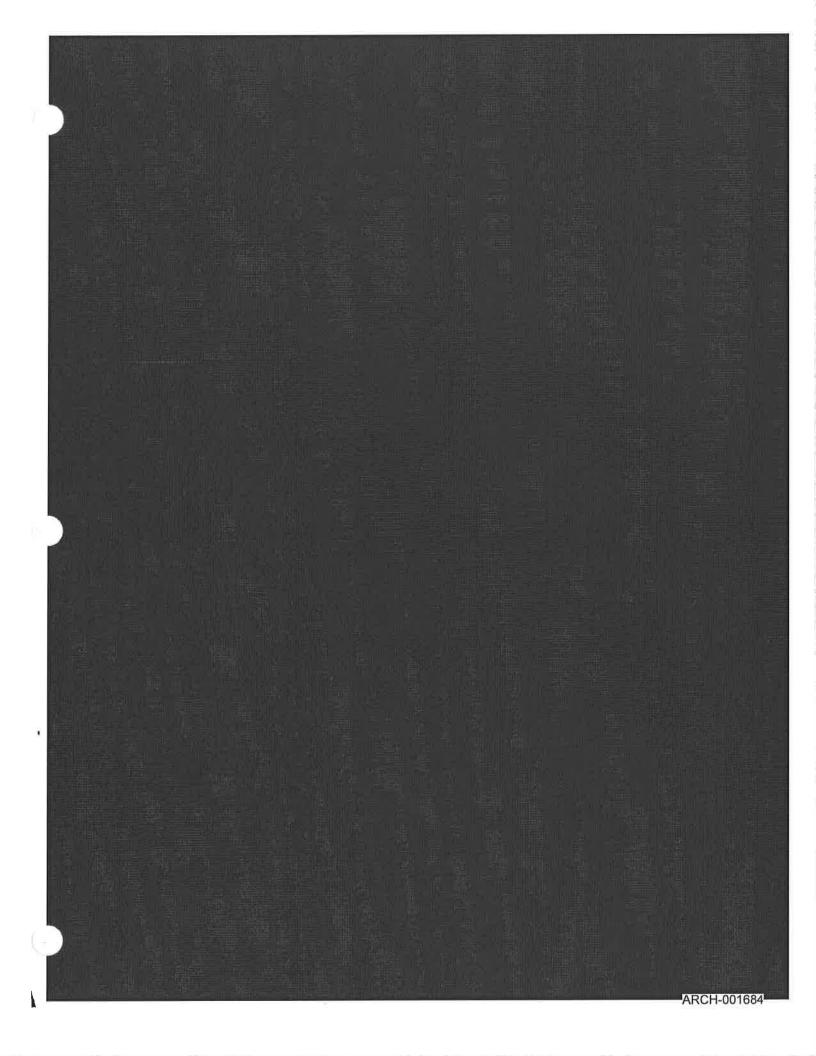
332 Minnesota Street

St. Paul, Minnesota 55101

(612) 227-9990

- Kon La Van The other women is age - She is now - fall on say imbrace & liss. Falter Lan La Van - Seeing Psychiatriist - Send to Selvourer also. Her letter to O'Ceremell is very conspection. insenuations". Why Showing To evaluate In Van. - Needs to determin specifies. Ol Connell bost wet w/ - Only talled to her thru Lavon - On protation - Ministry - To unsupervised relationship Winor ferralex.





STATE OF MINNESOTA
COUNTY OF HENNEPIN

DISTRICT COURT

FOURTH JUDICIAL DISTRICT Case Type: Personal Injury

Plaintiff,

VS.

PLAINTIFF'S REQUEST FOR PRODUCTION OF DOCUMENTS

Archdiocese of St. Paul and Minneapolis, Minnesota and Father Kenneth LaVan,

Defendants.

TO: DEFENDANTS Archdiocese of St. Paul and Minneapolis and Church of in Crystal, Minnesota and their attorneys of record:

PLEASE TAKE NOTICE that Plaintiff's Request for Production of Documents as prescribed by the Minnesota Rules of Civil Procedure. These requests are deemed to be continuing and should there be new documents obtained after this request, it is demanded that you update this request to supply these newly acquired documents to Plaintiff and her attorney.

As used herein Document shall mean any statement, photograph, chart, drawing, map, report, x-ray, or other information or data whether written, stenographic, photographed or recorded in any manner.

The documents that are the subject of these Requests shall be made available for inspection and copying within 30 days of this Request at the offices of the Plaintiff's attorney. In the alternative, you may attach the requested documents to your response to this Request.

Plaintiffs demand production of all documents prescribed below which Defendant has in its possession:

All documents contained in the "Priest File" on Defendant Father Kenneth LaVan maintained by Defendants.

All documents contained in any and all employment or personnel files on

Defendant Father Kenneth Lavan maintained by Defendants.

All documents pertaining in any manner to Defendant or its agents investigations of allegations of sexual misconduct committed by Defendant Father Kenneth LaVan before, during or after the event which comprises the subject metter of

this action.

All documents relating to Defendant Father Kenneth LeVan treatment, therapy or counseling before, during or after the event which comprises the subject matter of this action.

Copies of all dontracts of any nature entered into between Defendant Father Kenneth LaVan and Defendant, its agents, servants, employees or representatives.

A copy of the minutes of each and every priest personnel board meeting which, in any manner particularly addresses Defendant Father Kenneth LaVan.

A copy of all the minutes, memos, or other documentation pertaining to meetings of the Diocese counsel, the Diocese Priest Senate, the Diocese Board of Consultants, the Diocese Priest Personnel Board or any other internal organization designed to meet and consult with the Bishop or Chancellor of Defendant Diocese and, which in any manner pertain to Defendant Father Kenneth LaVan.

Dated:

REINHARDT AND ANDERSON

Jeffrey/R/Anderson, #205' Mark A. Wendorf, \$173484

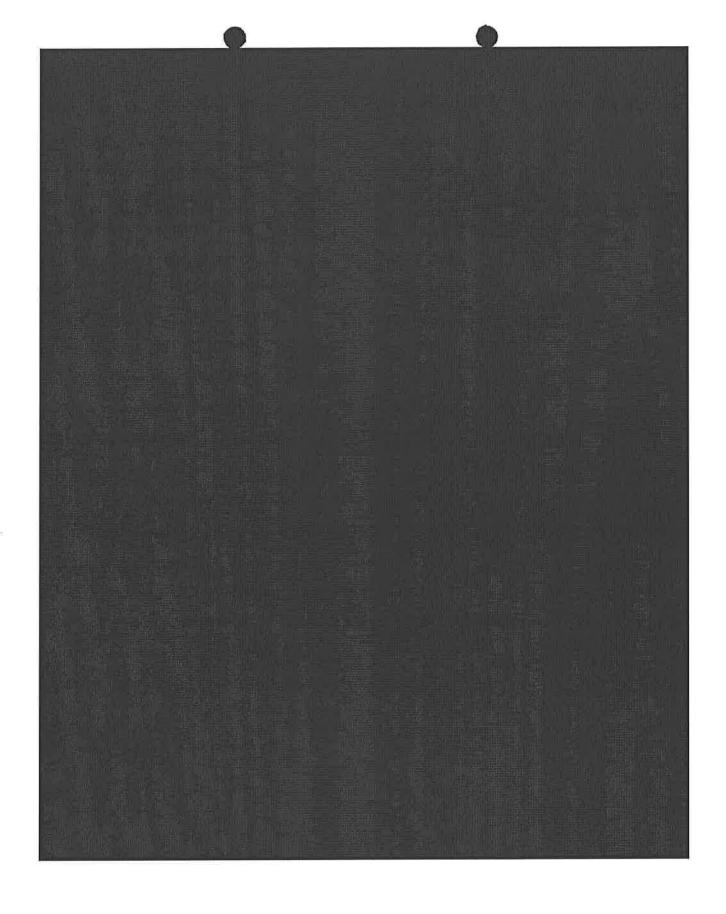
Attorneys for Plaintiff

E-1400 First National Bank Building

332 Minnesota Street

St. Paul, Minnesota 55101

\_(612) 227-9990



STATE OF MINNESOTA

COUNTY OF HENNEPIN

DISTRICT COURT

FOURTH JUDICIAL DISTRICT Case Type: Personal Injury

Plaintiff,

VS.

PLAINTIFF'S REQUEST FOR PRODUCTION OF STATEMENTS

Archdiocese of St. Paul and Minneapolis, , Minnesota and Father Kenneth LaVan,

Defendants.

TO: DEFENDANTS Archdiocese of St. Paul and Minneapolis and Church of Minnesota and their attorneys of record:

PLEASE TAKE NOTICE that pursuant to the Minnesota Rules of Civil Procedure, you are requested to furnish and provide to the undersigned copies of statements by parties or non-parties in your possession or under your control.

For the purpose of this request, a statement is a written statement signed or otherwise approved by the person making it, or a stenographic, mechanical, electrical, or other recording; or a transcription thereof, which is a substantially verbatim recital of an oral statement by the person making it and contemporaneously recorded.

Dated: 1/11/89

REINHARDT AND ANDERSON

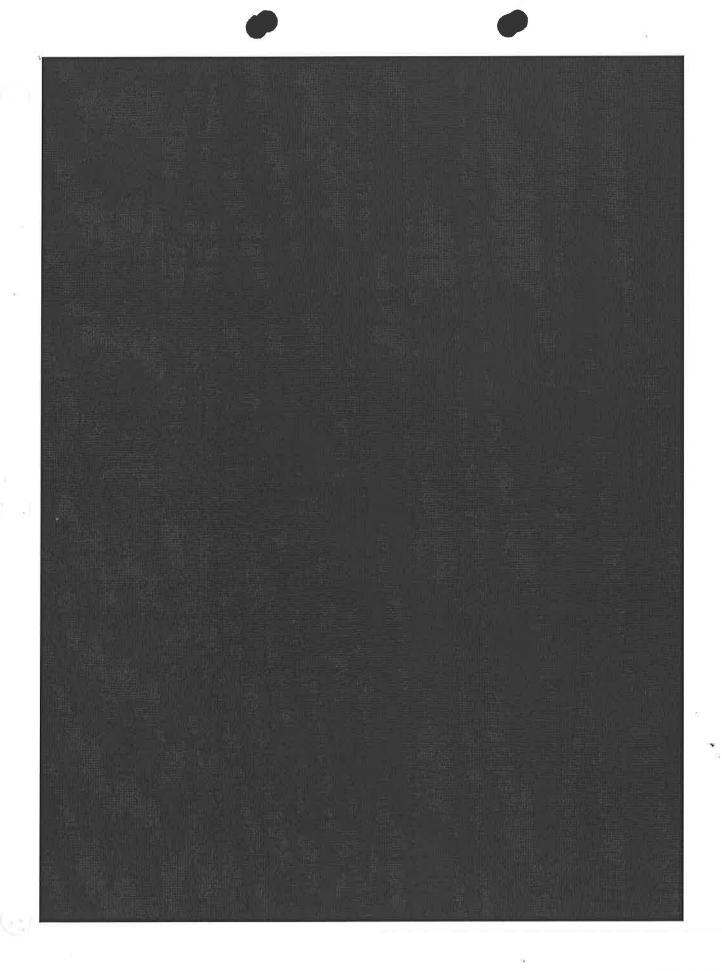
Jeffrey B. Anderson, #205 Mark A. Wendorf, \$173484 Attorneys for Plaintiff

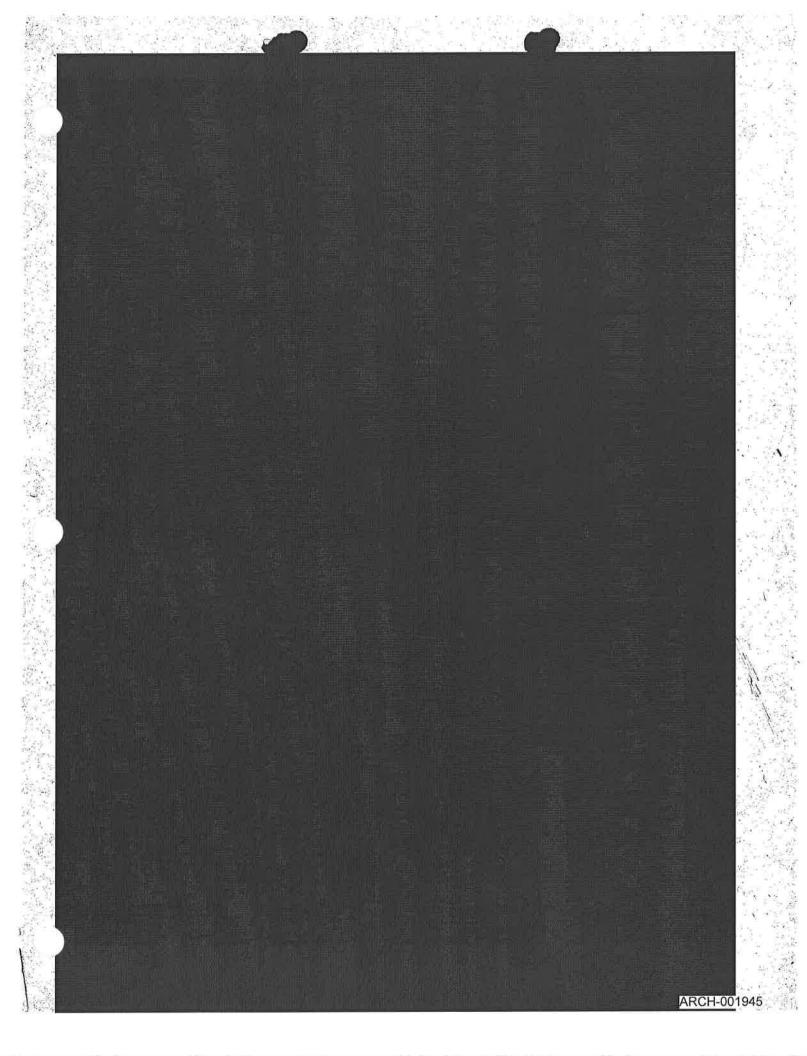
E-1400 First National Bank Building

332 Minnesota Street

St. Paul, Minnesota 55101

(612) 227-9990





STATE OF MINNESOTA

DISTRICT COURT

COUNTY OF HENNEPIN

FOURTH JUDICIAL DISTRICT Case Type: Personal Injury

Plaintiff,

VS.

SUMMONS

Archdiocese of St. Paul and Minneapolis, , Minnesota and Father Kenneth LaVan,

Defendants.

THE STATE OF MINNESOTA TO THE ABOVE-NAMED DEFENDANTS:

YOU ARE HEREBY SUMMONED and required to serve upon Plaintiff's attorney an Answer to the Complaint which is herewith served upon you within twenty (20) days after service of this Summons upon you, exclusive of the day of service.

If you fail to do so, judgment by default will be taken against you for the relief demanded in the Complaint.

Dated:

REINHARDT AND ANDERSON

Jeffrey R. Chaeredn, #2057 Mark A. Wendorf, #173484 Attorneys for Plaintiffs

E-1400 First National Bank Building

332 Minnesota Street

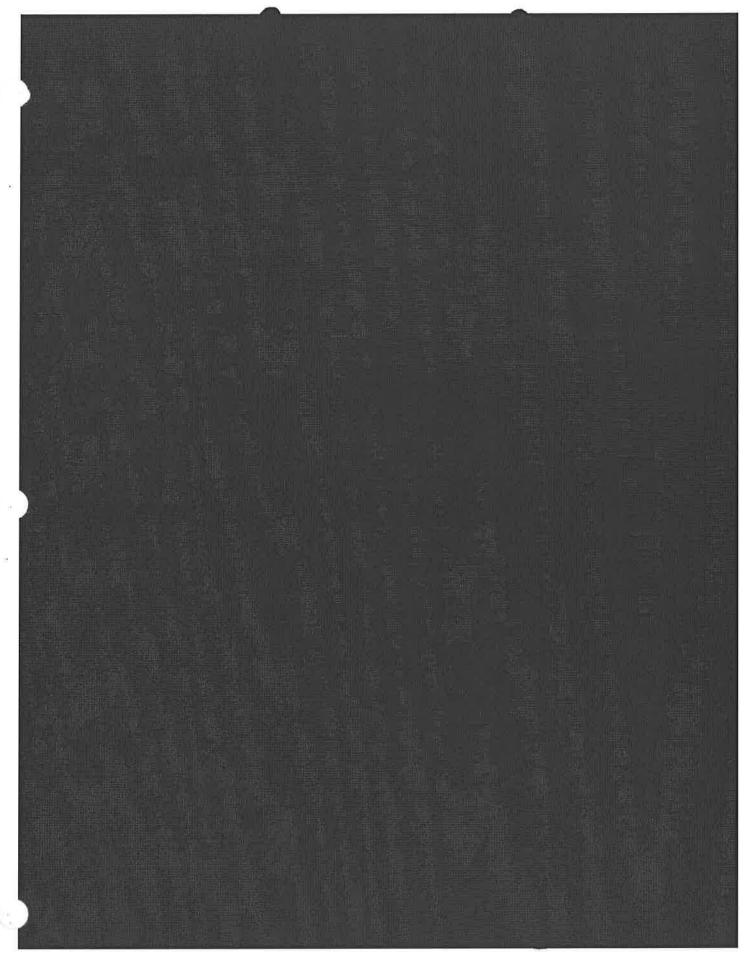
St. Paul, Minnesota 55101

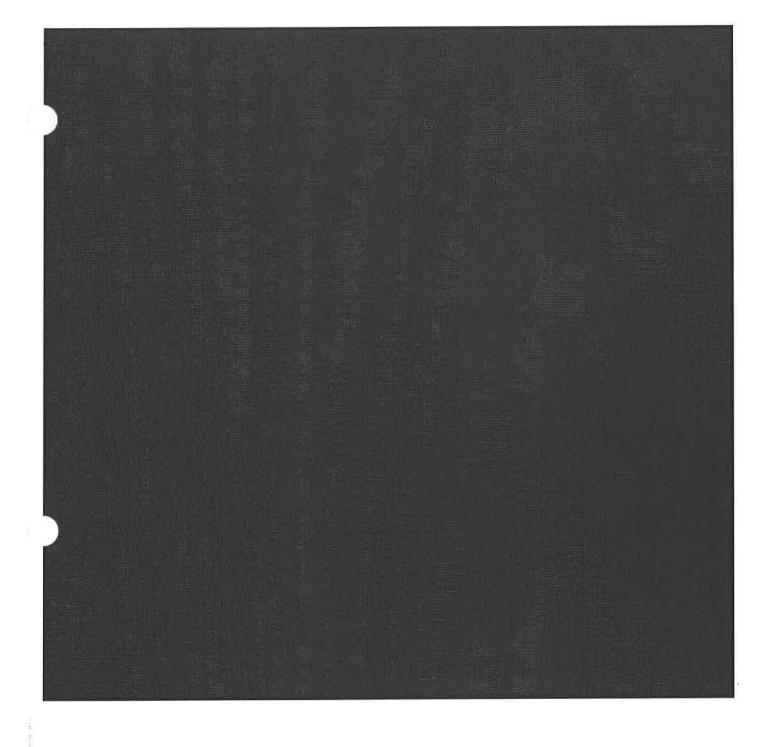
(612) 227-9990

- 1) Written Communication from la Van to
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> Dec.15:





DISTRICT COURT

# STATE OF MINNESOTA COUNTY OF HENNEPIN

FOURTH JUDICIAL DISTRICT
Case Type: Personal Injury

Plaintiff,

VS.

PLAINTIFF'S REQUEST FOR PRODUCTION OF STATEMENTS

Archdiocese of St. Paul and Minneapolis, Church of , Minnesota and Father Kenneth LaVan,

Defendants.

TO: DEFENDANTS Archdiocese of St. Paul and Minneapolis and Church of in Crystal, Minnesota and their attorneys of record:

PLEASE TAKE NOTICE that pursuant to the Minnesota Rules of Civil Procedure, you are requested to furnish and provide to the undersigned copies of statements by parties or non-parties in your possession or under your control.

For the purpose of this request, a statement is a written statement signed or otherwise approved by the person making it, or a stenographic, mechanical, electrical, or other recording; or a transcription thereof, which is a substantially verbatim recital of an oral statement by the person making it and contemporaneously recorded.

Dated: 1/11/89

REINHARDT AND ANDERSON

Jeffrey B. Anderson, #2057 Mark A. Wendorf, \$173484

Attorneys for Plaintiff

E-1400 First National Bank Building

332 Minnesota Street

St. Paul, Minnesota 55101

(612) 227-9990

STATE OF MINNESOTA

DISTRICT COURT

COUNTY OF HENNEPIN

FOURTH JUDICIAL DISTRICT Case Type: Personal Injury



Plaintiff,

NOTICE AND
ACKNOWLEDGMENT OF
SERVICE BY MAIL

VS.

Archdiocese of St. Paul and Minneapolis, , Minnesota and Father kenneth LaVan,

Defendants.

TO: DEFENDANTS Archdiocese of St. Paul and Minneapolis and the in , Minnesota:

The enclosed summons and complaint are served pursuant to Rule 4.05 of the Minnesota Rules of Civil Procedure.

You must complete the acknowledgment part of this form and return one copy of the completed form to the sender within 20 days.

Signing this Acknowledgment of Receipt is only an admission that you have received the summons and complaint, and does not waive any other defenses.

You must sign and date the acknowledgment. If you are served on behalf of a corporation, unincorporated association (including a partnership), or other entity, you must indicate under your signature your relationship to that entity. If you are served on behalf of another person and you are authorized to receive process, you must indicate under your signature your authority.

If you do not complete and return the form to the sender within 20 days, you (or the party on whose behalf you are being served) may be required to pay any expenses incurred in serving a summons and complaint in any other manner permitted by law. If you do complete and return this form, you (or the party on whose behalf you are being served) must answer the complaint within 20 days. If you fail to do so, judgment by default will be taken against you for the relief demanded in the complaint.

1 declare, under penalty of perjury, that this Notice and Acknowledgment of Receipt of Summons and Complaint was mailed on January 12, 1989.

Pam Barghini

Jan. 12, 1989
Date of Signature

# ACKNOWLEDGMENT OF RECEIPT OF SUMMONS AND COMPLAINT

I declare, under penalty of perjury, that I received a copy of the summons and of the complaint in the above captioned matter.

Meil 9000

11.6

Relationship to Entity/Authority to Receive Service of Process

Date of Signature

### MEIER, KENNEDY & QUINN

January 13, 1989 Re: Reverend Kenneth LaVan Page 2

that the Archdiocese is not taking responsible action to ensure that Father LaVan doesn't harm other women, his clients will not hesitate to make the matter more public.

Should you have any questions, please feel free to contact me.

Thank you.

a participant

Best Regards,

MELBR, KENNEDY & QUINN

ndrew J. Elsenzimmer

AJE:crb

WALK-IN COUNSELING CENTER 2421 CHICAGO AVENUE SOUTH MINNEAPOLIS, MINNESOTA 55404 870-0565, 870-0566

17 January 1989

Rev. Michael O'Connell The Chancery 226 Summit Ave. St. Paul, Minn. 55102-2197

Re: Quotes in the enclosed paper "

Dear Rev. O'Connell:

Enclosed is a copy of paper paper provided some background material.

Having recently gotten a copy of it and wanting to share it with some others or possibly quote from it, I asked permission. She consented to its use as a resource material but noted that she'd never sent you a copy and therefore not checked her quotes of you with you.

So, I thought, first of all, that you'd like to see it. Secondly, I wanted you to check the two quotes to see if they're accurate. They're footnotes 18 and 25, on pages 14 and 20. They are both things that are consistent with things you've said so I'm just doing this because other contributors apparently did get copies and you didn't.

certainly put a great deal of thought and energy into this project--I'm sure that her professor was pleasantly surprised given the quality of the typical student paper.

Best wishes.

Sincerely,

Gary Schoener



Class: Class: Toward An Understanding Of Child Sexual Abuse Instructor:

Although examples of child sexual abuse could be cited from many professions, abuse by Catholic priests is a problem across the country. Certainly the Roman Catholic Church has no monopoly on sexual abuse cases, no religious group is immune; but recent criminal and civil charges have brought considerable attention to the problem of child sexual abuse within the Catholic Church that deserve attention. Nationally, more than a dozen Roman Catholic priests have been convicted of child sexual abuse over the past two years and an even larger number have been accused, some estimates reach as high as 400-500. Even L'Osservatore Romano, the Vatican newspaper, was moved to issue a call for action against the "horror, worry and humiliation" of child sexual abuse.1

Child sexual abuse involving priests is not a new phenomenon within the Catholic Church. Renaissance history reveals evidence of an awareness of this problem within the Church. During that period the Church took a traditional stance that clerics were the responsibility of the Church and, in theory, were not subject to secular law. The prosecutions that took place were tried in ecclesiastical courts under Cannon Law<sup>2</sup>. The basis of prosecution was that the priest had committed a sin against God, without recognition of the violation of another individual. There appears to be little historical reporting of what the outcomes of these courts were, but the issue of child sexual abuse among clergy remained will hidden until 1985.

The hierarchy of the Church may have felt justified in ignoring the early history of child sexual abuse involving clergy but it could not suppress the revelations in 1985 about pedophilia among priests. A number of cases involving Catholic priests came to light and were examined in depth by the National Catholic Reporter (NCR)<sup>3</sup>. The reports, which focused on the abuse and the Church's response, revealed that priests have been convicted of

multiple sexual assaults of children in Louisiana, California, Oregon and Idaho and that charges had been filed in five additional states. The reaction of the Church, in case after case, was equally troubling. The National Catholic Reporter editorialized:

"These are serious and damaging matters that have victimized the young and innocent...But a related and broader scandal seemingly rests with local bishops and a national episcopal leadership that has, at yet, no set policy on how to respond to cases."4

The NCR series of reports revealed:

- Frequently local bishops exhibit little concern for the traumatic effects these incidences of sexual abuse have on the children and their families, even though mental disturbances and one suicide have followed the abuse.
- Too often complaints against priests involved in child sexual abuse have been disregarded by the bishops, or the priest is given the benefit of the doubt.
- Only legal threats and lawsuits seem capable of provoking some bishops into taking action against the priest involved.
- In some cases, once identified as offenders, priests have merely been moved to other parishes and have remained in positions of authority.

Denial of the problem was illustrated when a member of the clergy was convicted of sexually abusing 5 children at a Bronx, New York daycare center run by his church. Throughout the judicial process he maintained a remarkable following. Fellow clergymen raised more than \$70,000 in defense funds and proclaimed their support even after he began serving a 15-45 year prison sentence. One clergyman was quoted as calling the accusations "the worst travesty of justice in the history of the United States," and he used the church newsletter to solicit defense contribution. Where prior knowledge of a clergy's behavior is known, one clergy member said "we may acquiescence his being transferred, silently closing ranks behind the abuser."

This mode of denial has far reaching consequences. Recently intercepted

correspondence between child molesters suggests that churches and church activities are the ideal place to obtain access to children. Molesters are telling others that churches are afraid to even think about child sexual abuse and that they will not prosecute because they don't want bad publicity. A child molester or pedophile is going to seek out children as a means of sexual gratification. It is only logical that they're going to go the sources of children.

In 1987 the St. Paul Pioneer Press released the first of several reports of criminal charges being filed against priests and the Catholic Archdiocese of Minneapolis-St. Paul. Again, similar charges were made alleging the Church had prior knowledge; had not taken action but rather transferred the accused to a series of other parishes; and generally showed no concern for the child victims or their families until civil and criminal charges were files. The church attempted to deal with the problem internally with no due process for anyone.

### IMPLICATIONS

All child sexual abuse is damaging to the child, but sexual abuse by clergy presents some very special issues that further damage the child victim.

Archbishop John Roach of Minneapolis-St. Paul wrote that "sexual abuse of a minor or a vulnerable adult is a tragedy. The degree of the tragedy is heightened when the abuser is priest, minister, teacher, doctor or anyone who occupies a privileged position in his or her relationship to the families."

The Minneapolis Walk-in Counseling Center reports victims of sexual abuse by clergy are faced with the additional issues of religion, spirituality, and God. Injuries are spiritual as well as physical and emotional. Their faith in a God has been severely shaken, they are often distrustful of all clergy, and withdraw from all Church related activities further isolating themselves, as

seen in many child sexual abuse victims. They challenge the religion that has played a major role in shaping their beliefs and values as they struggle to integrate these with their losses as a child victim. Children develop their process for moral decision making implicitly or explicitly through the principles of a framework, like religion, which makes sense to them and to their social group, for children this is their family.

Because a child's sexuality is in the process of development concurrent with physiological, psychological and emotional development, it will be affected by all kinds of experience and much depends upon the context in which this occurs. Because the pain and fear are not simply of physical origin, feelings of guilt and confusion in childhood can also result in later psychological disturbance.

Guilt and shame are common reactions for victims of sexual violence and these feelings are particularly poignant for victims who are sexually inexperienced. For victims who are abused by priests there may be additional feelings of guilt and shame stemming from religious teachings. A report prepared by five Lafayette, Louisianna psychologists involved in the molestations by Rev. Gauthe stated:

"Consider, if you will, the impact on a child (who) is sexually abused during the week, and on Sundays witnesses his parents bowing, kneeling, genuflecting, praying, receiving the sacraments and graciously thanking the priest for his involvement in their lives. Such events (make) him believe such sexual activities have been sanctioned by their parents."9

Typically, the children are afflicted with guilt, confusion about their sexual identity, humiliation, fear of rejection by the family members and a loss of religious faith.

Ethics and theology have provided little guidance in understanding the difference between sexual activity and sexual violence for a society faced

daily with experiences that reflect the confusion between the two. Christian sexual ethics have often promoted the confusion of sexual activity with sexual violence. Furthermore, Christian ethics have failed to confront the problem of sexual violence itself, thus there has been no mandate for Christians to address this widespread problem.

Too often the teachings of the traditional church confuse sexual activity with sexual violence. In doing so, the focus on the sexual rather than on the violent aspect, they blame the victim and fail to hold the offender accountable.

Traditional sexual ethics have missed the mark by providing a list of "thou shalt nots" and utilizing guilt as a means to encourage conformity to the rules of the church. To make responsible ethical choices in the area of sexuality requires information, a willingness to communicate and negotiate, a respect for the other's choices, a sense of self-worth, and a sense of one's own power to consent or withhold consent. The church has sought to control people's sexual behavior through fear, guilt and regulation.

The church has not heard about sexual violence because they have not spoken about it. "Silence is not an indication of the absence of the problem, it is itself a loud, orchestrated denial of a problem which certainly exists."10 Seldom does it occur that the reason the church does not hear about it is that it has made it clear that they are not prepared to hear or are unavailable to be of assistance.

Silence is perpetuated by shame and confusion. Sexual violence, in most people's minds, has something to do with sex and so is shameful for the victim. Silence is reinforced by the lack of ethical and theological clarity about sexual violence especially as found in the religious community. It has not provided adequate guidance to its clergy to enable them to deal with sexual

violence. Victims remain isolated in their suffering, pastors remain oblivious to their people's needs, society ignores the extent of the problem and responds only occasionally to the most severe situations, and the church continues to misplace its ethical concern and avoids the task before it.

If a woman has accepted the Christian teaching that sexual activity outside of marriage is sinful and that women are temptresses, then she will probably view her victimization as a sexual sin and see herself as being responsible.

If a male victim views his rape as sexual activity rather than violence and if he has learned from Christian teachings that any sexual contact with another male is sinful, the he will probably view his victimization by another man as his own sexual sin. Both victims may feel guilty and shamed by the experience because they see the events as sexual, not as violence.

For young girls the message is clear in the all too familiar story of St.

Marie Goretti. At age 12, Maria was brutally attacked by a rapist. Although
she successfully prevented the rape, her attacker stabbed her to death. As she
lay dying, she forgave him. When Pope Pius XII delivered his homily at the
canonization of St. Maria Goretti he said:

"From Maria's story carefree children and young people with their zest for life can learn not to be led astray by the attractive pleasures which are not only ephemeral and empty but also sinful."11

The Pope seems to regard rape as "being led astray by attractive pleasures."

The belief that rape is sexually pleasurable and that its victim is sinful emerges.

There is a great tragedy in hearing victims quote scripture that was misused in their instruction that now propagate their feelings of guilt, shame and responsibility for their abuse. Victims recall such instructions as:

1) If you are bad, bad things happen to you; 2) bear the cross you have to bear; 3) If you are a good Christian God will treat you kindly; and 4) respect

and obey your elders. Victimization is seen as a punishment for previous sin, that it is God's way of testing faith and strengthening character. The instruction to respect and obey one's elders presents special difficulty for the child who is being abused because the priest is not only viewed as an individual authority but also as the authority of the church and the Bible.

Further adding to the confusion and trauma is the Catholic Church's Sacrament of Reconciliation. Founded in their religious instruction the child victim feels responsible for their abuse. They view themselves as the "sinner" who must confess their sin, repent their wrong doing, through the confessional. For those abused by clergy their struggle is made more difficult because they may, in fact, be placed in the position of confessing to the actual abuser and asking for his forgiveness. If this priest is a pedophile, confession by the victim may fuel his distorted thinking that the child must have wanted to participate in the sexual activity, that they view it as their sin for participating, absolving the priest from all responsibility for his actions. The child also exposes great vulnerability to the priest during confession which may increase the likelihood of further abuse and result in terrible confusion for the child. The child has gone to confession and asked for forgiveness, they are told to "go and sin no more," and yet the abuse continues reinforcing their personal feelings of being bad and evil. Numerous reports have been released where sexual abuse has occurred between a child and the priest within the confessional. In Layfayette, Louisiana a priest suggested that the abused children confess their sins as a gesture meant to remedy the pain. The impact on the victim at this point can only be extremely confusing and further damaging to the child.

Explicit in Catholic instruction is the necessity to forgive those who have inflicted harm. This presents a troublesome dilemma for the abuse victim. In

order to be a "good" Christian they should forgive their abuser and yet to forgive is to minimize or deny the wrongfulness of what harm has been done to them. In addition, victims experience great shame and confusion over their angry feelings because of religious instruction that anger is not a Christian virtue. Secondly, they may be afraid of feeling the anger they have because it is a power that they know can be mis-used.

The child may also feel great ambivalence about the abuse because they may well have received benefits from the priest in the past. The church has been a place where the child has learned basic life values and a place to turn to for caring. In the event of sexual abuse the child has looked to the priest for caring and faith, and received betrayal.

The symbolic use of the title "Father" should not be overlooked in understanding the position a priest has in relation to a child. The commandment of "honor thy father" as obedience to the Lord puts the child abuse victim in a state of great confusion. This teaching can make it easier for a priest to take advantage of a child and sexually abuse them. To be "good" they feel that they have no choice but to obey.

# THE ROLE OF THE PRIEST

Priests touch people's lives in a way that almost no one else can touch them. The priest's role is one of life-giver and unifier. He is meant to be an enabler of his people. He is meant to nurture their hopes and dreams and as a pastor in a parish, meant to be the father of his congregation. In this role he is intended to help create positive memories for his people as any father worth the name.

A priest holds a special role of authority and power which can easily be mis-used to coerce a sexual encounter. The key element is power and powerlessness. Not only do priests have access to children, they are

authoritarian figures and, often, the objects of hero-worship that eases the road to seduction. The power of a misguided priest can devastate the life of a child. Catholic instruction teaches children that the priest is God's representative on earth and is next to God. As such the priest is seen in a position of authority and as having more knowledge. The child is emotionally vulnerable due to age, size, naivete, and dependence on adults. A priest who engages in sexual abuse of children has betrayed the trust placed in him and exploits the vulnerability of the child leaving them feeling betrayed, exploited, guilty and confused.

Having authority does not confer the right to abuse anyone. Authority is first and foremost a responsibility for the well-being of others. Whenever a person who has authority misuses that power to harm another, he then gives up his authority and he should be prevented from harming others.

# CHURCH'S REACTION

What the Catholic church is doing to address the issue of child sexual abuse involving its clergy, and the broader issue of all child sexual abuse within congregations, appears to be a closely held secret. Faced with more than 200 cases in the last two years of Roman Catholic priests accused of sexually abusing children, church officials in this country are beginning to talk about the problem but not within the public eye.

In 1986 Rev. Thomas Doyle, a Domican priest and Canon lawyer who had tried for two years to force the U.S. Catholic Conference to address this issue, made the strongest public statements by a church official. At that time Rev. Doyle said "it [child sexual abuse] is the most serious problem we in the church have faced in centuries...when people perceive the church is covering up, condoning and stonewalling they are doubly scandalized. Rev. Doyle went on to explain that the desire to avoid publicity, coupled with "extreme

moral judgementalism in matters of sex" hampered efforts to solve problems with sexual abuse and that "church officials too often did nothing because they feared admitting the problem would lead to a lawsuit.13

Rev. Doyle, F. Ray Mouton, a Catholic defense attorney, and Rev. Michael Petersen, a priest and psychiatrist, joined forces. The three prepared a confidential report presented to the National Conference of Catholic Bishops meeting in Collegeville, Minnesota. The proposal included establishment of a crisis management team to deal with the problem anywhere in the United States. The team would ensure that the offending priest was removed from his duties and institutionalized for long-term therapy. In addition, the team would seek out and contact all parents of victims, encourage them to get professional counseling for their children and offer to pay for it. One goal of the proposal was to "maintain, preserve and seek to enhance the credibility of the church as a Christian community."14

They warned that the church's liability during the next 10 years could exceed S1 billion dollars and predicted, accurately, that liability insurance would be rewritten so that it would not cover damages claimed in cases of sexual molestations. The report outlined the devastating effects sustained by child victims and recommended that church officials deal with the child victim, their family and the public in a straightforward manner.

Although the proposal was discussed at the closed door meeting, it was not widely distributed, it was never put to a vote, and the crisis management team was not formed. In June, 1986 Mouton re-submitted the proposal to the administration of the U.S. Catholic Conference. Once again the proposal failed. Mouton responded strongly, "This church, which loudly proclaims uniform positions on significant sexual issues relating to the creation of

children, did not deem this issue - the sexual abuse of children by its own priests - to be worthy of consideration."15

National and local church officials say they haven't adopted a uniform procedure because they believe these cases are best handled by each local diocese. Archbishop John May, President of the National Conference of Catholic Bishops, has said "we've had meetings with our legal people, our insurance people, our psychological people, usually regionally, and tried to give each diocese all it needs from an educational and doctrinal standpoint." Specifics on what was actually provided to the dioceses during these meetings is not part of the public record and local diocesan officials declined to discuss it.

In January, 1988, the National Catholic Reporter editorialized a call for bishops to thoroughly investigate and reveal the situation of child sexual abuse by priests. The editorial also asked the bishops to develop a national policy for victims and deal with the problem as a moral issue. Twelve diocese and archdiocese are developing written policies to handle the issue of child sexual abuse, including the Archdiocese of Minneapolis-St. Paul. Many diocese, however, have been reluctant to deal with the problem despite multi-million dollar settlements paid to date by the church across the country.

Despite numerous reports of denial of the problem by church officials, and despite refusal to adopt a national policy, the church has indirectly and very quietly admitted to having a significant problem with child sexual abuse involving clergy. The church has established several regional treatment centers to deal with priests who commit molestations. The Servants of the Paraclete order in New Mexico have added a wing to its hospital for pedophilic priests. St. Luke Institute in Maryland was established in 1981 as a psychiatric hospital to treat priests with alcohol and drug additions and

sexual disorders, including pedophilia. Across the country regional diocese and archdiocese have retained psychologists trained in treating pedophilia. This is not the stance of an institution without a problem.

Some archdiocese have begun to address this issue. After the 1985 conviction of Rev. Laughlin, the Portland, Oregon Archdiocese reminded personnel of state laws mandating reporting of child sexual abuse and also set up a panel to evaluate complaints. In June, 1985 the New Jersey diocese established the following procedures and guidelines:

- 1. Reports of abuse are to be referred immediately to state authorities and diocesan officials.
- 2. Any accused priest is to be removed from contact with children until the case is resolved.
- 3. The child victim and their families are to be offered church counseling.

Closer to home, the Archdiocese of Minneapolis-St. Paul has undertaken a concerted effort to address all aspects of sexual abuse within the church. According to Michael O'Connell, Vicar General, a group effort is being undertaken by clergy, psychologists and lawyers to develop policies and procedures for dealing with sexual abuse which they hope will be adopted by the church state-wide. The focus is on a seven phase program including; education, prevention; intervention, evaluation, treatment, restitution and reconciliation. In January, 1988 the archdiocese issued the adopted policies and procedures for dealing with sexual abuse of minors and vulnerable adults (Appendix A).

Dr. Gary Schroener at the Minneapolis Walk-in Counseling Center has worked closely with the archdiocese and has participated in evaluation and treatment of accused priests. In an interview with him he reported that this archdiocese "is doing more and moving faster on this issue than many, establishing and strictly adhering to policies." Dr. Schroener reported that the aim of the

archdiocese is to support the victim, investigate all allegations and assess the perpetrator. Initial assessments are generally done out of town, usually at St. Luke Institute and then double-checked here to insure treatment and role limitations that are adequate to prevent further abuse.

In the fall of 1987, the Archdiocese in conjunction with Consultation

Services Center instituted three separate workshops for priests and other kinds

of pastoral ministers. The objective was to inform Catholic leaders of the

issues of sexual health in ministry and included a focus on sexual abuse as

persons in ministry are involved as perpetrators, concerned leaders or

colleagues. (Definitions utilized for these workshops are found in Appendix

B) While clergy were not required to attend, over 1,000 persons did respond to

the invitation. Three perspectives were included in these workshops:

- 1. Ethical/Theological -- focusing on philosophical, professional and religious norms for sexual behavior.
- 2. Pastoral/Psychological -- with emphasis on humanistic care, the science of human behavior, individual differences and pathology.
- Legal/Administrative -- highlighting the Minnesota law and the responsibilities of leaders of the church to be aware and involved.

Included as a portion of these workshops was a confidential questionnaire (Appendix D) pertaining to sexual issues in ministry. The questionnaire, based on the work of Dr. Nanette Gartrell of Harvard Medical School, was used as an attempt to determine the scope of sexual issues among participants, including child sexual abuse. While results are not accessible to the public, Rev.

Michael O'Connell reports that "the scope of the problem is substantial" He added that a very large portion of his time is now consumed with dealing with victims and alleged perpetrators of sexual misconduct, where the victim is still a child as well as where the victim is currently an adult coming forward. Many of these adults are receiving psychiatric/psychological care and

have been diagnosed as suffering Post Traumatic Stress and major depression.

In early 1988, the same pastoral ministers engaged in another set of workshops with the objective of involving leaders-ministers in learning more about education, prevention, intervention and confrontation, treatment and care; and restitution and reconciliation as these four areas relate to sexual health, including sexual abuse. Leaders-ministers were brought together to pool specific suggestions for goals and action plans in 12 areas (Appendix C) and to begin to draft policies, procedures and guidelines that have to do with ensuring a sexually healthy environment in church ministry. The goal is to complete a Planning Committee Report by the spring of 1989 which can be submitted to the State's Bishops.

The process being undertaken is a long, complex one which began in 1986.

The question arises: What is happening in the meantime?

In January, 1988, Archbishop John Roach wrote a "Viewpoint" article for the St. Paul Pioneer Press which included:

"When faced with a situation of such abuse, we have tried to deal compassionately and justly with the victims, and to do everything we possibly could do to obtain the help necessary for the priest - abuser.

... There is no doubt that the primary victims in all of this are the abused the their families. We must do everything possible to provide whatever care is appropriate for them. I am totally committed to that."19

St. Paul attorney, Jeffrey R. Anderson, who has filed several lawsuits against the church and individual priests on behalf of victims/survivors of child sexual abuse, does not confirm that this commitment to helping the victim is occurring. Mr. Anderson reports that, despite efforts to mediate with church officials on behalf of victims and their families out of the judicial system, "the only results obtained have involved a difficult, lengthy and adversarial court situation that is terribly difficult for the victim who is

re-traumatized in the process."<sup>20</sup> As his involvement in cases involving sexual abuse by clergy has increased, Mr. Anderson recommends that victims and their families do not attempt to resolve the matter directly with the church, that "legal action appears to be the only method of ensuring appropriate action be taken on behalf of the victims." He indicated a procedure involving putting the church "on notice" that a Jane/John Doe is filing a lawsuit which provides the church the opportunity to respond without court action, but that this seldom occurs and civil and/or criminal charges are then filed.

In a recent example, a woman, sexually abused and raped as a child by a priest confronted the archdiocese in May, 1988. She is receiving psychiatric care for the diagnosis of Post Traumatic Stress Disorder, exhibiting severe depression and anxiety as the memories of the abuse surface. At the meeting in May she had been assured by church officials that the priest involved would be immediately removed from active ministry, that a psychiatric evaluation would be completed to determine what subsequent steps would be taken with the perpetrator, and that she did not need to worry about her costly medical bills because the church had a responsibility to ensure she was able to continue to receive the necessary care.

Two months later, no substantiative action had been taken by the church who now requested a consent form be executed to allow her psychiatrist to release information regarding his assessment of her credibility. She complied a report from the doctor was sent to the church stating there was "no pathology present to raise doubt as to the allegations made." At the same time, the archdiocese changed their position on providing for her medical care stating they would be willing to pay expenses if she began to see a psychologist they worked with rather than the doctor with whom she had finally begun to trust and work closely with.

In September, 1988 friends of the victim introduced her to an acquaintance, used to maintain anonymity), who was recovering from child sexual abuse in the hope that they could be supportive of each other. During the conversation said she would never forget Father "\_\_\_\_\_\_\_", the priest who had abused her and another women she knew of. Once the name of the priest was mentioned the emotional response was overwhelming as both victims realized they were abused by the same priest. To further exacerbate the situation, revealed that she had reported the incident in prior years to church officials. There are now three women, sexually abused by the same priest, in three separate parishes, a complaint had been filed with the church, and yet the priest was still functioning within a parish.

As a group, the three women confronted church officials along with the couple who had been witness to the emotional response that accompanied the realization that the abuse was perpetrated by the same priest. They were assured that there could be no question about the allegations since there were multiple victims and that immediate action would be taken.

At the end of September church officials finally confronted the alleged perpetrator, explained the allegations and gained his cooperation in undergoing a comprehensive evaluation and strict curtailment of his pastoral activities.

Again, the victims were assured that restitution was to be provided.

After a 10 day evaluation, the alleged perpetrator had admitted to deviant sexual behavior with the three women but was unable or unwilling to be specific. All three women received a letter from the archdiocese which said they "need" to have each of them interviewed by the same psychologists evaluating the alleged perpetrator to "gain greater clarity and specificity" of the allegations. The impact on the victims was devastating. They felt as though they were disbelieved and that, once again, the trust they had placed in

the church had been betrayed. The "need" for this type of interview would be needlessly traumatic since it requires that, to some extent, the victim re-experience the original trauma.

Mr. Anderson reported that despite the sheer number of these women involved, the span of time during which the abuse is to have occurred, and the fact that these women did not have prior knowledge of each other, the church refuses to stand firm on their commitment to aid the victims but rather attempts to further traumatize and re-victimize them. A notice has been sent to the archdiocese officials that a civil suit is being filed against both the offending priest and the church. Mr. Anderson further added that "church representatives have only added to the victimization of these individuals through the callousness of their response to the initial complaints. Had they [the church] shown a caring attitude, none of these women would have had an interest in filing a lawsuit, but it seems to be the only language the church can understand."21 In litigating cases Anderson said all lawyers are faced with extremely difficult questions. How can you compensate for the loss of innocence? How can you predict the years of treatment that will be necessary and their costs throughout the lifetime of the victim? What can compensate the victim for the residual effects resulting from the trauma of sexual abuse such as related health disorders, alcohol and drug abuse, or ruined marriages?

With the exception of a few isolated cases, the public has not been made aware of the number of complaints, lawsuits and out of court settlements made by this, or other, archdiocese in cases of child sexual abuse. Archbishop Roach scorned the media coverage of the 1987 case saying "There is another set of victims, however. They are the vast majority of Catholic priests of this archdiocese and of the United States who must bear the burden of the attendant

publicity that is lacking in perspective."22 A reader responded "without the level of coverage, neither the new policy nor the attendant Viewpoint article would ever have seen the light of day. The archdiocese has already shown it would not effectively respond to this issue if allowed its privacy."23 Conclusion

The Catholic church is not much different than society, in general, on the issue of child sexual abuse but there is the added dimension of religious issues. All child sexual abuse victims must face the problems of dealing with the abuse and its impact, but to also face the possibility that the church does not understand or want to know about the experience leaves the victim feeling further abandoned and betrayed.

The people in power must be held responsible. Victims deserve to receive acknowledgment from the Catholic church for what was done to them, as well as recognition of responsibility that the church has to the victim to insure they are able to receive the same medical treatment being afforded to the priests who have abused them. Victims/survivors need to know that the church and the public is outraged by the crimes committed against them. Survivors must know that the church recognized the long-term implications to their lives as a result of child sexual abuse. That they may appear to have recovered only to have the issue resurface at a later time with all of the emotional impact of the initial abuse and that they deserve to receive the help that is necessary during there periods.

The Catholic church must intentionally break its silence on the issue of child sexual abuse. Regardless of arguments against publicity, there is no reason that child sexual abuse should be relegated to silence. "The topic must be brought into public awareness. Deploring child sexual abuse verbally is a modest beginning. Fr. Robert Schwartz at the St. Paul Seminary, School of

Divinity said "we must take a hard, careful look at the issue of child sexual abuse within the church and stop moralizing about it."<sup>24</sup> There is a great need to speak openly about the issue, using correct terminology and promote awareness. The church must make it clear that it is a place of refuge and demonstrate the validity of this ideal through direct, compassionate and consistent behavior. The victims of child sexual abuse need guidance that they are not to blame and did not deserve the abuse, that they are good people, and that the sin was not a sin by the victim but rather a sin against them. Many victims/survivors have been reluctant to confront the church, and with good reason. They may have never heard their priest mention anything about abuse or they may have heard something mentioned that made it clear that their experience would not be understood or believed.

Theological messages need to be reexamined. Is there a sexual hierarchy implied? Are sex and sexual violence viewed together? What are the meanings of forgiveness, suffering and confession? Theological positions must be disentangled from facts.

The Catholic church is an institution of great power. A power that can hurt or heal. The power to heal must be directed toward education of seminarians, clergy, and congregations and the church must become strong advocates for prevention. So much depends on their ability to hear the stories of victims and the courage and creativity to respond and change on behalf of the victims.

Reverand Michael O'Connell said "we have learned a lot about this issue in the last two years and I believe we are doing a much better job now, but we are still learning."<sup>25</sup> The issue of child sexual abuse has emerged as a national issue of overwhelming proportions and the church is as perplexed as the people in society. "The ability to admit we have a long way to grow speaks

of an emerging willingness to change."26 Such change involves great risks at times but the refusal to change can only continue to inflict great pain and suffering for child victims of sexual abuse within the church.

While the church is slowly, cautiously and quietly beginning to acknowledge and discuss the complexity and extent of the problem they have long minimized, it remains to be seen how effective any new methods of dealing with the problem will be. The important thing is to take immediate action responding to all complaints received and, at the same time, protect the rights of everyone, most primarily: to protect the children.

Justice Francis T. Murphy, at a speech on child sexual abuse in 1985 said:"

"Children have neither power or property. Voices other than their own must speak for them. If those voices are silent, then children who have been abused may lean their heads against window panes and taste the bitter emptiness of violated childhoods."<sup>27</sup>

### APPENDIX B

#### **DEFINITIONS**

### Sexual Health

The integration of the somatic, emotional, intellectual, social (and spiritual), aspects of sexual being, in ways that are positively enriching and that enhance human personality, communication and love.

### Sexual Abuse

The subjection of a child or vulnerable adult, by any person responsible for their care, to any sexual act which is a violation of the Minnesota Criminal Conduct Code.

# Education and Prevention

Attitudes and programs that promote healthy sexual behavior for ministers of the church and those in their pastoral care.

# Intervention and Confrontation

Policies and procedures which encourage ethical, empathic, effective and efficient methods of receiving data about sexual transgressions, of notifying civil and church authorities, and of instituting appropriate pastoral, psychological and legal action.

### Treatment and Care

Assessment, therapy and supportive care for victim/survivors of sexual abuse, for offending ministers, and for all populations directly affected by such violations of sexual boundaries.

# Restitution and Reconciliation

Post-trauma pastoral and psychological care for individuals and church communities affected by inappropriate sexual incidents.

# TWELVE AREAS OF CONCENTRATION

# EDUCATION AND PREVENTION

### 1. Code of Ethics:

Task: Develop a suggested Code of Ethics for ministers to use in responding to sexual issues in ministry. Consider the need for a general Code of Ethics for ministers.

### Starter List of Responses:

- 1. Develop an ethical statement for ministers in the specific area of sexual behavior in ministry.
- 2. Develop a full code of ethics for all ministers like those for physicians, psychologists, social workers and other human service professionals.
- 3. Develop a mechanism for promulgating and enforcing a Code of Ethics for ministers.

# 2. Policy Development:

Task: Review the policy that is being prepared for use by all of the dioceses of Minnesota. Identify ways to promulgate and use this policy in the Archdiocese.

### Starter List of Responses:

- 1. To offer consultation on the proposed policies regarding education/prevention.
- To offer consultation on the proposed policies on intervention/confrontation.
- To offer consultation on the proposed policies regarding treatment/care.
- 4. To offer consultation on the proposed policies on restitution/reconciliation.
  - 5. To develop proposals for the promulgation and use of the proposed state policies regarding sexual issues in ministry.

## 3 Cirriculum and Public Education

Task: Suggest cirriculum guidelines for instruction in sexual health for ministers and minister-in-training. Prepare a program for public education concerning sexual issues in the church.

### Starter List of Responses:

- 1. Develop training programs for ministry candidates in sexual issues in ministry.
- 2. Develop in-service programs for ministers around sexual issues in ministry.
- 3. Develop guidelines for healthy touch in ministry situations.
- 4. Develop a program of education of the people of the church around sexual issues in ministry.

## INTERVENTION AND CONFRONTATION

### 4. A Minister's Individual Response

Task: Identify behavioral signs of inappropriate sexual behavior in the potential offender and signs of distress in the victim/survivor. Suggest decision-making strategies for intervention.

### Starter List of Responses:

- 1. Develop guidelines for ministers who need to respond to survivors of sexual offenses by ministers.
- 2. Develop guidelines for ministers who need to identify and respond to colleagues who are at risk or involved in inappropriate sexual

behavior. Develop guidelines for ministers who are called upon to advise families, colleagues, or friends of survivors or perpetrators of sexual offenses. Develop guidelines for ministers to use when they are required to confront or intervene in a case of a colleague's inappropriate behavior. 5. Advocacy for Survivors and Offenders Set up advocacy procedures for both the victim/survivor and the Task: alleged offender so that the rights of both are protected. List data-collecting methods. Starter List of Responses Recommend an advocacy structure to be used by victim/survivors in 1. cases of sexual offenses by ministers. Recommend and advocacy structure to be used by ministers who are alleged offenders in cases of sexual offense. Become familiar with advocacy resources already available within 3. the community. Understand the dynamics of advocacy programs as they affect the advocates, the survivors, and the perpetrators. 6. Systems Cooperation Plan step-by-step intervention and cooperation between Task: Archdiocesan representatives, local agencies, parish or institution leaders, police and other civil authorities, psychological professionals, the victim/survivor and the alleged offender. Starter List of Responses Recommend the appropriate cooperation between church and law enforcement bodies when intervention on a minister accused of a sexual offense is required. Recommend cooperative steps that can be taken at this time to met the needs of victim/survivors of sexual offenses and their communities. Recommend the most beneficial way to disclose the facts of a 3. situation to the affected communities and to the media. Recommend changes in present policies of affected groups that 4. would improve the quality of intervention and confrontation in cases of sexual offenses by ministers. TREATMENT AND CARE 7. Treatment and Care for Survivors Identify treatment options for the victim/survivor. Suggest ways Task: that friends, colleague, and other primary support persons can be of assistance. Starter List of Responses Develop and understanding of the needs of victim/survivors of sexual offenses by ministers. 2. Develop guidelines for treatment and care programs for survivors Develop funding proposals for this treatment and care. Develop guidelines for the inclusion of support persons and 4. groups in the treatment and care of survivors. -24-ARCH-001629 8. Treatment and Care of Offenders Identify treatment options for the alleged offender. Suggest ways that friends, colleagues, and other primary support persons can be of assistance. Starter List of Responses Develop an understanding of the treatment and care needs and 1. experiences of ministers who have committed sexual offenses. Develop guidelines for treatment and care programs for offenders. 2. Develop guidelines for aftercare programs for offenders. 3. Develop guidelines for the inclusion of support persons and 4. groups in the treatment and care of offenders. 9. Treatment and Care of Parents/Family/ and Others Reflect on the care needs of those who surround both the Task: victim/survivor and the alleged offender. Identify support systems which provide opportunities for their treatment and care. Starter List of Responses Develop and understanding of the effects of sexual offenses in ministry on those near to the survivors and to the perpetrators. Recommend treatment and care possibilities for these persons or 2. groups. Develop funding proposals to make this treatment and care 3. possible. Develop recommendations for the role of church leadership in the 4. treatment and care of these persons or groups.

### RESTITUTION AND RECONCILIATION

10. Reconciliation - Person/Community

Task: Review programs in existence and prepare suggestions for personal and public reconciliation in cases of sexual harassment, abuse and exploitation.

Starter List of Responses

1. Recommend a variety of reconciling experiences that might be helpful for survivors and offenders, separately or together.

2. Recommend public or community experiences that would be helpful in the restoration of trust to communities affected by sexual offenses.

3. Recommend the spiritual resources that could be used in the process of reconciliation and restoration of trust for individuals and groups involved in the trauma of sexual offenses in ministry.

11. Restitution - Money/Jobs/Law Suits

Task: Develop guidelines for just restitution for persons victimized by damaging sexual behavior. Review consequences of civil suits and criminal prosecution for persons and churches involved. Consider justice issues for sexual offenders.

Starter List of Responses

1. Recommend a standard of just restitution to be used in assessing the appropriate response to persons and communities victimized by sexual offenses...money, jobs, good name, etc.

2. Recommend a standard of just restitution to be used in assessing the civil and criminal and church penalties to offenders in cases of sexual offense by ministers.

3. Recommend guidelines for restitution to be made to third parties

affected by sexual offenses by ministers.

4. Recommend guidelines for restitution in cases of false accusation of sexual offenses by ministers.

## 12. Societal Connections - Laws/Press/Church

Task: Identify public policy issues involving church, press, judicial systems, helping professions, government and the legal profession.

Starter List of Responses

- Develop standards of respect to govern the relationship of the major systems involved in dealing with sexual issues in ministry.
- 2. Make recommendations for changes in the present relationships between the systems.
- 3. Recommend ways in which the church can take the leading role in the communication needed between systems in this field.

#### APPENDIX D

## QUESTIONNAIRE ON SEXUAL ISSUES IN MINISTRY

(THIS QUESTIONNAIRE IS AN EFFORT BY PROFESSIONAL MINISTERS TO DETERMINE THE EXTENT OF INAPPROPRIATE SEXUAL CONTACT BETWEEN MINISTERS AND THOSE THEY SERVE. IT IS SIMILAR TO SURVEYS USED WITH OTHER PROFESSIONAL GROUPS. IT IS BASED ON THE WORK OF NANETTE GARTRELL, M.D. OF THE HARVARD MEDICAL SCHOOL.)

<u>Sexual Contact</u> in this questionnaire is defined as sexual harassment, sexual abuse, or sexual exploitation which is intended to arouse or satisfy sexual desire in the minister or the person(s) served.

#### RESPONDENT DEMOGRAPHICS:

Please 1.	<pre>provide the following information about yourself:    Your Age:</pre>	Years
2.	Your Sex:	Female Male
3,	How many years have you been a minister:	Years
4.	Have you ever received counseling from a minister:	No Yes
5.	If yes, how many months were you in counseling:	Months
6.	What is your relationship status:	Single Celibate Married Separated
× 7.	What is your sexual orientation (Check one)	Divorced Heterosexual Homosexual Bisexual
ž a	PERSONAL EXPERIENCE OF OTHERS AS VICTIM/SU	JRVIVORS:
8. Se:	In your ministry, have you seen persons who has ual contact with a minister in a helping role?	Yes No
9.	If yes, how many persons acknowledge this to you?	Females

10.	In your opinion, what was the effect of this sexual contact between a minister and this person?  Helpful in some cases Harmful in others Harmful No Effect Other
11.	How many of the involved ministers were:  Priests Teachers Youth Ministers Pastoral Counselors Sisters Brothers Pastoral Ministers Vocation Personnel Other Ministers
12.	Did you report any of these cases to an authority  in the church in the government to a professional association
13.	How many cases did you report: Number
	PERSONAL EXPERIENCE OF MINISTERS AS PERPETRATORS:
14.	Did you, personally, know any ministers who have had sexual contact with a person served?  No Yes
15.	If yes, how many? Ministers
16.	Have you reported any of these ministers to a person in authority?  No Yes
17.	How many reports of this nature have you filed? Number
	EXPERIENCE OF SELF AS VICTIM/SURVIVOR:
18.	Have you ever ad sexual contact with a person who has ministered to you?  No Yes
19.	If yes, how did you view this contact or the most recent contact if there have been more than one experience. (Check all that apply)  Inappropriate Helpful Harmful Caring Exploitative Other

20.	I have been sexually abused:  Yes  No Age A family member A Church Minister Other (Describe)
21.	I have been sexually harassed:  Yes  No Age In church ministry employment In other employment (Describe)
22.	I have been sexually exploited: YesNoAgeA Church CounselorOther (Describe)
-	EXPERIENCE OF SELF AS PERPETRATOR:
23.	Have you had sexual contact with one or more persons to whom you were ministering?  No Yes
24.	If no, thank you for your participation in this survey.
	If yes, how many of these persons were: FemaleMale
25.	Did you ever seek consultation with a colleague because of your sexual contact with a person to whom you were offering ministry?  No No Yes
Ques h a p	tions 26 and following, please describe your more recent sexual contacters to whom you offered ministry:
26.	Sex of this person: Female Male
27	Age of this person:

28.	Did this sexual contact	occur:  While your ministry was being offered Concurrent with ministry, but outside the ministry setting.  After the ministry relationship ceased.
29.	If after the termination long after?	n of ministry, how Months
30.	The sexual contact const	isted of:  Hugging Kissing Fondling Sitting on Lap Disrobing Genital Contact Verbal Harassment Non-Verbal Harassment Other,
31.	Who initiated the sexual (Check One)	Specify:
32.	How long did you engage	Yourself Both  in sexual contact with this person? Only one sexual encounter Less than 3 months 3 to 11 months 1 to 5 years
33.	If the sexual contact ha	More than 5 years ended, how did this occur:
34.	Did you have strong, pos believe yourself to be	sitive feelings toward this person, (eg. Did you in love with the person)  Yes No
35.	To the best of your known positive feelings toward	wledge, do you think that the person had strong d you? Yes No
36.	Did your sexual contact	change your feelings about this person?  Yes No If yes, in what way:

	person, did the sexual contact affect your ministry:
38.	To the best of your knowledge, did the person view sexual contact as:  Inappropriate Helpful Harmful Caring Exploitative Harassing
39.	What is the current status of your relationship with this person?  No contact whatsoever.  Continued ministry, but no sexual contact  No ministry contact, but continued sexual contact  Continued ministry and sexual contact  Married to or in a committed relationship with this person.  Other
40.	Which one of the following statements most closely reflects your overall feelings about your sexual contact with this person:  I am please to have had sexual contact with this person.  I have mixed feelings about having had sexual contact with this person.  I regret having had sexual contact with this person.
41.	Did you ever seek consultation with a colleague because of your sexual contact with this person?  No Yes
	THANK YOU FOR PARTICIPATING IN THIS STUDY.
TION	AL

APPENDIX A ARCHDIOCESAN POLICY OF INTERVENTION AND TREATMENT OF ABUSE (Catholic Bulletin, February 4, 1988) "When considering sexual abuse of a minor or others at risk by a priest, the archdiocese maintains a primary concern for the victim's safety and well-being. Recognizing that the sexual abuse of minors and others at risk can be a disease, and that it has tragic consequences for victims as well as abusers, the Archdiocese of St. Paul and Minneapolis will exercises the following steps in dealing with a priest accused of the sexual abuse of a minor or a person at risk. 1. When a priest has been accused of sexually abusive behavior toward a minor, an appropriate \*\*archdiocesan official will investigate the facts of the case. The archbishop will be informed about all alleged cases, and in the instance of a credible charge he will: Ensure that the victims receive immediate and on-going pastoral care. A. Inform the accused priest of the investigation and temporarily relive him of his duties; this to protect the minors or others at risk who are involved. Ensure that the appropriate police or child protection agency is contacted according to law and direct church authorities to cooperate in the investigation and prosecution of the case. 3. If the civilian and church investigation confirms the accusation, the archdiocese will ensure that the best diagnostic evaluation and treatment resources are made available for the priest. 4. After a priest has cooperatively completed initial treatment, and if the recommendation following that treatment is positive, the priest will enter a four-year supervised aftercare program which will: Have the archbishop appoint a director/supervisor who will work with the priest in regular accountability meetings. Establish a supervised transitional living arrangement based on recommendations from the treatment resource. Design a vocational rehabilitation program of up to four years in non-parish ministry. During this time the priest will participate in on-going treatment, and he will not have a permanent pastoral assignment. Require that the priest participate in a one-week annual evaluation and D. therapeutic workshop over this four-year period. Have all elements of the aftercare program under specific contract between the priest and the archdiocese. Failure to successfully cooperate with this contract will result in the priest's removal of active ministry. 5. Long-term assignment and on-going treatment: Four to five years following diagnosis, evaluation and successful after-care, the individual priest will be eligible for consideration of a permanent contractual assignment, excluding ministry to minors and others at risk. He will be expected to participate in a regular support group and will report to a supervisor assigned by the archbishop. \*\* Moderator of the Curia/Vicar General Chancellor Vicar Bishop -32-ARCH-001637

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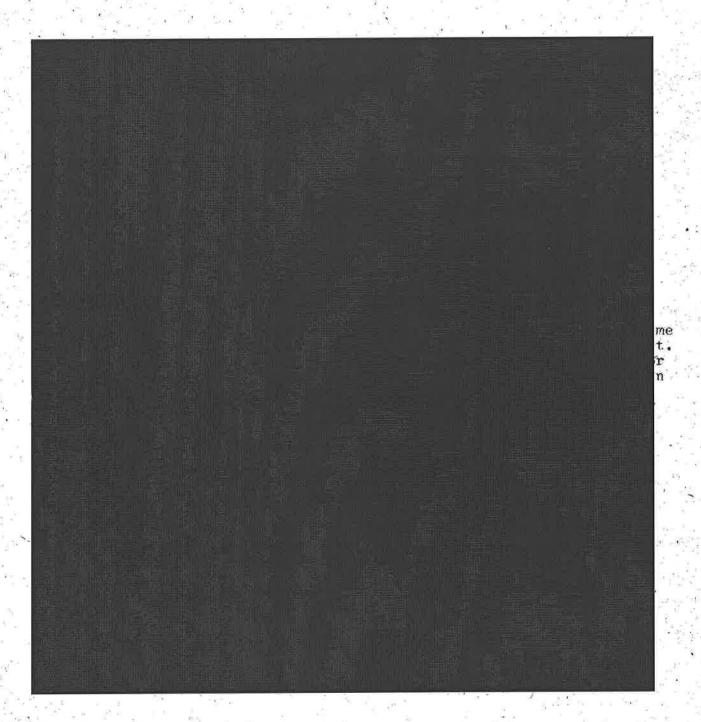
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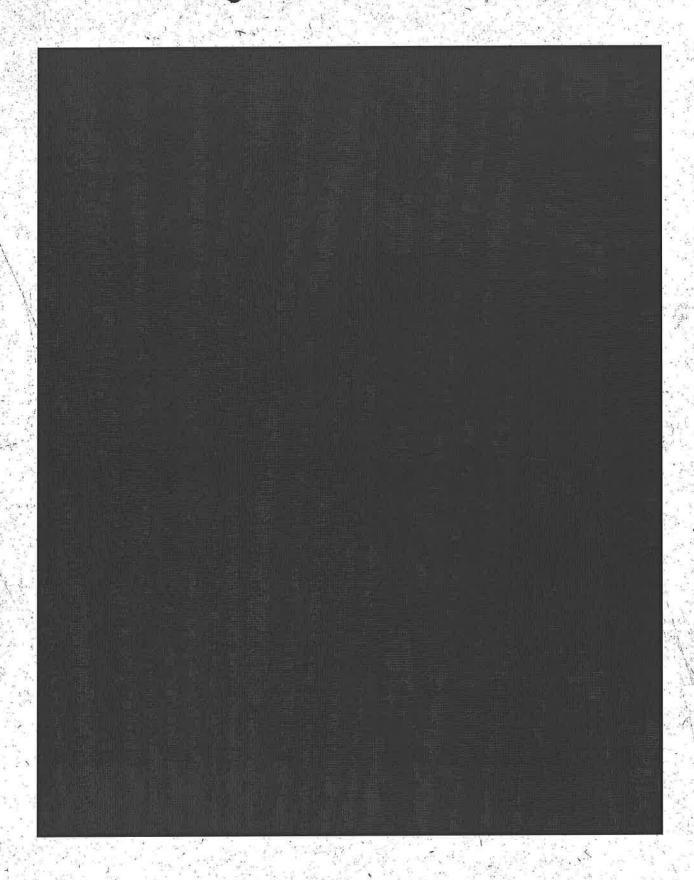
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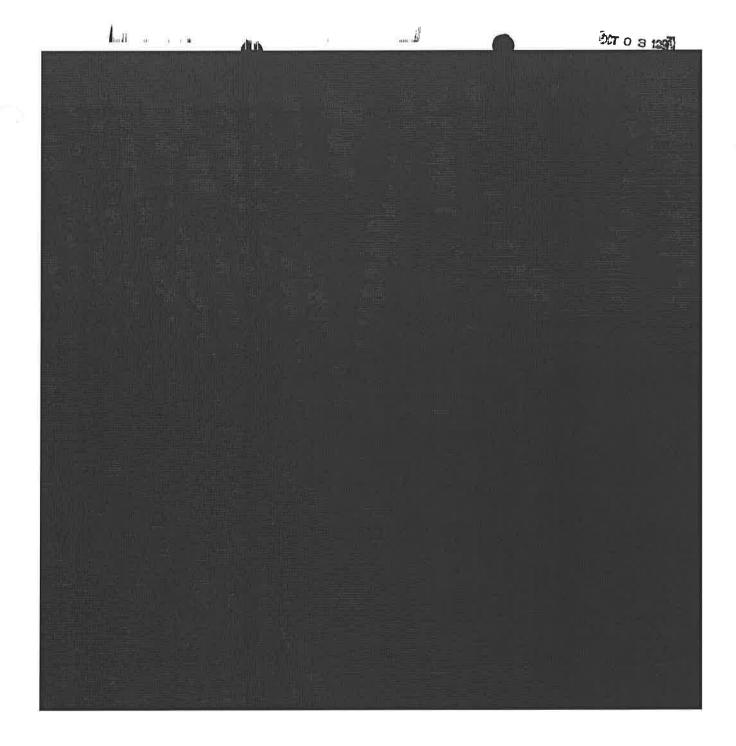
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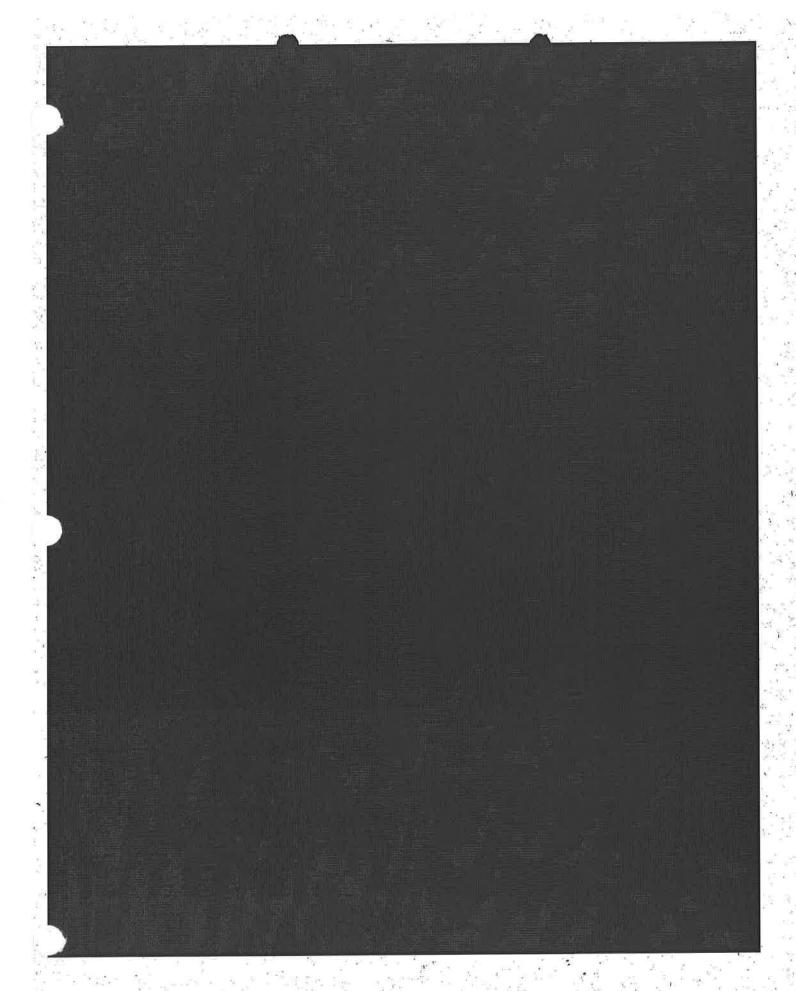
Write

Mouns for Pature









DATE:

January 17, 1989

MEMO TO:

Father Michael O'Connell

FROM:

Bishop Carlson

SUBJECT:

Michael on Friday, January 13th, 1989, Tinterviewed ;, the former housekeeper at at your request.

was the housekeeper at during the entire time that Father Ken Lavan was assigned there and remained after that time since there approximately two years that I served from She said that Father Ken Lavan was a good friend, very nice and that she found him nice to work for. I asked her if she noticed anything unusual about Father Lavan, and she indicated that he had very nice clothes and that he would always ask her to pick out ties for him when he was going out with his friends.

indicated that his clothes were not only nice, but very expensive she felt and that he went out quite a bit socially. Was never aware of any dating on Father Lavan's part and, apparently, as far as she knows, Father Lavan was going out with married couples who were his friends from the parish. She said she saw nothing unusual in his social habits.

After this general impressions which

I asked her if she knew or remembered someone by the name of the knew that she was a young woman from the parish, but that was personally more familiar with her she was never particularly close to her or at least daughters were older than she was and, therefore, did not go around with her.

I shared with the circumstances and the facts concerning and the information that she has brought to our attention. said and I quote - "I don't believe a thing about that".

I shared with her the place that this incident took place and said and I quote - "it is not a very out of the way place" - "the garages come in there and the laundry room is on the other side".

ARCH-002274

I went on to ask if this could have taken place without her being aware of it and she said and I quote - "if it did happen, I am not aware of it". "I have never had any question of him dating or acting out in that way".

hing she ever questioned volunteered that she was although he fathered three children for her and that if anything she had some questions about his being gay, this was based on the way he walked and flashy clothes that he wore.

I asked if she ever saw him acting out with males and she said NO - it was just different things and I guess women's intuition, but it never went past my consciousness and thought process. She also said that Father Lavan got embarrassed very easily and if she had come in on something, that it would have shown. She said there was never an incident like that involving anyone.

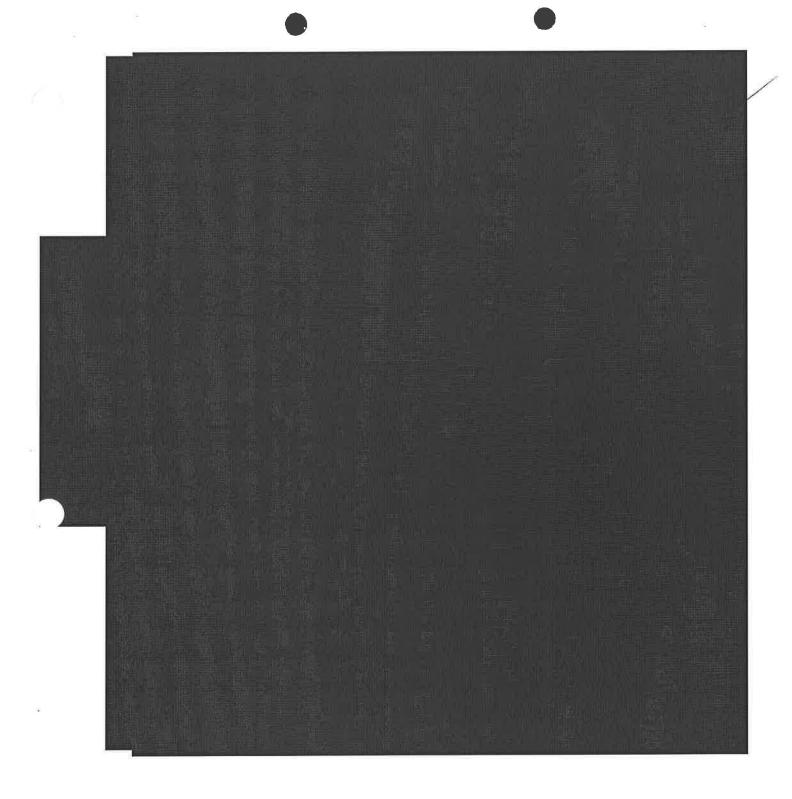
I thanked for her willingness to see me and responding to my questions.

Michael, I am not sure whether this information is at all helpful, but this is all that could recollect or was aware of.

La Van / nneth 5. a flow do we know that there is a typical sense in this or that part of Sacred Scripture By typical sense in Singture we do not wear the direct or libralsence intended by the author. Rather the typical senge refers indirectly to the lunde of the whiter and if treed upon the persons, circumstance, and Since the Church is the interpretor of Sawd Seripture we know that there is a Superial sense. Every line I scriptule has a literal sence, however in certain situation the typical sense mugt be fruit out In orly to give thought and meaning Is gerlain passage (/ 5) the accomodation of Sauch Scripture We must be careful & give the correct work and render it suitable experielly between the Ald and New Testament - 5. g. Julity referring & Mary in the New Vistament - The New Ever of It Call wrote his Egistle & the Gomans in the year 56 AD. and wrote them while Ihave The grammitio - historical rules of interpretation of Sacred Scripture

There are called the general ruley of interpretation laded upon the literal sence of Scripture 1. Board upon cleage of a work wales of the author on etymology of the word itself the time Vard place which this particular In other words definite research, crosechicking, and analysis is necessary & obtain the grammatice historical meaning fal word. Contest the use of a word or phrase in a sentence much e efamined. We fromt take for granted that the author lakew his grammar and rules of purctuation: 2. a word may not be would around to change the sense k must strive to keep to general idea of the walk sentence. But & change them to real entirely different from what the Church I has and dres back

subject matter of St Caul's Existe & the galations ?? ly Gol and received by the apost a Crearien that it is a ligher doffring, with & The calls them charily. not to heart of the ARCH-002277\_\_\_\_



Dear Father Ken,

Thope you come Back to Saint Joes Church. Everyone misses you. Father John sat Bye me in the pancake Breakfast he said he would like you to come Back he said its hard with out you. Well I have to go now Byebbbbb.

Your Friend

Happy Valentines

Back.

Think you are a good Priest I think way Body else Does to

ARCH-002279

DATE:

January 19, 1989

MEMO TO:

Archbishop Roach

FROM:

Fr. Michael J. O'Connell

#### SUBJECT:

Archbishop, with this memo I am prepared to make a final recommendation on behalf of Father Kenneth LaVan. Before making that recommendation, I would like to summarize some of the key elements that emerge from the evaluation process that we have had Father LaVan go through.

My first point would be that I regret that this investigation has taken as long as it has. However, because of Father LaVan's unwillingness to admit to the true nature of his relationship with and or his inability to admit to those accusations, it has taken much more time and energy to get the kind of evidence we need to arrive at the conclusions that are being made.

I also have been talking extensively with a network of people who were involved in these sexual liaisons with Father LaVan and I would state that almost any one of them could be alleged to have been exploitive by any of the people who were involved with him.

Basically, we are dealing with two key issues. First of all, Father LaVan is obviously either avoiding telling the truth about his relationships with these two women who brought separate, similar and unconnected accusations against him, and justice has to be served in this matter as regards the victims who brought these allegations.

Secondly, as a result of the evaluations conducted by Dr. Schoener, there is a very serious question as to whether, given Father LaVan's history of sexual acting out, he is capable of any kind of celibate commitment, especially under the circumstances of the kind of exploitive relationships he has had in the past and the vulnerability that that would create as far as future victims as well as liability.

I would also like to draw our attention to the comments of Dr. Schoener in his second evaluation of Fr. LaVan, especially on pg. 4 under the title, "Opinion of the Allegations", where Dr. Schoener indicates, "it is my professional opinion that the similarity between these allegations lends considerable credibility to them. Both involve allegations of sexual contact in the church itself; both involve some elements of coercion; neither involves any attempt to verbally rationalize the contact at the time."

Further, I would quote Dr. Schoener in paragraph 4 under the same category, "Opinion of the Allegations," as follows: "It is my belief that Fr. LaVan is currently minimizing these episodes due to either conscious deception or some psychological process of repression and denial. The alternative -- that these stories are fabrications -- seems extraordinarily unlikely."

Memo to Archbishop Roach January 19, 1989

I would further draw our attention to the comments of Mr. Eisenzimmer in both of his pieces of correspondence which carefully outline the legal vulnerability involved with Father LaVan. I think his comments speak for themselves.

Finally, I would draw our attention to the fact that both of these women have retained legal counsel in the person of Jeffrey Anderson and that they have indicated a growing impatience with us through their counsel as to our seeming inability or unwillingness to act on behalf of Father LaVan. It is clear through Mr. Anderson's correspondence with Mr. Eisenzimmer that both of these clients would be extremely reluctant to bring lawsuits out of respect for their own emotional, psychological fragility. However, pending our lack of action, they would be willing to do that. In other words, I am quite convinced that both of these victims are simply looking for some concrete evidence and assurance that Father LaVan will not be able to perpetrate this kind of behavior on anyone else.

## RECOMMENDATIONS:

- 1. I would contact Dr. Osekowsky, Father LaVan's psychologist, and alert him to the actions that we are about to commence. I note that in Gary Schoener's first evaluative correspondence, he points out that both he and Dr. Osekowsky feel that Father LaVan is currently in good psychological shape with his depression in order.
- 2. I would contact Father Ronald Bowers and fully apprise him of the actions that we plan to take so that he would be prepared to be with us.
- 3. I would recommend that Bishop Carlson and I meet with Father LaVan on Friday, January 20, and confront him with the evaluation recommendations and
  - a. if he denies further the allegations brought forward by that we would commence an immediate termination of his faculties by issuing a decree of suspension and discuss with him a significant severance pay so that he could proceed to leave active ministry.
  - b. discuss the details of a medical retirement. However, I would be very reluctant to follow through on this recommendation.
- 4. If Father LaVan finally admits to a significant amount of the accusations brought forward by these two women, I would recommend that he again be immediately suspended from active ministry through a decree and that he be admitted to Saint Luke Institute in Maryland at the earliest possible date on an inpatient basis

Memo to Archbishop Roach January 19, 1989



following Dr. Schoener's recommendation in his December 14, 1988 evaluation found on the bottom of page 4.

I think that the above recommendations, though they be harsh, are fair given the circumstances. I would very much appreciate authorization from you to follow through on the above recommendations and I would certainly be very happy to discuss further details about this. I think we must act as quickly as possible in the interest of justice for the victims and also in the interest of justice for Father LaVan.

cc: Bishop Carlson Father McDonough

## DECREE

I, the undersigned, Michael J. O'Connell, Vicar General of the Archdiocese of Saint Paul and Minneapolis, impose the following penalty:

that the Reverend Kenneth G. LaVan is prohibited from exercising the office of Co-Pastor at the Church of Saint Joseph in Lino Lakes, Minnesota. I further prohibit him from exercising any of the offices of a priest of the Archdiocese of Saint Paul and Minneapolis without written permission from me. This prohibition will become effective when he has received this decree.

SIGNED GOCOLL

1/20/89

WITNESSED

January 20, 1989

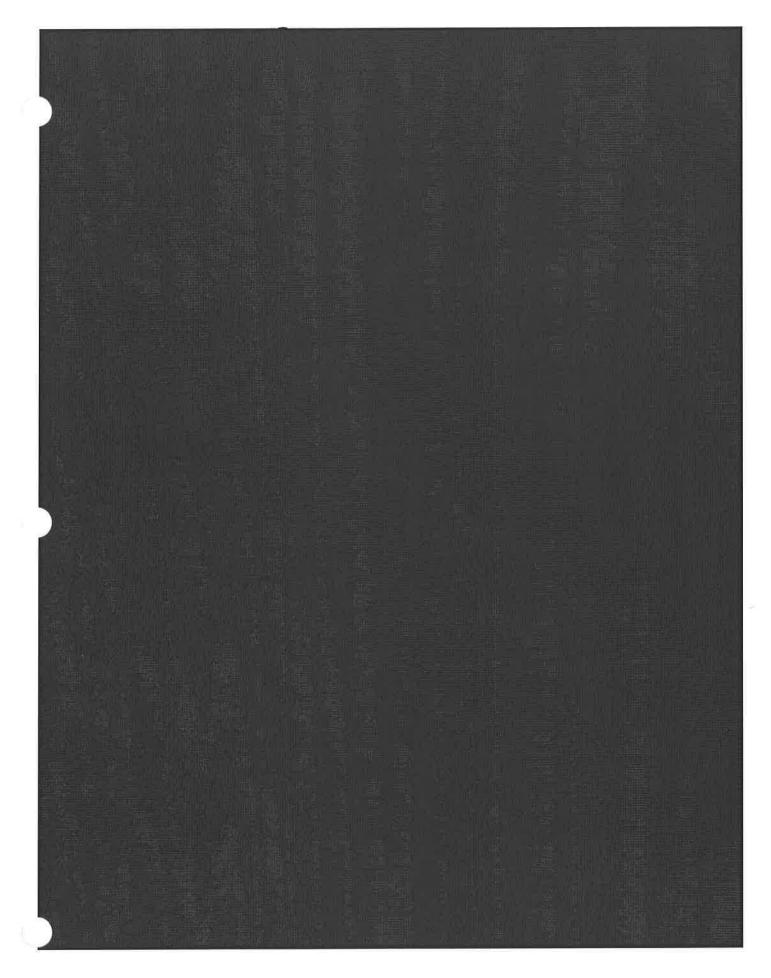
I, Reverend Kenneth G. LaVan, hereby present my resignation of the Co-Pastorate of the Church of Saint Joseph, Lino Lakes, Minnesota, effective this day, January 20, 1989.

Tenneth & Falan

DATE / 20/59

WITNESS

Fax No: (612) 223-5483 January 23', 1989 Mr. Jeffrey R. Anderson Attorney at Law E-1400 First National Bank Building 332 Minnesota Street St. Paul, MN 55101 Re: vs. Archdiocese, et al Dear Mr. Anderson: Please be advised that the Notice and Acknowledgment of Service by Mail in connection with the above referenced matter has been . forwarded to my client for signature. I expect to receive that shortly and will return it to you upon receipt. Thank you. Best Regards, MEIER, KENNEDY & QUINN Andrew J. Eisenzimmer AJE:crb ARCH-001813





LAW OFFICES

# Collins, Buckley, Sauntry & Haugh

West 1100 First National Bank Building 332 Minnesota Street Saint Paul, Minnesota 55101 (612) 227-0611

INVOICE

JANUARY 28, 1989

7715-12958 PERSONAL MATTER

PERSONAL & CONFIDENTIAL MR KENNETH G LA VON C/O CHURCH OF ST JOSEPH 171 ELM STREET CIRCLE PINES, MN 55014

FOR PROFESSIONAL SERVICES FROM NOVEMBER 11, 1988 THRU DECEMBER 31, 1988 AS FOLLOWS:

11/11/38

CONFERENCE RE: PERSONAL MATTER

11/14/88

CONFERENCE RE: LETTERS OF ANDERSON AND

O'CONNELL: TELEPHONE CONFERENCE WITH ANDERSON; CORRESPONDENCE TO ANDERSON

AND CLIENT

12/07/88

OBTAIN CASE LAW: CORRESPONDENCE

TOTAL SERVICES:

\$425.00

FOR ALL DISBURSEMENTS AS FOLLOWS:

12/07/88

COPY OF CASE

TOTAL CASH DISBURSEMENTS:

10.25

10.25

TOTAL DISBURSEMENTS:

\$10.25

TOTAL SERVICES AND DISBURSEMENTS:

\$435.25

STATEMENT OF ACCOUNT

PREVIOUS BALANCE

.00

PAYMENTS AND ADJUSTMENTS SINCE LAST INVOICE

.00

FINANCE CHARGE

.00

CURRENT INVOICE

435.25

BALANCE DUE THIS STATEMENT

\$435.25

DATE: January 30, 1989

MEMO TO: Fr. Austin Ward

FROM:

Fr. Michael O'Connell

SUBJECT:

As a follow-up on what I asked you verbally to do last week, would you please make the proper arrangements for paying Fr. Kenneth LaVan at his new residence following his resignation from the co-pastorate of the Church of Saint Joseph, Lino Lakes, on January 20, 1989? The payment of his salary and benefits will be out of the Clergy Benefit Fund. His new address is:

2525 Twin Bluff Road Red Wing, MN 55066

As you may already know, Father LaVan has been accepted for an evaluation at Saint Luke Institute in Suitland, Maryland and will be admitted on February 20. I would ask you to contact Blue Cross/Blue Shield to advise them of this admission for evaluation of Father LaVan at Saint Luke Institute in order for a determination to be made by the hospitalization carrier about insurance coverage during his evaluation and possible later admission for inpatient treatment at Saint Luke Institute.

Thanks very much for handling these matters.

# ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue Saint Paul, Minnesota 55102-2197

The Chancery

PERSONAL & CONFIDENTIAL

January 31, 1989

Rev. Kenneth LaVan 2525 Twin Bluff Road Red Wing, MN 55066

Dear Ken,

I would appreciate very much if you would sign the enclosed release and return it to my office as soon as possible. I need it by Monday, February 6.

I have made arrangements for you to enter Saint Luke Institute on February 20 for an evaluation for 10 days. Saint Luke Institute is located in Suitland, Maryland, which is near Washington, DC. You can make your own airplane reservations, but keep in mind that Saint Luke Institute would like you to arrive by 1:00 p.m. on February 20 at National Airport, at which time someone from Saint Luke Institute will be on hand to meet you and drive you directly there. At the end of the 10-day evaluation period, you can leave Saint Luke Institute not earlier than 6:00 p.m. If you cannot arrange a return flight to the Twin Cities after that time of day, you can remain another evening at Saint Luke.

There will probably be a gap of time before you can be admitted to Saint Luke Institute for inpatient treatment if that is the recommendation that follows your Saint Luke evaluation, so you would be returning to Minnesota to await a new admission date.

I have made arrangements with Father Austin Ward for the continued payment of your salary and benefits through the Chancery Special Clergy Fund. If you have any questions on your salary or benefits payment, please feel free to contact Fr. Ward here at the Chancery.

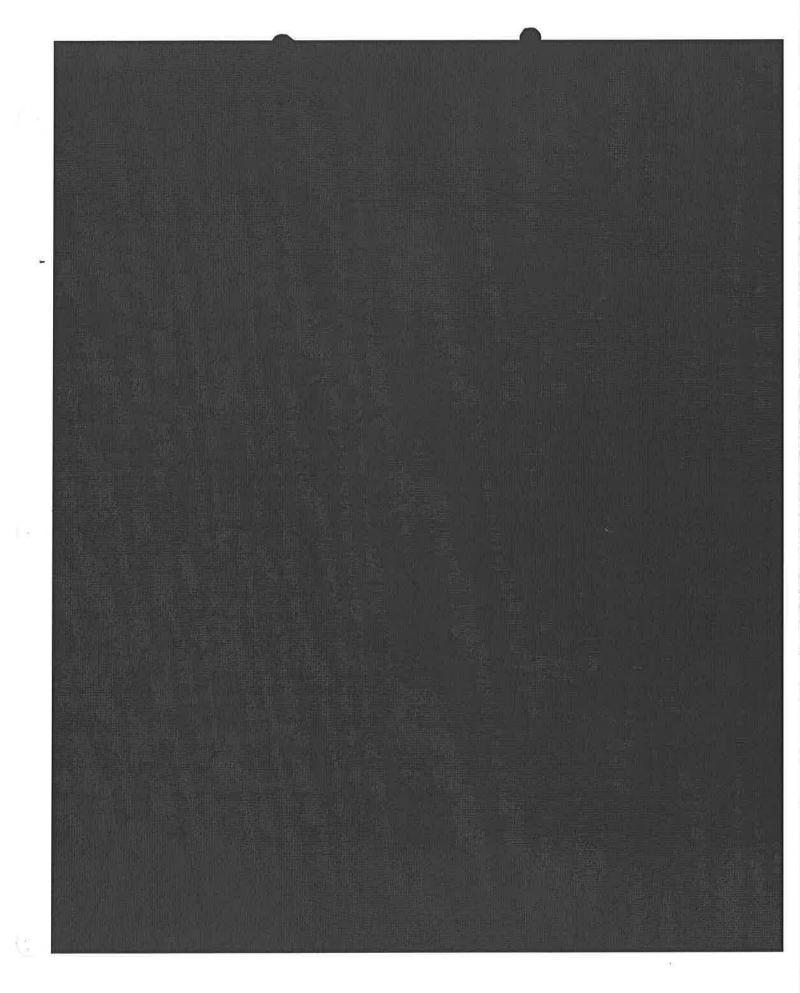
Also, Ken, if there is anything else I can do to be of assistance at this time, please do not hesitate to call on me.

Thanks in advance for your cooperation with the above request.

Sincerely,

Reverend Michael J. O'Connell Vicar General Moderator of the Curia

bcc: Fr. Austin Ward



## ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue Saint Paul, Minnesota 55102-2197

The Chancery

PERSONAL & CONFIDENTIAL

January 31, 1989

Reverend John Fitzpatrick Church of St. Joseph 171 Elm Street Lino Lakes, Minnesota 55014

Dear John,

I wanted to write and thank you for your friendship and support of Ken LaVan. I realize that all this business is not pleasant and I also know that it's never pleasant being at the Chancery under those kind of conditions. However, know that I appreciate what you have done and continue to do for Ken.

Please feel free to call me at any time if you have any advice about how I can operate more effectively with him.

Sincerely,

Reverend Michael J. O'Connell Vicar General Moderator of the Curia

UNPAID THERAPY COSTS	DATE SENT:	NOV 21, 1989	
DATE OF AMOUNT SERVICE PHYSICIAN BILLED	INSURANCE COVERAGE	BALANCE	PAID BY CHURCH
JUN 6   138.00   138.00   JUN 21   138.00   JUN 23   138.00   JUN 23   138.00   JUN 30   138.00   JUN 30   138.00   JUL 7   138.00   JUL 11   138.00   JUL 14   138.00   JUL 18   138.00   JUL 25   138.00   JUL 25   138.00   JUL 25   138.00   AUG 1   138.00   AUG 4   138.00   AUG 5   138.00   AUG 15   138.00   SEPT 1   138.00   SEPT 1   138.00   SEPT 1   138.00   SEPT 22   138.00   SEPT 19   SEPT 19   SEPT 19   SEPT 19   SEPT 19   SEPT 22   138.00   SEPT 22   138.00   SEPT 22   138.00   SEPT 24   138.00   SEPT 27   SEPT 28   138.00   SEPT 29   SEPT 29   SEPT 26   SEPT 27   SEPT 28   SEPT 29   SEPT 29   SEPT 20   SEPT 20		414.00   552.00   690.00   828.00   966.00   1,104.00   1,242.00   1,380.00   1,518.00   1,656.00   1,794.00   1,932.00   2,070.00   2,208.00   2,208.00   2,484.00   2,484.00   2,622.00   2,760.00   2,898.00   3,036.00   3,174.00   3,312.00   138.00   1,104.00   1,242.00   1,380.00	Pd. 10/5/8 3,312.6

## Monday January 30, 1989 Dear Father Kenn

You are my favorite priest

I miss you. Hope you'll be back soon.

I think you are the best priest

I have ever seen

I might be a priest when I grow up.

I have a question for you.

If Mary is are mother why arent are friends,

Sisters and brotners?

PS. Be back soon.



Dear Father Ken. You are a good priest, le back ion.

Vance : Relief

y go govern

Dear Father Ken: your a good priest of miss you Hope you'll

3 55 3

Dear Father Kenyouare a good priest I miss, selet. Hope you'll be back soon,



DHIIam

Deal Father Ken, You are a good preist. Il mise you. Hope you'll be back soon.

Sinecercly

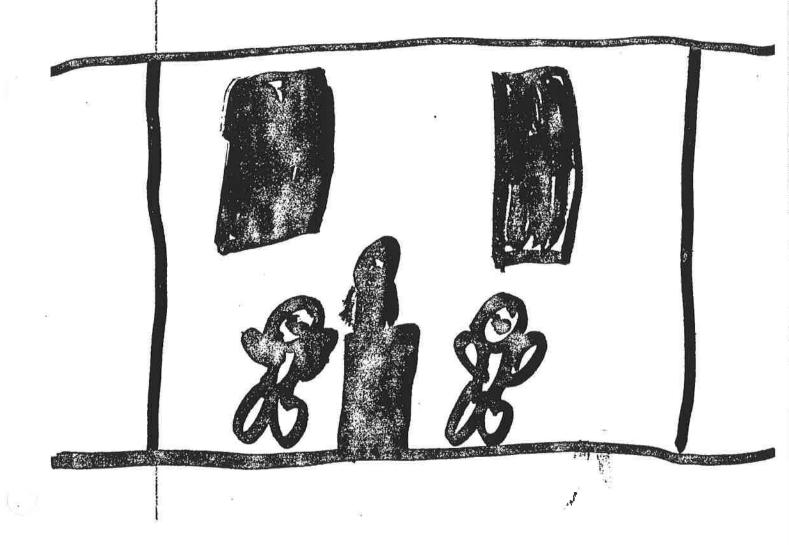
Dear father Ken,

I miss you. you are a great priest. Hope you'llbe back soon

Sincerely,

Der Fatter Kin You are a good priest. I miss you. Hope you'll be tack soon Dear Tathen Hen. you are a good prest we will miss you.

Sincerery



you are a good prest you I miss you. Hope you'll be back soom.

Mick

Dear Fathen ken;

you are a good priest Ite miss

you Hope you'll be back soon.

## Dear Father Ken,

You are a good priest. I miss you. Hope you'll be back soin. Dear Trather Hen,
you were a good priest. I miss
you hope you'll be back soon,
were muches yeary very very
very muches I tought you
were very good.

Sincerely,



Dear Father : Ken you are a good priess I missyou. Hore you'll be bock soan.

· Fe buar Hi, how are you are you are you doing Fine we miss hope you on mass hope you you not soon are you feeling Fine hatter now But we like you to Fon a preist I wish you we have still our Preist Wer like a 1



Dear Fother Kin,

How are you? I am fine. We miss you. We hope you come back to visit soon. I am inoving fun in relgion. I hope you are having fun too. Have a nice day and keep smilling!!

\*\*\*

Love,

Warner and Company of the Company of

Tel- 1,1980

Dear tother Ken,
We were the sixt Priest that I liver know
Howard Now? I'm fine. I supe you come
look soon. How are you doing? I like
you very much, when you told me a
prayer I would look at you. I hope you
are having a nice time. Have a sunny
day when you are gone. When you left up
I was very said to hear that you left.
Well got to go.

your triend

1989: 1989: 1989

Dear father Ken,

How are you? I'm fine. We really miss you back at church. Mass Jud with the same with out you. Please come and with soon. But I still wonder if in some way were realisted. We really miss you. Keep on perioring.

DATE: F

February 1, 1989

MEMO TO:

Archbishop Roach

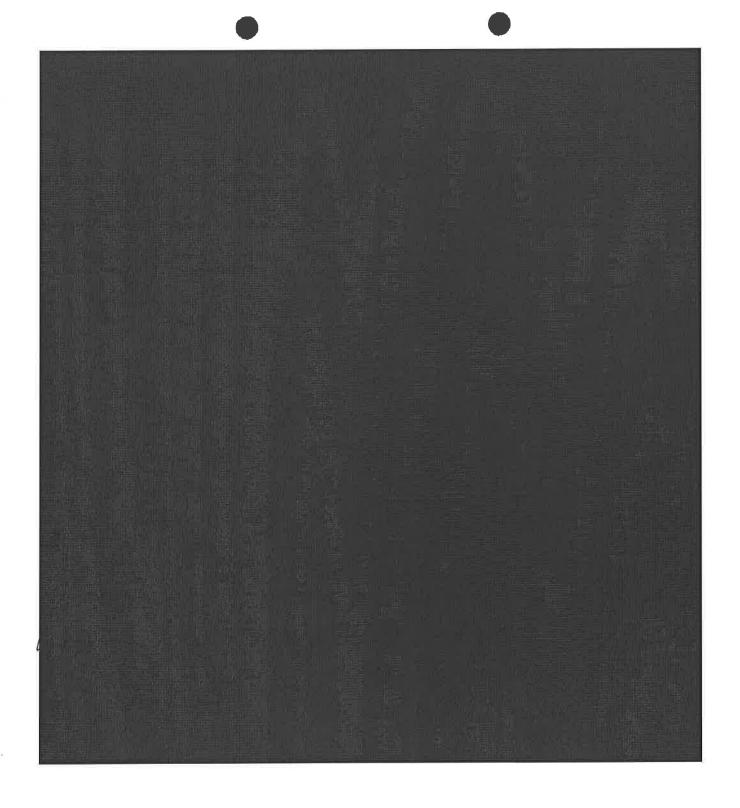
FROM:

Fr. Michael J. O'Connell

SUBJECT:

Enclosed are the materials on Father Kenneth LaVan that I discussed with you verbally prior to the meeting which Bishop Carlson and I had with him on January 20, 1989. Also enclosed is a summary of that meeting as well as a copy of his resignation as co-pastor of the Church of St. Joseph, Lino Lakes and the Prohibition Decree.

If you have any questions on any of this material, please do not hesitate to call upon me for clarification.





Mast Keverend John K. Hasch, W. D. achtiskap of St. faul & Mple. Weller Brokluskap Ranch,

furish in Line Lakes. My husband and Joseph's very longuesel, structrated and disappointed in the latest uphenvel at It Joisfishing is the fueling of the Ken from our purish. We finally got two priest that work well together and appending time with the people of their furish. We are not giving one realized to Just agent. I don't understand why to then was treated so reisely and lunch.

I was raised as a strict Catholic, right now, I don't feel like going to Sunday Mass, any more. We have three Children

dist our best to raise our Children according to the Catholic Church and I feel ight and the archdinese dist It free a great injustice three weeks ago by calling to then back from his racation, telling hem to pack his lags and be out!!

To the contract of

Sincerely yours,

February 2, 1989

Thank you for your letter. I am grateful to you for sharing your concerns with me. I beg you to join me in prayer for Father Wajda and the good of our church community. - Kenney - La Van

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D. Archbishop of Saint Paul and Minneapolis Dear Michael,

Enclosed is the signed release you requested for St. Luke's Institute:

Also I would like to make sure that these records of evaluation at St. Luke's would not be open to the courts.

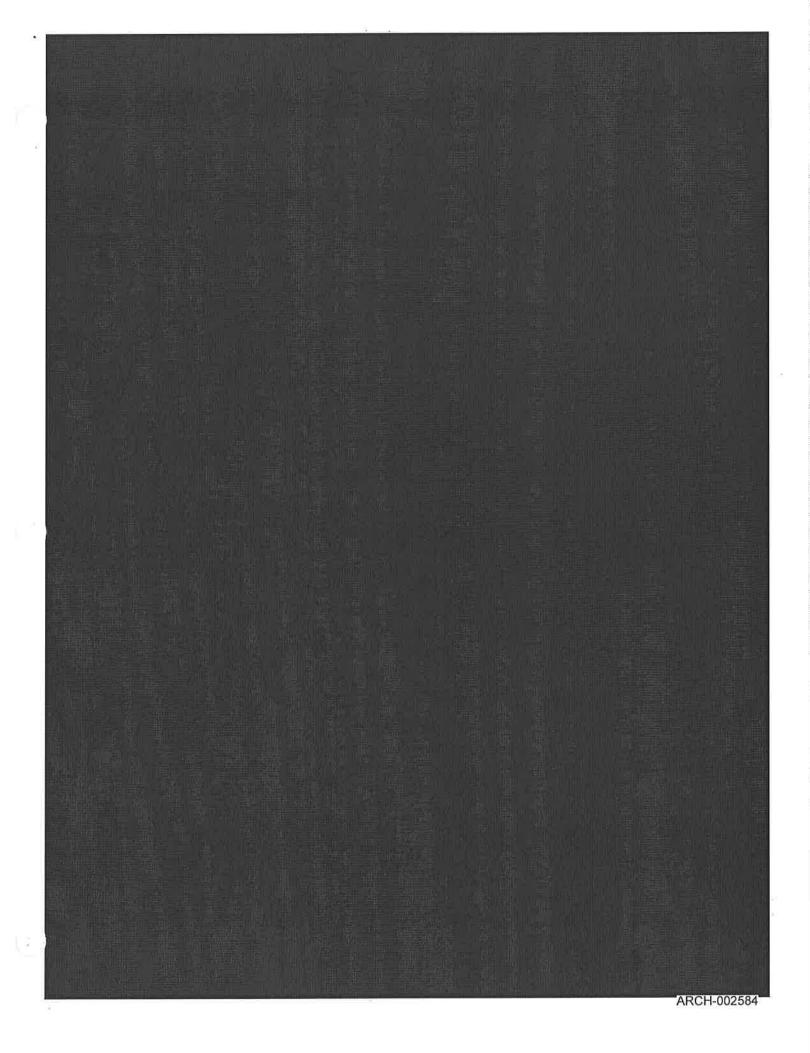
I will make my own travel arrangments and meet my ride at 1:00 P.M. on February 20th at the National Airport.

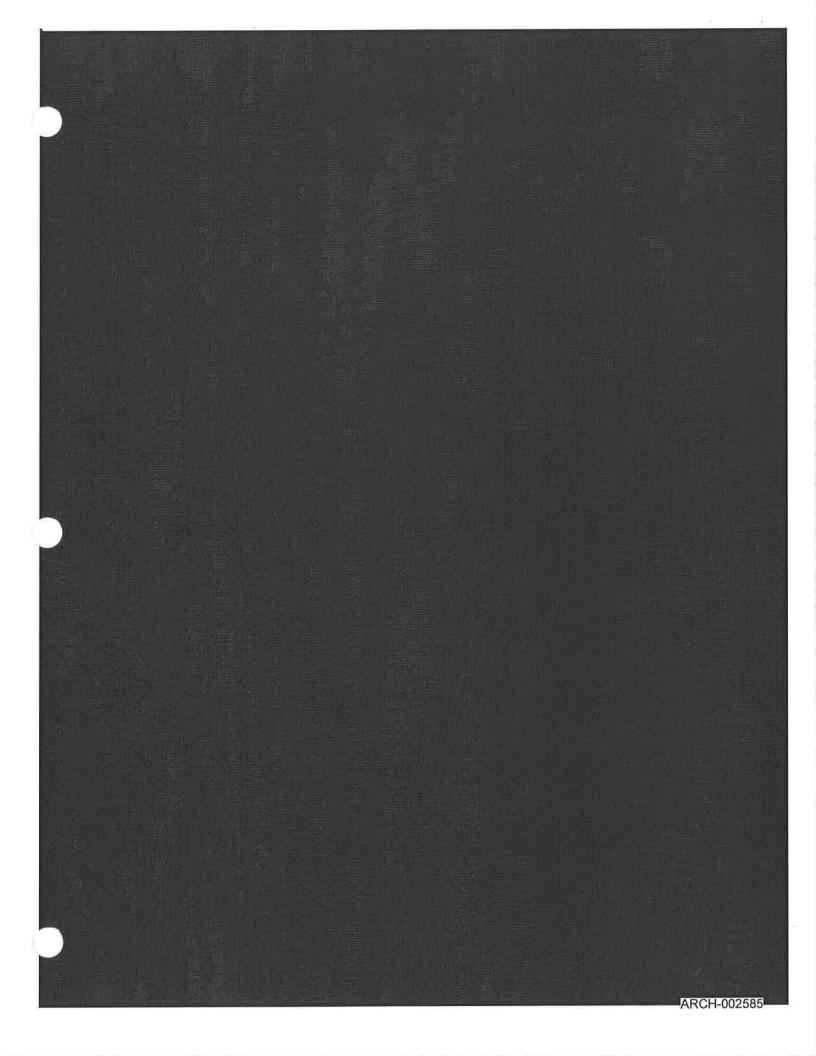
I would like to sit down with you, Michael, before the twentieth to go over any loose ends that come to mind. My schedule is obviously freer than yours so if you have an evening or sometime for lunch. I would be happy to meet with you.

Sincerely,

Fr. Kenneth G. LaVan

1-388-6925





Dear Fother Ker Lavon,
All of us him at Some Joes
miss you and pray for you.
So won't you piecise come back? Miss Yout Miss 1955 You

P.S. Write back Soon.

MEMO TO:

Carol

DATE:

February 7, 1989

FROM:

Rev. Michael J. O'Connell

A standard response to these letters from St. Joseph's Parish in Lino Lakes.

Dear

I'm sorry about the situation concerning Fr. LaVan and appreciate very much your concern.

I ask you to pray for Fr. LaVan, the people of St. Joseph's Parish and all who are trying to work with this difficult situation.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D. Archbishop of Saint Paul and Minnespolis

DATE:

February 7, 1989

MEMO TO:

Carol

FROM:

Rev. Michael J. O'Connell

SUBJECT:

Carol,

Please use the standard letter I wrote for responses to these letters. Thank you very much.

Jos Van- Jose

2-8-89

Dear Bishop Roach,

Enclosed with this letter you will find copies of letters written to Fr. Ken LaVan from our younger family here at St. Joesph in Lino Lakes, Fr. Ken, has touch every age group here at our parish. He Mas brought much Hope, Faith, Love to us. He has given not just me the FRUIT OF THE SPIRIT IN LOVE, PEACE, JOY, PATIENCE, KINDNESS, FAITHFULLNESS, GENTLENESS, GOODNESS, BUT TO ALL WHO HE HAS COME IN CONTACT WITH. Is'nt this what a Good Shepherd of the Lord is to be Like? He has a very large flock here at our parish. I for one am having a hard time, accepting his resignation, in good faith, he is not just someone here, he has become a part of not only our family, but the family here at I pray for Fr. Ken each day, that the Lord, will watch St. Joes. over him and protect him and bring him back home to us at St. Joes very very soon.

We as a family need Fr. Ken, he has brought us together", He is good for our parish, The messages that he has given us thru our weekly bulletin, homily, are word we can used thru the week and look forward to reading and listening to the following week. Before and after mass he was always there to greet us, hello, how are you, good to see you, a friendly smile, hand shake etc. /He has shared his faith with us, and shows us he really cares, always willing to listen and be there for us.

Please heard our prayers-we need Fr. Ken, Let him continue to share his many gifts of the spirit with us, Let him continue to help us to grow deeper in the Spirit of the Lord here at St. Joes.

Thank you for takeing the time to read this. Fr. Ken is very important in my family. I am there for him and my family is there for him to help in any way we can.

ARCH-002077