

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

328 West Kellogg Boulevard
Saint Paul, Minnesota 55102-1997
612-291-4466

February 8, 1989

Re: FATHER KENNETH LAVAN

Reverend Michael O'Connell
The Chancery
226 Summit Avenue
Saint Paul, MN 55102

Dear Father O'Connell:

I am writing this letter as Father Kenneth LaVan's Ecclesiastical Attorney, and request that it be included in the file for the case.

Father LaVan continues to maintain his innocence relative to the allegations made by Ms. [REDACTED]. As a matter of record, he wishes to call into question some of Dr. Gary Schoener's conclusions.

In his December 14, 1988 report, Dr. Schoener observes that he 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 incidence." This wording gives the impression that the problem rests only with Father LaVan's denials. Yet, it would appear that there are other circumstances which affect an ability to evaluate the alleged behavior.

One such circumstance is [REDACTED] own confusion on the issue. In his November 14, 1988 report, Dr. Schoener recounts a conversation with a [REDACTED] who apparently is one of [REDACTED] counsellors. [REDACTED] observed in that conversation that the allegation involving forceable rape was complicated "by alleged sexual contact by another priest when she was much younger and some recent problems with memory related to alleged overuse of ECT and medications by a psychiatrist." A second such circumstance is [REDACTED]s own recollection of details. In his December 14, 1988 report, Dr. Schoener observes that [REDACTED] does not describe herself as having been close to Father LaVan. "Father [REDACTED] was the priest she looked up to." If you go to the Official Catholic Directory for 1969-1970, it becomes immediately apparent that there is no Father [REDACTED]. Later, in the December 14, 1988 report, Dr. Schoener observes that it would be helpful to talk to the [REDACTED] at [REDACTED]'s Parish to see if she remembers anything about it. Father LaVan observes that there was no [REDACTED] at [REDACTED]'s. There was only a woman who came in a few days a week to cook the main meal. There was, however, a [REDACTED] in [REDACTED] Parish. Though [REDACTED] visited Father LaVan at [REDACTED] Parish, the alleged rape is described by her as having taken place at [REDACTED]s. These circumstances seriously affect, in our judgement, the conclusion that Father LaVan is not able to maintain a life of celibacy. They also raise serious questions about the possibility of verifying the allegations brought by [REDACTED], and such verification is

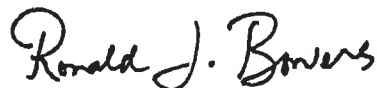
essential in determining future steps in these proceedings. Verification is essential to any civil proceedings. It is also critical in determining a need on his part for restitution.

Father LaVan is willingly entering into further evaluation and treatment, with the clear understanding that this willingness in no way implies an admission of guilt on his part. He wants to be assured that Dr. Osekowsky's records of ongoing treatment be incorporated into the evaluative files, and that this be done directly and not through Dr. Schoener's interpretation of them.

Father LaVan joins me in offering a word of sincere thanks to you for the careful way in which you handle these proceedings. It is deeply appreciated.

With best wishes, I remain,

Yours sincerely,

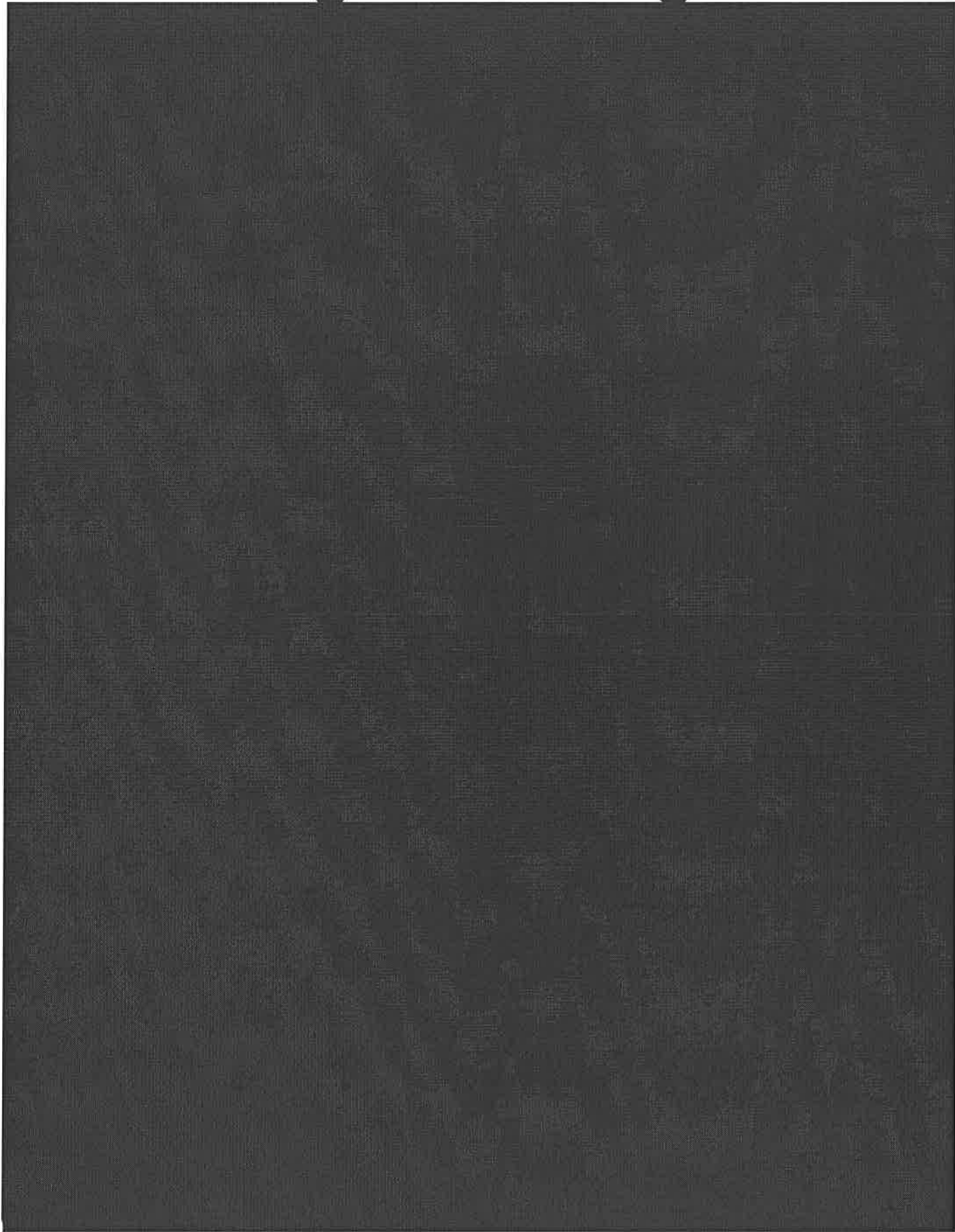
A handwritten signature in cursive script that reads "Ronald J. Bowers".

Reverend Ronald J. Bowers, J.C.L.
Officialis

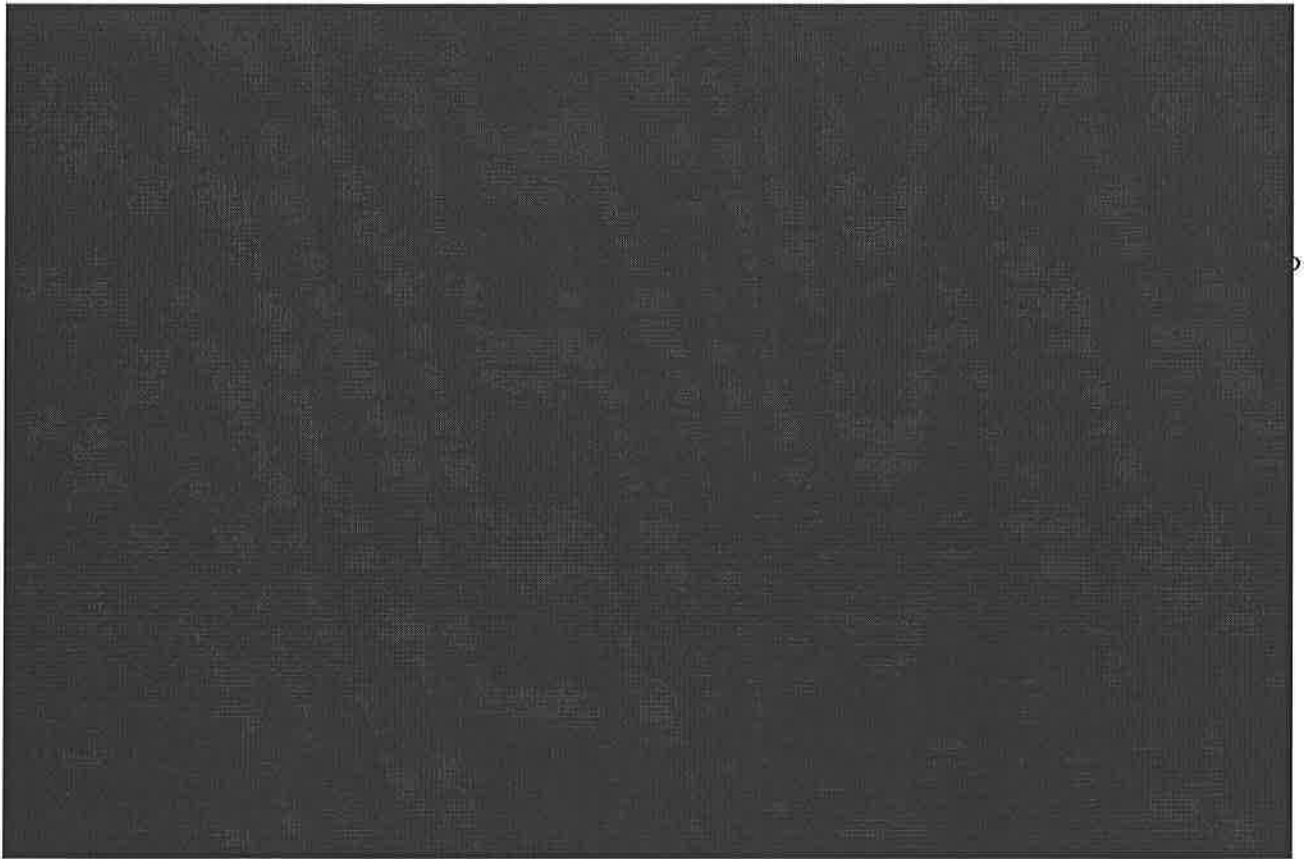
cc: files
Rev. LaVan
Theodore Collins
Rev. McDonough

JRR + Mr. Danwagh

- ① I will set up monitoring
 - ① 2 it 2 on req. basis
 - ② no unsupervised contact
- ② we should advise [REDACTED]
 - of replacing Laban +
 - give detailed eval. of
 - his rehabs.
- ③ Threatening phone calls to [REDACTED] ?



ARCH-002687



Dear Archbishop Flynn, ^{Father} ~~Ken~~ ^{Se. Van}
THANK you for your note
of comfort on my sisters death
and for offering a MASS for
her in your chapel.

I visited her an hour before
she died and blessed her and
prayed over her. She slept away
an hour later. She was
buried at the Mound in
Sinsinawa.

I had the privilege of doing
her funeral MASS, homily and
burial.

Being a five hour drive and
making the trip 4 times in five
days, it was difficult to let
people know ahead of time.
Sister Kateri taught at Regina
HS for ten years and worked at
Eldercare for 5 years.

Sincerely,
Kenneth Lavan

THANK YOU



© HALLMARK CARDS, INC.

ARCH-002690

Dear Archbishop Flynn,

Thanks so much for the
luncheon remembering my
sister, It was a
most enjoyable time.

Thanks also for the retired
priests luncheon and for
having the resigned priests
into your home.

Sincerely
Ed Salan

File

Dear Harry

W

ITH SINCERE

GRATITUDE

AND WARMEST

THANKS.

Her



U.S.A. .99
Canada .99
WT 120-4
© HALLMARK CARDS, INC.
KANSAS CITY, MO 64141
TORONTO, CANADA M2J 1P6
MADE IN U.S.A.

~~1000~~ AGE

Date 2/9/89 Time 3:25

WHILE YOU WERE OUT

M Len Anderson

of [redacted]

Phone [redacted]

Area Code [redacted] Number [redacted] Extension [redacted]

TELEPHONED	<input checked="" type="checkbox"/> PLEASE CALL	<input checked="" type="checkbox"/>
CALLED TO SEE YOU	<input type="checkbox"/> WILL CALL AGAIN	<input type="checkbox"/>
WANTS TO SEE YOU	<input type="checkbox"/> URGENT	<input type="checkbox"/>

☐ RETURNED YOUR CALL

Message [redacted]

Wants Police Info

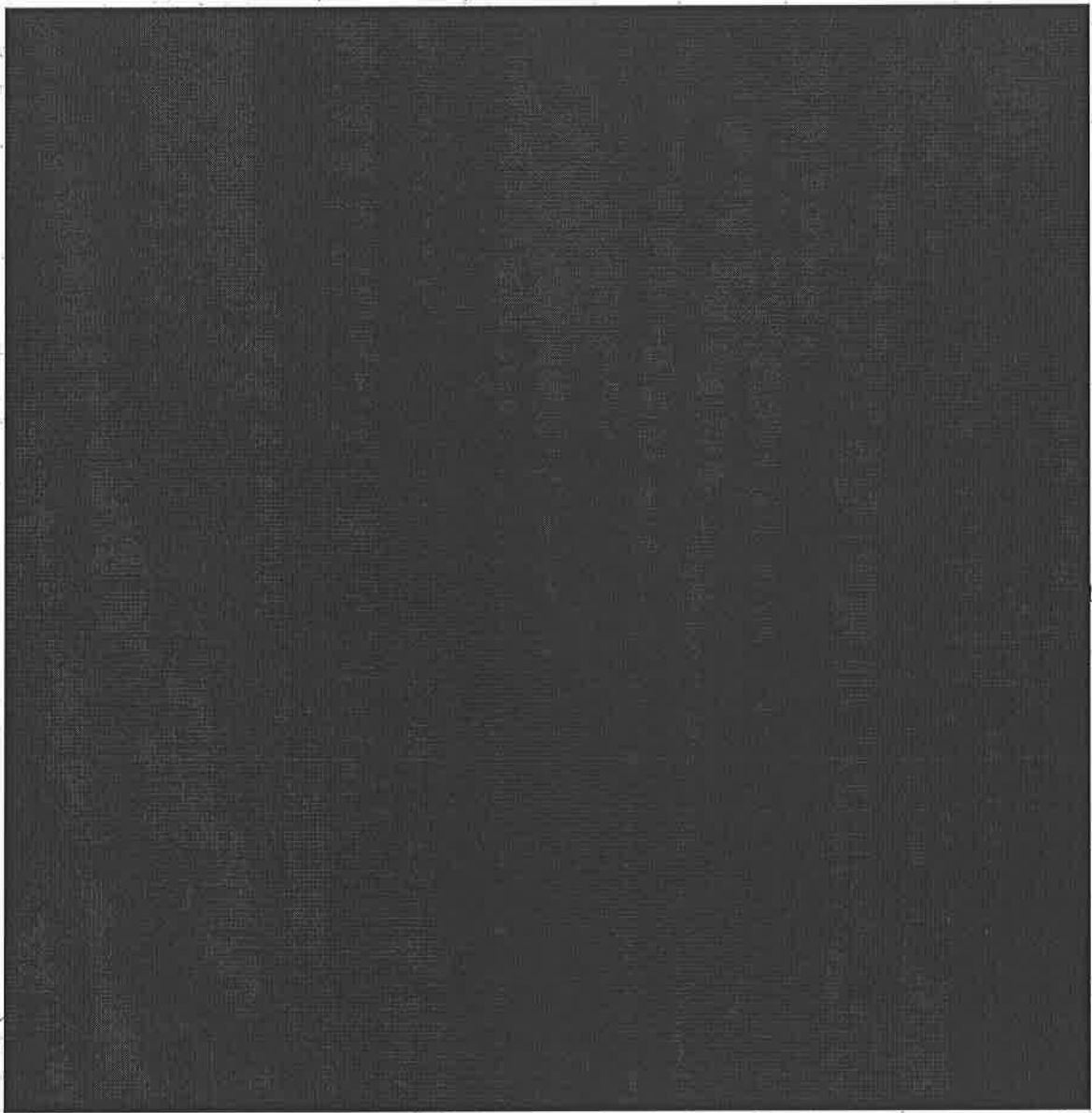
lat

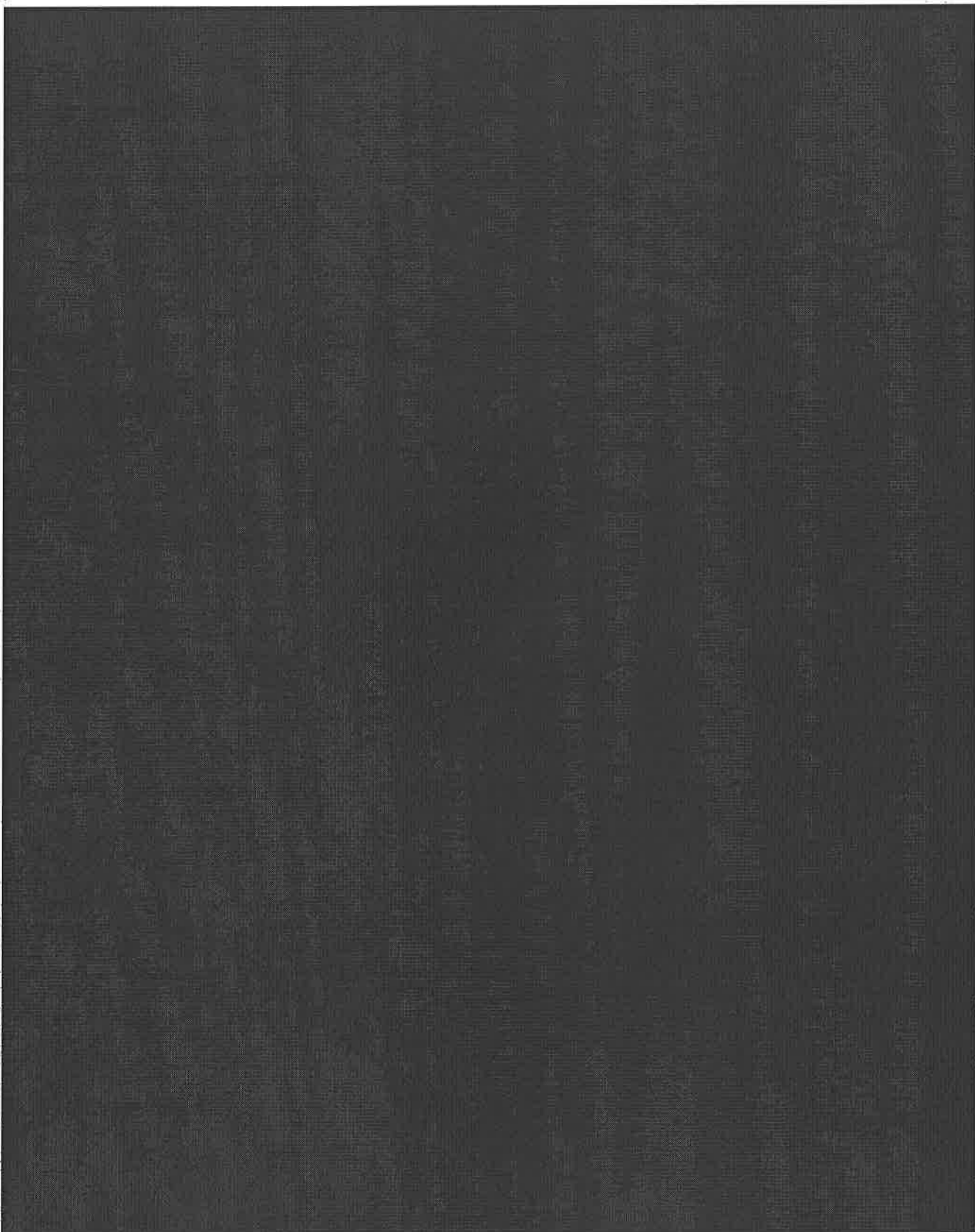
Operator

NELSON'S
Office Supply
ROCKDALE • ROSELDALE • BURNHAMVILLE CENTER
MIDWAY • NORTH TOWN • U. OF M. - DANFORTH

PHONE
641-0845

ARCH-001760





February 14, 1989

Fr. Michael J. O'Connell
Vicar General
Moderator of the Curia
Archdiocese of Minneapolis and St. Paul
226 Summit Avenue
Saint Paul, Minnesota 55102

Dear Father O'Connell,

I want to write a few of my thoughts down for your reflection. First of all I would like to reassure you that I didn't even know who [REDACTED] was at age fourteen and fifteen. I was never alone with her at [REDACTED]. I have absolutely no knowledge of anything that took place. I was with her two times with groups. One time in 1970 after the Easter vigil I went out for a coke with her and some other people. Also she came along on an adult ski trip as a guest of one of the couples. We had a tight security in the rectory that no one came in the living area but clergy and family. Whatever happened to [REDACTED] must have happened before I got there as I have no knowledge of any of the events of which she speaks.

The only time I sat down and visited with [REDACTED] was at [REDACTED] when she came over to see how I was doing with the music. This was the winter of [REDACTED]. My first winter there. Before I visited with [REDACTED] in the entertainment room I asked the housekeeper to let us know when dinner was to be served. [REDACTED] had called ahead of time but got lost finding the rectory so it was later than she wanted it to be. Father Peter O'Neill was in the house and the housekeeper was fixing supper. As [REDACTED] was ready to leave [REDACTED] the housekeeper came down to tell us that dinner was ready. We both encouraged [REDACTED] to stay and eat but she declined saying that it was late and getting dark. The housekeeper has signed a statement to the effect that nothing unusual in her eyes took place. [REDACTED] left by the kitchen door as her car was parked in front of our garage. Again I admitted that I gave her a hug and kiss before she left. These kids were used to hugs and [REDACTED] being nineteen years old I felt was comfortable with my kissing her.

Regarding [REDACTED] I would like to say that I never touched her improperly. I used to skate with those kids, swim with those kids, and water ski with those kids as I was good friends of their parents. The father, [REDACTED] asked me to stay in touch with these kids after I left the parish in June 1964. I told him that I would. Otherwise I would not have bothered visiting [REDACTED] when she entered the [REDACTED]. I regret kissing her as I remembered later that these kids did not like men but were usually comfortable around me. Also with both parents chemically dependent I felt that I should follow them through part of their life. I have absolutely no recollection of ever doing anything improper with any of these children. Nor do I have any recollection of having any physical attraction to children. All these kids were so much of my early work as I taught all the grades religion in the school as well as teaching two classes at St. Joseph's Academy. Later I counselled the students at Regina High School to help get them to college or some way to a vocation. At Guardian Angels I did at least ten retreats each year for all our students. I gave several retreats to the Christian

ARCH-002022

Brothers schools up at Christian Brothers Retreat Center at the Marine on the St. Croix.

As I look back on my ministry I feel that I was extremely fortunate to work with so many young people as well as adults. I went to a co ed high school so did some dating in high school and always have socialized with people my own age.

I have struggled at times with celibacy but since Dr. Henry Osekowsky has cleared up the genetic depression by proper medication since April 1986 even that has not been difficult.

I have never enjoyed the priesthood more than I have during the past two years. It has been a great challenge and joy to minister without being effected by depression.

I am confident that I can continue living a celibate life during the remaining years in the priesthood.

My greatest fear today is that if the genetic depression returns I will not be able to function at all. Dr. Osekowsky reassures me that it should not return and if it did so there should be some way of treating it.

As I have reflected deeply and prayed over the past, I still come up with the same statements that I gave you last September 30, 1988. There is no way that I did the things that I have been accused of.

Thanks for hearing me out. Thanks for the concern that you have even for a fellow priest and friend.

Sincerely,



Fr. Kenneth G. LaVan

Copies to
- Ron Bowers
- Ted Collins

Michael - Ken La Van

dischg. letter
will come
soon before
discharge

effective 10/14

La Van out
Oct. 10

what is the date for La Van's appt?

Oct. 10

Ken LA VAN
will return
from St. Luke
if possible
Oct 14-15

- 7843015
- 1 - CK w/ Jitz Patrick ① date ② 2-3 supervision model ③ no unsupervised rel. Policy ④ will have letter from St. Luke attesting his safety ⑤ statement for publication + announcement ⑥ "Parochial Vicar"
 - 2 - CK w/ St. Luke (Valcom) 301-9673700 ① need letter w/ assurance + stipulations ② Policy of no unsupervised contact
Copy of his contract Concern + care — ③ mentor contract — 3 way
 - 3 - CK w/ La Van: ① Start up time ② Policy of no unsupervised ③ mentor / supervision contract { Parish Archdiocese - where
④ "Parochial Vicar" ⑤ calls to [REDACTED] ⑥ are you coming back early?
 - 4. - Andy/Anderson ① letter of assurance from St. Luke ② contracts (Parish, Archdiocese) + Policy - no unsupervised
③ Sup. eps. priest/x 2
④ restitution ⑤ description of Treatment ⑥ Therapy
(Ken will let me know if I can share his contract w/ Anderson)
 - 5. - Kenney > start up date for appt. + send out letter
- X-X -? does this have to be officially published in CB? No - per Kevin and D.

letter:
- SAA
- Tony Spenser
- Egan
- research on therapy but no decision
- spirit, dia in 12 step prog.

ARCH-002024

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

STRICTLY CONFIDENTIAL

February 14, 1989

Reverend Ronald Bowers
Metropolitan Tribunal
326 West Kellogg Blvd.
St. Paul, Minnesota 55102

Dear Fr. Bowers,

I received your letter of February 8th regarding Fr. Kenneth LaVan. I want you to know that it has been received and carefully noted in Fr. LaVan's file. I'm sure it will help in our continued evaluation and treatment of Fr. LaVan.

I'm sure you also know or at least it would be good for us to state that no determination will be made as regards Fr. LaVan's ministerial status prior to Fr. LaVan's successful completion of the evaluation and anticipated treatment at St. Luke's Institute.

I want to again thank you very much for your support of Fr. LaVan in your position as his advocate and I would be happy to assist you on behalf of Fr. LaVan in any way that I can.

Sincerely,

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

Fold and Detach Stub Here

B 310 097 33Y

Customer:

Please tear off this stub and keep it for reference when depositing prepaid Express Mail Next Day Service shipments in Express Mail collection boxes or when giving prepaid Express Mail Next Day Service shipments to Postal Service delivery or window personnel. Affix the remaining label set to your shipment. For reference, write on this stub the date that the shipment was mailed (if deposited in an Express Mail Collection Box, also initial the stub). Deadlines for deposit for next day delivery differ according to the destination. To ensure next day delivery consult your local Express Mail Directory.

Additional information on Express Mail Service can be obtained at any post office or by writing USPS Headquarters, Washington, DC 20260-6334.

Feb 15 1989

Date Mailed:

Initials:

Service Guarantee:

If this shipment is mailed at designated USPS Express Mail service facilities on or before the specified deposit time for overnight delivery to the addressee, it will be delivered to the addressee or agent by 3:00 p.m. of the next day. Upon application by the mailer at the Express Mail originating office, USPS will refund the postage for this shipment if it is not delivered by 3:00 p.m. of the next day, unless delivery was attempted but could not be made or this shipment was delayed by strike or work stoppage. See Domestic Mail Manual Chapter 2 for details. Signature of the addressee, addressee's agent or delivery employee is required upon delivery. Express Mail International Service mailings are not covered by this service guarantee. See the International Mail Manual for details.

Insurance Coverage:

See section 294 of the Domestic Mail Manual for exclusions of coverage, such as negotiable items and consequential loss.

(1) *Merchandise Insurance*. Merchandise is insured against loss, damage or riffling up to a maximum of \$500. Indemnity will not be paid for spoilage of perishable items.

(2) *Document Reconstruction Insurance*. Non-negotiable documents are insured against loss, damage or riffling up to \$50,000 per piece subject to a limit of \$500,000 per occurrence.

Claims:

- Claims for delay, loss, damage or riffling must be made within 90 days. Claim forms may be obtained at any Post Office.
- The Customer Receipt must be presented when a claim is filed.

Label 11-B (May 1987)

EXPRESS MAIL NEXT DAY SERVICE®

ARCH-002644

POST OFFICE TO ADDRESSEE

EXPRESS MAIL
NEXT DAY SERVICE®



ORIGIN		Date in _____		Postage _____	
Post Office Zip Code _____	Time in _____ A M _____ P M _____	Weight _____ lbs _____ oz _____		Return Receipt Fee _____	
Initials of Receiving Clerk _____	Weight _____ lbs _____ oz _____		Total Postage & Fees _____		
<input type="checkbox"/> Acceptance for next day delivery <input type="checkbox"/> Acceptance for this destination (your address) for delivery by receipt of day (When you have business that must be handled by receipt of day, please indicate the different destinations.)					
<input type="checkbox"/> International Q. Required Country Code _____					

Express Mail Corporate Account No. _____
Federal Agency Control No. _____

FROM:

TO: _____
Telephone Number: _____

Label 11-B (May 1987)

B 310 097 33Y

Service Guarantee: If this shipment is mailed at designated USPS Express Mail service facilities on or before the specified departure time for overnight delivery to the addressee, it will be delivered to the addressee or agent by 3:00 p.m. of the next day. Upon application by the addressee or agent, the originator of the shipment will refund the postage for this shipment if it is not delivered by 3:00 p.m. the next day, unless delivery was attempted but could not be made on the next day because of an address error or other cause. See Domestic Mail Manual Chapter 2 for details. Signature of the addressee, addressee's agent, or delivery employee is required upon delivery. Express Mail International Service mailings are not covered by this service guarantee. See the International Mail Manual for details.

Insurance Coverage:

See section 204 of the Domestic Mail Manual for exclusions of coverage, such as negotiable items and consequential loss. (1) Merchandise insurance. Merchandise is insured against loss, damage or theft up to a maximum of \$500; items will not be paid for spoilage of perishable items. (2) Document insurance. Non-negotiable documents are insured against loss, damage or theft up to \$50,000 per piece subject to a limit of \$500,000 per occurrence.

Claims:

Claims for delay, loss, damage or theft must be made within 90 days. Claims forms may be obtained at any Post Office. The Customer Receipt must be presented when a claim is filed.

WAIVER OF SIGNATURE
(Domestic Only)

SIGNED _____

CUSTOMER RECEIPT

TO:

Telephone Number: _____

Thank You For Using Express Mail Service

ARCH-002645



POST OFFICE TO ADDRESSEE

EXPRESS MAIL
NEXT DAY SERVICE



* 5 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 *

ORIGIN		DATE IN		POSTAGE	
Post Office	Time In	Time In	Time In	Postage	Postage
ZIP Code	Weight	Weight	Weight	Postage	Postage
Initials of Receiving Clerk	Weight	Weight	Weight	Postage	Postage

ACCEPTANCE

☐ Accepted for next day delivery
☐ Accepted for this destination and delivery date
☐ Accepted for this destination and delivery date and delivery date

Express Mail Corporate Account No.

Federal Agency Control No.

FROM:

TO:

Telephone Number:



Label 11-B (May 1987)

B 310 097 33Y

DESTINATION	Date of Delivery	Time of Delivery	A.M. P.M.
X			
DELIVERY WAS ATTEMPTED	Date	Time	A.M. P.M.
WAIVER OF SIGNATURE (Domestic Only)	Date	Time	A.M. P.M.

I wish delivery to be made without obtaining the signature of the addressee or the addressee's agent and I authorize the delivery employee to sign that the shipment was delivered and understand that the signature of the delivery employee will constitute valid proof of delivery.

SIGNED:

FINANCE COPY

TO:

For Customer Use

For Postal Use

ARCH-002646

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

STRICTLY CONFIDENTIAL

February 15, 1989

Dr. Thomas Drummond
Saint Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Dr. Drummond,

With this letter, I am referring to you Father Kenneth LaVan, age 56, a priest of the Archdiocese of Saint Paul and Minneapolis, for evaluation.

The request for evaluation is based on a lawsuit that is currently pending on Father LaVan, alleging that he forcibly raped a minor female around the year 1968. Also, there is another adult female, who at this time, has retained an attorney and is separately and in a totally disconnected way, alleging that Father LaVan forcibly took sexual advantage of her on numerous occasions when she was a minor, back in the early 1960's and late 1950's.

Father LaVan, has to this day, denied that he did any of these things, with the exception of inappropriately kissing and hugging these two females.

Father LaVan was referred by us to Dr. Gary Schoener of the Minneapolis Walk-In Counseling Center. Dr. Schoener's two separate evaluations are copied to you with this mailing. You will note that the first evaluation is considerably different than the second, as regards the force of its recommendations about Father LaVan. The reason for the difference in the two evaluations by Dr. Schoener is that between the first and second evaluation, we were able to get the two adult women victims to cooperate in each case with an intermediary advocate, who worked with Dr. Schoener in getting more accurate and professional testimony from these victims as regards their allegations against Father LaVan.

I had interviewed one of these victims at length and had only received correspondence from the other one. It was because we could coordinate professional interviewing of the victims by Dr. Schoener through their designated advocate intermediaries that we were able to come up with the more specific recommendations made by Dr. Schoener in his second evaluation. Both of these victims are in rather delicate psychological stability at this time and therefore, it was difficult to get them to present themselves personally for evaluation by Dr. Schoener. However,

he is completely satisfied that the testimony that he received from them through their intermediaries is accurate.

In 1986, Bishop Robert Carlson, at the request of Archbishop Roach, intervened on Father LaVan, regarding a report that was made about his inappropriate relationship [REDACTED]

[REDACTED] The gentleman in question, along with his wife, were extremely angry at Father LaVan's behavior with his wife and demanded that Father LaVan be removed from the parish.

It came out in the course of evaluation of Father LaVan by Dr. Schoener that he had been involved over the years in a series of inappropriate and exploitive relationships with adult females. It should be noted that Father LaVan has continued to deny that those relationships were exploitive and also that his relationships with the two women, to whom we have referred previously in this correspondence, were any more inappropriate than his kissing and hugging them.

One of the significant issues identified in the evaluation of Father LaVan with Dr. Schoener is the following from his 12/14/88 report:

"As indicated in my interim report (11/21/88), Father LaVan's admitted sexual contacts with adult women [REDACTED] raise significant questions about his ability to maintain celibacy, or the emotional impact of doing so. I have personally raised with him a concern about the emotional trade-offs involved in this for him."

I have also conducted my own review of Father LaVan's relationships with adult women over the past 15 or more years and that review did confirm as well a number of ongoing sexual and possibly "exploitive" relationships with adult women. Because of the long and perduring habit of these kinds of questionable sexual relationships with women, I also have serious questions, along with Dr. Schoener, of Father LaVan's capability of maintaining celibacy for the duration of his ministry. Also based on the evaluation and my own review, I seriously question his ability to avoid inappropriate sexual relationships in the future unless he shows significant recognition and admission of his past behavior and an open and willing cooperation with indicated treatment.

At the point of this writing, I have agreed with Father LaVan and his advocate, Rev. Ronald Bowers, that his willingness to participate in evaluation at Saint Luke Institute does not constitute an admission of guilt as regards the allegations mentioned in this correspondence.

It will be extremely import that Father LaVan come into some sustained awareness and appreciation for the behavior described above as well as

Dr. Thomas Drummond
February 15, 1989
Page 3

STRICTLY CONFIDENTIAL

an ability to desire and cooperate with therapy regarding that behavior if he is to be allowed to function as a priest in this Archdiocese in the future. It is our hope that your evaluation of him will create this kind of openness and eagerness on his part to deal with his psychosexual behavior.

Enclosed you will also find Father LaVan's signed release of Dr. Schoener's evaluation materials.

If there is any more information that we could provide that would be helpful in your evaluation of Father LaVan, please do not hesitate to call upon us.

Sincerely,

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

Enclosures

cc: Fr. LaVan

bcc: Archbishop Roca
Bp. Carlson
Fr. Mc Donagh
Andrew Esquivel

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

The Chancery

PERSONAL & CONFIDENTIAL

February 15, 1989

Rev. Kenneth LaVan
% Saint Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Ken,

I am sharing with you a copy of the admission information which I am forwarding to Saint Luke Institute for your arrival on February 20.

I will be praying for you while you are at the Institute. If there is anything further that I can do to assist you during your stay there, please do not hesitate to call upon me.

Sincerely,

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

Enc.

To

Roach / [redacted] lym

Date

Time

WHILE YOU WERE OUT

M

of

Phone

Area Code

Number

Extension

TELEPHONED

PLEASE CALL

CALLED TO SEE YOU

WILL CALL AGAIN

WANTS TO SEE YOU

URGENT

RETURNED YOUR CALL

Message

lta - July 10

4:00 pm.

9/19/

Operator

DATE: February 16, 1989
MEMO TO: Archbishop Roach
FROM: Fr. Michael O'Connell
SUBJECT:

Archbishop, I had breakfast this morning with Father Kenneth LaVan as a result of his request to meet with me.

Father LaVan goes to Saint Luke Institute next Monday, February 20, for a 10-day evaluation after which he will return to the Twin Cities and we will await the report of that evaluation. I anticipate that it will indicate further inpatient treatment for Father LaVan. However, I cannot be assured of this, of course.

As you can see from the attached letter that Father LaVan gave me at breakfast this morning, he continues to maintain complete innocence in this case, with the exception of a few indiscreet hugs and kisses of the [REDACTED] woman and [REDACTED] woman when they were both minors.

I once again reviewed with Father LaVan at some length at our breakfast this morning that the coincidence of two adults making similar charges without any kind of connection with one another puts the weight of evidence on their side. I also indicated to him that I have dealt with people before who have had serious charges made against them, who for various psychological and emotional reasons, cannot in fact remember being engaged in that behavior or at least cannot remember the exact details of that behavior and, therefore, I urged him to fully cooperate with the evaluation and subsequent treatment if recommended.

I sincerely hope that Father LaVan is able to successfully cooperate with this evaluation and subsequent recommended treatment because I also have some serious doubts about his ability to further minister in this Archdiocese at least in a fully non-restricted way unless he deals with these issues.

February 16, 1989


STRICTLY CONFIDENTIAL

MEMO TO: Reverend Michael O'Connell

FROM: Archbishop Roach

I have your memo of February 1 including the material on Kenneth LaVan.

I would appreciate your letting me know at what stage we are with his admittance to St. Luke's Institute. Clearly, treatment is going to be essential for him and his future will have to depend almost totally upon that treatment.



ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

STRICTLY CONFIDENTIAL

February 16, 1989

Reverend John Fitzpatrick
Church of St. Joseph
171 Elm Street
Lino Lakes, Minnesota 55014

Dear John,

I had breakfast with Fr. Ken LaVan this morning and it seems that he is doing as well as can be expected under the stress that he is experiencing.

I showed Ken a copy of the attached letter from [REDACTED] to the Archbishop. I asked Ken how [REDACTED] knew such detail that Ken was called back from his vacation and told to immediately leave the parish. Ken indicated that he said nothing to anyone in the parish about why he was leaving other than just for "personal" reasons. He didn't think that you would have said anything to anyone either other than his leaving for "personal" reasons.

Therefore, it is somewhat of a mystery to determine who was releasing this information. However, it does appear as though some specific information did get out either from the person that picked Ken up from the airport or from someone at the parish.

What is enormously distressing about the leaking of this information in the parish, which was reflected in a number of other letters that have been sent to the Archbishop wherein the people have either decreased or eliminated their contribution to the Annual Catholic Appeal, is the fact that we at the Chancery went out of our way to prevent the disclosure of a lawsuit against Fr. LaVan and even denied a request from the person bringing the lawsuit, that public notice be given at the parish about the lawsuit. Therefore, I think it is terribly unfair that the Archbishop personally or the Archdiocese should take the blame for Fr. LaVan's removal from the parish.

Reverend John Fitzpatrick
February 16, 1989
Page 2

If you have any way of determining how this information was learned, I would hope you would talk to the source or at least try to ameliorate the situation as much as possible even with the amount of information that has gotten out.

I do very sincerely appreciate the support you have given Ken through all of this and I certainly hope all of us can work together to secure justice for all the parties involved.

Sincerely,

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

cc: Archbishop Roach

Feb. 19, 89

Dear Father Ken

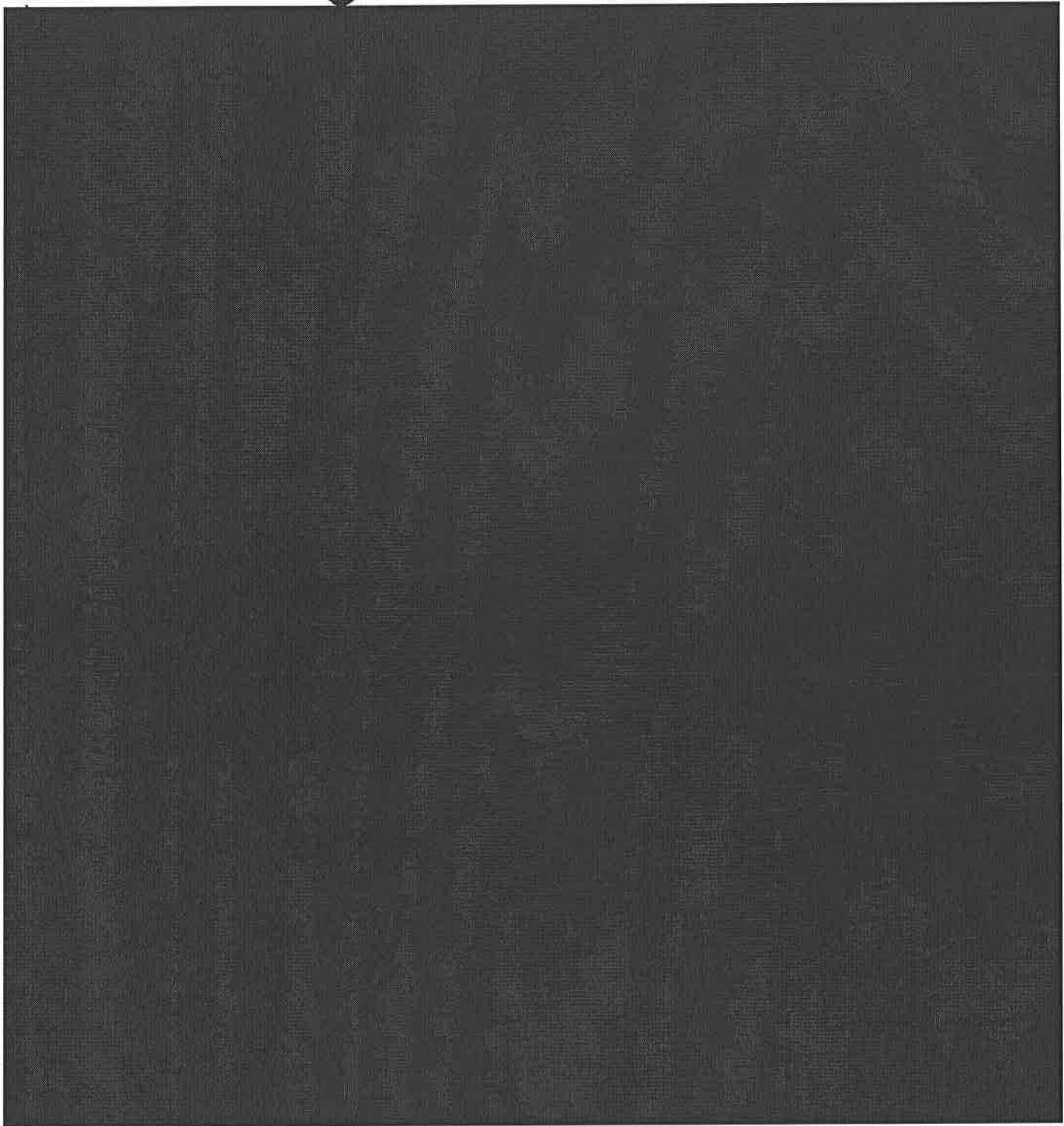
We all miss you alot and we all want you back
in our church and I had the hold on
want you back so please come back you pray
for you and every thing to come back.

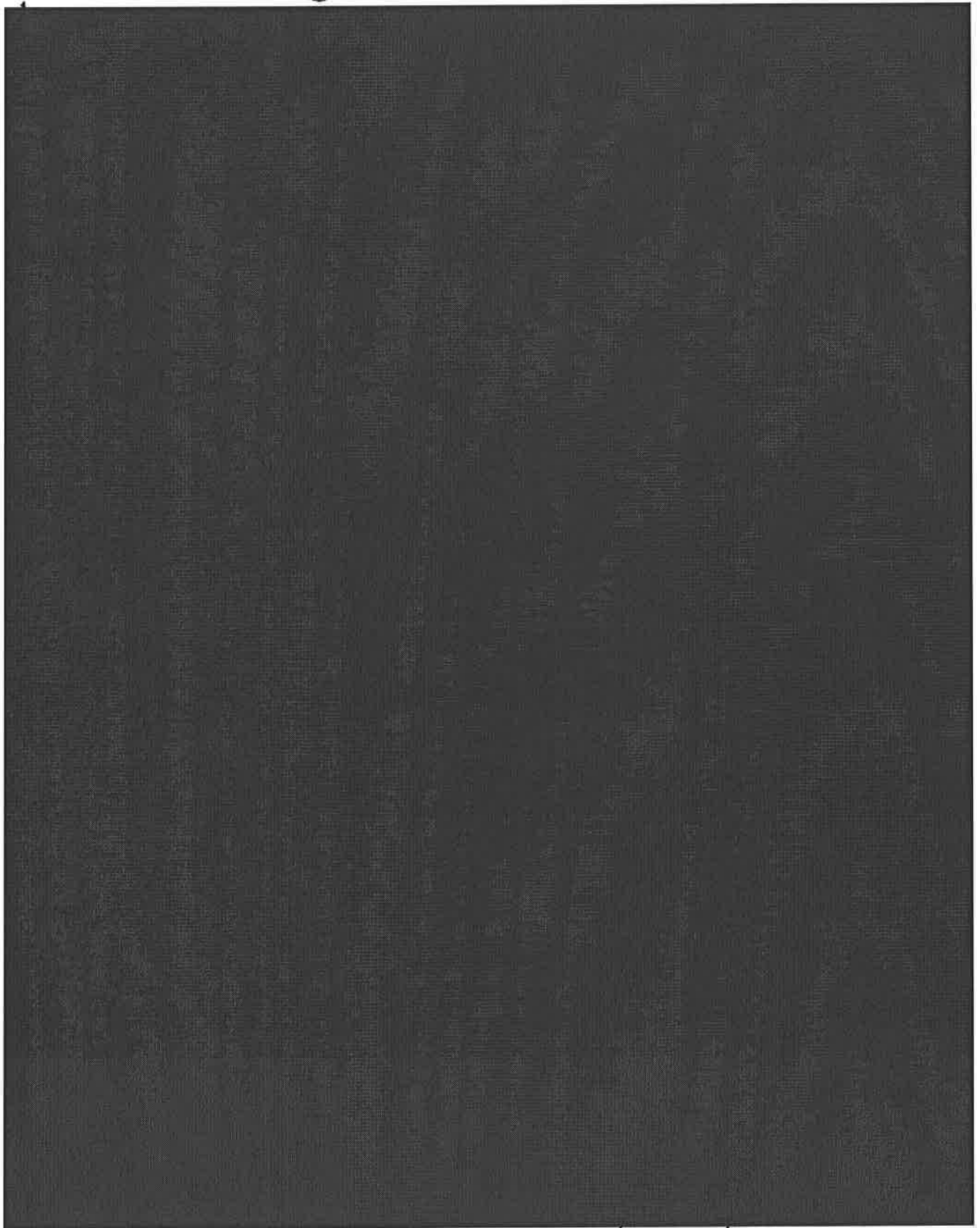
Your friend



HAPPY
Valintins
Father







Keep original
for my "14"
file

[REDACTED] March 7, 1991

think of myself as a wonderfully fair person, I think that it is also a good idea that your rights are independently protected.

I look forward to keeping in communication with you over all of this as circumstances suggest.

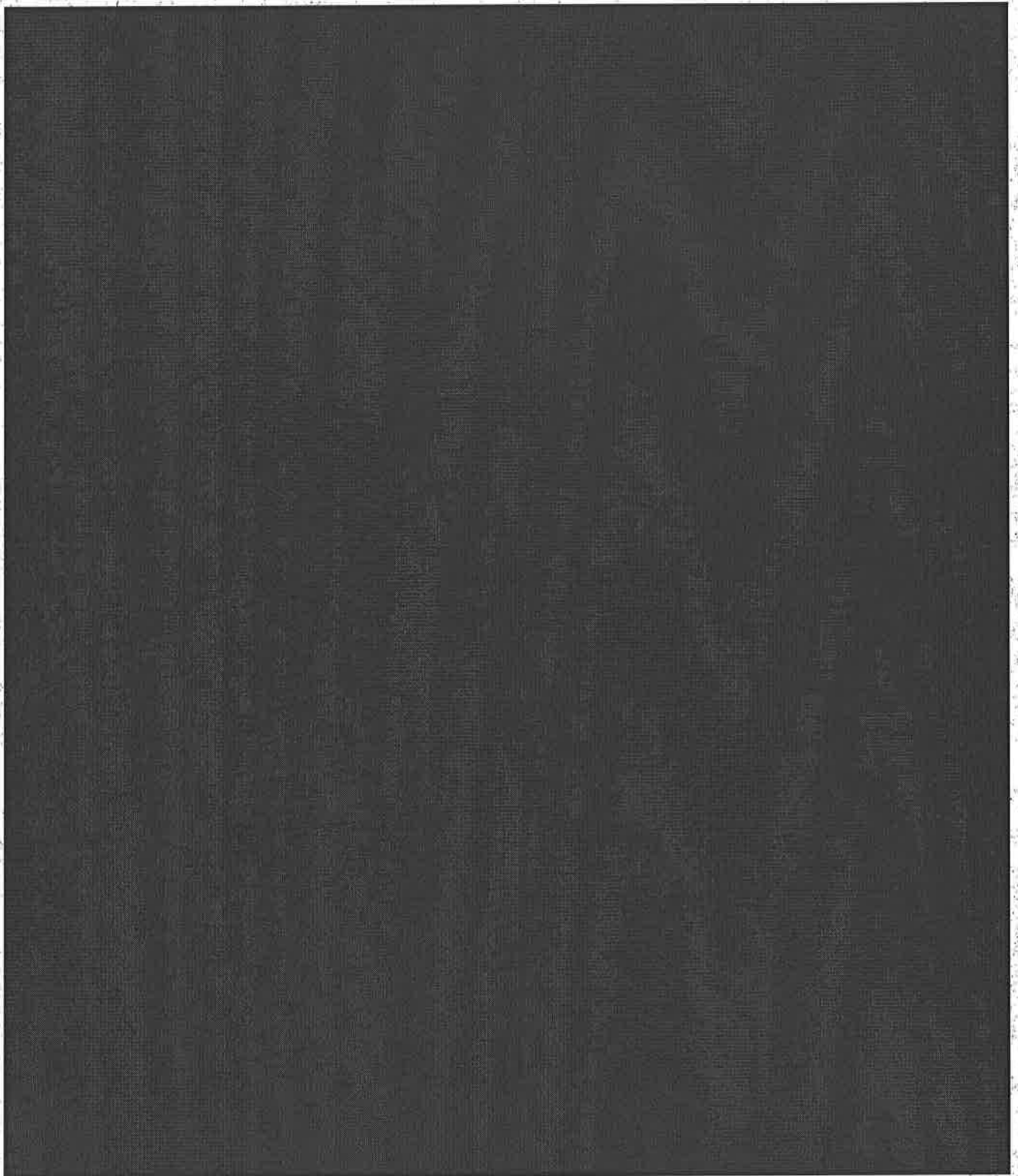
Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:ggr

cc: Mr. Andrew Eisenzimmer







SAINT LUKE INSTITUTE

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

March 8, 1989

Confidential

Reverend Michael T. O'Connell
Vicar General
Archdiocese of St. Paul-Minneapolis
226 Summit Avenue
St. Paul, Minnesota 55102

Re: Reverend Kenneth LaVan

Dear Father O'Connell:

Thank you very much for the referral of Father Kenneth LaVan, a 56 year old priest from the Archdiocese of St. Paul-Minneapolis. The material you provided regarding allegations of inappropriate sexual behavior as well as some previous evaluation was most helpful to us in our work with Father LaVan. I appreciated the opportunity to give you some preliminary feedback by telephone on Thursday, March 2nd and I am writing now to document our findings more fully.

As you are well aware, Father LaVan was sent to the Servants of the Paracletes in Jemez Springs, New Mexico in 1986 after accusations of inappropriate conduct with an adult female parishioner were brought to the attention of the Archdiocese. Upon arrival at Jemez Springs, Father LaVan was exceedingly anxious as well as depressed. He returned on his own volition to the Minneapolis/St. Paul area and eventually obtained some helpful counseling services.

He was apparently functioning fairly well in a ministry assignment when allegations were made of inappropriate sexual contact with adolescent girls twenty years ago. It is our understanding that at least one of these allegations has proceeded to the point of civil litigation. Despite Father LaVan's constant denial of inappropriate contact with these individuals, it was clear that a comprehensive evaluation was in order.

Father LaVan came to us on February 20, 1989 and, despite his disavowal of the behavior of which he is accused, he was generally cooperative. He gave a great deal of information about himself including descriptions of more recent difficulties in managing his sexuality. Thus, even without resolving the issue of his denial of old behavior, we believe we came to a sufficient understanding of him to make some useful recommendations.



Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM

ARCH-002737

You are familiar with the scope of our evaluation process from previous referrals, but for the sake of Father LaVan's record let me list the elements here:

1. Structured interview by three members of the professional staff including a psychiatrist,
2. Physical and neurological examination,
3. Electrocardiogram (EKG),
4. Chest x-ray,
5. Computerized tomographic brain scan study (CT brain scan),
6. Neuropsychological testing including Wechsler Adult Intelligence Scale-Revised, Wechsler Memory Scale, Halstead-Reitan Neuropsychological Battery, and Minnesota Multiphasic Personality Inventory,
7. Informal meetings with current residents in the Saint Luke Institute rehabilitation program,
8. Formal psychological interview with mental status examination,
9. A Dexamethasone Suppression Test. This is a biochemical challenge test that examines how the pituitary gland regulates certain adrenal hormones. A positive test correlates highly with those types of depressions that have a strong biochemical component and are usually helped by antidepressant medication.

On Wednesday, March 1, 1989 all of the elements of our assessment had been completed and our evaluation team met to discuss our findings and then share them with Father LaVan. The remainder of this report will largely recapitulate what was shared with Father LaVan in the feedback session. Much of what follows will be extremely personal and sensitive in nature and we suggest that this written report not be kept with routine personnel files where those without an explicit need to know might inadvertently see it.

PSYCHOSOCIAL HISTORY: Father LaVan is the youngest of three children born to his parents who resided in Red Wing, Minnesota. He has a sister eight years older and another three years older. His father died in 1953 at age 59, apparently of complications of rheumatic heart disease. His mother died at age 61 in 1955 after a four year course with leukemia. He describes his home life as generally pleasant. His father had a successful barbering business and there was much laughter in the family. He does recall that his father had a periodic bad temper. He would lash out abruptly and then calm down. Father LaVan can recall instances of being struck physically but a pattern of abuse was not characteristic. Father LaVan had a closer relationship with his mother. At times he felt he was her confidant. The parents were described as having a stable relationship. They communicated well together and the children were frustrated in any attempts to split them.

Father LaVan started school at the local parish grade school which he liked. Prior to starting school his mother had prepared him and his sisters well and they got off to a good start. For high school Father LaVan was sent to a Dominican high school some fifty miles from his home. The family put a high priority on education and this decision was apparently made to give him the best high school education available. While attending that school he boarded with a family. Father LaVan recalls some degree of isolation and loneliness,

particularly in the ninth and tenth grades. In the latter part of high school he was more comfortable. He dated and apparently excelled in sports.

Father LaVan entered seminary training directly after high school. He had some difficulty academically but he experienced more academic competition than he had encountered before. It should be noted that it was in his early seminary training that both parents died. In looking back on these circumstances, Father LaVan reports that they made him "grow up quickly." In addition to the loss of the family structure, responsibility for disposing of his parents' estate rested with him. In any case, his formal priestly training continued without interruption until his ordination in 1958.

Over the past thirty years of ministry, Father LaVan has had various assignments in parishes. He has enjoyed the work of priesthood and likes helping people. In retrospect, he notes the development of a depressed mood beginning quite a few years ago. He experienced a loss of energy and some difficulty in discharging his obligations as a pastor. He states that he resigned one parish and started a vigorous program of physical exercise. At times this program as well as a more formal retreat to an exercise spa has helped him to feel better. The effect would last for a period of time but eventually the lowered mood would recur. After returning from New Mexico in 1986 he began seeing a psychiatrist in the St. Paul/Minneapolis area and was placed on an antidepressant. He has found this extremely helpful and has not had a recurrence of his depressive symptoms. Father LaVan states that he has not had any sexual activity since the events which led to his referral to New Mexico three years ago.

SEXUAL DEVELOPMENT HISTORY: Because of the nature of the referral, extra care was taken in reviewing the development of Father LaVan's sense of his own sexuality. In general, he believes he learned good lessons about affectionate relationships at home. His parents seemed to care for each other as well as the children. His earliest sexual memory is of some childhood games, perhaps in the eighth grade. The onset of puberty occurred for him around the end of the seventh grade and was not marked by any unusual events. He experienced some masturbation in early adolescence and its frequency may have peaked in the middle of high school. Father LaVan states that this behavior was no problem after high school or through the seminary years. No history is given of sexual abuse and the occasional physical outbursts of his father do not appear to represent true physical abuse. In the latter part of high school, Father LaVan enjoyed the company of girls and this included some degree of physical affection. During the seminary years he was approached homosexually on a couple of occasions but easily declined the invitations.

There were some discrepancies in how Father LaVan described sexual activities to various interviewers here at the Saint Luke Institute. He told one of us that he had his first sexual encounter with a parishioner in approximately 1960; he told another interviewer that the first such activity was in approximately 1969. This appeared to be a matter of confusion and patchy memory as opposed to a conscious attempt to deceive. In any case, it was clear that at least from the late 60's through the mid 80's there was a series of as many as four relationships, some of which extended over quite a few

months and involved sexual interaction. It was noted that most if not all of these involved sexual contact with parishioners who were married. This, of course, raises the ethical issue of priest/parishioner interaction in addition to any other more basic moral considerations. In this regard, there does appear to be some level of exploitiveness.

As regards the allegations of sexual contact with minors, Father LaVan consistently denied any forcible activity on his part. He did acknowledge some degree of physical affection such as kissing, and hugging. As noted in the material you sent us, some of the detail provided by the accusers argues against fabrication. Despite the apparent validity of these charges, there is nothing in his current life or more recent history that suggests a pattern of attraction to underage sexual partners. For many years such activity has been with age appropriate individuals. It is of interest to note that prior to 1969 Father LaVan, by his own admission, abused alcohol. The exact nature and extent of his drinking is not clear but it is not unreasonable to assume that alcohol consumption could have obscured his memory of the events of the 60's as well as contributing an element of disinhibition and sexual excitation.

ALCOHOL USE HISTORY: There is only a slight element of genetic predisposition to alcohol use in Father LaVan. He states that a paternal grandfather was an alcoholic who abused his children. His own parents drank quite moderately and he can only recall one or two instances of his father possibly having too much to drink. He himself began drinking beverage alcohol around age 17 or 18 upon seminary entrance. He drank mostly beer at that time. As noted above, he does characterize himself as drinking excessively in the 60's, sometimes having as many as five drinks of an evening. He has cut back a great deal and, as for many years, drinks only modestly. In addition to this, he has availed himself of several educational opportunities around the subject of chemical dependency and if he had a difficulty in the past it does not seem to be operative at the present time. It is of special interest that Father LaVan does not drink at times of stress. The data is not there to make an alcohol abuse diagnosis at this time.

PHYSICAL EXAM AND LABORATORY EXAMINATION: Father LaVan has, with the exception of his depression, enjoyed fairly good health. In 1981 he was diagnosed as having hypertension. He currently takes one Diazide tablet daily which produces adequate control.

While with us he received a thorough physical exam and a neurologic screening exam by Dr. David Isaacs, our consultant in internal medicine. On examination he was noted to be a little over 72" tall with an appropriate weight of 200 lbs. His pulse was 72, his blood pressure 138/90. Examination of the head and neck was unremarkable. The optic fundi did not show hypertensive changes. There was no evidence of thyroid enlargement. Chest and cardiac exams were normal. Abdominal exam showed no liver or other organ enlargement. There was no evidence of hidden gastrointestinal bleeding. His extremities showed good pulses without any evidence of peripheral vascular disease. Neurologic exam showed symmetrical reflexes and good coordination. His EKG and his chest x-ray were both within normal limits.

An extensive laboratory review was undertaken, yielding results almost entirely within the normal range. Important normals included tests for liver, kidney and thyroid function. One liver enzyme, SGPT, was minimally elevated at 52 intl. units/lt. This is probably a side effect due to his antidepressant and is not a cause of concern. His cholesterol was a healthy 208 mg./dl. Special tests of those hormones associated with sexual functioning were all within the normal range. Antibodies to hepatitis A, hepatitis B and the HIV virus were all negative. A toxicology screen showed the presence of Nortriptyline (Pamelor) present in his system. His serum level of this antidepressant is 72 mcg./dl. which is nicely in the therapeutic range. The dexamethasone suppression test was negative with both post suppression values well below 5 mcg./dl. In general, Father LaVan appeared in fairly good physical health.

NEUROPSYCHOLOGICAL EXAMINATION AND PERSONALITY ASSESSMENT: The human brain is the organ of the body responsible for the highest level of integration of both experience and behavior. In assessing behavior that may be problematic, we are careful to establish the health of this organ. To this end we use the CT scan and an extended battery of specialized tests.

Father LaVan's CT scan showed a mild degree of cortical atrophy. This was not localized and appeared to be a slight acceleration of the normal aging process. The neuropsychological test battery indicated a pattern of overall mild impairment that appeared nonacute and stable. His Verbal IQ is 104, his Performance IQ 100, his Full Scale IQ showed him to be of average intellectual endowment with 102. Some difficulties were noted on the Similarities subtest of the Verbal Intelligence Scale. The most significant neuropsychological finding related to a mild but persistent difficulty with memory. There seemed to be a problem encoding new material in both verbal and nonverbal modes. Delayed recall was more intact. A test of abstract thinking and logical problem solving capacity, the Category Test, scored 89 errors which is in the moderately impaired range. The Verbal Abstraction component of the Shipley test was done above average. Comparing these findings suggests that the abstracting deficit is more apparent with nonverbal, that is spatial, material. A test of complex psychomotor learning ability was done rather poorly with a relative deficit in the left hand. The memory component of this test was also poorly done with a 0 score for Localization and a similarly poor performance in remembering the shapes involved in this particular instrument. A mild relative right-sided deficiency was noted with fine motor coordination, although major motor performance as measured by the grip strength test was normal. The Wisconsin Card Sorting Test was done with a mild degree of difficulty suggesting some degree of impairment of frontal lobe function. The Stroop, another frontal lobe instrument, could not be done because of the degree of color blindness in Father LaVan. Although not necessarily much of a handicap in day-to-day life, the difficulties with encoding new memory information and the difficulty in nonverbal abstracting ability would have to be taken into account in conducting any psychological therapy that might be suggested.

PERSONALITY TESTING: The formal psychological inventories yielded an MMPI profile that was valid with a clinical elevation on the

Paranoid scale. Some of the influence on this scale is undoubtedly due to current environmental pressures and should not be construed as implying a true paranoid state. The pattern of responses suggested that extra effort was being expended in inhibiting aggressive impulses possibly originally directed at family members. Significant needs for affection were noted and there was not any elevation of the Depression scale. The Millon, another personality inventory, was a bit defensive with a rather high elevation of the Dependency scale. An individual with his profile is likely to be very fearful of incurring the resentment of others and would be prone to suppressing any anger at others which would tend to provoke rejecting responses. The Rorschach protocol yielded a D score of -4. This suggests an individual who has very poor resources for coping with stress. In terms of perceptual style, Father LaVan is what is known as an overincorporator, that is an individual who picks up a large amount of the data available in a given stimulus field. In terms of problem solving style, he is what is known as introversive, that is, given to taking in information, thinking it over and then proceeding in a planful way. This style plus the overincorporative tendency may make him prone to an excessive degree of rumination that can get him bogged down in dealing with life conflicts. The Rorschach record yielded many distorted responses. Father LaVan may interpret things in ways quite different from the consensus impression. Overall, the record suggested rather poor modulation of affect. There was evidence of dependency and rather extreme unmet needs for closeness. The latter may be experienced by him as feelings of loneliness. The content of some of the Rorschach responses suggested relatively poor interpersonal relatedness and a pattern of aggressive responses that were often deflected in mid-expression into more socially acceptable forms. Given the degree of his emotional needs, his poor modulation of affect and his limited stress tolerance, he is seen at somewhat of a high risk for acting out. It is possible that some of the neuropsychological deficits noted above may effect the pattern of Rorschach responses, particularly in terms of distorted perceptions.

DIAGNOSIS:

- Axis I - 1. Sexual disorder not otherwise specified (compulsive sexuality)
2. Dysthymic disorder, in remission secondary to treatment
- Axis II - Personality disorder not otherwise specified with dependent and paranoid traits
- Axis III - 1. Hypertension, treated
2. Neuropsychological dysfunction

RECOMMENDATION AND DISCUSSION: It is clear from Father LaVan's history that there have recurrent difficulties over time with the management of his sexual impulses. Although he does not experience a high degree of drivenness, he has been involved on a repeated basis with sexual relationships with inappropriate partners. His sexual expression has undoubtedly been driven at least in part by dependent needs and unmet needs for closeness. In this sense, they have been compulsive, that is, driven by other affective needs out of Father LaVan's awareness. His view that his sexual behavior was a function of his depression is an incomplete explanation. In other words, the fact that he is not depressed now is only a modest assurance that he will not repeat past problematic behaviors. In the light of

this, we are recommending comprehensive inpatient treatment here at the Saint Luke Institute. The neuropsychological deficits cited above, particularly in regards to memory and abstracting ability pose certain obstacles for an insight oriented treatment. These problems reduce his prognosis somewhat but, on the other hand, he is very unlikely to derive significant benefit from less than intensive treatment. If he were to come to us, we would have to pay particular attention to behavioral prescriptions and other directive approaches and not expect a great deal in terms of Father LaVan using insight on his own initiative.

In closing, I would like to thank you again for the referral of Father LaVan to us. We hope that our services prove useful both to him and the Archdiocese of St. Paul-Minneapolis. Asking for your continued prayers in support of our work, I am

Respectfully,

A handwritten signature in cursive script, reading "Frank Valcour" followed by a stylized flourish.

Frank Valcour, M.D.
Medical Director

FV/bm

cc: Reverend Kenneth LaVan

[REDACTED]
Mar. 8, 1989

Bishop Robert Carlson:

I am writing this appeal to you regarding the situation of [REDACTED] whom you knew as [REDACTED] while at St. [REDACTED]. From my correspondence with Father O'Connell, I infer that nothing is being done. We were always taught that, when a wrong is done, it is necessary to make restitution. Is this just the rule for the laity and not the clergy? Is not the perpetrator in this case(s) expected to make restitution, or the Church behind which he is able to hide? [REDACTED] is seriously ill and unable to work. Her medical bills are very large. I am a [REDACTED] and cannot help.

Many people are urging these victims to "go public" so that others may know that the explicit trust we have always placed in our clergy is often abused.

I ask you from your position to see that something is done.

Sincerely,
/

cc: Archbishop Roach
Rev. O'Connell

ARCH-002389

March 15, 1989

[REDACTED]

Dear [REDACTED]

I received your letter of March 8th, 1989, and I can only imagine the pain and hurt that it carries. Obviously, I enjoyed my pastoral work with both you and [REDACTED], and I cannot imagine anyone wanting to hurt either one of you.

Unfortunately, when [REDACTED] came to the Archdiocese, she did not come to me and before I was aware of the situation, it is my understanding that a lawsuit was filed against Father LaVan and the Archdiocese.

Regretfully, we are a very litigious society and once a lawsuit is filed, there are certain regulations and procedures that our attorneys and insurance companies require that we follow. It is my understanding that [REDACTED] filed a lawsuit because of the medical bills and loss of work that she had experienced.

I am sure that all concerned would want to settle this as soon as possible, and in as humane way as that could be done. The best advice I could give you would be to have [REDACTED] and her attorney get together with us and bring this matter to some resolution. I can assure you that whether or not [REDACTED] decides to "go public", will not have anything to do with the settlement. In all things I know we all want justice to be served.

I would appreciate your response to this and also please feel free to call me if that would be helpful.

Sincerely yours in Christ,

Most Reverend Robert J. Carlson
Auxiliary Bishop

DATE: March 17, 1989
MEMO TO: Archbishop Roach
FROM: Fr. Michael O'Connell
SUBJECT:

Archbishop, Bishop Carlson, Fr. McDonough and myself have had an opportunity to review the attached evaluation from Saint Luke Institute regarding Father Kenneth LaVan. I also have had a chance to talk at length with Dr. Frank Valcour, the Medical Director of Saint Luke.

It would be the recommendation of myself, Bishop Carlson and Fr. McDonough that Father LaVan be sent back out to Saint Luke Institute for inpatient treatment as soon as possible.

It would appear from this evaluation that Father LaVan will need some rather intense, long-term treatment, addressing the issue of sexually addictive behavior. As is evidenced from the multiple exploitive sexual liaisons which Father LaVan had throughout the late 1960's and all through the 70's and early 80's, he has to be brought to understand that unless he develops an identifiable pattern of relating to his sexual addiction and also understanding how much he must immerse himself in support environments that would help him with this behavior, it is likely that he could re-offend and none of us can afford to allow that to happen.

I would appreciate very much hearing your opinion in this matter as soon as possible because we can get a possible admission for Fr. LaVan at Saint Luke on March 27, the Monday after Easter. There is also an opening on March 22, but we could not work out an appropriate time for Father LaVan to come in to discuss the evaluation and its recommendations until next Monday, March 20. This March 22 date may not be time enough to make airplane reservations, etc. for Father LaVan. However, if we do not move on one of these dates, it may be one-two months before we could get Fr. LaVan back into Saint Luke.

As I indicated above, I plan to meet with Father LaVan on Monday, March 20, at 12:00 noon at the Chancery.

cc: Bishop Carlson
Father McDonough



SAINT LUKE INSTITUTE

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

March 20, 1989

CONFIDENTIAL

Rev. Kenneth G. LaVan
2525 Twin Bluff Road
Red Wing, MN 55066

Dear Father LaVan:

We look forward to your arrival on March 29, 1989. It will be helpful for you to know the following facts:

1. If any medications are needed, they will be prescribed here and administered at our medical clinic. Therefore, we ask that you not bring any over-the-counter medications or vitamins and only a small supply of prescribed medications, which will be turned over to our clinic. Also, anything which has an alcohol content cannot be used by any patient here. Therefore, we ask that you not bring any cologne, perfume, mouthwash, or over-the-counter product which has any form of alcohol as a listed ingredient.
2. You are not permitted to have a car while a resident at the Saint Luke Institute.
3. Because you will be exercising at a local spa at least once a week, we recommend bringing a bathing suit and suitable leisure attire (for instance: shorts, sports shirts, jogging attire, and sneakers or casual shoes).
4. If you use a special pillow because of allergies, please bring the pillow to be used while a resident at Saint Luke Institute.
5. Because of the duration of the program, it is important to bring enough seasonal clothing.

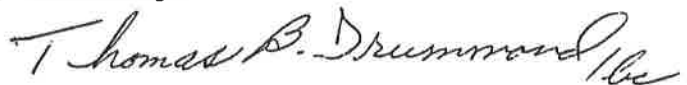


Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM

Page 2

Again, we look forward to your arrival on March 29th. It is imperative that you arrange your travel plans to arrive at the Institute before noon. Please advise Ms. Bonnie Connor, Coordinator of Admissions, of your travel plans. She will arrange transportation for you from the airport and welcome you upon your arrival at the Institute. Our entire staff wishes you the best as you begin the program.

Sincerely,

A handwritten signature in cursive script that reads "Thomas B. Drummond".

Thomas B. Drummond, Ph.D.
Director
Outpatient Department

TBD:bc

cc: Rev. Michael T. O'Connell

LAW OFFICES

Collins, Buckley, Sauntry & Haugh

West 1100 First National Bank Building
332 Minnesota Street
Saint Paul, Minnesota 55101
(612) 227-0611

INVOICE

MARCH 23, 1939

REVEREND G LA VAN

7715-12958
PERSONAL MATTER

FOR PROFESSIONAL SERVICES FROM
JANUARY 18, 1939 THRU FEBRUARY 28, 1939 AS FOLLOWS:

1/18/39 REVIEW COMPLAINT; TELEPHONE CONFERENCE WITH
ATTORNEY ANDERSON; CORRESPONDENCE TO
CLIENT
1/19/39 TELEPHONE CONFERENCE WITH ATTORNEY
EISENZIMMER; TELEPHONE CONFERENCE
WITH CLIENT; TELEPHONE CONFERENCE
WITH PASTOR RE: SUIT, ETC.
1/23/39 TELEPHONE CONFERENCE WITH CLIENT RE:
SERVICES; OPEN FILE, ETC.
2/02/39 CONFERENCE RE: INTERROGATORIES, ETC.
2/08/39 PREPARE ANSWERS TO INTERROGATORIES;
CORRESPONDENCE
2/13/39 CORRESPONDENCE
2/15/39 REVIEW ANSWERS TO INTERROGATORIES; REVIEW
MEDICAL RECORDS

TOTAL SERVICES: \$1,087.50

STATEMENT OF ACCOUNT

PREVIOUS BALANCE	435.25
PAYMENTS AND ADJUSTMENTS SINCE LAST INVOICE	.00
FINANCE CHARGE	.00
CURRENT INVOICE	1,087.50
BALANCE DUE THIS STATEMENT	\$1,522.75

FEDERAL TAX ID#
TJC

DUE UPON RECEIPT

ARCH-002952

MARCH 30, 1989

Fr. Austin Ward
Arch diocese of St. Paul & Minneapolis
226 Summit Ave
St. Paul, MN. 55102

Dear Austin:

Enclosed is my Airline ticket that took me to the
St. Luke Institute at a cost of \$244.⁰⁰.

Also I received Room And Board at my sisters
in Red Wing, from Feb 1 to March 29th.

Also I have incurred legal expenses
with Mr. Theodore Collins of Collins, Buckley, Sauntry
& Haugh. My question is how is this handled?

THANKS for Any help that you can give
me at this time.

Sincerely,

Kenneth G. Jordan
2425 Brooke Drive
Switzland, M.D. 20746

4/4/89
ATW
OK'd
payment

April 1, 1989

[REDACTED]

Reverend Robert J. Carlson
Auxiliary Bishop
Archdiocese of St. Paul and Minneapolis
226 Summit Avenue
St. Paul, MN 55102-2197

Dear Rev. Carlson,

I am appreciative of your prompt response to my letter, however it raises, once again, some serious questions and doubts that I cannot leave unaddressed. You expressed that you were not aware of the situation until [REDACTED] had filed the lawsuit against the church and Father LaVan. Herein lies a vast shadow of doubt. No, [REDACTED] did not come to you last May to address this issue. She followed the published policy of the Archdiocese for handling such a grievance and went directly to Fr. Michael O'Connell. In keeping with your policy, "the archbishop will be informed about all alleged cases." Secondly, in September when [REDACTED] spoke with Fr. O'Connell she raised the question as to whether or not you had been informed, since you were in the parish during some of the time that Fr. LaVan was there. [REDACTED] responded that he had spoken directly to you about the situation and that it was, in fact, your choice to personally go and speak with the [REDACTED]. Both of these points in time are well before the lawsuit was filed out of last resort.

It is most upsetting to view how this entire matter has been handled from the very onset, especially in light of the policy which the Archdiocese has enacted. During [REDACTED] first visit she was assured that: (1) Fr. LaVan would be removed from his ministry for a complete evaluation at St. Luke Hospital; (2) that the church had a financial responsibility to insure that the mounting medical costs would be paid, she was asked and complied with the request to submit all out-of-pocket costs for reimbursement; and (3) that the church had a responsibility to [REDACTED] to insure she received the on-going medical care she required. [REDACTED] as she has done all of her life, put her trust in the church and its officials. Within a couple of weeks the scenario changed. Fr. LaVan remained in his parish and the issue of medical costs was to be viewed as a "challenge." If [REDACTED] agreed to see the psychologist who works with the church, Dr. [REDACTED], there was no question that the costs would be covered by the church, however, in continuing to see her present doctor the reimbursement of costs was in question. There is clearly a lack of understanding of the trauma being experienced and the additional trauma that would ensue in starting over again, trying to trust another person.

I am well aware of the constraints which litigation puts on all parties involved regarding communication between them. I am more acutely aware of the extreme toll this entire issue has taken on the life and well-being of my daughter. From May, 1988 to December, 1988 she kept trying to trust, once again, that the church would do what they had committed to do. She struggled laboriously to continue to work with Fr. O'Connell despite all of the evidence that commitments were not being kept. Finally, in December, after eight months of unkept commitments, her faith was shaken to the very core. She experienced enormous pain over the trust that was again betrayed and struggled against the filing of a lawsuit.

You have advised that [REDACTED] and her lawyer contact you in order to "bring this matter to some resolution." I have forwarded a copy of your letter to [REDACTED] but you should know that I feel strongly that it is the church that should be reaching out, through your attorney, to arrange for such a meeting. What you are asking is that [REDACTED] again trust the very people who have betrayed her over and over again. What

ARCH-002386

reason does she have for doing this? It has taken such a heavy toll every time she has tried again and been betrayed. I am past the point of fearing for [REDACTED] health. She is very ill and is losing her will to even continue with life. I believe that you have a responsibility to reach out in the ministry that you practice and offer the assistance that has been promised.

This has nothing to do with going public or not going public. It has to do with the life of an individual that has been destroyed by the church and continues to be affected by the ineffectiveness of the church to reach out and heal those whom it has harmed. I would hope that you would consider what I have written and that this one time, you take the responsibility that is yours and reach out. Julius Segal in his book entitled "A Child's Journey" says "Anyone who touches the lives of the young is clearly responsible for their destiny. Each of us has both a healing and hurting power." I am asking you to use the power that you have to stop the hurting and begin the healing process.

Sincerely,

[REDACTED]


DATE: April 4, 1989
TO: Fr. Michael O'Connell
FROM: Fr. Austin Ward
SUBJECT: FR. KENNETH LAVAN

I have enclosed a copy of a request from Ken LaVan. The first item I have taken care of by sending him a check for \$244.00.

On the second item, he was living with his sister and normally we do not pay for housing for someone living at their home. If he had lived at a rectory, we would have given him a housing allowance. I do not know what you want me to do with this.

Thirdly, I think we better work his legal expenses as we do with all of the others, i.e. have Ted Collins bill Andy Eisenzimmer, who in turn will bill us. That way we are paying for his legal expenses but through our counselor. *with a loan*

ATW:ab



DATE: April 5, 1989
MEMO TO: Father Michael O'Connell and Father Kevin McDonough
FROM: Bishop Robert J. Carlson
SUBJECT:

I am attaching to this memo, my letter of March 15th, 1989, to [REDACTED] and her letter of March 8th, 1989, which was the reason for my letter to her. I am also enclosing her latest letter dated April 1st, 1989.

It would be helpful for me to get together with the two of you, so that I can get an update on the case and be able to respond to her with some accuracy.

Would Tuesday afternoon, April 11th, 1989, work out for either of you? *1:00 pm. April 11-*



Att.

To 75C
Date 4/13/89 Time 1:10

WHILE YOU WERE OUT

M_____

of _____

Phone: [REDACTED]

Area Code	Number	Extension
-----------	--------	-----------

TELEPHONED		PLEASE CALL	X
CALLED TO SEE YOU		WILL CALL AGAIN	
WANTS TO SEE YOU		URGENT	

RETURNED YOUR CALL

Message

Re: 10 sacce re

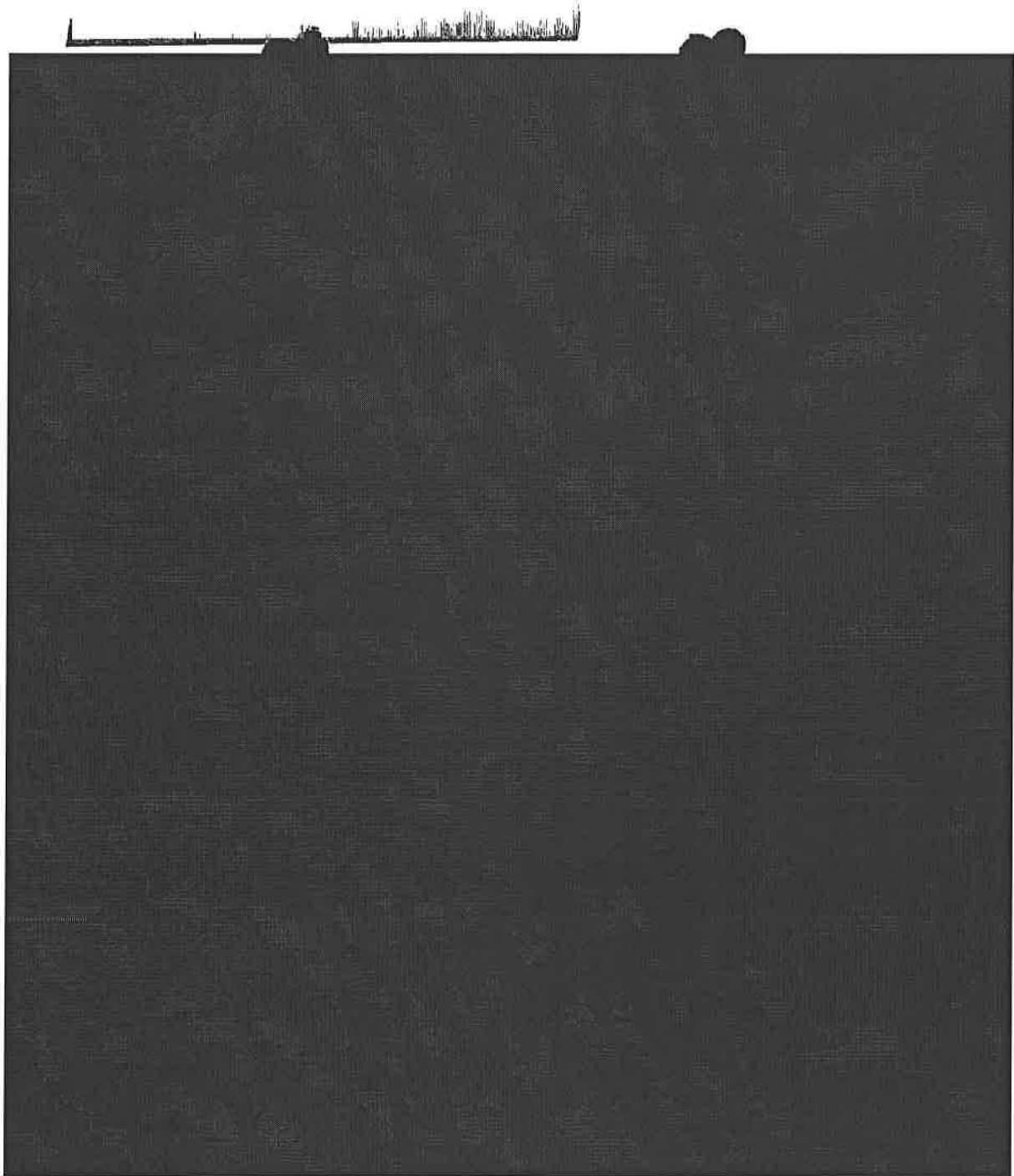
St. Raphael's

Operator

NELSON'S
Office
supply
RIDGEDALE • ROSEDALE • BURNSVILLE CENTER
MIDWAY • NORTHTOWN • U OF M-DINKYTOWN

PHONE
641-0845

ARCH-002006




H

April 17, 1989

Dear [REDACTED],

[REDACTED] An equal opportunity employer

ARCH-001603


April 17, 1989
Page 2

RW/mde

ARCH-001604

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

MEMO

The Chancery

MEMO TO: Rev. Kevin McDonough
DATE: April 18, 1989
FROM: Rev. Michael J. O'Connell

I deeply appreciate your willingness to handle the

meeting next Thursday.

Thanks again, Kevin.

B27

KL.V

† †

1. TO:

Marilyn

2. TO:

B.V. This when Ken

3. TO:

sets up 1 hr. meet

4. TO:

4/ Staff at Lindalakes

5. TO:

- ☐ approval
- ☐ action
- ☐ signature
- ☐ see me
- ☐ coordination
- ☐ prepare reply
- ☐ research
- ☐ recommendation
- ☐ circulate
- ☐ comment
- ☐ note & return
- ☐ information
- ☐ as requested
- ☐ per conversation
- ☐ file

REMARKS:

* John J. Tz

* Kent Zenske - C. Turgist

* Shirley Gormley - D.R.E.

★ Karen Larson - Lay Rep on
Liturgy Board

follow-up done
in mid-June
of '91 by
MOC

Purpose:

1. Ken will review [redacted] + [redacted] situations and indicate possibility of further incidents" or publicity
 2. Ken will solicit their support + feed back on req. Basis
 3. MUC will summarize verbally + in written form back to participants
- St. Know*

* Knows some issues from [redacted] incident

FROM:

DATE

PHONE

DATE: April 20, 1989
MEMO TO: Father Kevin McDonough
FROM: Bishop Carlson
SUBJECT: [REDACTED]

On Monday, April 17th, 1989, [REDACTED] called me from her home in [REDACTED] to discuss the case and I informed her, based on verbal information from Father McDonough, followed up by a brief memo on the same day, that through her attorney, [REDACTED] would be meeting with our attorney and the Chancellor of the Archdiocese, on Thursday, April 20th, 1989.

I told her I was delighted that we were getting together and that I was hopeful that she would see this as supportive. I told her I was very concerned about the case and [REDACTED] condition. She said the same thing.

I also told her that I did not see the housekeeper at [REDACTED] until January 13th, 1989, and that she perhaps did not understand that in my previous letter. She thanked me for my concern and she told me that she hoped that I would be present at the meeting.

I told her that I felt I would have to be invited to attend that meeting on Thursday, April 20th, by [REDACTED]'s attorney. At that point the telephone conversation was terminated.



cc: Father Michael O'Connell



SAINT LUKE INSTITUTE

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

April 20, 1989

Confidential:

Reverend Michael T. O'Connell
Vicar General
226 Summit Avenue
St. Paul, Minnesota 55102

Re: Rev Kenneth LaVan

Dear Father O'Connell:

We are writing this letter regarding Father LaVan who has now been in treatment at Saint Luke Institute for three weeks. Father Ken is beginning to explore the issues that brought him into treatment. This first month of treatment is usually a difficult one involving not only facing the issues that brought him into treatment, but also adjusting to a new community living situation. We appreciate your interest in Father Ken and in his recovery, and 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 of St. Paul Minneapolis. We in turn ask your prayers for Father Ken and all of the community here at Saint Luke Institute.

Sincerely yours,

Sheila McNiff
Sheila McNiff, SHCJ, MS, CAC
Inpatient Therapist

Curtis C. Bryant
Curtis C. Bryant, S.J., Ph.D.
Director, Inpatient Clinical Services

Frank Valcour
Frank Valcour, M.D.
Medical Director

SMCN/mi

cc: Reverend Kenneth LaVan



Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM

ARCH-002064

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John R. Roach
Bishop Robert Carlson
Father Michael O'Connell

DATE: April 25, 1989

FROM: Father Kevin M. McDonough

RE: MEETING WITH [REDACTED]

On Thursday, April 20, Andy Eisenzimmer and I met with [REDACTED] her attorney Jeffery Anderson, and a friend of [REDACTED] who came along to provide personal support. The meeting was called at the request of [REDACTED] and was convened by Mr. Anderson. The reason for the meeting was to attempt to resolve the issues remaining between [REDACTED] and the Archdiocese outside of the legal system.

I will not provide background to the case at this point. I only want to review what happened at that meeting.

Mr. Anderson indicated that the reason for the meeting was that the matter of the case against the Archdiocese has become a tremendous preoccupation for [REDACTED]. She now struggles with frequent suicidal ideation and has attempted to take her own life. She is depressed most of the time. Her personal deterioration has accelerated over the past year, probably because of the pain which has come from dealing in a counseling relationship with her history of sexual abuse. Mr. Anderson concludes that she now stands in immediate peril of some sort of self-destructive act. He and [REDACTED] agree that the pursuit of an extended legal action would be very harmful to her, even though she has pressing financial needs.

Mr. Anderson then reviewed the psychological treatment which [REDACTED] has received over the past several years. She has been completely unable to work since the end of 1987, and has been in counseling related to a history of sexual abuse since February 1988. This counseling takes place with [REDACTED]. She has been allowed to continue on insurance with her previous employer, and this, along with a special executive co-payment plan, has covered nearly all of the expenses so far. This will continue only until December of this year. [REDACTED] is asking the Archdiocese to provide her with a sum of money which would basically accomplish two things. It would pay her insurance premiums for health and dental insurance for the next three years, as well as make the required co-payments for those portions of treatment and medication not covered by the insurance plans themselves. Secondly, it would provide her with sufficient money to meet daily living expenses over the next three years. She is asking for a one time, non-structured cash settlement of \$150,000.

Mr. Anderson pointed out that this number will simply cover the two categories described above. He says that he is waiving attorney's fees in this case in order to move things to a rapid settlement.

Archbishop John R Roach
Bishop Robert Carlson
Father Michael O'Connell
Page 2
April 25, 1989

Mr. Anderson and [REDACTED] are asking that they be informed of our decision in regard to this settlement offer on or before May 11, 1989. Andy Eisenzimmer and I agreed to work within that timeline.

In a separate memorandum, you will find a discussion of the issues brought up by this meeting. I have not prepared that memorandum yet because there is further information which Andy and I are seeking.

KMM:ggr

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

March 15, 1989

[REDACTED]

Dear [REDACTED],

I received your letter of March 8th, 1989, and I can only imagine the pain and hurt that it carries. Obviously, I enjoyed my pastoral work with both you and [REDACTED], and I cannot imagine anyone wanting to hurt either one of you.

Unfortunately, when [REDACTED] came to the Archdiocese, she did not come to me and before I was aware of the situation, it is my understanding that a lawsuit was filed against Father LaVan and the Archdiocese.

Regretfully, we are a very litigious society and once a lawsuit is filed, there are certain regulations and procedures that our attorneys and insurance companies require that we follow. It is my understanding that [REDACTED] filed a lawsuit because of the medical bills and loss of work that she had experienced.

I am sure that all concerned would want to settle this as soon as possible, and in as humane way as that could be done. The best advice I could give you would be to have [REDACTED] and her attorney get together with us and bring this matter to some resolution. I can assure you that whether or not [REDACTED] decides to "go public", will not have anything to do with the settlement. In all things I know we all want justice to be served.

I would appreciate your response to this and also please feel free to call me if that would be helpful.

Sincerely yours in Christ,

+ Robert J. Carlson

Most Reverend Robert J. Carlson
Auxiliary Bishop

May 16, 1989

Dear Michael,

I have a few minutes before individual therapy so thought I would drop you a note and send the daily schedule. It feels like a week at the Johnson Institute only the weeks go on for months and the average person is out in six months. That seems like a long time, but I have already been here for 7 weeks today.

The weeks are so jam packed that the time goes by quickly. Two times a week I have individual therapy for 1 hour each. Three times a week we have group therapy for 1 hr and twenty minutes. I can see where I need the group work as well as the individual therapy. A group gives you so much, so varied feedback that you can't really get in individual therapy. One priest has been in individual therapy for seventeen years before he came here and his only new hope would be that group therapy would make him whole again. I already see new behavior patterns in him.

It is miraculous the transformation that takes place. The pedophiles, of which there are a great number, make marvelous recoveries. I am beginning to understand addiction and how one is so powerless once the addiction takes over. Some people have gone to two, three, four other treatment centers and only here have they really gotten into recovery. One resident is

dealing with five addictions - Food, drugs,
sex, spending, Alcohol, exhibitionism, & voyeurism.

You and I can be thankful that we only have
one to contend with.

The professional staff appears solid all the way
through. It is difficult to spot any deep
weaknesses in the entire operation. There are
lay people, religious, & clergy that make up the
staff so there is a good mixture.

On Saturdays and Sundays we get to tour
Washington D.C. which makes life a little more
enjoyable.

I had the office staff mail some brochures
from here for you. I hope these will be helpful
for others down the road and also for yourselves.

Yesterday I was just off the wall and wanted
to fly away but today I have my feet on the
ground. Some call this place a "House of Pain"
but I call it a "house of feelings," because
you really need to get in touch with your
feelings before you can be healthy.

I hope and pray for continued good news on
the lawsuit. I am anxious to get back to work
as soon as possible and hope to continue what
I started at St. Joseph - Lino Lakes.

I'm looking forward to your visit. I hope
and pray that you are doing well, Michael

Sincerely

Ken Lavan

May 16, 1989

Dear Michael,

I have a few minutes before individual therapy so thought I would drop you a note and send the daily schedule. It feels like a week at the Johnson Institute only the weeks go on for months and the average person is out in six months. That seems like a long time, but I have already been here for 7 weeks today.

The weeks are so jam packed that the time goes by quickly. Two times a week I have individual therapy for 1 hour each. Three times a week we have group therapy for 1 hr and twenty minutes. I can see where I need the group work as well as the individual therapy. A group gives you so much, so varied feedback that you can't really get in individual therapy. One priest has been in individual therapy for seventeen years before he came here and his only new hope would be that group therapy would make him whole again. I already see new behavior patterns in him.

It is miraculous the transformation that takes place. The pedophiles, of which there are a great number, make marvelous recoveries. I am beginning to understand addiction and how one is so powerless once the addiction takes over. Some people have gone to two, three, four other treatment centers and only here have they really gotten into recovery. One resident is

dealing with five ^{or more} addictions - Food, drugs,
sex, spending, Alcohol, exhibitionism, & voyeurism.
You and I can be thankful that we only have
one to contend with.

The professional staff appears solid all the way
through. It is difficult to spot any deep
weaknesses in the entire operation. There are
lay people, religious, & clergy that make up the
staff so there is a good mixture.

On Saturdays and Sundays we get to tour
Washington D.C. which makes life a little more
enjoyable.

I had the office staff mail some brochures
from here for you. I hope these will be helpful
for others down the road and also for yourselves.

Yesterday I was just off the wall and wanted
to fly away but today I have my feet on the
ground. Some call this place a "House of Pain"
but I call it a "house of feelings," because
you really need to get in touch with your
feelings before you can be healthy.

I hope and pray for continued good news on
the lawsuit. I am anxious to get back to work
as soon as possible and hope to continue what
I started at St. Joseph - Lino Lakes.

I'm looking forward to your visit. I hope
and pray that you are doing well, Michael.

Sincerely

Ken Lavan



SAINT LUKE INSTITUTE

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

May 18, 1989

CONFIDENTIAL

Reverend Michael P. O'Connell
Vicar General
Archdiocese of St. Paul-Minneapolis
226 Summit Avenue
St. Paul, Minnesota 55102

Re: Reverend Kenneth LaVan

Date of Admission: 3-29-89

Dear Father O'Connell:

We are writing this letter to you regarding Father Ken LaVan who has now been in treatment six weeks. Father Ken had his first client progress conference with the staff on Wednesday, May 17, 1989. He was affirmed for the work that he has done. He has identified issues of long-standing duration. He has been able to re-live these painful experiences and get in touch with significant affect. At this time the staff is challenging Father Ken to speak regularly in small and large groups. The success of his treatment depends upon his working frequently in group sharing his feelings and his struggles.

We look forward to your visit to the Saint Luke Institute on Tuesday, May 30, 1989. We ask your continuing prayers Father Ken and the community here at Saint Luke's and promise our own for the Archdiocese of St. Paul-Minneapolis.

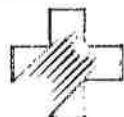
Sincerely,

Sheila McNiff SHCJ
Sheila McNiff, SHCJ, MS, CAC
Therapist

Curtis C. Bryant
Curtis C. Bryant, S.J., Ph.D.
Director
Inpatient Clinical Services

Frank Valcour
Frank Valcour, M.D.
Medical Director

SMcN:jf
CC: Rev. Kenneth LaVan



Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM

ARCH-002390

— Bring in 8
+ put in
— 4 can assistants
"exploiters"
— ask Schwann re "exploiters"
— names —
— Restitution
— Letter

To Michael

Date 12/2 Time 11:00

WHILE YOU WERE OUT

M Gary Schoer
of _____

Phone 824-2517 (home)
Area Code Number Extension

TELEPHONED	<input checked="" type="checkbox"/>	PLEASE CALL	<input checked="" type="checkbox"/>
CALLED TO SEE YOU	<input type="checkbox"/>	WILL CALL AGAIN	<input type="checkbox"/>
WANTS TO SEE YOU	<input type="checkbox"/>	URGENT	<input type="checkbox"/>

RETURNED YOUR CALL ☐

Message Would like to talk

w/ you re: Fr. Lu Van

before you meet w/ him

on 12/9 as Gary had a

lengthy talk w/ Mr. Donovan.

You can call either today

or over the weekend. Will be in

Milwaukee on
Th or day.

Operator

Handy

5/31/89 Meeting w/ [REDACTED]

① Medical Insurance
— 5 yrs.

② Cease if re-employed.
\$1000/yr 3 yrs.
less. Ther 80%
(i.e. \$500)

December 21, 1989
— UNUM —

③ Insurance.

④ Put in writing —

⑤ Income — not income ↕
↓ for Social Security.

— Check w/ LHO ←

— Check w/ Orelagher ←

When eligible for Medicare,
coverage to be provided by
Govt. would be supplemented
to Medicare.

STRICTLY CONFIDENTIAL

MEMO

MEMO TO: Archbishop Roach
Bishop Carlson
Fr. Kevin McDonough

DATE: June 2, 1989

FROM: Rev. Michael J. O'Connell

I visited with Fr. Joseph Wajda and Fr. Kenneth LaVan and their respective therapists at Saint Luke Institute on Tuesday, May 30th.

Fr. LaVan is making excellent progress after being at Saint Luke for a little over two months. I gave him a lot of support and encouragement in terms of direction of his successful therapy. His therapist as well as other staff at Saint Luke are extremely pleased with his progress. He asked me whether or not it was realistic for him to think about having a placement in ministry when he returns from Saint Luke towards the end of September. I told him that if his progress continues to be as strong as it is now, he should think very positively about ministry placement when he comes back. He wondered if it would be possible for him to return to St. Joseph's in Lino Lakes. I indicated that I thought it was a little early to make those kinds of specific plans. However, on the face of it and given the kind of support that he gets from John Fitzpatrick, it might be worth our consideration.

I spent two hours with Fr. Joseph Wajda and his therapist, Rich Csarny, and was also able to spend an extra half hour with his therapist, apart from Fr. Wajda. Fr. Wajda has been at Saint Luke almost four months now while the anticipated stay is between six and seven months.

According to Mr. Csarny as well as other members of the staff, Fr. Wajda is making very slow if any progress. It is clear to the staff and Mr. Csarny that Fr. Wajda has an extremely difficult time trusting anyone - including his therapist and his group. He gives little or no self-disclosure which is fundamentally necessary for the therapeutic program at Saint Luke. There is absolutely no way that either his therapist or his group can do any kind of reality testing given the fact that Fr. Wajda is either unable or unwilling to speak more fulsomely about his sexuality and about his involvements with young people over the last fifteen years.

I spoke at some length with Mr. Csarny about how much longer Saint Luke thinks they can offer anything constructive for Fr. Wajda and Csarny said that the staff will be coming to some conclusions in this area in the next month. Mr. Csarny indicates that it is likely that Saint Luke will make a recommendation within the next 3-4 weeks as to whether they feel they can continue to offer anything helpful to Fr. Wajda. They will be prepared to recommend alternative methods

Memo to Archbishop Roach
June 2, 1989

of treatment and places of treatment as regards Fr. Wajda. At least at this point, however, they have some doubts about whether he will be able to respond to known treatments that are currently available.

I told Joe Wajda the evening of May 30th, during an extended conversation that we had, that there was no way that we would be able to place him in any kind of ministry back here in the Archdiocese if he does not get a favorable recommendation by Saint Luke. I also told him that at this time that the most positive long-range plan that we could have for him might possibly be his working with a personal therapist for 2-4 years while taking a leave of absence from ministry. The goal of that plan would be for him to develop a significant trust relationship with that therapist, then having that relationship of trust transferred over to a group therapy process which in turn might be able to assure us, somewhere between 4-6 years, that he could do a maintenance program using the group support system which would assist us in placing him back in some form of ministry. However, I also told Joe Wajda that this second alternative is really stretching it in terms of what might be able to be done for him.

He knows as clearly as he has ever known that now he's going to have to make some significant movement in the next month or we're really going to have some problems trying to give him any ministry back here in the Archdiocese.

I agreed with Mr. Csarny to set up a conference call for 3 weeks from now, at which time we would further review Fr. Wajda's progress.

****Note:** Archbishop, I think a personal note from you to both Fr. LaVan and Fr. Wajda would be greatly appreciated by them. Thank you.

June 5, 1989

Reverend Kenneth LaVan
St. Luke's Institute
2410 Brooks Drive
Suitland, Maryland 20746-5294

Dear Ken,

Mike O'Connell just told me of his visit with you and I really am delighted that you are doing as well as he seems to feel you are doing. He was very optimistic in that report and that delights me.

May God continue to give you healing and great good personal insight. You are a good man and I look forward to seeing you.

Sincerely yours in Christ,

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

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

PERSONAL & CONFIDENTIAL

June 12, 1989

Reverend Kenneth LaVan
Saint Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Ken,

I was really happy to spend the amount of time with you when I visited Saint Luke's.

It appears that if things are going along very well for you at Saint Luke's and I want to give you a lot of credit for all the hard work you are putting in. I pray that your progress will continue as well and as fast as it seems to be going. I will work as hard as I can to plan for the most happy and successful re-entry into ministry that we can provide for you.

I would encourage you to think positively about all this because you are doing very well.

Take care, my friend, and don't ever hesitate to call me.

Sincerely,

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

Dear Michael,

THANKS so much for coming out
for a therapeutic visit AND ALSO
TO socialize with dinner. It
WAS indeed a full day for you
but it WAS sure good to tip it
off with a dinner at LA BRASSE.

The time is still moving fast
AND that adds a lot to being
here for six months. Today I
finished my 10th week here which
is hard to believe. I am really
impressed with Sheila as a therapist.
She has been here five years so
has lots of experience. I trust her.

I hope that you have a good summer.
I will stay in touch AND I hope that you
can keep me informed AND in your
Prayer. Peace to you.

THANK
YOU



100T 67-2
© HALLMARK CARDS, INC.
MADE IN U.S.A.

ARCH-002446

INTIMACY NEEDS:

For quality sobriety I need to foster and develop quality relationships with others
I need companionship, warmth, affection, play, recreation, acceptance, encouragement
love and good constructive criticism

1. I need to continue and maintain healthy and trusting relationships with
others who are significant in my life-
 - two sisters
 - my close friends
 - my support group
 - my 12 step fellowship
2. I need to be up front with my feelings especially feelings of anger,
fear, loss, hurt, and loneliness lest they be suppressed and lead to
depression
3. I need to share my fantasies and sexual feelings with another whom I trust.
My therapist or spiritual director
4. I need to ask others for help when I need it or even before I need it.
This will help me avoid all the frustration and anxiety in thinking
I have to do it all by myself.

June 12, 1989

Reverend Kenneth G. LaVan
St. Luke's Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Ken,

It was good to get together with you and Joe Wajda, and to be able to share a meal together.

I must tell you Ken, it is obvious that you are growing and, with the help of your therapist, are in better touch with yourself and your feelings. I know that therapy is never easy and I want you to know that I am prayerfully supporting you during this time.

In my opinion, you have always been a great priest and a wonderful pastor. I know that when you return to the Archdiocese, you will bring even stronger gifts to your work.

In the next several weeks, I will plan sometime to spend with you in August. Hopefully, I will not have as many meetings and obligations as I did this time. I will get back to you in the next several weeks.

Finally, please offer my greetings to Joe Wajda.

Sincerely yours in Christ,

Most Reverend Robert J. Carlson
Auxiliary Bishop

Dear Bob,

Thanks so much for the visit and dinner. I really enjoyed being with you very much.

It was a good evening at the Prime Rib Restaurant with the rack of lamb. I missed my brandy Manhattan but that can wait.

Your willingness to share with your own humanity helped me to connect with you even more deeply.

As you can see I really got turned on with all this therapy.

I would like you to come out the later part of July or sometime in August. We have a few more places to hit

In other words,
it was

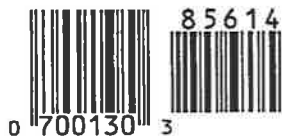
DE-BEST!

THANKS!

A lot,
for dinner. Ken
whatever your schedule is
just set some good time aside
for pastoral care.
Thanks again for walking with
me over the years, even when I didn't
feel your presence.

2420 Brooke Dr
Sutland, Md 20746

Hallmark



100T 561-4
© HALLMARK CARDS, INC.
MADE IN U.S.A.

DINNER
was
Delightful
Delicious
Delectable
DeLuxe
De-vel-ly
DE-LIMIT

LAW OFFICES

Collins, Buckley, Saunty & Haugh

West 1100 First National Bank Building
332 Minnesota Street
Saint Paul, Minnesota 55101
(612) 227-0611

ARCH-002953

INVOICE

JUNE 16, 1989

REVEREND G LA VAN

7715-12958
PERSONAL MATTER

FOR PROFESSIONAL SERVICES FROM
MARCH 17, 1989 THRU MAY 31, 1989 AS FOLLOWS:

3/17/89	REVIEW REPORT; CONFERENCE RE: TREATMENT
4/14/89	CONFERENCE RE: STATUS
4/20/89	INTEROFFICE CONFERENCE RE WITNESS
5/02/89	INTEROFFICE CONFERENCE RE INTERVIEWS
5/02/89	CONFERENCE RE: INTERVIEWS
5/03/89	INTEROFFICE CONFERENCE RE WITNESS
5/03/89	CONFERENCE RE: WITNESS, ETC.
5/15/89	REVIEW FILE
5/17/89	TELEPHONE CONFERENCE WITH WITNESS; PREPARE MEMORANDUM; INTERVIEW WITNESS ATTEMPT TO REACH WITNESS; PREPARE MEMORANDUM
5/18/89	TELEPHONE CONFERENCE WITH WITNESS; PREPARE MEMORANDUM
5/20/89	REVIEW FILE; CONFERENCE RE: INVESTIGATION
5/23/89	INTEROFFICE CONFERENCE RE WITNESS; TELEPHONE CONFERENCE WITH WITNESS
5/23/89	CONFERENCE RE: WITNESS
5/30/89	INTERVIEW WITNESS; DRAFT MEMORANDUM INTERVIEWS; TELEPHONE CONFERENCE WITH WITNESS; ATTEMPT TO LOCATE WITNESS

TOTAL SERVICES: \$825.00

FOR ALL DISBURSEMENTS AS FOLLOWS:

LONG DISTANCE TELEPHONE 2.16

TOTAL DISBURSEMENTS: \$2.16

TOTAL SERVICES AND DISBURSEMENTS: \$827.16

CONTINUED ON NEXT PAGE

LAW OFFICES

Collins, Buckley, Sauntry & Haugh

West 1100 First National Bank Building
332 Minnesota Street
Saint Paul, Minnesota 55101
(612) 227-0611

INVOICE

JUNE 16, 1989

REVEREND G LA VAN

7715-12958
PERSONAL MATTER

STATEMENT OF ACCOUNT

PREVIOUS BALANCE	1,522.75
PAYMENTS AND ADJUSTMENTS SINCE LAST INVOICE	.00
FINANCE CHARGE	.00
CURRENT INVOICE	827.10

BALANCE DUE THIS STATEMENT	\$2,349.91

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

PERSONAL & CONFIDENTIAL

June 19, 1989

Reverend Kenneth LaVan
Saint Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Ken,

I'm including two different memos from October 3, 1988 and May 12, 1988 referencing [REDACTED] and [REDACTED]. The October 3rd memo is the one which summarizes the meeting that Fr. McDonough and I had with you and the May 12th memo summarizes the meeting I had with [REDACTED]. I also include a copy of a letter which [REDACTED] sent to me on September 3, 1988.

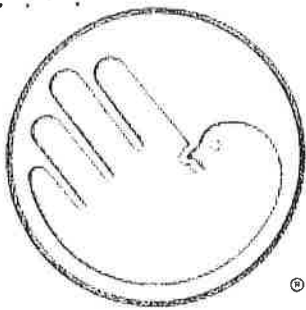
I hope this material is helpful to you in your therapy. Again, if there is anything more I can provide for you or any clarification or assistance I could give you, please let me know.

I continue to pray for you and hope things are going well, Ken.

Take care!

Sincerely,

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



SAINT LUKE INSTITUTE

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

June 21, 1989

CONFIDENTIAL

Reverend Michael T. O'Connell
Vicar General
Archdiocese of St. Paul-Minneapolis
226 Summit Avenue
St. Paul, Minnesota 55102

Re: Rev. Kenneth LaVan

Admission Date: 3-29-89

Dear Father O'Connell:

We are writing this letter regarding Rev. Kenneth LaVan who has now been in treatment nearly three months. You recently had the opportunity of noting the progress Ken has made during his time in treatment. Your visit was helpful and significant in Ken's most recent work in therapy. He is beginning to be more curious about the allegations and about the reasons that he resists any exploration of his shadow side. Ken is taking a more active role in the 12 Step program and led his first meeting this week. He will soon be taking the next step of getting a sponsor as well as connecting with people outside of 12 Step meetings as a tool that he will need after he leaves treatment.

Father O'Connell, we hope to schedule an aftercare visit with you sometime in late August. We anticipate that Ken will be ready at that time to share his unmanageability further with you. Sheila McNiff will call you for a time that is convenient for all of us.




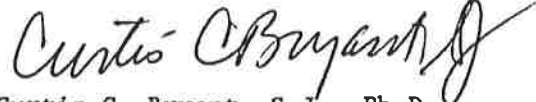
Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM

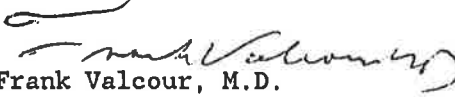
ARCH-002467

We appreciated meeting you in your most recent visit to Saint Luke Institute.
We ask your continuing prayers for all those who are in treatment with us.

Sincerely,


Sheila McNiff, SHCJ, MS, CAC
Primary Therapist


Curtis C. Bryant, S.J., Ph.D.
Director
Inpatient Clinical Services


Frank Valcour, M.D.
Medical Director

SMcN:jf

CC: Rev. Kenneth LaVan

Archbishop John Roach
Bishop Carlson
Bishop Bullock

June 30, 1989

I am writing to express my outrage at your continued lack of leadership in addressing the sexual abuse of children by priests. I am writing to express my concern, and pain, for those whose lives have been destroyed; whose trust in other human beings has been damaged; whose financial assets have been depleted by medical and psychiatric bills; and whose lost potential income unrecoverable.

All of this at the hands of the ordained priests of the Church.

Your Church
our Church
the people's Church

I continue to be amazed at the lack of your leadership in addressing this serious problem DIRECTLY with the people of the Church.

I continue to be amazed at the legal, political and economic concerns that seem to take precedence over CHILDREN.

I continue to be amazed at the cover-up and protection of men who have committed crimes against innocent children.

I continue to be amazed that after the discovery of these crimes, you have simply relocated these men to another parish - to "cover your tails," so to speak....where they then continued to abuse more children.

HOW CAN YOU JUSTIFY THIS ON ANY GROUNDS?

Yes, you have your policy.

Yes, these men are evaluated and sometimes given treatment.

But NOT due to the exertion of any leadership on your part. Action has only been initiated after the victim, or family and friends of the victims have tried to work WITH and THROUGH the institutional Church, and found it both futile and frustrating.

"The sexual abuse of children by ministers of a Church is unequalled only by the Holocaust." Stated by a Jewish friend. This same friend can't understand why these priests were not immediately "defrocked."

or "booted", THEN given treatment, and only allowed to be reinstated AFTER the evaluation indicated their ability to recognize and make restitution for their crimes. I think perhaps that would be a good addition to the policy.

It is certainly a complex situation. Because yes, it's not just a CRIMINAL OFFENSE, it's often an illness (for the abuser.) It's not just an adult victimizing a child - it's an INSTITUTION victimizing a child - it's a Church representing the unconditional love of a God - the protection, nurturing and support of a God - that should warrant their TRUST. It is essentially incest by a "Father" of the Family of God as represented by the Church.

It thus requires a response at a PERSONAL and INSTITUTIONAL level.
It thus requires a response on ALL issues involved.
It thus requires a response by the "duly ordained leaders of the Church."

This must happen if it is to STOP, and a healing process allowed to begin.

You, the leadership, right now, seem to be an OBSTACLE to that process.
The old, "if you're not part of the solution, you're part of the problem."

Why have the people of the Church had to become aware of this through the press? Or, at the instigation of victims, or attorneys, who are forced to file law suits because you do not have the courage to step forward and take responsibility for the behavior of your priests?

No Board of Directors of a Corporation would tolerate the continued acknowledged abuse of children by its employees. No C.E.O. would still have his/her job! Perhaps the Church needs a lay Board of Directors to assist in addressing this problem, and in keeping you, the C.E.O. accountable. But it seems you have the luxury many C.E.O.'s don't have --- the privilege to hide-out...the privilege to leave the pain of the face-to-face conversations with victims to people such as Rev. O'Connell and McDonough. Perhaps if YOU would answer the phones for a week and hear the pain, the suffering, the hopelessness, the mistrust, fear and anger of the people who have been victimized - you would be AWAKENED TO ACTION. Yes, I am assuming you do not FEEL the pain...for if you did...and still did not take action...your neglect of the children would yet be a greater ATROCITY.

Some of us are victims, some friends of victims - I believe all are deeply concerned about the children - and the Church. Yes, many who are now coming forward with the truth, have kept that truth buried or repressed for years. But the wounded, abused child within these adults continues to

have loved or misloved us...reverenced us, or abused us.

How do you intend to break the cycle of abuse in YOUR FAMILY?

The Church, and you the leaders, the C.E.O. and V.P.'s, need to search for a new level of truth and honesty about the suffering of the children at the hands of your "employees." I believe most people would respond with understanding and perhaps even pride - if the leadership of their Church actually came out in public with the truth...even came forward with recognition and sincere sorrow for the pain and suffering inflicted on these children by priests. I would guess that many would NOT be proceeding with law suits if there was just even an acknowledgement from you, that "wrong" has been done to them.

Evil, injustice and suffering is in our world, and therefore in our institutions. Unfortunately, this includes the Church. But cover-up and hiding-out forces people to resort to legal action to get justice...and to stop further injustice.

Justice-making, compassion - the stuff of Christianity - the teachings of Jesus...where are they in this tragic situation?

YOUR INACTION IS WHAT IS PUSHING MANY INTO LEGAL ACTION.

Do you have the courage to work with the victims...to talk face-to-face?
Do you have the compassion for the children who have been abused, and will continue to be abused until you take responsibility?
Do you have the courage to say "I am deeply sorry?"

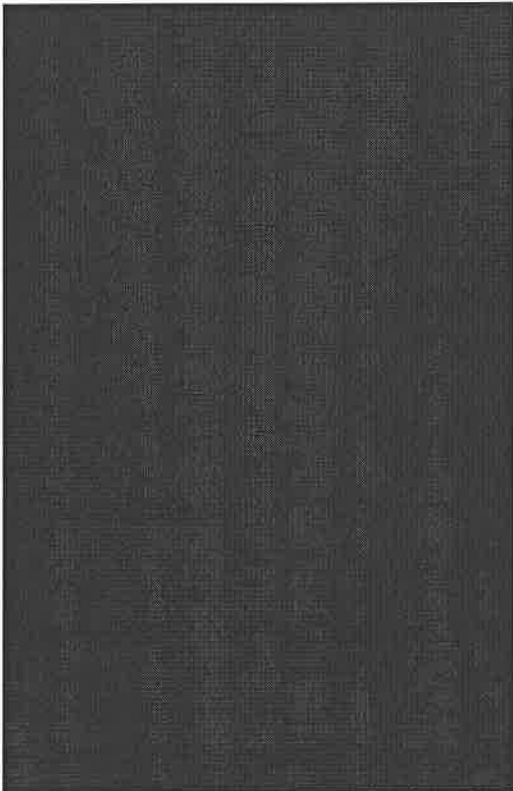
Your responsibility is to the victim FIRST...and then to the abuser. You seem to have this reversed. It appears the Church is a good ole' boys club out to protect its own. Is that true?

None of us want to see people put energy into "revenge." It's a waste of good energy. But I do want to "shake you awake." I do intend to do what is needed to insure that justice-making takes place for children. If the Church and the victims/survivors, could work together, lives could literally be SAVED. We could help HEAL, rather than hurt.

I have left the Church, and do not intend to return. But I, (and a few others) would be open to talking with you. Are you?

We have talked enough with Mike and Kevin.

I pray for you in your darkest hour. I pray you have the courage to
move forward with conviction, commitment and compassion to stop the
abuse of the children.



Not exactly the history of a borderline Catholic!

Archbishop John Roach
Bishop Carlson
Bishop Bullock

June 30, 1989

I am writing to express my outrage at your continued lack of leadership in addressing the sexual abuse of children by priests. I am writing to express my concern, and pain, for those whose lives have been destroyed; whose trust in other human beings has been damaged; whose financial assets have been depleted by medical and psychiatric bills; and whose lost potential income unrecoverable.

All of this at the hands of the ordained priests of the Church.

Your Church
our Church
the people's Church

I continue to be amazed at the lack of your leadership in addressing this serious problem DIRECTLY with the people of the Church.

I continue to be amazed at the legal, political and economic concerns that seem to take precedence over CHILDREN.

I continue to be amazed at the cover-up and protection of men who have committed crimes against innocent children.

I continue to be amazed that after the discovery of these crimes, you have simply relocated these men to another parish - to "cover your tails," so to speak....where they then continued to abuse more children.

HOW CAN YOU JUSTIFY THIS ON ANY GROUNDS?

Yes, you have your policy.

Yes, these men are evaluated and sometimes given treatment.

But NOT due to the exertion of any leadership on your part. Action has only been initiated after the victim, or family and friends of the victims have tried to work WITH and THROUGH the institutional Church, and found it both futile and frustrating.

"The sexual abuse of children by ministers of a Church is unequalled only by the Holocaust." Stated by a Jewish friend. This same friend can't understand why these priests were not immediately "defrocked,"

or "booted", THEN given treatment, and only allowed to be reinstated AFTER the evaluation indicated their ability to recognize and make restitution for their crimes. I think perhaps that would be a good addition to the policy.

It is certainly a complex situation. Because yes, it's not just a CRIMINAL OFFENSE, it's often an illness (for the abuser.) It's not just an adult victimizing a child - it's an INSTITUTION victimizing a child - it's a Church representing the unconditional love of a God - the protection, nurturing and support of a God - that should warrant their TRUST. It is essentially incest by a "Father" of the Family of God as represented by the Church.

It thus requires a response at a PERSONAL and INSTITUTIONAL level.
It thus requires a response on ALL issues involved.
It thus requires a response by the "duly ordained leaders of the Church."

This must happen if it is to STOP, and a healing process allowed to begin.

You, the leadership, right now, seem to be an OBSTACLE to that process.
The old, "if you're not part of the solution, you're part of the problem."

Why have the people of the Church had to become aware of this through the press? Or, at the instigation of victims, or attorneys, who are forced to file law suits because you do not have the courage to step forward and take responsibility for the behavior of your priests?

No Board of Directors of a Corporation would tolerate the continued acknowledged abuse of children by its employees. No C.E.O. would still have his/her job! Perhaps the Church needs a lay Board of Directors to assist in addressing this problem, and in keeping you, the C.E.O. accountable. But it seems you have the luxury many C.E.O.'s don't have --- the privilege to hide-out...the privilege to leave the pain of the face-to-face conversations with victims to people such as Rev. O'Connell and McDonough. Perhaps if YOU would answer the phones for a week and hear the pain, the suffering, the hopelessness, the mistrust, fear and anger of the people who have been victimized - you would be AWAKENED TO ACTION. Yes, I am assuming you do not FEEL the pain...for if you did...and still did not take action...your neglect of the children would yet be a greater ATROCITY.

Some of us are victims, some friends of victims - I believe all are deeply concerned about the children - and the Church. Yes, many who are now coming forward with the truth, have kept that truth buried or repressed for years. But the wounded, abused child within these adults continues to

suffer years later. We all learn to love ourselves from the adults who

have loved or misloved us...reverenced us, or abused us.

How do you intend to break the cycle of abuse in YOUR FAMILY?

The Church , and you the leaders, the C.E.O. and V.P.'s, need to search for a new level of truth and honesty about the suffering of the children at the hands of your "employees." I believe most people would respond with understanding and perhaps even pride - if the leadership of their Church actually came out in public with the truth...even came forward with recognition and sincere sorrow for the pain and suffering inflicted on these children by priests. I would guess that many would NOT be proceeding with law suits if there was just even an acknowledgement from you, that "wrong" has been done to them.

Evil, injustice and suffering is in our world, and therefore in our institutions. Unfortunately, this includes the Church. But cover-up and hiding-out forces people to resort to legal action to get justice...and to stop further injustice.

Justice-making, compassion - the stuff of Christianity - the teachings of Jesus...where are they in this tragic situation.?

YOUR INACTION IS WHAT IS PUSHING MANY INTO LEGAL ACTION.

Do you have the courage to work with the victims...to talk face-to-face?
Do you have the compassion for the children who have been abused, and will continue to be abused until you take responsibility?
Do you have the courage to say "I am deeply sorry?"

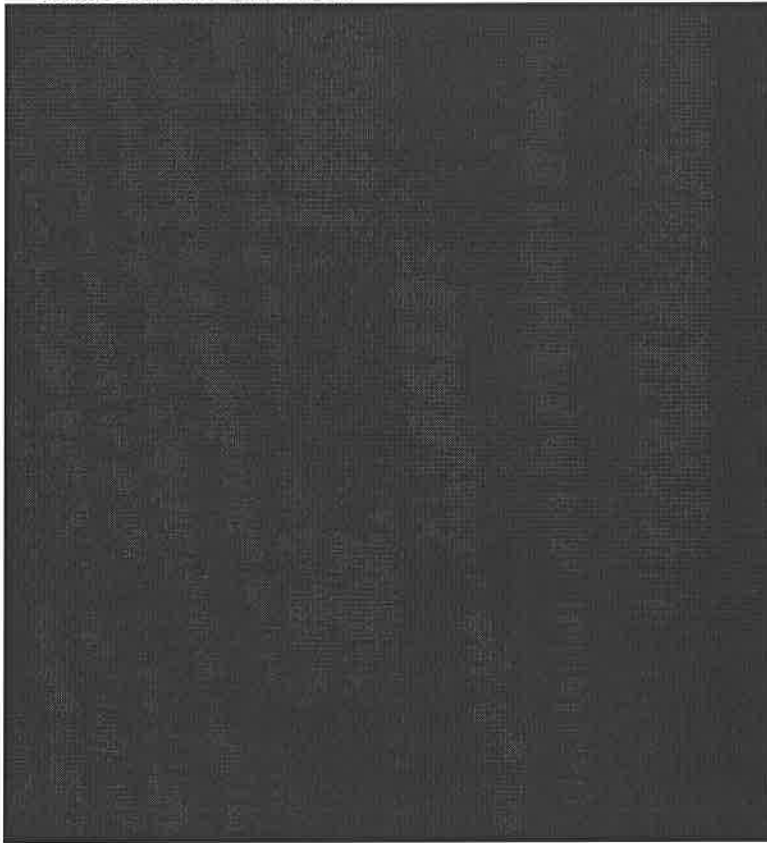
Your responsibility is to the victim FIRST...and then to the abuser. You seem to have this reversed. It appears the Church is a good ole' boys club out to protect its own. Is that true?

None of us want to see people put energy into "revenge." It's a waste of good energy. But I do want to "shake you awake." I do intend to do what is needed to insure that justice-making takes place for children. If the Church and the victims/survivors, could work together, lives could literally be SAVED. We could help HEAL, rather than hurt.

I have left the Church, and do not intend to return. But I, (and a few others) would be open to talking with you. Are you?

We have talked enough with Mike and Kevin.

I pray for you in your soul-searching. I pray you will find the courage to move forward with conviction, commitment and compassion to stop the abuse of the children.



Not exactly the history of a borderline Catholic!

cc
Rev. O'Connell
Rev. McDonough

[REDACTED]

- ① [REDACTED]
- ② In "Peril"
- ③ Employment

[REDACTED]

[REDACTED]

- ④ Dr.
- ⑤ Expertise

currently treating.

To B
Date _____ Time 1:50

WHILE YOU WERE OUT

M _____
of _____
Phone _____
Area Code Number Extension

TELEPHONED	PLEASE CALL	<input checked="" type="checkbox"/>
CALLED TO SEE YOU	WILL CALL AGAIN	<input type="checkbox"/>
WANTS TO SEE YOU	URGENT	<input type="checkbox"/>
RETURNED YOUR CALL		<input type="checkbox"/>

Message _____

Operator

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

June 30, 1989

PERSONAL & CONFIDENTIAL

Reverend Kenneth LaVan
c/o Saint Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Ken,

I was extremely pleased to read the evaluation sent on June 21 on your progress at Saint Luke Institute. Obviously, you are really working very hard at your program and that is exciting news.

Please know that I and all the rest of us here who care for you and appreciate your ministry are praying for you and wishing the best for you.

It looks as if I will be out there again some time in August to be with you.

Until then, or if you need to talk to me in the meantime, please do not hesitate to call or write.

Again, I pray that the Lord's grace may continue to help you in your most impressive work.

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

June 30, 1989

STRICTLY CONFIDENTIAL

Sheila McNiff, SHCJ, MS, CAC
Primary Therapist
Saint Luke Institute
2420 Brooks Drive
Suitland, MD 20746-5294

Dear Sheila,

Thank you very much for your very positive update on Father
Ken LaVan.

I really appreciate the good work you and Saint Luke is doing
with Ken. I also was very impressed with your staff and
especially your own work when I was out there recently.

If indeed you expect to have me there in late August, I need
to let you know that I plan to be gone from Friday, August 25,
until probably sometime around September 6, so that we would
have to schedule something prior to that specific time. I hope
this information would be helpful in this matter.

Thank you very much!

Sincerely,

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

LAW OFFICES

Collins, Buckley, Sauntry & Haugh

West 1100 First National Bank Building
332 Minnesota Street
Saint Paul, Minnesota 55101
(612) 227-0611

INVOICE

JULY 17, 1989

REVEREND G LA VAN

7715-12958
PERSONAL MATTER

FOR PROFESSIONAL SERVICES FROM
JUNE 5, 1989 THRU JUNE 30, 1989 AS FOLLOWS:

6/05/89	TELEPHONE CONFERENCE WITH CLIENT;
6/06/89	INTERVIEW WITNESS; MEMO TO FILE
6/09/89	TELEPHONE CONFERENCE WITH CLIENT;
	INTEROFFICE CONFERENCE RE WITNESS;
	TELEPHONE CONFERENCE WITH WITNESS;
	TELEPHONE CONFERENCE WITH
	PREPARE MEMORANDUM TO FILE;
	DRAFT STATEMENT; CORRESPONDENCE TO
	WITNESS
6/09/89	INTEROFFICE CONFERENCE; REVIEW MEMORANDUMS
6/14/89	TELEPHONE CONFERENCE WITH WITNESS; PREPARE
	MEMORANDUM TO FILE
6/28/89	REVIEW RESUME(S) REVISIONS;
6/29/89	INTERVIEW MEMO TO
	ATTORNEY(S);

TOTAL SERVICES: \$362.50

STATEMENT OF ACCOUNT

PREVIOUS BALANCE	2,349.91
PAYMENTS AND ADJUSTMENTS SINCE LAST INVOICE	.00
FINANCE CHARGE	.00
CURRENT INVOICE	362.50
BALANCE DUE THIS STATEMENT	\$2,712.41

FEDERAL TAX ID#
TJC

DUE UPON RECEIPT
ARCH-002950

August 1, 1989

Mr. Jeffrey R. Anderson
Reinhardt & Anderson
E-1400 First National Bank Building
332 Minnesota Street
St. Paul, MN 55101

Re: [REDACTED] v. Archdiocese, et al

Dear Mr. Anderson:

Enclosed is a revised draft of the Settlement Agreement and Release which I have prepared in connection with the above referenced matter. Following your review of the previous draft, you sent to me a marked up copy with certain changes you wished to see incorporated in a revised draft. As you will note, I have incorporated some of those changes, but not others. This letter is intended to explain the reason why the revisions were done as indicated. I also want you to understand that I have incorporated some of these changes on a tentative basis for discussion purposes, but my client has not necessarily agreed to these items until we are provided with certain information.

If I may refer you to the previous draft with your handwritten comments, you will note that I did not incorporate the change you made to page one of the agreement in the recitals. The recitals are precatory language and the change you proposed really is covered by the later substantive language of the agreement itself. I did make changes in the recitals to make specific reference to the Consolidated Omnibus Budget Reconciliation Act of 1986 as well as the similar state law provision.

On the second page, I did exclude the language relating to wrongful death claims, as you asked. In addition, in paragraph 2.1, I added the reference to dental coverage, as you requested. I did not include the reference to life insurance coverages since that is being set forth in a separate paragraph.

On page three of the agreement, you sought to add a paragraph 2.6. In my opinion the proposed paragraph 2.6 is simply repetitive of other language in the agreement and thus is redundant.

Mr. Jeffrey R. Anderson
August 1, 1989
Page 2

You also sought to delete paragraph 2.5. Since your client's need for medical expense payment and income assistance would terminate upon her death, I see no reason why the obligations of my client would continue subsequent to her death.

You had proposed a paragraph 2.7 relating to costs of converting your client's present life insurance coverages. This has been incorporated into paragraph 2.6 of the revised draft. Please note, however, that my client will not yet approve of this provision until we have been provided with an indication of the costs associated with such a policy. Considering your client's present status, I question whether she is even insurable for life insurance purposes.

I would also draw your attention to the change I made in paragraph 2.2. You had proposed deleting the last portion of that paragraph. This would not be acceptable to my client, since it is not prepared to be liable for virtually unlimited medical expense relating to accident, injury or sickness occurring subsequent to the date of this Settlement Agreement. Please review the new language I have incorporated in the revised draft. This language is intended to provide that in the event your client sustains some future accident, injury or sickness, the Archdiocese would not be responsible for expenses associated therewith which were not covered by insurance. In other words, if eighteen months subsequent to the date of this Settlement Agreement, your client should contract cancer or some other disease or be involved in an accident or sustain some injury, totally unconnected with her prior medical, emotional, psychological, psychiatric or therapeutic condition, then the Archdiocese would not be responsible for any uninsured medical expenses in connection therewith.

Your proposed revision included a paragraph 2.8 relating to the fact that your client had exceeded the annual maximum coverage for mental health treatment. If you will note, I have incorporated such a provision at paragraph 2.7 in the revised draft.

Finally, I have incorporated a change in paragraph 6, indicating that the intent is that the payments will be for compensatory damages to your client for physical and emotional injury.

As I indicate, before we can finalize this Settlement Agreement, we need to determine the life insurance expenses which would be associated with your client converting her present group coverage to an individual policy. I also need to get an indication of the

Mr. Jeffrey R. Anderson
August 1, 1989
Page 3

amount by which her present mental health treatment expenses have exceeded the annual maximum under her current coverage.

Thank you.

Best Regards,
MEIER, KENNEDY & QUINN

Andrew J. Eisenzimmer

AJE:jml

cc: Reverend Kevin McDonough



SAINT LUKE INSTITUTE

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

August 4, 1989

CONFIDENTIAL

Reverend Michael P. O'Connell
Vicar General
226 Summit Avenue
St. Paul, Minnesota 55102

Re: Rev. Kenneth LaVan
SLI #12008
Admission Date: 3-29-89

Dear Father O'Connell:

We are writing to share Father Ken LaVan's progress in treatment at this time. Ken is working on his recovery by being more aware of his feelings of shame and anger and learning to express these and other difficult feelings. Ken is continuing to struggle with the challenges presented to him. He is learning to ask for constructive feedback and to use it for his growth and development without perceiving it as self-negating.

We will expect you, Father O'Connell, on August 15 at 9 PM on the Northwest Orient flight arriving at National Airport. Our aftercare conference with Ken LaVan will begin August 16 at 8:30 AM. We hope this visit will be fruitful for Ken and yourself.

We ask your continuing prayers for Ken and his recovery as well as for everyone in the community here at Saint Luke's.

Sincerely,

Sheila McNiff SHCJ MS CAC
Sheila McNiff, SHCJ, MS, CAC
Therapist

Curtis C. Bryant, S.J., Ph.D.
Curtis C. Bryant, S.J., Ph.D.
Director
Inpatient Clinical Services

Frank Valcour M.D.
Frank Valcour, M.D.
Medical Director

SMcN:jf
CC: Rev. Kenneth LaVan



Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM

ARCH-002513

August 10, 1989

Mr. Mark Wendorff
Reinhardt and Anderson
Town Square/1014 Meritor Tower
444 Cedar Street
St. Paul, MN 55101

Dear Mark;

I'm sorry, I realized I don't know how to spell your last name correctly. Hope I didn't massacre it too much. Pursuant to our phone conversations, I am sending you the letter from M.A. Mortenson Company pertaining to the medical benefits executive extended care plan. I didn't know who to have them address it to so it's to Kevin. I realize that he is out of town and I didn't send him a copy. You have the original. It should get a copy, please forward one to him.

If you need any other information, please give me a call.

Sincerely,

Encl.

8/3/89

D. Mortenson says 728/1000
5 mo.



DATE:

ARCH-001787

AUG. 16 '89 10:40 REINHARDT & ANDERSON

P.001

REINHARDT & ANDERSON

Attorneys at Law

E-1400 First National Bank Building
332 Minnesota Street, Saint Paul, Minnesota 55101
Office: 612-227-9990

Telecopier: (612)297-6543

TELECOPIER COVER PAGE

TO: Andy Eizenzinner

COMPANY NAME: _____

TELECOPIER NUMBER: 223-5483

RE: [REDACTED]

SPECIAL INSTRUCTIONS: _____

RE: _____

FROM: _____

NUMBER OF PAGES, INCL. COVER SHEET: 3

CONFIRMATION REQUESTED?: YES or ☒ NO

IF YOU DO NOT RECEIVE ALL MATERIAL TRANSMITTED, PLEASE CALL:

(612) 227-9990

SENT BY: _____

DATE: _____

TIME: _____

ARCH-001788

General Contractors
Construction Managers

August 10, 1989

Fr. Kevin McDonna
Archdiocese of St. Paul
226 Summit Avenue
St. Paul, MN 55105

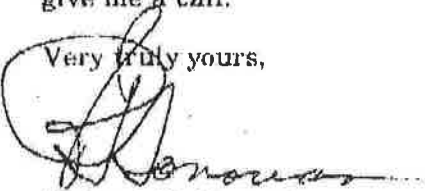
Dear Fr. McDonna,

This letter will confirm that [REDACTED] as an employee of [REDACTED] has participated in the Company's Executive Extended Care Plan which provides supplemental benefits not otherwise covered under the Company's qualified Group Medical and Dental Plan. Under the Plan, [REDACTED] has received reimbursement for all out-of-pocket medical and dental expenses which have not been recovered under the Company's insured group medical and dental plan, including the cost of deductibles, co-payments, and other expenses for which the insured plan provides limited coverage. Expenses reimbursed under the plan must meet current IRS code requirements and are limited to a maximum reimbursement of \$10,000 each year.

If you have any questions regarding the plan or give me a call.

eligibility, please feel free to

Very truly yours,


Richard G. Donovan
Director of Corporate Services
RGD/mw

c:\wp\rgd\McDonna.ltr

August 21, 1989

MEMO TO: Reverend Michael O'Connell

FROM: Archbishop Roach

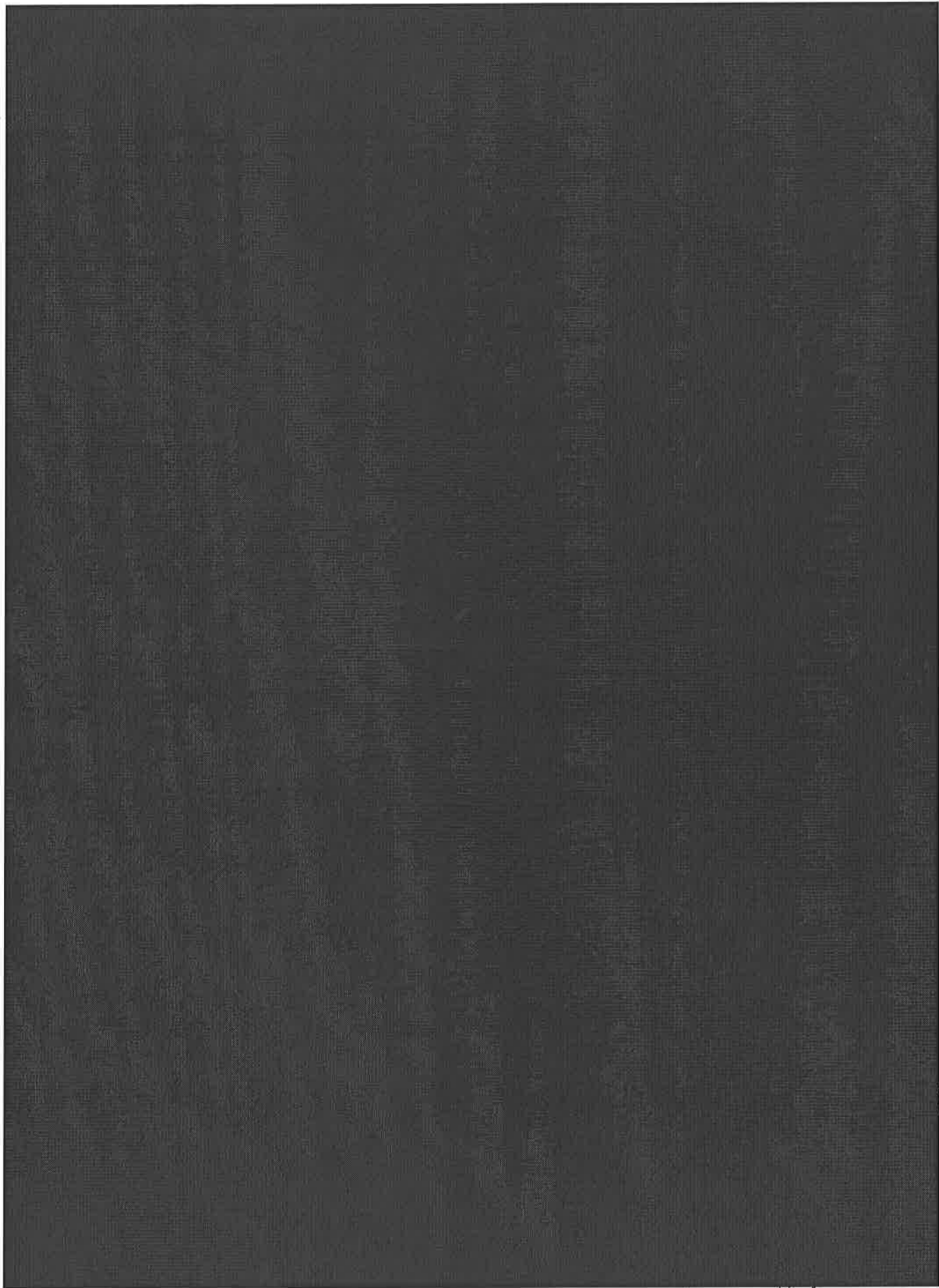
I have your report on Father Kenneth LaVan and Father Joseph Wajda. I am grateful for the report.

Let's begin to work immediately for a placement for Father LaVan. I accept your recommendation that Father Wajda remain on until the end of December.

cc- The Council

Ma

*Write
St. Luke for
Wajda PAK*



ARCH-002836

August 21, 1989

MEMO TO: Reverend Michael O'Connell

FROM: Archbishop Roach

I have your report on Father Kenneth LaVan and Father [REDACTED]. I am grateful for the report.

Let's begin to work immediately for a placement for Father LaVan. I accept your recommendation that Father [REDACTED] remain on until the end of December.

cc- The Council

8/21/89 Can wait
w/this bill per
TCO w/ Peggy @
Collins Office as
going to bill
quarterly!
— LME

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

Office of the Archbishop

August 28, 1989

Reverend Monsignor Robert Bacher, Director
Saint Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Monsignor Bacher,

I was pleased to receive the progress reports on behalf of Father Kenneth LaVan and Father Joseph Wajda from Father Michael O'Connell who visited with them and yourself recently.

It is my understanding that Father LaVan is due to be discharged approximately the end of September and I am grateful for that.

I would like to specifically request a continuance of Father Wajda's therapy at Saint Luke Institute on the recommendation of his therapist, Dr. Czarny, as well as the recommendation of Father O'Connell which means that his therapy would be extended into December.

Again, my sincere thanks to you and your staff for the great work that you do.

Sincerely yours in Christ,

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

MJO:mn

(Autopen)

ARCH-002244

STATE OF MINNESOTA

COUNTY OF RAMSEY

DISTRICT COURT

SECOND JUDICIAL DISTRICT
CIVIL DIVISION

Case Type: Personal Injury

██████████

Plaintiff,

vs.

**STIPULATION OF
DISMISSAL WITH
PREJUDICE**

The Archdiocese of St. Paul and
Minneapolis, Church of St. Raphael
in Crystal, Minnesota and Father
Kenneth LeVan,

Defendant,

The undersigned attorneys hereby advise the Court that all claims, crossclaims, and third party claims by all parties in the above entitled cause of action have been fully compromised and settled. Therefore,

IT IS HEREBY STIPULATED BY AND BETWEEN ALL the parties thereto, through their respective undersigned attorneys, that this entire lawsuit may be, and hereby is, dismissed on its merits and with prejudice, but without costs or disbursements to any of the parties.

IT IS FURTHER STIPULATED, that without further notice, a Judgment of Dismissal with Prejudice and upon the merits of all

claims, crossclaims, and third party claims and without costs or disbursements to any of the parties, may be entered herein.

REINHARDT & ANDERSON

By: Jeffrey R. Anderson
Jeffrey R. Anderson
Attorney for Plaintiffs
E-1400 First National Bank Building
332 Minnesota Street
St. Paul, MN 55101
Attorney I.D. No. 2057

MEIER, KENNEDY & QUINN

By: Andrew J. Eisenzimmer
Andrew J. Eisenzimmer
Attorneys for Archdiocese of
Saint Paul and Minneapolis
and Church of St. Raphael in
Crystal, Minnesota
Suite 430, Minnesota Building
St. Paul, MN 55101
Attorney I.D. No. 26244

COLLINS, BUCKLEY, SAUNTRY & HAUGH

By: Theodore J. Collins
Theodore J. Collins
Attorneys for Father Kenneth LeVan
W-1100 First National Bank Building
332 Minnesota Street
St. Paul, MN 55101
Attorney I.D. No. 18065

TOTAL PSYCHIATRIC/THERAPY COSTS TO DATE

1985	1,477.49
1986	16,703.83
1987	42,523.13
1988	12,033.83
1989	5623.96

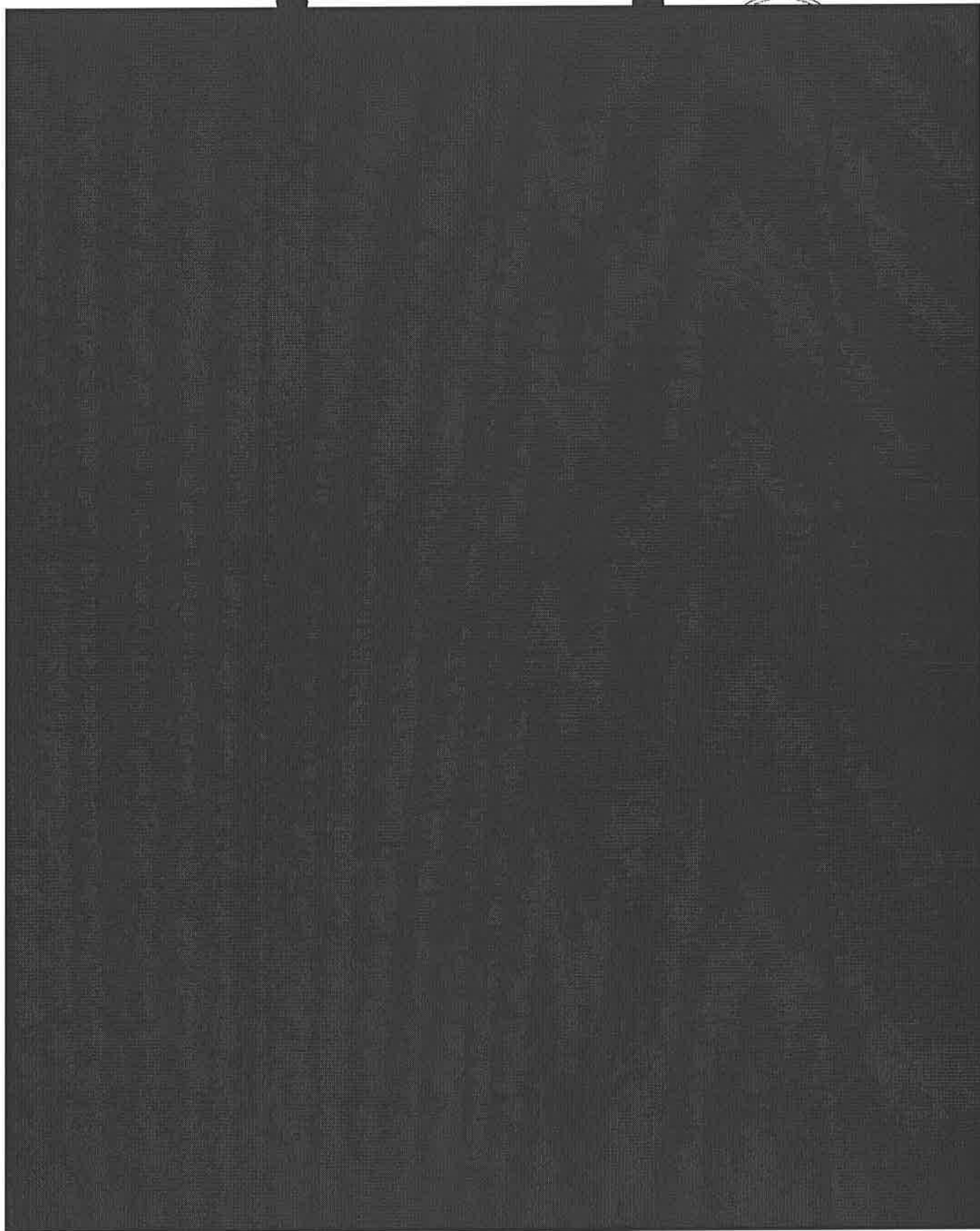
78,362.24

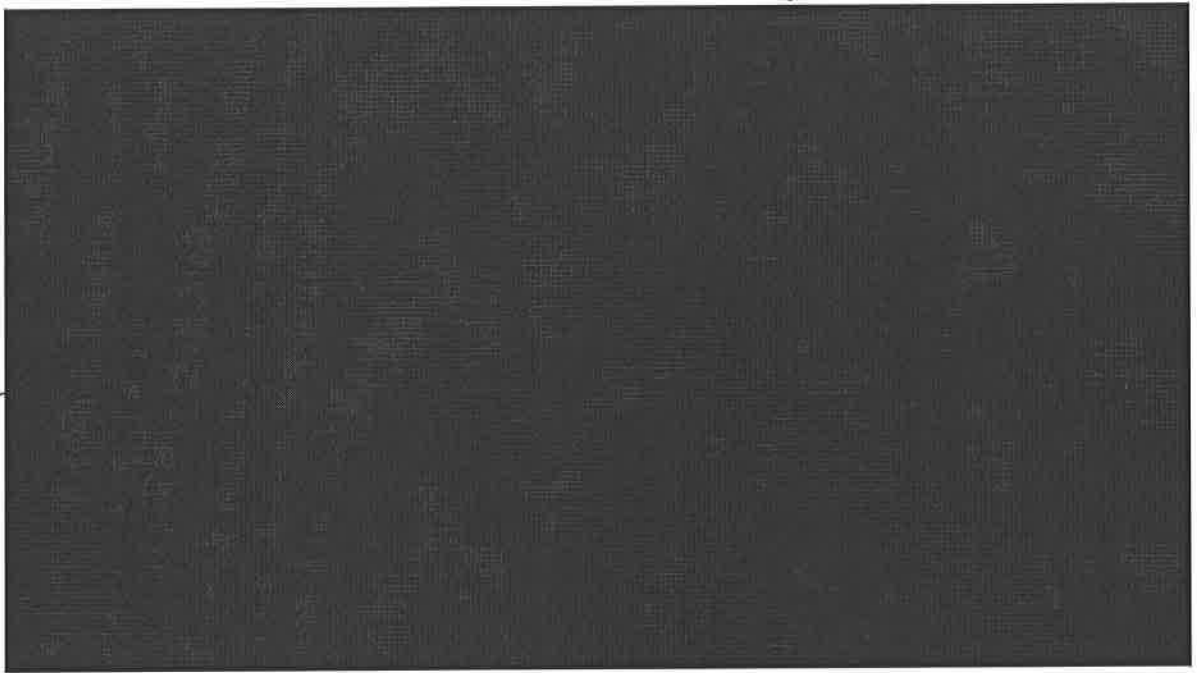
ANTICIPATED COSTS THROUGH 1991

(Excludes any additional hospitalizations)

1985	1,477.49
1986	16,703.83
1987	42,523.13
1988	12,033.83
1989	16,061.84 (Excludes MRI)
1990	14,652.00 (Excludes further labs work for eating)
1991	14,652.00 (Excludes further labs work for eating)

118,104.12

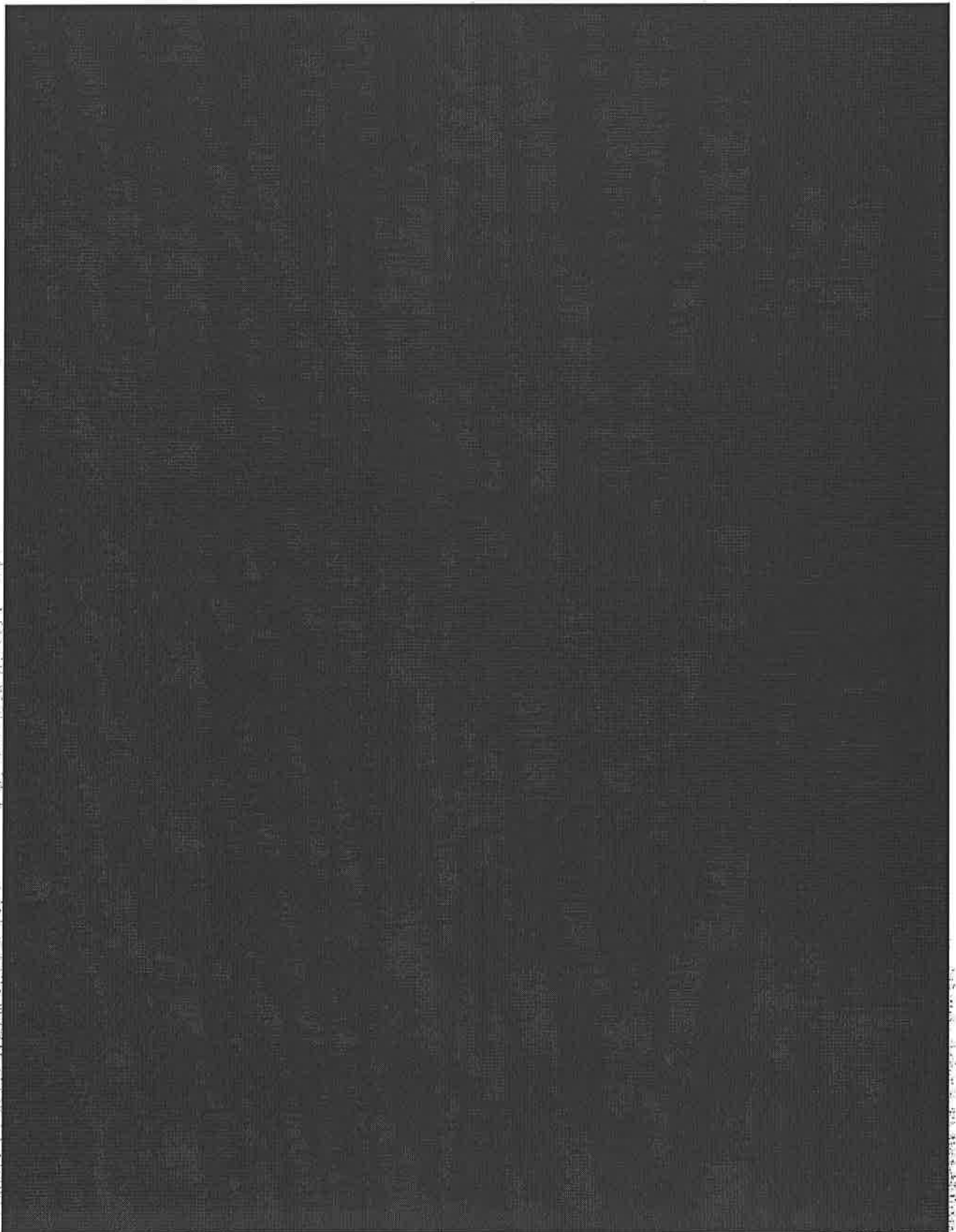




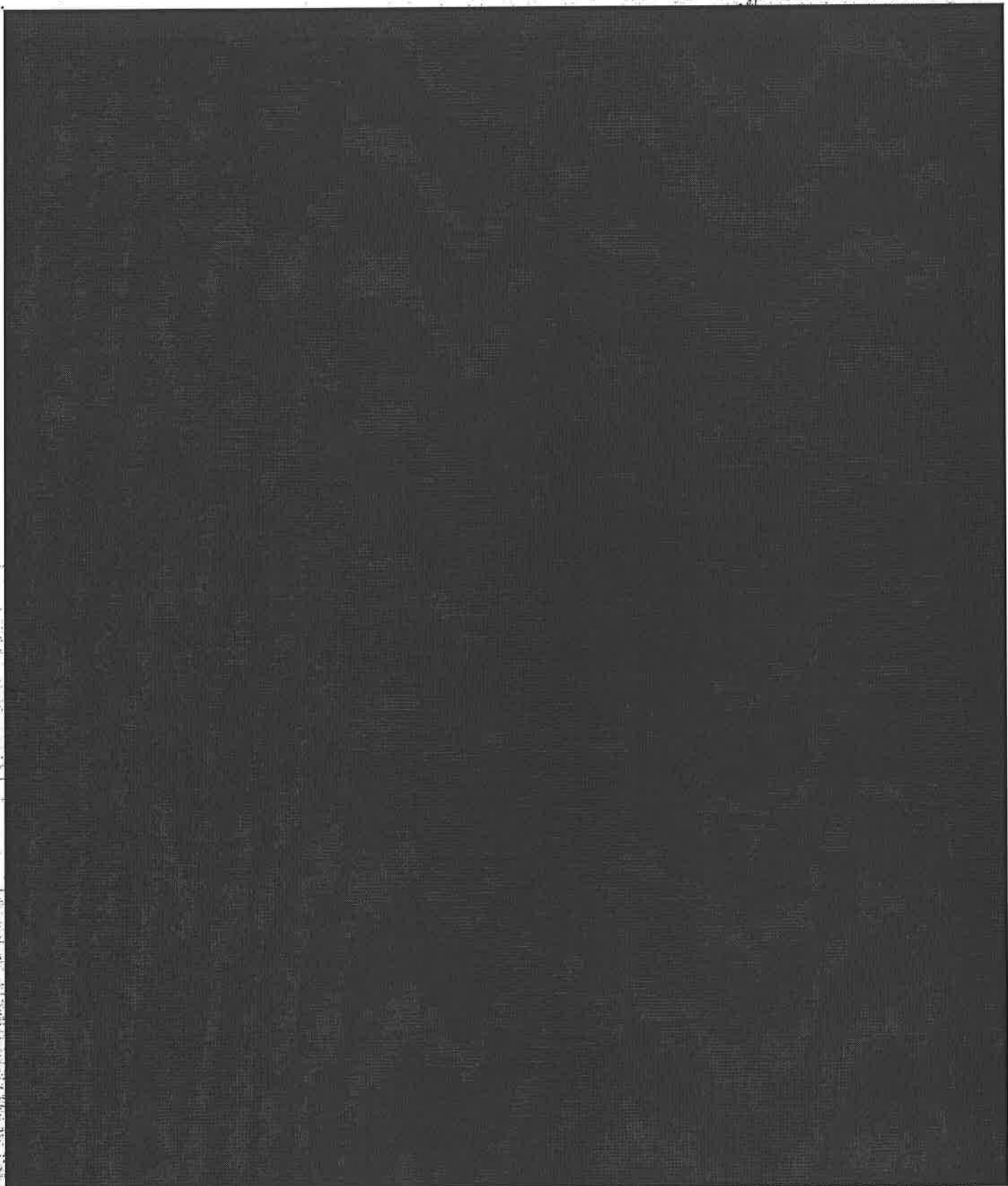
TYPE OF EXPENSE	RATE WEEKLY	RATE YEARLY	ONE YEAR	TWO YEARS	THREE YEARS
DOCTOR 2/WEEKLY	266.00	13,832.00	13,832.00	27,664.00	41,496.00
INSUR. PREM.	17.95	933.48	933.48	1,866.96	2,800.44
INSUR. DEDUCT	3.85	200.00	200.00	400.00	600.00
OUT OF POCKET TO DATE			1,804.77		
LOST INCOME '88	260.00	13,520.00	13,520.00		
LOST INCOME '89	260.00	13,520.00		27,040.00	
LOST INCOME '90	448.08	23,300.00			50,340.00
		65,305.48	30,290.25	56,970.96	95,236.44
DEDUCTIONS					
CO-PAY 80% 6 VISITS		638.40	638.40	1,276.80	1,915.20
CO-PAY BALANCE VISITS @ \$30	60.00	3,120.00	3,120.00	6,240.00	9,360.00
		3,758.40	3,758.40	7,516.80	11,275.20 *
TOTAL BALANCE		61,547.08	26,531.85	49,454.16	83,961.24

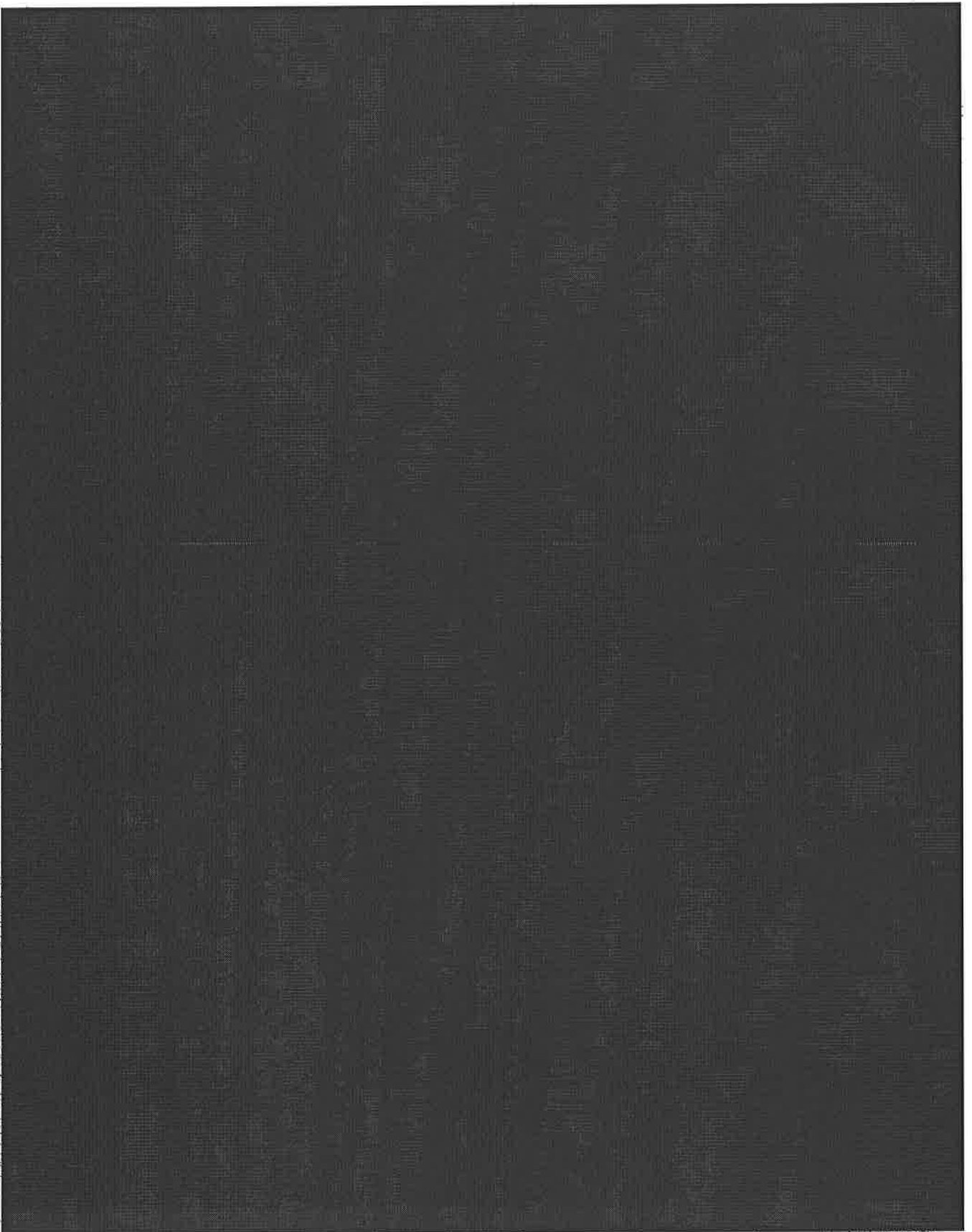
before 88

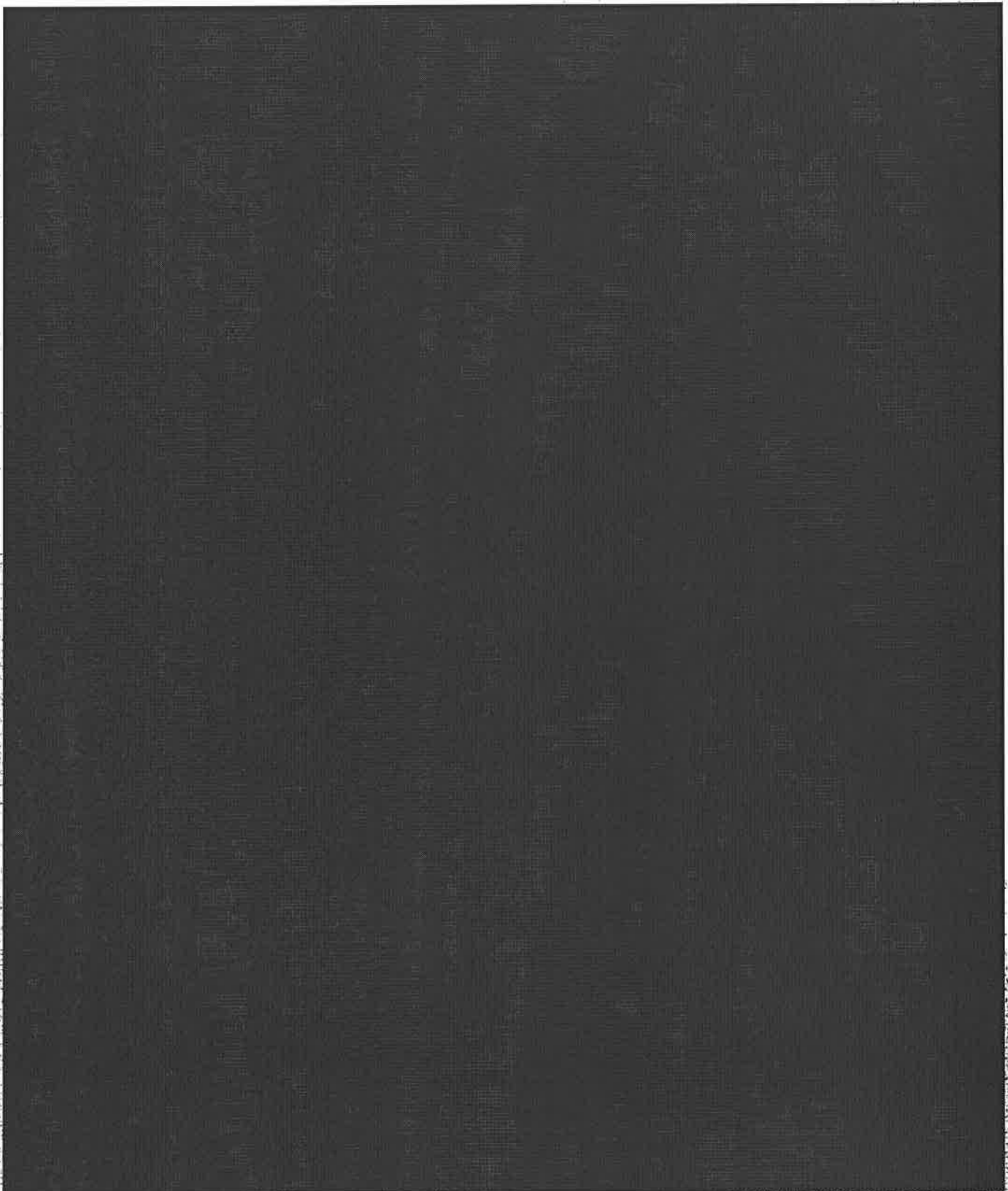
80% of \$40.00 mo.
- then only 30.00 / visit

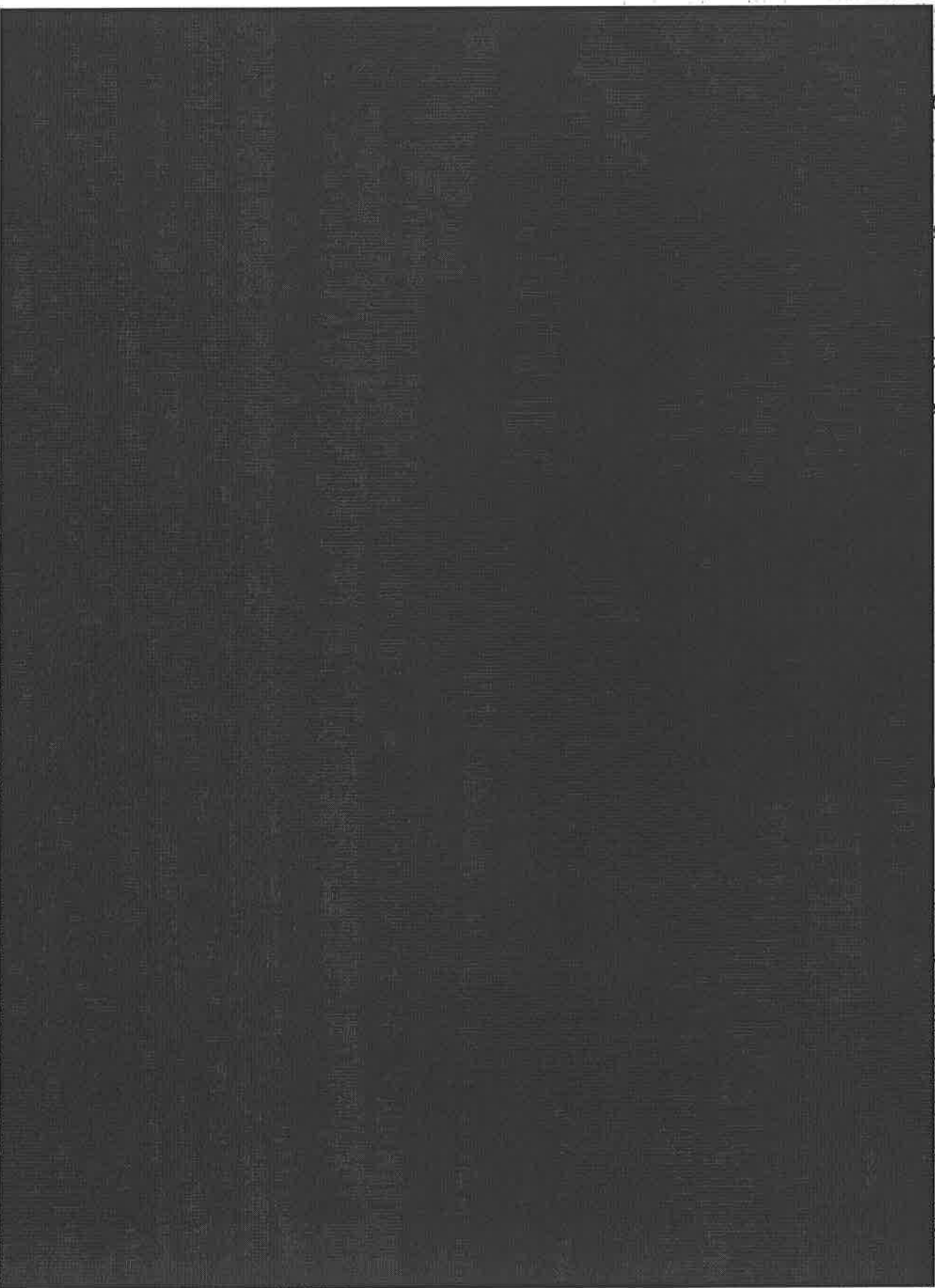


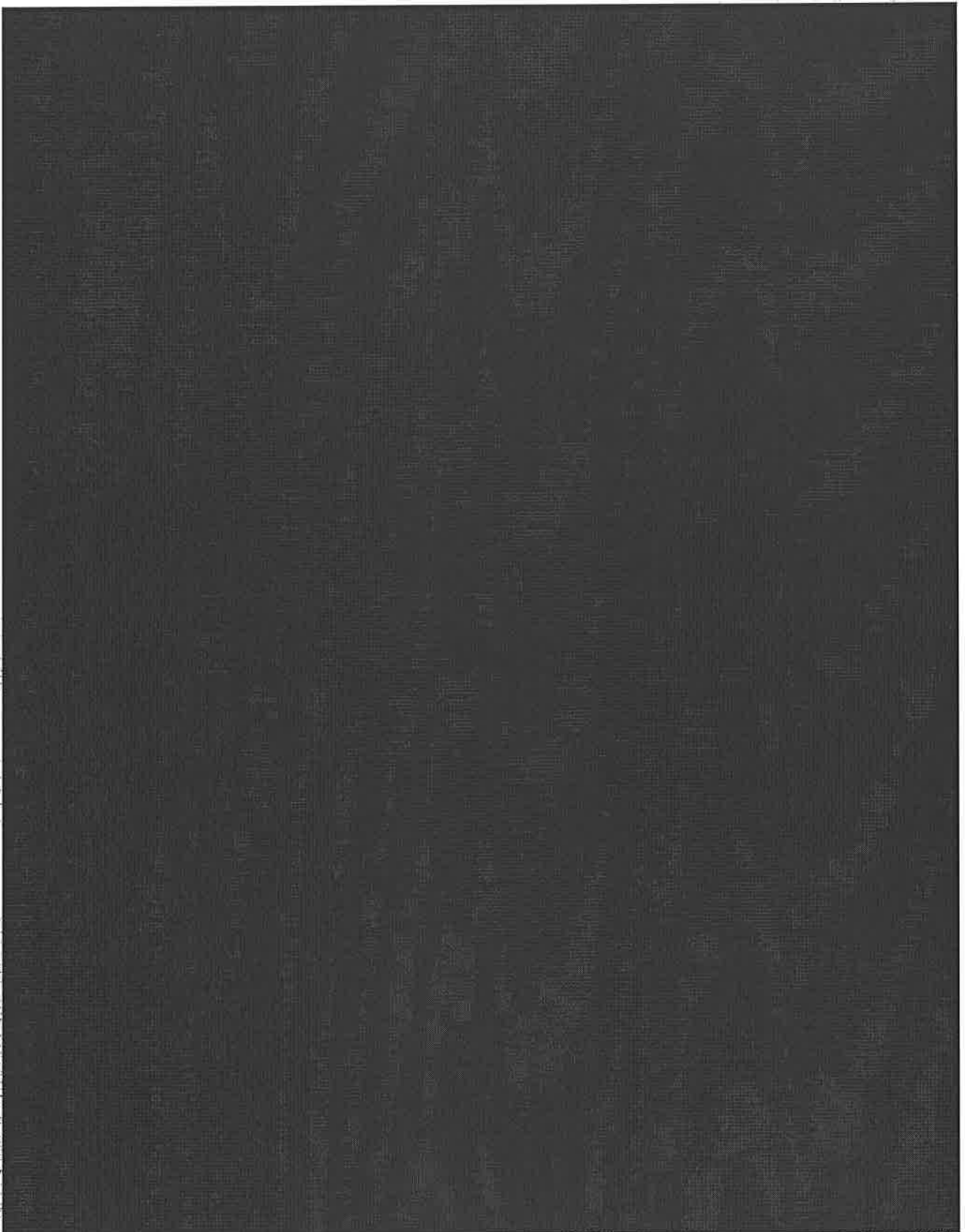
10/31/89

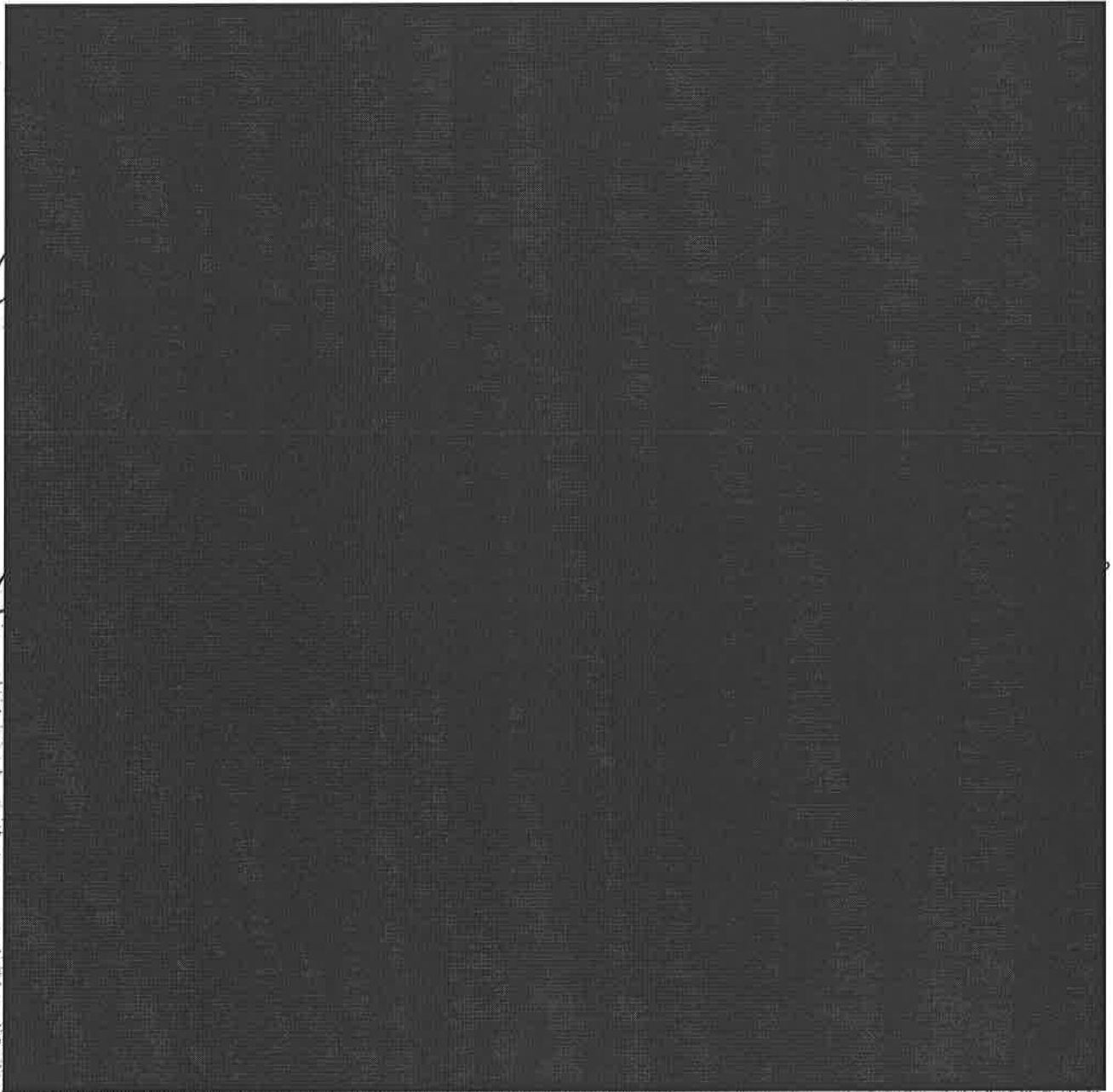












**HENNEPIN
FACULTY
ASSOCIATES**
Physicians of Hennepin County Medical Center

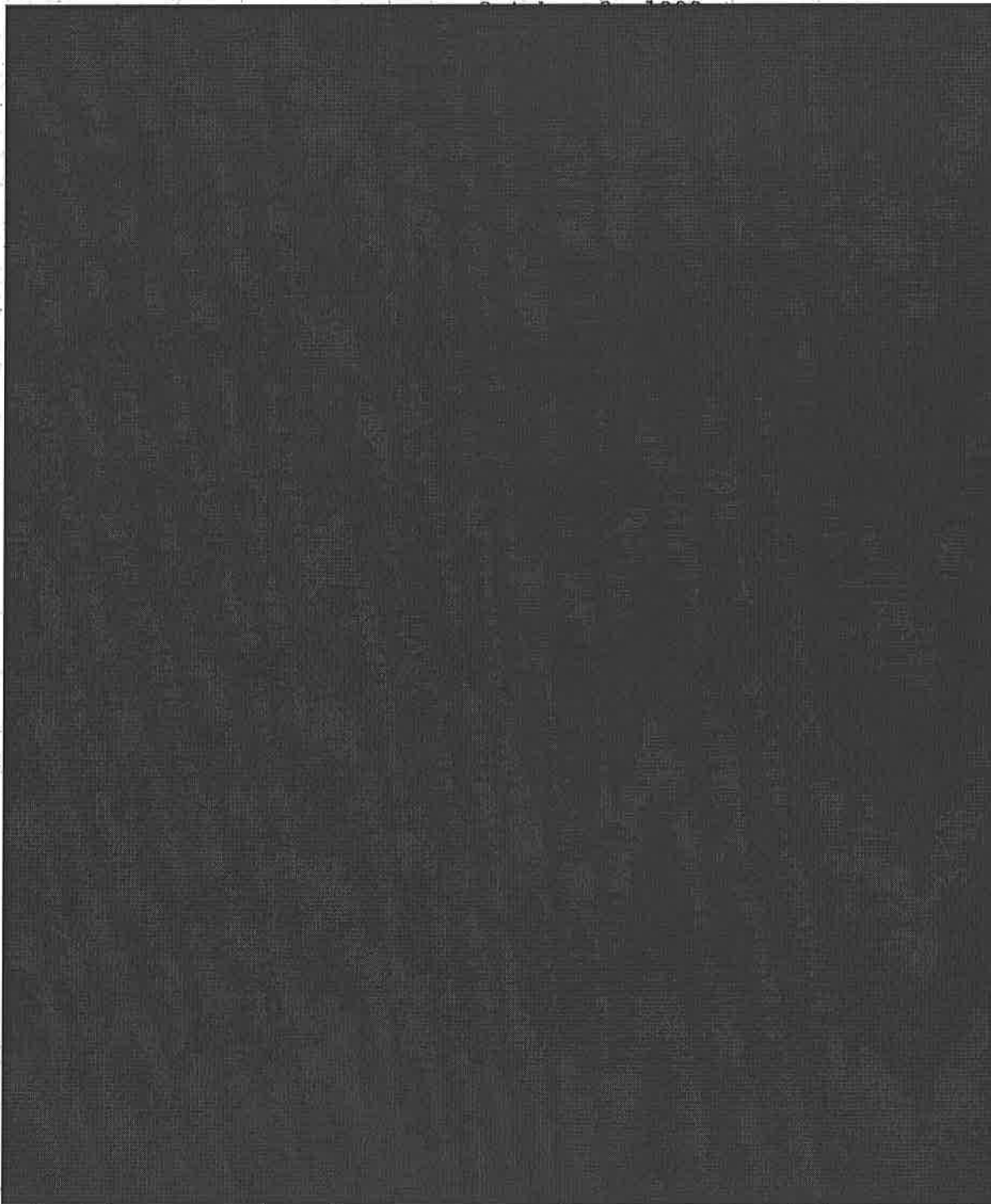
Sept 5, 1989

Rev. Kevin Mc Donough
Archdiocese of St. Paul & Mpls
226 Summit Ave
St. Paul, MN 55102-2197

Dear Sir,

[REDACTED] is competent to enter into
an agreement with the Archdiocese of St. Paul &
Minneapolis.

Robert Werner, MD



1

ion
h

e

ave

f



SAINT LUKE INSTITUTE

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

September 6, 1989

CONFIDENTIAL

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

Re: Rev. Kenneth LaVan

Date of Admission: 3-29-89

Dear Father O'Connell:

We hope your recent trip was pleasant and enjoyable. We are writing this letter to update you on the progress of Ken LaVan who is now in treatment five months. As you recall Ken came into treatment disavowing the allegations that were made against him and continued in this mode up to the time of your first visit to Saint Luke's. Your compassion and understanding of Ken were helpful for him in continuing the work. His work on the sexual issues were further thrust forward with Ken's request for the printed letters that you sent to him. At the time of your second visit for Ken's aftercare planning he had made significant progress in uncovering what had been repressed memories. He has continued to work his feelings of shame and pain in this area and most recently has gotten in touch with his own psychosocial insults and the pain related to these relationships. This has further enabled Ken to look at the pain his behavior has caused his own victims. He continues forward with this integration work. As we watch Ken doing his work of integration we recognize he is now ready for discharge. The staff at Saint Luke's have set October 10, 1989 as the date of his discharge from inpatient treatment.

Prior to Ken's discharge he will be making a home visit as we discussed at the time of your most recent visit. He will be in Minneapolis-St. Paul on the weekend of the 16th-17th, and he will be writing to you about his plans. Ken will have several tasks to complete while he is home on his visit. He will be expected to find SA meetings in the area that he can attend. He will also need to find a temporary sponsor at this time. He should make connections with Jim Egan, S.J. who has the priest SA group. He is to do some research on



Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM

ARCH-002419

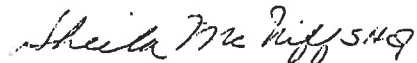
individual therapy, looking at the pros and cons of available choices but not making a decision at this time. He also is to look for a spiritual director who is actively working a 12 Step program. Ken needs to be very actively involved in the spirituality of the 12 Step program. As we discussed at the time of your most recent visit, Ken will return to his previous assignment which sounds like a definite boost to his overall recovery program.

In addition to his addiction, Ken will always need to be mindful of the strategies he needs to use in dealing with his feelings of depression and anxiety. Ken has become proficient in identifying stimuli that may trigger feelings of depression. He knows how to work with these irrational beliefs and the importance of his immediately sharing with others feelings of depression. He also knows other strategies that he is to put into practice. These strategies will be put in writing on what we call budding signs.

Michael, you requested information about Saint Luke's education program. Enclosed please find a brochure that lists the programs that Saint Luke's provides. The contact person is Msgr. Bob Bacher. The programs are developed to meet the individual needs of a given diocese and usually the presentations are done by two therapists. These matters can be worked out with Bob Bacher.

We appreciate the prayerful support and encouragement that you have given Ken during his time of treatment. We ask your continued prayers during this final stage of transition from inpatient to active ministry. We promise our own prayers for your work in the diocese of St. Paul-Minneapolis.

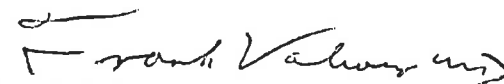
Sincerely,



Sheila McNiff, SHCJ, MS, CAC
Therapist



Curtis C. Bryant, S.J., Ph.D.
Director
Inpatient Clinical Services



Frank Valcour, M.D.
Medical Director

SMcN:jf

CC: Rev. Ken LaVan

Enclosure

September 7, 1989



Fr. Kevin McDonough
The Archdiocese of St. Paul & Minneapolis
226 Summit Avenue
St. Paul, MN 55102-2187

Re: Settlement Agreement

Dear Kevin;

Friday I met with Jeff Anderson and we reviewed the latest settlement agreement. After clarification with Andy, I signed the agreement with one noted change and with the stipulation that Andy would contact Dick Donovan, at , to clarify the cost of the life insurance, and that an Addendum to the agreement would be written to address that issue. I am hopeful that the agreement will meet with the approval of the Archdiocese and that it will be signed and put behind all of us.

This agreement called for a statement of my competence to enter into such an agreement from my Psychiatrist. I am enclosing that statement herein, fulfilling my obligation under the agreement.

Please advise as to the status of the agreement and also as to the method in which you would like me to handle my expenses. For the duration of this year I could send you a statement like the one I sent on August 8, 1989 if that is acceptable. In return I would like to receive notice of payment to the medical center so I can track my outstanding balances. After the first of the year, the medical center will again be billing my insurance company, at which time I can prepare a statement of the paid/unpaid portions and submit it to whomever you designate, if that is acceptable. If you have further thoughts or ideas in this regard please let me know.

I have changed my phone number so I would appreciate hearing from you via mail at your earliest possible convenience.

Sincerely,

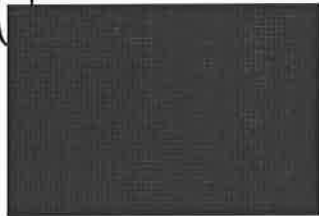


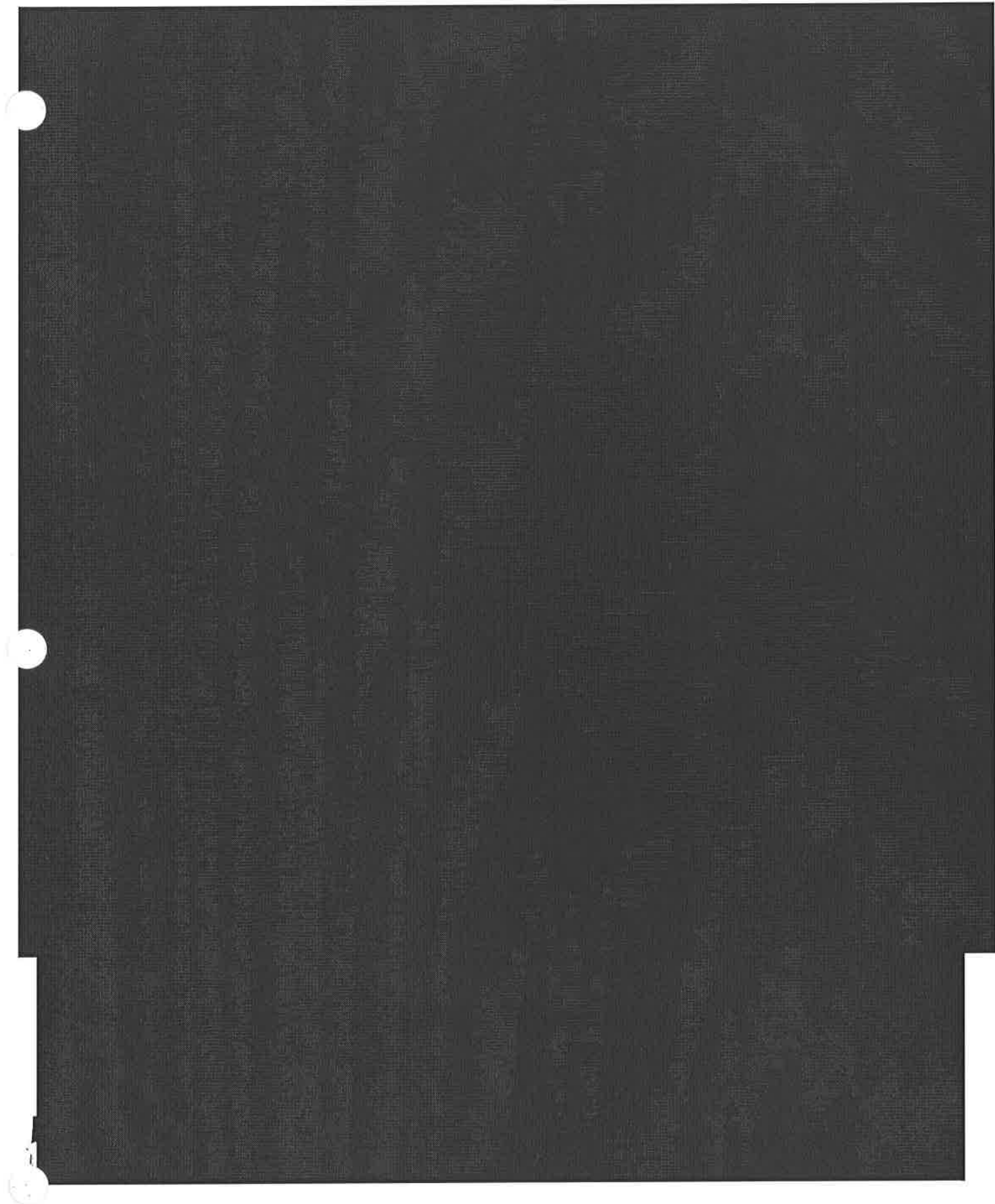
cc: Jeff Anderson

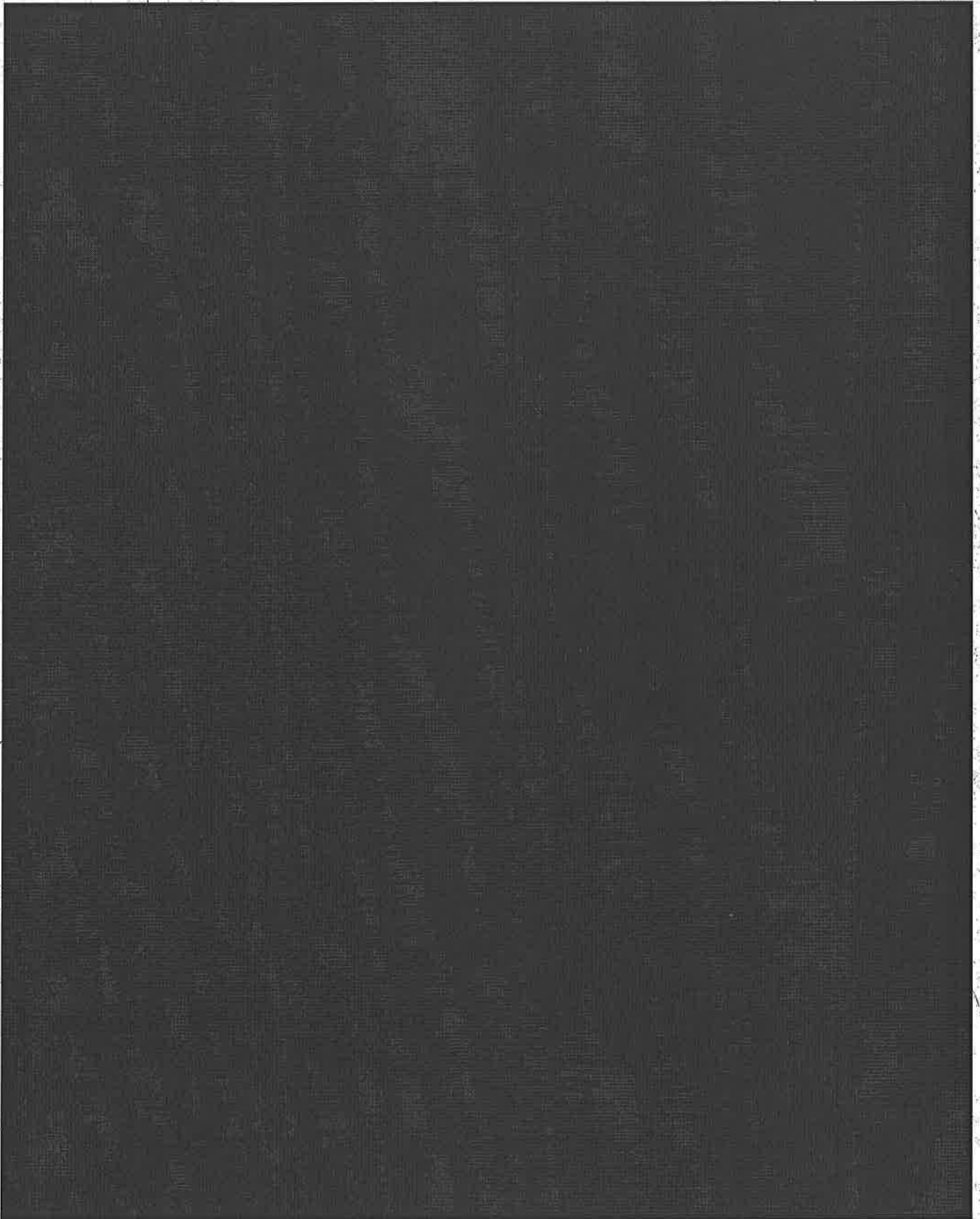
Encl.

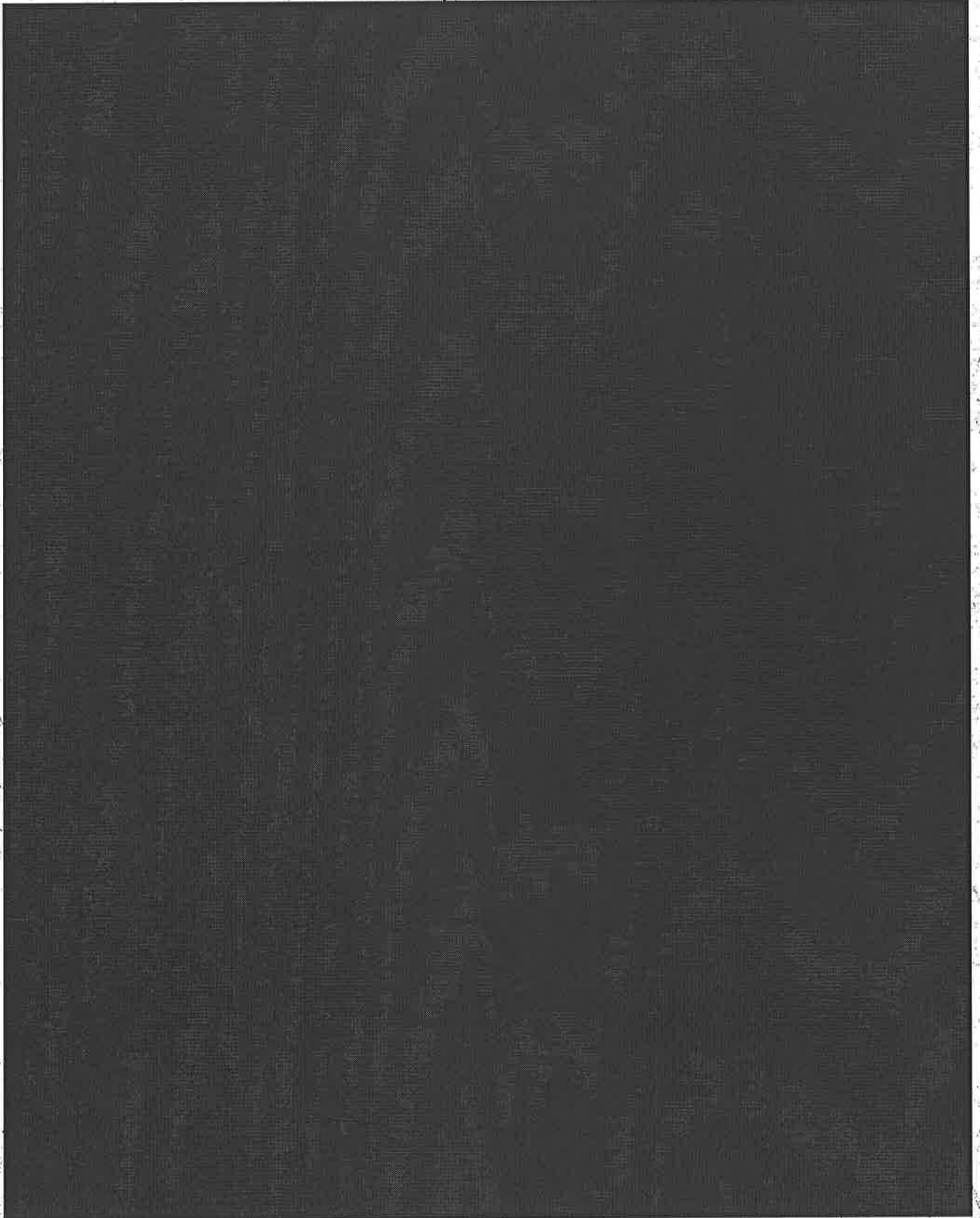
ARCH-001762

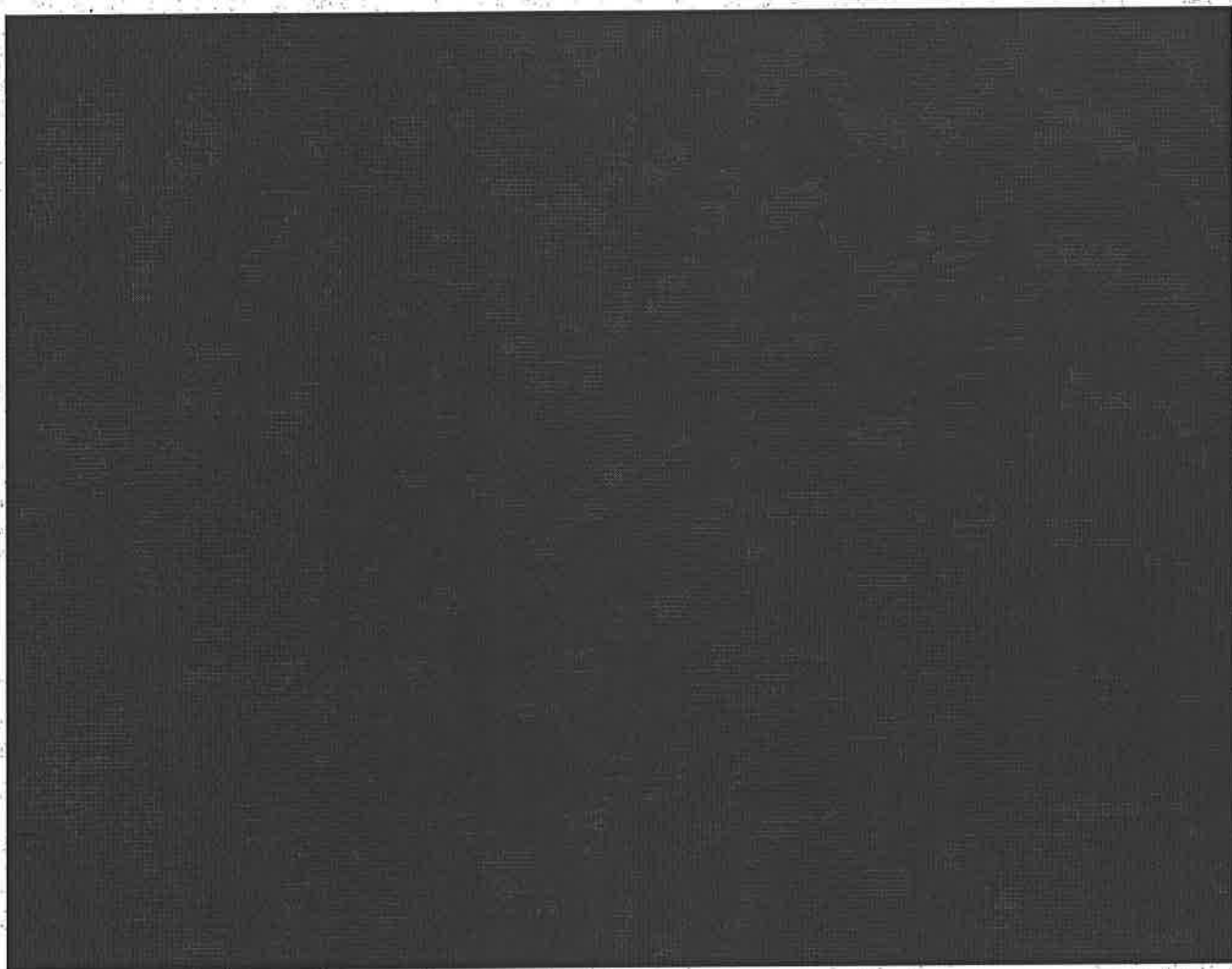
file

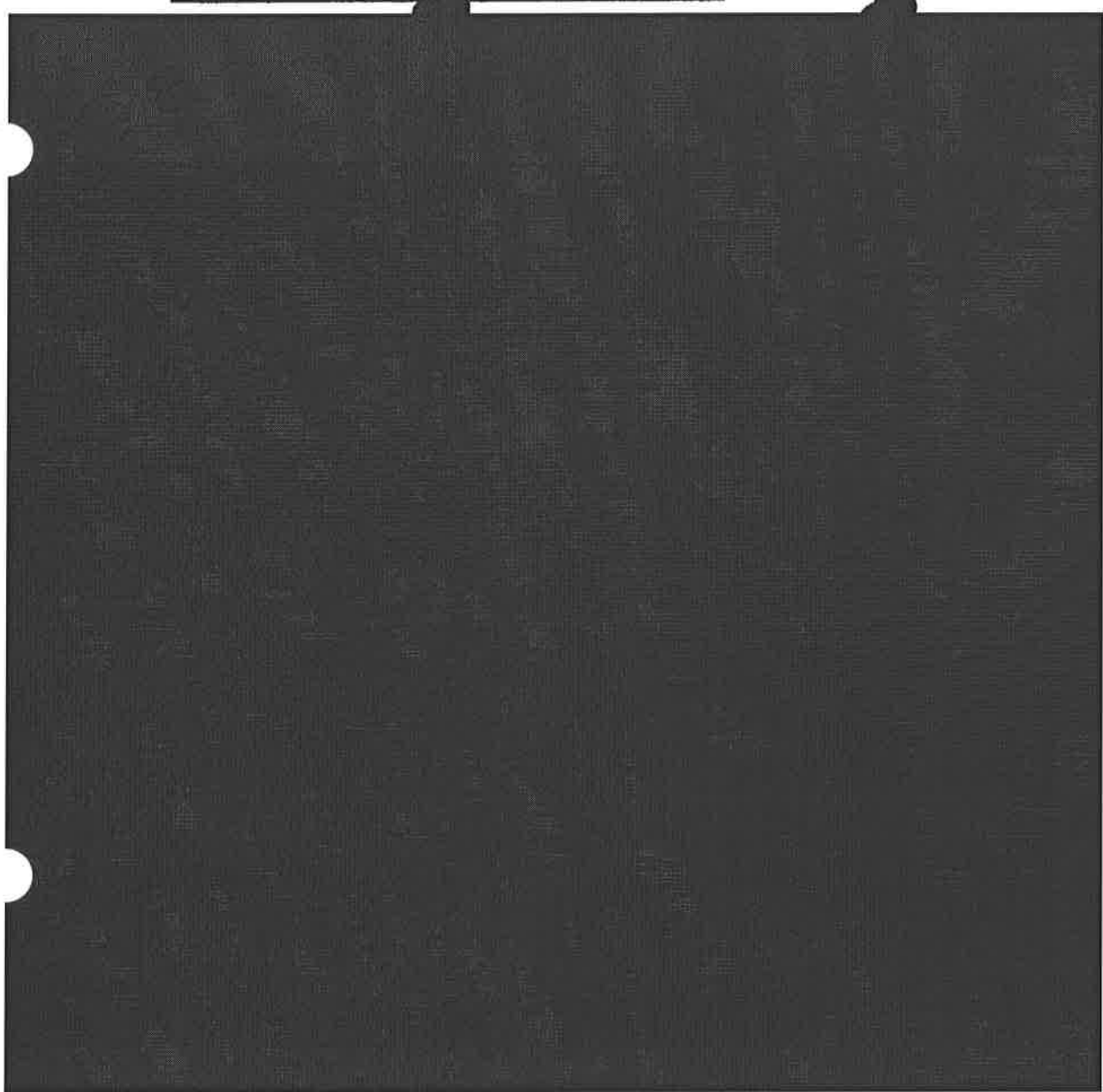












Original Letter w/ medicals in Medical file

ARCH-001772

† †

1. TO:

2. TO:

3. TO:

4. TO:

5. TO:

- ☐ approval
- ☐ action
- ☐ signature
- ☐ see me
- ☐ coordination
- ☐ prepare reply
- ☐ research
- ☐ recommendation
- ☐ circulate
- ☐ comment
- ☐ note & return
- ☐ information
- ☐ as requested
- ☐ per conversation
- ☐ file

REMARKS:
Sharon Horgan, a good friend of both
Corrine & mine, is invited to go as well.
I suggest Sharon & I meet in your
parking lot (John Vinney) at 7:45 a.m.

Super!

FROM:

DATE 9-11-89

PHONE

\$2,712.41

Saint Paul, Minnesota
_____, 1989

PROMISSORY NOTE

FOR VALUE RECEIVED, I PROMISE TO PAY TO:

THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS,

The sum of TWO THOUSAND SEVEN HUNDRED TWELVE AND 41/100 DOLLARS (\$2,712.41) without interest payable in monthly installments of TWENTY-FIVE AND NO/100 DOLLARS (\$25.00), commencing September 1, 1988, and a like and equal sum of TWENTY-FIVE AND NO/100 DOLLARS (\$25.00), on the first day of each and every month thereafter, until the debt is paid in full or upon the death of the Maker, at which time the entire unpaid principal balance shall be due and payable in full.

The Maker hereof has the privilege of paying any greater sum than above specified on the first day of any month, and also has the privilege of paying his loan in full at any time.

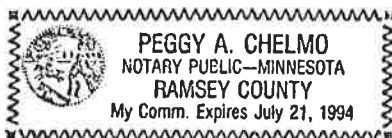
The undersigned stipulates and agrees to and with said Payee, its successors and assigns, that, if any such installment becomes due and is unpaid in whole or in part, the entire principal sum thereof remaining unpaid shall, at the option of the holder hereof, become immediately due and payable. The Maker hereunder agrees to pay all costs of collection, including reasonable attorneys fees and legal expenses in the event payment shall not be made on maturity or as payments become due.


Kenneth LeVan

Subscribed and sworn to before me
this 15th day of September, 1989.



Notary Public





bcc: Father Michael O'Connell
Mr. Andrew Eisenzimmer

SEP 20 1989

September 18, 1989

Dear [REDACTED],

Thank you for your letter of September 14. I think that the format that you propose is appropriate. I appreciate your words of trust in my regard.

COPY I want to take advantage of writing you this letter to indicate another concern we have had. A couple of weeks ago you spoke with me about some anonymous phone calls you had received. I have talked with Father Michael O'Connell about them, and we are in agreement that there is a serious breach of your privacy that is involved here. It is my understanding that Father O'Connell will have contact with Father Ken LaVan sometime in the next couple of weeks. It is our intention to raise the question with him and see if we can trace down the source of those calls.

There is one final matter to discuss. Father LaVan has been in a therapy program over recent months. Information that we are receiving is that he has made some real progress in dealing with the sorts of questions that were raised for us by his history with you. Over the next couple of weeks, we will be developing a plan for a restrictive, supervised ministerial placement for him. I am not interested in opening old scars for you. However, I want to offer this to you. Out of respect for you, we would like to talk with you about what those plans are. I do not want to see you be surprised by hearing from someone that this man is out working again. I would like an opportunity to review the information with you and to offer some assurance about the steps that we are taking.

At the same time, I continue to recognize your desire to put this matter behind you. I offer the possibility of some sort of a meeting without wanting to put any pressure on you to accept that. Why not give the question some thought and then we can correspond about what to do. If you would like to sit down and talk in a setting such as Dr. Werner's office, I would be happy to accommodate that.

Please let me know that you think. I wish you peace.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:ggr

ARCH-001601

† †

ARCHDIOCESE OF ST. PAUL AND MINNEAPOLIS

Fr. Kenneth LaVan will become parochial vicar at St. Joseph's Parish, Lino Lakes the weekend of October 14-15.

Will you prepare an appointment letter for this appointment, please? Fr. Kevin McDonough advises that it is not necessary canonically to publish this appointment in the Catholic Bulletin even though Ken resigned as co-pastor from that parish before he began his treatment at St. Luke. Ken understandably is a little sensitive about an announcement in the Catholic Bulletin about his return to the parish. There will be an announcement in the parish bulletin about his return, however.

\$2,712.41

Saint Paul, Minnesota
_____, 1989

PROMISSORY NOTE

FOR VALUE RECEIVED, I PROMISE TO PAY TO:

THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS,

The sum of TWO THOUSAND SEVEN HUNDRED TWELVE AND 41/100 DOLLARS (\$2,712.41) without interest payable in monthly installments of TWENTY-FIVE AND NO/100 DOLLARS (\$25.00), commencing September 1, 1988, and a like and equal sum of TWENTY-FIVE AND NO/100 DOLLARS (\$25.00), on the first day of each and every month thereafter, until the debt is paid in full or upon the death of the Maker, at which time the entire unpaid principal balance shall be due and payable in full.

The Maker hereof has the privilege of paying any greater sum than above specified on the first day of any month, and also has the privilege of paying his loan in full at any time.

The undersigned stipulates and agrees to and with said Payee, its successors and assigns, that, if any such installment becomes due and is unpaid in whole or in part, the entire principal sum thereof remaining unpaid shall, at the option of the holder hereof, become immediately due and payable. The Maker hereunder agrees to pay all costs of collection, including reasonable attorneys fees and legal expenses in the event payment shall not be made on maturity or as payments become due.

Kenneth LeVan

Subscribed and sworn to before me
this ____ day of _____, 1989.

Notary Public

† †

1. TO:

2. TO:

3. TO:

4. TO:

5. TO:

- REMARKS:

Super letter. Congratulations
on your good work.

I like the possibility
of a McNiff-Garry
presentation.

FROM:

DATE _____

9/23/89

PHONE

E

LaVan, Kenneth 9/23/32/

ARCH-002782



SAINT LUKE INSTITUTE

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

September 28, 1989

CONFIDENTIAL

Reverend Michael T. O'Connell
Vicar General
226 Summit Avenue
St. Paul, Minnesota 55102

Re: Rev. Kenneth LaVan

Admission Date: 3-29-89
To Be Discharged: 10-10-89

Dear Father O'Connell:

Thank you for your recent phone call to Frank Valcour, M.D. informing him of Rev. Ken LaVan's current status. We are now responding to your request for recommendations from the Saint Luke clinical staff.

We recommend: (1) that Ken LaVan avoid unsupervised contact with females at all times; (2) that Ken LaVan be assigned to active parish ministry at St. Joseph's Parish in Mino Lakes; (3) that Ken LaVan actively participate in the Saint Luke Aftercare Program for a period of four years; (4) that Ken LaVan be accountable to fulfill his aftercare contract according to the commitments he has made; (5) that Ken LaVan initiate contact with all those persons to whom he is accountable on a regular basis; (6) that those who are mentors for Ken LaVan fill out a questionnaire six weeks prior to his returning for an Aftercare Workshop to inform the staff of Saint Luke's of his ongoing progress in recovery and (7) that Ken LaVan follow the archdiocesan policy for those in recovery in the positive spirit of the 12 Step program.

The clinical staff of Saint Luke Institute affirms the progress that Ken LaVan has made during his six month period in treatment. It is our opinion that Ken's future behavior is dependent upon the daily use of the 12 Step program, regular contact with his sponsor, openness with his mentors, growing freedom in his spiritual life, active participation in his priest SA group, and participation in the Saint Luke Aftercare Program. Human struggle is expected and therefore necessitates Ken's specifically naming each struggle to the appropriate persons. If Ken does the above regularly our prognosis is good. If he slides so will his recovery and our prognosis would be cautious in those circumstances.



Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM

ARCH-002587

We appreciate the support and interest you have shown throughout the period of Ken LaVan's treatment. If we can be of further assistance to you or to Father John Fitzpatrick in the coming weeks please do not hesitate to call Saint Luke's. Our aftercare therapists will be in contact with Ken regarding preparation for his Re-Entry Workshop.

Sincerely,

Sheila McNiff SHCJ
Sheila McNiff, SHCJ, MS, CAC
Therapist

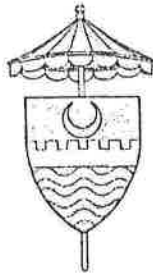
Curtis C. Bryant
Curtis C. Bryant, S.J., Ph.D.
Director
Inpatient Clinical Services

Frank Valcour
Frank Valcour, M.D.
Medical Director

SMcN:jf

CC: Rev. Ken LaVan

CC: *Archbishop Roach*
Bp. Carlson
Fr. Mc Donough



BASILICA OF SAINT MARY
CO-CATHEDRAL OF THE ARCHDIOCESE
OF SAINT PAUL AND MINNEAPOLIS

88 NORTH SEVENTEENTH STREET • MINNEAPOLIS, MINNESOTA 55403 • (612) 333-1381

Lavan file,
please

Dear [REDACTED]

As you know I do not have any supervision over Ken Lavan; however he did go through 2 months of inpatient treatment and is under a very carefully negotiated contract w/ several people at ST. Joseph's in Lind Lakes. His ministry is supervised and contained. He has shown remorse for his former behavior - without that he would never have been allowed to re enter ministry. His evaluation after leaving treatment and subsequent evaluations have shown that he has honored his contract and presents no threat to those he serves. The evidence I collected helped in making the decision to send him to treatment and also in the process of his treatment. Once again I thank you and others who helped in bringing him to treatment and returned to ministry.

McDonough

(over)

ARCH-002589

The charges that were brought against him
on T.V. recently were grossly unfair given
the fact that the accuser would not allow
the antidiocese to formally interview her
in the legal suit she had brought.

I am sorry for your continued lack
of trust for priests and the church. I
pray that you will find justice and
peace.

Sincerely,

Min



SAINT LUKE INSTITUTE

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

October 10, 1989

CONFIDENTIAL

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

Re. Rev. Kenneth LaVan

Date of Admission: 3-29-89
Date of Discharge: 10-10-89

Dear Father O'Connell:

We are writing to inform you that Rev. Kenneth LaVan was discharged from inpatient treatment today, October 10, 1989. It was a significant departure liturgy for Ken having Father John Fitzpatrick present. The community rejoiced in the progress that Ken had made during his six months in treatment.

In general we would like to confirm the specific progress we saw Ken make during his six months of treatment. He has become open and honest in specific and concrete ways. This daily openness will be most beneficial for his recovery program. Ken has learned new skills for getting in touch with his intimacy needs and will appropriately seek to have these needs met by his 12 Step Fellowship and his support group. It is clear to Ken that he needs to have very definite and specific boundaries related to his addiction. He is open to sharing his thoughts, feelings and fantasies with appropriate people in order to stay sober. Ken has done relapse prevention work and is aware that relapse can be a part of addiction. At the same time he has developed relapse signs and will share these with his support group when he has his Re-Entry Workshop next month.

Enclosed please find the Aftercare Contract which Ken has written and which the clinical staff has approved. We believe this contract will be a support for his ongoing sobriety. We have encouraged Ken to be in touch with his aftercare therapist on a regular basis to share his ongoing progress and struggles.



Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM

ARCH-002728

Your prayerful support, Mike, has been very beneficial for Ken and has made a difference in his treatment. If we can be of further assistance to you or to Father John Fitzpatrick in the coming weeks or months, please do not hesitate to call Saint Luke's.

Sincerely,

Sheila McNiff SHCJ
Sheila McNiff, SHCJ, MS, CAC
Therapist

Curtis C. Bryant
Curtis C. Bryant, S.J., Ph.D.
Director
Inpatient Clinical Services

Frank Valcour
Frank Valcour, M.D.
Medical Director

SMcN:jf

CC: Rev. Ken LaVan
St. Joseph of Lino Lakes
171 Elm Street
Lino Lakes, Minnesota 55014

Enclosure



SAINT LUKE INSTITUTE

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

AFTERCARE CONTRACT

Patient: Kenneth LaVan

SLI #:

This contract is entered into with the undersigned Kenneth LaVan and the Saint Luke Institute for a period of six months lasting through April 10, 1990. At the end of this six months I and my aftercare therapist will review the contract and make any changes/revisions deemed appropriate. If, during the interim, unforeseen circumstances arise 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 Step meetings of SLAA/SA per week.
- b. I will attend a support group each week.
- c. I will maintain my bottom ~~life~~ 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 connecting with friends and priests that I have been close to.
- b. I will stay in close touch with my sister, and my sister,
- c. I will set aside weekly time to make phone calls, write letters, and share activities with others.
- d. I will go out to athletic and cultural events on a monthly basis.
- e. I will avoid unsupervised contact with females.



Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM

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 actively 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 pastor.

Spirituality

- a. I will choose a spiritual director/^{who} 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.

Aftercare Contract

Accountability (Continued)

- b. I will be directly accountable to Father John Fitzpatrick, pastor of the parish to which I am assigned. I will give him a copy of my after-care 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.

Aftercare

- 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 renegotiate this contract with my aftercare therapist after the initial six month period.

About 6-8 weeks prior to each aftercare workshop, I will receive from the Coordinator of Aftercare Services a questionnaire regarding my progress in recovery, as seen by my ministry and residential living superiors. I will give these forms to the appropriate person (s), and ask that they be returned to the Coordinator of Aftercare Services prior to the aftercare workshop.

I will use this as another opportunity to exchange observations and feelings with regard to my progress, as I see the situation and as my progress is viewed by these significant persons.

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

Kenneth LaVan

Kenneth LaVan, patient

Sheila McNiff SHCJ

Sheila McNiff, SHCJ, MS, CAC

Curtis C Bryant, SJ

Curtis C Bryant, SJ, Ph.D

Frank Valcour MD F.O.

Frank Valcour, M.D.

Medical Director

John Sullivan MA CAC

John Sullivan, MA, CAC

Coordinator of Aftercare Services

Bill Fallon -

Could you follow through
on this?

Thanks.

A stylized handwritten signature consisting of a vertical line, a horizontal line, and a diagonal line.

RELAPSE SIGNS

October 10, 1989

PATIENT: KENNETH LAVAN

PRIMARY THERAPIST: SHEILA MCNIFF SHCJ

SLI #

MS, CAC

DATE OF ADMISSION: 3-29-89

Physician: FRANK VALCOUR, M.D.

DATE OF DISCHARGE 10-10-89

1. BEING PASSIVE- When I don't interact with people and what is being said. I may nod my head in agreement or just say yes, I see. I do this when depressed because I feel emotionally drained. I am just too agreeable then and a nice guy. In reality I have no emotional energy and no affect that is visible.
2. DEPRESSION- This may occur when I put too much emphasis on an event or an interaction with others. The thought will just circulate in my head and I will cycle down. This may also happen when I can't do something perfectly or well. Also when I get overloaded I tend to give ~~up~~ ^{up}. I need to RET the event and feeling that is bogging me down. Just because I can't do something doesn't mean that I am not any good.
3. NEGATIVE THOUGHTS- When I put myself down or get down on things that are even out of my control, I can become negative. Also if a task looks overwhelming to me, I need to break it into small pieces or parts instead of saying, this is impossible. I may feel inadequate or felt that I could have done better. This is the beginning of the depression.
PERFECTIONISM
4. IGNORED FEELINGS OR DENIAL- If I ignore that I am angry I may go into passive-aggressive behavior. I am beginning to recognize this more but I still find this difficult and suppress many normal feelings, or ignore them is also a possibility. I am more apt to deny uncomfortable feelings or painful feelings like shame, guilt, anger, disappointment or embarrassment.
5. BEING SECRETIVE- in what is going on in my life. Not sharing what I am feeling or what I am doing. Not bothering to get feed back if I have some doubts as to what I should be doing.
This also happens when I do not share my needs. I need to tell people that I feel vulnerable or need a hug or a listening ear.

5. BEING SECRETIVE (Continued)

This happens when I am not messy or confrontive with upsetting situations. When I don't express my anger or other feelings. When I don't go to 12 Step Meetings. When I don't eat or exercise properly.

6. SPIRITUAL NEGLECT-When my prayer life is shortchanged. This happens when I don't sit and pray silently for at least 15 minutes each day, when I neglect reading 24 Hours a Day and Touchstones, or when I am unable to slow down enough to pray formally.

7. RELAPSE PROCESS- First of all when I make eye contact with someone who really looks interesting. Then I think about this person and remember certain features about them that I found striking. I may even fantasize about them. The action part would take place when I flirt with this person and pay them compliments on how they look or something else that I find impressive. If I haven't paid attention to my feelings I may not catch myself in this pattern. A slip would not occur until I have known this person for some length of time and enjoyed dinner or some other events together. Then the next stage would be relapse if all the other barriers and boundaries are broken down.



SAINT LUKE INSTITUTE

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

October 10, 1989

CONFIDENTIAL

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

Re. Rev. Kenneth LaVan
SLI
Date of Admission: 3-29-89
Date of Discharge: 10-10-89

Dear Father O'Connell:

We are writing to inform you that Rev. Kenneth LaVan was discharged from inpatient treatment today, October 10, 1989. It was a significant departure liturgy for Ken having Father John Fitzpatrick present. The community rejoiced in the progress that Ken had made during his six months in treatment.

In general we would like to confirm the specific progress we saw Ken make during his six months of treatment. He has become open and honest in specific and concrete ways. This daily openness will be most beneficial for his recovery program. Ken has learned new skills for getting in touch with his intimacy needs and will appropriately seek to have these needs met by his 12 Step Fellowship and his support group. It is clear to Ken that he needs to have very definite and specific boundaries related to his addiction. He is open to sharing his thoughts, feelings and fantasies with appropriate people in order to stay sober. Ken has done relapse prevention work and is aware that relapse can be a part of addiction. At the same time he has developed relapse signs and will share these with his support group when he has his Re-Entry Workshop next month.

Enclosed please find the Aftercare Contract which Ken has written and which the clinical staff has approved. We believe this contract will be a support for his ongoing sobriety. We have encouraged Ken to be in touch with his aftercare therapist on a regular basis to share his ongoing progress and struggles.



Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM

ARCH-002164

Your prayerful support, Mike, has been very beneficial for Ken and has made a difference in his treatment. If we can be of further assistance to you or to Father John Fitzpatrick in the coming weeks or months, please do not hesitate to call Saint Luke's.

Sincerely,

Sheila McNiff SHCJ
Sheila McNiff, SHCJ, MS, CAC
Therapist

Curtis C. Bryant
Curtis C. Bryant, S.J., Ph.D.
Director
Inpatient Clinical Services

Frank Valcour
Frank Valcour, M.D.
Medical Director

SMcN:jf

CC: Rev. Ken LaVan
St. Joseph of Lino Lakes
171 Elm Street
Lino Lakes, Minnesota 55014

Enclosure



SAINT LUKE INSTITUTE

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

AFTERCARE CONTRACT

Patient: Kenneth LaVan
SLI #:

This contract is entered into with the undersigned Kenneth LaVan and the Saint Luke Institute for a period of six months lasting through April 10, 1990. At the end of this six months I and my aftercare therapist will review the contract and make any changes/revisions deemed appropriate. If, during the interim, unforeseen circumstances arise 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 Step meetings of SLAA/SA per week.
- b. I will attend a support group each 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 connecting 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, write letters, and share activities with others.
- d. I will go out to athletic and cultural events on a monthly basis.
- e. I will avoid unsupervised contact with females.



Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM

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 actively 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 pastor.

Spirituality

- a. I will choose a spiritual director/^{who} 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.

Aftercare Contract

Accountability (Continued)

- b. I will be directly accountable to Father John Fitzpatrick, pastor of the parish to which I am assigned. I will give him a copy of my after-care 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.

Aftercare

- 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 renegotiate this contract with my aftercare therapist after the initial six month period.

About 6-8 weeks prior to each aftercare workshop, I will receive from the Coordinator of Aftercare Services a questionnaire regarding my progress in recovery, as seen by my ministry and residential living superiors. I will give these forms to the appropriate person (s), and ask that they be returned to the Coordinator of Aftercare Services prior to the aftercare workshop.

I will use this as another opportunity to exchange observations and feelings with regard to my progress, as I see the situation and as my progress is viewed by these significant persons.

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

Kenneth LaVan
Kenneth LaVan, patient

Sheila McNiff SHCJ
Sheila McNiff, SHCJ, MS, CAC

Curtis C Bryant, SJ
Curtis C Bryant, SJ, Ph.D

Frank Valcour M.D. For
Frank Valcour, M.D.
Medical Director

John Sullivan MA CAC
John Sullivan, MA, CAC
Coordinator of Aftercare Services

Patient: Kenneth LaVan

SLI #

Date of Admission 3-29-89

October 10, 1989

Date of Discharge 10-10-89

INTIMACY NEEDS:


For quality sobriety I need to foster and develop quality relationships with others. I need good companionship, warmth, affection, play, recreation, acceptance, encouragement, love and good constructive criticism.

1. I need to continue and maintain healthy and trusting relationships with others who are significant in my life.
 - a. my two sisters
 - b. my close friends
 - c. my support group
 - d. my 12 Step Fellowship
 - e. my sponsor
2. I need to be up front with my feelings especially of anger, fear, anxiety, loss, hurt and loneliness lest they be suppressed and lead to depression.
3. I need to share my fantasies and sexual feelings with another whom I trust. This may be my therapist, spiritual director, or close friend.
4. I need to ask others for help when I need it or even before I need it. This will help me avoid all the frustration and anxiety in thinking that I have to do this all by myself.

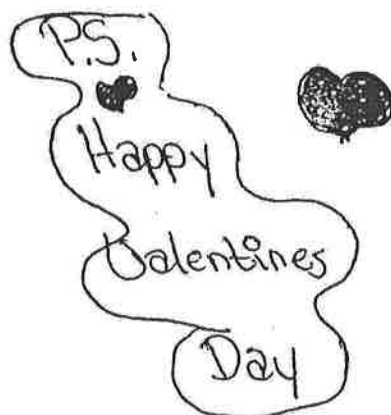
Kenneth G. LaVan
171 Elm Street
Lino Lakes, Mn 55014

MICHAEL O'CONNELL
226 Summit Avenue
Saint Paul, Minnesota 55102

Dear Father Ken Lallan

I wish you would come back to Saint
Joes. Everybody misses you! And especially
me. Please come back to Saint Joes
and be a  priest.

Your Friend





† †

ARCHDIOCESE OF ST. PAUL AND MINNEAPOLIS

1. TO:	Archbishop Roach	<input type="checkbox"/> approval
2. TO:	Lowden File	<input type="checkbox"/> action
3. TO:		<input type="checkbox"/> signature
4. TO:		<input type="checkbox"/> see me
5. TO:		<input type="checkbox"/> coordination
		<input type="checkbox"/> prepare reply
		<input type="checkbox"/> research
		<input type="checkbox"/> recommendation
		<input type="checkbox"/> circulate
		<input type="checkbox"/> comment
		<input type="checkbox"/> note & return
		<input type="checkbox"/> information
		<input type="checkbox"/> as requested
		<input type="checkbox"/> per conversation
		<input type="checkbox"/> file

For your info ...
we will be bringing his
case to the Review
Board as soon as it
is set up.

FROM: <i>K. Mel onoff</i>	DATE <i>6/21</i>
	PHONE

STRICTLY CONFIDENTIAL

MEMO

MEMO TO: Archbishop Roach

DATE: October 16, 1989

FROM: Fr. Michael J. O'Connell

As you can see from this correspondence from Saint Luke Institute regarding Fr. LaVan, they have now formally discharged him and he is back in ministry at St. Joseph Parish in Lino Lakes.

I have worked with the Saint Luke Institute staff on a regular basis in developing the items of the After-Care contract. I will be putting together in the next week an Archdiocesan contract which will be in addition to the Saint Luke contract. I will review this contract with Fr. McDonough and then meet with Fr. LaVan on Friday, November 3rd, at which time we will finalize his contract with the Archdiocese as well as finalize understandings about a loan to him for paying legal fees.

I will keep you, Bishop Carlson and Fr. McDonough further apprised of my meeting with Fr. LaVan.

cc: Bishop Carlson
Fr. Kevin McDonough

October 17, 1989

MEMO TO: Reverend Michael O'Connell

FROM: Archbishop Roach

Thank you for your memo about Father Kenneth LaVan. I am going to be seeing him Tuesday morning October 24th. If the contract is ready by that time please let me know. That isn't why I plan to meet with him, but it would be helpful to me if I could see the provisions of the contract before I see him.

October 17, 1989

MEMO TO: Reverend Michael O'Connell

FROM: Archbishop Roach

Thank you for your memo about Father Kenneth LaVan. I am going to be seeing him Tuesday morning October 24th. If the contract is ready by that time please let me know. That isn't why I plan to meet with him, but it would be helpful to me if I could see the provisions of the contract before I see him.

October 25, 1989

TO: The File of Father Kenneth LaVan

FROM: Archbishop Roach

I saw Father Kenneth LaVan on October 23, 1989.

He is healthier than he has been at any time since I have known him.

He wanted to review his after-care program with me though that was not the intention of his being here. It is a good program and he will be faithful to it, I believe.

We can be grateful to God for what has happened to him.

cc- The Council



INTEROFFICE MEMO from
ARCHBISHOP JOHN R. ROACH

TO:

- | | |
|---|--|
| <input type="checkbox"/> Bp. Carlson | <input type="checkbox"/> Sr. Rauenhorst |
| <input type="checkbox"/> Bp. Charron | <input type="checkbox"/> Sr. Rockers |
| <input type="checkbox"/> Bp. Welsh | <input type="checkbox"/> Bro. Champine |
| <input type="checkbox"/> Msgr. Boxleitner | <input type="checkbox"/> Ms. Bernet |
| <input type="checkbox"/> Fr. Bossi | <input type="checkbox"/> Ms. Gries |
| <input type="checkbox"/> Fr. Bowers | <input type="checkbox"/> Ms. Hesse |
| <input type="checkbox"/> Fr. Christensen | <input type="checkbox"/> Ms. Klima |
| <input type="checkbox"/> Fr. Dease | <input type="checkbox"/> Ms. Krocheski |
| <input type="checkbox"/> Fr. Fleming | <input type="checkbox"/> Ms. Reymann |
| <input type="checkbox"/> Fr. Froehle | <input type="checkbox"/> Ms. Willerscheidt |
| <input type="checkbox"/> Fr. Jaroszeski | <input type="checkbox"/> Mr. Baker |
| <input checked="" type="checkbox"/> Fr. McDonough | <input type="checkbox"/> Mr. Berquist |
| <input type="checkbox"/> Fr. A. Kennedy | <input type="checkbox"/> Mr. Burke |
| <input type="checkbox"/> Fr. P. Kennedy | <input type="checkbox"/> Mr. Carr |
| <input type="checkbox"/> Fr. Kenney | <input type="checkbox"/> Mr. Carrera |
| <input type="checkbox"/> Fr. Notebaart | <input type="checkbox"/> Mr. Cherek |
| <input type="checkbox"/> Fr. O'Rourke | <input type="checkbox"/> Mr. Errigo |
| <input type="checkbox"/> Fr. Schnitzius | <input type="checkbox"/> Mr. Fallon |
| <input type="checkbox"/> Fr. Ward | <input type="checkbox"/> Mr. Granger |
| <input type="checkbox"/> Deacon Baskfield | <input type="checkbox"/> Mr. Heaney |
| <input type="checkbox"/> Deacon D'Heilly | <input type="checkbox"/> Mr. Hennen |
| <input type="checkbox"/> Deacon Umphress | <input type="checkbox"/> Mr. Krietemeyer |
| <input type="checkbox"/> Sr. Brennan | <input type="checkbox"/> Mr. Lassonde |
| <input type="checkbox"/> Sr. Heinen | <input type="checkbox"/> Mr. Mullin |
| <input type="checkbox"/> Sr. Howell | <input type="checkbox"/> Mr. Weinand |
| <input type="checkbox"/> Sr. Lucid | <input type="checkbox"/> Mr. Willis |
| <input type="checkbox"/> Sr. Meyer | <input type="checkbox"/> |

- | | |
|--|---|
| <input checked="" type="checkbox"/> action | <input type="checkbox"/> recommendation |
| <input type="checkbox"/> see me | <input type="checkbox"/> prepare draft |
| <input type="checkbox"/> call me | <input type="checkbox"/> note & return |
| <input type="checkbox"/> prepare reply | <input type="checkbox"/> read & file |
| <input type="checkbox"/> your signature | <input type="checkbox"/> information |
| <input type="checkbox"/> my signature | <input type="checkbox"/> as requested |
| <input type="checkbox"/> comment | <input type="checkbox"/> per conversation |

REMARKS:

DATE: 4/15

ARCH-002375

November 2, 1989

Dear Friends:

I want to thank you beforehand for agreeing to be at my RE-ENTRY WORKSHOP. This is all part of the program at St. Luke's and should be very helpful for me and you. The purpose of this workshop is to make sure that I have a good solid informed support team. The only way you will be aware of how I am doing would be to check out some of the relapse signs that are enclosed.

I want to welcome Hugh O'Rourke, a columban priest, who will handle the re-entry workshop.

The date of this workshop is November 16th at 7 P.M. at the rectory of St. Joseph's parish. The house number is 202 Elm St. and is located right across from the little old church.

I ask that you treat all this material as confidential so that it ^{is} kept safely in your care. I also am enclosing my intimacy needs so that you will be aware of what my personal needs really are and you can help me make sure they are being fulfilled.

If you do have any questions I would ask that you call beforehand or simply jot a note down on the paper and the question that you have. I will try to explain in detail some of the visible signs I easily recognize in myself. I believe it was Plato or Aristotle who said -know thyself- and I have learned a great deal about myself in the last seven months.

Thanks for your prayers and encouragement as I didn't walk this road alone but I had many caring people like yourselves to walk with me.

Sincerely,


Ken LaVan

ARCH-002342



SAINT LUKE INSTITUTE

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

AFTERCARE STAFF

Rev. Hugh O' Rourke, SSC, has been ordained 36 years and is a member of St. Columban's Foreign Mission Society. He has served as Provincial of his community in the USA for six years. He has also served as a missionary in Burma, taught in the seminary, and was a member of the Columban Fathers General Council in Ireland for six years. He holds a Master of Science in Pastoral Counseling as well as a Certificate of Advanced Study in Psychology from Loyola College in Baltimore. Hugh joined the SLI staff in September 1985.

Willis King, III, is a native of Houston, Texas who joined the Aftercare staff in April 1988. He studied psychology at the University of St. Thomas and earned a M.A. in Psychology from the City College of New York. Willis comes to St. Luke Institute with a diverse background of experience in several areas of mental health. In addition, he has devoted personal attention to involvement in community outreach services and educational efforts regarding Acquired Immune Deficiency Syndrome (AIDS). He has expertise in data base management and its application to research, which benefits aftercare programming. He is a member of the American Psychological Association, and the Society for the Scientific Study of Sex.

John Sullivan joined SLI in December 87 as Coordinator of Aftercare Services. He has been working in the fields of mental health and addictions continuously since 1977. His M.A. is in psychology from the Catholic Univ. of America and he is a member of the Maryland Addiction Counselors Certification Board, for which he chairs the testing committee. John is a multiple alumnus of the Advanced Schools of Alcohol and Drug Studies at the Rutgers Univ. Center of Alcohol Studies, and is a consultant Clinical Preceptor for the U.S. Navy counselor training program. He is a member of several professional associations.



Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM



SAINT LUKE INSTITUTE

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

RE-ENTRY WORKSHOP

The Re-Entry Workshop is a gathering of people whom you have chosen to help you on the road to continued recovery. You will want to choose people whom you can trust and call on to help you during the difficult as well as the easier periods of recovery. These individuals may include the pastor with whom you minister and any other clergy with whom you live; laymen and women with whom you minister and/or have a close relationship; your 12-step fellowship sponsor; your spiritual director and/or therapist; priests or religious with whom you are friends but who did not participate in your addictive behavior; members of your family with whom you have shared your story; your Bishop or Provincial and/or a member of your diocesan or religious community personnel board. Your support group should consist of no fewer than five or six people and no more than twelve.

The format of a typical workshop might be as follows: In a relaxed, "living room" type setting, we will discuss the concept of addiction and the role treatment at St. Luke Institute plays in recovery. The Aftercare Therapist will be responsible for the majority of this information; however, it is meant to be a discussion, not a lecture. After a break, the focus will shift to your own individual recovery. There will be a chance to tell your story. We will review the provisions of your Aftercare contract, and you will share your budding signs. The Aftercare Therapist may suggest that you share other items (e.g. intimacy needs) and/or you may have suggestions. The most important feature of the second part of the Workshop is that it focuses on you and is interactive with the members of your support group.

Prior to the Workshop, you should provide each member of your support group with a copy of your Aftercare contract and budding signs.

Aftercare Staff - Hugh O'Rourke, MA, CAS
Willis King III, MA
John Sullivan, MA, CAC (Coordinator)



Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM

AFTERCARE CONTRACT

Patient: Kenneth LaVan
SLI #:

This contract is entered into with the undersigned Kenneth LaVan and the Saint Luke Institute for a period of six months lasting through April 10, 1990. At the end of this six months I and my aftercare therapist will review the contract and make any changes/revisions deemed appropriate. If, during the interim, unforeseen circumstances arise 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 Step meetings of SLAA/SA per week.
- b. I will attend a support group each week.
- c. I will maintain my bottom life 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 connecting 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, write letters, and share activities with others.
- d. I will go out to athletic and cultural events on a monthly basis.
- e. I will avoid unsupervised contact with females.

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 actively 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 pastor.

Spirituality

- a. I will choose a spiritual director/^{who} 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 Touchstones 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.

Aftercare Contract

Accountability (Continued)

- b. I will be directly accountable to Father John Fitzpatrick, pastor of the parish to which I am assigned. I will give him a copy of my after-care 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.

Aftercare

- 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 renegotiate this contract with my aftercare therapist after the initial six month period.

About 6-8 weeks prior to each aftercare workshop, I will receive from the Coordinator of Aftercare Services a questionnaire regarding my progress in recovery, as seen by my ministry and residential living superiors. I will give these forms to the appropriate person (s), and ask that they be returned to the Coordinator of Aftercare Services prior to the aftercare workshop.

I will use this as another opportunity to exchange observations and feelings with regard to my progress, as I see the situation and as my progress is viewed by these significant persons.

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

Kenneth LaVan, patient

Sheila McNiff, SHCJ, MS, CAC

Curtis C Bryant, SJ, Ph.D

Frank Valcour, M.D.

Medical Director

John Sullivan, MA, CAC

Coordinator of Aftercare Services

Dec. 4, 1989
November 3, 1989

Dear Father Kenneth LaVan,

Archbishop Roach clearly wishes to have all personal legal expenses paid by yourself. With this agreement, it will be understood that you will pay \$50 per month towards the balance of your legal expenses until those expenses are completely paid.

Please mail your monthly check to:

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

Thank you very much!

Michael J. O'Connell

(Rev.) Michael J. O'Connell

Kenneth G. LaVan

(Rev.) Kenneth G. LaVan

cc: Archbishop Roach
Fr. Ward

† †

1. TO:

2. TO:

3. TO:

4. TO:

5. TO:

- REMARKS:

— get back to

— meet w/ her + her sister

FROM:

27/10/7

DATE

PHONE

FRID - NOVEMBER 3, 1989

9:00 a.m. Fr. Ken LaVan
10:00 a.m. Fr. Ken LaVan

Nov. 3 Agenda

- meet w/ [redacted] as Sp. Dir. (and 3ri gps.)
- 5 ACA + other sigt. gps. Sun. + Tues + Wed.
- Dr. Ozekowski - will see him eve, 2 wks. > Ozekowski will commit w/
- Therapist: Dr. Ozekowski > Ken will correspond w/
- Sponsor: [redacted]
- [redacted] + Kent have copy of contract + release signs

Dec. Agenda:

- settle outstanding issues from above
 - Lawyer pay back + cost, tuition
 - catch up on agreement between
+ agree on meeting notes Fall
- re: Sessions
- meet w/ Jenke

MEETING #1 WITH KEN LAVAN

December, 1989

Law Office of Ted Collin

Present: Attorneys Ted Collins, Jeff Anderson, Andy Eisenzimmer.

[REDACTED]
Ken LaVan

OVERVIEW:

This first meeting with Ken LaVan came about as the result of a phone conversation with [REDACTED] the Wednesday before Thanksgiving. Mike had sent a message through [REDACTED] acquaintance goes back a long time, and in fact [REDACTED] is friends with the [REDACTED] Family in St. Paul. [REDACTED] message was for [REDACTED] to call me to inform me that Ken LaVan had been returned to active parish ministry and that he would be open to talking with me about this decision. In a conversation with Jeff Anderson regarding this call, Jeff had suggested to [REDACTED] that it would be a basic "courtesy" to let me know that this had taken place. I too have somewhat of a past history with [REDACTED] I taught school at [REDACTED] there. I also met with [REDACTED] when he was at the seminary, to plan [REDACTED] Being a St. Paul Irish kid, I also know a number of other people who know [REDACTED]...so he has never felt like a total stranger. I always had positive feelings about him, with the exception of the second letter he sent to me, which was obviously under the direction of the Archbishop and/or the Attorney for the Church, for the language change was incredibly different. (letters attached.) I did want to know how this decision was made, so I attempted to reach [REDACTED]. After missing each others phone calls, we finally arranged through his secretary for him to call me on Wednesday at [REDACTED] house where I was spending the afternoon. [REDACTED] was, I believe, sincere about the rightness of returning to [REDACTED]. The points he highlighted to justify this decision were basically as follows:

- * Ken has really "worked on his stuff" for 7 months in treatment. At first he was very reluctant and they weren't sure if he would come around. But he finally got into the program and dealt with some tough issues, including issues around his family of origin.
- * The Church has confidence in its decision based on how Ken dealt in

treatment, as well as the fact that the Church would never risk the liability it would face if he were to "harm" anyone else following treatment and allegations.

- * He stressed the liability would be tenfold if Ken were to harm anyone after what has transpired. He said that Ken had assured the staff that he had not "harmed" anyone in 5 years.
- * It was decided that St. Joe's would be a supportive environment for Ken. The co-pastor was supportive, and Ken had established a positive status within the parish.
- * He gave me an overview of the contract that had been set up with Ken. He was to be on probation for 5 years.
- * Key points in the contract included: 1) He was never to be alone with a woman; 2) He would attend a support group at Golden Valley Health Center; 3) He would return to St. Luke's in Maryland once a year for a review/evaluation; 4) The co-pastor and another man (the liturgist I believe) and Ken would meet on a regular basis to give him feedback on his behavior; 5) Ken would meet with [REDACTED] on a regular basis. I forget if "regular basis" was monthly or quarterly.

My Response included the following points:

- * In response to the point on never being alone with women - I asked [REDACTED] why there wasn't anything in the contract about being alone with children. [REDACTED] response was "well, maybe that should be added, we'll discuss it." Since the current allegations were from adults who were abused as children...it seemed a fairly basic point to be missing in the contract. All I had now learned, was that he has also abused women! — Schomeli 2/28/81
- * In response to how hard he worked "on his stuff" for 7 months - I said that I had been working on "my stuff" for three years! With as long as a history that Ken has of abuse....in 7 months I'm surprised he could even for certainty say who he was!
- * In response to the issue of liability...I said: [REDACTED] there you are again talking about liability and covering your financial asses, and I'm talking about the safety and protection of CHILDREN." — she didn't get my point - my point was to make sure people of that safety
- * In response to the comment about the team that would give Ken feedback on his behavior...I noted that if he needed a team to give him feedback it didn't sound to me that he really had a grip on how WHAT he does "HARMS" or affects others. (He should have learned some "mastery" of that in his 7 months in treatment!...but then 7 months is an awfully short time.)

- * In response to his comment about [REDACTED] being a supportive environment for Ken...I said, "how nice."
- * In response to his comment about Ken admitting that he had not "harmed" anyone in 5 years...I believe I said something like, "big deal."

I'd like to note that most of this was done with some sense of humor, because it truly did strike me as ludicrous...even with [REDACTED] sincerity. I know he was trying to make me feel "good" about how the Church arrived at such a "logical sound decision," but I obviously was not impressed by any of it. As my anger has gone, I have increasingly found the ability to see the absurdity in how all this is being handled or mishandled. Humor is my ticket to continued health.

- * I then summarized for [REDACTED] what I thought I heard him saying: I said something like, "let me see if I have this straight. This man is charged with the sexual abuse of children, which we have some sense, extends over a period of possibly 25 years. After a period of time, the Church responds to these allegations and removes him from pastoral ministry as per policy. He is sent for an evaluation/assessment, and then, I assume, it was recommended that he be admitted to St. Luke's Treatment Center in Maryland for Obsessive/Compulsive Behavior. He refuses, then reluctantly attends, then finally decides to get with the program and, as you say, "deal with his stuff".....for 7 months. During this time he is maintained on salary by the Archdiocese, his retirement fund is still in tact, he is "welcomed back" as a hero because he worked so hard, returned to the parish, because it will be a supportive place for him...he has a free place to live, food on the table, insurance coverage, and a car to drive.....AND, all his medical and psychiatric expenses are paid for! And now I'm suppose to feel "good" about this decision, while I sit with a huge financial loss from doctor bills, had to sell my home, withdraw my retirement, and have not been able to resume a career because of the havoc all of this has caused in my life. And no one is putting food on my table or paying my rent. Do I have this right?"

*Questioner
he was
"sexually
abuse children"
of someone
right.*

[REDACTED] talked about how he had visited LaVan in Maryland and could see when a change began to occur. I then made some comment about how I would know if there was a change. He asked how. I said, I would be able to tell by looking in his eyes. [REDACTED] then asked if I wanted to meet with Ken. I said sure...I could take him on...then I rephrased it and said...it would not shake me up by any means to meet with him. It really has only been 5 years since I

last saw him. [REDACTED] then offered to talk with Ken to see if he was willing, and that he would get back to me. [REDACTED] followed through, and within the time period he had said, called me back to say that Ken was willing, but the conditions included: the meeting would be part of the settlement; anything that was said could not be used in litigation etc... I said..."sounds like it's back in the hands of an attorney." [REDACTED] said that these kinds of meetings usually take place with the victim's psychiatrist present. I said I didn't need a psychiatrist there, but that I would probably bring [REDACTED] with me. Mike and I continued to talk for sometime. It was more of one human being to another kind of a conversation. I talked about how sad it is that we have to go through such lengths and costs just to have one person say to another that they are sorry for what they did. I talked about how this cannot be solved without extensive input from women and victims. I said it would be interesting to explore a program similar to the one sometimes used with rapists, where victims meet in a group with rapists (not their own), and try to get these men to understand the real "harm" and damage caused by their abusive behavior. I talked about my total lack of respect for how Roach has mishandled this issue of abuse by clergy. I made some comment about how the LEAST he could do is go by a box of notecards and send a note to me saying: "I'm sorry." [REDACTED] said that Roach does write to some of the people. I said: "well I wrote him a letter and he didn't even respond. [REDACTED] then said that the Archbishop was "intimidated by my letter." I said: "oh give me a break! The CEO of a multi-million dollar corporation, and he was intimidated by a letter from me! In my book that says one of two things - or both. He is either a complete asshole; I told the TRUTH, and he doesn't want to hear it, or both." But, basically it was a very good conversation, and we agreed that it would be nice to get together to talk more after all this was over.

So, as promised, the lawyers followed up with a memo containing the "ground rules" and they arrived at a decision for a date and time. (letter included.)

MEMORY TRANSCRIPT OF MEETING #1

regular print = communication of [REDACTED]

italics = communication of Ken LaVan

bold = thoughts/feelings of [REDACTED]

NOTE: I had prepared a statement of financial losses, which was submitted at this meeting. (Attached.) For the first part of the meeting, all those noted above were in attendance. I had told my attorney and Ken's attorney that I may ask to meet alone with Ken following the general "group" meeting. I spoke for 15-20 minutes, then asked everyone else to leave. What follows is the conversation that took place between Ken and myself as I remember, (very clearly I might add.) The article I wrote titled: "Binding Wounds, To Breaking Bonds, To Breaking Bread, speaks to my feelings about this meeting. It does not state sentence by sentence what I said...but all of the main characters were present to have their own memory of that part of the meeting.

When the others left the room, Ken leaned forward and put his hands folded on the table. Prior to this, he sat back in his chair for the duration of my "speech."

Ken are you REALLY better? Do you really understand and feel what all this has done to my life and to others? Have you quit drinking?

I haven't had a drink in years. I do 5th step work. I have done everything I can to keep things in control. I'm sorry that I have caused you such hurt. I would not have even gotten close to you if your father had not asked me to take care of you and watch over you. I felt badly for you. I knew you were abandoned in that family. I just wanted to take care of you. I remember when I saw you last. It was about 5 years ago at [REDACTED]

[REDACTED] Before Ken had come into the room for the group meeting, his attorney came in alone. One of the things he said was that Ken had said he had not seen me for 20 years! It was interesting that he admitted to the truth about this right away. I remember how angry you seemed with me. I couldn't understand

why you had so much rage towards me. You didn't seem to want to have anything to do with me. I remember that night well. When I saw him come into the Church hall at Holy Redeemer, I said to two of my sisters, "keep him away from me..I don't want to get stuck sitting next to him." The last I remember seeing him was at the Novitiate. The night I went to tell the Superior that I didn't want to have to see him anymore. (Story follows in later section.)

I was stunned by the comments about my father. Not that I doubt it at all. It was a comment that could very like be made by my father. However, Ken's comment about my being abandoned in that family was very "interesting." Anyone, who had any contact with my father or family would have gotten the message very clearly that I was my father's favorite. I wasn't abandoned by him. He wanted me with him all the time. We spent a great deal of time together. I was essentially the son he never had. However, since my mother had little to do with me, and if someone knew that my father also was sexually abusing me, only then could someone draw the conclusion that I was abandoned in that family. I have often wondered if Ken knew. Did Dad confess to him? Or, as I also believe, abusers know each other....and also can pick out the vulnerable people.

Abuse ?
→

Your father was the one who made me kiss you and have you sit in my lap. I only wanted to take care of you.

You know, Ken, the Church has pushed me for more details and "specificity." I just can't do anymore...and won't.

I remember everything. You don't owe me anymore details. I am so sorry and would do anything to make it up to you. You know, I was abused as a child too. Not sexually I don't think, but physically and verbally. I know how terrible that is, and how alone it makes you feel.

Yes, and I know you know what it feels like to want to die too. I know you know about Depression.

We have had a lot in common.

Yes, but there is one very big difference that I will never forget, and you must never forget. I was a child. You were a priest in the Church. A father in God's family. You abused your authority, your power. You betrayed me as a family friend. You abused me. You took away from me my childhood...my right to feel safe and protected by the adults around me who were suppose to be there to take care of me. You took away my ability to trust...anyone. I was not 43 Ken...I was a kid. You and I both know you have a long history of abuse...why do you even want to be back in a parish where you are jeopardizing yourself as well as others? Why don't you go start a program that works with other priests who are abusers. You have the talents. Go talk to your boss and start up a program. Get out of the parrish. I won't let you stay there. It's not right. And I will see to it that the people in the parrishes where you have served all know that an abuser, a pedophile, was on staff there. The women in those parishes have a right to know that what happened to them was wrong. That they are not "bad," and that they have a right to come forward and get the help they deserve.

?
abuse?

"abuser / pedophile"

I have talked to other priests. I don't even make new friends. I keep away from people. I only see some old friends. I do everything I can to keep my feelings in. I don't let myself feel anything.

At this point he used his hands to form a box while he talked, to visually describe how tightly controlled he tries to keep himself. It was sad to see how empty and terrifying the life of an addict is from the other side. I wondered if he would ever live a whole healthy life.

I believe you're sincere and that you are sorry. But sorry isn't enough Ken to make things right....Justice-making includes restitutuion. I am out a lot of money...that financial statement only includes "out of pocket" money. Why don't you pull your retirement...maybe then we can begin to talk about if the scales are even close to looking even. I am serious about my part in stopping this cycle of abuse by priests. I am serious about taking \$100,000 of the \$276,000 to start up a clinic to work with adults abused as children... particularly by priests. I am the victim Ken. I didn't do anything wrong to deserve this. I will never have children, or grandchildren. You own part of that. Do you understand this?

You know, the Church cares more about you than they do about me. I have a lot of anger with the Church too....from the very beginning.

You could have fooled me about the Church caring more. I haven't heard anything from them except from Mike O'Connell. He called to tell me the reasons why you have been returned to the parish. He told me about the contract and the probationary period. He also told me you could never be alone with women...which only tells me you also have abused women as well as children. If you are truly sorry...you can begin by telling the truth to the people in the parishes where you served. You have a choice. Either I tell them, you tell them, or we go public about it. I don't care if your name is specifically used. I'll leave you the room and time to face that truth openly when it's good for you. But it's not fair to so many others who haven't had the opportunity I have, to get free of this.

You know, there must have been some ESP or something going on between us two years ago. I tried to find you. I wanted to talk to you. I knew you were with the YMCA. I got as far as the downtown YMCA, (that's where the corporate offices are.) and then didn't go any further.

This really seemed scary to me. What was it he wanted to talk to me about? But I didn't feel like getting into a long conversation with him. I really had come only to take another step in regaining my power...and to get my gut feeling for whether he belonged back in a parish setting. Had something begun to come to the surface for him about his abusive relationship with me?

Ken, it's up to you to come clean with the truth. I intend to pursue my issues with the Church regardless of the personal issue I have with you. I hope we can get our stuff settled first. If not, I think it will be harder for you to be dragged along with that battle. I have no need to use you as a scapegoat, or stand you up in public for everyone to see. But I will do what I have to, to feel that justice has been done...and to see that the Church faces this issue squarely and publicly.

I guess I'll let you go now.

I'm sorry.

I got up, walked to the door, and then, even to my surprise, turned

to him and said, "good luck Ken." I left feeling compassion for this man, who seemed sincere...even up to tears swelling in his eyes. I left knowing that what I just saw was a very sick, very scared man...who had absolutely no business being back in a pastoral ministry position. I left feeling that the Church itself was doing this man a grave injustice. I left wondering, if his anger, "from the very beginning," had anything to do with his knowing that he was an addict from day one, and that his very own Church did nothing to help him...but simply kept moving him from parish to parish...where more children and women were abused.

"Often and often afterwards, the beloved Aunt would ask me why I had never told anyone how I was being treated. Children tell little more than animals, for what comes to them they accept as eternally established."

Rudyard Kipling

**BINDING WOUNDS
TO
BREAKING BONDS
TO
BREAKING BREAD**

I met with my abuser today. We sat across a long mahogany conference table with cushy rolling arm chairs. There were no windows and only one door. Four men and two women were to surround this table for a meeting that held the potential for healing wounds dating back 22 years. My friend sat next to me prepared for the unexpected...which is all any of us were prepared for. There was no precedent for this meeting. The men weren't sure what classification it should be given. As attorneys, they decided that in legal terms, it fell under the settlement ruling. I'm certain we had different ideas of what it was we were about to "settle."

My abuser sat directly across the table from me. He is a Catholic priest. I am the victim, and survivor, of sexual abuse by this representative of the Catholic Church, "the Family of God on earth"...as we were taught in religion class.

One is not given classes on how to confront a man of God who sexually abuses children. What I wanted to say, and equally important, HOW I wanted to say it, could not be found in any textbook, catechism or pamphlet. Instead, I had to uncover the truth in 3 years of intensive, (expensive), painful therapy. Instead, I had to discover the Truth within me, that finally led me to believe that I was not "bad," that what was done to me was "wrong." Instead, I had to rage and scream and cry and grieve, and come to some sense of compassion for myself. This process led me to the brink of suicide; to the depths of a deep dark hole; to the ineffable realization of the impact and loss I suffered at the hands of "Father." The discovery of truth and the subsequent decision to no longer live the lie....to break the silence and secrecy...also had a price tag. Loss of support of some who did not want the secret to become public...even if the secret nearly killed me. Hard line Catholics who did not want to believe that such evil exists within their beloved Church. Friends and acquaintances who were "uncomfortable" with the "topic" and

politely "shunned" away from me.


So why pursue the issue? Why confront? Why make semi-public an evil that some do not want to see, hear or know? Why be willing to go very public, in a lawsuit, an article, a book... if it means more pain, more ostracizing, even further victimization? I thought, I talked, I ran many miles, I meditated, I agonized over these issues for a long time. They are questions that are never far from your thoughts... ever. It is extremely difficult to differentiate between raw rage and righteous anger; between justice-making and revenge. For most of my 43 years, I lived with buried feelings of guilt, shame, and a tremendous inability to trust another human being.

It's incredibly hard work to begin to change these thought patterns. They are patterns that I had relied on for survival and defense for so very long. And... it feels almost "self-righteous" to say I have a right to call my abuser to ACCOUNT for his behavior. It feels so "unchristian," and definitely "uncatholic," to make demands for wrongs done to me. The overriding fear is always..."was it really BAD enough?" What if they don't believe me again? Then terror sets in. I can *feel* now...it will hurt even more...there is some value to being "numb." And besides, he probably didn't really mean to hurt me...he only wanted to care for me....and then, BANG! I'm hooked!and then I scramble to right this wrong thinking..to stop the slide backwards. It's awfully hard to call COURAGE up to the front lines when you wonder if all of this will mean more pain. "*Let it go*"...some part of me says... "*just get on with your life*"...another part says. But the bottom line is that this IS my life. This IS the life that was dealt to me. And somehow it is now my responsibility to do something with it. Breaking the secret has stopped the process of life happening "to me." Now I have to look at all I have learned and decide what I want to do with it....for my healing...and hopefully for that of others. I am not unique in my experience or pain. But there also lies the tragedy and the outrage. There is little comfort in numbers. It only means there is compounded pain floating around out there like particles of dust...it should be affecting all of us. I WANT it to affect everyone - PROFOUNDLY!

And that is the answer to the question of why I do not want the dust to merely "settle"...it would go unnoticed to too many. I want it to blow around, get in peoples' eyes, making them have to rub them and hopefully "clear their vision"...so they can SEE the evil, hear the evil, know the evil....and if they allow this much inside, perhaps they will feel the pain of the evil and be awakened to action...to become ENLIGHTENED WITNESSES. (Alice Miller, DRAMA OF THE GIFTED CHILD). And...to quote from the business world: "Most businesses do not fail because they cannot solve their problems, they fail because they cannot SEE their problems."

(Peter Druckers). We have a problem here. The sexual abuse of children by clergy. We have a responsibility here, to SEE - and to do something about what we SEE. It doesn't have to mean storming the Archbishop's residence, (though that certainly has crossed my mind), it can be as simple as being INFORMED about the TRUTH and trying to understand and FEEL the human suffering caused by the atrocity of abuse of children by "men of the cloth." To live an ethical life, or profess a moral theology of some sort, should move us to ACTION. St. Paul talks about a secret too...only this is a *good* secret. He says: " The secret is this, Christ is within you." But he doesn't stop there. He follows it up by saying: "So live as though it MADE A DIFFERENCE." The question is not, what do we believe we are called to do. But what do we DO with what we believe.

We must become ENLIGHTENED if there is to be healing. We are all born to have the GIFT of life. If the gift is taken away from a child through abuse, we all have the responsibility to heal those wounds in whatever way we are able. We are called to be HEALERS. Sometimes that is as simple as listening (which is *doing* something with what we believe.) We can listen to someone tell their story and not run from them because it is too painful to hear. *Listening*, not fixing or therapizing...just listening. But we will not be able to really HEAR, if we choose to deny the truth that evil does exist within our world, within our institutions, and unfortunately within our Church. Elie Wiesel, survivor of the Holocaust says: "To remember cruelty, is to teach a lesson about cruelty." Likewise, to ask that I, as a victim, "forgive and forget" abuse, is to ask me to deny it happened. I will never forget. It is part of who I am. To remember our past is to remember ourSelves. My task, perhaps my "new career," is to make something happen with the suffering I have lived with. I do not seek revenge. I do seek healing....AND, an end to the sexual abuse of children at the hands of clergy. I want you, as members of the community at large, to seek knowledge, seek truth, HEAR, SEE -- and offer a safe, nurturing environment for victims to tell their story. Listen, believe, acknowledge their truth...and tell them you are so terribly sorry for what was done to them. This process is a prerequisite for justice-making and for allowing someone to let go of the memory of abuse. This process will help "victims" break the bonds between the past and the present...between the abuser and their victimized selves.

I knew I had to face my truth, by facing my abuser. Not everyone does. I needed to be able to look him in the eyes, have the chance to tell him what he had taken from me. I wanted acknowledgement of his wrongdoing. I wanted an apology. I wanted restitution. I wanted him removed from a parish setting where he had "access to those at risk." (legaleeze!) 

So, this is how I ended up sitting around a long mahogany conference table in an

attorney's office in the West Tower of the First National Bank Building in St. Paul....across from me sat my abuser..... he is a Catholic priest.

I spoke for maybe 15-20 minutes. I brought notes...but never opened them. It all came out....the pain, the hurt, the anger, the loss, the grief, the betrayal, the fear...but it came from the depths of my Soul. We were inextricably bonded, and I wanted to be free. I did not want to repeat evil, create new evil, or imitate evil. I did not feel rage, I had no need to hurt this man. No one else spoke. At the end, I asked everyone to leave the two of us alone in the room. For a moment I asked myself (are you nuts!) But he spoke then. Softly, sincerely, sorrowfully. He spoke of some of his anger with his Church, of the "prison" he must build around himself to prevent harming anyone else. I asked him if he was "really better." I told him I wanted him out of the parrish setting. *"Start a new program for priests....help with healing the damage that has been done to so many lives. Notify the parrishes you have been in, so others will know they can come forward and get the help they deserve."* Something very profound and sobering took place around that table. Bonds were broken. Wounds healed a little more...for me, and maybe for him. He acknowledged, remembered, and I believe, is sincerely filled with remorse. This DOES NOT excuse, forgive or negate his responsibility. We are all responsible for our behavior until we roll over and die. Yes, he is obviously sick. He is an admitted sex addict. This too does not lessen his responsibility for abusing children and for abusing his authority as a priest. I know now, I can have compassion for him as a human being - but not loose my power. The memory of his abuse no longer can hold me. I took a giant step towards moving from a "victim" to a "survivor." I can feel his pain - but still hold him accountable for what he did to me...for what he took from me. I can see the sorrow in his eyes, and not let it manipulate me into feeling that sorrow, remorse, or even an apology, "takes care of it all." It does not. The real test will be if he can convert "remorse" into "repentence." Again, it is not the *feeling* that is the point here. It is *what he DOES with the feeling*.

As of right now, one case has already been settled against this priest. Mine is now "pending" for lack of a better word. He did receive treatment for seven months at St. Luke's in Maryland for sex addicts. However, he was then returned to his parrish, where he had been and is continued on salary, where his rent is paid for, food on the table, a car to drive, with insurance....and all his medical costs covered. My *financial* losses only, add up to \$276,000 over a three year period. He has committed criminal offenses punishable by a prison sentence. I, and others, were children...very vulnerable trusting children. He carried the power and title of "Father." He abused his power, he abused children. We are witnessing a form of

incest by a "Father" that causes unfathomable damage. Soul level destruction! A loss of faith in the existence of a God who unconditionally loves. The "creation" of rage against your Church that in itself, is destructive.

We really have three issues to address: (1) The HEALING of children sexually abused by clergy (even if many of these children are now adults); (2) Justice-making without revenge. A beginning to "righting wrongs," which includes acknowledgement, sincere sorrow and restitution; (3) The "seeming" complicity, or at the least, lack of leadership on the part of the Institutional Church and the Hierarchy. There is lots of room for ENLIGHTENMENT and "making right!" We can jump in just about anywhere!

I write to you because I need to BEAR WITNESS TO THE DARKNESS to continue my own healing process. I am able to write to you because I have had the support of many who have loved me back into being...who have gifted me with their LISTENING and NURTURING. I am gifted with a new life in the LIGHT. The light, as I previously thought, was not extinguished. A small candle somehow continued to flicker someplace down inside. I lost access to that LIGHT because I was in a deep dark hole. No more deep dark holes....the dragons can't live here anymore! I have learned to trust that the light at the end of the tunnel is NOT another train coming down the track to run me over! (This is a great relief!) I can feel joy now. But flashbacks, memories and scars will be with me for the last half of this life. Forgiveness is yet to come on this journey of healing. When, AND IF, it is right...it will be. That is for me to know and do. Please do not tell me I will not be "whole" until I forgive. I am not a half person. Forgiveness is a process...MY process. Respect that process, as I will yours. If we "push" victims of abuse from "binding wounds" to "breaking bread", without helping them "break the bonds" that hold them prisoners...we have done them another injustice. Believe and trust their process....their journey back to light.

I write to ask you to become ENLIGHTENED WITNESSES. I have been blessed with people around me who "held the light for me" when I could not see in the darkness. I have been blessed because a special friend told me "The Christ is within you...the Light is within"...and then, (eventually) I woke up! Others are not as blessed. For them, we need to come together and "hold the light" until they find their way in the darkness. With time, we all will "bind our wounds." With the support of a caring community, perhaps we will find courage to "bear witness to that light." This finding the light, and holding the light stuff, is dangerous and serious business.! But really, what else is there? The job description for a "moral agent" requires that both feet be on the bus. One cannot fly with one foot on the ground

either!

"The prophets of Israel were right to insist, long ago, that the sins of the fathers live on in us, corroding and destroying the power of relation. This is why our human moral task sometimes seems overwhelming. We live in a time when massive and accumulated injustice, acted out over time, encounters answer in the rising anger of those whose dignity and life are being threatened by collective patterns of privilege that have to be undone. In a world such as this, actively pursuing the works of love will often mean doing all we can to stop the crucifixions, resisting the evil as best we can, or mitigating the suffering of those who are the victims of our humanly disordered relations. In the midst of such a world, it is still within the power of love, which is the good news of God, to keep us in the knowledge that none of us were born only to die, that we were meant to have the gift of life..." The Power of Anger in the Work of Love - Beverly Wildung Harrison.

 - December 1989

ADDENDUM TO "Binding Wounds to Breaking Bonds to Breaking Bread"

I challenged a lightly held hope today and faced the illusion of what I had hoped would not be true. I had held onto the little hope that the Institutional Church would respond to Truth. I was not so naive as to place the foundation of my serenity on the line for this little piece of hope. But, the good news is, that I am still able to salvage other pieces of hope, even after this one was stomped on. There must always be a flicker of light in the darkness. Light is stronger than darkness. Sometimes the light is not strong enough to show us the way...but it is always there as a reminder that goodness, justice, compassion, truth and love will prevail. Light and love can prevail, IF we can return to our own Center of Truth when faced with the illusion of a reality that does not *encourage* (give courage) to Real Truth.

I re-confronted my abuser today. I made the decision to go to the Church where he has been returned to resume his pastoral ministry as a priest. I went because I wanted to know whose "reality" I was dealing with....mine, or the Church's, or the legal system's. I went to see if "KL" was able and willing to convert his REMORSE into REPENTENCE AND RESTITUTION. I was cautioned about the importance of being able to discern the difference between these words. **Remorse** is witnessed by a sincere apology, and in Catholic terms, a "contrite heart." **Repentance** is to bear witness to remorse through **acts** that would return "wrong-relation" to "right-relation." Right relation is about reverence, respect, and a responsibility to treat all people as sacred and divine. **Restitution**, crassly put, is "putting your money where your mouth is." It is an acknowledgement and recognition that justice-making is more than words. It is "this world's" way of showing that we live here and now. It is a statement that says, healing the wounds we create is not as easy as saying "I'm sorry." "Brownie points" in heaven are a childish, irresponsible response. There is no dollar amount to compensate for "soul damage." It is a serious moral and ethical issue... and unfortunately - reality.

THE SCRIPT:

Regular print = my (or [REDACTED] comments.

Italicized print = KL's comments.

Bold is events/ feelings/views on what happend.

We arrived at St. Joseph's Church and approached KL as he was greeting the parishoners after the 10:00A.M. service.

I think we have an unfinished discussion. Let's go to the sacristy to talk. As you probably remember, this is my sister [REDACTED] as she was called at times.

[REDACTED]

Let's go. KL walked towards the sacristy and we followed behind. When we arrived at the door of the room, which actually was not the "official" sacristy room...that was across the hall... he said:

I'm not suppose to talk to you.

Oh, come on Ken. We haven't even really begun a legal battle...just get in the room so we can talk. **He went in and I shut the door and stood in front of it. It was a small room, and not much space to maintain appropriate distance from each other...which is why I stayed by the door after we entered.** I'm here because my attorney received a letter from Eisenzimmer asking me to give more details about the abuse. When we met you said that you remembered everything you did and that I did not owe you any more details...and that you were terribly sorry. This "direct" statement was in response to my comment that the Church had once before asked me for more details and "specificity." I'm here because you said you would do ANYTHING to make things right. Now would be a good time for you to do something to make things right. Since you said you remember everything, why don't you just tell the Church what you did, and what you remember and spare me the additional anquish of having to go back over everything and/or go through a deposition.

I never said that! I never said I did anything! All I said was that I was sorry if anything would have hurt you and caused you pain.

Wait a minute. You're now saying you didn't do anything? What did all that sorrow, and remorse and apology mean to you? It's real easy to just say you're sorry Ken, but DOING something about it....like repentance, is another matter.

It's not easy to say you're sorry! This was said with controlled anger in his voice and eyes.

I was cautioned about this kind of thing happening. A minister, Marie Fortune, who has written two books on abuse by clergy...you should read them...told me that it is rare that a minister is able/willing to go beyond a mere apology....and very few even do that. Do you have amnesia Ken?

I remember everything!

You remember everything...but you don't remember what you said at a meeting just two months ago?

He moved closer to me...looked at me with anger. *You are a vengeful woman!*

No. I'm not vengeful. I'm just calling you to account for your behavior and seeing if you have the moral fortitude to take responsibility for your behavior. It has nothing to do with vengeance. **REVENGE is about trying to "get even."**...and that has never been anything I wanted to put any energy into. But all of this stayed in my head...It was futile to try to define words or defend my actions. Truth needs no defense. No explanation.

Ken, I told you when we met, that my anger with the Church and my anger with you are two separate issues. I told you at that meeting that I would not misplace my anger with the Church and lay it on you. I have an issue with the Institutional Church....and I intend to pursue it...relentlessly. I was hoping to get our "issue" settled prior to gearing up for my dealing with the Church... I told you then...and I'm telling you now, that is now entirely up to you. If you want to get dragged along with that fight...fine. But it would be easier on you if you personally got out of the way before that.

did you know that in the 3rd grade I stopped going to confession

because of you? Think about it. A [redacted] year old in the [redacted] making such a serious decision. A friends of mine referred to you as "sleezebag." I was always uncomfrotable being alone with you.

You're the ones that started that!! It felt like he was saying those little kids were evil and they deserved what they got!

You and I both know that you have a long history of abusing children. And based on the contract they have set up on you that Mike O'Connell shared with me....you also have a history of abusing women. What about you're description to me of how you have to work to keep "things in control?" What about being a sex addict? There was a real flash of anger at the mention of the word "addict"...I really was never afraid of him while we were in this room...but I saw how there certainly was a possibility for him to "loose it." He was very nervous...almost like a caged animal. Ken, I had asked you if you were still drinking. In my mind, at the first meeting, it was one of the questions I wanted answered to determine if he really was in any shape to be back in a parrish setting. You said you hadn't drank in years. That you have done everything you can to keep things in control. You even used your hands to make a "box" to describe how you keep things boxed in. You said, that you did work with the 5th step...that you didn't make any new friends out of fear...that you just stayed with a group of old friends.

I said that I don't make any new friends because I don't trust anyone because they say things about me that aren't true.

If you're not an addict, or you didn't do anything...why did the Church put you in treatment? Why do they have you under a "tight" contract? What about the case that has already been settled against you? The one with [redacted]
[redacted] Who was [redacted] when you raped her?

Do you believe that?

I certainly do. Ken, what and when are you going to DO something to make right what has been done to hurt so many people? What about repentance? This is your time to do more than just say an "Our Father and Hall Mary." It takes more than that.

I am doing work with priests.

About what you remember. Do you remember being up at the Lake with my family?

You mean the water?

Oh, so you do remember something?

I have to leave now. I'm not suppose to be talking to you. I have to leave! I have to leave! I have to leave!

He started to take a step towards me. Ken, just get back there. I'm not finished talking. I want to know if you intend to do anything, or if you are just going to turn it all over to the legal process and hope you don't have to do anything?

During this conversation there were two knocks at the door. It was altar girls. I would just open the door a crack and say that we were busy. There was a third knock. He rushed towards the door (with me in front of it) and tried to reach behind me to grab the edge of the door to open it up. He was obviously very close to me...and was very upset and angry.

I can't believe you are even entertaining the idea of actually laying a hand on me. [REDACTED] moved towards him at this point and told him to back away. He moved back to a corner in the room and began to yell. It wasn't an outright scream..but a raised tone of voice.

Help! Get me out of here. I'm being emotinally abused! I'm being emotionally abused! Get me out of here!

The person at the door this time was a man...possibly an usher. I opened the door part way, and again told him we were busy. He said that Mass was coming up and this was an inappropriate time to be talking to Father.

There really isn't an "appropriate" time to ever discuss the matter we are dealing with. This is not your concern. Please leave.

This man continued to talk about the inappropriateness of our talking with Father. I continued to tell him he most likely would not want to know what the topic was, and it would be best if he left and let us finish our business. He pursued this line one more time, and finally I said:

We are talking about the sexual abuse of children by clergy. Now would you like to join us in this conversation, leave, or talk to Ken about it?

At this time, Ken walked out of this room to the one across the hall...which I presume was the "official" sacristy. Neither of us tried to stop him. There were other people standing around by this time...and we did not go there to cause a "big scene"...simply to ask what his intentions were. Neither of us ever raised our voices, threatened, or even became angry. In the face of such denial and sickness, it was not a good use of energy. Besides, I am NOT "filled with rage." My three years of therapy helped. But it was certainly apparent to us, that 7 months was not enough for him. The "usher" stood in the hallway, as we also did, and talked about calling the police.

If that's what you feel you need to do...go ahead, but it's not a threat that is going to work on me.

Ken was within our sight during this time. Two women were scurrying about trying to "take care" of Father and get things ready for Mass I presume. The usher went out onto the altar to make an announcement that Mass was going to be a few more minutes late. I heard Ken say to one of the women: *Go find John.*

I knew he was referring to the Co-pastor. Yes, go get John, I would like to meet the other pastor who is participating in violating Church policy.

What's your answer going to be? Yes or No. You have a choice. Are you going to do anything?

Maybe, I don't know yet.

Ken just stood there staring at us while everyone scurried around.

██████ Think hard about repentance Ken. One way or another, this parish will know about you.

This whole concept of REPENTANCE, historically, is so integral to the teaching of the Catholic Church through the Sacrament of Penance. And of course RESTITUTION is also closely linked to "justice" within our legal system. I'm convinced that there will never be a RESOLUTION to this "Injustice" until the Church can "get off the dime" and insist on applying the theology of the Sacrament of Penance to the issues at their own back door.

*"Blessed are You Adonai our God who discerns secrets,
For the mind of each is different from the other,
As the face of each is different from the other.*

There is in Judaism a very important concept which I consider closely connected with this need for remembering. Repentance. The Hebrew word for repentance is teshuvah. Rabbi Adin Steinsaltz, a noted Hebrew scholar, says that teshuvah is one of

the ultimate spiritual realities at the core of existence. Its significance goes far beyond the narrow meaning of contrition or regret for sin. It embraces a number of concepts considered fundamental to the very existence of the world. It is said that teshuvah was created before the world itself.

Before man and woman were created they were given the possibility of changing the course of their life. In this sense, teshuvah is the highest expression of our capacity to choose...a manifestation of the divine in man.

We can free ourselves from the binding web of our life, from the chain of causality that otherwise forces us to follow a path of NO RETURN.

Teshuvah denotes RETURN. Teshuvah denotes a "turning to" another direction in life, a going back to God.

Time flows in one direction. It's impossible to undo or ever alter an action after it has taken place and become an "event," an objective fact. The past is fixed. These are the laws of karma.

But teshuvah offers the possibility of changing the significance of the past in the context of the present and the future. That's why teshuvah has been presented as something created before the world itself.

'It's only in remembering one's past, by seeing the past as an integral part of one's life, that one can make the proper assessments. Though we may not find ourselves in a different world, we must remember that we were not always here, and that we are still responsible for what came before.'

In a world of facts and events, teshuvah is the exception. It is, says Steinsaltz, 'the potential for something else.'

.....we believe in the possibility of changing our lives.

.....we believe in the possibility of RETURN...a return to God."

A profound statement indeed. Applicable to all situations that cry out for

Justice-making. A simple, yet powerful "Moral Theology." Principles for an ethical life that demand we turn inward to the Source of our Being. To paraphrase a Belgian author - If we go down far enough we will find the bedrock of Truth....however hard.

From the onset of this "ordeal," I have been outraged by the facts that speak to a very long history of abuse of children by priests. I never intended to drag the memory of my past through the legal channels. My decision was made when I saw a four foot high posterboard that tracked a history of abuse by one priest that spanned over 10 years involving over 20 "known" victims. It tracked the names and titles of the men and women within the Institutional Church who were notified of this abuse....and nothing was done to stop the abuse by this one person. It tracked the assignment changes over this time period that resulted only in a further tallying of the "body count." My decision was solidified when I asked: "where does the Archbishop and the Hierarchy stand on this issue - this blatant existence of atrocities right in our own backyard?" When the answer was one that spoke of knowledge and awareness.....but not intervention, suspension or dismissal...I knew I had to proceed no matter what the cost...not monetarily...but emotionally. I clearly remember sitting there, fully aware of the moral implications of my decision to my own life if I chose to do nothing. This "battle," as some call it....has no winners. Victory would be an illusion no matter who "wins" a settlement. One cannot calculate the dollar value of a child's lost childhood. One cannot attach monetary values to moral values. Monetary values apply to monetary losses. A settlement that covers my out of pocket expenses would be "compensation." It would *compensate* me for some of the losses I incurred in the real world, as noted in my financial statement submitted in December. It is ethically repellent, if not morally dubious, to attach monetary values to moral values.

The Church is concerned about how much all these "cases" will cost. The real question is can it AFFORD to compromise moral values --and still remain effective?

Moral values and monetary values belong in two different ball parks, playing different games by different rules. In the ballpark of moral values, the only game is TRUTH. There are only three rules: Find the TRUTH, speak the TRUTH and live the TRUTH. We cannot manipulate TRUTH....we need not defend TRUTH. It stands on its own.

In the ballpark of monetary (and sometimes legal) values, the game and the

rules are about "winning and loosing." As a victim/survivor, I realized a very important concept not long ago. I realized, that in order for *me* to be a "moral agent," I may have to go play ball in another ballpark. I had hoped, with my lightly held hope, that we all would be playing in the ballpark of TRUTH and morality. It was what I expected of the Church of God. It was what I hoped would be the result of my two encounters with KL. But that may not be the case....and certainly is not the case in terms of my having to go through detailing more events that will be assessed. What I have come to know, is that I will not "loose," because I am telling the TRUTH, and no one can take that away from me any longer. Even if you question, doubt or manipulate facts....you cannot manipulate TRUTH. As a Sufi Pir said in 846 A.D.: "Each day that I was overcome with fear, the door of knowledge and insight opened to my heart." I have become empowered by my descent to the depths. I have found strength living through my Gethsemane. I know what *teshuvah* means in my life. I have come home to the Center of my Being. I have survived a "secret" that nearly killed me. I have found an even greater secret: "And the secret is this, the Christ is within you....so live as though it made a difference." St. Paul. This is the fundamental responsibility for all who believe.

"Justice is the Light that hits the Soul."

"Honor the children so that they will learn to honor others as well as themselves."

Clinically, child sexual abuse is the sexual exploitation of a child who is not developmentally capable of understanding or resisting the contact, and/or who is psychologically and socially dependent on the offender.

(Sexual Violence the Unmentionable Sin; Rev. Marie Fortune.) Children, by definition, lack the maturity, understanding, or individualization to be able to set "boundaries" with adults and say "no" to sexual advances or abuse by adults. Child sexual abuse describes "contacts or interactions between a child and an adult when the child is being used for sexual stimulation of that adult or another person." U.S. Dept. of Health and Human Services, *Child Sexual Abuse: Incest, Assault, and sexual Exploitation* (Washington, D.C.: U.S. Dept. of Health and Human Services, 1981). p1.

"The sexual USE of a child disregards the child's welfare. The child becomes an object exclusively to meet the needs of the offender. The act is exploitative and, consequently, damaging to the child. The sexual dimension of child sexual abuse contributes to confusion for the child victims. The child may experience affection and a sense of self-worth simultaneously with terror and powerlessness. This combination, confusing to the child, encourages self-blame and discourages her/him from seeking help to stop the abuse. Child sexual abuse presents a situation in which sexual activity is confused with sexual violence in the experience of both victim and offender and in the minds of the public. Lack of consent (by definition) and resultant injury to the victim are the basis on which to understand sexual contact between adult and child as abusive and violent." Sexual Violence, The Unmentionable Sin, Rev. Marie Fortune.

Children initially EXPECT parents, priests and God to protect them... from harm, from suffering. If these adults DO NOT protect a child, the child will draw some possible, if not logical conclusions. 1. They are "bad" and God is punishing them. 2. They must be the cause of this harm and suffering, because the adults are suppose to take care of them. And last, yet extremely devastating, is the realization that they are totally alone in this adult world, and somehow, if they are to live, they must learn to protect themselves, and above all, to trust no one. At a very young age, a child learns the essence of the words spoken in the Psalm: *"My God, my God why have you forsaken me. Why have you given me up to this terrifying experience? Trouble is near and there is no one to help."* It is truly a pain

that reaches to the core of a child's being....and from this point on...this child is no longer free to be a child. The gift of childhood is taken. The right of a child to be loved, nurtured and protected is no longer something to count on. In fact, it will now become something to be extremely cautious of, and skeptical. Reverence will become a word that will have no basis for understanding. And this tragedy will be carried into adulthood and cause further damage, confusion, destruction, depression....until one day perhaps this adult/child will remember...and if lucky...will receive help to "undo" some of the damage. But the loss of the years are gone forever. The loss of childhood is gone forever.

"We are being called loudly and clearly to address the "Unmentionable Sin." To bring healing and justice where there is brokenness and offense, to direct righteous anger at the abuse of the holiest of temples; the human being."
- Fortune.

HISTORY OF RELATIONSHIP WITH KEN LAVAN:

I have known Ken LaVan since I was about [REDACTED]

[REDACTED] Ken's first assignment as a priest.

Since he was approximately the same age as my new brother-in-law, he somehow became friends of the family. My parents were fairly heavy drinkers...eventually alcoholic... and Ken enjoyed stopping over frequently for martinis or manhattans. At times he would also come home at lunchtime from school with us. I remember his presence as fairly regular.(sometimes weekly, sometimes monthly.) He became part of our family. The new young priest in the parish - making friends with a well-known family in the parrish, in the City of West St. Paul. My parents relationship with [REDACTED] went back to their wedding, and to Fr. John O'Niell, the pastor at that time.

[REDACTED] of as [REDACTED]. The booze and food were free...and besides, those young priests must be lonely in the rectory....so went the thoughts of the day.

Ken also performed the marriage of my sister [REDACTED] in 9. My parents continued to have intermittent contact with him over the

years. Enough so that they were invited to his 25th year celebration as a priest. They attended this event and talked about the large number of people who came to celebrate with Ken. My last contact with Ken was in [REDACTED]
[REDACTED]

In talking with old grade school friends, no one was surprised by Ken's abusive behavior. Some had stories of their own. Including my youngest sister who has notified the Archbishop and Jeff Anderson (letter and response included.) My mother's reaction was obviously sadness and anger...but again, in the light of today...she was not surprised. She said it was fairly known that Ken was a "womanizer" and that she herself never felt comfortable alone with him. She never thought then, that he would "harm" children. His behavior, his "look", the tone in his voice was best described and felt, as seductive and inappropriate. What was not known, or perhaps people did not want to know....was that he was also sexually abusing children. The commandment of "Thou Shalt Not Be Aware," was probably even more prevalent back then. The tragedy, is that the Church itself also observed this commandment.

THE FACTS:

An abusive relationship with KL extended over a period of 6 to 7 years. It was a RELATIONSHIP, not just isolated, separate events. Just one "event" that lasts only seconds, is abuse, is violence. Just "one brief shining moment" can and is, devastating, destructive, damaging. For me, the on-going relationship, and his "omnipresence" was the basis of my stark terror at the thought or reality of being alone with him. Panic and anxiety were an integral part of this "relationship." I always felt "watched," "observed." His eyes always on me. I did not want to "be wanted" in the way he wanted me. Perhaps a "one night stand"....a "slam-bam-thank-you-mam" would have been less traumatizing. But the psychological, emotional destruction the RELATIONSHIP, as a family friend wreaked...is what has been at the crux of my "long lasting effects" from the betrayal of this man...this representative of God.

The first experience was when I was in the 6th grade, the last experience occurred when I was 18 years old. That took place at the [REDACTED] located at that time at [REDACTED]

The abusive acts included kissing, intentional touching and grabbing, coercion and physical entrapment. I always felt scared to tell anyone that I was being made to do things I didn't want to do. I felt tricked by his kind, teasing words. It reads like a textbook, now that I know and remember. To want to be cared for, but terrified and confused. To want to feel safe and protected by someone with authority...by someone who was a friend of the family....by someone who had a title and position that should have meant I could feel safe...and revered for the child I was.

The kissing included on the mouth which was always against my will. The touching included, to my memory, all parts except the genital area. The physical entrapment included backing me up against a wall for the purpose of sexual contact, and holding me in front of himself with his hands locked behind my back so that I could not get away. This also pressed my body up against his. It also included having to sit on his lap and being held there. He used deception to have contact with me. This included driving his car alongside the road when I was walking home from gradeschool for lunch, or

By word

after school, and seductively asking me to get in the car for a ride. He would sometimes use the phrase: "don't you love me anymore?" If I did not want a ride. The manipulation or trickery, also included saying he needed time with me to learn new songs for the liturgy. I played the piano and organ for Church services. He would ask me to practice with him. It felt deceptive because I was only in grade school and there were a number of nuns in the convent who could have taught him the new songs. It was a time I detested because he would sit on the piano or organ bench with me, with his arm behind me on the bench...again I felt physically confined... and terrified. It is important to remember my physical size while assessing ridiculous questions like "inner or outer thigh." I was approximately 4'6" when I was in the 6th grade, weighing maybe 70 lbs. When I got my drivers license at 16, I was [redacted] and weighed about [redacted] lbs. (It even said on my license

When you take Ken's size into account, his hand on my skinny thigh....inner and outer is a rather moot point...it essentially covered both! My size rendered me virtually physically helpless to resist any advances or contact. Another "location" for abusive contact was at a Lake home we would go to in the summer. It was in [redacted] and according to my mother we spent 3 summers up there. The time period was when I was either 12-14 years...or 13 to 15 years old. Swimming and being with him in the water is a memory filled with fear. It meant that we both had far less clothes on...and even with my parents in the area, he could touch and play under the cover of water. The Lake experiences added the terror and excruciating uncomfortableness of the lack of being fully clothed. It always felt that he really enjoyed being in the water with less clothes on. / ?

These are the "basic four" abusive acts that were committed over the extended period of 6-7 years.

My last experience occurred when I was in the [redacted] as noted. As the parish priest, he had "access" to me whenever he wanted. His visits were more than "regular" for a priest. In fact, I can't remember anyone else in my group being visited by the priest from their parish. There were also others in the novitiate with me from [redacted] and he did not visit them. I clearly remember his last visit. It is the one described above where he held me against his body with his hands clasped behind me. He was so seductive that night. I couldn't get away. I don't remember how I even did. I do remember going to the bedroom of the Mistress of postulants. It was way

out of the norm to do this. Silence was enforced in the hallways and bedrooms. I was so terrified and angry I needed to tell someone. I told her I needed to talk. She had to have sensed my fear, because she did not question me and we walked to the coffee room down in the basement where we could talk. I vividly remember that she gave me a Coke! Again, very unusual for the time and place. I'm sure I didn't say much. I wasn't much of a talker back then. The most I even imagine saying would have been: "keep that man away from me!" She must have intuitively believed my feelings of terror, because I remember her response: "that man will never come here again." And he never did. I called her about 6 months after my memory became clear to ask her if she remembered that night. This, remember, is over 20 years later! She DID remember! I explained the situation to her and what was happening with the Church. I thanked her for being the first person to protect me and believe me. I know from another conversation with her since, that she was asked by Mike O'Connell to come in and talk about what she remembered of that night.

I also have a partial memory of being in the rectory alone with Ken. I have just a "snapshot" memory of a large red pillow and stereo system. In checking with my sisters, they were never in the rectory. My memory stops there, as a probable indicator of something I still choose not to remember...thus it remains repressed. I have no desire to remember anymore. It could possibly "enhance" a legal case....but I cannot see how it could help me in my healing process. So, for now it will remain a "snapshot." If someday it becomes more....you will be the first to know!

GOD

*"I've been glad for God the Spirit
and for God the Son
because I don't believe
my heart can ever understand
that God*

is like a father." - Silent Scream - Martha Janssen

SUMMARY:

The "assessment" of facts for sexual abuse is an "interesting" process. Sexual abuse is not solely wrong because it is "sexual," It is wrong because of what it DOES. Because it is sexual, makes it WORSE..and the damage far more extensive than "merely" physical abuse. In the case of abuse by a priest, it is mind-boggling because of the heavy, if not sole dominance of men in the process. It reminds me of a situation I encountered in the [REDACTED]

[REDACTED] There was an executive, (in this heavily dominated male organization) who had a reputation for being a "womanizer," and for harassing female staff. I had the misfortune to be one of his targets as a young staff person. I finally decided to approach the CEO, who I had a great deal of respect for, and had had the opportunity for some very positive conversations within a general setting. I wanted him to know of my experience, and that of other women who were afraid to come forward. When I relayed the incident to him, he looked at me quizzically and said: "I have never seen that behavior in [REDACTED]:" I said: "why would you, you are a man! He would not behave that way towards you, or in your presence!" He then said, laughing at his own naivete: "I guess you're right, I wouldn't be at the other end of that kind of behavior!" I use this example to try to impress upon you that you as men, are NOT in a position to SEE the behavior, to SEE the "looks," to FEEL the seduction, to FEEL the fear. Unless you too, have been a victim...you are not in a position to really even assess the emotional damage wrought at the hands of the priests who have abused children and women.

So, what do you have in my case? You may say...It happened so long ago. Well the statue of limitations change now says it doesn't matter anymore. Think of the magnitude of the implications in this change! It really, truly says, that we are all responsible for our behavior until we roll over and die! It doesn't make any difference if it happened 100 years ago! Responsibility does not end after the abuser has managed to sneak by for "x" amount of years without being "charged with allegations." What a novel ideal I wish with all my heart that I would have remembered 10 years ago, or even 5 years ago! I would have been free from the influence of this abuse that much sooner! I would have had 10 more years of healing and happiness than I will now. The length of time since the "incidents" should be treated as a "worse case scenario," because it has severely affected a persons life that

much longer!

You may say, she doesn't remember "penetration," so what's the big deal. There is not such thing as being a "little abused." That's like saying someone is a "little pregnant!" Neither penetration, frequency, nor INTENT, are the issue. ABUSE is. A part of "abuse" is physical. But an equal part is not often so "visible" or "describable." Remember, abuse is violence because of what it DOES. It cannot be solely defined in terms of genitals. Perhaps the legal system can attempt to keep the definition narrowed down to genitals. But, the Church must look at sexual abuse...sexual violence...in a broader sense. It must, because the affects are broader. Sexual abuse by a priest encompasses the totality of a persons existence. It encompasses, and affects ones relationship and belief in GOD....who is our sole, and SOUL, purpose for how we live. The greater the authority, the greater the power of an institution - or person - the greater the RESPONSIBILITY, and thus, the greater the DAMAGE.

Intent is also irrelevant. "I didn't mean it." "I only meant to care for you." "I loved you." "I felt so badly for you, I wanted to be your friend." Victims can list a string of these "explanations" of how no one ever seems to "mean" to cause such "harm." I'm not here to judge intent. Intent should not be part of the discussion regarding sexual abuse. We are talking about BEHAVIOR and the AFFECTS of that behavior on a person's LIFE. What Ken "meant" or didn't mean, is between him and God. None of us can ever know what he meant by his behavior. Another moot point.

Illness or sexual addiction is also irrelevant. It is an explanation....not an excuse for abdication of responsibility. To see and understand how sick Ken is, has helped me have compassion for him as a human being. It helps me maintain a perspective on life that is not distorted because of the actions of sick people. The world is not all bad. Priests are not all bad. Men are not all bad. But I clearly know that people, and priests, can and do, DO BAD things.

As stated earlier, the task, the responsibility and the obligation of the Church is not only to adhere to legal standards of justice, It must **never** loose sight of its fundamental responsibility to be guided by the law and the Spirit of the Gospel. If the Church is not guided by the Spirit of the Gospel, its actions seriously compromise the Message it was entrusted to give. If

not guided by the Spirit of the Gospel, it is then that we see the miasma of complacency and complicity set in. As you assess and re-assess, keep in mind the definition, the damage, and good lord, stop tip-toeing around the words, "SEXUAL ABUSE!" It is abuse, it is violence, it is a crime. It is NOT merely a matter of "harming" someone. If you can't even call it what it is, how are you going to get anywhere in healing wounds of VICTIMS, and making reality clear for abusers?

"We are called to confront, as Jesus did, that which thwarts the power of human personal and communal becoming, that which twists relationship...To confront these things, and to stay on the path of confrontation, to break through the 'lies, secrets and silences' (Adrienne Rich)...is the vocation of those who are Jesus' followers." Wildung Harrison

TUESDAY - DECEMBER 5, 1989

12:00 Noon

Lunch with Fr. LaVan
@ Chancery

Legal Fees:

\$ 3,000.00

\$50.00/mo.

Reimbursement for Therapy:

— make The Clergy Benefit
fund a beneficiary of
insurance
10K policy

400.00 a year

12/5 12:00
— B.U. for December
meeting Mart
LaVan will
schedule
784-3015

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

PERSONAL & CONFIDENTIAL

December 13, 1989



Dear [REDACTED],

Thank you very much for the time you were willing to spend with me on the phone on Saturday, December 9th. I have written to our attorney and instructed him to work with your attorney and Fr. LaVan's attorney to proceed on a settlement which would include the three conditions Fr. LaVan has asked for, namely,

- 1) The three attorneys would be present for at least the general meeting of themselves, yourself, Fr. LaVan and possibly your sister. The understanding that, within that meeting, you, your sister and Fr. LaVan would meet alone.
- 2) That whatever is said between yourself and Fr. LaVan would be exempt from litigation.
- 3) The meeting would be a negotiated part of the settlement.

I'm sure our attorney will be in touch with Mr. Anderson quite quickly. Hopefully, this matter will proceed in such a way as to achieve the issues that concern you very much and concern us as well.

Thank you again for your time and cooperation. I hope things work out well.

Sincerely,

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

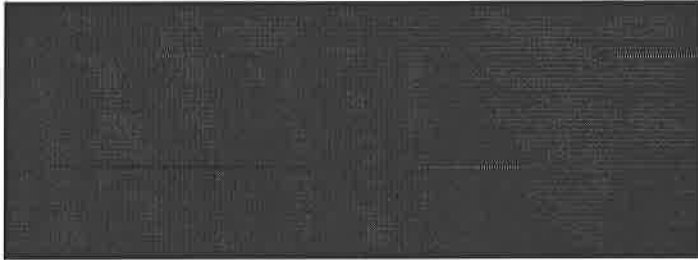
ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

PERSONAL & CONFIDENTIAL

December 13, 1989



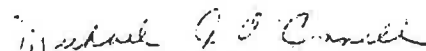
Thank you very much for the time you were willing to spend with me on the phone on Saturday, December 9th. I have written to our attorney and instructed him to work with your attorney and Fr. LaVan's attorney to proceed on a settlement which would include the three conditions Fr. LaVan had asked for, namely,

- 1) The three attorneys would be present for at least the general meeting of themselves, yourself, Fr. LaVan and possibly your [REDACTED]. The understanding that, within that meeting, you, your [REDACTED] and Fr. LaVan would meet alone.
- 2) That whatever is said between yourself and Fr. LaVan would be exempt from litigation.
- 3) The meeting would be a negotiated part of the settlement.

I'm sure our attorney will be in touch with Mr. Anderson quite quickly. Hopefully, this matter will proceed in such a way as to achieve the issues that concern you very much and concern us as well.

Thank you again for your time and cooperation. I hope things work out well.

Sincerely,


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

MEDICAL COSTS 1989

DATE	SOURCE	TREATMENT	COST
JAN 03		THERAPY	138.00
JAN 06		THERAPY	138.00
JAN 10		THERAPY	138.00
JAN 13		THERAPY	138.00
JAN 17		THERAPY	138.00
JAN 20		THERAPY	138.00
JAN 24		THERAPY	138.00
JAN 27		THERAPY	138.00
JAN 31		THERAPY	138.00
JAN 31		EATING DISORDER	49.00
FEB 03		THERAPY	138.00
FEB 07		THERAPY	138.00
FEB 10		THERAPY	138.00
FEB 14		THERAPY	138.00
FEB 17		THERAPY	138.00
FEB 21		MRI	120.00
FEB 21		THERAPY	138.00
FEB 22		MRI	870.00
FEB 27		THERAPY	138.00
FEB 27		MRI	49.00
MAR 03		THERAPY	138.00
JAN 17		MEDICATIONS	25.38
DEC 88	LOGY	EATING DISORDER	394.00
NOV 88		EATING DISORDER	210.00
MAR 7		THERAPY	138.00
MAR 10		THERAPY	138.00
MAR 14		THERAPY	138.00
MAR 21		THERAPY	138.00
MAR 24		THERAPY	138.00
MAR 7		MEDICATIONS	28.65
MAR 5		MEDICATIONS	23.93
MAR 27		THERAPY	138.00
MAR 30		THERAPY	138.00
APR 4		THERAPY	138.00
APR 7		THERAPY	138.00
APR 11		THERAPY	138.00
APR 14		THERAPY	138.00
TOTAL			5,623.96

January 15, 1990

Archbishop John Roach
Archdiocese of St. Paul

Dear Archbishop Roach:

My name is [REDACTED]. I am the younger sister of [REDACTED]. I want to tell you about a part of my experience with Fr. Ken LaVan. I am doing this to reinforce [REDACTED] complaint and also to request that Fr. LaVan not be allowed to return to a parish. I also hope that once I've done this, I will be able to heal that part of my life. I will be able to open the next closet door without fear. My therapist tells me that a clinical depression is the most exhaustive thing I will do in my life. She also says there's gold to be found in the dark corners of the closet. I remember a time when I use to find refuge in the back of the big closet in our old house. Now I am just trying to figure out where all those old clothes belong.

I was [REDACTED] years old when I first met Fr. LaVan. He was the new, very young priest at [REDACTED] in West St. Paul. He was so different from Fr. [REDACTED] who always had conversations with my father, right in church, while another priest was trying to say mass; and who always pinched my cheek and told me to be good. Fr. LaVan wasn't gruff like Fr. [REDACTED]. He always stared at me with a smile that made me feel uncomfortable, but I didn't know why. My family got to know him quite well. My father knew Fr. [REDACTED] well, because my grandma, my dad's mother, was his [REDACTED] for years, so it was not surprising that he would befriend the new. Fr. LaVan married my [REDACTED], my father's [REDACTED], shortly after he arrived at [REDACTED]. I was [REDACTED] years old. (Fr. LaVan also married my sister [REDACTED] and was in attendance at [REDACTED] marriage)

I always felt self-conscious and shy with Fr. LaVan. Sometimes he would come to our house for lunch or dinner. He always wanted me to sit on his lap or give him a kiss. I didn't want to, but he was a priest and a friend of the family. I was [REDACTED] years old. Several times during my grade school years, he would pull up to the curb, when my friends and I were walking home, and ask me if I wanted a ride home. When I said no, I'd rather walk with

my friends, he'd say "don't you love anymore". Sometimes, when I didn't want him to tease me, I'd take the ride. Then he'd always tell me sit closer to him. I didn't want to, but he was a priest and a friend of the family's. Then he'd put his hand on my leg. I didn't want him to, but he was a priest, a friend of the family.

I remember when I was about [redacted] years old I had to go to confession to him. I always went to Fr. [redacted], but this time Fr. [redacted] was already taken and I was the next in line. The sister said I had to go. I didn't want to but Fr. LaVan was a priest, a spokesman for God, and I was only a little girl. I felt so nervous and self-conscious, I didn't want to tell him my sins. He always made me feel so uncomfortable, but he was a priest and it was supposed to be ok. He called me by name ... he wasn't supposed to do that. And he had that icky voice, the one that made me feel so embarrassed, so uncomfortable. I thought that the priests became God in the confessional; that they didn't know who you were. Only God heard your sins. And then his voice saying my name...it was like when he asked me to kiss him goodbye or when he put his hand on my leg in the car. I decided that day that I would never trust a priest. Only God and myself would share my most private thoughts and my feelings. I was [redacted] years old, just a little girl.

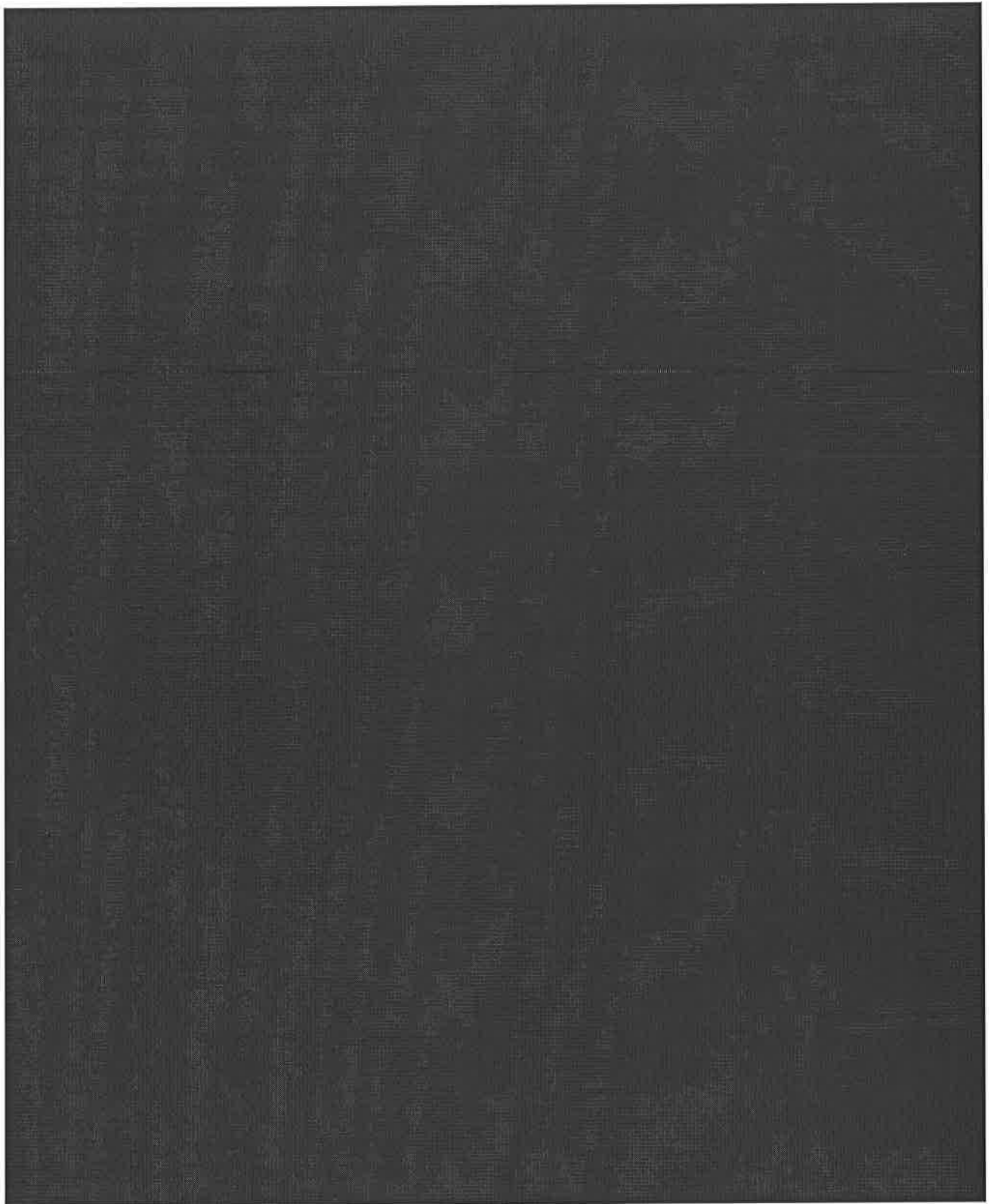
For years I've said that Fr. LaVan was the reason I stopped believing in any kind of institutionalized church, especially Catholic. I've never trusted the men running them. And some of them made little girls feel afraid and uncomfortable. My relationship with God was just fine without them. But now, in my depression, I'm feeling the incredible sadness and the terrible loss of a little girl who had to make a very grown-up decision at the age of [redacted]

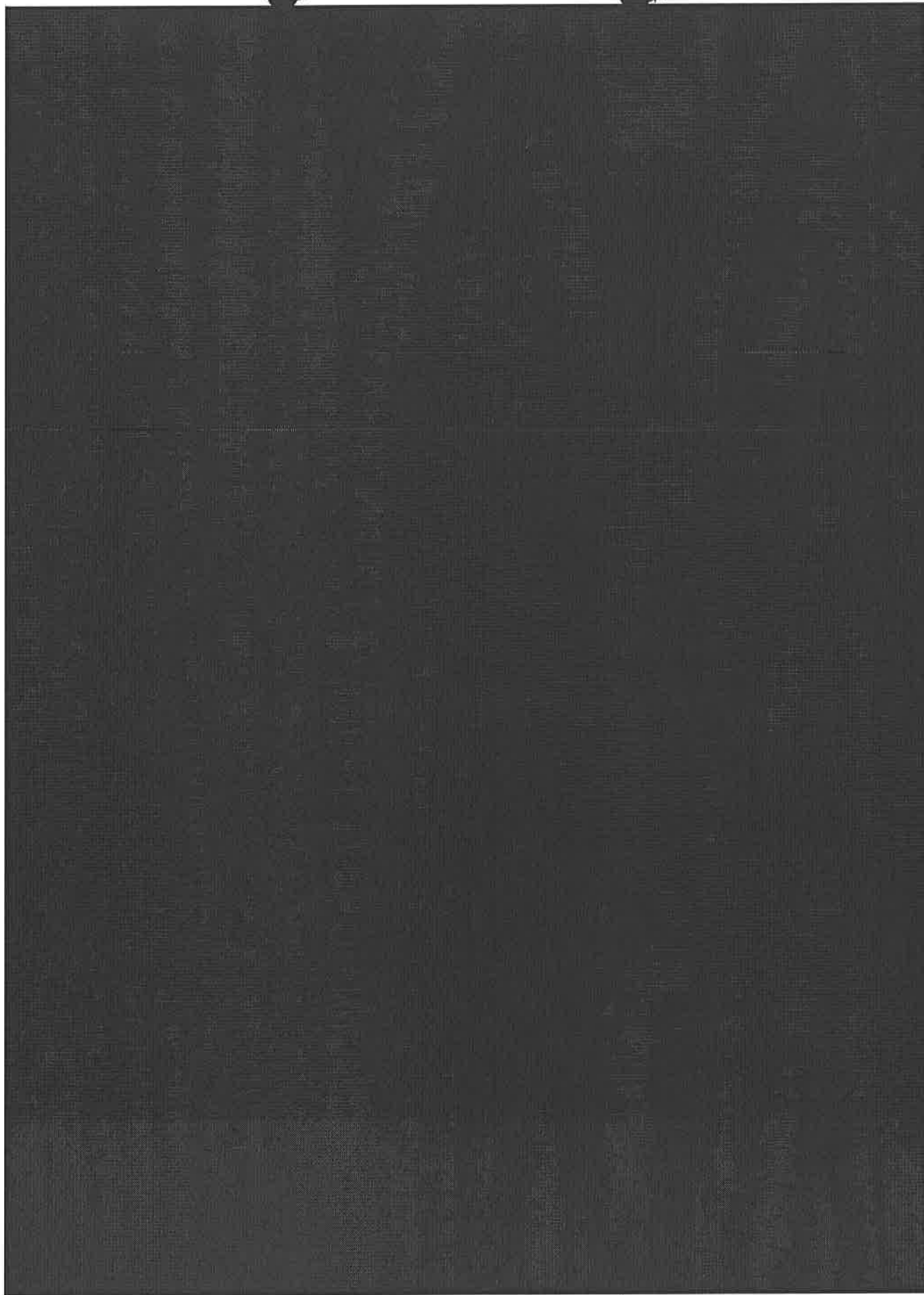
Now, when my [redacted] year old son asks me why he isn't baptized or why he hasn't made his first communion, I tell him that when he gets to be old enough he can decide if he wants to be part of a community and which one. Being baptised, making my first communion, or confirmation did not keep me safe. God is not one church, one religion. He is All. I also tell him that the men who are at the head of the churches are after all, only men. There are those who can be trusted and those who are not to be trusted. I also tell him that to believe in a God is good. To believe that all priests are "holy" men is not good. Some of them are sexual abusers...I call them damaged goods... one of them is a man called Fr. LaVan. He abused [redacted] and he was abusive with me. My [redacted] yr. old son knows that sexual abuse is wrong. Sexual abuse of children is very wrong. He knows that sexual abuse has made his Mom "very sad"; and that sexual abuse nearly killed his aunt [redacted]. It's "alot" for a [redacted] year old, but he knows that noone has the right to ask you to do something that doesn't feel comfortable.

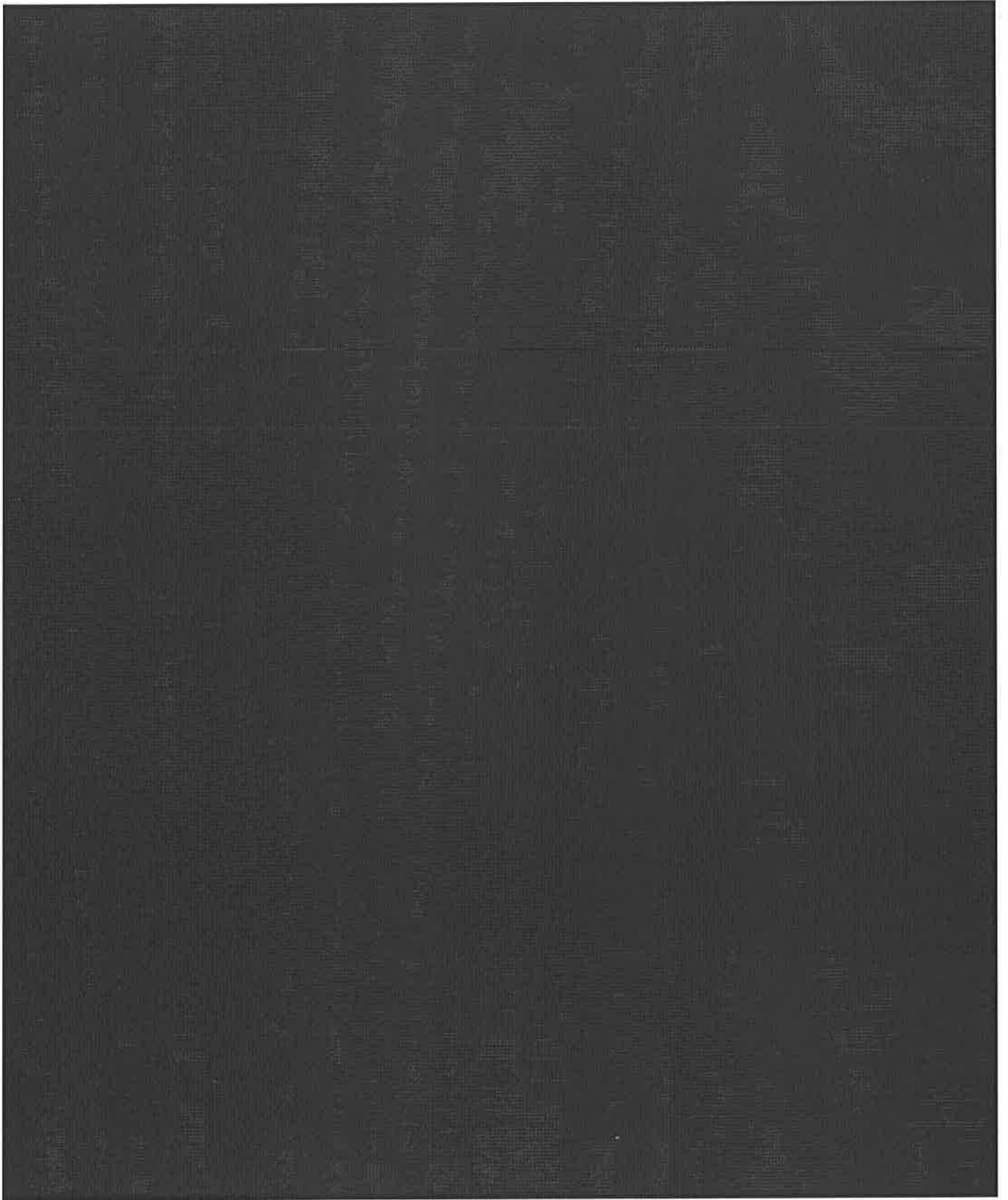
I don't know if I'll ever completely heal from the abuse and abandonment in my life. I don't know if one should . Sometimes the pain is so awful and the sadness is so overwhelming that I just want to close my eyes really tight and cover my ears and disappear. I can almost remember what that little girl was like before she disappeared. That little girl is ■ now... my therapist tells me there's gold in my depression. She also tells me to take that little girl's hand, sit her down right next to me, and tell her that everything is going to be ok. I have faith that it will.

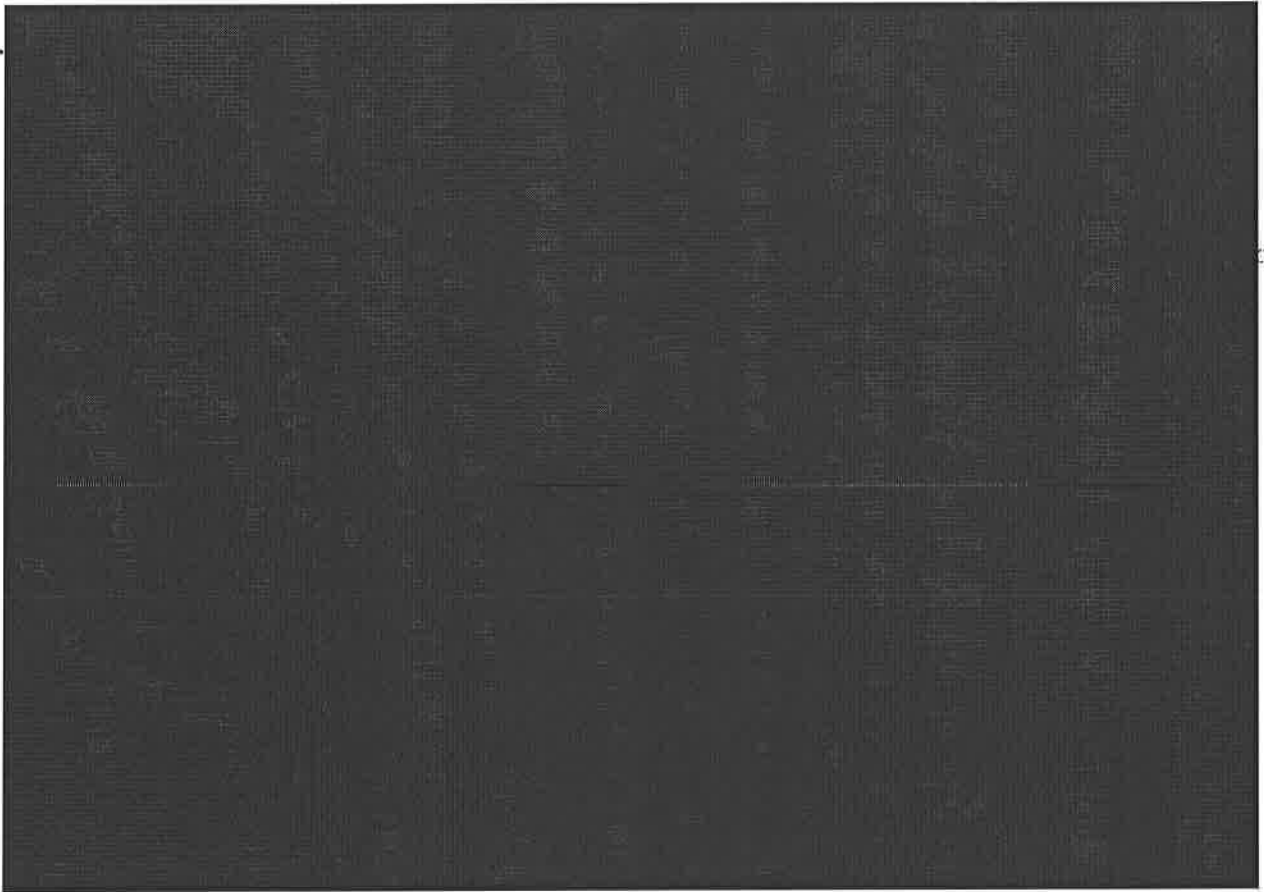
I am a survivor. My sisters are survivors. At this point, only God knows how many others there are. But you and I know there are hundreds in this archdiocese. I want to know that you will do everything you can to prevent anymore little girls and boys from becoming survivors. As I see it, it is a moral dilemma. There's only one choice. You must enter your closet...and clean it. I hope and pray to God that you will do it thoroughly .







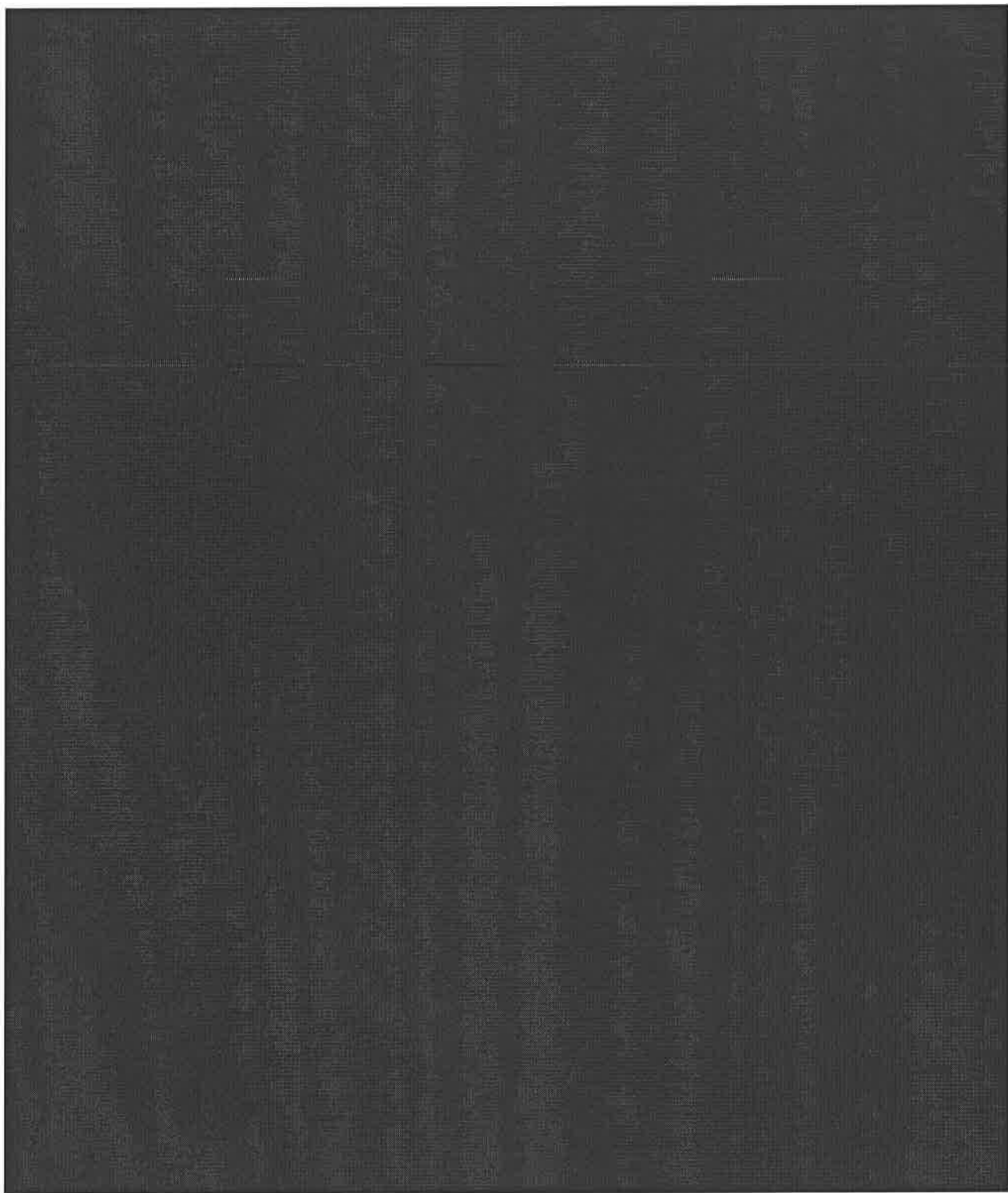




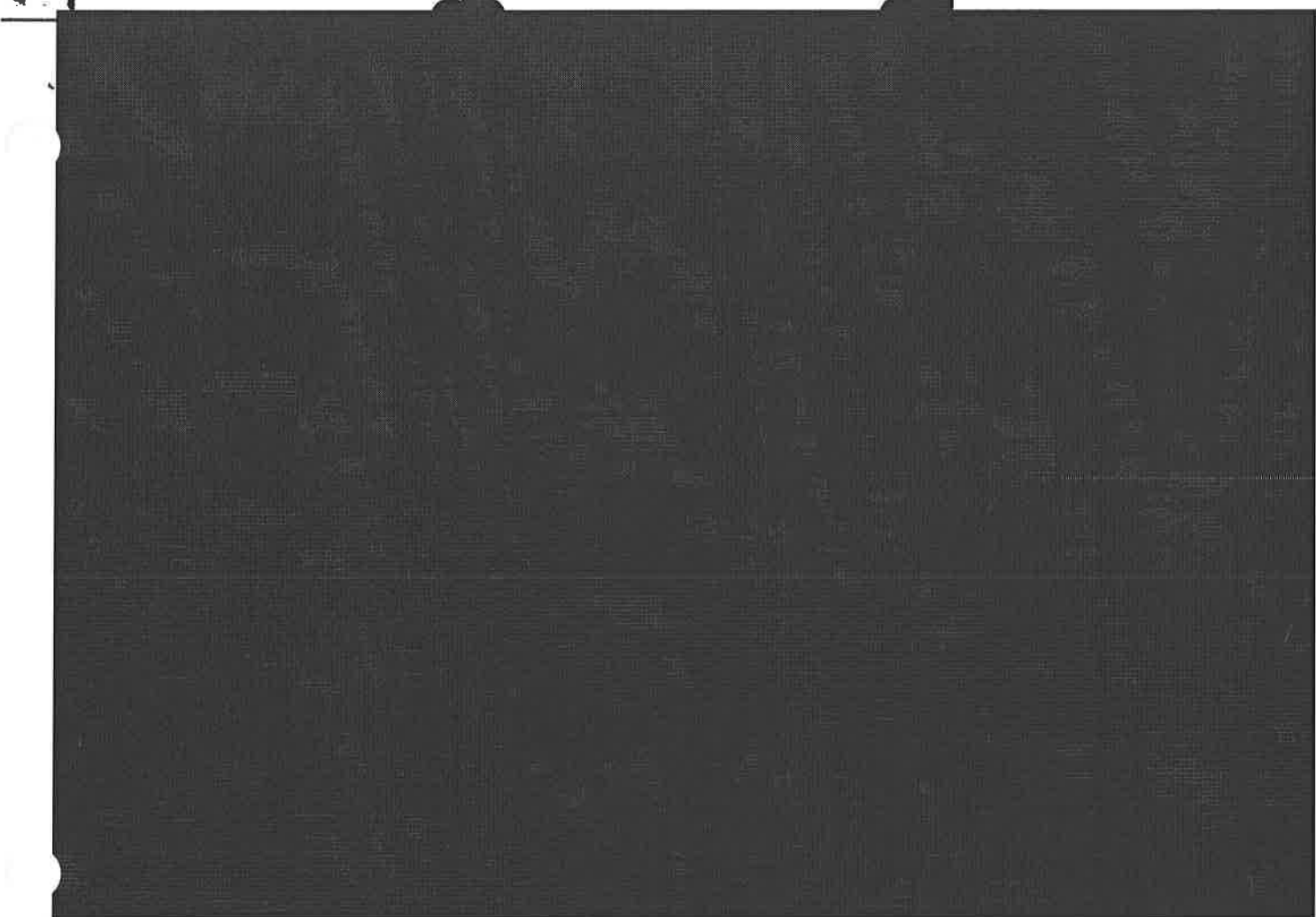


ARCH-001669

2007 1 30 1991



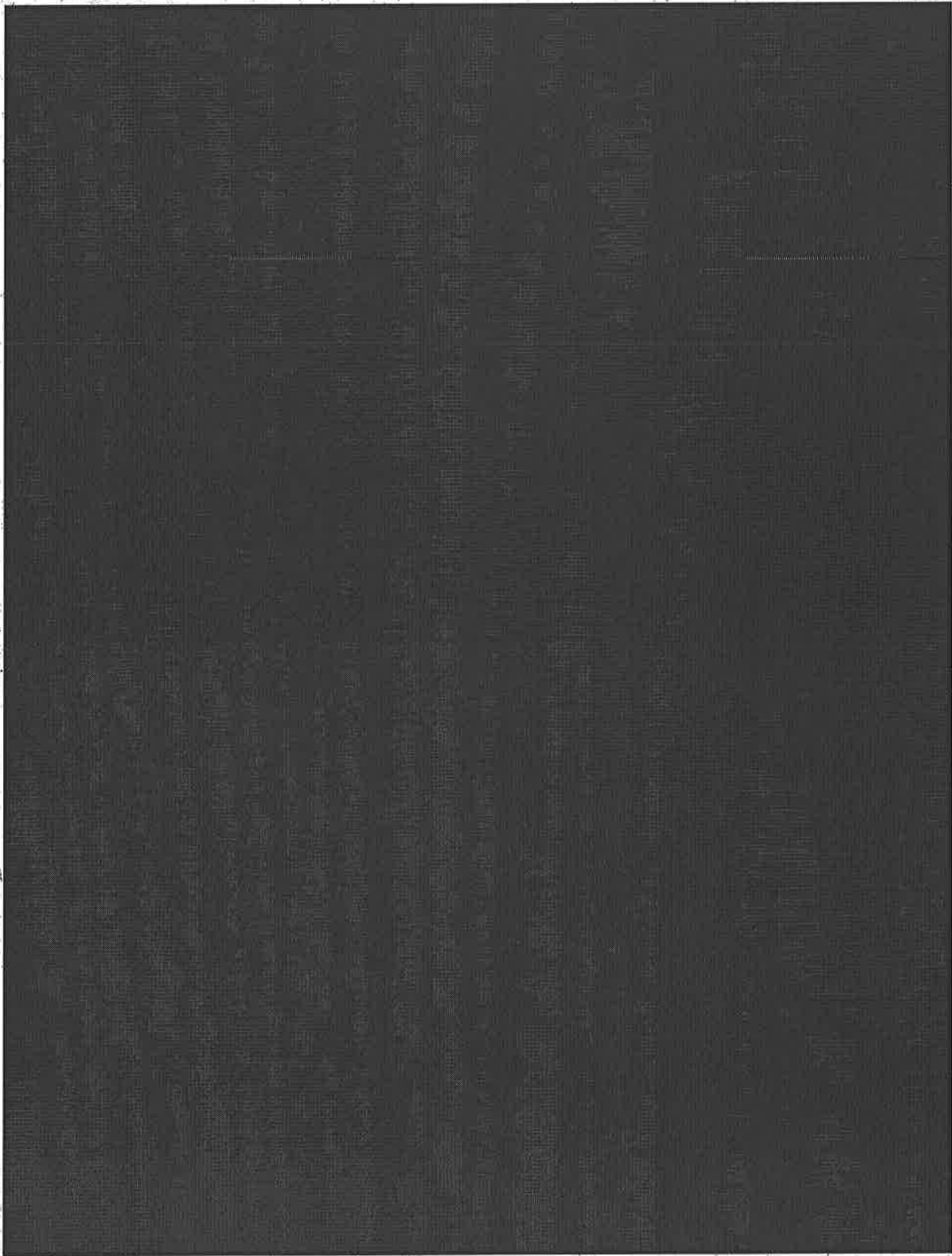
July



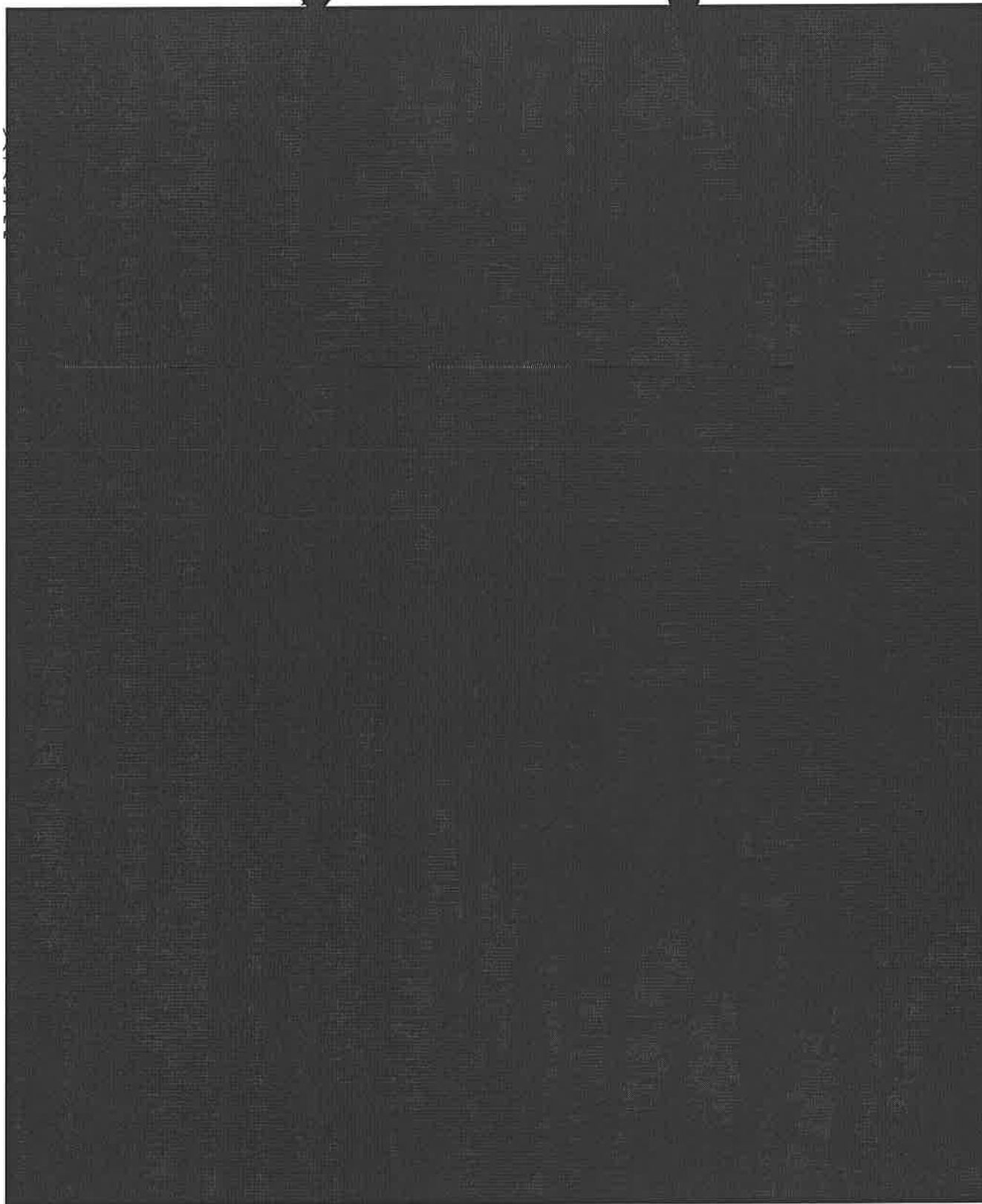
06

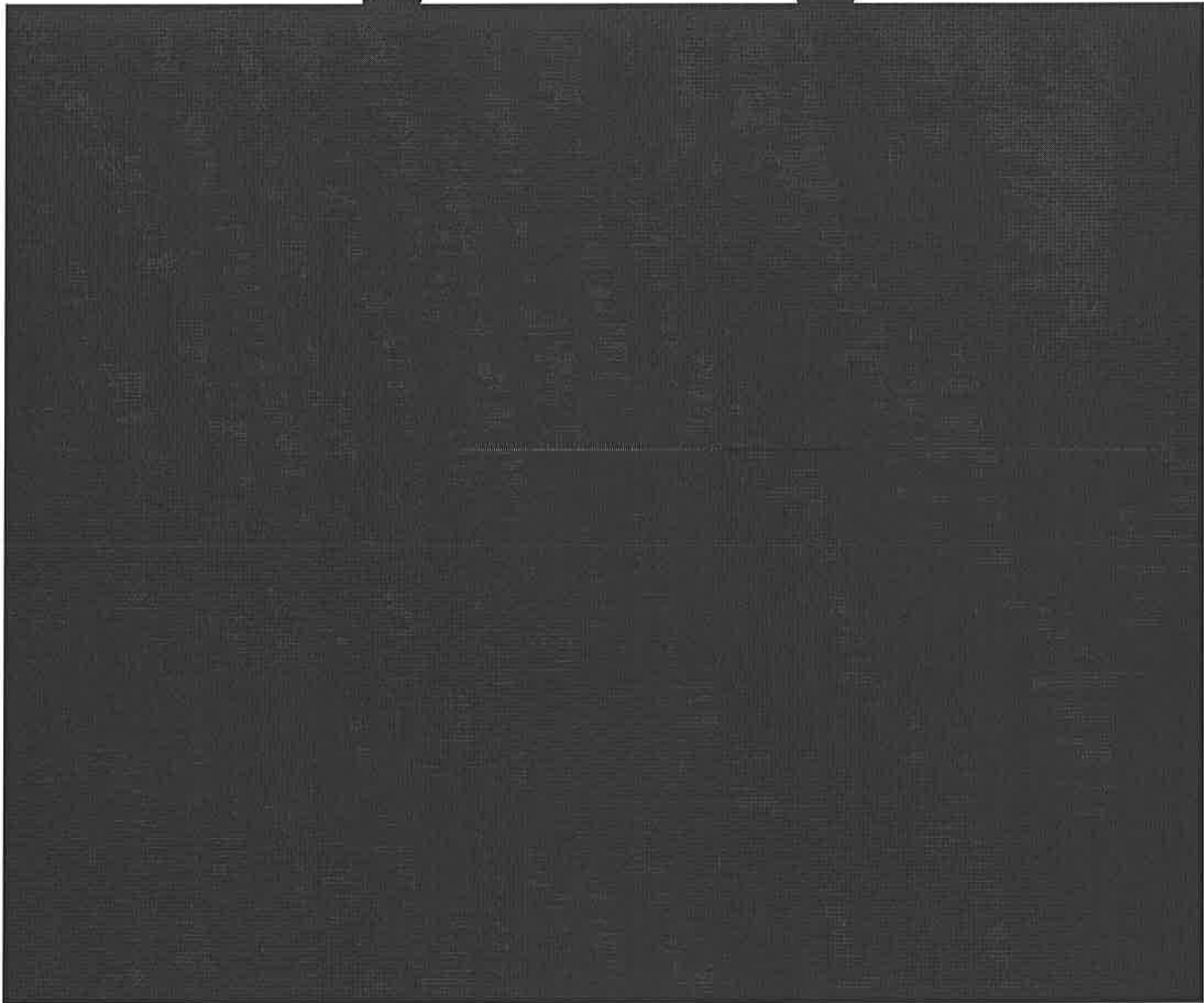
01 CLMI 10240-00211

ARCH-001671



d
n
s
t





January 15, 1990

[REDACTED]

Archbishop John Roach
Archdiocese of St. Paul

Dear Archbishop Roach:

My name is [REDACTED] I am the younger sister of [REDACTED] I want to tell you about a part of my experience with Fr. Ken LaVan. I am doing this to reinforce [REDACTED] complaint and also to request that Fr. LaVan not be allowed to return to a parish. I also hope that once I've done this, I will be able to heal that part of my life. I will be able to open the next closet door without fear. My therapist tells me that a clinical depression is the most exhaustive thing I will do in my life. She also says there's gold to be found in the dark corners of the closet. I remember a time when I use to find refuge in the back of the big closet in our old house. Now I am just trying to figure out where all those old clothes belong.

I was [REDACTED] when I first met Fr. LaVan. He was the new, very young priest at [REDACTED] West St. Paul. He was so different from Fr. [REDACTED] who always had conversations with my father, right in church, while another priest was trying to say mass; and who always pinched my cheek and told me to be good. Fr. LaVan wasn't gruff like Fr. [REDACTED] He always stared at me with a smile that made me feel uncomfortable, but I didn't know why. My family got to know him quite well. My father knew Fr. [REDACTED] well, because my grandma, my dad's mother, was his [REDACTED] for years, so it was not surprising that he would befriend the [REDACTED] Fr. LaVan married my older sister [REDACTED] my father's first daughter, shortly after he arrived at [REDACTED] (Fr. LaVan also [REDACTED])

I always felt self-conscious and shy with Fr. LaVan. Sometimes he would come to our house for lunch or dinner. He always wanted me to sit on his lap or give him a kiss. I didn't want to, but he was a priest and a friend of the family. I was 7 years old. Several times during my grade school years, he would pull up to the curb, when my friends and I were walking home, and ask me if I wanted a ride home. When I said no, I'd rather walk with

my friends, he'd say "don't you love anymore". Sometimes, when I didn't want him to tease me, I'd take the ride. Then he'd always tell me sit closer to him. I didn't want to, but he was a priest and a friend of the family's. Then he'd put his hand on my leg. I didn't want him to, but he was a priest, a friend of the family.

I remember when I was about [REDACTED] old I had to go to confession to him. I always went to Fr. [REDACTED], but this time Fr. [REDACTED] was already taken and I was the next in line. The sister said I had to go. I didn't want to but Fr. LaVan was a priest, a spokesman for God, and I was only a little girl. I felt so nervous and self-conscious, I didn't want to tell him my sins. He always made me feel so uncomfortable, but he was a priest and it was supposed to be ok. He called me by name ... he wasn't supposed to do that. And he had that icky voice, the one that made me feel so embarrassed, so uncomfortable. I thought that the priests became God in the confessional; that they didn't know who you were. Only God heard your sins. And then his voice saying my name...it was like when he asked me to kiss him goodbye or when he put his hand on my leg in the car. I decided that day that I would never trust a priest. Only God and myself would share my most private thoughts and my feelings. I was [REDACTED] years old, just a little girl.

For years I've said that Fr. LaVan was the reason I stopped believing in any kind of institutionalized church, especially Catholic. I've never trusted the men running them. And some of them made little girls feel afraid and uncomfortable. My relationship with God was just fine without them. But now, in my depression, I'm feeling the incredible sadness and the terrible loss of a little girl who had to make a very grown-up decision at the age of nine.

Now, when my [REDACTED] year old son asks me why he isn't baptized or why he hasn't made his first communion, I tell him that when he gets to be old enough he can decide if he wants to be part of a community and which one. Being baptised, making my first communion, or confirmation did not keep me safe. God is not one church, one religion. He is All. I also tell him that the men who are at the head of the churches are after all, only men. There are those who can be trusted and those who are not to be trusted. I also tell him that to believe in a God is good. To believe that all priests are "holy" men is not good. Some of them are sexual abusers...I call them damaged goods... one of them is a man called Fr. LaVan. He abused my sister and he was abusive with me. My [REDACTED] yr. old son knows that sexual abuse is wrong. Sexual abuse of children is very wrong. He knows that sexual abuse has made his Mom "very sad"; and that sexual abuse nearly killed his aunt. It's "alot" for a [REDACTED] year old, but he knows that noone has the right to ask you to do something that doesn't feel comfortable.

I don't know if I'll ever completely heal from the abuse and abandonment in my life. I don't know if one should . Sometimes the pain is so awful and the sadness is so overwhelming that I just want to close my eyes really tight and cover my ears and disappear. I can almost remember what that little girl was like before she disappeared. That little girl is ■ now... my therapist tells me there's gold in my depression. She also tells me to take that little girl's hand, sit her down right next to me, and tell her that everything is going to be ok. I have faith that it will.

I am a survivor. My sisters are survivors. At this point, only God knows how many others there are. But you and I know there are hundreds in this archdiocese. I want to know that you will do everything you can to prevent anymore little girls and boys from becoming survivors. As I see it, it is a moral dilemma. There's only one choice. You must enter your closet...and clean it. I hope and pray to God that you will do it thoroughly .

cc: ■

Jeff Anderson

January 24, 1990

[REDACTED]

Dear [REDACTED],

I am grateful to you for your letter of January 15, 1990. I am satisfied that it had to be painful even to write that letter and so I am all the more grateful to you.

It is my honest belief that we are trying to address the questions you raised as sincerely and as openly as we can. My primary hope is that you may have peace.

Sincerely yours in Christ,

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

bcc- [REDACTED]

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

PERSONAL & CONFIDENTIAL

January 30, 1990



Dear [REDACTED]

Thanks very much for your January 25th note regarding your talk on Sunday at [REDACTED] Church as well as the notice about your talk on Saturday at the [REDACTED] Church.

I can't make either of those presentations because of previous commitments but I do appreciate you letting me know that you will be giving them.

If you have any future such presentations, I hope I can work out a calendar date to hear it. I very much would like to hear your talk.

Thanks again for your note and along with you, I also hope you can work on healing your brokenness.

Sincerely,

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

Jan 25

Mike —

Since the "process" continues, I know we can't meet yet —
But 2 things:

- ① I'm speaking at a small Church on Sunday Feb. 5th - 5:00 PM.
on how Churches can help victims by providing a safe
supportive place where they may feel safe enough to
break the secret of abuse that kills & destroys. I'll
talk about what it was like to face my abuser — a
Catholic priest — & how it helped heal my wounds
a little more... & how by following the Commandment
of "Thou Shalt Not Be Aware" — makes us all
participants in the conspiracy of silence.

- ② Rev. Marie Fortune is speaking on Sat Jan 27 - 9:00 - 5:30
at Dayton Ave Presbyterian Church — sponsored by
United Theological. Has written 2 Books: ① Sexual Violence
The Unmentionable Sin ② Is Nothing Sacred, When Sex
Involves The Pastoral Relationship.

[Redacted]
P.S. If you do come to Church I promise to not identify you.
I just want you to listen. I hope someday we

may work together on healing the brokenness —

228-1766

March 14, 1990

MEMO TO: Reverend Michael O'Connell

FROM: Archbishop Roach

I can't believe that we can't find the records of our insurance coverage from Fireman's Fund Insurance Company from 1960 through August 1, 1964.

③ I would think that a call to Monsignor Hayden would shed some light on this and certainly a call to someone like Bishop O'Keefe of Davenport ought to be able to shed some light on it.

Levin [That just doesn't make any sense to me at all and I don't know whether Eisenzimmer has checked with Monsignor Hayden or not, but someone ought to talk to him.]

- if Charlie Tierney did not have it, no one would.
- whatever insurance records we have would have been under his care.

\$4,149.91

Saint Paul, Minnesota
_____, 1990

PROMISSORY NOTE

FOR VALUE RECEIVED, I PROMISE TO PAY TO:

THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS,

The sum of FOUR THOUSAND ONE HUNDRED FORTY-NINE AND (91/100THS DOLLARS (\$4,149.91) without interest payable in monthly installments of TWENTY-FIVE AND NO/100 DOLLARS (\$25.00), commencing September 1, 1989, and a like and equal sum of TWENTY-FIVE AND NO/100 DOLLARS (\$25.00), on the first day of each and every month thereafter, until the debt is paid in full or upon the death of the Maker, at which time the entire unpaid principal balance shall be due and payable in full.

The Maker hereof has the privilege of paying any greater sum than above specified on the first day of any month, and also has the privilege of paying his loan in full at any time.

The undersigned stipulates and agrees to and with said Payee, its successors and assigns, that, if any such installment becomes due and is unpaid in whole or in part, the entire principal sum thereof remaining unpaid shall, at the option of the holder hereof, become immediately due and payable. The Maker hereunder agrees to pay all costs of collection, including reasonable attorneys fees and legal expenses in the event payment shall not be made on maturity or as payments become due.

Kenneth LaVan

Subscribed and sworn to before me
this ____ day of _____, 1990.

Notary Public

✓

CONFIDENTIAL
STATISTICAL INFORMATION
FOR CHANCERY USE

PLEASE PRINT OR TYPE

NAME Fr. Kenneth G. LaVan

IN CASE OF EMERGENCY
PLEASE CONTACT:

Name Msgr. Ambrose Hayden

239 Selby Ave. St. Paul, Minnesota
Address

225-6563
Telephone

MY NEXT OF KIN ARE:

Name

Name

Address

Telephone

Name

Address

Telephone

My Last Will & Testament is located at Eastern Heights State Bank.... St. Paul

SPECIAL BURIAL INSTRUCTIONS:

I would like to be buried in Guardian Angels Cemetery under the cross opposite

Fr. Peter O'Neill -- that is on the right hand side of the drive

I would like my support group to be pallbearers

I would like Msgr. Hayden preach the homily

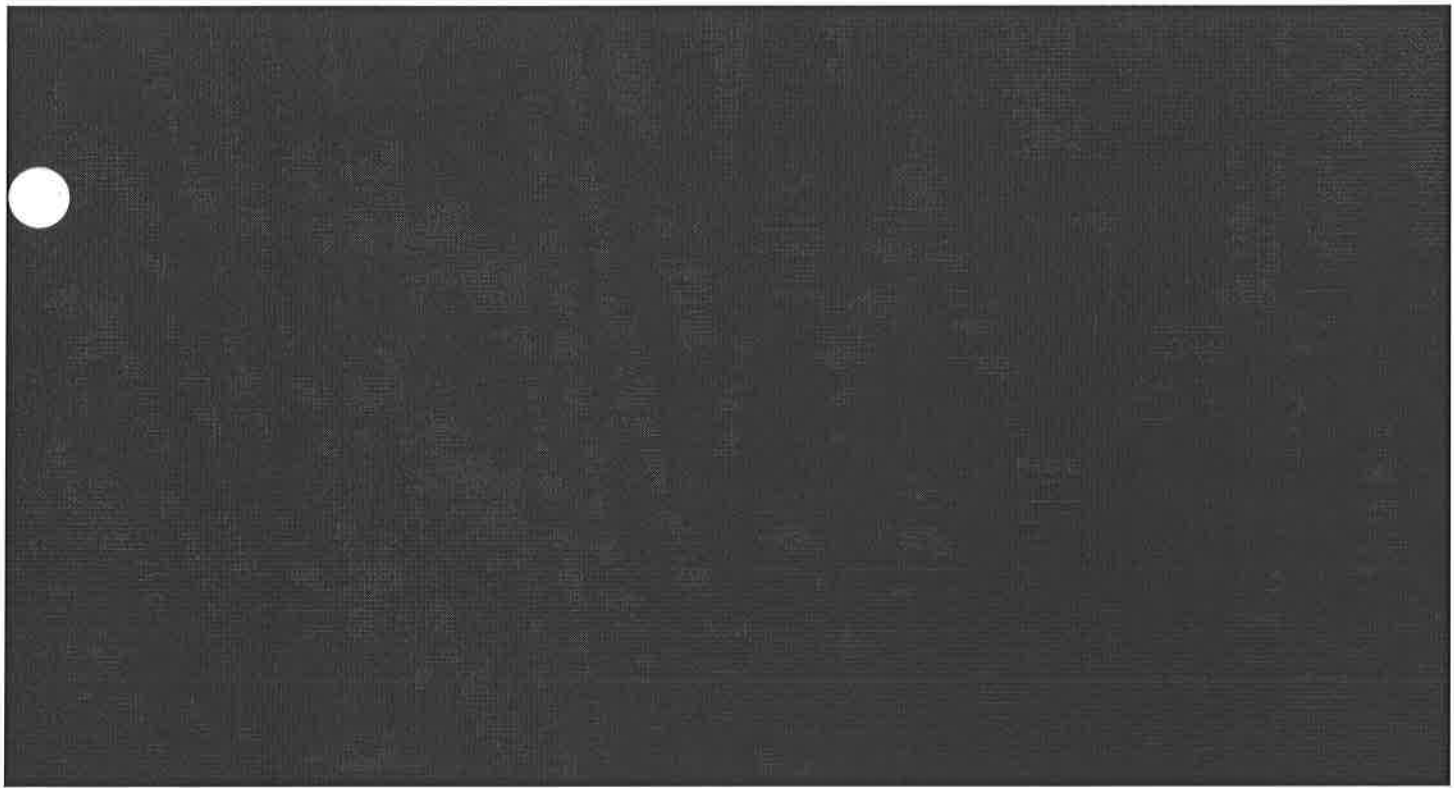
A religious priest or deacon is asked to give the name, address and telephone number of the major superior.

This information requested of all priests and deacons will make it easier for us to carry out your wishes in case of an emergency. You may make changes at any time by sending us up-dated information.

Please send the completed form to: The Chancery, 226 Summit Avenue,
St. Paul, MN 55102

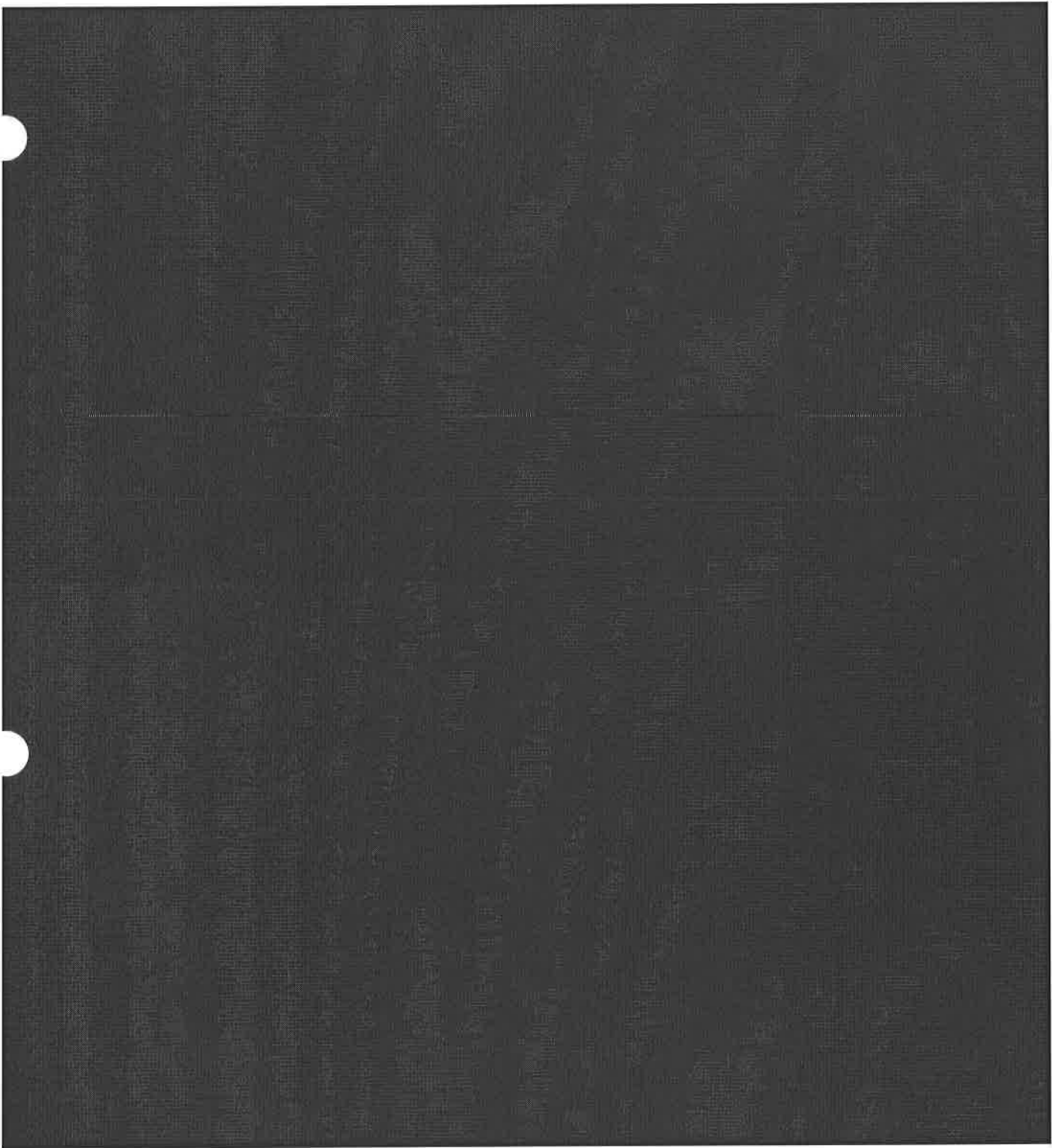
PLEASE RETURN UPPER PORTION WITH YOUR REMITTANCE

FED. ID NO.
ARCH-003018



PLEASE RETURN UPPER PORTION WITH YOUR REMITTANCE

FED. ID NO.
ARCH-003019



MAY 22 1900

M

M

A

4

S

F

I

E

8

V

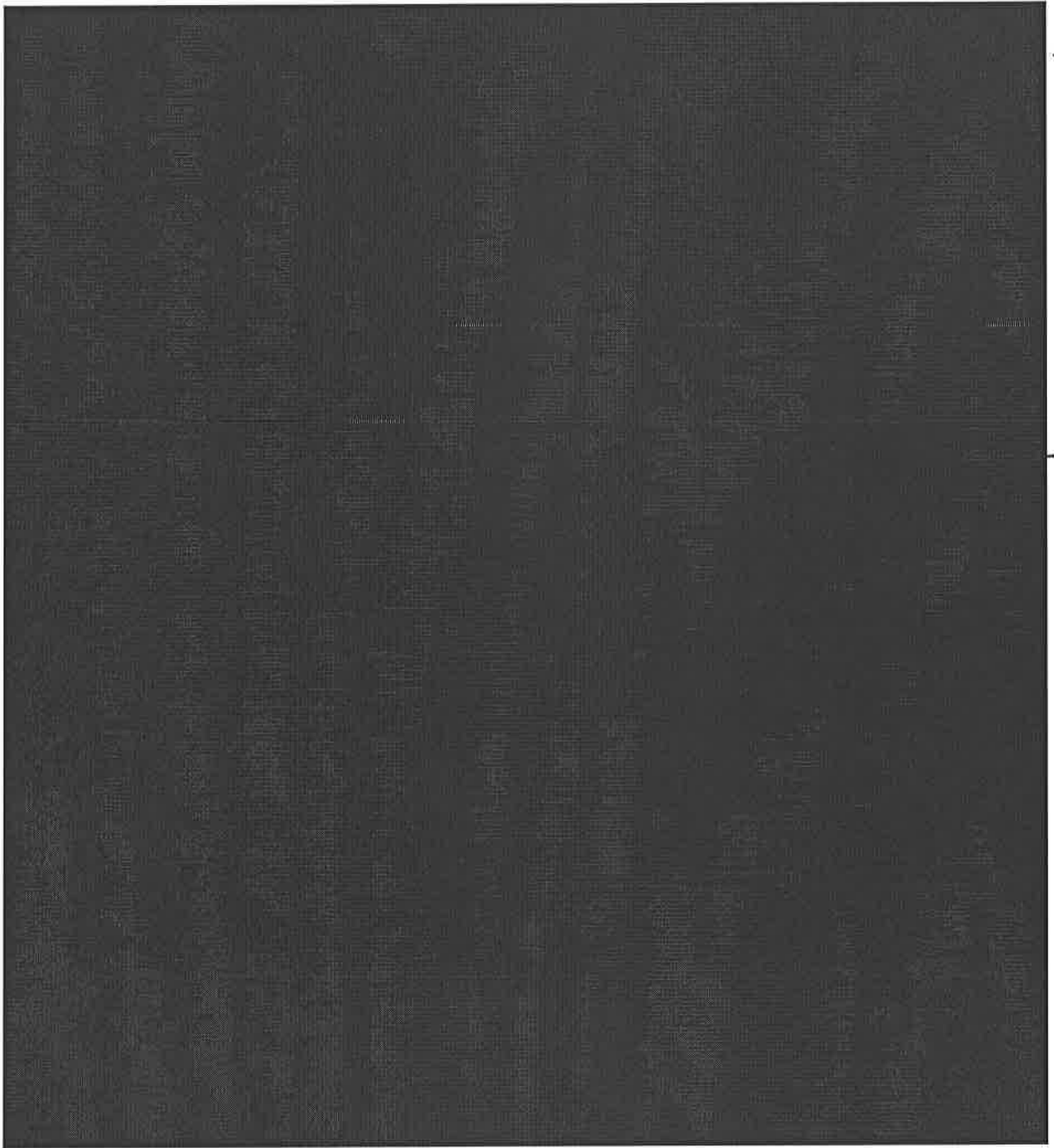
T

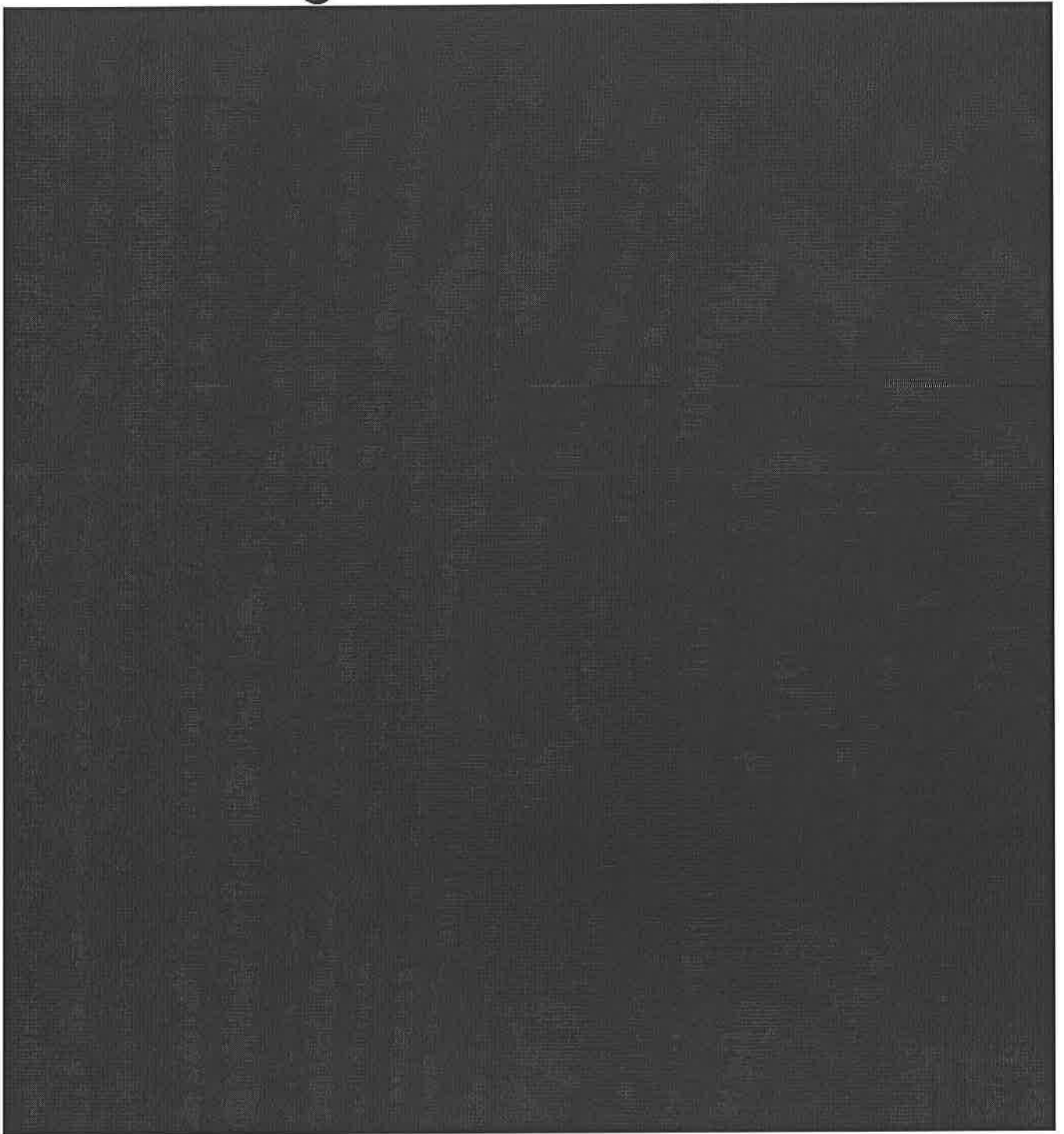
T

E

C

11/22: I discussed
this with Abp Flynn.
He wants to study
it again. His current
disposition is to leave
the situation "as is"
without further steps.





\$4,524.91

Saint Paul, Minnesota
_____, 1990

PROMISSORY NOTE

FOR VALUE RECEIVED, I PROMISE TO PAY TO:

THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS,

The sum of FOUR THOUSAND FIVE HUNDRED TWENTY-FOUR AND 91/100THS DOLLARS (\$4,524.91) without interest payable in monthly installments of TWENTY-FIVE AND NO/100 DOLLARS (\$25.00), commencing September 1, 1989, and a like and equal sum of TWENTY-FIVE AND NO/100 DOLLARS (\$25.00), on the first day of each and every month thereafter, until the debt is paid in full or upon the death of the Maker, at which time the entire unpaid principal balance shall be due and payable in full.

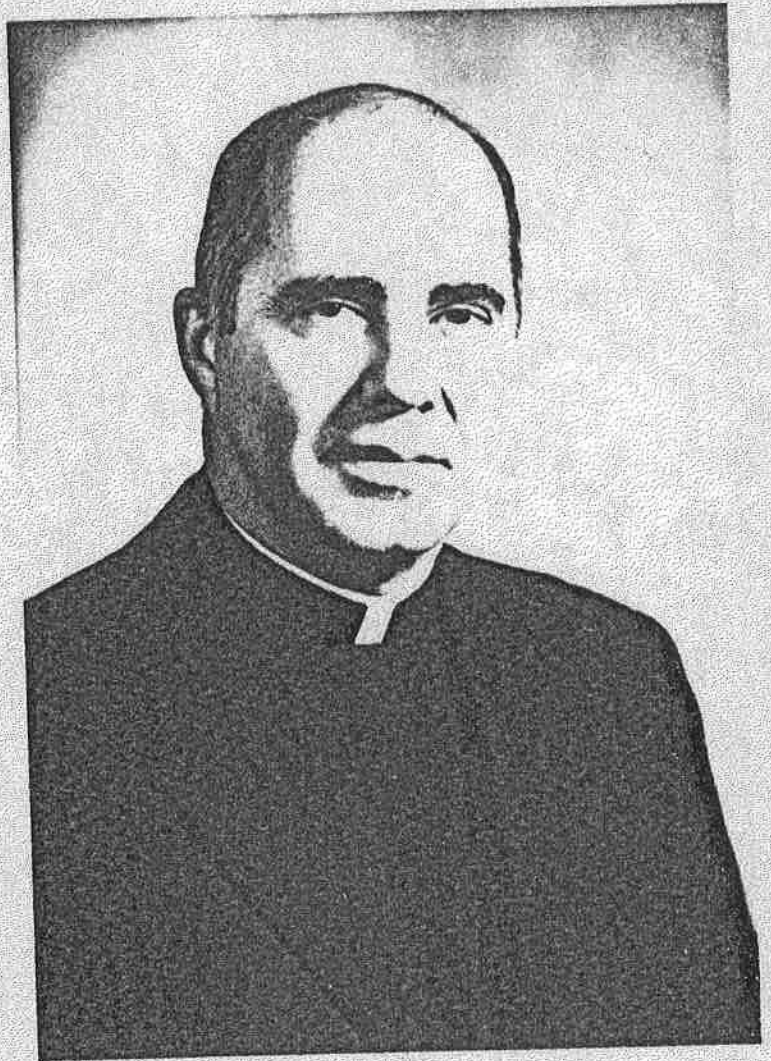
The Maker hereof has the privilege of paying any greater sum than above specified on the first day of any month, and also has the privilege of paying his loan in full at any time.

The undersigned stipulates and agrees to and with said Payee, its successors and assigns, that, if any such installment becomes due and is unpaid in whole or in part, the entire principal sum thereof remaining unpaid shall, at the option of the holder hereof, become immediately due and payable. The Maker hereunder agrees to pay all costs of collection, including reasonable attorneys fees and legal expenses in the event payment shall not be made on maturity or as payments become due.

Kenneth LaVan

Subscribed and sworn to before me
this ____ day of _____, 1990.

Notary Public



Rev. K. G. Lavan

#59

— P. 1

#593

† †

1. TO: Michael O'C.

- ☐ approval
- ☐ action
- ☐ signature
- ☐ see me
- ☐ coordination
- ☐ prepare reply
- ☐ research
- ☐ recommendation
- ☐ circulate
- ☐ comment
- ☐ note & return
- ☐ information
- ☐ as requested
- ☐ per conversation
- ☐ file

- ☐ research
- ☐ recommendation
- ☐ circulate
- ☐ comment
- ☐ note & return
- ☐ information
- ☐ as requested
- ☐ per conversation
- ☐ file

- ☐ comment
- ☐ note & return
- ☐ information
- ☐ as requested
- ☐ per conversation
- ☐ file

☐ as requested
☐ per conversation
☐ file

I spoke with Ambrose. He said that only Charlie Tierney would have kept all insurance records.

I spoke with John Chevek and asked him to take a new look at their files.

1:

DATE 3/18/90

PHONE

STRICTLY CONFIDENTIAL

MEMO

MEMO TO: Archbishop Roach

DATE: March 20, 1990

FROM: Fr. Michael J. O'Connell

After your March 14th memo to me questioning whether we had sufficiently investigated our insurance coverage regarding the lawsuit against Fr. LaVan, we have been in touch with Msgr. Hayden. He assures us that only Charlie Tierney would have had knowledge of that information. As far as he knows, no one else would have it.

We will be asking John Cherek to take a final look at the records in his office to see whether we could have possibly overlooked something.

cc: Fr. Kevin McDonough

† †

1. TO:
Father Michael O'Connell

2. TO:

3. TO:

4. TO:

5. TO:

FROM:

Gloria

DATE 3-23-90

"What hurts, is not the cruelty of the oppressor, but the silence of the bystander." Elie Wiesel

Archbishop John Roach
Archdiocese of St. Paul/Minneapolis
226 Summit Ave.
St. Paul, MN. 55102

March 31, 1990

Dear Archbishop Roach,

I'm addressing this cover letter to you, because in spite of the other players involved, I do believe you are the primary, if not sole, decision maker. As the Archbishop, you are the C.E.O. of a major "corporation." As the Archbishop, you are the guardian/enforcer of faith and morals. Someday, perhaps, you and I will actually meet. I much prefer a direct route to the source!

When asked by Andy Eisenzimmer to provide more details to better assess the allegations, and subsequently arrive at a settlement...I was once again angered by the request. It is an anger that still rises up when I feel a tinge of victimization. This entire process is victimizing...whether anyone intends it to be so or not. It just is. But it is an anger that I believe is good. Anger is good when it gives us a sign that all is not right somewhere. Even outrage is good when it is a cry against injustice.

The documents and "manuscript" attached, will, I hope shed some light on the source of my anger. I also am not sure "who knows what," since it seemed clear the Church attorney was not consulted regarding the decision to return Ken LaVan to pastoral ministry...against Church Policy, which you made public. Therefore, I wanted, and needed for myself, to compile all the letters and transcripts of conversations that have taken place over the last year or so.

Why?

A part of me hopes that by chronicling the process, you will get a sense of how emotionally draining the re-living, re-explaining, re-wording, re-telling becomes for the "victim." (And I am well aware of how much longer and more complicated other, more recent cases are in comparison!)

The German psychiatrist, Alice Miller, talks about how it is the ADULTS who were abused as children that are the hope for therapists (and society) to understand the effect of childhood sexual abuse. It is these adults who are now able to articulate, not just the memory of "events," but the intolerable pain, confusion and isolation resulting from these events. Children do not have the words or the integration to verbalize their trauma. They lack the ability to make the connections between the *effect* of the abuse, and the *act* of abuse. I have the ability to speak and write articulately. I have the "fire" and courage to confront that which denies people well-being... to confront that which denies any child or adult their right to the gift of life. I have the will and ability to gently, or not so gently, remind each of us of our responsibility to right wrong-relations. I have the perseverance to hold people in authority and power "accountable" for their actions. I have the clarity of mind and heart to at least discern distinctions that are basic to the righting of this particular wrong. I am not always able to hold this point of focus firmly...but I work daily on "Holding the mind steady in the Light of the Soul."

I am angered when there is more focus on "moral theology" than on "ethical living." There is a distinction between *understanding* our beliefs, and consciously *living* these beliefs....daily....moment to moment. Change is only a possibility, if we begin to live consciously. I also am angered by a lack of clarity and "specificity" between *LOVELESS POWER*, and the *POWER OF LOVE*. In the case of sexual abuse, any POWER is "loveless," and therefore further abusive, when the victim is not considered first....above any other consideration whether it be money, image or even the perpetrator.


I am in the process of writing a book with other members in my family. This is by way of explanation as to why some of my "thoughts" are in a different writing form.

I still believe that we all can, and must, work together to bring peace to the hearts of those who live in silent agony. I am pursuing my vision of how I can do my part. It may be through a book. It may be through an

agency/clinic that works with victims.

I truly hope my issues with Ken LaVan can be brought to resolution soon. I pray for your decisions in all these matters, and still hope for a position of stronger leadership from you. You hold the power and authority to free many from the bondage of an evil they do not deserve. I pray you will find courage to lead your people out of darkness. I urge you to work to find a process that is less victimizing. I realize you feel the Church is moving as quickly as it can to address this problem. However, from where I sit, the Church continues to move with the pace of a dinosaur. We are talking about life or death....emotionally, spiritually....and sometimes physically. The pace needs to pick up, to make up, for all the years of ignoring a problem that is perhaps as old as prostitution.

Once again....



P.S. Thank you for responding to my sister's letter....it shows hope that you may be willing to listen and learn from victims.

"A past crime cannot be undone by our understanding of the perpetrator's blindness and unfulfilled needs....new crimes, however, can be prevented."
Alice Miller - Thou Shalt Not Be Aware.

INTRODUCTION:

*"For the thing which
I greatly feared is come upon me,
and that which I was afraid of
is come into me.
I was not in safety, neither
had I rest, neither was I quiet;
Yet trouble came."*

-Job

Somewhere late in 1986 an illness called Depression "came into me" as Job has said. In January of '87, I was fortunate to be in the less than 25% category of victims of this illness to be diagnosed and given the therapy and medication to help me trudge my way out of a dark abyss. I was held in the grip of this horrendously painful illness for over 2 years. I was told that mine was a very profound and serious depression....which was of little comfort except to know that at least there was recognition of the depth of the pain I was feeling. I was numb, incapable of responding to what was going on inside or around me. Held in a state of emotional paralysis. Too frightened at times to move, to even blink. Convinced that the slightest movement of any part of me would result in such excruciating emotional pain that I would most certainly die. I already felt so very dead. I just had not been "put to rest" yet. Being "put to rest" is what wanting to die is all about. As time went on...ever so slowly...the medication and therapy began to bring me up out of the depths. The nightmares began. Pieces of memories began to emerge. After 3 months I finally began to talk. Then I began to feel. Then I began to wish I was numb again! Feeling hurts. Healing hurts. The whole world hurts! I had successfully buried pain-filled memories and feelings for many years. Now, in order to "live," I was being lead into the world of feeling. A world that was a living death, filled with a hopelessness that is quite beyond words. Wanting to die, was a logical configuration for such a dismal predicament.

This of course, for anyone familiar with Depression....is a Reader's Digest version of my journey to hell and back. The descent before the ascent. From darkness to light. From the unconscious to the conscious. From repression to remembering. Call it what you will. Until one day, finally, you know you

are getting well...finally getting free of a past that seriously impaired my ability to fully live a present. But now I have a future. So, for those of us who survive Depression, trauma, pain or abuse, there is a life, and the will to live that follows, far exceeds what one could have ever imagined. There is a sense of gratitude and joy that ensues, which compels you to turn and give it back to the world.

But, I also mourn for those who do not survive. Those for whom the pain of the past, or present, is too great to allow them to see a way to have a different future.

It was in the context of this illness, that I came to remember and to recognize a history of childhood sexual abuse. A history that had wreaked havoc in my heart, my soul and body. A history that left a small little girl to die inside. To die to the feelings of trust, unconditional love, safety, compassion, nurturing, awe, happiness, beauty...all the the things a childhood should be. It left me with rage, confusion, and ineffable pain and shame. It left me struggling with the difference between sexuality, affection and nurturing. It left me with a great deal of psychiatric bills!

It has been said, "Ye shall know the truth and the truth will set you free..." but as someone else said... first it will make you CLENCH!

The journey downward and inward to discover our Truth is not a pleasant journey. But once you fall into this hole, you can either stay there and live out a certain kind of "death," choose to die through suicide...or grasp at any sign of light that will help you climb back. I chose to "grasp." But, intermittently....I also chose to die. Unfortunately, this is part of the illness. Fortunately, I was blessed with friends who loved me back to life, and did not let me die.

The memories of abuse came in September and October of 1987. Just when I thought that my tour of duty was about to end....BANG! Memories that would take me back down again! My doctor once said that this was truly my Gethsemane. I prayed for my Resurrection. Two Easters actually passed before I felt that I had rejoined the living. To "get well," the therapeutic process says one has to go back and "re-live" the pain and then grieve for the losses this pain has caused. The shame and guilt of sexual abuse renders one literally incapable of having compassion for oneself. It is something

that must be learned. I have learned...but I still also forget at times. I had to find pictures of myself as a child so I could remember I was just a child. I had to learn to say to myself: "that poor little girl had to live with all that fear and hurt and confusion. She had to go through all that alone." I grieved for her...for myself. I grieved the loss of a childhood. I grieved the loss of being able to feel all the feelings, and experience all the feelings of being alive. I grieved the relationships I screwed up because I had not learned how to accept love. I grieved the loss of energy and time that was diverted to surviving and being continually on the "watch" for who might be the next person to hurt me. "Exquisite sensitivity" someone called it. I grieved the betrayed expectations of being protected, revered and cared for by "grown-ups." I grieved the loss of access to my very soul. The terror of not being able to locate myself in space or time...unable to locate a self period! No foundation. No fundamental stability to keep me from falling down, or over...no ground to stand on...not anchored within myself or with the world outside. Always feeling as if I didn't belong. The isolation of being an observer of life. Feeling so very different...so very old...but never being quite able to put my finger on WHY?

And then the memory returns. Traumatic amnesia they call it. And then the nightmares come as you re-live...Post traumatic shock disorder they call this one!

But then, slowly you begin to understand that the Truth can't hurt you. It is the secret that kills. It is fear that prevents joy. It is repression that stops "evolution" into personhood. I have faced my dragons. Faced the Truth. Learned to dance - with joy!

No more lies and secrets. No more repression, depression or suppression. I have my feet solidly planted and my soul joyfully intact. Trauma and abuse can seriously damage ones soul...but I no longer believe that soul murder is possible...but make no mistake about it...when your soul is damaged, something irreparable happens. What was endured as a child is manifested in symptoms well into adulthood. This is a mega-size problem! What happens to the children of some of these adults who were abused as children? What happens to the marriages of these adults abused as children? And what happens to the "quality of life?"

"And in the stress of pain, I lost myself and found mySelf and entered into peace." Alice Bailey

REINHARDT & ANDERSON

Attorneys at Law

APR 6 1990

E-1400 First National Bank Building
332 Minnesota Street, Saint Paul, Minnesota 55101
Office: 612 227-9990

*Also admitted in Wisconsin
**Also admitted in Washington, D.C.

Jeffrey R. Anderson*
Mark Reinhardt**
Susan Bedor
William H. Crowder
Mark A. Wendorf
Joanne Jirik Mullen

April 5, 1990

Mr. Andrew Eisenzimmer
Attorney at Law
Meier, Kennedy & Quinn
Suite 430
Minnesota Building
St. Paul, Minnesota 55101-1183

Re: [REDACTED] vs. Archdiocese of St. Paul and Minneapolis and
Father Kenneth LaVan, et al.

Dear Mr. Eisenzimmer:

Enclosed is a detailed statement along with copies of correspondence which speaks clearly and for itself. Judging by the letter dated March 31, 1990 to Archbishop Roach I am assuming that it has been forwarded to him. This is being provided to you per your request for a more specific statement of the allegations and charges in connection with the exploitation of [REDACTED] by Father Kenneth LaVan.

By this letter I reiterate the demand for settlement included in the letters of January 18, 1990 and March 7, 1990. Under the circumstances and given the length of time that this matter has been before the Archdiocese without response, I believe a formal written response either accepting or rejecting the terms of settlement would be appropriate before April 13, 1990. Therefore I have authority to extend the offer of settlement under the terms and conditions set forth until April 14, 1990.

Very truly yours,



Jeffrey R. Anderson
JRA:lrh

ARCH-001873

\$4,149.91

Saint Paul, Minnesota
_____, 1990

PROMISSORY NOTE

FOR VALUE RECEIVED, I PROMISE TO PAY TO:

THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS,

The sum of FOUR THOUSAND ONE HUNDRED FORTY-NINE AND (91/100THS DOLLARS (\$4,149.91) without interest payable in monthly installments of TWENTY-FIVE AND NO/100 DOLLARS (\$25.00), commencing September 1, 1989, and a like and equal sum of TWENTY-FIVE AND NO/100 DOLLARS (\$25.00), on the first day of each and every month thereafter, until the debt is paid in full or upon the death of the Maker, at which time the entire unpaid principal balance shall be due and payable in full.

The Maker hereof has the privilege of paying any greater sum than above specified on the first day of any month, and also has the privilege of paying his loan in full at any time.

The undersigned stipulates and agrees to and with said Payee, its successors and assigns, that, if any such installment becomes due and is unpaid in whole or in part, the entire principal sum thereof remaining unpaid shall, at the option of the holder hereof, become immediately due and payable. The Maker hereunder agrees to pay all costs of collection, including reasonable attorneys fees and legal expenses in the event payment shall not be made on maturity or as payments become due.

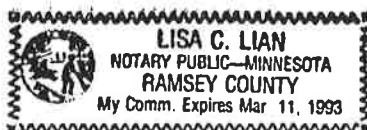


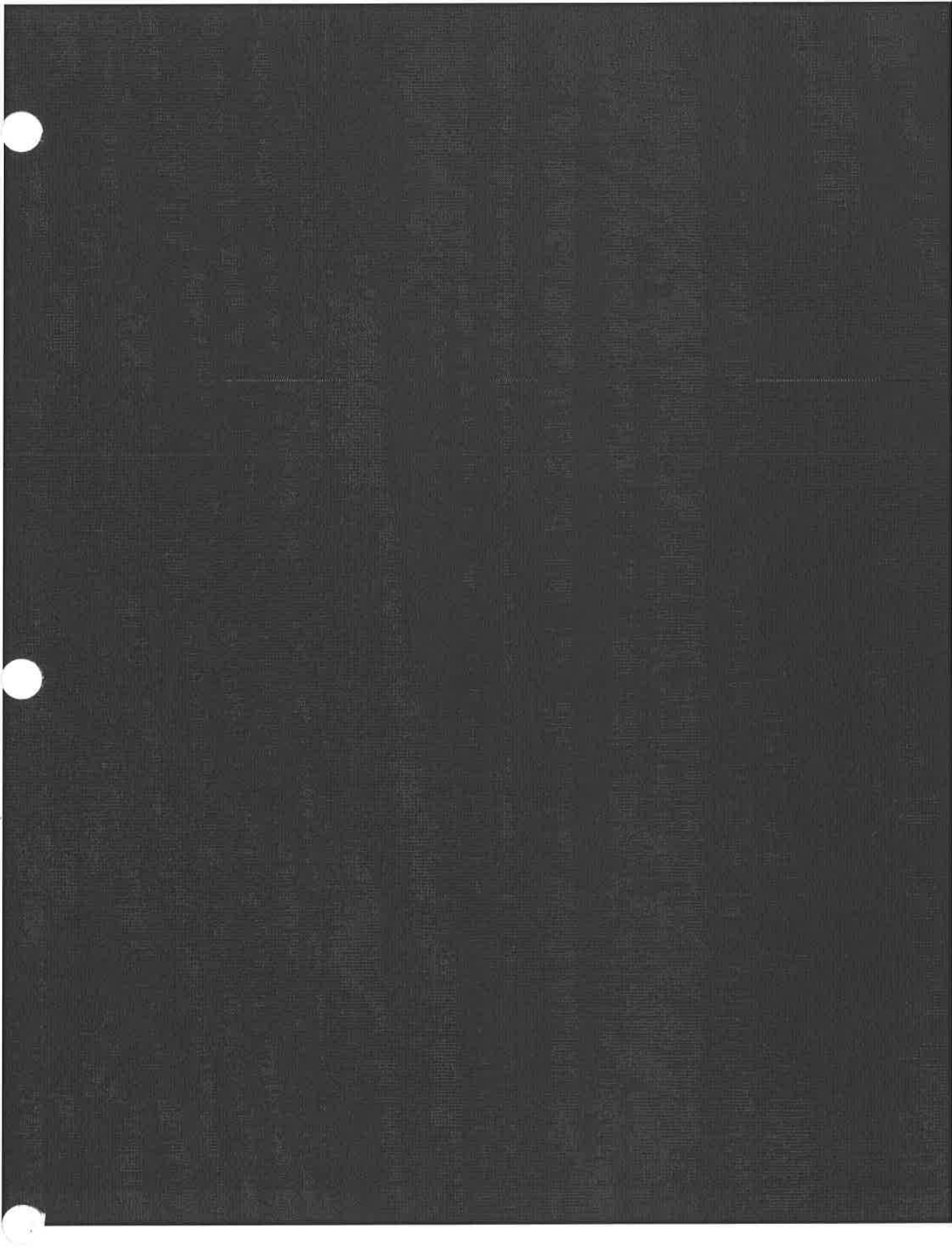
Kenneth LaVan

Subscribed and sworn to before me
this 21 day of May, 1990.



Notary Public









SAINT LUKE INSTITUTE

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

June 6, 1990

Confidential

Most Reverend John Roach, D.D.
Archdiocese of St. Paul-Minneapolis
226 Summit Avenue
St. Paul, Minnesota 55102

Re: Reverend Kenneth Lavan *file*

Your Excellency:

Father LaVan recently attended a workshop with us as part of his Aftercare Program. We want to inform you at this time regarding his progress in recovery over the past six months.

The following is our perception of Father LaVan's progress in his ongoing recovery:

Recovery Program: This is Father LaVan's first Aftercare Workshop. He reports no relapses. He attends one SLAA, one SA, one ACOA and one AA meeting weekly. He has a regular sponsor whom he sees at least once weekly. He identifies his SA priest group as his home group. He is comfortable sharing during the meetings and socializing afterwards. Father Ken believes his sobriety is good at this time and believes that others would concur in this evaluation.

Current Living Experiences/Vocational Functioning: Father Ken continues as an associate at St. Joseph's parish in Lino Lakes, Minnesota, a suburb of the Twin Cities. He enjoys his ministry work and believes that he is making a positive contribution.

Medical: During the course of the Workshop lab work was done for Father Ken and we are happy to report that all the results are well within the normal range.

Recommendations and Treatment Plan: Father LaVan is doing well in his recovery process. We ask him to continue the bonding which he has with the Twelve Step programs. He finds the ACOA group most beneficial for him and does not see that to be true of the AA meetings. He has decided to increase the ACOA meetings and to drop the one AA



Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM

ARCH-002506

meeting which he had been attending. We also recommend that he continue his therapy work which he believes to be very good for him at this time. We look forward to his continuing progress and seeing him at his next Continuing Care Workshop during the week of October 8th.

A copy of this letter is being sent to Father LaVan for his reflections. If you have any questions regarding this report, please contact us.

We thank you for the support you offer to Father LaVan. We believe that a life of sobriety helps him to continue in his life giving ministry with God's people. We ask for your prayers on behalf of the many clergy and religious persons whom we serve and for continued blessings on the work of the Institute.

Sincerely yours,

Hugh O'Rourke

Hugh O'Rourke, MS, CAS
Aftercare Therapist
Outpatient Department

Stephen Montana PhD

Stephen Montana, Ph.D.
Director, Outpatient Department

John Sullivan

John Sullivan, MA, CAC
Coordinator, Aftercare Services
Outpatient Department

Frank Valcour

Frank Valcour, M.D.
Medical Director

HO/bm

cc: Rev. Kenneth LaVan

Encl: Lab Reports



SAINT LUKE INSTITUTE

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

June 6, 1990

Confidential

Most Reverend John Roach, D.D.
Archdiocese of St. Paul-Minneapolis
226 Summit Avenue
St. Paul, Minnesota 55102

Re: Reverend Kenneth Lavan
SLI #

file

Your Excellency:

Father LaVan recently attended a workshop with us as part of his Aftercare Program. We want to inform you at this time regarding his progress in recovery over the past six months.

The following is our perception of Father LaVan's progress in his ongoing recovery:

Recovery Program: This is Father LaVan's first Aftercare Workshop. He reports no relapses. He attends one SLAA, one SA, one ACOA and one AA meeting weekly. He has a regular sponsor whom he sees at least once weekly. He identifies his SA priest group as his home group. He is comfortable sharing during the meetings and socializing afterwards. Father Ken believes his sobriety is good at this time and believes that others would concur in this evaluation.

Current Living Experiences/Vocational Functioning: Father Ken continues as an associate at St. Joseph's parish in Lino Lakes, Minnesota, a suburb of the Twin Cities. He enjoys his ministry work and believes that he is making a positive contribution.

Medical: During the course of the Workshop lab work was done for Father Ken and we are happy to report that all the results are well within the normal range.

Recommendations and Treatment Plan: Father LaVan is doing well in his recovery process. We ask him to continue the bonding which he has with the Twelve Step programs. He finds the ACOA group most beneficial for him and does not see that to be true of the AA meetings. He has decided to increase the ACOA meetings and to drop the one AA



Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM

ARCH-002679

meeting which he had been attending. We also recommend that he continue his therapy work which he believes to be very good for him at this time. We look forward to his continuing progress and seeing him at his next Continuing Care Workshop during the week of October 8th.

A copy of this letter is being sent to Father LaVan for his reflections. If you have any questions regarding this report, please contact us.

We thank you for the support you offer to Father LaVan. We believe that a life of sobriety helps him to continue in his life giving ministry with God's people. We ask for your prayers on behalf of the many clergy and religious persons whom we serve and for continued blessings on the work of the Institute.

Sincerely yours,

Hugh O'Rourke

Hugh O'Rourke, MS, CAS
Aftercare Therapist
Outpatient Department

Stephen Montana PhD

Stephen Montana, Ph.D.
Director, Outpatient Department

John Sullivan

John Sullivan, MA, CAC
Coordinator, Aftercare Services
Outpatient Department

Frank Valcour

Frank Valcour, M.D.
Medical Director

HO/bm

cc: Rev. Kenneth LaVan

Encl: Lab Reports

Dear Father Ken,
I wish you would come back. We really miss you at church.
Everyone prays for you at church. So with you pleased beg
you come back.

K. J. H.

Dear Father Ken,

Please come back to our church.
We hope you are doing fine. Are
you doing fine?

Sincerely,

[Redacted signature]

† †

1. TO:

5. TO:

- ☐ approval
- ☐ action
- ☐ signature
- ☐ see me
- ☐ coordination
- ☐ prepare reply
- ☐ research
- ☐ recommendation
- ☐ circulate
- ☐ comment
- ☐ note & return
- ☐ information
- ☐ as requested
- ☐ per conversation
- ☐ file

100

DATE 6/8/90

PHONE

CODE OF CONDUCT

ARCH-003063

MEMO

MEMO TO: The File of Reverend Kenneth LaVan
DATE: June 12, 1990
FROM: Fr. Michael J. O'Connell

On Tuesday, June 12th, I told Fr. Kenneth LaVan that we will take a more aggressive stance regarding the [REDACTED] case against him. I said we would not do this until his attorney, Ted Collins, had talked to him. We understand that in taking a more aggressive stance, which in fact means that Andy Eisenzimmer will demand that he be able to depose [REDACTED] and do the other normal kinds of investigation, she may very well act out in a similar fashion as she did with Fr. LaVan at St. Joseph's Parish this past winter. Fr. LaVan understands that these are the risks we run as well as the possibility of the case becoming public if her attorney files it that way. Fr. LaVan will talk to his attorney in the near future and have his attorney instruct Andy Eisenzimmer about going ahead with the case.

I also had a very good discussion with Fr. LaVan regarding his recent week at Saint Luke Institute where he updated himself in terms of his aftercare. He agreed with me that once he gets his aftercare report, he will call me and we'll meet to further evaluate the situation.

\$4,524.91

Saint Paul, Minnesota
_____, 1990

PROMISSORY NOTE

FOR VALUE RECEIVED, I PROMISE TO PAY TO:

THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS,


The sum of FOUR THOUSAND FIVE HUNDRED TWENTY-FOUR AND 91/100THS DOLLARS (\$4,524.91) without interest payable in monthly installments of TWENTY-FIVE AND NO/100 DOLLARS (\$25.00), commencing September 1, 1989, and a like and equal sum of TWENTY-FIVE AND NO/100 DOLLARS (\$25.00), on the first day of each and every month thereafter, until the debt is paid in full or upon the death of the Maker, at which time the entire unpaid principal balance shall be due and payable in full.

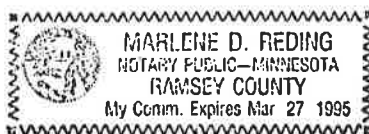
The Maker hereof has the privilege of paying any greater sum than above specified on the first day of any month, and also has the privilege of paying his loan in full at any time.

The undersigned stipulates and agrees to and with said Payee, its successors and assigns, that, if any such installment becomes due and is unpaid in whole or in part, the entire principal sum thereof remaining unpaid shall, at the option of the holder hereof, become immediately due and payable. The Maker hereunder agrees to pay all costs of collection, including reasonable attorneys fees and legal expenses in the event payment shall not be made on maturity or as payments become due.


Kenneth LaVan

Subscribed and sworn to before me
this 15th day of June, 1990.


Notary Public



ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

The Chancery

July 6, 1990

Reverend Kenneth La Van
Church of St. Joseph
171 Elm Street
Lino Lakes, Minnesota 55014

Dear Ken,

I've had a chance to read the June 6th report of Saint Luke regarding your last visit there. I am extremely impressed with how positive this report is. I want to thank you for your full cooperation with those people.

Keep doing the good work that you are doing. I look forward to our next meeting together. Take care, my friend!

Sincerely,

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



POLICY RELEASE

In consideration of the sum of Twenty Thousand & no/100----- Dollars
 (\$ *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 _____
 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-~~
~~XX~~
~~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 I have hereunto set my hand and seal this
24 day of August in the year 19 90.

In the Presence Of

Karla J. Huschka
 WITNESS

Mercedes C. Donnell
 WITNESS

MONITORING GRID FOR PRIEST SUPERVISION

PERSON INTERVIEWED: Ken LaVan

DATE: 10/19/90

INTERVIEWER: mgoc

PLACE: Chancery

1. SELF CARE:

- Looking after his needs for exercise

2. SELF KNOWLEDGE:

- esp. after his experience at St. Luke's 2 weeks ago he is reawakened to watching symptoms of recurrence.

3. STRESS MANAGEMENT:

- has good balance of work, play, self care in his life

4. EMPATHY:

- he is still very afraid of his shame and is working towards empathy.

5. ASSERTIVENESS:

- he does name his feelings and is opening toward saving them w/ those who have offended him.

6. SEXUAL MATURITY:

- seems to understand more what is appropriate + inappropriate behavior.

7. PROFESSIONAL SATISFACTION:

- really likes his work at parish + very much likes the staff

8. LIVING ENVIRONMENT:

- continues to enjoy living w/ John F.

9. CONTACT WITH PROBLEM PUBLIC:

- of. special circumstances

10. THERAPY:

— continues reg. contact w/ Dr. O

11. MONITORING GROUP(s):

— He will widen his circle of disclosure including
+ at parish.

12. SUPPORT GROUPS:

— SA gp.
— Priest support group

13. SOCIAL SUPPORT
(Friends & Family)

— Sees + talks to Joe Wajda, Dick Sklarzinski

14. SPIRITUAL DIRECTION:

15. CHEMICAL USE:

rare use of alcohol

16. FURTHER ISSUES: (Set Short & Long Range Goals)

disclosure → {

already
knowledgeable {

17. OTHER COMMENTS:

He had a tough experience at St. Lukes week of Nov. 8 — He had prearranged to have former secretary at St. Lukes pick him up w/ her mother + take him to motel Sunday eve. He indicated to them that he would take them out to dinner at end of week. St. Lukes found out + strongly confronted him during the week long session — He feels he has been sufficiently frightened by the experience + agrees w/ St. Lukes about inappropriateness of his behavior —

\$3,587.41

Saint Paul, Minnesota
_____, 1990

PROMISSORY NOTE

FOR VALUE RECEIVED, I PROMISE TO PAY TO:

THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS,

The sum of THREE THOUSAND FIVE HUNDRED EIGHTY-SEVEN AND 41/100THS DOLLARS (\$3,587.41) without interest payable in monthly installments of TWENTY-FIVE AND NO/100 DOLLARS (\$25.00), commencing September 1, 1989, and a like and equal sum of TWENTY-FIVE AND NO/100 DOLLARS (\$25.00), on the first day of each and every month thereafter, until the debt is paid in full or upon the death of the Maker, at which time the entire unpaid principal balance shall be due and payable in full.

The Maker hereof has the privilege of paying any greater sum than above specified on the first day of any month, and also has the privilege of paying his loan in full at any time.

The undersigned stipulates and agrees to and with said Payee, its successors and assigns, that, if any such installment becomes due and is unpaid in whole or in part, the entire principal sum thereof remaining unpaid shall, at the option of the holder hereof, become immediately due and payable. The Maker hereunder agrees to pay all costs of collection, including reasonable attorneys fees and legal expenses in the event payment shall not be made on maturity or as payments become due.

Kenneth LaVan

Subscribed and sworn to before me
this ____ day of _____, 1990.

Notary Public

\$4,712.41

Saint Paul, Minnesota
_____, 1990

PROMISSORY NOTE

FOR VALUE RECEIVED, I PROMISE TO PAY TO:

THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS,

The sum of FOUR THOUSAND SEVEN HUNDRED TWELVE AND 41/100THS DOLLARS (\$4,712.41) without interest payable in monthly installments of TWENTY-FIVE AND NO/100 DOLLARS (\$25.00), commencing September 1, 1989, and a like and equal sum of TWENTY-FIVE AND NO/100 DOLLARS (\$25.00), on the first day of each and every month thereafter, until the debt is paid in full or upon the death of the Maker, at which time the entire unpaid principal balance shall be due and payable in full.

The Maker hereof has the privilege of paying any greater sum than above specified on the first day of any month, and also has the privilege of paying his loan in full at any time.

The undersigned stipulates and agrees to and with said Payee, its successors and assigns, that, if any such installment becomes due and is unpaid in whole or in part, the entire principal sum thereof remaining unpaid shall, at the option of the holder hereof, become immediately due and payable. The Maker hereunder agrees to pay all costs of collection, including reasonable attorneys fees and legal expenses in the event payment shall not be made on maturity or as payments become due.

Kenneth LaVan

Subscribed and sworn to before me
this ____ day of _____, 1990.

Notary Public

STRICTLY CONFIDENTIAL

MEMO

MEMO TO: Archbishop Roach
DATE: October 22, 1990
FROM: Fr. Michael J. O'Connell

I met with Fr. Kenneth LaVan on Friday, October 19, 1990. He had just returned from a week-long aftercare session at Saint Luke Institute in Maryland. He described an experience that he had out there that has caused him a great deal of personal anxiety as well as deep self-reflection.

He had gone to the Vikings game here on Sunday, October 7th, and after the game he flew to Washington and arrived fairly late (after Saint Luke's closing time). Knowing that he would be getting in at that hour, he contacted a former secretary at Saint Luke's by mail and asked if she and her mother would pick him up at the airport and drive him to a hotel in Maryland close to Saint Luke Institute. The secretary is 20 years old now and her mother did pick him up, take him to the Holiday Inn near Suitland, Maryland and dropped him off. He immediately went to his room, slept late the next morning and reported to Saint Luke on Monday afternoon. His session started on Monday evening. The staff at Saint Luke heard about this arrangement and immediately confronted him on it as being a violation of their policy since their policy is that no former patients are to have any kind of contact with employees, especially social contact. The staff spent a great deal of time that week challenging and confronting him on this behavior. Fr. LaVan called me when he came back Friday night, October 12th, to inform me of what had happened. I visited with him today to talk more at length about this experience. He admits that their intervention was appropriate with him and he feels he certainly learned from it.

At this time, we are still awaiting the report from Saint Luke. When it comes in, if we need to, we can talk about it. However, I think it's more than anything a growth experience for Ken.

cc: Fr. Kevin McDonough

November 27, 1990



Rev. Kevin McDonough
The Chancery
226 Summit Avenue
St. Paul, MN 55102-2187

Dear Kevin;

Here's the billing for November, thanks for your letter of October 30, 1990. I fully agree, but find difficult to practice, your rule of "never worry about anything until you have to worry about it." While I'm trying to put this into practice, at this time it is beginning to appear more and more worthy of concern.

left

I wish you a joyous holiday season and a new year filled with waters that are less turbulent.

Sincerely,



Encl.

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

PERSONAL AND CONFIDENTIAL

November 30, 1990

Reverend Kenneth LaVan
Church of St. Joseph
171 Elm Street
Lino Lakes, Minnesota 55014

Dear Ken,

I would like to follow up on a conversation that you and I had not too many weeks ago regarding your contacting a female member of your staff and fully apprising her of the various issues regarding your past. All the more, I think it is necessary for you to do that and for you to let me know in writing that you have done so. Therefore, you in fact have three people in the parish including one woman who are included in the so-called disclosure, and to whom you would go with some kind of regularity for feedback, and with whom I could be in contact at least on an annual basis.

I believe that recent events in the courts and other similar publicity more and more demand that these kinds of circles or disclosure be in place and that they involve appropriate people. I am sure that this will help you no matter what happens, and therefore I would look forward to hearing from you about this.

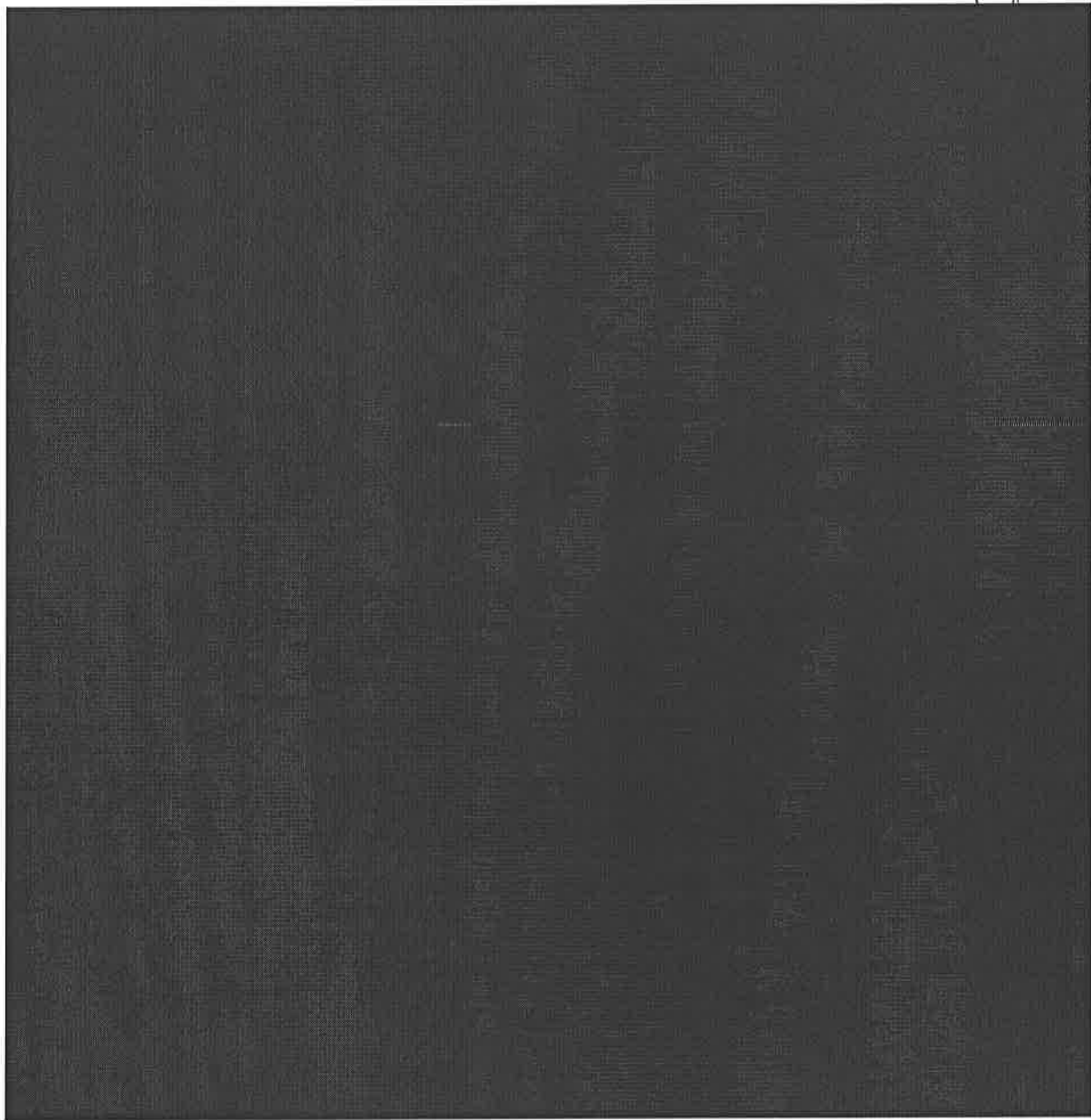
Thanks again, Ken. If you have any questions about this, let me know.

Sincerely,

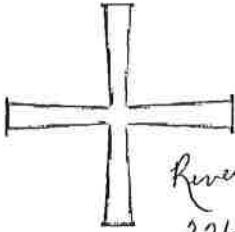
Reverend Michael J. O'Connell
Vicar General
Moderator of the Curia

ARCH-002539

Van Zile



12-13-90



Reverend Michael O'Connell
226 Summit Avenue
St. Paul, Minn. 55102-2197

**SAINT
JOSEPH
PARISH**
171 Elm Street
Lino Lakes,
Minnesota 55014
612-784-3015

Dear Father O'Connell,

On December 12, 1990 Father Ken LeVan sat down with
and me to share his situation regarding inappropriate
behavior with women in the past and its consequent ramifications.
He was direct and honest. I have tremendous admiration for his
simplicity and will support him in whatever ways I can.

I feel privileged to work with Father Ken. His sensitivity,
caring and professionalism have enhanced the ministry we
share. He has always been most appropriate in my presence
and I have no reason to believe he has been otherwise in
other circumstances.

Last May, during our Staff days, Fr. Ken told me he
wanted to share his story with me. Had not this been the
case, I would have felt extremely uncomfortable with his doing
it under orders from you. I have felt angry that your
command could have placed both of us in a very awkward
situation. I feel the need to share this with you in light of
similar circumstances which you may encounter in the future.

I wish you much peace during this Advent season.
May God bless you in your ministry.

In Christ,

ATTORNEY'S NOTES

FILE NAME: Diocese: [REDACTED] Medicare

TO: _____

FROM: N6R

DATE: 12.18.90

REGARDING: I would be glad to assist [REDACTED] re: Medicare
Shall I write Fr. McDonough and ask
him to have her send her paperwork
or do we want to meet with her?

Thanks

He didn't send us anything yet except a
letter to ask if we could assist her in
"straightening this out"



call McDonough

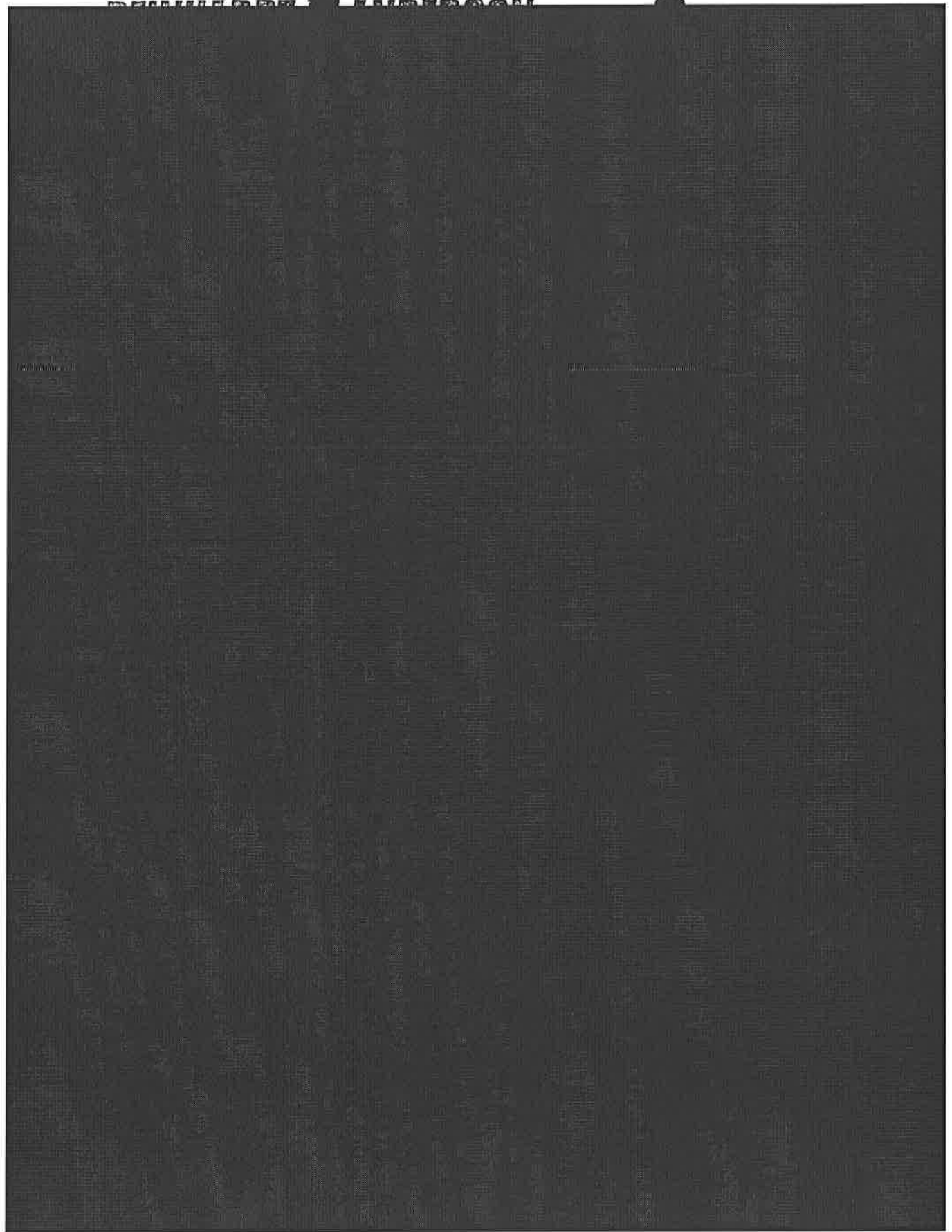
LUTC 2:45
12-18-90

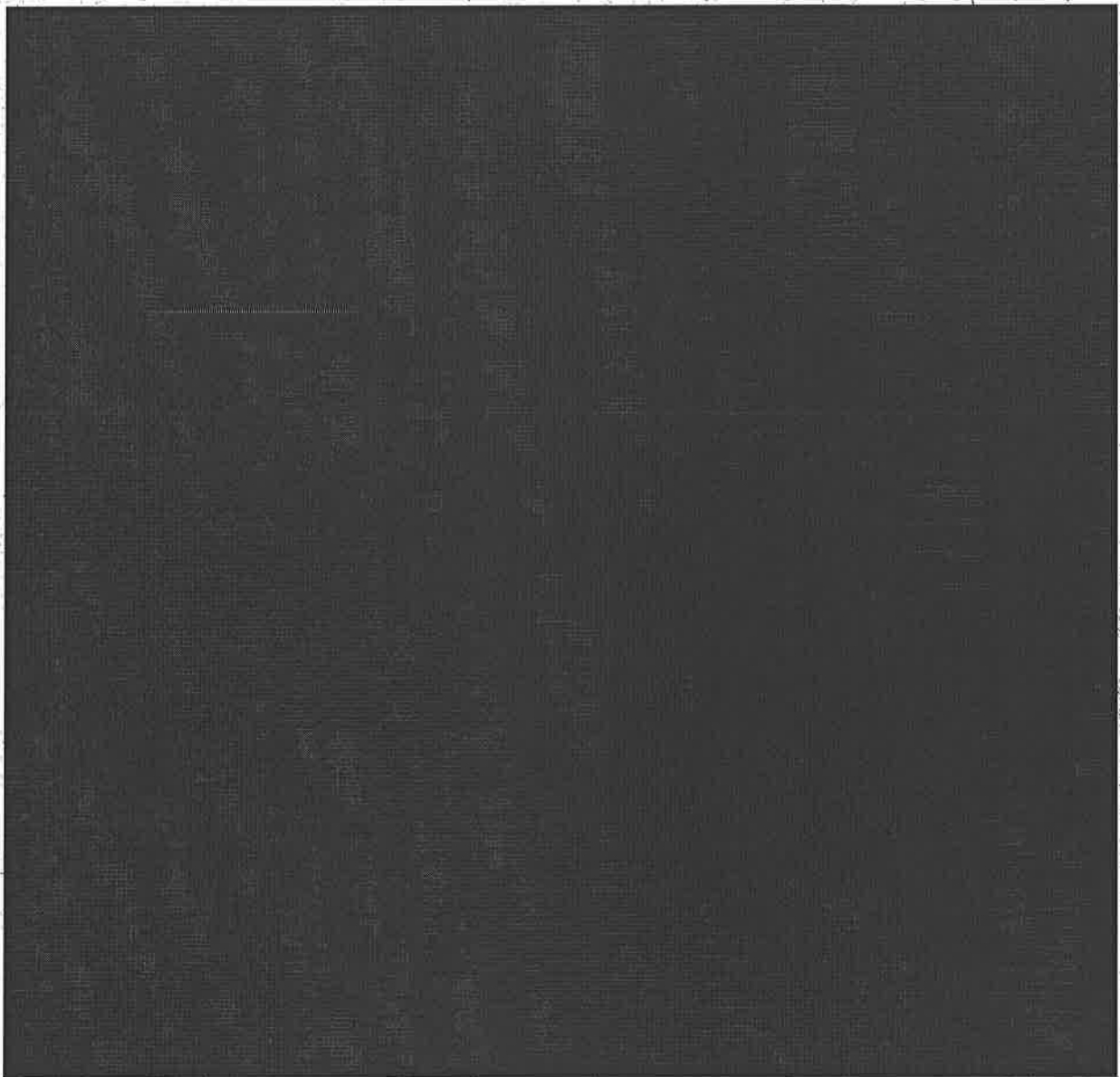
Gloria will have her
phone number

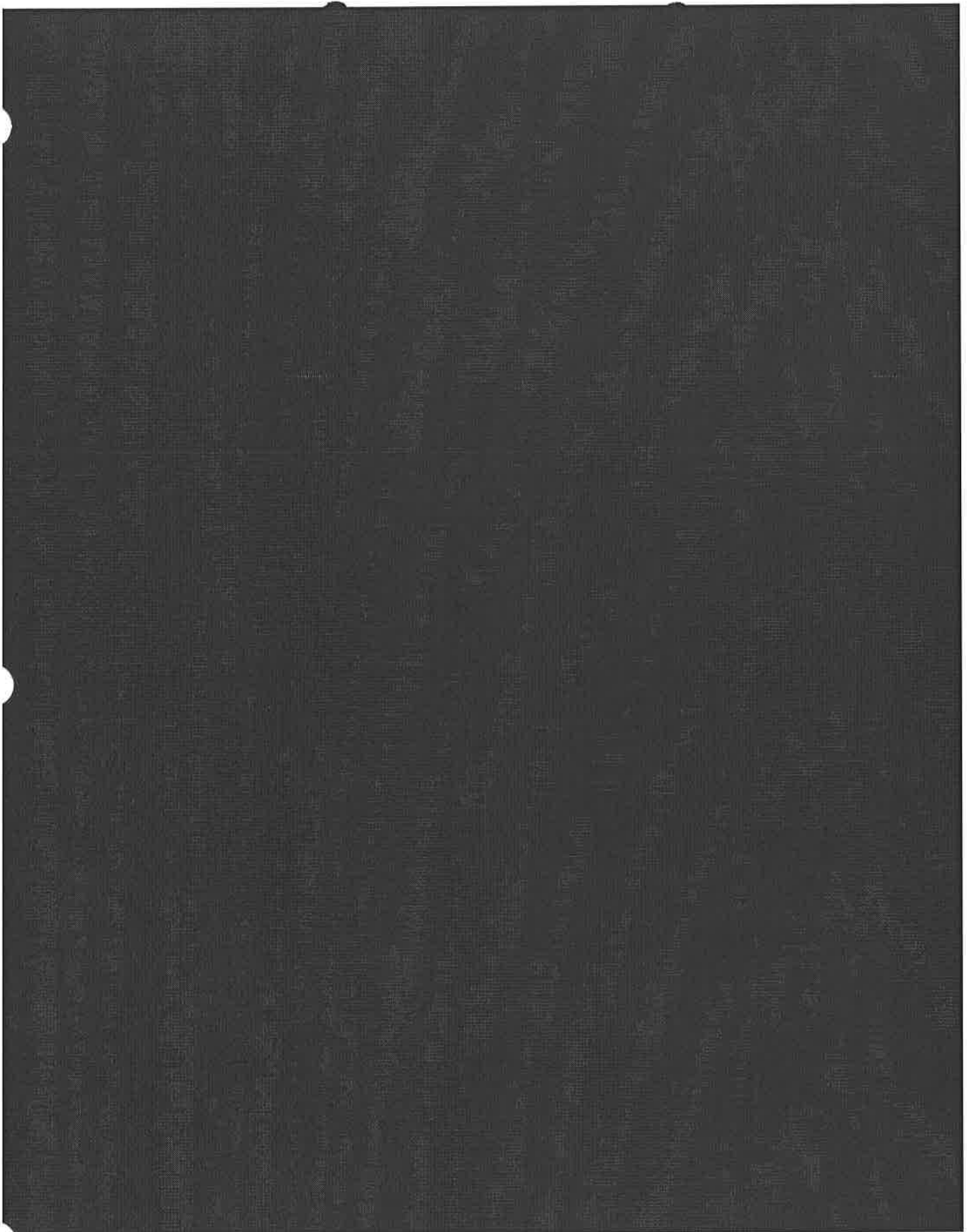
per
Fr. Kevin McDonough
call

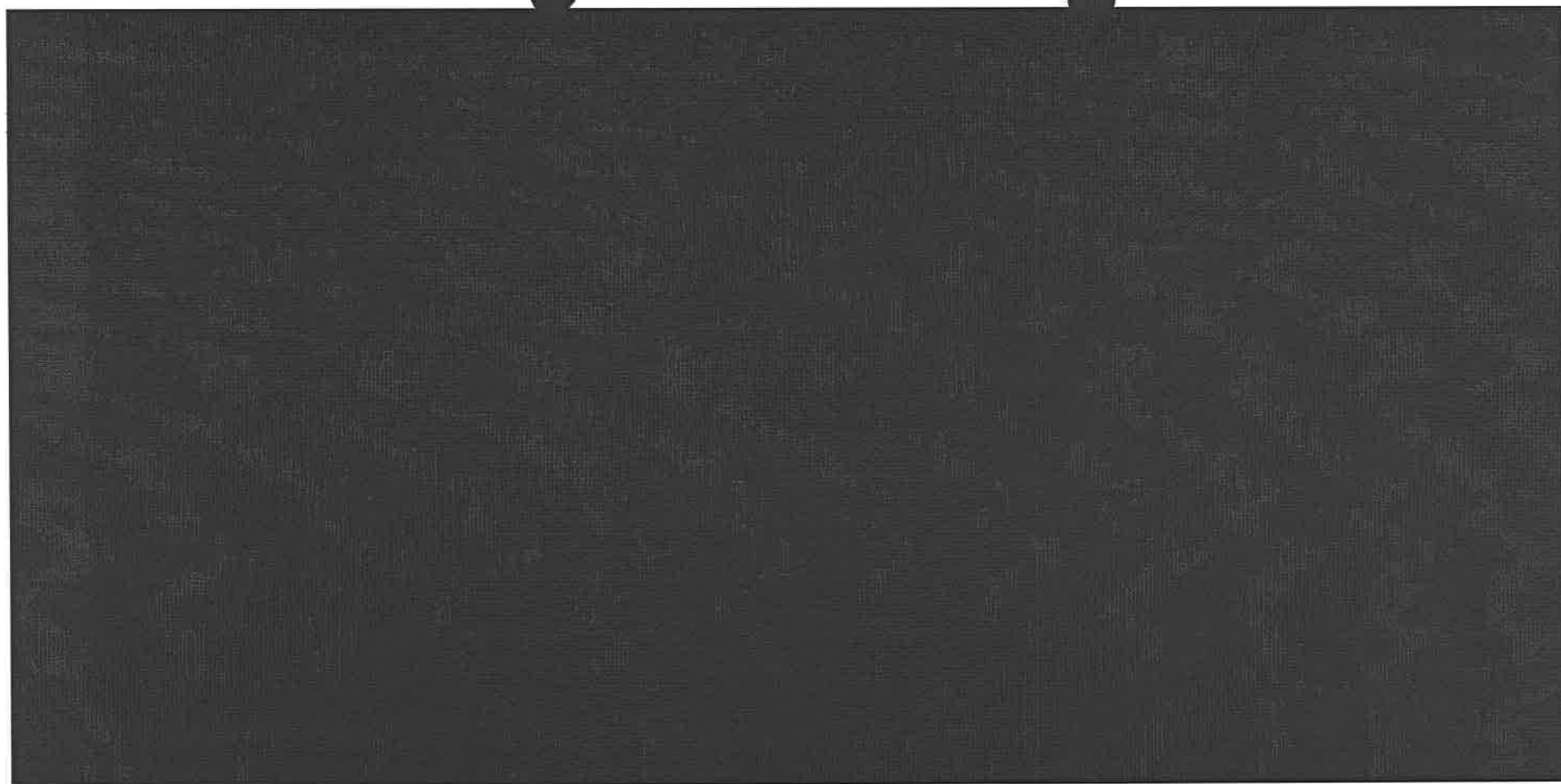


is no number
Gloria is not in today
LUTC for Gloria

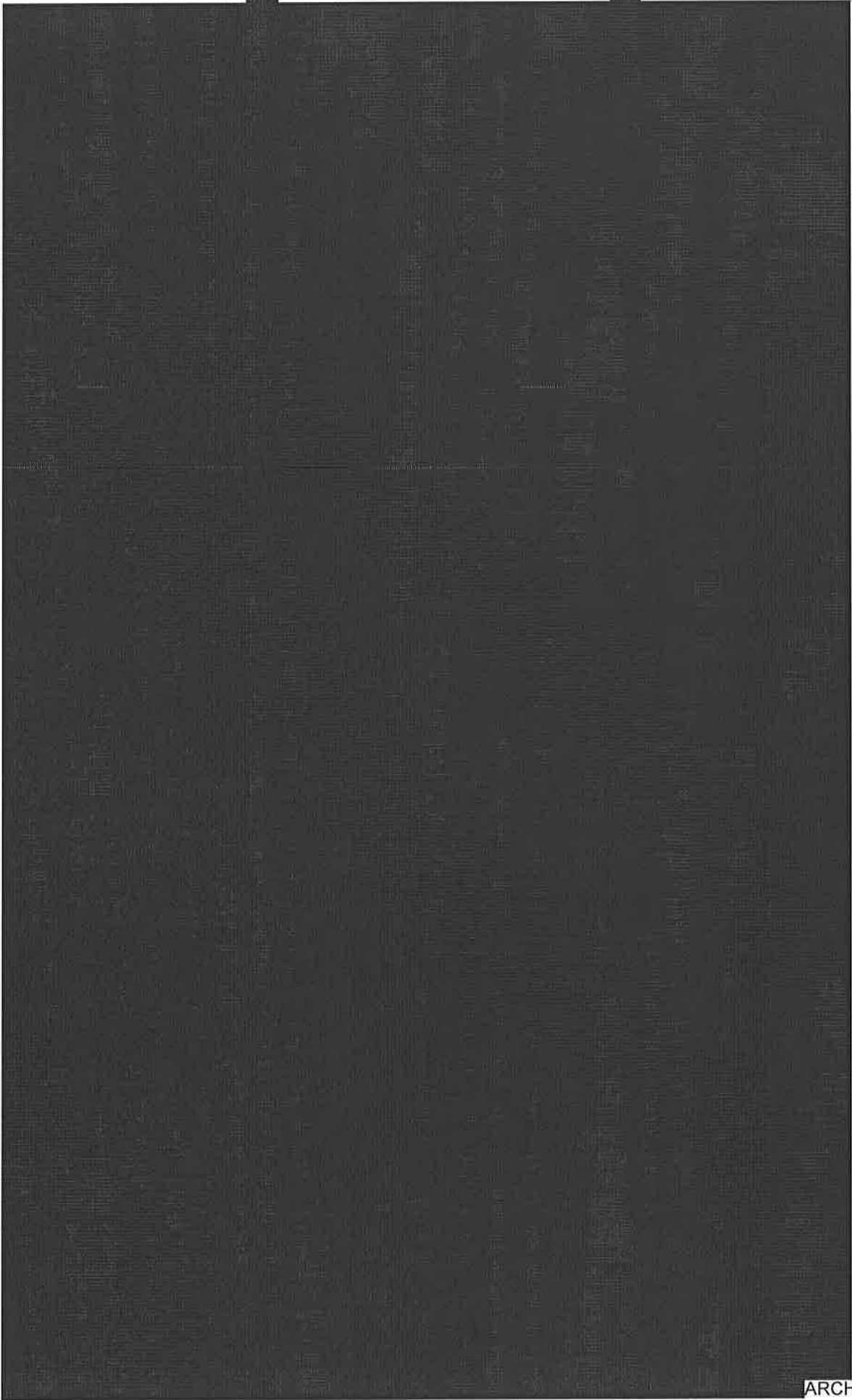


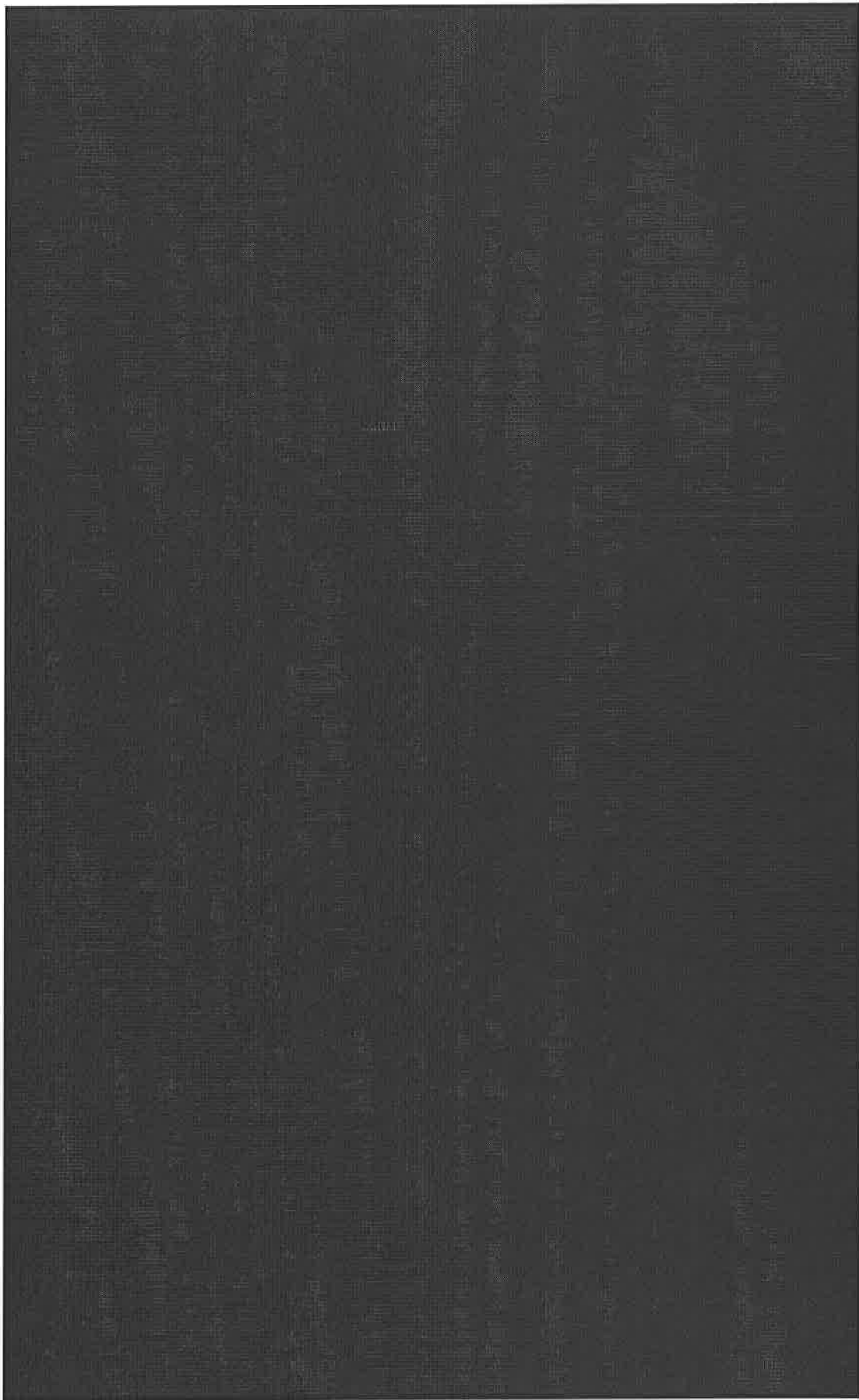


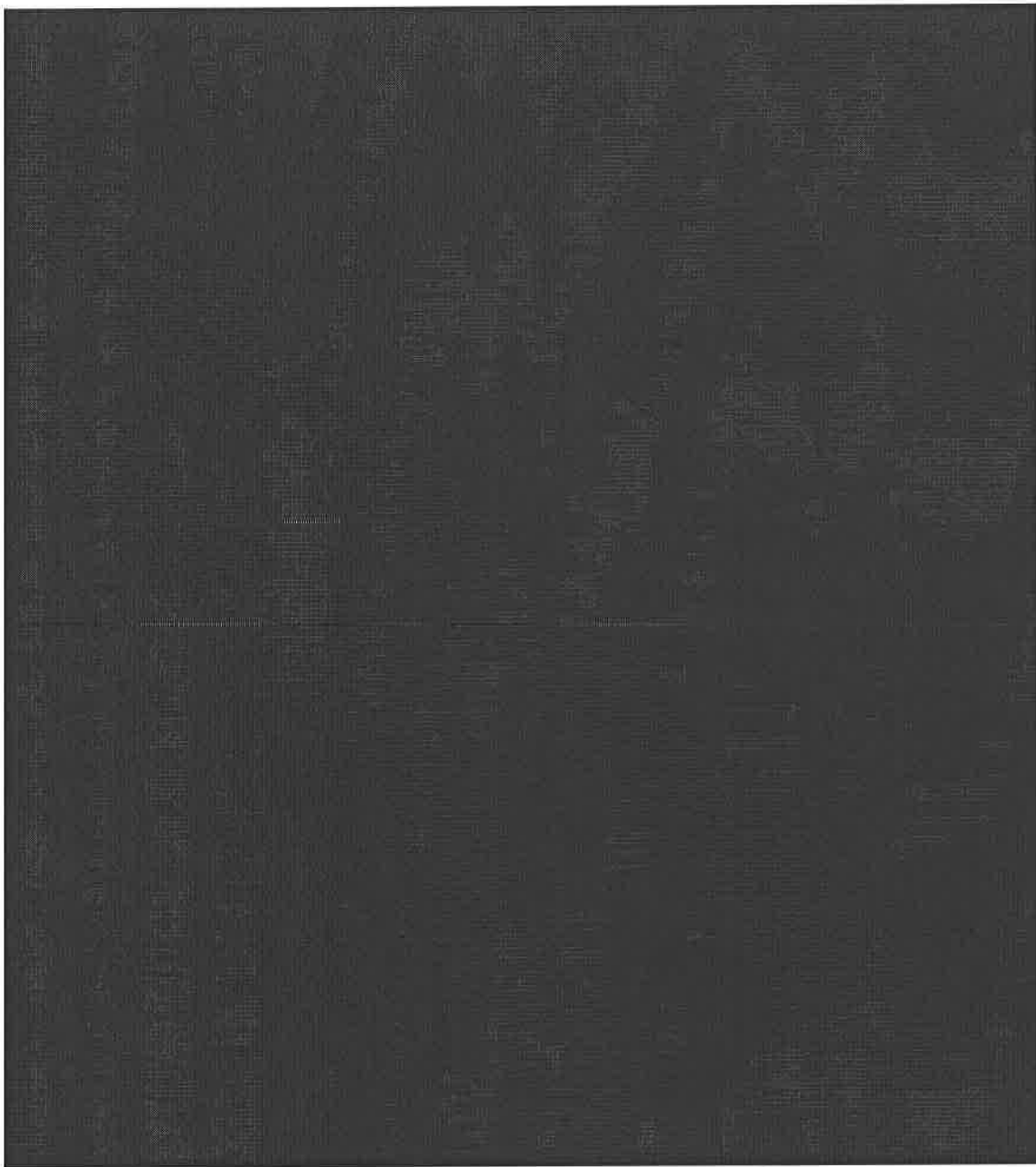


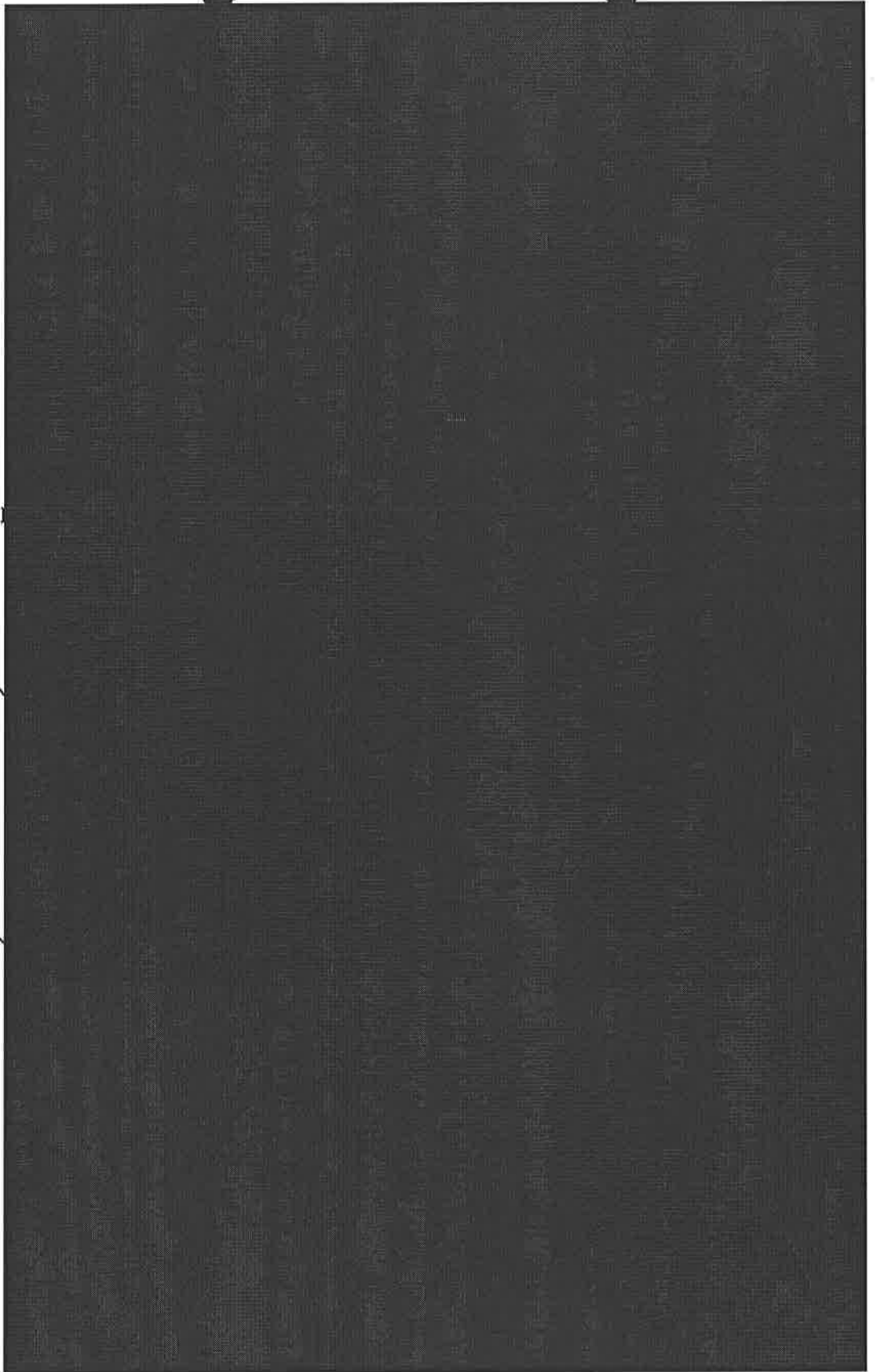


ARCH-001747









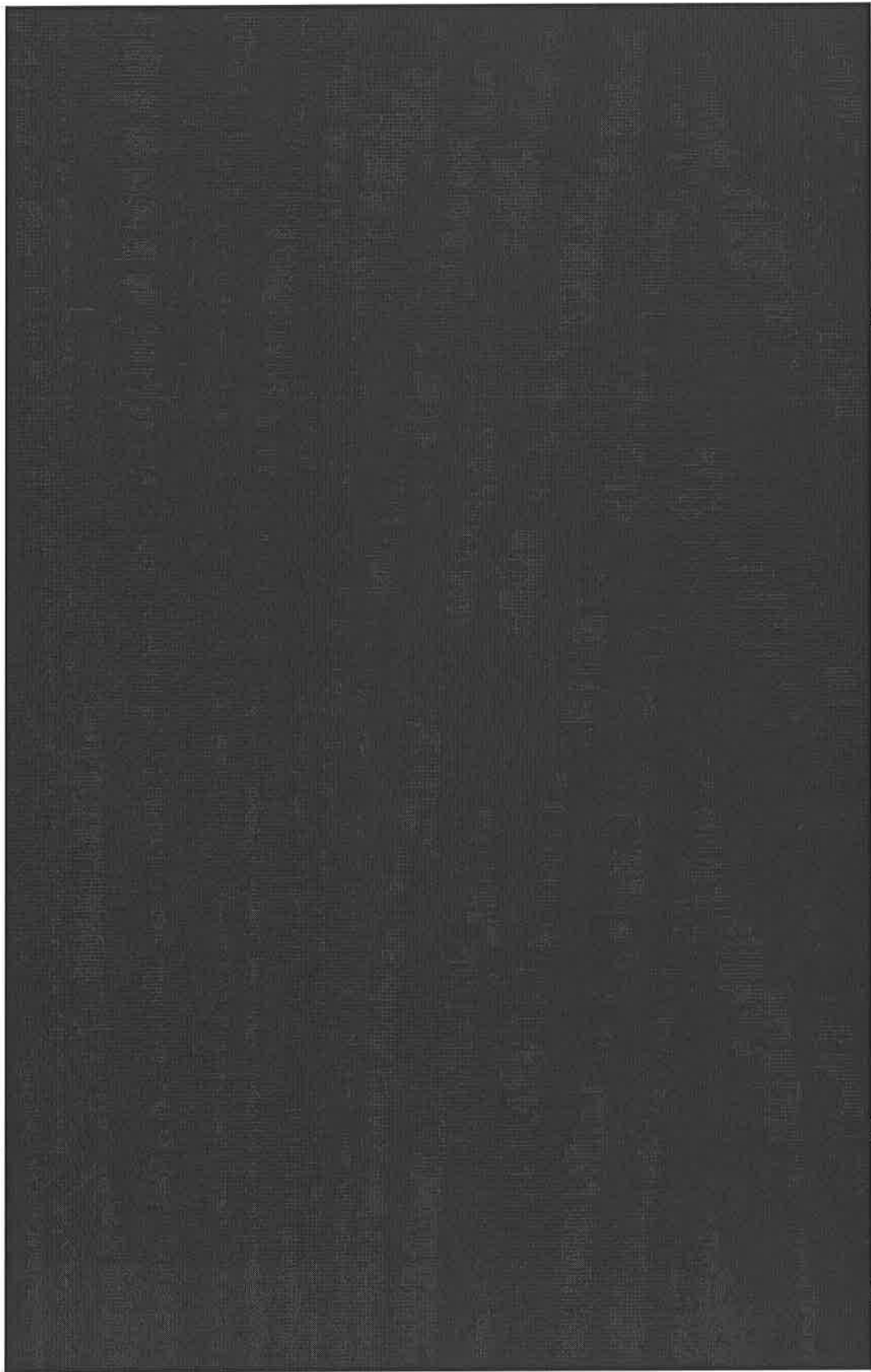
1

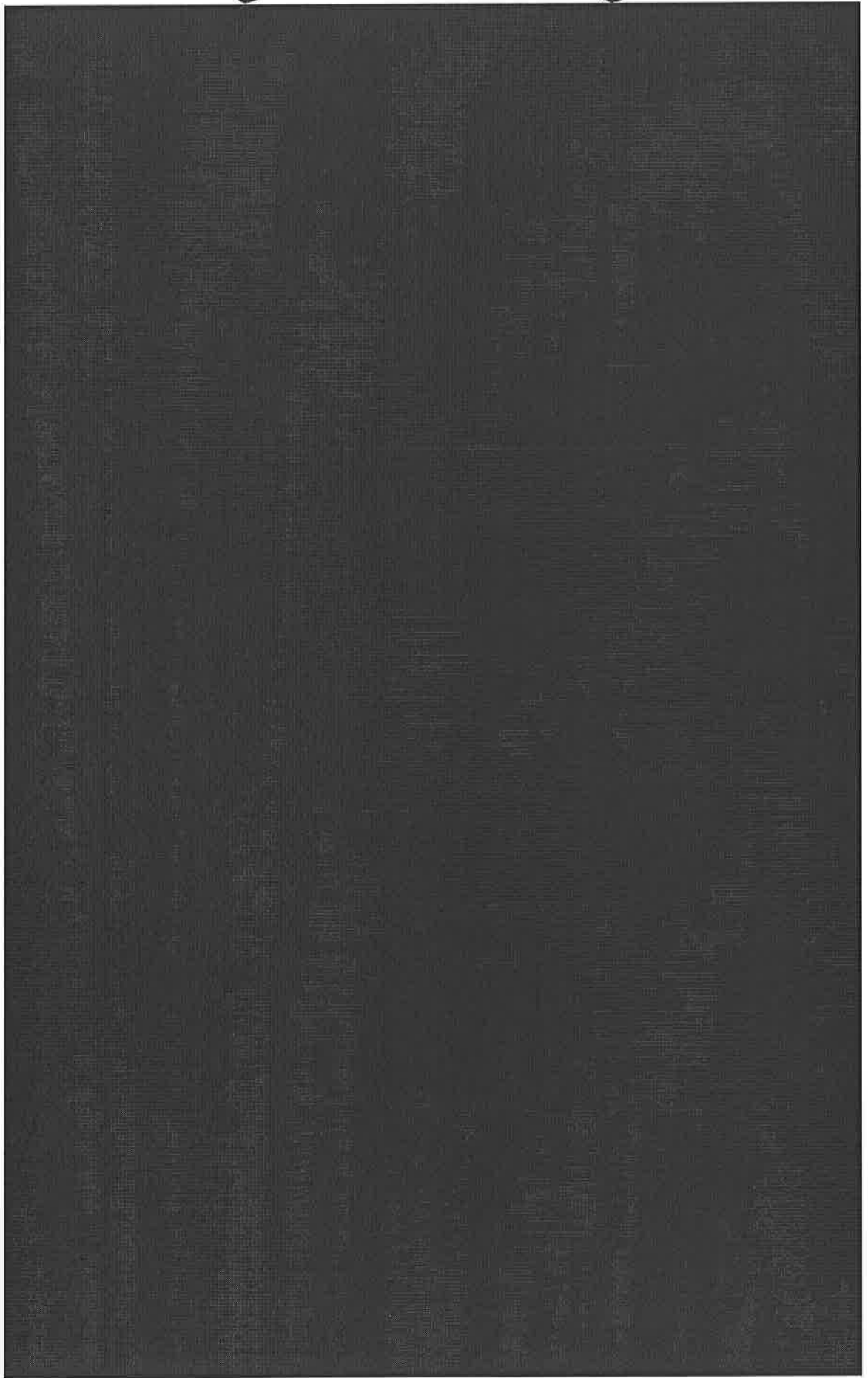
2

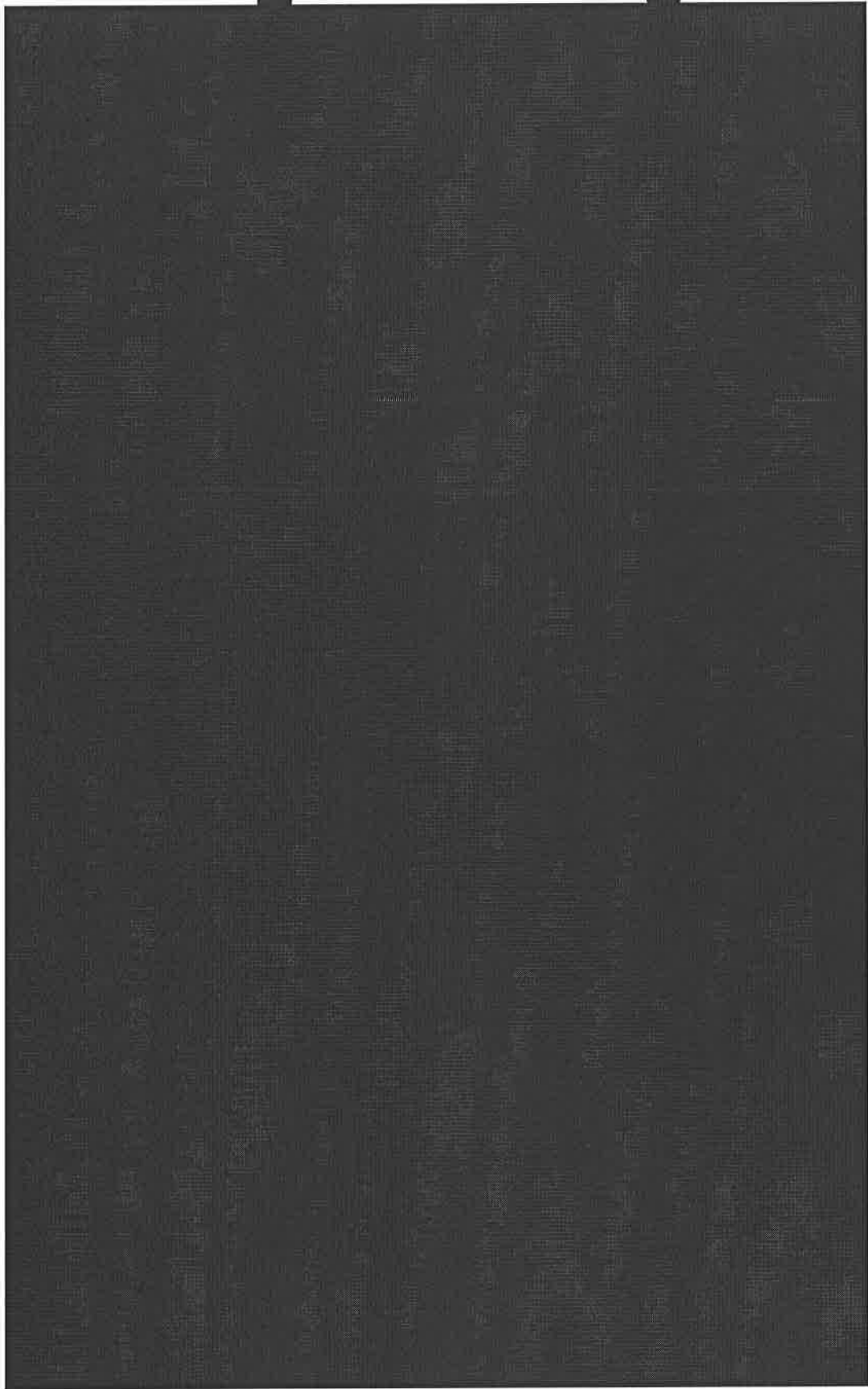
T

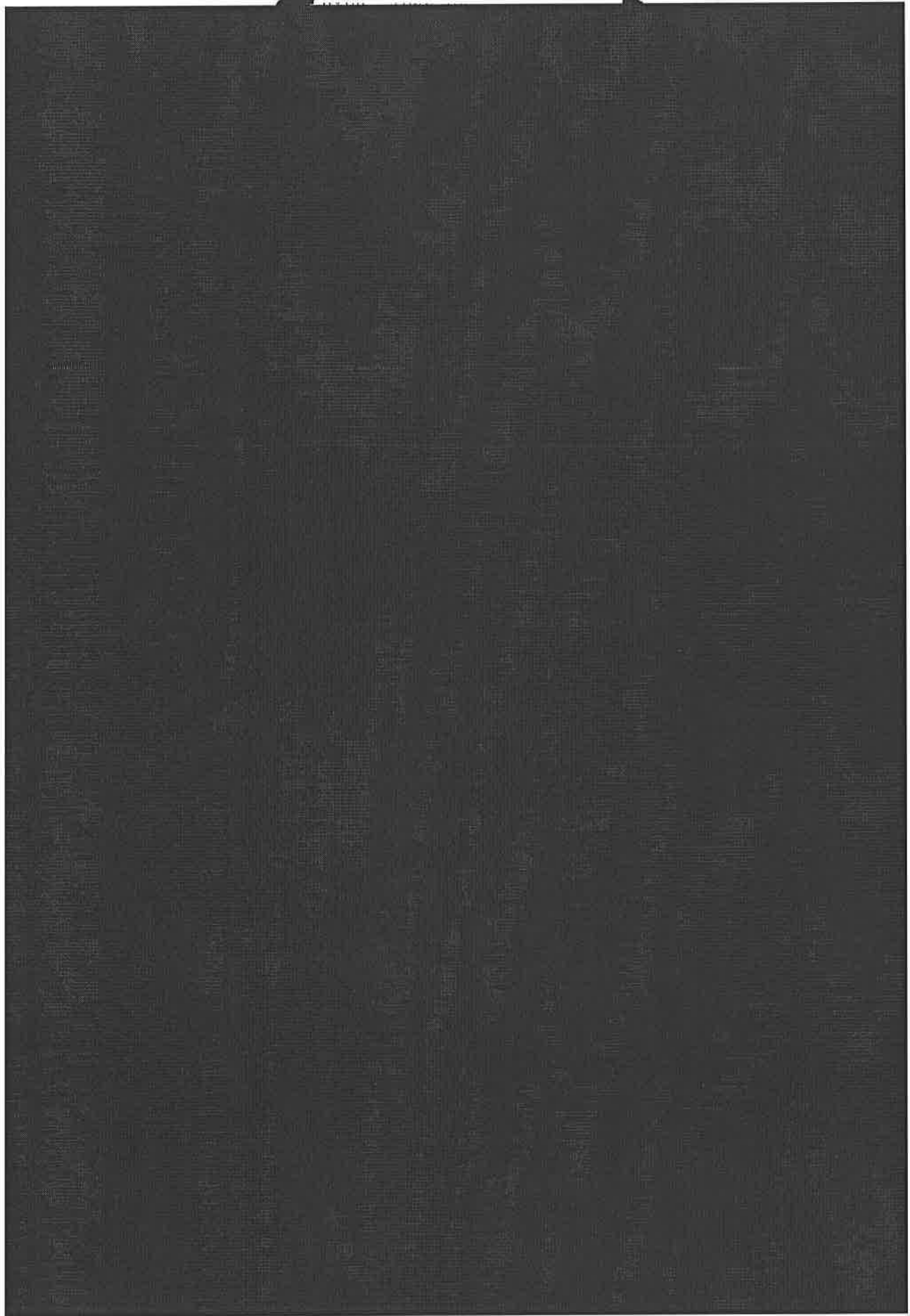
a

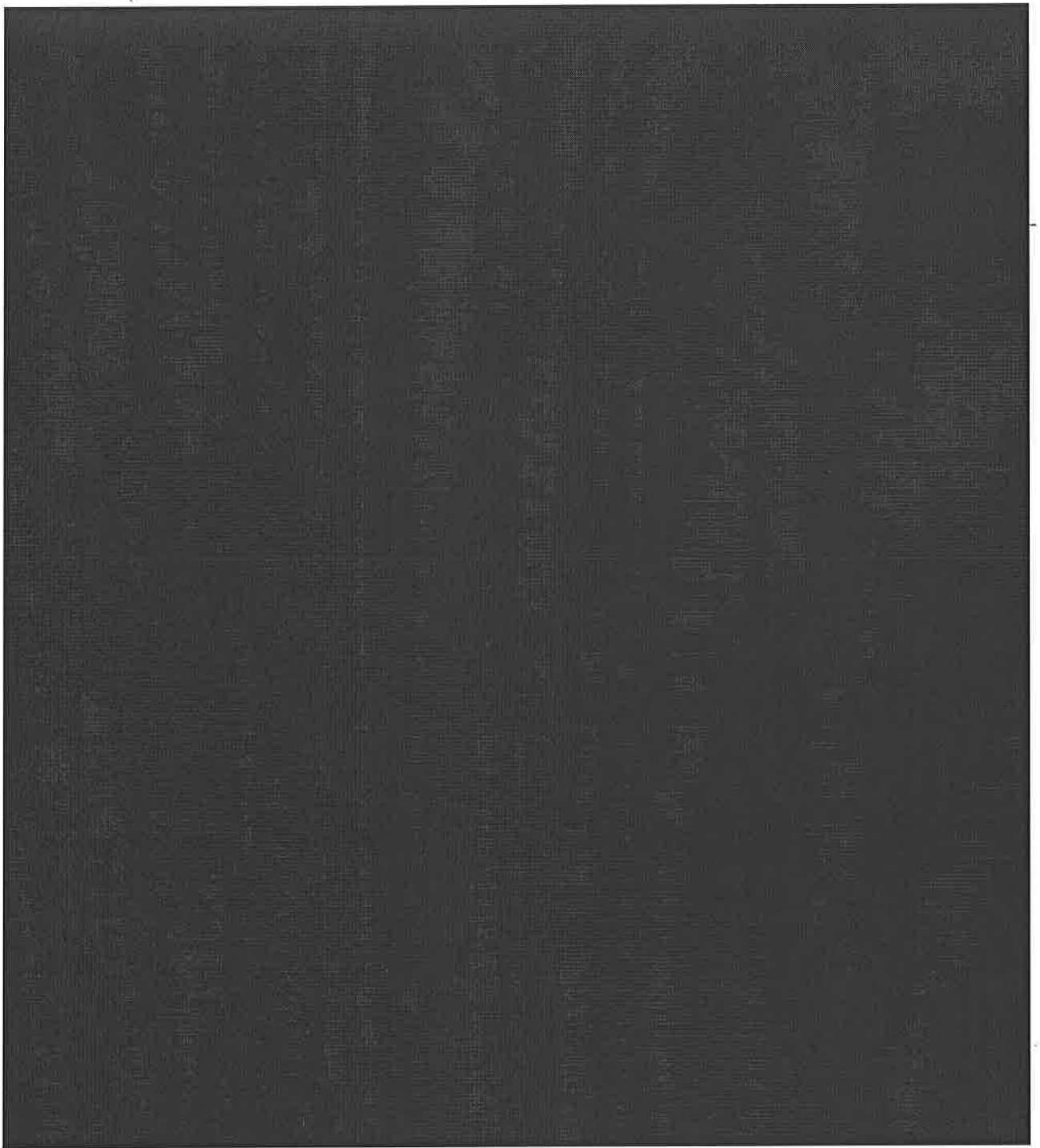
1 C to Mr. R

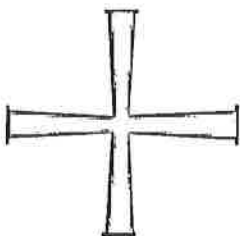












December 19, 1990

**SAINT
JOSEPH
PARISH**

171 Elm Street
Lino Lakes,
Minnesota 55014

612-784-3015

The Reverend Michael J. O'Connell
Vicar General
Moderator of the Curia
226 Summit Avenue
Saint Paul, Minnesota 55102-2197

Dear Michael,

After sharing your request with Henry Osekowsky, M.D.
I was encouraged to have write a
letter so there would be no doubt that your request
was fulfilled.

My fear when I share my story is usually rejection and
a loss of credibility with people with whom I work.
Fortunately the people here at St. Joseph's have been
very supportive of me.

I didn't realize what an effect this request had on me
until I found myself getting depressed and very angry.
Fortunately I was able to work my way through these
feelings.

Now that the Christmas season is close upon us.
I want to wish you the joys of Christmas and God's
blessing upon you for the New Year.

Peace to you,

Kenneth G. LaVan

IMPORTANT MESSAGE

FOR

DATE

12/28/90

TIME

10:30

A.M.

P.M.

M.

OF

Gloria - F. McDonough's
Archdiocese Office

PHONE

AREA CODE

NUMBER

EXTENSION

TELEPHONED

PLEASE CALL

CAME TO SEE YOU

WILL CALL AGAIN

WANTS TO SEE YOU

RUSH

RETURNED YOUR CALL

SPECIAL ATTENTION

SIGNED

LITHO IN U.S.A.

TOPS FORM 3002S

ARCH-001685

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

PERSONAL AND CONFIDENTIAL

December 28, 1990

Reverend Kenneth LaVan
Chruch of St. Joseph
171 Elm Street
Lino Lakes, Minnesota 55014

Dear Ken,

As you can see from a copy of the letter that is enclosed to
I have written her and look forward to
meeting with her. I can appreciate how difficult this request
must have been for you, but I am also sure that you under-
stand the need for this kind of disclosure, certainly to protect
yourself as well as to protect others.

If you read the article about Joe Wajda in the paper recently,
you can see how necessary it is to have this circle of disclosure
in place. After I meet with , I think it would be
important for Fr. John Fitzpatrick, yourself, and
and myself to meet sometime this spring just to update on how
things are going as a positive feedback situation for yourself
as well as just keeping this network of disclosure maintained.

Thanks again for your cooperation, Ken. I look forward to
seeing you in the future.

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, ⁹⁰

PERSONAL AND CONFIDENTIAL

Shirley Gormley
Director of Religious Education
Church of St. Joseph
171 Elm Street
Lino Lakes, Minnesota 55014

Dear Shirley,

Thank you very much for your letter of December 13. I appreciate very much your willingness to help Fr. LaVan and I also understand your need and desire to seek some clarification of this issue by meeting with me. I would welcome that opportunity and ask that you would call my assistant, Marilyn Wagner, at 291-4434, and make an appointment that would be convenient for yourself.

If you would feel comfortable having Fr. LaVan come with you, please feel free to do so. I would even welcome having Kent Fenske and Fr. Fitzpatrick to be a part of this meeting - whatever would help you.

Again, thank you and I look forward to meeting with you.

Sincerely,

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

cc: Fr. Ken LaVan

December 28, 1990

Rev. Kevin McDonough
The Chancery
226 Summit Avenue
St. Paul, MN 55102 2187

Dear Kevin;

Here's the billing for December. I received a copy of the letter that you send to Andy requesting his assistance on coordinating the complications between the insurance and Medicare and appreciate any help he can provide. I'm getting nowhere fast. They have yet to make any payments against the bill despite both myself and Dr. Werner's office providing them with all information they have requested.

I received a letter from the TPA, which is the company that coordinates my COBRA continuation of medical and dental benefits, informing me that as of 6/30/91 I will no longer have coverage. I have checked into this and there appears to be only two options available, neither very attractive. First, TPA has to offer me an individual policy conversion when the COBRA coverage terminates. I am checking into this further but the Claims Manager at M.A. Mortenson has advised the plan is 2 3 times more expensive and full of limitations. When I get a copy of the policy I'll know more. The only other option is the State Health Plan with is also expensive and very limited. I have checked with the other major insurance carriers and none of them will insure me because of the preexisting condition. Dental insurance under either of the two options would have to be purchased separately or just dropped and all dental costs picked up by the Archdiocese. Somethings for you to think about (I know you have so little to do these days.)

I hope you were able to enjoy the holidays and I'll keep you posted on this mess as it untangles itself.

Sincerely,

Encl.

EXPENSES DUE

DATE SENT: DECEMBER 29, 1990

DATE OF SERVICE	PHYSICIAN	AMOUNT BILLED	INSURANCE COVERAGE	BALANCE DUE	DUE FROM CHURCH	PAID BY CHURCH
* JUN 5	WERNER			0.00	59.03	
* JUN 8	WERNER			0.00	59.03	
* JUN 12	WERNER			0.00	59.03	
* JUN 15	WERNER			0.00	59.03	
* JUN 19	WERNER			0.00	59.03	
* JUN 22	WERNER			0.00	59.03	
* JUN 25	WERNER			0.00	59.03	
* JUN 29	WERNER			0.00	59.03	
JUN 3	JOHNSON	9.50	3.55	5.95	74.98	
* JUL 6	WERNER			0.00	74.98	
JUL 6	HARTLEY	49.00	39.20	9.80	84.78	
JUL 6	BLOOD WORK	135.00	100.80	35.20	119.98	
JUL 12	RX-M	14.80	11.94	2.96	122.34	
JUL 12	RX-K	33.63	25.90	8.73	129.57	
JUL 12	RX-T	11.05	8.85	2.21	131.38	
* JUL 20	WERNER			0.00	131.38	
JUL 24	FLOBERG	52.00	49.50	12.40	144.28	
* JUL 24	WERNER		0.00	0.00	144.28	
* JUL 27	WERNER		0	0.00	144.28	
* JUL 31	WERNER		0.00	0.00	144.28	
AUGUST DISABILITY		1,000.00		1,000.00	1,144.28	
SEPT MEDICAL INSUR		125.84		125.84	1,271.12	
MEDICARE		31.90		31.90	1,303.02	1,211.94
JUL 31	RX - L	22.09	17.67	4.42	95.50	
JUL 31	RX - M	14.80	11.94	2.96	98.46	
* AUG 7	WERNER			0.00	98.46	
* AUG 10	WERNER			0.00	98.46	
* AUG 14	WERNER			0.00	98.46	
* AUG 16	WERNER			0.00	98.46	
* AUG 24	WERNER			0.00	98.46	
AUG 17	RX - M	3.49	2.79	0.70	99.15	
AUG 21	RX - T	11.06	8.85	2.21	101.37	
AUG 23	RX - M	22.80	18.24	4.56	105.93	
SEPT. DISABILITY		1,000.00		1,000.00	1,105.93	
OCT. MEDICAL INSURANCE		126.84		126.84	1,232.77	
MEDICARE		31.90		31.90	1,264.57	1,173.59
* AUG 28	WERNER			0.00	91.08	
* AUG 31	WERNER			0.00	91.08	
* SEPT 4	WERNER			0.00	91.08	
* SEPT 7	WERNER			0.00	91.08	
* SEPT 11	WERNER			0.00	91.08	
* SEPT 14	WERNER			0.00	91.08	
SEPT 17	RX - M	22.77	18.22	4.55	95.63	
SEPT 18	ENGELUND	151.00	120.80	30.20	125.83	
* SEPT 18	WERNER			0.00	125.83	
* SEPT 21	WERNER			0.00	125.83	
SEPT 24	RX - T	11.06	8.85	2.21	128.04	
SEPT 24	RX - L	22.09	17.67	4.42	132.45	
SEPT 24	RX - MIO	51.59	49.35	12.34	144.80	
* SEPT 25	WERNER			0.00	144.80	

EXPENSES DUE

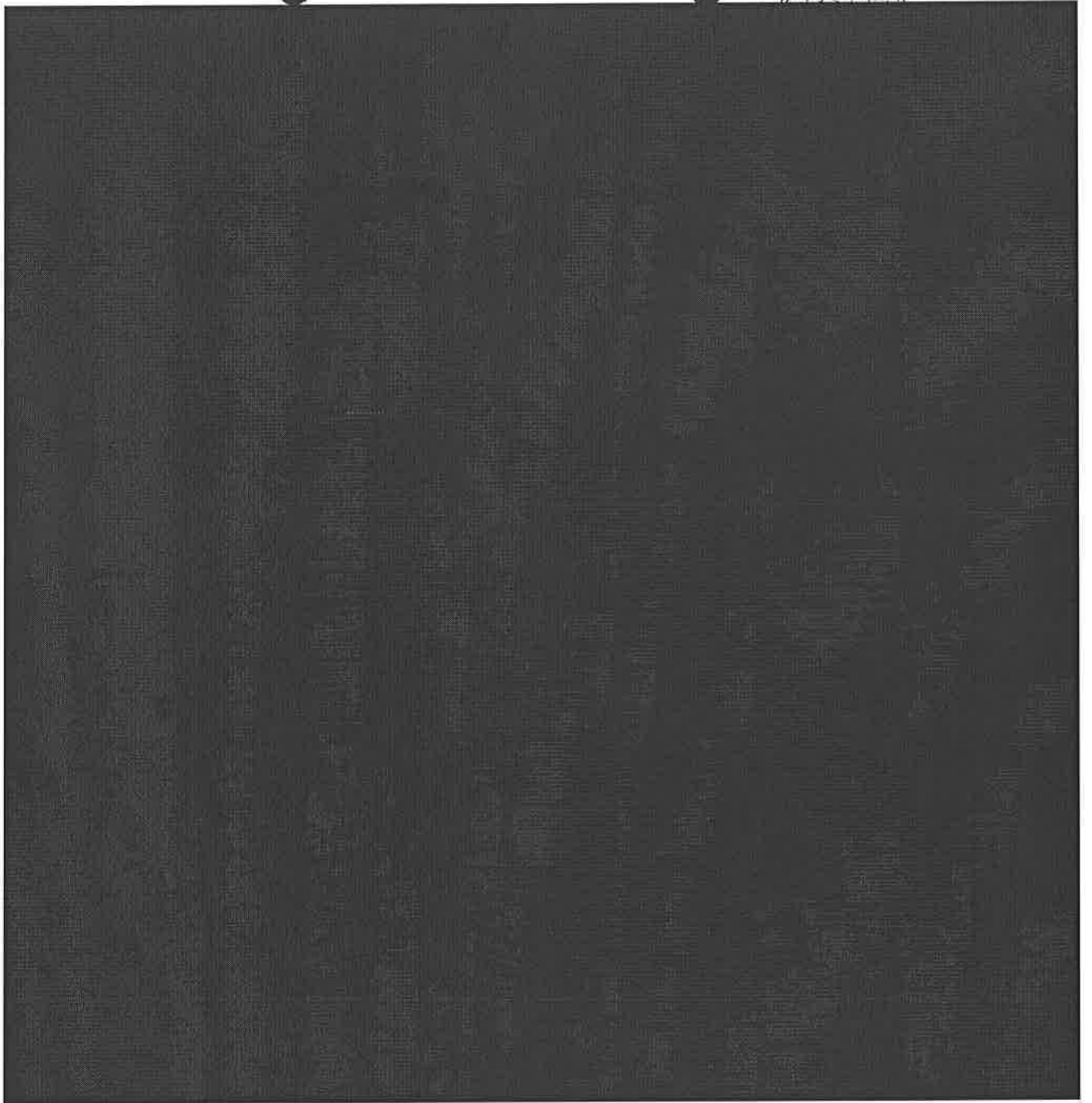
DATE SENT: DECEMBER 29, 1990

DATE OF SERVICE	PHYSICIAN	AMOUNT BILLED	INSURANCE COVERAGE	BALANCE DUE	DUE FROM CHURCH	PAID BY CHURCH
NOV. MEDICAL INSURANCE		125.84		125.84	271.54	
MEDICARE		31.90		31.90	303.54	
OCT DISABILITY		1,000.00		1,000.00	1,303.54	1,192.25
* SEPT 29	WERNER			0.00	121.28	
* OCT 2	WERNER			0.00	121.28	
* OCT 4	ENGLUND	49.00	39.20	9.80	131.08	
* OCT 5	WERNER			0.00	131.08	
* OCT 9	WERNER			0.00	131.08	
* OCT 12	WERNER			0.00	131.08	
* OCT 15	WERNER			0.00	131.08	
OCT 15	RX - DAL	29.65	23.72	5.93	137.01	
OCT 16	RX - MYSO	22.77	18.22	4.55	141.56	
OCT 16	RX-MONT	24.55	19.73	4.93	146.49	
* OCT 19	WERNER			0.00	146.49	
* OCT 23	WERNER			0.00	146.49	
* OCT 26	WERNER			0.00	146.49	
NOV. MED. INSURANCE IN		40.83		40.83	187.32	
DEC. MED. INSURANCE		159.92		159.92	357.24	
MEDICARE		31.90		31.90	389.14	
DISABILITY		1,000.00		1,000.00	1,389.14	1,258.05
OCT 31	RX - M	22.77	18.22	4.55	135.64	
OCT 22	RX - MONO	24.55	19.73	4.93	140.57	
NOV 8	RX - SYN	8.49	6.79	1.70	142.27	
NOV 8	RX - O	29.91	23.93	5.98	148.25	
NOV 8	RX - L	22.09	17.67	4.42	152.67	
NOV 8	RX-K	19.54	15.63	3.91	156.58	
* NOV 5	MMC LAB WORK	71.50	57.20	14.30	170.88	
OCT 30	DR FLOBERG	62.00	49.60	12.40	183.28	
* OCT 30	DR. WERNER				183.28	
NOV 2	DR. HARTLEY	49.00	39.20	9.80	193.08	
* NOV 2	DR. WERNER				193.08	
NOV 5	DR. HARTLEY	49.00	39.20	9.80	202.88	
* NOV 5	DR. WERNER				202.88	
* NOV 6	DR. WERNER				202.88	
* NOV 13	WERNER				202.88	
* NOV 15	WERNER				202.88	
* NOV 27	WERNER				202.88	
* NOV 30	WERNER				202.88	
JAN MEDICAL INSURANCE		159.92		159.92	372.80	
MEDICARE PREMIUM		31.90		31.90	404.70	
DECEMBER DISABILITY		1000.00		1,000.00	1,404.70	1,404.70
* DEC 7	WERNER				(.00)	
* DEC 11	HARTLEY				(.00)	
* DEC 11	WERNER				(.00)	
NOV 28	RX - PRO	43.89	35.11	8.78	8.77	
DEC 4	RX - DAL	11.79	9.43	2.36	11.13	
DEC 4	RX - K	19.54	15.63	3.91	15.04	
DEC 12	RX - NAP	42.79	34.23	8.56	23.60	
DEC 12	RX - SYN	8.49	6.79	1.70	25.30	
DEC 12	RX - MYS	22.77	18.22	4.55	29.85	
* DEC 14	WERNER				29.85	

EXPENSES DUE

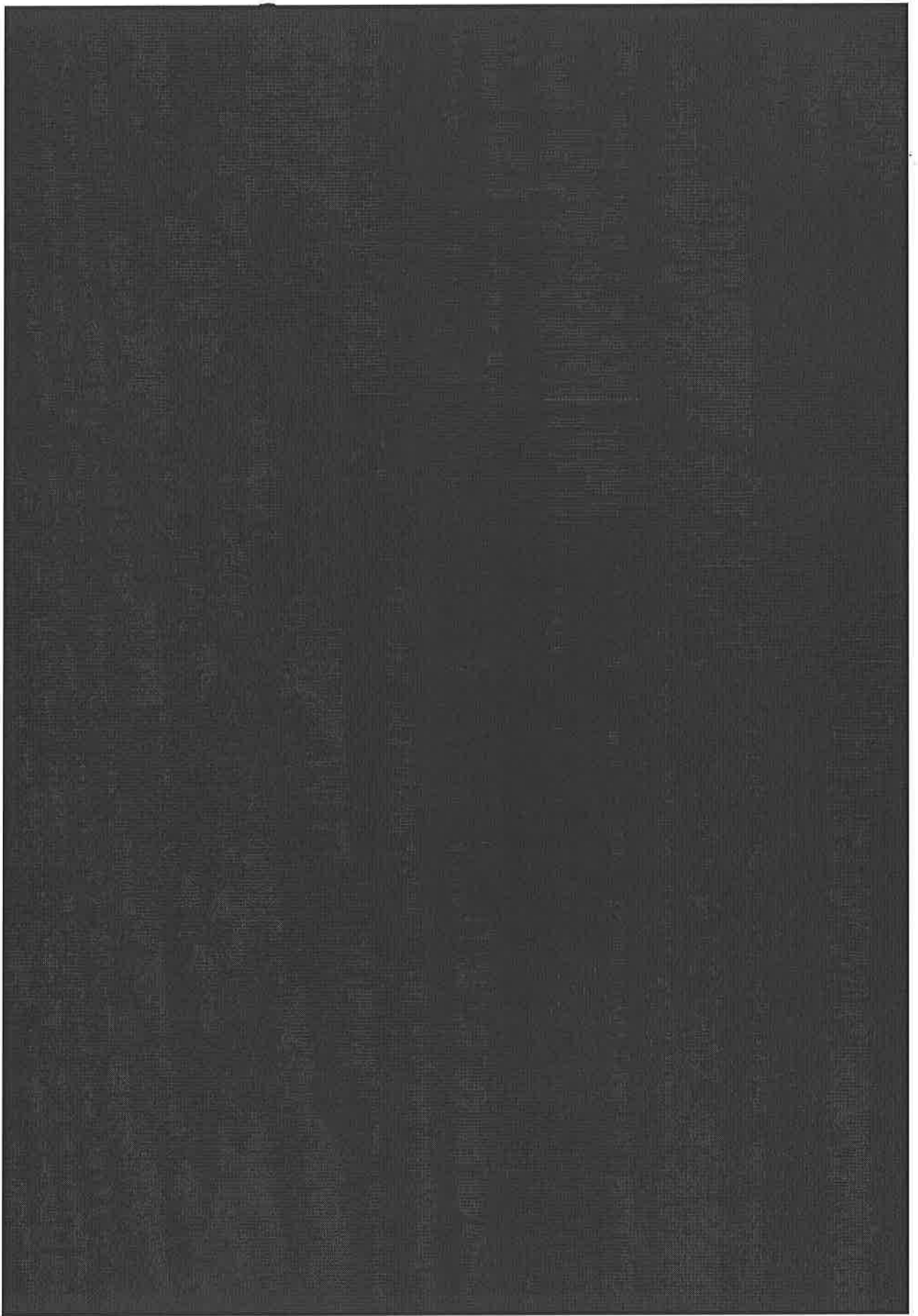
DATE SENT: DECEMBER 29, 1990

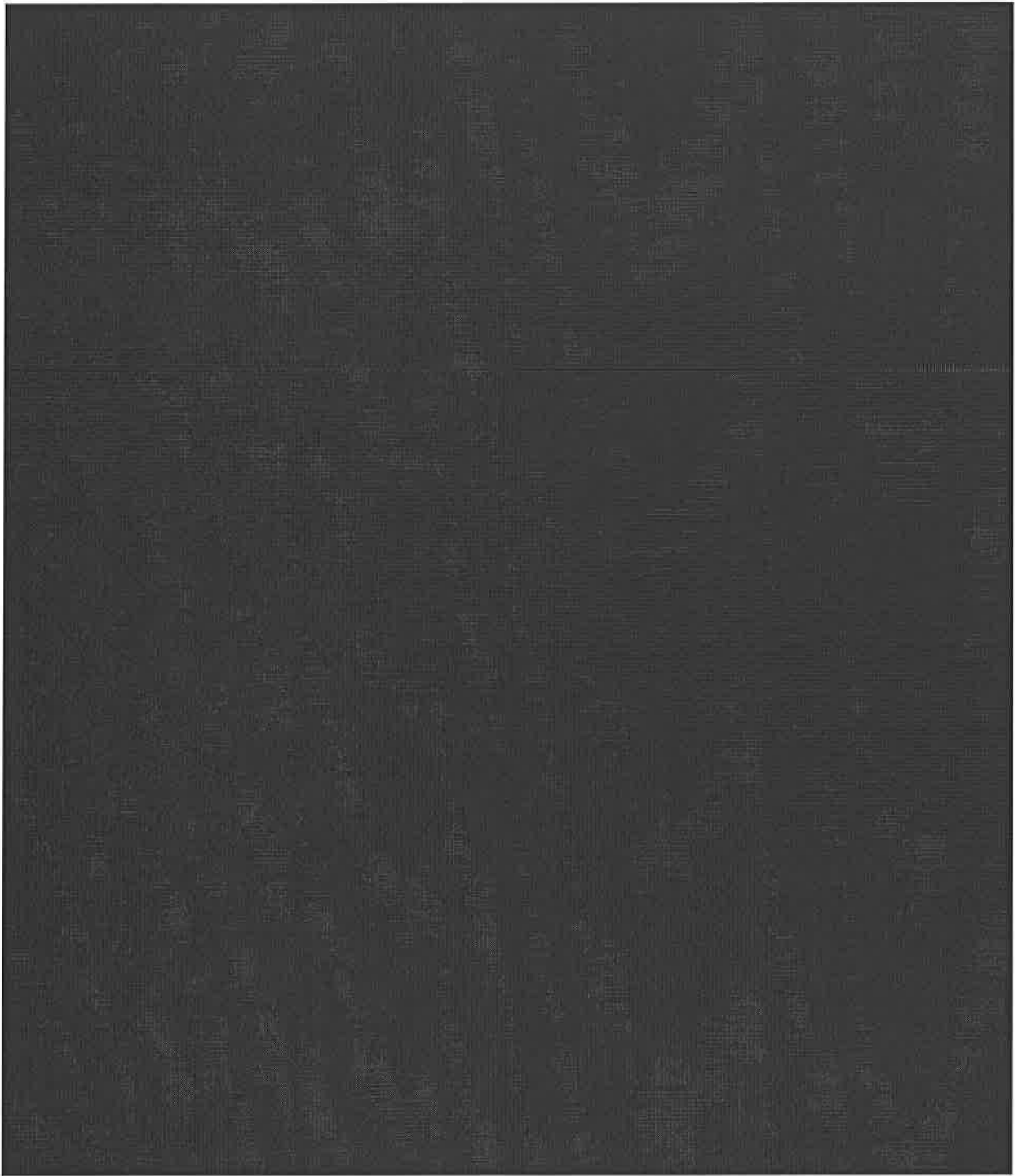
DATE OF SERVICE	PHYSICIAN	AMOUNT BILLED	INSURANCE COVERAGE	BALANCE DUE	DUE FROM CHURCH	PAID BY CHURCH
* DEC 11	HFA RADIOLOG				29.85	
FES MEDICAL INSURANCE		169.92		169.92	199.77	
MEDICARE DISABILITY		31.90		31.90	231.67	
JANUARY DISABILITY		1,000.00		1,000.00	1,231.67	



NOV 15 1997

ARCH-001971







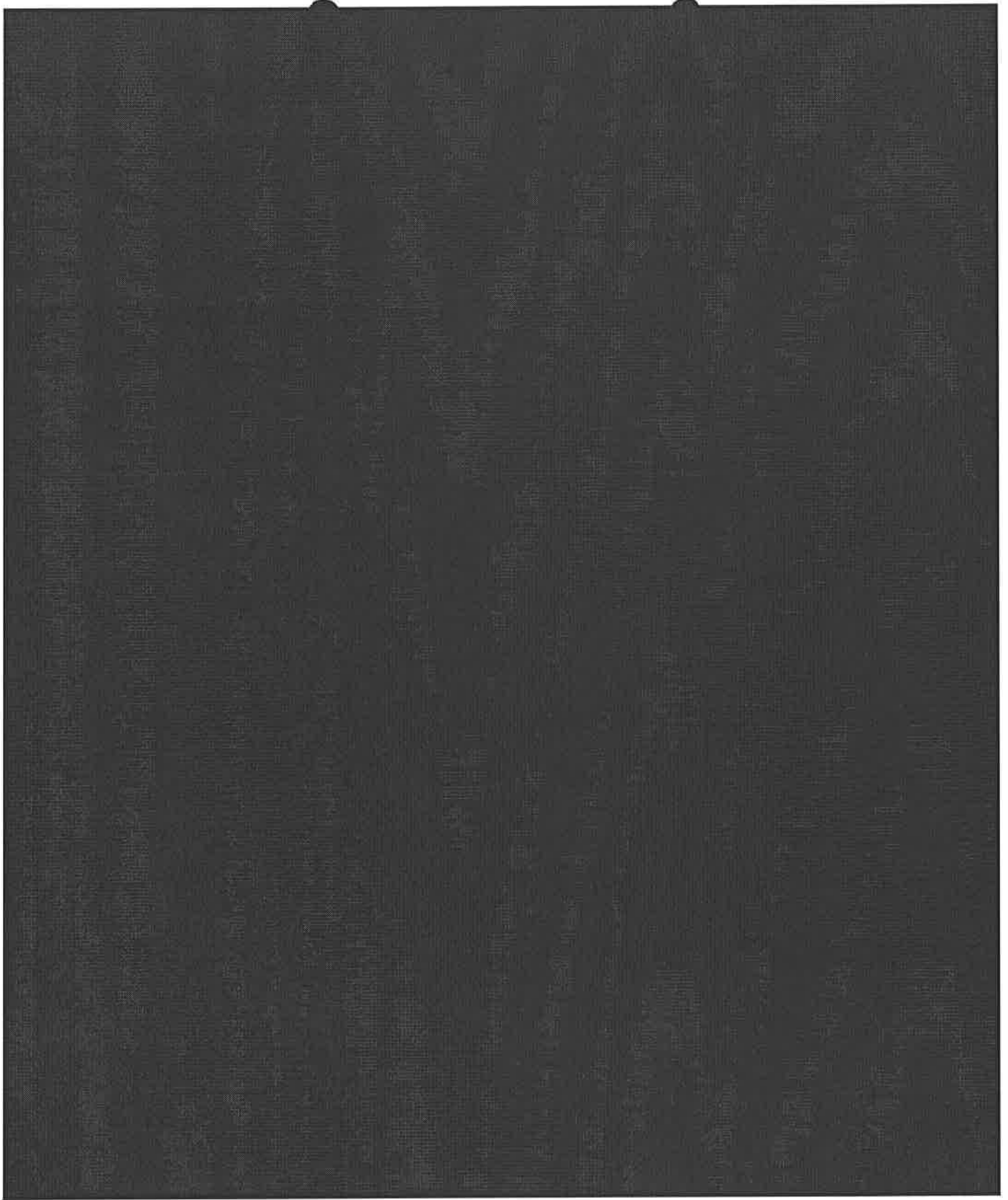
ARCH-001975

ATTORNEY'S NOTES

FILE NAME: Diocese [REDACTED]
TO: File
FROM: NGL
DATE: 1.2.91
REGARDING: [REDACTED]

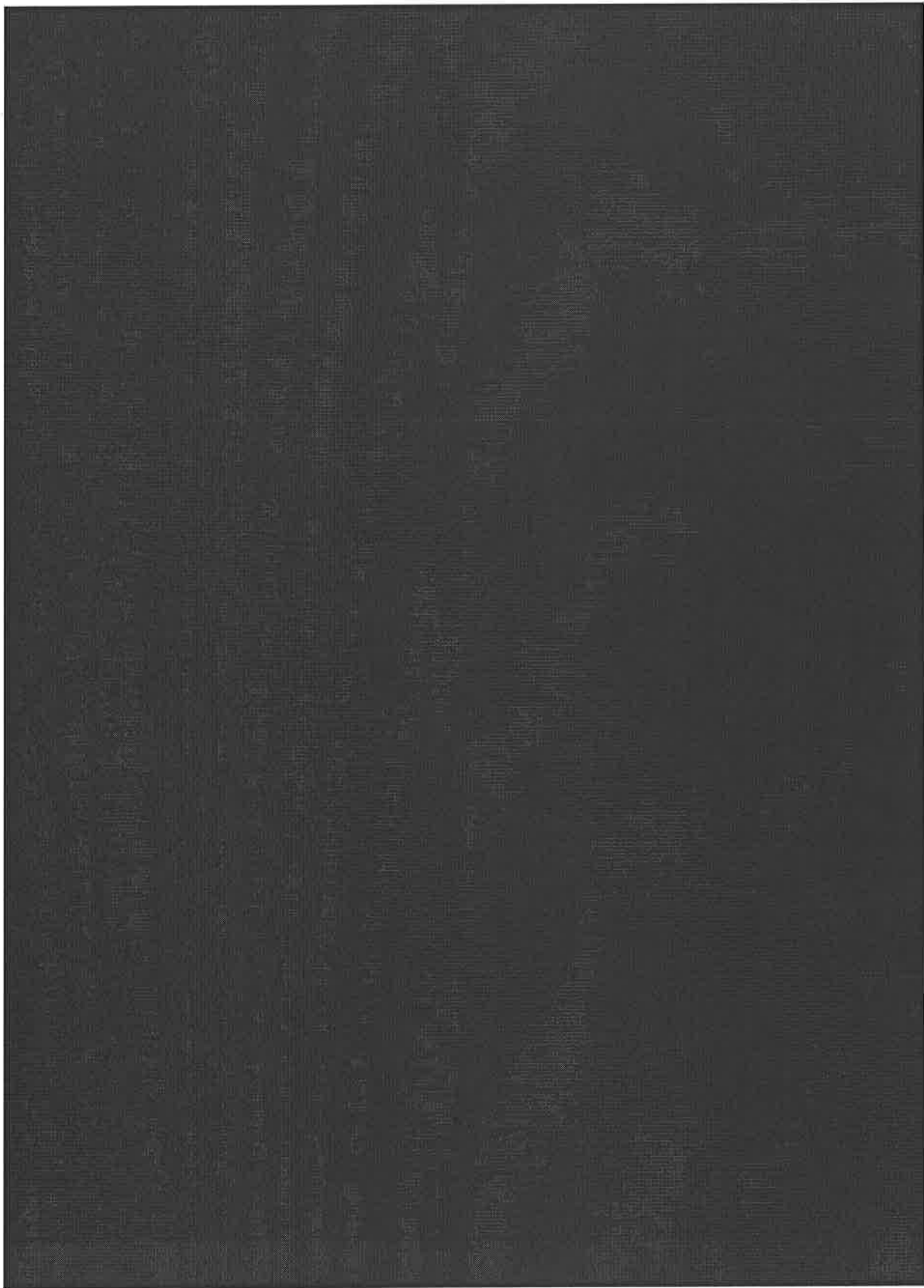
Luck
gtr

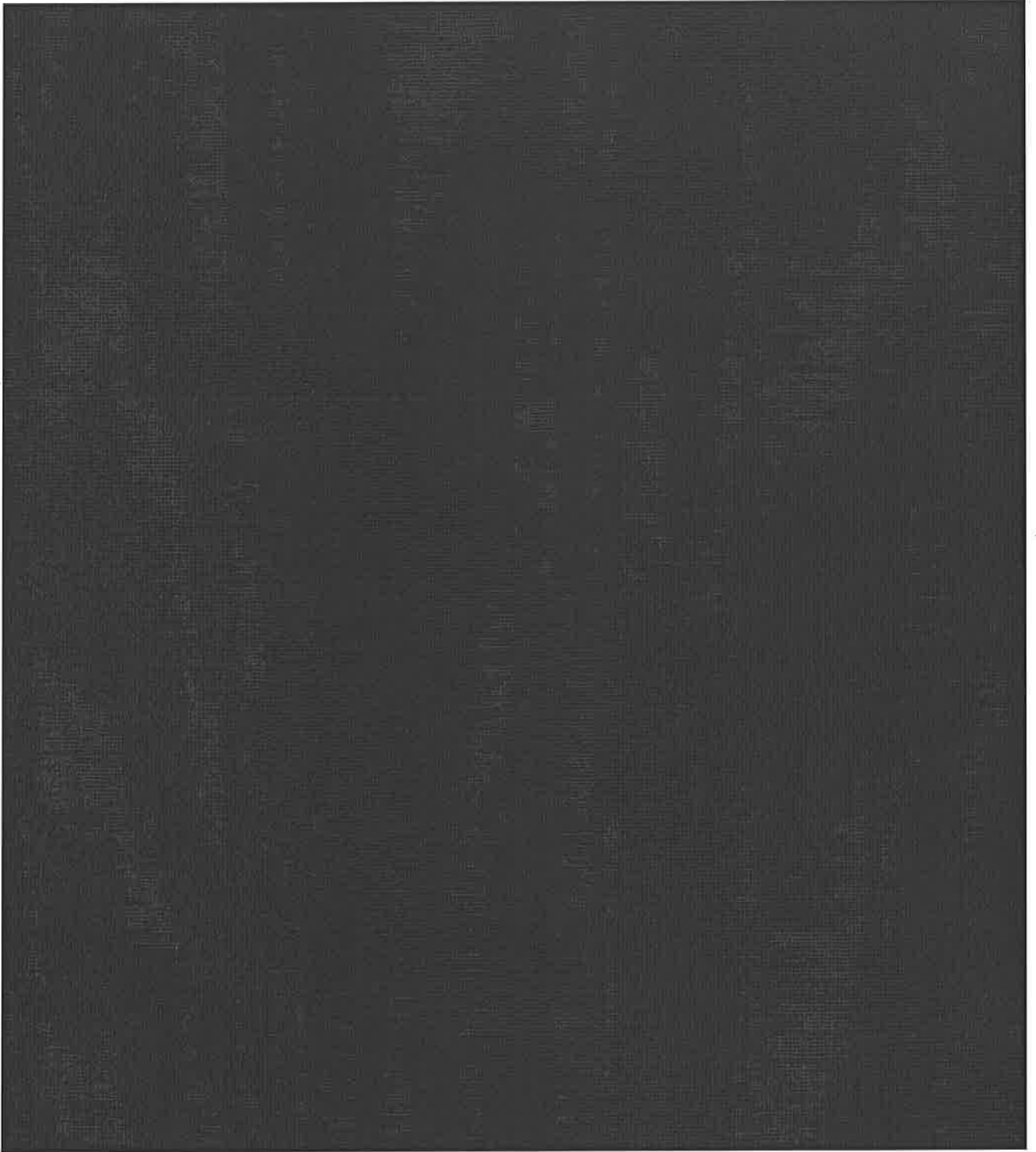


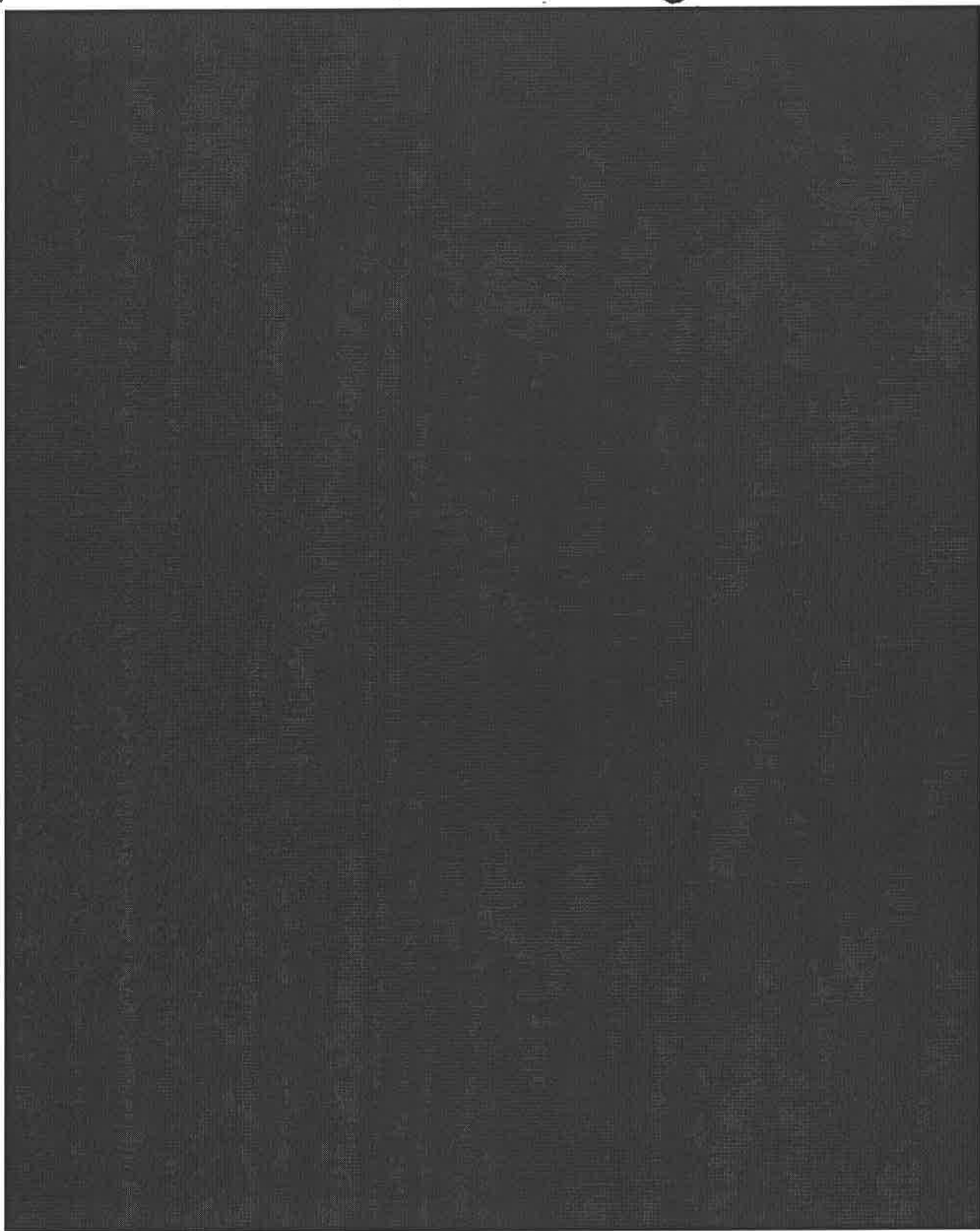


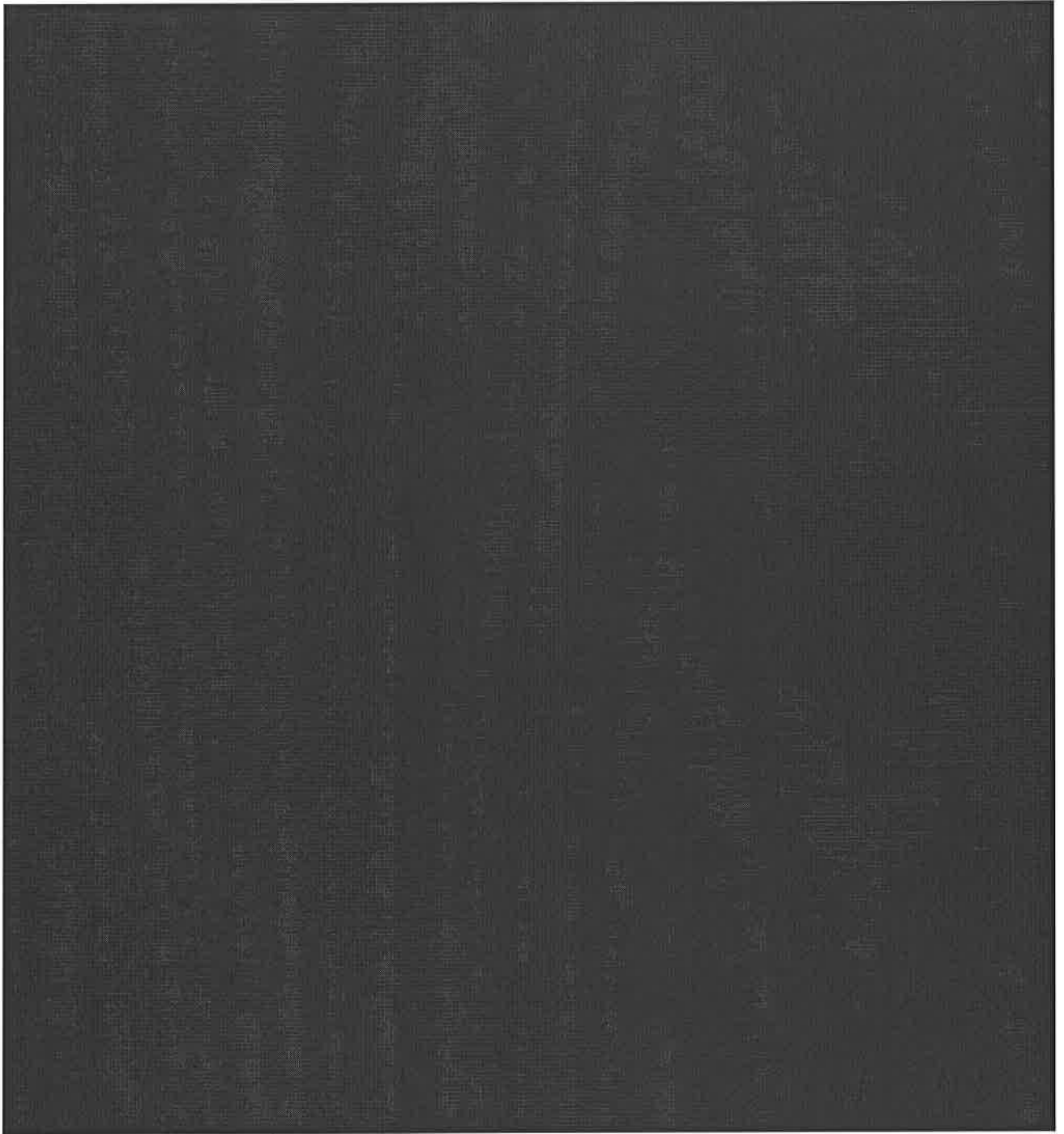
W
A
T
A
L
T
N
K

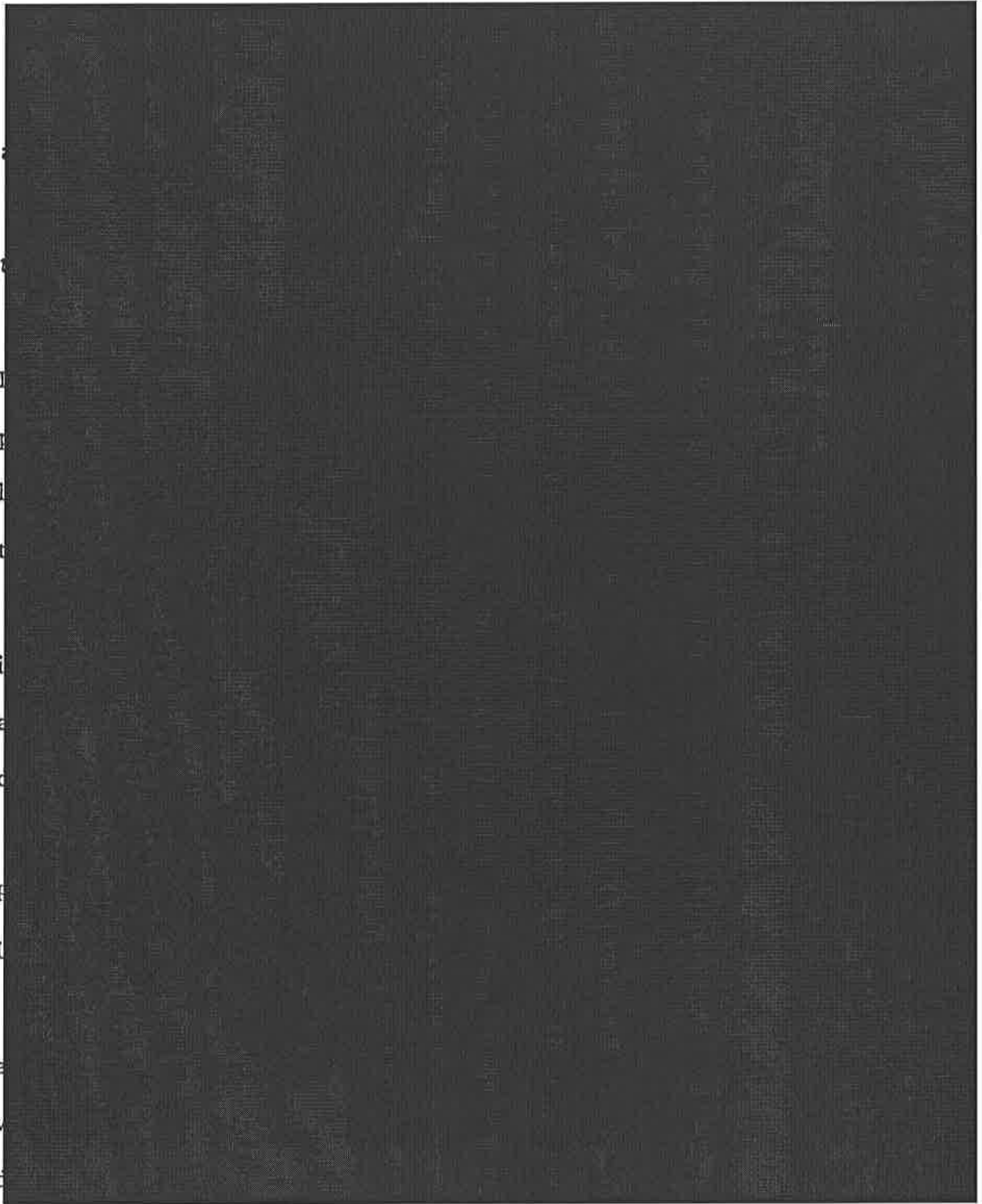
C
O
P
Y

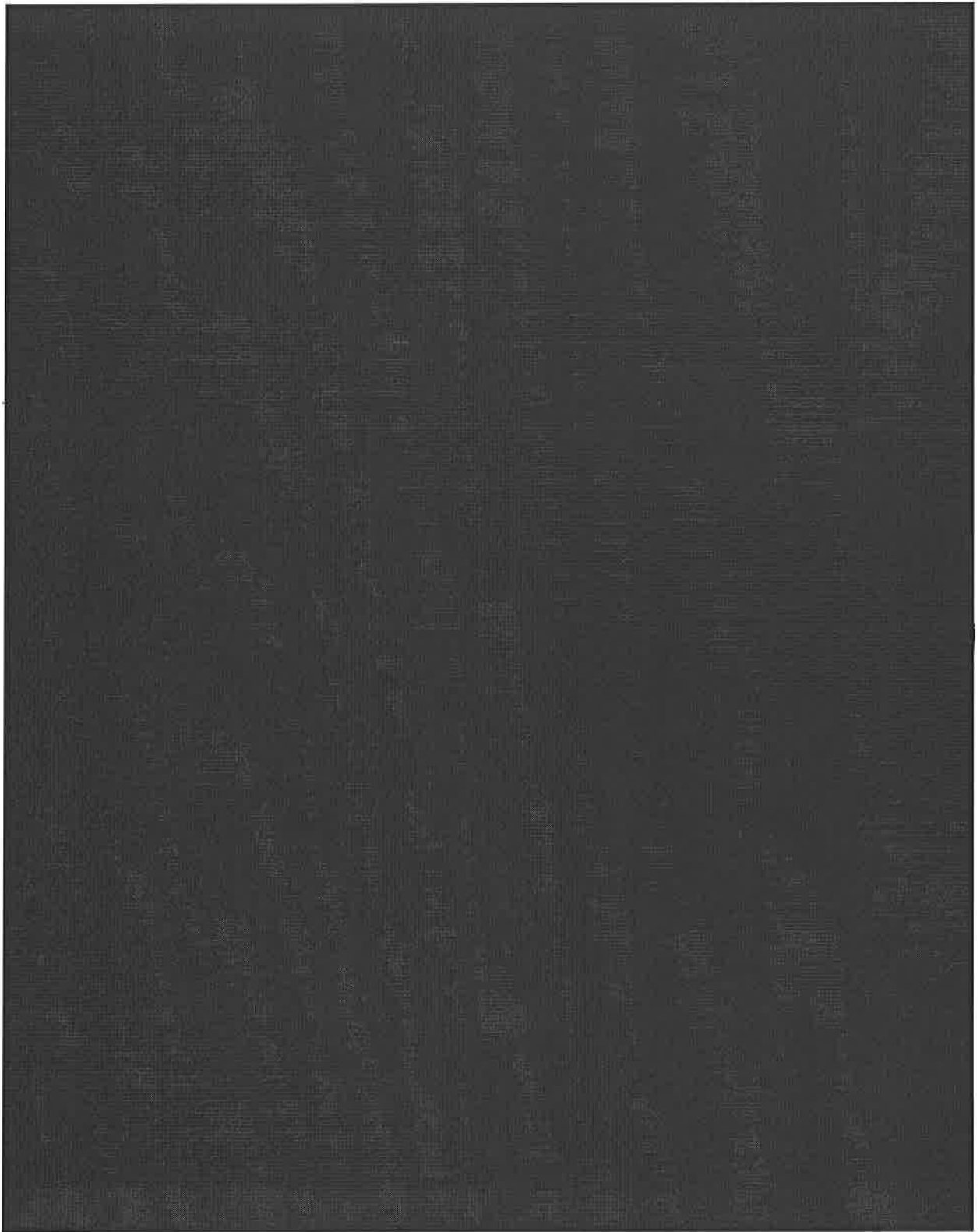


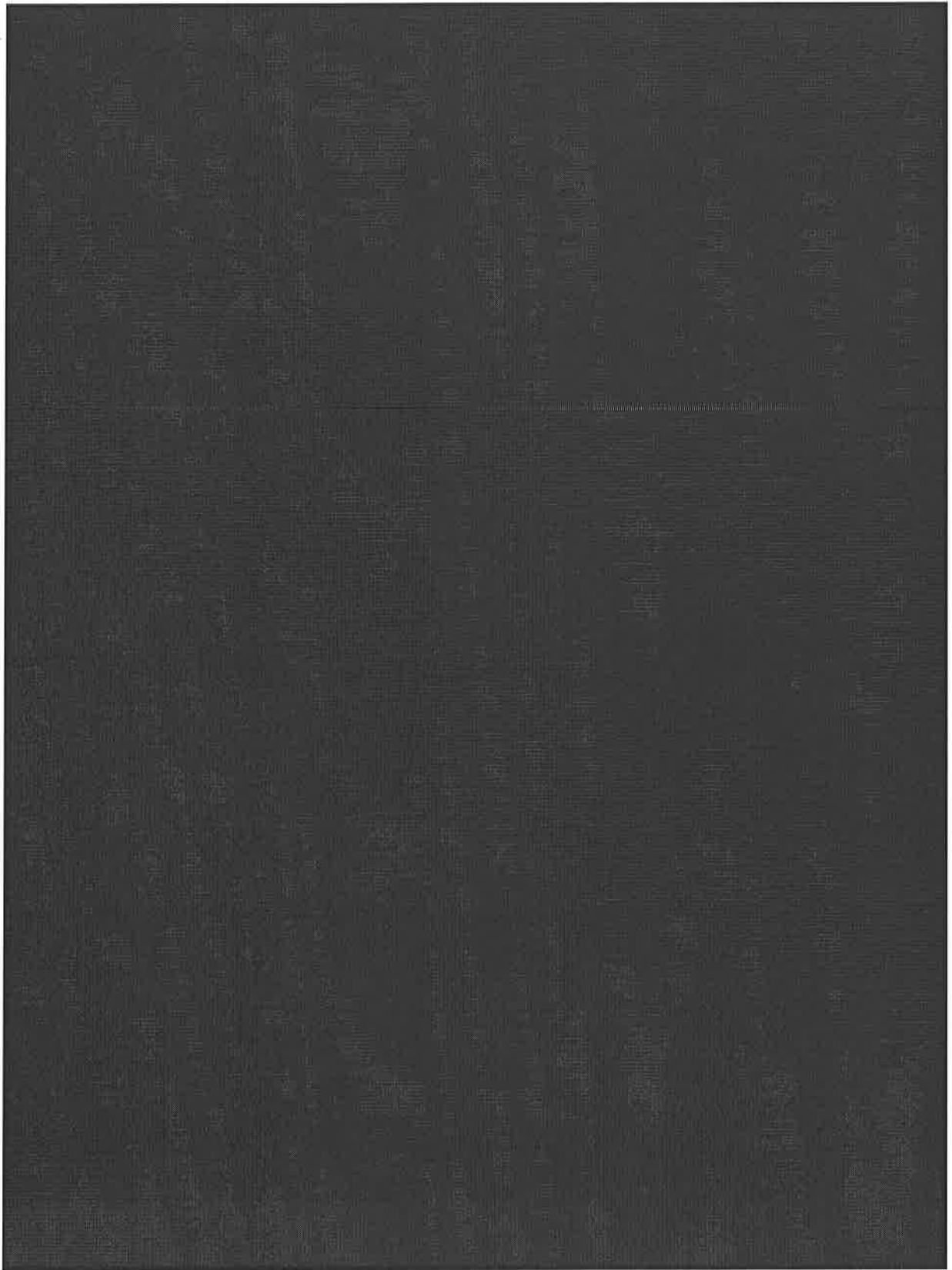




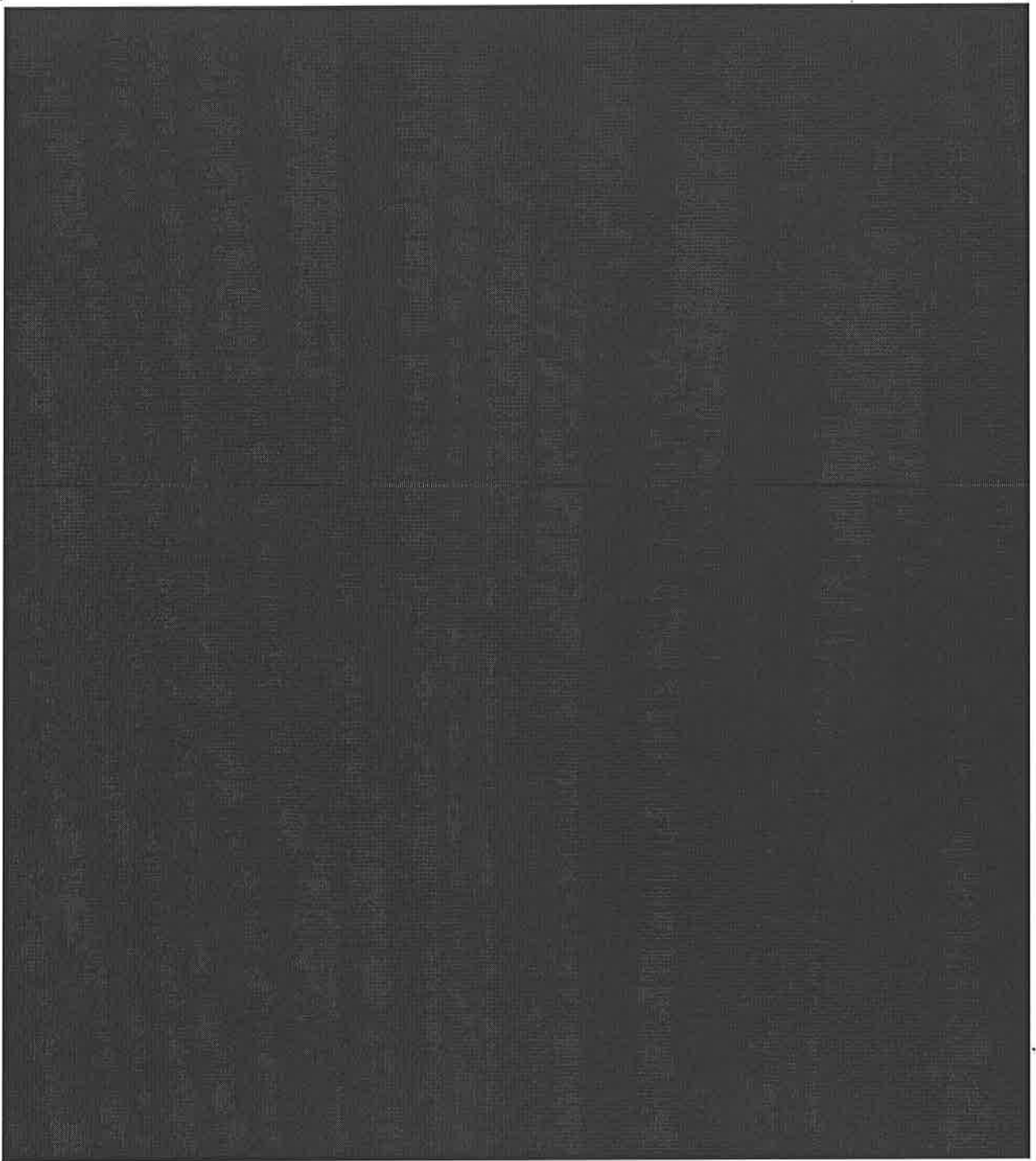


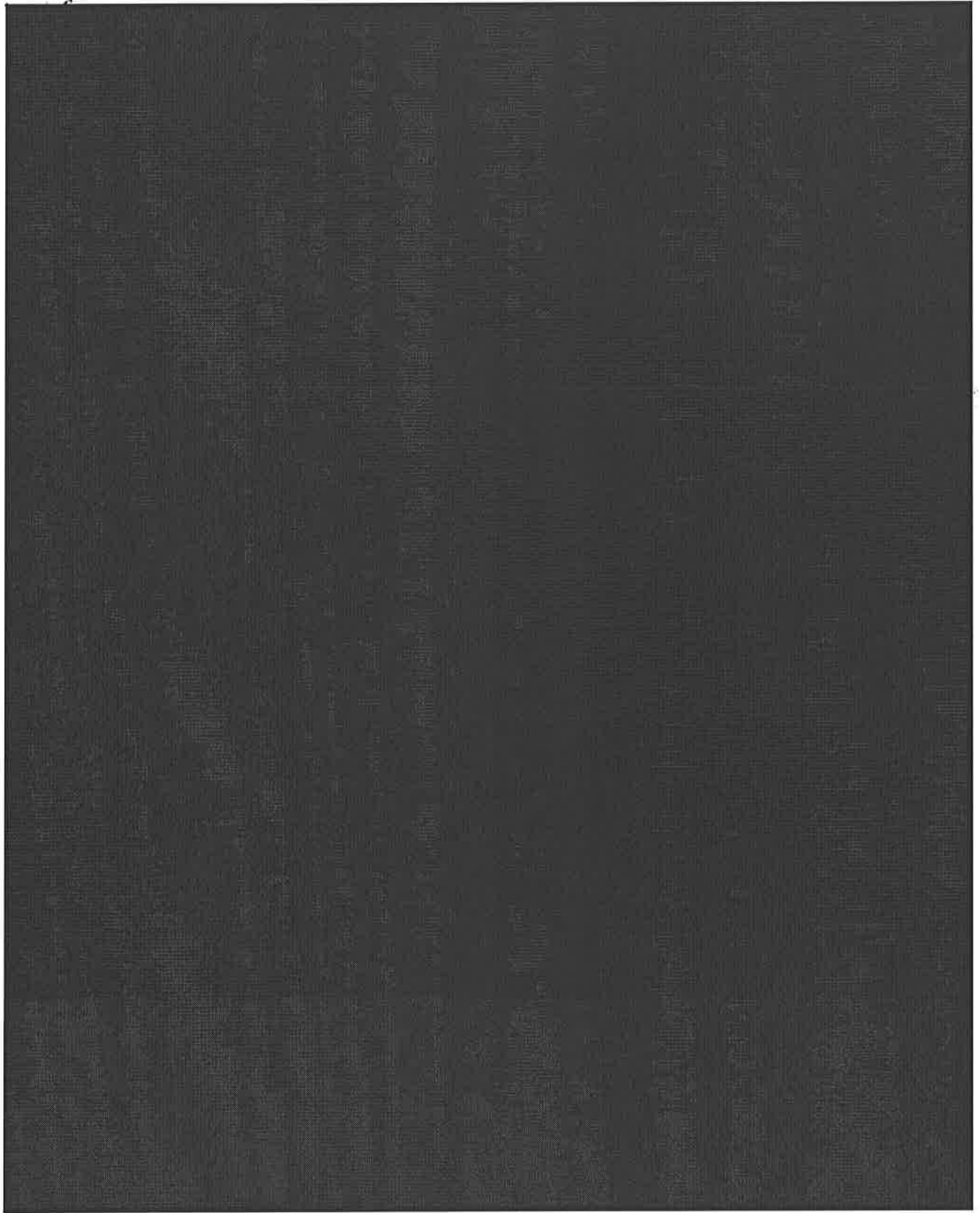


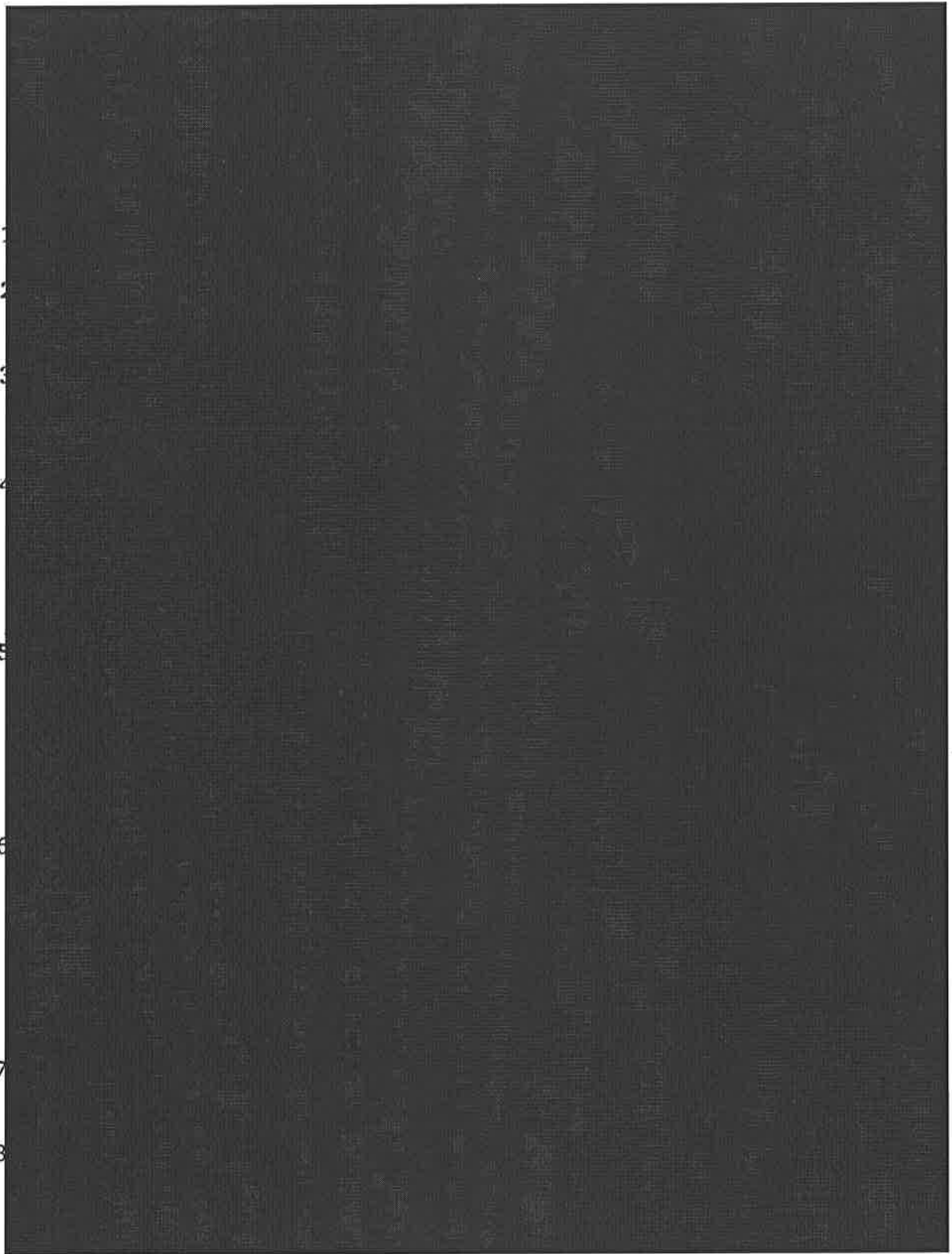


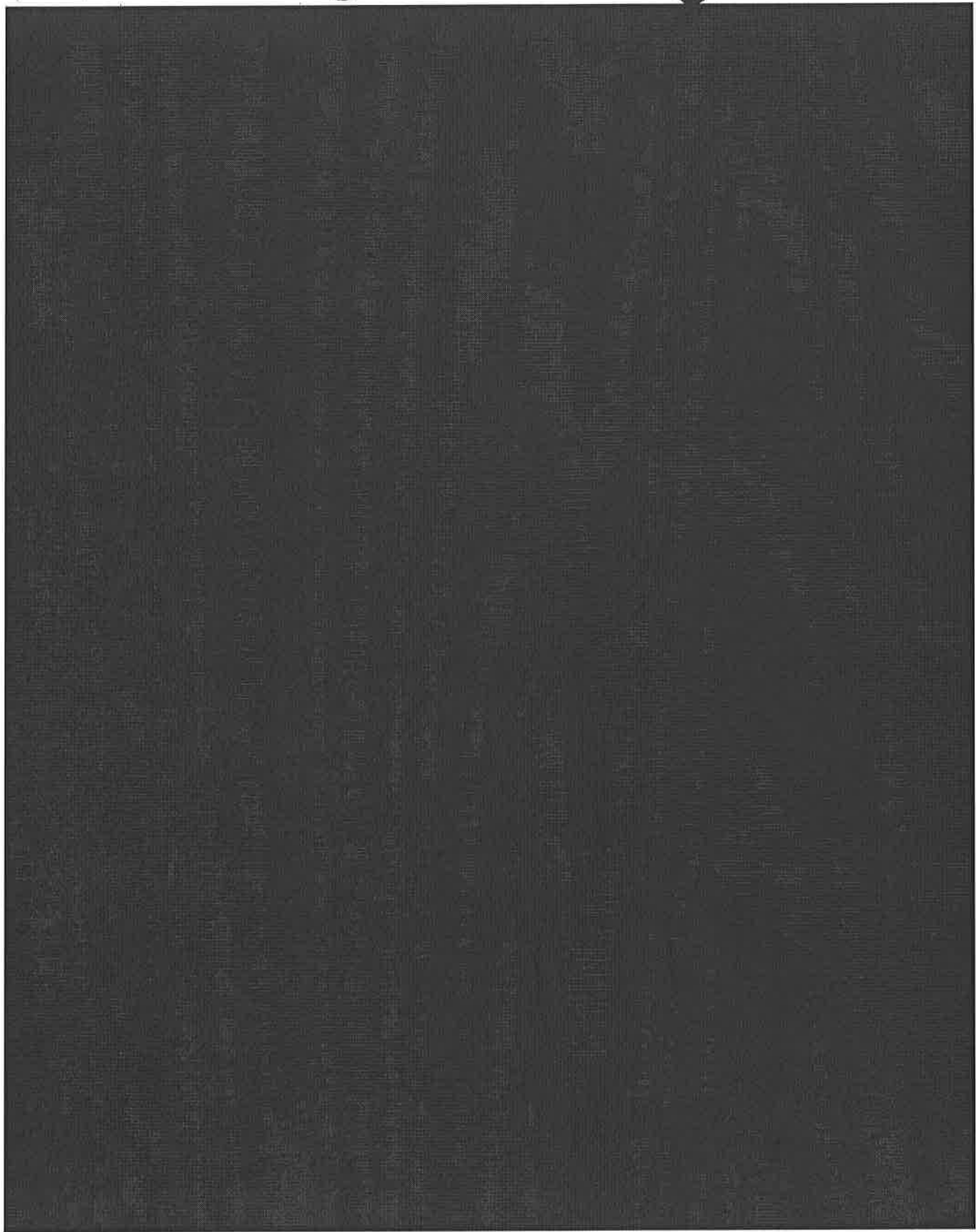


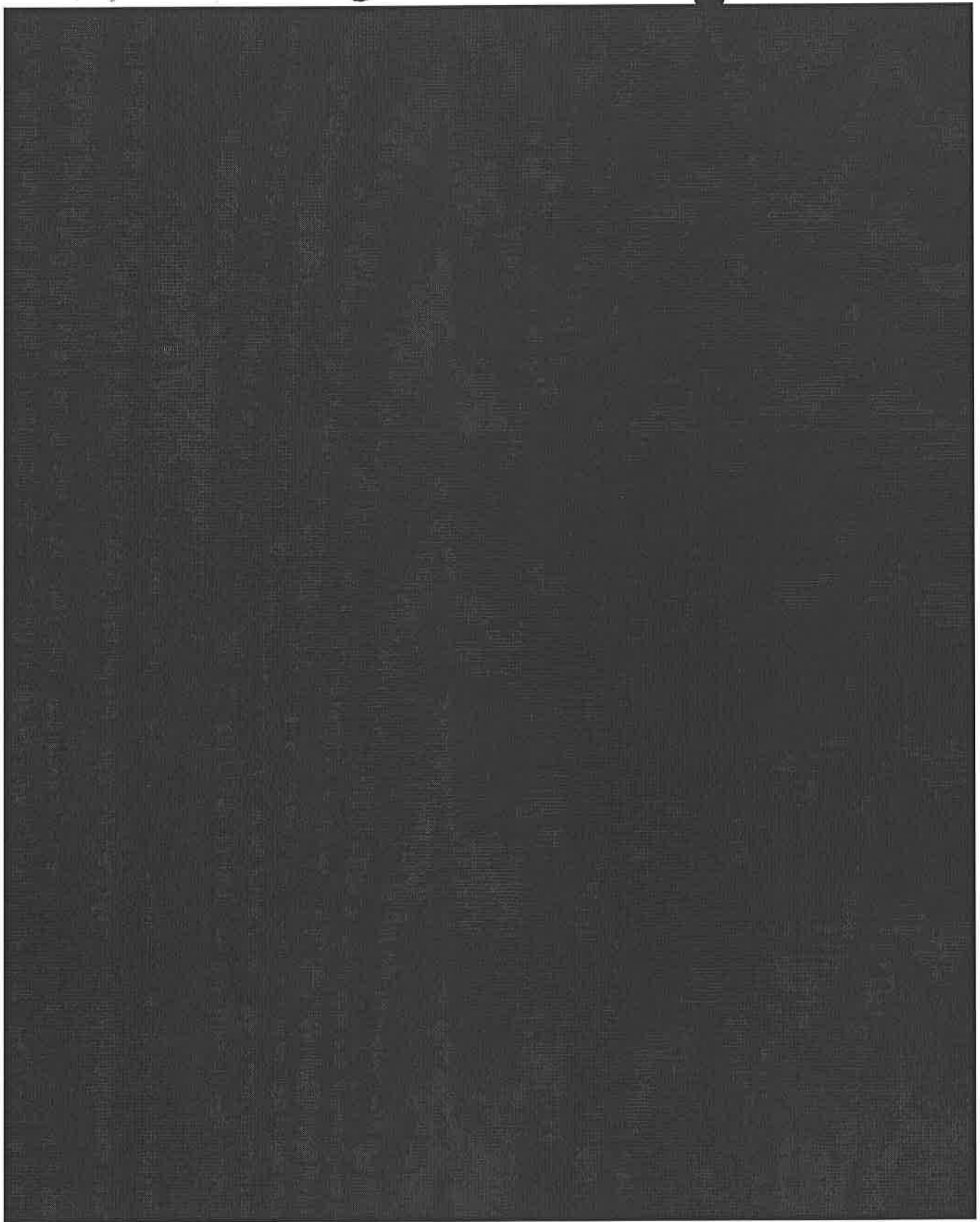
ARCH-001851





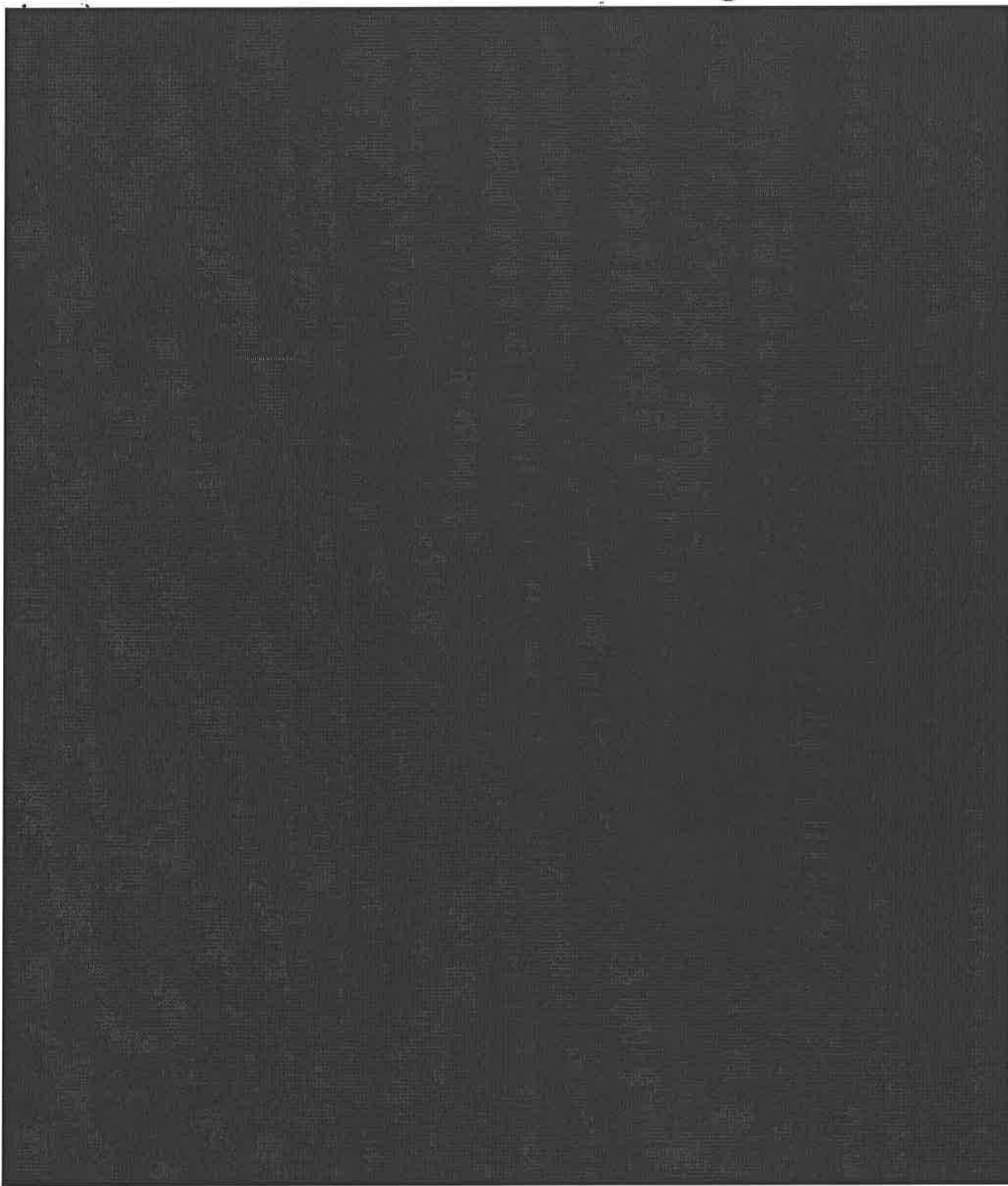


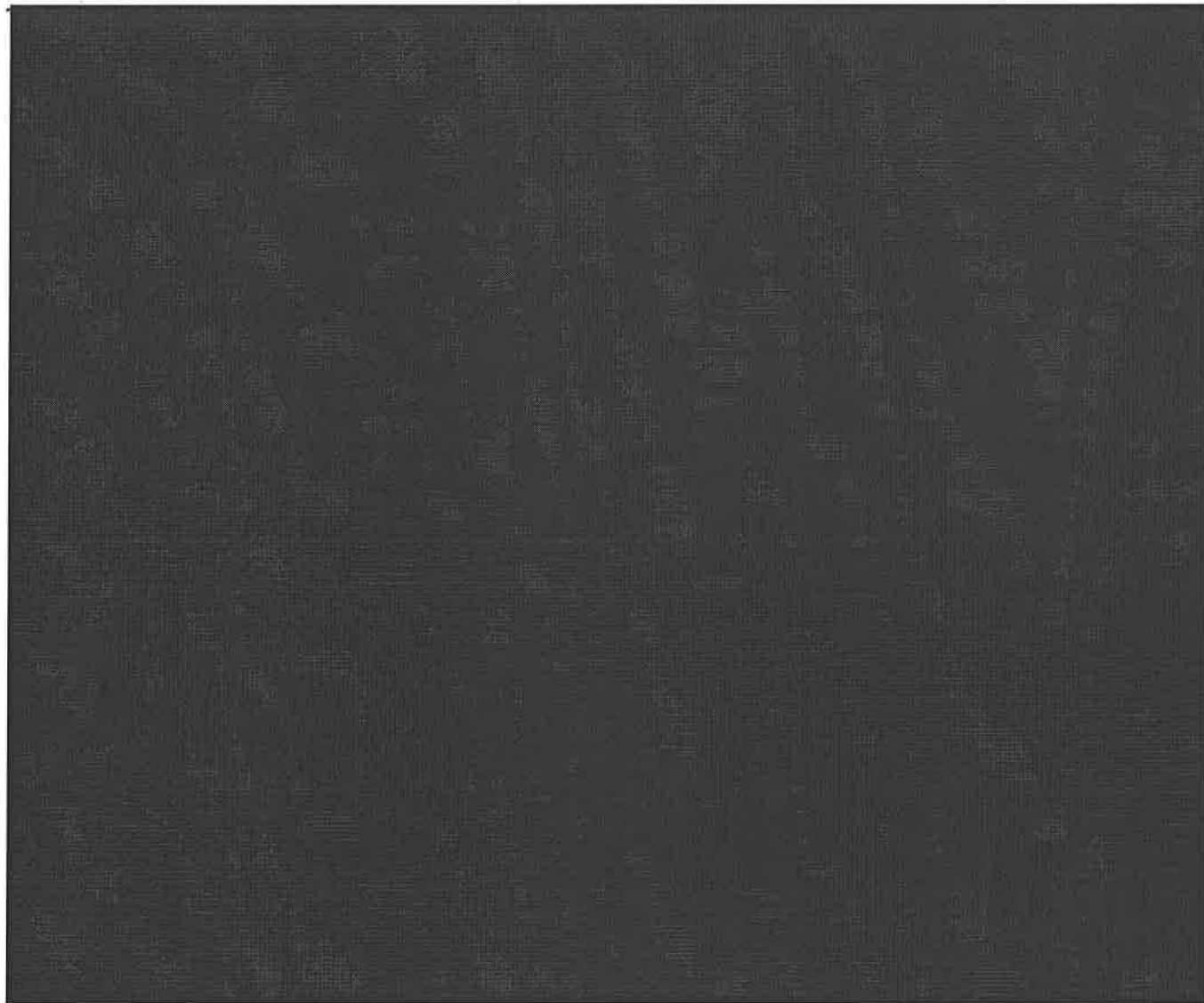


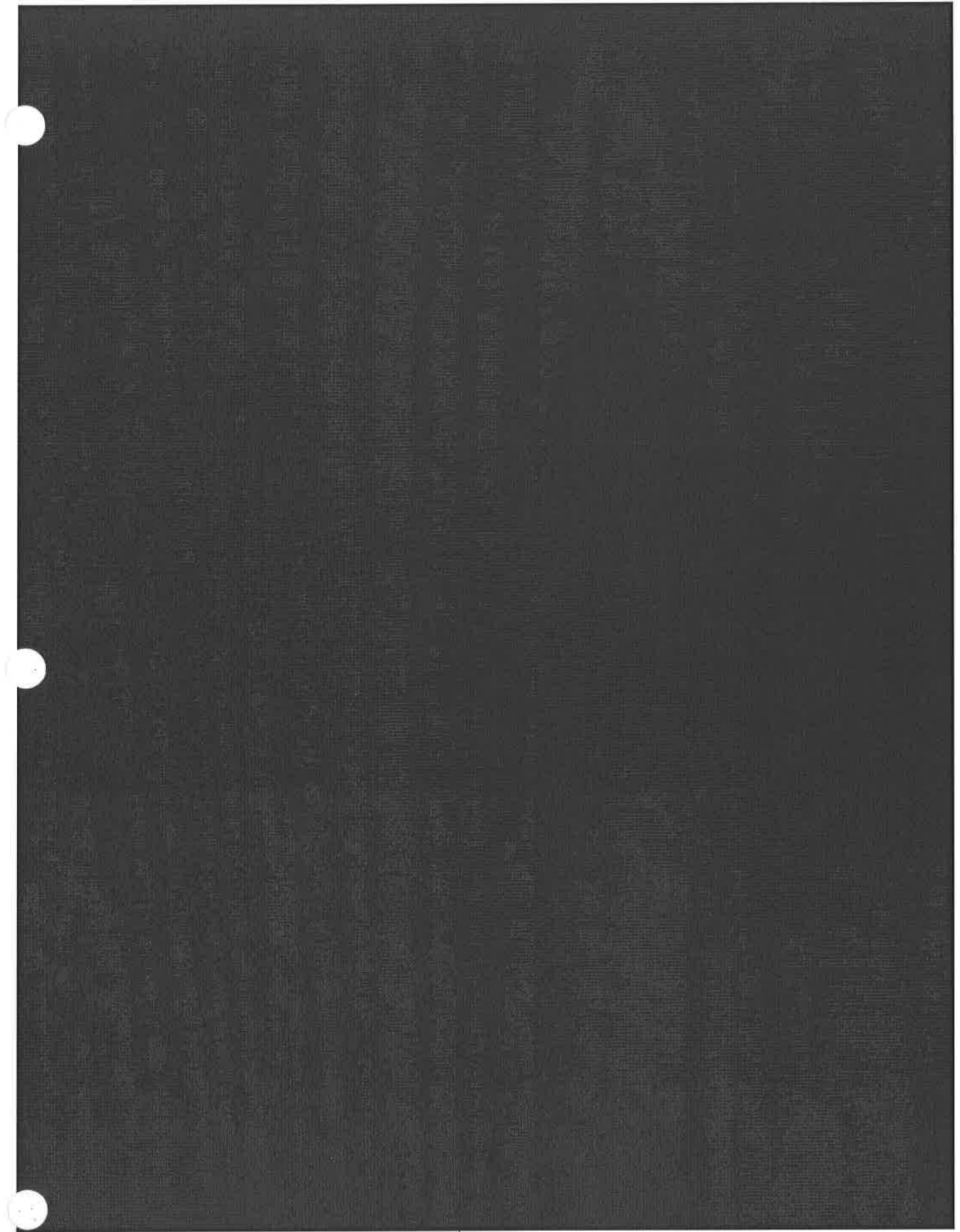


16

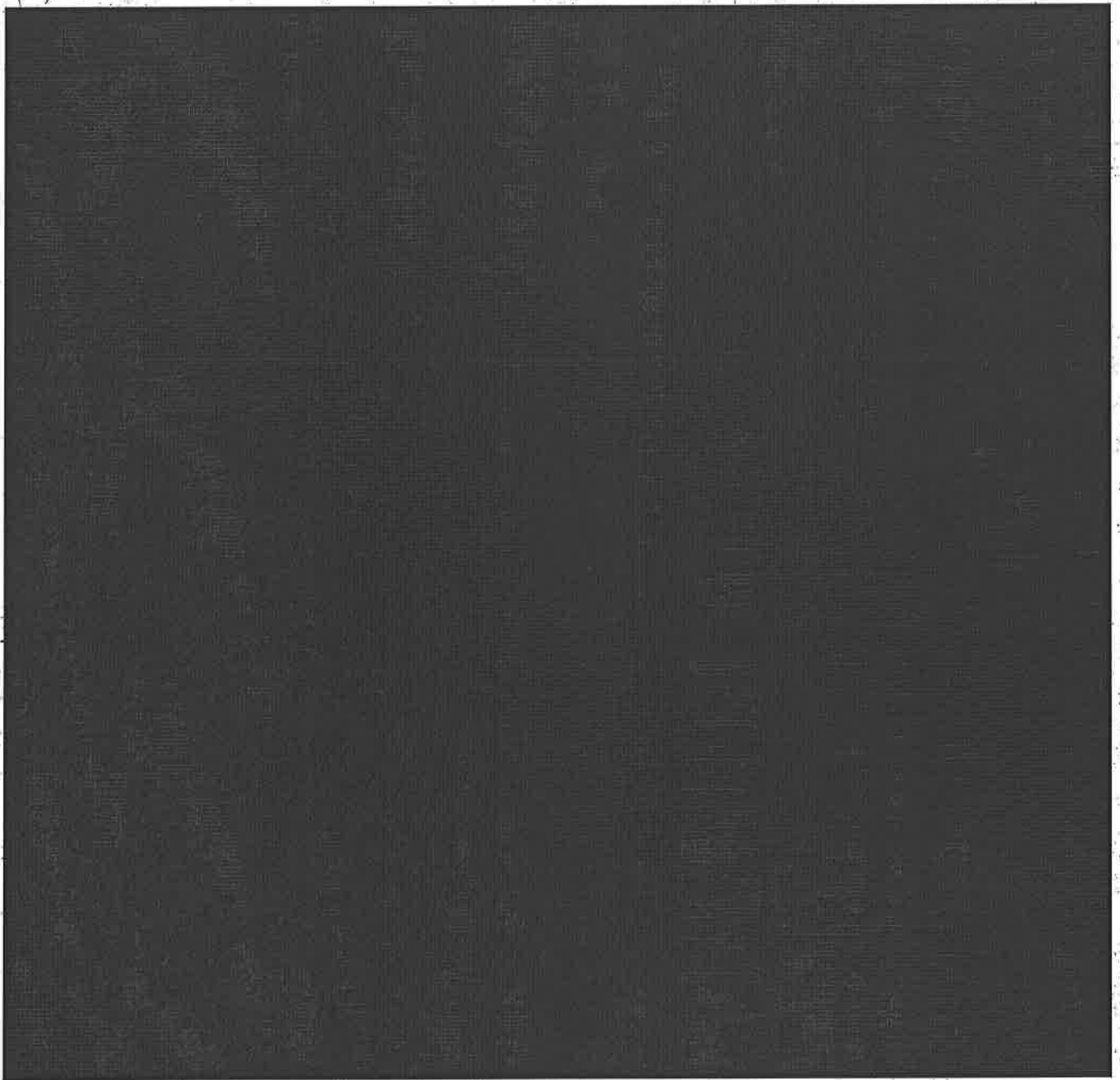
D







ARCH-001861



1991 0 8 1021

January 7, 1991

[REDACTED]

Dear [REDACTED]

COPY

Thank you for your letter of December 28, 1991. I have forwarded a copy of it to the attorney from Andy Eisenzimmer's office who either has contacted you or will be contacting you to try to work out the medicare issue. We can talk about that transfer of COBRA coverage over the next month or two. What would we do if life were not so complicated?

As the year draws to a close and a new one begins, I am taking some time to remember those things for which I am grateful. I want you to know that I am grateful for your making the special efforts you are to explore different options for insurance coverage, payment, and so on. That is a real act of generosity on your part, and I am thankful for it.

I hope that 1991 is a very good year for you. If things do not seem to be working out quite quickly with assistance from Andy Eisenzimmer's office, please let me know. In the meantime, I wish you well.

Sincerely yours In Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:ggr

[REDACTED]

3.9



SAINT LUKE INSTITUTE

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

January 9, 1991

CONFIDENTIAL

Reverend Michael O'Connell
Moderator of the Curia
2226 Summit Avenue
St. Paul, Minnesota 55102

Re: Reverend Kenneth LaVan
SLI #

Dear Father O'Connell:

Father LaVan recently attended a workshop with us as part of his Continuing Care Program. We want to inform you at this time regarding his progress in recovery over the past six months. Also, we wish to take this opportunity to inform you of some recent changes in the Continuing Care service. We're happy to have Marian Humphrey, LCSW, MA as a new Continuing Care Therapist. (Some of you may know Marian, as she was an Inpatient Therapist here since 1988). Hugh O'Rourke, SSC, accepted an assignment with the Columban Fathers in his home state of Rhode Island; we're happy for him but we miss him. Also, Robin Ploof has joined the Outpatient Department as our Administrative Assistant, and Robin will be doing much for the Continuing Care Service. It will be Robin who will often be answering when you call us at our new phone number, (301) 420-7395.

Geographically, the Outpatient Department has recently moved to 5218 and 5220 Silver Hill Road, about a five minute walk from the main building. Our two new houses will be the site of several services including Continuing Care, Evaluations, and Outpatient therapy.

The changes in personnel and location have contributed to the delay in your receiving this summary. We apologize for the delay, we're now settled in and you can expect to receive future Continuing Care summaries within 21 days after the completion of a workshop.



Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM

ARCH-002723

The following is our perception of Father LaVan's progress in his ongoing recovery:

1) Recovery Program: Returning for this workshop at Saint Luke Institute has been a difficult experience for Father LaVan. It brought back for him old feelings of shame and depression.

At the present time Father LaVan participates in three Twelve Step meetings each week. He explained that he attends one Al-Anon meeting and one ACA meeting. He also attends one SA meeting for priests which has been a very good experience for him. He remarked that this is the one meeting where he can really share at a deep level because the other members are priests as well. Father LaVan has a sponsor from this group with whom he feels he relates well.

Father LaVan is in individual psychotherapy. He sees a psychologist once every two weeks and reports that he is feeling comfortable with this arrangement.

Father LaVan has a spiritual director with whom he meets every three weeks. His daily meditation is derived mostly from the Hazelden Daily Affirmation and Twenty-Four Hour books.

2) Current Living Experiences/Vocational Functioning:

Father LaVan is presently assigned as pastor. He has been able thus far to limit his work week to 30 to 35 hours per week. He spoke enthusiastically about his staff and remarked how he felt supported by both members of the parish staff and the total environment of the parish.

3) Medical: Father LaVan continues to maintain a regular exercise regimen. He swims at least three times a week and works out with nautilus equipment. He attempts to walk briskly every day. He continues to take Aventyl 100 mg daily for his depression. Father LaVan remarked that learning Rational Emotive Therapy as part of his inpatient treatment has really been a big help to him. Father LaVan also takes the medication Dyazide daily to control his blood pressure. He also remarked that since his last workshop he has gained between five and seven pounds.


4) Recommendations and Treatment Plan: As Father LaVan continues with his recovery process, it will be important that he make good use of the supports that are available to him. These include his fellowship meetings, sponsor relationship, and therapy. His need for this


support became evident, for example, in a specific situation that occurred during the workshop week and involved Father LaVan being in contact with a former Saint Luke Institute staff member who is young and Father LaVan perceives as attractive. We recommend that he discuss this with you and discuss our recommendations that he increase his therapy to weekly, as well as consider the possibility of benefitting from group therapy. We ask that he let us know how things are going as he works to establish a solid program of recovery. We look forward to seeing Father LaVan for his next Continuing Care Workshop during the week of April 8-12, 1991.


A copy of this letter is being sent to Father LaVan for his reflections. If you have any questions regarding this report, please contact us.


We thank you for the support you offer to Father LaVan. We believe that a life of sobriety helps him to continue in his life giving ministry with God's people. We ask for your prayers on behalf of the many clergy and religious persons who we serve and for continued blessings on the work of the Institute.

Sincerely yours,


Marian Humphrey, LCSW, MA
Continuing Care Therapist
Outpatient Department


Stephen Montana, Ph.D.
Director,
Outpatient Department


John Sullivan MA, CAC
Coordinator,
Continuing Care Services
Outpatient Department


Frank Valcour, M.D.
Medical Director

MH:rp

CC: Reverend Kenneth LaVan

STRICTLY CONFIDENTIAL

DATE: JANUARY 28, 1991

MEMO TO: ARCHBISHOP ROACH, BISHOP CARLSON, FR. KEVIN
MCDONOUGH

FROM: FR. MICHAEL O'CONNELL

As you can see from the attached evaluation, Fr. Kenneth LaVan recently completed an aftercare workshop at Saint Luke. The incident that they refer to on the top of Page three is one that Ken has discussed with me in detail. I believe that we are in complete understanding about its meaning as well as his need to intensify his therapy experience. I do not in any way feel that this should restrict any ministry.

If you have any questions about this, please do not hesitate to contact me.

ATTORNEY'S NOTES

FILE NAME:



TO:

Lee

FROM:

Non

DATE:

2.12.91

REGARDING:

TC to



MEIER, KENNEDY & QUINN

CHARTERED
ATTORNEYS AT LAW

TIMOTHY P. QUINN
ANDREW J. EISENZIMMER
LEON H. DEHLER
THOMAS B. WIESER
NANCY GOERING REILLY
JOHN C. GUNDERSON

SUITE 2200, NORTH CENTRAL LIFE TOWER
445 MINNESOTA STREET
SAINT PAUL, MINNESOTA 55101-2100
TELEPHONE (612) 228-1911
FACSIMILE (612) 223-5483

WILLIAM C. MEIER
(1920-1981)

ALOIS D. KENNEDY, JR.
(OF COUNSEL)

February 13, 1991

Medicare
The Travelers Insurance Companies
8120 Penn Avenue South
Bloomington, Minnesota 55431-1394

Attn: Ms. Patty Thompson, Secondary Payer Unit

Re: Beneficiary: [REDACTED]
HIC Number:

Dear Ms. Thompson:

Our firm represents [REDACTED] in regard to her claims for insurance benefits.

Enclosed for your reference is a copy of your form dated January 3, 1991. [REDACTED] employer, mistakenly filed an incorrect form with Medicare which resulted in this notice. Medicare should be a secondary payer in [REDACTED] case.

Mr. Richard Donovan of [REDACTED] has resubmitted a corrected form which clarifies the matter but [REDACTED] has not yet received confirmation of the correction from Medicare.

Please send confirmation to [REDACTED] as soon as possible.

Contact me with any questions:

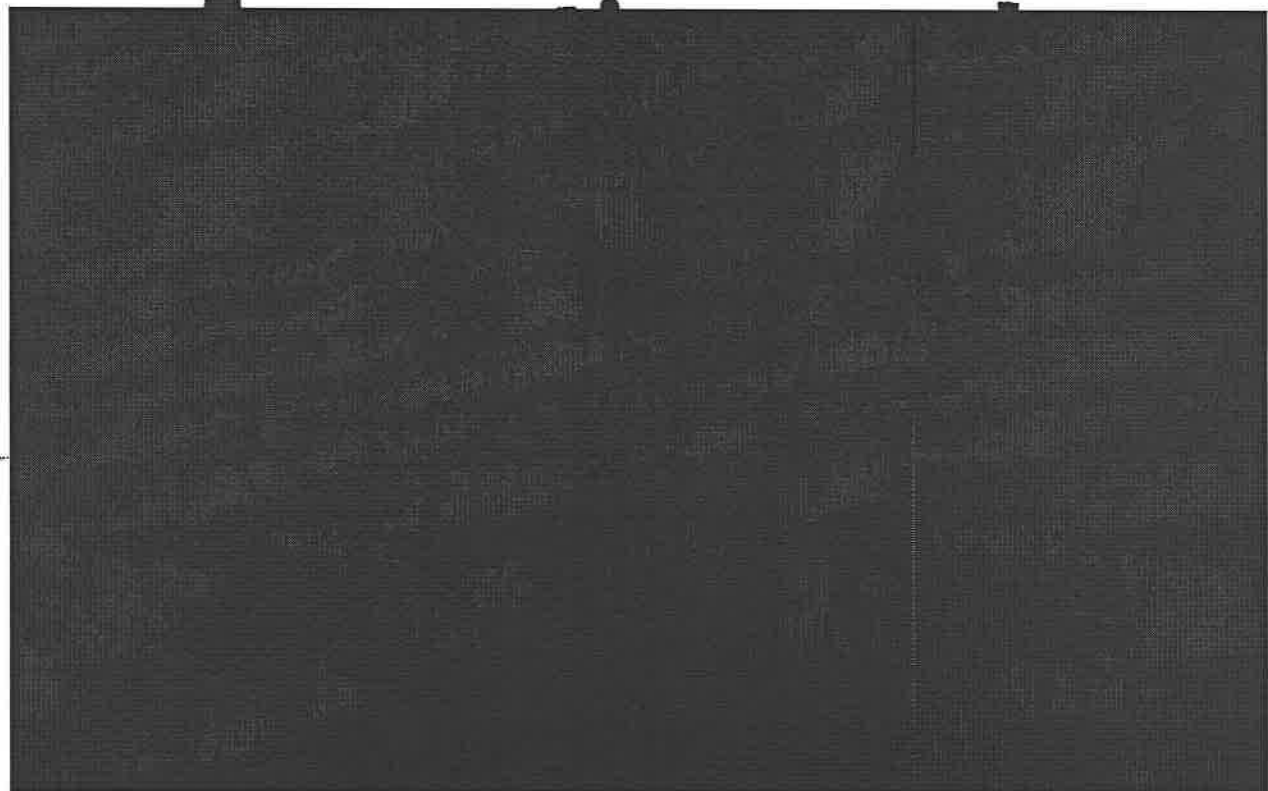
Yours very truly,

MEIER, KENNEDY & QUINN, CHARTERED

Nancy Goering Reilly

NGR:jmh
cc: [REDACTED]
Enclosure

bcc: Reverend Kevin McDonough



TO Age

Date 5-30 Time 10:45 ☐ AM ☒ PM

WHILE YOU WERE OUT

M Fr. McDonough

of _____

Phone (____) _____

Area Code Number Extension

TELEPHONED	<input type="checkbox"/>	PLEASE CALL	<input checked="" type="checkbox"/>
CALLED TO SEE YOU	<input type="checkbox"/>	WILL CALL AGAIN	<input type="checkbox"/>
WANTS TO SEE YOU	<input type="checkbox"/>	URGENT	<input type="checkbox"/>

☐ RETURNED YOUR CALL

Message

Cover Medical - 5 yrs +

Disability - Person in

home Sept

- hrs. can be converted but

dis. inc. cannot

1000 mo for 3 yrs

Operator at

OVER

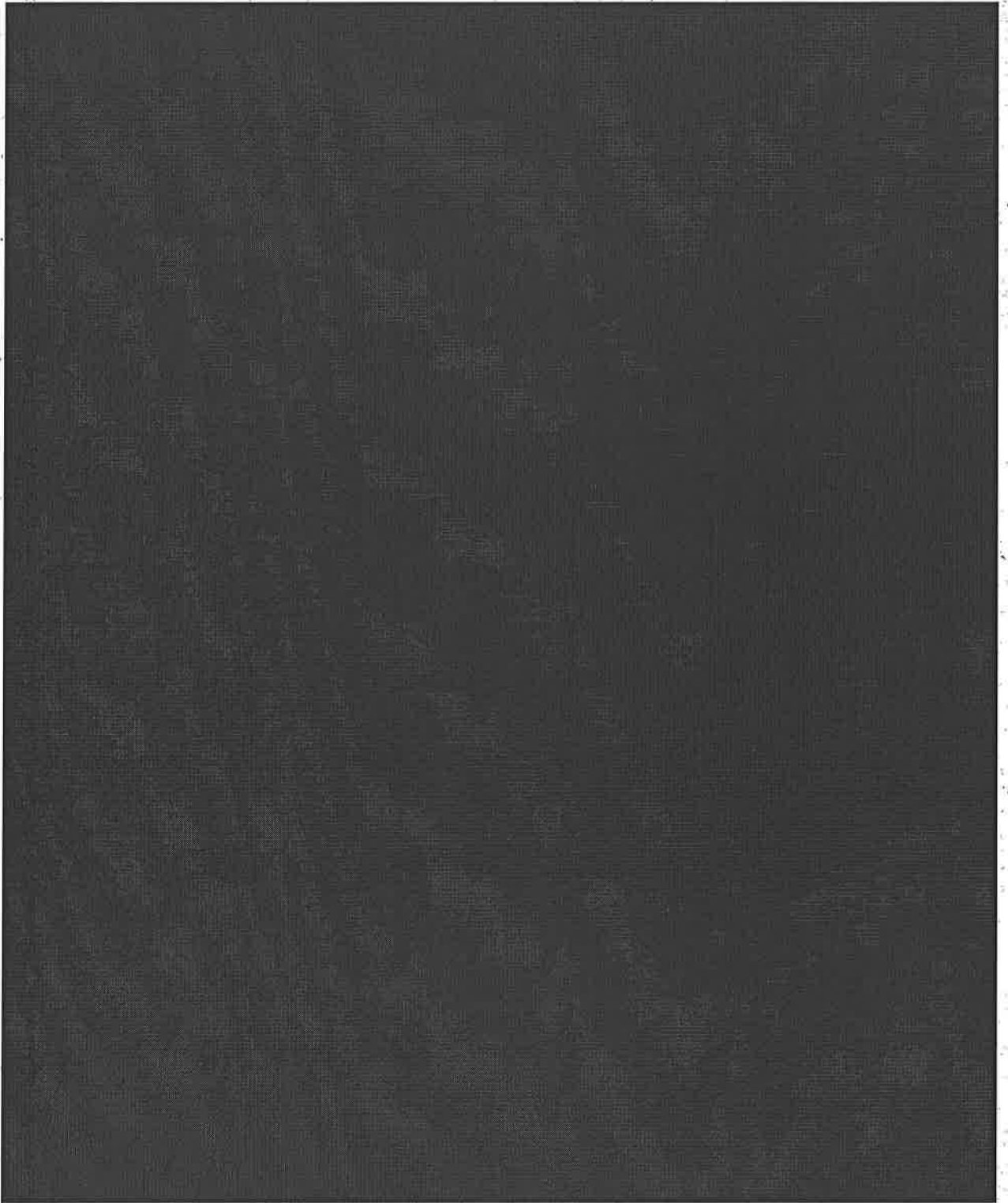
NELSON'S
Office supply
BRIDGEVILLE • ROSELAND • BURNING WOOD CENTER
HAWK • NORTH TOWN • U. OF M. CHURCH TOWN

PHONE
641-0845

ARCH-001869

for full of get better benefit.
years salary & benefits resume
Employed work - payments
Cut in
80% Half stop

In the event
He reemployed
Med-Cut Income
Settlement - non legal grounds
Consideration of disability
not admission of disability
He put
denies



1 1 1991

March 7, 1991

[REDACTED]

Dear [REDACTED],

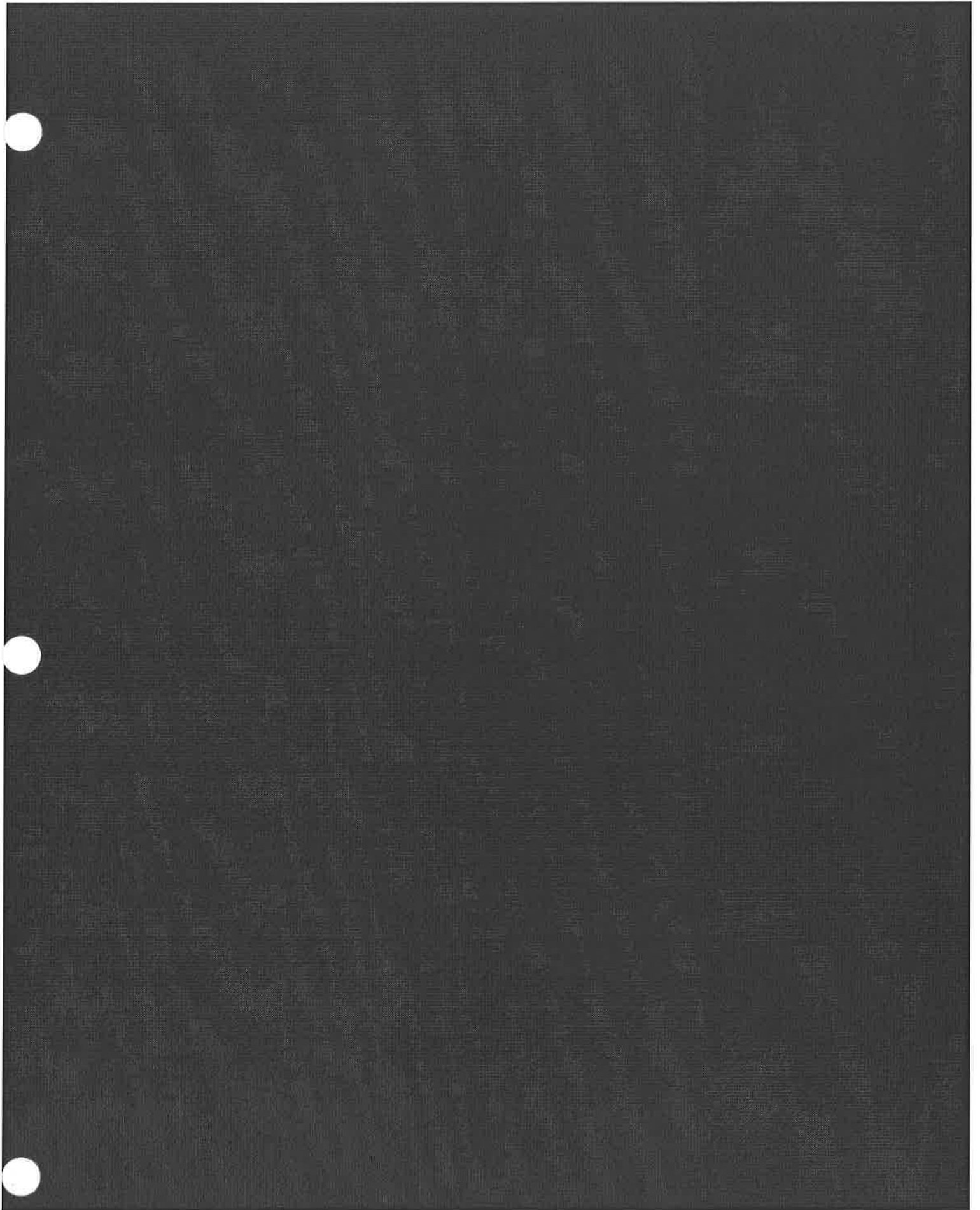
I am writing to thank you for your recent note and some of the good things that you had to say. I am pleased that we are finding positive ways to work together.

I also want to write to you so that you will have a formal commitment in hand from me to continue our discussion around restructuring your settlement in a way that is more convenient and helpful to you. You and I began that discussion, but my sense of it is that we do not need to have it all wrapped up in the next month or two. In fact, there are some issues that may take quite a bit longer to investigate. I simply want you to know that I am willing to keep open the lines of communication between us in that regard.

Let me be clear about the commitment that I am making. What we have talked about is maintaining the present value of our settlement, but re-arranging the various elements of it in such a way that the timing is more useful to you. For example, we talked about the possibility of larger support payments at one time and smaller support payments at another. We talked about the possibility of shifting more of the settlement into support payments and less into medical support, or vice versa. I also want to acknowledge that I told you I think we can find a way to acknowledge the savings that you are generating for us by your work with medicare, and so on, by increasing your support by some proper amount, by extending a medical support, or some other fair means of doing so. My intention in writing to you today is not to close off any option, but just the opposite. I want to make it clear that we are willing to work with you whenever it is appropriate to see if we can find a way to better accommodate your needs.

Let me raise one final issue. My hope would be that you would get some outside counsel for assistance before we would finalize any changes. In particular, it would probably be a good idea for you to talk with Jeff Anderson or with whatever counsel you feel comfortable with. While I tend to

COPY



ARCH-001834

432

Date _____ Time _____

WHILE YOU WERE OUT

M. Heslie

of Jeff Anderson's

Phone _____

Area Code	Number	Extension
TELEPHONED		PLEASE CALL
CALLED TO SEE YOU		WILL CALL AGAIN
WANTS TO SEE YOU		URGENT

☐ RETURNED YOUR CALL

Message She is here w/mod
records

Ri. [REDACTED]

Do you need to talk
w/ her?

Operator gl

NELSON'S
 Office supply
 RIDGE DALE • ROSELDALE • BURNVILLE CENTER
 MIDWAY • NORTH TOWN • U. OF M. - EMERY TOWN

PHONE
 641-0845

ARCH-001835

Date _____ Time _____

WHILE YOU WERE OUT

M _____

of _____

Phone _____

Area Code

Number

Extension

TELEPHONED

PLEASE CALL

CALLED TO SEE YOU

WILL CALL AGAIN

WANTS TO SEE YOU

URGENT

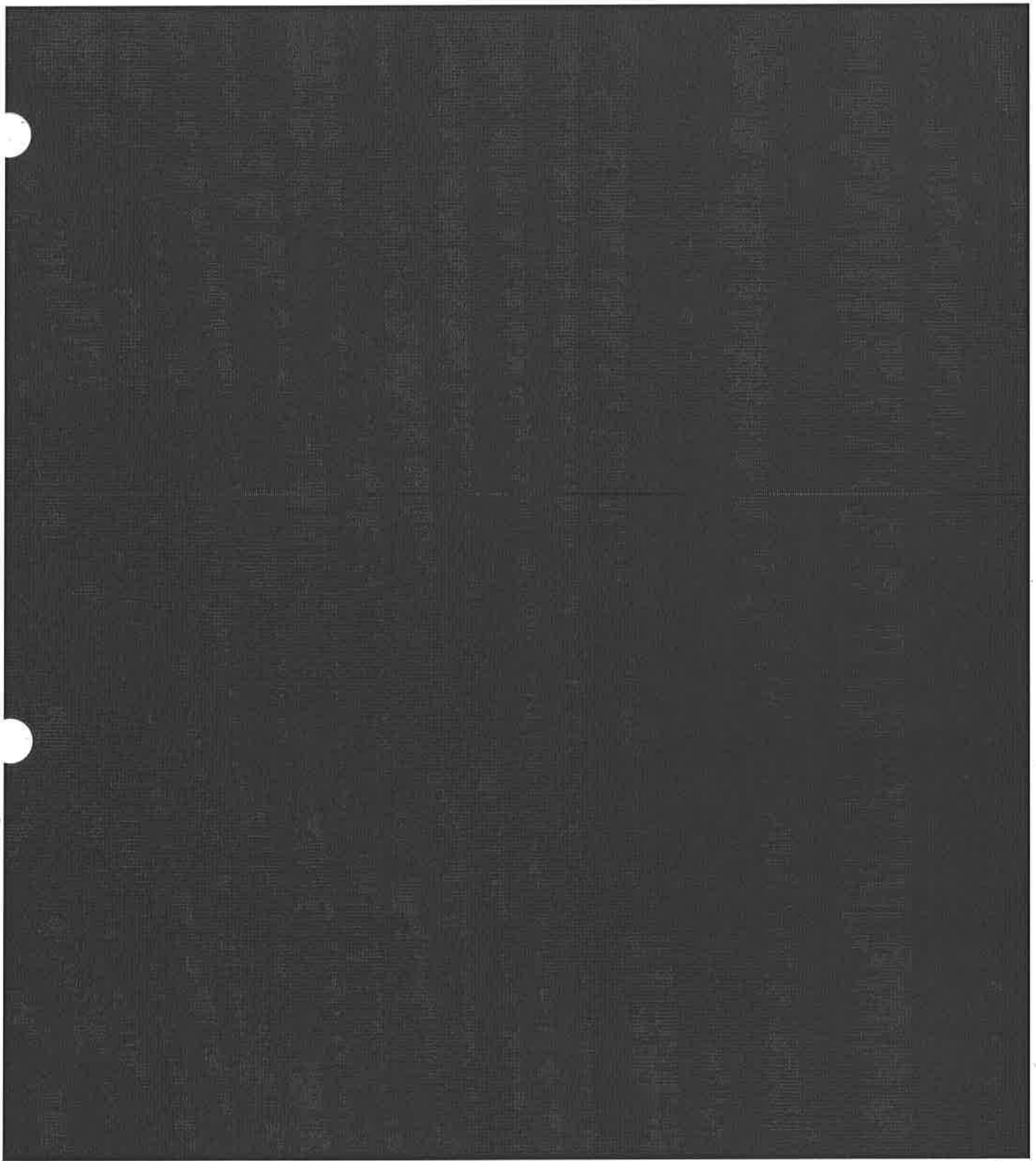
RETURNED YOUR CALL

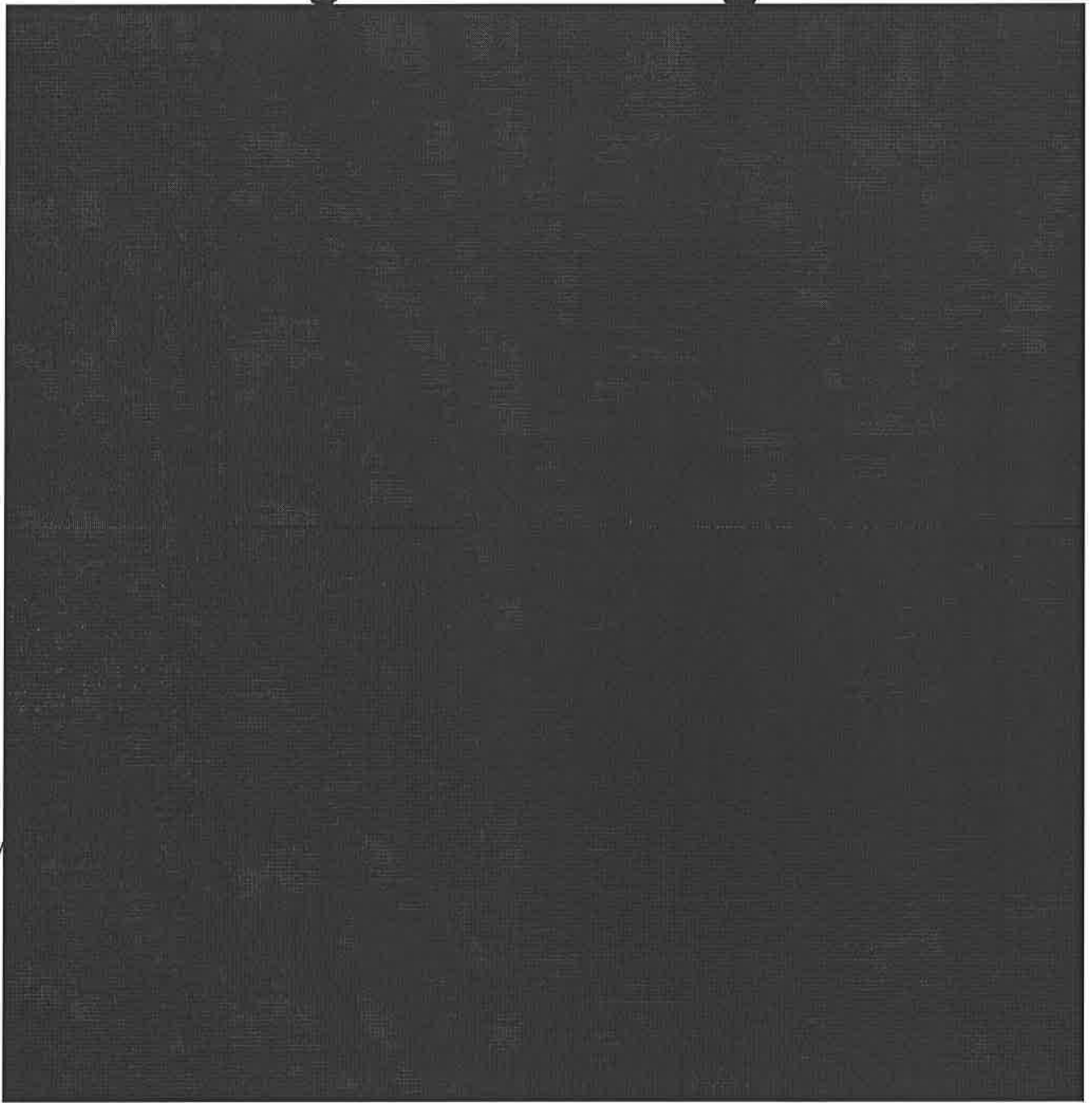
Message _____

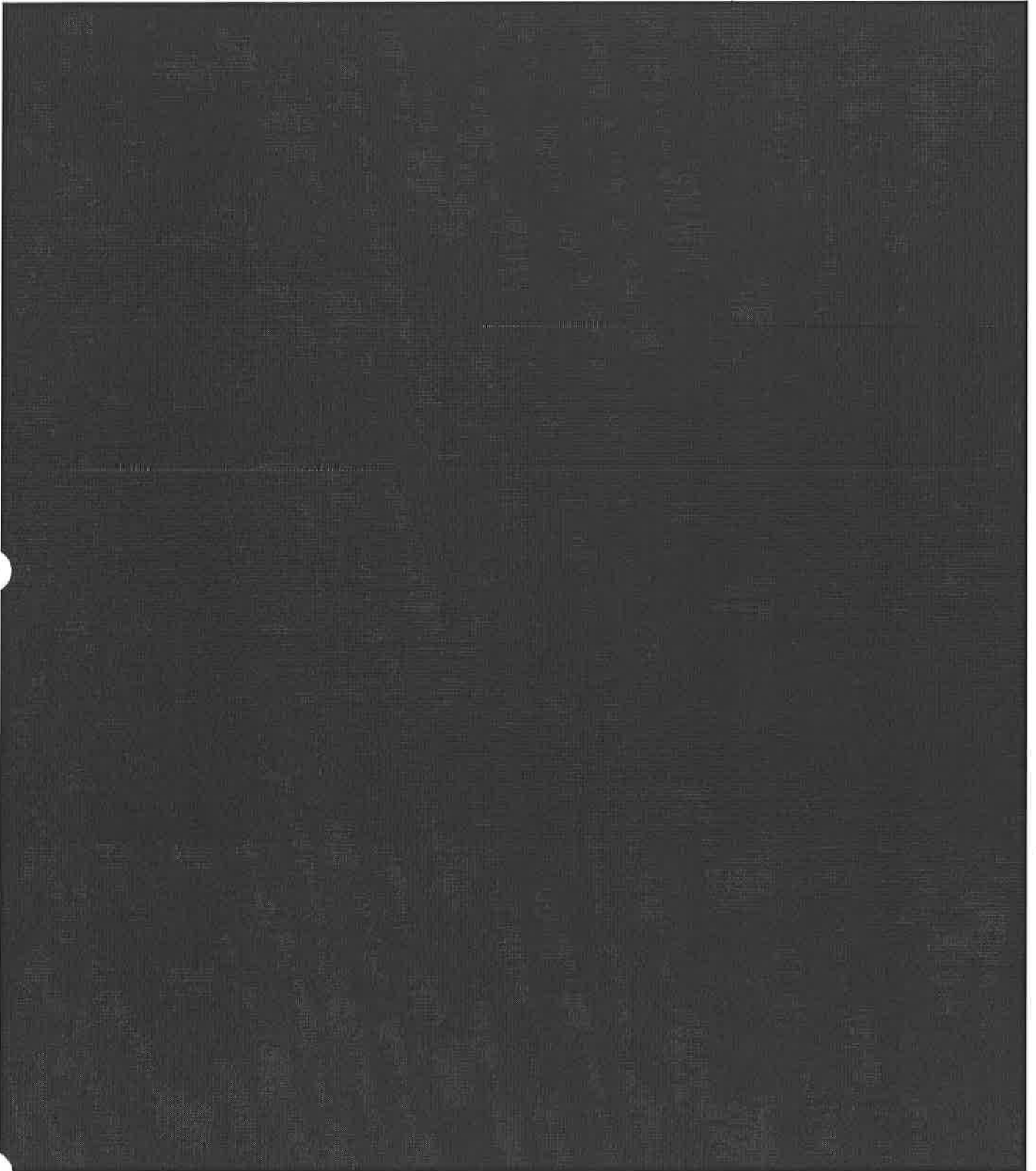
NELSON'S
Office Supply
RIDGE DALE • ROSEDALE • BURNVILLE CENTER
MIDWAY • NORTINTOWN • U. OF M. CHRYSTOWN

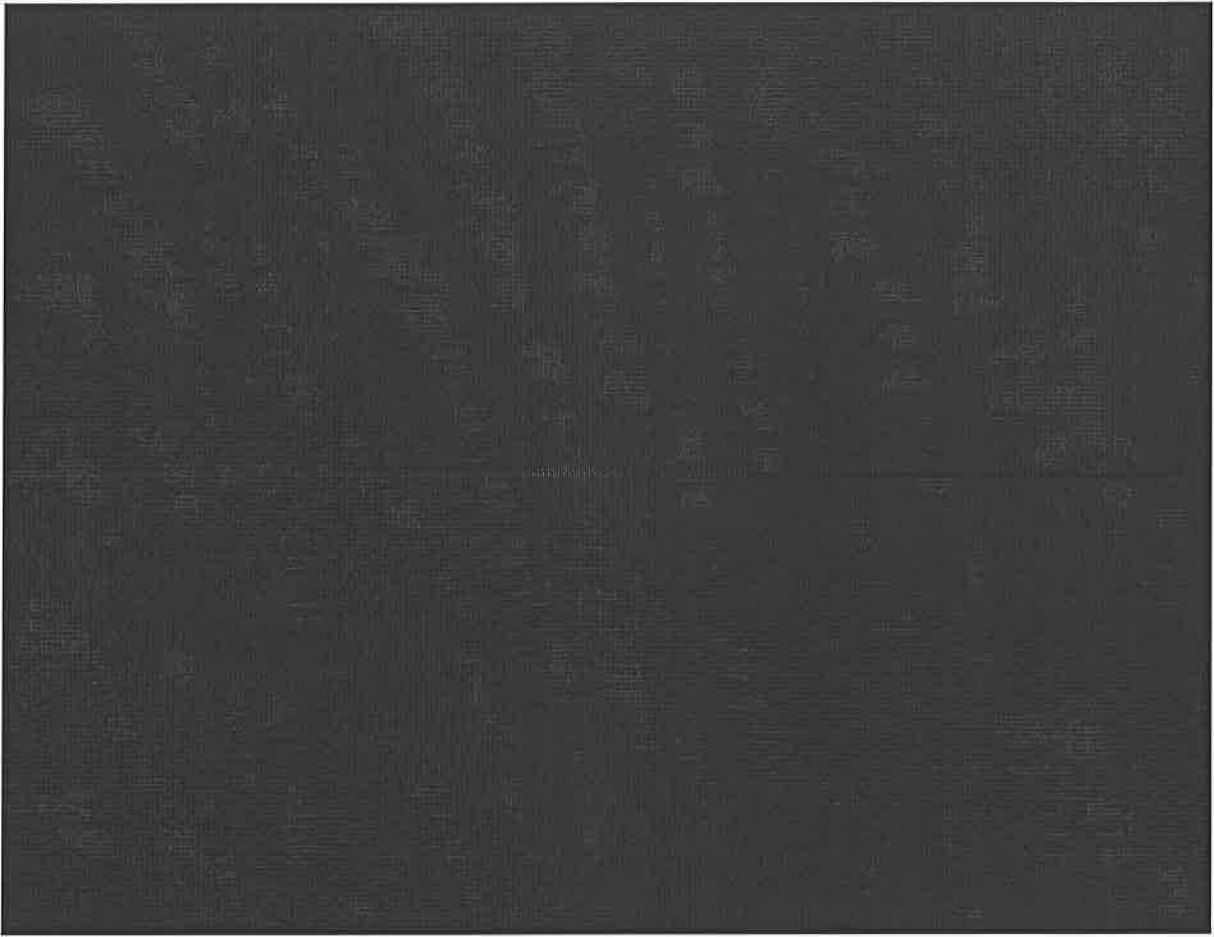
PHONE
641-0845

ARCH-001836









ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

March 19, 1991

Rev. Ken LaVan
Church of St. Joseph
171 Elm St.
Lino Lakes, MN 55014

Dear Ken,

I would appreciate very much the opportunity to sit down with you in the next few weeks to see how you're doing and also discuss slightly widening the circle of disclosure at St. Joseph's.

I also am aware that you may be going back out to St. Luke, and if that is the case, it would give us an opportunity to talk about that as well.

I would hope that you would be able to line up some time that we could meet later in the week after Easter or the first part of the week of April 7th.

If you have any questions about this or want to talk about it before the appointment, please feel free to call me. Thanks very much for your attention to this, and I wish you a very happy and blessed Easter.

Sincerely,

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

MJO/jd

MONITORING GRID FOR PRIEST SUPERVISION

PERSON INTERVIEWED: Ken LaVan

DATE: 4/1/91

INTERVIEWER: AKOLO

PLACE: Channing

1. SELF CARE:

- inactive weight loss prog. lost 20lbs.
- works out M/W/F at U.S. swim + J.T

2. SELF KNOWLEDGE:

- he continues to reflect through 12 step groups; he journals more often than when he is just down + he re-reads journals every night

3. STRESS MANAGEMENT:

4. EMPATHY:

Increasing awareness of what Ken calls "positive shame" is helping him.

5. ASSERTIVENESS:

is actively trying to name his feelings to himself + challenging others when + where appropriate

6. SEXUAL MATURITY:

works on sustaining awareness about risks + choices + knows difference between real sustaining needs + appropriate behavior to address that

7. PROFESSIONAL SATISFACTION:

- The more he exercises good self care the more his ministry is satisfying

8. LIVING ENVIRONMENT:

- continues to enjoy living at St. Joes w/ John.

9. CONTACT WITH PROBLEM PUBLIC:

- has not had contact w/ [REDACTED] since she showed up at [REDACTED]

10. THERAPY:

- Sees Psychiatrist ^{ev.} 12-14 days
- * - NorTriptline - 75 ml/day for depression

11. MONITORING GROUP(S):

- will ^{be} setting up a meeting w/ group + a new female member w/in next 6-8 wks.

12. SUPPORT GROUPS:

3 12 Step groups / week

13. SOCIAL SUPPORT :
(Friends & Family)

- feels closer to his sister + shares more significantly w/ her about family of origin issues

14. SPIRITUAL DIRECTION:

Sees spiritual Dir. ev. 3-4 weeks

15. CHEMICAL USE:

Maybe one drink / month max - cautious about mixing alcohol + medication

16. FURTHER ISSUES: (Set Short & Long Range Goals)

* Ken's depression has really abated over his past year.

17. OTHER COMMENTS:

- Sees Dick Skluszek once / mo. as 12 Step sponsor + counseling resource



Saint Luke Institute

April 24, 1991

CONFIDENTIAL

Most Reverend John R. Roach, D.D.
Archdiocese of St. Paul & Minneapolis
226 Summit Avenue
St. Paul, MN 55102

Re: Reverend Kenneth G. LaVan
SLI

Dear Archbishop Roach:

Father LaVan recently attended a workshop with us as part of his Continuing Care Program. We want to inform you at this time regarding his progress in recovery over the past six months. Also, we wish to take this opportunity to inform you of some recent changes in the Continuing Care service. We're happy to have Michael Brenneis, MA, M.Div. as a new Continuing Care Therapist.

The following is our perception of Father LaVan's progress in his ongoing recovery:

1) Recovery Program: This was Father LaVan's fourth Continuing Care Workshop. At the present time he participates in three Twelve Step Fellowships. He divides his time between one OA, one ACOA, and one SA meeting each week. During January, Father LaVan recognized his need to participate in the Overeaters Anonymous Fellowship. He had recognized that his snacking had become problematic for him and he realized that he was attempting to medicate his moods with food. Father LaVan has a sponsor with whom he is in contact at least one time per week by phone. He has dinner with this individual at least one time per month. Father LaVan describes his relationship with his sponsor as helpful. Father LaVan is in individual psychotherapy every other week. He is presently

working on forming appropriate male relationships in order to have his intimacy needs met appropriately. Father LaVan is also in spiritual direction. He meets every three weeks with this individual who is also involved in Twelve Step Fellowship.

Father LaVan described the last six months of his recovery as exciting. He noted his increased ability to notice the elevation of his moods and the alleviation of his depression.

2) Current Living Experiences/Vocational Functioning:

Father LaVan speaks enthusiastically about his present assignment as pastor. He feels supported by the staff and parishioners. He also notes that he is better able to manage his workload so that it does not overwhelm him and become an additional stressor.

3) Medical: During the course of the workshop we monitor physical health via the use of various laboratory indices. We are pleased to report that the results of our tests indicate that Father LaVan's lab values are within normal limits.

4) Recommendations and Treatment Plan: We congratulate Father LaVan for the efforts he has made in making his recovery an important priority in his life. We particularly note the good work he is doing regarding his depression. Father LaVan's commitment to a regular exercise program three times a week at a local spa is evidence of his commitment to the management of his own depression. We have received several collateral letters substantiating Father LaVan's efforts towards his own recovery. Additionally, we continue to recommend that Father LaVan avail himself of weekly individual psychotherapy in order not to shortchange himself of the quality program he so richly deserves. We thank him for his participation in our workshop and look forward to welcoming him during the week of October 7-11, 1991.

A copy of this letter is being sent to Father LaVan for his reflections. If you have any questions regarding this report, please contact us.

We thank you for the support you offer to Father LaVan. We believe that a life of sobriety helps him to continue in his life

giving ministry with God's people. We ask for your prayers on behalf of the many clergy and religious persons who we serve and for continued blessings on the work of the Institute.

Sincerely yours,

Marian J. Humphrey, LCSW

Marian Humphrey, LCSW, MA
Continuing Care Therapist
Outpatient Department

Stephen Montana PhD

Stephen Montana, Ph.D.
Director,
Outpatient Department

John Sullivan MA CAC

John Sullivan MA, CAC
Coordinator,
Continuing Care Services
Outpatient Department

Frank Valcour

Frank Valcour, M.D.
Medical Director

MH:rp

CC: Reverend Kenneth G. LaVan

April 30, 1991

John Sullivan, MA, CAC and Others
Coordinator
Continuing Care Services
Outpatient Department
Saint Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Friends,

Thank you very much for your report of April 24, 1991 on
Father Kenneth G. LaVan.

That's a very hopeful report and I am just delighted. I
have informed Father LaVan that I am proud of him.

Sincerely yours in Christ,

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

bcc- Bishop Carlson
Father O'Connell
Father McDonough

April 30, 1991

Reverend Kenneth LaVan
Church of St. Joseph
171 Elm Street
Lino Lakes, MN 55014

Dear Ken,

I just received the report from St. Luke Institute on your recent participation in their workshop as a part of your Continuing Care Program.

That's a marvelous report, and I want you to know that I am very proud of you. You are doing it well, and while it's all been very painful, it's great to see you becoming healthier and healthier.

Sincerely yours in Christ,

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

