



Michael G. Kolar
St. Paul

Nazareth Hall
Name of Seminary

ARCHDIOCESE OF ST. PAUL

SEMINARY FACULTY APPRAISAL
FOR COLLEGIANS AND THEOLOGIANS

Name Kolar, Michael G.
Year in Seminary VI
Date June 20, 1963

I. CHARACTER AND PERSONALITY

- A. Obedience
- B. Reliability
- C. Judgment questionable on occasion
- D. Leadership sometimes
- E. Sociability
- F. Emotional Stability
- G. Personal Appearance

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

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

IV. IMPEDIMENTS -- none, except as noted:

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

VI. Is the recommendation a unanimous one? _____ Or a majority vote? x

If a majority vote, what is the opinion of the minority? _____
a poor risk academically

Fill out in duplicate.


Rector

ARCH-018926

June 4, 1969

Rev. Michael G. Kolar
1225 Lafond Avenue
St. Paul, Minnesota 55104

Dear Father Kolar,

With this letter I am pleased to assign you as an Assistant Director of the Catholic Youth Center, St. Paul, effective on Monday, June 16, 1969. May I ask you to report to the Director, Rt. Rev. Msgr. John A. Sweeney, before noon on that date, ready to take up your residence in the Center.

The announcement of the assignment will be made in The Catholic Bulletin of June 13, 1969.

Finally, Father Kolar, I want to take this opportunity to welcome you to the priestly ministry within this Archdiocese. At the same time, I pray God's blessings for your work at the Catholic Youth Center and always.

With warm good wishes, I remain

Very cordially yours,

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

MCGUIRE & MCGUIRE
ATTORNEYS AT LAW
RUSH CITY, MINNESOTA 55069

September 30, 1969

Msgr. Terrance Berntson
Chancery Office
Archdiocese of St. Paul & Minneapolis
St. Paul
Minnesota

Dear Msgr. Berntson:

This is a note regarding the priest that was signed to our parish for three consecutive Sundays, the last Sunday ending on September 21, 1969. The name of the priest was Father Mike Kolar.

I just thought it appropriate to let you know that this man was just tremendous. His sermons that he gave were excellent, and his rapport with the people was very, very good.

The last sermon that he gave was a sermon dedicated to little children which actually was a sermon that everybody could learn a great deal from.

I just thought you might be interested on how this particular individual affected myself and many others of the parish with whom I have talked.

Sincerely,


Patrick McGuire

April 13, 1977

Reverend Michael G. Kolar
Director
Catholic Youth Center
150 N. Smith Avenue
St. Paul, MN 55102

Dear Mike,

I would like to take this opportunity to thank you for the help that you gave me at the Penance Service for the Festival of Youth. The opportunity to share ministry with you was very special for me. It is really a privilege to be able to work with you.

There certainly was a very special and powerful mood present during the Penance Service. I know that your own ministry and prayer contributed significantly to this. You could see the joy in the young people's eyes as they turned from you after having sought the Lord's forgiveness.

I hope that I will have the opportunity to return some favor to you in the near future. Although none of us are looking for work, it really is a strength when we can band together.

I hope that you had a very happy and joyful Easter.

Sincerely,

Reverend Robert J. Carlson
Vice-Chancellor

RJC:mw

the INNER-VIEW

"Rapping" out the Story
of Today's Priest in Action



Vol 1, No 7

GROWING WITH A YOUTHFUL COMMUNITY

Father Michael Kolar, the youthful Director of the St. Paul Catholic Youth Center, demonstrates that the priesthood is not a goal in itself, but part of a process towards a goal.

In discussing his role as a priest, Father Kolar explained that he not only helps others develop their awareness of God and Faith, but that his own understanding is constantly growing and developing. He also feels that he got off to a rather weak start in this regard.

He was born in St. Paul, and along with his older sister and younger brother, attended St. Columba grade school. He went directly from there to Nazareth Hall, although he considered attending Cretin High School. He felt at this time that he was called to be a priest, but he had to constantly attune himself to that call, especially during the years at Nazareth Hall.

"Every summer when I went home, I wasn't sure I'd be back in the fall," he admitted.

He explained that during the summers especially, he'd often consider other alternatives: social work, college football, family life.

"It was hard to give up the possibility of my own family and that kind of security," Father Kolar explained, "especially since I really like kids."

However, each fall he'd return to the seminary. Two years prior to his ordination, Father Kolar again thought of other options, such as the Peace Corps, but he was also discovering aspects of his training that were very appealing.



During the summer immediately after his college years, he had the opportunity to spend a summer at St. Louis University studying delinquency and crime control. The following summer, the opportunity presented itself to apply what he had learned about social problems by working with Catholic Charities in Minneapolis. This opened up a new area of interest as he worked with emotionally-disturbed children, penal institutions, marriage



and family life programs. The last three years of the seminary provided valuable insights into psychology, welfare, prison systems, and the ways in which the Church relates to the poor. Nine months after his ordination, Father Kolar was asked to assist at the Catholic Youth Center, which enabled him to apply much of his training in a new and different way. He has now been there for over three years, and recently became the director.

The Youth Center may seem to be very different from the welfare orientation that Father Kolar originally developed, but there are many similarities in terms of social awareness and activity. For example, the Youth Center sponsors the "Insight Program" which involves Youth working with the mentally ill, mentally retarded, exceptional children, the elderly and other groups of people that may need special attention and concern. The Center also provides retreats for high school and college-age people, an ongoing prayer community, as well as a household where members of the community live together much as the early Christians described in the Acts of the Apostles. A summer Boys' Camp is sponsored by the Center and there are many other varied activities that demand awareness and concern.

However, the core of the Center life is a deepening of commitment to God on the part of the staff, youth, and others who are part of the Youth Center Community. This commitment is constantly growing, and even for Father Kolar, it takes some time. He explained that last year has been one of real growth in this regard. He felt that for the first two years at the Youth Center, he did not have a clear focus on how faith fits into life and consequently, he was "doing too much myself, rather than allowing God to operate through me," he said.

"Now I feel my faith has become alive and increased my ability to work as well as deepened my love of scripture and the sacraments, for now I'm more aware of what God is asking of me rather than trying to run things myself," he explained.

This realistic feeling of God's presence even extends to his relaxation, which is often working at the Boys' Camp or running, biking, or canoeing. Father Kolar also enjoys mountain climbing, and described a rewarding trip to the Little Bighorn Mountain in Wyoming with some of the volunteer staff from the Center. They had their own New Year's Day Bowl game last year -- the Snow Bowl, played in a meadow in the mountains and followed by a community sing and liturgy.

The vacation was actually an extension of his life at the Catholic Youth Center, a place, he says, "where I'm learning to deepen my commitment to the Lord along with everybody else." This, he says, is the greatest reward of his work -- leading young people to a deeper love and understanding of God, knowing that once this happens, so many other of life's concerns fall into place. Father Kolar foresees that in the future his role will become that of a director of ministries, rather than the "minister," for everyone will be learning to become ministers of God and ministers to each other.

If you would like more information about the priesthood, contact Father Shallbetter at the Vocation Center at 222-5848.

Catherine Lynch
Editor



August 16, 1978

Reverend Michael G. Kolar ✓
St. Paul Catholic Youth Center
150 N. Smith Avenue
St. Paul, MN 55102

Dear Father Kolar,

With this letter, in addition to your responsibilities as Director of the St. Paul Catholic Youth Center, I am also appointing you Vicar Cooperator of the Cathedral of St. Paul. This additional appointment is made to fulfill the canonical technicalities involved with the weekly charismatic liturgy and other pastoral services at the St. Paul Catholic Youth Center.

This appointment will be effective at 12:00 noon on Friday, September 1, 1978.

This appointment will not be published in The Catholic Bulletin. Further, it will not be announced at the Cathedral of St. Paul nor at the St. Paul Catholic Youth Center.

I pray, Mike, that the ministry at the St. Paul Catholic Youth Center continues to be open to the promptings of the Holy Spirit and the blessing of Our Lord Jesus Christ. I hope that the weekly charismatic liturgy will be a source of support in faith for many of our young people.

Sincerely yours in Christ,

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

cc: Bishop Kinney
Msgr. Hayden
Fr. Carlson

Dear Archbishop Roach:

I am a 23 year old woman, within the Community of St. Patrick's in Inver Grove Heights Minn. But am presently not attending services there, for this reason.

At the age of 17 year's I left my home seeking friends and activities with which I could participate and find myself, I have been obese from childhood and terribly shy. Therefore I never did much outside my home. But found it time to leave my shell and join life.

So at the suggestion of one friend I wandered into an institution entitled "Catholic Youth Center" 150 Smith Ave St. Paul Minn.

I entered seeking intelligent wholesome friends, to find that my life was not my own, but that of a man and his faithful followers (Fr. Kolar, Br Jim, and Volunteer Staff member's).

Let me begin my tale -

Being lonely and having all but a non-descript identity, as most young people my age, I sought and wanted to belong to these "Christians" but did not understand "tongues" and Bazaar Behavior such as seductive dancing during masses, young girls standing in line to "touch" Fr Kolar, and the trance like state and phony kindness each person relayed.

So I wrote to Father Kolar asking him many questions, how to over-

Come my fear of tongues and touching
and hopefully belong and serve
the Lord there too.

Approaching this handsome,
charming priest was a courageous
act for me especially knowing
how shy I am. But I felt if
others could be accepted, so would
I. So I did. I told him how much
I thought of him and his questions
of me were #1 my name. #2 If I
was single or married. #3 If I had
come and how many times. But he
did not answer my real question of
the Holy Spirit and Tongues. He avoided
it and me, until he put his arm
around me very seductively and
led me to believe that I was welcome,
and okay. To me to have a man
put his arm around a 250 pd lonely
girl was like dying and going to
Heaven. I was hooked.

But being afraid of crowds I avoided
the group, but took the memory of final
acceptance, home and lived on it and
dreaming as a young girl does of romantic
thoughts and a life of total happiness.
I thought Father really cared for me
and was genuinely sensitive to my
obvious social rejection and loneliness.

But I became guilty and stayed
away. Until a note came in the mail
from Gigi Schumacher saying that
he wanted me to join "Seminar
of the Holy Spirit" So I was thrilled
that they thought that much about

me, to invite me personally. So I signed up.

I went through the seminar and at the end was terrified to be prayed with for the tongues, but I was brave and God was there and I laughed instead. They did not understand.

So I went home and was high as a kite, God loved me, Kolar was fond of me and I could and would do anything for both.

Strange things began to happen,

1. Trips to Colorado.
2. A Fast of 300 Day's to do penance for my love of a Man of God who was to remain celibate and unmarried! Almost killing my own self for him. To return there, approach him and have him abruptly back away from me in front of all his people. Public humiliation, loneliness, the crash of a dream, hurt to the point of inertia I wanted to sit down on the floor and cry like a baby. But instead I went to my car, drove home and began to eat the pain away. Asking myself - why would a 36 year old man hug you at the door of his employment seductively, lovingly when you were obese, to suddenly have the hugs stop when I became thin and attractive? Did not add up.

Three weeks went by, I returned there to ask him why, tell him why I lost the weight, etc... I went in and the secretary told me he was "all booked up" and he could not see me. (a lie!)

So I went out to the bench in the lobby, to the pt of tears and prayed to God. To look up and see him walk in with another lady named Francis Keating, he had a silt case and looked happy and in a hurry.

He asked me what I wanted? I said to talk to him and he said he had no time. He looked angry with me (why?) he stood and looked at me, and then I felt a surge of heat come from his body to hit my face. What was it your Excellency? The Holy Spirit? The Furnace? I am not sure. But as I grow older I think I know.

I grew terribly afraid of this man named Fr. Mike whom everyone loved. I felt he used my body, raped my mind, destroyed my Ego, striped me of my integrity and my God given birth rite of Health, Life, free choice and the pursuit of Happiness.

Why would a man of God, want to hurt and ruin a year

old girls life? Especially when she did not have much in the beginning?

So the tale continues -

I feel so beat, I go away to a school in ^{named} run by Dominican Nuns, I nor my father (small businessman) cannot afford this school, but I take out a loan and leave my family etc., maybe to become a nun, God loved me still, even tho' rejection and patronization by those people was real.

The nuns took good care of me, fed me back to health, showed me the real God and counseled me to the pt of seeing that this man is wrong in his ministry. I found friends and acceptance and direction, but at a pretty costly price.

Seeking more answers I seek a diocesan priest name "FR. Klink" he picks me up, tells me of not trusting hierarchical people and also tells me he is a counselor, helps people with problems, He cannot help me. His comments hurt me, I cry in his presence, he feels as tho' he has dropped me for the last time. He befriends me teaching me self-reliance, and telling me to stay away from Father Kolar who is obviously messed up upstairs. ↓

I return home, almost dead, and continue to call Fr Klink, the therapy of trust continues, he is there each time I call, he seems to care, and pumps me full of good positive things. The phone bill grows and is now at the pt of nearing \$1,000. The jobs I obtain are all haunted by "them" each one.

History

~~FR~~

- Control Data

Sales Clerk 12 malls.

Handicap School

2 Factories

My life is not my own, but Fr Mike's!

My car is 1 white Foreign job which costs me a fortune in repairs.

As I reflect on the past three years I am sad and I confess to God, that I allowed my mind and my free will to be taken over by a man who has no right to touch my body, my mind or my life.

I am tired of retreats, preplanned functions in which my every move is accounted for. And finally I am sick and tired of Father Lolar, and the Charismatic movement!

this letter comes to you after 7 months in my parents basement. You ask why? Because I live in fear of Father Kolar, I live in fear of His Brother Jim Kolar and I live in fear of those people who inhabit the Catholic Youth Center of St. Paul in your Diocese.

Do you think this normal?

I love God, I love my family, they have seen me suffer by these people, my father cannot bear to see me this way / fearful, desecrated, and not functioning.

He now must pay lots of money at a psychiatrist to get me well, build my ego and put me back on the track of life. I pray it possible.

In recent days I have written to Fr. Carlson telling him also my tale, and have asked other priests to pray for me. I have approached a lawyer and he tells me that it is hard to prosecute a priest, and the inner suffering is hard to prove, so I feel I have a case tho, as God is my Judge.

I have also talked with Fr. Kolar on this subject, he avoids reality! He tells me I do crazy things and coming from him that is a compliment. He tells me after 3 years of Hell on earth, and I telling him

that he was the first man to touch me, and how deeply that hurt me he can only say, that he will pray for me, and he had the nerve to ask me for my telephone number!

I ask you as a man of God as a human being and as a fellow Christian to only hear me and my tale. I am an intelligent, beautiful person I have a right to be alive and pursue the things I choose. And now at the pt of near death I reach out to you to tell you the truth.

When a man in the Desert is thirsty he begins to dig for water. I felt that Christ is water and I sought him at the life and found him not. I am thirsty, forsaken, live in fear that I will never seek friends or trust again. For this I pray to the lord.

Father Kolar had a TV show in which he spoke of freedom through Christ. But I say, why bother to go through the pain of seeking Christ to be free when in the end you become Father Kolar's slave? Not Good.

The Catholic Youth Center is a beautiful building with much character and history. But I shall never go there again, and my relatives, friends and acquaintances shall not attend

functions there after this trauma.

Father Kolar has told me that I am welcome there anytime. He as far as I am concerned has no authority to invite or not invite me into that building. He as a man of God does not own it nor will he ever and I feel he has become possessing of something which is really the peoples building. Don't you? He pays no taxes, and I am sure no bills so he can be easily replaced. Don't you think?

I write you to prevent any other innocent person entering what seems to be a legitimate place becoming deceived and hurt when reality strikes.

To stress this pt. I live in fear of my life with FR Kolar. Please hear me.

I pray daily for the other people whom he has traumatized, and there are some.

Do you think my Father should have to pay this Dr. Bill to get me well? To allow another man to touch me love me and be good to me? I don't think so.

I am going to stop now, for this story is a hard thing to write for me lucky to get it on paper.

all I ask is that you read it,
hear it and to evaluate
Fr. Kolav and the means he uses
to sell his product "Jesus Christ"

For a Guy who has had a free
ride through school, nice cars, pretty
girls, lake camp and a title of
director of a youth center, I really
doubt if he is worth the trouble
to try and get revenge on, after
all I who am I but a kid, overweight,
lonely, uneducated, isolated, broke,
who only wanted to belong and
grow.
Maybe I'm the lucky one?

Thank you for your time.

Peace.

P.S. I would appreciate it if
you could let me know
some how that this letter
reached you and that I
connected with you. For this
I pray.

my Address:

Mr. Kalar

January 25, 1980

[REDACTED]

Dear [REDACTED]:

Archbishop Roach has received your letter concerning your participation in the programs at the [REDACTED]. The Archbishop asked that I respond to your letter. As you know, we have spoken about this matter several times on the phone.

The [REDACTED] serves thousands of young men and women each year. It is my experience that the programs are well organized and the participants are generally very well satisfied. I regret that you had a negative experience, and I am certainly concerned about the pain and frustration that you mention in your letter.

Please be assured of the support of my prayers.

Sincerely,

Reverend Robert J. Carlson
Chancellor

CONFIDENTIAL



Bishop Robert Carlson
226 Summit Avenue
St. Paul, Minnesota 55102
291-4400

May 28, 1986

Dear Bishop Carlson,

Much thought and consideration has gone into this letter I am writing you. We have met before on various occasions. For the past seven years I have been a member of the Community of Christ the Redeemer at the St. Paul Catholic Youth Center. I have been a part of the volunteer retreat staff all through college and I was a member of the first year long NET team during [REDACTED]. The CYC and all the people there have been a very sufficient and instrumental part of my life. Because of this it is very difficult for me to inform you about this matter, but I do so with everyone's best interest involved.

I was told that you are the authority in the Archdiocese who is to receive concerns about ordained priest's behavior.

Father Michael Kolar has been a very influential person in my life over the past ten years I have known him. I have admiration and respect for the gifted and talented priest that he is. At the same time I have been hurt by him and am very angry at how he misused his power with me.

Fr. Mike has been very sexually inappropriate on a past occasion with me. At one time I shared some very painful information with him, in regards to what had happened in my own life. I trusted him in my vulnerability and he took advantaged of this and used me for his own sexual needs. I know that I am not the only one he has been sexual with.

I have confronted him on this and have told him how it has affected me and how inappropriate it was. I decided to inform you of this because you are in a position to hold Fr. Mike accountable to the people he serves. In doing this I hope Fr. Mike receives the guidance and help he needs in order to insure that he no longer misuses young women he comes in contact with.

If you need anymore information please feel free to contact me. Thank you for your time.

Sincerely,



ARCH-018872

File of Father Michael Kolar

I met with Father Michael Kolar on Thursday March 3 1987 to discuss certain complaints which have been made by [REDACTED], a [REDACTED] year old [REDACTED] at [REDACTED] School. Father Kolar acknowledged the complaints and shared with me his counseling history. Apparently he has seen Dr. Virgil Burns for the past three years.

This counseling began at this the time he was on sabbatical at Notre Dame and stop about a year ago. I told Mike to begin this counseling again and to keep it up as a regular part of his wellness.

Since we are dealing with a single incident and things seem to going very well in therapy I feel that there is nothing further that needs to be done.

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery.

May 11, 1987

STRICTLY **CONFIDENTIAL**

Reverend Michael Kolar
Director, Catholic Youth Center
150 N. Smith Avenue
St. Paul, MN 55102

Dear Father Mike,

I have received a letter from Virgil Burns, MSW ACSW dated April 30, 1987 which outlines your counseling relationship with him. I appreciate the fact that you had asked him to send it to us at the Chancery.

After reading the report from Virgil Burns, and discussing it with him on the phone on Monday, May 11, 1987, I have come to the conclusion that two things need to be done:

1. I would ask that you participate in a psychological evaluation which Virgil Burns would arrange for you.
2. You begin to see him on a regular basis, say every 4 to 6 weeks for at least the next two years.

Mike, I am making this request as I feel that therapy is in the best interest of your own personal life, and in your professional ministry. I have a great respect for you as a brother priest, and a deep affection for you as a good friend.

In taking these steps with Virgil Burns, I would ask that you give him permission to share the information with me. This is necessary so that we can continue to monitor the situation.

Mike, if you have any questions please feel free to contact me.

Sincerely yours in Christ,

Most Reverend Robert J. Carlson
Auxiliary Bishop

Father Kenney
Director of Priest's Personnel
Chancery
226 Summit Avenue
St. Paul, MN 55102

June 5, 1987

Dear Father Kenney:

In the fall of 1986, my friend went to Bishop Robert Carlson to report an incident of sexual abuse by Father Michael Kolar of the [REDACTED]. This abuse occurred in January of [REDACTED].

Some months prior to meeting with Bishop Carlson my friend confronted Father Kolar about the abuse in the presence of her therapist. In that confrontation, Father Kolar acknowledged the abuse.

Upon hearing about the abuse and the confrontation, Bishop Carlson said he would get back to her with some response. To this date, she has not received a response. This disturbs me.

Since she has not received a response from Bishop Carlson, there is no confirmation that this situation has been addressed appropriately and completely. Without identifying my friend or Father Kolar, it was recommended to me by Father Dick Rice, SJ, that you would be the appropriate person to give this information to. Such illegal and harmful behavior warrants certain action.

Lastly, I thank you for your anticipated attention in this matter. I do request from you a response to this letter.

Sincerely,

[REDACTED]

June 9, 1987



Yesterday, the Personnel Department received a letter from Miss [redacted] in which she expressed concern about the fact that you were never notified of any follow-up concerning Father Kolar.

I am not sure exactly what you are looking for and it was my understanding from the note that you sent me, that you felt you were well listened to and you were assured that a follow-up would take place. Apparently, you have changed your thinking on all of this at this time.

If you would like to contact me, I would be happy to talk to you.

Sincerely yours in Christ,

Most Reverend Robert J. Carlson
Auxiliary Bishop

June 9, 1987



I have been in contact with Bishop Carlson, and he tells me it is his understanding that the young woman with whom he met was very satisfied with the way in which the matter was handled. There is a letter in the file from her, thanking him for his help.

Let me assure you that Father Kolar was confronted with the charge, and he received help from a therapist over a considerable period of time.

If your friend continues to feel a need for further dialogue with Bishop Carlson, I suggest she contact him.

Sincerely,

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

WJK:rk

October 9, 1987

Mr. Virgil A. Burns, MSW, ACSW
ENPHEO
2127 Marshall Avenue
St. Paul, Minnesota 55104

Dear Mr. Burns,

I received your kind letter of September 21st, 1987, concerning Father Michael Kolar and the psychological testing which he has received.

I look forward to receiving the results of the testing and also your follow-up therapy reports.

Father Michael Kolar is both a friend and effective minister to the people of this Archdiocese, and his on-going therapy is specially important, so that he could cooperate fully with the work of the Holy Spirit.

I would ask that you send me regular therapy reports, at least every three to four months, and that if therapy should be terminated either by you or Father Kolar, you inform us of that decision.

Please be assured of my prayers for you and those that you minister to.

Sincerely yours in Christ,

Most Reverend Robert J. Carlson
Auxiliary Bishop

DATE: March 14, 1988
MEMO TO: Father Michael O'Connell
FROM: Bishop Robert J. Carlson
SUBJECT: FATHER MICHAEL G. KOLAR

On January 19th, 1988, I sent you a memo with a copy of the psychological evaluation for Father Michael Kolar. At that time, I suggested that Dr. Gary Schoener review the evaluation and offer suggestions regarding any further counseling for Father Kolar.

Since my memo to you of January 19th, 1988, and your memo to me of February 8th, 1988, I realize that some very specific concerns have been raised concerning Father Michael Kolar, and his continued presence at the St. Paul Catholic Youth Center.

Therefore, I would try to detail as best I can my original concerns with Mike.

As you know, about three years ago, [REDACTED] came to see me, alleging certain actions on Father Kolar's part that would be considered sexual abuse. Apparently, Mike arranged for [REDACTED] to ride in the same car as himself when the Youth Center took a trip out to Wyoming, and during the night, Michael touched and massaged [REDACTED]'s breast through her clothing while she was laying on his lap in the back seat of the car.

This was especially significant as [REDACTED] had been raped about a year before this and Michael should have been aware of the trauma that this would cause her. After I have had the opportunity of speaking with [REDACTED], I had Father Kolar come in and he admitted that this had taken place.

According to [REDACTED], Father Kolar had also met with her and her counselor, and he had admitted to this, but was quite irritated that [REDACTED] would hold this against him. He informed her that he had confessed this and thought that healing should now take place. [REDACTED] was a bit put off by Father Kolar's attitude and felt that he was "stonewalling her" just a bit.

At the time [REDACTED] was satisfied with the way this was handled, but on one or two occasions, we have had renewed concern from individuals who know her. According to [REDACTED], she has not authorized this, but it is obvious that she is talking about it and that a fair number of people are aware of the incident.

Very recently, we obtained a psychological evaluation from Virgil Burns, but I must tell you that it has been difficult getting this material. At this time, Father Kolar is paying \$120.00 per month toward [REDACTED]'s counseling, as her insurance has been exhausted.

While it is clear that Father Kolar is responsible to a certain extent for [REDACTED]'s problems, the rape incident also plays significantly into her on-going problems. It is impossible for me of course to discern all of the impact of this, but both issues are present. It is clear that Father Kolar was not in any way involved in the rape.



October 20, 1987

Reverend Michael Kolar
The Catholic Youth Center
150 N. Smith
St. Paul, Minnesota 55102

Dear Mike,

You have made an appointment to see me on Thursday.

Mike, if the subject of our conversation is going to be anything having to do with the Articles and Incorporation and By-Laws for the NET ministries or any changes of plan for the Catholic Youth Center, I am going to want to have some other people present for that meeting.

I also will need a significant amount of documentation and I think it would be better to postpone the meeting so that we can get all of that in order.

If it is on another issue, or a personal issue, by all means we will go ahead with the meeting.

Sincerely yours in Christ,

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

cmk

STRICTLY CONFIDENTIAL

DATE: December 23, 1987
MEMO TO: Father Austin Ward
FROM: Bishop Carlson
SUBJECT:

Archbishop Roach has authorized that the Archdiocese of Saint Paul and Minneapolis, would make payment for the individual counseling for [REDACTED] [REDACTED] will send a copy of her bills on a monthly basis. This would be done for approximately a year and normally this would be about \$120.00 or \$140.00 per month.

Father Michael Kolar has been asked to send a check to the Chancery, on a monthly basis to cover the costs of these counseling sessions and we should perhaps discuss whether we would bill him or wait for his check to come in.

Austin, it might be good for us to discuss this, but I would prefer not to put anymore than this in a memo.



ARCH-019229

STRICTLY CONFIDENTIAL

DATE: January 4, 1988
MEMO TO: Archbishop Roach and Father O'Connell
FROM: Bishop Robert J. Carlson
SUBJECT: FATHER MICHAEL KOLAR

I received the attached note from Father Michael Kolar, along with a check for \$120.00 as his first payment for the counseling of [REDACTED]. I have sent the check No. 2441, in the amount of \$120.00 to Father Austin Ward.

I am sending you this note, not only to show you that Father Kolar is making payments, but because of a concern I have regarding the P.S., at the bottom of the card. In reading it, you will note that Father Kolar has taken a morning job at White Castle, in order to make the money to pay for the counseling.

It seems to me that Mike wants to talk about that before we get too much further into it. I guess the basic question would be - if we are asking Father Kolar to pay the counseling charges, do we want him to get an outside job in order to raise the money?

Once I have heard from you, I will acknowledge Father Kolar's card.



Att.

NOTES REGARDING FR. MIKE KOLAR

by [REDACTED]
February, 1988

*Given To m/pc
2/1988 To be eventually
shown up to Kolar
when we make up him
on this
case
MK/pc*

1) I am not acting in anger or retaliation for what was done to me.

2) I am acting in response to the article in the February 4, 1988 CATHOLIC BULLETIN, which outlined the Archdiocesan policy of intervention and treatment of abuse.

3) This policy is an answer to 15 years of personal prayer for such a policy.

4) I have discussed the entire set of circumstances involving Fr. Mike Kolar with a detective. I have spoken honestly in order to gain clarity in my own mind about the seriousness of what happened. Realizing the criminal nature of the events, WHICH I NEVER KNEW, I feel obligated to come forward and make him accountable to his superiors.

5) I want Fr. Mike Kolar to be told, as you have told me, that it is your opinion that I have acted appropriately in coming forward.

6) I want Fr. Mike Kolar to be told, as you have told me, that any retaliation will result in his immediate suspension.

7) I want Fr. Mike Kolar to know that what he did was a series of felonies.

8) I want Fr. Mike Kolar to know that I had seven years to bring charges against him and I never knew that I could.

9) I want Fr. Mike Kolar to know that the seven year time limit would not have ended until 1980, at which time I was under his employ.

10) I want Fr. Mike Kolar to know that he could have been charged with 4 counts of 3rd degree criminal sexual conduct. The penalty for EACH count has a maximum of 10 years in prison and/or \$20,000 fine. Third degree criminal sexual conduct involves penetration, however slight, of any kind, and does NOT only mean intercourse. Compliance or consent is not a defense.

11) I want Fr. Mike Kolar to know that he could also have been charged with 6 counts of 4th degree criminal sexual conduct. The penalty for EACH count has a maximum of 5 years in prison and/or \$10,000 fine. Fourth degree criminal sexual conduct involves touching of intimate parts, whether clothed

or unclothed.

12) I WANT FR. MIKE KOLAR TO KNOW THAT THESE CIRCUMSTANCES CAUSED UNTOLD SUFFERING IN MANY AREAS OF MY LIFE. THIS SUFFERING CONTINUED FOR YEARS FOLLOWING THESE EVENTS. I WANT HIM TO KNOW AND ACCEPT THE RESPONSIBILITY OF THE SPECIFIC SUFFERING HE CAUSED.

13) My depression increased because I blamed myself for what happened and felt like dirt to have caused someone else to sin.

14) I was put on heavy tranquilizers for this depression.

15) This medication caused a condition called tartive disknesia, in which the patient cannot control the tongue and jaw movements. It is both painful and humiliating. I want him to know that I tied rope around my jaw and head to try to prevent these violent movements.

16) I want Him to know my dad felt he was responsible for the emotional pain which he thought was causing the disorder. I HAVE NEVER told my parents of the events that caused my depression.

17) I hated myself so much for having caused these events that I did not want to be the person who could cause a priest to sin.

18) I stabbed my face when I looked in a mirror.

19) I held lit cigarettes to my face to burn it.

20) I poured acid in my eyes because I never wanted to look in a mirror again.

21) Within 3 years of these events I needed cosmetic surgery to repair the damage I had done to my face.

22) I beat my head againts walls - over and over and over - trying to forget what I had done.

23) I wanted to die because I could not forget, so I swallowed pills, and slit my wrists, and burned myself repeatedly.

24) I went to confession and accepted these as MY sins, after which I could not trust a priest enough to go to confession for 10 years.

25) I came to regard men and their bodies as objects of violence and my concept of love was so distorted that I was not capable of making a committment or decision to love anyone.

- 26) I became totally incapable of trusting anyone.
- 27) Suffering all these things now feels like I was incarcerated for a long period of time to pay for a crime I did not commit.
- 28) I WILL NOT settle for an attitude from Fr. Mike Kolar that would suggest I am the problem and that I need counseling. I am not.
- 29) I want arrangements to be made for an appointment with Bishop Carlson, because I have some questions I would like to ask him.
- 30) I want Fr. Mike Kolar to know that if I would have reported these events 15 years ago, he would have been removed from his position, and would not be there today. In my mind that makes every day of his career a gift from me.
- 31) I want Fr. Mike Kolar to know that I have suffered nightmares that taunted me to destroy his reputation in an inappropriate manner.
- 32) I want him to know that I am interceding for him each day.
- 33) I woke up at 4:00 this morning, Friday, February 19, 1988, and was called to pray for him. As I did, I had a prayer image for him: it was a picture of a ladder and a light shined brightly on portions of it. The words I heard from the prayer time were; "If you have not climbed up the ladder in the light, you will climb down the ladder in the light."
- 34) I would like to have the assurance that he will now be accountable for his actions.
- 35) In THE IMITATION OF CHRIST, Thomas a Kempis wrote; "It is a very excellent thing to be under obedience, that is, to live under a superior and not to be one's own master. There is greater security in living a life of submission than there is in exercising authority. Many live under obedience more out of necessity than out of love of God, and they murmur and complain in their discontent. These will never achieve spiritual freedom until, for the love of God, they submit themselves with all their heart." I hope Fr. Mike Kolar can do this.

Michael-

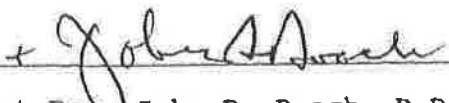
FYI.

Eyes only.

K

A RESCRIPT

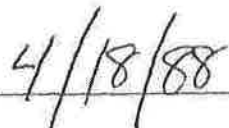
I hereby grant Rev. Michael Kolar my permission to participate in the Washington for Jesus Rally on April 29, 1988. I also permit him to exercise any priestly functions immediately and inseparably related to that rally. This permission constitutes an exception to the general prohibition already issued in his regard. It is to be interpreted strictly.



Most Rev. John R. Roach, D.D.



(witnessed) Rev. Kevin M. McDonough



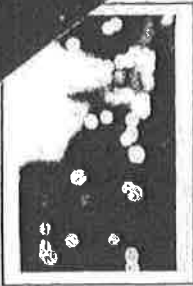
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Catholic Bulletin

VOLUME 78, NO. 16

APRIL 21, 1988

Today's Catholic Newspaper



Father Mike Kolar's Parish missionTO GO!

By Father Michael Kolar

I frequently speak at missions and renewal programs in Catholic parishes around the country. The people who come to these evening and weekend affairs are usually the stalwart pillars of the parish — the most solid families, the people who take their faith most seriously. On the first night I will usually ask people to raise their hands if someone close to them has left the Catholic Church, is alienated from the church, or has gone elsewhere. Every time, 80 to 90 percent of the people raise their hands.

"Don't put your hands down," I say. "look at the hands up all around you. Catholics are leaving the church by the millions. I'm not talking about a tragedy in another country. It's happening right here, right now, in this town, in this parish!"

It's happening in their families. I don't want to embarrass parents by asking them to raise their hands if one of their children has left the church. But they're the ones

who have their hands in the air: Parents, grieving over their own sons and daughters.

We are losing the next generation. Young people by the millions are abandoning the Catholic faith. Many are graduates of Catholic schools and colleges. Most have completed religious education programs run by professionals. They have been baptized and confirmed. They have gone to Mass every Sunday for years. They have heard priests preach and their parents explain why religion is important. Yet, after 19 or 20 years of Catholic life, they walk away from it seemingly without a qualm.

Spiritual hunger

We sometimes get the impression that young people are leaving the church because they have grown cold to the

things of the Spirit. Many of them do adopt the secular and materialistic values of our society. Many imitate the cool, worldly ways of their media heroes. Many honestly think that church and God are incompatible with the modern way of life. But the young people I work with every day are starving for supernatural experience. They leave because the Catholic Church (they were raised in) does nothing to satisfy their hunger.

One spring, a pastor in a large Midwestern parish asked if a class of confirmation students could attend a session of a mission I was preaching. I agreed.

On the third night of the mission, 150 junior high boys and girls filed casually into church and sat down to hear what I had to say. They were normal Catholic young people in the 1980s — cool, smart, polite for the most part, indifferent to

their religious surroundings. They were in the process of being sacramentalized as millions of Catholic young people are every year. It was clear that they "had to be there."

They knew what to expect. Nothing. I spoke about my own personal encounter with the Lord. Then I started to talk about the empowering of the Holy Spirit. I sensed that the Lord simply wanted me to pray that the Holy Spirit come upon those who were listening.

"Come, Holy Spirit," I prayed. "Come in power. Show yourself. Light a fire in our hearts!"

A man sitting about 20 yards away from the group of young people began to exhibit visible signs of the Spirit's presence. His hands started to shake. A deep peace came over him and his face (See PARISH MISSION, page 2)

Adult Catholics need a mature, radical faith. Ask yourselves: Do you read the Bible every day? Is your life formed more by television or opinion polls than by the word of God? Do you look forward to receiving the body and blood of Christ in the Eucharist? Do you pray with your spouse? If you have children at home, do you pray as a family? Do you make an effort to teach the truth of God's word to your children and grandchildren? If not, then the remedy begins with you.



Father Mike Kolar: When your faith becomes real . . . internal . . . then others can catch it from you.

Photo by J. Michael Fitzgerald

Parish mission . . . TO GO!

(Continued from page 1)
glowed with the joy of the Lord's presence. I pointed out to everyone the visible manifestations of the Spirit.

The confirmation class was transformed. It was as if someone had thrown a switch and ran a jolt of electric current through all 150 of them.

They strained to see what was going on. They smiled and murmured. After I resumed my talk they listened intently. Afterwards, many of them came up for prayer and ministry. They talked about personal and family problems that were troubling them. They confessed to sin. They turned to the Lord in a deep and sincere way.

These young people are typical of Catholic youth today. They desperately want their faith to mean something. But it doesn't so they are turned off — more from disappointment than indifference. When something happens to make their faith real, they respond swiftly and eagerly — as spiritually hungry human beings always do.

A frantic generation

I have seen changes in young people over the 17 years that I have been working with them. Today they seem more anxious than they ever were before. In counseling, in confessions, in casual discussions, they tell me about pressure. Young people have always been anxious. Today it seems that they are almost frantic.

It's no wonder — given the state of family life.

I am amazed by the large numbers of young people who literally live alone in their suburban homes. Mom, and/or Dad, or whomever they are living with usually works during the day and pursues their own pleasures at night. The children are often left to get their own meals five or six nights a week.

The idol of sports and outside activities rules the modern Catholic family. Parents turn into chauffeurs as they haul their children through a weekly round of athletic practices, music lessons, tutorials, games, parties, and amusements.

I once attended a meeting where a hockey coach explained the responsibilities of modern parenthood to a group of ordinary suburban moms and dads. The hockey team was going to play 50 games, he announced, some of them out of state. Practices were mandatory, as were all 50 games. Family life? Forget it. Parents had to make a personal commitment to this punishing hockey schedule.

"If you can't get the kids to practice," he said, "and if you can't take your turn on the road trips as a driver and chaperone, don't sign up!"

How different from the church, I thought. Compared to that coach, we ask for so little and we get even less.

Absentee parents, the youth culture, and the unceasing round of outside diversions have virtually destroyed millions of families. Young people have television and each other. The peer group and the media make the crucial decisions for anxious teenagers. They define what people should look like, which values are important, and what success means. The relationships within families are not strong enough to overcome the media-imposed model of modern success. It's no wonder that otherwise sensible young men are convinced that success means a life filled

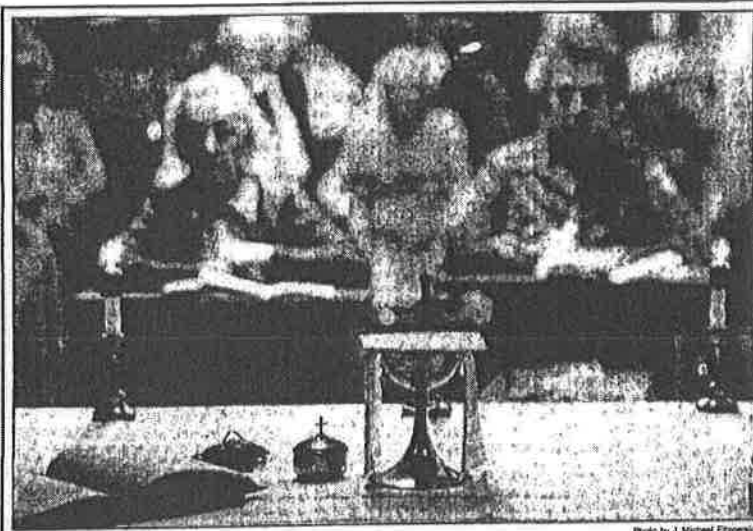


Photo by J. Michael Fitzgerald

"We Catholics have externals in abundance. We have sacraments — outward signs instituted by Christ? We have ritual and liturgy, statues and sacramentals. We have a visible hierarchy of priests and bishops headed by a highly visible pope. To a large degree, being Catholic means identifying ourselves with these externals. The problem comes when we stop there!"

with alcohol and sex and that slim attractive young women become anorexic because they think they are fat.

External faith

What are we doing to rescue our young people?

For the most part we're throwing money and programs at the problem while going about our business as usual.

Twenty years ago, most parishes had a CYO program and secular colleges and universities had a Newman Club. Now, as the youth crisis grows worse, programs have multiplied — CCD and other religious education classes, sacramental preparation, a host of dances and social events (many of which are simply great parties under religious sponsorship), evangelism and pre-evangelism classes, retreats and rap sessions, and a horde of training courses for the professionals and volunteers who are in "youth work."

What's wrong with this approach? I've gotten numerous phone calls from groups asking me to help them find a youth minister. They all have the same type of person in mind for the job: someone who is well-educated, organized, can relate well with young people, has a "good" personality. The factor that always seems to be forgotten or shuffled to the bottom of the deck is whether or not the person has an active, faith-filled relationship with Jesus Christ. We ask our youth workers

to have advanced degrees. We want them to talk about God articulately and put together a curriculum professionally. But we don't pay attention to the quality of their faith.

Faith is the real issue. Our faith and our children's faith.

We cannot tell young people about a vital living faith that satisfies the spiritual hunger in the human heart unless we have such a faith ourselves. Parents need it. Youth workers need it. Priests need it. From my own observations as a professional, I am convinced that we are losing the younger generation because most of us don't have it. We need an internal faith that sets fire to the heart. Instead we have an external faith that consists of ideas, words, and habits.

External faith is the faith we have when we rely on someone else to tell us what our faith means to us. It's necessary when we are children, and external supports are valuable throughout our lives. But we are in deep trouble when it comes to passing on the essence of what makes Christians different if external faith is all we have.

We Catholics have externals in abundance. We have sacraments — outward signs instituted by Christ? We have ritual and liturgy, statues and sacramentals. We have a visible hierarchy of priests and bishops headed by a highly visible pope. To a large degree, being Catholic means identifying ourselves with these externals.

The problem comes when we stop there. The outward manifestations of Catholic life signify a vibrant faith in a living God, a faith that burns brightly within our hearts. They express and sustain a way of life that is supposed to be different — a life of prayer, worship, and discipleship. Too much of Catholic life today is a system of parish life, education, and piety without the inward fire. What we desperately need is an outpouring of internal faith.

Caught, not taught

That's the bad news. The good news is that the Lord is doing something about it. I am gradually running across more young people who can talk about a personal relationship with the Lord. The reason is that a growing number of their parents and their peers have the internal faith that provides the power for effective evangelism of the young.

Do you want to know what God is doing in the 1980s? I think his primary work in this age is to replace an external faith with an internal faith. Catholics who know about Jesus Christ are now meeting him personally. More and more of those pillars of the parish who put their hands in the air when I ask if they know someone who has left the church are coming to know Christ as a personal Lord. They know that he loves them now. (Continued on page 3)

'Other people can tell us about faith. But we catch it from people who've got it.'

(Continued from page 2)

forts them now, frees them now, and empowers them to deal with the challenges in their lives now.

This personal encounter with Jesus is happening in movements such as the charismatic renewal, Cursillo, and Marriage Encounter. It is happening in neighborhood Bible study programs and house prayer meetings. It is happening independently of movements and programs — wherever those who know Jesus as a personal Lord make personal contact with Catholics struggling with the limitations of an external faith.

We are learning that initially faith needs to be caught, not taught. I see the truth of this all the time, especially when the young people who work on the National Evangelization Teams (NET) come into a parish where the local young people haven't encountered anyone like them before.

In the past five years, over 200 young adults have been trained as Catholic evangelists through NET. These young people from all over the United States, Canada, and an increasing number of foreign countries, have ministered to over 200,000 Catholic youth in the United States and Canada. They agree to give a year of their lives to share their love of God, love of the Catholic Church, and love of the word of God with others.

The NET workers all know Jesus Christ personally. The young people in the parishes where they work rarely do. Initially the kids in the parish will make it clear that they are present at the opening session of the youth mission because they have to be there. Someone else thinks the NET program will be good for them, just as someone else has told them everything they know about Christianity.

The atmosphere changes gradually. After about 15 minutes of warm-up music, the local kids relax. They decide that the evening will be fun and that the NET team is okay. The team puts on some acts that dramatize some of the conflicts young people have. Then they give testimony to the love of God in their own lives and the power of Jesus Christ to break through their troubles.

Toward the end, the team invites the local youth to form small groups. They ask, "If you were walking with the Lord right now, what would you say to him?" The young people speak out. They talk about family troubles, about their problems in relationships, about their fears and insecurities, about their dreams.

They meet their savior at this point of personal need. I have seen it happen so many times that I am no longer surprised. But it is really a miracle. It's the miracle of the incarnation breaking through in the lives of our children. God himself takes on human flesh and meets us in the midst of our struggles. In our weakness we find our strength. In our confusion we find faith.

Other people can tell us about faith. But we catch it from people who've got it.



Photos by
J. Michael
Fitzgerald

Rescuing the younger generation

What should this generation — the parents and grandparents, pastors and professionals — do to care for our younger Catholic brothers and sisters the way the Lord wants?

First, we need to realize how serious the situation has become. We are losing the young people. Current strategies aren't working. We are deluding ourselves if we think that tinkering with youth programs will change the indifference and hostility that many, perhaps most, young Catholics feel toward the church.

A more radical approach is necessary. Adult Catholics need a mature, radical faith. Ask yourselves: Do you read the Bible every day? Is your life formed more by television or opinion polls than by the word of God? Do you look forward to receiving the body and blood of Christ in the Eucharist? Do you pray with your spouse? If you have children at home, do you pray as a family? Do you make an effort to teach the truth of God's word to your children and grandchildren?

If not, then the remedy begins with you. Your external faith needs to become internal. Seek the Lord. Ask him to fill you with the Holy Spirit. Find some fellow parishioners or acquaintances who can help you come to know Jesus as your personal Lord.

Once you are equipped with an internal faith, examine your life and the life of your family. Your most important task is to impart the faith to the young people for whom you are responsible. In his encyclical *Familiaris Consortio*, Pope John Paul II points out that bringing people to a personal relationship with Jesus Christ is the purpose of all that we do as church. That's what you are to do in your family: bring young people into a personal relationship with God.

You may need to make changes in order to do this. How does your family spend free time: on television and passive entertainments or on activities that build relationships?

Do you correct your children in love? Do you consciously steer them to the only source of freedom — Jesus Christ, the king of kings, who is the personal Lord

of all who sincerely seek him?

Recently a young man came to me for confession. He said he wanted to confess a sin against the first commandment. I listened intently to a clear, concise description of his sin, then asked him where he had learned about the commandment and sin.

"My dad sits down with me and talks to me every week about my faith," he said. "He has gone over the commandments with me again and again, talking about their ideals and how to live them. He has told me, 'Son, this is sin, this is serious sin.'"

This young man was secure in his faith because his father, who possessed an internal faith and love of God, had taken the time to pass that faith on to his son.

The power of internal faith can change people's lives.

Father Michael Kolar is director of the St. Paul Catholic Youth Center and president of the National Evangelization Teams. Originally published in *New Covenant*, P.O. Box 400, Sheepsboro, OH, 43082. Reprinted with permission.



SAINT LUKE INSTITUTE

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

May 23, 1988

Confidential

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

Re: Reverend Michael Kolar
SLI #11785

Your Excellency:

Your client, Father Michael Kolar, was admitted for evaluation on March 25, 1988. On April 6, 1988 the entire evaluation team met to discuss their findings, opinions, diagnoses and recommendations and presented them in a face to face meeting with Father Kolar. Father Kolar participated cooperatively and with candor throughout the evaluation. Accordingly, we believe that the obtained results are valid and representative findings with respect to Father Kolar's functioning along the dimensions assessed.

In a telephone conversation shortly before Father Kolar's arrival between myself, Mr. Andrew J. Eizenzimmer, the counsel for Father Kolar's diocese, and Father Michael O'Connell, the Vicar General for the diocese, it was agreed that all communications from us would be made to Theodore J. Collins, Esq. Mr. Collins has since contacted us and asked that we be in touch with you. The following evaluation summary is comprised of those facts and opinions which were conveyed to Father Kolar.

We believe that human behavior derives from multidimensional social, emotional, intellectual and physical factors. Therefore, we have designed the evaluation to be as comprehensive as possible along those dimensions. The evaluation has included but is not necessarily limited to the following elements:

1. Structured interview by three members of the professional staff, including a psychiatrist,
2. Physical examination and neurological examination,
3. Electrocardiogram (EKG),
4. Chest x-ray,
5. Electroencephalogram (EEG),
6. Computerized tomographic brain scan study (CT brain scan),



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7. Neuropsychological testing including Wechsler Adult Intelligence Scale-Revised, Wechsler Memory Scale, Halstead-Reitan Neuropsychological Battery, and Minnesota Multiphasic Personality Inventory,
8. Informal meetings with current residents in the Saint Luke Institute rehabilitation program,
9. Formal psychological interview with mental status examination,
10. A dexamethasone suppression test. This is a biochemical challenge test which assesses the way the pituitary gland controls certain adrenal function. A positive test correlates highly with depressions that have a strong biochemical component and are frequently helped by antidepressant medication.

The questions for the evaluation have to do with Father Kolar's sexuality, his psychosexual development and, certainly, whether he is at risk for continuing the type of behavior for which he has been charged.

Psychosocial History: Father Kolar is a 44 year old caucasian male who is the middle of three children. His older sister is three years his senior, and his younger brother is three years younger. Father Kolar's own father died when he was three years old and the younger brother would have been an infant. The father was 33 at the time and he succumbed to some type of virulent pneumonia. The family moved in with the maternal grandfather who was an alcoholic. Father Kolar's mother was a nurse and worked mainly the 3:30 to 11:00 shift. This apparently meant that her children, being in school all day, would not see her in the evening. Father Kolar remembers himself staying up at night to see his mother when she returned from her afternoon shift. He also has some positive memories of his childhood; he remembers the grade school years as being quite positive. He was good at sports, he was the head altar boy and in general remembers himself as being quite happy. He went away to the minor seminary at age 13 and was ordained in 1969.

Father Kolar denies any significant alcohol abuse problems. His maternal grandfather was an alcoholic and there were some unspecified difficulties with the grandfather as Father Kolar was growing up. Father Kolar was intoxicated for the first time as a senior in high school and his current pattern is to have an estimated three glasses of wine in any given week. He does not identify alcohol use as a problem for him as an adult.

Father Kolar's sexual development included the usual childhood curiosity and rehearsal play. Adolescent and young adult sexuality, as described by Father Kolar, were unremarkable. In 1972 a woman, who, we understand, is the present complainant, was in some form of counseling relationship with Father Kolar and the alleged facts of that encounter are known. There was another complaint about four years ago regarding an incident that occurred in 1983. Father Kolar acknowledges over the past years some sexual involvement with a variety of women including a longstanding relationship extending from 1975 to 1983. In 1983 when he went away on sabbatical he suffered depression at the same time he was separated from the woman. He, at this point, terminated the relationship. Since that time he has been basically uninvolved sexually with vulnerable people; a woman with whom he was involved several years ago in a counseling relationship has remained visible in Father Kolar's environment

since that time. She tends to show up at liturgies where he is celebrating and, to some degree, keeps crossing his path. He last saw her as recently as three weeks prior to his evaluation here.

Laboratory and Medical Test Results: Father Kolar's blood pressure was 120/80, his pulse 80 and temperature was 98. He is 5'10" and weighs 184 lbs. Examinations of the chest and thyroid were normal. Cardiovascular and abdominal exams were within normal limits. His neurologic exam was intact. His cardiogram and chest x-ray were normal.

Of the wide variety of laboratory tests administered, most have been returned in the normal range. Some of the normal findings were bilirubin, hemoglobin, hematocrit, platelet count, serum testosterone level, thyroid functions, liver functions, glucose, BUN, uric acid and iron. No drugs were detected in the urine. Blood type is A. The syphilis screen was nonreactive. The HIV screen for the antibody to the AIDS virus was negative. The dexamethasone suppression test was within normal range on all three readings. Findings outside of the normal range were elevated bacteria in the urine; however, in the absence of an increased white blood cell count, there is no reason to suspect the presence of infection. Cholesterol was elevated to the upper end of the mildly elevated range which extends from 200 to 220 mg./dl.; Father Kolar's reading was 220 mg./dl. There was a high red blood count which is borderline and should be repeated to determine its reliability.

Neuropsychological and Psychological Test Findings: The brain is the organ of the body which is responsible for the highest levels of integration of thought, emotion, and behavior. We not only assess the structural integrity of the brain via the CT scan, but also assess cortical functioning by observing, under systematically controlled test conditions, a variety of behaviors which emanate from various geographical locations on the cortex. By assessing such behaviors, the condition of the brain may also be assessed.

Father Kolar, who is right-handed and right-eyed, obtained a WAIS-R Verbal IQ of 101, a Performance IQ of 110, and a Full Scale IQ of 105. The mean IQ score is 100 and the normal range extends from 85 to 115 IQ points. Father Kolar's Verbal Comprehension ability is equal to his Perceptual Organization skills. There was a mild deficiency noted in his attention and concentration ability as well as mild nonspecific memory deficit which was most in evidence with verbal memory. His memory functioning was borderline for nonverbal material. These findings appear to be developmental and do not represent an acute and progressive condition. His verbal learning ability is also somewhat slower than normal. On the Halstead-Reitan Neuropsychological Test Battery, measures sensitive to general cortical deficits were normal. The Impairment Index was 0.3 which is in the normal range. On tests of frontal lobe functioning Father Kolar was within normal limits. On complicated spatial tests which interact importantly with verbal ability, Father Kolar showed some mild impairment. On the Tactual Performance Test there was a mild deficit. This is a test that requires the generation of verbal rules for efficient completion. While attention and concentration difficulties may account for some of these deficits, they do not, by any means, account for all. The findings suggest that, in general, Father Kolar may have been a slow learner

and may continue to be such. Father Kolar was recently given a battery of objective and projective personality tests; the report is dated December 1986. Unfortunately, the results are relayed by a social worker and, though the report seems adequate for the most part, we diverge in at least one important way from that report; the social worker indicates that there was "no evidence of thought disorder or significant disruption of intellectual processes." The present findings suggest otherwise.

Test data indicate that Father Kolar has the cognitive style of an underincorporator despite persistent efforts, on his part, at intellectual complexity. That means that Father Kolar typically fails to take into account important elements of a situation or an idea in formulating a judgment about it. Moreover, his personality style is intuitive and based on his feelings leading to a trial and error approach as opposed to a reflective, more issue-oriented approach to the environment. This indicates that Father Kolar will have some difficulty in making appropriate judgments since an underincorporative style combined with a propensity for acting intuitively in trial and error fashion on one's feeling will result in actions which are based on incomplete assessment of the facts. In addition, Father Kolar's test data indicate that he has some difficulty in modulating strong feelings, especially feelings which are related to unmet need states with a long history. Though Father Kolar tends to be responsive to his own feelings in formulating his judgments and his actions, he is less responsive to interpersonal emotional material. Thus, where his needs are concerned, Father Kolar gives feeling primacy. However, in reciprocal adult relationships, strong feeling is disallowed by Father Kolar. He deals with strong feeling through his development of a facade of compliant and ingratiating behavior, especially with those in authority. This helps Father Kolar to avoid any form of confrontation which would result in disapproval or condemnation. Accordingly, the present situation in which Father Kolar finds himself has been particularly anxiety provoking for him. This need to avoid disapproval has its corrolary in Father Kolar's behavior as a need to appear in an excessively favorable light. Appearing favorably in other's eyes and by means of ingratiating behavior, Father Kolar reduces the risks of jeopardizing the approval which he needs. Unfortunately, when these personality traits influence a vulnerable person (for example, someone in counseling) the approval Father Kolar induces becomes excessive as in the case of the woman who keeps crossing Father Kolar's path over a several year period.

The test data indicate that when a major confrontation such as the one which has taken place does occur, it can be quite disorganizing to Father Kolar. His thought processes become adversely affected by virtue of the fact that he does not mediate his interpretations of the environment with a normal degree of skill. As a consequence, his thinking can become skewed and distorted in ways that compromise good reality testing. Several things occur under these adverse circumstances; his self-image is negatively influenced, he becomes more emotionally isolated, he tries to neutralize his feelings, and his thinking can take a morbid turn which reflects a certain amount of depression. While at other times Father Kolar may not show any disturbance in thought processes (as indicated by the previous test report), when he is under considerable stress from important situations such as his present legal one, the stress can have extraordinary effects on him. At the present time, then,

the stress can have extraordinary effects on him. At the present time, then, Father Kolar does show some disturbance in thought processes and his ability to deal with feelings. Part of his need to look good in the eyes of others would be reflected in his attempt to cover up his present difficulties and to present himself in a more benign emotional and mental state than is actually the case at the present time.

Father Kolar is somewhat successful in presenting himself in a favorable light and at times may give the facade of good social adjustment. However, test data indicate that he is an impatient man with limited frustration tolerance who tends to behave impulsively without considering how his behavior may look from the perspective of other people. This deficiency in the ability to take the perspective of others does make it difficult for Father Kolar to learn from his experience inasmuch as he will underincorporate feedback from other people.

The emotional disorganization which stress induces in Father Kolar has many elements which are found in people who have been successful suicides. This does not mean that the test data are capable of predicting who will effect a successful suicide. However, the thought processes, the lowered self-esteem, the morbidity of thinking, among other things, are things which have been found to characterize people who experience a sense of hopelessness, helplessness and loss of control over the environment. When people feel helpless with respect to external events, the sense of helplessness often generalizes to internal realities as well. The effect of this would be that Father Kolar might be victimized by older feelings of dependency, helplessness and a sense of abandonment. He did, it will be recalled, wait up as a young child for his mother to come home late in the evening.

In summary, Father Kolar is experiencing stress at the present to a point which disorganizes his thinking, his judgment, and his emotional life.

Diagnoses: We make several diagnoses, two of which are rule out statements. Rule out simply means to look into the matter further as there are not enough data at present to make a firm diagnoses.

- Axis I - Dysthymic disorder, rule out major depression, major depression in remission
Impulse disorder not otherwise specified (sexual acting out secondary to pervasive dependency needs), rule out compulsive sexual disorder
Rule out psychotic disorder not otherwise specified (loosening of associations, impaired reality testing).
- Axis II - Dependent personality disorder
Narcissistic personality disorder
- Axis III - Elevated cholesterol
Elevated red blood count
Osteoarthritis by history with hip replacement

Recommendations: (1) Father Kolar may use his influence as a priest and counselor to effect sexual involvement with apparently

vulnerable people. The ensuing dependency of these people on him may be an antidote to historical fears of abandonment. Therefore, we recommend that Father Kolar not counsel vulnerable people without proper academic and clinical training and appropriate supervision. Father Kolar's counseling career seems to have taken an exploitive direction. The woman who maintains an important attachment to him over a long period of years indicates that the termination of counseling was not handled properly.

(2) His present living situation with a charismatic group probably lacks sufficient cognitive and social boundaries for a man of Father Kolar's personality makeup. It was noted above that he tends to act intuitively but on minimal information. This personality style may be more tolerated in the group which he lives than it would be in a more structured setting. We recommend that Father Kolar give serious consideration, preferably with a respected spiritual director or counselor, to changing his living situation.

(3) We further recommend that Father Kolar continue in treatment, perhaps on a more intensive basis, under a treatment plan which specifically addresses the findings of this test battery as well as the previous one. In conjunction with continued psychotherapy we would also recommend that he be evaluated for medication to help him control affect and anxiety which, when they exceed a certain level of intensity, become disorganizing to him.

(4) We would ~~recommend~~ in conjunction with an evaluation for medication that it be done on an inpatient basis; there is a differential diagnosis to be made with respect to medication and that is an antipsychotic medication versus an antidepressant medication. The test data did indicate both psychotic-like thinking as well as depression.

(5) Inasmuch as Father Kolar exhibited many of the cognitive and emotional characteristics which have been displayed by successful suicides, and because situationally ~~caused~~ stress can disorganize his thinking, we recommend that Father Kolar be monitored by his therapist and superiors with a view toward prevention of any self-inflicted harm.

Sincerely,



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



Frank Valcour, M.D.
Medical Director

TD/bm

CONFIDENTIAL

DATE: May 26, 1988
MEMO TO: Mr. Andrew Eisenzimmer
FROM: Fr. Michael J. O'Connell

I have studied the report from St. Luke Institute regarding Father Michael Kolar dated May 23, 1988 very carefully. After anticipating its conclusions with Bishop Carlson, Fr. McDonough, Bishop Ham, and after talking with both you, Andy, and Dr. Drummond of St. Luke Institute, I am recommending to Archbishop Roach the following:

1. that Father Michael Kolar be placed on a medical leave of absence;
2. that Father Michael Kolar be sent to St. Luke Institute for initial treatment;
3. that the St. Paul Catholic Youth Center, NET Ministries (National Evangelization Teams), Community of Christ the Redeemer and the CYC Camp staff be informed that Father Michael Kolar is on a medical leave as of June 1, 1988;
4. that upon the anticipated return of Father Michael Kolar to this Archdiocese, he would live in a community other than the one he is presently in.

I plan to discuss the above recommendations with Archbishop Roach on Friday morning, May 27, 1988.

I believe that it is most important that a decision be reached as soon as possible regarding Father Michael Kolar to ensure a stable situation for him and to stem a rapidly deteriorating leadership situation at the St. Paul CYC in the prolonged absence of Father Kolar.

cc: Archbishop Roach
File of Father Michael Kolar

ARCH-018943

STRICTLY CONFIDENTIAL

DATE: June 28, 1988
MEMO TO: File of Father Michael Kolar
FROM: Bishop Robert J. Carlson
SUBJECT:

On June 20th, 1988, I wrote a letter to [REDACTED] of [REDACTED], in response to her letter of June 17th, 1988, in which she indicated that she had completed both individual and group therapy.

I wrote her at that time, to offer to see her and also to give her an update on Father Kolar's therapy.

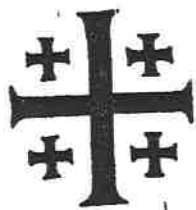
About one hour and a half before the meeting was scheduled to take place, I was called by Mr. Jeffrey Anderson, informing me that they were representing [REDACTED]. He asked if they should still come and I said that would be fine. When the conversation was ended, I called our law firm, to inform them of the conversation that I just had with Jeffrey Anderson, and they said that they would call Mr. Anderson and cancel the meeting.

While nothing was indicated, I am assuming that there will be a lawsuit on this and wanted you to be aware of it.

cc: Archbishop Roach



Father Michael O'Connell



Dear Bob,

7/11/88

I am so looking forward to your visit. Ann would like to meet with you sometime in the afternoon. Please ask all the questions you need to ask her about my state of being (Baumgaertner would be estate with reference to the philosophical category).

I have a place reserved for your overnight sleeping convenience.

ARCH-018857

Well as portal to portal service from
National. Please send me your flight
info as soon as possible or I'll come myself
with some of the other patients!

We will not have a car provided for
on evening out. It is possible a van could
drop us off and we could take a cab
back. I'll work with that.

Any info you could gather on the state of my
Sunt would be appreciated. Michael

ARCH-018858

July 14, 1988

Reverend Michael G. Kolar
c/o St. Luke's Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Mike,

As you will note from the attached itinerary, I will be making a quick visit to Washington, on Friday, July 29th, 1988. I am scheduled to leave Minneapolis/St. Paul on an early morning flight which arrives in Washington, D.C., at 11:10 AM, NWA Flight 312. If you could arrange to meet me at the airport, that would be very nice, but I could also rent a car and drive out to the Institute.

I look forward to meeting with Ann, and also spending some time with you.

On Friday evening, we could grab a cab and go out to dinner, perhaps somewhere in Georgetown, and then back for a little rest.

I am not sure how far St. Luke's Institute is from Georgetown, but if it would work out better, we could perhaps get a hotel room. Please let me know what you think.

Because of my schedule here, I would have to return on Saturday, at 9:30 AM, on NWA Flight 315.

It would be good to see you!

Sincerely yours in Christ,

Most Reverend Robert J. Carlson
Auxiliary Bishop

Att.

CONFIDENTIAL

Memorandum

8/24/88

To: Michael O'Connell
From: Kevin McDonough
Re: Michael Kolar: Pro-Active Communication
Stance

Michael, please excuse the handwritten note:
all my secretaries are tied up with Centennial
and so on.

I spoke with [REDACTED] this morning.
The conversation helped focus some concerns
that I have as well.

Our current problem seems to be that
our earlier policy on dealing with public
information about Mike Kolar is no longer
working. As I recall, we viewed the
lawsuit against him and us as a
question of an isolated example of misbehavior
on his part. We wanted to limit the
spread of the information because we
believed that he had already sought
adequate professional help. Our hope was
that after a thoroughgoing psychological
exam we would be able to return him
to his very effective work.

ARCH-019160

In this context, it made sense to keep relatively silent about his situation. Were a psych exam to confirm his healing, then we could see him continuing without endangering anyone.

Three factors have now made that course impossible, in my opinion.

First, the psych exam appears to suggest that he has had, and perhaps continues to have, some real personality problems. This means that he cannot return to his former work. Furthermore, we can reasonably suspect that there may be other victims. I suggest that we should actively seek out potential victims and advise them of their right to recourse.

Second, a lot of information is floating around. Some of it is very accurate, which reflects the possibility that someone with inside information has been talking. Most of it is very inaccurate (e.g. he has AIDS, is gay, abused minors, had a nervous breakdown, etc.) and much more damaging than the truth would be. These

are many questioning, confused, doubting and just plain curious people out there.

Third, we are now aware of a second lawsuit in his regard. We cannot expect to contain a volatile legal situation like this, which potentially could yet grow, given the current legal-social-administrative atmosphere.

For these reasons, I've set a meeting for this Friday with [REDACTED] [REDACTED] you, and me. When you see what I'm suggesting below you may want to think of including [REDACTED] too.

I suggest that we take the following steps:

1. We prepare a letter to priests (see sample) from the Archbishop which describes Mike Kolan's situation.
2. We use this letter as the basis of a Catholic Bulletin news release.

3. We send a similar letter to bishops of dioceses where he has served!

4. We permit the [REDACTED] [REDACTED] to speak to all their members in this tone.

5. We permit [REDACTED] to do the same.

JKK 8/29 w/ [redacted] + MJDC

our obligat

his good name

Limit scandal on limited basis

[redacted] ([redacted]) Training

* Share w/ [redacted]

enough facts to:

- denish coverage
- clear qim + marks

Contact [redacted] re [redacted] planning ✓

~~Send [redacted] tape to therapist~~

we must share w/ Mike Kolar

we must (should) send letter to Priests? (

will not send letter to Bps

~~del~~

(13) > Maybe JKK should go to St. Luke

if signing [redacted] out we can't do anything

** Msq. Bob Bacher - del friend of [redacted], JKK + Pres. of St. Luke Institute

[redacted]

[redacted]

[redacted] is Talking widely

- Mike Kolars needs: rumors being spread, incl. clergy; AIDS, Nervous down, child abuse ([redacted])
- [redacted] staffs cont. to be more + more confused and distrustful of what they are being told;
- [redacted] are becoming more + more suspect as credible leaders e.g., enabling coverup sponsored by Chancery.
- [redacted] Teams from around country are in training now til end of Sept. and:
 - ① need to know more about Kolars if they get asked
 - ② Video promo tape needs to be dealt w/ fast

Responsibilities of Archdiocese:

- Prevent ~~Further~~ ^{Further} Public Scandal, ([redacted] - further by dredging up Adams etc. - increased by new stuff on Kolars)
- [redacted] to protect good name of [redacted]
- [redacted] to protect good name of Kolars (from false rumors)
- give limited public notice that any other victims are welcome to come forward

Action:

- do:
- Talk to [redacted] / write her officially as Interim Dir.
 - ~~contact Mike Kolars by phone~~
 - [redacted] ums in training have to be released for info from [redacted] * They have to be told that [redacted] have followed an order
 - * JRP must talk [redacted]
 - * [redacted]
 - * Andy E must be coordinated
 - * Mike Kolars must be notified + briefed
 - * Kolars cannot do Jimmy Simpson
 - Our Pastors need to be told ?
 - ~~Arch. Bps need to be told ?~~
 - Cath. Bulletin ?
 - Follow up strategy must be designed + assigned

Confidential
2/2

September 29, 1988

PERSONAL AND CONFIDENTIAL

MEMO TO: Bishop Carlson, ~~Father O'Connell~~,
Fr. McDonough

FROM: Archbishop Roach

I met with Rose Totino on September 28, 1988 to discuss the Michael Kolar situation.

She was deeply grieved, but equally grateful that I had shared the information with her.

THE PILLSBURY COMPANY
PILLSBURY CENTER
MINNEAPOLIS, MINNESOTA 55402-1464

ROSE W. TOTINO
VICE PRESIDENT
U. S. FOODS

October 6, 1988

The Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis
Archdiocese of Saint Paul and Minneapolis
226 Summit Avenue
St. Paul, Minnesota 55102-2197

Dear John:

I shall be eternally grateful for the time we shared together on Wednesday of last week. Your love, compassion and sensitivity for Father Mike completely overwhelmed me.

Thank you John, for sharing these feelings so openly with me. Please be assured of my prayers for Father Mike and the parties involved. It was truly rewarding for me to hear you acknowledge your appreciation and understanding of Father Mike and his ministry.

Again, a very sincere thank you with God's Blessings.

In His Love and mine,



Rose Totino
Vice President
U.S. Foods

Zephaniah 3:17

RWT:dh

ARCH-019054

October 7, 1988

[REDACTED]

I am writing to you with personal sadness and concern for a brother priest and for all those bearing the weight of a difficult situation.

Earlier this year I became aware that the Reverend Michael Kolar had come to know an adult woman about fifteen years ago. He and she began a relationship which she later judged to be sexually exploitative. She has brought a lawsuit seeking damages from him and from the Archdiocese. Since then, another lawsuit has been initiated alleging similar inappropriate behavior on his part.

I asked Father Kolar to step aside from his work at the [REDACTED] and to undergo a psychological evaluation, as is our policy when allegations of serious sexual misconduct occur. At the time I did so, I also determined that news of this incident should be treated confidentially. I did so for two reasons. Less importantly, the inception of a lawsuit limited our options for public discussion. More importantly, I value the excellent service Father Kolar has performed. It was my hope that the years which had passed since the time of the relationships in question would have brought whatever healing was necessary to enable him to continue in his priestly ministry. The leaders of your community agreed to follow my direction in treating this matter confidentially.

Unfortunately, his absence from his work seems to have given rise to rumors which are far more damaging to Father Kolar and his ministry than the truth could ever be. It is because of this that I write to you. I want you to know what has occurred so that you can disregard untruths. Furthermore, I want to assist those who have known Father Kolar over the years in facing the pain which this situation engenders. My staff and I are prepared to listen to those who are concerned and to respond insofar as possible. Our care includes not only our brother priest but also all of those who are affected by him and this difficult situation.

Page 2
October 7, 1988

At my direction, Father Kolar continues to address the issues which our Inquiry has raised. When he comes back to the Archdiocese, he will take up another ministry different from his immediate past assignment. I do not know yet when that will be.

The ministries with which he was serving are well organized and continue to carry out their missions. I do not anticipate that they will be interrupted now that he has left them.

These are painful situations for many people. I ask your prayers for our brother priest and for all our concerned brothers and sisters.

Sincerely yours In Christ,

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

KMM:ggr

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Office of the Archbishop

Saint Paul, Minnesota 55102-2197

October 17, 1988

PERSONAL AND CONFIDENTIAL

Reverend and Dear Fathers,

I am writing to you with personal sadness and concern for a brother priest and for all those bearing the weight of a difficult situation.

Earlier this year I became aware that the Reverend Michael Kolar had come to know an adult woman about fifteen years ago. He and she began a relationship which she later judged to be sexually exploitative. She has brought a lawsuit seeking damages from him and from the Archdiocese. Since then, another lawsuit has been initiated alleging similar inappropriate behavior on his part.

I asked Father Kolar to step aside from his work at the St. Paul Catholic Youth Center and to undergo a psychological evaluation, as is our policy when allegations of serious sexual misconduct occur. At the time I did so, I also determined that news of this incident should be treated confidentially. I did so for two reasons. Less importantly, the inception of a lawsuit limited our options for public discussion. More importantly, I value the excellent service Father Kolar has performed. It was my hope that the years which had passed since the time of the relationships in question would have brought whatever healing was necessary to enable him to continue in his priestly ministry.

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At my direction, Father Kolar continues to address the issues which our inquiry has raised. When he comes back to the Archdiocese, he will take up another ministry different from his immediate past assignment. I do not know yet when that will be.

The ministries with which he was serving are well organized and continue to carry out their missions. I do not anticipate that they will be interrupted now that he has left them.

These are painful situations for many people. I ask your prayers for our brother priest and for all our concerned brothers and sisters.

I know that you appreciate the need in justice to treat this letter with confidentiality. I rely on your good judgement in this.

Sincerely yours in Christ,


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

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John Roach

DATE: October 24, 1988

FROM: Father Kevin McDonough

RE: TWO QUESTIONS CONCERNING FATHER MIKE KOLAR

Archbishop, we have been attempting to control the flow of information about Father Kolar. Two questions have come to mind.

First, I am wondering if the letter which we have sent to priests ought to be adapted and sent to the Archdiocesan Full Staff. As you know, they work with Father Kolar in a variety of settings. One reason to send it to them would be the fact that, as members of the Archdiocesan staff, they are often approached by people asking questions about Archdiocesan personnel, goals, leadership. By now they must be aware that something is going on. Some further information might be helpful to them.

I spoke recently with Bishop John Kinney. He had been visiting one of his men at St. Luke's Institute and had met Father Kolar there. Bishop Kinney asked if we intended to inform the bishops of the dioceses where NET was working about Father Kolar's status. I told him that we were not planning to do so at this time. He seemed to be of the opinion that it would be useful information for the bishops to have. I know that you have thought differently. However, I wanted you to have his perspective on the question.

October 26, 1988

MEMO TO: Father Kevin McDonough

FROM: Archbishop Roach

This is in response to your memo about the flow of information about Father Kolar.

I know I am taking a very conservative position on this, but I have thought it through. I don't think that we ought to send out a letter to the Full Staff. There are some things that people have a right to know and some things I think they don't. A part of the philosophy which motivates the desire to know in this case, is that the priests know and therefore everybody has a right to know. I don't buy that. I think that we ought to share roughly the same kind of information that we gave to priests with Full Staff members who inquire, but I would like not to send anything out. As the circle of information on this gets wider and wider, we run greater and greater risks of publicity that we don't want. God has been good to us up to this point on this issue, and I don't think we ought to tempt fate.

I would not agree with John Kinney about informing bishops. I don't see that that information is useful or necessary, particularly because the current NET teams have never met Father Kolar. Once again, I think it just gives rise to questions we aren't really in a position to answer, and I don't feel that we are being unjust in not sharing that information.

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop Rohn Roach
Father Michael O'Connell
Bishop Richard Ham
Bishop Robert Carlson
Father William Kenney

DATE: October 28, 1988

FROM: Father Kevin McJonough

This memo is intended as a summary of our recent discussion in regard to ministerial options for Father Michael Kolar. I will be visiting with Father Kolar on November 14 in Washington. In anticipation of that meeting, I would like us to be able to offer him some clear signals about future ministry.

We discussed some general principles about his assignment. We were concerned that his assignment would reflect whatever restrictions are imposed by the final report from St. Luke's Institute and would also give him an opportunity to do whatever follow up work and receive whatever follow up support St. Luke's recommends. Second, we were concerned that he would find a supportive living environment with priests. Such a living environment ought to include prayer and some meals in common. Third, we wanted to be certain that contractual restrictions on Father Kolar's contact with women in counseling situations would be clear. We did not arrive at any conclusion as to how best to guarantee that, but we raised the issue. Fourth, insofar as possible, we wanted Father Kolar to be in an assignment where his many and excellent talents could be used. Fifth, we will want to make certain that the pastor with whom Father Kolar will be working is supportive of Father Kolar and of his work in the parish. Sixth, we wanted to make certain that whatever assignment was received included a clear break from the Catholic Youth Center, the Community of Christ the Redeemer, and NET ministries. Two broad categories of work were described. It seems that the preference of the council was for the first, which would be parochial ministry. Among the parishes that we thought would be good placements were included, New Prague, St. Raphael's in Crystal, New Brighton, St. Olaf in Minneapolis. The other option discussed was the possibility of having Father Kolar serve as director of guidance at St. John Vianney Seminary while doing weekend work at one of these parishes or some other parish in need.

Several options for living were also discussed. Father Kolar might live in the rectory with the priests of any of the above named parishes. In conjunction with work at some of the parishes or at St. John Vianney, Father Kolar might live in the house with Bishop Carlson and Father Perkl. Finally, in conjunction with the work at St. John Vianney, Father Kolar might live in one of the priest's suites at St. John Vianney Seminary.

Archbishop John Roach, Father Michael O'Connell, Bishop Richard Ham,
Bishop Robert Carlson, Father William Kenney

Page 2

October 28, 1986

My understanding of what is to happen on November 14 is that it will be an exploratory discussion. Father Kolar will not be completing his therapeutic program at St. Luke's until after Thanksgiving sometime. The options which I present will be the subject of some discussion between Father Kolar and the appropriate people at St. Luke's as well as with us, from the diocesan point of view. Any final commitment to an assignment will have to wait for the terminal report from St. Luke's Institute.

This is my summary of the discussion. If I have left anything out, or if you have other ideas, please let me know.

KJM:ggp

STRICTLY CONFIDENTIAL

DATE: January 3, 1989
MEMO TO: Father Michael O'Connell
FROM: Bishop Carlson
SUBJECT:

Michael, several years ago - I believe in the early 80s, the woman whose name is signed on this Christmas greeting, called to complain about Father Michael Kolar.

I don't believe there is much in the files on this and in my talking to her, the only thing that I could ascertain is that Father Kolar hugged her in addition to others at the sign of peace at Mass.

This young woman is emotionally disturbed and I probably talked to her over the phone 20 or 30 times in the early 80s. I know that the name appears in the file because Andy Eisenzimmer asked me about her, but I shared this information with him.

I share with you now as her name is a name out of the past and it could come up at some point.

Initially, we treated her concern quite seriously, but there never seem to be anything that we could direct our focus at.

I will be happy to answer any questions you might have, but I would not recommend contacting her at this time as, at least in the past, she appeared to be rather fragile and emotionally disturbed.



January 19, 1989

MEMO TO: Archbishop Roach

FROM: Mert

SUBJECT: Your Request for Appointment Information

Fr. Michael Kolar in 1987-88:

11:00 am February 26, 1987

1:30 pm October 22, 1987

10:00 am December 28, 1987

10:45 am March 24, 1988

Mara Martinez in 1983-84

1:30 pm January 23, 1984 (There is no record in the
file for this meeting)



Rev. Huey ~~R~~ O'Rourke 3/7/84
(St. Luke) Mike K., Jim K., Jack Swamy, Stanisleda, Gil Gustafson

Axis I - Dysthymic Dep.

Impulsive Disorder - rule out sexual compulsive disorder

Axis II - Dep. Person disorder

Narcissistic disorder

Compulsive addictive disorder

Basic needs ① love + be loved ② self affirm + be affirmed

Compulsivity is way of covering up a need.

Compulsion becomes addiction when controls are lost

- Admitted in week
powerless
over
and that only
Jesus had become
unmanageable

Ernie Larson → "Insanity: (Sexual Compulsive disorder)
↓ "expecting diff results from the same behavior"
- if we are going to chg. ourselves we have to chg. our behavior

Grief: Treatment

- ① - Denial > cannot break the cycle until you own the problem
- ② - Anger & Why me?
- ③ - Bargaining > "lets make a deal"
- ④ - Depression > our society won't let prop. be depressed - it is essential to be
down about life at sometimes (drug culture obsolete) - to be in pain can
be helpful
- ⑤ - Acceptance.

6 pts of aftercare:

②

1. Psycho Sexual Support

① - SAA meet, ea. week - 12 step

- sponsor

② - Alanon + ACCA gp.

↑
helps differentiating emotionally from other people

↑
boundary recognition by Mike

↑
long history of differentiating w/in his family e.g., "who am I"

③ - aftercare wkps. ev. 6 mo.

④ - Therapist:

↑ Trust, relationship

↓
getting the secret out

2. Physical Health + well-being

- Planning vacations, days off, nights off

3. Professional responsibilities:

- not giving equal wt. to everything

- 30 hrs a week

4. Spiritual Growth

Div.

daily Euchar.

monthly recantation

retreat

5. emotional, psychol., personal issues: (timing, needs - Jan, friends,

colleagues - sharing comfortable + uncomfortable thoughts + feelings.

Mike will seek an council on Q's, decisions + plans -

3

- Mike is an under-incorporator, i.e. doesn't see all of the complex, associated problems but only the central issue
- > MK keeps focus very limited + doesn't always look at whole issue
- > highly intuitive approach to facts + tends to give reflective + detailed approach
- > invitation for challenge, feedback, confrontation
- > maintain personal boundaries > no unsupervised relati.
↳ adult women
- > continued ego deflation. "A'm not God"

6 Accountability:

- MJC is supervisor
- Sponsor: 12 steps - Jim Egan S.T.
- ^{O'Rourke} Hugh₁ - St. Luke
- Group of 5
- Warren Schaffer

Archbishop Roach -

First of all, I want to thank you for responding to my story. Sending your support and prayers for me and my future days.

It has not been fun, nor easy to tell, let alone live what I have shared with you.

What began so innocently has ended in a Holocaust, and I have learned more in 3 years than one possibly learns in 90.

But none the less I have survived and feel like I could stand up against anything now.

Father Klink (Madison) has convinced me that leaving the Church would be good for me right now. But Father Klink does not run my life. He also


counseled me, to believe I should not trust nor respect men in the hierarchy, namely you and others in your states. What do you think of that? He also told me that you are probably laughing behind my back. But I give you alot more credit than that.

☪ rest of your life ☪

But after spending money on long distance phone calls, to a guy I hardly know, who only cares because he felt responsible for one more wound inflicted, I don't value his word. He is [redacted] years old and for being in the Counseling profession should be sued for malpractice!

ARCH-019081

as for Father M. Kolar, I have done my part, going there & asking him, his intentions of me. And to tell him also how deeply his actions have hurt me. He only says he will pray for me. He never responds, perhaps he does not know how or maybe does not want to.

My daily prayer and hope is that I never see him or go into that building ever again. If he in anyway enters my life, I shall deny I know him and be embarrassed that I was involved  in that

ideology  people productions
and
behavior ▽

OJAI, CA 93023
1979

PC 168 50

April 5-89.

Dear Archbishop Roach-

In regards to Jim Kolav and Father Mike Kolav I feel they should both be kicked out of the Catholic Church. After seeing how they live the houses and cars and material things that they have.

and how did they get them?
Brainwashing, Emotionally + almost physically raping me and others.

It has been 10 years since I have had contact with these people but I am still feeling the trauma of walking into the Catholic Youth Center.

I do not have a decent job I dont have a job at all and every time I get a job they haunt me.

Like I said before Im bright, intelligent and have some emotional problems. I grew up 6th of 11 children and I had it kinda ruff as a kid.

If you do not do something to stop the people at the Cyc I am going to write to the Pope and ask him to do something. After all when innocent people are being hurt I think someone should care.

The priest in Madison Wisconsin is another pain in my side I have spent thousands of dollars talking to him on the phone all to have him make sexual advances toward me.

I dont feel sexual towards him I dont care about him and finally I dont love him. I want him out of my life for good!

I have written to Bishop Corbett, only to have him be a thorn in my side also he doesnt understand.

I have been in treatment for 8 years with Doctor Rowe and I wonder sometimes if it has helped.

Jim Kolar is a fraud. Father
Mike Kolar should be pumping
gas somewhere.
I cant believe that they actually
are on the payroll of the Catholic
Church.

If I were stronger you +
your organization would have
a big fat lawsuit on your
hands.

For

#1. Sexual Harrassment.

2 Human Cruelty

3. ABUSE

4. Brain Washing

5. + finally obtaining money
through crooked means.

I hate these people and if they
dont leave me alone I am going
to write the POPE.

Sincerely,

P.S. I have left the Catholic Church.

I will return when Jesus sees fit. I will return when Justice comes about and these people are done with these games.

Like "Life in the Spirit"

Marriage Encountre

Teen Encountre

and any and all programs done by the C/C.



June 1, 1989

To the file of Father Michael Kolar

FROM: Archbishop Roach

I saw Father Michael Kolar on June 1, 89.

It is really hard to get a fix on how he is doing. He looks good and considering all the things going on in his life, he is probably doing pretty well.

He is relatively happy at St. Peter's in Mendota. Time is very heavy for him. It is not easy for him to do the taping of reflections as we had suggested he do. So much of the effectiveness of his preaching has depended upon the feedback he gets from people, that to try to do that in this sterile fashion doesn't work very well. However, he is continuing to try, though it is a frustration.

He thoroughly enjoys the celebration of liturgy and we ought to continue to try to get him as much weekend work as possible.

The things that are really bothering him are pretty much things he can't control. He desperately wants the court case to get behind him. He also needs some notion as to what his future is going to be.

He is having some problems with his current therapist. The therapist is fairly aggressive in suggesting that he ought to leave priesthood and Kolar is having a tough time with that. The therapist also is making judgments about the way Kolar dresses, etc., and is using terms such as "seductive" in describing Kolar. Kolar is having a tough time with all of that and I don't think it's up to any one of us to try to second-guess the therapist, but it is a problem for Kolar. Father Kolar and Father O'Connell will be meeting with the therapist next week and I think that will be good.

All things considered, he is probably about as healthy as you could expect him to be.

cc- Bishop Carlson, Father O'Connell



ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

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

DATE: November 13, 1989

FROM: Father Kevin M. McDonough

RE: FATHER MICHAEL KOLAR

I have been giving some consideration to our desire to put as many of our priests back to work as possible. I would like to make a suggestion about Mike Kolar.

As you know, he has completed treatment and we have a certification for him to return to ministry. The issue which is currently holding us up has nothing to do with his personal readiness for service. Rather, we are concerned that things may blow up in our face several months down the line when information about his situation becomes public.

I would like to suggest that we take some steps to be pro-active in his regard. Rather than be trapped indefinitely about a fear of publicity, I would like to suggest that we manage the publicity ourselves. We could seek out a good assignment for him. Then, we could discuss his history with parish leaders before making an assignment. We could do this so that there would be sufficient spokespeople in the parish who would have already worked through their concerns and had their questions answered before things became public.

We then could place him in the assignment and set up some suitable forum for him to say where he has been and what the reasons for his absence from ministry have been. This might be from the pulpit, or it might be an open parish meeting, or it might be through a bulletin announcement, or some other way. I would foresee a relatively brief statement which we would work with Mike to develop, so we could avoid the "Jimmy Swaggart type" public confession.

This is the kernal of the idea. We obviously would need Father Kolar's consent to pursue this very seriously. However, I think that with the right parish and the right planning, we just might be able to make it work.

- MK
- ① [redacted] *meeting*
- ② [redacted] communication *{ Mike call Com. Mike Bolton*
- ③ Keeping in contact w/ me
- ④ Live at [redacted]
- ⑤ Further discussion of assignment



Computing

JRK to ME

- "No signif sacramental men"
- Low prof. & other ministry
- We will try to identify a job + training
- JRK - "Certainly, Supra, would be minimum of severe restriction"
- JRK "I am not sure I can see you as a 'shakelcal priest'"

January 11, 1990

MEMO TO: Bishop Carlson, Fr. O'Connell, Fr. McDonough "shakelcal priest"

FROM: Mert Lassonde

SUBJECT: Meeting with the Archbishop

Archbishop Roach wishes to meet with you at 2:00 p.m. today, January 11, 1991 prior to the meetings with Frs. Kolar and Wajda.

Three questions he would like you to consider for the 2:00 p.m. meeting.

1. Will they be able to do weekend work?
2. Where will they live?
3. With whom will they work at the Chancery/accountability?


light
- Cathedral




Sincerely yours in Christ,

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


① [redacted] > Brief JRK before Mon. mtg

7

DATE: January 31, 1990
MEMO TO: Fr. Kevin McDonough
FROM:  Joan Bernet

1. Enclosed is a proposed statement to be used in connection with the Kapoun filing. I briefly reviewed the file and talked a bit with Andy about it.
2. As mentioned, I talked with Archbishop Roach about the inquiry from  regarding M.K. I felt it wise to do so before talking with  in order to get some idea on how far he is willing to go on this. He was quite surprised about the St. Paul Paper's change of policy and has reservations. He hadn't known of any discussion about this with .

He would like to talk further about this tomorrow morning.

We probably have little option in responding, particularly since the idea originated from here. I do think we should review some parameters and then hope that  will observe them. (He wants to interview the pastor of the parish to which M.K. would be assigned, a parish council or other parish member, and others.) Andy has some concerns about a part of that, and I do too.

Regardless of whether or not this turns out well in the end, I think we all need to review our policy in dealing with the media.

Any one of us, or all of us, can be blind-sided, or appear as though we are undermining one another before the media if we begin to operate independently and without sharing information. It's happened in so many organizations--including this one in the past. Invariably the Communications Office gets caught in the middle. I prefer to avoid that, for it means loss of credibility and loss of effectiveness (internally and with the media).

We want to respect your various working styles and experience with the media, but we do need to have a thorough understanding of where to draw lines, who is to be involved when, and to know when differences of opinion on how to handle something with the media exist.

Review of the policy--later if not now--might help that, and that's part of what I proposed for review by May 15.

cc: Archbishop John Roach
Fr. Michael O'Connell

STRICTLY CONFIDENTIAL

DATE: February 1, 1990
MEMO TO: Fr. Bill Kenney
FROM: Fr. Michael O'Connell
SUBJECT: ST. TIMOTHY PARISH, BLAINE

Please do not fill St. Timothy's Parish co-pastor job until we talk further. Archbishop Roach and I broached this subject to Fr. Mike Kolar again if Wayzata falls through.

Thanks, Bill, for your consideration of this request.

MEMORANDUM

DATE: February 6, 1990

TO: Father Michael O'Connell

FROM: Father William Kenney 

RE: Father Michael Kolar

Jerry Schwalbach from Wayzata called to say that at their leadership meeting last night, they made the decision that Michael Kolar would not be a viable candidate for St. Bartholomew's.

They see his many gifts and strengths, but feel St. Bart's is not sufficiently strong to weather what could be some stormy times in the future with Mike Kolar as their pastor.

I thanked him for the time and energy they gave in considering our request and going through the process.

April 2, 1990

CONFIDENTIAL

MEMO TO: Father O'Connell, Father McDonough,
Bishop Carlson

FROM: Archbishop Roach

Father Thomas Forest, the priest in Rome who is responsible for Evangelization 2000 called me on March 29.

As you will recall, I had written a long letter to him describing Mike Kolar and asked if Father Forest might be interested in Mike joining his staff. The primary work of that staff is to do priest retreat work and missions on evangelization, really all over the world.

Father Forest called and is very much interested but is very frightened. He says that the situation in Rome, in particular, where Mike would be spending a good deal of his time, would be that he would have to live in one of the religious community houses, since Forest doesn't have a place of his own. Forest also says that about 7:00 in the evening all of the people who work in Evangelization 2000 pretty much go their own way and he is very fearful that Mike would not have a sufficient support system.

He is also fearful of the loneliness which could be incurred in Mike's traveling alone.

He is going to think about it further and he is going to talk to two other priests and then get back to me. My feeling after talking to him, however, is that he is frightened of it, though he wants to do it and I'm not sure that we really ought to pursue this much more.

We will need to talk about this as to how we communicate this to Kolar.

STRICTLY CONFIDENTIAL
MEMO

MEMO TO: Archbishop Roach
DATE: April 12, 1990
FROM: Fr. Michael J. O'Connell

Fr. Kevin McDonough, Fr. Michael Kolar and I met on Wednesday, April 11th. We reviewed recent history which has led to your recommendation that Fr. Kolar be assigned to our Mission in Venezuela.

After careful consultation with Fr. McDonough before our meeting with Fr. Kolar and after reading over the personal letter which Fr. Piche, Fr. White and Fr. Hubbard sent to Fr. Kolar, we decided that it would most probably be helpful to Fr. Kolar to read this.

Fr. Piche's letter to Fr. Kolar was very open and considerate of Fr. Kolar's history and issues. It also included some questions he had regarding Fr. Kolar's management style. However, it was Fr. McDonough's and my impression that it was still a supportive letter to Fr. Kolar insofar as welcoming him into ministry in Venezuela. Fr. Kolar seemed to really appreciate the candor Fr. Piche showed in raising these questions with him even to the extent that this might further cement a deeper relationship with them.

Fr. Kolar seemed genuinely pleased and excited at going ahead with his assignment to the Mission in Venezuela. He will be in contact with Fr. Kenney regarding the practical details of setting up the assignment there.

I indicated that I would be in touch with Fr. Kolar insofar as drawing up a contract for his continuing aftercare which would include: an annual week-long visit to St. Luke Institute in addition to his vacation, a regular open contract of disclosure among the priests at the Mission, the sisters if that would seem helpful, as well as any kind of spiritual support contact that he could locate in Caracas. It was felt that possibly Fr. Jim Egan, who is Fr. Kolar's spiritual director, could look into networking Fr. Kolar with Jesuits in Caracas.

Fr. McDonough will be in contact with the Bishop in Venezuela to secure his support for this assignment. We recently found out from Fr. Hubbard that the Bishop has been already apprised of the situation and has verbally indicated he would support it as long as Archbishop Roach did.

Fr. McDonough reviewed with Fr. Kolar all of the possibilities of Fr. McDonough going to the Mission to help pave the way for Fr. Kolar or possibly Fr. McDonough and Fr. Kolar going together. However, at the end of this meeting, there seemed to be a consensus that this may not be necessary. Fr. Kolar would get back to Fr. McDonough to determine if such a visit by Fr. McDonough would be necessary.

STRICTLY CONFIDENTIAL MEMO

Archbishop Roach
April 12, 1990

Page -2-

I also talked to Fr. Bill Kenney to request that he ask the Priests' Personnel Board to be very confidential at this time and for the immediate future regarding any kind of public notice that this assignment is going to be made. We all have some apprehension that if this information gets out on the street in the near future someone is likely to get back to Jeff Anderson which might precipitate another round of threats to expose the lawsuits, if not in fact to expose the lawsuits. We didn't feel that this would help matters at all at this time. Therefore, we would want to try to keep this assignment confidential as long as we can until Fr. Kolar would make the transition.

At some point we'll have to discuss how we are going to deal with public relations on these issues, especially regarding Clark Morphew and also what would seem to be the inevitable publicity that could try to make this assignment look bad in the public eye.

cc: Fr. Evin McDonough

STRICTLY CONFIDENTIAL
MEMO

MEMO TO: Archbishop Roach
Fr. Kevin McDonough

DATE: June 6, 1990

FROM: Fr. Michael J. O'Connell

There is a very serious question that Father Kolar and I discussed at this time which has to do with whether or not we should publish Father Kolar's assignment at all. Understanding that if there is a way we didn't have to publish it, it would preclude at least for some time any kind of fallout about his assignment in the public sector.

If we have to publish this assignment, then I would recommend that it not be published until July 1, 1990 after he has left. That would allow for us to have to deal with any public fallout and would exclude him. I think there is no reason he would have to be around for that fallout.

We will have to answer this question in the next few weeks.

STRICTLY CONFIDENTIAL

DATE: JUNE 12, 1990

MEMO TO: REV. MICHAEL O'CONNELL

FROM: ARCHBISHOP ROACH

Fr. O'Connell, my immediate impression about the public announcement about Fr. Kolar's appointment is that we have to do it. If it's going to be challenged, I think someone like Anderson is smart enough to know that we do publish appointments, and that this would be regarded as being dishonest.

I agree with you completely, however, that the announcement should not be made until after the time he leaves. Whether we publish that on July 15 or whenever we publish it, it is not so important as the fact that we do publish it.

TRANSLATION OF LETTER TO BISHOP NUÑEZ (concerning Father Michael Kolar)
April 17, 1990

Dear Bishop Nuñez,

Greetings of respect and apostolic fraternity. I wish you the joys and paschal blessings of this season of our Lord's Resurrection.

I am writing to you concerning a sensitive question concerning which I have not wanted to act without consulting your thoughts on the matter. The question concerns the spiritual good of a priest and also that of the people who are served by the parish of St. Francis of Assisi. I have heard from our missionaries about their recent conversation with you, but before formalizing the nomination that is under consideration, I want to give you a more detailed history.

I am disposed to nominate Father Michael Kolar as an assistant in the parish of St. Francis of Assisi. Father Kolar is 46 years old and he celebrated his 20th anniversary as a priest in 1989. After a period of service as a parochial assistant, he went to the St. Paul Youth Center in 1971, at the beginning as vice-director and later as the director. During the 1970s, he experienced a personal conversion in the context of the Charismatic Movement.

I have considered him for years one of the outstanding priests of our diocese. Not only did he direct the Catholic Youth Center with balance and energy, but also with a creativity that earned the Center and himself a national reputation for quality and leadership. He also served us well by creating a bond of loyalty between the Charismatic Movement and the ecclesiastical hierarchy, thereby avoiding for the most part the well-known dangers of fundamentalism that can go along with that movement.

Unfortunately, I learned in 1988 that there was another side to his personality. Between 1970 and 1984, he had become involved in sexual relations with at least five women. These relationships were not only violations of his celibacy, but each one also had an "abusive" aspect, insofar as the women had opened their contact with Father Kolar in a search for spiritual counseling. On each occasion, the priest had taken advantage of the vulnerability of those women in order to satisfy his own desires.

Since 1985, we have had a law in our state by means of which the victims of that sort of behavior can file a suit before a civil court seeking repayment of damages. In 1988, two of the above mentioned women decided to file suit. They began the legal processes through which we heard for the first time about Father Kolar's weakness.

The civil cases continue to the present. We expect the cases will be resolved in a fairly short time and without a full public hearing. In the United States, however, as in other places, civil trials can take on "their own life" and it is impossible to know exactly when they will end. Still, our attorneys do not expect a much longer delay.

TRANSLATION OF LETTER TO BISHOP NUÑEZ (concerning Father Michael Kolar)

When I learned of Father Kolar's problem, I sent him to a center for psychiatric and spiritual renewal. He remained there from May, 1988, until the beginning of 1989. The psychologists, spiritual directors and physicians assure us that his recovery was complete. In the context of that program, he confronted the fundamental roots of his abuse and he learned to control his behavior. The path was a little easier, at least in certain ways, because already in 1984 he had experienced a deepening of his spiritual conversion by which he had succeeded in ending his abusive relations and avoiding "the occasions of sin." Still, his participation in the program was important because it helped him to complement his spiritual conversion with an emotional and psychological one. From January of last year until last November, we were content to await the resolution of the legal cases before putting Father Kolar in a new parochial work. We were aware that any resolution of the cases, even outside of the legal process, would bring with it some measure of publicity in the newspapers. We prefer to permit those difficulties to pass before beginning a new position. But in November I decided that I did not want to lose his contribution any further, and I then reopened the question of a new assignment.

Since 1977, Father Kolar has listed (in an annual questionnaire) mission service in your diocese among his preferred assignment possibilities. While he was serving at the Youth Center, I did not consider changing him because of his excellence in a specialized work, and at the beginning of our looking for a new position we were not considering the possibility of Ciudad Guyana seriously because it seemed excessively complicated. But Father Kolar's interest in the mission and, to be honest, the resistance of certain sectors here caused us to rethink the possibility. During the past month we spoke seriously with the team at the center where Father Kolar was in 1988, and they gave us their "yes" with certain precautions. All things considered, I am disposed now to nominate him as an assistant in your diocese.

The key points can be summarized this way:

1. He would begin his work in July of this year, with linguistic studies in Bolivia. He would arrive at the parish around the end of the year.
2. He would have a spiritual director either in Ciudad Guyana or in Caracas who would understand his situation completely. He would spend one week each year in a renewal retreat at the center where he was in 1988.
3. The other priests of the parish would know his case and his restrictions well. In general, he would not be permitted to give spiritual or emotional counseling to individual women, without the presence of other persons (priests, sisters, members of the family). We would not restrict his permission to hear the confessions of the people.


TRANSLATION OF LETTER TO BISHOP NUÑEZ (concerning Father Michael Kolar)

4. We still anticipate some measure of publicity when the civil cases are resolved here. We also expect that some priests, or other people, who know his situation may think that the new assignment is an attempt to hide a problem priest. Nevertheless, those problems will pass in a few days or weeks.

Now you know the whole situation. It does not help us not to speak of all of its aspects. I repeat: I am disposed to place him at St. Francis of Assisi, but I will not do so if this would create problems for you.

I look forward to your response at your convenience. In the meanwhile, I wish you a paschal season of grace and new life.

Fraternally in Christ,


Most Reverend John R. Roach, D.D.
Archbishop John R. Roach

5-23-90

Dear Michael,

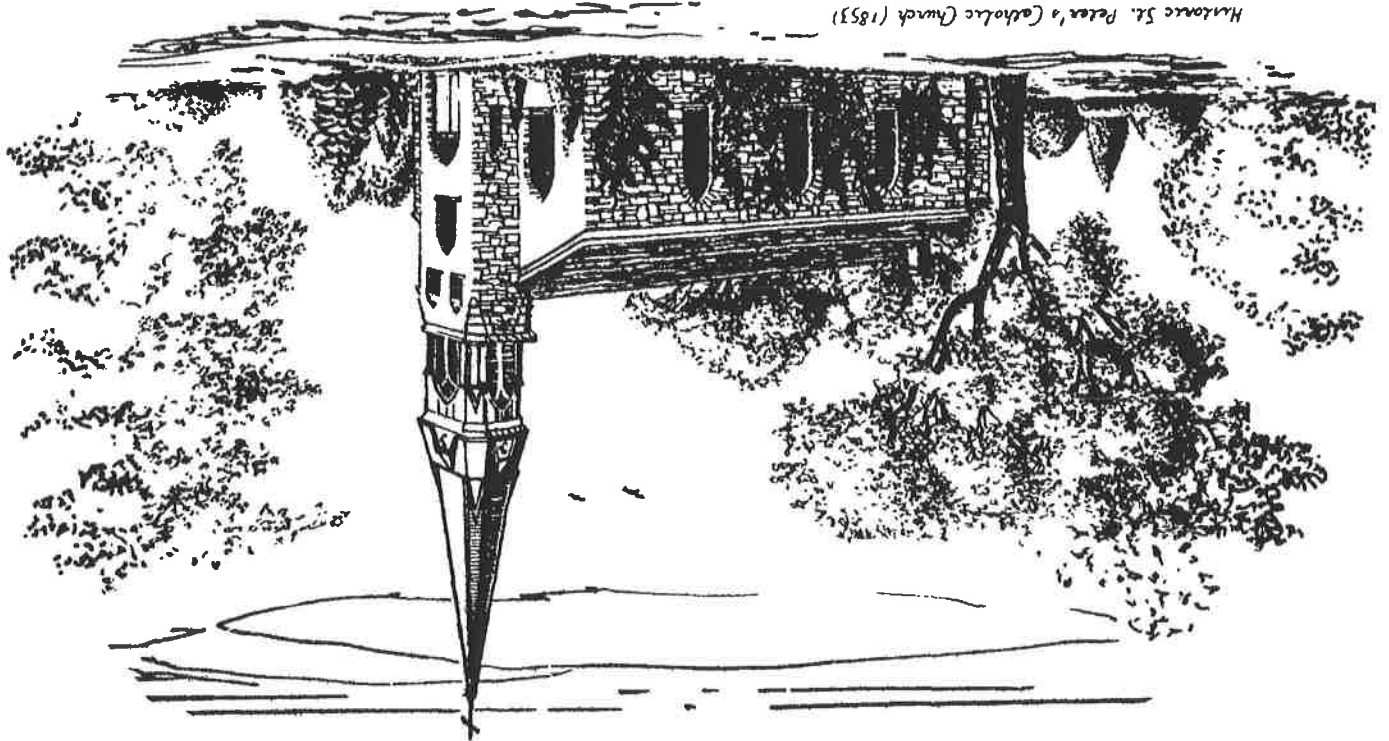
As part of my preparation for Venezuela I will be participating in a Mayknoll Cross-Cultural Training program recommended by the "3 wise men" presently at our mission. As part of the admission policy Mayknoll is asking for a recommendation from my supervisor. I would appreciate your filling out this form and returning it in the enclosed envelope to Mayknoll.

In talking with Hugh O'Rourke at St. Luke's Institute it was the strong recommendation of this staff to put nothing in writing about the nature of my treatment at St. Luke's but to refer the Mayknoll representative to be in contact with either Dr. Frank Valcan or Dr. Stephen Montana at St. Luke's. This I have done.

(over)

ARCH-019359

Historic St. Peter's Catholic Church (1853)



Please give me a call if you have any questions about this. My contact person at Marygrove is Sister Kathryn Prece I.H.M. (914-941-7590).
Kathryn

Many thanks for your note of encouragement. I am relieved to have this "station of the cross" over.
Your brother,
Michael Kolan

August 8, 1990

PERSONAL AND CONFIDENTIAL

TO: The File of Father Michael Kolar

FROM: Archbishop Roach

On August 6, 1990 I met with [REDACTED]

[REDACTED] They were accompanied by Father Gregory Skrypek who has been counselling them. [REDACTED]

[REDACTED] first knew Michael Kolar when she was [REDACTED] of age. She was a [REDACTED] and still is, and did a considerable amount of [REDACTED]

[REDACTED] and particularly as a member of the Community.

[REDACTED] doing the [REDACTED] for some of his retreats, meetings with youth groups, etc. By the time she was [REDACTED] there was a serious sexual relationship. This continued until she was approximately [REDACTED]

He arranged to have her travel with him on several occasions. In [REDACTED] there was a pregnancy and a miscarriage. The [REDACTED] have the hospital record showing that she was treated for the miscarriage. She was listed as [REDACTED] Kolar was with her in Michigan at the time of the miscarriage. The relationship ended shortly after that.

[REDACTED] has since discovered that Kolar was having a relationship with at least one other woman and perhaps two during the years of their relationship. This is a good part of her anger.

There were many bizarre things in this relationship. It was physical in a very manipulative way - Kolar tried to make it spiritual and it was professional.

[REDACTED] has since gotten to know another of Kolar's victims very well. They have traded their stories and have discovered that the relationships of Kolar with the two women were going on at the same time. This has added to the degree of anger.

Kolar had also been the spiritual director of [REDACTED]
[REDACTED] when he was a student at [REDACTED]
[REDACTED] This has added to the problem.

[REDACTED] went to Virgil Burns for counselling
and according to her, Virgil Burns has really saved the
marriage and saved her sanity. The [REDACTED] have
[REDACTED]

As more of the events of Kolar's life become clear,
[REDACTED] has felt more and more abused, and
understandably so.

They came to tell me the story, but also to let me know
that they feel that there is a strong justice issue
involved here. They talked in terms of approaching an
attorney, Jeffrey Anderson, and talked in terms of a
very large financial settlement.

While [REDACTED] spoke from notes, she did not
give me any written account of the history of the
relationship. My guess is that she would be willing to
do that.

They are looking primarily for two things. First, they
are insistent that Kolar is so devious that they feel
that the positive report we have had from St. Luke's is
suspect, and therefore that he should not be
ministering. They resent the assignment which we have
given him in South America. They have no faith in the
St. Luke's report and a part of that is confirmed by
Father Gregory Skrypek who feels that Kolar's attitude
since he left St. Luke's has been less than honest.

[REDACTED] asked me what the diocese was willing to
do by way of a settlement in justice. I told them that
I was in no position to make that decision then, but
that I would look into it and they asked that I get back
to them within two weeks. I told them that I would do
everything I possibly could to be of support to them. I
did offer them counselling and indicated that I took
their request very seriously.

Confidential Copy to Fr. Michael O'Connell

AD

December 13, 1990

Archbishop John Roach
The Chancery
226 Summit Ave.
St. Paul, MN 55102

Dear Archbishop Roach:


It is with a heavy heart and a troubled spirit that I find myself compelled to write to you. The matter concerning me is the impairment in Father Michael Kolar's life that, I believe, mitigates against his being in active ministry at all and certainly causes grave concern for me about his being in South America.

I have known Fr. Kolar since 1969. He is someone I care about and thought I could trust and respect. For three years now I believed that the lawsuit against him represented a long-ago, single incident, however, recently a long pattern of his sexually inappropriate behavior has been made known to me through several sources. There is strong indication that he is quite troubled in the area of his sexuality, perhaps to the point of a sexual addiction.

For several reasons I urge you to have him return from South America. First, he needs further, ongoing treatment if he is to recover. I know he has received treatment, however, I wonder if the depth of this problem was known and addressed and the need for ongoing support remains. Father Kolar is not likely to find the kind of therapeutic help or support groups to deal with this problem in South America. Secondly, there are literally thousands of vulnerable young women in South America which could lead to a situation of incredible pain for them and to further embarrassment for this diocese, perhaps even threatening the ministry there as a whole.

The emotional pain in all of this is enormous both for those who were his victims and for those of us who have known him and thought he was living what he was teaching. Please help him, help your church and do not allow any opportunity for more abuse and pain to be inflicted in the future. The only way I can see to accomplish the above is to ask you to evaluate removing him from active ministry.

Thank you for considering these serious concerns.



cc.: Rev. Paul Jaroszeski
Bishop Robert Carlson
Rev. Kevin McDonough
Rev. Michael O'Connell

February 6, 1991
Bloomington, Minn.

Dear Archbishop Roach

We are the parents of [REDACTED].

Many years ago we passively allowed our daughter [REDACTED] to participate in and accept the possible nurturing values of the Catholic Youth Center in St. Paul which was then under the direction of Michael Kolar.

Little did we imagine that the heinous activities of your ordained minister would bring the enormous distress that our family is now trying to deal with and live through.

We are devastated that your trusted minister abused our daughter and our anger is overwhelming. We also were pawns of Kolar and assumed that he was a true representative of the religion we have loved and followed. This is the man who prayed over our dying father, ate at our table, even blessed our home and all the while was desecrating and abusing. This thing must surely know his cruelty.

Archbishop, what are you going to do about this menace?? You did allow him to minister at St. Peter's, to minister at New Prague and even let him minister in Bolivia. I guess we should call these places hideaways.

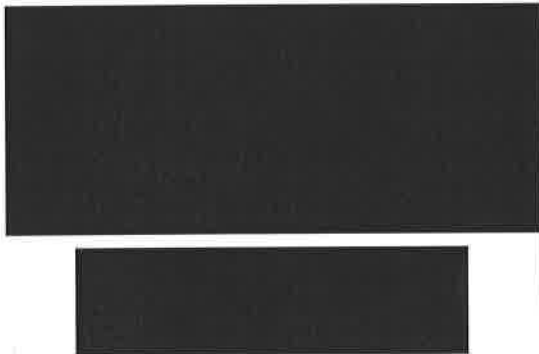
We would strongly suggest to you that you allow and in fact encourage the full force of Minnesota law to come down upon this slime. If not, you may be assured that our form of justice will come about. This thing cannot be allowed to go scott free nor to receive a simple chiding and exile to some remote area. That won't work. You must act now regardless of who else in your hierarchy goes with him. Lets get all the dirt out while we are at it.

We come from great old country stock of faithful Catholic Irish and Italian immigrants who came to this country near the turn of the century.

We were raised with their traditional values and beliefs, those of our church and those of our country. Obviously our trust in clergy is gone, never again to be part of our family life. Pretty sad eh??

All we cultivated in our seven children is gone. God only knows the thoughts my children now have towards their church. For us, two tough birds now in our sixties, we'll survive the few remaining years because we just have to be braver and stronger and because our faith is stronger than any kolar.

So Archbishop, as we go about our job of living and loving, we expect you to go about yours. You don't have to call me nor write me with all the platitudes I know so well; just do your job.



STATEMENT OF FATHER KEVIN McDONOUGH
OF FEBRUARY 26, 1991

Gordy DeMarais:

I always feel a little bit lost behind this podium. I would like to welcome you all here tonight.

I would especially like to welcome Fr. Kevin McDonough who is here and I will give a little more of an introduction to him a little bit later.

I would also like to welcome those former members of the Community that are here tonight. Some people have left the Community over the last 3 or 4 or 5 months and we have invited those people to be back here with us tonight as we go through this process, and I would like to welcome you amongst us.

Fr. Kevin is here tonight primarily in his role as a member of the review committee that we set up last fall by the Community to review the actions of Jim and Mark in handling Fr. Mike's wrong doing and his basic purpose in being here tonight is to present to us the results of the review committee and answer questions for us.

We joked around a little bit at a meeting we had last that Fr. Kevin is actually wearing a number of different hats in this process, and he, one of his hats is that as a member of the review committee, another hat is that of chancellor.

We tossed around the idea of actually having a couple of hats for him to wear and he'd take one off depending on which role he was in.

But tonight, he is going to be here as a member of the review committee and then when he comes back on Thursday, he is going to be functioning in his role as chancellor, so we will avoid this switching hats.

Prior to his coming forward and presenting the results of the review committee, I think it would be helpful for me to give you some background on the situation we are facing and give you a brief history of the events that have led us up to tonight.

For some of you this won't be new at all. For those of you that are fully committed to the Community you have been at the meetings where we have talked about this. For others of you, it will all be new or a lot new.

There are a number of reasons for that. One is because throughout the last few years we have dealt primarily with the fully committed members of the Community in dealing with this issue which is actually according to the guidelines that the chancery gave to us.

Secondly, some of you have never met Fr. Mike. You have come into the Community since Fr. Mike has left, so you haven't been a part of the discussions we have had about this over the last years.

I think from henceforth because of the fact that the full-committed members as well as other members are hearing things about the situation that we are going to deal with this matter with the full Community, so, all the meetings henceforward in dealing with this issue will be with this body of people. Besides, if you are considering being a full member of the Community, this will probably be some things that would be good for you to know.

So, I want to give you a little bit of history first of all, and I am going to start with March of 1988. In March of 1988, a civil lawsuit was filed against Fr. Mike Kolar. The lawsuit charged that Fr. Mike had related to the plaintiff, to the person who was bringing the lawsuit, in a sexually improper way. At that time Fr. Mike was serving as a coordinator in the Community. He was also serving as the director of the St. Paul Catholic Youth Center which involved him overseeing NET ministries, the CYC camp and the engage conference that was at the CYC.

When the lawsuits were filed, Fr. Mike was immediately removed by the Archdiocese from all of the above responsibilities and at that point as well, he ceased to become an active member of the Community.

The other two leaders in the Community at that time were Jim Kolar and Mark Berchem. Randy and I were not yet in on it. In fact, when the lawsuits were filed, the Community was going through a consultation process to add new coordinators to the body of coordinators, and it was in June of that year that Randy and I were selected and named as coordinators.

Once the lawsuits were filed, the lawsuit was filed, the first lawsuit, Jim and Mark were directed by the Diocese to inform the Community since Fr. Mike was absent at that time, that Fr. Mike was traveling attending different meetings and conferences from March of May of that year, which in fact he was doing.

After that time, Fr. Mike was sent to an institution out east for evaluation followed by treatment, and then the coordinators were informed at that point that they could share with the Community that Fr. Mike was on a medical leave of absence, which in fact he was.

In May or June of that year, another lawsuit of the same nature was filed. Over the period of the next few months with the diocesan approval, Jim shared with the whole Community that lawsuits were involved and Fr. Mike is absent from our midst in that he had been removed from his responsibilities. He also shared with the covenant body, the fully-committed members, in July of that summer

that the lawsuits involved sexual wrong-doing with two women, one incident that had happened in the early 1970's, another incident that had happened in the early 1980's.

Over the next couple years, there were updates given from time to time in the Community, updates about what Fr. Mike was doing, updates about what was happening with the lawsuit.

Last summer, a couple in the Community found out that Fr. Mike was involved with more than the two women, and that the wrong-doing that he was involved in was more extensive and more serious than had been communicated to the Community, and had been communicated by the Community leaders.

They also found out that Jim and Mark had some knowledge to that effect and they had this knowledge prior to the time that the lawsuits were filed. And in Jim's case, it, he had some of that knowledge as early as the early 1980's.

They also had information beyond what Mark and Jim had even at that point had knowledge of. This couple raised concerns with Jim and Mark about how they acted in light of the knowledge that they had.

They raised questions as well about how the matter had been communicated to the Community, concerns were raised suggesting that Mark and Jim acted incompetently and that they didn't take the appropriate steps in dealing with the matter.

Questions were raised to the effect that they deceived the Community and tried to cover up Fr. Mike's wrong-doing, concern was raised that the women that were affected by Fr. Mike had been portrayed in a negative light and hadn't received the care and attention that they needed.

Needless to say, these were serious charges.

The couple who raised the questions decided at that point to leave the Community, and as other people noticed that they were absent, this couple began to share the reasons why they left the Community and these concerns and information with them.

Jim and Mark at that time brought the matter to Randy and myself and after we studied our Community statutes and constitution and community order, we determined that the way to handle these questions was through the establishment of an outside panel of competent and impartial people who would review the facts of the situation and then make some kind of determination.

We also determined that we needed to be in consultation with the Archdiocese with this for two reasons, one, because we are an association of Christian faithful under the authority of the Archdiocese; and secondly, because the issues that were being

raised involved lawsuits that were being, charges that were being made in the lawsuits against Fr. Mike and the Diocese.

We then called a meeting of the fully-committed members of the Community, and at that meeting, the concerns that were being raised were laid out and Jim and Mark both stood up and shared what they knew about Fr. Mike's wrong-doing and what they did about it.

They maintained two things, one, that they did take action in light of the information they had. They also maintained that knowing what they knew now, they did take enough action--that they should have done more.

They then laid out a plan for dealing with the matter and I think understandably, there was a lot of hurt and confusion, and suspicion on and anger, assortment of other emotions that were expressed at this meeting.

I think again understandably, the authority of the Community leadership was questioned in light of the concerns. And furthermore, other issues about our life, the concerns about our Community life were raised.

We concluded that meeting and decided at the end of that meeting that we would consult Bishop Carlson and we would also consult Fr. Tim Nolan and elicit their help in dealing with the matter in the Community, and that we would meet again in another week to further discuss and address the matter.

We did meet with Bishop Carlson and laid out to him what had happened and how we were thinking about handling it. He was basically supportive of the process and wrote a letter to the Community.

Then we had the second meeting where again we went over the concerns and Jim and Mark again responded to them. We then read the Bishop's letter which, I think I'll read for those of you who weren't at that meeting:

Dear Friends:

Over the course of the past several days, your Community leadership and some members of the Covenant Community have approached me to express their concern with regard to the issue of Father Mike Kolar's sexual addiction, and how the victims of the abuse those who reported this abuse and others, were handled and dealt with by the leaders of the Community of Christ Redeemer.

I believe that this pain and hurt is important to deal with and an honest discussion of this concern obviously

limited by the constraints of the two lawsuits will be of great benefit to the entire membership.

While it is difficult to judge past actions concerning sexual abuse, sexual harassment and sexual exploitation, the dialogue is necessary and it will hopefully create a positive atmosphere in which guidelines can be created so that this type of situation does not occur in the future.

As I understand it, you are considering a process in which individuals will be brought in from the outside to review what was done and to make some judgment on that. I would urge you to go through the process of reviewing what was done, but I would also encourage you to take one step further and create guidelines for the Community so that with God's help, sexual abuse, sexual exploitation, and sexual harassment of men and women will never occur again.

I would suggest that those involved in this be people such as Father Kevin McDonough, the Chancellor of the Archdiocese and someone who is very involved with those matters surrounding and concerning sexual addiction, Marian Mann, the wife of Dr. George Mann who is an expert on addictive behavior, and recommended to you by Archbishop Roach, Dr. Gary Schoner, a psychologist and someone who has been very helpful to the Archdiocese in creating our own guidelines and reviewing how cases were handled in the past, Father Timothy Nolan, someone who understands both the charismatic renewal and the Community structure and who also is a very effective pastor in the Community, and someone who is not a member of the Covenant and Community of Christ Redeemer, and finally someone like Mike Guenther, who I understand is both an attorney and a member of a Covenant Community, but not from the Community of Christ Redeemer. He would also understand some of the legal ramifications of all this.

I am sure you notice that I do not include myself, and I regret that I cannot be someone to help you with the situation. Because of my past and continuing friendship with Father Michael Kolar, it would be inappropriate for me to be involved.

During this time of study, evaluation and preparation of guidelines, it might be best if Jim Kolar and Mark Berchem do not have to be involved in directing this process so all could speak freely in the evaluation by this outside group would be directed by those in the evaluation team. I do not believe it would be necessary to have all of the people that I suggested, but I do

believe that these, and at least one woman, should be part of the three or four member evaluation team.

Father Kevin McDonough has some experience with this because of the evaluation team that was sent to St. Bernard's High School, and he could be very helpful.

Finally, during this time, Archbishop Roach and I will pray for the Community of Christ the Redeemer and for each of you. I believe the steps you are taking are important steps and will be a blessing now and for the future.

Sincerely yours in Christ,

Most Reverend, Robert J. Carlson

So we read the letter. We also discussed some of the other concerns that were being raised, and we decided to set up the internal process of review within the Community as a way to get at those concerns.

Over the next couple of weeks, Randy and I went about the process of setting up the committee and consultation with Fr. Kevin, we basically pursued the set of names that were in the letter. Marian Mann was unable to be on the committee, and then we selected Irene Gifford to respect the Archbishop's request for a woman and to get someone with counseling background.

This is a brief history of the events that have lead us to the setting up of the committee. The committee since has met and I will turn over to Fr. Kevin who can give us a report on that. Also, I think some folks are going to pass out some documents that will be helpful for our discussion.

* * *

Father Kevin McDonough:

Tonight is a matter that arises in part because of a lack of clarity about the responsibilities of certain people. And so I don't want to repeat the possibility of a mistake from the beginning because in a sense we have set it up to have the possibility of a mistake repeated.

And so I want to start by clarifying some things about myself. And the main point that I want to clarify here at the beginning is why you should not trust me. Alright. You laugh a little bit, but I am warning you. I will say some things tonight, but there are reasons for me to mislead you. I will not deliberately mislead you, but there are reasons for me to do so, and I want to identify

them so that you can listen to what I am saying with a certain grain of salt.

Gordy indicated as we began, I come to you tonight wearing a couple of hats, and those different hats, while in many ways complimentary, are in some ways also in conflict with each other. And unless we acknowledge that up front, it's possible that I unknowingly will be acting in the interest of one of my jobs, but passing it off as if it really has to do with the other thing I am trying to do here, and you will again, some of you believe that you have been misled. And so let me lay those things out a little bit as we begin and then we will take it from there.

As Gordy pointed out, I am a Chancellor of the Archdiocese of St. Paul and Minneapolis. I am an officer of a corporation, I am an employee of an organization, I am a priest of a church. I am part of a church, an organization, a corporation that messed up. That's part of what this is about. We messed up!

We'll talk more about how we messed up on Thursday night. But as the Chancellor of the Archdiocese, it is at least in part in my interest to make us look good, and to minimize the amount of messing up that we did. Alright? So understand that that's a part, a temptation, a dimension of my being here.

I am also a member of a fact-finding team, and I am with you here tonight as opposed to Thursday night, I'll be back on Thursday as the Chancellor of the Archdiocese. I am here tonight as a member of the fact-finding team.

Now normally, the report of a fact-finding team would be shared by its Chair. The Chair disagreed with the conclusion of the majority of the members. And so I am here to represent the majority of the members of the fact-finding team. More about that in a minute.

I hope to be able to say some things to you today or tonight, that will represent as far as possible just what I heard and what we all heard together in the hearings that we did six weeks ago, and then the discussion that followed in the month after that, but I am not a superman, and I can't separate always what hat I am wearing, so don't trust me. Listen to what I am saying, weigh it and evaluate it.

I tell you that to defend you, but also to defend me, because we will have some time for questions at the end of this evening. Some of your questions will relate to things that I know about as Chancellor of the Archdiocese, but that I don't know about as a committee member. And I am going to plead ignorance about those things tonight and then come back and talk about them on Thursday night. (Laughter in audience, and Fr. McDonough)

I may not surprise you because sometimes priests talk about lots of things they don't know, but in particular I am here in a role tonight. I am here as a representative of a team, and I can tell you about what the team knows.

The team for example does not know how much the Archdiocese knew about all of this stuff several years. I know because I work for the Archdiocese, but I didn't tell the other members of the team-- that wasn't the job of the team to look into the Archdiocese. We'll get into that later.

What were the purposes of the team? You have received a document that is entitled "Mandate for the Committee." This one I think, many of you, or at least some of you have seen before. And take your time to read it as you like. I want to sum it basically in two phrases.

The people who were on the team were given two jobs; basically to find out what happened, No. 1, and then No. 2, to make some recommendations about repairing the damage from what happened, preventing it from happening again. Those are our two tasks.

We were to talk with whomever was interested in talking about what they knew, or what they thought, or what they heard, or what they wish would have happened in the past. To establish a clear picture about the past. And then having established as clear a picture as possible, to use that as the basis of some recommendations.

That was our purpose. What wasn't our purpose. There are a lot of things that weren't our purpose. Several of them that are key though. It wasn't our purpose to fix up the Community of the Christ the Redeemer, or even to decide whether you needed to be fixed up or not.

We had a very limited task. I think we have made some fairly broad and necessary conclusions on the basis of that, but we were not to analyze every element of your life together. We were to look at a particular question and to see how that rebounded around various elements of your life.

We were not to decide whether all of the leadership, or the leadership structures, or the membership, or the membership structures, were the proper ones. But again, through the special optic of this particular concern, to take a look at an element to the life of your community and to talk about how that impacts in so many ways on the life of your community.

So two very restricted purposes. To look at what could be found out about the facts of a particular time and place in the history of your community's life; and secondly, what recommendations do those things lead us to.

There were some issues in assembling the team. Let me name those for a second. As Gordy has indicated, this idea of a fact-finding team was endorsed by Bishop Carlson, he offered some names and suggestions. Then the team itself was selected by the coordinators. And there has been an issue raised and it was raised in our hearing, I want to address at least my own perspective on it and the perspective shared by the other three team members for a moment. It may not satisfy you, but I put it out there.

The team was supposed to be objective, but the individual members of the team were not and I believe could not be objective. In fact, the reason for having a team was to try to find the right balance of subjectivities, the right balance of perspectives so that somehow, although none of us would have the whole answer, perhaps four of us could thread our way through some confusing things together.

I think we were fairly successful at that. Although, I think the fact that we could not come to a unanimous conclusion reflects the fact that there were some...there was maybe such a wide sense of subjectivity that we could not come to a perfect objectivity. That's reflected by the disagreement.

The fact that we were not all of one mind also might be reassuring to you. We did not come to this question from the same perspective. We held it up against differing experiences. We evaluate it differently, we spent the better part of a month trying to find ways to rectify and adjustify with one another our differing perspectives, but when we could not do that, we finally let go and agreed to submit two separate reports, which I'll come to in a minute.

And so we, I was not objective. I was Kevin McDonough with my own particular experiences coming into this. Nor was Irene Gifford objective, nor was Mike Guenther objective, nor was Fr. Tim Nolan objective. None of us was. Each of us came with particular perspectives. Our hope is that as those perspectives brushed up against the reality of the testimony of many people and then against our own processing of those, that the results were more objective, but we were not objective.

How did we proceed? As many of you already know, a general invitation went out to people to come and see, and that went out from the coordinators. We received a list of people who wanted to spend some time with us. We took a look at the amount of time that we had available very frankly, which amounted to about 12 hours all together of disposal time for interviewing, and tried to divide that up fairly.

As a result, we then set up a series of times, sent them out to those who had said their were interested in talking to us. We proposed an order by which people could come in and see us. We met

on quasi neutral turf over at the chancery. At least it was not turf owned by any of the people who were directly at issue here. And then we invited people to talk among themselves if they needed to reschedule their times.

Beyond that I can tell you more about our procedure, but it is laid out in a document which I will make some reference to in a minute, so I won't go over anymore of it with you. But what we did basically were interviews, and the length of the interviews and the number of the interviews and so on are all laid out in a document.

We did all of that on the 8th and the 9th of January. How come we are only here talking to you know. Here's what happened in between.

It took us about one month as a team to come to final agreement to disagree. Isn't that nice? That's the way most of my life is, by the way. That's my chancellor problem, not my team problem.

What happened in part was each of the members, it turns out each of the four of us had already scheduled some vacation time and so there was a period of a couple of weeks where we had an initial meeting, we drafted a document, but then it just sat on desks waiting for responses. It came back, we sent it back out again.

Then there was some phone communications, some people were in town, out of town at different times. I was here, I was there. And it took us four weeks as I say, finally to come to an agreement that we could not agree on everything.

That took us up until about the 8th of February. I then met, delegated by the other team members, I met twice with coordinators with your community. I met twice with all four of the coordinators. The first time simply to tell them the results--they had not seen the results yet. That was the first time that they saw the results.

And then the second time after we walked through the results, we met basically to talk about how were those results going to be given out to everybody else and then after that they kind of picked my brain for suggestions about, okay, once we throw it out there in the community, what do we do with it. But that's a third had, and we'll talk about that one on Thursday night.

We spent these, part of the time in the last two weeks, clarifying the text, they got a chance to read the text and say what do you mean by this, what do you mean by that? and then dealing with the means of communicating the text.

Finally, all that was resolved. I guess it, was it two weeks ago? Ten days ago or something, and then notice came out to you.

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Finally, all that was resolved. I guess it, was it two weeks ago? Ten days ago or something, and then notice came out to you.

So that's why it has taken us this long to get all of this done. Those are all my preliminary notes, except for one further one. We want to have some time for questions, so I am going to go through the documents with you now.

We will be able to do the questions in one of two ways. People will be able to just stand up and ask a question, and also, I understand we are going, have, give people who might not want to stand up and ask a question, a chance to write a question and pass it in somehow. I don't know if we have a mechanism to do that? Maybe we would just have the same people that passed out the papers, would pick up questions. If people would write them on something and fold them up. And we will take questions after I go through the documents in a minute, but let me just ask before we go through the documents, if there are questions people have about the procedure at this point.

Pause

Any questions or clarifications? Okay.

Alright. You have two other documents before you, and I want to identify them. One says "Report of the Fact Finding Team Commissioned by the Community of Christ the Redeemer." This you might also call the "majority report." This reflects the conclusions of the Reverends Irene Gifford, Timothy Nolan and Kevin McDonough. The three Revs. all agreed on this one. Okay.

The other one that simply is entitled "Conclusions" on this page, is the conclusions and recommendations of J. Michael Guenther who was the Chair of the fact-finding team.

I would like to address the majority report first, and then I'll be far less articulate about the minority report, but I will do at least some comparison things for you. I won't do a lot of it because we need more time to talk and you can do a lot of that on your own.

But let me take you step-by-step through the various elements. In the majority report, you see the first page is basically a summary of how we went about what we did. You will also notice that on Mr. Guenther's document, there isn't a similar such thing and the reason is because he agreed with the summary that we presented. So he didn't rewrite a whole summary--he thought that the summary that was in the other report was sufficient.

If you want to take a moment or two and read that through now, I'll just be quiet and you can read that first page.

Pause.

It is divided into parts. Part one is called "Affirmations and Concerns." Basically, that's the fact-finding part. It's an incomplete set of facts, but it's the ones that seemed most to paint the major dots on this picture that became clear to us through the interviews.

Part two is called "Recommendations." I'll just indicate on Mr. Guenther's report, that he did something similar--what we called "affirmations and concerns" in the majority report, he called "conclusions", and what we called "recommendations", he called "recommendation", singular.

Let me take you step-by-step through these if I could, just to highlight a couple of the key elements of each conclusion and so you obviously read along as you would want to.

Under the first Affirmation and Concern, there were three main points we were trying to make: The first is that everyone we spoke to could detail a positive benefit of having been part of this community and, in fact, made that effort, even those who were quite angry still spoke very positively of elements of their association with this community.

It is important for you to know that as an affirmation of all of you, but also as an affirmation of those people. The people who spoke with us, spoke responsibly. They spoke of positive benefits even those who were mad. Not only did they speak of positive benefits, but on the last full sentence of that first affirmation, we spoke with no one who I would have characterized or the other members, the other three of us anyway, would have characterized as vindictive or harboring deep-seeded ill will. We didn't hear that sort of thing. There weren't people who were so ticked off that they just wanted to be the Saddam Husain of the charismatic movement or something. Okay.

Recognizing that reality, however, it is important to state as we say right in the middle, there were profound feelings of hurt, of mistrust and of betrayal. So. There is both anger, hurt and betrayal on the one hand, but we want to say very clearly, of responsible reflection on the past, and of no spirit of destructiveness or ill will.

Second set of affirmation concerns in paragraph 2 of just, I'll highlight two phrases. There maybe those in the community who do not believe that Fr. Kolar engaged in serious acts of wrongdoing. That concern was expressed to us. None of the people who came to talk to us believed that Fr. Kolar was innocent as a lamb or something, but a number of people who came to talk to us knew people who still believed that, or told us that's what they knew. So we wanted to note that fact.

And then down below we say towards the end of that part that the sorts of things we heard about would seem to us to constitute serious misconduct. Now understand, and again, this was a guy who was on that team talking not the Chancellor talking, alright, because I know what he did and I am going to tell you on Thursday night some of it and I am going to say to you that it was bad, but that's as a member of the chancery staff.

As a member of the team, we weren't given the job to review Fr. Mike's behavior. We had no independent source to do that, and it would be really stupid for us to do that because that's a matter before the courts right now, so we didn't belong in there, we didn't get into there, but even the things that we heard that we weren't looking for were serious, bad, wrong. So. Let's now delude ourselves here. We are talking about bad stuff. It wasn't our job as a team to judge the extent of it, or the depth of it, or any of the rest of that, and so I don't want to get into that, but let's not pretend we are talking about anything other than serious material here. To the extent that the team is able to judge that.

Third set of Affirmations and Concerns. I want to highlight a couple of things here. No. 1, Jim Kolar acknowledged to us that what he did was insufficient. What he did, and now we are talking about in the mid 1980's. Before lawsuits and all that stuff. What he did back when he knew what Fr. Mike Kolar was doing in the early days of his knowledge of that, we'll talk about what that was later. The team didn't get into all of that, it got into a lot of it, but didn't get into all of it. What he did was insufficient.

And example of that, subpoint under the first point I want to make here, is that he did not communicate his information separately to officials of the Archdiocese who had some supervisory responsibility over Fr. Mike because he was a priest. He never independently told us what he knew. We will get into later, sometime Thursday or subsequent meetings, people will get into why that happened that way. But it is important for you to note that the team is saying he told us what he did was insufficient, and we agree it was insufficient.

Secondly, it is clear to us, a little farther down in that paragraph, that there was no deliberate effort on his part to ignore the information he received. When he got information, he responded. When he got information, he responded. How did he respond? Having already said what he did was insufficient, alright, we are not take away from that, we say that we believe that the steps he did take, insufficient though they were, demonstrated a genuine concern for the safety and the well being of the victims and an attempt to prevent further misconduct on the part of Fr. Kolar.

What he did wasn't enough, but what he did was along the lines of what should have been done. It didn't go far enough, it wasn't

strong enough, wasn't complete enough, didn't involve enough people, but what he did was the start of something.

Four, Affirmations and Concerns, No. 4, these are things about Mark Berchem. Two things about what Mark Berchem knew and did. No. 1, that he knew significantly less and he knew it a lot later. He knew less, and he knew it later.

Still, what he did know he should have shared, particularly with Archdiocesan officials. Again, Thursday night we will get into why he may not have done that, and there are probably some good reasons, but that's not for the fact-finding team to figure out the good reasons, bad reasons, we didn't get into that piece of it. We acknowledge he did have less information, he had what information he had later, but he didn't do enough with it when he had it.

No. 5. A fifth area of fact, there are several things in paragraph No. 5 I want to point. The area of concern here is the way the community was informed about Fr. Kolar's wrongdoing. That it came across to many people as minimizing the seriousness of the misconduct, and of shifting the blame from Fr. Kolar onto the people that Fr. Kolar hurt. That's the way it came across to many people, finding of fact.

We want secondly, to acknowledge that both Jim and Mark pointed out that they were restricted in what they could tell you. They told us that they were restricted in what they could tell you, and the team acknowledges that that happened and that really had an impact on how Jim could talk to you and how Mark would have talked with you had he talked with you.

Even so, the community was not properly prepared to hear the news. Now whether or not that's Jim's fault, or Mark's fault, or the Chancery's fault or God's fault, whoever's fault, we are going to have to talk about that done the line. We just acknowledged the fact that the right preparations were not taken three years ago so that you could hear what was being said.

We also need to acknowledge as we do in the very last sentence of that, that it is possible we did not do a psychological analysis on the people involved, but certainly possible from the way things were structured, that personal factors, the fact that a brother was involved, for example. Very powerful impact, or had some impact, at least had some impact on the way matters were communicated to you.

Finally, 6 and final area of fact. That in addition to these more narrow issues about who knew what when and what they did with it, that question and the way that was dealt with has raised some issues that we want, we are going to say in the second part, you all ought to be talking about and dealing with together.

And we acknowledged three fairly broad areas here. The way in which leadership is exercised in the community. Questions about the relationship between men and women both within family units and also within the community as a whole, and third, relationship between the Community of Christ the Redeemer and the sort of the spirit.

Those are some issues that got raised to us. Those are by way of fact. By way of what we heard and the things that we heard that we thought were important to name in a summary of the situation. What do we recommend you do with those? We turn to Part 2, Recommendations. I am going to highlight a couple of things in each area.

Before I do that, I want to acknowledge, I want to draw very important distinction here, okay. Some of what we recommend here we say you better do or you are going to have a lot of problems in the future. Other things, and those are fairly few, because we don't you from the inside number one, we didn't have that much time to study you, number two, and we are not that kind of experts, number three.

But still there are a few things we say. You better do that or you are going to have some trouble in the future. This stuff isn't going to go away.

There are other things that we say, take a look at these things. We don't know if they are the right thing for you to do or not. We at least think it's a question deserving being addressed. You are going to have to take a look at that together as a community and decide. Maybe the team is goofy, or maybe the team only touched the tip of the iceberg and there is a lot more under there than we know about, but that's your problem, not the team's problem.

So I am going to make a distinction about some of the things that we say you must do, and other things that we are kind of giving you free advice about what you might do.

What you must do, in No. 1, two things are highlighted there. There's got to be some very generally education around this whole area that's called boundary issues. Okay. Like the business I was doing right at the beginning, about trying to distinguish which hats I'm wearing and so on, that's part of how adults relate to each other, and it's our sense that there has to be some education about those boundary issue things and particularly, the last, the last sentence of this first recommendation.

Particularly, there are some very, there are some very particular knowledge about what happens to people who are sexually abused. It would be a lot of help, a lot of insight to a lot of people in the community. To help you know how you can talk with people who have been hurt. Either people who were hurt by Fr. Mike, or people that

you will run into who were hurt by a whole lot of other people as well. But there is a tendency, I am not going to get into it tonight because this isn't the place for the education, there is a tendency to put the blame on the person who got hurt for a whole lot of reasons that some day you will look at, and unless you get some more help to figure out how to shift some of that, and to sort out all those issues and so on, you are not going to be able to get through some of this stuff. That's the first set of recommendations.

The secondary area, and here I want to distinguish between you really better do this and by the way take a look at this too. We think that Jim Kolar really better not be involved in the further dealing with these questions. And the reason is that Jim wears several hats. Jim was born from the same mother as the guy who was at the root of some of these problems, a lot of these problems. And there is a connection there that I hope will never be broken. Shouldn't be broken. Brothers should always be brothers for each other, and sisters should always be sisters for each other, but then when those connections are made, then when one . . . (inaudible)

Putting it in a hole lot of maybe's and all the rest of that because this is not our business to tell you what to do with your leadership in the (inaudible), but there are enough questions around Jim's leadership in this particular issue that we are suggesting that at some point you are going to have to ask yourself has that crippled his credibility in a broader way?

Maybe it has, maybe it hasn't. We think it is an important enough question that you better ask it, and then either say, alright Jim you screwed up on some of that stuff, but we still trust you as our leader as long as you don't get back into that particular stuff, or no, you know, there was enough messing up that it is probably time for you to step aside for awhile.

We suggest you should ask that question not because we have determined an answer. We have not determined that Jim should step down, we have not determined that Jim should not step down, we did not decide either of those. But we think that the question should be asked because it's an important question in the minds of a number of the people that we talked with and we can see why.

Third area of recommendations. Pardon me. Yes, sorry, I am working from an older text here. I skipped No. 2 because No. 2 is in common with Mike Guenther's document, and this is one of the things I am going to come back on Thursday and put on my Chancellor hat and talk with you about. There are still people out there who were directly hurt by Fr. Mike Kolar. Some of them are in the community, some of them are out of the community and elsewhere.

Many of those people are people to whom this community has a responsibility, many and perhaps all are people to whom the Archdiocese of St. Paul and Minneapolis has a responsibility. The Archdiocese is represented by the Chancery, and so the team says, alright, CCR and Chancery, you figure out what you are going to do to reach out to those people who were hurt, okay.

Mike Guenther, you will notice, has that word for word, as a matter of fact, we took the wording from his document and inserted it in the majority report. Thank you, Randy, on that.

Item No. 4, then. We are going to separate three issues that we note here. And again, let me, let me indicate exactly what kind of language we used here. We said several related questions should be addressed. We don't identify them as things that must be changed, but as things that should be examined.

Now the result of examining them might be to change them entirely or might be to leave them exactly the same, or it might be something in between, and we do not a concrete recommendation to you about that either way. But we want to call your attention to them because we thought they were, attention was called to them, in an intelligent and faithful manner in the context of our hearings.

Three things, the question of the balance between authority and subsidiary. Now that's kind of fancy talk, but basically it means who will always get stuff going. The guys at the top or the little folks at the bottom. And that's always a balance in a family, in an organization, in a neighborhood, in the Army, wherever you are, there's a balance and it's a different balance for different communities, but we think you have some balance questions you have to ask yourselves.

Second set of questions is that there should be some look at rotation of leadership. I gave a little longer explanation of this one when I talked with the, with the coordinators, and let me take just one second to explain this one because I think it made some sense to them when we talked.

There was a time when this was a much broader community with a lot less intense commitment on the part of most folks. Then, rotation of leadership is less important because each individual person is less, invested less exposed to mistakes on the part of the leadership.

Once you start making lifetime commitments to things, people have a much higher stake, and mistakes by leadership which happen because we are sinful human beings, mistakes by leadership are more costly. So, for example, in the tradition of our church, religious communities have a required rotation of leadership.

Now, not all religious communities do. Some like the Jesuits for example, and like certain Benedictin abbeys, have life-time election of their leaders. But others religious communities have three-year terms or six-year terms. We want to suggest to you that you need to take a look at some of that anyway in order to provide safety and security for the members of the community.

Third area, finally, that is in there, the question of pastoral care for the leaders. Who shepards the shepards? Who feeds the feeders? And that's a question raised by what happened to Fr. Mike as well as what Jim did and what Mark did and what Kevin McDonough did which we will talk about later, etc.

Recommendation area 5. Two things to name here. The first is that there are, right now there are some unclarities about the relationship of this community with two outside groups, Sword of the Spirit and the Archdiocese.

Now, we have been through, you know, try to clarify the relationship between the Archdiocese and the Community of Christ the Redeemer several times, and it hasn't got all set yet, and so the team is suggesting that there has to be some further discussion about that before that can all be resolved.

And secondly, in particular, a kind of a subquestion in this area is if that gets worked out, then along with that one of the things that you will take a look at is what would happen if in the future a person just didn't trust the leadership but felt that they had a very substantive issue that was important to the life of the whole community. Where do you take that? If you have just the hierarchy, where do you go with the complaint or a problem? That's called independent recourse.

It's like if you don't, if you disagree with the president of the United States, you can't, you know, you can't just leave the United States, or maybe you can, but you are also going to go to the courts. There is such a thing as an independent process. And there needs to be some of that in a community as well.

Finally, the fifth area of recommendation. The sixth area, pardon me. We were very careful in our wording of this one. I would say that at least two of the members of the team disagree with, disagree with the teaching about the role of women as it is presented in the community. But we did not see it as our role as a team to clarify your teaching for you.

But we were substantially concerned, at least the three of us who made this report, that whether or not the teaching is correct, that we could agree that sometimes people may misinterpret the teaching and implement it improperly. You need to take a look at how you are implementing the teaching about women, and maybe some over reactions here, at least if the things we heard are true, then

there are. That's the majority perspective, and you need to take a good look at that.

There are some members of the team who would go farther and say you should change your teaching about women, but the committee decided to let go of that particular perspective and suggest that, if the teaching is defensible, and at least all agreed that it was defensible, you still ought to look at how it's being implemented. Okay?

As we say finally in the last paragraph, it is not our role to tell you what to do with all of this stuff. It's our role simply to identify the questions, and then you have ways as a community of resolving your problems, we have that nice role of being able to come in and tell you what is wrong with you and then leave. (Some laughter in the audience). And that's the gift that we tried to bring, was to offer some perspective. These are harsh words to hear, but I want to place them before you.

Finally, a word about Mr. Guenther's report. I am going to say five things about and that's it, and the rest of it you can read.

The first is there's no long opening paragraph to this one because he endorsed the opening paragraphs that are on the other document, as I have already indicated.

No. 2, the other three of us consider nothing in this document by Mr. Guenther to be inaccurate. There is nothing that he said in here that is wrong. Now he disagreed with some of what we put in ours, but we don't disagree with anything that he put in his.

We are concerned only with certain points of emphasis and I am going to mention three of those right now. The first is this, he says in the second full sentence: "It should be noted that some 90% of the community did not participate in these meetings."

While that's accurate, that we considered that not to be a particular helpful observation since it could be read as an attempt to diminish the importance of what those who did participate said. Everyone had the opportunity to participate. You can make whatever conclusions you want to out of the fact that 90% did or did not participate, but it is not helpful to try to play down the participation of those who took part.

Secondly, in his first conclusion, there were several instances of wrong doing by Fr. Kolar during the period prior to 1988, he doesn't know that as a fact. None of the members of the team know that as a fact.

We know that it was reported to us, but we just need to be clear on that, that the question of whether there is wrong doing has to be established by other means than our own particular task force.

Just so that you understand that, alright. He doesn't have any outside information to confirm things--he's operating on the reports of other people.

There should be some confirmation of that news later. I am not trying to deny it, just so that you hear that, just that's more of a conclusion than should be made based on the information available.

Finally, the third thing here is, the last thing in paragraph 3 of his Conclusion, some information of improprieties by Fr. K prior to '88 in fact was brought to the attention of the Chancery. There will be some discussion of that on Thursday. We did not include that in the other document because it was not part of the role of the fact-finding team to talk about what the Chancery did or didn't know. I think when the Chancellor comes, the other guy, he will talk about how the Chancery screwed up, but that isn't the role of the fact-finding team to talk about that, alright.

That's the end of my report. What I would like to suggest now is that those of you who may have some questions that you don't want to ask by standing up or raising your hand, but would want to write them down, please write them down, and slide them over, maybe, to the middle isle here, and then the person in the middle isle could hold them up and someone will collect them. And if everyone wants to stand up and take a stretch for a couple of minutes, you can do that.

Pause.

Gordy tells me and I do recall from having seen the letter that the commitment was made that this would be wrapped up by quarter to 10. That doesn't leave a lot of time, but I am going to be back here again on Thursday night, and if we need to take the first part and ask the team member, Kevin McDonough, to come back first before the Chancellor comes in, then we can do that too.

How about questions? (Someone is asking a question, but you cannot hear it enough to understand what is being asked, it sounds like a man.)

Fr. Kevin: There is another way to read that statement in the context of the sentence immediately before it. In the sentence immediately before it, it says they were not assisted or encouraged in their efforts by Jim Kolar. From that point of view, I do recognize that it is an ambivalent statement and it could seem to be a slap at the couple who initiated some of the questioning or other people who have gone to look at documents and so.

Another way to read it, though, is to say if Jim Kolar would have jumped in there sooner and helped out, then this wouldn't have happened. So in that sense, it can be taken as a statement of

blame against him. I think the bottom line is that the process itself became adversarial. There are a lot of other things here in terms of pastoral oversight, involvement of the leadership and so on, and I don't think that sentence should be read out of that context. Okay.

Please. (Another question being asked).

Fr. Kevin: All we are saying here is a fact and not assigning blame. That there, the community was not in a position to hear well whatever news had been given because insufficient preparation was done.

On Thursday night, you will hear the Chancellor say that a large part of the blame for that goes to the Archdiocese for not preparing people well to hear this kind of news. I suppose one could also conclude that the coordinators didn't do the right job. One could also say, for example, that the media or our schools or our parents did not train us well enough to hear these things. Again, it's written very carefully not at this point sort out the blame, who did it, but to acknowledge to the fact that there was an insufficient pool of information there against which to hear what news was given.

That's I think some of what we will start dealing with on Thursday night. That's what our first recommendation is aimed at. Our first recommendation is aimed at, alright, starting today, we think you folks ought to build up the pool of information. That's part of the healing/reconciling process, learning/decision-making process, and so, and that's why it is the No. 1 recommendation is that these other recommendations would make more sense in the context of further knowledge and understanding.

Please. (Another question being asked by a man). "I have a question on . . ." (inaudible).

Fr. Kevin: You are correct. There is no parallel recommendation about Mark. . . there's no recommendation about Mark that is parallel to the one that we make about Jim, and the reason is because the team believed, all four of us, believed that the amount and the timing of the information that he had, while it does call into question that particular, not having gone to us, the Archdiocese I mean, with the information, that generally speaking, his leadership is not tainted in the way that Jim's was around this particular issue.

Please. (Another question being asked, sounds like a woman).

Fr. Kevin: No, no, he, pause. Okay, you are asking, I, I have talked about what we came to and you have read what Mike came to and then I have talked about what we disagreed with Mike, and I