

think you are asking what did Mike disagree with with us. Is that right?

(Woman talking again).

Fr. Kevin: I think I said that already. Yes. We don't find anything in what he said as inaccurate. Wrong emphases, some of that sort of thing, but in and of itself, not inaccurate. He had a couple of concerns . . . I didn't prepare myself to answer that so I may forget some of them. He didn't like the emphasis on psychology in Recommendation No. 1. He believe that that was beyond the competence of the team to deal with. He also thought that in Recommendation No. 3, 4, and 6, we stepped beyond the scope or competence of the fact-finding team.

He did not necessarily disagree with those and think they were wrong, he just said you shouldn't be talking about that stuff because that's beyond your competence.

Please. (Another question being asked by a man).

Fr. Kevin: Please. Do you want to stand up so that other folks can hear you. (More talking by a man).

Fr. Kevin: Well, at this point, the short answer is no, and the reason is the task force has turned the questions back over to the community. We've put the questions back over into the lap of the community, and now it's up to you to do with them as you see fit. If as a result of your own internal discussion . . . you know, there are several ways to read this.

You could say the 10% spoke for the 100% completely. That's one way, and that may be the fact. Or, part of it may be the 10% spoke, the committee didn't even hear them accurately, and what the 10% spoke was wrong and the rest of us disagree entirely with them. Or it might be something in between. For the most part, we restrict ourselves here to naming the issues, but also to trying to set an intelligent context for you to deal with those issues and questions.

(Man speaking again).

Fr. Kevin: Not saying that either, I'm not saying either of those things. Actually what I am saying, for example, in the United States, you could not give testimony against your spouse in court. The reason is because the court presumes that you should not be asked to tell the truth about your spouse before a court because there is an extraordinarily relationship there that runs even deeper than that court relationship. So what we are saying is that there is a relationship between Fr. Mike and Jim that is prior to any of these questions and out of respect for that relationship and insulating that relationship, it could have some positive effects

on how you all deal with these things, it could have some negative effects. We didn't try to go into outlining all of those. Simply acknowledging the fact that he wears several hats suggests that he ought to absent himself.

The same reason why, for example, in the United States Senate, you can't vote on a resolution about yourself because you have a very particular perspective on yourself. That's all we are suggesting here.

Please. (Another man asking a question).

Fr. Kevin: And that's why that doesn't appear in the majority report because we think that that sort of thing could be read, it's not again, we don't know what he intended by that, and we would have to ask him what he intended so we ought not to judge whether he was trying to put down what everybody said or exalted or any the rest of it, and we may make our guesses, but we didn't report that because the important thing about these conclusions isn't whether 1% or 100% of you thought them. The important thing is what is true, and the truth can be held by 1% or 100%. And the discernment that lies before you know is not a weighing of how many people think "X" and how many people disagree and think "Y." The issue before you is what is true. Okay.

(Someone else is speaking, sounds like a woman).

Fr. Kevin: Beautiful! And that's why, that's part of what took us . . . if all we did was focus the questions for you, that might have been a contribution, but we have done two things in addition.

First of all the team did one further thing, and that is make some suggestions for some further education and contextualizing to do the discussion, and then secondly, I worked with the coordinators to, at least I tried to plant some suggestions about ways that you could begin that discussion together. This obviously doesn't end tonight.

Next . . . Gordy is going to say some of this stuff next . . . I don't want to anticipate his role. But starting Thursday night, there will have to be some response. I will say more about that Thursday night as the Chancellor type. I will just say the team has handed it back to you and then you have to decide what to do.

There were a couple of written questions:

"When did Fr. Mike stop his sexual behavior?"

The team was not charged to investigate Fr. Mike's behavior. I think the question . . . free advice . . . I think the question is a good question and some things should be done here to provide you with more information. All right. And, in fact, I happen to know

that some things will be done, but from the point of view of the team, the team does not have that information. So tonight, just wearing my hat as a team member, I can't answer that question.

As a team member, I neither know when his sexual behavior began nor when it ended, nor what it consisted of.

"Were there any written reports given? If so, how were they handled?"

Yes, there were written reports given. There is a stack about this thick. They were all copied, actually at Chancery cost, I have to send you guys the bill for that. (Laughter) I just forgot that. (More laughter). Dinner, too.

They were copied and given individually to each member of the team, so each member of the team had all the written materials in his or her possession.

You wanted to ask a question. (Someone else speaking, sounds like a woman).

Fr. Kevin: Yeah. Now wearing my team hat, no, the team didn't discuss that. The team threw it back to you. Okay?

Wearing my Chancellor hat. Let's talk about that on Thursday.

Other questions?

Please. (Someone else talking, sounds like a man).

Fr. Kevin: Gordy can address that better than I in a couple of minutes. Let me take this opportunity because some people are concerned about it. I may have created some confusion for some people about this.

I was not aware at the time that Mike came on the committee, or I don't remember being aware that he was a coordinator in the Sword of the Spirit. I discovered that subsequently. Had I known about it ahead of time, I would have recommended that that would have been communicated right up front to everybody, because for at least some people, that apparently became an issue.

Not so much that he was a coordinator, but that he was a coordinator and then people weren't told or didn't think they were told or whatever. I cannot establish the facts--I wasn't there. But it became an issue the way in which all the information about him was or wasn't distributed became an issue.

I will say this that I am glad that he was on the team if for no other reason that he defined one boundary of the team, okay. He helped us be more objective by being different from the rest of us

and forcing us to figure out our questions. Beyond that, I don't know how he was chosen.

And the other thing I can say is one of the elements of his becoming Chair is that at first I was asked to be the Chair, and I said that I should not because I am an officer of a corporation that messed up, okay. And since I was part of the mess up, it is goofy for me to head up a committee that could kind of sneak some of the blame for our mess up onto these other guys. Okay. I mean, that's just bad process. I don't believe I'd do that cuz I think I'm a great guy (Laughter by audience). All right, but some of you ought to ask that and some of you . . . as I said in the beginning, you should still be asking it. Isn't he charming? Why is he trying to trick us? (Laughter).

Please. (Someone else asking question, sounds like a man).

Fr. Kevin: Yeah. Okay. I'll give you a short answer and then indicate the longer. I'll indicate the longer answer first. The longer answer is: That's the kind of stuff that there should be some education around. Okay. It's kind of technical jargon that refers to some psychological knowledge and human relations knowledge that would be helpful for you all to have, we think.

What does it mean? It has to do with, it has to do with certain power is exercised and the kind of restrictions that are put around the exercise of power. That's what boundary questions mean.

I'll give you a good example of a boundary question, and then maybe some of you will know why I keep doing this hat thing.

Has anybody here ever coached, for example, your son's hockey team? Anybody every done that? Can you imagine what it's like to have your son on your hockey team? All right, you are the coach so for example, you have the power to have your son skate on every shift. All right. And that would be great.

On the other hand, sometimes guys who are coaching their sons over react the other way because they don't want to show any favoritism. That's a boundary issue.

The question of why the Chancellor is up here giving a report about something that involves a mess up that his organization made, that's a boundary issue. It has to do with the exercise of power.

Let me do a boundary issue with you. We are passed the time that we said we would end. Could I ask for a show of hands of how many people would like to see questions continue for another three minutes?

Pause.

Is that enough to continue? All right, three more minutes, until 5 til.

Please. (Another question being asked).

Fr. Kevin: I have no knowledge about that. To my knowledge, did Bishop Carlson recommend Mike Guenther to the committee, and I said I have no knowledge of that.

(Someone else is speaking).

Please. Behind you. (Someone else is speaking).

Fr. Kevin: No probably not. Could you say the type of thing you would be interested in or ask about? (another speaker).

Okay, that, yes, okay. From that point of view. (Laughter).

It's kind of hidden in our first Recommendation, all right. In the team's first Recommendation we are talking about doing some general education. Part of that education, we don't say it specifically here, but it was so obvious to everybody, and it was obvious to the coordinators when we talked with them, and so on. Is there has to be some greater detail given to you about Fr. Mike and what he did and some of that sort of stuff.

So that will be addressed, not by the team.

Yes? (Another question).

Fr. Kevin: I'm sorry, recommend an open forum?

Sure I think that's what we are doing now, isn't it, really?

(Someone else speaking).

Fr. Kevin: Okay, I would neither recommend in favor nor against that cuz that's not my role as a team member. I wouldn't recommend either in for or against that.

Please. (Another question).

Fr. Kevin: That I think you will have to address to them.

While don't we take two more questions and then I think Gordy has some things to say, and we can continue this as we go.

Please. (Another question, man).

Fr. Kevin: Bobby Kennedy had a favorite answer he would use at press conferences and it was "That's a good question and I believe it deserves an answer." (Laughter).

And I'm teasing you. What I am saying is: I'm not in a position to design how you deal with the questions. I'm in a position to name the questions for you and then you all have to figure that out.

Please. (Another question, can't hear at all). Pause.

Fr. Kevin: One of the things, for example, the Chancellor will do when he comes next time is he'll talk a little bit about restrictions on this kind of information, legal restrictions, person restrictions, etc. So, that's also, what you just asked is called a boundary question, by the way. Information is a form of power, and the way you deal with the power and information. You have to kind of get some agreement about that before you do it. Okay.

I'll stay for a few minutes afterwards if people have pressing individual questions. If there are things that come to you right now or later that you think other people should hear this team member being asked, let's do it Thursday night. Thank you.

Clapping.

Gordy DeMarais:

I do want to thank you, Fr. Kevin, for your time and for your help. I found Fr. Kevin through this whole process to be extremely generous with his time, and I have found him to be genuinely concerned about us and our life and I have been grateful for that, and thank you for that.

I want to say a few things in conclusion. I think I'll respond to the questions about Mike Guenther.

Bishop Carlson didn't recommend . . . Bishop Carlson didn't get the idea for Mike Guenther or for Fr. Tim Nolan to be on the committee. Actually, in our first contact with him, we told him the process that we were setting up, we suggested those two names to him, he included them in his letter.

Why did we choose Mike Guenther or think about Mike Guenther. One other point--Randy and I were the ones who were involved in the process of setting up the committee. Randy and I weren't in question--it was Mark and Jim, so, I think Lynette, it was your question. It wasn't the coordinators who were being questioned who set up the process, it was Randy and myself who did that. In consultation, in fact, with the rest of the body through that stack of information that you sent our direction that first week.

Mike Guenther . . . what I knew about Mike Guenther when he was first, when we first thought of him to be on the committee, was that he was a lawyer, that he had been a coordinator in the Word of

God Community, that last summer he had resigned from serving as a coordinator in the Word of God Community because he disagreed with how some of the things were being handled, the process within that body there.

I didn't know at that point that he was a Sword of the Spirit coordinator. Even if he were a Sword of the Spirit coordinator, it wasn't clear to me that that was an issue for us at that point.

As I pursued contact with Mike, I actually, I personally thought he would be an excellent committee member. I did find out that he was a Sword of the Spirit coordinator. I also found out that he actually, himself, held some of the same concerns that were being raised within our community about community life and about some excesses of community life, or things that weren't being handled well, and so I thought he is a coordinator that some have called to be, or labeled to be more moderate in terms of his approach if you look at how leadership is exercised in spectrum of moderate to more tight.

I would also point out that he had been . . . he was actually very encouraging about working out our relationship with the Diocese. He wanted through the whole process time and time again for me to defer to Fr. Kevin. In fact, it would probably be safe to say that Fr. Kevin functioned for the most part as the Chair of the committee early on because Mike kept advocating things to Fr. Kevin in the process.

I found out that he had been involved in two other processes like this in two other diocese and also in the recommendations that the people of the community sent forth about how the committee should be made up, there was a significant number who suggested that a Sword of the Spirit coordinator be a part of the team. A few people suggested that the whole team be made up of Sword of the Spirit coordinators, so . . . partly I was responding in that to the concerns of the people who were raising. So, that, responded that way to that.

I think in conclusion, I want to state on behalf of the coordinators who set up the committee our acceptance of both of their reports because the majority report is the majority report and because it's in more detail, it is our intention to take the recommendations of that report and consider them and respond to them in our life, and it is our intention to facilitate our looking at all six of the recommendations and give attention to all six of the recommendations in the community.

We are going to start specifically with those recommendations that deal with Fr. Mike and Fr. Mike's actions. That's one of the reasons why Fr. Kevin is coming back on Thursday.

I'm really hopeful that as we move through this process through our next season in our life the right kind of healing and reconciliation can take place in this matter. I think it is important for us to realize it's not going to happen quickly, and it's not going to be painless.

It's a painful thing that we need to move through, and that's all right, it's all right that's it painful, it's . . . for a lot of reasons it's painful. And I know it's not my intention to help us move through this in a way that hides from the pain and doesn't deal with the pain or the issues.

It's our, it's our intention to take all of the recommendations, the recommendations that are stated as what we should do, we are implementing those and taking those right now. The ones that we discuss and look at and examine, we will do that as well.

With regard to the ones that we should do, part of that has to do with Mark and Jim's leadership. According to the three recommendation, Jim has excluded himself from all further dealings of matters related to Fr. Mike and the effects that his actions have had on the community. He has done that.

Mark is functioning fully as a coordinator now in the community based on the conclusions of the committee. What that means is Mark and Randy and myself are going . . . we have been meeting and will continue to meet to help move us through this.

Okay. I few points of business and then we will close.

We have another community forum scheduled for March 12 at 7:30 here at the Hall of Angels. That evening, Dr. Gary Schoner will be here. If that name sounds familiar, it was one of the names that was in the letter from Bishop Carlson. Bishop Carlson actually, when he put his name in the letter, thought that we could more use him as a resource at this part of the process rather than actually having to be part of the committee.

We met with him a month ago, we found our conversation with him actually be helpful in understanding this whole area. And he'll be spending an evening with us to understand sexual abuse. He's had a fair amount of experience dealing with situations like this, situations in which a professional in a church situation or a community situation has been involved in sexual abuse and I think he'll be helpful.

Yes, it's open to the whole community--7:30, March 12th right here.

A few other points of business . . .



General Community Gathering 3/28/91  
Fr. Kevin McDonough Confidential

Gordy DeMarais

Welcome...before we begin I want to give some orientation to the evening. Even before I do that I will make one statement. At our meeting on Tuesday it may have been the case that there was a person(s) here who weren't invited to be here, who weren't a part of the community. So I don't know if that is the case tonight - I do want to state that this is a closed meeting for those who are in community and people who have left since last October. Anyone else is not welcome here, particularly members of the press. If there are people here like that they should leave.

Orientation to this evening.

One of the things I have been continually aware of over the last few months as we have gathered is that we usually come to meetings like this with a lot of things that need to get addressed and discussed and moved through and looked at, and that is the case again tonight. It is also the case that there are a lot of things that we are not going to get to tonight at this meeting. It is good for us to know that as we begin. The kinds of things we want to spend time with, particularly in light of Fr. Kevin's presence: first to take time for further questions on the report that was presented on Tuesday night. You can raise your hand or write questions down and hand them in. I want to make sure that we get to the other thing that we need to get to tonight as long as Fr. Kevin is here. I think it is important that we understand the recommendations and take the time that is necessary to do that. I think we should put a time limit on that as well, half hour..then see where we are.

Second I want to give some kind of response, orientation - suggestions for some ways that we can begin to look at the recommendations and how we can begin to implement them, address and discuss them. I think the ones we want to begin with tonight are the ones that have to do particularly with our relationship with the diocese, since Fr. Kevin is here - Recommendations #1, 2, and 5. So give some general orientation to responding to the recommendations and then Fr. Kevin will come up and give us some information in line with recommendation #1. I will say a little more about that just before he gets up here. After he is done, if we have time left over, I hope to say a few things about recommendations #2 and 5.

Fr. Kevin McDonough

Before we continue - Let me make explicit what Gordy said. This is a closed meeting. If there are members of the press here, I'd ask that you leave.

**QUESTIONS AND ANSWERS**

? - Excellent question. The mandate is written narrowly to focus on Fr. Mike's wrongdoing and the handling of that by two members of the leadership. The recommendations you got back deal with a number of questions which the recommendations claim are related but don't seem to be exactly what was in the mandate. How is it that we ended up dealing with those questions?

A. - Couple ways we might have - basically this is what happened. We said to those who came to speak to us that we had a narrow focus but that we were willing, and so that main focus was to hear as concretely as possible issues directly related to that focus. At the same time we were willing to and wanted to hear opinions, thoughts, connections and ideas that were suggested to people by either the incidents themselves about which they had knowledge - or the handling of those incidents. It was out of that that the question of particularly the role of women in the community came forward, also the way in which authority is exercised. The members of the task force, particularly the three of us who wrote the majority report, agreed to include those issues in our findings of facts and recommendations because we believed that at least the prima facie case for connection among those things could remain. And you can see we did not come to the conclusion, primarily because we didn't have sufficient information, we didn't come to the conclusion that the way in which women are treated in this community is completely messed up. We didn't come to the conclusion that the

way in which authority is exercised here is completely messed up. But certainly, was sufficient reason based on what we heard to bring those questions, in the context of a very narrow task that we had, to your attention.

? - What kind of prima facie connections are there between on the one hand the incidents that were discussed and on the other hand the role of women in the community and the way authority is exercised?

A. - Long discussion - prefer not to get into tonight. Quite clear though on two bases. Number 1 - listen to one another on some of the things that will be said to one another in the community. Number 2 - listen and interact with the speaker (Gary Schoener). I think there will be enough in both cases - enough there to provide at least some reason for further thought and discussion.

? - Mr. Guenther's finding indicate that Jim Kolar assisted Fr. Mike Kolar in obtaining or obtained for Fr. Mike - or whatever - professional assistance. When did that happen?

A. - I don't recall off the top of my head what year that was. I don't have my notes with me. I believe though it was before 1985. But I don't recall specifically when that was. In obtaining professional assistance for Fr. Kolar from several different sources. This is important to note as well. The information we had, that we received in the course of the hearings, was that Fr. Kolar had received professional help from a couple of different sources. Actually three different sources over a period of time in the mid 1980's (and I don't recall when that began). And in all three of those cases there was a corroboration of both the kind of fundamental analysis of what was going on, number one, and a positive prognosis - or a positive sense that things were changing and that he could continue to do a good job - from the professionals. Now, the professionals didn't know a whole lot of what they were doing seven, eight, ten years ago, as Dr. Schoener will tell you about a little later on. But that is what this is referring to.

? - I didn't come to you because I did not know anything about Fr. Mike or Jim. If I had known there were some other things I might have shared, I might have come. I want to make that clear. Secondly - comment - Point 3 of concerns that Jim's actions were insufficient but there was a genuine concern. What I am hoping to hear from you --- you said that the experts did not know seven or eight years ago - and yet we are now looking at the competence of our leader based on his being a normal human being in possibly an addictive family - co-dependence, all the rest of it. What I'd like to hear more of is can someone who dealt with trying to deal with this as a brother in a family - what were other people at that time doing. Was he incompetent in what he was doing or was he just a normal human being dealing with what everybody else knew? Secondly, does someone who comes from a background of that kind - who is going to be blinded - I come from that kind of a background myself - there is going to be blinding - no matter how hard someone tries not to be. He is wearing a brother hat. Do we then say that someone who is blinded though sincere in a certain area is incompetent in others and therefore ... I mean, I think we've been given some information here - additional that a lot of us do not have on that subject.

A. - Perhaps I can turn your comment around and do a couple of things with it. Reword it as a statement, which I think it was anyway, and then tie in a couple of very significant points from our report. Thirdly suggest an agenda item which it does lay out for you, which I believe is being provided for. Jim Kolar has said, and he has affirmed, something quite frankly that Archbishop Roach has had to say himself about his own activity in relation to other priests. And that is that what he did seven, eight, nine years ago was insufficient. Did not do what he should have done from what we understand now. The tough question is - was that because he was trying not to do anything at all? We found, No. In fact, we found that he tried to do a lot of good things and all four members of the committee were impressed by the steps that he did take, with one exception which I will highlight in a moment. Secondly, another possibility is, he didn't act sufficiently because there wasn't sufficient knowledge available to hardly anybody 7, 8, 9, 10 years ago. And although we don't say that

explicitly here, you will hear some people who will say that to you over the next number of weeks. That will be an element of the presentation that is made to you. The one particular concern that we suggest to you - the committee suggests - is that it would have been better had Jim let us screw it up - the Archdiocese - rather than Jim screwing it up. It would have been better if he'd have let some more of us who didn't know what we were doing - unfortunately, as I will talk about later on when the Chancellor comes in - some more of us in on that problem at the time. Did he act in bad faith - by no means. Did he act compassionately - it appears to be so. Did he attempt to restrict the damage done by preventing it from happening again - all the evidence that the committee heard (we agreed, all four of us) that that was all so. Those are very positive endorsements, again within the context that his actions were insufficient. And that we believe that at least he should have let other people with insufficient knowledge in on it.

? - I found it difficult in reading these recommendations to not have the other side of what was being said. Not the names of people but the comments. I can't say that the role of women, given the comments in your recommendations, is something I agree with or not because I don't know what was said. The same with other points. Is that available to us?

A. - The short answer is no. Remember that what the - especially if you read carefully what we said - on those issues, particularly the exercise of leadership in the community, the role of women in the community - we have returned that to you as a question. We have not made a recommendation that you ought to do it differently from our perception of what you do - but we have said, we think these are significant questions for you to face. So how are you going to get that other perspective? By asking each other. That is how you are going to find that out. Or the other ten perspectives - by asking each other.

? - I don't know whether to ask the Chancellor this or the team member this - in Mr. Guenther's conclusions on Point 3; he does state that some information was given to the Chancery prior to 1988. Can you answer what that was and what was done about it?

A. The Chancellor is going to do that a little later on this evening.

? - Good question - yes. I mentioned last night that one issue - two ways in which that happened. I mentioned that one of the questions was Mr. Guenther's role on the committee, and reverberations that it had among the people with whom we spoke. So from one point of view the question of relationship with Sword of the Spirit was a technical or process issue. It came up. If for example I am left handed, and if people had said when they came in - "if we'd have known there was a left hander on this committee, we'd have really wanted to take another whole look at that." And you might have seen in here the question of left handedness as something to take a look at. From that point of view it was a technical issue raised by the presence of a particular member of the community. Secondly, a number of people suggested to us that the connection with Sword of the Spirit appears in the minds of some to have an influence on these two broader issues that we keep coming back to - the role of women in the community and the way in which leadership is exercised in the community. So in that context the question also arises. That is how Sword of the Spirit comes into the question.

? - I am wondering why you didn't come up with any recommendations for counseling for Jim or Fr. Mike for healing or for whatever they might need - no recommendations for that.

A. - Our task was aimed at the life of the community as a whole and as I noted last night, in the majority report, we left out even some of the Chancery things - although as I indicated last night those will be discussed later - not because there are not significant issues there but simply because that isn't germane to this report as a whole. What is happening with Fr. Mike, as we understand that, is at this point a matter for his relationship with his Archbishop. And so from that point of view his - that was not germane to the report. And as to your question for counseling for Jim -

it never crossed our minds.

? - The first I will skip over but it had to do with feeling that you stepped out of the mandate by Item #6, part 1 and Item #2, part 2. You have had a comment on that so I won't go further. I think that the disclaimers and the clarifications you gave concerning the differences in the majority report vs. Mr. Guenther's report should be in writing and a manner of record. The reports I feel without this written clarification are incomplete and I am wondering if you can do that. It is confusing, all kinds of disclaimers and clarifications but they are not in the report of what we are going to keep and go off of. Can you clarify those in writing for us?

A. - I am currently two weeks behind in my work. I personally would prefer not to do that. I would defer to the judgment of the coordinators based on listening to the rest of you about whether they would like a more complete report from the committee.

? - Items of similar nature - I think that the majority's report should also clearly state, as you have pointed out as you went through it with us, which recommendations we should strongly consider vs. those which we should possibly look at. I don't think it is very clear by looking at the report the difference between the two - at least not to my looking at them. I think that without the clear distinction the majority report becomes cumbersome and problematic. Can you include also some of this in writing since you have already stated that there are those differences and they are not very clear?

A. - I appreciate your perception that they are not very clear. We attempted in writing to make them so. To the extent that it would be helpful, and once again I'd ask the coordinators to give some reflection for whatever long-term record it would be, to add what I have said, I would be happy to do that. For my own reading it is fairly clear, but then again, I'm kind of a lawyer type, so it seems clear to me. And I recognize that I might have a real blind spot on that.

\* - Sue Stevens statement. I'd like to make a clarification in Mike Guenther's report on Number 11, and this has to do with - not that I am trying to get anyone to disagree with me or agree with me, it doesn't matter about that. I feel that this is a false statement and I want to speak to that. Chris and I after the disclosure in 1988 did contrary to what he said. It seems as if this statement is saying we went, "Oh, we're going to go out and do this investigation here and make people look bad and dig up dirt." And that is not our personality. We contrary to what it states, we believed what the coordinators told us and we defended Fr. Mike to our families, we called our families up and said this is unfortunate, we don't think this is true, it happened a long time ago. And we defended Mike to the hilt. It wasn't until the summer of 1990, last summer, that the truth was brought to us - disappointingly so it wasn't brought to us by our leaders, but it was brought to us by someone outside of the community. We didn't go looking for it. We did not go investigating for it. It came to us. It is not in our nature to stir things up. We felt that it was a moral obligation and to not turn away from this issue as others have done over the last eight - ten years, who have known things and just turned away from it. They didn't address it. We felt it was our obligation to do so. We love the brothers and sisters in this community. The evil one is not working through us. We've done this out of love and mutual respect for you because we believe mutual respect is getting the truth and honesty from the ones that love you and care for you. It's not been an easy thing to do and I would just as soon not done it. And it would have been easy to just say the heck with it, I'm not going to deal with it. I feel the same as Mr. Szyszkiewicz in that really this comment had no place in the report. And I would like to clarify that and just tell each person here that we love you.

? - Along with that statement I think that something that we as a community need to look at is that those women have been a part of our community. And that we have an obligation to love and care for them as well as everybody who is sitting in this room, whether there are agreements or disagreements.

Fr. Kevin - You are already beginning to do what will be a very important thing to do and nearly all of the questions reflect that tonight. There has been a lot of reflection about these reports. Frankly it is not my role to be a part of that because I am not a member of your community. And so I'd ask that you direct to me any questions with which I as a member of this team can be helpful, or comments that you might think would be helpful for us to clarify. And then I am going to have to step back and then trust that you will find a way together to continue the process that is already beginning. Which is an appropriate process, but it's not a process, for example, which is appropriate for me to be a part of.

? - In regards to Recommendation #3 that talks about Jim Kolar - "It may also be worth raising to the community whether Jim Kolar should step down from leadership entirely for a time." Is that because from the committee's view Jim would be incompetent, or because there is a credibility issue about the authority in the community.

A. - I will repeat what I said last night. There is not an implied judgment here about Jim Kolar's competence. There is not. The basis for this particular recommendation is the question of credibility. I will use an overly simplistic image and one that should not control your discussion but it only controls our raising the question. Every leader has a picture of credibility and for some of us it is a baby bottle and for some of us it is a ten gallon jug. And without knowing what Jim's credibility picture looks like in this community, we heard people raising questions that went not just to his handling of a single incident in the past but raising questions to which there are answers - raising questions that touch on the deeper issue of believability. And all we want you to say is, "Yes we can follow him." or "That would be very difficult at this time and it would be better if he step aside." But it was our impression that there is no getting around the question. There is no pretending that the question is not there. The question is there, the question ought to be answered. Affirmatively or negatively, but it should be answered. And once you answer it, then move on with it's consequences.

? - Fr. Kevin, you have already indicated that what Jim Kolar did with the information with regard to the Archdiocese was insufficient. And it is somewhat conclusive as to what he did with the information about Fr. Mike after the initiation of the lawsuits in 1988, that that was adequate in that it followed the guidelines mandated upon him due to the legal processes that were in place. One of the major concerns of the people in the community as I have heard them is did Jim Kolar deal with the information that he had about Fr. Mike's misconduct - with regard to the community - in a proper way. Did the committee - and I am looking at the majority report here - did the committee feel that with regard to Christian guidelines and Biblical teachings, that Jim Kolar in his relationship with brothers and sisters in the community - deal properly with that information up to 1988.

A. - Up to the lawsuits was there enough information given to the community by Jim? With the community as a whole - that question was not explicitly raised by us and I think it was because we were impressed for the most part with the steps that Jim had taken prior to 1988 - for the most part with that specific exception. So we did not address that question.

Gordy DeMarais

I have some prepared remarks, before I say what I have prepared, the one thing I want to stress is that as a body of coordinators we are committed to seeing the community through this process and what needs to happen for the right kind of healing and the right kind of discussion to take place in the community. That there is no intention on our part at this point to gloss things over or ignore things or say that it really isn't as bad as it is, or Fr. Mike's wrongdoing wasn't as bad as it was - that there isn't pain, isn't hurt, isn't disappointment in our life as a result that needs to be dealt with. We are committed to whatever it takes for us to work through this both with regard to Fr. Mike or with regard to the other issues in community that are being raised. So I want to begin with that statement.

What I want to do as a preface to Fr. Kevin's comments tonight is situate where we are at in the midst of the process. Some people have raised concerns that we really haven't progressed in dealing with this whole thing since last October. And I want to share with you what has happened in the process that we are in the midst of and the place that we are in in the process, as a way for us to look at the recommendations. Plus - again, a little bit of history.

When concerns were raised about Fr. Mike and how his wrongdoing was handled and the other concerns were raised in community, we set into motion two processes. One was the establishing of a committee of outside people to review how Mark and Jim handled the situation and also to give us some help in knowing how to care for the women and bring the right kind of healing in the body. We also set into process a community review process, which we have been about over the last few months. People have been reflecting on some questions, people have been sharing those questions in their groups. We are at the point where those are all passed in and it is our intention to spend time with that over the next months of our life together. Our life in the community has been more or less put on hold in light of the situation we are facing now. Any kind of development plans we had for this year have basically been put on the shelf so we could spend the right kind of time with this process. Where we are at this week is getting the report from the committee, trying to understand that and beginning to address some of the issues there. The two processes are going to overlap. I think you can see that already, based on what is included in the recommendations from the committee. They overlap. You can't look at something like this within the whole of our body in real distinct ways where there isn't any kind of overlap. Also another comment I want to make is - the result of both of the processes are very extensive and I want to stress again that it is going to take us time to work through these. It is going to take us time to be able to hear the concerns that people are raising and give the right kind of attention to everyone. So that is where we are at in the process.

I am grateful - and this is beginning to respond to the committee's report - I am grateful for the work of the committee. I am grateful for the people who have given their time and their expertise - a lot of time - and especially on Fr. Kevin's part over the last few months. And I think they have rendered invaluable service. I think there are questions the committee has answered for us and concerns the committee has addressed for us. And I would like to mention some of those. First of all the committee has given us concrete direction to help us better understand Fr. Mike's actions and their effect on us. The committee has been the impetus for initiating a process in the community to get help for the women who have been affected by Fr. Mike, and I will say a little bit about that in a few minutes. The committee has addressed issues about Mark and Jim - as you recall the concerns had to do with deception and lying and cover up and incompetence. The committee has ruled that Mark and Jim did take reasonable and responsible steps, that they didn't ignore the problem, they acted in a way that demonstrated concern for the women - as Fr. Kevin has said a number of times. The committee also decided that they didn't do enough. Jim should have removed himself from handling the situation and Jim should have informed the Chancery. The committee decided that they didn't act in such a way that would warrant their being removed as leaders from the community. That is important information for us that the committee has helped us look at and address, and some questions they have answered for us. The committee did - is also an impetus for us for further clarification concerning our relationship with the diocese. We had a tremendous amount of contact with the diocese over the last few months. A lot of time with Fr. Kevin, number of phone conversations and meetings with Bishop Carlson. I am hoping that one of the results of this is more of that kind of a relationship. I am hoping that it doesn't have to revolve around crisis in our lives henceforth. Again I want to stress that we want to be able to spend time with all the issues and all the recommendations presented by the review committee. We want to begin specifically with those issues that have to deal with our relationship with the diocese and the issues that have to do with Fr. Mike, what he did and it's effect on us. And that is one of the reasons why we have invited people who have left the community over the last few months because of that into the process. Because I think the information that Fr.



Kevin will share with us and that the psychologist that is coming in two weeks will share with us will be a help for the people who have left in terms of greater understanding on their part of what happened and facilitation of some healing in their lives hopefully. And we are going to get to the other issues. We are going to get to the other issues in a different sort of forum and if I have time at the end of the night I'll suggest what that might look like. Fr. Kevin is going to come now and he is going to address part of recommendation #1 which has to do with us getting more information concerning Fr. Mike. I will let him articulate.

Fr. Kevin McDonough

Good evening. My name is Fr. Kevin McDonough and I am the Chancellor of the Archdiocese of St. Paul and Mpls. I have no relation to that other guy who was talking... I do want to talk about the hats question for just a minute because that's really a part of what we are all doing here and precisely because I am not following good separations. I need to do more of the dance ahead of time. I shouldn't be doing this part of this tonight. Part of the reason is - these guys were surprised, I found out from Bishop Carlson later, that when they talked with him two weeks ago he had not seen the team report. No one at the Chancery had or as far as I know has perhaps up until the last 48 hours or at all. And the reason was that I took very seriously my role as a member of that team task force for your community and so I did not review it step by step with Bishop Carlson or with the Archbishop or with any of the other people because that is another set of relationships. The problem with doing that is we didn't want to keep you all out there waiting longer than we already had and so to get things moving I am ending up wearing two hats very close to each other. And I am asking you to do an impossible thing which is to understand that I am in two different roles. But from this point on I am speaking as someone who has been involved with this matter since Feb. 1988. I was not involved with this matter as a member of the team except from Dec. 1990 on. But as an official of the Archdiocese I have been involved since Feb. 1988. Others in my organization were involved earlier, as I am going to point out.

I am going to talk about five things with you over the next ten - fifteen minutes. I need to describe the limitations of what I can say to you and why there are those limitations. Secondly I am going to tell you what I can tell you about Fr. Mike Kolar and what he did. Third I will tell you what the Chancery did in taking disciplinary steps with him - I am going to do that again with some limits. Fourth I am going to talk about how the Chancery communicated with the community in 1988. Fifth I will focus specifically on three areas in which we messed up. I am doing that number one so that I simply own what we did wrong. I am also doing it with just a little bit of a trick - is because I hope that if you can see that I can say we messed up and are learning some things, that perhaps you all can say the same thing. Because that is part of healing.

There are limits on what I can say to you tonight. They come from very different sources - I am going to name four sources of limitations - and each of these four sources does have some impact on what I can say.

Sometimes what a Chancery official can say publicly is limited by the source from whom we have it - by the individual person who owns the information and lends it to us for a purpose. For example, there are people who are victims, concretely victims of Fr. Kolar who have not given us permission to disclose their names, or many or even...dealing with a woman who at one time was impregnated by a priest - not by Fr. Kolar, and this woman had told me that almost a year ago. I have been dealing with Archbishop Roach about this woman for the last year. But she explicitly said tell no one about this pregnancy. Yesterday she told the Archbishop, and he kind of looked at me. And then I said to her, "Archbishop Roach did not know. You told me but you told me not to tell, so I did not tell him." I am going to do the same thing with you today. There are things I know from the people themselves they will not let me tell you.

Secondly, there are some sacramental limits sometimes on what we can say. I am not bound by any sacraments in my communication with you tonight. But for example, Bishop Carlson and Fr. Kolar were friends. And sometimes priests who are friends also celebrate the sacrament of penance with each other. I have had to ask myself, without any evidence of it - because it is the kind of thing that one never gets evidence of - about whether Bishop Carlson, for example, knew things in the sacrament of penance which limited his ability to respond. That doesn't directly affect me but know that that is part of what is going on.

Thirdly there are professional privileges. For example, there are privileges in what is said to a lawyer. Fr. Kolar is represented by an attorney. There are things that he has said to his attorney which I may come to know about accidentally - I am standing in the next room as it is whispered - I don't have that information. It is privileged information. I don't have it to share with you.

Another more germane limitation here is that in American law is a recognized privilege for the relationship between a physician and his or her patients. Fr. Kolar, as I am about to indicate, participated in a program of treatment that includes that guarantee of confidentiality. I have some access to some of that information under a physician/patient guarantee of confidentiality, and I cannot break that with you tonight. And so I will be vague with you on some points. I hope not on the substance of what is being said, but on the details of what is being said - because I know some things because they were told to a doctor.

Finally the fifth area of limitations on sharing of information is the problem of the legal forum. For the entire time that I have been involved in this matter this has been a matter which has been disputed in the courts. Once a matter enters into the courts, people talk differently with each other. People's rights to their livelihood and their good reputation are at stake in different ways. And so from day one dealing with the members of the Community of Christ the Redeemer, I personally, Kevin McDonough, have always had this particular limitation sitting over me. We tell priests when we do interventions on them - Fr. O'Connell and Bishop Carlson and I - that we cannot guarantee their privacy in a court. We read them a kind of Miranda warning, just like you see in the cop shows on TV. Anything that you say to us may be used against you in a court of law. And having given that warning to Fr. Kolar as well as to others, there are many blanks in my knowledge. Because I don't want to take on information that I then, on false premises - to tell a priest, "You can tell me, I won't tell anyone." - and then get it taken from me in front of a court of law. So understand there are some very profound limitations on what I can say to you tonight. All of that acknowledged - here is what I can say.

Fr. Michael Kolar engaged in a fifteen year pattern of inappropriate intimacy with vulnerable young adult women. That pattern, which included at least five people - certainly more than that - (and you will see in part why more than that as I draw a little diagram in the air for you) - that pattern had common elements in how it affected different people. But it affected different women differently. In some - as far as I know, very few cases - Fr. Kolar became very physically very sexually involved with young women. Including genital contact. This is the minority of what happened. But it did happen. Much more common - and going off kind of far into a spectrum, we don't know how far - there were young women with whom Fr. Kolar was inappropriately intimate without being physically or sexually intimate.

Now I am going to step away from him for a moment and give you some examples. When I talked with the coordinators, we talked whether we should talk about what Fr. Kolar did first or do some of the psychological backgrounding for you first. And it is a kind of a chicken and egg thing. Do you describe the details and then explain what they mean, or do you give people a language and then give the details in the language. And I am kind of trapped here because I am trying to tell you things that I don't know the right language to tell them to you in. Let me give you an example. Let's say



Gordy is coming to see me at the Chancery to talk about this whole business. And I know Gordy is nervous about what I am going to say because I am going to be in front of a microphone and I could get him in some trouble. And maybe I think about it, and maybe I don't - but you know, I am a little short of cash - it's the end of the month. So kind of toward the end of the conversation I say to Gordy, "Gordy, you wouldn't happen to have a hundred bucks, would you? I'm really tapped out." That is called a boundary violation - I have Gordy over a barrel because he wants something from me. I use the fact that I have him over a barrel to obtain something that has nothing to do with our relationship - cash.

That is the kind of thing I am talking about here. Fr. Kolar was inappropriately intimate with vulnerable young adult women, sometimes even with very little - passing or brushing physical contact, for example, or perhaps - and this is the hardest to document - it would be very hard for him to remember, it would be hard even for some of the victims, many of the victims, to remember - perhaps with no physical intimacy at all. And yet somewhere between those people a boundary was crossed, a relationship was betrayed. As far as we can tell, this pattern of behavior - except at it's deepest psychological roots, had come to an end by early 1986. I can tell you - although this is not germane exactly to what we are talking about - that today Fr. Kolar is a much much much healthier human being. And he can identify what I am talking about with you. If he listens to the tapes of this, nothing that I am saying will be a surprise to him. He knows it - he knows it about himself. People don't always do that. Many people don't ever get to that. He has that level of self-understanding. But the physical behavior certainly had come to an end by early 1986.

I am just about done with what I can say about him because I have been fairly generic and I am not going to tell you in part because I don't know how many women he may have touched on a breast, how many women he may have said seductive things to without ever touching, how many women he may have engaged in sexual intercourse with. I do not know that. I do want to say this, however. It is very important that you have this, and Dr. Schoener will go over this with you again. Fr. Kolar was not seduced into any of this. He was not seduced into any of this. I am going to ask you to consider just eliminating that word entirely. Or perhaps - "seduction" in Latin really means "to lead oneself". That is what seduction means. Seduction is a process of leading oneself into certain behavior. Perhaps occasioned by it. But what was going on - and you will get a lot more information about what this means - is that Fr. Kolar was using a ministerial position, an authority, the power that comes with it - he was using that to meet other needs in his life that were not directly connected with what the person he was dealing with really needed. Theoretically - I just want to say this up front so you understand why I am so dismissive about the word seduction - Theoretically Racquel Welch might have come in, thrown off her clothes and offered him a million dollars to have sex with her. That does not constitute seduction or excuse. He made choices about his behavior. Or he was unable to make choices about his behavior, perhaps, at some deeper level. But he was the one in authority, he was the one in charge. He was the priest, he was the minister, he was the leader, and responsibility sits with the leader, with the priest, with the minister, with the counselor, with the one who is in charge. How much fault do any of those women have? ZERO. You will hear more about that later.

Fr. Kolar, in summary, used his role to gain proximity and access to young women. Is that the sum of what he did with his priesthood? No. I have never been a member of your community. I am not charismatic, that is not a direction I go in my life. But I have had a tremendous admiration for many good things that he did. So nothing that I am saying here takes away from many good things that he did. This is not the sum and substance of his ministry. But we must say again, Fr. Kolar used his role to gain proximity and access to vulnerable young adult women, and in doing so established inappropriate intimacy with them. In some cases with a lot of physical sexual and emotional intertwining - I didn't even emphasize that part - a lot of emotional

intertwining - in some cases with very little. Let me tell you what the Chancery knew and what we did.

Some of this, by the way, was fairly new information for me - I probably knew it and had already forgotten some of it. But the process of being on this team forced me to re-look at this information. It is my understanding that information came to our attention in mid 1986 - probably in August, but I don't recall exactly - detailing one incident of fully clothed sexual contact. Non-genital sexual contact. When that was discovered, when that was revealed to Bishop Carlson - and he took it to Archbishop Roach - they agreed to confront Fr. Kolar. They discovered in that confrontation that he was already in therapy, and on seeking out his therapist, the therapist said that he had made remarkable progress and that this did not appear to be the kind of issue that would make him unsafe for ministry. But furthermore, that already limits had been imposed by Fr. Kolar - that he was no longer doing one-on-one counseling with young women so that he was not in a position to continue to do this. This was what we knew in late summer 1986. The next time we learned concrete information about misbehavior on his part, and this disagrees with what some of you have heard from one person - was in early - perhaps February - 1988. It might have been at the end of January 1988. At that point another young woman approached us and indicated that Fr. Kolar had touched her inappropriately over a period of a couple of weeks in the early 1970's - 1971 to be exact. As of Feb. 1988 then, the information that we had was that he had touched someone inappropriately several times in 1971, and he had touched one other person once in 1986. Based on that information we called him in for a confrontation. We read him a Miranda warning at that time. I recall it because I did it. We told him that he should not tell us things that we could not protect in a court and he should speak with an attorney before talking with us. We received no further disclosure at that point. That is a significant point - I am going to bring it back in a minute when I talk about the community. Be that as it may although we had those two incidents, we decided to remove him from his position with the CYC and sent him away for a period of evaluation. That evaluation took place in April, 1988. Follow-up treatment began then in June 1988. That treatment was completed some months later - there has been extensive process of aftercare and then, again that is not germane to our discussion, but I am pleased to be able to say that he has made tremendous progress. Tremendous progress. That is what we knew, when we knew it, what we did about it.

Here is what communication happened with the Community of Christ the Redeemer. Let me tell you what I think we tried to do and did fairly well - and then what we messed up and where exactly we messed it up - and it touches on Jim Kolar. So without going a whole lot into his story, which you all are going to have to work on an appropriate forum for later, I want to connect our story and his just a little bit.

We recognized, and - one other thing- this person came to see us in Jan. 1988 and shortly thereafter, within a period of several weeks, the matter was shifted into the legal forum. And so we then had on our minds very clearly the problem of being in the legal forum. We had to set some legal - particularly on what we could say about Fr. Kolar. At that point the information we had was that he was - that he had had these two particular incidents. We suspected that there would have been others - not on the basis of anything we knew about him - but on what we knew about priests who have these kind of problems. We thought there had to be other incidents, but we had no information about what those other incidents might be. We determined to search out other victims - but to do so by what we thought then was appropriate. By round about means. We had long discussions at the Chancery in early, mid 1988 about what the appropriate way to tell you all about this was - how much we could say without on the one hand endangering his legal position but on the other hand getting enough information out so that other women who had been hurt would know that we cared and were willing to speak up. As I am going to point out in a minute, we didn't do that right - we screwed up - but that is what we were trying to do. We also instructed Jim and - Mark was present at least part of the time when we instructed him - to disclose

to you certain things which we at the time believed reflected the seriousness of what we knew. Remember, we knew about 1971 contacts and one 1986 act of misconduct. We told him to say some very restricted things. Now I have to tell you I was mad at Jim Kolar a few weeks ago. We finally got a chance to talk about this. I tell you why I was mad at him and I will tell you how we worked it out. It was a big eye opener for me. I was mad at him because they were saying - Jim in particular was saying back to me through this process, "you didn't let us say very much. You, the Chancery, didn't let us tell the community very much and they were ticked." And finally I said to them, "Jim, you knew there was more - why didn't you ever say to me, or to Archbishop Roach, or to somebody else - Look, I can't get up and say this little bit because I also knew X, Y and Z." And Jim and I made an interesting discovery in this conversation. Jim had been told that we already knew everything. Fr. Mike believed, and I don't believe he was misleading anyone, he believed that he had told us, had given us, a full disclosure. He had told us everything he knew about those two incidents. He didn't tell us about everything else. But we didn't ask him because we didn't want to violate his legal rights. He came back and told Jim, "I have given them a full disclosure up there." Well then a week or two later Jim gets these instructions from McDonough and that crowd up on the hill saying, "tell your people one, two, three." And he says to himself, "Now they know the whole story. And they are telling me that what I can say is 1, 2, 3?" We didn't know anymore. And we hoped that by saying 1, 2, 3 - we were going to flush out some more information about him - some more victims, some more hurt. We could have done that is we had had the sense just to say to Jim, "Hey, come here for a minute - do you know any more?" We did not do that. Why didn't we - because we were stupid. Because we were wrong. Because we didn't know what we were doing. But the disclosure that we instructed Jim to give you was limited to what we knew. He knew more - but only told you what we permitted him to tell you. He and Mark, particularly Mark, came back and bugged me about three or four times in the Spring and early Summer of 1988 and said, "We have to tell them more." I hadn't the slightest idea why they had to tell you more. Because they had told you, as far as we knew, everything there was to tell. I didn't know that there was more to tell. We set them up because of the respectful legal limits and because of our limited knowledge. They were in a difficult position. They believed that we knew more than we knew. We believed that they knew less than they knew. Because they believed we knew more they found no reason to tell us. Because we believed they knew less we saw no reason to ask them. Two ships passed in the night and the radio operators were sound asleep. Let me be more specific then about how the Chancery messed this up.

There are three particular things that we did. The first is - I have just indicated, is that we were neither direct enough or thorough enough in our search for information. That, by the way has changed over the past three years. We are more direct now than we were three years ago. We are learning how to do this. We allowed ourselves to be so limited by the legal process several years ago that we did not know how to ask questions or whom to ask. That was our fault.

Second thing is that we did have more information by late Fall - I guess November or December of 1988. We did not then come back to you all with further information. By then, of course, we were way down the line with our thinking. We were looking towards Fr. Mike's recovery and the other issues from there. We thought that we had already kind of let you folks know what was going on. And that had there been any further problems in the community, you would have let us know. We never figured out how you would have let us know - but you would have let us know. We thought we had all that covered. We never came back and examined it. We did not follow up well with you.

Thirdly, this is something very particular - and this is something Gordy and I are going to talk about in a minute - we operated on a false presupposition - we have done this with a lot of different cases - false presupposition that people who have been hurt are going to step right forward and say, "Hey, I was hurt." And that is wrong. It is a kind of nice way to be wrong because what it - it is meant to be a respect for

other people. If you've got a problem, you will tell me. I don't have to hold your hand, you are a big strong person, you will tell me. It's kind of a nice mistake, but it is a mistake. What we have discovered over the past several years is that those who have been hurt by persons in authority have a very difficult time trusting other people in authority. And so if you want to get that information - If I who wear a Roman Collar and dress just like the guy who hurt you, want to know more about what happened to you - I can't just take out a bulletin board and say "If you have any trouble please give me a call, I'm a nice guy. I'm not like those other guys who hurt you." Can't - doesn't work that way. We have to establish something called advocacy - people who are intermediaries, who know and are known by, who trust and are trusted by, the victims. We are going to talk about some of that more later. That is my presentation. There are things that Jim did that you will all talk about later that were insufficient. A large part of what went wrong - I'm not trying to let him off the hook - but a large part of what went wrong here were things that we did wrong. Things that we did wrong. And I want to own up and 'fess up to those with you tonight. Questions, reactions?

--- Sue Stevens

? - If Jim knew more at the time when he disclosed this to us in 1988 - it was presented that because of the lawsuit they weren't able to say anything - and he knew more but you thought he knew less - why did he lead people in the community to believe there was less?

A - Because we told him what to say. We told him what he could say.

? - so when the newspaper article came out and it was stated that it was incorrect but no one told us what was correct - that was OK with you?

A - Is that what I said?

? - That you told him to say that?

A - Yes, that was an error. That was wrong. We did that. We didn't know any better.

? - I guess what I would have liked to have seen is what is happening tonight have happened then. Why is it OK to do now but wasn't then?

A - Because we didn't know how to do it then.

? - What were the credentials of the counselor that you referred to that Mike was referred to in the Summer of 1986?

A - I don't recall that.

? - Did you check it out at the time?

A - I wasn't involved at the time.

? - How did you get that information?

A - I got that from the Chancellor's file.

? - What, knowing a little about sexual addiction and you sending - whoever sent - Fr. Mike to Venezuela, just - it seems so highly inappropriate to send him down to a culture where it is like a prize for a woman to have sex with a white man and many priests have sexual partners - and what kind of support did he get down there as far as sexual addiction and counseling? And the priest that he was with, what did they know of the situation, how capable were they of supporting him?

A - I have been steering the conversation some away from what we did subsequently with Fr. Kolar. I would be happy to talk with anybody who is interested about that afterwards - just it's - that is a problem between the Archdiocese and the priest. That does not directly involve this community. I would be happy to talk with all of you if you would like afterwards - I just need to keep us focused, we've got a couple of other things we have to do.

? - When would you say that Mike came to the self understanding of - you know, that he would understand everything that you are saying tonight - at what period in time?

A - Within the last two years.

? - Can you tell me why he can't come tonight and ask forgiveness and be loved by the brothers and sisters here of whom he is still a part?

A - There may be an appropriate time for the community to ask him to do that.

? - But he couldn't come on his own?

A - There may be an appropriate time for the community to ask him - that doesn't take away from the appropriateness of doing what we are doing tonight as well.

? - Father, I lived with Fr. Mike for most of the early 1980's - and a question I have been wanting to ask you or the Archdiocese for the past three years is - I guess I am more angry at you, not you personally, but you as a representative of the diocese - for taking Fr. Mike out of my life. A week before I was going to get married the diocese told Fr. Mike that he couldn't marry me. I was told he wanted to, and I believe that. I feel that the diocese wronged Fr. Mike - and I don't want to take away from the wrong that Fr. Mike did - and I understand that what he did was wrong - but when a man goes through what Fr. Mike is going through to say, "Well, you've done wrong and therefore I don't want you seeing any of your friends, any of the people that have been your support for the past ten years." And I believe that the diocese could have taken steps to prevent Fr. Mike from doing any more wrong - many ways they could have done that - and I cannot see any justification to separate a man from the people he loves during part of the hardest time in his life. And I think you own to this community an explanation as to why you would say, "Fr. Mike - go to the east coast for a couple of years, or maybe you'd be better off down in South America." I guess that is all I have to say.

A - There is a fairly simple answer to the short-term decisions that were made and what justified those - the question of the longer-term possibility of relationship with you all is a much more complicated one. The short-term reason for the kind of very very tough step that we took was because once we had two incidents of what is called sexual exploitation - as I said in my presentation a couple of minutes ago - we knew that there had to be other victims. We had no idea how many or where. And we didn't know that from any evidence of his life other than our understanding of this general phenomena. We knew however, that the Community was one of the places - environments in which victimization had taken place. And so until we could ensure safety, until we could assure that he would not hurt anyone in the community - we had to limit his contact with you. Precisely because as a priest he - he is in part, his discipline is the responsibility of the Archbishop, and were we to have left him in the community and had he been hurting people and we not known about it, but our neglect in not removing him permitted that hurt to continue, then we would have been extraordinarily negligent. Understand that we may have been too harsh with him - time will tell - in 1988. I happen to think not. Our long history as a Church unfortunately has not been that. We have erred on the side of leaving a priest in a position where he could continue to hurt people. And particularly since about 1986 - which coincidentally with Fr. Mike - not caused in any way by Fr. Mike - but in the last half decade - under the influence of people like Dr. Schoener, who is coming to see you, and a number of others - we've developed a fairly sophisticated understanding of this phenomenon - and so we have changed a lot in the last five years. But an element of what we are doing or still changing - week by week - every week we learn something new about this stuff. But what we had to do in 1988 - we did not know who he was hurting or how and we could not leave him in a position to potentially keep hurting people until we knew the dimension of his problem. That is what was in issue. And I am sorry for the pain that that caused for your wedding. That must have been a horrible betrayal. I hope that you can be madder at us than at him.

? - I think over the last four months each of us have found out that someone we greatly loved and admired did some things that really hurt and victimized others. And from the reading I have been doing, we as somewhat secondary victims - if you want to call it that - go through a series of different things. One is maybe first just to deny it, to say that's not true. Another one is to say, is to get angry at him, and other things - like some people tonight for the first time are realizing that...

A. - News of this sort is "death news". This is killing news. It kills certain delusions and hopes we have all had. For some of you it's old news and you've moved fairly far along in your process of dealing with this death. For some tonight, I'm sorry, I'm the mortician. I am sorry to do that to you. There are a lot of theories about how people move through these - one in particular that is freeing, I'm not sure it is proven - but particularly freeing - is that when people hear death news they pass through certain stages that involve first of all denial (My son was not killed in

the middle east, he is just missing in action)...and then there are a variety of other stages that have to do with anger and bargaining and depression and finally acceptance. You will find yourselves in different places along this journey. I have tried to urge your leadership to continue to work without coming to a quick resolution of all this - to work together with you to find some ways to move through that together as a community.

? - First - address Al Sunderman - my heart felt his pain. But I am married to a teacher and he explained to me that in any professional field - if that would have happened to my husband - he would be without a job forever. He would never get a teaching job anywhere - even if he was proven innocent. And so I think our hearts want to protect that in a priest, and I believe God calls us always to protect a priest - but we also have to think of it in the world way that they had to do what they had to do. I understand what they had to do - and I just had to throw that out for those who may not know the other side of how professional fields work in this type of area. My question is when you were talking about women who are afraid to go to authority with problems and they turn to people who they trust - something that hasn't been real clear for me is we haven't really touched on how the women are cared for by us as a body and I think that that is a really important thing to look at and I don't know if that was in the recommendations at all, I may have overlooked it, but I'd like to know how the women went to people they trusted, like Jim or Mark, or any pastoral leader - there could be many pastoral leaders whom these women did go to - and how were they received by them? Did they become the problem all of a sudden, which is typical, or were they brushed off or were the people looking at them in a denial state?

A. - There is a lot of - add to this - we are bad at this in the church. But all the professions are bad at it. There is no profession that knows how to deal with this phenomenon well yet. I gave an interview about a year ago to the Mpls Trib. and I said, "we are terrible, but the only profession that does this better than us are the psychologists." And the interviewer laughed and she said, "I was just talking to a psychologist about this last week, in prep for this article, and the psychologist said to me 'no one handles this very well but the only people who have a clue what to do with this are the churches.'" So we are in a process of learning - a very painful and difficult trial and error process that really only began about ten years ago, unfortunately - there are a lot of pre-history...the problem has been there for ever. ...but to finally find a model out of which we could address - that is only started in the last ten years. And Dr. Schoener will talk with you about that. Secondly, about how women brought their concerns to the community - there is a lot of data on that and it may be appropriate to share some of that or even all of that later on. My own guess is that it would be somewhat difficult to do that without revealing the identity of other victims in some cases. So I'd ask you to consider not going too deeply into all the details of what happened in the past. The real question - as we say in our recommendation #2, is the community even now does have an option and really a responsibility to talk about response to the victims starting today. Because people aren't out of all of that yet.

? - One is that I have the perception that the legal proceedings is what has primarily - and instruction of the Archdiocese - is what has primarily prevented Fr. Mike from coming before us, being with us, seeing the damage in community that his actions have caused. It is my real strong belief that that is really a primary thing that he needs to experience for healing in his life, to see that damage and experience reconciliation, repentance, forgiveness - and also for the community as a whole for us to be healed and move on through this - that the primary requirement is to enter into that process of reconciliation, enter into that process of him owning what the effect has been upon us. I'd like you to say something about why that hasn't been able to happen so far. You implied that it could happen in the future perhaps at the community initiative but it seems like we have been prevented from doing that. My second question is that I understand that the church is learning and has learned a lot in the past few years in terms of how to handle and deal with this kind of thing,



What is the church - the Archdiocese doing - in terms of their repentance for how they have handled things in the past and dealing with damages to victims and to the priests involved and particularly if you could say something about the plans that the Archdiocese has in terms of long term care for our priests - in terms of their personal pastoral needs, accountability, aloneness, and the demands and odd hours of their lifestyle.

A. - To the second one I would like to say this - that my favorite topic, besides the Gospel of Jesus Christ - is to talk about all the things we have learned, and so I couldn't even begin to summarize that. If you would like - Archbishop Roach, Fr. O'Connell, myself and Dr. Schoener did an interview with the Catholic Bulletin in June 1990 - that is the latest convenient packaging of what we have learned and we can make copies of that available to as many in the community as would like to see that. Now we have learned some things since then - it's nearly a year since then - and..for example, I spent an hour with someone today and we were preparing a video that will go out to all the parishes to help them in dealing with this. So we are gradually learning part of our repentance is a public acknowledgment, that we have had to learn but we are amending our lives. Confessing our sins and amending our lives, Amen. Now in terms of the first part, we don't - part of our reluctance about his doing any kind of a confession thing with you has had two stages. Initially, frankly, you may recall what else was happening in early 1988. Early 1988 was Jim Bakker and that whole routine. And we didn't know a good way to do it but we sure knew some bad ways to do all that. To get up and to do the whole sob story kind of thing and to kind of fake admit a number of things and then just move on from there as if everyone is supposed to be healed. We did know how to do that. We knew that he had to do a lot of healing before he could address to you in an honest way who he was. The issue legally is that it would be very unsatisfactory for you to have Fr. Mike stand up here and his lawyer next to him - and Fr. Mike say, "Hi, my name is Mike Kolar, I currently live at mumble mumble...and back in 1988 I went to mumble mumble..." and have his lawyer over here saying "you can't say that you can't say that you can't say that." The fact that things are in a legal forum currently restricts his ability to speak publicly and his doing so to you - I think that that would be hurtful to you at this point. To have him get up here and say a lot of mush - which is about what his attorney would let him say at this point.

? - ... I also believe that for the church the command to reconcile I think has a higher priority than the secular authority...recognizing that...there is a hierarchy there...can you say something about that.

A. - Well, I disagree with the way you conclude. I acknowledge the importance of the matter of reconciliation. That is part of what brings healing.

? - Do you have any idea of when that will be possible as far as the legal - my reaction is not as much - there doesn't seem to be as much emphasis needed on the part of Jim Kolar as there is on the part of the Archdiocese and how they both worked together to screw up.

A. - And your mind is going to change about eight more times on this before you get down to - before we all get down to the core of it. My mind has changed a bunch of times about Jim in the last couple of years. And that is part of this process.

? - With regard to the lawsuits still pending, as well as something that Sue mentioned, a lot of us within the past couple years have been asked to not talk about things in a certain way but have given the kind of information - for instance - to our family, our parents, that we have been guided by the Chancery, and by the coordinators to do. In light of what you shared tonight and in light of the lawsuits still pending, what can we clarify, can we say - can you give us any direction on that as to what we are free to share.

A. - I have said to you tonight what I was free to say publicly. You have to make a judgment about what you will do with that. I left out one thing in my presentation - because I didn't know how to say it. I will say it now in response to your question. I hadn't wanted to say it before now because I didn't want it to sound like a guilt

trip thing for anybody. There is a difference between right to know and need to know. And that is tough because the people who are always talking about - you know, "We'll only tell those who need to know." - often turn out to be the people who don't want anybody to know. That is the whole Watergate story. And we wrestle with that at the Chancery all the time. Are we running another Watergate or are we talking too much and we are going to damage the legitimate rights of people involved here. That is a tough judgment. My question, though, would be - at this point, you ought to ask - why does this concrete person need to know? And if there is a legitimate reason for them to know, tell them what you know - if they need to know. And how do you judge that? You are people of good sense and judgment. There are no rules about how to judge that, you have to figure that out.

? - Randall touched on this and I thought it was going to come to the full answer but what I wanted to know is, personally I have felt, and I know a lot of other people have felt, that in light of our Christianity we want justice to be done in this situation. And there can be a probably exaggerated and maybe false notion that an institution is always protecting it's pocketbook - and what I would like to know is where is the Diocese - you know I hear a lot about you can't talk about this and you can't talk about that because we are protecting Fr. Mike and we are protecting the Archdiocese from lawsuits - but where is the Diocese as far as let's have justice done? And you know it is not a matter before God whether these women have restitution - against how much money they are going to get. You know what I'm saying matters before God is that these women get their justice and that Fr. Mike comes to repentance.

A. - Good. Sorry that I have again given the impression tonight that that is what we are doing. Please remember that the very first restriction in the information that I mentioned - the very first of them - was the restriction placed on us by the victims who have come forward to speak - that was the first one I mentioned, and that was deliberately so. Because that is the first thing that we consider. Now that doesn't take away from those other issues, but that is a piece of it. Beyond that, the question of how justice is being done - remember what I said also in response over here to (Al Sunderman) - our concern about the potential staging of then present or future women was such that we did run over his rights. We deprived him of his employment and his place of residence. And to a certain extent of his good reputation - because we felt the stakes were that high. So also in the midst of the process, we did take, I think, some very strong steps aimed at protecting people in this situation. Now in terms of the question of restitution, which is an element of justice - although restitution is only one element of justice - these other things are also part of justice - know that we continue to work with a number of victims, and obviously of other clergy people and church ministers and lay ministers and so on...as well - once a person chooses to enter to legal forum to seek restitution there, that has it's own rules and once we are in that forum we have to play by the rules of that forum. And it's not we who sue - people sue us. Now they sue us because they think we are not being responsive. And we try to learn how to not end up in court - because once we get in court, that is a sign that we have already failed. We have not responded well when a person who feels that he or she has to take us to court to get heard. But once we are in court we have to play by those rules. There are people in this and other situations with whom we are working outside of the legal system - in fact the majority of people with whom we are working, we are working outside of the legal system. The ones you hear about are the ones that end up in the paper and they end up in the paper because they go to court. And the people who get hurt the most usually in court are the people who were hurt in the beginning. That is not a full answer but that is a portion of the answer.

? - Do you as a Chancery have permission to share Fr. Mike's sin - with us - from him, personal permission from him?

A. - Yes

? - Question around the abuse of leadership of power within the community and the



roles of women in community - did those issues come up in relation to what you heard on the committee and what you know as a Chancellor about how the victims were handled within this community and the inappropriate or lack of handling that those issues arose?

A. - Directly, no. The direct handling of victims did not, from what we heard, did not suffer from some humungous sexist overtone or something like that. The issues being raised were more indirect - treatment by other people of proported victims - or reported victims.

? - What kind of legal right or moral right do victims have to come to the Chancery with information - would the Chancery suggest that others with information come forward to you to speak?

A. - In terms of right - they have full right. Would we suggest that they come forward - yes. And we have been trying to do that for three years - not well. We haven't done a good job of it, of urging people to come forward - because, as I said, the way we urged them was not sufficiently inviting and that is part of what Gordy is going to talk about.

Gordy DeMarais

I want to say three things.

The second recommendation had to do with us as a community working with the Archdiocese to establish some type of means by which women who have been affected by Fr. Mike's wrongdoing could receive the kind of care that they need. We have been in some discussion with Fr. Kevin and we are thinking about a number of things:

First would be setting up or establishing what we would call "Advocates" - which would be two or three women in the community who would receive a limited amount of training from some people in the Chancery who could be advocates. And what that means is they could be people who if there have been women who have been affected by Fr. Mike's wrongdoing and they want to get the kind of help that they need they could seek out these women and these women would advocate on their behalf and get them connected in the right way to community leadership and the diocesan structures to get the kind of help.

Second thing is setting up something like a counseling fund in which people who have been affected by Fr. Mike's wrongdoing could get money from the fund as a means to get the kind of help they need.

Third thing - one thing we talked about is that some people aren't going to pursue the advocate route - they could prefer to remain anonymous in their seeking of help - and so what we are trying to do is get together a list of counseling resources, that we would make available for people generally within community - and if you are aware of people outside the community you can disseminate it to them and they could pursue the help on their own.

Recommendation #5 has to do with two things - clarifying our relationship with Sword of the Spirit and clarifying our relationship with the Diocese.

Sword of the Spirit first - we need to talk about it in the community - we need to do that in some detail and in some length - it is our intention to do that in the months ahead. Simply stated, our relationship with them right now is that we are looking into SOS - we are in an affiliate status. At this point we are working on some internal things in our community, they are working on some things too that would affect our relationship with them. And I want to just state this clearly to the body here - we would not move ahead in our relationship with SOS without two things happening: one is a consultation with the community members regarding that, second would be the permission of the Archbishop who is over us as a private association. I just want you to know that.

With regard to the Archdiocese, we need to work on this relationship. This became clear as Randy and I pursued Fr. Kevin and Bishop Carlson when this whole thing erupted within the community. I think we were looking to them for more oversight and direction within the community. I think we were looking to them for more oversight and direction and help in dealing with the questions of wrongdoing against the leaders

than they were prepared to give us because we just hadn't worked something like that out. We want to work on that. We are going to meet with Bishop Carlson in a couple of weeks. One of the things that we will be doing is going through all the recommendations of the committee - that has been stated on the mandate as a part of the process - and discuss with him. We also have drafted a letter to the Archbishop (letter was read). So that is what we are doing right now with regards to that.

Last thing - is again to thank Fr. Kevin - Along with that, express our forgiveness to you for whatever wrong the Diocese had in this whole process. Enables us to acknowledge our own mistakes.  
Announcements.

*our copy*

DATE: March 12, 1991  
MEMO TO: Fr. Kevin McDonough  
FROM: Fr. Michael O'Connell  
SUBJECT:

**CONFIDENTIAL**

Is it too late to try and do anything with Skrypek?  
Any buttonholing or directing?

STATEMENT OF [REDACTED]

My name is [REDACTED] and I now reside in [REDACTED]. The purpose of this statement is to provide a brief synopsis of my relationship with Fr. Michael G. Kolar (Fr. Kolar).

I was [REDACTED] years old when I first went to an evening retreat at the St. Paul Catholic Youth Center (CYC). This was when I first met Fr. Kolar. I was a [REDACTED] in high school at [REDACTED] at that time.

Over the years that I went to the CYC, I became more and more impressed with Fr. Kolar's charismatic style and the passion with which he spoke. I began working at a summer camp with Fr. Kolar, as a counselor at the CYC and I had more and more contact with him over the course of time.

By the summer of 1980, Fr. Kolar began to touch me in ways that I thought were inappropriate, but I had been lead to trust the man like an older brother or even a father. Over the course of time, he lead me to believe that he loved me and that he was contemplating leaving the priesthood for me. We became more and more physically and sexually intimate.

The above course of conduct persisted through my high school and college years. Fr. Kolar was physically and sexually intimate with me while I was still a minor, before I reached my 18th birthday. I broke off my physical relationship with Fr. Kolar in 1986 and as of that time there had been over 35 incidents of inappropriate sexual touching of me between the ages of [REDACTED] and [REDACTED].

I was not aware that I had been sexually abused by Fr. Kolar until 1988 after I began psychological counseling as a result of

the feelings of anger and shame that I was experiencing. It was at that time that I began to become aware of other women with whom Fr. Kolar had been sexually intimate or inappropriate and, in fact, had been carrying on such relationships during the same time that he was leading me to believe that his only loves were the priesthood and me.

I have read the above statement and it is true and correct. I have received a copy of this statement.

Dated: March 14, 1991



STATEMENT OF [REDACTED]

My name is [REDACTED]

[REDACTED] This statement is given to summarize my experience with Fr. Michael G. Kolar (Fr. Kolar).

[REDACTED]

[REDACTED]

When I first started going there Fr. Sweeney was the Director, but then Fr. Kolar took over sometime in the early 1970's.

Over the course of time, I began to worship the ground that Fr. Kolar walked on, as did all the girls. He was extremely attractive, very physical and had a charismatic style and passion.

I can recall at least one incident where Fr. Kolar took me to [REDACTED] While driving there, he asked me to rub his neck and move over very close to him. At [REDACTED], at bedtime, I can recall Fr. Kolar massaging my back underneath my night clothes and then fondling my breasts. I can also recall Fr. Kolar kissing me on the lips on at least one other occasion. Fr. Kolar was always touching people and was very physical.

My first awareness of insight that I had been physically and sexually abused by Fr. Kolar did not occur until the fall of 1990. This was when I learned of other women being sexually abused.

I have received a copy of this statement and it is true and correct.

Dated: March 15th, 1991 [REDACTED]

STATEMENT OF [REDACTED]

My name is [REDACTED] and I reside at [REDACTED]  
[REDACTED]

This statement is given to relate a summary of my experience with Fr. Michael G. Kolar (Fr. Kolar).

I first started going to the St. Paul Catholic Youth Center (CYC) as a freshman in high school. This was in [REDACTED] and this is when I first met Fr. Kolar.

Over the course of the time that I attended retreats and went to the CYC, I can recall Fr. Kolar requiring me to sit next to him, very close, while riding in cars. One time while I was attending the CYC camp I became ill, and Fr. Kolar suggested that I stay in his cabin at which time he gave me a back rub in an attempt to comfort me. I can also remember other back rubs that may have been underneath my clothing, inappropriate hugging, ~~kissing and the like.~~

It was not until the fall of 1990 that I first recognized this kind of behavior as a form of sexual abuse and inappropriate. I came to this realization after hearing of much more extensive sexual abuse that had gone on over a long period of time with another young woman. This abuse began when this other woman was 15 years old.

I have received a copy of this statement and it is true and correct.

Dated this 12 day of May, 1991.  
[REDACTED]

# ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue  
Saint Paul, Minnesota 55102

*Office of the Archbishop*

IN CAUSA

Ordinationis Sacrae

PR. NUM.: S.P.A.M. 1235/92

KOLAR, Michael G.

## VOTUM OF ORDINARY

Most Holy Father,

It is with considerable sadness that I submit you the Petition for laicization of FATHER MICHAEL G. KOLAR, a priest of the Archdiocese of St. Paul and Minneapolis. Michael Kolar was born on October 1, 1943 in St. Paul, Minnesota. He was baptized that same month at the Church of St. Columba, in St. Paul, Minnesota. He is the second of three children. His father died when he was three years old. He was raised by a doting mother, who, because she was the sole source of support for the family, had to work outside the home full time. She employed an adult, full-time babysitter to care for the children, but this woman sexually abused Michael over a long period of time. Michael's alcoholic, paternal grandfather was also present in the home, but he had little emotional involvement with the family. The household, however, was forced to take into account always his grandfather's moods. After graduating from St. Columba Grade School, Michael attended Nazareth Hall Preparatory Seminary for high school and the first two years of college. He, then, went on to The St. Paul Seminary to complete two years of college (Philosophy Department) and for his theological formation. Michael was ordained to the priesthood of the Archdiocese of St. Paul and Minneapolis on May 24, 1969.

From June of 1969 until June of 1970, Michael was the Parochial Vicar at the Church of St. Raphael in Crystal, Minnesota, a suburb of Minneapolis, Minnesota. He then was assigned by the Archdiocese to the St. Paul Catholic Youth Center where he served first as an assistant director and then as director of a twenty-year period of time. Because of legal questions arising as a consequence of sexual misconduct, he was forced to leave the Catholic Youth Center and enter into treatment for sexual addiction at St. Luke's Institute in Suitland, Maryland. The public nature of his sexual misconduct and the legal issues involved prohibited an assignment. Consequently, he resigned from active ministry in September of 1991.

This Petition, which I now present to you, is difficult because Michael's priestly ministry was super. He loved the celebration of the sacraments and preaching, and this love was self-evident. He was a good administrator. He was a renowned leader in the area of ministry to young adults. His personal life, however, was the exact opposite. It was a sham to say the very least. In his letter of Petition, Michael appropriately summarizes his priestly ministry by observing that he appeared well-integrated externally, yet emotionally and inwardly was frozen (Page 8). In his deposition, he observes that professionally he



exhibited a "priestly persona;" while personally his life was disastrous for he struggled with sexual addiction. He describes a "spiral of guilt," by which he means that there was a pattern of sexual misconduct which was addressed by intense involvement in work, which in turn developed a sense of exhaustion and frustration, which then led to further sexual misconduct. (Page 17, #6) Dr. Frank Valcour, the medical director at the renowned St. Luke Institute, who directed Michael's therapy, observes that he presented a "polished and competent facade to the world" while inwardly lacking any self-esteem (Page 20).

Father Michael Kolar's personal history clearly demonstrates an inner total lack of readiness for priestly ordination. I have already noted that he was sexually abused as a child. This left its own lasting scars which were not healed until he entered into therapy at St. Luke Institute in 1988. The seminary records show him to be an almost model student. The faculty never doubted his readiness for ordination (Page 23-24). This was so because already then Michael had developed this competent, professional exterior. He confesses, however, that throughout the days of his seminary formation, he struggled with compulsive masturbation. Attempts were made to deal with this severe problem in the internal forum, but unsuccessfully. He notes that the pattern of compulsive masturbation continued throughout his priestly ministry. In his deacon year at the seminary, he was sexually abused by a respected priest of this archdiocese. This attempted rape left, again, its own scars. The pastor of the parish where he was first assigned was an alcoholic; the associate pastor was guilty of sexual misconduct. The earlier attempted rape by a respected priest of the archdiocese and the example of this more experienced fellow associate pastor gave Michael the "permission" he needed to act out sexually. In his own testimony, he reveals that he concluded that sexual acting out was acceptable behavior as long as it remained hidden. Consequently, through the years of his priestly ministry, he was sexually involved with seven women. His sexual misconduct ranged from mere fondly to sexual intercourse. He actually fathered a child with one of these women, but she suffered a miscarriage. Two of these women eventually brought public and scandalous lawsuits against him and against the Archdiocese of St. Paul and Minneapolis. It was only then, as the priest witnesses in this case testify, that people really saw the deeply-troubled man Michael was.

Dr. Frank Valcour testifies that Father Michael Kolar was referred to St. Luke Institute on March 25, 1988. Initial psychological testing led to a diagnosis of dysthymic disorder with major depression in remission, impulse disorder, dependent personality disorder and narcissistic disorder. Intensive psychotherapy was recommended and Michael was admitted to the in-patient program where he remained from June 1, 1988 until December 20, 1988. He continues in a structured after-care program (Page 20). Concerning his readiness for ordination, Dr. Valcour writes, "My understanding of his personal history leads me to conclude that he was substantially impaired in his readiness for Holy Orders in May of 1969. Denial of so much of himself and his psychological motivation is likely to have seriously distorted his perception of his candidacy for priesthood. This denial and lack of personal awareness led to troublesome behavior inconsistent with his priestly vows (Page 21).

Father Thomas Vowell, C.P.P.S., J.C.D., the Chancellor of the Archdiocese of

St. Paul and Minneapolis, has reviewed Father Michael Kolar's chancery file. Father Vowell indicates that the file reveals a history of sexual misconduct. "In spite of repeated attempts by the archdiocese to rehabilitate Father Kolar through professional treatment, his behavior consistently reverted back to sexual misconduct." (Page 22.) "Taken together, the file indicates that Father Kolar lacked the necessary volition to faithfully live out his commitment to celibacy. These repeated failures on his part have ultimately endangered the well-being of a number of the faithful of this archdiocese, as well as the reputation and good name of both the archdiocese and the Catholic Church." (Page 22.)

Because of the very public nature of this case and of other cases involving sexual misconduct, I am prohibited from offering Father Kolar a priestly assignment. But I am convinced, after reviewing the Acts of the Case, that the Petition does not rest on current legal problems or recent sexual misconduct, but rather on a true lack of readiness for Sacred Orders. While Father Michael Kolar readily attempted to commit himself to priestly ministry, his personal history reveals a total lack of an ability to live the celibate life that is seen by the Church as so essential to priestly ministry. It is only as a result of the civil law suits that Father Kolar was able to enter into the therapy needed to provide him with the beginnings of a true and healthy sexuality. It is also obvious that there was not a true commitment to priestly celibacy as is demonstrated by his conclusion that sexual acting out was acceptable as long as it remained hidden. This was a conclusion he reached shortly after priestly ordination.

I wish to assure Your Holiness of Michael's personal commitment to leave active ministry. He has begun training for another profession. He has also entered into a personal relationship with a woman, with the hope of eventually entering into marriage with her. Not only will he not choose to return to active ministry, it is impossible to conceive of such a return in light of the public nature of his sexual misconduct.

I also wish to assure your Holiness that there would be no scandal should a favorable response to the Petition be offered. Those who know of his decision and of his case encourage him to present this Petition to you. They wish to see him remain as a faithful member of the Church. I join them in this, for I see a favorable response to the Petition as a rich sign of the Church's mercy and compassion. Consequently, I add my personal endorsement to the Petition. I present it to you and thank you for your thoughtful consideration of it. I remain

Your obedient and humble servant in Christ,

The Most Rev. JOHN R. ROACH, D.D.  
Archbishop of St. Paul and Minneapolis

4/27/92

IN CAUSA

PR. NUM.: 1235/92

AUTHORIZATION TO DISCLOSE COMPLETE INFORMATION FOR  
DISPENSATION PROCEDURES

1. I, the undersigned, Michael G. Kolar, hereby authorize St. Luke's Institute to disclose complete information to any representative of the Metropolitan Tribunal of the Archdiocese of Saint Paul and Minneapolis pertinent to their preparation of a dispensation petition from the obligations attached to Sacred Orders.
2. Further, I hereby waive on behalf of myself and of any persons who may have interest in the matter all the provisions of law relating to the disclosure to parties by me of confidential lawyer-client information.



Michael G. Kolar

Signed at St. Paul, Minnesota

on this 24th day of January, 1992.

THE CURIA  
THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

IN CAUSA  
ORDINATIONIS SACRAE

PR. NUM.: S.P.A.M. 1235/92

KOLAR, Michael George

PERSONAL DEPOSITION OF:

Rev. Michael G. Kolar  
904 Laurel Avenue  
St. Paul, MN 55104

ADMINISTRATION OF OATH ACCORDING TO USUAL FORM

1. In your letter of petition, you share some details regarding your family background. Would you tell me more about it?

I believe that the significant aspect of my background is the fact that our whole family's life was dominated by my grandfather. Even before I was born, my grandmother had died and so our family moved into my grandfather's home. This was my father's father. My grandfather was an alcoholic and demonstrated all kinds of alcoholic behaviors, but the most predominant was his intense anger. So he always seemed like a nine-foot giant who dominated everything. Whenever we got up in the morning, we would immediately have to ask ourselves, "What mood is grandpa in?" because everything depended on his mood. My father died when I was three years old. So I never really got to know him. It is only recently that I have even felt related to him. Recently, for example, I discovered a whole pack of photos and one of the photos is of my father holding me. And seeing this photograph was the first time that I ever felt that he loved me. I was just so young when he died that I don't have a profound sense of relationship to him. (What was your relationship to your mother like?) Well, my mother had to work everyday and so she would go to work at 3:00 in the afternoon and work until 11:30 in the evening. She had to work hard and so she really had little time for us. She saw to it that we were well cared for and that we had decent meals and clean clothes. She was very concerned about externals. She wanted us always to appear as good kids, despite the fact that we did not have a father. And so now as I look back on her behavior, I can say that much of her behavior was manipulative. She was manipulating us into good behavior. And so as a consequence, I can say now that as a child I could never be "Michael." (Are you an only child?) No, I have a sister who is older and a brother who is younger. In a sense, though, I became my mother's "little husband." I see myself as the one who was always the peacemaker in the family. I also, probably because I was the oldest boy, felt that I was really the one who had to help my mother whether I wanted to or not. So, for example, I would always be the one who would unload the groceries. I was there to help her. (Did your grandfather even attempt to take your father's place?) No. I can honestly say that my grandfather never attempted to become my father. Really, there was no affection there. And that was my grandfather's choice. He was a very unaffectionate man.

He lived only with concern for having his needs met. He did not have any friends. He did not want us to have any friends. He did not want us to bring people into the house or to go out from the house. He always wanted us to be kind of a closed unit.

2. In your letter of petition, you mentioned a teacher who seems to have had a profound influence on your decision to enter the seminary. Would you comment on that?

First of all, I would have to say that I did not learn about her intrusion into my life until after I was ordained. I remember visiting her once after my ordination and it was then that she "proudly" told me what she had done when I was in the eighth grade. I had spoken in some general fashion about wanting to be a priest. As a consequence of that, she would actually tell girls not to talk to me because I had a vocation to the priesthood. There was one girl I had a normal eighth-grade-boy crush on. All of a sudden, she stopped talking to me and it wasn't until years later that I found out why. It was because this teacher had told her that I had a vocation to priesthood and, therefore, she was not to talk to me. She was the principal of St. Columba School and also the eighth grade teacher and so she carried a lot of weight. When I applied for admission to Cretin High School, I expected that I would be readily admitted because my father was a graduate of Cretin and it was Cretin's policy that sons of graduates were automatically accepted. As I mentioned a moment ago, she informed me that after my ordination that she had sent a subsequent letter to Cretin High School telling them not to accept me because I was going on to the seminary. I had not made that decision and the decision was not made until after I was rejected by Cretin High School. Not knowing the circumstances behind that rejection, I felt that it said to me that I was not acceptable. I carried that feeling around for a long period of time. In fact it was only after I learned of her intrusion into my life that I was able to begin dealing with it. Thus, it was only after I received that rejection from Cretin High School that I thought about going to Nazareth Hall, which was then our high school seminary. I would have to admit that that was my second choice. I really wanted to go to Cretin. I wanted to follow in my father's footsteps. And as I look back on all of that now, I would have been better off had I gone to Cretin. There I would have gotten into normal sports activities which I enjoy immensely and I would have had normal dating experiences. I would then have been in a better position to make a decision about my life regarding entering the seminary or not. Going to Nazareth Hall was, as I look at it now, a disaster. The seminary counseled me to fear women. I can still remember as a freshman in high school, the first day off, the night before we got this long lecture from the Dean of Discipline about not hanging around with girls our age. They were a threat to our vocation. And so that developed a real fear of women. You know also the strong position of the seminary in our day about particular friendships. We could not enter another student's room. To do so would have meant expulsion. And, of course, that fear of particular friendships was nothing more than a fear of homosexuality. So the seminary fostered within me a fear

of relationships. I became afraid of women and I became afraid of men. I constantly avoided closeness. And so there was at the seminary a very poor opportunity for building relationships. Also, while we were in the seminary, it was difficult to build relationships because, for example, people would simply leave the seminary in the middle of the night. That is the way it was done in those days. So, this left me with a real fear of getting close to anybody because I would wake up in the morning and I would find that that person wasn't there. (How did your mother react to the rejection by Cretin High School?) I can still remember talking to her about it. She was folding clothes in the basement. She said that she thought it would have been better for me to go to Cretin. In fact she wanted me to go to Cretin. She was willing to make the sacrifices. But, then, that was the end of it. (So, she never intervened on your behalf?) No, she never did.

3. I want to focus now on the experiences that you had of sexual abuse. In your letter of petition, you mentioned that on two different occasions you were the victim of sexual abuse. Would you provide details?

The first one was when I was a small child. As I mentioned before my mother had to work from 3:00 until 11:30 everyday. Because of my grandfather's alcoholism, she would never trust us in his care and so she had a babysitter, a woman who came into the house. This babysitter would come into my room at night and she would occasionally fondle me. I learned to hate her and to fear her. I use to cringe at the thought of her even coming into our house, much less coming into my room. But, I never was able to tell anyone about this. I feared that nobody would believe me. And so I buried the feelings that were connected with it until I went into treatment. It was only in treatment that I began to look at myself as being also a victim of sexual abuse. (And the second experience came during your seminary days, is that not correct?) That is true. Three summers during my theology years, I did an internship at Catholic Charities office here in the Archdiocese. This was at the request of the Archbishop and of the seminary faculty. I worked very closely with the head of that office, Msgr. Jerome Boxleitner. He became very much like a father to me. I respected him greatly. During the summer of my deacon year, I was again doing an internship in Catholic Charities and he took me one day up to his lake cabin. At his cabin, he tried to rape me. Again it was an experience that I simply buried. I never talked about it with anyone until I went into therapy. I was just so shocked because I had so much respect for him. As I look back on that experience now in light of my therapy, I see it as having a profound affect on me. What it did was give me permission to take care of my sexual problems provided that I did it covertly. That is the way he handled his sexuality; I was, thus, taught that that was the way I could handle mine. It was probably as a consequence of that lesson learned right after my ordination, I became involved in a sexual relationship with a woman. I felt that as long as I was doing something covertly, I was not affecting anybody and so it was okay. That was also a lesson that I learned from the other assistant at my first

assignment. He was acting out sexually all of the time. I was aware of it because of the fact that we were living together and, therefore, it was impossible not to be aware of it. And so there, too, I learned that if one does something covertly, then it is okay.

4. Over the years, did you get any counseling?

No, I did not. In 1983, I began a three-year counseling relationship with Virgil Burns. While he was a good counselor, neither he nor I knew anything about sexual addiction. As a consequence, as I look back on it now, in light of my experience at St. Luke's Institute, we never really got to the root of the sexual problems that I was having. Neither of us had the awareness necessary to do so and he did not have the tools. So these civil lawsuits brought against me and the Archdiocese which forced me into treatment at St. Luke's Institute have turned out to be a blessing in disguise. Through my therapy at St. Luke's, I have entered into a great process of being born. I hated every moment that I was there and I detested the therapy, but I still entered it as completely as I did and as a consequence, I have come to insights which otherwise would have been impossible to come to. I no longer was able to deal with my problems on the surface only, but really had to get at the root of them and that is why I refer to it as a marvelous process of being born once again.

5. You mentioned in your letter of petition that you had problems with masturbation all during your seminary career. At any point did anybody advise you to leave the seminary?

I was only advised once to leave the seminary and it had nothing to do with my sexual fantasies. It was my second year in the seminary, my sophomore year in high school. Father Ed Flahavan was on the faculty at Nazareth Hall at the time. He noted that many of the people that I chummed around with were leaving the seminary. They were all considered to be "disciplinary problems" because of the fact that they did normal teenage boy things. Father Flahavan thought that since I hung around with that crowd so much I was probably pretty much like them. Thus, he suggested, but didn't mandate, that I leave the seminary. (When you would talk about your problems of masturbation with your spiritual director or with your confessor, would they take that problem as a sign of a serious underlying problem and advise you to leave?) No, that never happened. They tried to help me by providing me advice about ascetical practices, but they never suggested that I leave the seminary.

6. In light of all of your experiences, how would you answer the question: "Why did you become a priest?"

I became a priest because I wanted to be like Father O'Connor, who was the assistant at my home parish. He was a very good man. He was very good to me. He was very good to all the young men my age. He would go with the boys to sports events. Every once in a while, my mother would have him over for dinner. I remember him

taking me down to his parents' farm. He was just very good to me and he was a good model for me. I wanted to be like him and I wanted to do what he did. As I look at my life, I was always very attracted to ministry. I still love ministry. I enjoyed preaching. I enjoyed studying. I enjoyed celebrating sacraments. I enjoyed ministering to people. I was always very good at what I did. (As you look back now, I am sure you see that the personal side of your life was not in accordance with the professional or priestly side of your life. How did you live with all of that?) I suppose the only way to answer that question is to say that I developed a "persona." As a priest or on the professional side, I was highly respected as a public minister. As I just said, I enjoyed immensely doing what I was doing and I was good at it. When I would attempt to wrestle with the personal side of my life, I could not even begin to understand the intense fantasy life that I had and the serious problems with masturbation that I had consistently. I could never grasp why that was happening. I know that I attempted to deal with it. I would make thirty-day retreats with the hope that somehow this would straighten me out. As I said before, I did not know then that there was such a thing as sexual addiction. What happened in reality was that my private life forced me to become a real workaholic. I lived in kind of a vicious cycle. I would get involved in a relationship and I would have some sexual relationship ranging from fondling to actual sexual intercourse. Having an experience like this would only generate intense shame. To manage that shame, I would work hard and so I became a real workaholic however, that would only cause me to become tired, exhausted, and frustrated and so as a consequence, my fantasy life was exacerbated and then when I would act out my fantasies to kind of make up for it, I would involve myself in work and so it just kept going round and round and getting deeper and deeper. So, my private life did nothing more than fuel my workaholism and my workaholism did nothing more than fuel my fantasy life, which in turn fueled my sexual acting out. Also, by being involved, I avoided people. I did not want to get close to anyone because I feared that they would find out about me and once they found out about me, they would not like me. So, this only led to more intense loneliness and, of course, the loneliness added to my problems. And meanwhile I justified all kinds of things by going back to my good old philosophy of as long as I was doing it covertly, I was not hurting anybody and, therefore, it was okay.

7. Did the sexual experiences cover most of the years of your priestly ministry?

Yes. As I mentioned before, very early in my priestly life, I got involved with a woman. As I look back on all of that now, I see that I was simply using them. I could no longer call them relationships. It was a matter of me using them because of my sexual needs.

8. Is there anything else that you wish to add?

I guess I still want to say that I do deeply love the priesthood.



I see what a gift it is. And, I appreciate that now especially in my loss. I am no longer able to function as a priest. I am aware of that. It is a great loss.

IMPRESSIONS OF THE DELEGATED PRIEST:

I have known Father Michael Kolar all the years of his public ministry. I can readily attest to the fact that his public ministry was indeed excellent. Michael enjoyed a good reputation in the Archdiocese. It was a reputation that was well-earned and quite correct. It was only when the stories of the lawsuits against him and the Archdiocese began to emerge in the public press that I became aware of the fact that there were any problems in his life. I would never have guessed it. I'm sure that there are countless other priests of this Archdiocese who would say the same thing. Because Michael has gone through extensive therapy at St. Luke's Institute, a highly respected institute offering therapy to priests who are guilty of sexual misconduct, he is quite able and willing to talk about himself. He responded to my questions with considerable ease. He spoke calmly and directly. I believe also that it is an essential part of his therapy that he be honest. To fail to do so would be to disrupt his own therapy. All of this comes together to say to me that his responses to the questions that I raised are indeed honest and truthful responses.

/s/ Michael G. Kolar  
Signature of Petitioner

/s/ The Very Rev. Ronald J. Bowers, J.C.D.  
Delegated Priest

January 24, 1992  
Date of Signature

Archdiocesan Tribunal  
Place

*file place*

THIS IS A PRIVILEGED COMMUNICATION

DATE: August 5, 1992

MEMO TO: Archbishop Roach and Fr. McDonough

FROM: Bill Fallon

SUBJECT: [REDACTED] vs. Archdiocese, et al

Rather than burden you with a lengthy report on nearly two days of intensive mediation (and I have prepared such a report for the file) I will capsule those proceedings in this shorter memo.

At the outset, the plaintiffs renewed their demand for 2.7 million dollars. The defendants offered \$150,000. At the conclusion of the mediation, the plaintiff's demand had been reduced to \$725,000 and the defendant's offer increased to \$250,000. The three insurance companies involved, after a careful analysis of the verdicts across the country in similar cases, feel that this case is worth no more than that offer.

The plaintiff has serious problems in overcoming several statute of limitations. [REDACTED] and Mike K. parted amicably after a approximate seven year romantic relationship and within a year [REDACTED] married and thereafter had [REDACTED] children. Seven years later, for the first time, she discovered that their relationship had not been "monogamous" but rather that Mike had been involved with at least one other woman, a fact which Mike denies.

There is also a serious question as to the genuineness of her emotional/psychological damages. Theirs apparently was not an abusive relationship but rather a romantic one involving, for the most part, two intelligent adults.

After the mediation had concluded the mediator, who has been involved in about 500 of these cases, indicated to me that he felt this case could be settled for about \$500,000.

The case will not be reached for trial until sometime next year during which time negotiations could continue although the defendants indicated that \$250,000 was their final offer.

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Office of the Archbishop

Saint Paul, Minnesota 55102-2197

September 11, 1992

All Priests of the Archdiocese

Dear Father,

In 1988 I wrote to you to tell you that there was the possibility of legal action charging Michael Kolar with sexual misconduct.

One of those cases will be coming to trial September 14th.

I won't review the whole situation with you but I did want to alert you to this development which we were just informed of in the last few days. The case involves an incident which occurred in 1984 with an adult woman and it was a one time incident of inappropriate touch. Michael Kolar, I think you know, has resigned from priesthood.

I do ask that you keep everyone involved in prayer.

Sincerely yours in Christ,

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

*Sexual abuse*

Section	Sexual Abuse
Date	9-14-92
By	PA



3339 MASSACHUSETTS AVENUE, N.W.  
WASHINGTON, D.C. 20008-3687

APOSTOLIC NUNCIATURE  
UNITED STATES OF AMERICA

No. 10871/7...

January 29, 1993

*This No. Should Be Prefixed to the Answer*

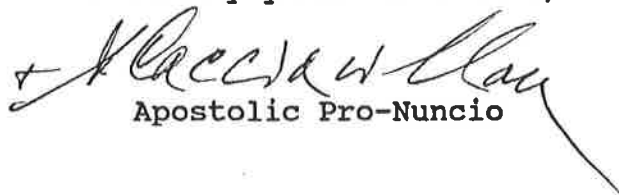
Most Reverend John R. Roach  
Archbishop of St. Paul-Minneapolis  
226 Summit Avenue  
St. Paul, MN 55102

Dear Archbishop Roach:

I enclose herewith correspondence and the rescript by which the Congregation for Divine Worship and the Discipline of the Sacraments dispenses the Reverend Michael George Kolar from his priestly obligations.

With cordial regards and every good wish, I am

Sincerely yours in Christ,

  
Apostolic Pro-Nuncio

Enclosures

**DATE:** May 10, 1993  
**MEMO TO:** Joan Bernet  
**FROM:** Bill Fallon  
**CC:** Fr. McDonough

In connection with the press statement on Mike Kolar, as we discussed, I would suggest including the following after the statement that the judge had ruled that dismissal was required by the statute of limitations: the judge held that justice requires that people be protected from stale old claims, as the search for truth can be seriously impaired by the passage of time, the loss of evidence and the death or disappearance of witnesses. In this case, the judge held that the plaintiff knew or had reason to know years ago and as early as 1977 that any damage she sustained may have been caused by the defendant.

# MEIER, KENNEDY & QUINN

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WILLIAM C. MEIER  
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(1921-1981)  
ALOIS D. KENNEDY, JR.  
(RETIRED)

November 9, 1993

Ms. Jill Flaskamp Halbrooks  
Attorney at Law  
2000 Lincoln Centre  
333 South Seventh Street  
Minneapolis, MN 55402

Re: ABC & XYZ [REDACTED] vs. Archdiocese, et al

Dear Ms. Flaskamp Halbrooks:

Enclosed is a copy of an invoice dated November 3, 1993 I received from Dr. [REDACTED]. This invoice shows a previous balance of \$1,031.00. To the best of my knowledge, I have not previously received a statement or invoice for this \$1,031.00. In fact, we have not received any invoices from Dr. [REDACTED] subsequent to sending her a check for \$869.00 on July 27, 1993.

Also enclosed is a copy of my letter of July 1, 1993. I have received no response to this letter. I cannot recommend that my client consider payment of the current statements or invoices from Dr. [REDACTED] unless or until we get a response to this letter sent over four months ago.

I also need to address another significant issue. My client has been paying for [REDACTED]'s therapy with Dr. [REDACTED]. Dr. [REDACTED]'s involvement in this case has gone far beyond the therapeutic to the point where she has authored and/or signed an affidavit to Judge Daniel Mabley on the motion for reconsideration. Now, your appellate brief quotes extensively from Dr. [REDACTED]'s affidavit on the issues related to the motion for summary judgment.

Certainly, it is not my expectation that the Archdiocese pay for Dr. [REDACTED] to author or sign affidavits and it is not my observation that this benefits [REDACTED] therapeutically. Rather, it is my own viewpoint (although not necessarily that of my client) that [REDACTED] lacks any appreciable degree of insight into the dynamics of her involvement with Kolar and, instead, is using therapy only as a means of retaliation, to avoid her own personal responsibility, and to seek financial compensation.

MEIER, KENNEDY & QUINN

November 9, 1993

Re: ABC & XYZ [REDACTED] vs. Archdiocese, et al

Page 2

I have attempted to give [REDACTED] the benefit of the doubt which was the reason for my letter of July 1, 1993. In addition, I believe the Archdiocese has gone beyond giving her the benefit of the doubt in that regard. If, however, [REDACTED] is not being helped by having the Archdiocese pay for therapy expenses and instead the Archdiocese is only paying Dr. [REDACTED] to further [REDACTED]'s legal claims, then my recommendation will be that the Archdiocese no longer pay these therapy expenses.

I wish to stress, however, that the Archdiocese has not made any decision in this regard but certainly it cannot make a reasoned, informed decision without a response to my previous request for information. In the meantime, I assume you will inform Dr. [REDACTED] that the November 3, 1993 invoice will not be processed for payment pending the outcome of this review.

Thank you.

Best regards,

MEIER, KENNEDY & QUINN, CHARTERED

Andrew J. Eisenzimmer

AJE:crb

Enclosure

bcc: The Most Reverend John R. Roach, D.D.  
Reverend Kevin M. McDonough  
Mr. William S. Fallon



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TIMOTHY J. PAWLENTY  
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WRITER'S DIRECT DIAL NUMBER  
340-7995

November 12, 1993

Mr. Andrew J. Eisenzimmer  
Attorney at Law  
Suite 2200 North Central Life Tower  
445 Minnesota Street  
St. Paul, MN 55101-2100

Re: ABC and XYZ vs. The Archdiocese of St. Paul  
and Minneapolis and Father Michael G. Kolar  
Our File No. 6849/R08072

Dear Mr. Eisenzimmer:

I have forwarded a copy of your November 9, 1993 correspondence to me to Dr. [REDACTED] requesting her response to the questions posed in your July 1, 1993 letter. I previously forwarded a copy of your July 1, 1993 letter addressed to me to Dr. [REDACTED] back in July 1993. To date, I have not had a response from Dr. [REDACTED] but am renewing my request for her response at this time. As soon as we receive Dr. [REDACTED]'s opinions with respect to current diagnosis and prognosis, including projected future treatment and therapy, I will certainly forward it to you immediately.

I must tell you, however, that I am deeply offended by the suggestion in your letter that [REDACTED] is in any way attempting to utilize therapy as a means of building her lawsuit or as a method of retaliation or diversion in order to avoid taking any personal responsibility for her relationship with Michael Kolar. As you know, my practice is overwhelmingly defense in its orientation. Based upon that experience, I know that defense lawyers evaluate a claim looking at many facets, including whether or not the plaintiff is motivated by the prospects of financial gain.

Nothing could be further from the truth in this instance. [REDACTED] has suffered and continues to suffer significant psychological damage as a result of Michael Kolar's abusive,



RIDER, BENNETT, EGAN & ARUNDEL

Mr. Andrew J. Eisenzimmer

Page 2

November 12, 1993

manipulative manner in relating to her. To suggest that she has not been victimized by him is to ignore all the sworn testimony in this matter, including that of Michael Kolar and Archbishop Roach.

██████████'s involvement has been strictly that of a therapist. Whatever support she has provided for ██████████ in the legal context through the affidavit submitted in support of Plaintiffs' Motion for Reconsideration, she did in an attempt to educate Judge Mabley with respect to the dynamics of sexual abuse. Whatever time was expended in that effort was not passed on to the Archdiocese in the form of a bill. Dr. ██████████ can clarify this matter for you if you wish, but I am certain that she has charged the Archdiocese for time spent with ██████████ in therapy only and nothing more.

Clearly, up to this point, the Archdiocese has not had a legal obligation to pay ██████████'s medical expenses associated with her therapy. I do not know specifically what has motivated the Archdiocese to take the position it has taken thus far, but I have felt it was the morally correct position. If you are going to recommend a reversal of that position and/or the Archdiocese chooses to stop paying for ██████████'s therapy, we would appreciate having the lead time which you suggested to me when we talked about this matter last July.

Should you wish to discuss this matter further, please give me a call.

Very truly yours,

RIDER, BENNETT, EGAN & ARUNDEL

By Jill Flaskamp Halbrooks  
Jill Flaskamp Halbrooks

JFH/ms

cc: ██████████

Roger R. Roe, Jr.

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

Phone: 612-291-4400 Fax: 612-290-1629

The Chancery

February 14, 1994

[REDACTED]  
Dear Dr. [REDACTED]:

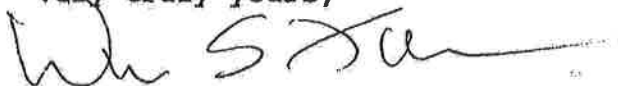
I have received your billing, approved it, and forwarded it to our accounting department for payment.

You will recall, that in my October 28th letter to you, I mentioned the fact that it had been our experience that the type of trauma involved in these cases frequently was multiple in nature, and that we were relying on you to bill us only for those matters which directly resulted from the type of misconduct for which we were responsible.

In reviewing our file, I note that [REDACTED]'s deposition was earlier taken, and that the type of sexual contact involved, while no doubt disturbing to her, was neither violent, prolonged or substantial. (If I am mistaken in this regard, please advise me.) Assuming such to be the case, I would ask that you advise me as to your expectations as to the length, nature and extent of future treatment, and, to the extent relevant, progress achieved to date. In that latter regard, I am not sure if [REDACTED] ever executed a release or other authorization. And I accordingly, appreciate the constraints on your furnishing us with such information.

Thank you for your early attention to this matter. I apologize for any delay in processing your earlier billing. Offhand, I don't recall having received it--and perhaps we didn't.

Very truly yours,



William S. Fallon  
Chancellor

March 7, 1994

[REDACTED]

Dear Dr. [REDACTED]

Thank you for forwarding to me a copy of Chancellor Fallon's letter of February 14, 1994. I am outraged to learn that you have not been compensated for my many visits to you since the Archdiocese committed to pay "all of your reasonable and customary future fees ... until October 31, 1995."

When I met with Sr. Paulissa Jirik, she assured me that the archdiocese knew that Fr. Kolar victimized several women and believed that I was one of them. She said it would not be necessary to provide further documentation, nor did I have to deal with any other diocesan employees and re-tell my degrading story yet again. I feel that Mr. Fallon is reneging on that promise and I am angry.

Beyond anger, however, once again I feel completely betrayed by the church. I was abused and betrayed by Fr. Kolar and continue to suffer enormous consequences. I am struggling to be capable of trusting anyone, and just as I think I can make some headway, this letter comes along stating I wasn't badly hurt and implying the archdiocese is reconsidering its promise to yet another victim. The damage wrecked by Fr. Kolar continues to be compounded by the church so that I can no longer believe anything coming from the church. Not about compassion, nor love, nor justice, nor even anything about God.

I feel nauseous, exhausted, over-stressed, disillusioned and deeply depressed. This man and this church has robbed me of my purity, my optimism, my peace and my faith.

I drive past the intersection of John Ireland Blvd. and Kellogg a number of times every day to get to my office and other meetings. Just last week I saw a man walking across the freeway overpass wearing a dark overcoat - just like Fr. Kolar. I panicked and looked for a way to escape. Last fall I was in a Walgreen's store on Grand Ave. when Jim Kolar came in with a son. Again, I was overcome with fear - I could not be that close, and had to flee the store.

I explained to Sr. Jirik how I live in constant fear I will encounter Fr. Kolar at a gas station, in a Target store, at a movie theater, or walking around the lakes. She assured me not to be afraid, he was out of state now. Yet two weeks later a friend did in fact meet him walking around Lake Phalen with a blonde woman, presumably his fiancée. Someone else saw him standing in line for tickets at a movie theater. My fears are real. My reactions are debilitating.

Mr. Fallon believes the contact was "neither violent, prolonged or substantial." Well I must tell him the rape of my spirit, my emotions and my faith were very violent and the scars remain, even though Fr. Kolar didn't hold a knife to my throat. The abuse was prolonged over at least four years, but continues to affect me to this day. I heaped self abuse on myself for years afterwards. Finally I began to realize how he had abused me and then more recently, how I had been harmed by his abuse. The damage to myself and secondarily to my children is still beyond quantifying.

Mr. Fallon has reviewed my deposition? Then he knows only the tip of the iceberg! Those truthful statements were for someone else's lawsuit. If I need to file suit on my own behalf, he will know more than he ever wanted to ask.

I give you a limited authorization to release the contents of this letter to Mr. Fallon. I specifically withhold release of any further information or files that may exist. I refuse to have the church rape me further by inquiring into more details of my life. I have been invaded and deceived too much already.

Please notify me immediately if you have further correspondence with Mr. Fallon, or if the archdiocese does not stay current in its account with you so I may confer further with my attorney.

Sincerely,



TO:

K McD

In view of other problems  
w/ Kolar victims instead  
of cutting [REDACTED] off cold  
perhaps another single  
evaluation would be in  
order. What do you  
think? WST

from the desk of William S. Fallon




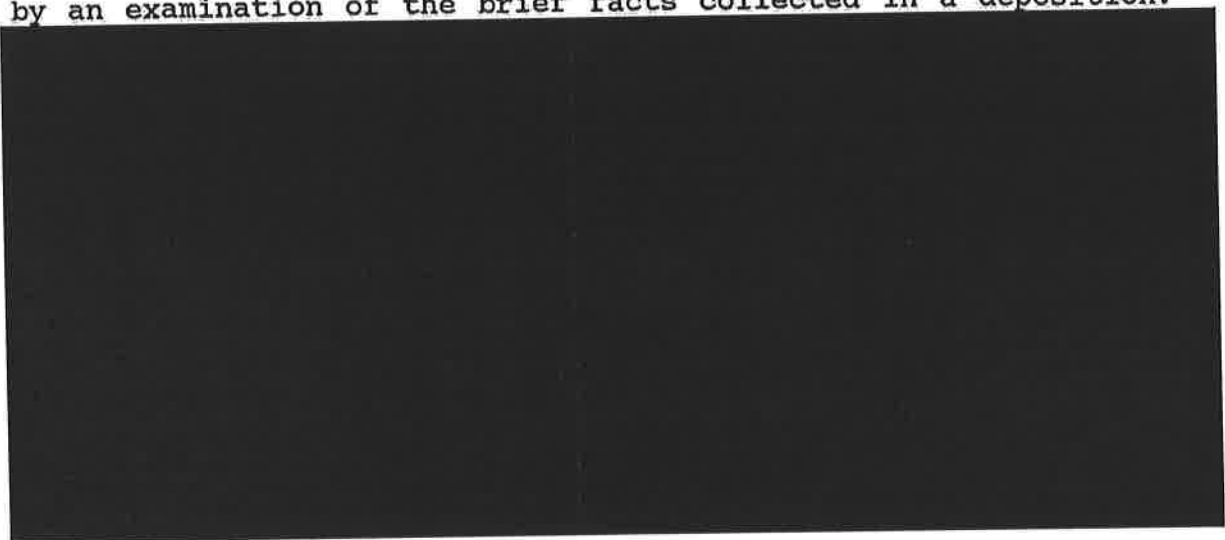
March 19, 1994

William S. Fallon, Chancellor  
Archdiocese of St. Paul and Minneapolis  
226 Summit Avenue  
St. Paul, MN 55102

Dear Chancellor Fallon:

I am writing in response to your correspondence dated February 14, 1994. I have enclosed a copy of that letter for your reference. I would like to thank you for your prompt attention to my billing. Sr. Jirik had informed me that I sent the original statement to the wrong address.


I would like to discuss  case. I shared your letter with her and have enclosed a copy of a letter she addressed to me outlining her concerns. I have also enclosed a copy of a limited release she signed granting me permission to share my concerns with you. She declined to sign a full release as she is having great difficulty trusting officers of the Church. The nature and scope of the trauma caused by sexual abuse can not always be determined by an examination of the brief facts collected in a deposition.



█ has not granted me a release to discuss the course nor expected outcomes of her treatment. However, I ask that you trust my professional judgment in my billing of the Archdiocese. I have spoken with another psychologist who has worked with several sexual abuse survivors who have been referred by several dioceses. He informed me that he has never been asked for treatment summaries or progress reports and agrees with me that such requests may in fact impede the client's progress.

Please advise me of your current views on the status of the arrangements you outlined in your October 28, 1993 letter. I will assume until I hear from you that we are continuing treatment as outlined in that earlier communication.

Sincerely,

A handwritten signature in cursive script, appearing to read "Patricia M. la Plante, Ph.D., L.P.", written in dark ink.

Patricia M. la Plante, Ph.D., L.P.

NOV 16 1994

[REDACTED]

Andrew J. Eisenzimmer  
Suite 2200, North Central Life Tower  
445 Minnesota Street  
St. Paul, Minnesota 55101-2100

Dear Mr. Eisenzimmer:

Please forgive the tardiness of this response to your August inquiry regarding [REDACTED]. I am providing the following information regarding [REDACTED] to assist you in making your decision to continue providing financial support for [REDACTED]'s ongoing therapy. Realizing the Diocese may be somewhat concerned about the length of [REDACTED]'s therapy and the cost to them of same, I have and am making efforts to reduce the number of sessions per month so as to reduce the financial outlay for the Diocese. I had been seeing [REDACTED] 2 1/2 hours per week with occasional emergency appointments also. I am now seeing [REDACTED] for one 1 1/2 hour session per week, still with an occasional extra session, and have reduced the Psychiatric consultations considerably. I do hope this will be helpful in determining continuance of payment coverage for [REDACTED]. This being November of 1994, I will estimate another year to year and a half of therapy before [REDACTED] will be able to leave therapy.

[REDACTED] suffers from severe anxiety and depression. Her anxiety has become so severe that she has been unable to work and has been on long term disability for close to two years at this time. Her fears become so overwhelming at times that she is unable to leave her home. She sometimes wakes up in a panic from which she is unable to return to sleep. Her depression and anxiety are being managed with the use of a medication called Paxil which does seem to help. She has endured a couple of medication changes in the past two years and Paxil seems to help the most. With the Paxil, [REDACTED]'s depressive symptoms have lessened, she is brighter, less anxious, more interactive, not wanting to cut or hurt herself as much, has more energy and is able to focus more on her therapeutic process.

[REDACTED] continues to work on very difficult issues in her therapy which are related to her history of abuse and related to very difficult relationship issues with her family. She has felt out of control in her life, a common response to sexual abuse, and is making small steps toward setting limits with others in her life. Her level of concentration is improved with an ability to stay more

ARCH-017969



focused on whatever conversations or tasks she may be undertaking.

This recovery process is a slow one, significantly slower for some than for others. I do feel [REDACTED] has made significant progress in the time she has been working with me, though she has certainly had periods of relapse in that progress. I do not see [REDACTED] being able to return to any kind of work for at least another year. She is in the midst of a cycle of difficult memories from her childhood which make holding down a job with her level of depression and anxiety contraindicated at this time.

Her diagnosis is as follows:

Axis I 1. Childhood Sexual Abuse--Is doing therapy work on this issue.

2. Dysthymia with active intermittent suicidal ideation. Is able to make contact with me when her ideation is active and agrees not to use any medication to try to kill herself.

3. Probable periods of superimposed Major Depression.

4. Substance Abuse Disorder--Multiple drug use years in the past.

Axis II Possible Borderline Personality Disorder--Difficult to be certain of this but [REDACTED] has history of unstable affect, self-destructive behavior, interpersonal difficulties in relationships. (These symptoms are common with persons who suffer from childhood sexual abuse.)

Axis III NONE

Axis IV Psychosocial Stressors: Recent move, financial difficulties, inability to work.

Axis V 4: fair with improvement over last year.

I hope this information is helpful in making your determination [REDACTED] works very hard and does want to be healthy and strong. I would again implore you to continue helping her for another year to year and a half. If she does not continue to receive support from the Diocese in the form of payment for therapy, she will be forced to leave therapy due to her very limited financial means. She will most likely be working again within a year or so which will help to change her situation considerable.

This would be a most unfortunate and therapeutically detrimental time for [REDACTED] to leave therapy. Trust is a very difficult thing for [REDACTED] to establish in any relationship, including a therapeutic one, and being forced to leave her therapy at this time would be a devastating blow to her recovery. Thank you for your patience in this matter and for your consideration.

Sincerely,

[REDACTED]

6♥

Nokomis Psychotherapy Associates  
Patricia L. Holman, M. A.  
5161 Bloomington Avenue South  
Minneapolis, Minnesota 55417

MAN 04 1995

Andrew J. Eisenzimmer  
Suite 2200 North Central Life Tower  
445 Minnesota Street  
Saint Paul, Minnesota 55101-2100

Re: Your File No: [REDACTED]

Dear Mr. Eisenzimmer,

In response to your letter dated December 29, 1994, I am writing to clarify the questions you raised regarding [REDACTED] treatment. First and foremost, as I am sure you are aware, recovery from sexual abuse is a long and unpredictable process. I regret as much as you the fact that [REDACTED] recovery is such a long one.

[REDACTED] does in fact suffer from severe anxiety and depression neither of which predates, to the best of my knowledge the incident with the priest from this diocese. Her family issues have caused and continue to cause her considerable distress, but her experience with the priest has caused her the most trauma by far. The church and her involvement with the [REDACTED] were her links to safety and security as a youngster. When these areas of particular trust were violated, her world fell apart. It is in fact this abuse which causes her the most pain and creates a reality for her which makes it virtually impossible for her to trust anyone in power, or perceived to be in power.

[REDACTED] continues to improve. Her depression is considered dysthymic which means it has probable been present for many years. However, her episodes of Major Depression have postdated her experience with the priest, and have arisen during therapy regarding that issue. I would have to say that the abuse by the priest is the most traumatizing experience [REDACTED] has ever had to confront because of how deeply it shook her faith and her hold on anything trustworthy in this life.

[REDACTED] substance abuse also postdates her experience with the priest, but she had been treated for this and has had considerable success in being able to deal with sobriety.

I hope this information is helpful in making your determination. Again, I encourage the diocese to continue to support [REDACTED] in therapy for another period of time. Without their continued support, she would have to leave therapy.

Thank you,

A handwritten signature in cursive script, reading "Patricia L. Holman". The signature is written in dark ink and is positioned below the "Thank you," text.

Patricia L. Holman, M.A.

[REDACTED]

MAY 08 1995

**C** Andrew JI Eisenzimmer  
Suite 2200, North Central Life Tower  
445 Minnesota Street  
**O** St. Paul, MN 55101-2100

**P** Dear Mr. Eisenzimmer,

**Y** This note is to acknowledge receipt of your letter on behalf of the Archdiocese regarding payment for [REDACTED]. It saddens me to know that the Church has decided to stop covering the expense for [REDACTED] treatment as she is not finished and it is difficult to estimate exactly when she will be.

[REDACTED] continues to make good progress in her therapy and certainly the Church's involvement in that end is appreciated. The abuse [REDACTED] allegedly sustained at the hands of the Priest goes far deeper than "fondling her breasts", however, it is hard to describe how these actions affect a young girl, especially when the same kinds of abuse are happening to others around her also in his care.

I will continue to work with [REDACTED] even though she is unable to pay for therapy herself. I believe she is well on her way and stopping therapy at this time would only set her recovery going on a backward path.

I will submit a bill for June and that will be the last statement you will receive from me unless I hear otherwise from you or the Archdiocese. I originally asked if the Church would be willing to continue payment through 1995, but if that is impossible, so be it.

Thank you very much

[REDACTED]

cc: Angie Bleef

Minnesota  
Department of  
Corrections

Minnesota Correctional Facility  
Stillwater

P.O. BOX 66  
STILLWATER MN 55062-0066  
(612) 779-2700 FAX 779-2711

May 19, 1993

The Honorable D.H. Mabley  
300 So 6th Street  
Chambers #903  
Mpls., MN. 55407

Your Honor:

I am Fr. Gregory Skrypek who is mentioned in the court order involving the Fr. Michael Kolar vs. [REDACTED] case.

I have reviewed the court order and find it necessary to write you concerning [REDACTED]'s sessions with me (May 1979). She never came to me wanting any professional counseling. She came to me because of my being a classmate of Fr. Kolar's and someone who grew up with him from early childhood. She wanted one thing from me. She kept asking if she thought Michael would leave the priesthood and marry her. She lived with that hope because she said he was struggling with what to do. He gave her something to hang on to during this time. She never talked about being sexually abused by Fr. Kolar. She was in love with him. He told her he loved her. That was her whole reason for being. She never talked about any sexual contact with him. Why should she? She loved him. She felt he was sincerely struggling with the issue of his love for her or priesthood.

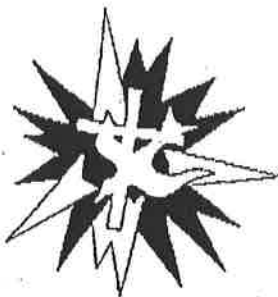
I have known Fr. Kolar for over 45 years. I've had a long history filled with good memories that have been challenged by his sickness. I believe [REDACTED] came to know that she was abused by Fr. Kolar only after she learned in 1989-90 that she was one of many women that he was exploiting. I believe it is a grave injustice and a revictimization of her for this case to be thrown out of court. She and her family have suffered far too long. I trust you will give this letter serious consideration.

Sincerely,

*Fr. Gregory Skrypek*

Fr. Gregory Skrypek  
Chaplain of Stillwater  
State Prison

AN EQUAL OPPORTUNITY/ADA EMPLOYER



**PAX CHRISTI CATHOLIC COMMUNITY**

12100 Pioneer Trail  
Eden Prairie, Minnesota 55347-4208  
612-941-3150

May 14, 1993

Daniel H. Mabley  
Judge of District Court  
Fourth Judicial District

Dear Judge Mabley,

I have recently read your judgment dated April 30, 1993 regarding File No. PI 91-4317. Since you quote my deposition as part of the basis for "dismissing plaintiff ABC's claims as a matter of law on the grounds that the claims are barred by the statute of limitations..." I am compelled to write and ask that you reconsider the judgment.

I do not claim to know the fine points of the law but I do know how ABC and I both viewed her relationship with Mike Kolar at the time of our conversations in 1977. We both honestly believed that Mike Kolar was at the time dealing in good faith about being in love with ABC and trying to decide about marrying ABC or remaining in ministry. I do not see how that is a situation where she "had reason to know" that abuse was going on. It was only in the late 1980's that we both realized this was not the case and that ABC had been only one of many women that Mike Kolar was simultaneously deceiving.

In light of this I would ask that you reconsider your judgment regarding the statute of limitations.

Sincerely,

*J. Timothy Power*  
J. Timothy Power

March 31, 1995

STRICTLY CONFIDENTIAL

MEMO TO: Archbishop Flynn, Father McDonough

FROM: Archbishop Roach

I had a long telephone conversation with Michael Kolar on March 30, 1995.

Mike has gotten his degree in Public Administration and has done some work in it and he isn't at all satisfied with it.

He really wants to get back into doing something in the Church. He has received a dispensation and has married within the Church. He married a Ukrainian Catholic and the marriage was in the Ukrainian Church.

What he's talking about now is trying to apply his talents to the kinds of things that he used to do very well. He would like to think about doing some work with parish missions, working in adult education and spirituality in parishes, etc. It's the kind of thing he was superb at.

I told him very honestly that it's my impression that there is still a lot of anger out there, at least among some people, and that there is a little group of people who have associated themselves with what they regard as a cop-out on the [REDACTED] situation because of the Statute of Limitations.

I also told him that I'm not sure what the attitude of the Presbytery is toward him. There certainly was anger when he left.

He is, I believe, very sincere in saying he does not want to embarrass the Church, but he does want to pursue the possibility of his doing some form of ministry within the Church.

I suggested to him that I thought he ought to sit down with Father McDonough and Archbishop Flynn, if Archbishop Flynn wants to be a part of that, and I'd be glad to be a part of it, and really talk this through. He would be prepared to write a letter of apology to the Presbytery or whatever else it might take to address the question.

He had a meeting last Monday night with the CYC people and that coalition. It went extremely well. Dick Rice facilitated it and apparently it was a great success.

I'm going to ask Father McDonough to brief Archbishop Flynn thoroughly on the Kolar situation. Then I'm going to ask Father McDonough to call Kolar within the next couple of weeks and try to set up some kind of process whereby we can pursue this further.

I do not want to pre-judge this, but I believe we must operate with extraordinary caution in this case. I'd be glad to have the three of us get together briefly to talk about this if you have some wonderment about my suggestion.

Kolar's telephone number is 774-0394.

a m h



STRICTLY CONFIDENTIAL

August 18, 1995

**MEMO TO:** Archbishop Roach and Archbishop Flynn  
**FROM:** Father Kevin McDonough  
**SUBJECT:** MICHAEL KOLAR

I had a difficult meeting on Thursday, August 17, with Michael Kolar. A good part of the difficulty was my fault, since it had been my responsibility since early June to be in contact with him and explain our thinking in his regard. He was deeply bothered by the delay, and rightfully so.

Furthermore, he had some personal questions that he wanted to process with me from several years ago. We did so, and I think moved through them.

There were three main Archdiocesan issues that he wanted to talk about. The first was the question of his doing some sort of retreat and bible study ministry in the Archdiocese. I told him that Archbishop Roach had asked Archbishop Flynn and myself to reflect on this and that our advice, accepted by Archbishop Roach, was that it would cause unnecessary pain to perhaps hundreds of people whose past involvement with Michael Kolar and the Community of Christ the Redeemer remains unresolved if he were to be engaged in some form of Church ministry. Therefore, even though his indult of laicization does not explicitly forbid his doing parish renewals or teaching bible studies, it is the position of the Archdiocese that for him to do so would be imprudent and we would advise any pastor against inviting him to do so. This angers Mike Kolar deeply. He is having a difficult time finding work and he believes that God is calling him to this sort of ministry. I reminded him that, in the Roman Catholic tradition, the bishop is an integral part of any discernment about public ministry.

I believe that Michael thinks that I have poisoned the well for him with the two Archbishops. I urged him to contact Archbishop Roach separately if he wished to do so. I also would like to suggest that the two of you might discuss this matter without me around so that any prejudices I have acquired over a number of years now of dealing with the people he has hurt would not affect that conversation.

Archbishop Roach and Archbishop Flynn  
Page 2  
August 18, 1995

The second issue he raised was about his legal bill. We loaned him approximately \$118,000 to pay Ted Collins during the entire legal process. Kolar told me that he is aware that Joe Wajda is not making any repayment to the Archdiocese (I have not confirmed that yet) and that this is because Wajda himself was originally abused by a priest. Kolar believes that the fact that Monsignor Boxleitner was inappropriate with him on one occasion entitles him to similar consideration. I need your direction in this regard. I am attaching copies of the documents he gave me. I need to respond to him fairly soon about this.

Third and finally, he was very animated in his belief that we have covered up Boxleitner's involvement in all of this. He showed me two newspaper photographs from the 125th anniversary of Catholic Charities that show Boxleitner with his arm around kids. I pointed out that these are, of course, posed photos as part of an anniversary publicity package, but this did not seem to impress him. He is concerned that Boxleitner is still living in the house on the campus of St. Joseph's Home and that Boxleitner apparently is still working at Lino Lakes. I told him that Michael O'Connell had investigated both of these situations and believed that Boxleitner was in no way involved with the young people at St. Joseph's Home and that he was only saying Mass at Lino Lakes. Once again, this did not allay Kolar's concern. He asked why we had done no public disclosure about Boxleitner's wrongdoing when he himself had been submitted to a good deal of disclosure. I told him that I had pressed for that at one time, that we had considered it, and that we had decided that that was not necessary at this time.

He told me that he took Boxleitner out to lunch last fall or spring and talked to him about what Boxleitner's impact had been on him. It became apparent to him, Mike told me, that Boxleitner "did not get it". He is very concerned about Boxleitner's safety in his current living and working situation. He said that, unless Boxleitner's work at Lino Lakes is terminated and his living situation changed by November 1, he will personally picket in front of St. Joseph's Home.

Archbishop Roach and Archbishop Flynn  
Page 3  
August 18, 1995

As you can see, this was a very difficult meeting indeed. I did not realize that there was as much bad feeling about me on Mike's part as there was, although I may simply be a symbol of all of the pain he has gone through in the last several years. We ought to talk about whether someone else should be dealing with him, as well as the other issues raised in this memorandum.

KMM:md

cc: Bill Fallon

Att.

ENCLOSURE

**DATE:** September 21, 1995  
**MEMO TO:** The File of Michael Kolar  
**FROM:** Archbishop Roach  
**RE:** Meeting of September 19, 1995

**CONFIDENTIAL**

I met with Michael Kolar on September 19, 1995. He had met with Father Kevin McDonough previously and these were the issues which had upset him. He had talked to me almost a year and one-half ago about the possibility of his doing some missions in the Archdiocese. I had indicated to him that I thought that was unlikely, but that we would think about it and get back to him and that I would have Father McDonough call him. He says that he discovered that we had not approved this 21 weeks later when he had contracted to give a mission in Fr. Ralph Huar's parish and Father Huar called to tell him that we had said no.

He has been unemployed for two years. His degree is in Community Organization and he did 47 interviews but in each instance when they discovered that he had been in treatment and for the reason, he had no job openings. He said that he understands why we made the decision we did on this and I think he is probably telling the truth.

He then went into the whole Boxleitner thing. He quotes Gil Gustafson as saying that he thinks that Boxleitner is a genuine threat and that Gustafson cannot understand why we have not put Boxleitner through exactly the same thing as that we put him through, Kolar through, Ken LaVan, etc. He had lunch with Boxleitner a little over a year ago and when he tried to tell Boxleitner the degree to which Boxleitner had hurt him with his abuse, he felt that Boxleitner was in a total state of denial. I told Kolar that I thought that he could indeed embarrass us and embarrass Boxleitner and I suppose himself by going public on this, but I felt that it would do no one any good and out of some love for Church, he simply should not even entertain that. I don't know that I convinced him but he seemed impressed.

He then wanted to talk about the legal fee. His argument is that we excused Joe Wajda from repayment of legal fees because Wajda had been abused by a priest. That much is true. He feels by the same token that he should be excused because he sees a cause and effect relationship between his own subsequent behavior and his traumatic episode with Boxleitner. I would be pleased to discuss this with Archbishop Flynn, but I do think that we need to face that question.

Page 2  
Michael Kolar  
September 21, 1995

Our final portion of the conversation was perhaps helpful. I asked him what he thought he would be good at doing other than preaching missions which we won't allow. He says that the only thing about which he could become totally enthusiastic would be something in the area of charities or assistance to people. I think that we ought to take a careful look at whether or not we can stimulate a position for him in something like CommonBond or perhaps even assist him with Lutheran Brotherhood. I suppose it would be difficult to put him at Catholic Charities because of his relationship with Boxleitner, even though Catholic Charities is a very large organization and there might be a position in which he would have little accountability to Boxleitner and it might work. His eyes light up when he talks about work in charities and I have a feeling that he would be good at it. It's the kind of thing he has always done well.

I would like to suggest a meeting of Archbishop Flynn, Father McDonough, Bill Fallon and myself to review all this. I will assume that Archbishop Flynn would convene that meeting, but I think it is a meeting which needs to be held. I promised Kolar that we would get back to him about the legal fee question and about the possible assistance with employment. His telephone number is 772-3550.

cc: Archbishop Flynn  
Father McDonough

6 September 1995

Michael Kolar  
1186 E. Ivy  
Saint Paul, MN 55106

Dear Michael,

Our conversation of a couple of weeks ago was a good one, even if difficult. Thank you for your straightforwardness. I suspect that we may someday have to take another run at the issues between you and me, and I am willing to do so.

More important at this time are the two questions you raised about the legal bill and the Boxleitner-related issues. Archbishop Roach and Flynn asked me to talk with them about the meeting you and I had. They would like to have you sit down with Archbishop Roach soon to discuss those questions. If you are willing to do so, could you call Mert Lassonde at 291-4408 to set up a time?

By the time you receive this letter, you probably will have heard that Archbishop Roach's retirement has been accepted by the Holy See. When the Archbishops agreed that Archbishop Roach would visit with you, they were already aware of that fact. I think you can count on their acting in unity in regard to whatever you and Archbishop Roach may discuss.

Please give Mert a call. Once again, thank you for making sure that our conversation happened.

Sincerely yours in Christ,

Reverend Kevin M. McDonough  
Vicar General  
Moderator of the Curia

KMM:jd

cc: Archbishops Roach and Flynn



April 27, 2002

her file or that  
of Michael Kolan please  
— archives  
↓  
restricted

United States Conference of Catholic Bishops  
3211 4<sup>th</sup> Street, Northeast  
Washington, DC 20017-1194

Dear Sirs:

I don't have at my immediate disposal, a pulpit, or the media resources you do, but I nevertheless feel that I must respond to your publicly issued statement following your meetings in Rome. (The Catholic Spirit, Vol. 7, No. 17, April 25, 2002, page 2)

How bittersweet your Easter reference to the Good Shepherd must seem to any victim/survivor who reads your statement! I know it is for me. It reminds me of my early youth, when innocence was untarnished, and my prayers were simple. I believed that the Good Shepherd heard my voice and smiled on one so filled with zeal!

You raise the question of 'voice'. It is appropriate that you wonder if yours have become the voices of strangers. Every victim has asked similar questions as they grapple with the aftermath of some very unshepherd-like events. Our question of 'voice' has been, "Have ours been silenced forever, and if they have not, who will hear?"

I call no human 'shepherd, I call no human my 'pastor.' That would imply that I have a minute desire left within me to be led. I do not! I would rather put on my snowshoes and trudge on alone through a freshly fallen bed of new possibilities, than to allow myself to be subordinated to the position of 'lamb to the slaughter' again. Any shepherd of mine would have stood in harm's way during the recent summit in Rome, and not allowed the whining about the good priests being victims to become so loud as to overshadow the condolences that are owed to those abused.

There are children without parents because the voice of The Good Shepherd was inaudible over the voice of despair! There are parents without children because the echoes of a stranger's voice drowned out an alternative to concealing grief. There are spouses without their mates because there was not even a whisper to replace the voice of evil that reverberated in their souls.

I read, with interest, about your concerns to selvedge your dignity and your trust. If it takes your church over forty years to recover from the scandal, then you will begin to understand the unnecessarily arduous journey that some of your 'shepherds' have caused for their sheep.

Concerns have been raised about the financial stability of your church in the aftermath of this current wave of scandals. Perhaps you can begin to understand the hardships that victims and their families must endure when one cannot work because the trauma of your 'shepherdly' abuse becomes so debilitating as to lead to unemployment, or when the insurance coverage ends due to the suicide of one of your sheep.

No shepherd of mine would have made a statement like the one made by Cardinal George, comparing the 'abuses of a 'moral monster' to someone who engages in an action with a 17- or 16- year old young woman who returns his affection. " (The Catholic Spirit, Vol. 7, No. 17, April 25, 2002, page 24) What kind of shepherd would think either one appropriate and try to shuffle one evil under the rug on which the other one stands? What kind of a moral leader thinks that a 17- or 16-year old has the intellectual or emotional maturity to return any affection of one in a position of supposed spiritual authority? No shepherd of mine.

No shepherd of mine would state that an issue yet to be decided is whether a "policy of "one-strike-and-you're out for priests found guilty of abuse should be retroactive to current parish priests." (Archbishop Harry Flynn, St. Paul Pioneer Press, Saturday, April 27, 2002, page 7A) I thought we had no known offenders currently serving in Minnesota, so what would it matter if the policy was retroactive? A shepherd of mine would stand in harm's way to get them the bloody heck out!

Easter has come and gone. Your summit in Rome is history as well. While the smokescreen from your Lenten incense has cleared, I wonder how long the smokescreen from your lies, your cover-ups, and your indifference will last.

The gate is open and some of the lambs have wondered off to find the verdant pasture we believed was ours. If you really want to be the shepherds you think you are, call them out! Call out all the lambs by name. Let them come on their own terms, not yours. It is their pain, not yours. It is my pain too.

In Christ







ARCHDIOCESE  
OF  
SAINT PAUL &  
MINNEAPOLIS

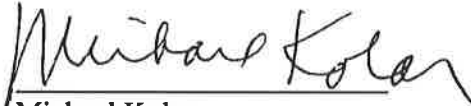
OFFICE OF ARCHIVES AND RECORDS MANAGEMENT

I, Michael Kolar, will review my personnel file at the chancery on February 25, 2014. I agree not to add to the file, remove anything from the file, make marks of any sort on or in the file, or to photocopy documents without written permission. I agree that this review process will be supervised by chancery personnel.



Michael Kolar

I returned the file and did not add remove or alter any of its contents or photocopy documents without written permission.



Michael Kolar



Chancery Staff Signature