

May 2, 1990

Reverend Michael Kolar
1405 Sibley Memorial Hwy
Mendota, Minnesota 55150

Dear Father Kolar,

I had a phone call from Father Tom Foster in Rome on May 2, 1990.

As I think you know, I had written to him originally and asked him about the possibility of your working with those people. He called about three weeks ago and indicated that he was well disposed, though he was fearful that you would be living a very isolated life with them and he wasn't sure that was good for you.

He called again this morning and said that you would be welcome. That was marvelous news and a real tribute to you and to your reputation.

I told him that you, in fact, were going to go to the Mission, but that both you and I were immensely grateful to him. He thought the Mission sounded like a great idea, but said again that if anything should happen, please know that you would be welcome with them.

I'm delighted for you in that and I am pleased to pass on that news to you. It is my own opinion that the Mission is a much better appointment, but it is good news that the position in Rome is open should that ever seem attractive to you.

Sincerely yours in Christ,

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

bcc - The Council

5/14/90

To: Virginia Dybin
From: JEAN BENNET, Archdiocese 241-4411

per conversation/signing
with Clark Moxley
from

STATEMENT REGARDING FATHER MICHAEL KOLAR

Allegations of an incident of inappropriate sexual touching (in 1984) by Father Michael Kolar with an adult woman came to the attention of the Archdiocese in 1986. A review was made of available information, remedial measures were taken, and on the basis of professional consultation it was determined that Father Kolar continue his ministry.

Two years later, another allegation was brought to the attention of the Archdiocese--this one dating back to 1973 (fifteen years earlier). It was then determined that Father Kolar leave his position at the Catholic Youth Center. The situation was reviewed in light of Archdiocesan policy and Father Kolar was referred to a counseling program. That information was shared with the faith communities directly affected, and with the priests of the Archdiocese.

At this time, several placement options in ministry are being considered for Father Kolar, but no final decision has been made.

The Archdiocese continues to be very concerned about victims of inappropriate sexual behavior, and responds with the best advice it can obtain from counseling professionals. In the case of Father Kolar, the Archdiocese denies that it was negligent or that it failed to take appropriate action.

Many in our community have been affected by the inappropriate behavior of doctors, ministers, lawyers, other professionals and even parents. Unfortunately, our Church has not been exempt from

from this reality. But Archdiocesan leadership continues to work actively within its own structure, and with other health, legal and civic professionals to learn all it can about these matters, and about the care most appropriate for all involved. The Archdiocese also continues efforts to work at development and careful administration of proactive policies which reflect the growing understanding in our society of all forms of misconduct.

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In 1986, an adult woman alleged an incidence of inappropriate behavior toward her by Father Michael Kolar [REDACTED]

[REDACTED] Father Kolar indicated that he had initiated counseling. An evaluation by his counselor at the time this incident became known reported fitness for ministry.

In 1988 the Archdiocese learned of a situation involving another woman which [REDACTED]

At that time (in 1988) Father Kolar was referred to an ^{intensive} ~~inpatient~~ ^{counseling} ~~treatment~~ program which he successfully concluded.

The Archdiocese has attempted to assist the women with counseling.

Archbishop Roach communicated with the Catholic Youth Center community and with the priests of the Archdiocese. With the significant communities aware of the situation, the Archdiocese has attempted to resolve these matters legally and pastorally in a reasonable, just manner, and with consideration for all who are involved. We continue to remain open to that possibility.

The Archdiocese continues to be concerned about victims of sexual abuse and sexual exploitation. While legal documents filed in the case indicate that the Archdiocese knew or should have known of any inappropriate behavior, as a matter of fact, we were not aware of any behavior in Father Kolar's background to suggest a problem.

Father Michael Kolar has been ordained for more than 20 years, and by all accounts has provided effective ministry to many people and many communities.

The Archdiocese first learned of an allegation against Father *Michael* Kolar in the spring of 1988. Following discussions with the victim and with Father Kolar to determine the validity of the allegations, and according to archdiocesan policy, it was agreed he would leave his position as head of the Catholic Youth Center. He was referred for psychological evaluation and subsequently to a program of counseling. Much progress was made there.

Father Kolar returned to the Twin Cities recently. He is residing in a parish in the Twin Cities area, fills in at various parishes and celebrates Mass at Bethany Convent for retired sisters.

Archbishop John Roach said he expects that Father Kolar, after this period of evaluation, treatment and aftercare will return to some form of active service in the archdiocese.

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STATEMENT REGARDING FATHER MICHAEL KOLAR

In 1986, an adult woman alleged an incidence of inappropriate behavior toward her by Father Michael Kolar during a [REDACTED] two years earlier. Father Kolar indicated that he had initiated counseling. An evaluation by his counselor at the time this incident became known reported fitness for ministry.

In 1988 the Archdiocese learned of a situation involving another woman which allegedly occurred [REDACTED] years prior. At that time (in 1988) Father Kolar was referred to an inpatient treatment program which he successfully concluded.

The Archdiocese has ~~attempted to~~ ^{ed} assist the women with counseling. [REDACTED]

Archbishop Roach communicated with the [REDACTED] community and with the priests of the Archdiocese. With the significant communities aware of the situation, the Archdiocese has attempted to resolve these matters legally and pastorally in a reasonable, just manner, and with consideration for all who are involved. We continue to ~~remain open to~~ ^{pursue} that ~~possibility~~ ^{effort}.

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May 17, 1990

MEMO TO: Joan Bernet, Fr. O'Connell, Fr. McDonough,
Bishop Carlson, Bishop Charron,
Bishop Welsh

FROM: Archbishop Roach

The story in the St. Paul paper of May 17 on Michael Kolar is probably as good a story as we could have gotten. From our standpoint I think that our statement was excellent and when it's run in the Bulletin in its entirety, I think will be of some help.

However, for the record I want to indicate my real unhappiness with Ted Collins' statement. He has a perfect right as Michael Kolar's attorney, to plead the case in the paper on the basis of the statute of limitations. However, it is a perfect example of our not falling into the trap of playing the lawyers rhetorical game. The people in the pew couldn't care less about the statute of limitations, and if they think we are hiding behind that kind of legal device, it occasions nothing but anger.

While we will continue to check with our own attorneys for the kind of public statement we are making, so that we do not do damage to our legal case, we will continue to state the circumstances in our own rhetoric which is pastoral rather than legal. We had agreed upon an emphasis on Kolar's counseling and the evidence of that counseling as our reason for believing him to be healthy. Collins objected to that and apparently to some extent, so did Eisenzimmer. I insisted that we introduce a sentence about that into our statement. In no way does that weaken the legal case and it does say something about our pastoral responsibility, which I regard as our primary responsibility.

Let the lawyers do what lawyers do and we will do what we do.

Sexual abuse lawsuits filed by 2 women against priest

VIRGINIA RYBIN STAFF WRITER

Lawsuits alleging that two young women were sexually abused by the former director of the St. Paul Catholic Youth Center were filed Wednesday in Ramsey County District Court.

According to the complaints, the Rev. Michael Kolar abused the women in 1973 and 1984 while they were receiving counseling from him. Both were 19 at the time, according to their attorney, Jeffrey R. Anderson of St. Paul.

In answers filed with the court, Kolar's attorney, Theodore Collins, said the priest has admitted the 1973 incidents but has said the woman consented. According to Anderson, the woman said she had sexual intercourse with Kolar on three occasions in early 1973.

Collins filed papers asking the court to dismiss both complaints without trial. He said the priest has denied the sexual touching alleged by the other woman. The complaint based on the 1973 incidents should be dismissed because the statute of limitations has expired, he said.

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SAINT PAUL PIONEER PRESS

THURSDAY, MAY 17, 1990

KOLAR/Suits claim sexual abuse of women

CONTINUED FROM 1D

Anderson said the lawsuit is timely because of a new state law. He said it provides that the legal time limit begins to run when the victim recognizes that his or her psychological problems were caused by the abuse. Normally, the statute of limitations for the various legal claims in the lawsuit would be two and six years from the dates of the incidents, he said.

Defendants in both lawsuits are Kolar, the St. Paul Catholic Youth Center and the Archdiocese of St. Paul and Minneapolis. Each complaint alleges psychological harm to the victim and asks damages in an unspecified amount in excess of \$50,000.

Kolar, now 46, began working at the youth center in 1969 and left in May 1988. The center at 150 N. Smith Ave. closed in 1989, when the archdiocese merged it with a similar program in Minneapolis.

The women are not named in the complaints. According to the complaint on the 1973 incidents, the woman was a full-time student with a full-time job and had undergone psychiatric care for stress and depression. She was placed on medication and advised to take a temporary leave, the complaint says.

In following this advice, the complaint continues, she arranged to stay at the youth center for a couple of weeks. In January 1973, it says, Kolar sexually abused her at least three times while providing reli-

gious and therapeutic counseling.

The abuse "has had a severe and dramatic impact on all aspects of her life," including her relationships with men, Anderson said. He said the woman has attempted suicide more than once. The complaint alleges that she is hampered in performing normal daily activities and has sustained income loss because of psychological disability.

The other complaint alleges that the second woman was touched sexually in December 1984 while receiving counseling. This allegedly occurred on a trip with Kolar and others to the Bighorn Mountains in Wyoming for a religious retreat.

Anderson said the effect was not as severe in this case, but the woman has undergone counseling for psychological trauma related to the alleged abuse. Both women still live in the Twin Cities area, he said.

The complaints allege that damages are due from Kolar for battery, clergy malpractice and negligent infliction of emotional distress. Both also allege that the youth center and the archdiocese were negligent in employing Kolar in a position of trust and failing to provide reasonable supervision of him.

In a statement issued Wednesday, the archdiocese denied that it was negligent or failed to take appropriate action. According to the statement, the alleged 1984 touching incident came to the attention of archdiocesan officials in 1986. The

5/17/90 Star Trib women suing priest, archdiocese

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The suit filed by a 36-year-old woman identified as M.B.M. alleges that Rev. Michael G. Kolar initiated unwanted and harmful sexual contact with her in 1973 while she stayed at the youth center while undergoing psychiatric care. Kolar is alleged in other lawsuits to have initiated unwanted and harmful sexual contact in 1979 with a woman identified as J.S. while they were on a religious retreat in Wyoming. At the time, the woman was 19 and received religious psychotherapeutic counseling from Kolar, the suit alleges.

The suits allege that both women have suffered emotional pain and suffering as a result of sexual contact with Kolar. They also charge that officials of the youth center and the archdiocese did not properly supervise Kolar, and that they knew or should have known of his alleged exploitive tendencies.

Their attorney, Jeffrey Anderson, said both women are seeking in excess of \$50,000 each from Kolar, the youth center and the archdiocese. The youth center at 150 Smith Av. N. closed in 1989, but Kolar remains a priest in the archdiocese.

In answers to the suits, attorneys for church officials and Kolar deny that their clients are responsible for any harm to the two women.

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Staff writer Clark Morphew contributed to this report.

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File please

To whom it may concern;

This letter is regarding the recent newspaper article about Fr. Michael Kolar. I had been wondering what parish he had gone to since the CYC was closed. It grieved me terribly to read this article. I personally had become a Christian after attending one of his evangelistic retreats at St. Odilia's church in 1986. To make a long story short, I found this Godly man was instrumental ~~in~~ in my becoming a Christian & turning my life to God.

If at all possible I wish to transmit my encouragement and appreciation to Fr. Mike. I would appreciate this very much. Also I will be praying for him.

Very Sincerely,

Mrs. Jenifer Steffel

Lane & Jenny Steffel
4409 Denton Way
Inver Grove Heights, MN 55075

ARCH-018714

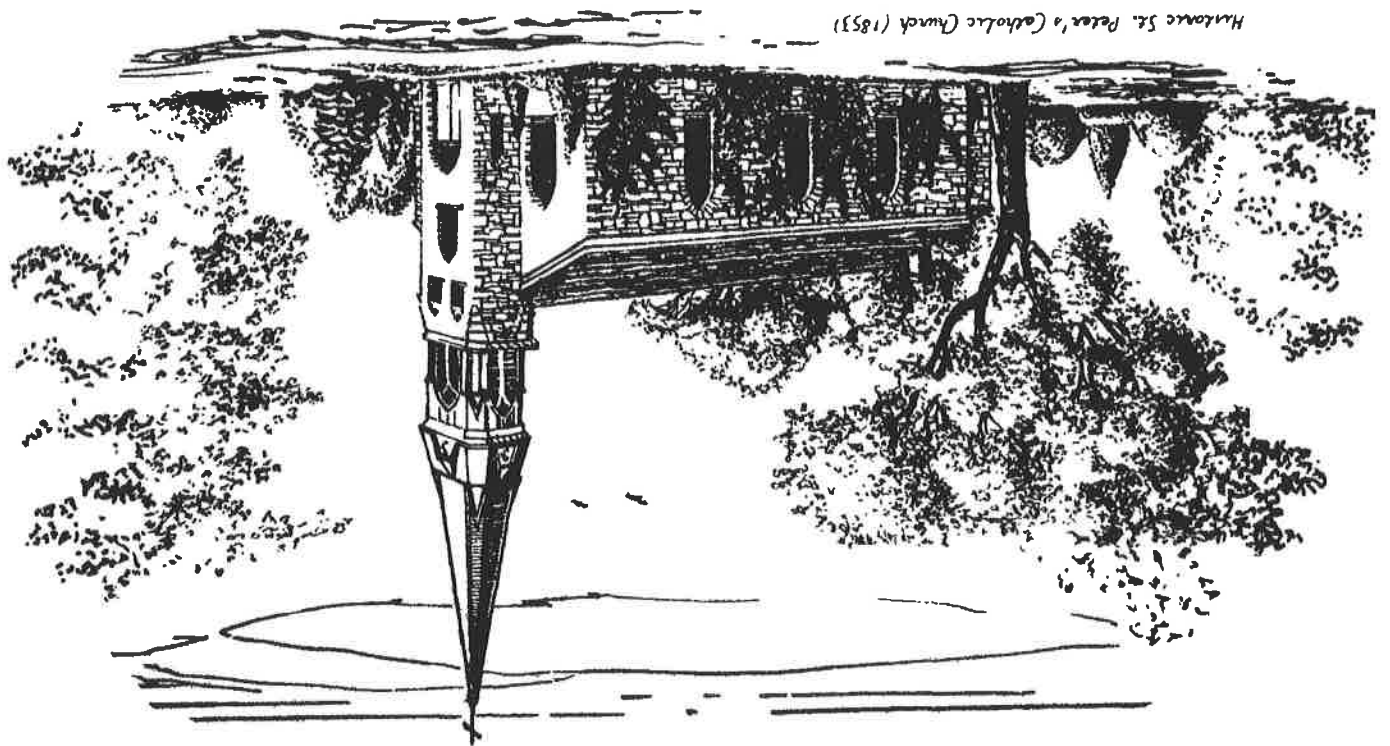
5-23-90

Dear Michael,

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

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

(over)



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

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

ARCH-019360



Historic St. Peter's Catholic Church (1853)

ARCH-019450

6-4-90

Dear Michael,
I am grateful to you for your note after
the newspaper ink. I had hoped they would
have misspelled my name.

Know your stay in purgatory is shorted
because of our "common" struggles.

A grateful brother, Michael K.

ARCH-019451-

STRICTLY CONFIDENTIAL

MEMO

MEMO TO: The File of Father Michael Kolar

DATE: June 6, 1990

FROM: Fr. Michael J. O'Connell

I met with Father Michael Kolar for an hour and we discussed at length the contacts that I have had with Father Greg Skrypek. These contacts have had to do with Father Skrypek's concern about how Father Kolar was doing. I indicated to Father Kolar that Father Skrypek would be calling him on June 6, 1990 to talk to him about this issue. We also discussed at some length, some of the people who are currently concerned about whether or not Father Kolar's rehabilitation is genuine and "for real". I indicated to Father Kolar that I am in contact with them and doing the best I can to assure them that he is very faithfully following through with his aftercare contract. To our best judgment, he is doing extremely well and therefore, will be suited for ministry.

Then we discussed at length the components that would go into the aftercare contract that he would honor beginning at this time and going indefinitely into the future. A copy of that contract is attached to this memo.

Finally, I would say that from all that I can tell, Father Kolar is doing extremely well and I think we ought to be very positive about his continued future in ministry.

cc: Fr. Kevin McDonough

STRICTLY CONFIDENTIAL

MEMO

MEMO TO: Archbishop Roach
Fr. Kevin McDonough

DATE: June 6, 1990

FROM: Fr. Michael J. O'Connell

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

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

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

**A MINISTRY CONTRACT BETWEEN FATHER MICHAEL KOLAR
AND THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS**

Father Michael Kolar will be assigned to the Venezuelan Mission of the Archdiocese of Saint Paul and Minneapolis effective July 1, 1990.

Father Kolar will attend Spanish language school from July through December, 1990 at Cochabamba, Bolivia. He will reside at the Venezuelan Mission from December through January, 1991. Following that, he will go to San Antonio, Texas to the Maryknoll Culturations School from January through February, 1991. Beginning in March, 1991, he will be working full time at the Venezuelan Mission.

The following will be the contractual agreements regarding Father Michael Kolar's ongoing aftercare:

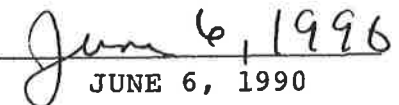
1. Father Kolar will find a mentor at Cochabamba within the first week or two and identify that person to myself and Father Piche by August, 1990. Father Kolar has agreed to disclose his background to the mentor and meet with the mentor regularly. Father Kolar will send to myself and Fr. Piche a monthly correspondence summarizing his relationship with the mentor at Cochabamba beginning in August, 1990.
2. The Maryknoll Culturations School in San Antonio, Texas has been informed of Father Michael Kolar's background through Sr. Katheryn Pierce, who is the Director of the Maryknoll school. Sr. Katheryn has been directed to contact Dr. Valcour at Saint Luke Institute if she would need further information regarding Father Kolar's treatment.
3. Father Michael Kolar has agreed to send a monthly update on his progress based on the Saint Luke Institute contract to Father Michael O'Connell and Father Don Piche beginning in August, 1990 and continuing through February, 1991.
4. After February, 1991, Father Michael Kolar and Father Don Piche will provide a three-month updated progress report based on the Saint Luke Institute aftercare contract to Father Michael O'Connell or some other designated Chancery person.
5. Father Michael Kolar agrees to do his 4th one-week aftercare follow up at Saint Luke Institute in the summer of 1991, at which point any further aftercare would be renegotiated with the Chancery. Upon completion of this 1991 aftercare with Saint Luke Institute, Father Michael Kolar would have completed a series of 4 one-week aftercare sessions.



REV. MICHAEL G. KOLAR



REV. MICHAEL J. O'CONNELL

DATE: 
JUNE 6, 1990

**A MINISTRY CONTRACT BETWEEN FATHER MICHAEL KOLAR
AND THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS**

Father Michael Kolar will be assigned to the Venezuelan Mission of the Archdiocese of Saint Paul and Minneapolis effective July 1, 1990.

Father Kolar will attend Spanish language school from July through December, 1990 at Cochabamba, Bolivia. He will reside at the Venezuelan Mission from December through January, 1991. Following that, he will go to San Antonio, Texas to the Maryknoll Culturations School from January through February, 1991. Beginning in March, 1991, he will be working full time at the Venezuelan Mission.

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REV. MICHAEL G. KOLAR



REV. MICHAEL J. O'CONNELL

DATE: June 6, 1990
JUNE 6, 1990

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

June 7, 1990

Reverend Donald J. Piche
Parroquia San Francisco de Asis
Apartado 272
Puerto Ordaz, Estado Bolivar, Venezuela 8015

639-0302 *parents home phone
here until Aug. 9*

Dear Don,

I hope everything is going well for you and everyone else at our mission. I also hope it won't take the rest of my life to get down there to see the good work you are doing.

I'm writing you with a copy of the Aftercare Contract that Father Michael Kolar and I negotiated on June 6, 1990. I think it explains itself quite well. The one piece of information that you do not have as yet is a copy of the Saint Luke Institute Aftercare Contract dated December 20, 1988, which will form the basis of the supervisory relationship that you and Father Kolar will commence in February, 1991. Father Kolar will be bringing a copy of that contract with him and will explain it fully to you.

We really appreciate your willingness to take on the role of supervising Father Kolar. I would be very pleased to take some time with you when you're here in July of this year to try to answer any questions you might have about this supervisory role.

Please give me a call when you get in town and I look forward to seeing you. Again, many thanks!

Sincerely,

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

cc: Archbishop Roach
Fr. Kevin McDonough

ARCH-019538

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

June 7, 1990

Reverend Donald J. Piche
Parroquia San Francisco de Asis
Apartado 272
Puerto Ordaz, Estado Bolivar, Venezuela 8015

Dear Don,

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Please give me a call when you get in town and I look forward to seeing you. Again, many thanks!

Sincerely,

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

cc: **Archbishop Roach**
Fr. Kevin McDonough

ARCH-019046

STRICTLY CONFIDENTIAL

DATE: JUNE 12, 1990
MEMO TO: REV. MICHAEL O'CONNELL
FROM: ARCHBISHOP ROACH

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

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



MARYKNOLL CENTER FOR MISSION STUDIES

Maryknoll, New York 10545 • Area Code (914) 941-7590

June 13, 1990

Cross-Cultural Training Services

Rev. Michael J. O'Connell
226 Summit Avenue
ST. PAUL, MN 55102

Dear Father Michael,

Thank you very much for your recommendation for Father Michael Kolar. We are happy to inform you that Michael has been accepted into our Preparation for Cross-Cultural Ministry Program and has been sent a letter of acceptance along with information regarding Phase One of the Program: Understanding the Call to Cross-Cultural Ministry. This part of the program requires interview(s) and tests to be given by a clinical psychologist or qualified counselor. It is suggested that together you discuss the choice of the psychologist or counselor who will administer these.

Once the decision is made, it is important that when the psychologist is contacted, the necessary information be given regarding the program and the testing. For your information, I am enclosing a copy of the letter of introduction that will be given to the psychologist. Upon the completion of the testing, a copy of the test profile will be sent to the Program Director at Maryknoll. Michael has been asked to share the results of this profile with you, or whomever is working with him on his decision for cross-cultural ministry.

The tests and interviews are an important part of the participant's discernment process for the call to mission in which all of us will be closely involved. It is absolutely necessary that the future missionaries know themselves well in order to cope effectively with the adjustment period in a new and unfamiliar culture. They will also learn to appreciate their many gifts and talents which they bring with them into the cross-cultural situation.

Thank you very much for your kind and generous assistance in this matter. Please feel free to contact me for any further information or help. Blessings on your ministry within your community and the total church.

Sincerely,

Sister Kathryn

Sister Kathryn Pierce, IHM
Co-Director

KP/rh

Enc.: Copy of Letter to Psychologist and Brochure



MARYKNOLL CENTER FOR MISSION STUDIES

Maryknoll, New York 10545 • Area Code (914) 941-7590

June 13, 1990

Cross-Cultural Training Services

Dear Doctor Sullivan,

We will be accepting Father Michael Kolar into Maryknoll's Preparation for Cross-Cultural Ministry Program. The primary focus of Phase One is to further assist the participant in discerning or making a decision about his call to cross-cultural ministry. Basic to this process is the importance that he be sensitive and aware of himself with his unique talents and strengths, the areas in need of further growth and development, his capacity for relationships as well as adaptation to other cultures.

It is for this reason that Father Michael is contacting you. The written test profiles and your written report will be used by our staff psychologists and program directors as they work with him during the program. For this purpose, we ask you to please:

1. Administer the following tests upon completion of an In-depth Personal Interview:
 - Minnesota Multiphasic Personality Inventory (MMPI)
 - Sixteen Personality Factor Test or an adequate substitute (available through Institute for Personality and Ability Testing, Inc., P.O. Box 188, Champaign, IL 61820)
 - FIRO-B (Consulting Psychologists Press, 577 College Avenue, Palo Alto, CA 94306)
2. Prepare a written personality report which includes the following information about the participant:
 - A. FAMILY OR ORIGIN AND FAMILY DYNAMICS
 - Stability of family relationships
 - Patterns within the family of expressing feelings
 - Role of the individual within the family
 - History of family regarding: family trauma, substance abuse, Physical and/or sexual abuse
 - B. PSYCHOLOGICAL DEVELOPMENT OF THE INDIVIDUAL
 - Sexual history (sexual trauma)
 - Adolescent self-image
 - Current level of development
 - C. HISTORY OF PREVIOUS PHYSICAL AND MENTAL TREATMENT
 - Hospitalization
 - Medication
 - Therapy
 - Substance Abuse
 - Any recurrent health problem

D. RELATIONSHIPS

With peers
To authority
With members of the opposite sex (male/female relationships)
Current significant relationships
Commitment to relationships
Present emotional stability
Ability for self-disclosure
Awareness of intimacy needs

E. COPING SKILLS

Characteristics response to stress
Characteristic defense
Characteristic response to conflict
What is stressful for the individual
Flexibility of the individual

F. MOTIVATION

Why is the individual considering overseas assignment?
Why is the individual considering overseas assignment now?
How long does the individual expect to remain overseas?
What expectations does the individual have regarding this possible assignment to overseas ministry?

G. FAITH JOURNEY

Has the individual had a significant religious experience?
Is his religious experience expressed as a mature expression of faith or as a defensive posture?

3. PROVIDE A FEEDBACK SESSION USING THE ABOVE PERSONALITY PROFILE AND TESTING INSTRUMENTS TO REFLECT THE INDIVIDUAL'S STRENGTHS AND WEAKNESSES. THIS FEEDBACK FORMS THE BASIS FOR THE PERSONAL INTERVIEWS DURING THE CROSS-CULTURAL MINISTRY PROGRAM.
4. Have the candidate sign in your presence the Profile Release Form so that the results of the tests and your assessment may be sent directly to our office. We ask that a personal copy of the results be given to him.
5. Send by mid-August the following:
 - a) The Profile Release Form
 - b) A copy of all the raw test scores to be used by our staff psychologists
 - c) Your written assessment of the testee (using #2 as a guide)
 - d) The participant's Application and Autobiography
To: Sister Kathryn Pierce, IHM
Cross-Cultural Training Services
MARYKNOLL, NY 10545

Thank you for your cooperation and assistance.

Sincerely,

Sister Kathryn Pierce, IHM
Program Co-Director

Enc: Profile Release Form, Copy of Application & Autobiography, Brochure



PAST PARTICIPANT REACTION

"I have found this program the most helpful experience I've ever chosen. I found it amazing in its depth and breadth—encompassing the self while opening us out to the globe and beyond. I would recommend PHASE ONE to anyone wanting to minister in our world today."

Katherine Komarek, OP
PHASE ONE '89
Indiantown, FL, USA

"I would recommend this program to anyone who is seriously considering working in another culture. PHASE ONE helped me to get in touch with myself, with my relationships with others, and with my God. I see it is essential that I know myself before attempting to go into another culture."

Julie Brady, SSND
PHASE ONE '89
Preparing for Ghana, AFRICA

"When was the last time an education program invited you, in collaboration with other participants and program facilitators, to reflect on your concerns and needs and to design the program content to respond specifically to those agreed upon issues? PHASE TWO did it and enables me to approach cross cultural ministry aware of my inner resourcefulness for mission."

James McMaster, OSA
PHASE TWO '89
Preparing for PERU

"The exciting invitation to participate in PHASE TWO has been an invaluable contribution in re-thinking my past experience in cross-cultural ministry. The key combination of designing our weeks with an open ended calendar for personal and group needs while being in the process of pastoral theological reflection has deepened my ecumenicity in an ever widening, on-going global manner."

Rev. Bertha A. van der Bent
Hamel
Presbytery of New York
PHASE TWO '89
Considering ministry in INDIA

LOOKING AHEAD PROGRAM DATES FOR 1991

PHASE ONE

January 8 - February 6, 1991
San Antonio, Texas

June 25 - July 24, 1991
Moraga, California

September 24 - October 23, 1991
Chicago, Illinois

PHASE TWO

January 3 - January 25, 1991
Maryknoll, New York

June 13 - July 5, 1991
Maryknoll, New York

CROSS-CULTURAL TRAINING SERVICES TEAM

Brother Edward Bergeron, C.F.C.
Mrs. Rosemary Humphries
Sister Joellen McCarthy, BVM
Mrs. Eileen O'Leary
Sister Kathryn Pierce, I.H.M.
Sister Sheila Salmon, H.M.

FOR FURTHER INFORMATION WRITE:

Cross-Cultural Training Services
Maryknoll, New York 10545

OR PHONE:

(914) 941-7590, Ext. 394 or 338

FEES

UNDERSTANDING THE CALL PROGRAM:

PHASE ONE

Registration Fee (non-refundable)	\$ 25.00
Tuition	\$700.00
Room & Board	\$900.00

ORIENTATION PROGRAM:

PHASE TWO

Registration (non-refundable)	\$ 25.00
Tuition	\$450.00
Room and Board	\$660.00

A limited amount of financial assistance will be available on request.

PLEASE MAKE ALL CHECKS PAYABLE TO:

"Cross-Cultural Training Services"



1990-1991

Preparing for Cross-Cultural Ministry



Cross-Cultural Training Services
Maryknoll, New York 10545
(914) 941-7590

PREPARING FOR CROSS-CULTURAL MINISTRY

is a two-phase program designed specifically for men and women who are interested in cross-cultural ministry at home or abroad.

1990 PROGRAMS

PHASE ONE

UNDERSTANDING THE CALL TO CROSS CULTURAL MINISTRY

A program designed to assist the participant in discerning further the call to global mission.

January 3 - February 1, 1990
Maryknoll, New York

June 19 - July 18, 1990
Moraga, California

October 2 - October 31, 1990
Chicago, Illinois

PHASE TWO

ORIENTATION TO CROSS CULTURAL MINISTRY

A group-designed workshop to introduce and develop the participant's attitudes and skills needed for cross-cultural adjustment.

January 4 - January 26, 1990
Maryknoll, New York

June 14 - July 6, 1990
Maryknoll, New York

PHASE ONE

UNDERSTANDING THE CALL TO CROSS-CULTURAL MINISTRY

THE PROGRAM: Designed to assist both individuals and sending communities to discern the readiness for ministry in a cross-cultural setting:

Makes use of vocational and personality testing

- as an aid to self-understanding and adjustment in a cross-cultural context.
- as a further development of skills in the areas of personal relationship.

(Instructions for this psychological profile will be supplied by Cross-Cultural Training Services after acceptance in Phase One)

Offers:

- a live-in community experience during which there will be seminars on mission, spirituality, adult development, cultural adaptation, personal and group counseling sessions, formal and informal sharing with experienced missionaries.
- opportunities for reflection, discussion, spiritual direction, prayer, and a six-day retreat.

PHASE TWO

ORIENTATION TO CROSS-CULTURAL MINISTRY

A newly revised program tailored to the suggestions of past participants and the leadership of sending communities. Phase One "Understanding the Call to Cross-Cultural Ministry" is a prerequisite for this.

THE PROGRAM: Using a participative and consensual model of decision making, is group designed to meet the needs of the new missionaries. It stresses the acquisition and development of skills transferable to a cross-cultural setting through the identification of needs and expectations and its planning of ways to meet these using available resources:

- a live-in community experience with other new missionaries.
- on-going personal and communal assessment of resources and needs with a view to developing skills in a community context.
- development of the attitudes of an experiential learner through regular group pastoral theological reflection, time for both personal and communal prayer and reflection, and opportunity for spiritual direction.
- sensitivity to God's presence and revelation in other cultures through area studies and opportunities to meet with returned missionary from the participant's target country.
- opportunities for workshops on mission theology, social analysis, cultural anthropology, cultural adjustment, health-care, relationships, etc.
- exploration of one's own resources and limitation in order to develop realistic expectations for one's own adjustment in the new culture.

Return this Registration Form with your \$25 Registration Fee:

Make checks payable to:
"Cross-Cultural Training Services"

NAME _____
ADDRESS _____
CITY STATE ZIP _____
COMMUNITY/DIOCESE _____
I am interested in the 1990 program (please check)
PHASE ONE: _____
January (Maryknoll) _____ Return by August 3, 1989
June (California) _____ Return by January 19, 1990
October (Chicago) _____ Return by May 2, 1990
PHASE TWO: _____
January (Maryknoll) _____ Return by November 4, 1989
June (Maryknoll) _____ Return by April 14, 1989
Date _____ 19____
TEL _____

[REDACTED] will send
you the material you asked
for during "The 12 days of
Christmas." Each time I talk
with him he mentions it;
I just called and reminded
him.

I am most grateful to
help with the [REDACTED]
process. I had asked
[REDACTED] to [REDACTED]
[REDACTED] some time ago when

May the simple beauty of Jesus' birth
summon us always to love
what is most deeply human,
and to see the Word made flesh
reflected in those whose lives we touch.

I visited with her & her
Counselor. I will send
the check back month to
you unless you advise
another route.

P.S. I have have an
early AM ship at White Castle
to help out. - M. [REDACTED]



ARCH-019389

DATE: June 19, 1990
MEMO TO: Fr. Bill Kenney
FROM: Fr. Michael J. O'Connell
SUBJECT:

Would you please ask Fr. Paul Jaroszeski to:

1. Set this up for official announcement in July
2. Call Michael Kolar and let him know we will be publishing in July?

Thanks very much, Bill.

ARCH-019073

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

PERSONAL & STRICTLY CONFIDENTIAL

June 19, 1990

Dear 

I really feel that it would be terribly important for you to talk to Fr. Michael Kolar before he leaves town. I think that the issues that you brought up about him in your perception certainly are real. I believe he deserves to hear them directly from you. I also feel that he is fully capable of addressing them back to you in such a way as to allay your own concerns from over a year ago.

I also have a much more grave concern here and that is that you are serving as an advocate on behalf of a former victim of Fr. Kolar's. I believe in fairness to that person and her husband, your own personal concerns with Fr. Kolar need to come to some resolution. In other words, it is my feeling that it would be difficult for you to fairly serve as an advocate and liaison person for those people if you still haven't sought some resolution with Fr. Michael Kolar. I know he would be willing to talk to you. I therefore urge you to be in contact with him.

I do appreciate the efforts you have made on behalf of yourself and that couple. I look forward to being able to help you in the future.

Sincerely,

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

bcc: Archbishop Roach
Fr. Kevin McDonough

ARCH-019531

To _____

Date _____ Time 6/2-291-

call on job at ~~6:00~~ - 4434

WHILE YOU WERE OUT

M call until 6:00 pm. →

of this time today

Phone or call between 3:04 pm

Area Code _____ Number _____ Extension _____
try this time.

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

RETURNED YOUR CALL

Message *Missio MVA*

011 58(8) 641-834

apartment of friends

next door to priests

(Lunilda (Lunilda))

Operator

Wister Woodman

~~MA.~~

To Michael *staying w/ family*
Very busy for Antonio

Date Jan. 10-10 Time 11:00
Call cases before

WHILE YOU WERE OUT

M call Jim Kalon *Paul messer*
of 451-6114 *leave a message for Mike to call*

Phone 451-6114
Area Code 451 Number 611 Extension 14

TELEPHONED		PLEASE CALL	
CALLED TO SEE YOU		WILL CALL AGAIN	
WANTS TO SEE YOU		URGENT	
RETURNED YOUR CALL			

Message When is Mike coming home?
maybe over a weekend here in St Paul
when he comes, if he comes to St.
How Mike call next &
make an apt. w/ the
Archbishop.
Let Jim know number
Operator

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

Office of the Archbishop

June 21, 1990

Reverend Michael Kolar
Church of Saint Peter
1405 Sibley Memorial Highway
Mendota, Minnesota 55150


Dear Father Kolar,

With this letter, I appoint you to work in the Latin American apostolate under the direction of the Bishop of Ciudad-Guayana, Venezuela, effective Monday, July 2, 1990.

Notice of your appointment will be published in the Catholic Bulletin of July 5.

Mike, I am pleased to make this appointment. The last two years have been very difficult for you, but I am hopeful that ministry in our Archdiocesan mission in Venezuela will open a whole new world of experience and blessings for you. Be assured of my prayers and support in your new assignment.

Sincerely yours in Christ,


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

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

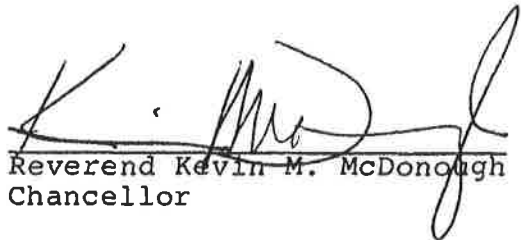
O F F I C I A L

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

Reverend John Echert, Saint Paul Seminary, to pursue graduate studies, effective June 22, 1990.

Reverend Michael Kolar, to the Latin American apostolate under the direction of the Bishop of Ciudad Guayana, Venezuela, effective July 2, 1990.

Reverend Robert Keane, Parochial Vicar, Church of the Annunciation, Minneapolis, Minnesota, effective July 5, 1990.



Reverend Kevin M. McDonough
Chancellor

To be published in the Catholic Bulletin of July 5, 1990.

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

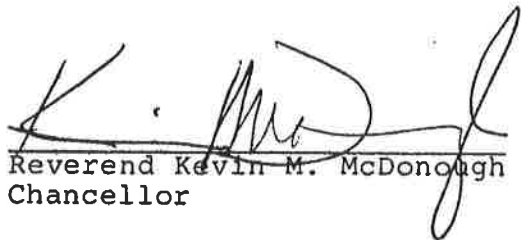
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Reverend Kevin M. McDonough
Chancellor

To be published in the Catholic Bulletin of July 5, 1990.

MEIER, KENNEDY & QUINN,

CHARTERED
Attorneys at Law

WILLIAM C. MEIER (1920-1981)
ALOIS D. KENNEDY, JR.
TIMOTHY P. QUINN
ANDREW J. EISENZIMMER
LEO H. DEHLER
THOMAS B. WIESER
NANCY GOERING REILLY
SUZANNE M. GERHARDSON

SUITE 430, MINNESOTA BUILDING
SAINT PAUL, MINNESOTA 55101-1183
TELEPHONE NO. (612) 228-1911
FACSIMILE NO. (612) 223-5483

June 26, 1990

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

Re: Jane Doe [REDACTED] v. Kolar, et al

Dear Mr. Anderson:

Since the above referenced matter has now been filed with the Ramsey County District Court, I would like to determine whether you are in a position to make a settlement demand in this matter. I would appreciate your communicating your position regarding settlement to me at your earliest convenience.

Thank you.

Best Regards,

MEIER, KENNEDY & QUINN


Andrew J. Eisenzimmer

AJE:jml

[REDACTED]

Specific



Material

STRICTLY CONFIDENTIAL

DATE: July 13, 1990
MEMO TO: Archbishop Roach
FROM: Fr. Michael O'Connell
SUBJECT: MEETING REQUESTED BY FR. GREG SKRYPEK BETWEEN ARCHBISHOP
AND COUPLE ALLEGING SEXUAL ABUSE BY A PRIEST

Archbishop, as you will recall, I spoke with you about the possibility of your meeting with a couple with whom Fr. Greg Skrypek is acting as liaison. This couple wishes to meet with you and have Fr. Greg Skrypek present to discuss an issue of alleged sexual abuse by a priest. This same couple has also requested that the meeting be outside of the Chancery setting and be a minimum of two hours.

Since you have agreed to this meeting with the couple, Fr. Skrypek has been in contact with them and they have agreed to come to the Twin Cities (they live in [REDACTED], I believe). The date has been set for Monday, August 6, from 10:00 a.m. to 12:00 noon. The place will be the Cathedral Rectory. I will make the necessary arrangements with Msgr. Hayden who is currently on vacation. This couple has indicated that they would be too embarrassed to come to the Chancery for a meeting with you and are willing to meet with you and Fr. Skrypek at the Cathedral. I myself do not plan to be in attendance at this meeting since this couple is specifically desirous of a meeting with you personally.

I have discussed this matter with Fr. Skrypek at some length and would be willing to give you more background prior to the actual meeting date if you so wish. The priest in question is Fr. Michael Kolar. I have not spoken to or been in personal contact with this couple previously.

Thank you for your consideration and cooperation in this matter. Please let me know if you wish additional information.

Skrypek - 779-2769



STRICTLY CONFIDENTIAL

DATE: July 13, 1990

MEMO TO: Archbishop Roach

FROM: Fr. Michael O'Connell

SUBJECT: MEETING REQUESTED BY FR. [REDACTED] BETWEEN ARCHBISHOP
AND COUPLE ALLEGING SEXUAL ABUSE BY A PRIEST

Archbishop, as you will recall, I spoke with you about the possibility of your meeting with a couple with whom Fr. [REDACTED] is acting as liaison. This couple wishes to meet with you and have Fr. [REDACTED] present to discuss an issue of alleged sexual abuse by a priest. This same couple has also requested that the meeting be outside of the Chancery setting and be a minimum of two hours.

Since you have agreed to this meeting with the couple, [REDACTED] has been in contact with them and they have agreed to come to the Twin Cities (they live in [REDACTED], I believe). The date has been set for Monday, August 6, from 10:00 a.m. to 12:00 noon. The place will be the Cathedral Rectory. I will make the necessary arrangements with Msgr. Hayden who is currently on vacation. This couple has indicated that they would be too embarrassed to come to the Chancery for a meeting with you and are willing to meet with you and Fr. [REDACTED] at the Cathedral. I myself do not plan to be in attendance at this meeting since this couple is specifically desirous of a meeting with you personally.

I have discussed this matter with Fr. [REDACTED] at some length and would be willing to give you more background prior to the actual meeting date if you so wish. The priest in question is Fr. Michael Kolar. I have not spoken to or been in personal contact with this couple previously.

Thank you for your consideration and cooperation in this matter. Please let me know if you wish additional information.

STRICTLY CONFIDENTIAL

DATE: July 16, 1990
MEMO TO: Archbishop Roach
FROM: Fr. Michael J. O'Connell
SUBJECT:

I was contacted by [REDACTED] the daughter of [REDACTED]. She very much would like to meet with you and myself for not longer than 2 hours before the 15th of August when she will be going to [REDACTED] for school.

You may recall that she had a long term relationship with Fr. Michael Kolar which coincided with a number of other relationships that he was having. She also is in communication with this person that you will meet on the 6th of August.

I am aware of the fact that [REDACTED] was in contact with an attorney in Minneapolis looking into the possibility of a lawsuit. When her father found out about the kind of terms the attorney was mentioning, he counseled her into thinking much more realistically as to what needs she may have with the Church. I think it would be extremely important for us to be able to meet with her prior to the August 15th date. She said she would be available almost any day or evening after you return.

CONFIDENTIAL

MEMO

MEMO TO: Archbishop Roach

DATE: July 17, 1990

FROM: Fr. Michael J. O'Connell

I talked with [REDACTED] again on July 16th, and we have now set up a 1½ hour period on Tuesday, August 7th from 1:30 - 3:00 p.m. where you and I will meet with her and her therapist, Bruce McBeath, and possibly also the woman who will visit with you on the morning of August 6th. [REDACTED] has been in contact with this woman and she thinks that it is very important for her own health at this time to be able to tell her story with this woman present. We will know on Monday afternoon, August 6th, whether or not she will be coming along as a third person in this meeting.

I think it would be appropriate if we were to meet them in the Consultors' Room. It provides a little less intimidating environment for them.



SAINT LUKE INSTITUTE

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

August 1, 1990

CONFIDENTIAL

Most Rev. John Roach, DD
Archbishop of St. Paul
226 Summit Avenue
St. Paul, Minnesota 55102

Re: Rev. Michael G. Kolar
SLI #11785

Dear Archbishop Roach:

Father Kolar recently attended a workshop with us as part of his Continuing Care Program. We want to inform you at this time regarding his progress in recovery over the past six months.

The following is our perception of Father Kolar's progress in his ongoing recovery:

1) Recovery Program: This is Father Kolar's third Continuing Care Workshop. He has been attending one SA and one SLAA meeting per week and has a sponsor. He has a spiritual director whom he meets on a regular basis.

Father Kolar has continued a sustained recovery effort over the past few months. Certainly of course, a big factor recently has been his reactions to, and the ramifications of the lawsuit and publicity with regard to such. It is evident that Father Kolar has responded appropriately by allowing other persons to be of support to him during this stressful time.

2) Current Living Experiences/Vocational Functioning: As we begin this workshop, Father Kolar is in the process of preparing for a new assignment as a missionary in Venezuela. While he looks forward to this, at the same time he appropriately recognizes some feeling of sadness at having to leave the parish work. Among his concerns this week were his adjustment to Venezuela, and the importance of maintaining whatever support is possible while he is there. In the course of the week, we felt that he did good work on brainstorming in terms of possible ideas of seeking the best possible support. At the request of Maryknoll, we also have assisted in doing some psychological testing over the past week, and we will be sending the results and summaries to the appropriate persons.



Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM

ARCH-019310

3) Medical: During the course of the workshop we monitor physical health via various laboratory indices. Father Kolar has a mild elevation of triglycerides at 203, and he should simply make an effort to maintain a relatively low fat, low cholesterol diet.


4) Recommendations and Treatment Plan: We compliment Father Kolar for his continuing efforts in the recovery process. It is our impression that he has demonstrated that he has what it takes to establish a strong sobriety. As he works in this transition time, it will be exceedingly important that he seek out and actively utilize whatever support may be available to him. During the time of transition, he needs to be faithful in reading fellowship material, as well as perhaps reading back on the assignments that he did during and after his residential stay at the Saint Luke Institute. It is essential that he maintain fellowship support to the extent possible, and this can be done by mail and by phone calls. After his arrival at a new assignment, we would strongly encourage him to request an evening with persons who are supportive to him; and at this time he should accomplish what amounts to a Re-Entry Workshop; sharing with others his story, and requesting their support on specific details as he goes about establishing the recovery structures that are available to him. We appreciate your ongoing support of Father Kolar, and he also has mentioned on numerous occasions, that he appreciates the support that has been extended to him by persons in the diocesan hierarchy. We wish to be of continuing support in this time of transition, and remind Father Kolar and yourself, Your Excellency, that we are available in whatever manner may be possible. We encourage Father Kolar to remain in contact with us via phone, or by letters. Among the things that we will ascertain in letters, is the dates of his next Continuing Care Workshop, and it looks like this will be in July of 1991. We also strongly recommend for Father Kolar, that he keep you informed of how things are going for him in this time of transition. We thank you and Father Kolar for allowing us to be part of his ongoing recovery process.

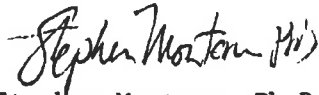
A copy of this letter is being sent to Father Kolar for his reflections. If you have any questions regarding this report, please contact us.

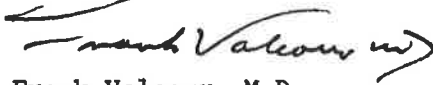
We thank you for the support you offer to Father Kolar. We believe that a life of sobriety helps him to continue in his life giving ministry with God's

people. We ask for your prayers on behalf of the many clergy and religious persons who we serve and for continued blessings on the work of the Institute.

Sincerely yours,


John Sullivan MA, CAC
Coordinator,
Continuing Care Services


Stephen Montana, Ph.D.
Director,
Outpatient Department


Frank Valcour, M.D.
Medical Director

JS:rp
CC: Rev. Michael G. Kolar

Telephone # 011-591-42-41187

August 6, 1990

Dear Michael,

I have found a mentor here at the Institute in the person of Dave Rotermann. He is a diocesan priest from the St. Louis diocese who is on the staff here at the Institute. Dave introduced himself at our initial orientation meeting as a "friend of Bill W.". I talked with him for several hours about my treatment and recovery program and of my desire to talk with him on a regular basis. He said that is what he was available for and also said I would be free to communicate his ^{personal} involvement in the 12 step programs and our ongoing sharing with you. I find in him a supportive presence, even more so in that we regularly are the only ones in the dining room for the 7 AM staff of breakfast. He shared with me yesterday that the only requirement for a 12 step meeting was "two people and a resentment!"

I am also meeting weekly with three priests in a Jesu Caritas model of personal sharing and support. The group ~~met~~ for the first time on Friday and will take some time to develop.

I am finding the language training to be very alternately encouraging and depressing. I said an entire sentence the other day without labelling the verb tense, subject and direct objects....

Peace,
Michael

TUESDAY - AUGUST 7, 1990

1:30 - 3:00 p.m.

Archbishop Roach

69 [redacted]
[redacted]

[redacted]

JRK

Send approved [redacted] accounts to St. Lukes
for follow up w/ name

> no name to
St. Lukes -
do they know about [redacted]

(RB) do we have to
disclose names
to Louisiana Co.?

Needs:

[redacted]

Date: August 7, 1990

To: Archbishop John Roach

From: [REDACTED]

RESTITUTION

The following is a proposal for financial compensation for the abusive relationship I had with Fr. Michael G. Kolar from age [REDACTED], including the years 1980-1988. I feel I have discerned this figure after many weeks of prayer and reflection. I believe that it is fair and just .

I would like the sum of Forty Thousand Dollars.

That sum would help me in the following ways:

1. The payments of personal and Educational Loans
2. Future Counseling (140 month x 5 years)
-Spiritual Direction
3. My graduate degree
4. Moving Costs and setup in [REDACTED] To start my life over essentially.

I would like to resolve this on or before August 14, 1990.

Thank You [REDACTED]

August 8, 1990

PERSONAL AND CONFIDENTIAL

TO: The File of Father Michael Kolar

FROM: Archbishop Roach

On August 6, 1990 I met with [REDACTED]

[REDACTED] They were accompanied by Father Gregory Skrypek who has been counselling them. [REDACTED] first knew Michael Kolar when she was [REDACTED] of age. She was a [REDACTED] and still is, and did a considerable amount of [REDACTED] and particularly as a member of the Community.

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

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

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

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

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

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

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

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

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

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

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

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

Confidential Copy to Fr. Michael O'Connell



STRICTLY CONFIDENTIAL

DATE: August 9, 1990
MEMO TO: Fr. Kevin McDonough
FROM: Fr. Michael O'Connell
SUBJECT:

Please talk to me about 2 victims of Fr. Kolar who have both talked to Archbishop Roach this past week and who are making direct demands to be met within 2 weeks or they go to Anderson.

ARCH-019528

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Father Kevin McDonough

DATE: August 9, 1990

FROM: Father Michael O'Connell

RE: FATHER MICHAEL KOLAR

Monday morning, from 10 o'clock till noon, ^{JRR} I met with a married couple from [REDACTED]. The woman is alleging that she had a long-term relationship with Father Kolar. She was pregnant by him and had a late-term miscarriage. Her husband to be, at the time, was a [REDACTED] (this was after her relationship with him). They are both angry and are looking for a financial offer from us within a week, at which time they will retain Jeffery Anderson if we do not settle with them.

On Tuesday afternoon, Archbishop Roach ^I met with [REDACTED] and her brother [REDACTED] and her therapist. Ms. [REDACTED] documents a ^{simultaneous} ~~simultaneous~~ letter indicating a relationship with Father Kolar which is no less abusive and which lasted from the time she was 16 till about 21 or 22 years of age. [REDACTED] is asking for a \$40,000 settlement.

Archbishop Roach and I will be meeting with Andy at 4:00 p.m. on Monday after the retreat to address these issues. I will talk with you at the retreat on Monday. I would suspect the Archbishop would like you to be present also.

August 13, 1990
4:00 p.m.

Archbishop Roach
Fr. McDonough
Andy Eisenzimmer

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

August 13, 1990

PERSONAL & CONFIDENTIAL



Dear 

Subsequent to the meeting that Archbishop Roach had with you and the couple on Monday, August 6th, I have had an opportunity to speak with the Archbishop.

One of the serious and grave concerns that we have is that we do as much of the follow up on the Fr. Michael Kolar case as we can do. To that end, I would very much like to be able to be in touch with the person whom you know to have been the first sexual liaison with Fr. Kolar after his ordination.

Judging from the understandable pain that other people have had as a result of relationships with Fr. Kolar, we have to assume that this person could use assistance from us as well. Therefore, I plead with you to talk to that person and urge her to contact us or allow us the permission to contact her.

If you have any further questions about this matter, please feel free to contact me. I look forward to your response.

Sincerely,

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

cc: Archbishop Roach

ARCH-019529

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

August 13, 1990

PERSONAL & CONFIDENTIAL

Reverend Donald J. Piche
Parroquia San Francisco de Asis
Apartado 272
Puerto Ordaz, Estado Bolivar
Venezuela 8015

Dear Don,

I appreciated the opportunity to meet with you on August 7, 1990, when we spoke about the aftercare contract that you will be supervising with Fr. Michael Kolar.

You will recall that I spent sometime talking with you about the supervision that you would commence with Fr. Michael Kolar after February, 1991, when Mike will be with the mission in Venezuela. I indicated that Mike would share with you the aftercare contract that he has from Saint Luke Institute wherein there are listed a number of "budding" signs that provide a measure or yardstick wherein someone like you can observe Mike's behavior and comment about how well he is doing or possibly slipping back into some destructive patterns of behavior.

I also asked you if you would be willing to ask Mike to share his aftercare contract from Saint Luke with the other members of the staff, namely the two Sisters and Larry Hubbard. The reason for this, especially with the women, is to invite a broader context of feedback to Mike within a staff setting wherein I would foresee that he would receive a greater range of affirmation as regards his own growth and development. If he should fall back into some of his behavior patterns, he would have a more rich kind of feedback system than if only one person was giving this to him. I also believe that because his history has involved women, it would be especially good to involve women in his aftercare.

Understanding that Michael will be there in February 1991 and that would give them 4-5 months of an initial opportunity to work out this contract, it would be good if Mike and you would separately and jointly get back to me sometime in the summer of 1991 either personally if you were visiting here or at least through correspondence to evaluate the contract insofar as how well it has gone to date and make changes if this would be appropriate.

Rev. Donald J. Piche
August 13, 1990

I sincerely hope that all of this works out very well for Fr. Michael Kolar and also hope that this kind of openness and honesty expressed in and among staff could even be of assistance to the team concept of ministry that goes on down in our parish in Venezuela.

Thank you very much.

Sincerely,

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

cc: Fr. Michael Kolar

DATE: 8/14/90

MEMO TO: Michael O'Connell

FROM: Paul Jaroszeski

SUBJECT: Michael Kolar

I received a phone call today from a woman who identified herself only as [REDACTED] ("that's all I'm going to tell you.")

The woman called to say that she was complaining about the Church because she had been "brainwashed by a Catholic priest to talk in tongues." She also said that she had been seduced by two Catholic priests and then offered the names of Mike Kolar and a priest from Wisconsin, whose name I did not catch.

I asked if she had talked to anyone else at the Chancery about this before and she said that she had, and that she had also received counseling concerning the situation but was unable to "get over it."

While realizing her pain I encouraged her to not give up on the Church nor to assume that all priests were doing things, as she put it, "that are morally wrong." She went on to say that the two priests involved were "sick." I said nothing else about ~~the~~ either the seduction idea ~~not~~ the brainwashing idea, but simply encouraged her to continue counseling to work out her feelings and fears.

She really didn't seem to want to do anything else but vent, but I thought you should know the conversation did take place.



Aug 30 - 1990.

Dear Bishop Carlson,

After 18 years of treatment on my emotions I have finally realized that I hate no one.

Father Mike Kolar was trying to help me. He is a very good person and man. I just don't believe in Charismatic's. I will pray for him each day. Father Klink in Madison is a kind man also he is kind.

I hope and pray that one day Father Mike Kolar will have responsibility again and that he will preach to the people using his good skills of communication.

I will pray for the entire Church you also and Archbishop Roach.

I am maturing now at 34 years of age and I no longer want a childlike relationship to Jesus + Mary but an Adult Rational personal and close walk with God + Jesus.

I do not have a fancy education or a Doctorate in Theology but I do have 34 years of experience with Spirituality.

Like the Pope who forgave the man who tried to kill him.

ARCH-019567

→ I forgive everyone
who has laughed at me
attacked me, ridiculed me
and finally beat me
up physically + emotionally.
Jesus lives in my heart.

I forgive Fr Kolar
father Klink
and all the Catholics
who never took the
time to understand.
Peace to you.

YOUNG GIRLS AT THE PIANO, c. 1889

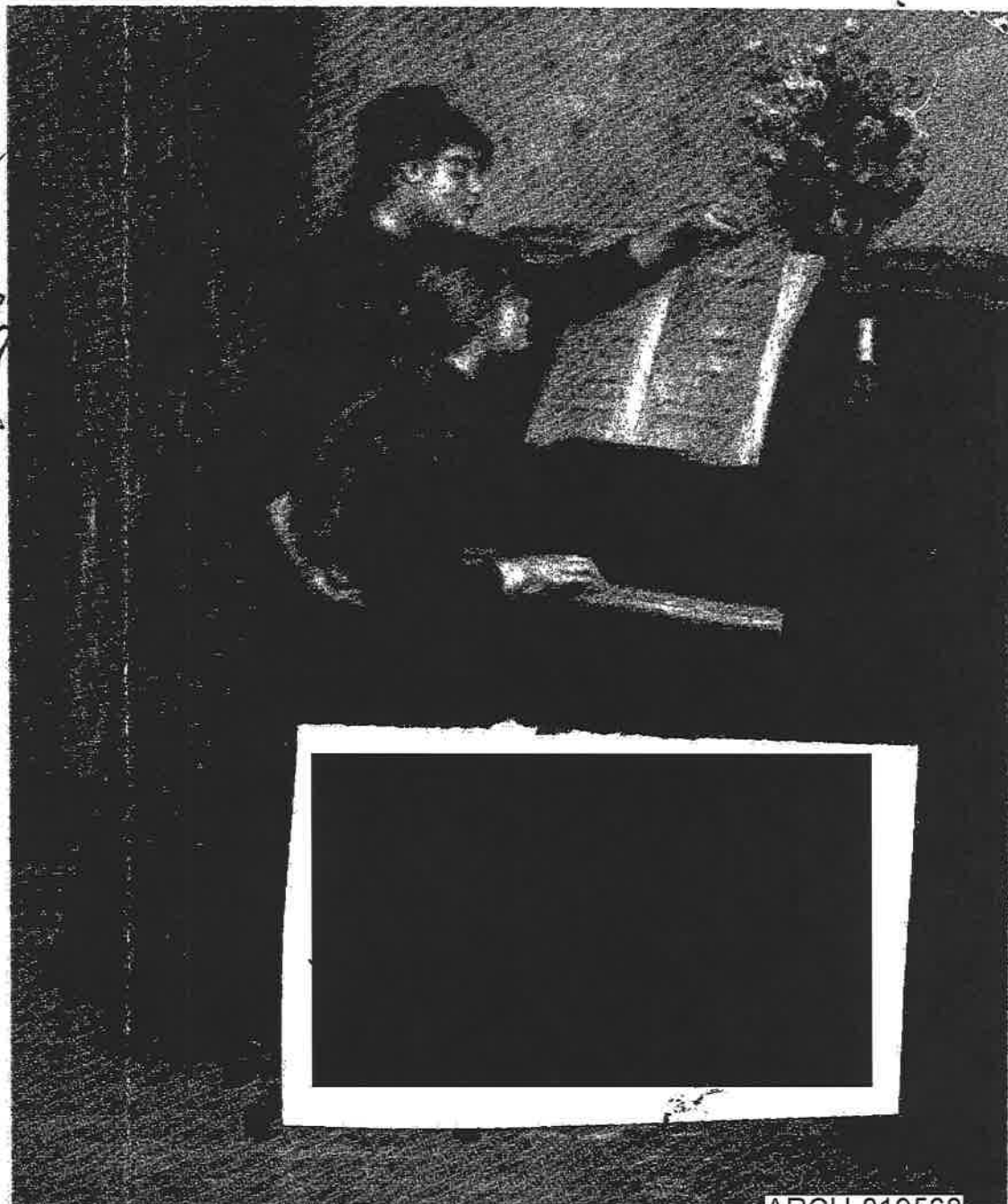
Pierre Auguste Renoir, French, 1841-1919

Oil on canvas, 22 x 18 1/4 inches

Joslyn Art Museum, Omaha Nebraska

LWB 75-18603 K

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ARCH-019568

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

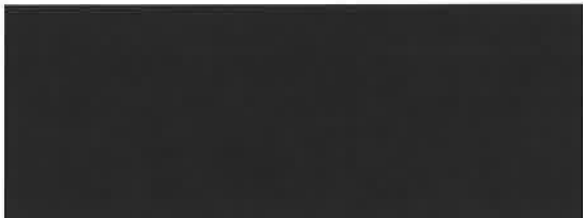
226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

August 31, 1990

PERSONAL & STRICTLY CONFIDENTIAL

Reverend Michael G. Kolar
Instituto de Idiomas
Casilla 550
Cochabamba, Bolivia



Dear Mike,

Thanks very much for your recent letter. I'm pleased to hear that things are working out for you at the language school and you've also developed a mentor relationship with another person there.

At this time, we have a particularly pressing need which will involve your immediate cooperation. Both [redacted] and [redacted] have made contact with the Archdiocese. We are currently making a settlement with [redacted] and we are involved in some very delicate and contentious negotiations with [redacted]. Both [redacted] are insisting that they find out whether or not: a) Their names and their case histories were revealed by you to the people at Saint Luke's or b) At least their case histories were revealed by you to the people at Saint Luke's.

Both [redacted] feel that if their cases were described to the people at Saint Luke's, there would be no way they could have authorized you going on a full assignment especially in another country. Therefore, our need at this time is for you to send us as soon as possible, a full release to Saint Luke's wherein Saint Luke would be able to directly assure both [redacted] that either a) their names as well as their full stories were shared with them by you or b) at least their full stories were shared with them by you.

I would ask you to send that release to me as soon as possible wherein you say, "I release Saint Luke Institute to fully communicate with [redacted] or their legal representatives, the information that I shared about them when I was in treatment at Saint Luke's and from the time I have been in aftercare at Saint Luke's." This is the information that I need from you with your signature. Then I can immediately contact Saint Luke and begin to set up a contact between them and

Reverend Michael G. Kolar
August 31, 1990

[REDACTED]

If you are unwilling to do this at this time, I think we face the very real prospect of a huge and major lawsuit from [REDACTED] using Jeff Anderson as the attorney. Knowing the circumstances of your relationship with [REDACTED] I'm sure you would want to cooperate with us in trying to avert this kind of major lawsuit.

I'm sorry to have to bear this kind of news to you at this time Mike, but as you can see I'll need your release as soon as possible. I hope things continue to work out for you there in language school and I look forward to hearing from you in a very short time.

I'll keep you in my prayers.

Sincerely,

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

bcc: Archbishop Roach
Fr. Kevin McDonough

SETTLEMENT AGREEMENT AND RELEASE

THIS SETTLEMENT AGREEMENT AND RELEASE ("Settlement Agreement") is entered into this 10th day of September, 1990 by [REDACTED] and The Archdiocese of Saint Paul and Minneapolis, St. Paul Catholic Youth Center and Reverend Michael Kolar, (The "Released Parties").

RECITALS

A. [REDACTED] has asserted certain claims for damages for sexual abuse and exploitation, which claims arose out of certain alleged acts or omissions by the Released Parties. [REDACTED] seeks to recover certain monetary damages on account of injuries allegedly sustained by her.

B. The Parties desire to enter into this Settlement Agreement in order to provide for certain payments in full settlement and discharge of all claims which are or might have been asserted by [REDACTED], upon the terms and conditions set forth herein.

AGREEMENT

The parties agree as follows:

1. Release and Discharge

In consideration of the payments called for herein, [REDACTED] completely releases and forever discharges the Released Parties, their insurers and their past, present and future officers, directors, stockholders, attorneys, agents, servants, representatives, employees, subsidiaries, affiliates, partners, predecessors and successors in interest, and assigns and all other persons, firms, or corporations with whom any of the former have been, are now or may hereafter be affiliated, of and from any and all past, present or future claims, demands, obligations, actions, causes of action, wrongful death claims, damages, costs, losses of services, expenses and compensation of every kind and nature whatsoever, including claims and actions for contribution on any claims that may be brought against [REDACTED] whether based on a tort, contract or other theory of recovery, which [REDACTED] now has, or which may hereafter accrue or otherwise be acquired, on account of, or in any way growing out of, or which are the subject of [REDACTED]'s claims including, without limitation, any and all known or unknown claims for personal injury or sickness or emotional injury or sickness, claims for damages for sexual abuse and exploitation, and any future wrongful death claims of [REDACTED]'s representatives, which have resulted or may result from the alleged acts or omissions of the Released Parties. This Release, on the part of [REDACTED], shall be a fully binding and complete settlement between [REDACTED] and the Released Parties, their agents, servants,

employees, personal representatives, insurers, affiliates, predecessors, successors and assigns, save only the executory provisions of this Settlement Agreement.

2. Payments

In consideration of the Release set forth above, the Released Parties hereby agree to pay [REDACTED] the sum of [REDACTED].

3. Attorney's Fees

Each party hereto shall bear all attorney's fees and costs arising from the actions of its own counsel in connection with this Settlement Agreement and the matters and documents referred to herein and all related matters.

4. General Release.

[REDACTED] hereby acknowledges and agrees that the Release set forth in Paragraph 1 is a general release and she further expressly waives and assumes the risk of any and all claims for damages which exist as of this date but of which she does not know or suspect to exist, whether through ignorance, oversight, error, negligence, or otherwise, and which, if known, would materially affect her decision to enter into this Settlement Agreement.

[REDACTED] further agrees that she has accepted payment in the sum specified herein as a complete compromise of matters involving disputed issues of fact and law and she assumes the risk that the facts or law may be otherwise than she believes. It is understood and agreed by the Parties that this settlement is a compromise of a doubtful and disputed claim, and the payments are not to be construed as an admission of liability on the part of the Released Parties, by whom liability is expressly denied.

5. Warranty of Capacity to Execute Agreement.

[REDACTED] represents and warrants that no other person or entity has or has had any interest in the claims, demands, obligations, or causes of action referred to in this Settlement Agreement except as otherwise set forth herein and that she has the sole right and exclusive authority to execute this Settlement Agreement and receive the sum specified in it; and that she has not sold, assigned, transferred, conveyed or otherwise disposed of any of the claims, demands, obligations, or causes of action referred to in this Settlement Agreement.

6. Confidentiality.

[REDACTED] and the Released Parties (the "Parties") mutually agree that they shall not reveal to anyone, other than as may be mutually

agreed to in writing, any of the terms of this Settlement Agreement and Release or any of the amounts, numbers or terms and conditions of any sums payable to [REDACTED] hereunder; provided, however, that nothing contained herein shall prohibit the parties from revealing any of the facts and circumstances which gave rise to her claims being asserted herein. [REDACTED] hereby understands and agrees that the implementation of this Confidentiality Section of the Settlement Agreement and Release is of paramount importance to the Defendants and that observance of this Confidentiality Section is of the essence to the Settlement Agreement achieved between the Parties. Further, [REDACTED] agrees to abide by the terms of this Confidentiality Section as consideration for and as an integral part of this Settlement Agreement, it being understood and agreed by the Parties hereto that any and all details of the Settlement Agreement are to be treated as if sealed and held as strictly confidential; and all Parties agree that said terms are to remain forever sealed and confidential unless and until modified by court order for good cause shown. The Parties further agree that under no circumstances will the existence or the amount of the settlement be revealed to anyone for any reason whatsoever, nor shall any details of the settlement be revealed, including the terms and conditions of this Confidentiality Section. The only exception that the Parties recognize to this Confidentiality Section would be if [REDACTED] needs or was required to make disclosure to the Internal Revenue Service or state tax authorities, compelled to testify by a court order or subpoena, or if [REDACTED] needs to supply certain information to a confidential tax advisor or a financial institution in order to obtain a loan or credit. Under these circumstances, [REDACTED] shall advise such institutions of the Confidentiality Section of this Settlement Agreement and obtain their consent to abide by such terms and conditions. If the institution refuses to be bound by the terms of this Confidentiality Section, [REDACTED] shall give the Released Parties or their counsel prior notice before making any such disclosure. [REDACTED] also agrees that should she ~~or her attorneys~~ breach any of the terms of this Confidentiality Section, that they shall pay as liquidated damages to the Released Parties the sum of \$1,000.00. The parties agree that this amount is necessary and reasonable to protect the Released Parties' rights under this Settlement Agreement. In addition to payment of liquidated damages in the sum of \$1,000.00 the court may also award as additional liquidated damages, the released parties' costs and disbursements including attorney's fees incurred in enforcing this Confidentiality Section.

7. Entire Agreement and Successors in Interest.

This Settlement Agreement contains the entire agreement between [REDACTED] and the Released Parties with regard to the matters set forth herein and shall be binding upon and enure to the benefit of the executors, administrators, personal representatives, heirs, successors and assigns of each.

8. Representation of Comprehension of Document.

In entering into this Settlement Agreement [redacted] represents that she has relied upon the legal advice of her attorneys, who are the attorneys of her own choice, concerning the legal and income tax consequences of this Settlement Agreement and that the terms of this Settlement Agreement have been completely read and explained to her by her attorneys, and that these terms are fully understood and voluntarily accepted by her.

9. Governing Law.

This Settlement Agreement shall be construed and interpreted in accordance with the laws of the State of Minnesota.

10. Effectiveness.

This Settlement Agreement shall become effective following execution by all of the Parties.

[redacted] hereby acknowledges that she has read and executes this document at [redacted], this 6th day of September, 1990.

Pat Sarau
Witness

By

[redacted]

The Archdiocese of Saint Paul and Minneapolis hereby acknowledges that its undersigned representative has read and executes this document on its behalf and on behalf of St. Paul Catholic Youth Center at St. Paul, Minnesota, this 29 day of October, 1990.

The Archdiocese of Saint Paul and Minneapolis

Marilyn R. Wagner
Witness

By: Michael J. O'Call
Its: VICAR GENERAL

Reverend Michael Kolar hereby acknowledges that he has read and executes this document at Cochotomba, Bolivia this 27 day of November, 1990.

Veronica Behrante
Witness

By: Michael G Kolar
Michael Kolar

SETTLEMENT AGREEMENT AND RELEASE

THIS SETTLEMENT AGREEMENT AND RELEASE ("Settlement Agreement") is entered into this 6th day of September, 1990 by [REDACTED], and The Archdiocese of Saint Paul and Minneapolis, St. Paul Catholic Youth Center and Reverend Michael Kolar, (The "Released Parties").

RECITALS

A. [REDACTED] has asserted certain claims for damages for sexual abuse and exploitation, which claims arose out of certain alleged acts or omissions by the Released Parties. [REDACTED] seeks to recover certain monetary damages on account of injuries allegedly sustained by her.

B. The Parties desire to enter into this Settlement Agreement in order to provide for certain payments in full settlement and discharge of all claims which are or might have been asserted by [REDACTED] upon the terms and conditions set forth herein.

AGREEMENT

The parties agree as follows:

1. Release and Discharge

In consideration of the payments called for herein, [REDACTED] completely releases and forever discharges the Released Parties, their insurers and their past, present and future officers, directors, stockholders, attorneys, agents, servants, representatives, employees, subsidiaries, affiliates, partners, predecessors and successors in interest, and assigns and all other persons, firms, or corporations with whom any of the former have been, are now or may hereafter be affiliated, of and from any and all past, present or future claims, demands, obligations, actions, causes of action, wrongful death claims, damages, costs, losses of services, expenses and compensation of every kind and nature whatsoever, including claims and actions for contribution on any claims that may be brought against [REDACTED] whether based on a tort, contract or other theory of recovery, which [REDACTED] now has, or which may hereafter accrue or otherwise be acquired, on account of, or in any way growing out of, or which are the subject of [REDACTED] claims including, without limitation, any and all known or unknown claims for personal injury or sickness or emotional injury or sickness, claims for damages for sexual abuse and exploitation, and any future wrongful death claims of [REDACTED]'s representatives, which have resulted or may result from the alleged acts or omissions of the Released Parties. This Release, on the part of [REDACTED], shall be a fully binding and complete settlement between [REDACTED] and the Released Parties, their agents, servants,

employees, personal representatives, insurers, affiliates, predecessors, successors and assigns, save only the executory provisions of this Settlement Agreement.

2. Payments

In consideration of the Release set forth above, the Released Parties hereby agree to pay the sum of [REDACTED].

3. Attorney's Fees

Each party hereto shall bear all attorney's fees and costs arising from the actions of its own counsel in connection with this Settlement Agreement and the matters and documents referred to herein and all related matters.

4. General Release.

[REDACTED] hereby acknowledges and agrees that the Release set forth in Paragraph 1 is a general release and she further expressly waives and assumes the risk of any and all claims for damages which exist as of this date but of which she does not know or suspect to exist, whether through ignorance, oversight, error, negligence, or otherwise, and which, if known, would materially affect her decision to enter into this Settlement Agreement.

[REDACTED] further agrees that she has accepted payment in the sum specified herein as a complete compromise of matters involving disputed issues of fact and law and she assumes the risk that the facts or law may be otherwise than she believes. It is understood and agreed by the Parties that this settlement is a compromise of a doubtful and disputed claim, and the payments are not to be construed as an admission of liability on the part of the Released Parties, by whom liability is expressly denied.

5. Warranty of Capacity to Execute Agreement.

[REDACTED] represents and warrants that no other person or entity has or has had any interest in the claims, demands, obligations, or causes of action referred to in this Settlement Agreement except as otherwise set forth herein and that she has the sole right and exclusive authority to execute this Settlement Agreement and receive the sum specified in it; and that she has not sold, assigned, transferred, conveyed or otherwise disposed of any of the claims, demands, obligations, or causes of action referred to in this Settlement Agreement.

6. Confidentiality.

[REDACTED] and the Released Parties (the "Parties") mutually agree that they shall not reveal to anyone, other than as may be mutually

agreed to in writing, any of the terms of this Settlement Agreement and Release or any of the amounts, numbers or terms and conditions of any sums payable to [REDACTED] hereunder; provided, however, that nothing contained herein shall prohibit the parties from revealing any of the facts and circumstances which gave rise to her claims being asserted herein. [REDACTED] hereby understands and agrees that the implementation of this Confidentiality Section of the Settlement Agreement and Release is of paramount importance to the Defendants and that observance of this Confidentiality Section is of the essence to the Settlement Agreement achieved between the Parties. Further, [REDACTED] agrees to abide by the terms of this Confidentiality Section as consideration for and as an integral part of this Settlement Agreement, it being understood and agreed by the Parties hereto that any and all details of the Settlement Agreement are to be treated as if sealed and held as strictly confidential; and all Parties agree that said terms are to remain forever sealed and confidential unless and until modified by court order for good cause shown. The Parties further agree that under no circumstances will the existence or the amount of the settlement be revealed to anyone for any reason whatsoever, nor shall any details of the settlement be revealed, including the terms and conditions of this Confidentiality Section. The only exception that the Parties recognize to this Confidentiality Section would be if [REDACTED] needs or was required to make disclosure to the Internal Revenue Service or state tax authorities, compelled to testify by a court order or subpoena, or if [REDACTED] needs to supply certain information to a confidential tax advisor or a financial institution in order to obtain a loan or credit. Under these circumstances, [REDACTED] shall advise such institutions of the Confidentiality Section of this Settlement Agreement and obtain their consent to abide by such terms and conditions. If the institution refuses to be bound by the terms of this Confidentiality Section, [REDACTED] shall give the Released Parties or their counsel prior notice before making any such disclosure. [REDACTED] also agrees that should she ~~or her~~ attorneys breach any of the terms of this Confidentiality Section, that they shall pay as liquidated damages to the Released Parties the sum of \$1,000.00. The parties agree that this amount is necessary and reasonable to protect the Released Parties' rights under this Settlement Agreement. In addition to payment of liquidated damages in the sum of \$1,000.00 the court may also award as additional liquidated damages, the released parties' costs and disbursements including attorney's fees incurred in enforcing this Confidentiality Section.

7. Entire Agreement and Successors in Interest.

This Settlement Agreement contains the entire agreement between [REDACTED] and the Released Parties with regard to the matters set forth herein and shall be binding upon and enure to the benefit of the executors, administrators, personal representatives, heirs, successors and assigns of each.

8. Representation of Comprehension of Document.

In entering into this Settlement Agreement [redacted] represents that she has relied upon the legal advice of her attorneys, who are the attorneys of her own choice, concerning the legal and income tax consequences of this Settlement Agreement and that the terms of this Settlement Agreement have been completely read and explained to her by her attorneys, and that these terms are fully understood and voluntarily accepted by her.

9. Governing Law.

This Settlement Agreement shall be construed and interpreted in accordance with the laws of the State of Minnesota.

10. Effectiveness.

This Settlement Agreement shall become effective following execution by all of the Parties.

[redacted] hereby acknowledges that she has read and executes this document at [redacted], this 6th day of September, 1990.

[Signature]
Witness

B [redacted]

The Archdiocese of Saint Paul and Minneapolis hereby acknowledges that its undersigned representative has read and executes this document on its behalf and on behalf of St. Paul Catholic Youth Center at St. Paul, Minnesota, this 29 day of October, 1990.

The Archdiocese of Saint Paul and Minneapolis

[Signature]
Witness

By: [Signature]
Its: TICAR GENERAL

Reverend Michael Kolar hereby acknowledges that he has read and executes this document at _____, this _____ day of _____, 1990.

Witness

By: _____
Michael Kolar



6

1

2

3

4

5

1

KOLAR, MICHAEL G.

(1)

1969-1991

Woman alleges priest abused her

But archdiocese says suit filed 15 years later is too tardy

By Paul Gustafson
Staff Writer

A troubled, naive [redacted]-year-old with suicidal thoughts, she sought refuge in [redacted] at the [redacted] in St. Paul and in counseling from the Rev. Michael Kolar.

The woman, identified only as [redacted], in a lawsuit, now claims that the priest turned help into hurt by enticing her into sexual contacts that led her into depression and acts of physical self-abuse.

But it wasn't until 1988, 15 years later, that [redacted] says she made the connection between her problems and Kolar.

On Tuesday, attorneys for the woman, Kolar and the Archdiocese of St. Paul and Minneapolis argued before Ramsey County District Judge Margaret Marrinan about whether it's too late for her to sue the church and the priest for her alleged injuries. Marrinan took the case under advisement.

A 1989 change in state law allows alleged victims of sexual abuse to sue up to six years after they discover they had been injured by the abuse. Before the law was changed, sexual abuse victims were required to sue within six years of the abuse.

Daniel Haws, an attorney for the archdiocese, asked Marrinan to dismiss the suit, saying that [redacted] knew or had reason to know that she had been harmed by Kolar's conduct long before she filed her suit.

He said that her depositions show that she "came to appreciate what happened to her" through college classes in psychology and sociology that she took in [redacted]. By 1976, when she was hospitalized for self-inflicted knife wounds, "she knew the self-abuse was because of Kolar," he said.

But her attorney, Jeffrey Anderson, said [redacted] situation is "a classic case of delayed discovery of injury" from sexual abuse that the 1989 law change was intended to cover. "She

had known she had . . . problems and that she had sexual contact. But it was not until 1988 that she made the connection," he said.

Kolar's lawyer, Theodore Collins, argued that the woman had consented to sexual contact with the priest. "She knew at the time what happened . . . but it took 17 years before she decided to jump on the bandwagon and sue a priest," he said.

Raised in a devout Catholic family, [redacted] became a student at [redacted] but soon developed psychological problems that led her to quit school and seek counseling in St. Paul from Kolar at the [redacted], Anderson said.

While she was at the [redacted] Kolar was able to talk her out of stabbing herself. But he turned the counseling into an opportunity to lead a troubled young woman who was on medication into the first sexual encounter of her life, Anderson charged.

Haws said that archdiocese officials

had no knowledge or reason to suspect Kolar of sexual misconduct and therefore could not be held negligent of any alleged mistreatment of [redacted]. "He was an excellent priest and he was well-known as an excellent priest," Haws said.

The suit also violates the church's First Amendment right to freedom of religion because it attacks the way the Catholic church trains and places priests, he said.

Anderson argued that the archdiocese is responsible because the sexual abuse occurred while Kolar was performing duties assigned him at the [redacted]. He also said that church officials' argument that sexual abuse by priests is not foreseeable is a "hollow claim."

After the suit was filed, Kolar was transferred from his post at the [redacted] and reassigned to a Twin Cities parish.

Sept 28, 1990

Dear Miriam,

I received a letter from Don Pickle that the talk with you about his overseeing my program went well. I am uncertain, at this point, about inviting the sisters from [redacted] to be a part of the "resentry session" with Don, Bob and Larry. One of the sisters is leaving in May and, in my understanding, the other is uncertain at this point. I will make that decision as I have more information about their length of stay, who they are and my own comfortability. Don stated that you made your mind clear to him in including the two sisters from [redacted].

I am managing well the struggles of a new language and a new culture. The skills learned at St. Luke's and the ability to "feel the feelings" and "sit" with them have been a great grace. The talks with Dave Rotemson are helpful, as are the relationships I have developed with the men and women in the program.

Enjoy the autumn!

Miriam Kolar

Bruce McBeath, Ph.D.

Licensed Consulting Psychologist

1300 Energy Park Drive

Suite 330

St Paul, MN 55108

647-1582

RECEIVED

OCT - 1 1991

341-3611

Roger R. Roe, Jr.
Rider, Bennett, Egan & Arundel
2000 Lincoln Centre
333 South Seventh Street
Minneapolis, MN 55402

Rider, Bennett,
Egan & Arundel

Re: [REDACTED]

Dear Mr. Roe:

I am responding to your request for information regarding [REDACTED] progress in her therapy with me, and my estimation of her continuing need for therapy. You also asked me to comment on [REDACTED] suitability for employment at the present time.

000035

ARCH-018329

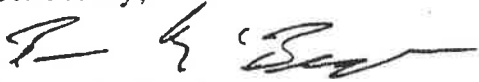
In my initial letter to David Senger, and before beginning therapy work with [REDACTED] I had suggested that a two year period of intensive therapy would be a minimum for her. I now believe that not a sufficient period of time for [REDACTED] and would recommend at least another year.

I hope this information is useful to you in helping prepare for [REDACTED] continued needs.

000036

ARCH-018330

Sincerely,

A handwritten signature in black ink, appearing to read "Bruce McBeath". The signature is fluid and cursive, with a long horizontal stroke at the end.

Bruce McBeath, PhD
Licensed Consulting Psychologist

000037

ARCH-018331

Bruce McBeath Ph.D.
Licensed Consulting Psychologist
1500 Energy Park Drive
Suite 420
St Paul MN 55108

647-1582

RECEIVED

OCT - 1 1990

241-3611

Rider, Bennett,
Egan & Arundel

Roger R. Roe, Jr.
Rider, Bennett, Egan & Arundel
2000 Lincoln Centre
333 South Seventh Street
Minneapolis, MN 55402

Re: [REDACTED]

Dear Mr. Roe:

I am responding to your request for information regarding [REDACTED]
progress in her therapy with me, and my estimation of her
continuing need for therapy. You also asked me to comment on
[REDACTED] suitability for employment at the present time.

000038

ARCH-018332

In my initial letter to David Senger, and before beginning therapy work with [REDACTED] I had suggested that a two year period of intensive therapy would be a minimum for her. I now believe that not a sufficient period of time for [REDACTED] and would recommend at least another year.

I hope this information is useful to you in helping prepare for [REDACTED] continued needs.

000039

ARCH-018333

Sincerely,

A handwritten signature in black ink, appearing to read 'B. McBeath', with a long horizontal flourish extending to the right.

Bruce McBeath, PhD
Licensed Consulting Psychologist

Oct 3, 1990

Dear Kevin:

In writing this letter to you, I realize it is one that will be difficult to receive. Be assured that it is very difficult to write as well. Know also that what is written here is only between you and I - not even [redacted] will read this.

I had breakfast on Monday morning with a friend of mine, who said something that deeply disturbed me, and identified you as the source. "[redacted] you should hear the things [redacted] says that Kevin McDonough tells him about Mike Kolak..."

After one more sentence, I asked her not to say anything more.

[redacted] being very close to Mike's mom has probably put me closer to this situation than I would otherwise care to be - let's say it's at the "grass roots" level. Knowing what I do, and hearing that you have been talking so negatively about Mike leads me to believe that anything you say to [redacted] or anyone else for that matter, is at best a half-truth.

Knowing that you, in the position that you are in, are saying things that should not be public information deeply saddens me and deeply angers me, particularly when I think about some previous conversations that you and I have had concerning this very topic. Your talking about this, especially in a biased way, is not only inappropriate and unprofessional. It lacks the compassion that is so necessary for those who work in the field of sexual abuse - both with abusers and their victims, who most often were abused themselves. It adds to the already deep pain that Mike and his family have suffered during the past 2 1/2 years. Ultimately, it adds pain to the people who make up the Church. My friend and her husband see the [redacted] once a month along with two other couples.

ARCH-019686

It is very possible that what [redacted] said to my friend was news to at least five other adults in the room. When I think about the pain that [redacted] has endured because of this, and realize it is being talked about around a card table after you so flippantly took liberty with the information you have, I am sickened by it. Regardless of Mike's actions, ideology, etc., he is entitled to respect and privacy, both of which you have violated.

I realize that by writing this, there may be repercussions. Should these come by me in any way, I guess I'm OK with handling them. Perhaps a greater good will come in the way of you not adding to what is already very deep pain in the Kolar family. I also realize that you have a tough job, & may use poor judgement at times, as we all do. Please don't worry about this going past myself and jeopardizing your position or your career - I know how much these mean to you. But most of all, please try to keep confidential things that come by you that are painful to others, and encourage those who you work with to do the same.

Sincerely,

[redacted]

October 15, 1990

Dear Michael,

I am sending the release letter to Ted Collins so that he can look at it before he sends it to you. It was my reflection to Ted that I wonder if it would not be best to see if Anna Marie Bolzon would be available to talk with the two individuals to keep everything in the area of words rather than writing. Anna I know would be very sensitive to their issues as well as knowledgeable about mine. I do not know if St. Louis has been involved in this kind of outreach but it might be worth a chat. At St. Louis the outreach staff (John Sullivan is my contact person) does the traveling. Anna Marie is on the inpatient staff. Hugh O'Rourke has left St. Louis; Hugh was my initial contact person for the outreach workshop, you may remember.

Of the two, John or Anna, Anna would be preferable because I worked for 6 1/2 months with her.

— pray for the wisdom of Solomon for all of you in all of this. If you need to contact me by phone the best times: up until Oct 26, 1-4 your time; Oct 29 - Nov. 9, 7:30 AM - 11:00 AM your time. I am in the Bldg for sure on those hours.

Michael Folan.

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

October 31, 1990

STRICTLY CONFIDENTIAL

Dr. Frank Valcour (301 - 967-3700)
Saint Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Dr. Valcour,

I'm sending along a copy of a letter I received from Fr. Michael Kolar dated October 13, 1990, and also copying this letter to Mr. Ted Collins, Fr. Kolar's attorney. You will note in this letter some procedural suggestions that Fr. Kolar is making as regards informing [REDACTED] or their legal counsel. I suspect that Fr. Kolar's view of this would be helpful to you.

If there is anything I could do to facilitate this process, please let me know. As soon as I have any more information from the [REDACTED] I will forward that to you.

Sincerely,

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

cc: Mr. Ted Collins

Nov 9-1990.

Dear Bishop Robert Carlson:

Just a short note to vent some of my thoughts.

I have lived in dire poverty for 12 years ever since I left my childhood home. I have been involved in the Welfare System in St. Paul for most of these years and I would like to tell you what I have been through. Social Workers, who tell me not to get married and have children because I am mentally ill! Social Workers who tell me what I should feel about my family and parents. And finally dragged through the mud financially because I have been unable to hold down a job. I am now 34 years old and I want out I want to be emancipated from this system. I have walked with Jesus Christ all my life I don't drink, smoke, take drugs or run around with men. And yet these educated fools feel they have the right to tell me what to do with my life. I'm sorry but I only listen to God.

I want to work hard to pay my own way. I want to contribute to Society. I have had a hard life coming from having brothers and sisters in a small house. But that does not make me a loser.

In regards to the Catholic Church I have deep feelings about this subject. When I could not cope with life I went to church to pray that God would help me. When I went to find a friend I was turned away. When I went to catholic schools I was ridiculed and made fun of and told there was something wrong with me. When I went to a catholic Youth Center I was treated like I had leprosy and outcasted by a Priest named Father Mike Kolar and his band of crooks. He had girlfriends and God only knows how many other tricks up his sleeve. I do not believe in committing Adultery. I believe deeply in the Bible and the Ten Commandments and I refuse to be a girlfriend to a Catholic Priest who takes vows to God and then doesn't keep them. Is this Pathological or what? I went to a catholic college and had the same kind of experience. Priests who drove cadillacs and drank beer tell they fell down and hurt themselves. Is this a christian life is this Jesus in the Catholic Church. I have a hard time putting my money from the government and the sick simbiotic system in the plate of the Catholic Church where it seems it is only used for corruption, pleasure and sending catholic priests on trips to foreign countries to become more educated and bigger jerks. Father Klink had not helped lift me out of my plight or situation. He had only dragged me down by keeping me in debt with phone bills. I hope I never talk to this man again. Can you see why I have a hard time going back to church?

My goal has always been to lift up encourage and support people who are down and out. Not dragged them deeper into their rut. Why does the catholic church not care about people?

I am now a student at _____ and I intend to work hard to finish my education so I can get a job and take care of myself.

I refuse to have a welfare social worker who only wants a job tell me what to do with my life.

I hope I have not spent your time foolishly by telling you what I have been through.

but my philosophy has always been " What you do to the least of my brothers you do to me. Who ever has treated me unkindly will one day pay for it because when you do it to me you do it to Jesus. And believe me there are alot of Catholic Hypocrites and phonies in this world who will one day never see Jesus or Heaven. Including Some Catholic Priests.

I will continue to Pray Hard for Souls. And especially my own.

Sincerely,



P.S. Father Forgive Them for they know not what they do.



November 13, 1990

Dear [REDACTED]

I received your letter of November 9th, 1990, concerning your studies at [REDACTED], and I hope it goes well for you.

I have also forwarded a copy of your letter to Mr. Andy Eisenzimmer, the attorney for the Archdiocese. His address is Suite 2200, North Central Life Tower, 445 Minnesota Street, St. Paul, Minnesota 55101-2100. I believe you may have talked to him in the past.

Sincerely yours in Christ,

Most Reverend Robert J. Carlson
Auxiliary Bishop

cc: Father Kevin McDonough

Mr. Andrew J. Eisenzimmer

CONFIDENTIAL

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Bishop Robert Carlson

DATE: November 16, 1990

FROM: Father Kevin M. McDonough

RE: [REDACTED]

I have reviewed the correspondence that you had with [REDACTED], contacted me about one year ago. At that time, she alleged that she had had some sort of an abusive relationship with a priest of the Diocese of Madison. I had some fairly extensive correspondence and conversation with Madison diocesan officials. My understanding is that the matter has been handled in their own context. My recollection is that [REDACTED] had no particular relationship with Father Michael Kolar, except that she participated for a brief time in Catholic Youth Masses and did not feel welcome there. It may be that there is more to her anger at that situation than she has been able to reveal in the past. However, we have no evidence of that.

She may be the kind of person to whom we would want to assign an advocate. It is the opinion of the Madison diocesan officials, to my recollection, that she is very emotionally unstable and that her accusations have no grounding in reality. At the same time, we should perhaps offer her the possibility of articulating her concerns to a friendly and non-judgmental face. What do you think of that possibility?

One way or the other, I would like to suggest that all correspondence with [REDACTED] would be filed in our file relating to the Diocese of Madison, Wisconsin.

cc: Mr. Andrew Eisenzimmer

Oh
AK

ARCH-019670

Red Buller's
office says
they just use
regular ^{air} mail
to send correspondence
to Kalon.

Confirmation ST PA #55



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Federal Express Account Number 1-076-9470-6	Telephone Number/TELEX Number 612-291-4434
From (Sender's Name) (Expéditeur) Marilyn Wagner	
Company Name (Societe) Archdiocese of St. Paul/Minneapolis	
Street Address (Adresse) 226 Summit Avenue	
City (Ville) St. Paul, MN	State (Etat) MINN
Country (Pays) USA	Zip Code 55102
Sender References (If Needed)	

<input checked="" type="checkbox"/> Deliver To Consignee	<input type="checkbox"/> Hold and Notify Tel No.
Company Name (Societe) Instituto DE Idiomas Padres de Maryknol	
To (Consignee's Name) (Destinatario) Rev. Michael Kolar	Telephone Number/TELEX Number 011-591-42-411-
Street Address (No P.O. Box Numbers) (Adresse) Casilla 550	
City (Ville) Cochabamba, Bolivia	State/Prov. (Etat) BOL
Country (Pays) BOLIVIA	Postal Code
Destination Customs Broker (If Known) And Telephone Number	

Services (All Services Not Available To All Countries) <input type="checkbox"/> Priority 1 <input type="checkbox"/> Courier Pak <input type="checkbox"/> Standard Air <input checked="" type="checkbox"/> Overnight Letter <input type="checkbox"/> Intl. Ship. Distribution	Special Handling (All Services Not Available To All Countries) <input type="checkbox"/> Saturday Delivery <input type="checkbox"/> Dangerous Goods as per attached Shipper's Declaration <input type="checkbox"/> Cargo Aircraft Only (if applicable) <input type="checkbox"/> CSS <input type="checkbox"/> Saturday Pick Up <input type="checkbox"/> In Bond Service
Bill Transportation Charges To: (Must Check One) <input type="checkbox"/> Sender <input type="checkbox"/> Consignee Fill in Acct. # Below <input type="checkbox"/> Third Party Fill in Acct. # Below <input type="checkbox"/> Credit Card <input type="checkbox"/> Cash in Advance	Bill Duties & Taxes To: (Must Check One) <input type="checkbox"/> Sender <input type="checkbox"/> Consignee Fill in Acct. # Below <input type="checkbox"/> Third Party Fill in Acct. # Below

400-6826 8141

Invoice Information (Nature and Quantity of Goods)

Date Of Shipment Month: 11 Day: 23 Year: 90	Country Of Export USA					
No. Of Pkgs. 1	lbs 1	kgs 0	OS V I Z E R E X	Full And Complete Description Of Contents Overnight letter	Declared Value For Customs \$1.00	Country Of Origin U.S.A.

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Complete Section Below for any commodity valued over \$1,240 or which requires a validated or OIG Dept. license. This information should be entered on the consignor as the commodity appears in Schedule B.

NO SED Required Sec. 30.39 FTSR

Exporter's IRS EIN No. or SSN	Country Of Ultimate Destination Bolivia	Parties to Transaction <input type="checkbox"/> Related <input checked="" type="checkbox"/> Non-Related
Sch. B Commodity No.	Qty. In Sch. B Units	Export Lic. No. And Exp. Date Or Gen. Lic. Symbol

Total Pkgs. 1	Total Weight 1 lb. -	Specify Currency	Total Declared Value For Carriage \$1.00	Total Declared Value For Customs \$1.00	Received At: <input type="checkbox"/> Drop-box <input type="checkbox"/> Regular Stop <input type="checkbox"/> On-Call Stop <input checked="" type="checkbox"/> BSC <input type="checkbox"/> Station	FedEx Employee #
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		Date M D Y Time

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U.S. EXPORT

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

November 23, 1990

Rev. Michael Kolar
Instituto de Idiomas
Padres de Maryknoll
Casilla 550
Cochabamba, Bolivia

Dear Michael,

Enclosed is the document I discussed with you on the phone recently. Please sign the last page and return to the Chancery by mail to my attention.

If you have any questions, please call me.

Thank you.

Sincerely,

Marilyn R. Wagner
Marilyn R. Wagner

Dear Marilyn,
I received this on the 27th of November, signed it and hand-delivered it to Bolivia's finest "Correo". Dlamas' carry all mail the 1st 650 miles, then mule pack over the last section of Andes.
Blessed Advent and Nativity to you,
Michael.

ARCH-019546

ARCH-019547

Language School - Bolivia

Instituto De Idiomas
Padres de Maryknoll
Casilla 550
Cochabamba - Bolivia

Kolar address for Jul-Dec 90

REMARKS:

011 591-42-41187

phone #

Michael
Jr. Kolar

LAW OFFICES
MOSS & BARNETT
A PROFESSIONAL ASSOCIATION

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WRITER'S DIRECT DIAL NUMBER

December 4, 1990

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NANCY M. KISSIN
PAUL T. BUDNICK
SONJA FROM BAYTS

L. GLENH FASSETT
(1907-1975)
ABBOTT L. FLETCHER
(1889-1976)
FRANK J. WARNER
(1914-1976)
ROBERT W. BARNETT
(1921-1983)
HORACE VAN VALKENBURG
(1901-1967)

OF COUNSEL
FREMONT C. FLETCHER

REFERRED
J. BRADFIELD CLARISON
RALPH H. COMAFORD

Andrew J. Eisenzimmer, Esq.
Meier, Kennedy & Quinn, Chartered
Suite 2200
North Central Life Tower
445 Minnesota St.
St. Paul, MN 55101-2100

Re: [REDACTED]

Dear Mr. Eisenzimmer:

This is a follow-up to our meeting on the evening of November 20, 1990, which was attended by Archbishop Roach, you, [REDACTED] and [REDACTED] and myself.

I mentioned to you that I have represented [REDACTED] and [REDACTED] and their family business for several years. I am giving them counsel with regard to their claim against the Archdiocese of Minneapolis/St. Paul as outlined in the narrative submitted to you and Archbishop Roach at our meeting. In the event Mr. and Mrs. [REDACTED] commence litigation with regard to this matter, neither I nor anybody in our firm will be representing Mr. and Mrs. [REDACTED].

During the meeting, Archbishop Roach had requested permission to furnish the narrative submitted to you at the meeting to St. Lukes Institute. After reviewing this matter with [REDACTED] and [REDACTED], we have determined that furnishing a copy of the narrative would not be helpful at this point. If verification is the only reason for submitting the narrative, we would be happy to furnish to St. Lukes Institute information sufficient to verify Kolar's statements or alternately, my clients could review the medical records and would be in a very good position to verify the accuracy of statements Kolar is making to St. Lukes Institute, not only with regard to [REDACTED] situation but also several other girls and women which Kolar improperly abused.

Andrew J. Eisenzimmer, Esq.

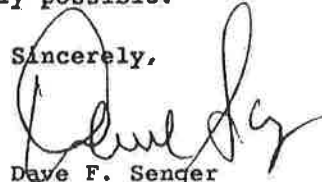
Page 2

December 4, 1990

This will also confirm that you will not furnish a copy of the narrative or any information which is confidential contained in the narrative pursuant to any discovery proceedings in any other matter without first discussing the matter with me.

I appreciate your courtesies during our meeting and look forward to hearing from you as promptly as reasonably possible.

Sincerely,



Dave F. Senger

DFS/eda

1006ZEDA

cc: Mr. and Mrs. [REDACTED]

Bruce McBeath, Ph.D.
Licensed Consulting Psychologist

1360 Energy Park Drive

Suite #330

St. Paul, MN 55108

647-1562

David F. Senger, Attorney at Law
4800 Norwest Center
90 South Seventh Street
Minneapolis, Minnesota 55402-4119

341-3611

Dear Mr. Senger:

I am responding to your request for a report regarding [REDACTED]. This report includes significant background information about the sexual and emotional abuse suffered by [REDACTED] through her relationship with Fr. Michael Kohler, and the subsequent effect of that relationship on her present individual functioning, and on her marriage with [REDACTED]. The impact that [REDACTED] abusive relationship with Fr. Kohler has had on [REDACTED] will also be described. I then include a psychological diagnostic assessment and recommendation for what I view as necessary psychotherapy.

RELEVANT BACKGROUND DATA

Fr. Michael Kohler served as both priest and personal counsellor for [REDACTED] beginning initially when [REDACTED]. Within this relationship Fr. Kohler promoted emotional closeness with her, setting up a "special" relationship culminating in physical and sexual intimacy before [REDACTED] reached age eighteen. During this period and for the following 8-9 years [REDACTED] was frequently invited into Fr. Kohler's private quarters, to [REDACTED] with him, and to be his lover. Throughout this period [REDACTED] was instructed to be secret and compliant. Several years into her relationship with Fr. Kohler, [REDACTED] became pregnant by him and was encouraged to consider leaving the community to live in an unmarried mothers facility and place her child for adoption, a clandestine arrangement that Fr. Kohler would supervise. [REDACTED] experienced considerably guilt even considering this, the crisis terminating with the loss of the pregnancy while on an out of town trip to Michigan with Fr. Kohler [REDACTED] was seen in a Michigan hospital for her miscarriage, registered as "Mrs. Kohler", as hospital records indicate).

The physical, emotional and mental abuse that [REDACTED] received from her priest, Fr. Kohler, was reinforced by the suppressive attitude of the Christian "community" surrounding her activities through the

000030

ARCH-018324

Catholic Youth Center. This "community" was (and apparently remains) directed by Fr. Kohler's brother, who directed ██████ to view the discomfort and guilt she experienced in her relationship with Fr. Kohler as "her problem." She was encouraged to "take care of Fr. Mike", who was a man of God with special gifts who needed her time, love, and support to come to terms with crises in his own life. ██████ had a history of being a "caretaker" of others, augmenting her sense of responsibility for the manipulative and destructive relationship with Fr. Kohler.

██████ remained in the relationship with Fr. Kohler because she felt responsible for him and because she was encouraged by his offers of future marriage. She was throughout this period unaware of Fr. Kohler's romantic relationships with other women. ██████ in fact, continued to protect her relationship with Fr. Kohler after she ended it and shortly afterward enter into her relationship with ██████ Only when confronted with another of Fr. Kohler's victims did she began to painfully unravel the web of secrecy around it.

The psychological consequences of ██████ relationship with Fr. Kohler have been significant and destructive.

Estimates for time and expense can only be approximations. In [REDACTED] case, I would recommend a minimum of two years of fairly intensive psychotherapy (at least weekly contact with a therapist). For [REDACTED] perhaps a year of weekly psychotherapy would be necessary. I would also recommend marriage therapy on a perhaps alternate weekly basis. Rates for psychotherapy services vary somewhat depending upon location and the training and experience of the psychotherapist. Local Twin City rates for psychologists with appropriate training and experience range from 75-100/session, with 80-90/session in the average range.

Should you require additional information, or further clarification of this material, please contact me.

Sincerely,



Bruce McBeath, PhD
Licensed Consulting Psychologist
Licensed Marriage and Family Therapist

MEIER, KENNEDY & QUINN

CHARTERED
ATTORNEYS AT LAW

SUITE 2200, NORTH CENTRAL LIFE TOWER
445 MINNESOTA STREET
SAINT PAUL, MINNESOTA 55101-2100
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WILLIAM C. MEIER
(1920-1981)

ALOIS D. KENNEDY, JR.
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ANDREW J. EISENZIMMER
LEO H. DEHLER
THOMAS B. WIESER
NANCY GOERING REILLY
SUZANNE M. GERHARDSON

December 12, 1990

Mr. David F. Senger
Attorney at Law
4800 Norwest Center
90 South Seventh Street
Minneapolis, MN 55402-4119

Re: [REDACTED]

Dear Mr. Senger:

I reviewed your letter of December 4, 1990 with Archbishop John R. Roach. The Archbishop agreed that it would be helpful to have you and your clients submit information sufficient to verify Father Kolar's statements to St. Luke's Institute. In other words, if you could have your clients submit something similar to the narrative which was previously provided to us which in turn could be submitted to St. Luke's Institute for such a verification, that would be helpful.

In the meantime, with your consent, I had forwarded the original narrative to Mr. Theodore J. Collins, the attorney for Father Kolar. Mr. Collins has asked me for permission to forward the narrative to Father Kolar. You have agreed to allow him to do so and I have communicated that to Mr. Collins.

I will continue to follow up with the various representatives I need to discuss these matters with in order to respond to you. In the meantime, should you have any questions, please do not hesitate to contact me.

Thank you.

Best regards,

MEIER, KENNEDY & QUINN, CHARTERED

/s/ ANDREW J. EISENZIMMER

Andrew J. Eisenzimmer

AJE:jml

bcc: The Most Reverend John R. Roach
Reverend Michael J. O'Connell
Reverend Kevin McDonough
Mr. Theodore J. Collins

C
O
P
Y

December 13, 1990

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

Dear Archbishop Roach:


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

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

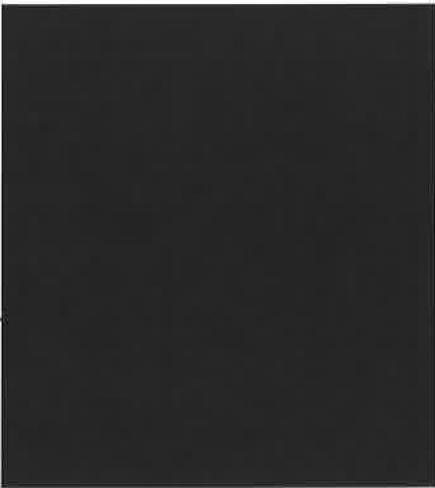
For several reasons I urge you to have him return from South America. First, he needs further, ongoing treatment if he is to recover. I know he has received treatment, however, I wonder if the depth of this problem was known and addressed and the need for ongoing support remains. Father Kolar is not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

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

Thank you for considering these serious concerns.



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





St. Paul, Minn
55106.

Dec 15, 1990

Dear Father Kevin McDonohue,

Just a note to tell you that I have bordered on leaving the Catholic Church since I had an experience with Father Kolan at the CYC. I believe what he was doing at the Catholic Youth Center was evil. Satan working through that man. I have nightmares during the day and night about this experience the only way I can explain it is compared to Auschwitz Concentration Camp!

Like the Jews, who were treated so cruelly by SS men I to shall rise above this experience and do something good with my life.

I am ending psychiatric treatment in 1991 I have been seeing a psychiatrist for 17 years since I have been 17 years old. Because of how I was treated by "Catholic" Christians at [REDACTED] it has taken a long time,

Painting on silk
Chinese, 19th century
Private collection

To overcome these people.

I do believe there is
a Jesus Christ he has
been with me my
whole life. And the
people have laughed at
my body, my body is
merely the shell of my
soul created by God!

May FR Kolar straighten
up his act 100% Signed
Gaspari®

P.S. I'll never
send my kids
to Catholic Schools!

WB 75-60608 A


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NEW YORK/ZURICH
Printed in Switzerland



ARCH-019589

C

December 20, 1990



Thank you for sending me a copy of your December 13, 1990, letter to Archbishop John R. Roach. When he received your letter, Archbishop Roach became quite concerned and asked me to become involved in the question. I understand that he has already given you a brief response indicating this, but I am writing to you to ask that you and I might set a time when we can sit down and talk.

You raised two very substantive issues in your letter in regard to Father Michael Kolar's placement. I would like to sit down with you and hear you out on those concerns and also provide some response to you. You should know that we gave a good deal of thought to both of the issues that you raised, and I think that the decision that we made several months ago to go ahead with the assignment is based on good evidence and some carefully thought out precautions. I would want to talk with you about this in person, however, rather than just attempt to "reassure you" in person. Perhaps you could give me a call at your convenience at 291-4437. If I am not available to take your call, my secretary, Mrs. Gloria Rodriguez, will also have access to my calendar and can set up a time for us to visit.

Once again, thank you for raising the concerns that you did. I wish you blessings and peace during the holiday season.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:ggr

STRICTLY CONFIDENTIAL

MEMO TO: Archbishop Roach
 Bishop Carlson
 Bishop Charron
 Bishop Welsh
 Fr. McDonough
 Fr. Jaroszeski

FROM: Fr. Michael O'Connell

DATE: December 28, 1990

RE: FATHER MICHAEL KOLAR

This is to advise that I was not able to speak directly with Father Michael Kolar, but have communicated through Father Donald Piche at the Venezuelan Mission that Archbishop Roach would like to meet with Father Kolar on January 11, 1991 at 2:30 p.m. The reason for this meeting is to further discuss Father Kolar's assignment to the Venezuelan Mission in view of our recent review of priests still in ministry who are facing litigation cases.

According to Fr. Piche, Fr. Kolar was scheduled to be in San Antonio, Texas from January 10-February 10 for further training at the Cultural Center in preparation for Fr. Kolar's assignment to the mission. Fr. Piche will advise Fr. Kolar to make the appropriate changes in his airplane ticket to be in St. Paul for the meeting with the Archbishop on January 11 instead.

STRICTLY CONFIDENTIAL

MEMO TO: Archbishop Roach
FROM: Marilyn Wagner
DATE: January 2, 1991
RE: FATHER MICHAEL KOLAR

Father Michael Kolar returned Fr. O'Connell's call from last week today and was advised Fr. O'Connell was not in the office. However, while Fr. O'Connell was in the process of trying to reach Fr. Kolar the last week of December, he (Fr. O'Connell) had left instructions with me concerning information to convey to Fr. Kolar in the event he called when Fr. O'Connell was out of the office. With this in mind, I initiated a phone conversation with Fr. Kolar about the nature of Fr. O'Connell's call.

According to Fr. Kolar, Fr. Piche had informed him he was to meet with you on January 11th at 2:30 p.m. to discuss his assignment to the Venezuelan Mission in view of the outcome of the recently finished Archdiocesan abuse trial as well as a recent St. Paul newspaper article regarding placement of a priest at a St. Paul Parish involved in pending litigation and abuse allegations of a minor without fully informing the entire parish staff and parishioners about this. I explained to Fr. Kolar that subsequently, you along with the Auxiliary Bishops, Fr. McDonough and Fr. O'Connell, had met to discuss review of current Archdiocesan policy in the pastoral assignment of priests involved in pending litigation on alleged abuse of minors.

Fr. Kolar advised that he was leaving Venezuela on Friday, January 4, 1991 for Caracas and then would go to Miami before going to San Antonio for further training at the Cultural Center, starting on Monday, January 7. He has a ticket that cannot be changed so will try to make other arrangements by air, so that he will be here for a meeting with you at 2:30 p.m. on Friday, January 11, 1991. Fr. Kolar did ask if this meeting meant that he should "take 2 suitcases with him and not one," indicating that in all likelihood, he would not be returning to the mission. I agreed with him that he should take the 2 suitcases and that Fr. O'Connell had indicated to me that Fr. Kolar would not be attending the training session at San Antonio. Fr. Kolar in turn said he surmised as much.

Page 2
Fr. Michael Kolar

January 2, 1991

When I asked Fr. Kolar if he wished me to transfer the call to you, Archbishop, he indicated that was not necessary but asked that I inform you that he would meet with you here at the Chancery on January 11, 1991 at 2:30 p.m. I also asked if there was a number where Fr. O'Connell could reach him before his departure and Fr. Kolar indicated that he had no further need to talk with Fr. O'Connell before he returned to St. Paul. Fr. Kolar did ask if he should advise the team of priests at the Venezuelan Mission about this matter and I answered that Fr. O'Connell would handle that aspect of this issue, if he had not yet done so when he talked with Fr. Piche last week.

Once again, I'm sorry you weren't able to speak personally with Fr. Kolar when he called.

STRICTLY CONFIDENTIAL

DATE: JANUARY 3, 1991
MEMO TO: ARCHBISHOP ROACH
FROM: REV. MICHAEL J. O'CONNELL
RE: Meeting with Fr. Michael Kolar scheduled for
January 11 at 2:30 p.m.

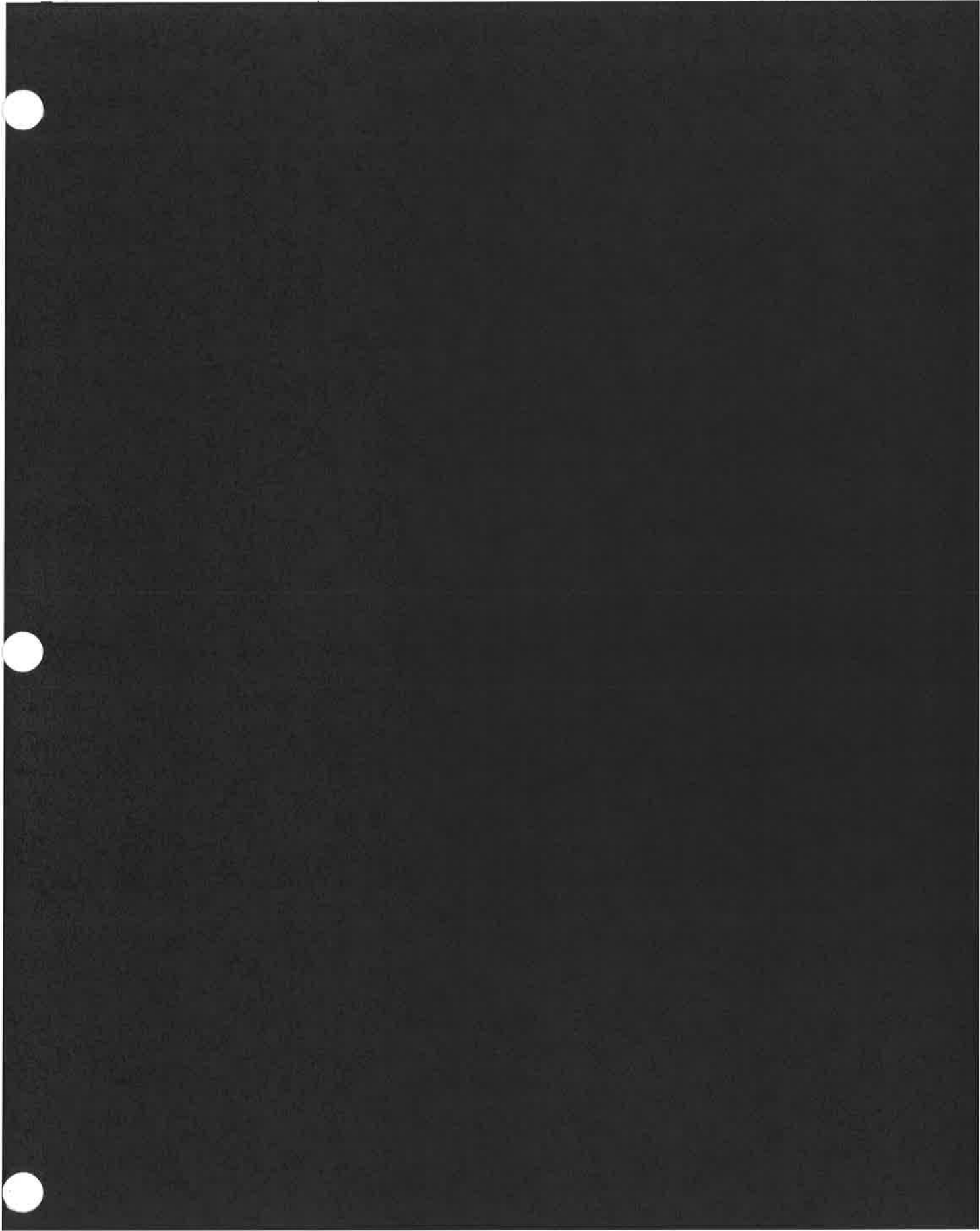
We have asked Fr. Michael Kolar to meet on January 11 with Archbishop Roach in order to review with him the updating of our discussions on policy regarding placement of priests who have perpetrated against minors and vulnerable adults and who have been predatory exploiters of adults.

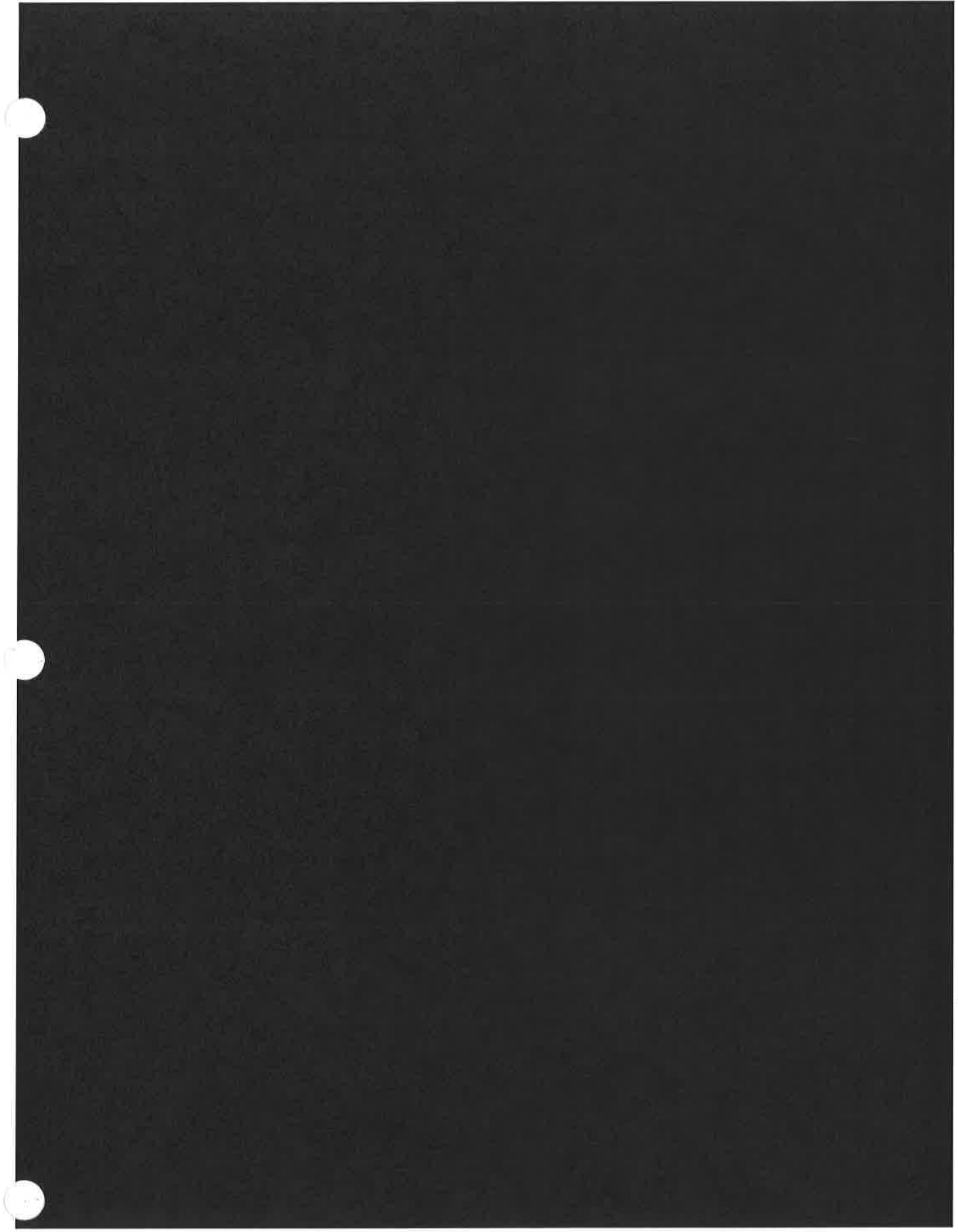
In the case of Fr. Kolar we have four outstanding lawsuits pending as well as a number of aggravated victims and families and friends of victims. Also, we are concerned about possible future litigation in the Community of Christ the Redeemer which would involve Fr. Kolar. For all of these reasons, we have made a decision to pull Fr. Kolar back from his assignment to the Venezuelan Mission and tell him that at this time we would do everything we can to find him work within the Central Corporation or some such kind of assignment which would also include a very low profile in sacramental ministry and likely a living arrangement at St. Peter's, Mendota or some such place.

I will be telling Fr. Kolar when he arrives in town that he would be welcome to bring along his attorney to be a part of the meeting.

If any of the recipients of this memo feel that I have left out any crucial points or information, please note them and send them back to me for a final version.

cc: Bishop Carlson
Bishop Charron
Bishop Welsh
Fr. McDonough
Fr. Jaroszeski





CONFIDENTIAL

MEMO TO: Fr. Austin Ward
FROM: Fr. Michael O'Connell
DATE: January 14, 1991
RE: FR. MICHAEL KOLAR

Austin, would you please start paying Fr. Michael Kolar's salary and benefits for January? Msgr. Gilligan paid him through December, 1990. Fr. Kolar will be living at the rectory of St. Peter's Parish, Mendota.

Also, Fr. Kolar paid "out of pocket" money to readjust his ticket from Miami to St. Paul which was to have been Miami to San Antonio to Mpls./St. Paul. Please pay the difference. Mike also needs reimbursement for Caracas, Venezuela to San Antonio covered. Austin, Mike will be contacting you on these reimbursements.

Thanks, Austin, for handling these matters.

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

STRICTLY CONFIDENTIAL

DATE: JANUARY 15, 1991
MEMO TO: FILE OF FR. MICHAEL KOLAR
FROM: FR. MICHAEL O'CONNELL

Archbishop Roach, Bishop Carlson, Fr. O'Connell and Fr. McDonough met with Fr. Michael Kolar on Friday, January 11, 1991 and informed him that he will no longer be able to work in regular parish ministry nor be able to have any kind of public weekend assignment in the Archdiocese. It was stated that there would be a small possibility in the distant future that he might be able to resume these ministries. However, we did not want to give him a lot of hope.

We offered him the possibility of continuing to function as a priest in the Archdiocese and working in some form of office ministry such as Propagation of the Faith and possibly being a chaplain to a convent or for a community of religious. We also indicated that if his choice was not to go this way, we would assist him in every possible way to leave active ministry and seek a dispensation from his priestly status. He would continue to be under the supervision of Fr. Michael O'Connell and these issues outlined above would be worked out between Fr. O'Connell and Fr. Kolar in the near future.

cc: Archbishop Roach
Bishop Carlson
Fr. McDonough

DATE: JANUARY 22, 1991

MEMO TO: ARCHBISHOP ROACH, BISHOP CARLSON, BISHOP CHARRON,
BISHOP WELSH, MSGR AMBROSE HAYDEN, FR. KEVIN
MCDONOUGH, FR. AUSTIN WARD, FR. PAUL JAROSZESKI,
JOAN BERNET

FROM: FR. MICHAEL O'CONNELL

The [REDACTED] trial versus Michael Kolar is scheduled for April
29. I was alerted to this information by Andy Eisenzimmer.

Kolar file

DATE: JANUARY 22, 1991

MEMO TO: ARCHBISHOP ROACH, BISHOP CARLSON, BISHOP CHARRON,
BISHOP WELSH, MSGR AMBROSE HAYDEN, FR. KEVIN
MCDONOUGH, FR. AUSTIN WARD, FR. PAUL JAROSZESKI,
JOAN BERNET

FROM: FR. MICHAEL O'CONNELL

The [REDACTED] trial versus Michael Kolar is scheduled for [REDACTED]
[REDACTED]. I was alerted to this information by Andy Eisenzimmer.

12/23

- Ch Major

- Mr.
 you should probably
 separate all the
 documents [redacted]
 [redacted] staff in the
 Koin file +
 address the [redacted]
 a [redacted]
 for T-
 [redacted]

 printed on recycled paper



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made in the USA

125 - MN415



my heart is at home
in Minnesota

ARCH-019470

Feb 2, 1991

Dear Father Kevin McDonald -

Just a note to thank you for talking to me on the phone and for the nice prayer.

I know that I am a nobody in this world. Just a simple, humble girl who comes from a small town on top of a mountain.

I know that I have troubles, but I do not really think that that is any reason to treat me cruelly. The [redacted] people really have disabled me from functioning in this world. Especially the treatment by Father Kolak.

I don't have a fancy education, perhaps I have my P.H.D. in the school of hard knocks!

Maybe one day when I'm recovered I will wander back into a Catholic Church and hide in the back pew. You won't find me in the front. I know where I belong.

Oh, well thanks for your time. I hope that better days are ahead.

Happy Valentine's Day!

Peace, [redacted]



To file

Date 1/18 Time 3:00

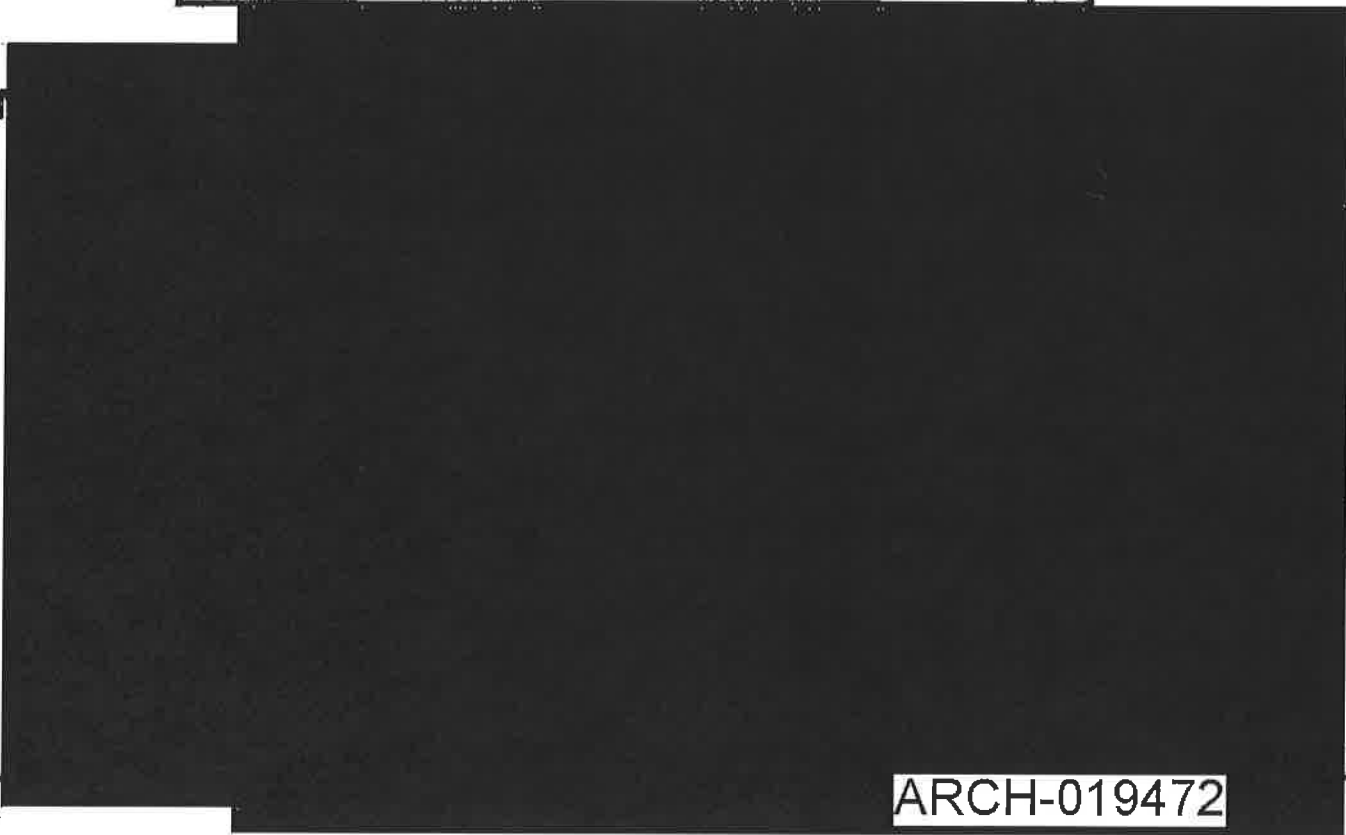
WHILE YOU WERE OUT

M _____
of _____

Phone _____
Area Code Number Extension

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

RETURNED YOUR CALL



FEBRUARY 4, 1991

3:00 p.m.

Meeting with Fr. Michael Kolar

- Mike will talk to [redacted] re: Masses at Vis.
(Then Mike may or may not call St. Peter's)
- Mike wants to take Viscat Testing:
 - ① U. of M. Testing
 - ② C.S.T. Indust. Psychs
- Lucker will write Roach re: Mike becoming rel. cont.
- Mike is seeing Duke Rice S.J.
- He is involved in a 5 or 10 step group of priests
- Personal:
 - daily mass
 - evening prayer with team + G.I.
 - making some contacts w/ people.
- Public notice:
 - not going back to Venezuela
 - not involved in polygraph



MEIER, KENNEDY & QUINN

CHARTERED

ATTORNEYS AT LAW

TIMOTHY P QUINN
ANDREW J EISENZIMMER
LEOH DEHLER
THOMAS B WIESER
NANCY GOERING REILLY
JOHN C GUNDERSON

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445 MINNESOTA STREET
SAINT PAUL, MINNESOTA 55101-2100
TELEPHONE (612) 228-1911
FACSIMILE (612) 223-5483

WILLIAM C MEIER
(1920 1981)

ALOIS D KENNEDY JR
(OF COUNSEL)

February 5, 1991

C
O
P
Y
Honorable J. Earl Cudd
United States Magistrate
United States District Court
514 U.S. Courthouse
110 South Fourth Street
Minneapolis, MN 55401-2297

Re: Archdiocese of Saint Paul and Minneapolis, et al vs.
Underwriters at Lloyd's, London, et al
Civil File No: 3-90-527

Dear Magistrate Cudd:

At the pre-trial conference in connection with the above-referenced matter held on January 31, 1991, there was a discussion about whether this case could be consolidated with a case entitled Diocese of Winona vs. Interstate Fire & Casualty Co., et al, Civil File No. 3-90-441. I have spoken with Mr. George Restovich, the attorney for the plaintiff Diocese of Winona, in connection with the companion case and he has no objection to such a consolidation. I also made Mr. Restovich aware that in the event the cases were consolidated, the discovery cutoff date in his case would be continued to November 1, 1991 and that trial would be scheduled on or after November 1, 1991.

In the meantime, I would ask that you note your file in this matter to reflect a change of address for this firm. The new address is as indicated above. I will be separately advising the clerk's office of this change of address.

MEIER, KENNEDY & QUINN
CHARTERED

February 5, 1991

Re: Archdiocese of Saint Paul and Minneapolis, et al vs.
Underwriters at Lloyd's, London, et al
Civil File No: 3-90-527

Page 2

Thank you.

Best regards,

MEIER, KENNEDY & QUINN, CHARTERED

/s/ ANDREW J EISENZIMMER

Andrew J. Eisenzimmer

AJE:crb

cc: Mr. W. Scott Herzog
Mr. James A. O'Neal
Mr. Richard Johnson
Mr. John J. McDonald, Jr.
Mr. George F. Restovich
The Most Reverend John R. Roach, D.D.
Reverend Michael J. O'Connell
Reverend Kevin M. McDonough

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

STRICTLY CONFIDENTIAL

February 6, 1991

Dr. James F. Martin
Dr. Loring McAllister 388-8461
Industrial Psychologists
4428 IDS Tower - Center
Minneapolis, Minnesota 55402

Dear Drs. Martin and McAllister,

You might recall that we had the opportunity to meet several weeks ago while discussing developing a Profile of Leadership for the President of the University of St. Thomas. I also know that I will be meeting with you this coming Friday morning, February 8 to discuss that Profile.

I am writing to refer Father Michael Kolar, a priest of the Archdiocese of Saint Paul and Minneapolis who is currently unassigned and is looking into alternate ministry.

There are some issues in Fr. Kolar's background that need more explanation which I could probably share with you on Friday if we have 5 minutes together. Fr. Kolar is a fine man and I think he is very much headed for a new form in future ministry. He could be immensely assisted by the kind of skills your office provides in terms of evaluating possibilities for future ministry.

I would appreciate very much if you could take him on as a client. Please bill our office accordingly. If you have any additional questions regarding this, please do not hesitate to call. I will feel free to have Fr. Kolar call you.

Sincerely,

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

cc: Fr. Michael Kolar

2-6-91/

Dear Michael,

Many thanks for the time we spent together Monday. In the midst of the "Dark Nights" I am finding some consolation... you are one of the sources of consolation.

I wanted just to put in writing that I have not given up hope of work in the missions, I would leave today. All my shots are up to date! The other side of working in the missions would be the Mission Office if there was an opening there in the future.

I am in contact with New Ulm's finest. He will do a little "spade work" as only a true farmer could do and see what develops.

The past two years I have mentally skipped Lent because I had been "living a Lent" all year. I'm experiencing a longing to enter into the season this year; Blessed Lent to you.

Your brother,
Michael Kolan

February 6, 1991
Bloomington, Minn.

Dear Archbishop Roach

We are the parents of [REDACTED].

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

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

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

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

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

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

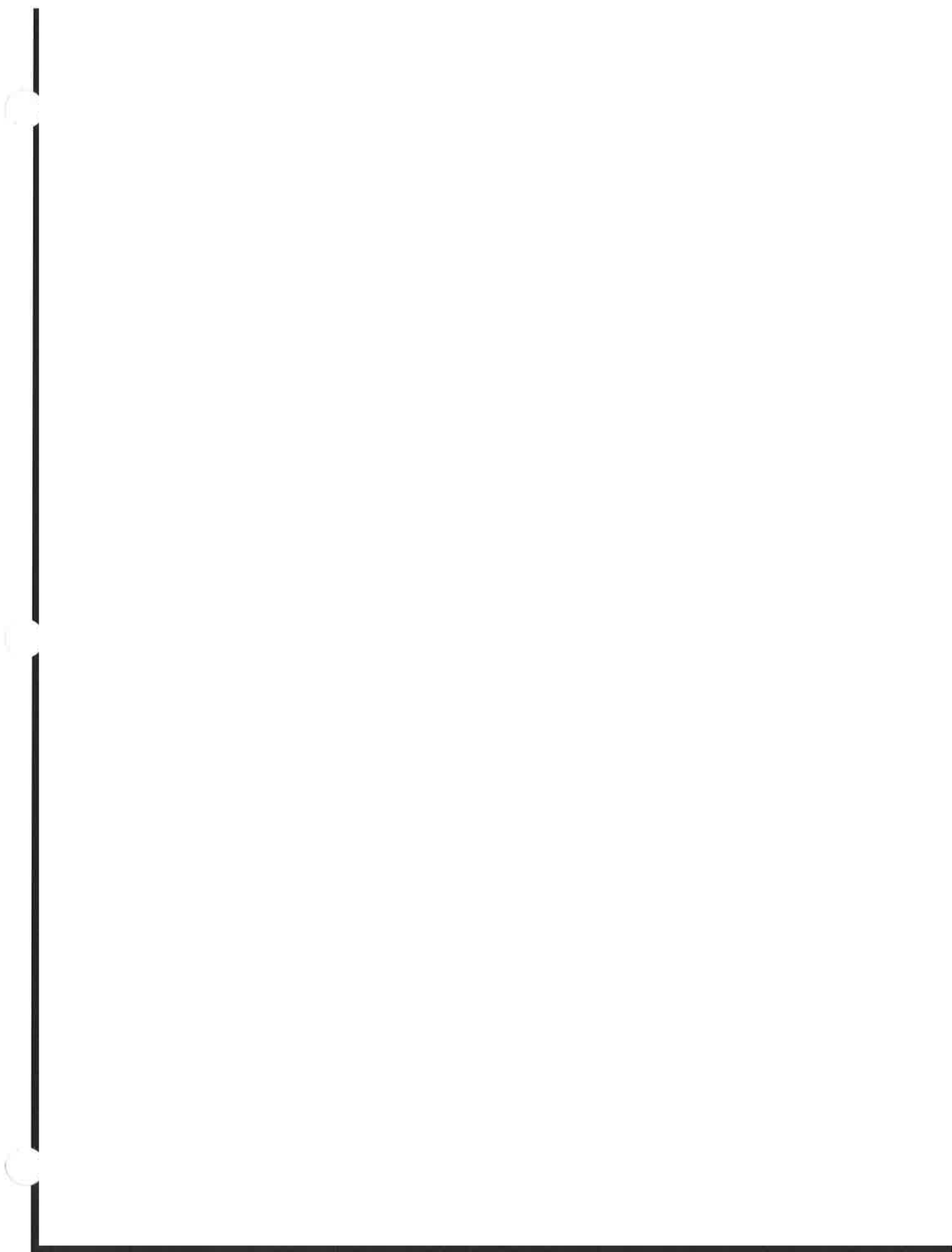
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We were raised with their traditional values and beliefs, those of our church and those of our country. Obviously our trust in clergy is gone, never again to be part of our family life. Pretty sad eh??

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

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





STRICTLY CONFIDENTIAL

DATE: FEBRUARY 8, 1991

MEMO TO: ARCHBISHOP ROACH, BISHOP CARLSON, BISHOP CHARRON,
BISHOP WELSH, FR. KEVIN MCDONOUGH, FR. PAUL JAROSZESKI

FROM: FR. MICHAEL O'CONNELL

I met with Fr. Michael Kolar on Monday, February 4. He has been living at St. Peter's Rectory in Mendota and has greatly appreciated the companionship of Fr. Kevin Clinton and Fr. Gil Gustafson. He has been able to share daily liturgy of the hours with these gentlemen as well as had an opportunity to speak with Gil Gustafson which he has found most helpful.

He continues to be involved regularly in an SAA Twelve Step Group with priests. He is seeing Fr. Dick Rice on a regular basis for spiritual direction, and he continues to keep up a good network of social relationships.

He spoke to me about wanting to get some kind of professional employment evaluation which will assist him in making decisions about his future. I think he would like to stay involved in church ministry. He talked particularly about the possibility of being involved in Propagation of the Faith work. However, he understands that that probably wouldn't be able to be done until Monsignor Gilligan would leave that office. However, I feel it is significant that he thought he could do work like that knowing that he would still have to keep a fairly low visibility with the public. I suggested that he meet with one of the psychologists the University of St. Thomas is currently using for developing a psychological assessment of candidates for the presidency. I was very impressed with the two psychologists I met who will be doing this work. Given that both of them have ministerial backgrounds and have done alot of very credible analysis for executive positions, I believe they would be able to help him. He is going to contact one of those men shortly.

Also, Bishop Lucker had indicated to Mike that he would be interested in pursuing the idea that Fr. Kolar become an administrative assistant to him, much like Mert Lassonde is to Archbishop Roach. Bishop Lucker will be either writing to and/or speaking directly with Archbishop Roach about this possibility.

Also, Michael Kolar wishes that if anybody indirectly asks us about him that we would be willing to say that Mike is not going back to Venezuela, he is currently unassigned and will not be involved in public ministry for some time. I think that that is a good short summary of what any of us should be saying around here when asked about Mike Kolar.

Possibly we may want to actually put that into some kind of a public statement.

I have an appointment with Fr. Kolar in about another month.

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Archbishop Roach -

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

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

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

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

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

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

For the rest of your life

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

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

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

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I do not have a window to his mind. I cannot tell you what his thoughts or motives are. I can only be honest and say that my experience in heterosexual relationships [redacted] that time has been within books. I am extremely shy. And so the touching + hugging was new to me, and coming from a delicate man I was scared to death, maybe I led him on? But I can see now I was not the only one. I just thought I was, and I admired him so.

Not anymore.

The mending will be slow, painful and possibly the scar will always be here. I am working hard now tho so maybe not.

As to Church. Father R.J. Carlson tells me my responsibility is to God. And he is right. I must not let one yo-yo priest destroy my relationship with God and my respect for his Church. I will return when I feel better inside.

Your mention of the people who are satisfied from the [redacted] is possibly correct. I only know what I can see, feel, hear from others. People who do not challenge the things that go on, are certainly happy,!

I made the mistake of asking one to
many questions and rocking the boat
of an all to "organized" system.

But, it is all behind me now,
my bills will get paid, when
I am well enough to work.

My wounds will mend. Perhaps
one day there will be a guy who
truly cares for me and I will
allow him to embrace me without
fear.

And children will learn early to
stay far away from Catholic priests,
especially ones who don't know how
to be sensitive to peoples space and
right to privacy & respect.

Thanks Again,

My Prayers for you - Fr. Carlson
(please share this with him) and
the Joks you both hold.

This card expresses what I would like
you all, especially Father Kolar to
say sincerely to me. And I truly
mean it for all of you.

Happy St. Valentines Day

Peace



FATHER R. J. CARLSON.

A prayer valentine for you.

I want to apologize if I seem ungrateful for all the listening, advice and response of your letter. All are very much appreciated. I do not want to become a bitter old lady at [redacted] So I hope I am forgiven. [redacted]

As I said, I think it better if I forget the whole story. And pick up the pieces of my life. So please do the same. forget my name, my tale and just hope they and He leave me alone forever and ever.

There are lots of sensitive, beautiful neat accepting people in the world. I just have to seek and find them, and they me.

Have a happy St. Valentines Day. And when you look down upon the [redacted] from your office, say a prayer for me. And I send you a whole valentine Rosary for you.

Peace [redacted]

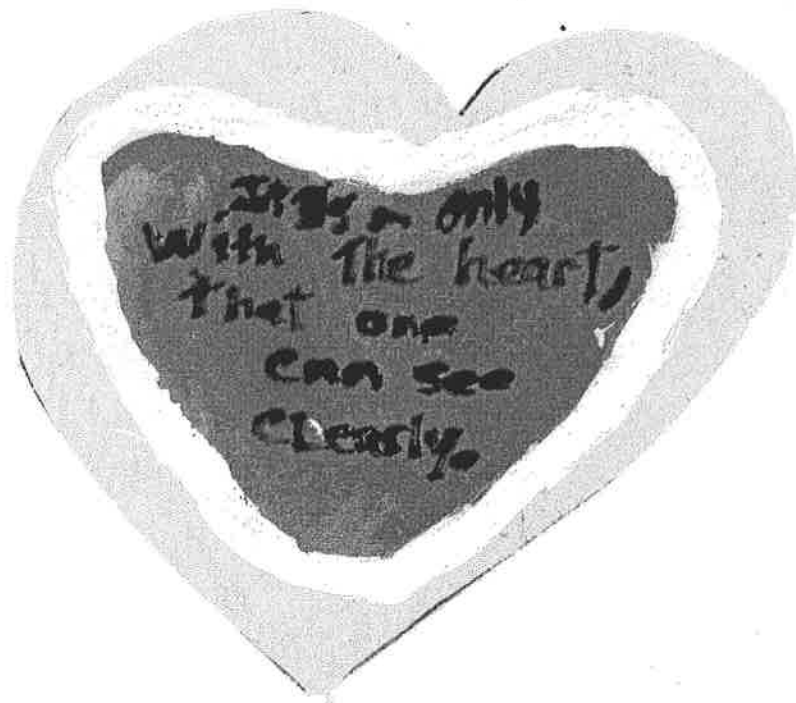
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EYES





Rev. Robert J. Carlson
226 Summit Ave
Chancery,
St. Paul, Minn

ARCH-019086



GENERAL COMMUNITY GATHERING 2/26/91
CONFIDENTIAL FR. KEVIN MCDONOUGH

Gordy DeMarais - welcome - Fr. Kevin McDonough is here tonight primarily in his role as a member of the review committee that we set up last fall. It was set up to review the actions of Jim and Mark in handling Fr. Mike's wrongdoing. Basic purpose of his being here is to present to us the results of the review committee and to answer questions for us. On Thursday night's meeting he will be functioning in his role as Chancellor. Prior to his coming forward and presenting the results of the review committee, I think it would be helpful for me to give you some background in this situation that we are facing and the brief history of events that have led up to tonight. The fully committed members have been at the meetings, for others this will be new - some of it or all of it. There are a number of reasons for that - throughout the last two years we have dealt primarily with the fully committed members of the community in dealing with this issue, which is actually according to the guidelines the chancery gave to us. Second, some of you have never met Fr. Mike - have come into community since he has left, so you haven't been a part of the discussions we have had about this over the last few years. Henceforth, because of the fact that the fully committed and other members are hearing things about this situation, we will deal with this matter with the whole community. So all the meetings henceforth in dealing with this matter will be with the whole body. (Along with that, if you are deciding about being a fully committed member, this would be things that would be good for you to know.)

History:

In March 1988 a civil lawsuit was filed against Fr. Mike Kolar - charged that he had related to the plaintiff in a sexually improper way. At that time Fr. Mike was serving as a coordinator in the community and also serving as director for the St. Paul Catholic Youth Center, which involved him overseeing NET Ministries, CYC Camp, and engaged conferences. When the lawsuit was filed, Fr. Mike was immediately removed by the Archdiocese from all of the above responsibilities, and at that point as well he ceased to become an active member of the community. The other two leaders of the community at that time were Jim Kolar and Mark Berchem. Randy and myself were not yet in - the community was going through a consultation process at that time to add new coordinators and in June Randy and myself were selected and named as coordinators.

Once the lawsuit was filed, (the first lawsuit), Jim and Mark were directed by the diocese to inform the community, since Fr. Mike was absent at that time, that Fr. Mike was traveling & attending meetings & conferences from March to May of that year - which in fact he was doing. After that time Fr. Mike was sent to an institution out East for evaluation, followed by treatment - and then the coordinators were informed at that point that they could share with the community that Fr. Mike was on a medical leave of absence - which in fact he was.

In May or June of that year another lawsuit of the same nature was filed - over the period of the next few months, with the Diocesan approval, Jim shared with the whole community that lawsuits were involved, and that Fr. Mike Kolar was absent from our midst and that he had been removed from his responsibilities. He also shared with the fully committed members in July of that summer that the lawsuits involved sexual wrongdoing with two women, one incident that had happened in the early 1970's and another incident that happened in the early 1980's.

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

Last summer - early fall, a couple in the community found out that Fr. Mike was involved with more than the two women and that the wrongdoing he was in was more extensive and more serious than had been communicated to the

community - and had been communicated by the community leaders. They also found out that Jim and Mark had some knowledge to that effect, and had that knowledge prior to the time that the lawsuits were filed. In Jim's case, he had some of that knowledge as early as the 1980's. They also had information beyond what Jim and Mark had even at that point had knowledge of.

This couple raised concerns with Jim and Mark about how they acted in light of the knowledge that they had. They raised questions as well about how the matter had been communicated to the community. Concerns were raised that suggested that Jim and Mark acted incompetently and that they didn't take the appropriate steps in dealing with the matter. Questions were raised to the effect that they deceived the community and tried to cover up Fr. Mike's wrongdoing. A concern was raised that the women who were affected by Fr. Mike had been portrayed in a negative light, and hadn't received the care and attention that they needed. Needless to say these were serious charges. The couple who raised the questions decided at that point to leave the community, and as other people noticed that they were absent, this couple began to share the reasons why they left the community and these concerns and information with them. Jim and Mark at that time brought the matter to Randy and myself, and after we studied the community statutes and constitution and community order, we determined that the way to handle these questions was through the establishment of an outside panel of competent and impartial people who would review the facts and the situation and then make some kind of determination. We also determined that we need to be in consultation with the Archdiocese about this for two reasons. One, because we are an Association of Christian Faithful under the authority of the Archdiocese. Second, because the issues that were being raised involved charges that were being made, and lawsuits against Fr. Mike and the diocese.

We then called a meeting of the fully committed members of community and at that meeting the concerns that were being raised were laid out and Jim and Mark both stood up and shared what they knew about Fr. Mike's wrongdoing and what they did about it. They maintained two things: One - that they did take action in light of the information that they had. Two - that knowing what they know now, they didn't take enough action, that they should have done more.

We then laid out a plan for dealing with the matter and - understandably - there was a lot of hurt and confusion, suspicion, anger, assortment of other emotions that were expressed at this meeting. I think - understandably - the authority of community leadership was questioned in light of the concerns, and furthermore, other issues about our life and concerns about our community life were raised. We concluded that meeting and decided at the end of that meeting that we would consult Bishop Carlson and also would consult Fr. Tim Nolan and enlist in their help in dealing with the matter in community, and that we would meet again in another week to further discuss and address the matter. We did meet with Bishop Carlson and laid out to him what had happened and how we were thinking about handling it. He was basically supportive of the process and wrote a letter to the community. During the second meeting we again went over the concerns and Jim and Mark again responded to them. We then read Bishop Carlson's letter: (Letter was read).

So we read the letter and also discussed some of the other concerns that were being raised and decided to set up the internal process of review within the community as a way to get at those concerns. Over the next couple of weeks Randy and I went about the process of setting up the committee, in consultation with Fr. Kevin. We basically pursued the set of names that were in the letter. Maryann Mann was unable to be on the committee, and then we selected Irene Gifford - to respect the Archbishop's request for a woman, and to get someone with counseling background. That is a brief list of the events that led us up to the setting up of the committee. The committee since has met and I will turn over to Fr. Kevin who can give us a report on that.

Fr. Kevin McDonough

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

And the main point I want to clarify at the beginning is why you should not trust me.

You laugh - but I am warning you. I will say some things tonight - but there are reasons for me to mislead you. I will not deliberately mislead you. But there are reasons for me to do so, and I want to identify them so you can listen to what I am saying with a certain grain of salt. Gordy indicated it as we began. I come to you tonight wearing a couple of different hats. Those different hats, while in many ways complimentary, are in some ways also in conflict with each other. And unless we acknowledge that up front, it is possible that I unknowingly will be acting in the interest of one of my jobs, but passing it off as if it really has to do with the other thing I am trying to do here - and you will again, some of you, believe you have been misled. So let me lay those things out a little bit and then go from there.

I am a Chancellor of the Archdiocese of St. Paul and Mpls. I am an officer of a corporation, an employee of an organization, I am a priest of the Church. I am part of a Church, organization, corporation that messed up. That is part of what this is about. We messed up. We will talk more about how we messed up on Thursday night, but as the Chancellor of the Archdiocese, it is at least in part in my interest to make us look good - and to minimize the amount of messing up that we did. So understand - that is a part, temptation, dimension, of my being here.

I am also a member of a fact finding team and I am with you tonight - as opposed to Thursday night - here tonight as a member of the fact finding team. Now normally the report of a fact finding team would be shared by its chair. The chair disagreed with the conclusion of the majority of the members. And so I am here to represent the majority of the members of the fact finding team. More about that in a minute. I hope to be able to say something to you tonight that will represent as far as possible just what I heard or what we all heard in the hearings that we did six weeks ago, and then the discussion that followed in the month after that. But I am not a superman, and I can't separate always what hat I am wearing. So don't trust me. Listen to what I am saying. Weigh it and evaluate it. I tell you that to defend you, but also to defend me. Because we will have some time for questions at the end of this evening - some of your questions will relate to things that I know as a Chancellor of the Archdiocese, but that I don't know about as a committee member. And I am going to plead ignorance about those things tonight and then come back on Thursday and talk about them. But in particular I am here in a role tonight - here as a representative of the team, and I can tell you about what the team knows. The team for example, does not know how much the Archdiocese knew about all of this stuff several years ago. I know because I work for the Archdiocese. But I didn't tell the other members of the team about it - it wasn't the job of the team to look into the Archdiocese. We'll get into that later.

What were the purposes of the team - see the document, "Mandate for the Committee".

This one, some of you have seen before. I will sum it up in two phrases. We had two jobs - to find out what happened, and to make some recommendations about repairing the damage from what happened and preventing it from happening again. We were to talk with whomever was interested in talking about what they knew or what they thought or what they had heard, or what they wished would have happened in the past - to establish a clear picture about the past. And then, having established as clear a picture as possible, to use that as

the basis of some recommendations. That was our purpose.

What wasn't our purpose? There were a lot of things that weren't our purpose, several of them that are key.

It was not our purpose to fix up the community, or even to decide whether you needed to be fixed up or not. We had a very limited task, I think we have made some fairly broad and necessary conclusions on the basis of that. But we were not to analyze every area of your life together. We were to look at a particular question and to see how that rebounded around various elements of your life.

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

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

Some issues in assembling the team - I will name those:

This idea of a fact finding team was endorsed by Bishop Carlson - he offered some names and suggestions, then the team itself was selected by the coordinators.

There has been an issue raised around our hearings, I will give you my perspective on it and the perspective shared by the other three team members. The team was supposed to be objective, but the individual members of the team weren't - couldn't be objective. The reason for having a team was to try to find the right balance of subjectivities, the right balance of perspectives, so that though none of us would have the whole answer, perhaps four of us could thread our way through some confusing things together. I think we were fairly successful at that. Although the fact that we could not come to a unanimous conclusion reflects the fact that there were some - such a wide sense of subjectivity that we could not come to a perfect objectivity - that is reflected by the disagreement. The fact that we weren't all of one mind might also be reassuring to you. We did not come to this question from the same perspective, we held them up against differing experiences, we evaluated it differently. We spent the better part of a month trying to find ways to rectify and justify with one another our different perspectives - But when we could not do that we finally agreed to let go and submit two separate reports. So we - I - was not objective. None of us were objective. Each came with particular perspectives. Our hope is that as those perspectives brushed up against the reality of the testimony of many people, and then against our own processing of those, that the results were more objective. But we were not objective.

How did we proceed? As many of you know, a general invitation went out to people to come and see us - it went out from the coordinators. We received a list of people who wanted to spend some time with us. We took a look at the amount of time we had available (12 hours altogether of disposable time for interviewing), and tried to divide that up fairly. Then we set up a series of times - sent them out, proposed an order, on quasi-neutral turf (at the Chancery), and then invited people to talk among themselves if they needed to reschedule their times. Beyond that...it is laid out in a document we will get to in a minute. Interviews - all laid out in the document.

This was January 8th and 9th. How come we are only here talking to you now? Here is what happened in between. It took one month as a team to come to a final agreement to disagree. Then people were on vacation, things sat on desks waiting for responses, phone communications... It took us four weeks to agree that we could not agree on everything. February 8th - I then met twice with the coordinators from your community - twice with all four coordinators. The first time, simply to tell them the results. They had not seen the

results yet. That was the first time that they saw the results. And then the second time, after we walked through the results, to talk about "how are those results going to be given out to everyone else". And then after that, they picked my brain for suggestions about, "once we throw it out, what do we do about it."

We spent these last two weeks clarifying the text, they got a chance to read the text and say - "what did you mean by this, by that," and then dealing with the means of communicating it. Finally all that was resolved, and then notice came out to you.

We'll go through the documents - and take questions in two ways. Either ask questions, or write them out and pass them in. Are there any questions about this procedure?

You have two documents before you. One says "Report of the Fact Finding Team commissioned by the Community of Christ the Redeemer". This is the majority report - reflects the conclusions of the Reverends Irene Gifford, Nolan, and McDonough. The other one simply is entitled "Conclusions" and are the conclusions and recommendations of J. Michael Guenther, who was the chair of the fact finding team. I will address the majority report first, then be far less articulate about the minority report - but I will at least do some comparison things for you. I won't do a lot of that because we need time to talk and you can compare on your own. Various elements of the majority report. The first page is basically a summary of how we went about what we did. You will also notice on Mr. Guenther's document that there isn't a similar thing - because he agreed with the summary we did. So he didn't rewrite a whole summary. He thought the summary in the other report was sufficient. Read the document.

First, the report is divided into two parts. One, "Affirmations and Concerns" - basically the fact finding part, incomplete set of facts, but it is the ones that seem most to paint the major dots on this picture that became clear to us through the interviews. Part two is called "Recommendations". (On Mr. Guenther's report, he did something similar - what we called "Affirmations and Concerns", he called "Conclusions", and what we called "Recommendations", he called "Recommendation") Highlight key elements.

Under the first A/C - three main points we're trying to make. Everyone we spoke to could detail a positive benefit of having been part of this community, and in fact made that effort. Even those who were quite angry still spoke very positively about elements of their association with this community. It is important for you to know that - as an affirmation of all of you - but also as an affirmation of those people. They spoke responsibly, spoke of positive benefits, even those who were mad. Not only did they speak of positive benefits, but (last sentence) we spoke with no one whom we would characterize as vindictive or harboring deep seated ill will. We didn't hear that sort of thing. They were not so ticked off that they just wanted to be the Saddam Hussein of the charismatic movement. Recognizing that reality, it is important to state - that there were profound feelings of hurt, mistrust, and of betrayal. So anger, hurt and betrayal on the one hand - but we want to say very clearly, responsible reflection on the past and of no spirit of destructiveness or ill will.

Second part A/C - paragraph 2 - May be those in the community who do not believe that Fr. Mike Kolar engaged in serious acts of wrongdoing. That concern was expressed to us - none who talked to us believed that Fr. Kolar was innocent as a lamb - but a number who came knew people who still believe that. So note that fact. (Down in the end) - sort of things we heard about would seem to us to constitute serious misconduct. Understand - Team guy talking - the Chancellor knows what he did and I will tell you on Thursday some of it - and I'm going to say to you that it was bad. But that is as Chancellor. Team member - wasn't given the job to review Fr. Kolar's

behavior. We had no independent source to do that. It would be stupid for us to do that because that is a matter before the courts right now. And so we didn't get into that. But even the things that we heard of - that we didn't go looking for - were serious, bad, wrong. So let's not delude ourselves here. We are talking about bad stuff. It wasn't our job as a team to judge the extent, depth or any of the rest of that stuff. So I don't want to get into that...but let's not pretend that we're talking about anything other than serious material here, to the extent that the team is able to judge that.

Third set of A/C's - highlight a couple of things:

1. Jim Kolar acknowledged to us that what he did was insufficient. What he did - in the mid 1980's, before lawsuits and all that stuff, what he did back when he knew what Fr. Kolar was doing, in the early days of his knowledge of that, (we'll talk about what that was later, the team didn't get into all of that), what he did was insufficient. An example of that - subpoint under the first point - that he didn't communicate his information separately to officials of the Archdiocese, who had some supervisory responsibility over Fr. Kolar because he was a priest. He never independently told us what he knew. We'll get into that later, at subsequent meetings, why that happened. It is important for you to note that the team is saying he told us that what he did was insufficient. And we agree. It was insufficient.

2. It is clear to us that there was no deliberate effort on his part to ignore the information he received. When he got information he responded. When he got information he responded. How did he respond? Having already said that what he did was insufficient - not to take away from that - we say that we believe that the steps he did take, insufficient though they were, demonstrated a genuine concern for the safety and well being of the victims, and an attempt to prevent further misconduct on the part of Fr. Kolar. What he did wasn't enough, but what he did was along the lines of what should have been done. Didn't go far enough, wasn't strong enough, wasn't complete enough, didn't involve enough people - but what he did was the start of something.

Fourth A/C - ~~these are things about Mark's perception of things about what Mark's brother did and did. Number 1 - that he knew significantly less and he knew it right after the fact. Number 2 - that he knew what he did know he should have shared, particularly with the other senior officials, again. Number 3 - that he would have done that, and there are probably some good reasons about that, but for the fact finding team to figure out the good reasons, that's what we need to do. Number 4 - that he should have acknowledged, and that's what we need to do. Number 5 - that he should have shared what information he had later, but the team is not going to do that.~~

Fifth area - A/C - Several things. The area of concern here is the way the community was informed about Fr. Kolar's wrongdoing. That it came across to many people as minimizing the seriousness of the misconduct, and of shifting the blame from Fr. Kolar onto the people that Fr. Kolar hurt. That is the way it came across to many people. Finding a fact. We want secondly to acknowledge that both Jim and Mark pointed out that they were restricted in what they could tell you - they told us they were restricted in what they could tell you - and the team acknowledges that that happened. And that really had an impact on how Jim could talk with you, and how Mark would have talked with you had he talked with you. Even so, the community was not properly prepared to hear the news. Whether that is Jim's fault, Mark's fault, the Chancery's fault, God's fault, whoever's fault - we'll have to talk about that down the line. We just acknowledged the fact that the right preparations were not taken three years ago so that you could hear what was being said. We also do need to acknowledge in the very last sentence of that - that it is possible - we did not do a psychological analysis on the people involved, but it is certainly possible from the way things were structured -

that personal factors - the fact that a brother was involved for example - had a very powerful impact, or some impact at least had some impact on the way that matters were communicated to you.

Sixth A/C - final area of fact. In addition to these more narrow issues about who knew what when and what they did with it - that question (the way that was dealt with) has raised some issues that we want - we are going to say - you ought to be talking about and dealing with together... And we acknowledge three fairly broad areas here. The way in which leadership is exercised in the community, questions about the relationships between men and women - both within family units and within the community as a whole - and third, the relationship between the community and Sword of the Spirit. Those are some issues that got raised to us. Those are by way of fact, by way of what we heard, and the things that we heard that we thought were important enough to name in a summary of the situation. What do we recommend you do with those?

We turn to part two - "Recommendations". Before that, I will draw a distinction - some of what we recommend here we say, "you better do this or you're going to have a lot of problems in the future." -And those things are fairly few, because we don't know you from the inside, for one. We didn't have that much time to study you, number two. We are not that kind of experts, number three. But still there are a few things we say - "You better do that or you are going to have some trouble in the future" - this stuff isn't going to go away. There are other things that we say, "Take a look at these things" - we don't know if they are the right things for you to do or not - we at least think it is a question deserving being addressed. You are going to have to take a look at that together as a community and decide. Maybe the team is goofy, or maybe the team only touched the tip of the iceberg and there is a lot more under there than we know about. But that is your problem - that's not the team's problem.

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

What you must do: In #1 two things are highlighted there. There has got to be some very general education around this whole area that is called "boundary issues". Like the business I was doing right at the beginning about trying to distinguish which hat I'm wearing, and so on, that is part of how adults relate to each other. And it is our sense that there has to be some education about those boundary issue things - and particularly the last sentence of this first recommendation. Particularly there is some very particular knowledge about what happens to people who are sexually abused. It would be a lot of help, a lot of insight to a lot of people in the community - to help you know how you could talk with people who have been hurt - either have been hurt by Fr. Kolar or people that you run into that are hurt by a whole lot of other people as well. But there is a tendency - I'm not going to get into it tonight because this isn't the place for the education - there is a tendency to put the blame on the person who got hurt - for a whole lot of reasons that someday you will look at, and unless you get more help about how to shift some of that and sort all of those issues, and so on, you are not going to be able to get through some of this stuff. That is the first set of recommendations. Second area - and here I want to distinguish between a "you really better do this" and a "by the way take a look at this too". We think that Jim Kolar really better not be involved in the further dealings with these questions, and the reason is that Jim wears several hats. Jim was born from the same mother as the guy who is at the root of some of these problems - a lot of these problems, and there is a connection there that I hope will never be broken - shouldn't be broken. Brothers should always be brothers for each other (sisters for sisters) but then when those connections are made,... then putting in a whole lot of maybes and all the rest of that - because this is

not our business, to tell you what to do with your leadership in the long run. But there are enough questions around Jim's leadership in this particular issue that we are suggesting that at some point you are going to have to ask yourselves, "Has this crippled his credibility in a broader way?" Maybe it has and maybe it hasn't. We think it is an important enough question that you better ask it. And then either say, "All right, Jim, you screwed up on some of that stuff, but we still trust you as our leader as long as you don't get back into that particular stuff." Or - "No, you know, there was enough messing up that it is probably time for you to step aside for a while." We suggest you should ask that question, not because we have determined an answer. We have not determined that Jim should step down, we have not determined that Jim should not step down. We did not decide either of those. But we think the question should be asked because it is an important question in the minds of a number of people that we talked to, and we can see why.

Third area of recommendation (Skipped number two because number two is in common with Mike Guenther's document) and this is one of the things I am going to come back on Thursday and put on my chancellor's hat and talk about - there are still people out there who were directly hurt by Fr. Mike Kolar. Some of them are in the community, some of them are out of the community and elsewhere. Many of them are people to whom this community has a responsibility. Many and perhaps all are people to whom the Archdiocese of St. Paul and Mpls has a responsibility. The Archdiocese is represented by the Chancery - and so the team says, all right, CCR and Chancery, you figure out what you are going to do to reach out to those people who were hurt. Mike Guenther, you will note, has that word for word - as a matter of fact, we took the wording from his document and inserted it in the majority report.

Item #4 Three issues we note here. Again let me indicate exactly what kind of language we used. We said, several related questions should be addressed. We don't identify them as things that must be changed, but as things that should be examined. Now the result of examining them might be to change them entirely, or it might be to leave them exactly the same, or it might be something inbetween. We do not make a concrete recommendation to you about that either way. But we want to call your attention to them because attention was called to them in an intelligent and faithful manner in the context of our hearings. Three things: The question of balance between authority and subsidiary. Fancy talk - means who always get stuff going- is it the guys at the top or the little folks at the bottom. And there is always a balance - in a family, in an organization, in a neighborhood, in the army - there is a balance. There is a different balance for different communities. But we think you have some balance questions you have to ask yourselves. Second set of questions is that there should be some look at rotation of leadership. I gave a little longer explanation of this when I talked with the coordinators, and let me take one second to explain this one because I think it made some sense to them when we talked. There was a time when this was a much broader community - with a lot less intense commitment on the part of the most folks. Then, rotation of leadership was less important - because each individual person was less invested, less exposed to mistakes on the part of the leadership. Once you start making life-long commitments to things, people have a much higher stake, and mistakes by leadership, which happen because we are sinful human beings, mistakes by leadership are more costly. So, for example, in the tradition of our Church, religious communities have a required rotation of leadership. Now not all religious communities do that. Some, like the Jesuits or certain Benedictine Abbeys, have lifetime election of their leadership. But others, religious communities have three year terms, six year terms - we want to suggest to you that you need to take a look at some of that anyway in order to provide safety and security for the members of the community

Third area - the question of pastoral care for the leaders. Who shepherds the

shepherds, who feeds the feeders. And that is a question raised by what happened to Fr. Mike as well as what Jim did and what Mark did and what Kevin McDonough did (which we will talk about later) - etc.

Recommendation #5 -Two things to name here. the first is that there are right now some unclarities about the relationship of this community with two outside groups - Sword of the Spirit and the Archdiocese. Now we have been through and tried to clarify the relationship between the Archdiocese and Community several times. It hasn't gotten all set yet, so the team is suggesting that there has to be some further discussion about that before that can all be resolved. And secondly, in particular a kind of sub-question in this area is - if that gets worked out, then along with that one of the things you will take a look at is what would happen if in the future a person just didn't trust the leadership, but felt that they had a very substantive issue that was important to the life of the whole community. Where do you take that? - If you just have the hierarchy. Where do you go with the complaint or the problem? That is called "independent recourse". It's like if you disagree with the president of the U.S. - you can't just leave the U.S. - or maybe you can - but you can also go to the courts. There is such a thing as an independent process. And there needs to be some of that in a community as well.

Sixth area of Recommendation: We are very careful in our wording of this one. I would say that at least two of the members of the team disagree with the teaching about the role of women as it is presented in the community. But we did not see it as our role as a team to clarify your teachings for you. But we were substantially concerned - at least the three of us who made this report - that whether or not the teaching is correct, that we could agree that sometimes people may misinterpret the teachings and implement it improperly. Need to take a look at how you are implementing the teachings about women. There may be some overreactions here - at least if the things we heard are true, then there are. That is the majority perspective, that you need to take a good look at that. There were some members of the team who would go farther and say that you should change the teachings about women, but the committee decided to let go of that particular perspective and suggest that if the teaching is defensible - and all agreed that it was - you still ought to look at how it is being implemented. As we say finally, in the last paragraph, it is not our role to tell you what to do with all of this stuff, it is our role simply to identify the questions. And then you have ways as a community of resolving your problems. We have the nice role of being able to come in and tell you what is wrong with you and then leave. That is the gift we tried to bring, to offer some perspective. These are harsh words to hear, but I want to place them before you.

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

The first is that there is no longer opening paragraph to this one because he endorsed the opening paragraphs of the other document, as I have already indicated.

Number 2, the other three of us consider nothing in this document by Mr. Guenther to be inaccurate. There is nothing that he said in here that is wrong. Now he disagreed with some of what we put on ours. But we don't disagree with anything that he put in his. We're concerned only with certain points of emphasis, and I am going to mention three of those right now. The first is this - he said in the second full sentence, "It should be noted that some ninety percent of the community did not participate in these meetings." While that is accurate, we considered that to not be a particularly helpful observation, since it could be read as an attempt to diminish the importance

of what those who did participate said. Everyone had the opportunity to participate. You can make whatever conclusion you want to out of the fact that 90 percent did or did not participate. But it is not helpful to play down the participation of those who took part.

Secondly, in his first conclusion, "There were several instances of wrongdoing by Fr. Kolar during the period prior to 1988" - He doesn't know that as a fact. None of the members of the team know that as a fact. We know that it was reported to us, but we just need to be clear on that - that the question of whether there is wrongdoing has to be established by other means than our own particular task force. Just so you understand that. He doesn't have any outside information to confirm things - he is operating on the reports of other people. There should be some confirmation of that news later, I'm not trying to deny that. Just so you hear that. Just that's more of a conclusion than should be made based on the information available.

Finally the third thing here is - in paragraph 3 of the conclusions - "Some information of improprieties by Fr. Mike Kolar prior to 1988 in fact was brought to the attention of the Chancery"...there will be some discussion of that on Thursday. We did not include that in the other document because it was not part of the role of the fact finding team to talk about what the chancery did or didn't know. I think when the chancellor comes, he will talk about how the chancery screwed up. But that isn't the role of the fact finding team to talk about that.

That is the end of my report. What I would like to suggest now is that those of you who may have some questions that you don't want to stand up or raise your hand and ask, but would want to write those down, please write them down and hand them in.

Gordy tells me that the commitment was made that this would be wrapped up at 9:45 - that doesn't leave a lot of time but I will be back here again on Thursday night and if we need to take the first part and ask the team member to come back first before the chancellor comes in, then we can do that.

QUESTIONS AND ANSWERS: - (Questions not on tape)

? - Another way to read that statement is in the context of the statement immediately before it. The sentence immediately before it says "they were not assisted or encouraged in their efforts by Jim Kolar". From that point of view I do recognize that that is an ambivalent statement - and it could seem to be a slap at the couple who initiated some of the questioning or other people who have gone to look at documents or so on...the other way to read it is to say, if Jim Kolar would have jumped in there sooner and helped but, then this wouldn't have happened. So in that sense it can be taken as a statement of blame against him. I think the bottom line is that the process itself became adversarial. There are a lot of other things here in terms of pastoral oversight, involvement of the leadership, and so on, and I don't think that sentence should be read out of that context.

? - All we are saying here is a fact and not assigning blame. That the community was not in a position to hear well whatever news had been given, because insufficient preparation was done. You - on Thursday you will hear the chancellor say, "A large part of the blame for that goes to the Archdiocese" - for not preparing people well to hear this kind of news. I suppose one could also conclude that the coordinators did not do the right job. Or could also say that the media or our schools or our parents did not train us well enough to hear these things, and again it is written very carefully not to at this point sort out the blame, who did it, but to acknowledge the fact that there was an insufficient pool of information there against which to hear what news was given... That is, I think, some of what we will start dealing with on Thursday night. That is what our first

recommendation is aimed at, at starting today, we think you folks ought to build up the pool of information - that is part of the healing/reconciling process, the learning/decision making process, and so on - that is why it is the number one recommendation - is that these other recommendations would make more sense in the context of further knowledge and understanding.

? - You are correct. There is no parallel recommendation about Mark, none that is parallel to the one that we made about Jim. And the reason is because the team believed - all four of us - believed that the amount and the timing of the information that he had while it does call into question in particular not having gone to us (the Archdiocese) with the information - that generally speaking his leadership is not tainted in the way that Jim's was around this particular issue.

? - No - no - I talked about what we came to and you read what Mike Guenther came to and I have talked about what we disagreed with Mike and I think you are asking, "What did Mike disagree with with us?" Is that right? I think I said that already - yes, we don't find anything in what he said as inaccurate - wrong emphasis, some of that sort of thing - but in and of itself, not inaccurate. He had a couple of concerns - I am not prepared to answer that - so I may forget some of them - He didn't like the emphasis on psychology in recommendation #1, he believed that that was beyond the competence of the team to deal with. He also thought that in recommendations #3, 4, and 6 we stepped beyond the scope of competence of the fact finding team. He did not necessarily disagree with those, and think they were wrong. He just said that we shouldn't be talked about because that is beyond our competence.

? - 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 is up to you to deal with them as you see fit. If as a result of your own internal discussion - several ways to read it - you could say, the ten percent spoke for the hundred percent completely - that is one way, and that may be the fact. Or part of it may be the 10% spoke and 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 inbetween. For the most part we restrict ourselves here to naming the issues - but also to try to set an intelligent context for you to deal with those issues and questions.

? - No - not saying that either. I am not saying either of those things. Actually what I am saying is - for example in the U.S. you could not give testimony against your spouse in court. The reason is the court presumes that you should not be asked to tell the truth about your spouse before a court because there is an extraordinary 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 those - simply acknowledging the fact that he wears several hats suggests that he ought to absent himself. Same reason why, for example, in the U.S. senate, you can't vote on a resolution about yourself - because you have a very particular perspective on yourself - that is all we are suggesting.

? - And that is why that doesn't appear in the majority report - because we think that that sort of thing could be read - we don't know what he intended by that - we have to ask him what he intended, so we ought not to judge whether he was trying to put down what everybody said or exalt it or any of the rest of it. We may make our guesses, but we didn't report that because the important thing about these conclusions isn't whether one percent or a

hundred percent of you thought them, the important thing is what is true. And the truth can be held by one percent or by one hundred percent. And the discernment that lies before you now 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.

? - And that is part of what took us - if all we did was focus the questions for you, that might have been a contribution - but we've done two things in addition. First of all the team did one further thing and that is make some suggestions for further education and contextualizing how to do the discussion. And the secondly, I worked with the coordinators to at least try to plant some suggestions about ways you could begin that discussion together. This obviously doesn't end tonight. Next...starting Thursday night, there will have to be some response. I will say more about that Thursday night as the chancellor. I will just say the team has handed it back to you and then you have to decide what to do about it.

? - When did Fr. Mike stop his sexual behavior? The team was not charges to investigate Fr. Mike's behavior. I think the question - free advice - the question is a good question and something should be done here to provide you with more information. And some things will be done, but from the point of view of the team, the team does not have that information, so tonight 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 some given, a thick stack - given individually to each member of the team so that each had all the written materials in his or her possession.

? - Wearing my team hat, no the team didn't discuss that. The team threw it back to you. Wearing my chancellor hat, we will talk about that on Thursday.

? - 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 Guenther 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 can't establish the facts, I wasn't there. But it became an issue. The way in which all the information was/wasn't distributed became an issue. I will say this - that I'm glad that he was on the team. If for no other reason, that he defined one boundary of the team. He helped us be more objective by being different from the rest of us, forcing us to figure out our questions. Beyond that I don't know how he was chosen. Or, 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 be chair because I am an officer of a corporation that messed up. And since I was part of the mess up - it's goofy for me to head up a committee that could just kind of sneak some of the blame for our mess up on to these other guys. I mean, that is just had process. I don't believe I would do that cause I think I'm a great guy - but some of you ought to ask that. And some of you should still be asking it. Isn't he charming - Why is he trying to trick us?

? - I will give you a short answer and then indicate the longer answer. I will indicate the longer answer first. The longer answer is - that is the kind of stuff that there should be some education around. OK - 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. What does it mean? It has to do with the way certain power is exercised. And the kinds of restrictions that are put around the exercise of power. That is what a boundary question means. Good example that will help: Imagine that you are the coach of your son's hockey team - you are the coach, so you have the power to let your son skate on every shift. And that would be great. Sometimes on the other hand, guys who are coaching their sons overreact the other way because they don't want to show any favoritism - that is 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 is a boundary issue. Has to do with the exercise of power.

? - I have no knowledge about that. To my knowledge did Bishop Carlson recommend Mike Guenther for the committee? And I am saying I have no knowledge of that.

? - No - probably not.. OK, that, yes, from that point of view..It's kind of hidden in our first recommendation, in the team's first recommendation. We're talking about doing some general education. Part of that education, we don't say specifically here, but 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... So that will be addressed - not by the team.

? - Sure, recommend an open forum - that's what we're doing now, isn't it? OK - I would neither recommend in favor nor against that. That is not my role as a team member.

? - Bobby Kennedy had a good answer for that one - that's a good question and I believe it deserves an answer. I am not in a position to design how you deal with the question. I am in a position to name the questions for you, and then you all have to figure that out.

? - One of the things the chancellor will do, for example, when he comes on Thursday - is he will talk a little bit about restrictions on this kind of information. Legal restrictions, person restrictions, etc. So ... information is a form of power, and the way you deal with the power and the information - you have to get some kind of agreement about that before you do it.

Gordy DeMarais

Fr. Kevin - extremely generous with his time, genuinely concerned about us and our lives.

I will say a few things in conclusion. I think I will respond to the questions about Mike Guenther. Bishop Carlson didn't recommend him - 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 we were setting up and we suggested those two names to him. He approved them in his letter. Why did we choose Mike Guenther - or think about Mike Guenther? One other point first - 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....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 all sent our direction that week. Mike Guenther - what I knew about Mike Guenther 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 his service as a coordinator in the Word of God community because he disagreed with how some of the things were being handled, the

process within the body there. I didn't know at that point that he was a Sword of the Spirit coordinator - even if he was a SOS 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 personally thought he would be an excellent committee member - I did find out that he was a SOS coordinator. I also found out that he actually himself held some of the same concerns that were being raised within the community about community life and about some excesses of community life or some things that weren't being handled well. And so I thought, he's a coordinator, but he is a coordinator that some have called or labeled to be more moderate in terms of his approach, if you look at how leadership is exercised in the spectrum of moderate to more tight. I also found out that he was 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, 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. Also, in the recommendations that the people in the community sent forth on how the committee should be made up, it was a significant number who suggested that a SOS coordinator be a part of the team. A few people suggested that the whole team be made up of SOS coordinators. So, partly I was responding in that to the concerns that people were raising.

In conclusion - on behalf of the coordinators who set up the committee, I accept both the reports. Because the majority report is the majority report, and because it is in more detail, it is our intention to take the recommendations of that report and to 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 our community. We will start specifically with those recommendations that deal with Fr. Mike and his actions, that is one of the reasons why Fr. Kevin is coming back on Thursday, and I am really hopeful as we move through this process, through the next season in our lives, that the right healing and reconciliation can happen in this matter. Important for us to realize that this is not going to happen quickly and won't be painless. It is a painful thing that we need to move through, and that is all right. It's all right that it is painful, it's for a lot of reasons painful. I know it is 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 is our intention to take those recommendations that are stated as what we should do, we are implementing those and taking those right now to look at and examine - that we will do that as well. In regards to the ones that we should do - part of that has to do with Mark and Jim's leadership. According to the third 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 that Mark and Randy and myself are going to continue to help us move through this.

Points of business.

GENERAL COMMUNITY GATHERING 2/26/91
CONFIDENTIAL FR. KEVIN MCDONOUGH

Gordy DeMarais - welcome - Fr. Kevin McDonough is here tonight primarily in his role as a member of the review committee that we set up last fall. It was set up to review the actions of Jim and Mark in handling Fr. Mike's wrongdoing. Basic purpose of his being here is to present to us the results of the review committee and to answer questions for us. On Thursday night's meeting he will be functioning in his role as Chancellor. Prior to his coming forward and presenting the results of the review committee, I think it would be helpful for me to give you some background in this situation that we are facing and the brief history of events that have led up to tonight. The fully committed members have been at the meetings, for others this will be new - some of it or all of it. There are a number of reasons for that - throughout the last two years we have dealt primarily with the fully committed members of the community in dealing with this issue, which is actually according to the guidelines the chancery gave to us. Second, some of you have never met Fr. Mike - have come into community since he has left, so you haven't been a part of the discussions we have had about this over the last few years. Henceforth, because of the fact that the fully committed and other members are hearing things about this situation, we will deal with this matter with the whole community. So all the meetings henceforth in dealing with this matter will be with the whole body. (Along with that, if you are deciding about being a fully committed member, this would be things that would be good for you to know.)

History:

In March 1988 a civil lawsuit was filed against Fr. Mike Kolar - charged that he had related to the plaintiff in a sexually improper way. At that time Fr. Mike was serving as a coordinator in the community and also serving as director for the St. Paul Catholic Youth Center, which involved him overseeing NET Ministries, CYC Camp, and engaged conferences. When the lawsuit was filed, Fr. Mike was immediately removed by the Archdiocese from all of the above responsibilities, and at that point as well he ceased to become an active member of the community. The other two leaders of the community at that time were Jim Kolar and Mark Berchem. Randy and myself were not yet in - the community was going through a consultation process at that time to add new coordinators and in June Randy and myself were selected and named as coordinators.

Once the lawsuit was filed, (the first lawsuit), Jim and Mark were directed by the diocese to inform the community, since Fr. Mike was absent at that time, that Fr. Mike was traveling & attending meetings & conferences from March to May of that year - which in fact he was doing. After that time Fr. Mike was sent to an institution out East for evaluation, followed by treatment - and then the coordinators were informed at that point that they could share with the community that Fr. Mike was on a medical leave of absence - which in fact he was.

In May or June of that year another lawsuit of the same nature was filed - over the period of the next few months, with the Diocesan approval, Jim shared with the whole community that lawsuits were involved, and that Fr. Mike Kolar was absent from our midst and that he had been removed from his responsibilities. He also shared with the fully committed members in July of that summer that the lawsuits involved sexual wrongdoing with two women, one incident that had happened in the early 1970's and another incident that happened in the early 1980's.

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

Last summer - early fall, a couple in the community found out that Fr. Mike was involved with more than the two women and that the wrongdoing he was in was more extensive and more serious than had been communicated to the

community - and had been communicated by the community leaders. They also found out that Jim and Mark had some knowledge to that effect, and had that knowledge prior to the time that the lawsuits were filed. In Jim's case, he had some of that knowledge as early as the 1980's. They also had information beyond what Jim and Mark had even at that point had knowledge of.

This couple raised concerns with Jim and Mark about how they acted in light of the knowledge that they had. They raised questions as well about how the matter had been communicated to the community. Concerns were raised that suggested that Jim and Mark acted incompetently and that they didn't take the appropriate steps in dealing with the matter. Questions were raised to the effect that they deceived the community and tried to cover up Fr. Mike's wrongdoing. A concern was raised that the women who were affected by Fr. Mike had been portrayed in a negative light, and hadn't received the care and attention that they needed. Needless to say these were serious charges. The couple who raised the questions decided at that point to leave the community, and as other people noticed that they were absent, this couple began to share the reasons why they left the community and these concerns and information with them. Jim and Mark at that time brought the matter to Randy and myself, and after we studied the community statutes and constitution and community order, we determined that the way to handle these questions was through the establishment of an outside panel of competent and impartial people who would review the facts and the situation and then make some kind of determination. We also determined that we need to be in consultation with the Archdiocese about this for two reasons. One, because we are an Association of Christian Faithful under the authority of the Archdiocese. Second, because the issues that were being raised involved charges that were being made, and lawsuits against Fr. Mike and the diocese.

We then called a meeting of the fully committed members of community and at that meeting the concerns that were being raised were laid out and Jim and Mark both stood up and shared what they knew about Fr. Mike's wrongdoing and what they did about it. They maintained two things: One - that they did take action in light of the information that they had. Two - that knowing what they know now, they didn't take enough action, that they should have done more.

We then laid out a plan for dealing with the matter and - understandably - there was a lot of hurt and confusion, suspicion, anger, assortment of other emotions that were expressed at this meeting. I think - understandably - the authority of community leadership was questioned in light of the concerns, and furthermore, other issues about our life and concerns about our community life were raised. We concluded that meeting and decided at the end of that meeting that we would consult Bishop Carlson and also would consult Fr. Tim Nolan and enlist in their help in dealing with the matter in community, and that we would meet again in another week to further discuss and address the matter. We did meet with Bishop Carlson and laid out to him what had happened and how we were thinking about handling it. He was basically supportive of the process and wrote a letter to the community. During the second meeting we again went over the concerns and Jim and Mark again responded to them. We then read Bishop Carlson's letter: (Letter was read).

So we read the letter and also discussed some of the other concerns that were being raised and decided to set up the internal process of review within the community as a way to get at those concerns. Over the next couple of weeks Randy and I went about the process of setting up the committee, in consultation with Fr. Kevin. We basically pursued the set of names that were in the letter. Maryann Mann was unable to be on the committee, and then we selected Irene Gifford - to respect the Archbishop's request for a woman, and to get someone with counseling background. That is a brief list of the events that led us up to the setting up of the committee. The committee since has met and I will turn over to Fr. Kevin who can give us a report on that.

Fr. Kevin McDonough

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

And the main point I want to clarify at the beginning is why you should not trust me.

You laugh - but I am warning you. I will say some things tonight - but there are reasons for me to mislead you. I will not deliberately mislead you. But there are reasons for me to do so, and I want to identify them so you can listen to what I am saying with a certain grain of salt. Gordy indicated it as we began. I come to you tonight wearing a couple of different hats. Those different hats, while in many ways complimentary, are in some ways also in conflict with each other. And unless we acknowledge that up front, it is possible that I unknowingly will be acting in the interest of one of my jobs, but passing it off as if it really has to do with the other thing I am trying to do here - and you will again, some of you, believe you have been misled. So let me lay those things out a little bit and then go from there.

I am a Chancellor of the Archdiocese of St. Paul and Mpls. I am an officer of a corporation, an employee of an organization, I am a priest of the Church. I am part of a Church, organization, corporation that messed up. That is part of what this is about. We messed up. We will talk more about how we messed up on Thursday night, but as the Chancellor of the Archdiocese, it is at least in part in my interest to make us look good - and to minimize the amount of messing up that we did. So understand - that is a part, temptation, dimension, of my being here.

I am also a member of a fact finding team and I am with you tonight - as opposed to Thursday night - here tonight as a member of the fact finding team. Now normally the report of a fact finding team would be shared by its chair. The chair disagreed with the conclusion of the majority of the members. And so I am here to represent the majority of the members of the fact finding team. More about that in a minute. I hope to be able to say something to you tonight that will represent as far as possible just what I heard or what we all heard in the hearings that we did six weeks ago, and then the discussion that followed in the month after that. But I am not a superman, and I can't separate always what hat I am wearing. So don't trust me. Listen to what I am saying. Weigh it and evaluate it. I tell you that to defend you, but also to defend me. Because we will have some time for questions at the end of this evening - some of your questions will relate to things that I know as a Chancellor of the Archdiocese, but that I don't know about as a committee member. And I am going to plead ignorance about those things tonight and then come back on Thursday and talk about them. But in particular I am here in a role tonight - here as a representative of the team, and I can tell you about what the team knows. The team for example, does not know how much the Archdiocese knew about all of this stuff several years ago. I know because I work for the Archdiocese. But I didn't tell the other members of the team about it - it wasn't the job of the team to look into the Archdiocese. We'll get into that later.

What were the purposes of the team - see the document, "Mandate for the Committee".

This one, some of you have seen before. I will sum it up in two phrases. We had two jobs - to find out what happened, and to make some recommendations about repairing the damage from what happened and preventing it from happening again. We were to talk with whomever was interested in talking about what they knew or what they thought or what they had heard, or what they wished would have happened in the past - to establish a clear picture about the past. And then, having established as clear a picture as possible, to use that as

the basis of some recommendations. That was our purpose.

What wasn't our purpose? There were a lot of things that weren't our purpose, several of them that are key.

It was not our purpose to fix up the community, or even to decide whether you needed to be fixed up or not. We had a very limited task, I think we have made some fairly broad and necessary conclusions on the basis of that. But we were not to analyze every area of your life together. We were to look at a particular question and to see how that rebounded around various elements of your life.

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

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

Some issues in assembling the team - I will name those:

This idea of a fact finding team was endorsed by Bishop Carlson - he offered some names and suggestions, then the team itself was selected by the coordinators.

There has been an issue raised around our hearings, I will give you my perspective on it and the perspective shared by the other three team members. The team was supposed to be objective, but the individual members of the team weren't - couldn't be objective. The reason for having a team was to try to find the right balance of subjectivities, the right balance of perspectives, so that though none of us would have the whole answer, perhaps four of us could thread our way through some confusing things together. I think we were fairly successful at that. Although the fact that we could not come to a unanimous conclusion reflects the fact that there were some - such a wide sense of subjectivity that we could not come to a perfect objectivity - that is reflected by the disagreement. The fact that we weren't all of one mind might also be reassuring to you. We did not come to this question from the same perspective, we held them up against differing experiences, we evaluated it differently. We spent the better part of a month trying to find ways to rectify and justify with one another our different perspectives - But when we could not do that we finally agreed to let go and submit two separate reports. So we - I - was not objective. None of us were objective. Each came with particular perspectives. Our hope is that as those perspectives brushed up against the reality of the testimony of many people, and then against our own processing of those, that the results were more objective. But we were not objective.

How did we proceed? As many of you know, a general invitation went out to people to come and see us - it went out from the coordinators. We received a list of people who wanted to spend some time with us. We took a look at the amount of time we had available (12 hours altogether of disposable time for interviewing), and tried to divide that up fairly. Then we set up a series of times - sent them out, proposed an order, on quasi-neutral turf (at the Chancery), and then invited people to talk among themselves if they needed to reschedule their times. Beyond that...it is laid out in a document we will get to in a minute. Interviews - all laid out in the document.

This was January 8th and 9th. How come we are only here talking to you now? here is what happened in between. It took one month as a team to come to a final agreement to disagree. Then people were on vacation, things sat on desks waiting for responses, phone communications... It took us four weeks to agree that we could not agree on everything. February 8th - I then met twice with the coordinators from your community - twice with all four coordinators. The first time, simply to tell them the results. They had not seen the

results yet. That was the first time that they saw the results. And then the second time, after we walked through the results, to talk about "how are those results going to be given out to everyone else". And then after that, they picked my brain for suggestions about, "once we throw it out, what do we do about it."

We spent these last two weeks clarifying the text, they got a chance to read the text and say - "what did you mean by this, by that," and then dealing with the means of communicating it. Finally all that was resolved, and then notice came out to you.

We'll go through the documents - and take questions in two ways. Either ask questions, or write them out and pass them in. Are there any questions about this procedure?

You have two documents before you. One says "Report of the Fact Finding Team commissioned by the Community of Christ the Redeemer". This is the majority report - reflects the conclusions of the Reverends Irene Gifford, Nolan, and McDonough. The other one simply is entitled "Conclusions" and are the conclusions and recommendations of J. Michael Guenther, who was the chair of the fact finding team. I will address the majority report first, then be far less articulate about the minority report - but I will at least do some comparison things for you. I won't do a lot of that because we need time to talk and you can compare on your own. Various elements of the majority report. The first page is basically a summary of how we went about what we did. You will also notice on Mr. Guenther's document that there isn't a similar thing - because he agreed with the summary we did. So he didn't rewrite a whole summary. He thought the summary in the other report was sufficient. Read the document.

First, the report is divided into two parts. One, "Affirmations and Concerns" - basically the fact finding part, incomplete set of facts, but it is the ones that seem most to paint the major dots on this picture that became clear to us through the interviews. Part two is called "Recommendations". (On Mr. Guenther's report, he did something similar - what we called "Affirmations and Concerns", he called "Conclusions", and what we called "Recommendations", he called "Recommendation") Highlight key elements.

Under the first A/C - three main points we're trying to make. Everyone we spoke to could detail a positive benefit of having been part of this community, and in fact made that effort. Even those who were quite angry still spoke very positively about elements of their association with this community. It is important for you to know that - as an affirmation of all of you - but also as an affirmation of those people. They spoke responsibly, spoke of positive benefits, even those who were mad. Not only did they speak of positive benefits, but (last sentence) we spoke with no one whom we would characterize as vindictive or harboring deep seated ill will. We didn't hear that sort of thing. They were not so ticked off that they just wanted to be the Saddam Hussein of the charismatic movement. Recognizing that reality, it is important to state - that there were profound feelings of hurt, mistrust, and of betrayal. So anger, hurt and betrayal on the one hand - but we want to say very clearly, responsible reflection on the past and of no spirit of destructiveness or ill will.

Second part A/C - paragraph 2 - May be those in the community who do not believe that Fr. Mike Kolar engaged in serious acts of wrongdoing. That concern was expressed to us - none who talked to us believed that Fr. Kolar was innocent as a lamb - but a number who came knew people who still believe that. So note that fact. (Down in the end) - sort of things we heard about would seem to us to constitute serious misconduct. Understand - Team guy talking - the Chancellor knows what he did and I will tell you on Thursday some of it - and I'm going to say to you that it was bad. But that is as Chancellor. Team member - wasn't given the job to review Fr. Kolar's

behavior. We had no independent source to do that. It would be stupid for us to do that because that is a matter before the courts right now. And so we didn't get into that. But even the things that we heard of - that we didn't go looking for - were serious, bad, wrong. So let's not delude ourselves here. We are talking about bad stuff. It wasn't our job as a team to judge the extent, depth or any of the rest of that stuff. So I don't want to get into that...but let's not pretend that we're talking about anything other than serious material here, to the extent that the team is able to judge that.

Third set of A/C's - highlight a couple of things:

1. Jim Kolar acknowledged to us that what he did was insufficient. What he did - in the mid 1980's, before lawsuits and all that stuff, what he did back when he knew what Fr. Kolar was doing, in the early days of his knowledge of that, (we'll talk about what that was later, the team didn't get into all of that), what he did was insufficient. An example of that - subpoint under the first point - that he didn't communicate his information separately to officials of the Archdiocese, who had some supervisory responsibility over Fr. Kolar because he was a priest. He never independently told us what he knew. We'll get into that later, at subsequent meetings, why that happened. It is important for you to note that the team is saying he told us that what he did was insufficient. And we agree. It was insufficient.

2. It is clear to us that there was no deliberate effort on his part to ignore the information he received. When he got information he responded. When he got information he responded. How did he respond? Having already said that what he did was insufficient - not to take away from that - we say that we believe that the steps he did take, insufficient though they were, demonstrated a genuine concern for the safety and well being of the victims, and an attempt to prevent further misconduct on the part of Fr. Kolar. What he did wasn't enough, but what he did was along the lines of what should have been done. Didn't go far enough, wasn't strong enough, wasn't complete enough, didn't involve enough people - but what he did was the start of something.

Fourth A/C - These are things about Mark Berchem. Two things about what Mark Berchem knew and did. Number 1 - that he knew significantly less and he knew it a lot later. He knew less, later. Still what he did know he should have shared particularly with Archdiocesan officials. Again Thursday night we'll get into why he may not have done that. And there are probably some good reasons, but that isn't for the fact finding team to figure out the good reasons, bad reasons. We didn't get into that piece of it. We acknowledge, he did have this information, he had what information he had late, but he didn't do enough with it when he had it.

Fifth area - A/C - Several things. The area of concern here is the way the community was informed about Fr. Kolar's wrongdoing. That it came across to many people as minimizing the seriousness of the misconduct, and of shifting the blame from Fr. Kolar onto the people that Fr. Kolar hurt. That is the way it came across to many people. Finding a fact. We want secondly to acknowledge that both Jim and Mark pointed out that they were restricted in what they could tell you - they told us they were restricted in what they could tell you - and the team acknowledges that that happened. And that really had an impact on how Jim could talk with you, and how Mark would have talked with you had he talked with you. Even so, the community was not properly prepared to hear the news. Whether that is Jim's fault, Mark's fault, the Chancery's fault, God's fault, whoever's fault - we'll have to talk about that down the line. We just acknowledged the fact that the right preparations were not taken three years ago so that you could hear what was being said. We also do need to acknowledge in the very last sentence of that - that it is possible - we did not do a psychological analysis on the people involved, but it is certainly possible from the way things were structured -

that personal factors - the fact that a brother was involved for example - had a very powerful impact, or some impact at least had some impact on the way that matters were communicated to you.

Sixth A/C - final area of fact. In addition to these more narrow issues about who knew what when and what they did with it - that question (the way that was dealt with) has raised some issues that we want - we are going to say - you ought to be talking about and dealing with together... And we acknowledge three fairly broad areas here. The way in which leadership is exercised in the community, questions about the relationships between men and women - both within family units and within the community as a whole - and third, the relationship between the community and Sword of the Spirit. Those are some issues that got raised to us. Those are by way of fact, by way of what we heard, and the things that we heard that we thought were important enough to name in a summary of the situation. What do we recommend you do with those?

We turn to part two - "Recommendations". Before that, I will draw a distinction - some of what we recommend here we say, "you better do this or you're going to have a lot of problems in the future." - And those things are fairly few, because we don't know you from the inside, for one. We didn't have that much time to study you, number two. We are not that kind of experts, number three. But still there are a few things we say - "You better do that or you are going to have some trouble in the future" - this stuff isn't going to go away. There are other things that we say, "Take a look at these things" - we don't know if they are the right things for you to do or not - we at least think it is a question deserving being addressed. You are going to have to take a look at that together as a community and decide. Maybe the team is goofy, or maybe the team only touched the tip of the iceberg and there is a lot more under there than we know about. But that is your problem - that's not the team's problem. So I am going to make a distinction about some of the things that we say you must do and other things that we are kind of giving you free advice about what you might do.

What you must do: In #1 two things are highlighted there. There has got to be some very general education around this whole area that is called "boundary issues". Like the business I was doing right at the beginning about trying to distinguish which hat I'm wearing, and so on, that is part of how adults relate to each other. And it is our sense that there has to be some education about those boundary issue things - and particularly the last sentence of this first recommendation. Particularly there is some very particular knowledge about what happens to people who are sexually abused. It would be a lot of help, a lot of insight to a lot of people in the community - to help you know how you could talk with people who have been hurt - either have been hurt by Fr. Kolar or people that you run into that are hurt by a whole lot of other people as well. But there is a tendency - I'm not going to get into it tonight because this isn't the place for the education - there is a tendency to put the blame on the person who got hurt - for a whole lot of reasons that someday you will look at, and unless you get more help about how to shift some of that and sort all of those issues, and so on, you are not going to be able to get through some of this stuff. That is the first set of recommendations. Second area - and here I want to distinguish between a "you really better do this" and a "by the way take a look at this too". We think that Jim Kolar really better not be involved in the further dealings with these questions, and the reason is that Jim wears several hats. Jim was born from the same mother as the guy who is at the root of some of these problems - a lot of these problems, and there is a connection there that I hope will never be broken - shouldn't be broken. Brothers should always be brothers for each other (sisters for sisters) but then when those connections are made, ... then putting in a whole lot of maybes and all the rest of that - because this is

not our business, to tell you what to do with your leadership in the long run. But there are enough questions around Jim's leadership in this particular issue that we are suggesting that at some point you are going to have to ask yourselves, "Has this crippled his credibility in a broader way?" Maybe it has and maybe it hasn't. We think it is an important enough question that you better ask it. And then either say, "All right, Jim, you screwed up on some of that stuff, but we still trust you as our leader as long as you don't get back into that particular stuff." Or - "No, you know, there was enough messing up that it is probably time for you to step aside for a while." We suggest you should ask that question, not because we have determined an answer. We have not determined that Jim should step down, we have not determined that Jim should not step down. We did not decide either of those. But we think the question should be asked because it is an important question in the minds of a number of people that we talked to, and we can see why.

Third area of recommendation (Skipped number two because number two is in common with Mike Guenther's document) and this is one of the things I am going to come back on Thursday and put on my chancellor's hat and talk about - there are still people out there who were directly hurt by Fr. Mike Kolar. Some of them are in the community, some of them are out of the community and elsewhere. Many of them are people to whom this community has a responsibility. Many and perhaps all are people to whom the Archdiocese of St. Paul and Mpls has a responsibility. The Archdiocese is represented by the Chancery - and so the team says, all right, CCR and Chancery, you figure out what you are going to do to reach out to those people who were hurt. Mike Guenther, you will note, has that word for word - as a matter of fact, we took the wording from his document and inserted it in the majority report.

Item #4 Three issues we note here. Again let me indicate exactly what kind of language we used. We said, several related questions should be addressed. We don't identify them as things that must be changed, but as things that should be examined. Now the result of examining them might be to change them entirely, or it might be to leave them exactly the same, or it might be something inbetween. We do not make a concrete recommendation to you about that either way. But we want to call your attention to them because attention was called to them in an intelligent and faithful manner in the context of our hearings. Three things: The question of balance between authority and subsidiary. Fancy talk - means who always get stuff going- is it the guys at the top or the little folks at the bottom. And there is always a balance - in a family, in an organization, in a neighborhood, in the army - there is a balance. There is a different balance for different communities. But we think you have some balance questions you have to ask yourselves.

Second set of questions is that there should be some look at rotation of leadership. I gave a little longer explanation of this when I talked with the coordinators, and let me take one second to explain this one because I think it made some sense to them when we talked. There was a time when this was a much broader community - with a lot less intense commitment on the part of the most folks. Then, rotation of leadership was less important - because each individual person was less invested, less exposed to mistakes on the part of the leadership. Once you start making life-long commitments to things, people have a much higher stake, and mistakes by leadership, which happen because we are sinful human beings, mistakes by leadership are more costly. So, for example, in the tradition of our Church, religious communities have a required rotation of leadership. Now not all religious communities do that. Some, like the Jesuits or certain Benedictine Abbeys, have lifetime election of their leadership. But others, religious communities have three year terms, six year terms - we want to suggest to you that you need to take a look at some of that anyway in order to provide safety and security for the members of the community

Third area - the question of pastoral care for the leaders. Who shepherds the

shepherds, who feeds the feeders. And that is a question raised by what happened to Fr. Mike as well as what Jim did and what Mark did and what Kevin McDonough did (which we will talk about later) - etc.

Recommendation #5 -Two things to name here. the first is that there are right now some unclarities about the relationship of this community with two outside groups - Sword of the Spirit and the Archdiocese. Now we have been through and tried to clarify the relationship between the Archdiocese and Community several times. It hasn't gotten all set yet, so the team is suggesting that there has to be some further discussion about that before that can all be resolved. And secondly, in particular a kind of sub-question in this area is - if that gets worked out, then along with that one of the things you will take a look at is what would happen if in the future a person just didn't trust the leadership, but felt that they had a very substantive issue that was important to the life of the whole community. Where do you take that? - If you just have the hierarchy. Where do you go with the complaint or the problem? That is called "independent recourse". It's like if you disagree with the president of the U.S. - you can't just leave the U.S. - or maybe you can - but you can also go to the courts. There is such a thing as an independent process. And there needs to be some of that in a community as well.

Sixth area of Recommendation: We are very careful in our wording of this one. I would say that at least two of the members of the team disagree with the teaching about the role of women as it is presented in the community. But we did not see it as our role as a team to clarify your teachings for you. But we were substantially concerned - at least the three of us who made this report - that whether or not the teaching is correct, that we could agree that sometimes people may misinterpret the teachings and implement it improperly. Need to take a look at how you are implementing the teachings about women. There may be some overreactions here - at least if the things we heard are true, then there are. That is the majority perspective, that you need to take a good look at that. There were some members of the team who would go farther and say that you should change the teachings about women, but the committee decided to let go of that particular perspective and suggest that if the teaching is defensible - and all agreed that it was - you still ought to look at how it is being implemented.

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

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

The first is that there is no longer opening paragraph to this one because he endorsed the opening paragraphs of the other document, as I have already indicated.

Number 2, the other three of us consider nothing in this document by Mr. Guenther to be inaccurate. There is nothing that he said in here that is wrong. Now he disagreed with some of what we put on ours. But we don't disagree with anything that he put in his. We're concerned only with certain points of emphasis, and I am going to mention three of those right now. The first is this - he said in the second full sentence, "It should be noted that some ninety percent of the community did not participate in these meetings." While that is accurate, we considered that to not be a particularly helpful observation, since it could be read as an attempt to diminish the importance

of what those who did participate said. Everyone had the opportunity to participate. You can make whatever conclusion you want to out of the fact that 90 percent did or did not participate. But it is not helpful to play down the participation of those who took part.

Secondly, in his first conclusion, "There were several instances of wrongdoing by Fr. Kolar during the period prior to 1988" - He doesn't know that as a fact. None of the members of the team know that as a fact. We know that it was reported to us, but we just need to be clear on that - that the question of whether there is wrongdoing has to be established by other means than our own particular task force. Just so you understand that. He doesn't have any outside information to confirm things - he is operating on the reports of other people. There should be some confirmation of that news later, I'm not trying to deny that. Just so you hear that. Just that's more of a conclusion than should be made based on the information available.

Finally the third thing here is - in paragraph 3 of the conclusions - "Some information of improprieties by Fr. Mike Kolar prior to 1988 in fact was brought to the attention of the Chancery"...there will be some discussion of that on Thursday. We did not include that in the other document because it was not part of the role of the fact finding team to talk about what the chancery did or didn't know. I think when the chancellor comes, he will talk about how the chancery screwed up. But that isn't the role of the fact finding team to talk about that.

That is the end of my report. What I would like to suggest now is that those of you who may have some questions that you don't want to stand up or raise your hand and ask, but would want to write those down, please write them down and hand them in.

Gordy tells me that the commitment was made that this would be wrapped up at 9:45 - that doesn't leave a lot of time but I will be back here again on Thursday night and if we need to take the first part and ask the team member to come back first before the chancellor comes in, then we can do that.

QUESTIONS AND ANSWERS: - (Questions not on tape)

? - Another way to read that statement is in the context of the statement immediately before it. The sentence immediately before it says "they were not assisted or encouraged in their efforts by Jim Kolar". From that point of view I do recognize that that is an ambivalent statement - and it could seem to be a slap at the couple who initiated some of the questioning or other people who have gone to look at documents or so on...the other way to read it is to say, if Jim Kolar would have jumped in there sooner and helped out, then this wouldn't have happened. So in that sense it can be taken as a statement of blame against him. I think the bottom line is that the process itself became adversarial. There are a lot of other things here in terms of pastoral oversight, involvement of the leadership, and so on, and I don't think that sentence should be read out of that context.

? - All we are saying here is a fact and not assigning blame. That the community was not in a position to hear well whatever news had been given, because insufficient preparation was done. You - on Thursday you will hear the chancellor say, "A large part of the blame for that goes to the Archdiocese" - for not preparing people well to hear this kind of news. I suppose one could also conclude that the coordinators did not do the right job. Or could also say that the media or our schools or our parents did not train us well enough to hear these things, and again it is written very carefully not to at this point sort out the blame, who did it, but to acknowledge the fact that there was an insufficient pool of information there against which to hear what news was given... That is, I think, some of what we will start dealing with on Thursday night. That is what our first

recommendation is aimed at, at starting today, we think you folks ought to build up the pool of information - that is part of the healing/reconciling process, the learning/decision making process, and so on - that is why it is the number one recommendation - is that these other recommendations would make more sense in the context of further knowledge and understanding.

? - You are correct. There is no parallel recommendation about Mark, none that is parallel to the one that we made about Jim. And the reason is because the team believed - all four of us - believed that the amount and the timing of the information that he had - while it does call into question in particular not having gone to us (the Archdiocese) with the information - that generally speaking his leadership is not tainted in the way that Jim's was around this particular issue.

? - No - no - I talked about what we came to and you read what Mike Guenther came to and I have talked about what we disagreed with Mike and I think you are asking, "What did Mike disagree with with us?" Is that right? I think I said that already - yes, we don't find anything in what he said as inaccurate - wrong emphasis, some of that sort of thing - but in and of itself, not inaccurate. He had a couple of concerns - I am not prepared to answer that - so I may forget some of them - He didn't like the emphasis on psychology in recommendation #1, he believed that that was beyond the competence of the team to deal with. He also thought that in recommendations #3, 4, and 6 we stepped beyond the scope of competence of the fact finding team. He did not necessarily disagree with those, and think they were wrong. He just said that we shouldn't be talked about because that is beyond our competence.

? - 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 is up to you to deal with them as you see fit. If as a result of your own internal discussion - several ways to read it - you could say, the ten percent spoke for the hundred percent completely - that is one way, and that may be the fact. Or part of it may be the 10% spoke and 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 inbetween. For the most part we restrict ourselves here to naming the issues - but also to try to set an intelligent context for you to deal with those issues and questions.

? - No - not saying that either. I am not saying either of those things. Actually what I am saying is - for example in the U.S. you could not give testimony against your spouse in court. The reason is the court presumes that you should not be asked to tell the truth about your spouse before a court because there is an extraordinary 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 those - simply acknowledging the fact that he wears several hats suggests that he ought to absent himself. Same reason why, for example, in the U.S. senate, you can't vote on a resolution about yourself - because you have a very particular perspective on yourself - that is all we are suggesting.

? - And that is why that doesn't appear in the majority report - because we think that that sort of thing could be read - we don't know what he intended by that - we have to ask him what he intended, so we ought not to judge whether he was trying to put down what everybody said or exalt it or any of the rest of it. We may make our guesses, but we didn't report that because the important thing about these conclusions isn't whether one percent or a

hundred percent of you thought them, the important thing is what is true. And the truth can be held by one percent or by one hundred percent. And the discernment that lies before you now 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.

? - And that is part of what took us - if all we did was focus the questions for you, that might have been a contribution - but we've done two things in addition. First of all the team did one further thing and that is make some suggestions for further education and contextualizing how to do the discussion. And the secondly, I worked with the coordinators to at least try to plant some suggestions about ways you could begin that discussion together. This obviously doesn't end tonight. Next...starting Thursday night, there will have to be some response. I will say more about that Thursday night as the chancellor. I will just say the team has handed it back to you and then you have to decide what to do about it.

? - When did Fr. Mike stop his sexual behavior? The team was not charges to investigate Fr. Mike's behavior. I think the question - free advice - the question is a good question and something should be done here to provide you with more information. And some things will be done, but from the point of view of the team, the team does not have that information, so tonight 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 some given, a thick stack - given individually to each member of the team so that each had all the written materials in his or her possession.

? - Wearing my team hat, no the team didn't discuss that. The team threw it back to you. Wearing my chancellor hat, we will talk about that on Thursday.

? - 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 Guenther 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 can't establish the facts, I wasn't there. But it became an issue. The way in which all the information was/wasn't distributed became an issue. I will say this - that I'm glad that he was on the team. If for no other reason, that he defined one boundary of the team. He helped us be more objective by being different from the rest of us, forcing us to figure out our questions. Beyond that I don't know how he was chosen. Or, 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 be chair because I am an officer of a corporation that messed up. And since I was part of the mess up - it's goofy for me to head up a committee that could just kind of sneak some of the blame for our mess up on to these other guys. I mean, that is just bad process. I don't believe I would do that cause I think I'm a great guy - but some of you ought to ask that. And some of you should still be asking it. Isn't he charming - Why is he trying to trick us?

? - I will give you a short answer and then indicate the longer answer. I will indicate the longer answer first. The longer answer is - that is the kind of stuff that there should be some education around, OK - 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. What does it mean? It has to do with the way certain power is exercised. And the kinds of restrictions that are put around the exercise of power. That is what a boundary question means. Good example that will help: Imagine that you are the coach of your son's hockey team - you are the coach, so you have the power to let your son skate on every shift. And that would be great. Sometimes on the other hand, guys who are coaching their sons overreact the other way because they don't want to show any favoritism - that is 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 is a boundary issue. Has to do with the exercise of power.

? - I have no knowledge about that. To my knowledge did Bishop Carlson recommend Mike Guenther for the committee? And I am saying I have no knowledge of that.

? - No - probably not.. OK, that, yes, from that point of view..It's kind of hidden in our first recommendation, in the team's first recommendation. We're talking about doing some general education. Part of that education, we don't say specifically here, but 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... So that will be addressed - not by the team.

? - Sure, recommend an open forum - that's what we're doing now, isn't it? OK - I would neither recommend in favor nor against that. That is not my role as a team member.

? - Bobby Kennedy had a good answer for that one - that's a good question and I believe it deserves an answer. I am not in a position to design how you deal with the question. I am in a position to name the questions for you, and then you all have to figure that out.

? - One of the things the chancellor will do, for example, when he comes on Thursday - is he will talk a little bit about restrictions on this kind of information. Legal restrictions, person restrictions, etc. So ... information is a form of power, and the way you deal with the power and the information - you have to get some kind of agreement about that before you do it.

Gordy DeMarais

Fr. Kevin - extremely generous with his time, genuinely concerned about us and our lives.

I will say a few things in conclusion. I think I will respond to the questions about Mike Guenther. Bishop Carlson didn't recommend him - 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 we were setting up and we suggested those two names to him. He approved them in his letter. Why did we choose Mike Guenther - or think about Mike Guenther? One other point first - 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...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 all sent our direction that week. Mike Guenther - what I knew about Mike Guenther 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 his service as a coordinator in the Word of God community because he disagreed with how some of the things were being handled, the

process within the body there. I didn't know at that point that he was a Sword of the Spirit coordinator - even if he was a SOS 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 personally thought he would be an excellent committee member - I did find out that he was a SOS coordinator. I also found out that he actually himself held some of the same concerns that were being raised within the community about community life and about some excesses of community life or some things that weren't being handled well. And so I thought, he's a coordinator, but he is a coordinator that some have called or labeled to be more moderate in terms of his approach, if you look at how leadership is exercised in the spectrum of moderate to more tight. I also found out that he was 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, 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. Also, in the recommendations that the people in the community sent forth on how the committee should be made up, it was a significant number who suggested that a SOS coordinator be a part of the team. A few people suggested that the whole team be made up of SOS coordinators. So, partly I was responding in that to the concerns that people were raising.

In conclusion - on behalf of the coordinators who set up the committee, I accept both the reports. Because the majority report is the majority report, and because it is in more detail, it is our intention to take the recommendations of that report and to 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 our community. We will start specifically with those recommendations that deal with Fr. Mike and his actions, that is one of the reasons why Fr. Kevin is coming back on Thursday, and I am really hopeful as we move through this process, through the next season in our lives, that the right healing and reconciliation can happen in this matter. Important for us to realize that this is not going to happen quickly and won't be painless. It is a painful thing that we need to move through, and that is all right. It's all right that it is painful, it's for a lot of reasons painful. I know it is 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 is our intention to take those recommendations that are stated as what we should do, we are implementing those and taking those right now to look at and examine - that we will do that as well. In regards to the ones that we should do - part of that has to do with Mark and Jim's leadership. According to the third 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 that Mark and Randy and myself are going to continue to help us move through this. Points of business.



STATEMENT OF FATHER KEVIN McDONOUGH
OF FEBRUARY 26, 1991

Gordy DeMarais:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Needless to say, these were serious charges.

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

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

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

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

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

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

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

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

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

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

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

Dear Friends:

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

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

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

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

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

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

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

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

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

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

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

Sincerely yours in Christ,

Most Reverend, Robert J. Carlson

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

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

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

* * *

Father Kevin McDonough:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Pause

Any questions or clarifications? Okay.

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

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

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

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

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

Pause.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Pause.

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

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

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

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

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

Please. (Another question being asked).

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

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

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

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

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

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

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

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 ever 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 . . .


February 27, 1991

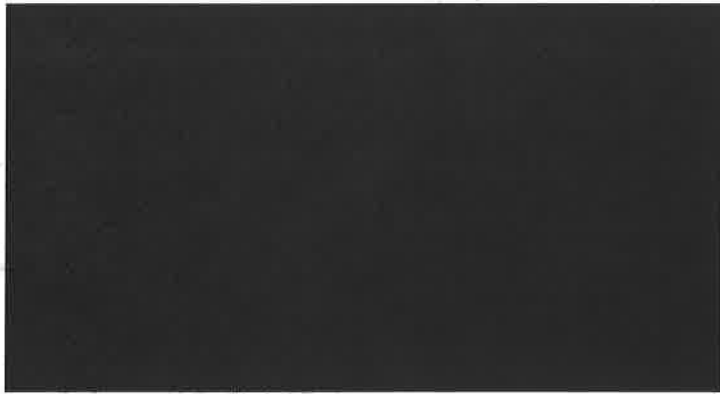
Dear [REDACTED]

I have recalled Michael Kolar from his assignment in South America. He has not had an appointment since he went to Saint Luke Institute. He has had to live places and he did go to the language school in Bolivia, but that was strictly an educational situation.

There is no way that I can feel as deeply about your [REDACTED] as you. I want you to know, however, that I do feel deeply about it.

Sincerely yours in Christ,


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



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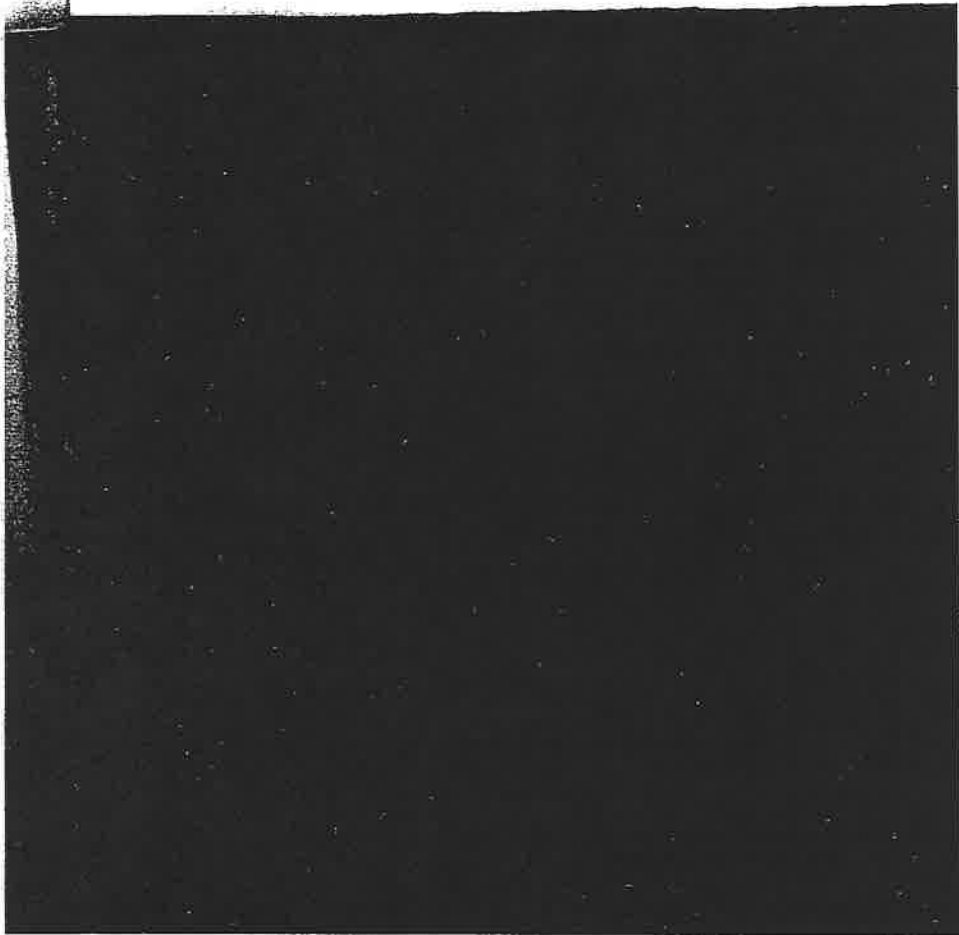
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Corresp. + Legal Docs

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(Kolar)

1990-94



STATEMENT OF FATHER KEVIN McDONOUGH
OF FEBRUARY 28, 1991

Gordy DeMarais:

I would like to welcome you all here tonight. I think one of the things I never appreciated when I was a single man was the challenge it is to find babysitters for two evening nights in one week when the whole community is gathering and I have greater appreciation for that after tonight.

Before we begin, I am going to give us a little bit of orientation to our time tonight.

Before I do that I want to make one statement. I think at our meeting on Tuesday it may have been the case that there was a person or persons 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 don't want to state as we begin here tonight that this is a closed meeting. It is a meeting for those people who are in the Community of Christ the Redeemer, either fully committed or in formation, or people who have left the community since last October so anyone else is not welcome here; particularly members of the press. So if there be people like that they should leave.

We get a little bit of orientation to our time tonight. One of the things that I have been aware of continually over the last few months as we have gathered together like this is that we usually come to meetings like this with a full plate; with a lot of things that need to get addressed and discussed and moved through and looked at and that is the case for us again here tonight and it is also the case that there is a lot of things that we are not going to get here tonight at this meeting. It is good for us to know that as we begin here and I want to say the kinds of things that we want to spend time with tonight. Particularly in light of Father Kevin's presence with us here.

The first thing we want to do is to take some time for further questions on the report that was presented on Tuesday night.

So, Father Kevin first of all come up here and answer questions. Again you can raise your hand and stand up and speak those questions or you can write them out and pass them to the center aisles. Is there some one, do you want to collect those again, a few people. Okay Gerald.

I don't, I want to make sure we get to the thing that we need to get to tonight as long as Father Kevin is here. I think it is important that we understand the recommendations and that we take the kind of time that is necessary to do that. I think we should put a time limit on that as well, something like a half hour. We will set a half hour and we will see where we are at that point.

That will be the first thing we will do. The second thing we will do is, I am going to give some kind of response and some kind of orientation or suggestion for some ways that we can begin to look at the recommendations and how we can begin to implement them and discuss them and address and I think the ones we will want to begin with tonight are the ones that have to do particularly with our relationship with the dioceses because Father Kevin is here; which are recommendation 1, recommendation 2 and recommendation 5.

I am going to give some general sort of orientation to responding to the recommendations. And then Father Kevin is going to come up and respond or give us some information in line with recommendation 1, and I will say a little bit more about that just before he gets up. After he is done, if we have any time left over, or even if we don't have time left over, I hope we have a little bit of time so I can say a few things about recommendation 2 and 5.

* * *

Father Kevin McDonough:

Before we continue could I, Gordy is a nice guy and I'm not, so let me make explicit what Gordy said which is that this is a closed meeting, if there are members of the press present I'd ask that you would leave.

Okay ... Thank you ... Please

(A woman is speaking, inaudible.)

Please. (These are questions from my wife. A man is speaking, inaudible).

Great question, it is an excellent question and the question basically is this. The mandate is written quite narrowly to focus on Father Mike's wrong doing and the handling of it by two members of the leadership. The recommendations that you got back deal with a number of questions which the recommendations claim are related but don't seem to be exactly the same as what was in the mandate. How is that we ended up dealing with those questions?

A couple of ways were suggested but I will not repeat those. Basically this is what happened. We, as I indicated, said to those who came to speak to us that we had a narrow focus but that we were willing and so that our 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, convictions 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 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 fact and recommendations because we believed that at least the prima facie case for connection among those things could be made.

As 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 woman 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 there certainly was sufficient reason based on what we heard to bring those questions in the context of very narrow tasks that we had to your attention and that is what we did.

(Another question being asked by a man).

Fr. Kevin: The question being asked is 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.

I prefer not, that is a fairly long discussion that I prefer not to get into tonight that I think would be quite clear on two bases for you: Number 1, if you listen to one another on some of the things that will be said to one another in the community; and number 2, if you listen and interact with the speaker that Gordy is going to talk about a little bit later on this evening. I think both of those . . . there will be enough in both cases, by listening to one another and by listening to the expert or experts who were brought in, there will be enough there to provide at least some reason for further thought and discussion.

Yes. (Another question being asked by a woman).

Okay. The question is Mr. Guenther's findings indicate that Jim Kolar. . . I don't have them in front of me, unfortunately, I must have left them in my office. . . assisted Father Mike in obtaining or obtained for Father Mike or whatever, professional assistance and the question is when did that happen.

I don't recall off the top of my head what year that was, I believe though that it is was before 1985. But I don't recall specifically when that was.

(Father Kevin has conversation with someone.) Oh, that will be helpful. Right, in obtaining professional assistance for Father K from several different sources. This is important to note as well

-- the information that we had, that we received in the course of the hearings was that Father 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 that the. . .In all three of those cases, there was a corroboration of both a 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, professionals didn't know a whole lot of what they were doing ten years ago; seven, eight years ago even in this field as Dr. Schoener will tell you about a little later on. But that is what this is referring to.

Please.

(Woman speaking): First I'd like to mention that I too did not come to you because I did not know anything about Father Mike or Jim. If I had known that there might have been some other things I could have shared, I might have come so I would like to share that first.

Secondly, you just made a comment that I think is really significant that I'd like to mention. We have under Point 3 of your concerns that Jim's actions were insufficient but there was a genuine concern. What I was hoping to hear from you, and we may still and I would appreciate knowing that, 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", always a nice term, co-dependents and all the rest of it. What I would like to hear more of is can someone who several years ago was 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 wearing a brother hat as the hat you are wearing tonight. 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 have been given some information here. There is (cough) some information that a lot of us do not have on that subject. I would like that repeated totally (baby singing). . . Laughter.

Father Kevin: Perhaps I can turn the comment around some and do a couple things with it. First of all reword it as a statement which I think it was anyway, and then tie in a couple of very significant points from our report, and then third, suggest an agenda item that it does lay out for you which I believe is being provided for.

Jim Kolar has said, and we have affirmed, something that frankly Archbishop Roach has had to say himself about his own activity in relation to other priests and that is what he did seven, eight, nine years ago was insufficient. He did not do what should have been 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 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 seven or eight or nine or ten 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 here, the committee suggests; is that it would have been better had Jim let us screw it up, the archdiocese, rather Jim screwing it up. It would have been better if he had let some more of us who didn't know what we were doing, unfortunately as I will talk about later 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 also. Those are all 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.

(Woman speaking): . . . Inaudible . . . I found it really difficult in reading these recommendations in not having 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 those comments in your recommendations, is something I agree with or not because I don't know what was said. Inaudible . . . with other points. Is that available to us?

Fr. Kevin: 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 there are significant questions for you to face. So how

are you going to get that other perspective? By asking each other. That's how you are going to find that out. Or the other ten perspectives, by asking each other.

Yes please, in the red sweater and then in the white shirt.

(Another woman speaking): Inaudible . . . In Mr. Guenther's conclusion on point 3, he does state that some information was given to the chancellery in 1988. Can you answer me what that was and what was done.

Fr. Kevin: The chancellor is going to do that a little later on this evening. That is part of what will be done later on this evening.

Then the white shirt.

Fr. Kevin: The question was, I need to repeat that, the question was, Mr. Guenther says that in No. 3 of his conclusions, the Chancery had information prior to 1988, what was that information, and this particular committee member at the mike said that the Chancellor will come in and tell you about that later on.

(White shirt male speaker): In answering Tom's opening question, I am not sure I heard your answer on how the committee . . . inaudible.

Fr. Kevin: That's a good question. Yes. I mentioned last night that one issue, there are two ways in which that happened, I mentioned last night 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 to 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 "You know if we had known there was a left-hander on this committee, we'd have, we'd have really, you know, we would have wanted to take another whole look at that", then 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 people to have an influence on these two broader issues that we keep coming back to. Role of women in the community; the way in which leadership is exercised in the community. And so in that context, the question also arises. That is how Sword of the Spirit comes into the question.

Way in the back. I am cutting you off over here and I apologize.

(Woman speaking): Inaudible . . . geared towards the community, I am wondering why you didn't come with any recommendations or come up with any recommendations for like counseling for Jim or Father Mike for healing or for whatever they might need. There is no recommendations for that.

Fr. Kevin: Okay, the question. . . Will that be picked up on the tape? Alright, so I don't need to repeat that question.

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 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's happening with Father Mike as we understand that is that at this point a matter for his relationship with his archbishop. And so from that point of view his . . . that just was not germane to the report, and your question about counseling for Jim, I don't know, it never crossed our minds. We just thought he was so lost there was nothing we could . . . no . . . Laughter.

(Someone in the audience makes a comment and there is lots of laughter) Fr. Kevin: For the sake of the tape, the last comment didn't count. (Laughter)

How about other questions or comments.

Yes. I left you out before.

(Man speaking): The first one I will skip over but it had to do with a feeling that you stepped out of the mandate by item No. 6 of part 1 and item No 6 of part 2. You have already commented on that so I won't go further.

I think that the disclaimers and the clarifications that you gave concerning the differences in the majority report versus Mr. Guenther's report should be in writing and a matter of record. The reports I feel without this written clarification are incomplete and I wonder if you can do that. It is confusing. There are 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?

Fr. Kevin: I am currently about 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.

(Same man speaking again). I also have another item of a similar nature. I think that the majority's report is also, should clearly state, as you pointed out as you went through with us, which recommendations we should strongly consider versus those which we should possibly look at. I don't think it is very clear by looking in the report the difference between those 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 is those differences and they are not very clear in there.

Fr. Kevin: Okay. I appreciate your perception that they are not clear. We attempted in writing to make them so. . . To the extent that it would be helpful, and once again I would ask the coordinators to give some reflection, for whatever long-term record it might be to add what I have said, I would be happy to do that. From my own reading, it is fairly clear, but then again I am kind of a lawyer type so it seems clearer to me, and I recognize that I may have a real blind spot on that. (Someone in audience makes an inaudible comment. . . Laughter.

Fr. Kevin: I don't believe that. We haven't taken . . . Sue?

(Woman speaking): I'd like to make a clarification in Mike Guenther's report on No 11 and this has to do with, um, not that I am trying to get anyone to disagree with me or agree with me, it doesn't matter, but I feel that this is a false statement, and I want to speak to that.

Chris and I after the disclosure in '88, did contrary to what he said, it seems as if the statement is saying we went "Oh, you know, 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, um, contrary to what it states, believed what the coordinator told us and we defended Mike and . . . to our families. . . We called our families up and said, "You know, 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 '90, which is last summer, that the truth was brought to us. Disappointedly so, it wasn't brought to us by our leaders, but it was brought to us someone outside the community. We did not go looking for it. We did not go investigating for it; it came to us.

It's 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 to 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 have 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 has not been an easy thing to do and I would just have soon not done it. And it would have been easy to just say heck with it and I am not going to deal with it. I feel the same as Mr. Sazckevich in that really this comment had no place in the report, and I would just like to clarify that and tell each person here that we love you.

Fr. Kevin: Please.

(Appears to be another woman speaking, very similar voice to previous woman, but a little different): Along with that statement, I think that something that we as a community need to look at is that those women have been apart of our community, and that we have an obligation to love and care for them as well. As well as everybody who is sitting in this room; whether there is agreements or disagreements.

Father 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 what I'd ask that you would direct to me any questions with which I as a member of this team can be helpful or comments that you think might be helpful for us to clarify, and then I'm going to have to step back and trust that you will find a way together to continue the process that is already beginning here. Which is an appropriate process, but it is not a process, for example, for which it is appropriate for me to be a part of.

(Man speaking): In regards to recommendation 3 that talks about Jim Kolar. I'll read it. "It may also be worth raising to the community whether Jim Kolar should step down from leadership entirely for a time. . ." Is that because Jim, from the committee's view, Jim would be incompetent, or because there is a credibility issue about the authority within the community.

Fr. Kevin: Okay. Good. The question is . . . the question is that in recommendation 3, the second half of that indicates that the question of whether Jim should step down should be raised. And so the question raised tonight is whether on what basis the committee is making that.

Let me repeat what I said last night. There is not an implied judgment in 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, you know, it's a baby bottle and for some it's the 10-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 deeper issues of believability. And all we want you to either say is yes we can continue to follow him, or that would be very difficult at this point and it would be better if he step aside.

But, it was our impression that there is no getting around the question. There's no pretending that the question isn't 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 its consequences.

(Man speaking): Father Kevin, you have already indicated that what Jim Kolar did with the information with regard to the Archdiocese was insufficient. And it's somewhat conclusive as to what he did with the information about Father 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 was in place.

One of the major concerns of the people in the community as I have heard them is did Father, did Jim Kolar deal with the information that he had about Father Mike's misconduct, with regards to the community of Christ the Redeemer, in a proper way? Did the committee, and I am looking at the majority report here, the committee feel that with regards to christian guidelines and biblical teachings that Jim Kolar, in his relationship with brothers and sisters in the Community of Christ the Redeemer, dealt properly with that information up to 1988.

Father Kevin: So up to the lawsuit, was there enough information given to the Community by Jim? (someone else speaking, inaudible). 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.

We are now over the half-hour time limit that we set. We also seem to be running a little bit out of steam in terms of this particular piece. Maybe I could just ask, could I do what I did last night? Let me ask how many people would prefer to have questions of this sort to the team, or to me as representative of the team, continue?

Please raise your hands. Okay. (very soft): I'll get out of the way.

Pause

Gordy DeMarais: We have a choice between taking a break right now for a couple minutes, or not taking a break the rest of the night. (Laughter).
Okay we'll keep going.

I have some prepared remarks. I think before I'd say what I have prepared. . . I think the one thing that I want to stress is that ah, that ah . . . 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, uh, uh, 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 Father Mike's wrongdoing wasn't as bad as it is, that there isn't pain, that there isn't hurt, there isn't disappointment in our life as a result of it that needs to be dealt with. We are committed to whatever it takes for us to move through this. Both with regards to Father Mike and with regards to the other issues in the Community that are being raised. So I think I want to begin with that statement.

What I want to say, what I want to do is a preface to Father Kevin's comments tonight is a situation where we are at in the midst of a process. Some people have raised concerns that we really haven't progressed in dealing with this whole thing since it was first raised last October. And I want to . . . I guess 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 the process as a way for us to look at the recommendations.

Again, it is a little bit of history. But when concerns were raised about Father Mike and how his wrongdoing was handled and the other concerns were raised in the Community, we set into motion two processes. One process 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've 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, and it is our intention to spend time with that over the next months of our life together.

Our life in the Community more or less has been put on hold in light of this situation that we are facing now. A lot. . . any

kind of development plans we had for this year have basically been put on the shelf so we can spend the right kind of time with this process.

Where we are at this week is getting the report from the committee, um, 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's 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 that I want to make is the results of both of the processes are very extensive, and I 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 them the right kind of attention to everyone. So that's where we are at in the process.

I am grateful, and this is beginning to respond to the committee's report as a way preface you, I am grateful for the work of the committee. I am grateful for the people who have given their time and expertise, a lot of time and especially on Father Kevin's part, over the last few months, and I think that they have rendered for us an invaluable service. I think there are questions that 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 Father Mike's actions and there effect on us. The committee has been the impetus for initiating a process in the Community to get help for the women who had been affected by Father Mike, and I will say a little bit more 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 Father 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. 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's important information for us, ah, that the committee has helped us look at and address in some questions that they have answered for us.

The committee did, ah, the committee is also an impetus for us for further clarification concerning our relationship with the diocese. We have had a tremendous amount of contact with the diocese over

the last few months. A lot of time with Father Kevin; a number of telephone conversations and meetings with Bishop Carlson. I am hoping that when with results of all of this is more of that kind of relationship. I am hoping that it doesn't have to revolve around crisis in our life henceforth.

Again, I want to stress that we want to be able to spend time with all of the issues and all of the recommendations presented by the review committee, but we want to begin specifically with those issues that have to do with our relationship with the diocese and the issues that have to do with Father Mike, what he did, and his effect on us.

And that's one of the reasons why we have invited people who have left the Community over the last few months because of that end of the process. Because I think the information that Father Kevin will share with us and that the psychologist that's coming in two weeks will share with us, will be a help for people who have left in terms of greater understanding on their part of what happened and a facilitation of some healing in their life, hopefully.

And, we are going to get to the other issues, ah, we are going to get to the other issues in a different sort of form, and if I have time at the end of the night, I'll suggest what that might look at.

Father Kevin is going to come now and he is going to address part of recommendation 1 which has to do with us getting some more information concerning Father Mike, and I'll let him articulate that.

Pause

Father Kevin McDonough: Good evening. My name is Father Kevin McDonough. . .(Laughter). . .and I am the Chancellor of the Archdiocese of St. Paul and Minneapolis. I am no relation of that other guy who was talking earlier. (Laughter).

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 with you ahead of time, all right?

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 and no one at the Chancery had, or as far as I know, has perhaps until the last 48 hours or at all. And the reason was because 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's another set of relationships.

The problem with doing that is that we didn't want to keep you all out there waiting any longer than we already had, and so to get things moving, I am ending up wearing two hats very closely 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 now as someone who has been involved with this matter since February of 1988. I was not involved with this matter as a member of the team except from December of 1990 on. But as an official of the Archdiocese, I have been involved since February of 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 10 minutes - 15 minutes. I need to do some other . . . I need to describe the limitations of what I can say to you and why there are those limitations.

Secondly then, I am going to tell what I can tell you about Fr. Michael Kolar and what he did.

Third, I am going to tell you what the Chancery did in taking disciplinary steps with him. I am going to do that again within some limits, and I'll explain those to you in a minute.

Fourth, I am going to talk about how the Chancery communicated with the Community of Christ the Redeemer in 1988.

And five, I am going to focus specifically on three areas in which we messed up. I am doing that, No. 1, so that you. . .so that I simply own up to what we did wrong. I am also doing it with just a little bit of a trick. A little bit of the trick is because I hope that you can see that if I can say we messed up and are learning some things, that perhaps you all can say the same thing - cause that's 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 . . . (inaudible) . . .and 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've 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 tonight. 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 cause it's the kind of thing 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's part of what's going on here.

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 and more germane limitation here is that there. . .in American law, there 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's being said, but on the detail of what's being said because I know some things because they were told to a doctor.

Finally, the fourth 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 with each other differently about it.

People's rights to their livelihood and their good reputation are at stake in different ways. And so from day one in dealing with 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, ah, Fr. O'Connell and Bishop Carlson and I, that we cannot guarantee their privacy in a court. We read them a kind of a 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 haven't 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 that, I won't tell anybody", and then get it taken from me in front of a court of law. So understand that there are some very profound limitations in what I can say to you tonight.

All of that acknowledged, here's what I can say.

Fr. Michael Kolar engaged in a 15-year pattern of inappropriate intimacy with vulnerable, young adult women. That pattern, which included at least five people, and 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 here. 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 and 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'm going to step away from him for a second and just give you some examples. We talked. . . when I talked with the coordinators, we talked about whether we should talk about what Fr. Kolar did first, or do some of the psychological backgrounding for you first; and it's kind of a chicken and the egg thing--do you describe the details and then explain what they mean, or do give people a language and then give the details in the language? And I'm 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.

But 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 cause I'm going to be in front of a microphone and I could get him in some trouble.

And maybe I think about it or maybe I don't, but you know I've been a little short of cash, it's the end of the month. So kind of towards the end of the conversation I say to Gordy, "Gordy, you wouldn't happen to have a hundred bucks would ya, I'm really tapped out".

There is. . . that's called a boundary violation. I have Gordy over a barrel because he wants something from me. I used the fact that I have him over the barrel to obtain something that has nothing to do with our relationship--cash. That's 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 to remember, for 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 its 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 here, 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, and 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'm just about done with what I can say about him because I have been fairly generic, and I'm 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 comments 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, and it's 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'm going to ask you to consider just eliminating that word entirely.

Or perhaps seduction is really the word, you know the latin word means to lead one's self. That's what seduction means. Seduction is a process of leading one's self into certain behavior. Perhaps occasioned by it. But what was going on, and you'll get a lot more information about what this means, is that Fr. Kolar was using a ministerial position and the authority and 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 that you understand why I am so dismissive about the word seduction, theoretically, might have come in, thrown off her clothes and offered him a million dollars to have sex with him. 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 sets 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. (whispered) Zero. You'll 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've never been a member of your Community. I'm not charismatic. That's 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'm 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, that 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 of it--a lot of emotional intertwining, and in other cases, with very little.

Let me tell you what the Chancery knew and what we did when we knew. Some of this, by the way, was fairly new information for me. I probably knew it and had already forgotten it, but the process of being on this team forced me to relook at this information.

It is my understanding that information came to our attention in mid 1986, probably in August, but I don't recall that exactly, detailing one incident of sexual contact between Fr. Kolar and a young woman. 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 their confrontation that he was already in therapy and . . . seeking out his therapist, they discovered that the therapist said that he had 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 would not be in a possession to continue to do this.

This was what we knew in late summer of 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 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 weeks in the early 1970's; 1971 to be exact. As of February 1988 then, the information that we had was that he had touched someone inappropriately several times in 1971; 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's a significant point, and I'm going to bring it back in a minute when I talk about Community of Christ the Redeemer.

Be that as it may, although we had these two incidents, we decided to remove him from his position with the Catholic Youth Center and sent him away for a period of evaluation. That evaluation took place in April of 1988. Follow-up treatment began then in June of 1988. That treatment was completed some months later. There's been extensive process of after care and, again, this is not germane to our discussion, but I am pleased to be able to say that he has made tremendous progress, tremendous progress.

That's what we knew, when we knew it, what we did about it.

Here's 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 are all 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 once. . .and I never. . .let me finish one other thing. This person came to see us in January of 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 limits, particularly on what we could say about Fr. Kolar. At that point the information we had was that he was. . .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 of what we knew about priests who have these kinds 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 in 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's 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 got to tell you, I was mad at Jim Kolar a few weeks ago. And we finally had a chance to talk about this. And I'll tell you why I was mad at him, and I'll tell you how we worked it out. And it was a big eye-opener for me.

I was mad at him because. . .you know. . .they were saying, Jim in particular, was saying back to me through this process, "You didn't let us say very much, you Chancery, didn't let us tell the Community very much and they were ticked. And finally I said to him, "Jim, you knew there was more, why didn't you ever say to me, or to Archbishop Roach or to somebody else, "Look it, I can't get up and say this little bit because I also knew X, Y, or A."

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 think he was misleading anybody, he believed that he had told us he had given us a full disclosure. He had told us everything there was to tell us about the two incidents.

He didn't tell us 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've given them a full disclosure up there". Well, then a week or two later he gets these instructions from McDonough and that crowd up on the hill saying, "Tell your people 1-2-3", and he says to himself, "Now they know the whole story and they're telling me that what I can say is 1-2-3?" We didn't know anymore, and we hoped that by saying 1, 2, and 3, we were going to flush out some more information about him, some more victims, some more hurt. We could have done that if we had had the sense just to say to Jim, "Hey Jim, come here for a second, do you know anymore?" We didn't do that. Why didn't we? Cause we were stupid, cause we were wrong, because we didn't know what we were doing.

But the disclosure that we instructed Jim to give to 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 that there was to tell. I didn't know that there was more to tell.

We set them up, because of our respect for 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. (Laughter). Because they believed we knew more, they saw no reason to tell us. Because they. . .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've just indicated is, that we were neither direct enough nor 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're 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. But that was our fault.

The 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 that all covered. We never came back and examined it. We did not follow-up well with you.

Thirdly, and this is very particular, and this is something Gordy and I are going to talk about in a minute, we operated on a false presupposition, we've done this with a lot of different cases. The false presupposition that people who have been hurt are going to step right forward and say, hey, I was hurt. And now that's wrong.

It's kind of a nice way to be wrong because what it means, it's meant to be a respect for other people. If you've a problem, you'll tell me. I don't have to hold your hand. You'll, you know, you're a big strong person and you'll tell me. That's kind of a nice mistake, but it's 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." It 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're going to talk about some of that more later.

That's my presentation.

There are things that Jim did that you'll all talk about later that were insufficient. A large part. . .what 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 we did wrong. I want to own up and fess up to those with you tonight.

What questions would you have or reactions that you'd like to make tonight?

Sue?

Sue: If Jim knew more at the time when he disclosed this to, disclosed to us in '88 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?

Fr. Kevin: Because we told him what to say. We told him what he could say.

Sue: So when the newspaper article came out and he. . .and it was stated that it was incorrect but no one told us what was correct, that was okay with you?

Fr. Kevin: (Very soft) Is that what I said?

Sue: That you told him to say that?

Fr. Kevin: No, that was a mistake. That was wrong. We did that wrong, but we didn't know any better at the time.

Sue: What. . .I guess what I would have liked to have seen is what's happening tonight happen then, and. . .you know, why is it okay to do it now but it wasn't then?

Fr. Kevin: Because we didn't know how to do it then.

Sue: What were the credentials of the counselor that you referred to, um, that Mike was referred to in the summer of '86?

Fr. Kevin: I don't recall that.

Sue: Did you check it out at the time?

Fr. Kevin: I wasn't involved at the time.

Sue: How did you get that information?

Fr. Kevin: I got that from the Chancery file.

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

Fr. Kevin: Right. Um, I've been steering the conversation some away from what we did subsequent with Fr. Kolar. I'd be happy to talk with anybody who's interested about that afterwards. Just that, that's a problem between the Archdiocese and a priest that does not directly involve this Community. I'd be happy to talk with all of you if you would like afterwards about it, I'm just trying to keep us focused. We've got a couple of other things we have to do yet tonight.

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

Fr. Kevin: Within the last 2 years.

Sue: 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 still is a part?

Fr. Kevin: There may be an appropriate time for the Community to ask him to do that.

Sue: But he couldn't come on his own?

Fr. Kevin: There may be an appropriate time for the Community to ask him to do that. That, that doesn't take away from the appropriateness of doing what we're doing tonight as well.

Sue: Thank you.

Fr. Kevin: You're welcome.

Pause

(Man speaking (Al Senderman?): Father, I lived with Fr. Mike for most of the early 80's, and a question I've been wanting to ask you or the Diocese for the past three years is, um, um, I guess I'm more angry at you, not you personally, but you as the representative of the Diocese, for taking Fr. Mike out of my life, um.

A week before I was going to get married, the Diocese told Fr. Mike (weakness in voice, like ready to cry) 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. I understand 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 10 years", (pause) and I believe that the Diocese could have taken steps to prevent Fr. Mike from doing any more wrong, and there's many ways they could've done that, and I cannot see any justification to separate a man from the people he loves during probably the hardest time of his life. And, I think you owe it to this Community an explanation, as to why you would say, "Well 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's all I have to say.

Fr. Kevin: There's 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 matter. 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 few 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 from his life other than our understanding of this general phenomenon.

We knew, however, that the Community of Christ the Redeemer was one of the places in which, one of the environments in which, victimization had taken place. And so, until we could insure safety, until we could insure that he would not hurt anyone in the Community, we had to limit his contact with you. Precisely because, as a priest 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 our. . .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 the priest in a position where he could continue to hurt people, and particularly since about 1986, which coincidentally with Fr. Mike, was not caused in any way with Fr. Mike, but in the last half decade under the influence of people like this Dr. Schoener who is coming to see you and a number of others, we have developed a fairly sophisticated understanding of this phenomenon and so we've changed a lot in the last five years.

And elements of what we're doing are 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 continue potentially hurting people until we knew the dimension of his problem. That's what was at issue. And I'm 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.

Randy, and then in the back.

Randy: I think over the last four months, each one 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've 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, say that's not true. Another one is to say. . .is to get angry at him and then. . .uh. . .you know other things like that. Could you just mention that, because I think some people tonight, it's the first time they're realizing this happened.

Fr. Kevin: That's good. Thank you, Randy. News of this sort is death news. This is killing news. It kills certain illusions and hopes that 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, and I'm sorry to do that to you.

There are a lot of theories about how people move through these. One that's particularly freeing, I'm not sure it's proven, but particularly freeing, is that when people hear death news, they pass through certain stages that involve, first of all, denial. The belief that it really didn't happen. My son was not killed in the Middle East. He's 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, and I have tried to urge your leadership to continue to work without coming to a quick resolution of all of this. To work together with

you to find some ways to move through that together as a community.

There's a question way in the back, on the chair.

(Woman speaking): I have two things. One, addressed to Al Senderman, my heart felt his pain, but I'm married to a teacher and he explained to me that in any professional field, if that were to happen 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 to always protect a priest but we have to. . .also think of it in the world way that they had to do what they had to do, and I do understand what you had to do. I just wanted to throw that out for those who may not know the other side of how professional fields work in this type of area.

My second, my question was, 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 really been clear for me is, we haven't really touched on how the women were cared for by us as a body? And I think that's really an important thing to look at, and I don't know if that was in the recommendations at all or not, I may have overlooked it, but what I would like to know is how the women went to people they trusted, like Jim or Mark or any pastoral leaders. There could be many pastoral leaders who 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?

Fr. Kevin: First of all, thank you for the first part of what you said. I do want to add to this though. We're bad at this in the church. But all of the professions are bad at it. There's no profession that knows how to deal with this phenomenon well yet.

I gave an interview about a year ago to the Minneapolis Tribune and I said, "We're terrible", but I said, "the only profession, the only profession that does this better than us are the psychologists." And the interviewer laughed. She said, I was just talking to a psychologist about this last week in preparation for this article and she said. . .or the psychologist said to me. . .the only people, she said, "Nobody handles this very well. About the only people that have even a clue about what to do with this are the churches." (Laughter).

So we're in a process of learning, a very painful and difficult trial-and-error process that really only began about 10 years ago, unfortunately. There were a lot of prehistories. The problem's been there forever. But to finally find a model out of which we could address it--that's only started in the last 10 years. Schoener will talk with you about that.

Secondly, about how women brought their concerns to the Community. There's a lot of data on that and it may be appropriate to share some of that or even all of it later on. My own guess is that it will 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 No. 2 is, the Community even now does has an option, and really a responsibility to talk about response to the victims starting today. Because people are not of all of that yet.

Yes, way in the back. Please.

(Man speaking): One is that I have the perception that the legal proceedings are what has primarily, and the instructions of the Archdiocese, is what has primarily prevented Fr. Mike from coming before us, being with us, seeing the damage in the Community that his actions have caused. It's my real strong belief that that's 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, but that's a 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 say something about why that hasn't been able to happen so far. You implied that it could happen in the near future perhaps, as a Community initiative, but it seems like we've been prevented from doing that.

Part two: I understand that the Church is learning and has learned a great deal in the last few years in terms of how to handle and deal with these kinds of things. What is the Church doing, the Archdiocese doing, in terms of their repentance for how they've handled things in the past and dealing with damages to the victims and to the priests involved, and particularly, if you could say something about plans that the Archdiocese has for long-term care for our priests in terms of their personal pastoral needs, accountability, their aloneness and the demands and the odd hours of their lifestyle?

Fr. Kevin: To the second one, I'd like to say this. That's my very favorite topic besides the gospel of Jesus Christ, is to talk about all the things we've learned. And so I couldn't even begin to summarize that. If you would like, Archbishop Roach and Fr. O'Connell and I and Dr. Schoener did an interview with the Catholic Bulletin in of June 1990. That's the latest convenient packaging of what we've learned, and we can make copies of that available to as many in the Community as would like to see that.

Now, we've learned some things since then. It's nearly a year since then. For example, I've spent an hour today meeting someone, we're preparing a video now that will go out to all the parishes to help them dealing with. So we're gradually learning. Part of our repentance is the public acknowledgement that we've had to learn, but that we in fact are amending our lives. Confessing our sins and amending our lives, Amen.

Now, in terms of the first. . .the first part, we don't, part of our reluctance about his doing any kind of a confession thing, has had two stages: Initially, frankly, you may recall what else was happening in early 1988. Early 1988 was Jim Baker 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 thing and to kind of fake admit a number of things and then just move on from there as if everyone was supposed to be healed. We didn't 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 mbumdlkdfj (covering mouth and mumbling), and back in 1988 I went to dmfdkmfsd", 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 don't. . .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.

(Man speaking, beginning inaudible) I understand that you're under certain rules and that the legal system is part of that. I also think and believe that God has said some other things as well in terms of demands and that for the Church to command to reconcile, I think is a higher priority than that secular authority. Recognizing that it has authority, and needs to (inaudible). There's a hierarchy there. Could you say something about that.

Fr. Kevin: Well, I disagree with. . .I disagree with the way that you conclude, I acknowledge the importance of the matter of reconciliation. That part of (inaudible). . .

(Another man speaking): Do you have any idea of when that will be possible, as far as the. . .

There's not as much. . .there doesn't seem to be as much emphasis needed on the part of Jim Kolar as there is on the Diocese part and how they both (inaudible word) together, screwed up.

Fr. Kevin McDonough: Your, ah, yeah, and your mind's 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's changed a bunch of times about Jim in the last couple of years. (Laughter). And that's part of this process.

Julia?

Julia: With regard to the lawsuit 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 by the coordinators to do. In light of what you've shared tonight and in light of the lawsuit still pending, what. . . can we clarify, can we say, can you give us any direction on that as to what we're free to say?

Fr. Kevin: I've said to you tonight what I was free to say publicly and 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'll only say it now in response to your question. I haven't wanted to say it before now because I don't want it to sound like a guilt trip thing for anybody.

There's a difference between right to know and need to know, and that's tough because the people who are always talking about, well, 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's the whole Watergate story. And we wrestle with that as a Chancery all the time. Are we running another Watergate, or are we talking too much and we're going to damage the legitimate rights of people involved here? That's a tough judgment.

My question, though Julia, would be, at this point, you ought to ask, why does this concrete person need to know? And if there's a legitimate reason for him to need to know, tell him what you know, if they need to know. And how do you judge that? You're people of good sense and judgment. There are no rules about how to judge it. You have to figure that out.

Way in the back standing in the white sweater. The woman and then the man next to her.

(Woman speaking): 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 an exaggerated and maybe, you know, false notion that an institution is always protecting its pocketbook. And what I would like to know is where is the Diocese on. . . you know, I hear a lot about you can't talk about this and that and we're protecting Fr. Mike and we're protecting the Diocese from the lawsuits, but where is the Diocese

as far as let's have justice be done? It's not a matter before God whether these women have restitution against how much money they're going to get. You know, I'm saying, what matters before God is that these women get their justice and that Fr. Mike comes to repent.

Fr. Kevin: Okay, good. First of all, a couple, I'm sorry that I've given the impression again tonight that that's what we're doing. Do please, do remember that the very first restriction on 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 that I mentioned, and that was deliberately so, because that's the first thing 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 the young man who was concerned about Fr. Mike being taken away from his wedding. Our concern about the potential safety of then present or future women was such that we did run over his rights. We deprived him of his employment and of his place of residence, and to a certain extent of his good reputation, because we felt that 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 the 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, lay ministers and so on as well.

Once a person chooses to enter the legal forum about to seek restitution there, that has its 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 cause they believe we are not being responsive; and we're trying to learn how not to end up in court because once we get in court, we've already, you know, that's a sign we've already failed. We have not responded well when a person feels that he or she has to take us to court to get heard. But, once we're 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 the 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 are hurt at the beginning.

That's not a full answer, but that's a portion of the answer. Please?

(Man Speaking): I have a question of clarification, and bear with me, I may have missed something earlier, but do you as the Chancery have permission to share Fr. Mike's sin with us from him, personal permission from him?

Fr. Kevin: Yes.

(Same man speaking): You do. Okay, thank you.

Fr. Kevin: Please. Ah, we are several minutes after 10:00 o'clock. Let me finish this question, and then we'll do the same process we've done before. Actually, I don't think we'll do that. We'll take this question, and then there are a couple of other things that have to be done, and I'm going to plead, in part at least my illness, as my excuse to leave, and perhaps it'll give permission to some of you to leave as well.

(Woman speaking): This question may take both hats to answer. I'm wondering, a couple questions came up about our. . .um. . .the abuse of leadership or power within 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 victims were handled within this Community and the inappropriate or lack of handling that, did those issues arise specifically?

Fr. Kevin: Directly, no. The direct handling of victims did not, from what we heard, did not suffer from some humongous sexist overtone or something like that. The issues being raised were more indirect. The treatment by other people of reported victims, a reported victim.

I received, ah, I received this question in writing, and then I think we need to wrap up for tonight, or at least I do.

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?

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

Gordy DeMarais: I want to do three things and I'm going to try to do them very quickly. The second recommendation had to do with us as a Community working with the Archdiocese to establish some kind

of means by which women who have been affected by Fr. Mike's wrongdoing could receive the kind of care that they need.

There had been some discussion with Fr. Kevin, we're thinking about a number of things. I'll lay out to you what we're thinking. I want you to know that we're open to any kind of input from you if you could direct that to Mark or Randy or myself in the week ahead with regards to this or any other ideas that you have about it.

But basically, there's three things that we're thinking about. One is setting up, or establishing what would be called. . . what would be called 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, 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 the Community leadership and the Diocesan structures to get that kind of help. So, that's one thing we're thinking of.

A 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.

And the third thing is, I think one of the things that we talked about is the fact that some people aren't going to pursue the advocate route. They would prefer to remain anonymous in their seeking of help. And so what we're trying to do is to get together a list of resources, counseling resources that we would make available for people, a, generally within the Community, and if you're aware of people outside of the Community, it could be disseminated to them and they could pursue the help on their own. That's with regards to Recommendation No. 2.

Any input or discussion about that, why don't you just direct to us personally after tonight.

With regards to Recommendation No. 5, Recommendation No. 5 has to do with two things: Clarifying in the Community our relationship with the Sword of the Spirit, and clarifying our relationship with the Diocese.

Sword of the Spirit first. I think. . . what I want to say about the Sword of the Spirit is that we need to talk about the Sword of the Spirit in the Community. We need to do that in some detail and at some length, and it's our intention to do that in the months ahead.

Simply stated, our relationship with them right now is that we're looking into the Sword of the Spirit. We're an affiliate status.

At this point we're working on some internal things in our Community; they're 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 the Sword of the Spirit without two things happening. Ah, one is a consultation with the Community members regarding that; and secondly, the permission of the Archbishop who's over us as a private association. So, I just want you to know that.

With regards 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 in the Community. I think we were looking to them for more oversight and direction and help in dealing, the questions of wrongdoing against the leaders then they were prepared to give to us because we just hadn't worked something like that out.

So, we want to work on that. We're meeting with Bishop Carlson in a couple weeks. One of the things we'll be doing is going through all of the recommendations of the committee, that's as was stated on the mandate, that would be part of the process, and discussing with them.

We also have drafted a letter to Archbishop Roach which I'll read very quickly.

Dear Archbishop Roach:

Within the last four months there has been more information about the allegations concerning the wrongdoing of Fr. Michael Kolar that has been circulating through the Community of Christ the Redeemer. Along with this there have been concerns and allegations regarding how much the coordinators at that time knew about his wrongdoing and how they responded to it.

As a way to deal with this situation, the coordinators of the Community reviewed the statutes, mission statement and related constitutional materials and determined that a review committee of competent and impartial people should be established to review the matter. A mandate was established for the review committee, the committee membership determined, and with the assistance of Bishop Carlson, was determined and assembled with the assistance of Bishop Carlson and Fr. McDonough.

The committee then met and conducted their fact-finding process, and developed their report, and went over it with the Community. A copy of the mandate and the report are included with this letter.

One of the recommendations that the committee made had to do with clarifying the relationship between the Community of Christ the Redeemer and the Archdiocese of St. Paul - Minneapolis. This letter has to do with that recommendation. It may be worthwhile to note what the statutes say about the relationship.

(Cannot tell if this is actually part of the letter). This is what our statutes say about our relationship with the Diocese:

The Association is subject to the vigilance and governance of the ecclesiastical authority in accord with Canons 305 and 323.

I'm sure you all know and have it memorized. (Laughter).

The coordinators of the Association or representatives from among them will regularly report to the Ordinary and inform him of developments in the life of the Association. Thirdly, the Ordinary, or his representative, will be encouraged to visit the Association periodically to at first hand observe the life of the fellowship. (Canons 305 and 323, No. 1.)

The Ordinary may, if he so desires, appoint an ecclesiastical assistant to serve as his link of communication with the Association.

As you know, Bishop Carlson has served as our episcopal moderator since the inception of the Association. We have generally found our relationship with Bishop Carlson to be helpful and encouraging to the life of the Association. He has made one fairly thorough visitation of the association in 19,815, 1985, (laughter) a typo there.

He has helped us work through a complaint regarding women's leadership in the Association. He has been a point of contact in working through some difficult decisions and our relationship with the Archdiocese, namely, the removal of Fr. Mike Kolar as chaplain and active member of the Association, and the subsequent loss of a regular liturgical and sacramental life as an Association.

The Association's leadership as communicated with Bishop Carlson regarding developments and events in the life of the Association, as well as sending to him regular financial reports. His assistance and counsel to us in

these last months regarding our current situation has been particularly helpful.

In light of the situation that currently faces the Association, it has become clear to us that a process of handling questions about, or allegations concerning the misconduct of leaders in the Association needs to be developed with the Archdiocese. It would also be helpful for us to have more regular pattern of meeting with the episcopal moderator. It is our request that we proceed to work through these matters with Bishop Carlson under your oversight.

So that's what we're doing right now with regards to that. That was 2.

The last thing I want to say is, again, I don't know if you'll be back with us, maybe you will, we can talk about that. . . (it sounds like he might be directing this towards Fr. Kevin). (Fr. Kevin responding back, but inaudible).

I think I want to express to you, Fr. Kevin, my appreciation on behalf of the whole Community for your time throughout the whole process, for your presence with us here the last two nights. I think the last two nights something has begun within the Community that I know is helpful for me, and I think is helpful for a lot of people, and I know that you're part of that process and I want to thank you for that on behalf of the whole Community.

(Applause).

I guess along with that I'd like to say I'm especially appreciative of your humility in the way that you've presented yourself before the body. I want to express to you, and I don't want to do this in a kind of insincere way, or, in any case, but I want to express to you our forgiveness of you for whatever wrong that the Diocese had in this whole process. And I, and I think your humility before us will enable us to acknowledge in a more humble way our mistakes in this whole thing and as a means of facilitating healing in our bodies, so I want to thank you for that as well.

I think the last thing I have is a few announcements. The first announcement is that if you've got thoughts or input on any of this, please write that down, call us, talk to us.

Another announcement. We're going to have another meeting on March 12 at 7:30 here in which Gary Schoener will be here as a part of the process. In the conversation with Fr. Kevin I had this afternoon, he rec. . . I explained to him the process of review that we have been going through in the Community and he recommended, which I think is a good recommendation that I will implement, that our review process in the Community, things are being handed in

now, if as a result of tonight's meeting, or the meeting with Gary Schoener, there are things that you want to add to that, you can add an addendum to your 20 pages you've already written (laughter) and forward that to us by March 15th.

Other quick announcements, we will have a gathering on Sunday, something like a prayer meeting. We have mailboxes in the back, there's information on the women's retreat in there.

And lastly, Sue Ofsted has a number of registration forms for a single's conference coming up out of state. There's some people trying to get a group together to go to this conference. If you want more information about that, you can talk to Cathy Tough (ph) and Sue, and they've got registration forms.

It's late, so let's dismiss.

Vocational Evaluation done for

Mr. Michael Kolar by

Dr. Loving McAllister
Master McAllister
338-8461

3/91

VOCATIONAL APPRAISAL

This report contains the results of a psychological appraisal whose purpose is to stimulate your thinking about yourself and your future as you go about the career planning process.

Report On:

Michael Kolar

INTELLECTUAL CHARACTERISTICS

Your overall tested intellectual abilities are in the average range when compared with college graduates. Your tested verbal and vocabulary skills are well above average for college graduates. Your ability to reason inductively with numerical concepts, to analyze situations, spot overall trends and generalize from specific data is below average for the same group. Your ability to reason deductively from verbal statements and to draw specific conclusions from general information is in the average range for college graduates.

You are primarily verbal and conceptual in your problem-solving approach. You likely have a preference for working with ideas and concepts rather than with detail and specifics although you approach issues from a generally practical and down-to-earth perspective. You have the ability to develop inventive alternatives and creative options although you may sometimes overlook the finer points. You may have a preference for learning through observation and practice, but you also have the ability to incorporate knowledge and skills through study. You likely have some tolerance for ambiguity and gray areas; you do not necessarily have to have exact answers all the time. You are generally more broad gauged than narrow in your focus; you are able to think and plan strategically and to keep longer-range objectives in view. You express yourself in a clear and articulate fashion and you are also able to get your thoughts on paper. We sense that you may have a preference for oral over written communication.

EMOTIONAL FACTORS

You may look somewhat laid-back on the surface but, underneath, you are quite intense and possessed of considerable reserves of energy and drive. You have the ability to approach your work with enthusiasm and a sense of urgency. We sense that you have, more recently, learned

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how to relax and go with the flow more effectively, but your potential for action is still quite strong. Decisions come easily for you; others are likely to find you decisive as well as possibly a bit impulsive on occasion. You have the ability to take appropriate risks and you do not appear to be inordinately fearful of failure. There is a competitive streak in your makeup but we sense that you compete primarily against your own standards rather than against others.

You generally exert control over your emotional reactions and you likely appear steady and even-keeled most of the time although, underneath, you may be one who experiences palpable mood swings. You are usually tactful and diplomatic with others and you try hard to avoid hurting others' feelings. You are likely one who is uncomfortable with hostility and anger, either your own or others', and we sense some wariness on your part and tendency to avoid conflict. Even so, you are a person of strong opinions and ideals and you may be somewhat stubborn about them at times even though you are not inclined to "fight" others directly. Your ethical boundaries appear to be solid but not rigid. You may sometimes question rules or customs and you may also demonstrate a rebellious tendency in your behavior although you do not appear to be unduly self-serving or narcissistic in your motives.

INTERPERSONAL STYLE

You relate in a pleasant, friendly and amiable fashion; you demonstrate some personal charisma while at the same time maintaining a measure of distance. You come off as rather pensive and reflective but not passive. You have the ability to assert yourself and to take charge as well as to exhibit leadership qualities. You are quite independent and individualistic but this may not be conspicuous because of the strong value you place on maintaining harmony with others. You ordinarily try to gain cooperation through persuasion and good will. You lead by winning rather than demanding acceptance of your views and ideas.

You can fit into organized and structured settings although we sense that you do not like to be overly bounded or constrained. You are able to accept overall direction, but you are also one who desires a fair amount of freedom and autonomy to make your own decisions.

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You enjoy leadership roles because you like to be out in front and you set a good example. You have the ability to build an organization and to provide a general framework; we sense that you then delegate the particulars to others. You may not always follow through to insure that others are accomplishing their responsibilities. You have the ability to inspire and enthuse subordinates and to create a team spirit. We also see you as one who is good at developing your people, provided you take the time to do so. You are good at discerning the strengths and weaknesses of subordinates and then using that knowledge to place them in appropriate roles. Your natural inclination would be to provide positive feedback and appreciation generally but you may sometimes be overly preoccupied and, therefore, fail to do so. You may be reluctant to be forthright regarding criticism or correction, preferring to avoid interpersonal conflict. You sometimes move ahead with your ideas without letting others know the reasons behind your visions or before you have obtained acceptance from them. You may sometimes do things on your own or isolate yourself overly much. You may also not always ask for the help that you need.

INSIGHTS

You are a people person but you are also a rather private individual who is not easy to get to know. You sometimes take criticism overly personally and we also sense that you are likely your own worst critic. You are a naturally reflective individual who has gained even more self-awareness through personal therapy and we see you as one who is cognizant of your overall strengths and liabilities. You are also a psychologically-minded individual who is perceptive and attuned to others. You have a curiosity about what motivates and impels those around you and you have the ability to understand individual differences.

PERFORMANCE CHARACTERISTICS

You can be a source of innovative but generally practical ideas. You are able to develop insights into the relationships and meanings of things and come up with inspiration and a vision for the future. You are also one who will work hard to make your inspirations real. You follow through with your commitments and we sense that you are a perfectionist when you care deeply about something. You can become extremely single-minded in your concentration with the result that you may ignore more mundane activities or perhaps overlook details. You are

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one who needs a fair amount of variety in your work and you will become easily bored with routine. Once you have decided on a course of action you may become somewhat inflexible.

Your forte is in designing and implementing programs and approaches rather than in day-to-day administration which is too repetitive and unchallenging to be of interest to you. You very much enjoy and need interactions with others in your work but you are also one who needs time for private reflection.

MOTIVATIONS

You are very much an idealist at heart; your decisions and actions are strongly guided by your values and principles. You are primarily motivated by opportunities to help and assist others in relevant and meaningful ways. You very much want to contribute to human welfare, not just generally but also individually. You are one who needs a purpose beyond your paycheck and you have a strongly developed service need.

Your tested interests are similar to artistic types who are generally seen as creative, intuitive, expressive and spontaneous. Such persons enjoy tasks where they can rely on their verbal and visual skills. Such individuals enjoy a measure of freedom and are likely to feel stifled with a great deal of structure; they tend to be most productive in flexible environments. You also have at least average social interests typical of those who seek to help others to improve themselves. This combination of artistic and social interests is frequently found in individuals who desire to contribute to others' welfare. They are unlikely to be motivated by profit and may even be somewhat suspicious of business motives. Such persons tend to be attracted to and enjoy working in non-profit organizations that provide services of one kind or another to people. The interest test results suggest outdoor interests as well as an attraction to writing, social service and religious activities. Your specific results on the occupational scales of the interest test will be discussed with you during your playback session.

SUMMARY

Michael, the results of this vocational appraisal very strongly confirm that your interests, talents and capabilities are well-suited for the type of work in which you have been engaged in the past. (~~Without, for the~~

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~~moment, considering other important restrictions dictated~~
by your current circumstances, I can say with some certainty that there are at least three important considerations to keep in mind as you search for alternative professional endeavors or alternative forms of ministry.

First, you should focus on jobs which will permit you to engage and follow through on your ideals which appear to be primarily related to service to others and making a contribution to the welfare of others. In general, this would mean looking primarily in the non-profit sector rather than the business world where profitability is an important consideration. Second, your skills and talents suggest that positions where you can engage in creative program development, design and formulation of new approaches and putting together organizations or groups which might have broad social impact are a good fit for you. Third, I am convinced that you have a fairly strong need for interpersonal involvement in your work. This need not be on a personal, intimate or one-on-one basis; in fact this appraisal suggests that you probably have more affinity for group work. What is important, however, is that you have concrete opportunities to interact, to use your inspirational skills and to receive feedback regarding your impact. It is also important that such interaction not be superficial. During your playback session we will review and discuss a number of different occupational or professional possibilities with specific attention to the constraints under which you must operate.

Regardless of specific future choices we believe the following suggestions may be helpful to you in your overall personal and professional development:

- We believe you bring a generally practical bent to your work and that your ideas are probably, for the most part, pragmatic. Even so, as an idealist you do need to be sure to factor in objective reality and, in particular, to pay attention to detail. You may sometimes overlook objective aspects which conflict with your goals.
- We see you as a fairly decisive individual. You may need to be careful that you do not make your decisions overly impulsively or without adequate analysis of the situation.
- You appear to be an individual who strives to maintain harmony and good will with others. There is certainly nothing wrong with this, but we also sense

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that you may be overly uncomfortable with anger or hostility, either your own or others'. You probably need to be careful that you do not avoid conflict unnecessarily, and it might be useful for you to complete a course or seminar in conflict management techniques.

- In a management role we sense that you have developed solid delegation skills, but you may need to be careful to check on your subordinates in order to be sure that responsibilities are taken care of.
- Also as a manager you probably need to take care lest you isolate yourself overly much or become preoccupied with your own reflections and development of ideas. Be sure to set aside time to interact with your people as well as to provide them with appropriate positive feedback, encouragement and appreciation.
- You appear to be one who is strongly reinforced by your own creative ideas and inspirations. Again, there is nothing wrong with this but you likely need to take more time to explain to others the sources and reasons behind your visions for the future. Closely connected with this, we believe you could work on developing your participative management skills by encouraging more input and suggestions from those who work for you.
- It may be necessary for you to become more comfortable providing criticism or negative feedback to subordinates. By the same token, you also need to be careful that you do not take criticism overly personally.
- We sense that you can be very perfectionistic when you care deeply about something. You likely need to be careful that you do not invest more time and energy in a task than is justified by its nature. Likewise, you need to be careful that you do not become overly single-minded which might lead you to become inflexible or stubborn if you are not careful.

February 14, 1991

Loring W. McAllister, Ph.D.
Consulting Psychologist

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WRITER'S DIRECT DIAL NUMBER

340-7920

March 6, 1991

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

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

Dear Archbishop Roach:

Enclosed herein and personally served upon you, please find the Summons and Complaint in the action of ABC and XYZ v. The Archdiocese of St. Paul and Minneapolis, and Father Michael G. Kolar accompanied by a copy of the code which identifies my clients, the plaintiffs. A sealed copy of this code has been filed with the court along with the Summons and Complaint.

Additionally, I am enclosing and serving upon you copies of the following documents:

1. Interrogatories to Fr. Michael G. Kolar;
2. Plaintiffs' First Demand for Production of Documents to Fr. Michael G. Kolar;
3. Plaintiffs' First Demand for Production of Statements to Fr. Michael G. Kolar;
4. Interrogatories to Archdiocese of St. Paul and Minneapolis;
5. Plaintiffs' First Demand for Production of Documents to Archdiocese of St. Paul and Minneapolis;
6. Plaintiffs' First Demand for Production of Statements to Archdiocese of St. Paul and Minneapolis;
7. Notice of Taking Videotaped Deposition of Father Michael G. Kolar;
8. Notice of Taking Videotaped Deposition of Archbishop John Roach;

RIDER, BENNETT, EGAN & ARUNDEL

Archbishop John Roach
Page 2
March 6, 1991

9. Notice of Taking Videotaped Deposition of Bishop Robert Carlson.

A copy of all documents has been personally delivered today to John Hoffman and Andrew Eisenzimmer.

Very truly yours,

RIDER, BENNETT, EGAN & ARUNDEL

By Roger R. Roe, Jr.
Roger R. Roe, Jr. (JRH)

RRR/ms

Enclosures

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?

our copy

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

Unless you heard so already, Ted Collins has filed a restraining order against Fr. Gregory Skrypek, being contacted by plaintiff's attorney in the case, based on the fact that Fr. Skrypek was Fr. Kolar's spiritual director for three years in the early 1970's.

MO:JD

cc: Bishop Carlson
Fr. McDonough

† † † †

† † †

3/14/91

1. TO:

SAINT PAUL PK

MINNESOTA

2. TO:

more under interim rates approved by the Minnesota Public Utilities Commission Wednesday.

3. TO:

The commission, without dissent, approved the full \$71.9 million interim rate requested by the company. The rate will go into effect March 29 and remain until the commission rules this fall on NSP's full rate increase request of \$98.2 million per year.

ion

4. TO:

The company had been collecting an interim rate since early 1990 because of a rate increase case it ultimately lost last August. The company reverted

5. TO:

back to its 1988 base rate Feb. 20. Customers will begin receiving refunds on that old interim rate later this month.

ion

REMAF

Company spokeswoman Barb Braun Halverson said the average 500 kilowatt hour residential customer will receive a refund of \$35.73. But under the new interim rate, that customer will pay \$36.76 a month, up from the 1988 base rate of \$34.70.

'Therapist' charged in sex case

A St. Paul man who allegedly represented himself as a psychologist to a female patient he is accused of sexually molesting has been charged in Ramsey County District Court with fourth-degree criminal sexual conduct.

The complaint against Virgil A. Burns, 60, of 2127 Marshall Ave., accuses him of having sexual contact with a 30-year-old St. Paul woman who had been referred to Burns by her church for counseling.

According to the victim, her weekly psychotherapy sessions with Burns began in 1986 and cost \$140 a session. She said he reduced the amount to \$140 a month after intimate contact had been established.

The woman said that what began as farewell hugs turned into kisses, fondling and finally intercourse. According to complaint attachments, the victim said she felt "hypnotized" or "ozoned" during the sessions into sexual arousal.

Officers reported in the complaint that Burns is not a licensed psychologist but may have a degree in sociology. Burns is expected to be arraigned on the charge today.

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.



STATE OF MINNESOTA)

COUNTY OF RAMSEY)

) ss.

AFFIDAVIT OF

[REDACTED] MSW, ACSW, being sworn upon oath, deposes and says:

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

[REDACTED]. Out of that same business I operate the [REDACTED] Counseling Service.

In the Fall of 1982, [REDACTED] now [REDACTED] came to me in a state of considerable stress, anxiety and depression. She told me that she had been involved in an intimate emotional and sexual relationship with Father Michael Kolar going back to when she was fifteen years of age. Over the course of time, it became clear to [REDACTED] that Fr. Kolar was not going to be able to leave the church and the priesthood and marry her as she had believed. She told me she was particularly depressed by virtue of a pregnancy and miscarriage that she suffered during the summer of 1982, the father of which baby was Michael Kolar.

During the time that I have known and counseled [REDACTED] [REDACTED] I never advised her, directly or indirectly, that she had been sexually abused by Fr. Michael Kolar. Only recently has [REDACTED] begun to understand and believe that she was sexually abused by Fr. Michael Kolar. This understanding came about as a result of a contact during the summer of 1990 by another young woman who had been sexually intimate with Fr. Kolar during a part of the same period of time that [REDACTED] was.

I have no information whatsoever that [REDACTED] knew, or should have known, that she had been sexually abused or mistreated by Fr.

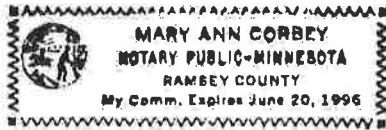
Michael Kolar at any time prior to the summer of 1990. I was given to understand and am convinced that [REDACTED] simply never saw the relationship with Fr. Kolar in terms of any kind of abuse until she became aware of this other young woman who had been sexually involved with Fr. Kolar. She always believed that Fr. Kolar loved her and that there was a good possibility that he would leave the priesthood for her and marry her.

FURTHER AFFIANT SAYETH NOT.

[REDACTED]

Subscribed to and sworn to before me
this 4 day of March, 1991.

Mary Ann Corbey
Notary Public



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 live at [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 live at [REDACTED]

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

I began going to the St. Paul Catholic Youth Center (CYC) in 1972 and went there on a very regular basis between 1972 and 1978. 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 his cabin alone. While driving there, he asked me to rub his neck and move over very close to him. At the cabin, 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]

O'Connell Action:
- ck w/ QER
- ck w/ Andy

Kolar Jde
date 3/18/11

Mike Kolar:

①

disclosures:

- Jeff Anderson is currently requesting release of MK's records from St. Lukes + Virgil Burns
- [redacted] is requesting summary disclosures from Archdiocese for New Ulm
- [redacted] may want to "talk" to Ted Collins + Andy F. (Archdiocese may have to release Andy F. to talk to [redacted])
- M.J.C. would have to talk to Andy F. before any disclosures would be made in writing to New Ulm
- [redacted] lawsuits (2)

②

* - [redacted] seems to want to talk to:

- Chancery staff
- Presbyteral Council
- Priests Personal Board

⑥

- living situation: w/ [redacted] + other priests (3 priests + [redacted])

③

Proposed assignment:

- "Special Asst." to Bishop ala Mark Lasorde + g, planning events, meetings, retreats, etc.
- Pastoral assignmt > mass at nursing home

⑤

QER's approval

④

Timing?

(Over)

- continues out at Visitation Center
- going back to St. Louis for one week in April 22
- meets w/ [REDACTED] - very helpful
regularly meets
- Living situation is very good
- ~~Living~~ Mark was appreciative of getting living [REDACTED]
employment eval
- good exercise
- is real about admitting his occasional despair +
discouragement

STATEMENT OF [REDACTED]

My name is [REDACTED] and I am an [REDACTED] [REDACTED] currently assigned to the [REDACTED] in Eden Prairie, Minnesota. I was [REDACTED] in 1966 after I completed my education and training.

I came to know [REDACTED] when she was still in [REDACTED] in about 1967 or 1968 when she and her family were members of St. Edward's Parish in Bloomington. She was very active in our youth group and became involved in our youth retreats.

I got to know [REDACTED] very well over the years and I would describe her as idealistic, trusting and very much into God. I saw that people that represented God to her received her immediate trust. I also saw her as a very tenacious individual in anything to which she committed herself.

In 1977, [REDACTED] called me and told me that she needed my counsel and advice and she thought this would require some substantial time. I met with her three times over several hours in 1977 and once early in 1978.

[REDACTED] advised me that she and Fr. Michael G. Kolar had been involved for some substantial period of time both romantically and physically. She was convinced that Fr. Kolar was in love with her and I had absolutely no doubt but that she was in love with him. She believed that Fr. Kolar was struggling to make a decision between his love of the priesthood and his love for her and this situation was causing her to feel great stress, emotional upheaval, anxiety and some depression.

I advised [REDACTED] that she would have to influence Fr. Kolar to make a decision one way or the other. This was my initial tact with her. Over the course of time, I came to realize that Fr. Kolar was not going to make a decision and I shifted my advice to [REDACTED] to help her realize that for her own benefit she should move away from this relationship.

At the time I was counseling [REDACTED] in 1977 and 1978, I had no inkling that she was one of many young women involved with Fr. Kolar romantically and/or physically. I do not recall telling me specifically that the physical relationship with Fr. Kolar had begun when she was a minor.

I learned of [REDACTED]'s pregnancy by Fr. Kolar and subsequent miscarriage not long after those events occurred. I also was advised of the conspiracy that Fr. Kolar created to hide [REDACTED]'s pregnancy and maintain the secrecy of their relationship. I know that the pregnancy and miscarriage was devastating to [REDACTED] and has caused her much inner turmoil, guilt and depression.

I was unaware of Fr. Kolar's multiple sexual relationships until after reading about two of his affairs in the newspaper in conjunction with lawsuits that had been brought. Even with these lawsuits, I believe that [REDACTED] did not begin to perceive herself either as a sexually abused victim of Fr. Kolar or that she had been damaged by Fr. Kolar until after she learned of another long term affair of Kolar's which had gone on during the same time in which she had been involved with him. This was in the summer of 1990.

I know I have never advised her or suggested to her that she was sexually abused by Fr. Kolar or had sustained damage as a result of that sexual abuse. She never indicated any kind of awareness of these things until the end of 1990 to me.

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

Dated: March 19, 1991, 1991



MEIER, KENNEDY & QUINN

CHARTERED
ATTORNEYS AT LAW

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WILLIAM C MEIER
(1920-1981)

ALOID KENNEDY JR
(OF COUNSEL)

March 19, 1991

Mr. Roger R. Roe, Jr.
Attorney at Law
2000 Lincoln Center
333 South Seventh Street
Minneapolis, MN 55402

Re: ABC and XYZ [REDACTED] vs.
The Archdiocese of Saint Paul and Minneapolis and
Father Michael G. Kolar

Dear Mr. Roe:

This will confirm our discussion relative to the scheduling of the depositions of Archbishop John R. Roach and Bishop Robert J. Carlson in connection with the above-referenced matter.

The deposition of Archbishop Roach will be on Wednesday, April 17, 1991 at 2:00 p.m. As I indicated when I spoke with you, I was not able to confirm this date with Mr. John Hoffman. In the event Mr. Hoffman is not available on that date, we may need to reschedule this deposition. I did speak with the Archbishop and he is agreeable to having the deposition set in your office. Please provide me with parking arrangement instructions which I can relay to the Archbishop.

The deposition of Bishop Carlson will remain as originally scheduled for Friday, April 12, 1991 at 9:30 a.m. in your office.

Thank you.

Best regards,

MEIER, KENNEDY & QUINN, CHARTERED
/s/ ANDREW J. EISENZIMMER

Andrew J. Eisenzimmer

AJE:crb

cc: The Most Reverend John R. Roach, D.D.
The Most Reverend Robert J. Carlson, D.D.
Reverend Michael J. O'Connell
Reverend Kevin M. McDonough
Mr. Theodore J. Collins
Mr. John R. Hoffman

3-25-91

Dear Michael,

I am experiencing a desire to ~~talk~~ ^{write} with a rather broad range of people about my additive life as a continuation of my work in the 12 steps and the process of making amends. These would be people from the Community of Christ the Redeemer, the Engaged Conference, ^{Staff} N&T staff and others ~~afflicted~~ ^{affected} in one way or another. I would also be open to having a representative from the Address of St. Paul / Mpls. Council Bulletin and/or the St. Paul / Mpls. paper.

I am wondering what this sounds like to you and to others whom you might talk with like JR, AE, K.M., BC, JB. I have only been reflecting on this for the past several days and wanted to drop you a note for your discernment.

I will be in Ontario for the next several weeks on retreat at Madonna House; I gave Marilyn the number. I will be in contact with you after my return to pursue this discussion as well as a meeting with Box, JR, DR and myself.

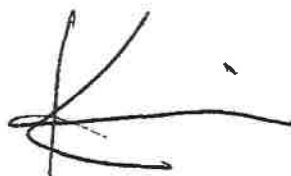
Enjoy Holy Week and I am deeply grateful to you and the audience for the many kindnesses over the past three years.

Your brother,
Michael Kolan.

DATE: MARCH 27, 1991
MEMO TO: FR. KEVIN MCDONOUGH
FROM: ~~FR. KEVIN MCDONOUGH~~ FR. MICHAEL O'CONNELL
SUBJECT:

Do you have any reaction to Mike's wanting to talk to the press or to the people at CCR and NET or anything else?

MOC - I am positive on the CCR/NET kind of thing. He should coordinate all of that w/ the CCR leadership. I would not, however, invite the press.



ARCH-019712

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

PERSONAL & CONFIDENTIAL

The Chancery

March 27, 1991

Most Reverend Raymond A. Lucker, STD
Catholic Pastoral Center
1400 Sixth North Street
New Ulm, MN 56073

Dear Bishop Lucker:

Lower case

It is my understanding that you would wish to invite Fr. Michael Kolar to become a member of your Chancery staff serving in the capacity of Special Assistant to the Bishop. He would live with you and other priests in your residence in New Ulm. His daily work would be exclusively in the area of planning various kinds of events and functions as well as assisting you personally. It would also be our understanding that Fr. Kolar would have a very low profile in terms of sacramental service such as being a chaplain for a nursing home or an assignment of that nature.

Bishop Lucker, you indicated in our phone conversation that it would be extremely helpful if you could have some disclosure material regarding Fr. Kolar's background which you could discreetly share with members of your staff, your Priest Personnel Board and your Priest Council. In answer to that request, I would provide the following information.

Be rest of his →

He served briefly as an associate pastor at St. Raphael in Crystal.

Fr. Michael Kolar was ordained in 1969, ~~and practically all of his~~ ministry in the Archdiocese has been served as Director of the St. Paul Catholic Youth Center. He has also been a chaplain to the Community of Christ the Redeemer household, as well as assisted with the National Evangelical Teams (NET) as a chaplain. ^{you list} During his service in ~~these~~ The above ministries, it has come to our attention that he was involved in multiple, ~~sexual abusive~~ sexual relationships with young women. He has admitted these relationships, and has also spent approximately seven months in inpatient therapy at Saint Luke Institute in Suitland, Maryland. The general diagnosis of his problem is sexual addiction. Since his discharge from treatment two years ago, he has very successfully cooperated with an aftercare program that has consisted of ~~continued~~ physiological counseling, spiritual counseling, a number of twelve-step groups that have to do with sexual ~~addiction~~, as well as a priest support group with priests who share this common problem. He has also returned to Saint Luke Institute for aftercare workshops where he will return again this spring for another workshop that will last one week.

Bishop Lucker, STD
Page 2
March 27, 1991

Saint Luke Institute has consistently told us that they feel the prognosis for Fr. Kolar's recovery is very good, and based on our dealing with him, we would ~~draw the same~~ ^{in July or Aug, [redacted]} ~~would~~ make the same conclusion.

Fr. Kolar is currently involved in three lawsuits. One of them is expected to go to trial ~~at the end of April~~, but could possibly be settled before then. Another lawsuit is expected to be settled, and will most likely not go to trial. ~~A final one that has just commenced could likely produce some adverse publicity some time in the next year to two years at the most. This particular case has some difficult allegations against Fr. Kolar, and will likely involve some careful public relations when this case is likely to go public.~~ Another informal demand for compensation from a female victim was also already settled.

~~Archbishop Roach would be most pleased if Fr. Kolar could be placed in ministry in your office, Bishop Lucker, and he would be very happy to talk to you about this. Please know that you can also contact me for any further information about Fr. Kolar.~~

Sincerely,

Please feel free to contact either me or arch^{ishop} Roach if you would like to discuss these issues further.

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

MJO/jad

* An additional lawsuit has been commenced and a copy of that complaint is attached to this letter. Back to ↑

cc: Archbishop
McDonough

Fr. McKelvey

Aug. 14

10:30 am.

appt w/

Archbishop

Rouch

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. Rework 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 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. ~~McDonough, Roach, and the other people who were involved in the process of 1988 and said, "We have to tell them what we know, but we have to tell them what we know."~~ 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 reported 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.

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. Rework 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 do 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 its 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 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.

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CONSULTING PSYCHOLOGISTS, INC.
4428 IDS Center
Minneapolis, MN 55402
(612) 338-8461

Archdiocese of St. Paul & Minneapolis
226 Summit Avenue
St. Paul, MN 55102-2197
Attn: Reverend Michael O'Connell

PERSONAL AND
CONFIDENTIAL

INVOICE FOR SERVICES RENDERED

JOB #:MIC001
CONSULTING

INVOICE #:00004011
DATE 03/31/91

ACT	DESCRIPTION/COMMENTS	DATE	CNLT	AMOUNT
104	Vocational Appraisal - Fr. Michael Kolar	02/14/91	LWM	600.00
102	Conference - Fr. Michael Kolar	03/04/91	LWM	125.00
		TOTAL DUE		725.00

THIS INVOICE INCLUDES SERVICES THRU 03/31/91

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WRITER'S DIRECT DIAL NUMBER

April 15, 1991

612/340-7920

Fr. Michael O'Connell
Moderator of the Curia, Vicar General
226 Summit Avenue
St. Paul, MN 55102

RE: [REDACTED]
File No. [REDACTED]

Dear Fr. O'Connell:

It is my understanding that part of your responsibilities with the Archdiocese involves the handling of claims relating to sexual abuse by priests. In this connection, I have been asked to forward to you documentation of a claim of sexual abuse involving Fr. Michael Kolar which has necessitated psychotherapy. My experience with the Archdiocese indicates that in other instances the Archdiocese has paid for psychotherapy under these kinds of circumstances, so long as it is agreed that reimbursement of such expense cannot constitute an admission of liability in any civil action.

Enclosed you will find a report from Patricia L. Holman of Nokomis Psychotherapy Associates pertaining to her patient, [REDACTED]. Also enclosed is a statement signed by [REDACTED] detailing the abuse to which she was subjected by Fr. Kolar.

[REDACTED] is requesting at this time that the Archdiocese reimburse her for the costs involved in the psychotherapy that she has undergone to date and agree to make future payments for a reasonable period of time for the therapy necessitated by Fr. Kolar's conduct.

RIDER, BENNETT, EGAN & ARUNDEL

Fr. Michael O'Connell
April 15, 1991
Page 2

I appreciate your consideration in this regard. Please feel free
in giving me a call should you have any questions.

Very truly yours,

RIDER, BENNETT, EGAN & ARUNDEL



Roger R. Roe, Jr.

RRR:car

cc: Mr. Andrew Eisenzimmer


Nokomis Psychotherapy Associates
Patricia L. Holman, Psychotherapist
5161 Bloomington Ave. S.
Minneapolis, Minnesota 55417
612-721-3767

Roger R. Roe, Jr., Atty.
2000 Lincoln Centre
333 South Seventh St.
Minneapolis, Minnesota 55402

Dear Mr. Roe,

This letter is in reference to [REDACTED] and the alleged sexual abuse perpetrated against her by Father Michael Kolar.

[REDACTED] states she first became aware of said abuse in the fall of 1990 through discussions with other women, [REDACTED] who also state they were sexually abused by Fr. Kolar.

Shortly after that time, [REDACTED] decided to see a therapist, and has been working in an ongoing and necessary therapeutic process of addressing these issues since then.

[REDACTED] began seeing me on November 8, 1990 and has had 21 individual therapy sessions up to this time. Her therapy remains necessary and will continue in an ongoing fashion for an undetermined period of time. There is also a likelihood that in addition to [REDACTED] individual therapy, she will attend group therapy for sexually abused women. This group would likely begin in or around [REDACTED]. The cost to [REDACTED] for each individual session is \$50.00 at present and the group will be an additional \$50.00 bringing her cost for weekly therapy to \$100.00 per week.

If I can be of further assistance, please feel free to contact me.

Sincerely yours,



Patricia L. Holman, Psychotherapist

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

PERSONAL AND CONFIDENTIAL

April 18, 1991

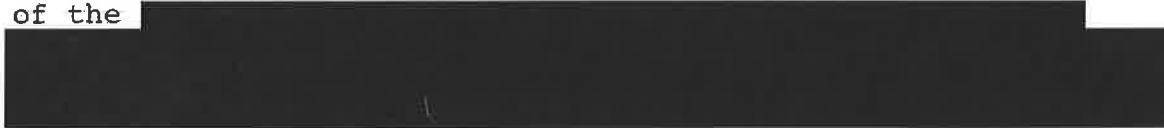
Most Reverend Raymond A. Lucker, STD
Catholic Pastoral Center
1400 Sixth North Street
New Ulm, MN 56073

Dear Bishop Lucker:

It is my understanding that you would wish to invite Father Michael Kolar to become a member of your Chancery staff in the capacity of special assistant to the Bishop. He would live with you and other priests in your residence in New Ulm. His daily work would be exclusively in the area of planning various kinds of events and functions as well as assisting you personally. It would also be our understanding that Father Kolar would have a very low profile in terms of sacramental service such as being a chaplain for a nursing home or an assignment of that nature.

Bishop Lucker, you indicated in our phone conversation that it would be extremely helpful if you could have some disclosure material regarding Father Kolar's background which you could discreetly share with members of your staff, your Priest Personnel Board and your Priest Council. In answer to that request, I would provide the following information.

Father Michael Kolar was ordained in 1969. He served briefly as an associate pastor at St. Raphael's in Crystal. The rest of his ministry in the Archdiocese has been served as Director of the



During his service in the above ministries, it has come to our attention that he was involved in multiple sexual relationships, and has also spent approximately seven months in inpatient therapy at Saint Luke Institute in Suitland, Maryland. The general diagnosis of his problem is sexual addiction. Since his discharge from treatment two years ago, he has very successfully cooperated with an aftercare program that has consisted of psychological counseling, spiritual counseling, a number of twelve-step groups that have to do with sexual addiction, as

Bishop Raymond A. Lucker
Page 2
April 18, 1991

well as a priest support group with priests who share this common problem. He has also returned to Saint Luke Institute for aftercare workshops where he will return again this spring for another workshop that will last one week.

Saint Luke Institute has consistently told us that they feel the prognosis for Father Kolar's recovery is very good, and based on our dealing with him, we would make the same conclusion.

Father Kolar is currently involved in three lawsuits. One of them is expected to go to trial in July or August, [REDACTED] but could possibly be settled before then. Another lawsuit is expected to be settled, and will most likely not go to trial. An additional lawsuit has been commenced and a copy of that complaint is attached to this letter. Another informal demand for compensation from a female victim was also already settled.

Please feel free to contact either me or Archbishop Roach if you would like to discuss these issues further.

Sincerely,

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

MJO:jd

Enclosure

cc: Archbishop Roach
Fr. Kevin McDonough

The Chancery

226 Summit Avenue, St. Paul, Minnesota 55102

April 19, 1991

Bishop Lucker,

This is to advise you that we received notification of one more lawsuit naming Fr. Michael Kolar. The letter had already been sent to you and that is why we are sending along this note to keep you apprised of these matters. If you would like further information, please do not hesitate to call me at 291-4434.

Sincerely,

REVERND MICHAEL J. O'CONNELL
Vicar General
Moderator of the Curia

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

4/26/91

A - CCR Camp: MK used it for victimizing -

[REDACTED]

B. - retreatants:

- whom?

- perhaps 100K retreatants

C. - probably are others in CCR or who have left CCR

D. - ~~CCR~~ staff: sexual harassment.

- MK was given the benefit of the doubt.

- Archdiocese pays:

- atty fees (up till lawsuit)

- therapy. pay for:

[REDACTED]

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Father Austin Ward

DATE: May 1, 1991

FROM: Father Kevin M. McDonough

RE: PSYCHOLOGICAL TREATMENT FOR A VICTIM OF FATHER MICHAEL KOLAR

Austin, I was approached recently about providing Archdiocesan financial support for psychological treatment for a victim of Father Michael Kolar. The person who approached me did so in the context of a confidential conversation, and therefore, I cannot at this time reveal the identity of the victim. I can tell you, however, that the victimization issues appear to be very real and it is pastorally appropriate and in the best interest of the Archdiocese for us to support this therapeutic intervention. The health insurance of the person involved did not cover the expenses of two visits already to the psychologist. Therefore, Christina Smith, one of the leaders of the Community of Christ the Redeemer, has paid for that counseling herself in favor of the person receiving therapy. I am enclosing a copy of the two billings and a copy of the credit card slips indicating payment by Mrs. Smith. Could I ask that you would send a check in the total amount of these two bills to Mrs. Christina Smith, % Community of Christ the Redeemer, 1196 Oakdale Avenue, West St. Paul, 55118.

It appears that at least one other member of the Community of Christ the Redeemer will also be seeking counseling through the same Christian counseling service. Therefore, I will be in contact with their office to set up a special billing arrangement. As those bills come in, I will forward them to you.

To the extent that I know the details of the two stories of misconduct involved, I do not believe that either person will be in a long program of therapy. Each of the two persons has made important steps already in recovery, and so I do not anticipate a long and extensive course of treatment.

May 6, 1991

Dr. William Backus
Center for Christian Psychological Services
Roseville Professional Center
2233 North Hamline Avenue, Suite 435
St. Paul, Minnesota 55113

Dear Dr. Backus,

It is my understanding that two young women who are members of the Community of Christ the Redeemer have approached you or other members of the staff with which you work to seek psychological counseling. This counseling is aimed at healing the wounds caused by their sexual exploitation by Reverend Michael Kolar. This letter is somewhat awkward for me to write to you, because I know the names of the two young women and have spoken with each of them individually. For a variety of reasons, however, we have had those under a condition of confidentiality. Therefore, I do not believe that it is appropriate for me to mention the individual names at this point. If, however, this letter is too obscure because of this lack of information, please let me know and I will approach the young women for permission to release their names.

I have agreed to see that the Archdiocese of Saint Paul and Minneapolis will pay for costs incurred in testing and therapy for these two people. The purpose of my letter to you is to ask if there might be some way for us to work out a special billing procedure so that it is unnecessary for them to pay you and then subsequently to be reimbursed by us. Seeking reimbursement from the Archdiocese constitutes an extra headache for these young women and also creates a paper record which may endanger their confidentiality. If, on the other hand, your office were able to bill us for something like "pre-approved Community of Christ the Redeemer member," then the confidence of these people could be protected and a more convenient way of seeing that you are promptly reimbursed for the services you are providing would be established.

Obviously, I am saying that the Archdiocese of Saint Paul and Minneapolis, in conjunction with the Community of Christ the Redeemer, is willing to pay for counseling and testing services for people who have been victims of Father Kolar. We have already made that commitment publicly in meetings of

Dr. William Backus

May 6, 1991

the Community of Christ the Redeemer. I believe that the good work done by your colleague, Dr. Irene Gifford, in recent hearings with the Community of Christ the Redeemer has made it likely that several people will approach your professional association over the next few months or years. If we can achieve some standardized way of handling the financial end of this, I think it would be more convenient for all.

I am grateful to you for whatever steps you may be willing to take to make this possible.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:ggr



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 years old.

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

Dated this 12 day of May, 1991.

[REDACTED]

5-15-91

Dear Michael,

I read the [redacted] statement, talked with several people about this statement as well as brought it before the Lord in prayer. As clear as I am about my actions with others I am clear that I was never in a/the sexually abusive relationship she describes here or ever.

Michael G. Folan.

8 - 101

RIDER, BENNETT, EGAN & ARUNDEL

ATTORNEYS AT LAW

WILLIAM T. EGAN
EDWARD H. ARUNDEL
DONALD R. BACKSTROM
DAVID F. FITZGERALD
LARRY R. HENNEMAN
JOHN P. FLATEN
DAYTON E. SOBY
DAVID J. BYRON
RICHARD J. NYGAARD
J. DENNIS O'BRIEN
ALFRED SEDGWICK
STEVEN J. KLUIZ
RICHARD H. KROCHOCK
GENE C. OLSON
ROGER R. ROE, JR.
JEFFREY R. SCHMIDT
GREGORY M. WEYANDT
ERIC J. MAGNUSON
RONALD B. LAHNER
JOHN B. LUNSETH II
JOAN S. MORROW
GENE H. HENNIG
SHERYL RAMSTAD HVASS
KEVIN C. DOOLEY
MARK W. SCHNEIDER
JOHN D. SAUNDERS
PATRICK J. SAUTER
PATRICIA A. BURKE
DAVID B. DEAN

KEITH J. KERFELD
BRIAN A. WOOD
ANN BARRY BURNS
BARRY F. CLEGG
DAVID M. BOLT
MARTHA M. SIMONETT
JANE S. WELCH
STEPHEN P. WATTERS
LESLIE M. ALTMAN
JEANNE H. UNGER
LOUISE A. DOVRE
JILL FLASKAMP HALBROOKS
JAMES L. FORMAN
JEFFREY D. CARPENTER
KENNETH S. GUEHTNER
ROBERT B. JASKOWIAK
CHLOETHIEL W. DEWEESE
JAN M. GUNDERSON
ROBERT A. ANSUMB
JANETTE K. BRIMMER
ANDREA S. BRECKNER
WILLIAM J. EGAN
MARY E. PAWLENTY
PATRICK J. ROONEY
TIMOTHY J. PAWLENTY
JACKIE VENCIL PRYOR
NELL E. MATHEWS
LAURA TUBBS BOOTH
THOMAS G. ROCK

TERRI L. GROEN
JONATHAN N. JASPER
YVETTE D. ANSEL
ANNE BRYANT WIGHT
DAVID T. KLAPHEKE
PAULA G. FORBES
AMY K. ADAMS
DEBORAH C. ECKLAND
RANDALL H. LENTZ
STEPHEN D. PLUNKETT
JAMES A. CUNNINGHAM
MARK A. SOLHEIM
MICHAEL M. SULLIVAN
JOHN M. BJORKMAN
DEBRA L. GROSSMAN
RACHEL L. KAPLAN

GENE F. BENNETT
(1926-1983)

OF COUNSEL

STUART W. RIDER, JR.
KENNETH R. JOHNSON
DOUGLAS K. AMDAHL

(ALSO ADMITTED IN WISCONSIN
**ADMITTED IN WISCONSIN ONLY

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333 SOUTH SEVENTH STREET
MINNEAPOLIS, MINNESOTA 55402

TELEPHONE (612) 340-7951
FAX (612) 375-0701

WRITER'S DIRECT DIAL NUMBER

(612) 340-7920

May 31, 1991

Mr. Theodore J. Collins
Collins, Buckley, Sauntry & Haugh
W-1100 First National Bank Bldg
332 Minnesota Street
St. Paul, MN 55101

Mr. John R. Hoffman
Murnane, Conlin, White, Brandt & Hoffman
1800 Meritor Tower
444 Cedar Street
St. Paul, MN 55101

Mr. Andrew J. Eisenzimmer
Meier, Kennedy & Quinn
2200 North Central Life Tower
445 Minnesota Street
St. Paul, MN 55101-2100

Re: [REDACTED] vs. The Archdiocese and Kolar

Gentlemen:

After checking with everyone's schedules for the next three months, we were able to match up one day when we are all available. Accordingly, I have rescheduled the depositions of Jim and Ann Kolar, [REDACTED] for Monday, July 22, 1991 for my office on the 19th Floor of the Lincoln Centre as follows:

James C. Kolar	9:00 a.m.
Ann Kolar	11:00 a.m.
[REDACTED]	1:00 p.m.
[REDACTED]	3:00 p.m.

RIDER, BENNETT, EGAN & ARUNDEL

Messrs. Collins, Eisenzimmer and Hoffman

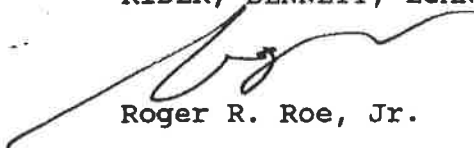
May 31, 1991

Page 2

I look forward to seeing all of you on the 22nd of July.

Very truly yours,

RIDER, BENNETT, EGAN & ARUNDEL



Roger R. Roe, Jr.

RRR/nms

cc: Mr. Jeffrey R. Anderson

CONFIDENTIAL AND PERSONAL

DATE: June 17, 1991
TO: Fr. Kevin McDonough
FROM: Angie Blee
SUBJECT: CHRIST THE REDEEMER MEMBERS

Kevin, I did some checking through our files on the two Kolar victims ([REDACTED]) and did find that we had double paid their initial visits to the [REDACTED] Psychological Services. We had reimbursed each of the two and also paid the bill from the Center, which included the initials visit.

I talked to the Center and they acknowledged that [REDACTED] had each paid for their initial visit and the Center had also included that visit in the billing to the Archdiocese, which we paid. The Center then found they had refunded our extra payment to each of the two gals. Dr. [REDACTED]' secretary said they had received calls from [REDACTED] who were going to send back the refund checks to the Center. In turn the Center will refund the Archdiocese, and also will only bill us in the future until directly otherwise.

Hopefully, this is now resolved!!!

*Marylyn - Kolar
file, please.*

DATE: June 17, 1991
TO: Fr. Kevin McDonough
FROM: Fr. Austin Ward
SUBJECT: FR. MICHAEL KOLAR

In my conversation with Mary Butzer at Blue Cross/Blue Shield, the nurse in charge of the out of state patient evaluation, it came to light that she is still having problems with St. Luke's Institute on the Mike Kolar case. St. Luke's is unwilling to give any kind of evaluation, although it is requested monthly. Mary felt that St. Luke's is still not cooperating on several of the patients we have there. My conversation with her was on the notification for Tom Strapp and this only came up because she felt that we should know about Mike's case.

Kevin, keep in mind when you or the Archbishop agree about a placement in a care facility, such as St. Luke's, to let me know so we can pre-register these people and have the care approved by Blue Cross/Blue Shield in order to obtain payment. We should give them at least 48 hours notice.

AW

STRICTLY CONFIDENTIAL

DATE: JUNE 18, 1991
MEMO TO: ARCHBISHOP JOHN ROACH
FROM: FR. MICHAEL O'CONNELL
SUBJECT: FR. MICHAEL KOLAR

I met with Fr. Michael Kolar on Tuesday, June 18th. He reviewed for me that he had continued to have discussions with Bishop Lucker about going to the New Ulm diocese. Apparently Bishop Lucker has now offered to let Fr. Kolar live with him, but no longer wants to talk about any kind of official assignment until some further date.

Fr. Kolar has been speaking at length with Fr. Dick Rice, SJ, who is his spiritual director, and he's also had numerous opportunities to talk to his attorney, Ted Collins.

Fr. Michael Kolar is currently in the final stages of deciding to leave active ministry and seek laicization. He does this after some extraordinary soul-searching as he feels the legal atmosphere continues to be quite highly charged and will remain so for some time. As long as this is the situation, any kind of realistic ministry is out of the question. Fr. Kolar feels he has spent three very painful years trying to search out a way to stay in active ministry under extraordinarily limited circumstances and that this should not go on given his need for good mental, emotional, physical and spiritual health.

I have been meeting with him over these past two years and would support him in the very conscientious and prayful way that he has attempted to always do the best thing given his ministry and still pay attention to the very painful issues around litigation. I would support him in his decision-making and also would support him in his need for some kind of assistance from the Archdiocese as he makes his transition into leaving ministry.

Fr. Kolar will be contacting you, Archbishop, in the month of July or early August to talk with you personally about this matter. If anyone should wish more information about Fr. Kolar's decision, please do not hesitate to call upon me.

cc: Fr. Michael Kolar

bcc: Fr. Kevin McDonough

To Kevin

Date 7/29 Time 11:45

WHILE YOU WERE OUT

M Michael Kolar

of _____

Phone 452 2955
Area Code Number Extension

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

RETURNED YOUR CALL

Message Call Esther today before 2:00
on tomorrow morning.

Spindel

Operator



Saint Luke Institute

June 18, 1991

CONFIDENTIAL

Most Reverend John Roach, D.D.
226 Summit Avenue
St. Paul, Minnesota 55102

Re: Reverend Michael Kolar
SLI #11785

Your Excellency:

Father Kolar recently attended a workshop with us as part of his Continuing Care Program. We want to inform you at this time regarding his progress in recovery over the past six months. Also, we wish to take this opportunity to inform you of a recent change in the Continuing Care service. We're happy to have Michael Brenneis MA, M.Div. as a new Continuing Care Therapist. Michael comes to us with a background in treatment of addictions, pastoral ministry, and spiritual direction.

The following is our perception of Father Kolar's progress in his ongoing recovery:

This was Father Kolar's first Continuing Care Workshop since his return from the Language Institute in Bolivia. We appreciate the fact that Father Kolar maintained occasional written contact with us while he was in Bolivia. Shortly after his arrival there, he was able to make contact with a member of a Twelve Step Fellowship and they met on a regular basis during his time there. In addition, he found support from weekly meetings with a group of three other priests. Since returning to Minnesota, Father Kolar appreciates the support he has received at St. Peter's in Mendota. The pastor of St. Peter's, notes in a collateral letter that he observes Father Kolar to be "clear headed, in touch with his feelings and working hard to continue to do so". He also observes, as we do, that Father Kolar demonstrates an understanding of the reasons why you had to have him return to the United States.

Father Kolar has been regularly involved in a Sunday night support meeting, and in addition continues to meet with his spiritual director on a bi-weekly basis. In view of the amount of time that he has available, we suggested to Father Kolar that he may wish to increase his number of Twelve Step meetings. Certainly, Father Kolar is at a time of change and transition, and will want to ensure that he has as much support from various sources as is possible. Father Kolar's past psychological testing has indicated that he has a higher than average capacity to tolerate stress; a downside of this is that it is conceivable that he could shortchange himself by not allowing other persons to be of active assistance to him as he deals with issues that are perceived to be highly stressful by most people.

During the course of the workshop we monitor physical health via various laboratory indices. We are happy to note that there are no concerns among any of Father Kolar's laboratory values, and he reports being in good health.


It was good to have Father Kolar back with us, and to observe his continuing efforts in the process of recovery. We commend him for continuing his efforts, and a sign of genuine recovery is a person's ability to maintain a recovery lifestyle during periods of disappointment and difficulty. We do encourage Father Kolar to continue to explore the possibility of adding more Twelve Step meetings to his weekly schedule. We encourage him to continue to seek regular feedback from persons who are concerned and caring about him as he explores possibilities for the future. We thank him for his frequent contact with us, and remind him that he is welcome to call upon us at any time.


A copy of this letter is being sent to Father Kolar for his reflections. If you have any questions regarding this report, please contact us.

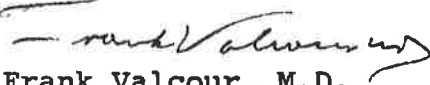
We thank you for the support you offer to Father Kolar. We believe that a life of sobriety helps him to continue in his life

giving ministry with God's people. We ask for your prayers on behalf of the many clergy and religious persons who we serve and for continued blessings on the work of the Institute.

Sincerely yours,


John Sullivan MA, CAC
Coordinator,
Continuing Care Services
Outpatient Department

 JS
Stephen Montana, Ph.D.
Director,
Outpatient Department


Frank Valcour, M.D.
Medical Director

JS:rp

CC: Reverend Michael Kolar

June 19, 1991

MEMO TO: Fr. O'Connell

FROM: Archbishop Roach

Thank you for your memo about Father Michael Kolar.

As I mentioned to you in conversation, it seems to me that the decision that Kolar is making is about the only one available to him.

We do need now, however, to get a transition from yourself to Fr. McDonough in dealing with Kolar. Perhaps, that has been done, but if it hasn't I think it is going to be important. We need to be of whatever help we can be to him, but we also need to be very sure that all bases are touched in view of the litigation which is pending.

cc: Fr. McDonough

June 19, 1991

MEMO TO: Fr. O'Connell

FROM: Archbishop Roach

Thank you for your memo about Father Michael Kolar.

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We do need now, however, to get a transition from yourself to Fr. McDonough in dealing with Kolar. Perhaps, that has been done, but if it hasn't I think it is going to be important. We need to be of whatever help we can be to him, but we also need to be very sure that all bases are touched in view of the litigation which is pending.

cc: Fr. McDonough



DATE: JUNE 20, 1991
MEMO TO: FR. KEVIN MCDONOUGH
FROM: FR. MICHAEL O'CONNELL
SUBJECT:

Kevin, I'm writing in response to Archbishop Roach's June 19th memo about Fr. Michael Kolar. I would expect his next move to be to contact the Archbishop some time in early August to meet with him to finalize his plans to leave ministry and seek laicization. At that time I am sure he will also need to talk to you, if he has not done so already, about commencing plans for laicization, and I suspect that he will also need to talk to Fr. Austin Ward about his health benefits. I'm assuming he's going to be talking to the Archbishop about some sort of financial assistance to help him make his transition.

As regards his legal issues, I am not sure what his ongoing contact with the Archdiocese should be. Of course he will be working with his attorney, Ted Collins.

If you need any other assistance from me regarding Fr. Michael Kolar, please do not hesitate to call upon me.

cc: Archbishop Roach
Fr. Austin Ward

DATE: 7/9/91
MEMO TO: Fr Kevin McDonough
FROM: Bp Bob Carls
SUBJECT: [REDACTED]

N.B. This woman claims to have been "bugged" by Fr. Mike Kalon which is what she attributes all of her mental troubles to. However, she is known to have a mental problem historically & it has no foundation in the C.Y.C. on Fr. Kalon. She contacts Ap. Conlen, Fr. O'Connell, Fr. Jaraszki & the Charney periodically to advise she is leaving the church, having trouble w/ her psychiatrist for whatever. I have talked to her myself on numerous occasions. We just usually get her to her story that pay, reward, hell are not in our things one rat as God as they seem, etc. She is not able to work steadily.

Kevin, she writes from time to time

Handley

file,
please
July 13, 1991.

Dear Father Kevin McDonough

Just a note to say thanks for taking the time to talk with me on Friday July 12. I really appreciate it.

I have one or two issues to take up with you regarding ethics in the Catholic Church.

I have literally walked with Jesus Christ all my life. I have tried to be a Good Devout Catholic and live by the rules. I was raised to respect Authority Figures. I had about 2 dresses when I was a little girl, 1 for school and 1 for Church on Sunday. Mostly hand made by my Maternal Grandmother because I was [REDACTED]

What I am trying to say is this.

My girlfriend goes to [REDACTED] Minnesota and she [REDACTED] there. She calls me all goes on + on about a man named [REDACTED] who [REDACTED] before he died.

He was a [redacted] And he [redacted] and eventually died.

What I am trying to say is this, I [redacted] who have stood up for what is morally & ethically right am turned away from the church, called a Pig and a saint and they put a sinner on a pedestal and make a hero out of him!

Something is wrong - The Bible even says that [redacted]

Abortion is wrong! People should live lives of Abstinence and have Conjugal love only inside marriage. There is too much free sex and loose morals in America. Where is reverence for God, respect for the human body & innocent lives of tiny little babies. I call Abortion the Holocaust of this Century.

Your Catholic Population in St. Paul - Mpls Can March in Front of the Abortion Clinic and all I can say is its not gonna help.

We need God in our Educational Institutions. Daily Prayer and getting back to the old days at the grass roots. Like Jean Piaget states in his book "Morale in the Development of the Child."

The Children must be trained as I was in my small town school and Church. They must learn Respect Reverence and memorization of the Ten Commandments, the bible and they must learn about the real Jesus Christ by the authority figures setting good examples of Love + Nurture + Care + Structure. Demanding Respect.

I do not wish to put myself in a position of being a big shot. But I do pray and I have spiritual Communion each day by myself. I am close to Jesus.

I have alot to offer any Church, Society and people in general. I care about humanity and leaving behind me my foot steps Walking in Faithfulness.

In regards to the past, I give Father Michael Kolar my Respect + Honor, even tho I felt mistreated by him I pray that God will give him his everlasting blessing. He too will have to answer one day for his behavior + ethics not to me or any human judge but by God when his soul leaves his earthly body. Does he walk in faithfulness, does he love, nurture, care and respect the human lives he comes in contact with? Only God and he know the answer.

As for me I am a survivor of a holocaust, a nightmare of being emotionally mixed up and society rejecting me. Turned away from jobs because I am [redacted] turned away from people I have wanted affection from. I have a Phd in human suffering. And I never turned to Cigarettes, Riquor, Street Drugs or sex outside of marriage. I turned to Jesus Christ.

I would like to share with you a quote from a book I have about Anna Freud. Her Father Sigmund Freud use to take his 6th and last daughter on long walks and confide in her

And one day he took her for a long walk in 1909. They went by the very expensive homes and MR Freud commented to Annerl,

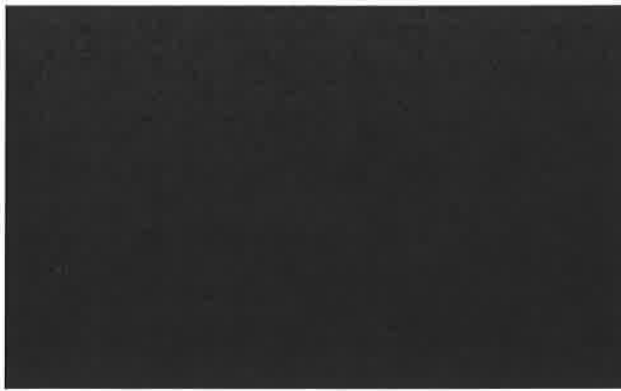
"You see those houses with their lovely facades? Things are not necessarily so lovely behind the facades. And so it is with human beings too."

I have found this to be true.
"What is real is invisible to the eye."

I will pray each day for America, the Church of America and especially for His Excellency Archbishop John Roach. Even tho he has had problems in the past. I believe that he is a great man. And nothing is wasted. My years in mental health treatment, and his bout with the law. We learn & move on. Becoming better characters & being burned in fire may turn us to gold one day.

I will pray for you to, you seem kind and gentle. We need more of that..

Love & Peace with Jesus by my side.



[Faint, illegible text, possibly bleed-through from the reverse side of the page]

July 1991.

Dear Bishop Carlson,

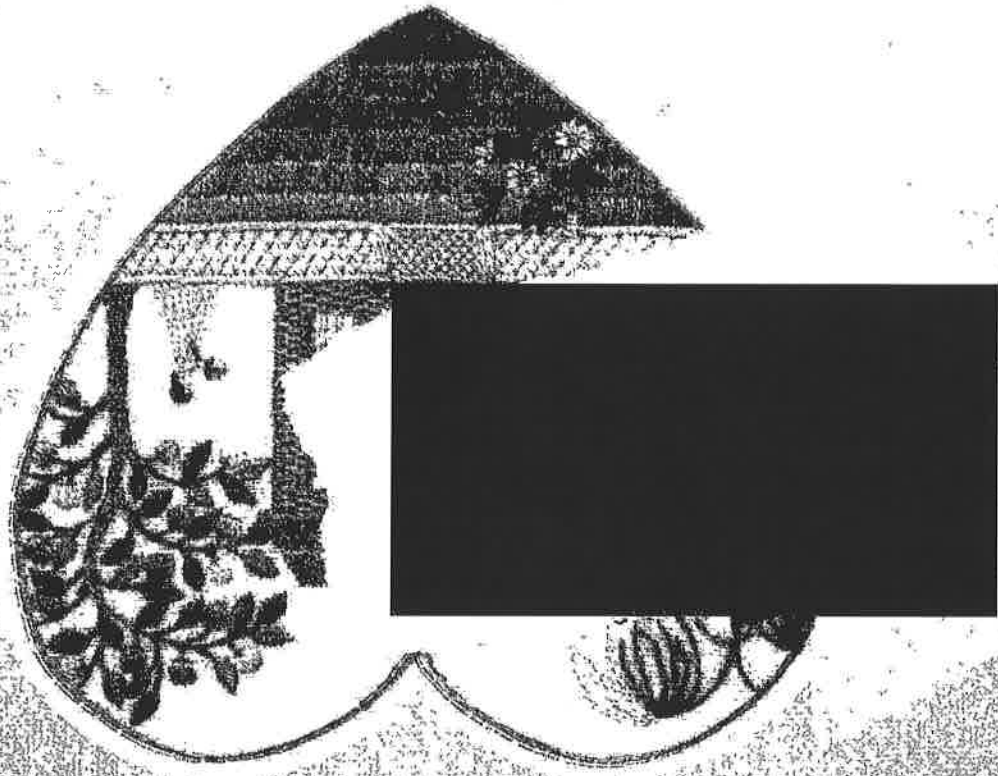
Just a short note to tell you that I am now attending the Baptist Church of "New Life" in Woodbury, Minnesota. The Baptists are on the Ball. I learn alot from the Bible Study and the Service.

I am afraid that the Catholics have burned me good. And I don't know if I will ever be back to your services.

One day you all gonna pay for the carelessness you have shown me. But God is watching us and hes keeping track of us all.

When the Catholics become nurturing, and caring and Un Self Centered and stop being egotistical snobs. ^{Educated} _{→ Snobs!} I might return. But until then I dont fit in.

Thanks for taking the time to read my letters your real sweet. ARCH-019602



From a girl that cares about
humanity and others more than
she thinks about herself. And
all she gets ~~is~~ is abused & treated
unkindly even by her own mother
who proclaims to be a catholic!

What you do and say to me
you do to the real Jesus Christ.

Sincerely,



© HALLMARK CARDS, INC.

ARCH-019603

Kolar file, please.

MEIER, KENNEDY & QUINN

CHARTERED ATTORNEYS AT LAW

ANDREW J. EISENZIMMER
LEO H. DEHLER
THOMAS B. WIEBER
NANCY GOERING REILLY
JOHN C. GUNDERSON
CHARLES M. BICHLER

SUITE 2200, NORTH CENTRAL LIFE TOWER
445 MINNESOTA STREET
SAINT PAUL, MINNESOTA 55101-2100
TELEPHONE (612) 226-1911
FACSIMILE (612) 223-5483

WILLIAM C. MEIER (1920-1981)
TIMOTHY P. QUINN (1921-1991)
ALOIS D. KENNEDY, JR. (OF COUNSEL)

July 26, 1991

Mr. Roger R. Roe, Jr.
Attorney at Law
2000 Lincoln Center
333 South Seventh Street
Minneapolis, MN 55402

Re: [REDACTED]
Our Client: The Archdiocese of Saint Paul and Minneapolis

Dear Mr. Roe:

I received your letter of July 12, 1991 concerning [REDACTED]. I understand that [REDACTED] will go ahead and ask her therapist to forward all statements for service directly to me so that I may place them in line for payment.

One matter will need to be resolved in connection with payment of these therapy expenses. Your letter of June 24, 1991 indicated that you had not been retained to represent [REDACTED] interests and were proceeding solely as an accommodation to her. It will be necessary, therefore, for me to obtain something from [REDACTED] indicating that if there is a claim or litigation made by her, that out of any settlement or judgment, the Archdiocese will be reimbursed for its payments made and that she agrees that in addition to the provisions of Rules 408 and 409 of the Rules of Evidence, the payments, statements or other evidence related thereto may not be admissible to prove any issue of consequence in relation to any claims or litigation commenced by [REDACTED] against the Archdiocese.

If it is more convenient, simply have [REDACTED] sign a copy of this letter indicating her agreement with these provisions. I would suggest that she simply write "I agree with these conditions for payment of my therapy expenses" and sign her name. On the other hand, if you have been retained to represent [REDACTED], a letter from you confirming this understanding will be sufficient for these purposes.

COPY

MEIER, KENNEDY & QUINN

July 26, 1991

Re: [REDACTED]

Our Client: The Archdiocese of Saint Paul and Minneapolis
Page 2

Thank you.

Best regards,

MEIER, KENNEDY & QUINN, CHARTERED

/s/ ANDREW J. EISENZIMMER

Andrew J. Eisenzimmer

AJE:crb

cc: Reverend Kevin M. McDonough
Reverend Thomas H. Vowell

copy
Confidential

July 26, 1991

Kevin,

I would ask that my allocation for continuing education be used by me in time with my spiritual director, Dick Rice. If this is possible please send a check either to me or to Dick's office.

If this is not possible, or you would like to discuss the above matter, please give me a call or 452-2955 or write:

Miriam G. Kdon
1405 Sibley Memorial Highway
Mendota, Minnesota 55150

Gratefully,
Miriam

35
24
<hr/>
140
\$ 700
<hr/>
840

MEIER, KENNEDY & QUINN

CHARTERED

ATTORNEYS AT LAW

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445 MINNESOTA STREET
SAINT PAUL, MINNESOTA 55101-2100
TELEPHONE (612) 228-1911
FACSIMILE (612) 223-5483

RECEIVED

JUL 29 1991

WILLIAM C. MEIER
(1920-1981)

TIMOTHY P. QUINN
(1921-1991)

ALOIS D. KENNEDY JR.
(OF COUNSEL)

ANDREW J. EISENZIMMER
LEO R. DEHLER
THOMAS B. WIESER
NANCY GOERING REILLY
JOHN C. GUNDERSON
CHARLES M. BICHLER

Rider, Bennett,
Egan & Arundel

July 26, 1991

Mr. Roger R. Roe, Jr.
Attorney at Law
2000 Lincoln Center
333 South Seventh Street
Minneapolis, MN 55402

Re: [REDACTED]

Our Client: The Archdiocese of Saint Paul and Minneapolis

Dear Mr. Roe:

I received your letter of July 12, 1991 concerning [REDACTED]. I understand that [REDACTED] will go ahead and ask her therapist to forward all statements for service directly to me so that I may place them in line for payment.

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If it is more convenient, simply have [REDACTED] sign a copy of this letter indicating her agreement with these provisions. I would suggest that she simply write "I agree with these conditions for payment of my therapy expenses" and sign her name. On the other hand, if you have been retained to represent [REDACTED], a letter from you confirming this understanding will be sufficient for these purposes.

MEIER, KENNEDY & QUINN

July 26, 1991

Re: [REDACTED]

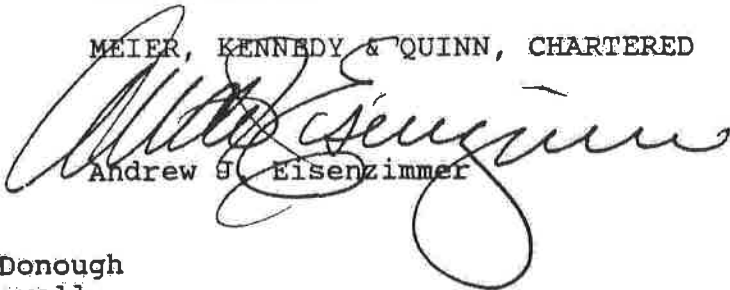
Our Client: The Archdiocese of Saint Paul and Minneapolis

Page 2

Thank you.

Best regards,

MEIER, KENNEDY & QUINN, CHARTERED


Andrew G. Eisenzimmer

AJE:crb

cc: Reverend Kevin M. McDonough
Reverend Thomas H. Vowell

Dated: August 7, 1991



-
- ③ Andy will get back
 - ① Call Kolar,
at St. Lukas
 - ② we need to get
Paul back from
Kolar then
collect

CONFIDENTIAL

MEMO TO: FR. AUSTIN WARD
DATE: AUGUST 5, 1991
FROM: FR. KEVIN MCDONOUGH
SUBJECT: FR. MICHAEL KOLAR

Austin, Michael Kolar has requested, and I have authorized, that his current allocation for continuing education would be used to pay for spiritual direction with Fr. Richard Rice. Could you send a check for \$700 to Loyola for his spiritual direction costs for the year?

Thank you.

ARCH-019574

Fr. Kolar file, please

August 14, 1991

PERSONAL AND CONFIDENTIAL

MEMO TO: Father McDonough
Bishop Carlson
Father Ward

FROM: Archbishop Roach

I saw Father Michael Kolar on August 14, 1991. It was a very painful meeting. He has made the decision, supported by his spiritual director, that he will leave the priesthood and seek a dispensation.

He has tried every door and it hasn't worked, and as sad as this is, it's the only alternative for him. He has gone through a significant amount of job placement interviewing. Everything would show him to have capability in something like public administration. Hamline University has a two year program leading to a Masters at Public Administration and that's the program he wants to pursue.

He has no money and I believe in this case we must do what we can to be of help to him. I told him to write to me to lay out a two year program for the kind of support he would need. He will do so.

He will also see Father Ron Bowers immediately to begin the process of laicization.

We spent most of our time talking about the things he has tried to do to stay in priesthood and it's a very sad story.

August 14, 1990

Stephen Montana, Ph.D.
Director, Outpatient Department
St. Luke's Institute
2410 Brooks Drive
Suitland, Maryland 20746-5294

Dear Dr. Montana,

I am grateful to you and the others for your report on
Father Michael Kolar.

The assistance you have been giving him is critically
important to his health and I am grateful to you.

We will try to remain in as close touch with Father
Kolar as is possible.

Sincerely yours in Christ,

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

cc Fr. J. O. Connell

August 14, 1991

Dear Archbishop Roca,

Here is the request for financial help that I talked with you about this morning. I ask for this help beginning September 1, 1991 and ending August 31, 1993.

My regular salary of \$14,564 a year $\begin{array}{r} 14,564 \\ 130 \\ \hline 14,694 \end{array}$

Health benefits ?

Living expenses of \$750.00 a month: \$9,000.00 a year

A first Aftercare Workshop at St. Luke's Institute

Tuition for a Masters of Arts in Public Administration at Hamline University 9,780.

Know of my deep gratitude to you for your kindness to me during this "agony in the garden".

Your brother in Christ,
Michael Kolan

St. Peter's Church
1405 Sibley Memorial Highway
Mendota, Minn 55150
452-2955

CONFIDENTIAL

file

August 19, 1991

Father Michael Kolar
Church of St. Peter
1405 Sibley Memorial Highway
Mendota, MN 55150

Dear Father Kolar,

I had an opportunity to evaluate your letter regarding the financial support. I would propose the following for you to consider:

1. Continued regular salary of \$14,694/year paid on a monthly basis of \$1,224.50.
2. Continued participation in the Archdiocesan Priest's Health Program at \$2,649/year, paid by the Archdiocese.
3. Payment to you of \$500/month for living expenses.
4. Twenty-five percent of your tuition for your Master of Arts in Public Administration at Hamline University.

This financial support will begin September 1, 1991 and end August 31 1993.

Mike, I am deeply grateful for the years of ministry you have given to this Archdiocese and want you to know that you will be in my prayers in the years to come.

Sincerely yours in Christ,

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

bcc: Fr. Austin Ward
Fr. Kevin McDonough

ARCH-019716

file, please

MEIER, KENNEDY & QUINN

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ALOID KENNEDY JR
(OF COUNSEL)

ANDREW J EISENZIMMER
LEON DEHLER
THOMAS B WIEBER
NANCY GOERING REILLY
JOHN C GUNDERSON
CHARLES M BICHLER

August 13, 1991

Mr. Jeffrey R. Anderson
Attorney at Law
E-1400 First National Bank Building
332 Minnesota Street
St. Paul, MN 55102

Re: Jane Doe [REDACTED] vs. Kolar, et al

Dear Mr. Anderson:

On June 26, 1990, I wrote to you in connection with the above-referenced matter seeking to determine whether you were in a position to make a settlement demand. I asked that you communicate your position regarding settlement to me in that matter. To date, I have not received a response from you.

Recently, as a result of the settlement of another lawsuit involving Reverend Michael Kolar, you suggested that we might wish to discuss settlement of the above-referenced matter. I reminded you of my earlier letter and have suggested that you make a settlement demand in this matter so that I may respond appropriately.

I will wait to hear from you in connection with this matter.

Thank you.

Best regards,

MEIER, KENNEDY & QUINN, CHARTERED

/s/ ANDREW J. EISENZIMMER

Andrew J. Eisenzimmer

AJE:crb

bcc: The Most Reverend John R. Roach, D.D.
Reverend Kevin M. McDonough
Reverend Thomas H. Vowell
Mr. H. J. Proball
Mr. Richard Johnson
Ms. Nancy Agin

C
O
P
Y

Please hold
in Kotari's
file.
Thanks. K

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

The Chancery

LETTER OF RESIGNATION

By this letter, I, Michael Kolar, formally resign from active ministry in the Archdiocese of Saint Paul and Minneapolis. I understand my resignation is made with the following stipulations:

1. As of the date of this resignation, I will no longer represent the Archdiocese of Saint Paul and Minneapolis as a Roman Catholic priest. I relinquish the use of the title "Reverend" and/or "Father," as well as those things which might bring about the perception of possible Church representation, including clerical dress.
2. As of the date of this resignation, I acknowledge that the faculties and permission granted to me at ordination or on subsequent dates are formally removed. I, therefore, have no ministerial function within any parish, chapel or oratory within the Archdiocese of Saint Paul and Minneapolis. This includes the celebration of the sacraments of the Eucharist, Baptism, Reconciliation, Confirmation, Marriage, Anointing of the Sick, and the preaching of the Word. Furthermore, I may no longer function in any form of sacred ministry.
3. As of the date of this resignation, I understand that I have the option to pursue a decree of laicization from the appropriate congregation. I understand the Archdiocese will assist me in this task through the appropriate representatives in the Archdiocesan Tribunal.

Michael Kolar

Effective Date

Witness

Place

Date

LETTER OF RESIGNATION

By this letter, I, Michael Kolar, formally resign from active ministry in the Archdiocese of Saint Paul and Minneapolis. I understand my resignation is made with the following stipulations:

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Michael Kolar

Effective Date

Witness

Place

Date

MEIER, KENNEDY & QUINN

CHARTERED

ATTORNEYS AT LAW

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445 MINNESOTA STREET
SAINT PAUL, MINNESOTA 55101-2100
TELEPHONE (612) 228-1911
FACSIMILE (612) 223-5483

August 20, 1991

File, please

ANDREW J EISENZIMMER
LEO H DEHLER
THOMAS B WIESER
NANCY GOERING REILLY
JOHN C GUNDERSON
CHARLES M BICHLER

WILLIAM C MEIER
(1920-1981)
TIMOTHY P QUINN
(1921-1991)
ALOIS D KENNEDY, JR
(OF COUNSEL)

Mr. Jeffrey R. Anderson
Attorney at Law
E-1400 First National Bank Building
332 Minnesota Street
St. Paul, MN 55102

Re: Jane Doe [REDACTED] vs. Kolar, et al

Dear Mr. Anderson:

I received your letter of August 14, 1991 in connection with the above-referenced matter wherein you indicate that your client is prepared to settle this case for \$85,000.00. I have reviewed this matter in some depth in order to evaluate settlement.

There is no dispute about the fact that Father Michael Kolar should [REDACTED] That was wrong.

What is at issue is not Father Kolar's responsibility for his conduct, only he can answer for such actions; the question is what responsibility the Archdiocese has for these actions of Father Kolar. In this regard, it is important to note that [REDACTED] in question was not funded by the Archdiocese or the Catholic Youth Center. The [REDACTED] was not sanctioned or approved by the Archdiocese or anyone at the Chancery office.

As I understand, on the [REDACTED] Father Kolar was sitting in the back seat of the automobile with your client's head in his lap when he touched her breasts. Father Kolar had not been counseling your client prior to this single instance of touching. He had not had the occasion to talk with her about any of her problems before this incident.

Your client has had some counseling. The conduct of Father Kolar apparently had some initial effect on her primarily causing her a loss of trust and a feeling of betrayal. I am not aware of any out of pocket expenses your client has incurred for counseling. I do gather that she has done reasonably well in counseling, especially considering the problems she has encountered in her life in addition to Father Kolar. I know little of what her life has been like since she left therapy in [REDACTED] and was married.

COPY

MEIER, KENNEDY & QUINN

August 20, 1991

Re: Jane Doe [REDACTED] vs. Kolar, et al

Page 2

With due consideration for these issues of liability and damages, my client is prepared to offer \$3,000.00 to settle your client's claims at this point. Any reevaluation of this position regarding settlement would come only as a result of taking the deposition of your client to get a better sense of the nature of her allegations and any claims and damages she might have in this matter.

Thank you.

Best regards,

MEIER, KENNEDY & QUINN, CHARTERED

/s/ ANDREW J. EISENZIMMER

Andrew J. Eisenzimmer

AJE:crb

bcc: The Most Reverend John R. Roach, D.D.
Reverend Kevin M. McDonough
Reverend Thomas H. Vowell
Mr. Richard Johnson
Ms. Nancy Agin
Mr. H. J. Proball
Mr. Stephen J. Henne

Has
Been
Tipped

9-20-91

1 Most Holy Father,

Michael G. Kolar
904 Laurel Avenue
St. Paul, Minnesota 55104

2

Birth date: October 1, 1943

Place: St. Paul, Minnesota U.S.A.

Baptised: Oct, 1943

St. Columba Church

1327 Lafond Avenue
St. Paul, MN 55104

Father's Name:



, Catholic

, Catholic

3 I attended grade school from 1949 - 1957 at St. Columba grade school in St. Paul, Minnesota. During the first three years of grade school I became good friends with the priest who was the associate of St. Columba. I was an altar boy those three years and admired the person he was and the kind of work that he did as a priest.

4

When I was in the 8th grade I took a test to get into Creten High School. Because my father had graduated from this school I "automatically" was accepted. However, I received a letter of rejection with no reason given. Twenty years later I was told by my 8th grade teacher that she had written a letter to Creten explaining that I was going to

The seminary so "take someone else that intends to go there." When I read my notice of rejection I was troubled. From this time I decided to go into the seminary and "talked" two of my friends into going with me. My mother encouraged me to wait until after high school to go into the seminary.

5. I attended Nozents Hall minor seminary from 1957 until 1963 and the St. Paul Seminary from 1963 until 1969. From the first week upon entering the seminary I talked with a series of confessors, spiritual directors and retreat masters about a masturbatory problem. This compulsion began after a series of incidents of [REDACTED] by a [REDACTED] at a young age and in response to the alcoholic environment I lived in with my grandfather. Through therapy I have recently been able to make the connections in the last sentence. The twelve^{seminary} years of trying to deal with this continual confessional matter were fraught with guilt, frustration, despair and denial. From my perspective, now, I am aware that I used masturbation as a "Narcotic" to cover up the pain in my past and in that way anaesthetized my ability to employ my normal faculties in making a free decision for or against priesthood. I drifted from year

3
1

to year appearing well integrated on the outside yet emotionally frozen on the inside.

- 6. On May 24, 1969 at the St. Paul Cathedral I was
- 7. ordained a priest by Leo Bing. My first assign-
- 8. ment was at St. Raphael's in Crystal. I felt
- 9. neglected at home since the pastor was an alcoholic
- 10. like my grandfather.

3
A

[REDACTED]

I was at St.

Raphael's for eight months.

In June of 1970, I was assigned to the St. Paul Catholic Youth Center. I worked in this ministry for twenty years. I thrived in this environment in the area of youth ministry. However, in my personal life I experienced a deep loneliness and continued my past practice of compulsive masturbation. This practice was compounded by an experience of

20

[REDACTED]

experience at his lake cabin was traumatic for me. I buried the experience as I did the experience of [REDACTED] in my

childhood and never revealed this to anyone else or "to myself." This experience, however, gave me permission to act out what had been only in the fantasy state for the entirety of my life. I was "given permission" by a powerful church figure to get my needs met through sexually acting out. I knew I was not homosexually oriented so as opportunities arose I acted out my fantasy life on seven women over the period of my obtained life. These women were all adults. The activity ranged from one incident of fondling their breasts to a relationship with one woman that lasted eight years and led to a pregnancy and subsequently a miscarriage.

In March of 1988, I received notice from the Chancery that a lawsuit for sexual exploitation was to be filed the next day. I wrote out a letter of resignation to Archbishop Roach to use whenever he deemed this necessary and proceeded to undergo a series of psychological exams at St. Luke's Institute in Suitland, Maryland. The results of that testing was a recommendation that I become involved in an inpatient treatment program for sexual addiction.

Thus, from June 1988 until Dec 1988, I was

5.
a patient at St. Luke's Institute. During the course of treatment I became aware of the childhood experiences as well as my experiences of childhood. Also, the alcoholic environment of my childhood compounded by the death of my father at age three.

During the course of treatment I was encouraged to explore my need for intimacy and the issues precipitating my sexual abuse of women. A very sound program of recovery was developed and I was sent back to my diocese with the recommendation that I be returned to the active ministry as soon as possible.

⑩ During the following three and a half years from my release from St. Luke's Institute in December 16, 1988, a number of incidents have taken place to make a return to the active ministry an impossibility. Two more lawsuits were filed by two other women. Each lawsuit brought with it an article in the local newspaper. Even with the Treatment Center's recommendation and that of the Archbishop's I was not able to find a parish that would take the risk of appointing a priest to work there with my history of sexual exploitation.

Finally, in June of 1990, I was assigned to our diocese's mission parish in Venezuela. In January of 1991, I was asked to return to the United States permanently because of the rage of two of my victims and the pressure of the legal climate in the Church today. The archbishop stated with me that he would be unable to assign me to any public ministry for two to six years and possibly longer.

- It is with this background that in August of 1991, after intense consultation with the Archdiocese, my spiritual director, the treatment center ^{and} my family and friends, I have made a decision to leave the active ministry and to ask for laicization.
11. I am planning to enter the married state in the future,
 12. am living in St. Paul and am attending Homeline
 13. University doing graduate work in Public Administration.
- Because of the public nature of my priesthood a large number of people are aware of my legal issues involving the sexual exploitation of adult women. Now, gradually, these some people are learning of my departure from the active ministry,
14. I ask to be released from the responsibilities of the priestly state, including that of Celibacy.

That I might be free to enter the married life.

15. Many of my family and friends are deeply saddened by my leaving the active ministry. However, they also are aware that any ministry in the Church as a priest in the present and for years to come would be severely limited / and / or prohibited because of my legal issues. The deeper issue for me is the need to move on with a life that will enable me to live a life of intimacy with my Lord, myself and others outside the stigma of a "lifelong, potentially dangerous sexually abusive priest."

16. I therefore ask to be dispensed from the obligations of the priestly state, including that of celibacy. I furthermore promise to cooperate as fully as possible in all the conditions expressed in the dispensation.

17. Michael G. Kolan
September 20, 1991

904 Laurel Avenue
St. Paul, Minnesota
55104 U.S.A.

Saei Miller

Sept 20, 1991

Dear Jim,

I am enclosing an initial draft of my petition.

1. Please feel free to have this typed by a person you trust at the office.
2. Let me know what areas need to be deleted or amplified. I am not one that needs to be treated with "kid gloves" so give me the straight feedback.
3. I await your further research in Ron's files and the Corn Law Society's latest directions.
4. My understanding from Ron is that 3 other people need to be involved in this that have some kind of a relationship with me. Please let me know what will be asked of them and I will contact them.
5. My hope and prayer is to complete this process and have everything in Rome by the end of October. Please let me know if this is in the ballpark or not.

1/2
D.M.

6. I will be at the 452-2955 Number until September 30th. I will let you know my New Number ASAP.

THANKS for your help! a brother,
Michael

CONFIDENTIAL

DATE: September 23, 1991

TO: Fr. Kevin McDonough
Fr. Paul Jaroszeski
Ellie LaValla/Accounting
Mercedes O'Donnell/Accounting

FROM: Fr. Austin Ward

SUBJECT: ADDRESS CHANGE

Please send all further correspondence to Michael Kolar at the following address:

Michael G. Kolar
904 Laurel Avenue
St. Paul, MN 55104
[REDACTED] (use 452-2955 until 9/30/91)

Also effective September 1, 1991, he will be receiving a monthly check, including living expenses, of \$1,724.50 (\$1,224.50 salary plus \$500 living expenses) and health insurance through the Archdiocesan Priests' Plan. Pending any unforeseen changes, this will be in effect until August 31, 1993.

ATW:ab



CONFIDENTIAL

File, please

DATE: September 23, 1991
TO: Fr. Kevin McDonough
Fr. Paul Jaroszeski
Ellie LaValla/Accounting
Mercedes O'Donnell/Accounting
FROM: Fr. Austin Ward
SUBJECT: ADDRESS CHANGE

Please send all further correspondence to Michael Kolar at the following address:

Michael G. Kolar
904 Laurel Avenue
St. Paul, MN 55104
225-9137 (use 452;2955 until 9/30/91)

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ATW:ab



PERSONAL AND CONFIDENTIAL

DATE: October 23, 1991
MEMO TO: ARCHBISHOP ROACH, FR. JAMES ZUSY
FROM: FR. KEVIN McDONOUGH
SUBJECT: MICHAEL KOLAR

I met with Michael Kolar on October 22nd to review a proposed formal letter of resignation and release of all claims with him. This settlement was designed by Tom Wieser from our firm of attorneys. Kolar has taken the proposed settlement and will be consulting with his attorney about it. I expect that he will sign it fairly soon and return it to us.

Kolar is concerned that we be able to move ahead with his request for laicization in a timely fashion. I pointed out to him that I felt that his laicization would move along quickly, particularly if we were able to emphasize the issues of sexual misconduct which have led to his ministerial difficulties. It is my understanding that the Holy See acts more quickly on requests for laicization when misconduct is involved.

Kolar was not aware that his history might actually be a positive factor in speeding up his laicization. He is open to having us emphasize that element of our concern when the documents are prepared. I am writing this memo to both of you to request that you consider giving some prominence to that in the reports that you prepare to the Holy See. Obviously, our intention is not to defame or embarrass Michael Kolar, but to assist him in moving ahead as quickly as possible to regularize his status with the Church.

cc: Fr. Tom Vowell

- Send ~~anonymous~~
anonymous report
to St. Luke

- Do they know?

MEIER, KENNEDY & QUINN

CHARTERED
ATTORNEYS AT LAW

ANDREW J. EISENZIMMER
LEOH DEHLER
THOMAS B. WIESER
NANCY GOERING REILLY
JOHN C. GUNDERSON
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WILLIAM C. MEIER
(1920-1981)
TIMOTHY P. QUINN
(1921-1991)
ALOIS D. KENNEDY, JR.
(OF COUNSEL)

October 24, 1991

Mr. George F. Restovich
Attorney at Law
620 S.W. First Street
Rochester, MN 55902

Mr. W.C. Scott Herzog
Attorney at Law
4800 Norwest Center
90 South 7th Street
Minneapolis, MN 55402-4119

Mr. James O'Neal
Attorney at Law
Suite 1150
8400 Normandale Lake Boulevard
Bloomington, MN 55437

Mr. John J. McDonald, Jr.
Attorney at Law
4200 Multifoods Tower
33 South Sixth Street
Minneapolis, MN 55402

Mr. Richard Johnson
Attorney at Law
Lord, Bissell & Brook
115 South LaSalle Street
Chicago, IL 60603

Re: Diocese of Winona vs. Interstate Fire and Casualty Co., et al
The Archdiocese of Saint Paul and Minneapolis, et al vs.
Underwriters at Lloyds, et al

Dear Gentlemen:

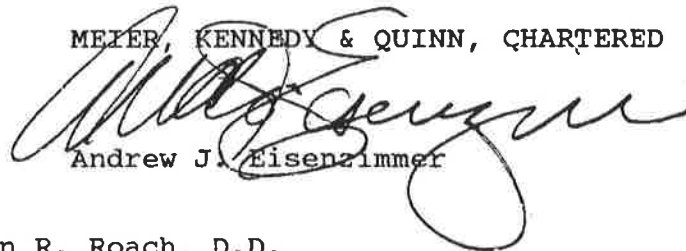
Enclosed herewith and served upon you by U.S. Mail please find
copies of the following:

1. Plaintiff Archdiocese Memorandum in Opposition to Motion
for Continuance; and
2. Affidavit of Andrew J. Eisenzimmer.

Thank you.

Best regards,

MEIER, KENNEDY & QUINN, CHARTERED



Andrew J. Eisenzimmer

AJE:crb
Enclosures

cc: The Most Reverend John R. Roach, D.D.
Reverend Kevin M. McDonough
Reverend Thomas H. Vowell

C
O
P
Y

MEIER, KENNEDY & QUINN

CHARTERED
ATTORNEYS AT LAW

ANDREW J. EISENZIMMER
LEO H. DEHLER
THOMAS B. WIESER
NANCY GOERING REILLY
JOHN C. GUNDERSON
CHARLES M. BICHLER

SUITE 2200, NORTH CENTRAL LIFE TOWER
445 MINNESOTA STREET
SAINT PAUL, MINNESOTA 55101-2100
TELEPHONE (612) 228-1911
FACSIMILE (612) 223-5483

WILLIAM C. MEIER
(1920-1981)
TIMOTHY P. QUINN
(1921-1991)
ALOIS D. KENNEDY, JR.
(OF COUNSEL)

October 24, 1991

Clerk of United States District Court
316 North Robert Street
St. Paul, MN 55101

Re: Diocese of Winona v. Interstate Fire and Casualty Co., et al
Civil No. 3-90-441
The Archdiocese of Saint Paul and Minneapolis, et al v.
Underwriters at Lloyd's, et al
Civil No. 3-90-527

Dear Madam or Sir:

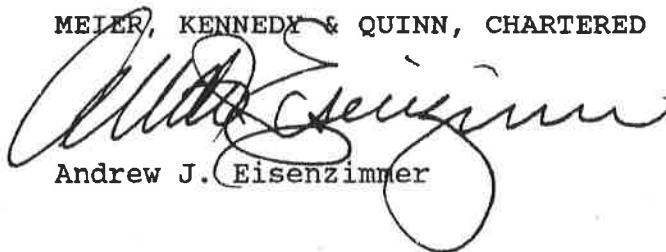
Enclosed please find one original and two photocopies of Plaintiff
Archdiocese Memorandum in Opposition to Motion for Continuance and
Affidavit of Andrew J. Eisenzimmer, along with the Affidavit of
Service.

I understand that this matter is now scheduled to be heard by
Magistrate Lebedoff

Thank you.

Best regards,

MEIER, KENNEDY & QUINN, CHARTERED



Andrew J. Eisenzimmer

AJE:crb
Enclosures

cc: Mr. George F. Restovich
Mr. James O'Neal
Mr. Richard Johnson
Mr. W. C. Scott Herzog
Mr. John J. McDonald, Jr.
The Most Reverend John R. Roach, D.D.
Reverend Kevin M. McDonough
Reverend Thomas H. Vowell

The Tribunal

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

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

November 27, 1991

The Most Rev. John R. Roach, D.D.
The Archbishop's Office
226 Summit Avenue
St. Paul, MN 55102

Dear Archbishop,

Father Michael Kolar contacted me in September, wishing to begin his laicization. For the past weeks, we have spent time, first getting acquainted and then working on his Letter of Petition and Curriculum Vitae. These are enclosed.

The next steps in his laicization process involve your, [1] composing a statement of your attempts to dissuade Father Kolar from leaving the priesthood; [2] issuing a document of his suspension; [3] issuing a decree nominating the instructor and ecclesiastical notary in this Case.

If you would like help in working through these steps, just let me know. I will be away during the major part of next week down in Milwaukee taking care of my mother in a nursing home. She is in need of a new hearing aid, plus a few other things.

Thanks kindly. Have a joyous Thanksgiving! God bless.

Fraternally,


Very Rev. James B. Zusy, O.P., J.C.D.

JBZ:Le

Enclosures

ARCH-019637

The Tribunal

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

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

November 27, 1991

The Most Rev. John R. Roach, D.D.
The Archbishop's Office
226 Summit Avenue
St. Paul, MN 55102

Dear Archbishop,

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If you would like help in working through these steps, just let me know. I will be away during the major part of next week down in Milwaukee taking care of my mother in a nursing home. She is in need of a new hearing aid, plus a few other things.

Thanks kindly. Have a joyous Thanksgiving! God bless.

Fraternally,


Very Rev. James B. Zusy, O.P., J.C.D.

JBZ:Le

Enclosures

ARCH-018537

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

328 West Kellogg Boulevard

Saint Paul, Minnesota 55102-1997

904 Laurel Avenue
St. Paul, MN 55104
November 27, 1991

612-291-4466

His Holiness, Pope John Paul II
Vatican City State

Dear Holy Father,

I am humbly requesting from you a dispensation from the obligations connected with the priesthood and from celibacy. I ask to be returned to the lay state.

My father died when I was three years old. I subsequently lived with my alcoholic grandfather. Between the ages of four and seven years old, I experienced a series of sexual abuse incidents by a female babysitter. From these incidents and the pressures of living in an alcoholic environment, I became a compulsive masturbator.

While in the seminary, I experienced a deep loneliness and continued my compulsive masturbation. This was compounded by a experience of sexual abuse by a priest in my deacon year of the seminary.

During my first assignment at St. Raphael's, I felt right at home. The pastor was alcoholic, like my grandfather. The associate was a "budding sex addict" who demonstrated the lack of sexual boundaries for me in his relationship with women.

I buried these experiences as I did the experience of sexual abuse in my childhood and never revealed this to anyone. The experience of sexual abuse by a powerful Church figure, a priest during my deaconate year in the seminary, and the experience of living with a priest who lacked sexual boundaries in my first assignment, gave me the model of getting my needs met through sexual acting out.

I acted out my fantasy life on seven women over the period of my ordained life. All were adults. Three lawsuits, because of my sexual exploitation, were filed against me. Each was accompanied by an article in the local newspaper.

During the latter half of 1988, for six months, I was in an inpatient sexual addiction treatment program in St. Luke's Institute, Suitland, Maryland. Since treatment, because of civil litigation and the legal climate in society and the Church today, Archbishop Roach has been unable to assign me.

I am requesting a dispensation from the obligations connected with the priesthood and from celibacy. Since March 17, 1988, I have been

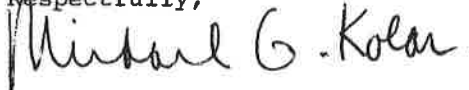
His Holiness, Pope John Paul II
Page -2-
November 27, 1991

unable to function as a priest. The legal issues and the high degree of publicity involved in my civil law suits have made it impossible for me internally and externally to function as a priest.

I experience a great deal of anger towards the civil legal system and towards the press for the publicity I have endured. I also experience a great deal of sadness in being unable to function in the priesthood I have so loved.

I really wish to get on with my life. I want to be free to marry. I desire to be a good Catholic in the lay state.

Respectfully,

A handwritten signature in cursive script that reads "Michael G. Kolar." The signature is written in dark ink and is positioned below the word "Respectfully,".

(Rev.) Michael George Kolar

ARCHDIOCESE OF ST. PAUL AND MINNEAPOLIS

CURRICULUM VITAE:

Michael G. Kolar was born on October 1, 1943, in St. Paul, Minnesota, to Neil William Kolar and Dorothy Mae Cooke, both Catholic. He is the middle of three children.

He received his education within the Archdiocese of St. Paul and Minneapolis at the following schools:

1949-1957: St. Columba Grammer School, St. Paul, Minnesota
1957-1963: Nazareth Hall Seminary, St. Paul, Minnesota
1963-1969: The St. Paul Seminary, St. Paul, Minnesota

ORDERS RECEIVED:

Tonsure	September 23, 1966	Archbishop Leo Binz
Porter and Lector	September 24, 1966	Archbishop Leo Binz
Acolyte and Exorcist	September 23, 1967	Archbishop Leo Binz
Subdiaconate	March 30, 1968	Archbishop Leo Binz
Diaconate	June 1, 1968	Archbishop Leo Binz
Priesthood	May 24, 1969	Archbishop Leo Byrne

The ceremonies took place at the St. Paul Seminary Chapel, the Cathedral of St. Paul and Minneapolis and the Co-Cathedral of St. Paul and Minneapolis.

PRIESTLY MINISTRY:

1. Parochial Vicar
St. Raphael's Church
Minneapolis, Minnesota
June 1969 to June 1970
2. Assistant Director/and Director
St. Paul Catholic Youth Center
St. Paul, Minnesota
June 1973 to June 1988

EMPLOYMENT AFTER LEAVING ACTIVE MINISTRY:

June to December, 1988: Treatment for sexual addiction at St. Luke's Institute in Suitland, Maryland

January 1989 to August 1991: Legal issues and legal climate prohibited an assignment.

July 1990 to December 1990: Maryknoll language school in Cochabomba, Bolivia

September 1991: Departure from the active ministry and entry into a two-

year masters program at Hamline University, St. Paul, Minnesota.

Presently: Attending Hamline University, living in a private residence and continuing involvement with 12-step program in sexual addiction.


SPECIFIC GROUNDS:

Lack of Freedom; Lack of Due Discretion; Lack of Due Competence; Superiors lacked sufficient time to assess ability of Petitioner to live out celibacy.

REASONS IN SUPPORT OF THE GROUND:

Sexual abuse in childhood and during diaconate; death of father; coming from dysfunctional alcoholic family.

I am humbly requesting from you a dispensation from the obligations connected with the priesthood and from celibacy. I ask to be returned to the lay state.



Rev. Michael G. Kolar
November 27, 1991

December 5, 1991

Reverend James B. Zusy, O.P.
The Tribunal
328 West Kellogg Boulevard
St. Paul, Minnesota 55102

Dear Father Zusy,

With this letter, I hereby appoint you as the instructor to the case of Father Michael Kolar. As you are aware, Father Kolar is seeking laicization, and I ask that you properly instruct this case and bring it to its conclusion.

I thank you in advance for accepting this appointment.

Sincerely yours in Christ,

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

THV:ggr

December 5, 1991

Reverend Michael V. Tegeder
The Tribunal
328 West Kellogg Boulevard
St. Paul, Minnesota 55102

Dear Father Tegedar,

With this letter, I hereby appoint you as the ecclesiastical notary for the case of Father Michael Kolar. Father Kolar is seeking laicization, and I ask that you fulfill the role of ecclesiastical notary concerning the various acts that will be collected in instructing the case.

Father James Zusy has been appointed as instructor, and he will contact you regarding any specifics concerning your role.

I thank you in advance for accepting this appointment

Sincerely yours in Christ,

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

THV:ggr

LAW OFFICES OF
JARDINE, LOGAN & O'BRIEN

2100 MERITOR TOWER
444 CEDAR STREET
ST. PAUL, MINNESOTA 55101

(612) 227-0601

INVOICE

FED. ID NO. 41-0780420

TERMS: NET 30 DAYS

DECEMBER 6, 1991

2111
MR ANDREW J EISENZIMMER
ATTORNEY AT LAW
2200 NORTH CENTRAL LIFE TOWER
445 MINNESOTA ST
ST PAUL MN 55101-2100

20476
IN RE: JOHN (JACK) G. QUESNELL
(ABC & XYZ V ARCHDIOCESE)

PLEASE RETURN UPPER PORTION WITH YOUR REMITTANCE

FOR ALL LEGAL SERVICES RENDERED FROM
AUGUST 30, 1991 THROUGH DECEMBER 6, 1991 AS
FOLLOWS:

08/30/91	MJH	CALLS TO R. ROE AND HALBROOKS AND CALL FROM R. ROE RE: QUESNELL'S DEPOSITION; CALL TO JACK QUESNELL; CALL FROM JACK QUESNELL RE: INFORMATION ON DEPOSITION; CONFER WITH PNR RE: DEPOSITION AND INSURANCE ISSUES.	1.50	132.00
09/03/91	MJH	CALL FROM LOIS/QUESNELL'S SECRETARY RE: TELEPHONE CONFERENCE ON 9/4/91.	0.25	22.00
09/04/91	MJH	CALL TO HALBROOKS RE: DEPOSITION DATE; CALL FROM JACK QUESNELL RE: KNOWLEDGE OF THE MATTER/BACKGROUND INFORMATION EXPECTED TO BE SOUGHT AT DEPOSITION.	1.00	88.00
09/05/91	MJH	REVIEW FAX FROM JACK QUESNELL RE: RESCHEDULING OF DEPOSITION; CALL TO HALBROOKS RE: RESCHEDULING AND INFORMING HER OF INVOLVEMENT.	0.25	22.00
09/11/91	MJH	RECEIVE AND REVIEW FAX FROM JACK QUESNELL; LETTER TO JACK QUESNELL RE: RESCHEDULED DEPOSITION DATE; CALLS TO JACK QUESNELL.	0.25	22.00
09/12/91	MJH	RECEIVE AND REVIEW CORRESPONDENCE FROM QUESNELL RE: ABC MATTER; LETTER TO QUESNELL RE: SAME.	1.00	88.00
10/15/91	MJH	CALL TO JACK QUESNELL RE: MEETING ON 10/16/91.	0.25	22.00
10/16/91	MJH	REVIEW FACTS AS RELATED BY J. G. QUESNELL TO PREPARE FOR DEPOSITION OF QUESNELL; TRAVEL TO MINNEAPOLIS FOR DEPOSITION; MEET WITH QUESNELL TO PREPARE FOR DEPOSITION; CONFER WITH COUNSEL FOR DEPOSITION; ATTEND DEPOSITION; CONFER WITH COUNSEL FOR FATHER KOLAR RE: MEDICAL PRIVILEGE; RETURN TRAVEL TO ST. PAUL.	4.25	374.00

CONTINUED ON NEXT PAGE

PNR

JARDINE, LOGAN & O'BRIEN

ARCH-018199

LAW OFFICES OF
JARDINE, LOGAN & O'BRIEN

2100 MERITOR TOWER
444 CEDAR STREET
ST. PAUL, MINNESOTA 55101

(612) 227-0601

INVOICE

DECEMBER 6, 1991

FED. ID NO. 41-0780420

TERMS: NET 30 DAYS

2111
MR ANDREW J EISENZIMMER
ATTORNEY AT LAW
2200 NORTH CENTRAL LIFE TOWER
445 MINNESOTA ST
ST PAUL MN 55101-2100

20476
IN RE: JOHN (JACK) G. QUESNELL
(ABC & XYZ V ARCHDIOCESE)

PLEASE RETURN UPPER PORTION WITH YOUR REMITTANCE

FOR ALL LEGAL SERVICES RENDERED FROM
AUGUST 30, 1991 THROUGH DECEMBER 6, 1991 AS
FOLLOWS:

10/23/91	MJH	LETTER TO JACK QUESNELL RE: READING DEPOSITION; LETTER TO MR. COLLINS RE: DEPOSITION TRANSCRIPT OF JACK QUESNELL.	0.25	22.00
10/29/91	MJH	RECEIVE CORRESPONDENCE FROM T. COLLINS RE: DEPOSITION TRANSCRIPT; CORRESPONDENCE TO JACK QUESNELL RE: DEPOSITION TRANSCRIPT REVIEW.	0.25	22.00

	HOURS	RATE		
MARK J. HILL	9.25	88.00	814.00	
		ATTORNEY SUMMARY TOTAL:	\$814.00	
		TOTAL SERVICES:	9.25	814.00

FOR ALL DISBURSEMENTS AS FOLLOWS:

09/05/91	FAX	1.00
09/05/91	FAX	2.00
09/11/91	FAX	2.00
09/11/91	FAX	2.00
	TOTAL CASH DISBURSMENTS:	7.00

OPENING FILE FEE 65.00

TOTAL DISBURSEMENTS: \$72.00

TOTAL SERVICES AND DISBURSEMENTS: \$886.00

PREVIOUS UNPAID INVOICES 0.00

CONTINUED ON NEXT PAGE

PNR

JARDINE, LOGAN & O'BRIEN

ARCH-018200

LAW OFFICES OF
JARDINE, LOGAN & O'BRIEN

2100 MERITOR TOWER
444 CEDAR STREET
ST. PAUL, MINNESOTA 55101
(612) 227-0601

FED. ID NO. 41-0780420
TERMS: NET 30 DAYS

INVOICE

DECEMBER 6, 1991

2111
MR ANDREW J EISENZIMMER
ATTORNEY AT LAW
2200 NORTH CENTRAL LIFE TOWER
445 MINNESOTA ST
ST PAUL MN 55101-2100

20476
IN RE: JOHN (JACK) G. QUESNELL
(ABC & XYZ V ARCHDIOCESE)

PLEASE RETURN UPPER PORTION WITH YOUR REMITTANCE

BALANCE DUE: 886.00

PNR

JARDINE, LOGAN & O'BRIEN

ARCH-018201

CONFIDENTIAL

December ²³~~18~~, 1991

Reverend James B. Zusy, O.P.
Tribunal
328 West Kellogg Boulevard
St. Paul, Minnesota 55102-1997

Dear Father Zusy,

As instructor of the case concerning Father Michael Kolar, I want to respond to your request of November 27, 1991.

In the process of evaluating the decisions and choices of Father Kolar in leaving priesthood, I have done all within my power to dissuade him from taking that sort of action. There have been a number of occasions in which the Archdiocese has acted to prevent such an event from taking place. For example, we have done all we can to supply him with adequate professional therapy and counseling in order that a sense of rehabilitation could take place in his life. Unfortunately, those efforts have not been successful.

I am sad to see Father Kolar applying for laicization. He has excellent qualities, but has consistently failed to live up to the commitments of celibacy.

I want to thank you for assisting in this process. May God continue to bless you in this ministry.

Sincerely yours in Christ,

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

THV:ggr

ARCH-019618

8/22

talked w/

Fr. Jaszucki

re [REDACTED]

✓ when bondam was
told (at Kolo alligator
told (at information),

Michael - This meet
the [redacted]
who calls personally
re: Fr. Kalmya
W. Mason's friend.
He used to call Bp.
Copley & I have
talked w/ him & you too.
gnick.