

MEIER, KENNEDY & QUINN

CHARTERED
ATTORNEYS AT LAW

ANDREW J. EISENZIMMER
LEO H. DEHLER
THOMAS B. WIESER
JOHN C. GUNDERSON
CHARLES M. BICHLER

SUITE 2200, NORTH CENTRAL LIFE TOWER
445 MINNESOTA STREET
SAINT PAUL, MINNESOTA 55101-2100
TELEPHONE (612) 226-1911
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WILLIAM C. MEIER
(1920-1981)
TIMOTHY P. QUINN
(1921-1991)
ALOIS D. KENNEDY, JR.
(RETIRED)

July 28, 1995

C
O
P
Y

Hennepin County Government Center
ATTN: Civil Filing
1251 Court Tower
300 South Sixth Street
Minneapolis, MN 55487

RE: Mary Moe v. Archdiocese of Saint Paul and Minneapolis, et al.
Court File No.: PI 95-10491
Our File No.: 3841.82

Dear Sir or Madam:

Enclosed for filing in connection with the above-referenced matter please find the Separate Answer of Defendant St. Kevin's Church and Informational Statement of Defendant St. Kevin's Church.

Also enclosed for the filing fee is our firm's check in the amount of \$132.00.

Thank you.

Best regards,

MEIER, KENNEDY & QUINN, CHARTERED



Andrew J. Eisenzimmer

AJE:dmb
Enclosure

cc: Mr. Daniel A. Haws
Mr. William Lucas
Mr. Ronald I. Meshbesh
Mr. William S. Fallon

Jewels

Sept. 1995 - present

MEIER, KENNEDY & QUINN

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ALOIS D. KENNEDY, JR.
(RETIRED)

September 1, 1995

**C
O
P
Y**

Clerk of Appellate Courts
Minnesota Court of Appeals
245 Minnesota Judicial Center
25 Constitution Avenue
St. Paul, MN 55155

Re: Mary Jane Doe v. Archdiocese of Saint Paul and Minneapolis, et al.
Appellate Court Case No.: CX-95-494
Our File No.: 3842.422

Dear Gentlemen:

Enclosed for filing in connection with the above referenced matter please find seven (7) bound and two (2) unbound copies of Respondent Church of Our Lady of Grace's Brief.

Thank you.

Best regards,

MEIER, KENNEDY & QUINN, CHARTERED

/s/ ANDREW J EISENZIMMER

Andrew J. Eisenzimmer

AJE:dmb

Enclosures

cc: Mr. William L. Lucas
Mr. James T. Martin
Mr. John Weyland
bcc: Mr. William S. Fallon
Reverend Robert T. Cassidy



file,
please.
Thanks K.

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

Chancellor's Office

291-4405/291-4424

DATE: September 14, 1995
MEMO TO: Clergy Review Board
FROM: Bill Fallon

Enclosed is a copy of the last report received in July concerning Fr. J.R., whom we discussed at our last meeting. I am sorry that we did not have this for you at the meeting, but I was unaware that Fr. McDonough had received it and was holding it on his desk for his next meeting with Fr. J.R.

ARCH-011713

September 26, 1995

STRICTLY CONFIDENTIAL

MEMO TO: The File of Father Richard Jeub
FROM: Father Kevin McDonough
SUBJECT: REGULAR REVIEW MEETING

I met with Father Jeub on September 22. The main topic of our review was his recent aftercare workshop at St. Luke Institute. This was his final such workshop and the report from St. Luke was very positive. He indicated that it was a good week for him to say goodbye to some significant people in the program and to the entire "Washington experience". He recently has been feeling that this stage of his life is coming to a close, and so the timing of the end of this aftercare workshops was consonant with what is going on inside of him. He reported that this is true also in regard to therapy. He continues to meet with Dr. Dolore Rockers, and he said that she and he agree that primary therapy work is winding down. In this context, I told him that he and I need to discuss what the future arrangements for his accountability with the Archdiocese will be.

He indicated that his maintenance job at St. Peter's Church is going well. He has been working a lot of hours, and is involved with some remodelling in the sanctuary. In this context, several parishioners have asked why he is as knowledgeable about church-related matters as he is. He indicates that he has told his story to them straightforwardly and in appropriate detail. They have received the story in a balanced way. This has been an affirmation for him of his continued progress in healing.

He indicated that a fellow in Eagan whom he has known from St. Kevin's Parish died after a prolonged illness. He had discussed this situation with me before and I had given him permission to have limited contact with the family as they would request. The family asked him to do a small funeral, and he did so. I asked whether he was continuing to see the family, particularly the widow, and he indicated that he was not. He has encouraged her to see her pastor and is not spending time with her or the family.

The File of Father Richard Jeub
Page 2
September 26, 1995

His mother's cousin is close to death and he asked for permission to do that funeral. The cousin is elderly, and the attendance at the funeral will be small. I gave him permission to do so.

He has been doing a small amount of the administrative work that he was doing in the past for the fund raising campaign of the CYC Camp. He did only about twelve hours of work in August.

He indicated that he has been attending support groups on a regular basis. I asked him whether he was seeing his spiritual director, Father Robert Schwartz. He indicated that he has not done so for a good number of months and wants to follow up on a suggestion from a counselor that he speak with an older priest as his director. I encouraged him to do so and told him that I would want to hold him accountable for this at our next session.

There has been some confusion about the financial arrangements involving his work and his room and board at St. Peter's in Mendota. I am sending a copy of this memorandum to Father Austin Ward and asking that Father Ward would be in contact with Leo Heimerl, the business administrator at St. Peter's. They should be clear on what the details are for Father Jeub's salary and benefits.

We discussed the process of the legal cases, on which little action has been taken since we last met. We have scheduled our next monitoring meeting.

KMM:md

cc: Archbishop Flynn
Father Ward

JEUB7

September 26, 1995

STRICTLY CONFIDENTIAL

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KMM:md

cc: Archbishop Flynn
Father Ward

JEUB7

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ALOIS D. KENNEDY, JR.
(RETIRED)

October 3, 1995

PERSONAL AND CONFIDENTIAL

C
Dr. Delores Rockers
Consultation Services Center
633 Snelling Avenue North
St. Paul, MN 55104-1836

O
Re: Mary Moe v. Archdiocese of Saint Paul and Minneapolis, et al.
Our File No.: 3841.82

P
Dr. Rockers:

Y
In connection with my representation of the Archdiocese with regard to the above-referenced matter, we have taken the deposition of the Plaintiff who is identified as Mary Moe for the purpose of this lawsuit. She alleges that she was sexually exploited by Father Richard Jeub.

In her deposition, this woman says that sometime in the 1980's Jeub attended a seminar (I believe it was one of the Sexual Issues in Ministry sessions) and that he returned from the seminar and told her he was exploiting her. He told her to call you and she did.

She says she talked with you, did not give you her name or Jeub's name, but described their relationship and that you agreed she was being exploited by the priest. I am enclosing a number of pages of her testimony (it is a little hard to follow) wherein she describes this call to you.

What I would like to determine is whether you have any recollection of having talked with this woman and, if so, whether your recollection of the conversation is consistent with hers. I would ask that you please reflect on this and call me to discuss it when you have the chance.

Thank you.

Best regards,

MEIER, KENNEDY & QUINN, CHARTERED

'S/ ANDREW J EISENZIMMER

Andrew J. Eisenzimmer

AJE:dmb
Enclosures
bcc: Mr. William S. Fallon

November 13, 1995

STRICTLY CONFIDENTIAL

TO: The File of Fr. Richard Jeub
FROM: Fr. Kevin McDonough
RE: Regular Monitoring Meeting

I met with Fr. Jeub on November 10 for a regularly scheduled monitoring meeting. Some of the matters we discussed include these:

We reviewed the status of the lawsuits against him. He was relieved to see that the hearing before the Court of Appeals had taken place, and reportedly, had gone well. He also knows that settlement discussions have been scheduled in the [REDACTED] case. He is seeing some "light at the end of the tunnel". In this context, I talked about what I consider to be his excessive focus on [REDACTED] having taken advantage of him throughout their relationship. He does not deny that he took advantage of her, but he puts a lot of energy into talking about how she wronged him. He said that he has felt badly that everyone who speaks to him only wants to speak about what he did wrong, and not about her manipulation and his good intentions. When pressed on this, he acknowledged that he would have been quick to use all of that as a defense in order to prevent himself from acknowledging his wrongdoing in the past. I urged him to stay focused more on what he needed to change in his life than on any wrong that was done to him. He was very open to hearing that.

We talked about his mother, who recently has fallen and broken her hip in the nursing home. I was pleased to note the lack of resentment with which he could speak of her.

He continues to attend his support groups regularly and to participate in therapy with Dr. Rockers.

His work at St. Peter in Mendota is going well, and the living situation is also good. He acknowledged some tendency to want to discuss work matters with Fr. Clinton "after hours", and that Fr. Clinton had drawn some good lines in that regard. His direct supervisor as custodian is the parish business administrator.

He has been doing some ongoing work with the Catholic Youth Camps fundraising effort. He is sending out a newsletter to donors and friends this fall.

He is often at his cabin on the weekends and is attending church in the parish at Emily. He has been singing in the choir there, having been recruited by the pastor. Both the pastor and the music director understand Fr. Jeub's disciplinary situation.

To the File of Fr. Richard Jeub
Page 2
November 13, 1995

Finally we talked about the Review Board meeting which I attended a portion of recently. I told him about the kinds of things that we had discussed there. This prompted some reflections from him about the process by which he has come to understand his offending pattern.

Overall, Fr. Jeub was open and reflective with me. It was a positive review.

cc: Archbishop Flynn

November 13, 1995

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ARCH-012588

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Post-It™ brand fax transmittal memo 7671		# of pages >	
To	A Eisenzimmer	From	McDonough
Co.	Meier Kennedy	Co.	Archdiocese
Dept.		Phone #	291-4437
Fax #	223-5483	Fax #	290-1629

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197
Phone: 612-291-4400 Fax: 612-290-1629

The Chancery

11/27/95

FAMILY & CHILDREN SERVICES

PAID ON [REDACTED] ACCOUNT

9/13/95	\$ 85.00
6/20/95	85.00
5/16/95	65.00
2/21/95	85.00
1/4/95	65.00
7/18/94	65.00
6/13/94	142.50
5/2/94	142.50
12/27/93	80.00
7/22/93	80.00
6/28/93	80.00
5/24/93	240.00
6/29/92	60.00
6/15/92	90.00
5/13/92	390.00
4/10/92	645.00
2/5/92	375.00
10/9/91	417.50
8/14/91	225.00
7/22/91	390.00
5/1/91	525.00
2/12/91	<u>400.85</u>
<u>TOTAL</u>	\$4,733.35

MONTHLY PAYMENTS TO [REDACTED] FROM ARCHDIOCESE

43 Months @ \$1,250.00 = \$53,750	(Aug. '91 thru Feb. '95)
9 Months @ \$ 750.00 = \$ 6,750	(Nov. '90 thru July '91)
2 Months @ \$ 300.00 = \$ 600	(Sept & Oct. 1990)
<u>TOTAL</u>	\$61,100

65833



MEMO

TO: Members of the Clergy Review Board

FROM: Father Richard Pates *RSP*

RE: Board Recommendations for Fathers Gustafson and Jeub and future work of the Board

DATE: November 27, 1995

At our October 18th meeting, the members present completed discussion on the Fathers [REDACTED] and Jeub cases and asked that I forward to you DRAFT recommendations for Board Members' review.

It was further suggested that I try to obtain any further suggestions or revisions of these drafts by mail or phone and thus not call a meeting if at all possible.

With this in mind, could I please ask that you contact me by phone or mail by December 13th regarding these two recommendations? If I do not hear from you, by then, I will presume that the recommendations enjoy your approval.

We were informed by Bill Fallon and Father McDonough that there were no other cases in process that would require the Board's immediate review. Consequently, in my cover letter to Archbishop Flynn, conveying the [REDACTED] and Jeub recommendations, I will advise him that we have completed work on four current cases and will seek his direction as to the Board's future work. Among the possibilities suggested by Bill Fallon were to review past cases and offer our observations as well as to review policies currently governing issues of clergy sexual abuse in the Archdiocese. I have enclosed a copy of the draft letter to Archbishop Flynn and would welcome your comments.

In light of the foregoing, we do not anticipate a meeting until after the first of the year. Again, many thanks for your collaboration in the work of the Board.

Our Lady of Peace
Catholic Community
5425 11th Avenue South
Minneapolis, MN 55417-2599
(612) 823-8253/Fax 823-5102

ARCH-012351

CONFIDENTIAL

DRAFT

*Our Lady
of Peace* 

November 27, 1995

Most Reverend Harry Flynn
Archbishop of Saint Paul and Minneapolis
The Chancery
226 Summit Avenue
St. Paul, MN 55102

Dear Archbishop Flynn:

I am enclosing two reports and recommendations of the Clergy Review Board regarding the cases of Father [REDACTED] and Father Richard Jeub.

With the completion of these two cases, the Board is current with all active cases that have been submitted for our review by Mr. William Fallon.

We now look to you for direction regarding the Board's future work. Mr. Fallon and Father McDonough suggested two areas that would be helpful for us to review should you so direct.

- Review past cases and assess how they were handled and offer observations that might be of benefit to the process.
- Review the policies currently in place governing clergy sexual abuse.

Once again, Archbishop, the Board is pleased to be of whatever service which will be of benefit to you.

With kind personal regards, I remain

Sincerely yours in Christ,

Rev. Msgr. Richard E. Pates
Chairman, Clergy Review Board

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ARCH-012352

CONFIDENTIAL

DRAFT

*Our Lady
of Peace* 

MEMO

TO: Archbishop Harry Flynn
FROM: Father Richard Pates, Chair, Clergy Review Board
RE: Father Richard Jeub
DATE: November 27, 1995

The Clergy Review Board has studied the case of Father Richard Jeub with regard to the issue of sexual abuse and the future exercise of priestly ministry and offers the attached recommendation.

The process followed in reaching its recommendation was as follows:

- 1). Bill Fallon prepared a six-page summary of Father Jeub's case which all Board members received and studied. Each member also received a three-page July 14, 1995 report from the St. Luke Institute regarding Father Jeub's participation in a Continuing Care program. It was prepared following a July 1 - 14 workshop at the Institute which Father attended.
- 2). Two Board members reviewed the extensive file of Father Jeub. They presented their findings in some detail and led the discussion of the Board.
- 3). The entire Board met with Father McDonough and carefully discussed issues that had surfaced during its consideration of the case.

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RECOMMENDATION

The Board recommends that prior to any formal discussion regarding Father Jeub's ministerial assignment that all legal issues and court cases be fully resolved to protect the reputation of the Church and to allow Father to dedicate whatever energy and attention are necessary to get these matters behind him.

The Board commends Father Jeub for his diligent application and fidelity to his Continuing Care program. All reports indicate that he has made significant progress in self understanding and personal growth. The Board feels that all elements of the program should remain in place. Any change or deletion in the program should take place only with the explicit permission of Father McDonough.

Prior to any assignment, the Board recommends that Father undergo a thorough "Fitness for Duty" exam which would be administered by professionals who have not been associated with his treatment.

If Father Jeub is eventually appointed to resume his priestly ministry it should be under the following conditions:

- that it be in the position of an associate pastor
- that he have an on-site supervisor who will be able to monitor his performance continually
- that full disclosure of Father Jeub's history be made to the Parish to which he is assigned
- that his contact with women and young women be regulated so that there is no one-on-one contact with women. It is the recommendation of the Board that this limitation also be applicable to the ministry of private confessions.

Draft Memo to Archbishop Flynn
November 27, 1995 - Page 3

The preceding recommendation was carefully studied by all members of the Clergy Review Board and is submitted with that body's unanimous approval.

The Board would be happy to review with you any aspects of its recommendation or respond to any questions you may have.

CONFIDENTIAL

DRAFT

*Our Lady
of Peace* 

MEMO

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ARCH-012353

RECOMMENDATION

The Board recommends that prior to any formal discussion regarding Father Jeub's ministerial assignment that all legal issues and court cases be fully resolved to protect the reputation of the Church and to allow Father to dedicate whatever energy and attention are necessary to get these matters behind him.

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MEMO

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DATE: November 27, 1995

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CONFIDENTIAL

DRAFT



November 27, 1995

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Archbishop of Saint Paul and Minneapolis
The Chancery
226 Summit Avenue
St. Paul, MN 55102

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With kind personal regards, I remain

Sincerely yours in Christ,

Rev. Msgr. Richard E. Pates
Chairman, Clergy Review Board

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MEIER, KENNEDY & QUINN

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(1920-1991)

TIMOTHY P. QUINN
(1921-1991)

LOIS D. KENNEDY, JR.
(RETIRED)

Judy
Seub
file

December 28, 1995

C
O
P
Y

Mr. Ronald I. Meshbesh
MESHBESHER & SPENCE
Attorneys at Law
1616 Park Avenue
Minneapolis, MN 55404

Re: Mary Moe [REDACTED] v. Archdiocese, et al.
Our File No.: 3841.82

Dear Mr. Meshbesh:

Enclosed in connection with the settlement of the above-referenced matter, please find our firm's trust account check in the amount of [REDACTED]. Also enclosed are an original and four copies of a Settlement Agreement and Release and an original and four copies of a Stipulation of Dismissal with Prejudice and Order.

You and your client should sign the originals and copies of the documents enclosed and return them to me. I will return a copy to you once they are fully executed by all parties and their counsel.

Thank you.

Best regards,

MEIER, KENNEDY & QUINN, CHARTERED

/s/ ANDREW J. EISENZIMMER

Andrew J. Eisenzimmer

AJE:dmb
Enclosures

cc: Mr. William S. Fallon
Mr. Daniel Haws
Mr. William Lucas

MEIER, KENNEDY & QUINN

CHARTERED
ATTORNEYS AT LAW

ANDREW J. EISENZIMMER
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445 MINNESOTA STREET
SAINT PAUL, MINNESOTA 55101-2100
TELEPHONE (612) 228-1911
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Seal file
WILLIAM C. MEIER
(1920-1981)
TIMOTHY P. QUINN
(1921-1991)
ALOIS D. KENNEDY, JR.
(RETIRED)

December 28, 1995

**C
O
P
Y**



Re: Mary Moe  v. Archdiocese, et al.
Our File No.: 3841.82

Dear 

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s/ ANDREW J. EISENZIMMER

Andrew J. Eisenzimmer

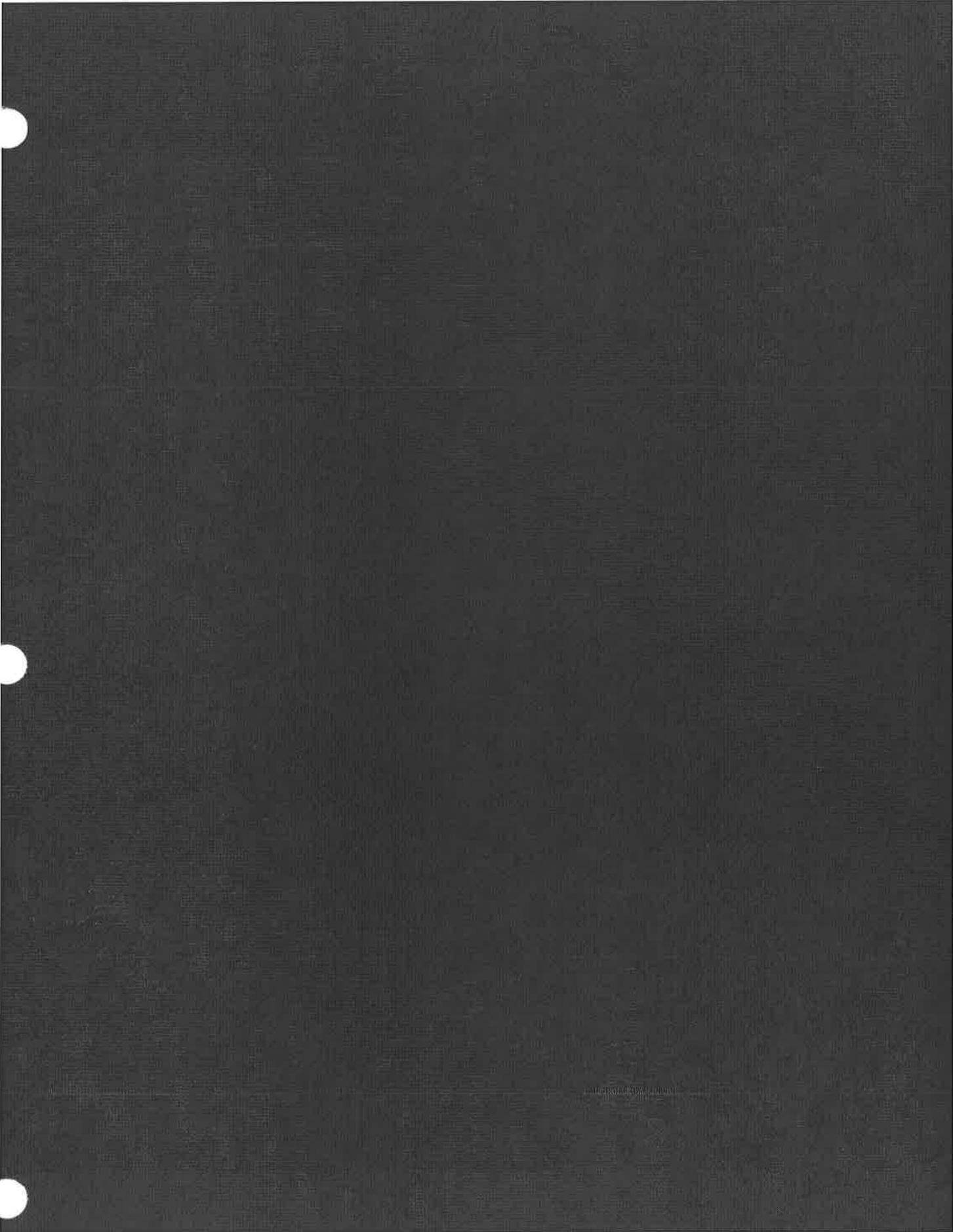
AJE:dmb

Enclosures

cc: Mr. William S. Fallon
Mr. Daniel Haws
Mr. William Lucas



(2)





MEMO

TO: Members of the Clergy Review Board

FROM: Father Richard E. Pates *R&P*

RE: Clergy Review Board Meeting
January 10, 1996
5:30 - 7:30 p.m.
Chancery, St. Paul

DATE: January 2, 1996

The next meeting of the Clergy Review Board will take place on Wednesday, January 10, 1996 from 5:30 - 7:30 p.m. at the Chancery.

The agenda will be:

- 1). Final review of the recommendation for Father Jeub. Some changes were made by Ed Fox and have been incorporated in the draft I am enclosing. Sherm Otto requested that we have one additional oral review by the entire committee of this case.
- 2). We will then either:
 - Review past cases and assess how they were handled and offer observations that might be of benefit to the process.
 - Review the policies currently in place governing clergy sexual abuse.
 - Any other directive given by Archbishop Flynn.

Again many thanks for your collaboration and input. It has been helpful.

I look forward to seeing you on January 10th. Happy New Year.

Our Lady of Peace
Catholic Community
5425 11th Avenue South
Minneapolis, MN 55417-2599
(612) 823-8253/Fax 823-5102

*Our Lady
of Peace*

MEMO

TO: Members of the Clergy Review Board

FROM: Father Richard E. Pates *R2P*

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CONFIDENTIAL

DRAFT

*Our Lady
of Peace* 

MEMO

TO: Archbishop Harry Flynn
FROM: Father Richard Patès, Chair, Clergy Review Board
RE: Father Richard Jeub
DATE: January 2, 1996

The Clergy Review Board has studied the case of Father Richard Jeub with regard to the issue of sexual abuse and the future exercise of priestly ministry and offers the attached recommendation.

The process followed in reaching its recommendation was as follows:

- 1). Bill Fallon prepared a six-page summary of Father Jeub's case which all Board members received and studied. Each member also received a three-page July 14, 1995 report from the St. Luke Institute regarding Father Jeub's participation in a Continuing Care program. It was prepared following a July 1 - 14 workshop at the Institute which Father attended.
- 2). Two Board members reviewed the extensive file of Father Jeub. They presented their findings in some detail and led the discussion of the Board.
- 3). The entire Board met with Father McDonough and carefully discussed issues that had surfaced during its consideration of the case.

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RECOMMENDATION

The Board recommends that prior to any formal discussion regarding Father Jeub's ministerial assignment that all legal issues and court cases be fully resolved to protect the reputation of the Church and to allow Father to dedicate whatever energy and attention are necessary to get these matters behind him.

The Board commends Father Jeub for his diligent application and fidelity to his Continuing Care program. All reports indicate that he has made significant progress in self understanding and personal growth. The Board feels that all elements of the program should remain in place. Any change or deletion in the program should take place only with the explicit permission of Father McDonough.

Prior to any assignment, the Board recommends that Father undergo a thorough "Fitness for Duty" exam which would be administered by professionals who have not been associated with his treatment.

If Father Jeub is eventually appointed to resume his priestly ministry it should be under the following conditions:

- that it be in the position of an associate pastor
- that he have an on-site supervisor who will be able to monitor his performance continually
- that full disclosure of Father Jeub's history be made to the Parish to which he is assigned
- that his contact with all women be regulated so that there are no private one-to-one contacts with women under any circumstances. It is the recommendation of the Board that this limitation also be applicable to the ministry of private confessions.

Draft Memo to Archbishop Flynn
January 2, 1996 - Page 3

The preceding recommendation was carefully studied by all members of the Clergy Review Board and is submitted with that body's unanimous approval.

The Board would be happy to review with you any aspects of its recommendation or respond to any questions you may have.

CONFIDENTIAL

DRAFT

*Our Lady
of Peace* 

MEMO

TO: Archbishop Harry Flynn
FROM: Father Richard Pates, Chair, Clergy Review Board
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ARCH-012265

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The Board commends Father Jeub for his diligent application and fidelity to his Continuing Care program. All reports indicate that he has made significant progress in self understanding and personal growth. The Board feels that all elements of the program should remain in place. Any change or deletion in the program should take place only with the explicit permission of Father McDonough.

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Draft Memo to Archbishop Flynn
January 2, 1996 - Page 3

The preceding recommendation was carefully studied by all members of the Clergy Review Board and is submitted with that body's unanimous approval.

The Board would be happy to review with you any aspects of its recommendation or respond to any questions you may have.

CONFIDENTIAL

*Our Lady
of Peace* 

January 2, 1996

Most Reverend Harry Flynn
Archbishop of Saint Paul and Minneapolis
The Chancery
226 Summit Avenue
St. Paul, MN 55102

Dear Archbishop Flynn:

I am enclosing the report and recommendation of the Clergy Review Board regarding the case of Father Gil Gustafson.

With the completion of this case and that of Father Richard Jeub which should be completed at our January 10th meeting, the Board is current with all active cases that have been submitted for our review by Mr. William Fallon.

We now look to you for direction regarding the Board's future work. Mr. Fallon and Father McDonough suggested two areas that would be helpful for us to review should you so direct.

- Review past cases and assess how they were handled and offer observations that might be of benefit to the process.
- Review the policies currently in place governing clergy sexual abuse.

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ARCH-011711

Most Reverend Harry Flynn
January 2, 1996 - Page 2

It would be helpful to the work of the Board to have your direction before our scheduled meeting on January 10th.

Once again, Archbishop, the Board is pleased to be of whatever service which will be of benefit to you.

With kind personal regards, I remain

Sincerely yours in Christ,

Rev. Msgr. Richard E. Pates
Chairman, Clergy Review Board

Enc.

c: Mr. William Fallon

/mlc

CONFIDENTIAL

*Our Lady
of Peace* 

January 2, 1996

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Archbishop of Saint Paul and Minneapolis
The Chancery
226 Summit Avenue
St. Paul, MN 55102

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ARCH-012268

Most Reverend Harry Flynn
January 2, 1996 - Page 2

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Once again, Archbishop, the Board is pleased to be of whatever service which will be of benefit to you.

With kind personal regards, I remain

Sincerely yours in Christ,

Rev. Msgr. Richard E. Pates
Chairman, Clergy Review Board

Enc.

c: Mr. William Fallon

/mlc



CONFIDENTIAL

January 2, 1996

Most Reverend Harry Flynn
Archbishop of Saint Paul and Minneapolis
The Chancery
226 Summit Avenue
St. Paul, MN 55102

Dear Archbishop Flynn:

I am enclosing the report and recommendation of the Clergy Review Board regarding the case of Father [REDACTED]

With the completion of this case and that of Father Richard Jeub which should be completed at our January 10th meeting, the Board is current with all active cases that have been submitted for our review by Mr. William Fallon.

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ARCH-012360

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January 2, 1996 - Page 2

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With kind personal regards, I remain

Sincerely yours in Christ,

Rev. Msgr. Richard E. Pates
Chairman, Clergy Review Board

Enc.

c: Mr. William Fallon

/mlc

STRICTLY CONFIDENTIAL

January 8, 1996

MEMO TO: Archbishop Flynn
FROM: Father Kevin McDonough
SUBJECT: FATHER RICHARD JEUB

Archbishop, I met with Father Jeub on January 5. You are probably aware that for nearly two years I have believed that the right things were in place in his life (e.g. an increased empathy, participation in a support group, some healing of fundamental relationships in his life) so that he could return to pastoral work. We have waited on a decision about that, however, because the resolution of the legal matters surrounding him appear to be at hand. That took a little longer than anticipated, but it is now essentially accomplished. Therefore, I want to raise the question of an assignment for him.

I told Father Jeub that I am not prepared to recommend that he be a pastor, since he really ought to have some ongoing supervision. I also told him that, given his pattern of offending against emotionally needy adult women, I would not recommend a placement in a chaplaincy setting, since he would be working with emotionally charged people in the staff setting even if the clients were all male. I told him I would be prepared, however, to recommend that he work as an associate pastor or as a part of a team.

We talked about the extent of disclosure that would be needed in such a setting. I told him that at a minimum we would expect that his fellow staffers and the parish leadership would know about his background. We would have to assess parish wide disclosure as well, probably more from the point of view of our making a preemptive disclosure rather than because of any concern for reoffending. He told me that he was very open to all of this. Once again, in the last two years or so, I have seen him be much more forthcoming in disclosing his history and limitations to people where appropriate.

Archbishop Flynn
Page 2
January 8, 1996

While I am prepared to recommend some sort of pastoral setting, I am not certain that the Clergy Review Board was as open to that possibility. I spoke with them at one of their meetings, and I sensed a good deal of skepticism. I do not know, however, how their discussions finished up. I looked through his file but could find no record of their having made their final recommendation to you. Perhaps Bill Fallon can let us know what the ultimate resolution of that discussion was.

I would like to suggest that this matter be brought up at a forthcoming Council meeting. It is certainly possible that I have lost perspective on the situation, having been dealing with Father Jeub on these matters now for over six years. I also lived with him at St. Richard's many years ago, and that may cloud my perspective. Please know that I have alerted Father Jaroszeski to this discussion already and that he is considering possible assignments pending, of course, your willingness to consider any such assignment at all.

KMM:md

cc: Bishop Welsh
Father Jaroszeski
Bill Fallon

JRUBS

Fall - Clergy Review Board.

CONFIDENTIAL



January 15, 1996

Most Reverend Harry Flynn
Archbishop of St. Paul and Minneapolis
The Chancery
226 Summit Avenue
St. Paul, MN 55102

Dear Archbishop Flynn:

I am enclosing the report and recommendation of the Clergy Review Board regarding the case of Father Richard Jeub.

As you will note, one member of the Board (out of a total of eight) has a different conclusion than the other seven. That individual is Mr. Sherm Otto and he would be open to discussing his position with you directly if that would be helpful.

In my letter of January 2nd, I indicated to you that we are looking to you for direction regarding the Board's future work. Our next meeting is scheduled for Wednesday, February 7, 1996. We will be considering the case of Father at that time. In addition, Mr. Fallon and Father McDonough have suggested two areas that would be helpful for us to review should you so direct.

- Review past cases and assess how they were handled and offer observations that might be of benefit to the process.
- Review the Archdiocesan policies currently in place governing clergy sexual abuse.

Our Lady of Peace
Catholic Community
5425 11th Avenue South
Minneapolis, MN 55417-2599
823-8253 / Fax 823-5102

Most Reverend Harry Flynn
January 15, 1996 - Page Two

Once again, Archbishop, please know that the Board is eager to be of whatever help we might be to you.

With kindest personal regards, I remain

Sincerely yours in Christ,



Rev. Msgr. Richard E. Pates
Chair, Clergy Review Board

c: William Fallon

/mlc

File - Clergy Review Board.

CONFIDENTIAL

*Our Lady
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January 15, 1996

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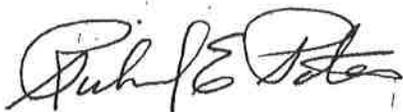
ARCH-012362

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January 15, 1996 - Page Two

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With kindest personal regards, I remain

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Rev. Msgr. Richard E. Pates
Chair, Clergy Review Board

c: William Fallon

/mlc

CONFIDENTIAL

*Our Lady
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MEMO

TO: Archbishop Harry Flynn
FROM: Father Richard Pates, Chair, Clergy Review Board
RE: Father Richard Jeub
DATE: January 15, 1996

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ARCH-011703

Memo to Archbishop Flynn
January 15, 1996 - Page 2

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The Board commends Father Jeub for his diligent application and fidelity to his Continuing Care program. All reports indicate that he has made significant progress in self understanding and personal growth. The Board feels that all elements of the program should remain in place. Any change or deletion in the program should take place only with the explicit permission of Father McDonough.

Prior to any assignment, the Board recommends that Father undergo a thorough "Fitness for Duty" exam which would be administered by professionals who have not been associated with his treatment.

If Father Jeub is eventually appointed to resume his priestly ministry it should be under the following conditions:

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Memo to Archbishop Flynn
January 15, 1996 - Page 3

The preceding recommendation was carefully studied by all members of the Clergy Review Board and is submitted with the approval of seven members of the Review Board. One member of the Board dissents from the above recommendation and feels that Father Jeub still poses a substantial risk in ministry of any nature and does not recommend assignment as a priest under any circumstances.

The Board would be happy to review with you any aspects of its recommendation or respond to any questions you may have.

c: William Fallon

CONFIDENTIAL

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ARCH-011941

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CONFIDENTIAL

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ARCH-012092

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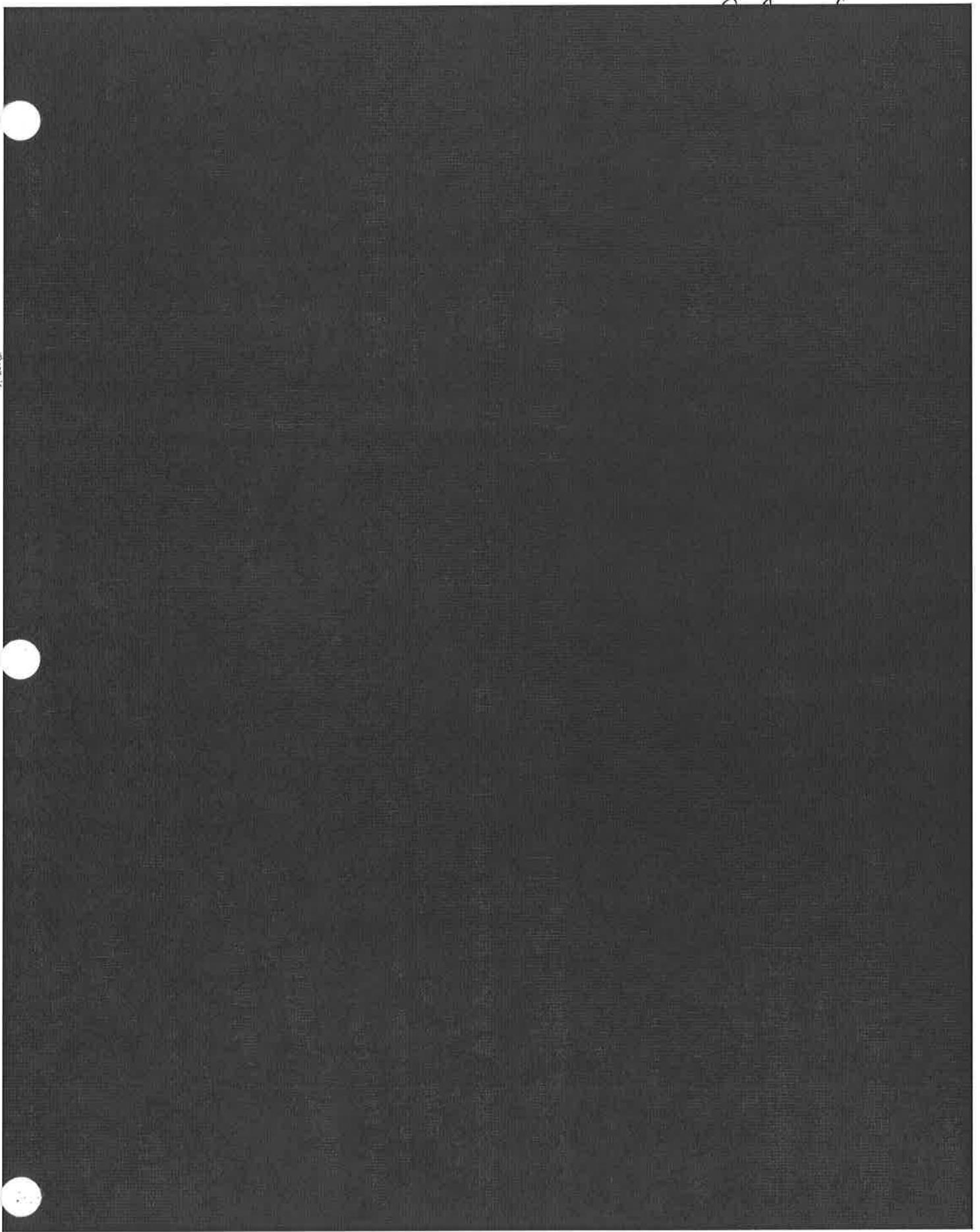
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CONFIDENTIAL

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ARCH-012609

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Prior to any assignment, the Board recommends that Father undergo a thorough "Fitness for Duty" exam which would be administered by professionals who have not been associated with his treatment.

If Father Jeub is eventually appointed to resume his priestly ministry it should be under the following conditions:

- that it be in the position of an associate pastor
- that he have an on-site supervisor who will be able to monitor his performance continually
- that full disclosure of Father Jeub's history be made to the Parish to which he is assigned
- that his contact with all women be regulated so that there are no private one-to-one contacts with women under any circumstances. It is the recommendation of the Board that this limitation also be applicable to the ministry of private confessions.

Memo to Archbishop Flynn
January 15, 1996 - Page 3

The preceding recommendation was carefully studied by all members of the Clergy Review Board and is submitted with the approval of seven members of the Review Board. One member of the Board dissents from the above recommendation and feels that Father Jeub still poses a substantial risk in ministry of any nature and does not recommend assignment as a priest under any circumstances.

The Board would be happy to review with you any aspects of its recommendation or respond to any questions you may have.

c: William Fallon

CONFIDENTIAL

7-14
*Our Lady
of Peace* 

MEMO

TO: Archbishop Harry Flynn
FROM: Father Richard Pates, Chair, Clergy Review Board REP
RE: Father Richard Jeub
DATE: January 15, 1996

The Clergy Review Board has studied the case of Father Richard Jeub with regard to the issue of sexual abuse and the future exercise of priestly ministry and offers the attached recommendation.

The process followed in reaching its recommendation was as follows:

- 1). Bill Fallon prepared a six-page summary of Father Jeub's case which all Board members received and studied. Each member also received a three-page July 14, 1995 report from the St. Luke Institute regarding Father Jeub's participation in a Continuing Care program. It was prepared following a July 1 - 14 workshop at the Institute which Father attended.
- 2). Two Board members reviewed the extensive file of Father Jeub. They presented their findings in some detail and led the discussion of the Board.
- 3). The entire Board met with Father McDonough and carefully discussed issues that had surfaced during its consideration of the case.

Our Lady of Peace
Catholic Community
5425 11th Avenue South
Minneapolis, MN 55417-2599
823-8253 / Fax 823-5102

ARCH-012273

RECOMMENDATION

The Board recommends that prior to any formal discussion regarding Father Jeub's ministerial assignment that all legal issues and court cases be fully resolved to protect the reputation of the Church and to allow Father to dedicate whatever energy and attention are necessary to get these matters behind him.

The Board commends Father Jeub for his diligent application and fidelity to his Continuing Care program. All reports indicate that he has made significant progress in self understanding and personal growth. The Board feels that all elements of the program should remain in place. Any change or deletion in the program should take place only with the explicit permission of Father McDonough.

Prior to any assignment, the Board recommends that Father undergo a thorough "Fitness for Duty" exam which would be administered by professionals who have not been associated with his treatment.

If Father Jeub is eventually appointed to resume his priestly ministry it should be under the following conditions:

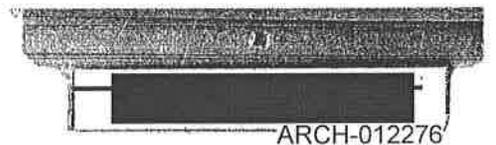
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Memo to Archbishop Flynn
January 15, 1996 - Page 3

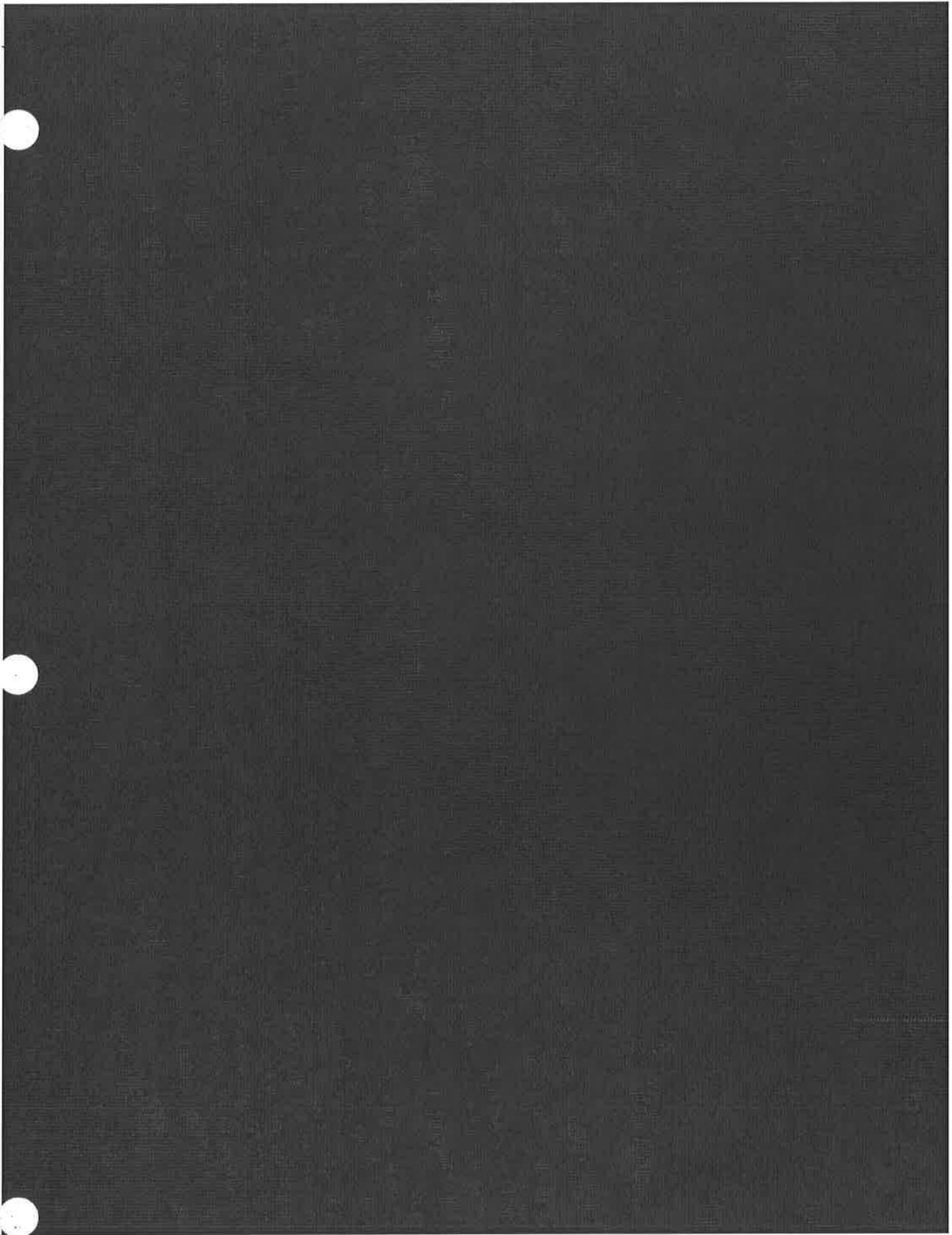
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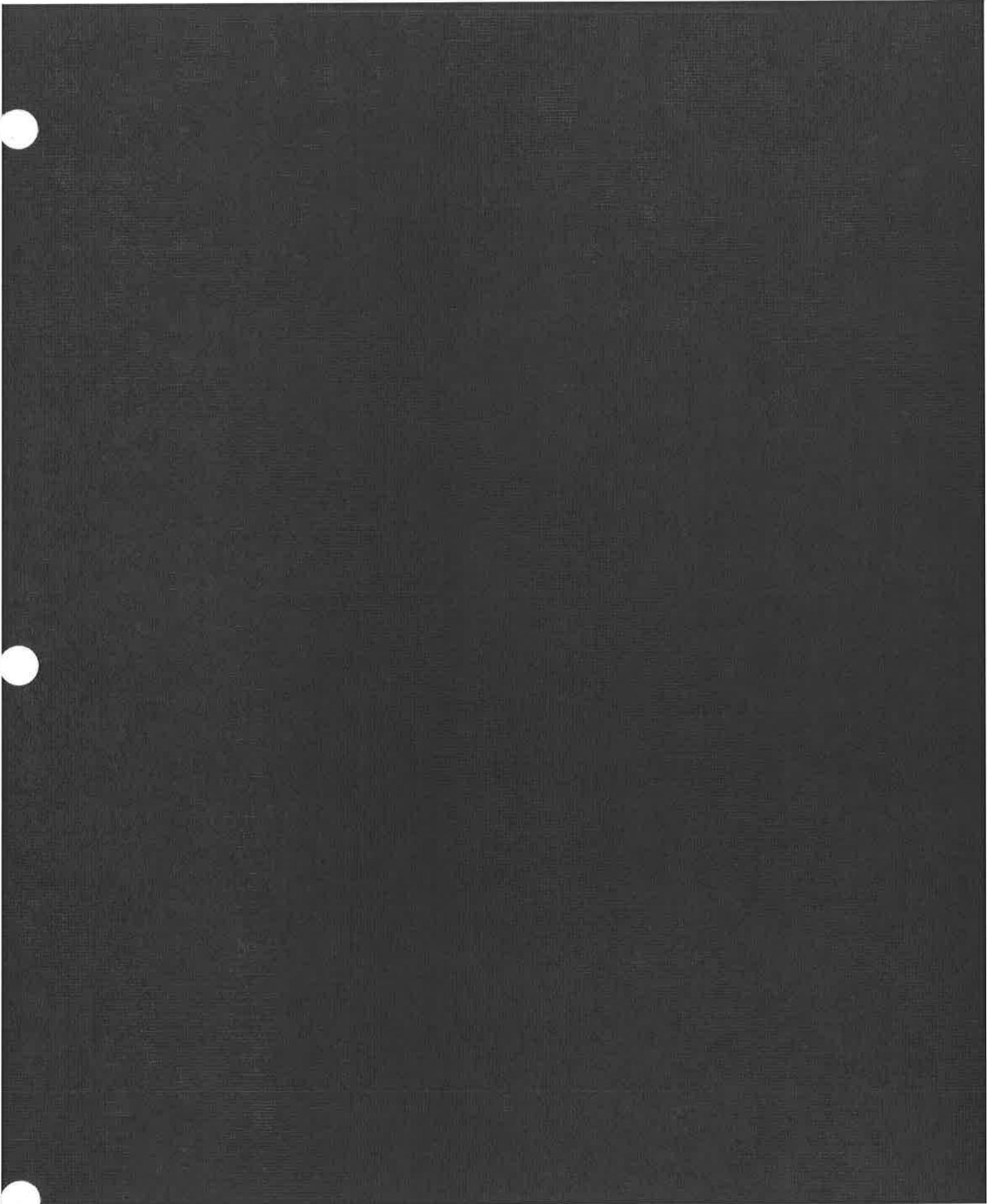
The Board would be happy to review with you any aspects of its recommendation or respond to any questions you may have.

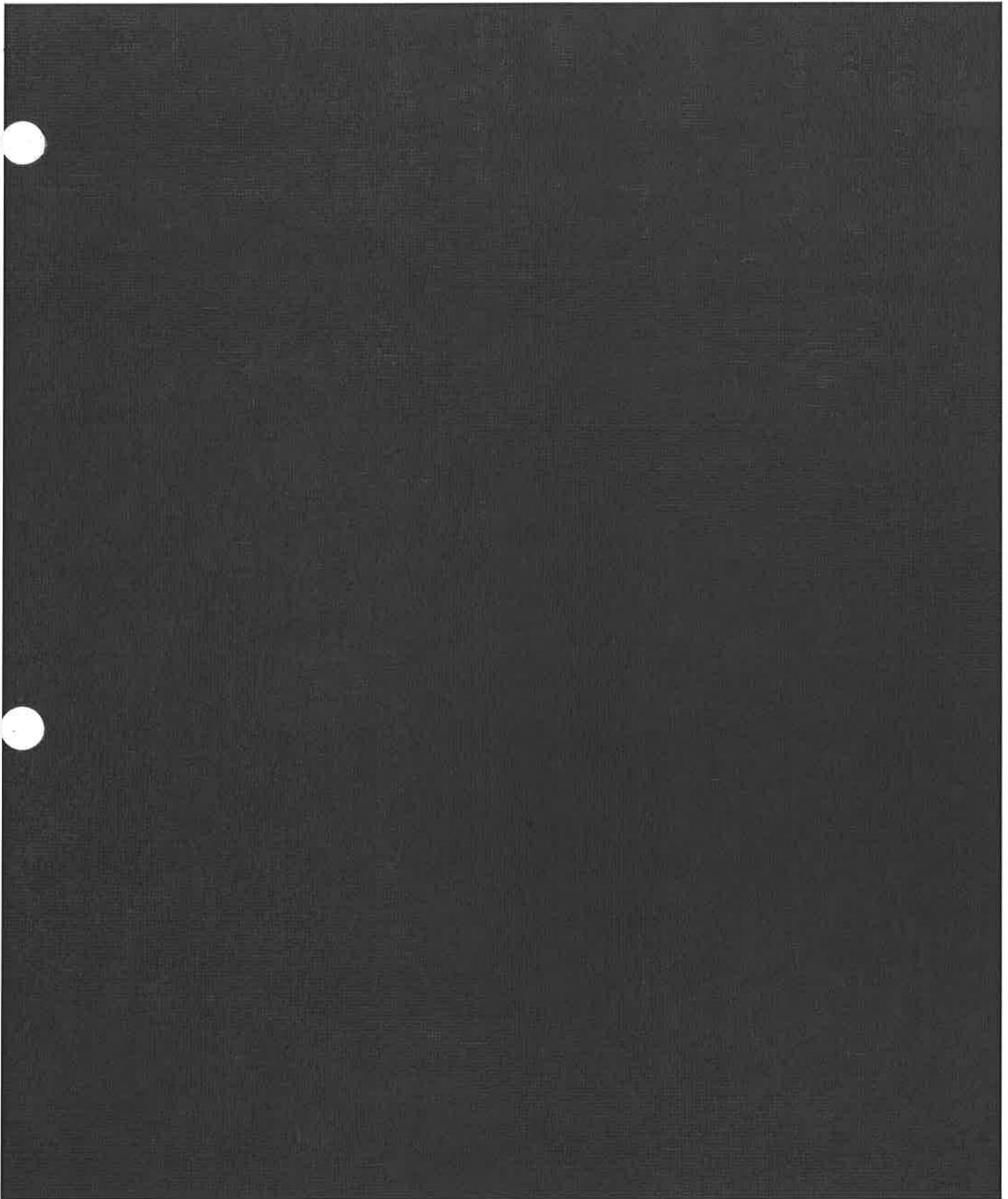
c: William Fallon



ARCH-012276







MEIER, KENNEDY & QUINN

CHARTERED
ATTORNEYS AT LAW

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WILLIAM C. MEIER
(1920-1981)
TIMOTHY P. QUINN
(1921-1991)
ALOIS D. KENNEDY, JR.
(RETIRED)

February 20, 1996

Honorable David M. Duffy
Judge of District Court
Hennepin County Government Center
Room C-1357
Minneapolis, MN 55487

Re: Mary Moe v. Archdiocese of Saint Paul and Minneapolis, et al.
Court File No.: PI-95-10491
Our File No.: 3841.82

Dear Judge Duffy:

By previous letter dated December 8, 1995, I advised you that this case had been settled and that I would be submitting to you a Stipulation and Order for Dismissal once all matters had been completed.

Enclosed therefore for your execution and filing please find a Stipulation of Dismissal with Prejudice with attached Order.

Thank you.

Best regards,

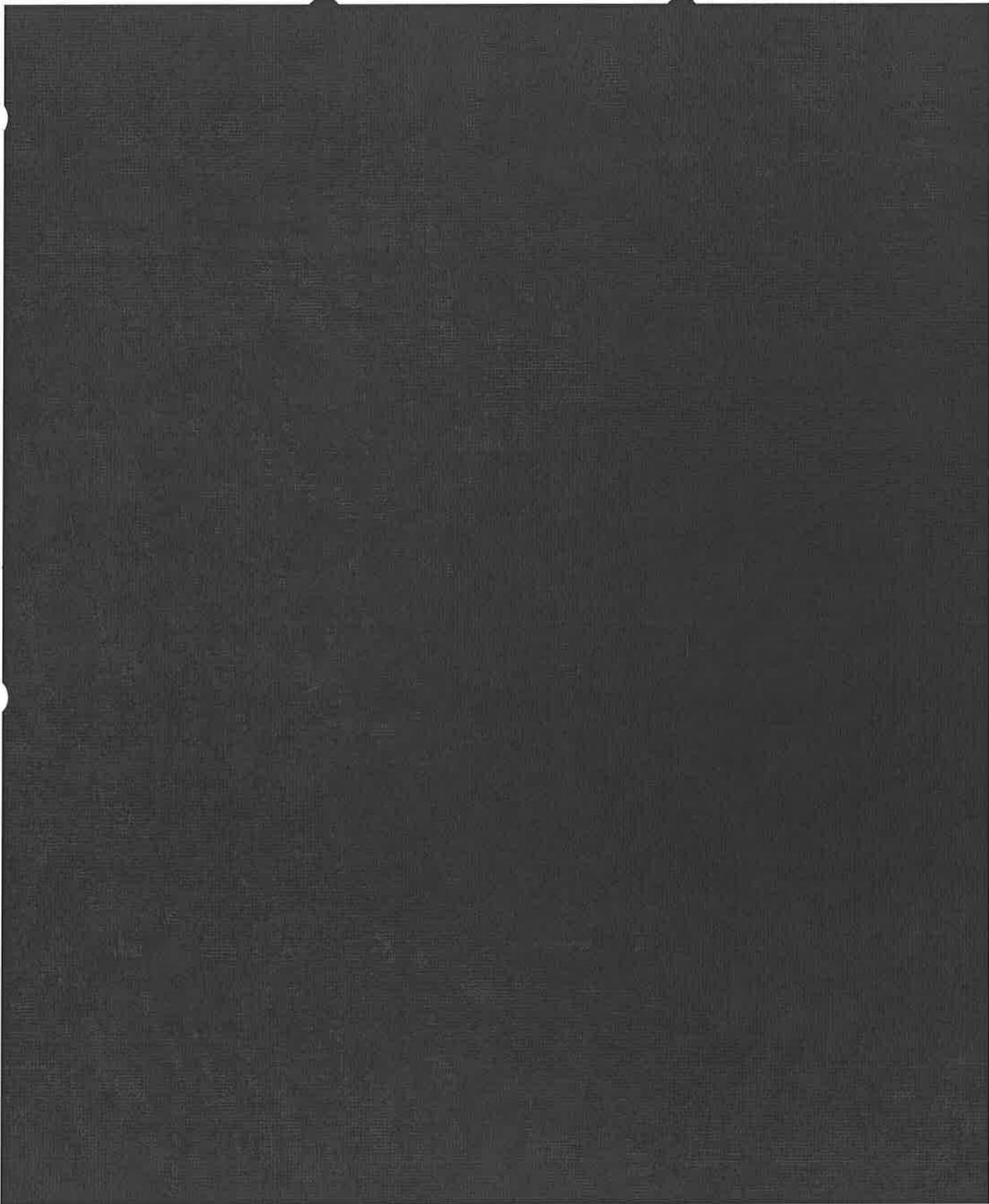
MEIER, KENNEDY & QUINN, CHARTERED

/s/ ANDREW J. EISENZIMMER

Andrew J. Eisenzimmer

AJE/smc

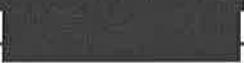
cc: Mr. William S. Fallon
Mr. Daniel Haws
Mr. William Lucas
Mr. Ronald Meshbesh



CHRISTINE WARREN, LIC., LMFT

5200 WILLSON ROAD, SUITE 210
EDINA, MN 55424
612/925-3983

CLIENT CONSENT FORM

RE: 
BIRTHDATE: 

This will authorize Archdiocese of Mpls./St. Paul
to release to Christi Warren
^{legal}
any ~~medical~~, historical and/or psychological records maintained while
I am/was a patient/client from Fall 1995 to present.

The information to be disclosed is:

- Psychological / Psychiatric Diagnosis
- Psychological / Psychometric testing
- Educational / Intelligence testing

Terms & Agreement signed
in relationship of Our Lady of
Anecdotal Information Grace Church
and Richard Teub

Case summary and
recommendations

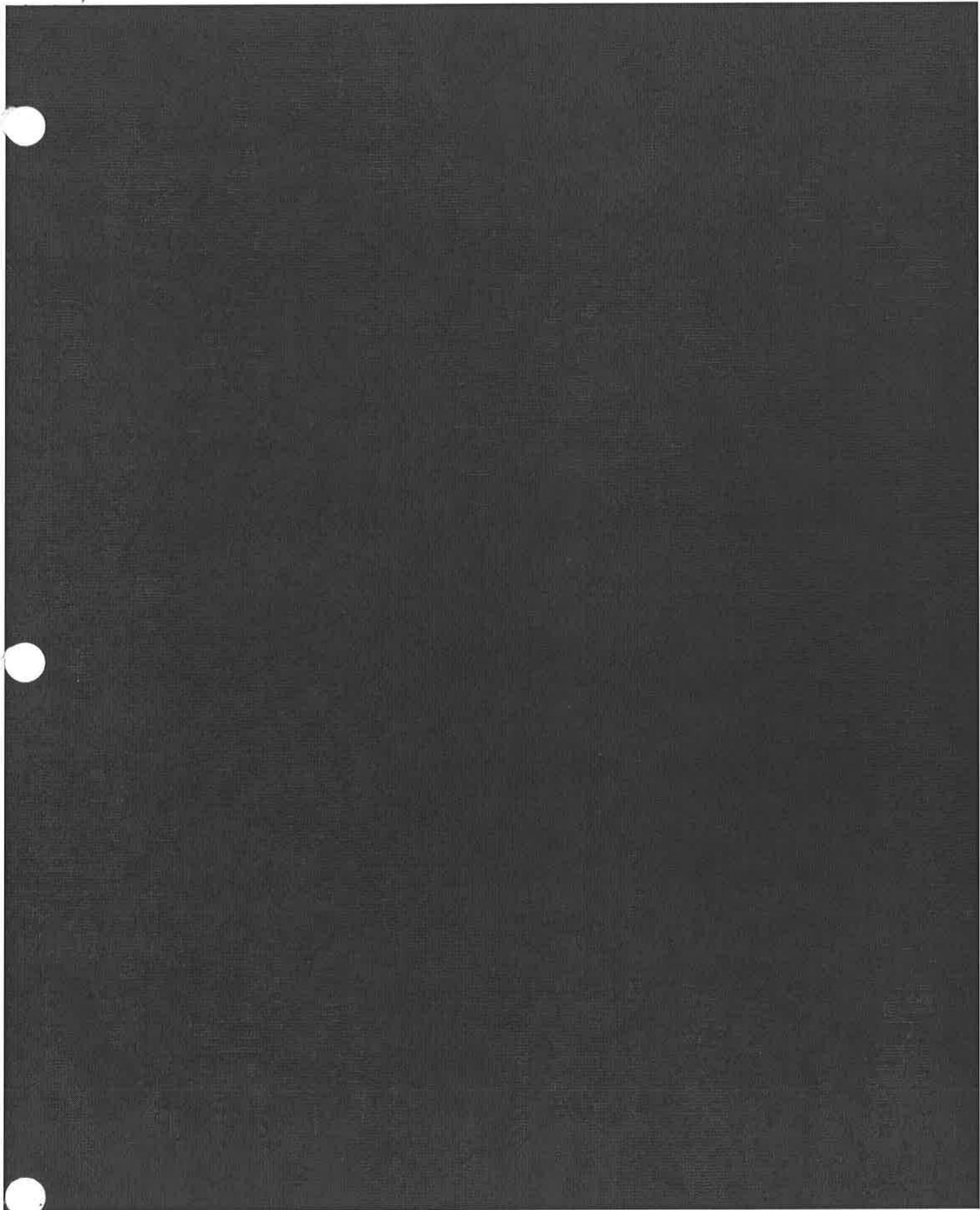
The information is needed for the following purpose:

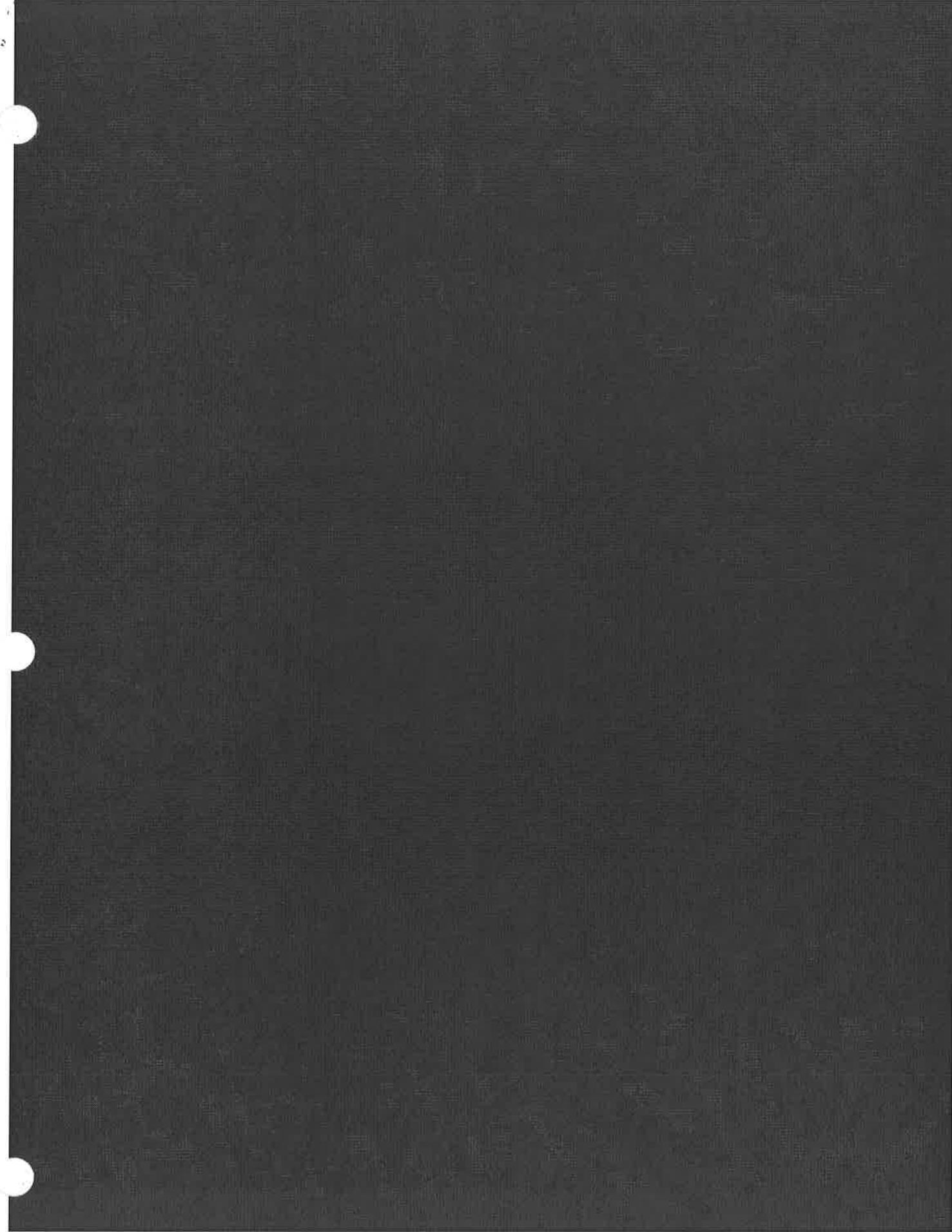
- To develop an appropriate treatment plan
- To assist in psychological assessment

I understand that I may revoke this consent at any time and that upon fulfillment of the above stated purpose(s), this consent will automatically expire without my express revocation.



2/29/96
(Date)





CONFIDENTIAL

Jeub
**Our Lady
of Peace** 

Sent

MEMO

TO: Members of the Clergy Review Board

FROM: Father Richard E. Pates *REP*

RE: Upcoming Meetings

DATE: January 16, 1996

I have forwarded to Archbishop Flynn the recommendation regarding Father Jeub.

Our next meeting is scheduled for Wednesday evening, February 7th, from 5:30 - 7:30 p.m. The case of Father _____ will be under consideration. Bill Fallon intends to send us a summary of the case soon. Two members of the committee have agreed to review the file of Father _____ and make presentations.

If you cannot attend the meeting, please advise us.

Again, many thanks for your cooperation and collaboration.

Our Lady of Peace
Catholic Community
5425 11th Avenue South
Minneapolis, MN 55417-2599
(612) 823-8253/Fax 823-5102

ARCH-011714

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

Office of the Archbishop

January 26, 1996

Reverend Monsignor Richard Pates
Church of Our Lady of Peace
5425 11th Avenue
Minneapolis, MN 55417

Dear Monsignor Pates,

Thank you very much for your kindness in sending me the confidential communiqué on January 15, 1996. I have noted the report and recommendation of the Clergy Review Board regarding the case of Father Richard Jeub. I don't know whether or not I wish at this point to visit with Mr. Sherman Otto. However, I would like you to express to him my own appreciation for his honesty in standing for a different opinion than the other 7 members of the Board. I respect that greatly. Perhaps I will ask to see him privately in the future.

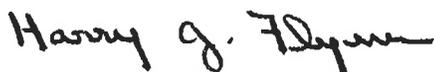
Concerning Father _____, I would ask the Board to be apprised of his history. Mr. Fallon will review that with you. Without a doubt, Father will appear before the Board. I would like the opinion of the Board concerning his future in ministry.

I would appreciate it very much if the Board would review past cases and assess how they were handled and offer observations that might be of benefit to the process and to review the Archdiocesan policies currently in place governing clergy sexual abuse.

You know, Monsignor Pates, that I am in debt to you and the Board for the time and energy and the talent which you bring to the service of the Church.

With blessings, I remain

Sincerely yours in Christ,



Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

CHRISTINE WARREN, LICSW, LMFT

5200 WILLSON ROAD, SUITE 210
EDINA, MN 55424
612/925-3983

March 11, 1996

Archdiocese of St. Paul/Minneapolis
226 Summit Avenue
St. Paul, MN 55102

To Whom this may concern:

██████████ is currently seeking psychotherapy with me and has asked me to obtain the Terms and Agreement papers she signed in relationship to Our Lady of Grace Church and Richard Jeub. These papers were signed in December of 1991 or January 1992. Her attorney, ██████████, cannot locate her records. ██████████ signed these papers at the

██████████ Therefore, she was in shock and has no recollection of the agreement. This would be helpful to her so that she can fill in the gaps and bring closure.

If you have any questions, feel free to call. Your prompt assistance is appreciated.

Sincerely,



Christine Warren, LICSW, LMFT

Enclosure

Individual, Group, Marital and Family Therapy
Organizational Development and Consultation

ARCH-012250

March 28, 1996

[REDACTED]

Dear [REDACTED],

As you requested, I am enclosing a copy of the agreement that [REDACTED] executed some years ago. I hope that it is helpful to her and to you in her continued journey of healing.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:md

Encl.

March 28, 1996

Dear

As you requested, I am enclosing a copy of the agreement that [REDACTED] executed some years ago. I hope that it is helpful to her and to you in her continued journey of healing.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:md

Encl.

April 18, 1996

MEMO TO: Archbishop Flynn and Bishop Welsh
FROM: Father Kevin McDonough
SUBJECT: FATHER RICHARD JEUB

At our most recent Administration meeting you asked me to find a time when the three of us could sit down for more than a few minutes to discuss Father Jeub's situation. I have checked with Mert Lassonde, and all three of us have approximately one-half hour free after the Council meeting on Tuesday, April 23. I suggest that we talk about that subject then.

If either of you would like to review Father Jeub's file before that meeting, please let either Judy Delaney or me know. We can make it available to you. Otherwise, I can give you a brief summary of the key elements in that file at the time of our meeting.

KMM:md

JBUB9

May 1, 1996

STRICTLY CONFIDENTIAL

Dr. Robert C. Barron, Ph.D.
135 Southdale Place
3400 West 66th Street
Edina, MN 55435

Dear Dr. Barron,

I am writing to ask your help with a slightly different kind of assessment than we have asked you to perform in the past. The priest who would be the subject of this assessment, Father Richard Jeub, has not been actively ministering as a priest for almost six years. During that time, he has undergone extensive in-patient therapy and continued to engage in out-patient therapy and support groups. He has been the subject of litigation arising from an allegation of sexual exploitation of an adult (settled out of court) and abuse of a late teenage minor (in which he won a favorable jury verdict). Based on his progress over the years, we are now considering reassigning him to some sort of ministry. This is made possible now that the legal issues are resolved. Of course, even though there are no outstanding legal issues, we would not consider assigning Father Jeub to a ministerial setting without a significant circle of disclosure about his history and ongoing restrictions on his ministry.

We are writing to ask your assessment of his current integration of his personal and professional boundaries. Based on those personality dynamics which you can assess, what restrictions if any would you believe are necessary so that he can engage in ministry with reasonable assurance that he will not exploit the people he serves or otherwise violate their boundaries? What typical populations (e.g., young people, all adult women, adult women in emotional transition, teenage boys) and what ministerial situations (e.g., large group facilitation, marriage preparation with couples, emergency spiritual support at the time of death, public preaching) would you suggest he avoid so as not to place himself and those he serves in danger of boundary violations? What do you think of the adequacy of the aftercare supports which are currently in place?

Father Jeub participated for five years in an aftercare maintenance program through the primary treatment provider in which he experienced in-patient treatment, Saint Luke Institute. Their evaluations are very positive. When we submitted his situation to outside review by our Clergy Review Board, however, they emphasized the importance of obtaining a pre-assignment evaluation from an assessor not connected with his treatment. It is for that reason that we approach you.

ARCH-011698

Dr. Robert C. Barron, Ph.D.
Page 2
May 1, 1996

After so many years of involvement with the Archdiocese, Father Jeub quite naturally has a very large file of information. With his permission I would make any of that available to you that you would like. For at least initial reference, I am enclosing copies of the following documents: a summary of his situation prepared for the Clergy Review Board; the recommendation of the Clergy Review Board; and my own recommendation to the Archbishop about placement options for him.

I am sending a copy of this letter to Father Jeub. Assuming that you will accept the request to perform this assessment, I am asking Father Jeub to wait two or three days and then call your office at 924-2461 to set up an appointment. If for any reason you would prefer not to be involved in this assessment, please let me know at your convenience. I would inform Father Jeub of this and then make other arrangements.

I have appreciated your thoroughgoing professionalism in responding to previous requests for assessments. I am grateful to you for your consideration of this request. I wish you good things in this beautiful time of spring.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:md

Enclosure

cc: Archbishop Flynn
Father Jeub

ROBERT C. BARRON, PH.D.
LICENSED PSYCHOLOGIST
135 SOUTHDALÉ PLACE
3400 WEST 66TH STREET
EDINA, MN 55435
(612) 924-2461

PSYCHOLOGICAL EVALUATION

CLIENT: FATHER RICHARD JUBE

Date of Evaluation: 5/17/96
Date of Birth: 2/21/40

Referred by: Reverend Kevin McDonouth
Archdiocese of St. Paul
and Minneapolis

ASSESSMENT PROCEDURES

Rorschach

MMPI-2: Code: 5-30/48 27:169# (0)(4)(0)(14)

Beck Depression Scale

Sentence Completion

Thematic Apperception Test

Clinical Interview

ASSESSMENT FINDINGS

The intellectual and emotive aspects of the Rorschach are within the average to above average range with no evidence of unusual emotional constrictedness or guardedness noted in his Rorschach responses. Responses revealed no evidence of loose associations, cognitive slippage, or significant disruption of intellectual processes due to the intrusion of severe emotional pathology. He displays an adequate balance between abstract and concrete thought processes, suggesting an individual who is capable of practical problem solving, but who is also able to integrate various aspects of his perceptions and experiences into reasonably meaningful global insights and concepts. The emotive aspects reveal intact reality contacts with no evidence of bizarre ideation, schizoid mentation, or prepsychotic confabulatory tendencies. Affective indicators appear to be within the normal range with no evidence

of unusual tendencies towards anxiety, depression, or aggression. Socialization indicators suggest an individual who may tend to be a relatively self-preoccupied person who may tend to be somewhat superficial in his relationships with others. Dependency needs appear to be somewhat immature and may reflect a tendency to seek sensual contacts as a substitute for more meaningful interpersonal relationships. He does appear, however, to have some basic capacity for identifying and empathizing with others. Overall Rorschach results would tend to rule out the presence of any thought disorders.

The MMPI-2 results appear to be normally valid with no indications of even mild tendencies toward exaggeration or denial of emotional problems. All of the Clinical, as well as Supplementary Scale Scores fall within the normal range with no evidence of significant emotional problems. Client exhibits a mild elevation on Scale 5 (Masculinity/Femininity), suggesting an individual who may tend to have above average intellectual, aesthetic, or social service interests, possibly combined with somewhat above average affectional and dependency needs. The remaining Clinical Scale Scores all fall at or below the average level and would tend to rule out the presence of any significant Affective Disorders in terms of unusual feelings of depression, guilt, or anxiety. There are no indications of antisocial personality tendencies, nor proneness towards extreme impulsivity. He displays no signs of psychotic or prepsychotic traits. The Supplementary Scale Scores indicate an individual who has adequate ego strength, suggesting a person who is capable of overcoming obstacles in his pursuit of his goals, as well as suggesting a reasonably good therapeutic prognosis. He displays a somewhat above average degree of social responsibility. His proneness to utilize repression as a primary defense mechanism appears to be below average, which is also a positive indicator. His MacAndrews Raw Score of 16 and T Score of 37 would not suggest a significant risk for chemical abuse or dependence. In general, the MMPI-2 results appear to be valid and do not reveal the presence of any significant emotional problems.

Client's responses on the Beck Depression Scale reveal no evidence of significant depression. His responses do, however, reflect mild feelings of personal failure, anhedonia, apprehension, self-disappointment, self-criticalness, and proneness towards becoming tired, as well as increased irritability and mild introversion.

The Sentence Completion and TAT results provide additional insights into conscious, as well as unconscious personality

dynamics. It is noted that on both the Rorschach and TAT he tended to respond in a relatively overly personalized manner, suggesting the possibility of an individual who may have difficulties in being objective and separating his own feelings from those of others. At the conscious level he expresses compassion and concern towards his mother, while at the unconscious level there are indications of proneness to perceive maternal figures as being relatively stern, disapproving, and rejecting. Paternal figures are seen as more nurturing, although also at times being capable of being somewhat punitive. His own responses suggest tendencies to conform to parental, particularly maternal, expectations due to an underlying fear of loss of love and love objects, but underlying this conformity are indications of feelings of resentment and mild rebelliousness which may be an additional factor in his sexual exploitation of females. However, his conscious awareness of his need for affection and approval, which he perceives was lacking in his relationship with his mother as a factor in his sexual involvement with a number of women, appears to be consistent with unconscious indicators on the TAT, suggesting that he has developed a good degree of insight into this personality dynamic. There are some indications in his responses that he may be particularly prone to be attracted towards females who are passively non-assertive and prone towards self-blame which also seems to be consistent with his history. Responses also suggest underlying feelings of inadequacy and low self-esteem for which one suspects he may have attempted to compensate for by his seeking relationships with a variety of females. He does exhibit evidence of a capacity for compassion and concern for others, as well as acknowledges feelings of regret and remorse related to his past behaviors.

Client is a fairly tall, pleasant appearing, 56 year old Roman Catholic priest who was referred for a psychological evaluation due to a history of extensive and inappropriate sexual misconduct with females for which he has received extensive inpatient and outpatient therapy. The purpose of the current evaluation is to determine what restrictions might be necessary for him to engage in the ministry with reasonable assurance that he would not exploit the people he serves, what typical population and situations might pose a risk, and an evaluation of the adequacy of his current aftercare support. Clinically, he impresses one as being an extremely open, cooperative, and concerned individual who seems to have developed excellent insights into his behavior through the therapeutic process. He exhibited a normal range of affective reactions and appeared to be well-oriented with no evidence of delusions, hallucinations,

or thought disorders. During the interview and testing he responded in a very nondefensive, well-motivated, and cooperative manner.

When asked to provide an exhaustive history of his involvement with females, he indicated that he entered the seminary when he was a junior in high school and prior to that had very minimal contact with women. He reports that his first involvement was at the age of 28 after his ordination, at which time he had sexual contact, including breast fondling, with a woman in her 20's that he had met four years previously at a young people's retreat while he was serving with the St. Paul Youth Center. He indicated that he had known this woman quite well and had socialized with her family. He states that approximately four years ago he had lunch with her and brought up the inappropriateness of his behavior and she dismissed it at that time.

Subsequently, he stated that while serving at The Lady of Grace a single mother, whom he had visited and who had been drinking, stripped and offered to have sex with him and he rejected her offer. When questioned why he had turned this opportunity down in light of his other conduct, he stated that he felt her behavior was inappropriate and wrong because he had not had any type of long-term relationship with her, as he had with the other females with whom he had been involved.

He was involved with a woman by the name of [REDACTED] who apparently was in his parish and who was also a [REDACTED] at the [REDACTED] where he was serving as a chaplain. He stated that he had sexual relationships with her, in terms of mutual masturbation, over a 10 to 12 year period which ended after he officiated at her marriage in the early 1980's. He indicated that at one time she had sent him a letter saying that if he decided to leave the priesthood, she would be interested in marrying him.

During the same period of time he became involved with a friend of [REDACTED] by the name of [REDACTED] who had undergone [REDACTED] after being abandoned by her boyfriend. He stated that he felt he wanted to help [REDACTED] and would frequently visit her at her apartment, although he denies that he ever had a formal counseling relationship. He feels he was primarily looking for companionship and friendship, but was involved in fondling and genital contact with her one or two times. He believes that neither [REDACTED] or [REDACTED] were aware that he had been involved with the other. In 1987 [REDACTED], who had been in therapy, went to the Archdiocese and reported his sexual contact with her. At that time he was referred

for an evaluation in New Mexico and was recommended to be placed in inpatient treatment which he rejected because he was also involved with another woman, by the name of [REDACTED] whom he felt he could not abandon. He was then referred to Dr. Gary Schoener and apparently saw him several times for an evaluation. According to the records, Dr. Schoener had recommended that he continue abstaining from sex with [REDACTED] and referred him to Dr. Ken Pierre, another psychologist. At that time, according to records, he was also placed under ministerial probation which required him not to have unsupervised relationships with females, but he continued to have contact with [REDACTED].

He stated that he met [REDACTED] in 1979 or 1980 when he was a chaplain at Fairview Southdale Hospital and her [REDACTED] was having [REDACTED]. She was a [REDACTED] at the [REDACTED] and they lived in client's neighborhood where he would often take walks. She began asking him in to discuss her marital difficulties, apparently from an abusive marital relationship. He stated he made arrangements for her to receive mental health services at Southdale on an inpatient basis and following this she developed the strength to divorce her husband, but became increasingly attached to him. He stated that he was very involved with her entire family, including sending her daughter to [REDACTED] and spent approximately \$26,000.00 on her over the period of their relationship. In 1985, after her mother's death, [REDACTED] began having fainting spells and stated that she saw a doctor who told her that she had a rare and potentially fatal disease. According to [REDACTED] she stated that the doctor indicated that to reduce her stress she and client should go camping together and he felt that he could not abandon her, given her condition and continued to see her. He eventually followed Dr. Schoener's suggestion and checked with her alleged doctor and found that he was fictitious and that she had been lying to him about her disease. He stated that he would frequently visit her home and they would have full sexual intercourse. He states that she eventually told him that if he did not leave the ministry and marry her, she would report him to the Archdiocese. He subsequently contacted the Chancery and informed them of his contact with her. At that time he states he met with Father McDonough and he and [REDACTED] agreed that they would not see each other anymore. However, he states she continued to call him and he continued to be involved with her because he was unable to say no to her and felt totally helpless in the relationship. He states that one of his motivations for seeking treatment was because he never wishes to become involved in another relationship of the nature of the one with [REDACTED] and still

has a good deal of anger towards her. He states that this case was finally resolved in an out of court settlement in November of 1992 and that his last contact with her was in January of 1993, at which time he met with her, her therapist, and Father McDonough.

He also states that there was another woman by the name of [REDACTED] who was a single parent whom he invited to go on a ride to the North Shore. He states that while they were on a beach he made a pass at her which greatly upset her and she subsequently reported him. He states he has met with her and her therapist.

He stated that he became involved with another single woman whom he helped out financially. He would visit her in her apartment and engaged in fondling her breasts over a couple of year period without any repercussions.

He stated that he was also charged with sexual conduct with two teenage girls, ages [REDACTED] and [REDACTED], while serving as a pastor in a church in Edina. He states that these two girls were very close friends and would hang out around the rectory. He indicated that the [REDACTED] year old, [REDACTED] would take him to lunch at her country club and that sometimes he would drop by her Christmas parties and social gatherings with her peers which she found very embarrassing. He stated that he would sometimes hug the girls and kiss them in a fatherly fashion, but denies he had any contact with them. He states that [REDACTED] finally notified the Archdiocese, claiming that he had made suggestive and inappropriate remarks and engaged in other inappropriate behaviors. He did acknowledge that at one time she expressed concern about a boy and he told her that she was attractive and that boys were simply trying to get into her pants which she found very embarrassing. He stated that she did receive an out of court settlement from the Archdiocese.

He states that the other girl, [REDACTED] had a history of [REDACTED] and at one point he stayed up with her until 4:00 in the morning after she had [REDACTED]. He indicated that on another occasion after she [REDACTED] within the same week, he informed her parents and she was subsequently hospitalized at Glenwood Hills. He believes that she has a history of [REDACTED] or some other type of serious [REDACTED] problems. Sue eventually did file a suit in November of 1994 alleging intercourse and requests for oral sex which he denies. He states that after an 11 day hearing, the jury decided that there was no evidence for her allegations and this decision was upheld at the appeal level.

When questioned whether he had contact with other females other than those mentioned, he indicated he could not recall any others.

Upon conclusion of the interview, his records were reviewed and it was noted that the girls reported that he had passionately kissed [REDACTED] on a trip to Iowa. He stated that this [REDACTED] was a friend of his and the two teenage girls who later filed claims against him. [REDACTED] had been transferred to Iowa and he went down to visit her and asked the girls to go along. He stated that when he did meet her, they embraced and kissed, but he felt that this was not a passionate kiss. Upon further questioning, however, he stated that he would sometimes give her backrubs which were observed by the girls. When questioned about this he stated that these backrubs would sometimes involve her unbuttoning the back of her dress and, upon further questioning, acknowledged that there had also been some breast fondling involved.

He also added that in addition to the women he had described earlier, he had become involved with a young woman who was [REDACTED] who he met through his role as a chaplain in the hospital. At times he did have episodes with her which involved embracing and breast fondling, as well, but she never filed a complaint.

He then added yet another case in which he stated involved a woman who had come to him because she had been sexually victimized by another priest. Again these contacts involved episodes of breast fondling and one episode of mutual masturbation. He states that this woman has never filed a complaint against him and that he has had the greatest regrets about these episodes since she had come to him because of her previous sexual victimization by a different priest.

When questioned about allegations of involvement with pornography, he stated that when he was with [REDACTED] they mutually rented X-rated movies a couple of times and watched them for stimulation purposes. At times he states he has used pornography on a solitary basis for masturbatory purposes. He acknowledges that he still finds pornography tempting, but does not use it and will avoid certain gas stations where it was prominently displayed in the magazine rack.

When questioned about his sexual interests, he indicates that he is primarily attracted to vulnerable females who are eight to ten years younger than him. Typically these are either single females or those who are divorced or having marital problems. He states that while he admires the attractiveness

of adolescent females, he does not wish to become sexually involved with them, nor is he attracted to women who are older than himself. He denies any sexual contact or interest in males of any age. Client reports that he feels that his life finally changed when he voluntarily entered inpatient treatment at St. Luke's Institute in Washington. He remained in the inpatient treatment program from June of 1990 until January of 1991. He believes that he does not have sexual addiction, but rather is seeking affection and relationships which results in boundary violations. He believes that through the treatment he has discovered that many of his boundary and relationship issues with females stem from his relationship with his mother. He reports that he has undergone a 12-step program approach and for five years after discharge continued back to the institute, initially twice for five days per year and in the last two years once for five days per year. He states he has finally completed this program. He does, however, continue to see a nun on a monthly basis whom he has seen for many years. He also reports that he is in a priest support group which meets once per month and this has been a great source of help, inasmuch as it provides him with the affection and support that he was previously seeking in his inappropriate relationships with females. He also indicates that at times his therapist and the group have been willing to confront him over his behavior.

Client indicated that he believes many of his problems stem from his childhood experiences. He explained that when he was very young his father developed an increasing hearing problem and that his mother would have to yell at him to communicate with him which he found upsetting and confusing. He recalls that he would continuously try to please his mother, but that she would criticize him and fail to show affection which he believes has contributed to his immense craving for affection and approval from other women because he did not receive such affection from his mother while growing up. He states that his mother was very domineering of his father, in part because she had to be his link to the external world. Over the years he has had much anger towards his mother until recent years when he has worked through many of his issues with her. He states that he now has a much more open, caring, and affectionate relationship with his mother who is in a nursing home.

He states that his father was a brick layer and was generally quiet due to his hearing impairment. However, when the two of them were alone, his father was much more animated, had a good sense of humor, and a generous personality, but would immediately shut down and become withdrawn whenever his mother

came in. Although he never had a great deal of verbal communication with his father, he felt he had a close and positive relationship with him and was there when his father died after two years of cancer.

When questioned as to whether he has had any other problems, such as chemical dependency or legal problems, he denied any such difficulties.

Since being removed from parish duties, he states that he has done remodeling, worked in an office collecting money for a youth camp, and is currently a church custodian.

When questioned about other contacts with women since his treatment, he denies any such contacts. He states that when he was soliciting funds there were two women in the office, one of whom knew about his situation, and there were no problems with either one of them. He did, however, mention that since treatment he did have contact with one single mother who was about to get married and he had some concerns about the proposed marriage. He states he did come over to her apartment and visit her without any inappropriate contact and was very much "chewed out" by both his therapist and his support group. He states he realizes now that this behavior was inappropriate, but did not think about it at the time he went to visit her, which is somewhat surprising given his background and extensive treatment related to boundary issues.

He openly acknowledges that he is still vulnerable to attempting to help women and getting into risky situations. As a consequence, he feels that if he were to return to the ministry that it would be in a large parish where the parishioners were aware of his history and that there would be ongoing supervision. He also feels it would be important that if women came to him with personal and marital problems, there would be someone else in the parish to whom he could refer them. He does not believe that non-needy women are at risk because he tends to be more attracted to vulnerable ones. He states that at the present time he knows of one such single woman whom he would very much like to take out for dinner and could easily get involved with her, but believes that there is no way he would ever act out on these thoughts because he has now learned to recognize the red flags for boundary violations and avoids any risky behaviors. He indicates that he does not believe a chaplaincy assignment would be appropriate because there is less supervision and more opportunity to have contact with vulnerable females. He states that at one point there was also a possibility of his serving as a chaplain in an all male prison, but it was discovered that there were a number of female guards who already had had difficulties becoming

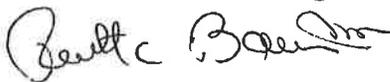
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DIAGNOSES

- I. Sexual Disorder Not Otherwise Specified: DSM-IV Code 302.9.

RECOMMENDATIONS

- I. While it is impossible to accurately predict with sufficient accuracy whether client may be prone to future sexual acting out behavior, it would appear that if he is to be returned to parish duties, the recommendations of the Courage Review Board that he be in a position of associate pastor; have an on-sight supervisor who is able to monitor his performance continually; a full disclosure of his history be made to the parish; and that he have no private contact with adolescent or adult females under any circumstances be carried out.
- II. It is further recommended that if he returns to such parish duties, during the first year of such placement that he have weekly contact with a therapist who specializes in sexual boundary and abuse issues, such as Dr. William Seabloom. Further therapeutic needs should be reassessed following the first year of such a therapeutic relationship.



Robert C. Barron, Ph.D.
Licensed Psychologist

RCB/yja

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 (612) 924-2461

PSYCHOLOGICAL EVALUATION

CLIENT: FATHER RICHARD JUBE

Date of Evaluation: 5/17/96
 Date of Birth: 2/21/40

Referred by: Reverend Kevin McDonouth
 Archdiocese of St. Paul
 and Minneapolis

ASSESSMENT PROCEDURES

Rorschach

MMPI-2: Code: 5-30/48 27:169# (0)(4)(0)(14)

Beck Depression Scale

Sentence Completion

Thematic Apperception Test

Clinical Interview

*MISSING
P. 7*

ASSESSMENT FINDINGS

The intellectual and emotive aspects of the Rorschach are within the average to above average range with no evidence of unusual emotional constrictedness or guardedness noted in his Rorschach responses. Responses revealed no evidence of loose associations, cognitive slippage, or significant disruption of intellectual processes due to the intrusion of severe emotional pathology. He displays an adequate balance between abstract and concrete thought processes, suggesting an individual who is capable of practical problem solving, but who is also able to integrate various aspects of his perceptions and experiences into reasonably meaningful global insights and concepts. The emotive aspects reveal intact reality contacts with no evidence of bizarre ideation, schizoid mentation, or prepsychotic confabulatory tendencies. Affective indicators appear to be within the normal range with no evidence

of unusual tendencies towards anxiety, depression, or aggression. Socialization indicators suggest an individual who may tend to be a relatively self-preoccupied person who may tend to be somewhat superficial in his relationships with others. Dependency needs appear to be somewhat immature and may reflect a tendency to seek sensual contacts as a substitute for more meaningful interpersonal relationships. He does appear, however, to have some basic capacity for identifying and empathizing with others. Overall Rorschach results would tend to rule out the presence of any thought disorders.

The MMPI-2 results appear to be normally valid with no indications of even mild tendencies toward exaggeration or denial of emotional problems. All of the Clinical, as well as Supplementary Scale Scores fall within the normal range with no evidence of significant emotional problems. Client exhibits a mild elevation on Scale 5 (Masculinity/Femininity), suggesting an individual who may tend to have above average intellectual, aesthetic, or social service interests, possibly combined with somewhat above average affectional and dependency needs. The remaining Clinical Scale Scores all fall at or below the average level and would tend to rule out the presence of any significant Affective Disorders in terms of unusual feelings of depression, guilt, or anxiety. There are no indications of antisocial personality tendencies, nor proneness towards extreme impulsivity. He displays no signs of psychotic or prepsychotic traits. The Supplementary Scale Scores indicate an individual who has adequate ego strength, suggesting a person who is capable of overcoming obstacles in his pursuit of his goals, as well as suggesting a reasonably good therapeutic prognosis. He displays a somewhat above average degree of social responsibility. His proneness to utilize repression as a primary defense mechanism appears to be below average, which is also a positive indicator. His MacAndrews Raw Score of 16 and T Score of 37 would not suggest a significant risk for chemical abuse or dependence. In general, the MMPI-2 results appear to be valid and do not reveal the presence of any significant emotional problems.

Client's responses on the Beck Depression Scale reveal no evidence of significant depression. His responses do, however, reflect mild feelings of personal failure, anhedonia, apprehension, self-disappointment, self-criticalness, and proneness towards becoming tired, as well as increased irritability and mild introversion.

The Sentence Completion and TAT results provide additional insights into conscious, as well as unconscious personality

dynamics. It is noted that on both the Rorschach and TAT he tended to respond in a relatively overly personalized manner, suggesting the possibility of an individual who may have difficulties in being objective and separating his own feelings from those of others. At the conscious level he expresses compassion and concern towards his mother, while at the unconscious level there are indications of proneness to perceive maternal figures as being relatively stern, disapproving, and rejecting. Paternal figures are seen as more nurturing, although also at times being capable of being somewhat punitive. His own responses suggest tendencies to conform to parental, particularly maternal, expectations due to an underlying fear of loss of love and love objects, but underlying this conformity are indications of feelings of resentment and mild rebelliousness which may be an additional factor in his sexual exploitation of females. However, his conscious awareness of his need for affection and approval, which he perceives was lacking in his relationship with his mother as a factor in his sexual involvement with a number of women, appears to be consistent with unconscious indicators on the TAT, suggesting that he has developed a good degree of insight into this personality dynamic. There are some indications in his responses that he may be particularly prone to be attracted towards females who are passively non-assertive and prone towards self-blame which also seems to be consistent with his history. Responses also suggest underlying feelings of inadequacy and low self-esteem for which one suspects he may have attempted to compensate for by his seeking relationships with a variety of females. He does exhibit evidence of a capacity for compassion and concern for others, as well as acknowledges feelings of regret and remorse related to his past behaviors.

Client is a fairly tall, pleasant appearing, 56 year old Roman Catholic priest who was referred for a psychological evaluation due to a history of extensive and inappropriate sexual misconduct with females for which he has received extensive inpatient and outpatient therapy. The purpose of the current evaluation is to determine what restrictions might be necessary for him to engage in the ministry with reasonable assurance that he would not exploit the people he serves, what typical population and situations might pose a risk, and an evaluation of the adequacy of his current aftercare support. Clinically, he impresses one as being an extremely open, cooperative, and concerned individual who seems to have developed excellent insights into his behavior through the therapeutic process. He exhibited a normal range of affective reactions and appeared to be well-oriented with no evidence of delusions, hallucinations,

or thought disorders. During the interview and testing he responded in a very nondefensive, well-motivated, and cooperative manner.

When asked to provide an exhaustive history of his involvement with females, he indicated that he entered the seminary when he was a junior in high school and prior to that had very minimal contact with women. He reports that his first involvement was at the age of 28 after his ordination, at which time he had sexual contact, including breast fondling, with a woman in her 20's that he had met four years previously at a young people's retreat while he was serving with the St. Paul Youth Center. He indicated that he had known this woman quite well and had socialized with her family. He states that approximately four years ago he had lunch with her and brought up the inappropriateness of his behavior and she dismissed it at that time.

Subsequently, he stated that while serving at The Lady of Grace a single mother, whom he had visited and who had been drinking, stripped and offered to have sex with him and he rejected her offer. When questioned why he had turned this opportunity down in light of his other conduct, he stated that he felt her behavior was inappropriate and wrong because he had not had any type of long-term relationship with her, as he had with the other females with whom he had been involved.

He was involved with a woman by the name of [REDACTED] who apparently was in his parish and who was also a [REDACTED] at the [REDACTED] where he was serving as a chaplain. He stated that he had sexual relationships with her, in terms of mutual masturbation, over a 10 to 12 year period which ended after he officiated at her marriage in the early 1980's. He indicated that at one time she had sent him a letter saying that if he decided to leave the priesthood, she would be interested in marrying him.

During the same period of time he became involved with a friend of [REDACTED] by the name of [REDACTED] who had undergone [REDACTED] after being abandoned by her boyfriend. He stated that he felt he wanted to help [REDACTED] and would frequently visit her at her apartment, although he denies that he ever had a formal counseling relationship. He feels he was primarily looking for companionship and friendship, but was involved in fondling and genital contact with her one or two times. He believes that neither [REDACTED] or [REDACTED] were aware that he had been involved with the other. In 1987 [REDACTED] who had been in therapy, went to the Archdiocese and reported his sexual contact with her. At that time he was referred

for an evaluation in New Mexico and was recommended to be placed in inpatient treatment which he rejected because he was also involved with another woman, by the name of [REDACTED], whom he felt he could not abandon. He was then referred to Dr. Gary Schoener and apparently saw him several times for an evaluation. According to the records, Dr. Schoener had recommended that he continue abstaining from sex with [REDACTED] and referred him to Dr. Ken Pierre, another psychologist. At that time, according to records, he was also placed under ministerial probation which required him not to have unsupervised relationships with females, but he continued to have contact with [REDACTED].

He stated that he met [REDACTED] in 1979 or 1980 when he was a chaplain at Fairview Southdale Hospital and her [REDACTED] was having [REDACTED]. She was a [REDACTED] at the [REDACTED] and they lived in client's neighborhood where he would often take walks. She began asking him in to discuss her marital difficulties, apparently from an abusive marital relationship. He stated he made arrangements for her to receive mental health services at Southdale on an inpatient basis and following this she developed the strength to divorce her husband, but became increasingly attached to him. He stated that he was very involved with her entire family, including sending her daughter to [REDACTED] and spent approximately \$26,000.00 on her over the period of their relationship. In 1985, after her mother's death, [REDACTED] began having fainting spells and stated that she saw a doctor who told her that she had a rare and potentially fatal disease. According to [REDACTED], she stated that the doctor indicated that to reduce her stress she and client should go camping together and he felt that he could not abandon her, given her condition and continued to see her. He eventually followed Dr. Schoener's suggestion and checked with her alleged doctor and found that he was fictitious and that she had been lying to him about her disease. He stated that he would frequently visit her home and they would have full sexual intercourse. He states that she eventually told him that if he did not leave the ministry and marry her, she would report him to the Archdiocese. He subsequently contacted the Chancery and informed them of his contact with her. At that time he states he met with Father McDonough and he and [REDACTED] agreed that they would not see each other anymore. However, he states she continued to call him and he continued to be involved with her because he was unable to say no to her and felt totally helpless in the relationship. He states that one of his motivations for seeking treatment was because he never wishes to become involved in another relationship of the nature of the one with [REDACTED] and still

has a good deal of anger towards her. He states that this case was finally resolved in an out of court settlement in November of 1992 and that his last contact with her was in January of 1993, at which time he met with her, her therapist, and Father McDonough.

He also states that there was another woman by the name of [REDACTED] who was a single parent whom he invited to go on a ride to the North Shore. He states that while they were on a beach he made a pass at her which greatly upset her and she subsequently reported him. He states he has met with her and her therapist.

He stated that he became involved with another single woman whom he helped out financially. He would visit her in her apartment and engaged in fondling her breasts over a couple of year period without any repercussions.

He stated that he was also charged with sexual conduct with two teenage girls, ages [REDACTED] and [REDACTED], while serving as a pastor in a church in Edina. He states that these two girls were very close friends and would hang out around the rectory. He indicated that the [REDACTED] year old, [REDACTED], would take him to lunch at her country club and that sometimes he would drop by her Christmas parties and social gatherings with her peers which she found very embarrassing. He stated that he would sometimes hug the girls and kiss them in a fatherly fashion, but denies he had any contact with them. He states that [REDACTED] finally notified the Archdiocese, claiming that he had made suggestive and inappropriate remarks and engaged in other inappropriate behaviors. He did acknowledge that at one time she expressed concern about a boy and he told her that she was attractive and that boys were simply trying to get into her pants which she found very embarrassing. He stated that she did receive an out of court settlement from the Archdiocese.

He states that the other girl, [REDACTED] had a history of serious emotional problems and at one point he stayed up with her until 4:00 in the morning after she had

He indicated that on another occasion after she [REDACTED] within the same week, he informed her parents and she was subsequently hospitalized at Glenwood Hills. He believes that she has a history of [REDACTED] or some other type of serious emotional problems. [REDACTED] eventually did file a suit in November of 1994 alleging intercourse and requests for oral sex which he denies. He states that after an 11 day hearing, the jury decided that there was no evidence for her allegations and this decision was upheld at the appeal level.

of adolescent females, he does not wish to become sexually involved with them, nor is he attracted to women who are older than himself. He denies any sexual contact or interest in males of any age. Client reports that he feels that his life finally changed when he voluntarily entered inpatient treatment at St. Luke's Institute in Washington. He remained in the inpatient treatment program from June of 1990 until January of 1991. He believes that he does not have sexual addiction, but rather is seeking affection and relationships which results in boundary violations. He believes that through the treatment he has discovered that many of his boundary and relationship issues with females stem from his relationship with his mother. He reports that he has undergone a 12-step program approach and for five years after discharge continued back to the institute, initially twice for five days per year and in the last two years once for five days per year. He states he has finally completed this program. He does, however, continue to see a nun on a monthly basis whom he has seen for many years. He also reports that he is in a priest support group which meets once per month and this has been a great source of help, inasmuch as it provides him with the affection and support that he was previously seeking in his inappropriate relationships with females. He also indicates that at times his therapist and the group have been willing to confront him over his behavior.

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When questioned as to whether he has had any other problems, such as chemical dependency or legal problems, he denied any such difficulties.

Since being removed from parish duties, he states that he has done remodeling, worked in an office collecting money for a youth camp, and is currently a church custodian.

When questioned about other contacts with women since his treatment, he denies any such contacts. He states that when he was soliciting funds there were two women in the office, one of whom knew about his situation, and there were no problems with either one of them. He did, however, mention that since treatment he did have contact with one single mother who was about to get married and he had some concerns about the proposed marriage. He states he did come over to her apartment and visit her without any inappropriate contact and was very much "chewed out" by both his therapist and his support group. He states he realizes now that this behavior was inappropriate, but did not think about it at the time he went to visit her, which is somewhat surprising given his background and extensive treatment related to boundary issues.

He openly acknowledges that he is still vulnerable to attempting to help women and getting into risky situations. As a consequence, he feels that if he were to return to the ministry that it would be in a large parish where the parishioners were aware of his history and that there would be ongoing supervision. He also feels it would be important that if women came to him with personal and marital problems, there would be someone else in the parish to whom he could refer them. He does not believe that non-needy women are at risk because he tends to be more attracted to vulnerable ones. He states that at the present time he knows of one such single woman whom he would very much like to take out for dinner and could easily get involved with her, but believes that there is no way he would ever act out on these thoughts because he has now learned to recognize the red flags for boundary violations and avoids any risky behaviors. He indicates that he does not believe a chaplaincy assignment would be appropriate because there is less supervision and more opportunity to have contact with vulnerable females. He states that at one point there was also a possibility of his serving as a chaplain in an all male prison, but it was discovered that there were a number of female guards who already had had difficulties becoming

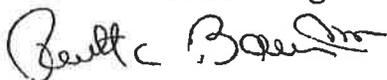
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RECOMMENDATIONS

- I. While it is impossible to accurately predict with sufficient accuracy whether client may be prone to future sexual acting out behavior, it would appear that if he is to be returned to parish duties, the recommendations of the Courage Review Board that he be in a position of associate pastor; have an on-sight supervisor who is able to monitor his performance continually; a full disclosure of his history be made to the parish; and that he have no private contact with adolescent or adult females under any circumstances be carried out.
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Robert C. Barron, Ph.D.
Licensed Psychologist

RCB/yja

STRICTLY CONFIDENTIAL

June 3, 1996

MEMO TO: Archbishop Flynn
FROM: Father Kevin McDonough
SUBJECT: FATHER JEUB

Archbishop, we have received now the enclosed recommendation from Dr. Barron. This is the result of his post-treatment assessment of Father Jeub.

He does not directly and explicitly endorse an assignment for Father Jeub, but I did not ask him to do so. Rather, he ends up supporting the recommendations of the Clergy Review Board, and suggests some clinical dimensions to his continued after-care. Overall, I think you will find it a very positive assessment of Father Jeub.

Father Jeub and I met last week to discuss this. You and he are scheduled for a meeting on June 19, and it may be that you will want to talk with him about all of this at that point. I told Father Jeub, based on the information I had seen, I would propose the following points for discussion:

1. That we now begin to look for an assignment for Father Jeub as an associate pastor.
2. That that assignment would only be made in the context of very significant disclosure in the parish. Father Jeub understands the need for this.
3. Before we could make such an assignment, I believe our Archdiocesan pastoral statements require us to talk with people who have been harmed by Father Jeub in the past. In particular, I would suggest talking with [REDACTED] and with [REDACTED], whose last name I am not remembering right now. These are the people with whom we have had the most contact from the Archdiocese, and also with arguably the longest relationships with Father Jeub.

Archbishop Flynn

Page 2

June 3, 1996

4. Father Jeub also suggested I further restrict him on any pastoral work that he would do. He suggested that he not have access to parish discretionary funds to be used for charitable purposes, but rather that the parish he would go to would have some other means (e.g., a pastoral minister) to distribute such funds. If that were not possible, he would prefer to have at least a "co-signer" on any such activities. Furthermore, he would want an explicit requirement that any personal charitable funds that he has could be distributed only through recognized public charities and not given to individuals. All this is because his exploitative behavior has taken place in the past in the context of "helping relationships".

In closing, I want to note that not all of the detail in Dr. Barron's report is accurate as regards particular relationships which Father Jeub had. This is a matter of detail only, however, and would not affect the overall reading that Dr. Barron has given in this thorough report.

Please let me know if you have other questions.

KMM:md

cc: Bishop Welsh
Bill Fallon
Father Jeub

Encl.

JEB2

STRICTLY CONFIDENTIAL

June 3, 1996

MEMO TO: Father Ward
FROM: Father Kevin McDonough
SUBJECT FATHER JEUB

Austin, Dick Jeub is leaving the maintenance position at St. Peter's, Mendota, effective May 31. For at least the month of June, we will have to put him back on the kind of payroll arrangements that we had before. Could you see that that is done? My hope is that this will be quite short-term.

KMM:md

cc: Archbishop Flynn

JR093

August 5, 1996

MEMO TO: Father Paul Jaroszeski
FROM: Father Kevin McDonough
SUBJECT: FATHER RICHARD JEUB

Paul, I talked with Dick Jeub last Friday. He has visited with Harry Tasto and there is no longer a need for Father Jeub's help at St. Timothy. You may recall that Harry and Dick had spoken some months ago, but in the meantime Harry has made a stable arrangement with Father Pat Quinn, the Franciscan who is teaching at our Seminary. Quinn is regularly supplying weekend help, and that covers most of those needs.

I will be absent from the Council meeting on Tuesday, August 6. Perhaps you could raise there the possibility of other assignments for Dick. I would like to get him to work sooner rather than later if at all possible.

KMM:md

JRUB

DATE: August 21, 1996
MEMO TO: Archbishop Flynn
✓ Father McDonough
FROM: Sister Dominica
RE: Report of Dr. Barron re Father Jeub

file, please

Dr. Barron's report, page 7, 3rd and 4th paragraphs, reads as follows:

He (Father Jeub) also added that in addition to the women he had described earlier, he had become involved with a young woman who was who he met through his role as a chaplain in the hospital. At times he did have episodes with her which involved embracing and breast fondling, as well, but she never filed a complaint.

He then added yet another case in which he stated involved a woman who had come to him because she had been sexually victimized by another priest. Again these contacts involved episodes of breast fondling and one episode of mutual masturbation. He states that this woman has never filed a complaint against him and that he has had the greatest regrets about these episodes since she had come to him because of her previous sexual victimization by a different priest.

The questions I raised with regard to the above, in my June 10th memo to Archbishop Flynn, were:

- With regard to these instances, might complaints still be filed, or has the statute run?
- If Father were given some form of public ministry, would that draw attention to him which might lead to such a complaint?

In addition, I noted in that same memo that there seemed to be some indication that Father Jeub had not gained clear insight regarding certain offensive/inappropriate behaviors in which he had been involved (cf report, page 7, 2nd paragraph and page 9, 3rd paragraph). Because of that, I asked if Father had really "learned to recognize the red flags for boundary violations" and would "avoid any risky behaviors" (cf page 9, paragraph 4).

After suggesting that the above matters might be good points for further conversation with Father Jeub, I concluded by saying:
I do not know Father Jeub personally, nor have I read the full Clergy Review Board recommendation. Based solely on Dr. Barron's report, plus my inclination to believe that seldom is a person beyond hope, I probably lean toward giving Father an assignment, but with definite restrictions and a strong monitoring system.

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STRICTLY CONFIDENTIAL

August 23, 1996

MEMO TO: Archbishop Flynn and Sister Dominica
FROM: Father Kevin McDonough
SUBJECT: FATHER JEUB

I have received Sister Dominica's memo of August 21. The questions raised therein are certainly very legitimate. Permit me to address each of them.

The woman referred to in the first full paragraph of Sister Dominica's memorandum was a parishioner of Father O'Connell. My understanding is that he had spoken to her about these events some eight years ago or so. My understanding is that at the time she had moved on well in her life. I note the time frame also because it means that she cannot bring suit at this time.

I believe that the person referred to in the next paragraph of Sister Dominica's report is someone with whom I have spoken regularly for many years. I will confirm this with Father Jeub, however, before we act on that presupposition.

Of the two issues of boundary violations which Sister Dominica names in the subsequent paragraph, I am more concerned about the second than the first. I have heard him acknowledge how wrong the relationship with at Our Lady of Grace was. Without trying to minimize the wrong involved there, I would suggest that it is not typical of the kinds of things that we really need to be worried about with this fellow, and was probably more a manifestation of the general confusion of those times than of the specific problem of Father Jeub.

It is the other issue that is more troublesome. Over the years he has repeatedly involved himself in what began as helping relationships with socially troubled (bad marriages, bad health, bad economic situations) and over time those have become sexual relationships. He is now readily able to identify the economic part of this: for example, he himself has suggested that he be put in a situation where he has no

Archbishop Flynn and Sister Dominica
Page 2
August 23, 1996

access to the parish's charitable funds and further that he be explicitly instructed to expend his own personal charitable work only through recognized charitable organizations. For example, this would mean that he would make his own regular donations to Catholic Charities rather than lend out money to individuals. A blanket restriction on any sort of pastoral care ministry to adult women, however, would probably prevent him from getting into the sort of situation which is referred to on the ninth page of Dr. Barron's report.

I agree with Sister Dominica's closing paragraph. I would certainly not be supportive of an unrestricted and unsupervised assignment for Father Jeub. Definite restrictions and a strong monitoring system, as well as some fairly extensive disclosure, are clearly indicated.

KMM:md

JEUB2

STRICTLY CONFIDENTIAL

August 23, 1996

MEMO TO: Archbishop Flynn and Sister Dominica
FROM: Father Kevin McDonough
SUBJECT: FATHER JEUB

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Archbishop Flynn and Sister Dominica
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KMM:md

JEUB2

St. Mark's Catholic Community



October 5, 1996

To: Fr. Paul Jaroszeski & Priest Placement Committee
Re: Priestly leadership of St. Mary's Parish & Fr. Dick Jube
From: Fr. William Stolzman, Pastor of St. Mark's in Shakopee

Dear Paul and Committee,

John Bauer called this past week and asked me whether I would be willing to take as an assistant a priest who had a sexual charge brought against him, had gone through therapy and was now judged ready to re-enter priestly ministry and take the responsibilities of being the pastor of St. Mary's in addition to being pastor of St. Mark's. After thinking about it for a few hours, it was clear to me that this would double my administrative responsibilities, dealing with two pastoral councils, two finance councils, two differently run offices, etc. plus dealing with parish problems from St. Mary's poor dealing of Fr. Sauber last spring, his abrupt leaving and the guilty they are currently struggling with. In addition, John said this assistant would not live in St. Mary's rectory but with me and that these sexual matter would have to be fully discussed in both parishes. My response to John was that this would fully double my priestly duties and I physically and emotionally could not handle all of that. Rather it was my judgment that each parish currently really needs its own pastor/canonical administrator.

As John was describing the sexual situation of this priest, the name "Dick Jube" immediately came to mind. John was being circumspect about the name, so I decided not to ask. Yesterday I talked with Dick Jube, and from our conversation it was clear that Dick was indeed the person proposed as my assistant. I know Dick fairly well. I have spent many days skiing with Dick, and even spent one whole week vacation with him in Lutzen, and on the lifts and in cabins people talk about a lot.

Reflecting on Dick's situation and the current situation in St. Mary's parish, I think Dick Jube would do well as canonical administrator of St. Mary's at this time.

Now would be a good time. Right now there is a fair amount of guilt being felt by the people in St. Mary's parish over the "dirt" they did to Fr. Sauber last spring. Last week there was a good amount of pathos and shame just beneath the surface surrounding his closing reception. In fact, there are a good number of people who wonder whether they would get a replacement at all. They were surprised when Fr. Sauber said that they would have a replacement by the 1st of December. At this time there are many parishioners who would happy to have any priest. With the awareness of their own faux pas, many would be quite understanding toward a priest who stepped out of line. As the saying goes, misery loves company. I really think that the parish would be very open to receive Dick Jube with his troubled history than this time in their troubled history.

I think it would be good to assign Dick Jube as canonical administrator of St. Mary's -- with an understanding that if everything works out on both sides that he could be appointed pastor after a couple of years. This would really be a probationary period on both sides. St. Mary's parish is in the doldrums; it has been so for a good number of years. If the archdiocesan people who handle this transition present this matter in the right way, they could say that the archbishop wants St. Mary's to become an active, vital parish. The archdiocese is going to keep a close eye on this parish to see that nothing goes wrong but rather that this parish and this priestly leader really actively work together to make this an active, vibrant Faith Community. This could be a fortuitous opportunity for both St. Mary's and Dick Jube.

Where would Dick live? I personally would have no problem with him living with me in St. Mark's rectory. If that is the current stage of his therapy, I can accept that and live with that. As I said, I spent a full week with Dick at Lutzen, and we got along very well together. However, unless there are positive reasons for him living with me, I would recommend for pastoral reasons that he live in St. Mary's rectory -- for two reasons. First, his living with me would change an established pattern, and people would look at his living with me askance. His living with me would be interpreted by some as a statement of distrust on the part of the archdiocese. It sends a mixed signal. Is he ready for parish ministry or not? If he cannot be trusted to live alone in St. Mary's rectory, how can we trust him to work in St. Mary's parish? Secondly, St. Mary's thinks of itself as an overshadowed, little brother of St. Mark's. Having the canonical director of St. Mary's to live in St. Mark's rectory would be interpreted by some as a threatening gesture against the very existence of St. Mary's as a parish. It would be seen as a move to reabsorb St. Mary's parish back into St. Mark's. Thus there would be underlying resentment if Dick lived with me at this time. If discussions about that move were held in both parishes for a couple of years, the people would come to understand and accept how two priests living together in one house makes sense from that standpoint of companionship and mutual support.

If Dick were made canonical administrator of St. Mary's, I would normally be communicating with him at least twice a week on the many consolidated activities St. Mark's and St. Mary's currently have. Deeply committed to these multiple consolidated activities, I and others in our Catholic School and Religious Education Programs, etc. really want someone at St. Mary's who is also committed to consolidation on many levels and who will be willing and able to communicate with people on various level. As I indicated, Dick and I already talk every openly with each other on the level of personal feelings, concerns and plans. Fr. Leo Huber has just left my priest support group, and Dick would fit in nicely -- if he would want to join our group, which currently consists of myself, Brian Fier, Jim Perkl and Sharbel Maroun.

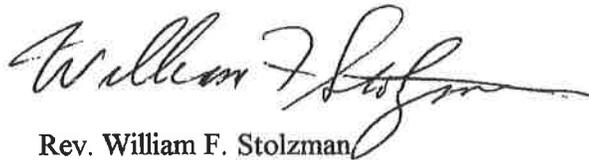
In terms of long-range planning, the priests of the area have been talking about and working toward moving the worship and administration center of St. Mary's parish to a location that is roughly equidistant from St. Mark's of Shakopee, St. Michael's of Prior Lake and St. John's of Savage in an area south of Canterbury downs. The plans are to keep the current St. Mary's church as a chapel of the new mega-church to be built in an area which will be developing as a residential area at a very fast rate the next ten years. Attaching the "old" St. Mary's to the new church would avoid the preception of closing one parish to open another and provide an already present congregation base upon which the new church would be built.

Dick Jube is a builder. He also will be very energetic as he tries to show the archdiocese that he is a good priest and worth the risk the archdiocese is taking on him. In long range -- if Dick shows himself to be a good canonical administrator and then pastor of St. Mary's, I think he may have the energy, building expertise and interest to build that new mega-church and extended St. Mary's parish into that new area.

So as I look at the expanding Shakopee situation, the guilt-receptivity currently present at St. Mary's, and the consolidation and priest support I would be able to give him, I think Dick Jube would be a good fit as canonical administrator of St. Mary's. If he *is* sent, then for pastoral reasons I would recommend that he live in St. Mary's rectory, but if there are personal reasons, I would welcome him to live with me in St. Mark's rectory.

I hope these notes and thoughts have been helpful. You are in my prayers. Your task is getting harder and harder each month.

Sincerely yours in Christ,

A handwritten signature in cursive script, appearing to read "William F. Stolzman". The signature is written in black ink and is positioned above the typed name.

Rev. William F. Stolzman

cc: John Bauer

CONFIDENTIAL

**AUTHORIZATION
REQUIRED TO
VIEW OR COPY**

BACKGROUND CHECK

CODE OF CONDUCT

ASSIGNMENTS

Name Richard H. Joub Year of Ordination 1966

POSITION APPLYING FOR (parish, institution, ministry) Date of Application 10/9/96

Church of St Mary - Shakopee Telephone # 452-4783

I. Please rate the strength of your interest in the assignment and give the two main reasons for your interest. CIRCLE ONE

Very strongly interested

Strongly interested

~~Interested~~

Indifferent

The reasons for my interest are:

1. I would be returning to ministry in a community with two supportive and knowledgeable pastors with whom to work.

2. This assignment is reasonably close to my elderly mother.

II. Please rate your overall qualification for this position. CIRCLE ONE

Highly qualified

Moderately qualified

Qualified

Give the two main qualifications you would bring to this assignment.

1. Eight years as pastor of Saint Kevin's, a parish of similar size and constitution.

2. Experience and willingness to engage in the "futuring" process in a community that will change greatly in the next ten years.

III. Besides these qualifications, what ministry experiences and/or continuing education have you had that would be important in this position (assignment)?

1. Ten years of experience as a hospital chaplain

2.

3.

RETURN TO: Presbyterian Personnel Resources, 226 Summit Av., St. Paul MN 55102

Application for Ministry - follow up interview

Name: Richard Jeub
St. Peter's
Mendota, MN

Date of Ordination: 1966
Date of Interview: November 1, 1996
Phone: (612) 452-4783

Position Applying for: St. Mary's, Shakopee, MN

Strength of his interest: He is very strongly interested.

Two main reasons for the interest:

- 1) I would be returning to ministry with two supportive and knowledgeable pastors with whom to work. (Jack Gilbert is in Dick's support group, and Dick feels very comfortable with Bill Stolzman. He suggested that he would want to eat a meal each week with the two of them for personal support. Dick said that isolation is not a good thing for him - that isn't the same as living alone - he could live alone if he didn't feel isolated. Living at St. Marks would also be fine with him, or having Jack or Bill live with him at St. Mary's)
- 2) This assignment is reasonably close to my elderly mother. (part of Dick's therapy was to change his relationship with his mother, and it seems important that he have the opportunity to continue to work on that relationship)
- 3) (During the interview Dick added: This assignment is also close to my personal and therapeutic support systems)

Overall qualifications for the Position:

He see himself as highly qualified.

Two main qualifications:

- 1) Eight years as pastor of Saint Kevin's, a parish of similar size and constitution. (After talking to parishioners of St. Kevin's after its merger with Resurrection, he has some appreciation of what people experience when radical changes in parish structures are necessary. He thinks he knows some things he would do to help prepare people for that kind of change.)
- 2) Experience and willingness to engage in the "futuring" process in a community that will change greatly in the next ten years. (see above).

Ministry experience or continuing education which you have which would be important to this position:

- 1) Ten years of experience as a hospital chaplain. (There is a Catholic hospital in the Shakopee community which is dependent on the parishes for ministry.)
- 2) (Added during the interview - The treatment process has given me insight into myself and my interactions with people - and insight into the way people interact with one another.)

My comments:

- 1) Dick said that he would want to hire a pastoral minister soon to help him in dealing with vulnerable women - this seemed quite important to him.
- 2) Dick has looked at St. Mary's and done some talking with people in the surrounding community. He would very much like to go there.
- 3) Dick would go there as pastor. He would also be willing to go as parochial vicar of St. Mark's, telling people at St. Mary's that he is their priest and they are the people he serves, but that he is under the supervision of the pastor at St. Marks and therefore not fully "pastor." He wants to go to St. Mary's no matter how it has to be worked out therapeutically and politically.
- 4) Dick intends to ask Kevin McDonough which positions he is allowed to apply for.

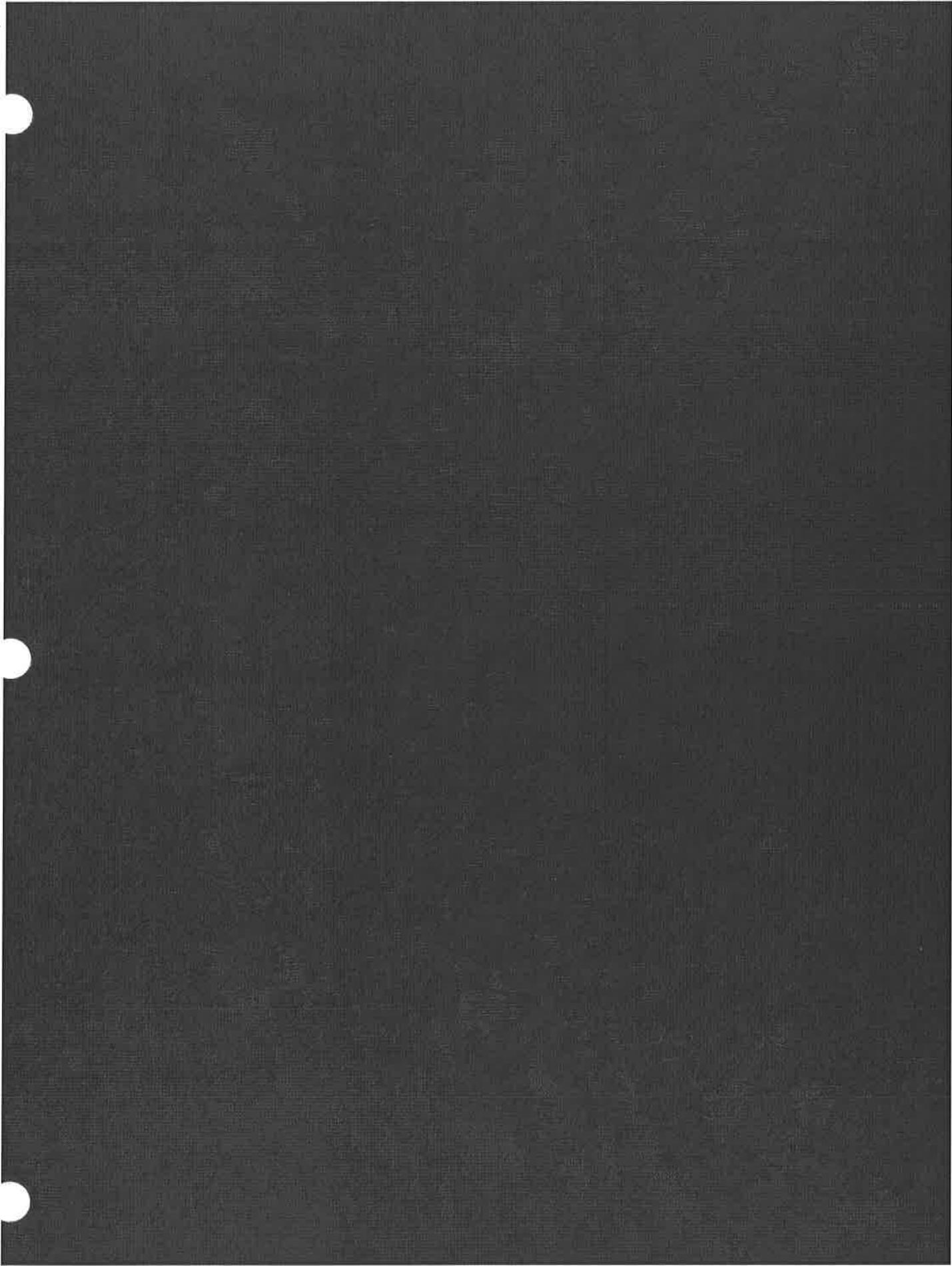
Submitted by:

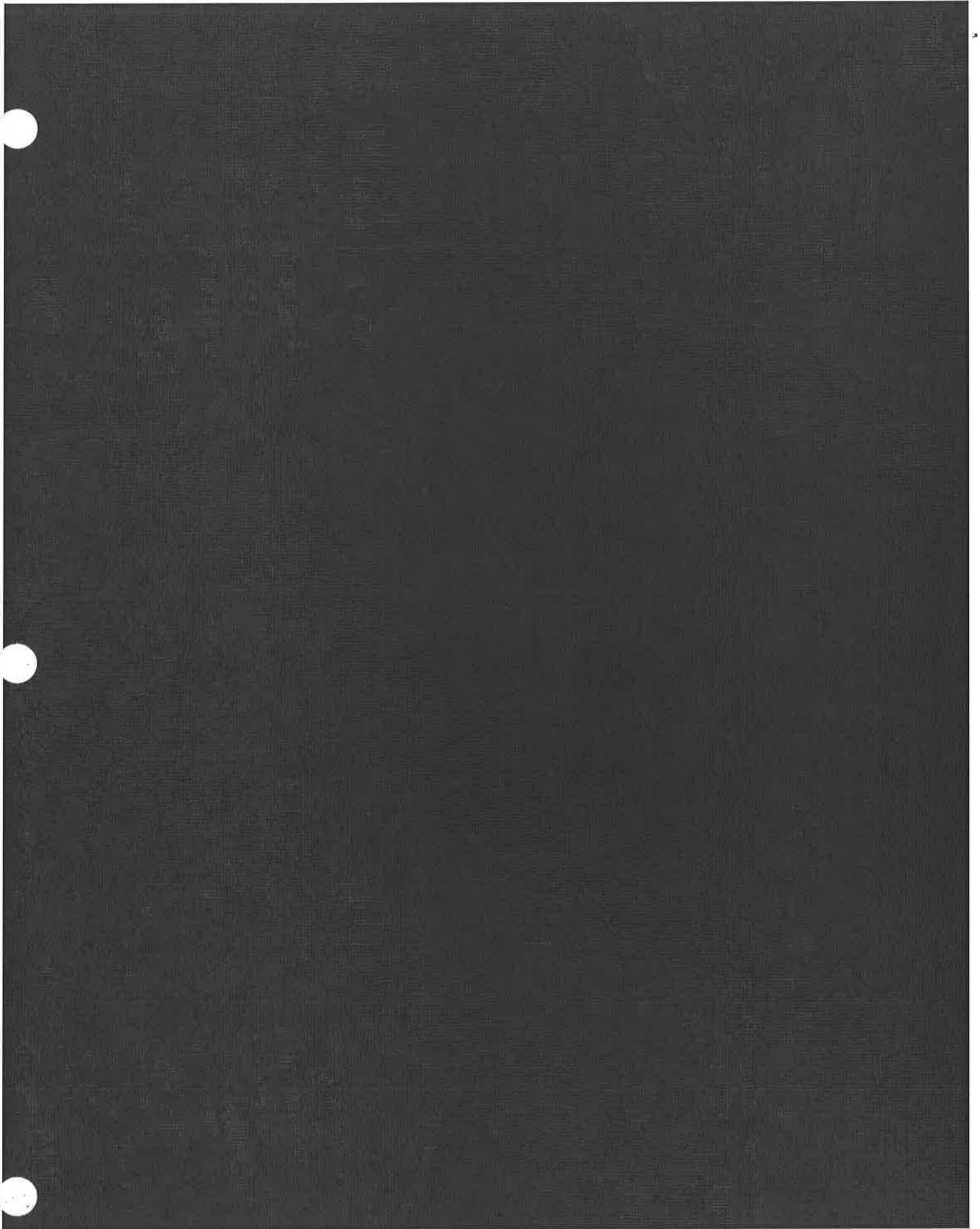
Robert M. Schwartz
November 1, 1996

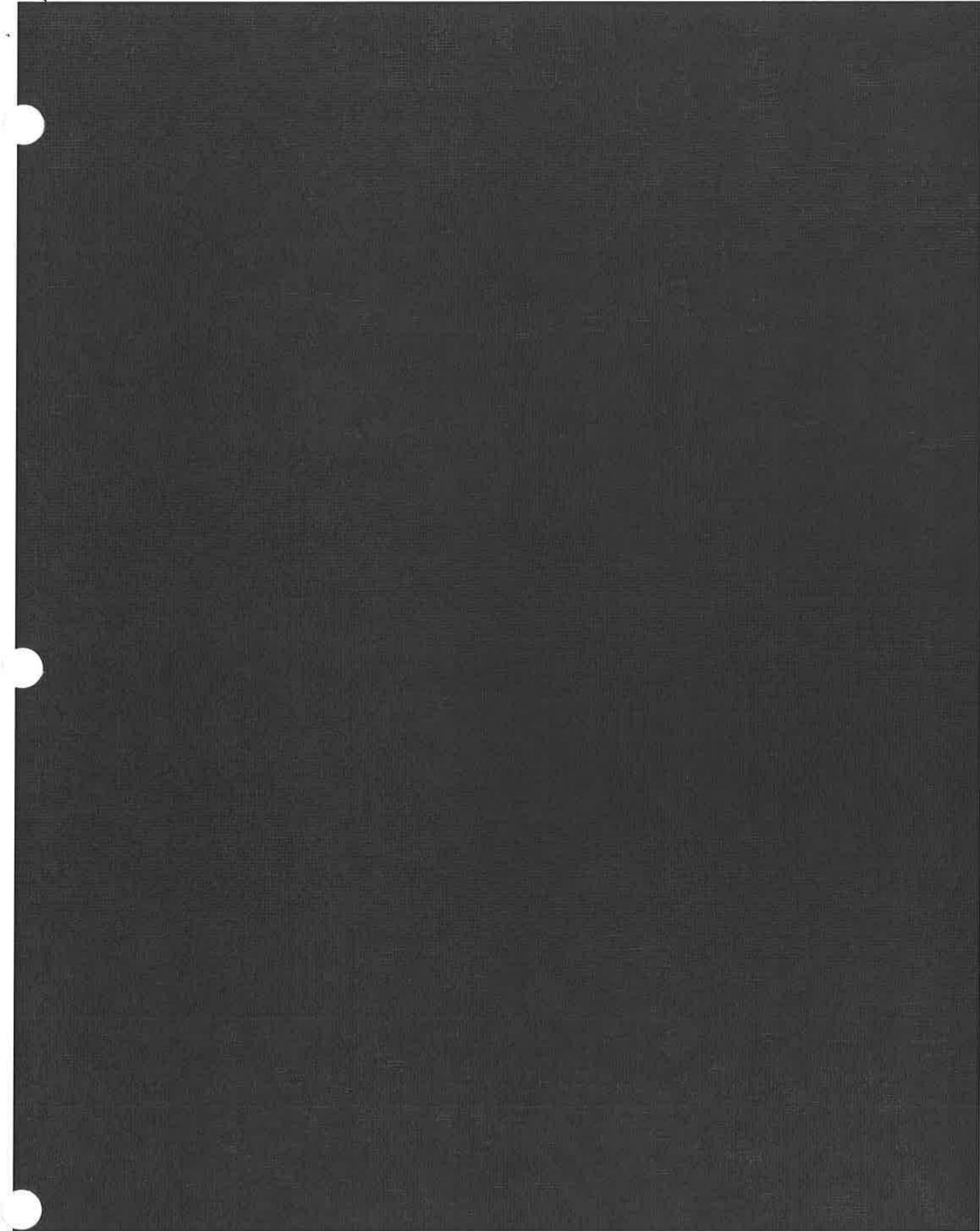
Placement
Living situation
hospital situations

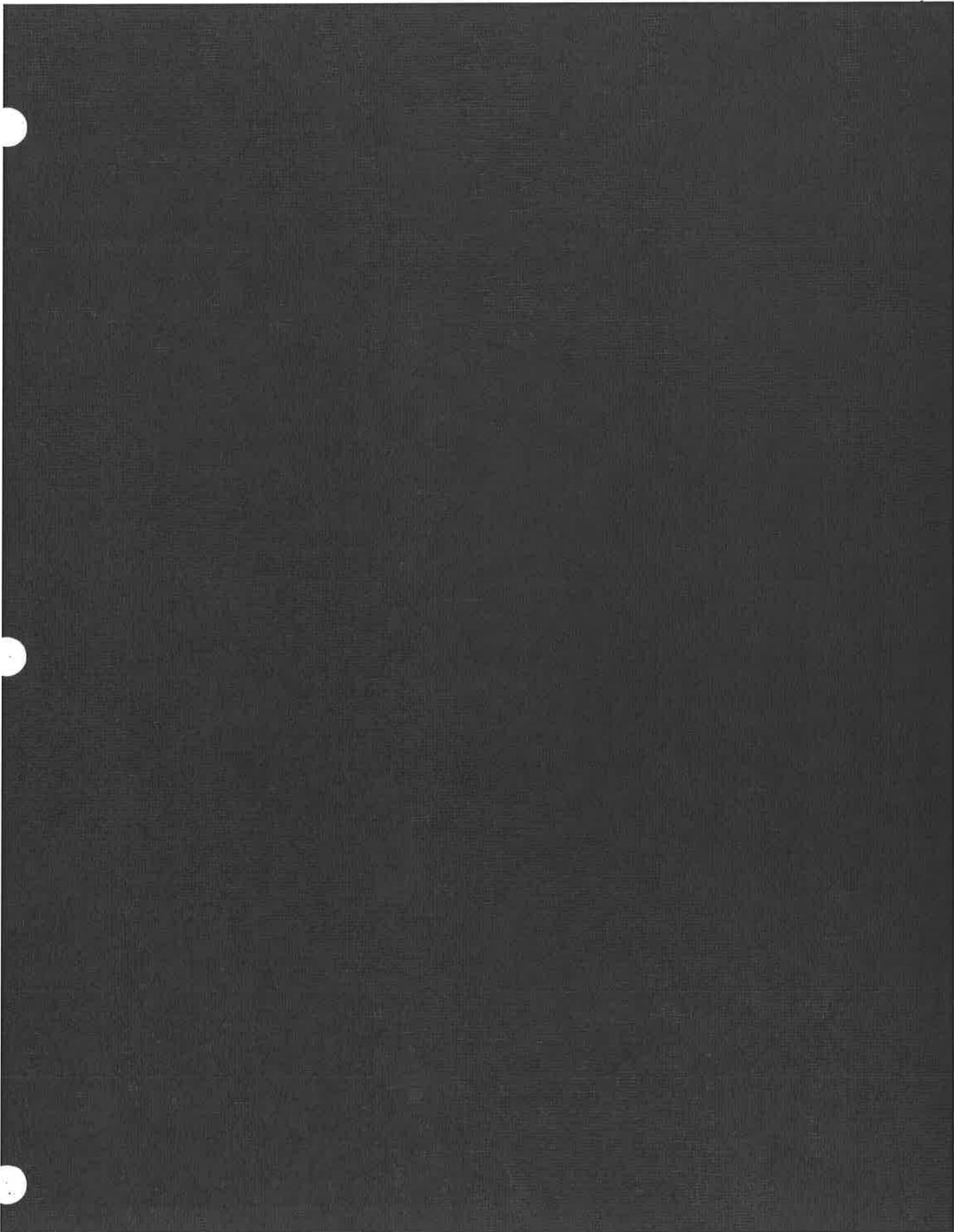
Ask
Kevin

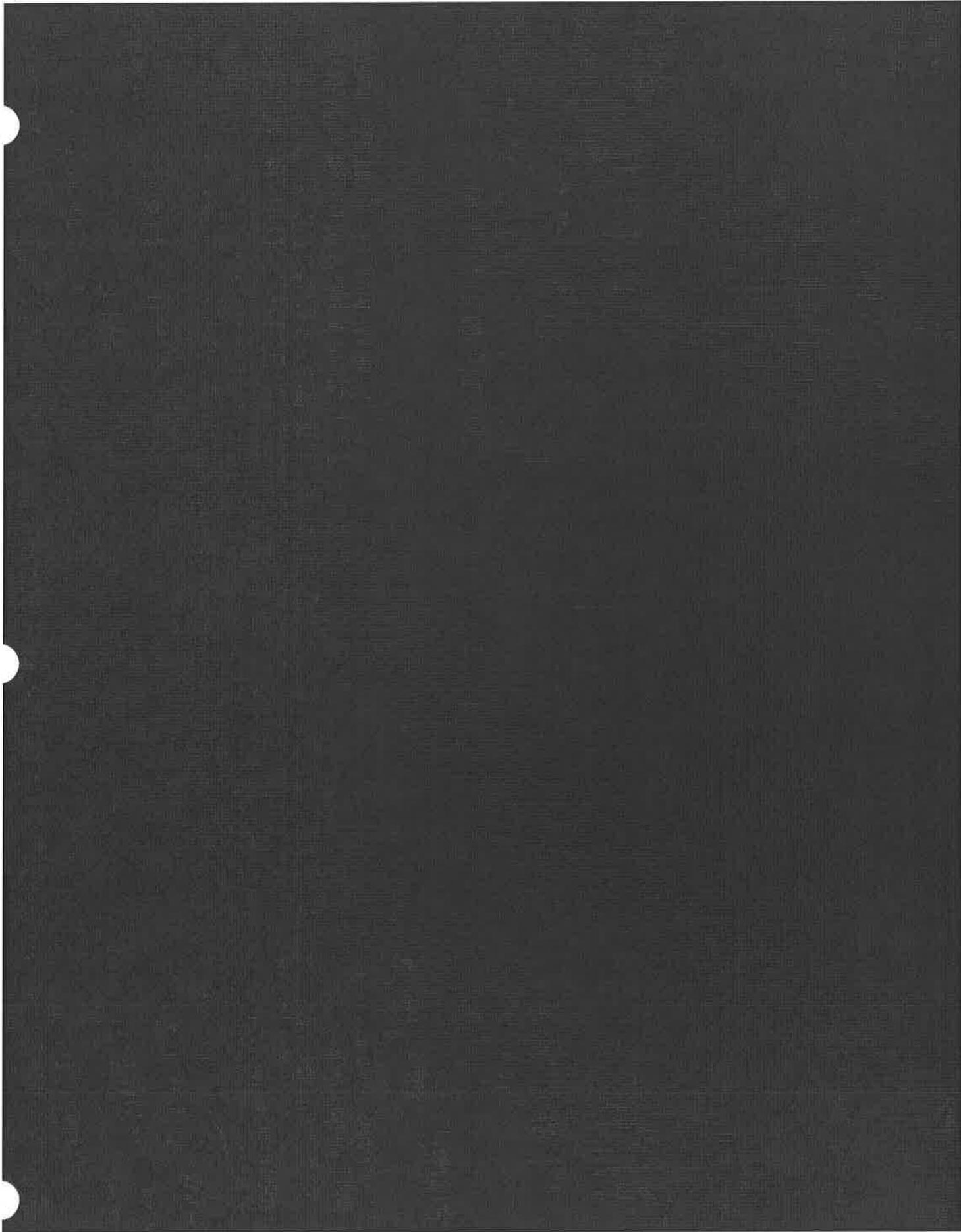
Stolzman — needs to know
what we are envisioning

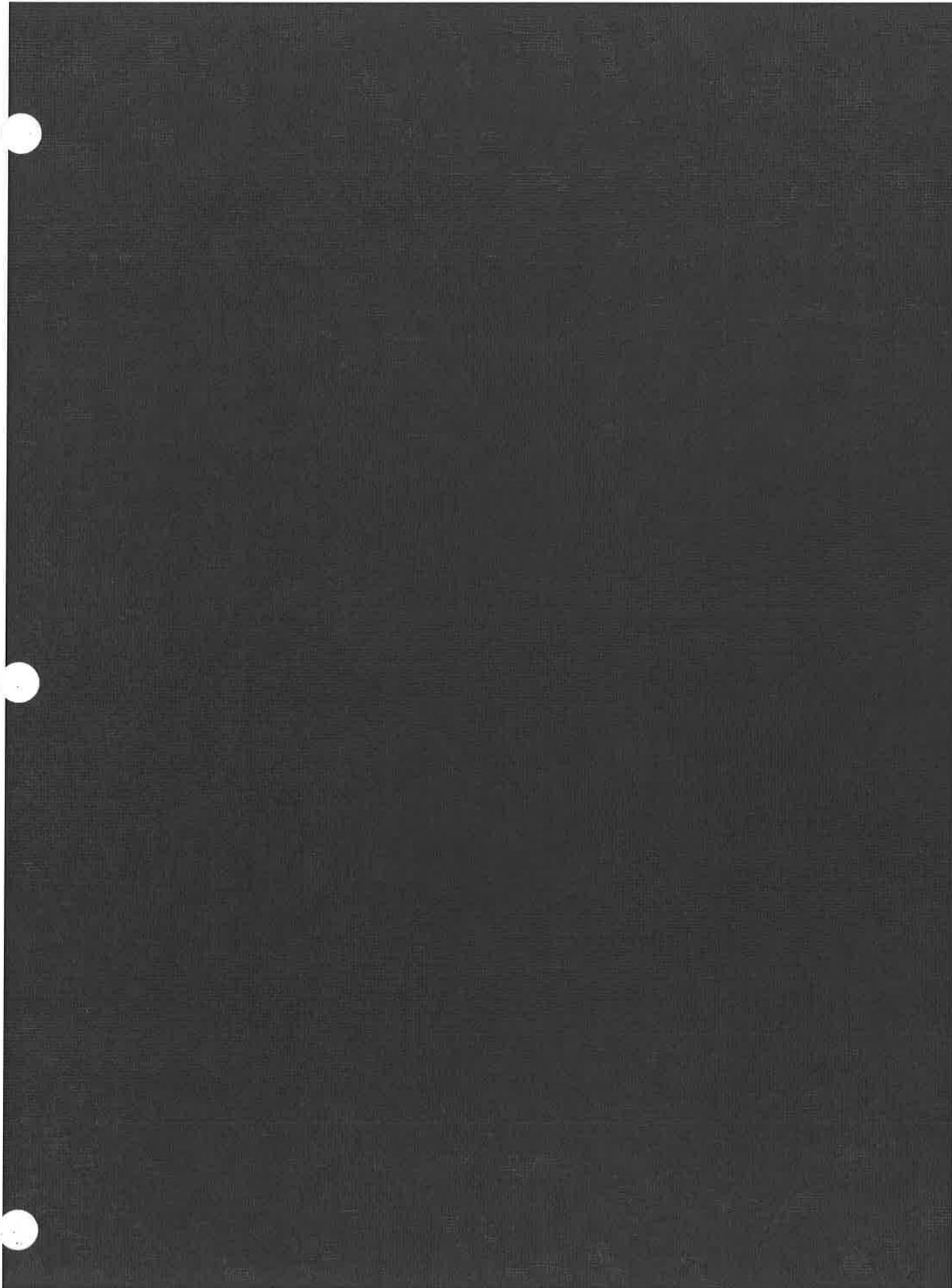


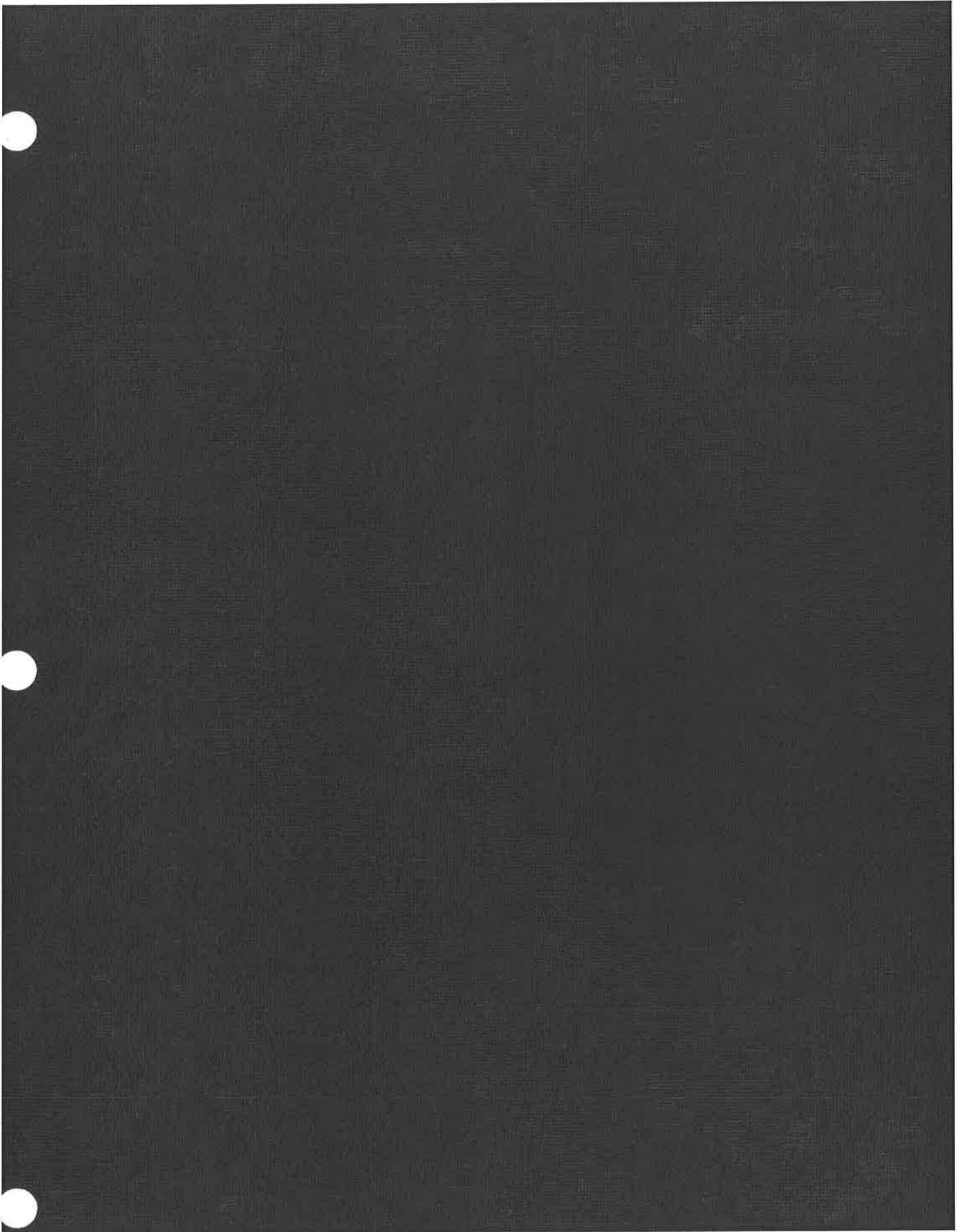


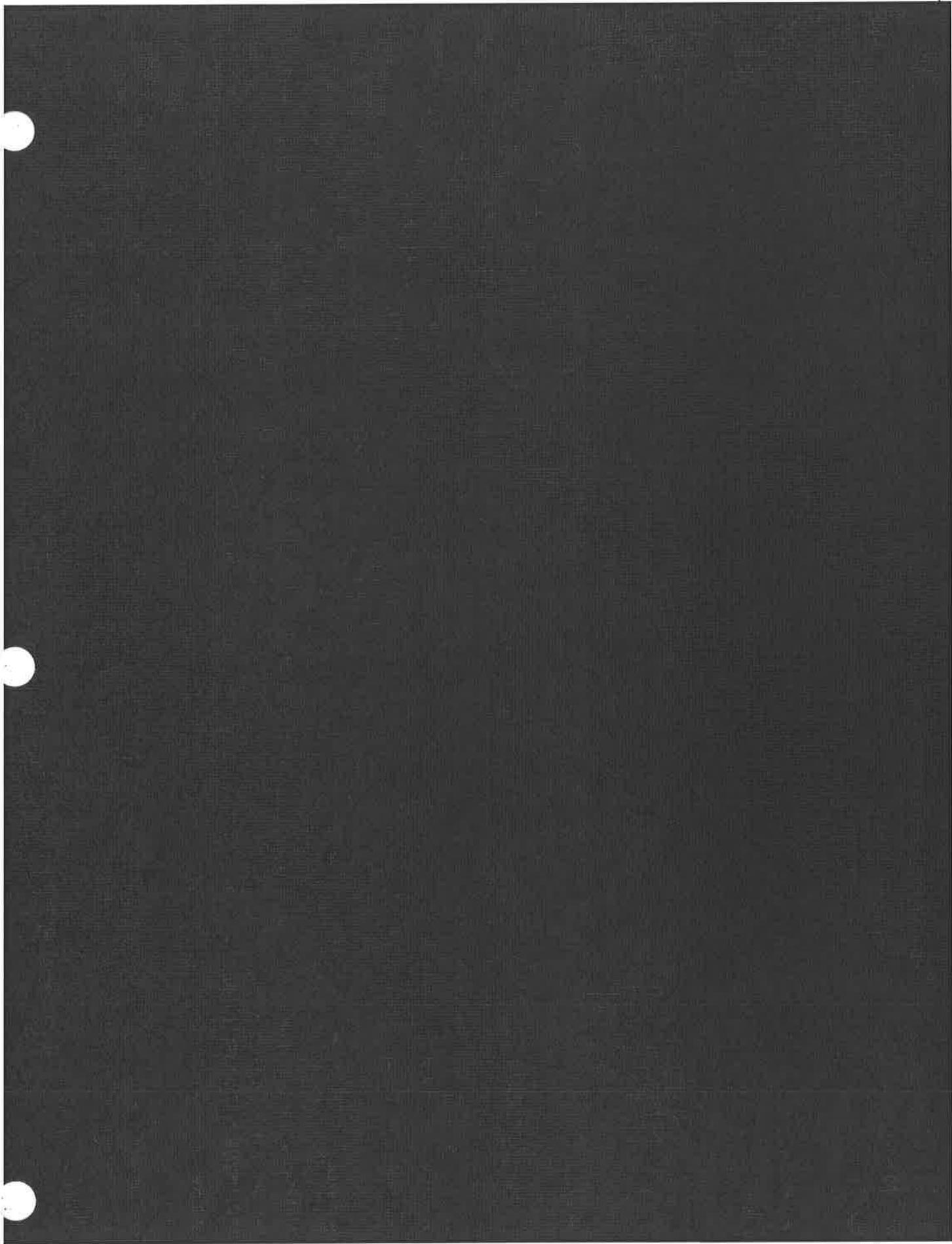


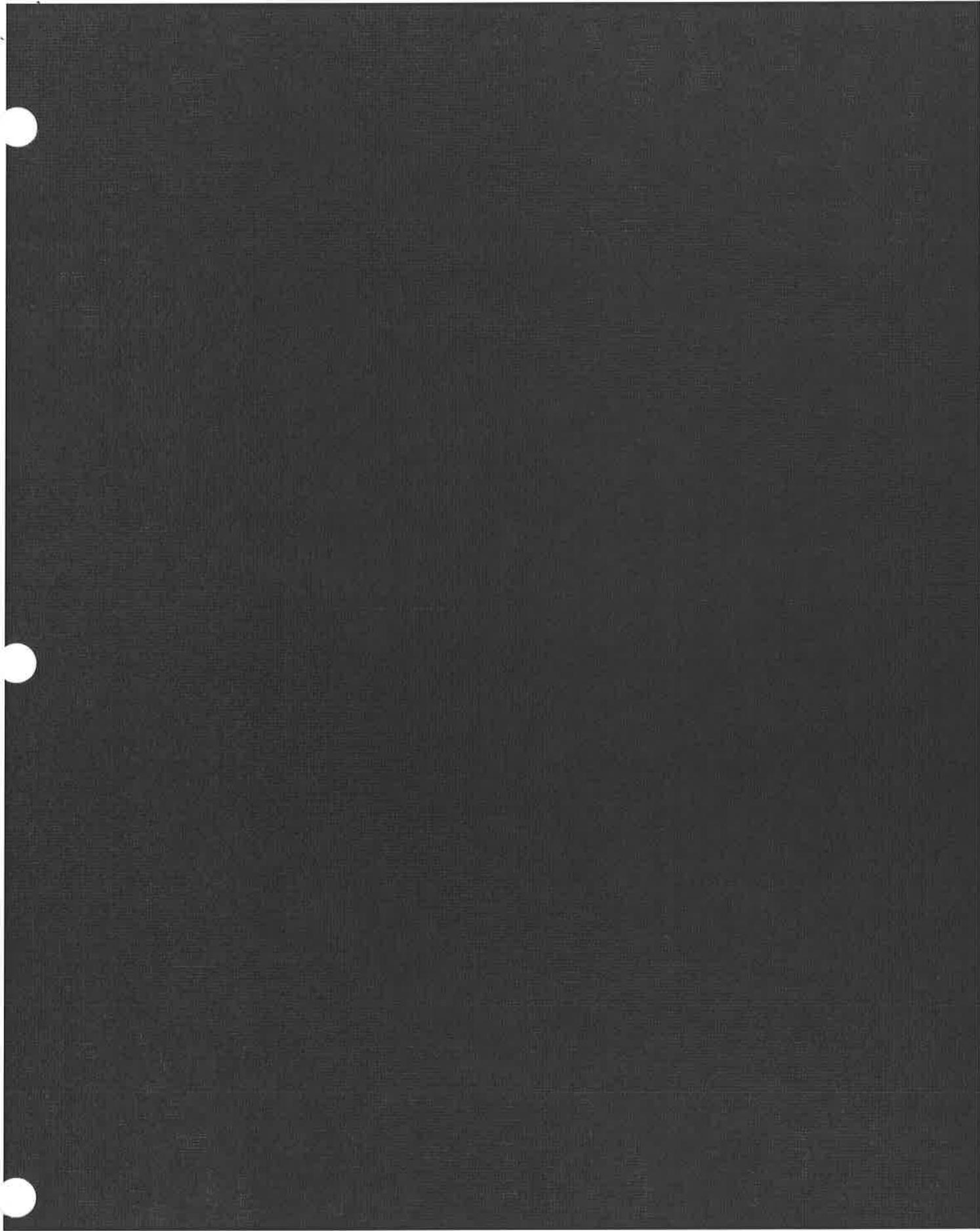


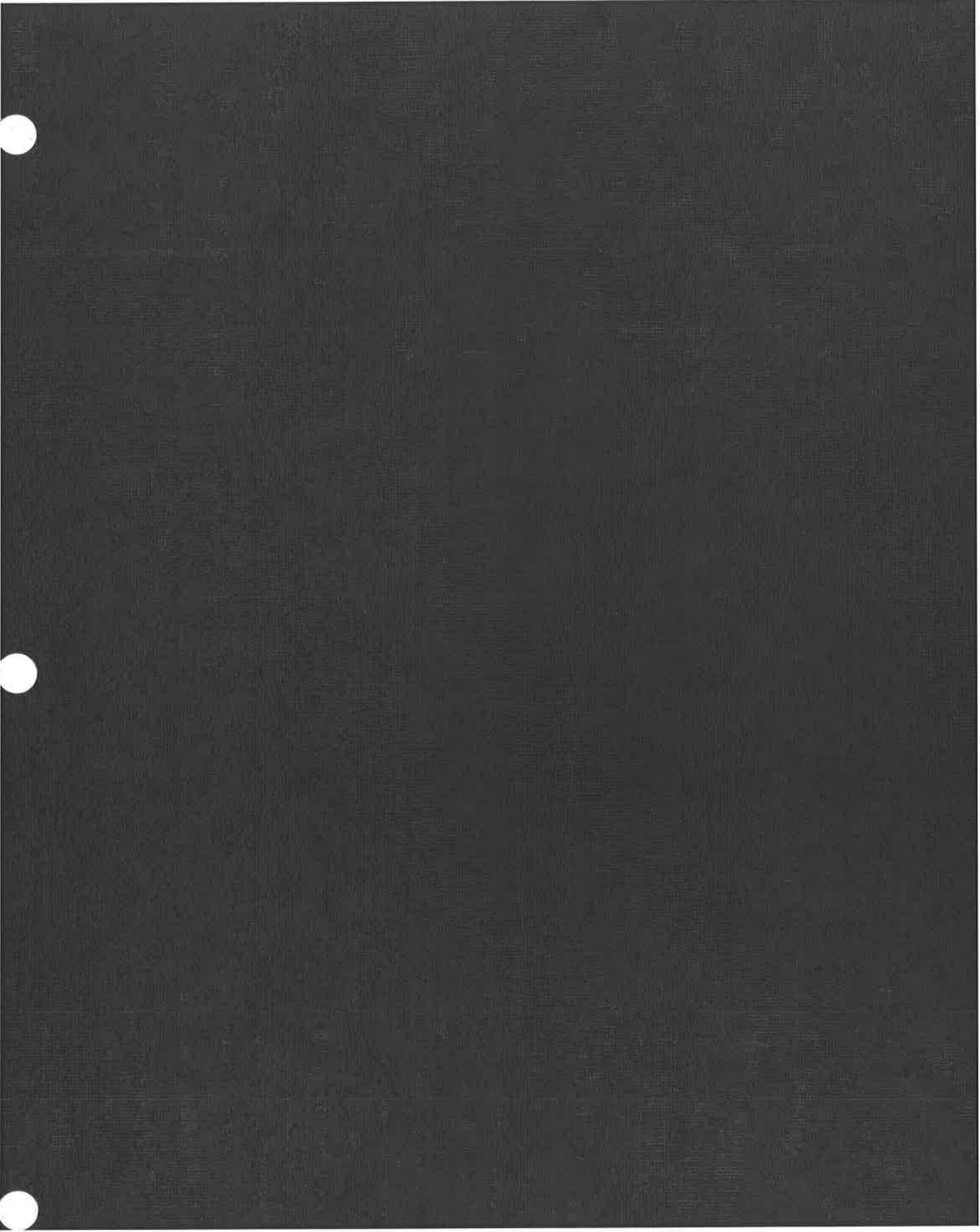


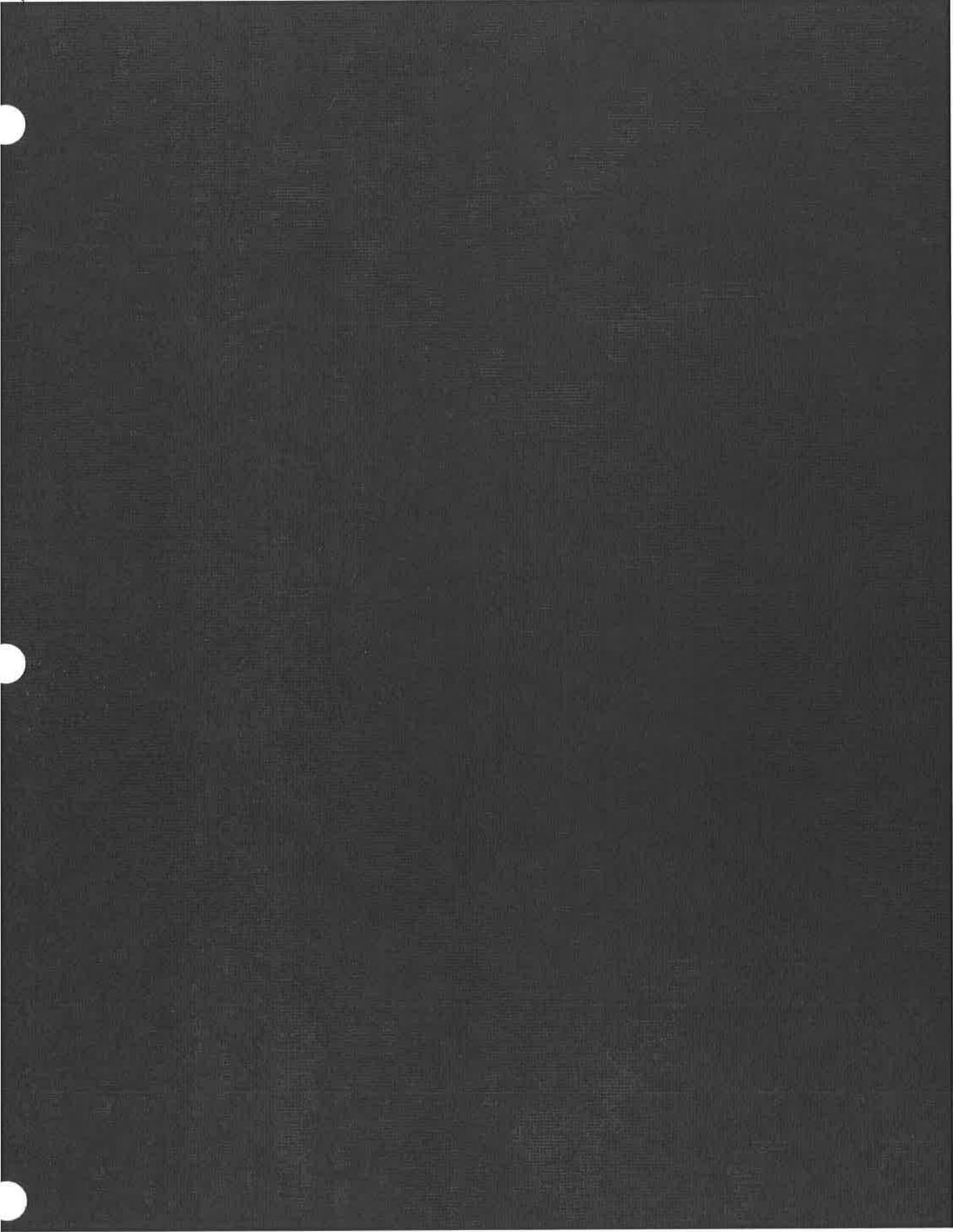


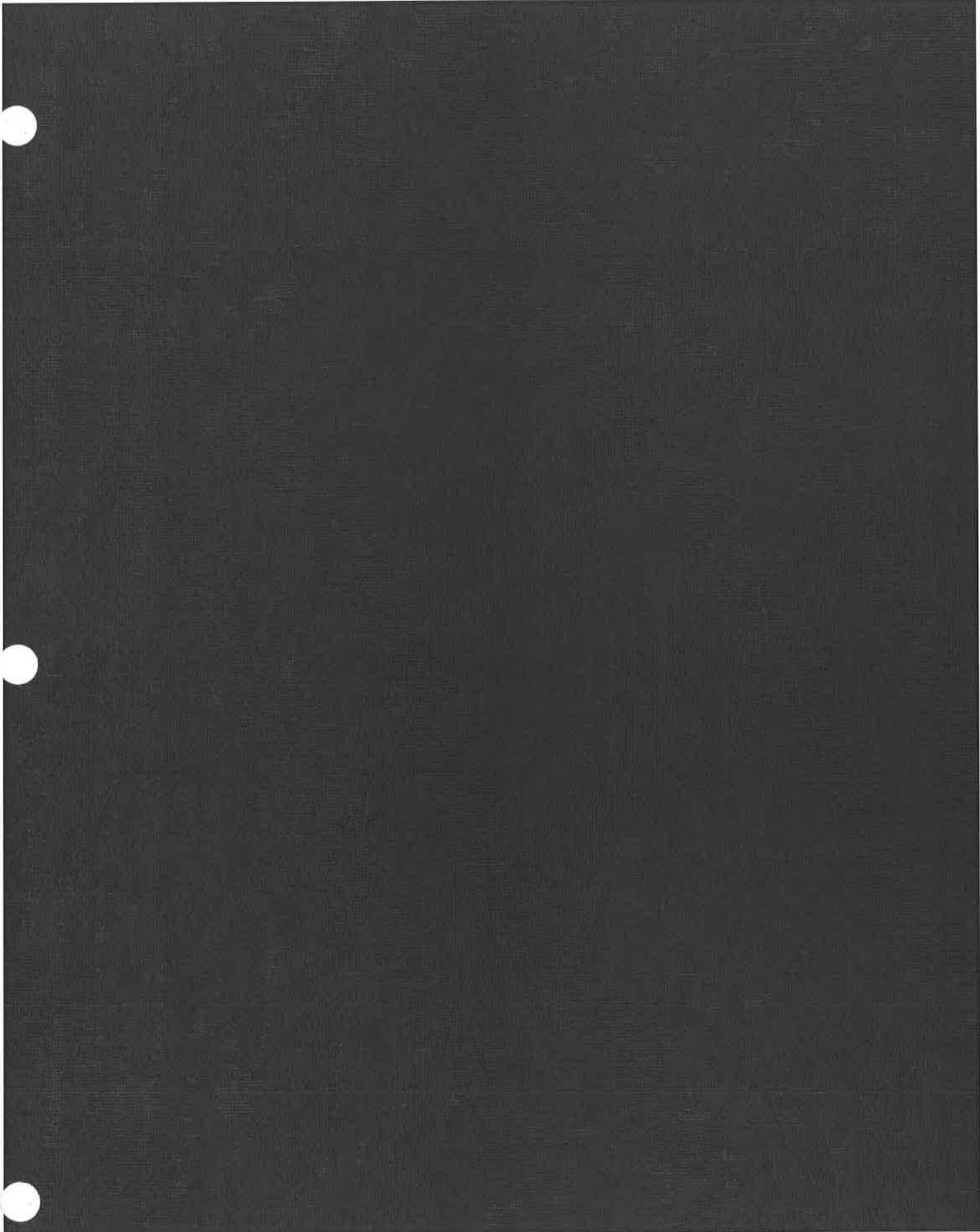


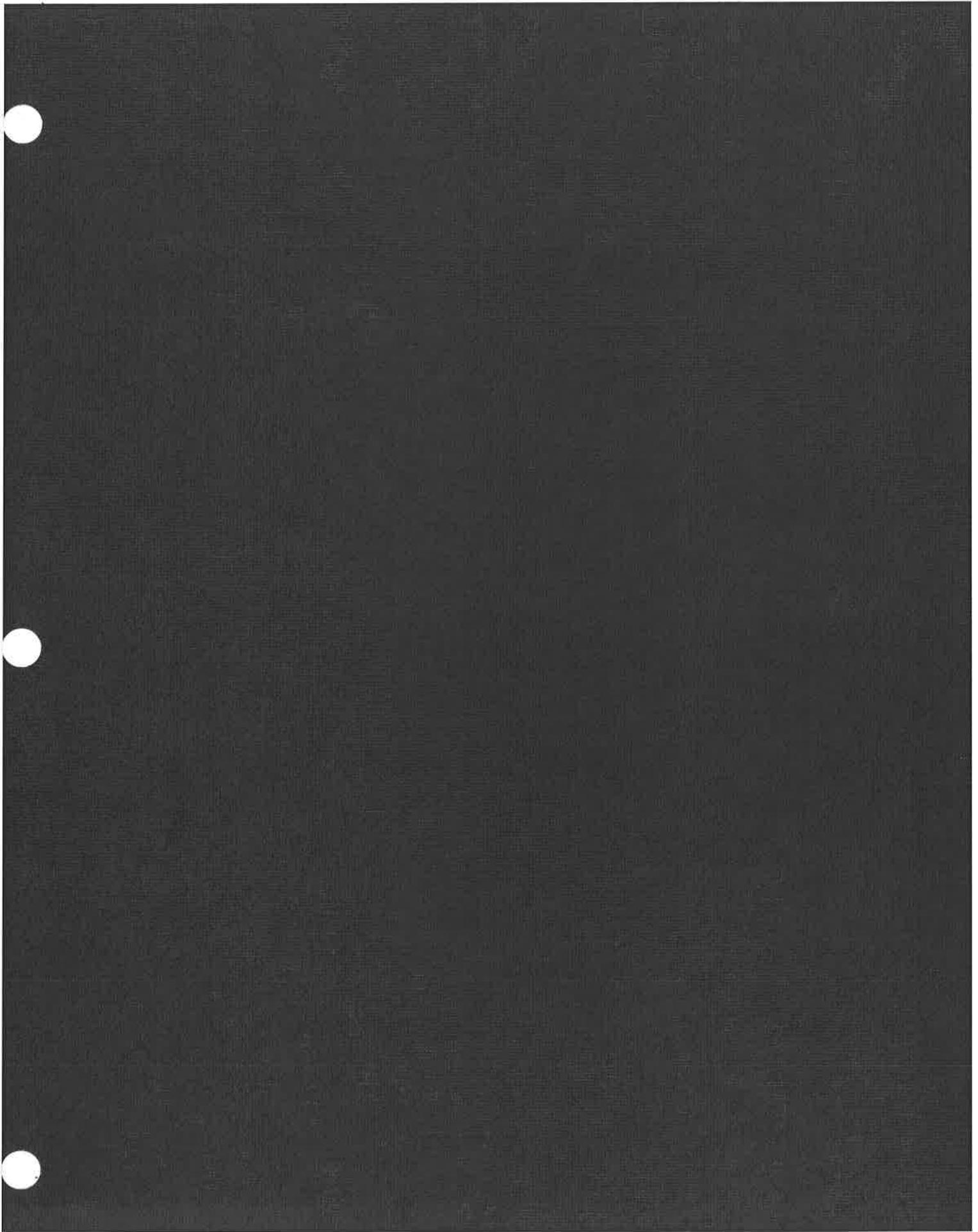


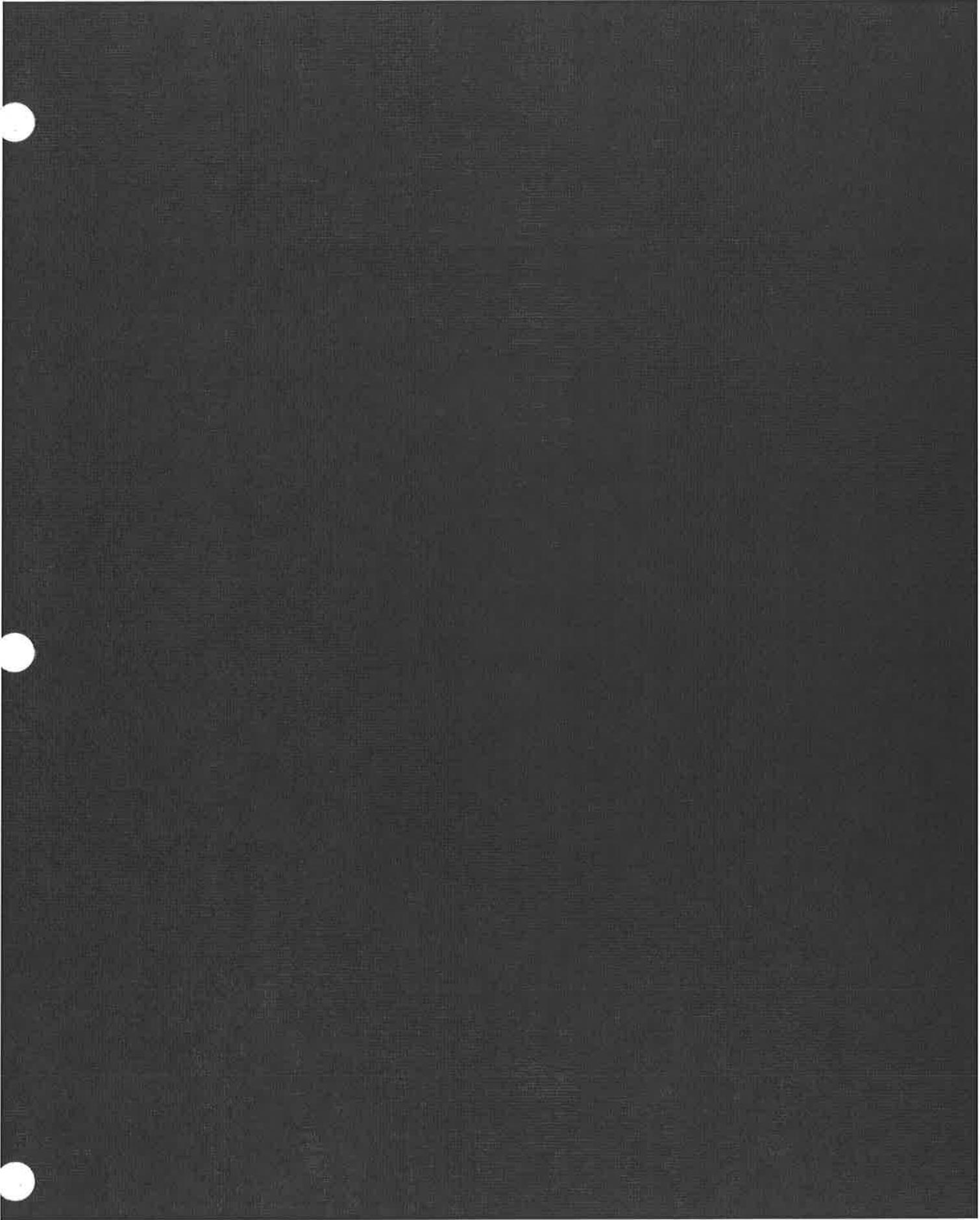


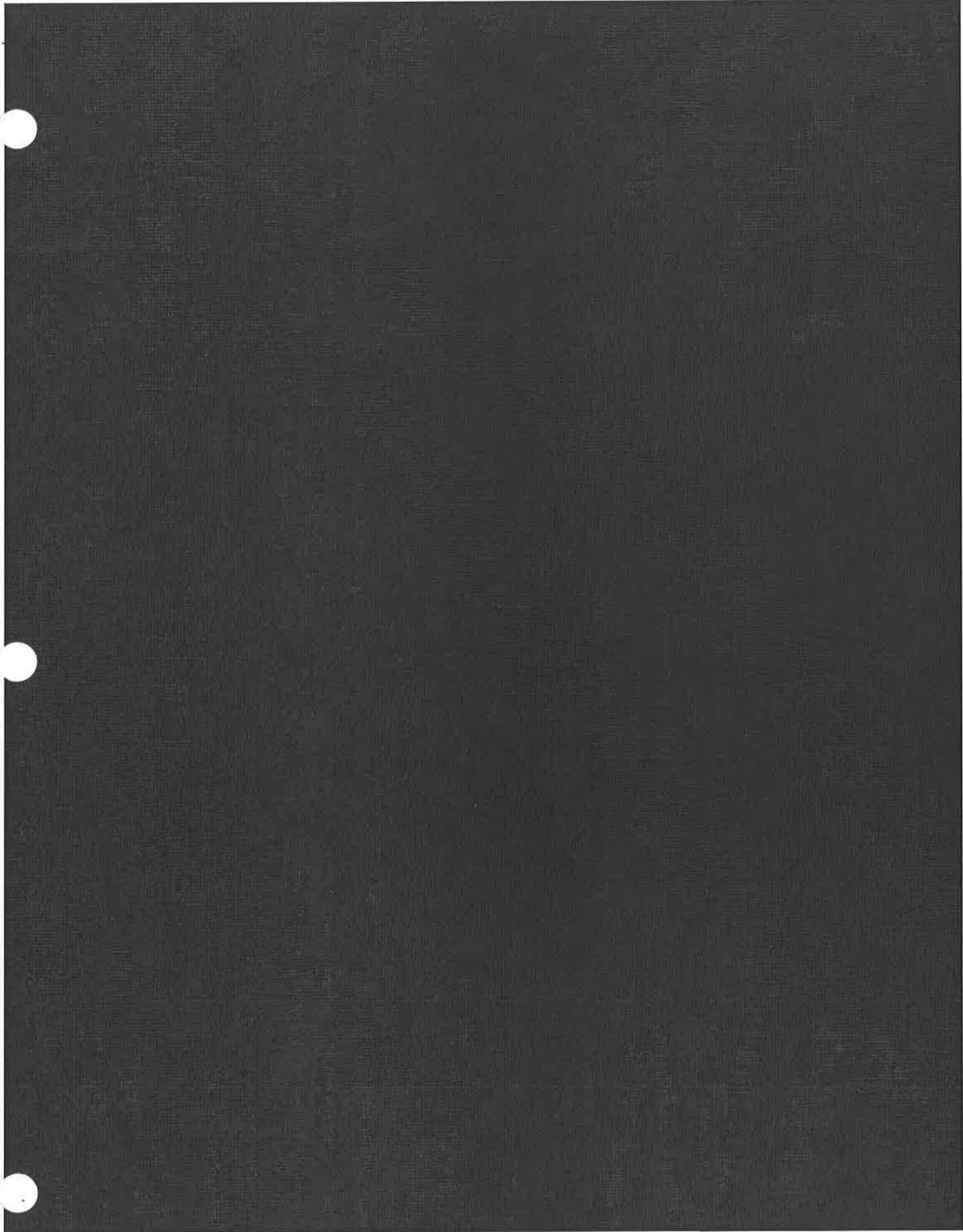


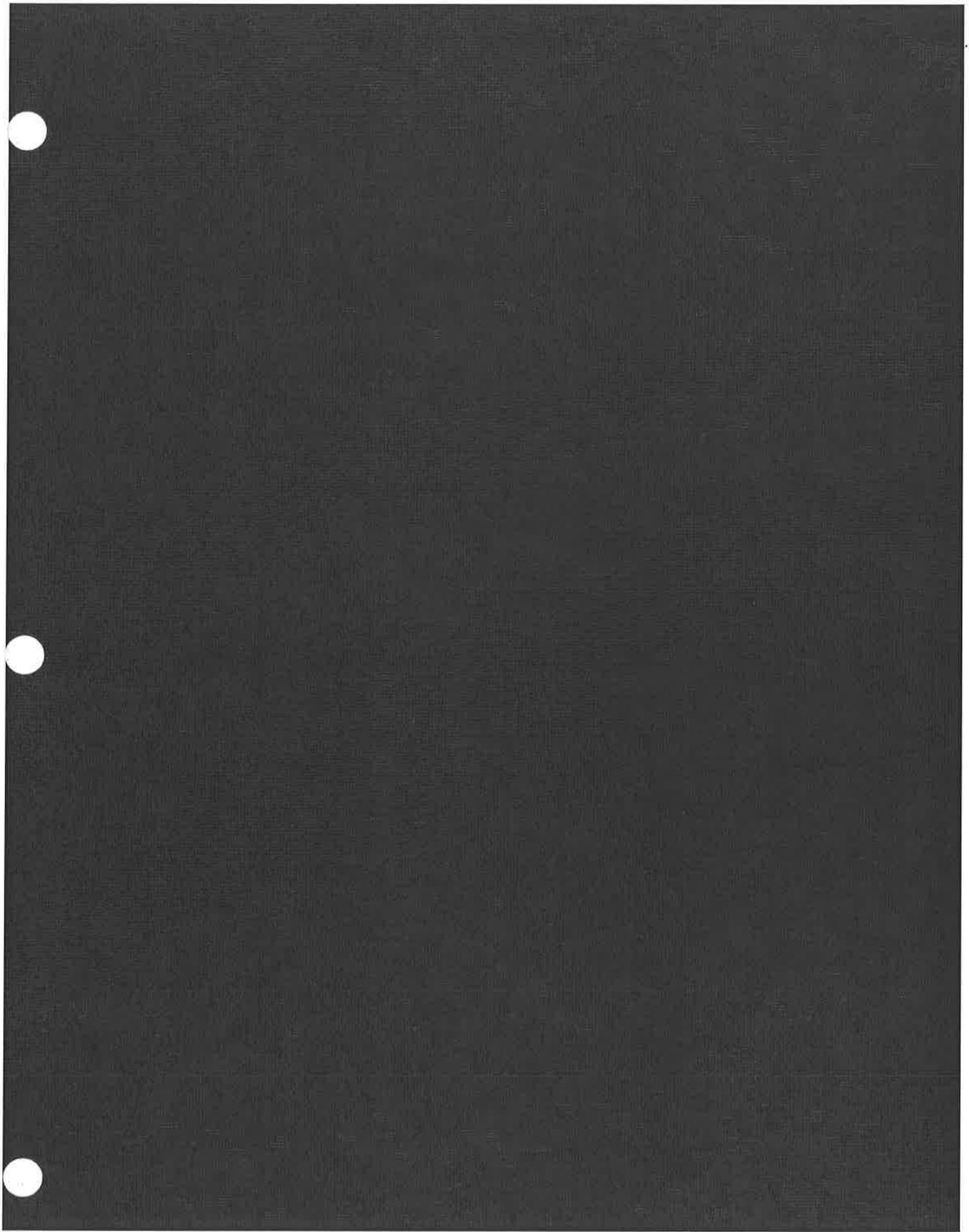


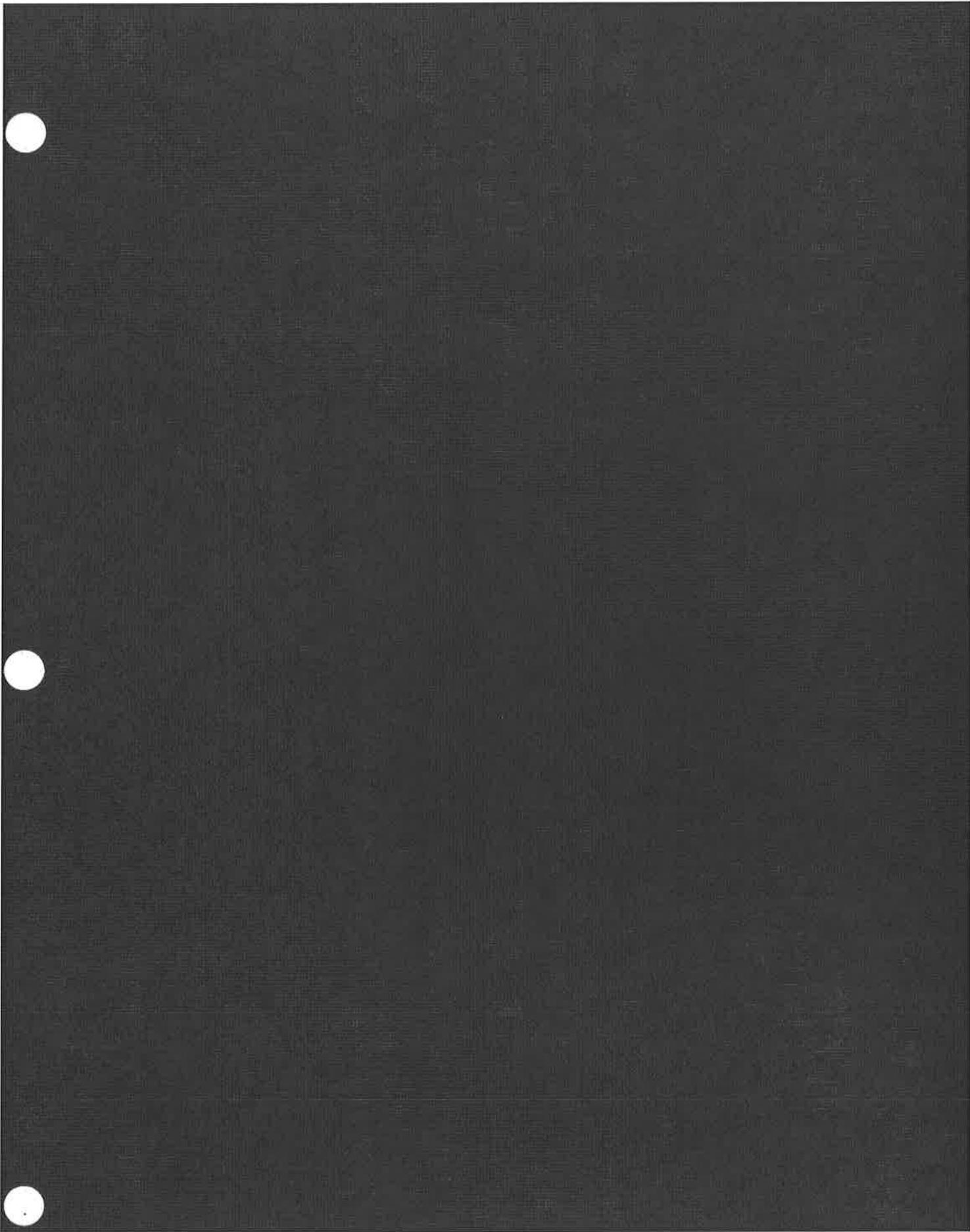


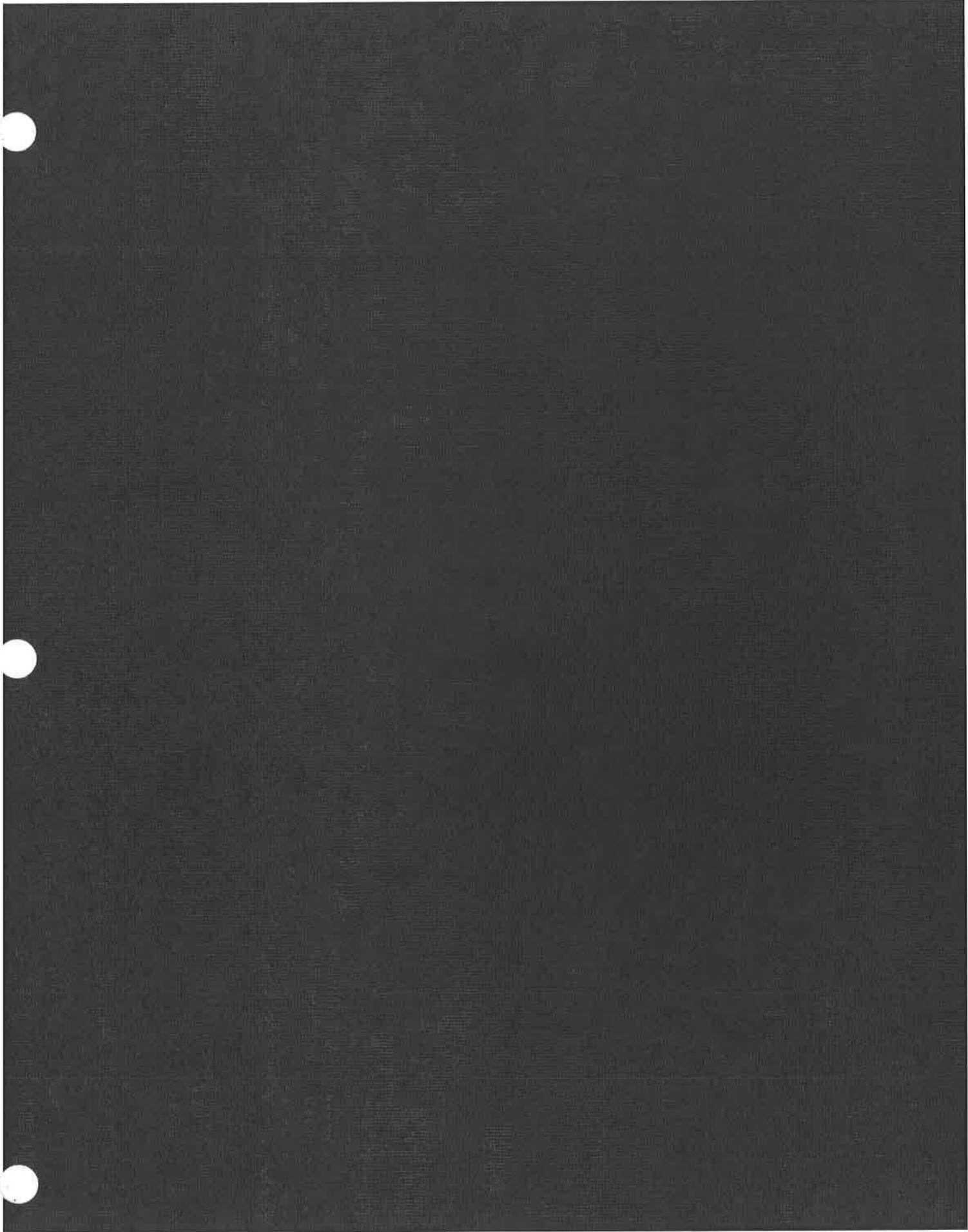


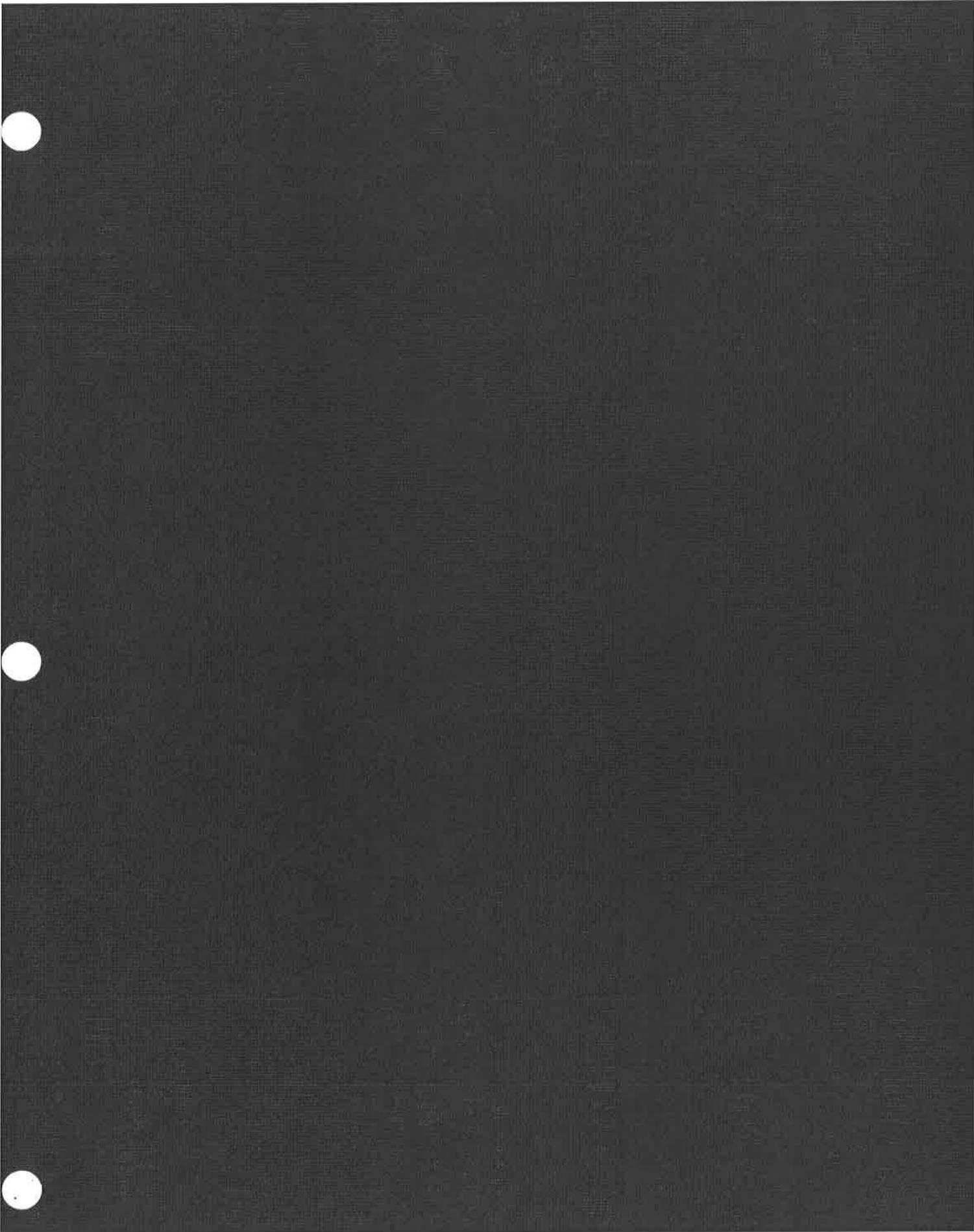


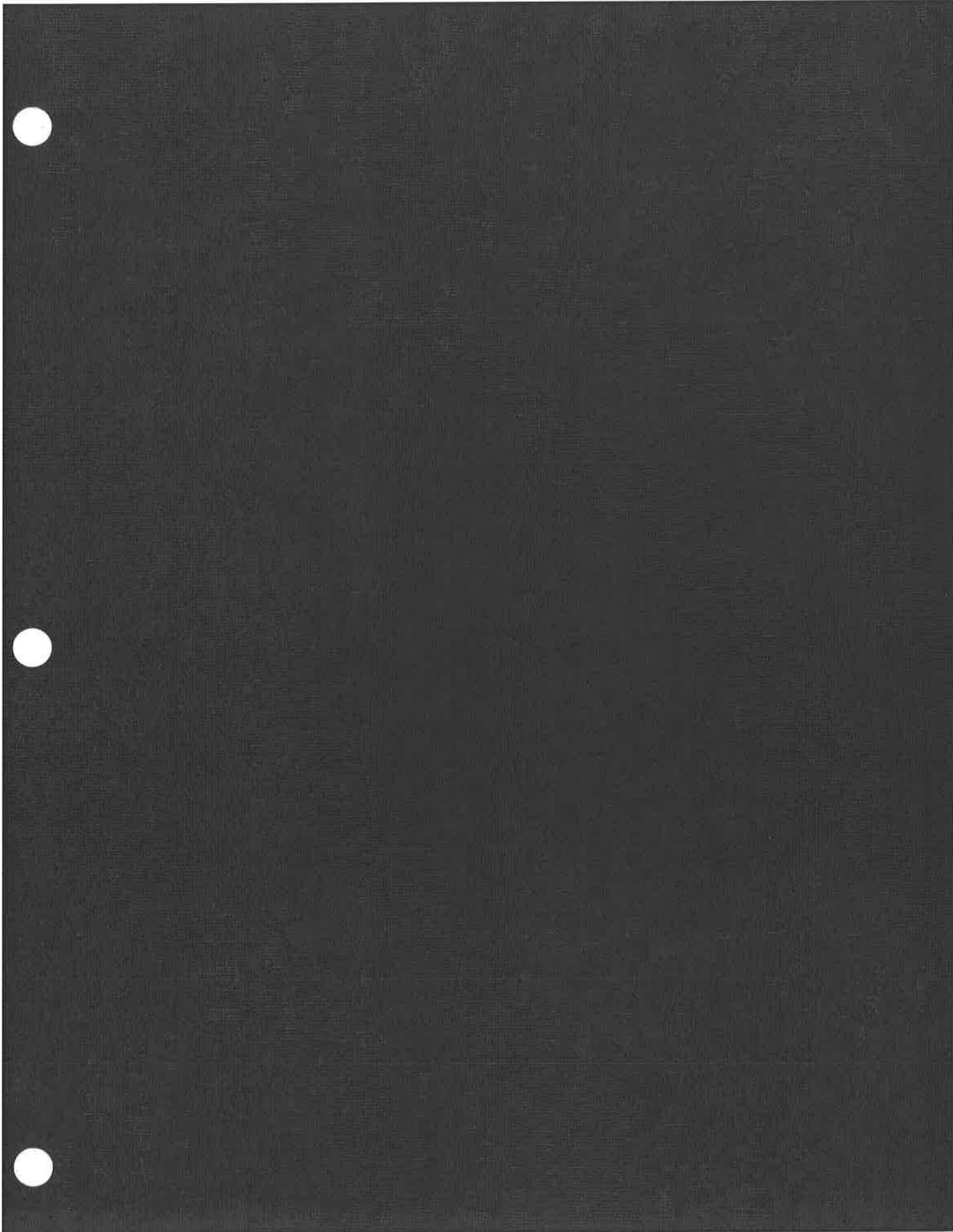


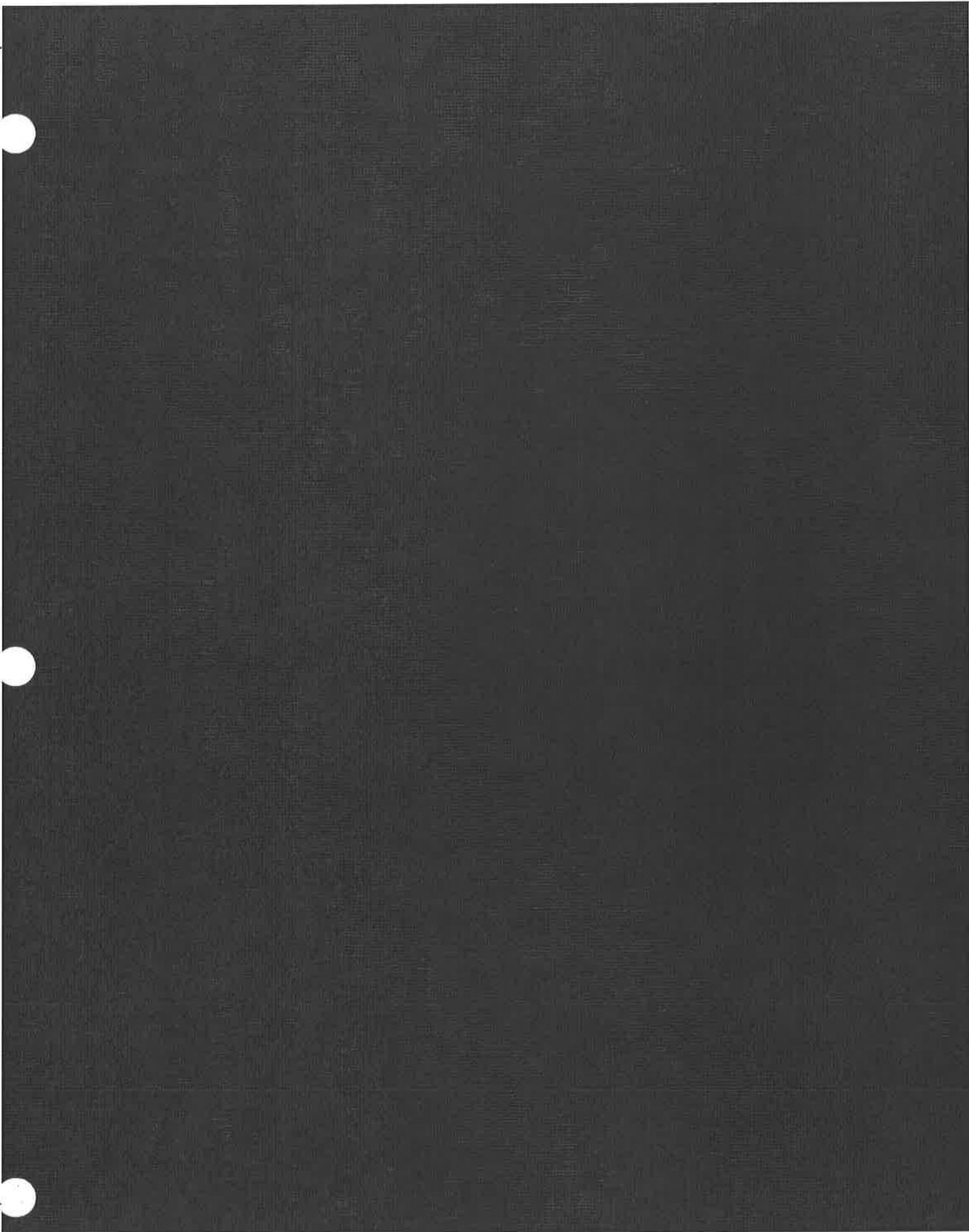


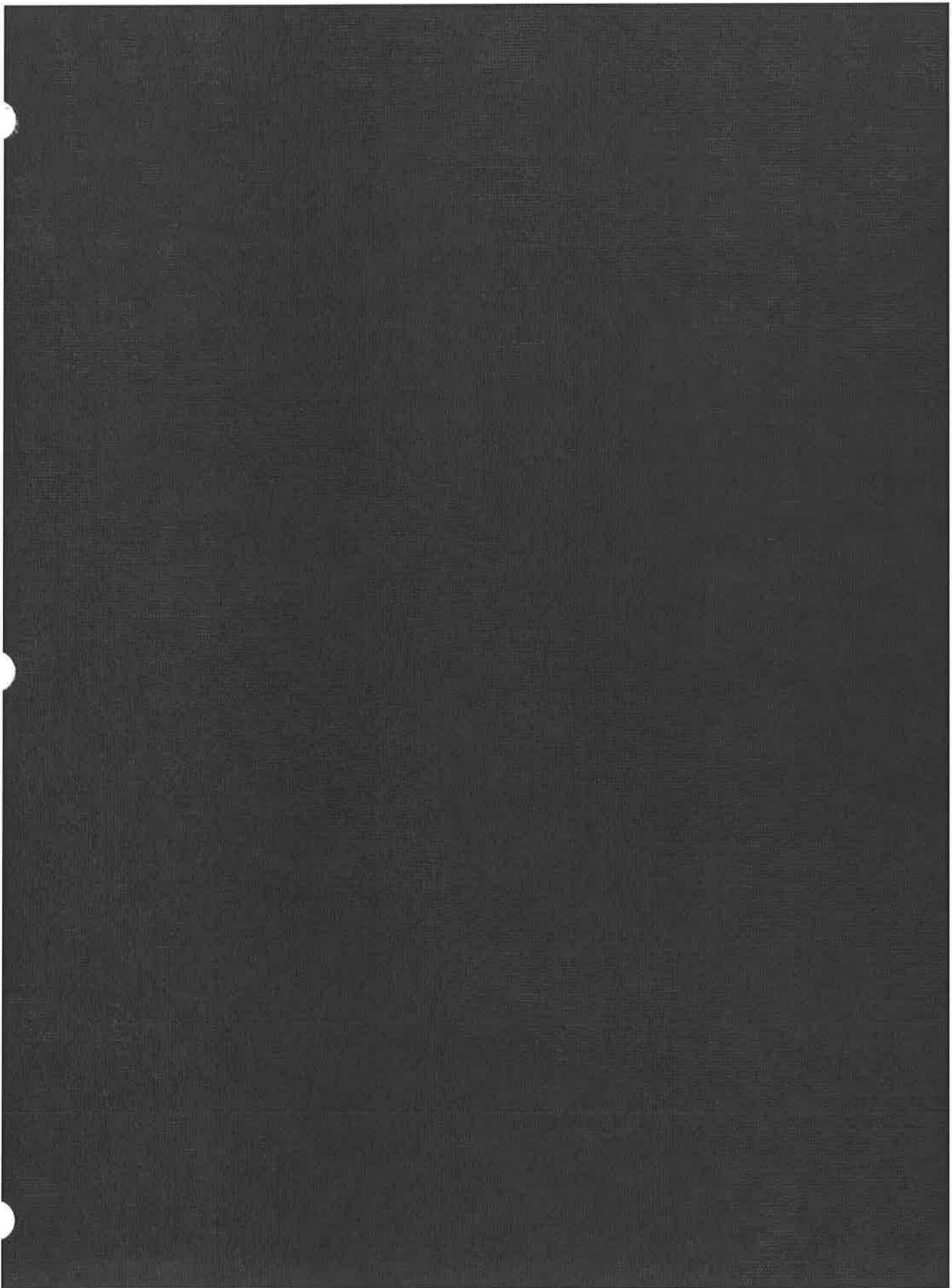


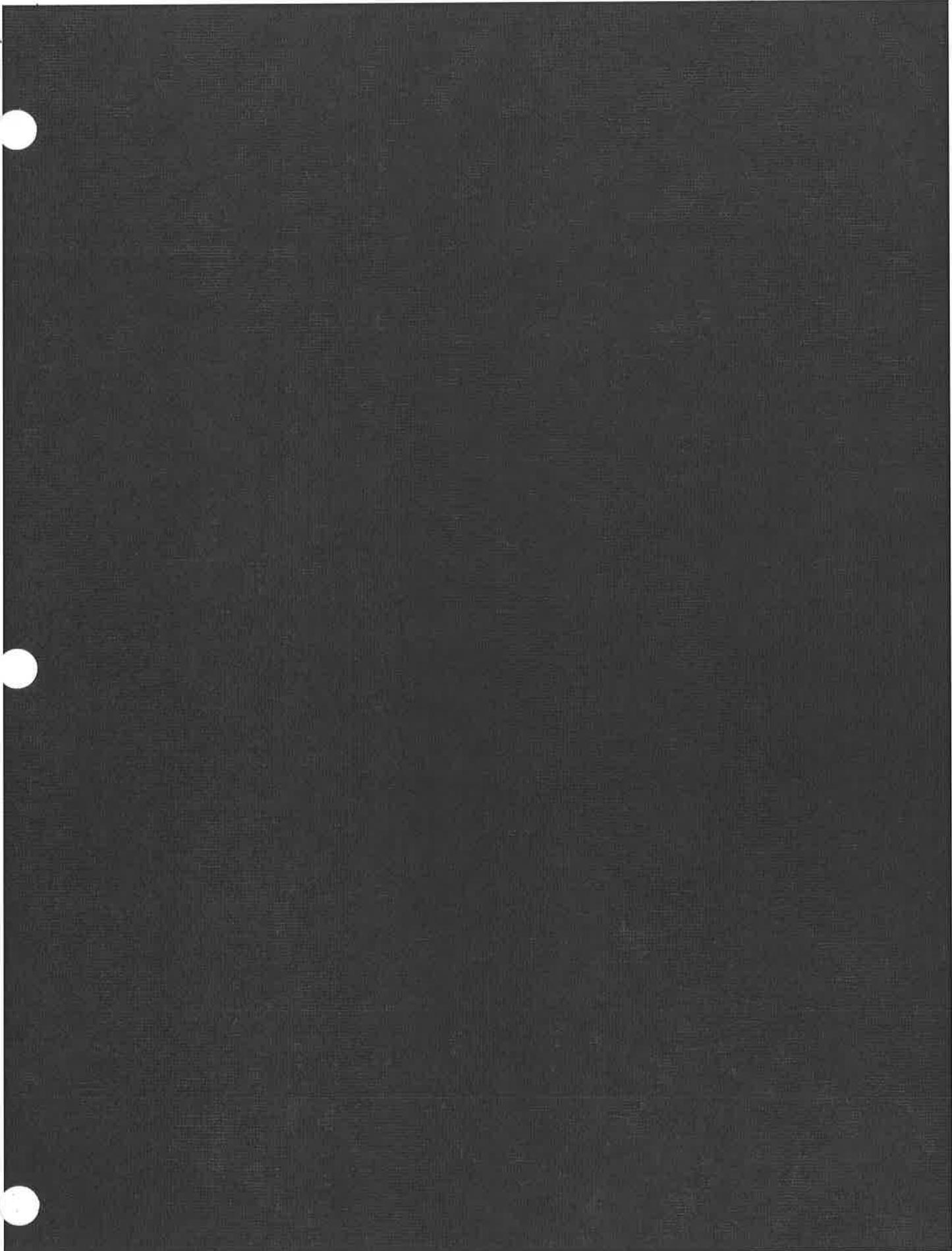


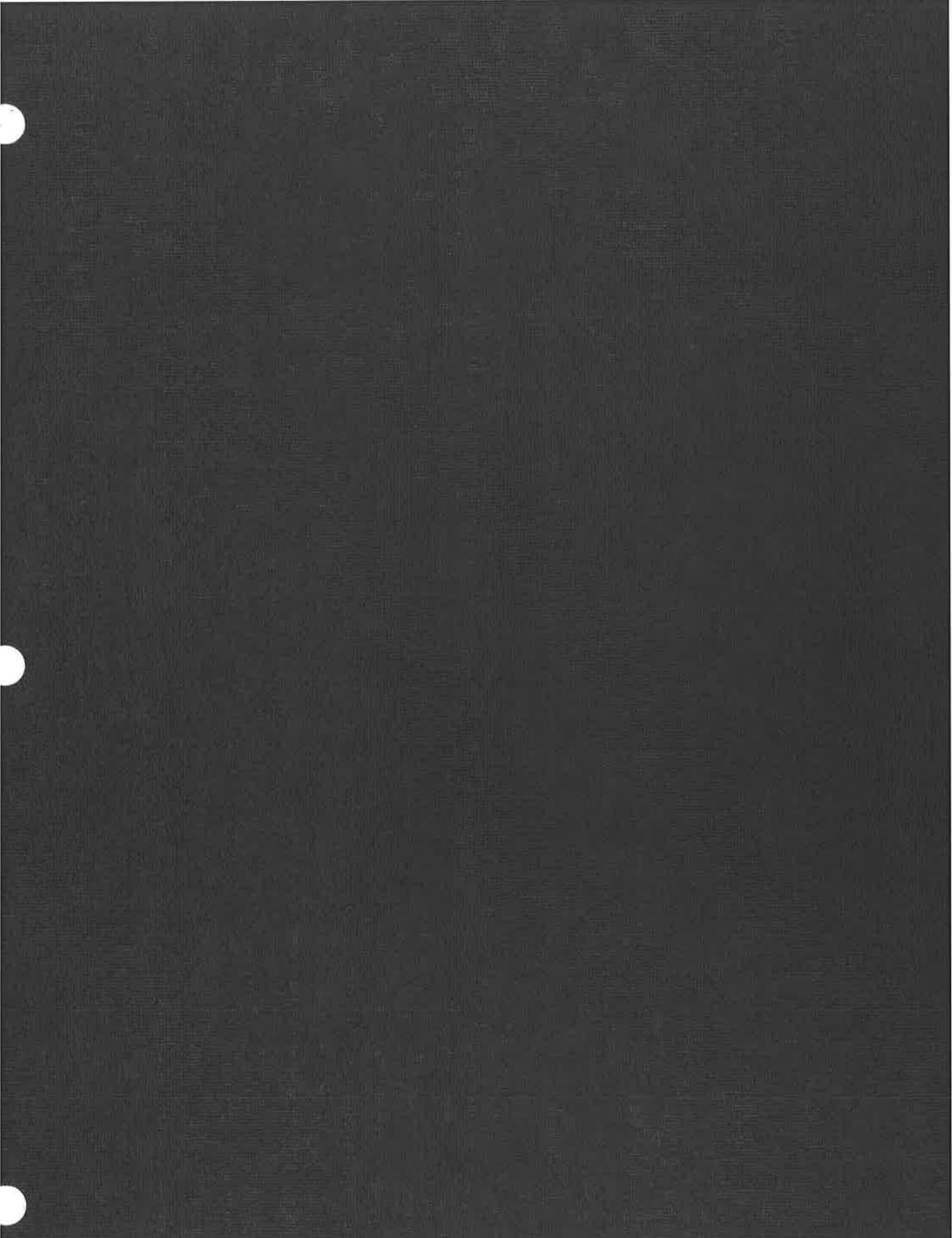


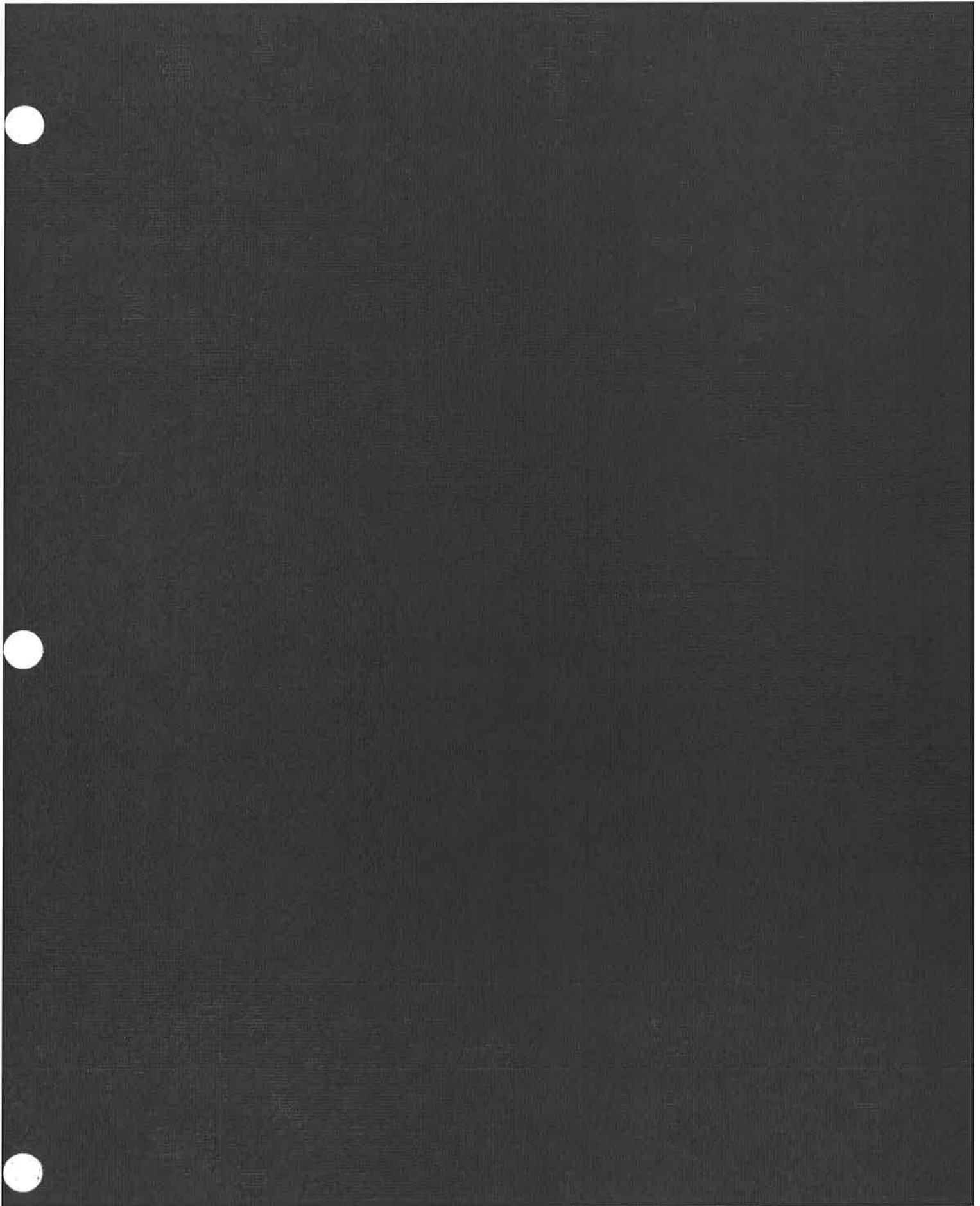


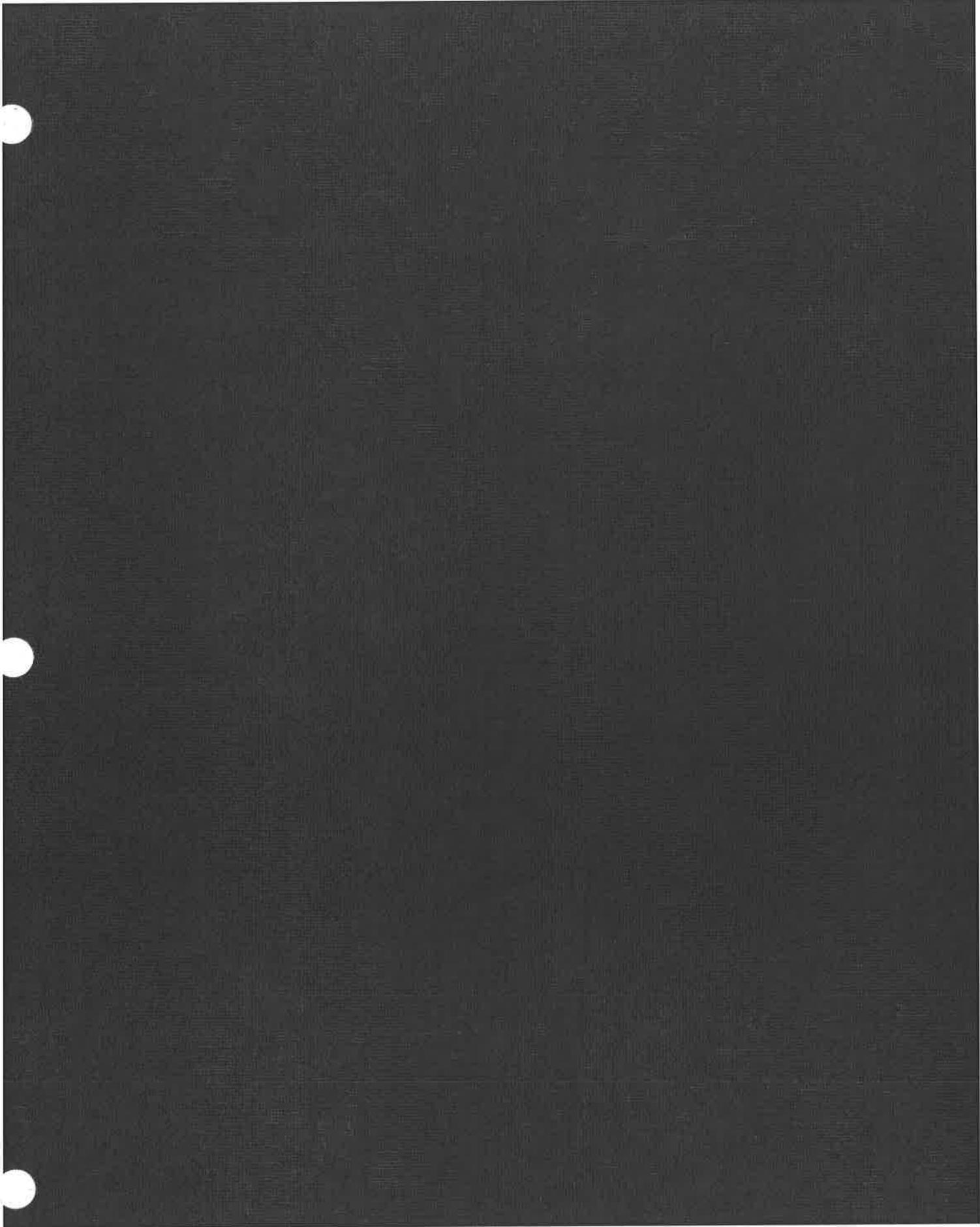


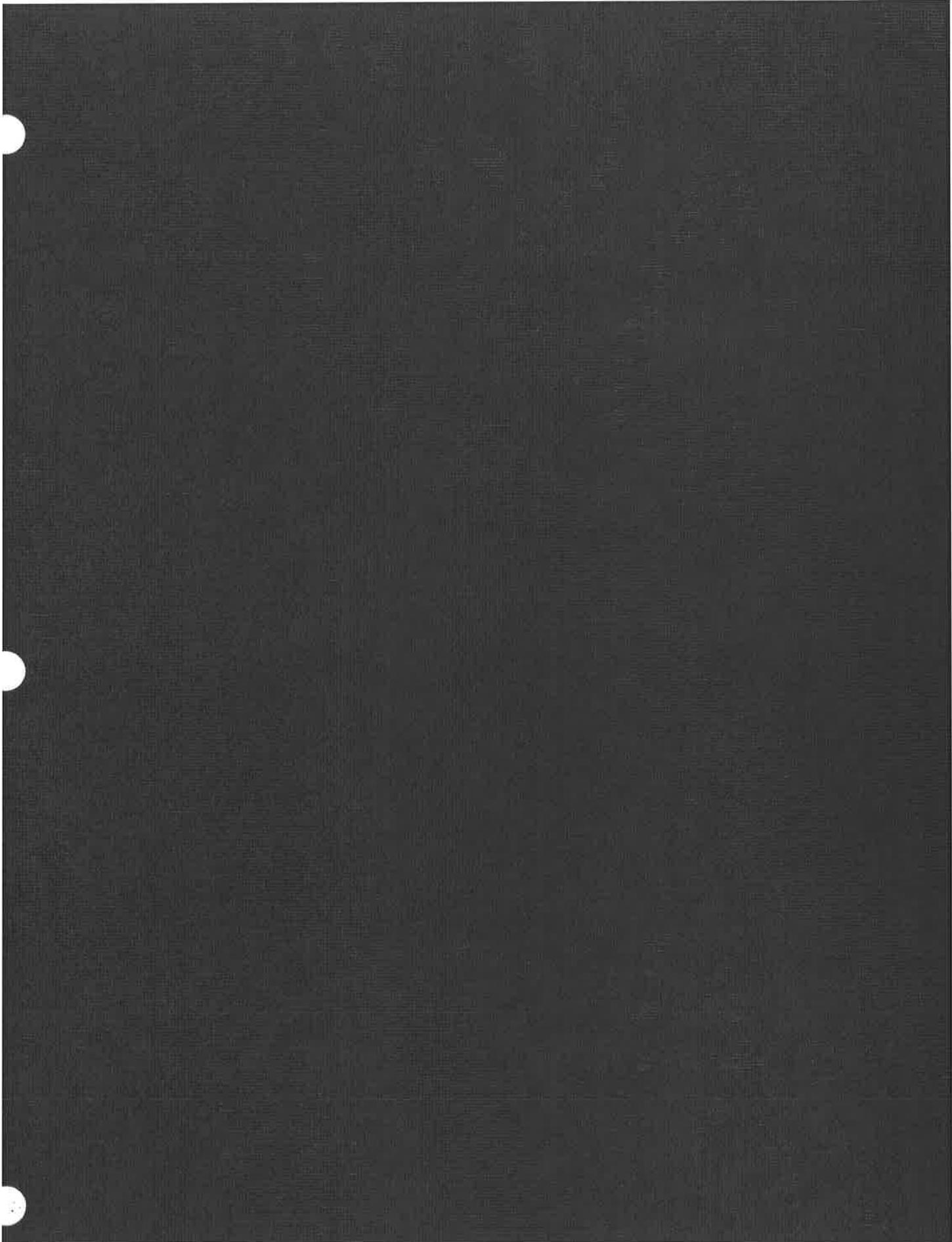


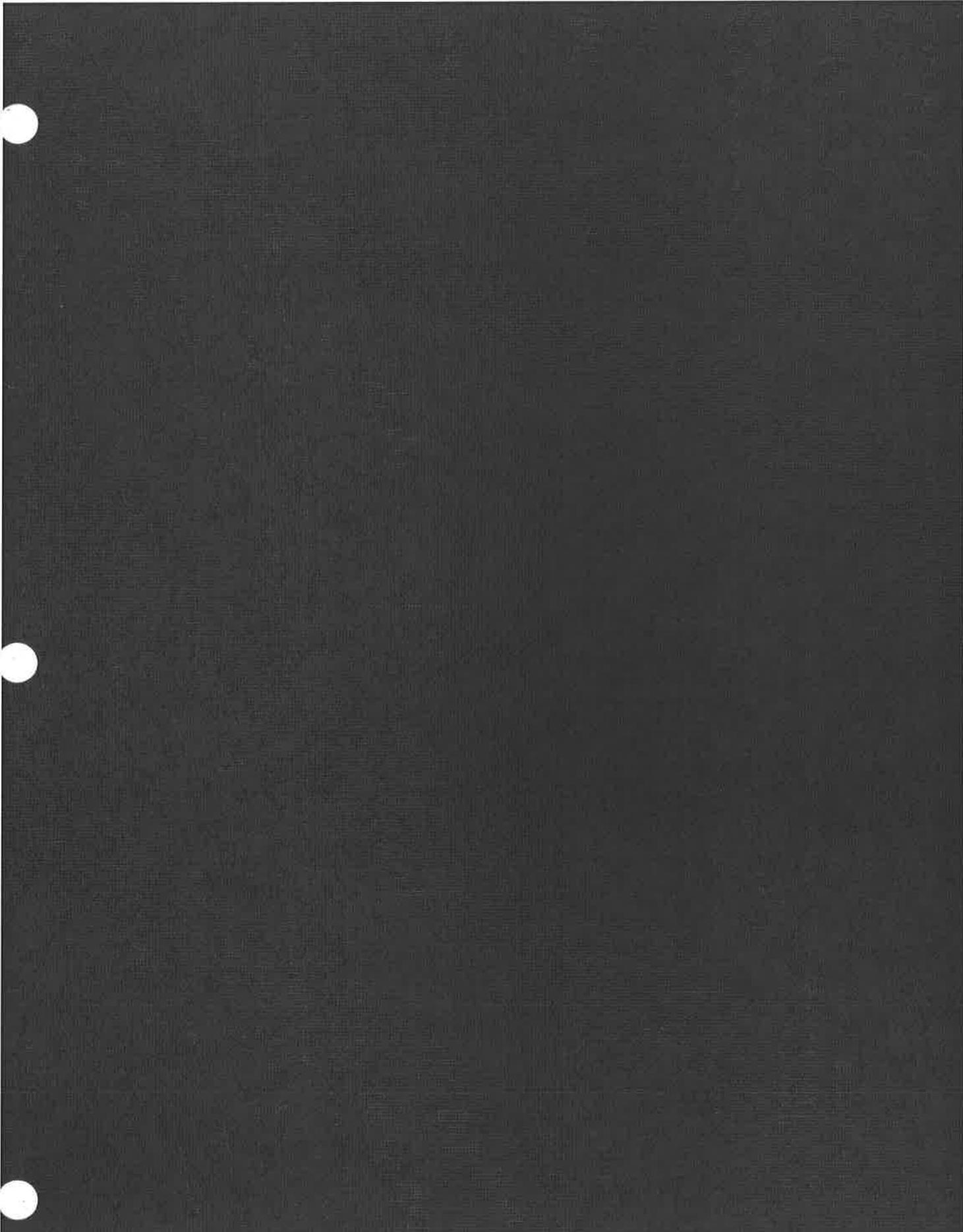


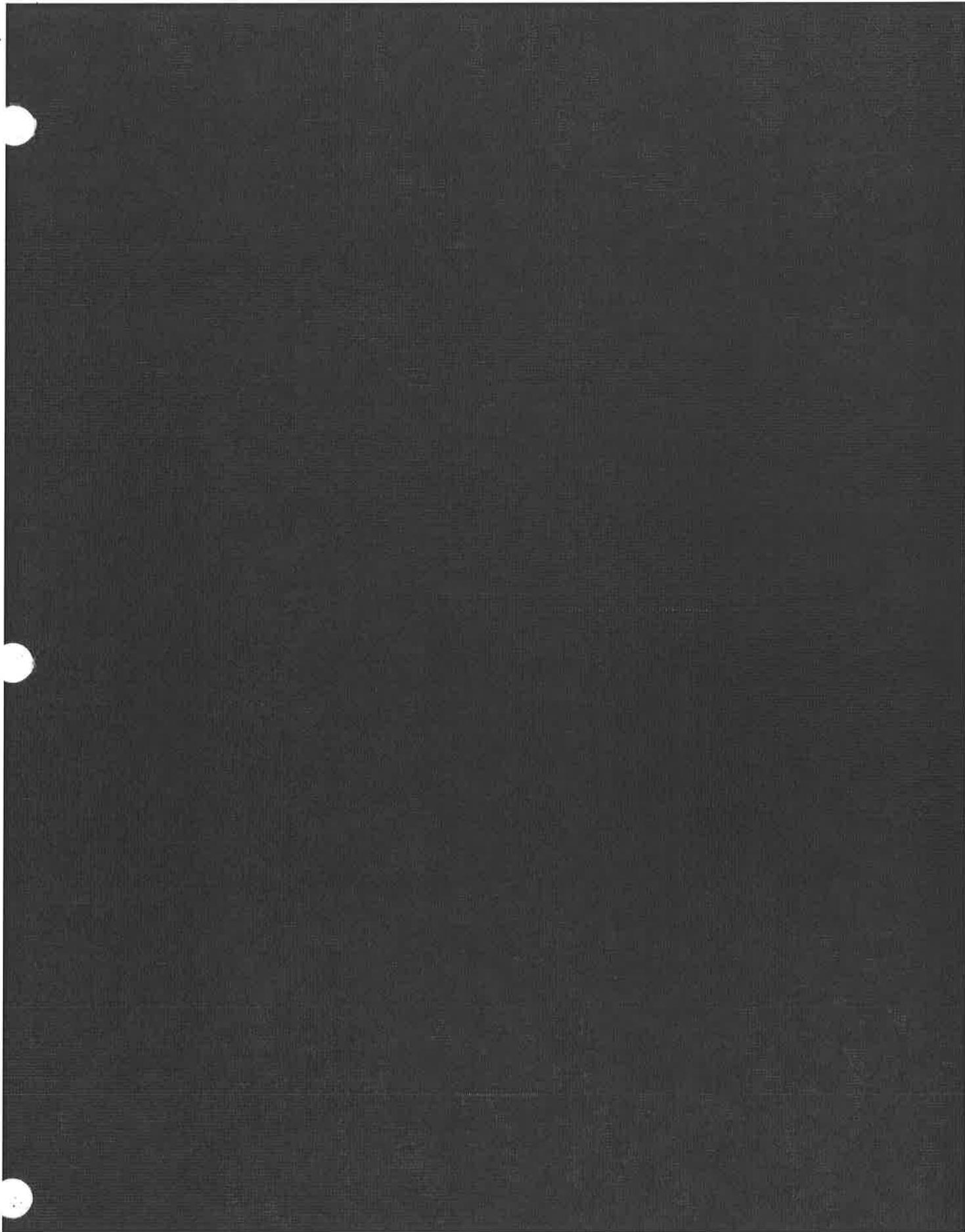












Fr. Jeub file,
please

FROM THE OFFICE OF HUMAN RESOURCES....

MEMO

DATE: November 5, 1996
TO: Rev. Kevin McDonough
Rev. Austin Ward
FROM: Mary Lynn Vasquez *Mary Lynn Vasquez*
Personnel Administrator
SUBJECT: **RICHARD JEUB**

Just a note to let you know that we are continuing to cover Richard Jeub in the Priests' Pension, Health and Life Insurance; and we continue to bill the Clergy Fund for the premium.

If this is to discontinue, please advise; otherwise, we will continue this practice.

Thank you.

Fr. Jeub file,
please

FROM THE OFFICE OF HUMAN RESOURCES....

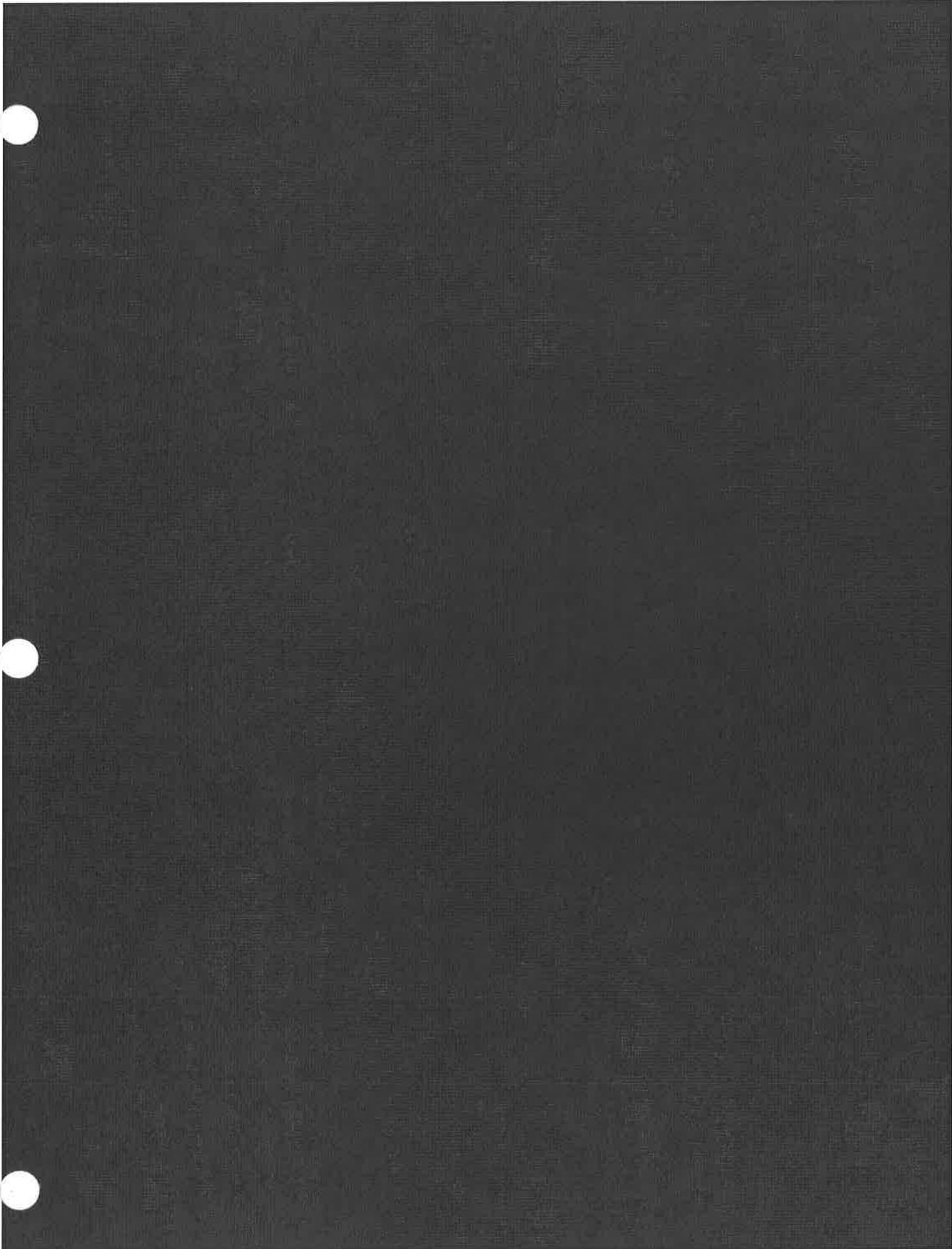
MEMO

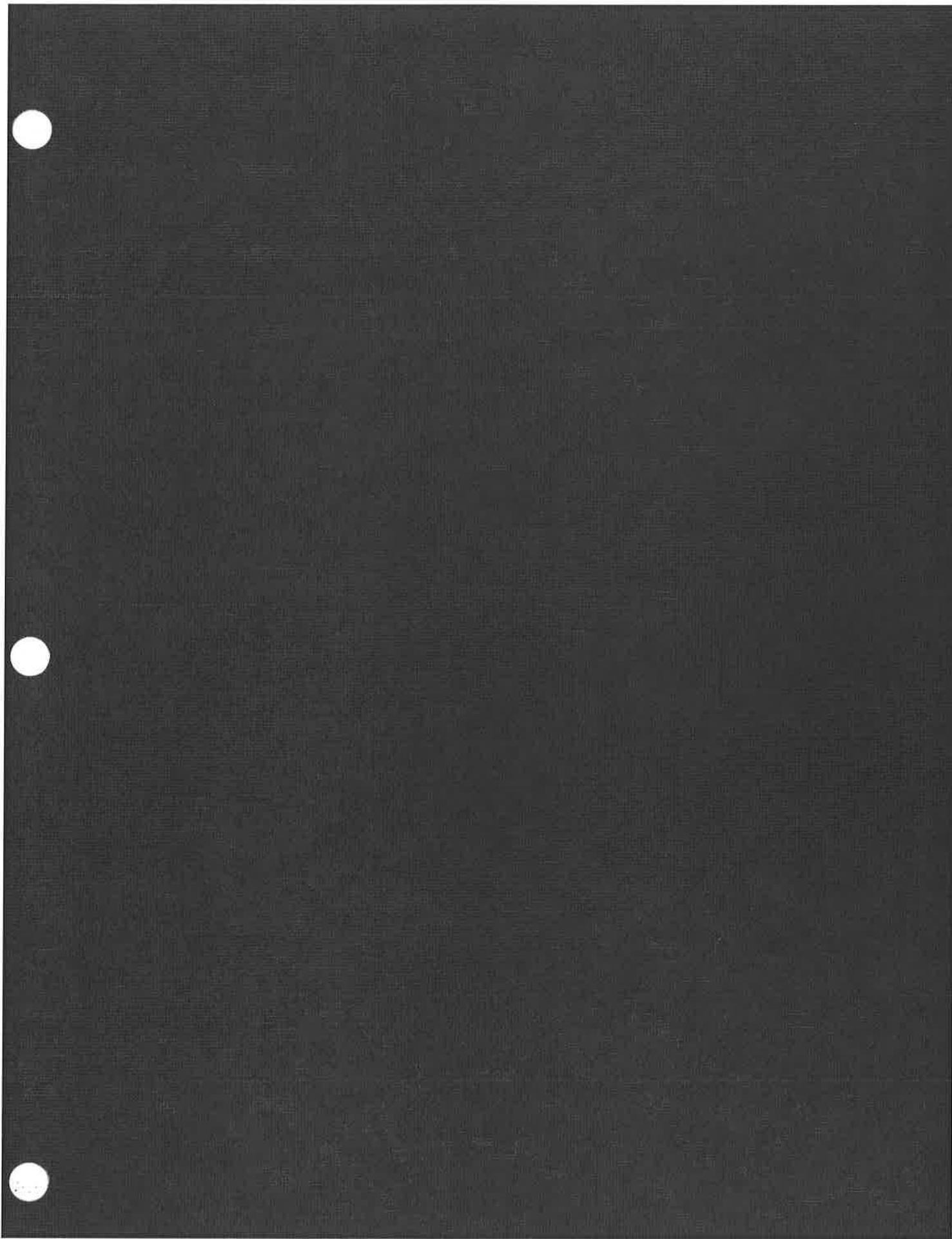
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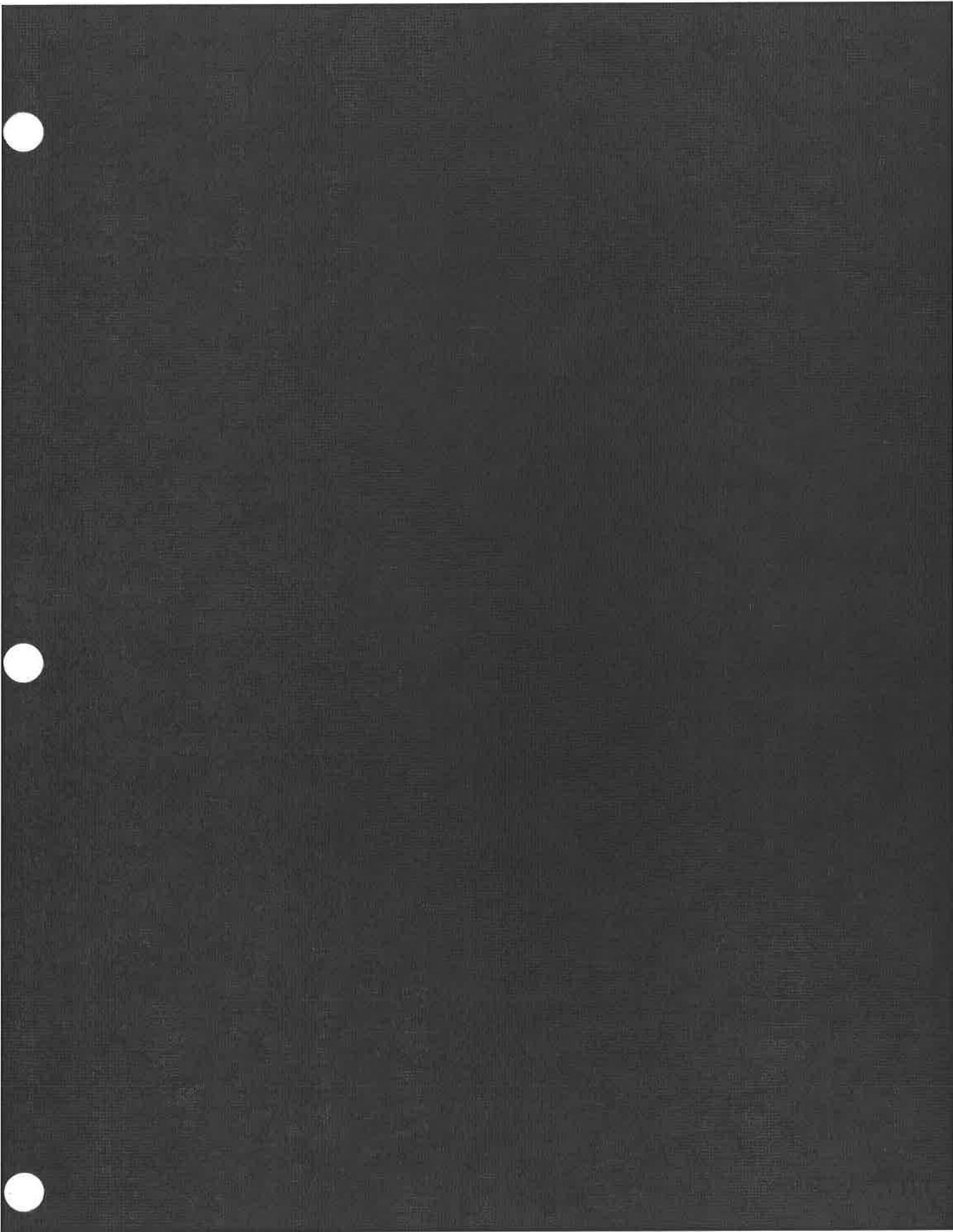
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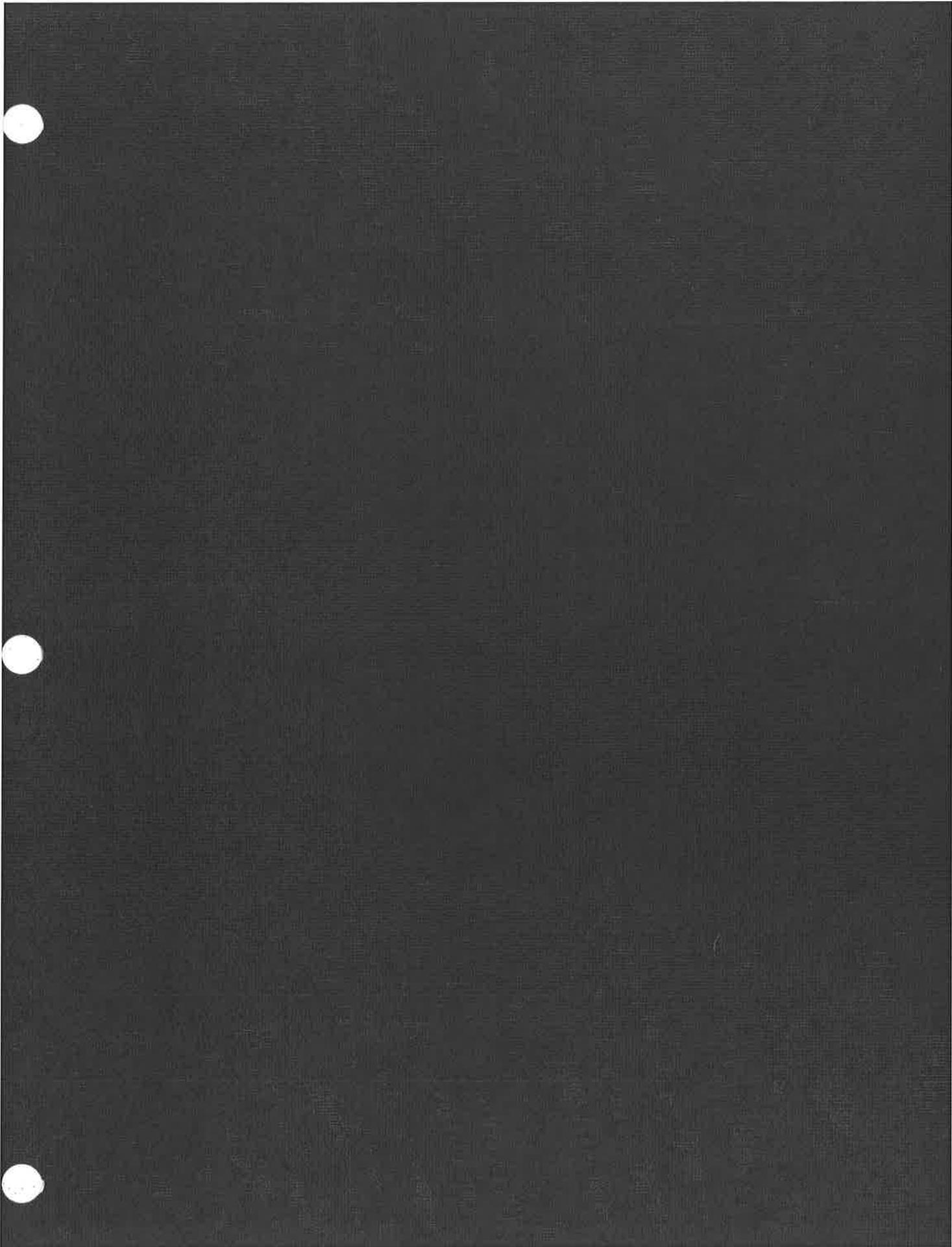
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Thank you.









STRICTLY CONFIDENTIAL

December 27, 1996

MEMO TO: The File of Father Richard Jeub
FROM: Father Kevin McDonough
SUBJECT: CONVERSATIONS WITH VICTIMS\

For some months we have been looking at the question of a reassignment to pastoral ministry for Father Jeub. One element of the Archdiocesan approach to this kind of question is to speak with people who were harmed by a priest with an offense history. The purpose of this memo is to report the results of our following through on that element of our protocols.

A preliminary note about the people I spoke with: Father Jeub offended to a greater or lesser degree against several people. He was also accused but vindicated in at least one case. Over the years, the Archdiocese has had significant contact with four people. I determined to speak with two of them, [REDACTED] and [REDACTED]. Father Jeub was accused of sexual involvement also by [REDACTED], but was vindicated by a jury. I determined not to speak with her. He was similarly accused by [REDACTED]. Although I have a good deal of personal admiration for [REDACTED], I decided not to contact her for several reasons. First, her complaint had focused on emotional boundary violations, with fairly minimal allegations of physical contact. Second, Father Jeub had always denied the physical contact. Third, the questions of fact were never resolved because the Archdiocese chose to offer financial help for [REDACTED] simply because of her very fragile emotional condition rather than because we believed that the fact question had been cleared up.

After spending some time trying to contact [REDACTED], I was able to reach her through her work place. The conversation with her was a very positive and even pleasant one. She was genuinely grateful for having been contacted and she reported that she has "moved on" very successfully with her life. She described herself as genuinely happy. She said that she recognized that a lot of time had passed since we first intervened with Father Jeub. She was pleased to hear that he had responded well to treatment, was able to show empathy, and understood some of the roots of his exploitative behavior.

December 27, 1996

I spoke twice at length with [REDACTED]. She too was grateful to receive the phone call. Our first conversation caught her somewhat by surprise. Although generally positive, she had questions which led to the follow-up conversation. She too reported that she has moved beyond the exploitation by Father Jeub in her past. She sounded sadder than [REDACTED] but generally satisfied with her life. She asked a lot of questions about empathy, proper boundary maintenance, commitment to celibacy, and other personal and professional issues for Father Jeub. I told her that I certainly could not assure her that he had become a totally different person, since no one can change that fundamentally. I did assure her, however, that the professionals involved, the Clergy Review Board, and I all believe that he has made very significant progress in understanding the wrong that he has done, developing a sense of empathy for those he has hurt, and putting in place the kinds of interior and exterior patterns that will prevent reoccurrence.

On the basis of these phone calls, I told Father Jaroszeski that I consider this part of our protocol completed. My understanding is that Archbishop Flynn has moved ahead with an assignment for Father Jeub.

KMM:md

cc: Archbishop Flynn

JEUB9

Undated
or incomplete
dates (No year)

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

Office of the Archbishop

January 6, 1997

Reverend Richard Jeub
Church of the Sacred Heart
4087 West Broadway
Robbinsdale, Minnesota 55422-2293

Dear Father Jeub,

With this letter, I am pleased to name you Parochial Vicar of the Church of the Sacred Heart, Robbinsdale, Minnesota, effective December 19, 1996, in service to that parish community with the Pastor, Father Robert Zasacki.

Richard, I sincerely hope that your assignment to pastoral service at Sacred Heart will be blessed abundantly. I am sure this transition back to active ministry is both welcome and at the same time mixed with some anxiety. It is important that you keep in touch with Father Kevin McDonough during your time of service at Sacred Heart.

Know that you have been in my prayers and will continue to be. God bless!

Sincerely yours in Christ,

Harry J. Flynn

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

Office of the Archbishop

January 6, 1997

Reverend Richard Jeub
Church of the Sacred Heart
4087 West Broadway
Robbinsdale, Minnesota 55422-2293

Dear Father Jeub,

With this letter, I am pleased to name you Parochial Vicar of the Church of the Sacred Heart, Robbinsdale, Minnesota, effective December 19, 1996, in service to that parish community with the Pastor, Father Robert Zasacki.

Richard, I sincerely hope that your assignment to pastoral service at Sacred Heart will be blessed abundantly. I am sure this transition back to active ministry is both welcome and at the same time mixed with some anxiety. It is important that you keep in touch with Father Kevin McDonough during your time of service at Sacred Heart.

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10 March 1997

Reverend Richard Jeub
Church of the Sacred Heart
4087 W. Broadway
Robbinsdale, MN 55422-2293

Dear Dick,

I was pleased to hear that you are recovering from what might have been a more horrible accident. I hope that the convalescence you are going through will not get too long and boring for you!

You mentioned on the phone that you were aware I had called to talk with you just before the accident. I said I would call you later about that matter, but now have decided not to "keep it hanging over your head". Here is the matter I called about.

We learned here from a check request that Father Lee Krautkremer had submitted that you covered for him on two vacation days in January. This set off a "warning light" for me. I do not recall my ever expressing a concern about this to you, so I know you stepped in to help Lee in generous good faith. On reflection, however, I want to raise a caution. My recollection is that it was in the hospital environment that your inappropriate relationships began. That is an environment with a higher than average degree of vulnerability in it, both on the part of patients and of some of the staff. It is a "needy" environment in some significant ways.

It seems to me that it would be better that you not fill in there. I know that you have a lot of skills and background, which makes you a very logical candidate to help out for your friend. The "neediness factor" concerns me, however.

I do not want simply to impose this limitation on you without talking with you. Would you rather give this some consideration and then set up a time that we can talk? You may want to bring it to support group or therapy and get some advice. Take your time, but please think it through.

Once again, I am glad that you are better than you might have been after such an accident. I am praying a speedy and full recovery for you.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General and Moderator of the Curia

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Vicar General and Moderator of the Curia

For Jeub's file, please

Archbishop Harry Flynn
226 Summit Avenue
Saint Paul, Minnesota 55102

Dear Archbishop,

draft

I am sure that Father McDonough has informed you of my current difficulties as parochial vicar at Sacred Heart Parish in Robbinsdale.

I thank you for the confidence you showed toward me in making this assignment. I am very grateful for the opportunity that Father Zasacky opened for me to return to pastoral ministry.

I am very sorry to say that the impulsiveness and failure to honor boundaries of authority and respect that led me into trouble years ago have again been active in undermining a healthy work and living situation with Father Zasacky. The trust and respect that we need for a good relationship have deteriorated, irreparably, I believe, and I take responsibility for it.

As a result, I submit my resignation from the assignment as parochial vicar at Sacred Heart Parish, effective August 1, 1997 or at another date specified by you.

I will work with Father Schwartz of the Priests' Personnel Board in trying to find a healthy and appropriate assignment. The enclosed guidelines for my future employment will, I hope, give direction and help avoid some of the pitfalls that have led to the problems at Sacred Heart. The guidelines have been drawn up with the help of Father Ken Phillips of the Continuing Care Staff at Saint Luke Institute. During my recent stay at Saint Luke's I came to appreciate in a new and dramatic way the value of the treatment that I had received there and the importance of many things forgotten during my nearly six years of pastoral inactivity.

I am in residence with Father Fitzgerald at Saint Rita Parish, Cottage Grove, at the recommendation of Father McDonough. I remain available for temporary work assignments as needed while a more permanent assignment is being worked out.

I am extremely grateful for the support that I have received from you, from Archbishop Roach, and from the Archdiocese in general. I deeply regret that the difficulties at Sacred Heart have occurred and I look forward to a time of healthy service to you and to the people of this Archdiocese.

Sincerely, in Christ

Richard H. Jeub
Richard H. Jeub

OBSERVATIONS OF BEHAVIOR OF REVEREND RICHARD JEUB
CHURCH OF THE SACRED HEART, ROBBINSDALE, MN
DECEMBER 1996 - JUNE 1997

I have been requested by Rev. Kevin McDonough, Vicar General of the Archdiocese of St. Paul and Minneapolis, to write a resume of observed behaviors of Rev. Richard Jeub since his arrival at this parish. Fr. McDonough informed me that Fr. Jeub's pattern is to set up a situation that evokes negative feelings which in turn sets up a need for comfort giving relationships. Therefore I shall describe behaviors that I have observed in two categories: working relationship in the parish, behaviors with age appropriate females.

If I remember correctly, Dick arrived at Sacred Heart on Friday, December 20. On Sunday, December 22, prior to the 9:30 Mass, as we were waiting in the sacristy, Dick noticed that the back of the dress of the female lector was open three or four or five buttons. Dick immediately got up and went over to the woman and began buttoning her dress. I waited a day and a half to see if Dick would have any comment about this. He didn't. So, I brought the subject up and told him that I was surprised at that behavior. I stated that the buttoning of a woman's dress was an act of intimacy and one which I felt was inappropriate for a priest to do. I pointed out that there was no questioning of whether or not he should do this. He did not look for another woman to perhaps deal with this. He did not even ask the lector herself if she wanted him to button her dress. He simply got up and began buttoning her dress and told her that some buttons were undone. It should be noted that the woman in question probably would not grasp the significance of such an action. What concerns me is the lack of a sense of boundaries on the part of Fr. Jeub and the complete absence of impulse control.

I believe it was on the first Monday of Lent (February 17, 1997) that Dick was in a very serious skiing accident. As a result of this accident, he was hospitalized for 5/6 days. In visiting him at the hospital, I observed how his affect changed every time one of the female nurses entered the room and subsequently pointed out to him that he had difficulty remembering things he needed to ask his doctors but had no difficulty remembering the nurses' names. The remembering of names, as such, I did not think significant but connected with the change of affect, I thought to be significant. When he returned to the rectory for the first day or so I took care of whatever needs he had. However, he then began asking our female staff to run errands for him with some frequency. They would have to go over to the rectory several times daily to respond to his calls. He also asked that our Director of Religious Education, an age appropriate female, drive him to his doctors' appointments. It was during this time the he received, at the Parish Office, a delivery of flowers. The parish secretary brought the flowers over to the rectory and called upstairs asking if it was okay to come up because she had these flowers for him. He told her to come up and when she arrived at his room he had apparently just come out of the shower, was in sweat pants and was reaching for a T-shirt which he then put on. The secretary informed me that she was surprised and uncomfortable. She had expected that he would be either in bed or in any event fully clothed. Her words were "I didn't expect to see my priest this way." I

need to point out that this secretary is by no means Victorian in her attitudes but was genuinely uncomfortable in this situation. Again, I would point out a lack of boundaries and no impulse control.

Prior to Dick's arrival at Sacred Heart, he had three meetings with the parish leadership, the Trustees and major committee heads, the Parish Pastoral Council and the parish staff. In each of these meetings he stated that at no time was he to minister to or have any dealing with any age appropriate female who could be considered vulnerable. In point of fact, the Vicar General was present at the meeting with the parish staff. On May 27, a woman came to register in the parish and was directed to Fr. Jeub since I was busy with someone else in my office. At the conclusion of my appointment I looked for Dick to check something with him and was told that he was registering someone. I went back into my office and after approximately 25 minutes came out again to find that he was still with this person. It was at this time that I was informed that the person he was registering was a woman. I would guess that at this point the woman was with him for more than a half hour. The length of the entire registering session I would guesstimate at between forty-five minutes and one hour. That struck me as unusually long. I subsequently asked Dick why it took so long and he said it was because the woman had recently been through a divorce and was having a really difficult time and that he was trying to be understanding and helpful. I pointed out to him that his description of this woman was of a vulnerable, age appropriate woman and that he had declared to the entire leadership of this parish as well as announcing, from the pulpit, to the entire parish that he could not and was not to deal with anyone who fit that description, e.g.,: vulnerable, age appropriate female. He reacted with anger and stated "I suppose then you don't want me to work with the other woman." I responded: "What other woman?" Dick responded: "The one I'm helping with an annulment." I answered: "Yes, this is another vulnerable, age appropriate female. And I sat at each of those three meetings when you stated quite clearly that you are not to deal with these people and that you are to immediately, upon recognition of the situation, tell them that you cannot deal with them. They should see either Fr. Bob or some other priest. Dick responded angrily: "How can I find out how far I can go unless I deal with these people?" My response was: "It is not a question of how far you can go. You simply cannot see these people." It was at this point that I remembered Dick stating at his meeting with the Parish Council that during his stay at St. Lukes he was put in a class of sexual addicts but he really didn't agree with that. It was at this point that I told Dick that he was in denial and that I was really concerned for him and for our parishioners.

I will just list those events that have to do with the administration of the parish in which Dick and I came into conflict. In his first few weeks at the parish, we had several discussions and one very pointed discussion was about the way the collection was taken up on Sundays. Dick stated that he wanted to see it changed. I responded that for now I wanted it to remain as is, that it might change in the future and if it were to do so I wanted it to be done through the Liturgy Committee, not by edict. Toward the end of January, while I was on vacation, Dick instructed the ushers to change the way the collection was handled. (To be specific, how the ushers were to return to the rear of the church.) I returned and to my surprise experienced the change my first Sunday back. I confronted Dick about this and his response

was "Well, I got impatient with the way they were doing it."

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Shortly after his arrival, I told Dick that with his background in custodial work that I would appreciate it if he would be available to our head custodian as a resource to him. I stated that our head custodian was young and still had a lot to learn and that he would be very open to any help and guidance he would receive. I very specifically said, "Don't become the head custodian yourself. Simply be available to him. Let him know that you're there if he needs you. If here and there you see something really glaring, point it out to him but do it in a way in which he doesn't feel that you are taking over."

Since then I have noticed the demeanor of our head custodian becoming less and less cheerful. Two weeks ago, suspecting that frustration with Fr. Jeub might be behind this behavioral change in the custodian, I decided to speak to the custodian directly about this. To sum up our conversation, the custodian said to me, "Father, I don't know whose job he's after - yours or mine. But I'm getting really frustrated because he's always around telling me what to do and how to do it and that I'm doing it wrong. And, you tell me one thing and then

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My point in mentioning these incidents is that Dick had evidently seen nothing wrong with these behaviors and in fact in at least one instance gave a totally different rendition to the Vicar General. I pointed out to Dick that back in late December or early January, when he, I and the Vicar General had a luncheon meeting he was told point blank by the Vicar General that he was not being sent to Sacred Heart as its pastor. Fr. McDonough stated, "Bob is the pastor. He is the boss. You are the associate. You work for Bob." The Vicar General has told me that Dick uses his interpretation of these events as occasions for self pity which sets up the desire (need?) for consolation. I might also point out, whenever Dick can no longer rationalize or minimize or deny his behavior, he resorts to saying, "I need to hear you say that." My response has consistently been "That is not my responsibility". I sincerely believe that Dick needs to BELIEVE and ACCEPT his addiction and his inappropriate behavior. Dick will frequently excuse his conduct by referring to the lack of affection he got from his mother and that he needs to better understand why he acts the way he does.

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Church of the Sacred Heart
4087 West Broadway
Robbinsdale, MN 55422
1-612-537-4561
fax 1-612-537-5426

RZ:mjf

cc: St. Luke's Institute
Rev. Kevin McDonough
Rev. Robert E. Zasacki

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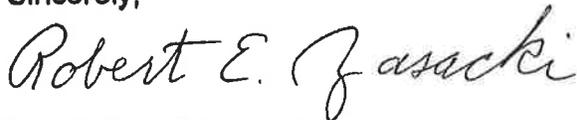
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RZ:mjf

cc: St. Luke's Institute
Rev. Kevin McDonough
Rev. Robert E. Zasacki

STRICTLY CONFIDENTIAL

June 27, 1997

MEMO TO: Archbishop Flynn
FROM: Father Kevin McDonough
SUBJECT: FATHER RICHARD JEUB

Archbishop, I had a meeting with Father Jeub about some sensitive questions on June 19. My own conclusion, as you will see below, is that these questions can be favorably resolved while leaving Father Jeub in his assignment. It is definitely a judgment call, however, and so I want to defer to you. I know that you want to be very careful about any assignments involving priests with any difficult histories.

The meeting was set up initially because we had learned that Father Jeub had substituted for Father Lee Krautkremer in hospital service. I was concerned about this because Father Jeub had become sexually involved with some adult women through his work as a hospital chaplain about twenty years ago. I did not think that hospital work was good for him because of this. I called him on the phone to set up the meeting, and it turned out that that was almost exactly the day on which Father Jeub suffered a severe skiing accident. We delayed the meeting all these months because Father Jeub was hospitalized for a long time and then relatively immobile.

Shortly before the meeting, Father Bob Zasacki asked to speak with me. He indicated that there were several concerns that he had. They were these:

- 1) Shortly before the skiing accident, he and Father Jeub were in the sacristy when a woman who was to be lector came in. One of the buttons on the back of her dress was undone. Without asking permission, Father Jeub reached over and redid the button.
- 2) When people register for the parish, it is Father Zasacki's practice to have them sit down with one of the priests for a brief interview. He noticed very recently that a woman in her forties had come in for a registration conversation with Father Jeub. The conversation went on longer than normal. When it ended, Father Zasacki asked Father Jeub what had taken so long. Father Jeub indicated that the woman had indicated that she was in the midst of a divorce and she wanted to talk that through. When Father Zasacki pointed out that offering such pastoral care to a woman alone, even when Father Jeub is caught by surprise as in this case, is quite imprudent. Father Jeub did not seem to understand that.
- 3) Father Jeub indicated to Father Zasacki that he was working with a woman in the parish who is seeking an annulment. He was doing so because she insisted that Father Jeub would be able to help her. Once again, he did not seem to understand that this would be a "counseling-like" pastoral care situation and that it ought not to be in his repertory of acceptable pastoral contacts.

TO: Archbishop Flynn

Page 2

June 27, 1997

- 4) Finally, when Father Zasacki asked to sit down with Father Jeub to discuss all of this, he discovered that Father Jeub had not been attending a SAA meeting for about two years. Father Jeub has been attending a support group for priests with boundary violations, but he has not attended the twelve-step group. This concerned Father Zasacki (and me) a good deal.

I brought all of these issues up with Father Jeub. We resolved the hospital chaplaincy question quickly. He explained that the only responsibility of the substitute for Father Krautkremer is to carry a pager and to come to the hospital to provide emergency anointing. I told him that I would be open to his providing this help to Father Krautkremer on a very occasional basis, but with two conditions. First, he was to provide no other care but immediate sacramental attention in the case of an emergency. Second, he was to talk with Father Krautkremer about serving only as a "last resort" helper.

In regard to the other issues, Father Jeub and I agreed on several things:

- 1) He must not let his own internal sense of whether a situation is safe or not control whether he gives pastoral care to a particular person. Instead, he must operate in an "oversafe" mode. I stressed to him that he was not to provide individual pastoral care to any adult women, with the exception of emergency care at the time of death or serious illness and the question of hearing sacramental confessions in the confessional.
- 2) I asked him to start attending SAA again, at least for a couple of months. He does not view himself as a sex addict, in the sense that he is not particularly caught up in the sex act itself. I pointed out that another part of SAA is so-called "intimacy addiction", a constant need to be needed, loved, and otherwise deeply involved in other people's lives in an inappropriate way. I suggested that, while he may not be focused particularly on orgasm, he has a marked inability to keep good boundaries in place in intimacy-related ways.
- 3) I asked him to draw up a contract in his own language which would reflect the kind of limits described above. While I believe I am being clear in what I am saying, I am obviously not communicating it in a way that he can hear. After he has drawn up that kind of contract language, I said that he and Father Zasacki and I would sit down, edit it, and then come to mutual agreement. He was very much open to, and even relieved by, this kind of concrete idea.

If we are able to work out a clear behavioral contract, I think that Father Jeub will be able to continue in his ministry at Sacred Heart. That is my opinion, however, and I think that you ought to review it, Archbishop. Please let me know if this troubles you or if you would like to have some other provision put in place.

KMM:md

cc: Bishop Welsh
Father Paul Jaroszeski
Bill Fallon

JEUB

STRICTLY CONFIDENTIAL

June 27, 1997

MEMO TO: Archbishop Flynn
FROM: Father Kevin McDonough
SUBJECT: FATHER RICHARD JEUB

Archbishop, I had a meeting with Father Jeub about some sensitive questions on June 19. My own conclusion, as you will see below, is that these questions can be favorably resolved while leaving Father Jeub in his assignment. It is definitely a judgment call, however, and so I want to defer to you. I know that you want to be very careful about any assignments involving priests with any difficult histories.

The meeting was set up initially because we had learned that Father Jeub had substituted for Father Lee Krautkremer in hospital service. I was concerned about this because Father Jeub had become sexually involved with some adult women through his work as a hospital chaplain about twenty years ago. I did not think that hospital work was good for him because of this. I called him on the phone to set up the meeting, and it turned out that that was almost exactly the day on which Father Jeub suffered a severe skiing accident. We delayed the meeting all these months because Father Jeub was hospitalized for a long time and then relatively immobile.

Shortly before the meeting, Father Bob Zasacki asked to speak with me. He indicated that there were several concerns that he had. They were these:

- 1) Shortly before the skiing accident, he and Father Jeub were in the sacristy when a woman who was to be lector came in. One of the buttons on the back of her dress was undone. Without asking permission, Father Jeub reached over and redid the button.
- 2) When people register for the parish, it is Father Zasacki's practice to have them sit down with one of the priests for a brief interview. He noticed very recently that a woman in her forties had come in for a registration conversation with Father Jeub. The conversation went on longer than normal. When it ended, Father Zasacki asked Father Jeub what had taken so long. Father Jeub indicated that the woman had indicated that she was in the midst of a divorce and she wanted to talk that through. When Father Zasacki pointed out that offering such pastoral care to a woman alone, even when Father Jeub is caught by surprise as in this case, is quite imprudent. Father Jeub did not seem to understand that.
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KMM:md

cc: Bishop Welsh
Father Paul Jaroszeski
Bill Fallon

JEUB

INTIMACY NEEDS - Richard H. Jeub

- 1 - I need to be in close, regular contact with men and women who love me and whom I love and who can tell me the truth, whether comfortable or uncomfortable.
- 2 - I need to develop several friendships within which I can share the full range of my feelings and thoughts.
- 3 - I need to develop friendships that are not based on professional interests, but on shared interests and activities.
- 4 - I need a regular time and place each day for personal prayer and intimacy with God.
- 5 - I need to recognize my personal needs for love, approval and/or achievement.
- 6 - I need time each day for personal relaxation and doing what I want simply for the joy of doing it.
- 7 - I need to develop friendships with other people who are in recovery and share my addictive history with them.
- 8 - I need to take responsibility for my social life and recreation.
- 9 - I need to develop my ability and willingness to ask for help when I need it.
- 10- I need to develop my ability to say NO and stick with it when it plays on my co-dependent traits.
- 11- I need to laugh and cry, to experience my own emotions in real life and in movies, theater, etc.
- 12- I need to love and be gentle with myself, aware of my gifts and my limitations.
- 13- I need to let people see the vulnerable part of me and become comfortable with my messiness.
- 14- I need to develop friendships among my clergy peers, utilizing the established bonds with my support group and my classmates.
- 15- I need to establish, recognize and honor physical and emotional boundaries so that my needs for physical and emotional expression can be met without victimizing or abusing others.
- 16- I need to establish relationships with women who are of good ego strength and independence, lest a codependent and potentially abusive situation occur.

BUDDING SIGNS

The expression "Budding Signs" comes from AA vocabulary and derives from Building Up to Drink. In my case the building would be toward codependent behavior and sexual involvement with adult women.

As a recovering sex and love addict I realize that at any time I could relapse into my past patterns of addictive behavior. I do not want to live as an addict ever again.

Before relapse takes place there will be signs --- BUDDING SIGNS --- of my movement toward relapse. In the following pages I try to identify these signs and the strategies that can be used as preventive medicine in nurturing my recovering.

I have primary responsibility for my recovery, but I cannot do this alone. I ask you, as friends and support group, to help me by calling attention to my behavior and giving me honest feedback if you observe these signs in my attitudes and/or behaviors.

Your honesty and tough love is needed in calling my attention to these SIGNS when you see them operating in my life. If I become defensive as you give me feedback, call me on it. Do not walk away. Please be patient with me and walk with me.

I. Addiction is fed by "stinking thinking": attitudes, thoughts and feelings about myself and my relationships to others that are self defeating, distorted and often irrational. I need help to recognize when my attitude is going sour. Some of the ways that this may show itself are:

1) Personal withdrawal and isolation, either physical or mental/emotional.

- turning down social invitations in order to be mysteriously alone, with only vague generalities offered as a reason.

INTERVENTION: Question me; there should be concrete reasons that can be shared with my support people. If I don't have them, suggest I investigate my isolating behavior more deeply.

- In social situations I may be withdrawn and silent, not actively involved in what is going on.

INTERVENTION: Ask me where I am; call me back into the room. There may be private thoughts or feelings that I am not comfortable expressing which may need to be acknowledged.

2) Misdirected anger

- I may express anger and frustration about persons or events in blaming and non-confronting ways, as complaining and bitching. If you see me avoiding the intensity of my own emotion and/or being unwilling to address the source of the anger either within me or elsewhere please:

INTERVENTION: - ask me if I'm angry; it may help me see what I don't easily recognize.

- insist I address my own feelings

- Don't be a sponge; insist I talk to any person about whom anger is being vented.

3) Global or cosmic anger

I often express anger in general terms; anger about sickness or poverty or about the condition of the world in general.

INTERVENTION: Such expression of anger avoids specifics and "is vague enough to be safe." I need to be challenged as to the personal connection for the anger. To be specific, name names and describe events. What is being touched in me now that is coming out in anger?

4) Defensive/authoritarian behavior

I withdraw from the difficulties, differences and threats of the real world by speaking or acting in authoritarians way that destroys possible dialogue. Behind this response is an attitude of superiority or of fear at respecting another point of view.

INTERVENTION: Express your experience of the authoritarianism; ask what it is that makes me feel threatened.

5) Self esteem issues

Feelings of personal insignificance and low self esteem have generally preceded addictive behavior. The feelings of worthlessness and of not being worth the time, attention or care of others are very dangerous for me. When I feel this way I can show it by not taking care of myself, by not honoring my own intimacy needs regarding rest, recreation, eating, socializing, and generally being good to myself.

INTERVENTION: confront me on not honoring my stated intimacy needs; ask how I'm feeling about myself. I may need to take the matter to my therapist.

II. Healthy recovery requires that I value and take proper care of myself, learn to monitor my physical activity and emotional life and set healthy boundaries for myself. To find my affirmation and personal worth in the work that I do or to use work to fill an emptiness that needs to be recognized and treated honestly are signs of my troubled spirit. Specific danger signs could include:

- a willingness to compromise or forego my daily times of recreation and/or prayer in favor of work. In effect this says that work is more important than I am.
- not taking the time to prepare and enjoy a healthy meal daily.
- not taking the time to exercise at least twice a week barring all excuses except sickness.
- not taking a minimum of a full day each week away from the workplace.

INTERVENTIONS:

- find an exercise buddy and make a regular commitment with him.
- alert co-workers of workaholism and ask their help in recognizing it and being accountable for my work schedule.
- establish limited office hours and honor them.
- ask help of appropriate people to raise my consciousness of "forgetting or overlooking" my relaxation needs.

III. To compromise or abandon my continuing efforts at emotional health would signal a willingness to return to the addictive life style of the past. Warning signs of this would include:

- discontinuing the daily monitoring of the significant events of the day and failing to reflect on the feelings involved.

INTERVENTION: make a journaling workshop with Mark Scannell;
share the journal regularly with my therapist or
spiritual director.

- giving way to grandiose ideas or activity, especially regarding the poor.

INTERVENTION:-limit my financial charity to 10% of my income.
-personal charity may be given only to recognized
charitable organizations, not individuals.
-Any disgressionary funds that I have access to must
be monitored by someone who knows my history.

VIOLATION OF BOUNDARIES ABOUT THESE LAST TWO ITEMS HAVE PLAYED A MAJOR
ROLE IN PAST INVOLVEMENTS AND MUST BE REPORTED TO MY SUPERIOR AT ONCE.
IF SUSPECTED.

- I am committed to at least one social event weekly with a friend.
Support people are invited to ask me if I am honoring this
commitment.

INTERVENTION: If I am avoiding friends I need to be challenged to
talk to my therapist, sponsor and 12 step group.

IV. My recovery must remain based in my relationship with God and my
spiritual life. BUDDING signs would include:

- displacing personal prayer and meditation as my first activity of
the day.
- preparing homilies at the last minute rather than reflectively
through the week.
- skipping annual retreats.
- avoiding my priest's support group without cause.
- not seeing my spiritual director at least quarterly.

INTERVENTION:- I am accountable to my priest's support group for
absences.

- Members of my support group may ask if I am being
faithful to my daily prayer time.

V. Sexual addiction and relationships with women.

Poor self esteem, isolation and loneliness have in the past been
medicated by intimate relationships with single women. BUDDING signs
would include:

- beginning to counsel any adult woman.
- beginning to develop a personal, exclusive relationship with a
woman who is near my age, unmarried, and emotionally needy.

INTERVENTION: This is approaching disaster. If there is any
question about these two signs I should be
confronted immediately. If I do not respond
appropriately my superiors should be informed.

- skipping 12 Step meetings

INTERVENTION: call my sponsor, call a buddy in 12 step, attend
meetings and talk about what's going on.

- not maintaining at least monthly contact with my sponsor.

INTERVENTION: contract with a sponsor who will call me if I am not
responsible.

- cruising video stores and TV listings for soft core porn.
- obsessing about women as sex objects, particularly regarding their
breasts.

INTERVENTION: call my sponsor, a 12 step companion or support group
member to talk about the fantasies and the urge to
cruise.

VI. Pathological neatness

I exhibit a strong need in my emotional and relational life to keep things neat and controlled and thus avoid the messiness and ambiguity of feelings that are part of real life.

INTERVENTIONS: - I cannot and need not control how others think or feel.

- I have a right to change my mind.
- My emotions can be inconsistent, illogical and conflicting.
- If I seem to have everything down pat and my views are rigid, challenge me by asking if things are really so neat and clear; remind me that I am probably denying or avoiding something.

STRICTLY CONFIDENTIAL

July 14, 1997

MEMO TO: Archbishop Flynn and Father Jaroszeski

FROM: Father Kevin McDonough

SUBJECT: FATHER JEUB

I met with Father Zasacki on Friday, June 11. He does not want Father Jeub to return to Sacred Heart. The "straw that broke the camel's back" was the way that Father Jeub handled his departure for the assessment process. He was warned by Father Zasacki not to turn Zasacki into the "bad guy". He told me that Father Jeub has a way of constantly shifting blame from himself to others. Father Zasacki feels that that is precisely what Father Jeub did in taking leave of the staff.

He told me that he is hopeful that some other assignment can be found. He is not recommending the permanent removal of Father Jeub from ministry. He simply does not think that he can work with him.

KMM:md

cc: Bishop Welsh
Bill Fallon

JEUB2

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Bill Fallon

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KMM:md

cc: **Bishop Welsh**
 Bill Fallon



Saint Luke Institute

July 14, 1997

Confidential

Reverend Kevin M. McDonough V. G.
226 Summit Avenue
Saint Paul, Minnesota 55102

Re: Reverend Richard Jeub
SLI # 12198

Dear Father McDonough,

Thank you for your referral of Father Jeub. Your insights and the letter of Father Zasacki were most important in helping us examine specific behaviors with Father Jeub. His participation in the Continuing Care workshop week was very helpful to him. His interaction with the other clients who are active in ministry and those still inactive was a good reality check for him and they gave him valuable feedback. Father Jeub was open to the workshop and the feedback and by the end of the week was in a very different mind set from that with which he arrived. Father Jeub has stayed an extra week at Saint Luke and worked on re-doing his contract and in therapy trying to re-evaluate his needs and talents in light of his interaction with parishioners and especially with authority. It was not felt that Father Jeub needed re-tooling or another stay in the inpatient program. Let me proceed as we usually do in giving feedback from a continuing care week with the various areas of importance.

- 1. Recovery Program:** Father Jeub has stopped going to twelve step meetings for some years now. His priest support group meets every two weeks during the year and is helpful and seems able to support as well as confront. Father Jeub does not have a spiritual director but has made contact with Father Dick Rice, S.J. for the future. Father Jeub sees his therapist about every two months. The support group set up at the re-entry workshop never functioned. The priest support group has been better at this task.
- 2. Current Living Experience/Vocational Functioning:** As you know Father Jeub is presently assigned as parochial vicar at Sacred Heart Church in Robbinsdale. Father Jeub has found this difficult and is presently evaluating what the dynamics were which went into making this a difficult placement.
- 3. Medical:** During the workshop we monitor physical health through the use of various laboratory indices. Father Jeub consulted with our dietitian regarding his lipid levels.

He has usually had difficulty with cholesterol levels and continues to do so at a slightly elevated cholesterol of 226 and LDL level of 159. He has a good idea of how to correct this with the suggestions of the dietitian. Father Jeub is very lucky his fractures in the spinal region healed so well after his skiing accident. He seems to be doing well at this time.

- 4. Recommendations and Treatment Plan:** Father Jeub's new contract spells out the areas in which refocusing needs to take place. Some of the areas are spelled out more clearly. Father Jeub needs to begin again to attend twelve step meetings which deal with his issues of sexual boundaries, dependence and control. He needs to get a therapist who can be available to him for regular, weekly therapy at least the first six months of a new assignment to process feelings and behaviors. The present therapist has moved from the area and seems to be less available for more frequent sessions. He needs to process issues of boundaries, passive-aggressive behavior, and issues of control and authority. These are important because they impact behavior in the pastoral setting and in cooperation with others in the task of ministering. He needs to follow through with a spiritual director who is acquainted with the twelve step spirituality to help him integrate his personal spirituality with his ministry and recovery.

Father Jeub needs to recognize that the use of authority in his assignment may not always be the way he would exercise it but he also needs to be able to work with and collaborate with the pastor/authority. The contract spells out the limitations that Father Jeub recognizes will be part of his ministry to women. Structures that you have set up in the past have proven helpful such as Father Jeub meeting with the pastor weekly and regular contact with yourself. These are important for early assignment. Perhaps a continuing care workshop after six months in the pastoral setting would be another good way to follow up on the new approaches undertaken by Father Jeub.

The two week stay at Saint Luke has been helpful for Father Jeub in reassessing his style of ministry, especially considering the limitations of his ministry and the expectations he has of others and himself in responding to authority. With the help of twelve step fellowships, more frequent therapy to examine his behavior regarding authority and boundaries, at least for the first six months of assignment, and support/guidelines from yourself and his pastor, Father Jeub should be able to undertake ministry with a better sense of competence and self-fulfillment.

A copy of this letter will be sent to Father Jeub for his reflection. If you have any questions regarding this letter please do not hesitate to contact us. Thank you again for your support of Father Jeub. Please remember us to the Lord for the work we do here at Saint Luke as we remember you in your work in Christ's Church.

Reverend Kevin M. McDonough
Re: Rev. Richard Jeub

July 14, 1997
Page 3

Sincerely,



Reverend Kenneth Phillips, TOR, MS, NCC
Coordinator, Continuing Care Services



Frank Valcour, MD
Medical Director and
Vice-President for Clinical Services



Steve Montana, PhD
Director of Clinical Services

Admin Issues
call us please

July 18, 1997

MEMO TO: Fr. Kevin McDonough
FROM: Archbishop Flynn
SUBJECT: Father Richard Jeub

- One more
shot

I received your confidential memo of June 27, 1997 concerning Father Richard Jeub. Naturally, I am concerned.

I think that you have taken the proper steps in trying to communicate with him and I believe that the behavioral contract is a very good concept. I would like to discuss this with you when I return in August. Thank you.

Fr. Jeub file, please

Archbishop Harry Flynn
226 Summit Avenue
Saint Paul, Minnesota 55102

Dear Archbishop,

draft

I am sure that Father McDonough has informed you of my current difficulties as parochial vicar at Sacred Heart Parish in Robbinsdale.

I thank you for the confidence you showed toward me in making this assignment. I am very grateful for the opportunity that Father Zasacky opened for me to return to pastoral ministry.

I am very sorry to say that the impulsiveness and failure to honor boundaries of authority and respect that led me into trouble years ago have again been active in undermining a healthy work and living situation with Father Zasacky. The trust and respect that we need for a good relationship have deteriorated, irreparably, I believe, and I take responsibility for it.

As a result, I submit my resignation from the assignment as parochial vicar at Sacred Heart Parish, effective August 1, 1997 or at another date specified by you.

I will work with Father Schwartz of the Priests' Personnel Board in trying to find a healthy and appropriate assignment. The enclosed guidelines for my future employment will, I hope, give direction and help avoid some of the pitfalls that have led to the problems at Sacred Heart. The guidelines have been drawn up with the help of Father Ken Phillips of the Continuing Care Staff at Saint Luke Institute. During my recent stay at Saint Luke's I came to appreciate in a new and dramatic way the value of the treatment that I had received there and the importance of many things forgotten during my nearly six years of pastoral inactivity.

I am in residence with Father Fitzgerald at Saint Rita Parish, Cottage Grove, at the recommendation of Father McDonough. I remain available for temporary work assignments as needed while a more permanent assignment is being worked out.

I am extremely grateful for the support that I have received from you, from Archbishop Roach, and from the Archdiocese in general. I deeply regret that the difficulties at Sacred Heart have occurred and I look forward to a time of healthy service to you and to the people of this Archdiocese.

Sincerely, in Christ


Richard H. Jeub

CONTINUING CARE CONTRACT

My needs for: 1 - living arrangements
 2 - recovery activity
 3 - spiritual direction
 4 - employment

PREFACE: No one but my parents are my parents. Placing the burden of nurture and/or affirmation that I may not have received from my parents on anyone else is unjust and will lead to trouble.

I. LIVING ARRANGEMENTS

- A. I will live in a community that is supportive of my recovery, with a healthy separation of living and working situations.
- B. I will not consider sharing a residence with my pastor/supervisor until a satisfactory work relationship has been established and maintained for at least six months.
- C. I will maintain membership in a priest's support group that will meet some of my needs for social activity and personal support.

II. RECOVERY ACTIVITY

- A. I will re-establish and maintain a regular 12 step meeting schedule. Meetings will include a SAA boundaries group, ACA and Coda.
- B. With the help of my present therapist, Dr. Dolore Rockers, I will increase my therapy schedule to a weekly meeting for the initial three months of any new assignment, then bi-monthly.
- C. I will investigate the possibility of joining a therapy group in boundary observance.

III. SPIRITUAL DIRECTION: I will meet monthly with a Spiritual Director, Fr. Dick Rice, who is experienced in 12-step recovery.

IV. EMPLOYMENT

I need, and believe I will thrive in, a pastoral situation:

- 1) where there is a sense of collaboration with the Pastor, staff and parishioners.
- 2) where boundaries and definitions of tasks and authority can be clearly established.
- 3) where problems and solutions, as well as dreams, are openly discussed wherever possible.
- 4) where God's gifts and His Spirit are respected in each person
- 5) where continuing conversion of the heart and the spirit are as important as conversion of the mind
- 6) and where my gifts and experience are appreciated.

For the well being of all, the following seems wise:

1. Any pastoral assignment given me will be done through the ordinary channels of consultation and disclosure --- the Personnel Board, the Chancery Office, and parish Pastoral and Administrative Councils.
2. Authority in a parish lies with the Pastor who ultimately is responsible for the parish. I need a clear statement of what authority is shared by the pastor; how and when it is to be exercised by me; and how I am to be accountable for my activities. These questions may help in focusing on this need:
 - 1) What kind of authority does the pastor wish me to exercise in his parish?
 - 2) On what occasions?
 - 3) What kind of consultation should take place in exercising delegated authority?

- 4) What kind of reporting back does the Pastor expect? In oral or written form?
- 3. My supervisor in an assignment will be the Pastor, or another knowledgeable person designated by mutual consent. I will schedule a weekly meeting with that person to review my pastoral activity of the past week and of the coming week.
- 4. I will learn and respect established channels for decision making and honor them.
- 5. I will not counsel vulnerable women.
 - 1) This bann includes making any appointment with one I know to be vulnerable from abuse, poverty, divorce or other situations. This bann includes making a second appointment with a person when a vulnerability becomes known to me. [These situations must be referred to another appropriated staff member and reported to my supervisor.] This does not prohibit short, appropriate conversations with known vulnerables EG after Mass or on the street. The location of such must be public and not alone.
 - 2) Annulment inquiries and applications for a woman will be referred to another staff member.
 - 3) AD HOC ministry to a widow at the time of a spouse's death will be done with great caution. Children and supporting family members should be part of any meeting. If the widow is alone, a pastoral minister or other staff member should assist in caring for this very vulnerable person.
- 6. In the parish setting I will not have access to discretionary funds for relief of the needy without the collaboration and approval of another staff person.
- 7. Any employment agreement is to be renewed after six months and one year, with either party being free to withdraw without detailing reasons. "It's not working for me" is sufficient. A termination process would be helpful under appropriate guidance.

Some supervised role play

1) member.

1.

2.

I.

A.

Church Of Saint Rita
8694-80th Street South, Cottage Grove, Minnesota 55016

612 • 459 4596

FAX

FAX

FAX

FAX

FAX

FAX

TO: Kevin McDonough

FROM: Dick Teub

SUBJECT:

DATE: 7-22-97

Number of pages including cover 3

PHONE NUMBERS: Office (612) 459-4596 FAX (612) 459-5364

3 i

5 f

7 h

FAX

Date August 12, 1997

Number of pages including cover sheet

TO:
*Joann
Kinney*

Phone 291-4400
Fax 290-1629
Phone

FROM: *Rev. Robert M.
Schwartz - Pastor
St. John Neumann
Catholic Church
4030 Pilot Knob
Road
Eagan, MN 55122*

Phone 612-454-2079
Fax 454-0860
Phone

CC:

REMARKS: *Urgent* *For your review* *Reply ASAP* *Please Comment*

Two page interview summary and two page Continuing Care Contract written by Dick Jeub

Repeat

Fr. Richard Jeub
Priests' Personnel Board Interview
August 4, 1997

Dick called me and asked to talk prior to going to St. Luke's Institute for a check up, evaluation and refueling stop. This is something he wanted to do and an opportunity he requested from Fr. Kevin McDonough. It seems to have been a very good thing for him. He appeared rested and in a peaceful and self-confident place in his life.

Dick said that the situation at Sacred Heart fell apart with some strong feelings. He feels that he went there to be a helper and caretaker for his friend Bob Zasacki. To a significant extent the move into Sacred Heart came from Dick's need to take care of vulnerable situations and people. This move was not sufficiently planned around Dick's working, living and emotional health needs. In fact, it played into some of Bob Zasacki's issues. It ended up not being a healthy situation for Dick both in terms of working and living. Dick ended up being a rescuer again (a stance he takes with others besides vulnerable women) and then he was left with a hang over from the rescue attempt.

Dick says that his future ministry and living situations needs to be more structured. He doesn't think that living and ministry situations need to go together - but both need to be carefully planned and structured. He thought that a situation similar to that of Ken LaVan would be ideal for him.

We talked about parishes where he would feel comfortable with the place and the pastor. He mentioned:

St. Pius X, White Bear
St. Mark's, St. Paul
St. Rose, Roseville
St. Vincent De Paul, Osseo (he had some reservations about Curt)
Mary, Mother of the Church
Risen Savior,
St. Hubert's, Chanhassen
St. Raphael's
St. Joseph, Lino lakes,
Presentation, Maplewood
St. John the Baptist, New Brighton,
Maternity of Mary, St. Paul

Dick called me later to tell me that Mike Arms had told him that he would be great at Lake Elmo. Dick thought that with supervision he could lead that parish.

My own sense is that Dick could be a very good associate pastor in a parish where he would give attention to preaching and large group activities, which could include teaching, but would exclude counseling and one on one sessions, especially with women.

He loves to work in and manage aspects of the physical plant. I think an effective position description for a parochial vicar could be designed which would include liturgy, teaching and physical plant concerns. I think Dick agrees with this too.

Dick gave me the enclosed Continuing Care Contract which he worked out at St. Luke's.. It outlines the way he sees his needs.

(I have invited Dick to do some Masses here at St. John Neumann during my vacation. Kevin McDonough says that this is OK at St. John Neumann, but not everywhere. Dick is meeting with Kevin soon to further define his restrictions.)

Submitted by:

Robert M. Schwartz

CONTINUING CARE CONTRACT

My needs for: 1 - living arrangements
2 - recovery activity
3 - spiritual direction
4 - employment

PREFACE: No one but my parents are my parents. Placing the burden of nurture and/or affirmation that I may not have received from my parents on anyone else is unjust and will lead to trouble.

I. LIVING ARRANGEMENTS

- A. I will live in a community that is supportive of my recovery, with a healthy separation of living and working situations.
- B. I will not consider sharing a residence with my pastor/supervisor until a satisfactory work relationship has been established and maintained for at least six months.
- C. I will maintain membership in a priest's support group that will meet some of my needs for social activity and personal support.

II. RECOVERY ACTIVITY

- A. I will re-establish and maintain a regular 12 step meeting schedule. Meetings will include a SAA boundaries group, ACA and Coda.
- B. With the help of my present therapist, Dr. Dolore Rockers, I will increase my therapy schedule to a weekly meeting for the initial three months of any new assignment, then bi-monthly.
- C. I will investigate the possibility of joining a therapy group in boundary observance.

III. SPIRITUAL DIRECTION: I will meet monthly with a Spiritual Director, Fr. Dick Rice, who is experienced in 12-step recovery.

IV. EMPLOYMENT

I need, and believe I will thrive in, a pastoral situation:

- 1) where there is a sense of collaboration with the Pastor, staff and parishioners.
- 2) where boundaries and definitions of tasks and authority can be clearly established.
- 3) where problems and solutions, as well as dreams, are openly discussed wherever possible.
- 4) where God's gifts and His Spirit are respected in each person
- 5) where continuing conversion of the heart and the spirit are as important as conversion of the mind
- 6) and where my gifts and experience are appreciated.

For the well being of all, the following seems wise:

- 1. Any pastoral assignment given me will be done through the ordinary channels of consultation and disclosure --- the Personnel Board, the Chancery Office, and parish Pastoral and Administrative Councils.
- 2. Authority in a parish lies with the Pastor who ultimately is responsible for the parish. I need a clear statement of what authority is shared by the pastor; how and when it is to be exercised by me; and how I am to be accountable for my activities. These questions may help in focusing on this need:
 - 1) What kind of authority does the pastor wish me to exercise in his parish?
 - 2) On what occasions?
 - 3) What kind of consultation should take place in exercising delegated authority?

- 4) What kind of reporting back does the Pastor expect? In oral or written form?
- 3. My supervisor in an assignment will be the Pastor, or another knowledgeable person designated by mutual consent. I will schedule a weekly meeting with that person to review my pastoral activity of the past week and of the coming week.
- 4. I will learn and respect established channels for decision making and honor them.
- 5. I will not counsel vulnerable women.
 - 1) This bann includes making any appointment with one I know to be vulnerable from abuse, poverty, divorce or other situations. This bann includes making a second appointment with a person when a vulnerability becomes known to me. These situations must be referred to another appropriated staff member and reported to my supervisor. This does not prohibit short, appropriate conversations with known vulnerables EG after Mass or on the street. The location of such must be public and not alone.
 - 2) Annulment inquiries and applications for a woman will be referred to another staff member.
 - 3) AD HOC ministry to a widow at the time of a spouse's death will be done with great caution. Children and supporting family members should be part of any meeting. If the widow is alone, a pastoral minister or other staff member should assist in caring for this very vulnerable person.
- 6. In the parish setting I will not have access to disgressionary funds for relief of the needy without the collaboration and approval of another staff person.
- 7. Any employment agreement is to be renewed after six months and one year, with either party being free to withdraw without detailing reasons. "It's not working for me" is sufficient. A termination process would be helpful under appropriate guidance.

1) member.

i.

2.

L.

A.

EDUCATION / CONT.ED

ARCH-011919

Archdiocese of St. Paul and Minneapolis

MEMORANDUM

DATE: December 18, 1997

TO:  Father Kevin McDonough

FROM:  Father Paul Jaroszeski

RE: Assignment of Father Richard Jeub

We will be assigning Fr. Jeub as parochial vicar at St. John's, Little Canada. Should the appointment be published in *The Catholic Spirit*?

Paul -

No.

Thanks



December 22, 1997

Reverend Richard Jeub
8482 79th Street South
Cottage Grove, Minnesota 55016

Dear Father Jeub,

With this letter, I am pleased to name you Parochial Vicar
of the Church of Saint John the Evangelist, Little Canada,
Minnesota, effective . I ask you to report
to the Pastor, Father Robert Fitzpatrick.

Notice of your appointment will be published in the Catholic
Spirit of . ???

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

FINANCIAL

ARCH-011959

Priests Full Name

Richard Herman Jeub

CURRICULUM VITAE

DIOCESE:

St. Paul/Minneapolis

SOCIAL SECURITY #:



DATE AND PLACE OF
BIRTH:

2/21/1940, Robbinsdale, MN

DATE AND PLACE OF
BAPTISM:

DATE OF ORDINATION:

3/5/1966, St. Paul Cathedral by Archbishop Leo Binz,
St. Paul, MN

EDUCATION:

Nazareth Hall, St. Paul, MN
St. Paul Seminary, St. Paul, MN

ASSIGNMENTS:

Associate Priest, St. Joseph, Hopkins, MN, 6/7/1966-
2/7/1967
Associate Priest, Our Lady of Grace, Edina, MN,
2/7/1967-1/2/1970
Associate Priest, St. Mark, St. Paul, MN, 1/2/1970-
6/15/1976
Associate Priest, Christ the King, Mpls, MN, 6/15/1976-
6/14/1978
Chaplain, Methodist Hospital, St. Louis Park, MN,
6/14/1978-6/15/1982
Chaplain, Fairview Southdale Hospital, Edina, MN,
6/14/1978-6/15/1982
Pastor, St. Kevin, Mpls, MN, 10/27/1981-5/15/1990
Associate Priest, Sacred Heart, Robbinsdale, MN,
12/19/1996-6/1/1997
Associate Priest, St. Rose of Lima, Roseville, MN,
2/11/2000-2002

OTHER:

Leave of Absence, 5/15/1990-????
Resigned, May 2002

SAFE ENVIRONMENT:

Date of background check
Date of VIRTUS training
Date signed Code of Conduct

LETTERS OF GOOD STANDING

ARCH-011961

PRESBYTERATE

ARCH-011962

CIVIL MARRIAGE REGISTRATION

ARCH-011963

JACK QUESNELL, LICSW, LMFT
PERSONAL MESSAGE CENTER:
647-649-0570*

Practicing With:
NANCY A. ANDERSON, M.A.
DAVID BRINGS, Ph.D., L.P.
MARY LOU CASKEY, M.A., L.P., LMFT
KATE DALY, M.A., L.P.

For Jobfile, please

**Quesnell
And
Associates**

CONNIE DITTRICH, M.A.
CATHY MARINCEL-ROBB, M.S.W., LICSW
EILEEN MCGINLEY, LICSW
CATHERINE MOLLNER, M.A., L.P.
LINDA OAKES, M.A., L.P.
TOM OTTAVI, Ph. D.
PAUL RUFF, M.A., L.P.
STEPHANIE L. TSCHIDA, M.S., LMFT
JANICE ZAHNER, M.S.W., LICSW

January 7, 1998

The Reverend Kevin McDonough
Vicar General
226 Summit Avenue
St. Paul, MN 55102

RE: [REDACTED]

Dear Father McDonough:

I am so terribly sorry to, again, bother you about the Jeub matter. However, [REDACTED] remains very concerned about his whereabouts. Thus, if there is a right to ask, she would like to know if he remains at Sacred Heart or if he has gone onto other places. She has heard some things that cause her to doubt that he is still at Sacred Heart.

Please feel free to leave any reply you believe proper to leave at 649-0570.

I trust you have had a joy-filled celebration of the blessed Holyday Season.

Gratefully in Christ,

Jack Quesnell

Jack Quesnell, L.I.C.S.W., L.M.F.T.
Psychotherapist/Marriage & Family Therapist

JQ:lz

Affiliated with
MidWest Mental Health Resources, Inc. d/b/a MidWest Center For Personal & Family Development.
An Outpatient Clinic Licensed by the State of Minnesota, Rule 29

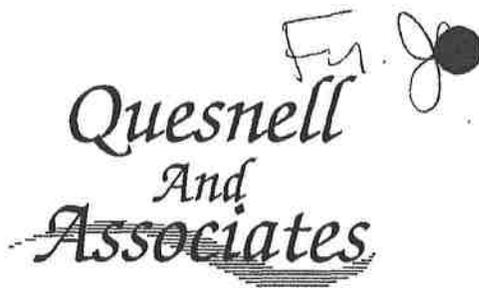
10 University Avenue West
Suite 335N
St. Paul, MN 55114-1096
647-1900 FAX 647-1861

For insurance or account questions or to schedule an appt. in St. Paul, please call 647-1900. For Edina, please call 929-3103. To leave a personal/confidential message for Jack Quesnell, please call 649-0570.
Weekend & Evening Fax 788-6775

6550 York Avenue South
Suite 503
Edina, MN 55435
929-3103 Fax 929-8038

ARCH-012530

JACK QUESNELL, LICSW, LMFT
 PERSONAL MESSAGE CENTER:
 12-649-0570*



CONNIE DITTRICH, M.A.
 CATHY MARINCEL-ROBB, M.S.W., LICSW
 EILEEN McGINLEY, LICSW
 CATHERINE MOLLNER, M.A., L.P.
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 226 Summit Avenue
 St. Paul, MN 55102

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 Psychotherapist/Marriage & Family Therapist

JQ:lz

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6550 York Avenue South
 Suite 503
 Edina, MN 55435
 929-3103 Fax 929-8038
 ARCH-012427

May 7, 1998

**MEMO TO: ARCHBISHOP FLYNN AND
CHANERY STAFF**

FROM: Father Kevin McDonough

We learned this morning that the mother of Richard Jeub died very early today. She had been ailing for several years and has been living in a nursing home. No details are yet known about funeral arrangements.

KMM:md

JEUB,FRICHARD

DATE: February 2, 1999
MEMO TO: Paul *Joann*
FROM: ~~Dominica~~ *Paul*
RE: Appointment Letter -- Dick Jeub

Paul, I presume you may have Joann do the appointment letter for Dick Jeub. If so, the language Kevin said he wants included is something like: "full responsibility. . . pastoral care. . . etc., with restrictions as communicated to you by Father McDonough."

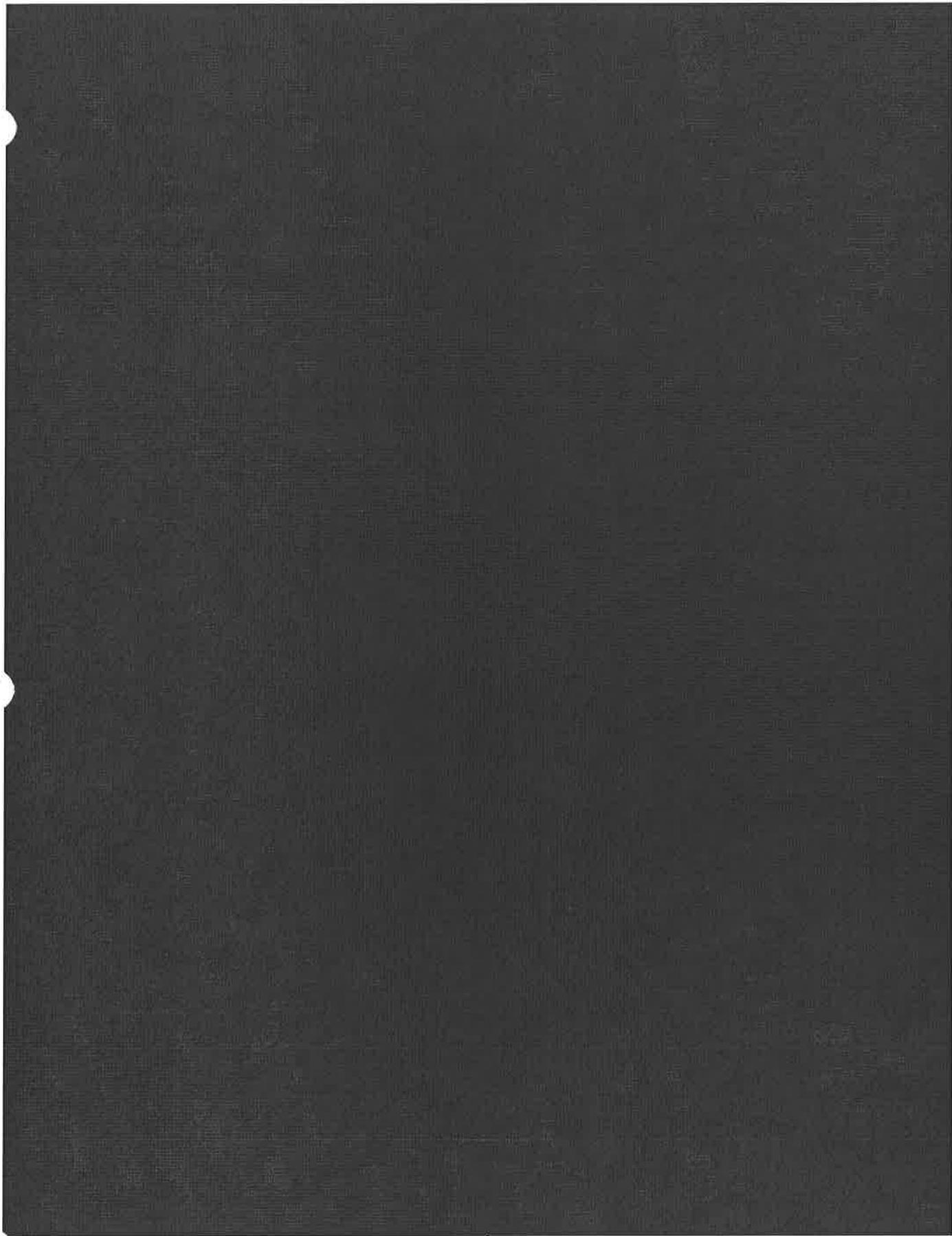
Effective date was January 3, 1999.

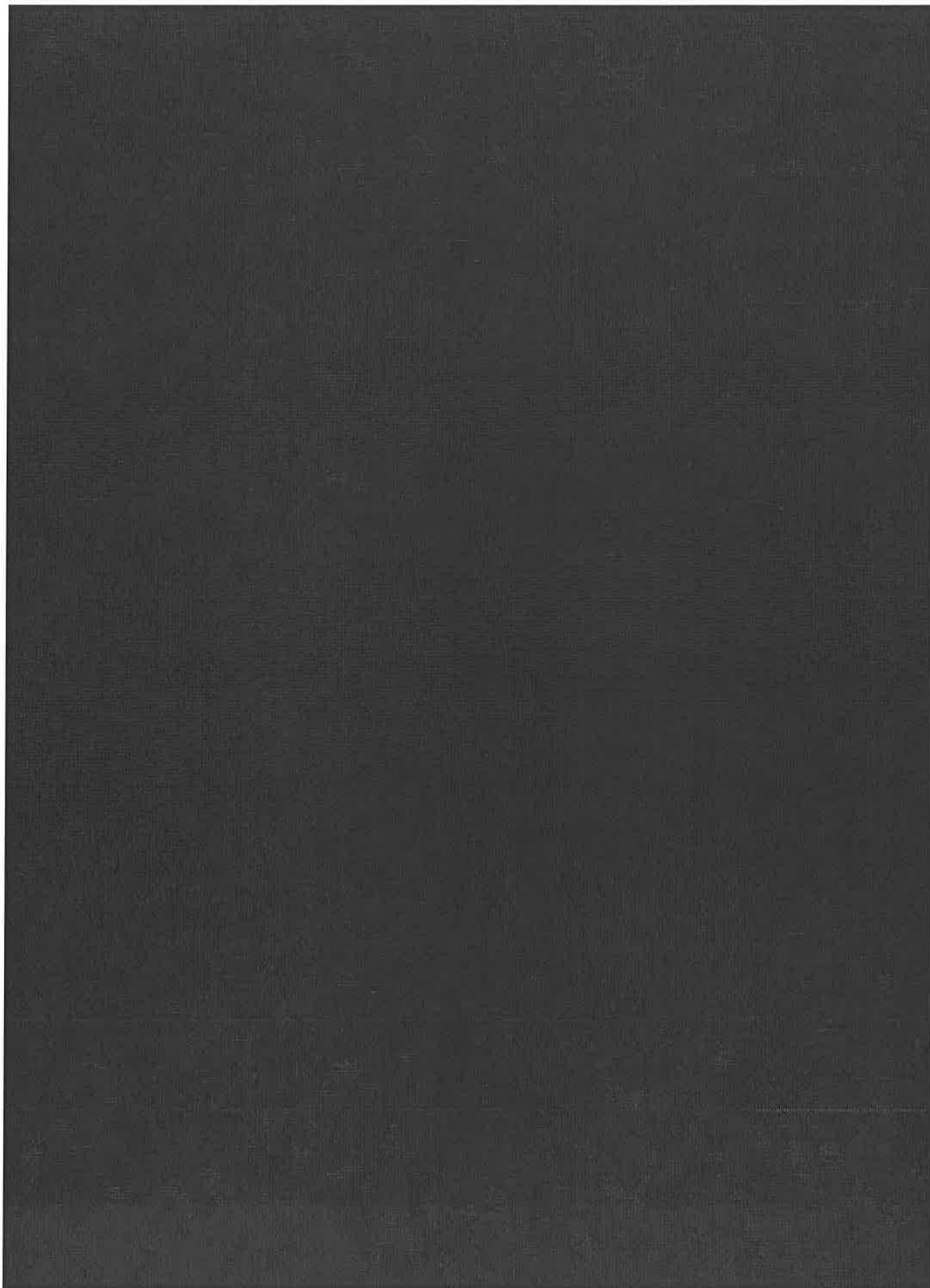
Let's talk about this.

[Signature]

Parochial adm.







February 10, 1999

Reverend Richard Jeub
520 4th Av. NW
Faribault, MN 55021-4227

Dear Father Jeub,

With this letter I am pleased to appoint you Parochial Administrator of the Church of the Sacred Heart-St. Lawrence, Faribault, Minnesota, effective Sunday, January 3, 1999.

You will have in your hands the full spiritual and material administration of the Church of the Sacred Heart-St. Lawrence. You will have full responsibility for the pastoral care of the people, with restrictions as communicated to you by Father Kevin McDonough. You will also carry the responsibility of the Mass for the People.

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

February 10, 1999

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520 4th Av. NW
Faribault, MN 55021-4227

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Archbishop of Saint Paul and Minneapolis

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Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

PRE-PRESBYTERATE

ARCH-011898

March 24, 1999

Dear

Thank you for your letter of March 21. That is very thoughtful testimony in regard to Father Jeub. He would not be working in your parish if we did not think he had some real strengths to bring. I am glad to see that he is doing that.

In some ways I would like very much to accommodate your implied request that Father Jeub stay on as administrator. We have an outside Review Board which takes a look at the assignments of priests with histories of boundary violations. So far, that group has been reluctant to recommend anything but highly supervised associate position or a temporary position for Father Jeub. Based on your letter and some further history, we may want to reopen that question with that group.

Thank you for your generous and calm work during a challenging time for your parish in your town. I am grateful to you.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:md

WOODSIDE

March 24, 1999

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Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:md

File
Fr. Dick Jeub.

April 2, 1999

Archbishop Harry Flynn
Chancery
226 Summit Avenue
St. Paul, Minnesota 55102-2197

Dear Archbishop Flynn;

I am writing to you because I am aware that the Priest Personnel Board is in the process of making plans for the Faribault Catholic Community and the parish of Sacred Heart-St. Lawrence. I know that the Board plans to talk with representatives from the parish in the near future and I suspect they will soon be making decisions about the future leadership of the parish. As an active member of this parish and previously of Sacred Heart, I feel compelled to share my observations and opinion. I have participated as a Parish Council member, a Finance Council member, a member of the Consolidated Catholic Schools Board and as a trustee at Sacred Heart. In these various roles, I have had the opportunity to see many facets of the parish operation. As you are aware, we have been home to a large number of pastors and acting pastors over the past several years. Although this has not always been easy or welcome, I believe we have experienced growth in leadership and increased strength of our community. Likewise, we are a tired community, ready for some stability and a pastoral leader who will help us continue to grow and reach out to others.

During the past several months, we have been privileged to have Fr. Richard Jeub serve as interim pastor at Sacred Heart-St. Lawrence. In his short stay here, Fr. Jeub has made many positive contributions to this community. He has shown an ability to make decisions about the parish in a timely fashion. He has reminded us of the need to work together with the people of Immaculate Conception as members of the Faribault Catholic Community. He has helped us see by his example that we are all broken in various ways but that God loves us just the same. He has challenged us to look at our old ways and to keep what helps us make progress and to change what does not. Again and again, he calls us to be responsible, active and mature in our faith.

I am aware that Fr. Jeub's stay here was meant to be temporary. However, it seems that he has many gifts from which our community has and could continue to benefit. I would very much like him to be able to stay for a longer period of time in our community. If that is not possible, I would encourage you to consider carefully the appointment that you do make to this parish. I would ask that you see how important it will be to have someone who is able to make these same kinds of contributions.....strong leadership,

decision making ability, compassion and a challenge to grow in our faith and in our service to God. If we are to grow past the pain of the merger and again become an alive and active parish, we need leadership from someone with experience and maturity. We need someone who can recognize the pains we endured and help us to grow through them. Fr. Jeub certainly has shown abilities in these areas. We desperately need him or someone like him to flourish.

Thank you in advance for your prayerful and thoughtful consideration of this matter.

Sincerely,

File
Fr. Dick Jeub.

April 2, 1999

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Chancery
226 Summit Avenue
St. Paul, Minnesota 55102-2197

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Thank you in advance for your prayerful and thoughtful consideration of this matter.

Sincerely,

April 23, 1999

Reverend Richard Jeub
Sacred Heart-St. Lawrence
721 2nd Avenue NW
Faribault, MN 55021-4213

Dear Father Jeub,

First of all let me tell you how good it was to see you at the confirmation on Saturday morning. It is always a blessing and always a great joy. Thanks for being there and thanks for your own joyful spirit.

I thank you for the reflections that you shared with me in your letter. It was a very beautiful letter. Time moves on, doesn't it? It doesn't seem like it has been three months since I appointed you parochial administrator there. I was also very happy to learn of your willingness to continue to serve in Faribault for the long term. I am glad that Father Stan Mader and Father Tom Brioschi had an opportunity to visit there. Without a doubt we will be reflecting on all of this in the not too distant future.

Thanks once again for your kindness and your willingness to serve within this Archdiocese.

With blessings and good wishes, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

April 23, 1999

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721 2nd Avenue NW
Faribault, MN 55021-4213

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Thanks once again for your kindness and your willingness to serve within this Archdiocese.

With blessings and good wishes, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

April 27, 1999

Dear

Thank you so very much for your kindness in writing to me on April 2, 1999. I was delighted to have received your reflections on the Faribault Catholic Community and very happy to have read your very affirming words about Father Richard Jeub. It is always good for me to hear about the gifts of any one of our priests being used and used so very beautifully.

I want you to know that I will consider your letter very seriously and I thank you for expressing your sentiments to me.

With blessings and good wishes, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

April 27, 1999

Dear Katherine,

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With blessings and good wishes, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

Arch. Booth

May 7, 1998⁹

**MEMO TO: ARCHBISHOP FLYNN AND
 CHANERY STAFF**

FROM: Father Kevin McDonough

We learned this morning that the mother of Richard Jeub died very early today. She had been ailing for several years and has been living in a nursing home. No details are yet known about funeral arrangements.

KMM:md

*File -
Roach*

May 13, 1999

Reverend Richard Jeub
Sacred Heart-St. Lawrence Parish
520 - 4th Avenue NW
Faribault, Minnesota 55021-4227

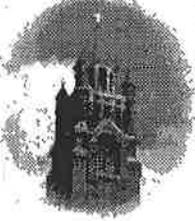
Dear Dick,

I just heard of your mother's death, and I want you to know that I'm deeply sorry for you. There is no easy way to live with the death of a parent.

I want to assure you of my prayers. I'm going down to the Mayo at Rochester for a few days early next week, and so I won't be here. I just wanted to assure you that I will be with you in prayer and in spirit.

Sincerely yours in Christ,

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



Church of Sacred Heart-St. Lawrence

520 4th Ave. NW - (507) 334-7175 • Faribault MN 55021 • 721 2nd Ave. NW - (507) 334-1615

~~ATT~~ Fr. Joub Files
please



July 5, 1999

Dear Kevin

Tomorrow I will temporarily move to Hazelwood with Denis Evenson (612-652-2625) until the weekend.

after that I will, by default, be based at my cabin (218-546-6731). The address there is 2617 Cottontail Drive, Crosby, MN 56441 - after I put out a mailbox.

I am not pleased with being so far from the Twin Cities, but I was not invited to consider any options.

Personally I'm feeling helpless, abandoned and somewhat abused. I have to move out; I have nowhere to go and nobody seems to care.

Please send my salary and a housing allowance to the above address.

I hope you can find a place for me soon.

In Christ

Dick Joub

~~Fr. Teub~~ Fr. Teub files
please

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Dick Teub

File, please

MEMORANDUM

Date: August 18, 1999
To: Father Kevin McDonough
From: Father Paul Jaroszeski
Re: Father Dick Jeub

Kevin, I spoke with Marty Shallbetter today concerning Dick Jeub. The news is not good. Marty processed our request with the deacon, Jim McDonald and with the President of the St. Therese Parish Pastoral Council. With their input and his discernment he came to the decision that at this time it would not work for the parish. There are apparently some other personnel issues that he is dealing with and does not feel that he can take on another priest right now.

I spoke with Dick as well, and while he is disappointed, he also was understanding of Marty's situation and willing to go back to the drawing board on an assignment. The Personnel Board will be at our annual planning meeting, Sunday, Monday and Tuesday next week and Dick's name will be on the agenda. We will work on other assignment possibilities. Though I will be away after the meeting, until Tuesday the 31st, I will work on this one while away and keep in touch about it all.

If you want to talk about this you can call my home number regularly checking my messages.

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STRICTLY CONFIDENTIAL

August 19, 1999

MEMO TO: Father Paul Jaroszeski
FROM: Father Kevin McDonough
SUBJECT: FATHER RICHARD JEUB

Paul, I wanted to follow up in writing with what I reported to you briefly verbally. I spoke with [REDACTED] on Monday, August 16. I told her about what we were thinking of assigning Father Richard Jeub to in Deephaven. Her initial reaction was quite positive. She indicated that she had no family members in the area. She was open to that assignment for him.

By the way, she mentioned that her niece was baptized in Shakopee just a few weeks ago. She expressed her gratitude to our responsiveness to the request that Jeub not be assigned there.

From my perspective, there are no further obstacles to assigning Father Jeub to Deephaven. Presuming Father Shallbetter wants to move ahead, I can work with him about the required disclosures there.

KMM:md

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KMM:md

JEUBR-DEEPHAVEN

10-8-99

Dick Joub

Cabin — 218-546-6731

SEMINARY

ARCH-011955

To: Judy Delaney
~~Mark Rose~~
Others As Applicable

From: Fr. Kevin McDonough

Re: Richard Geub

Please put Richard Geub back
on the list for clergy mailings.

He should not be on lists of those
included in MN Catholic Directory
or the Kenedy Directory, but he
should receive the Clergy Mailings.

Thanks

Fr Jeub file,
please

November 19, 1999

Reverend Walter L. Sochacki
Church of St. Rose of Lima
2048 Hamline Avenue North
Roseville, Minnesota 55113-5855

Dear Father Sochacki,

I had a chance to visit recently both with Father Richard Jeub and with Father Paul Jaroszeski. Father Jaroszeski also spoke with Archbishop Flynn. We are all in agreement that it would be very positive for all of us, in particular for your parish, if Father Jeub could be associated more closely with your work. In fact, our hope is that he would become your full-time associate pastor. My understanding is that you are supportive of that.

As you know, Father Jeub has some questions in his history with which I believe he has dealt very successfully. The last ten years have been a long journey for him, but one that he has been faithful to. One of the conditions that our Archbishops have committed themselves to is that some elements of the history of priests would be disclosed at least to some of the people with whom they are working. As we would move toward a full-time position for Father Jeub with you, I believe it is time to think about that kind of disclosure. Here is what I propose. Sometime in the next month or so, I would like to come out and sit down with you and Father Jeub as well as with the chief people on your staff. That in fact might be all of the parish staff, or only some portion of it as you choose. I think it would also be very important that your school principal would be a part of that conversation. Father Jeub and I have done this in the past. I think that he is fully and appropriately disclosive and he knows how to say what needs to be said. I would provide some background for why we are doing this and, by my presence, communicate the Archbishop's seriousness about protecting the integrity of the Church's ministry.

One of the main questions we would ask of the staff -- after permitting them to ask whatever questions they want to and give whatever feedback they want to give -- would be their recommendations for further steps. Should other people in the parish know about Father Jeub's history? For example, should we talk with the Parish Council? With the parish trustees? With the leadership of the school board? I do not have a ready-made answer for these questions, but I would like to involve some of your trusted leadership people in looking at them.

Reverend Walter L. Sochacki
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Several years ago when we began looking at full-time ministerial work for Dick Jeub, I was quite insistent that the disclosure be rather broad. I no longer believe that that is absolutely necessary. He has developed a very solid track record over the last few years and he has been willing to be quite disclosive as required. I want to make sure that we have done sufficient disclosure without putting pressure on all sorts of people for information that is not necessary for them.

Would you please give this some consideration and then give me a call? If you have alternatives for how to pursue this, I would be happy to hear them, Walter. My suggestion is that you would talk with Dick Jeub and get his perspective on all of this.

I look forward to hearing from you at your convenience. I wish you good things in your continued service to the Church.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General
Moderator of the Curia

KMM:md

Cc: Father Richard Jeub
Father Paul Jaroszeski

SOCHACKI=RJEUB

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KMM:md

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Father Paul Jaroszeski

SOCHACKI=RJEUB

CONFIDENTIAL

**AUTHORIZATION
REQUIRED TO
VIEW OR COPY**

Memo

To: Fr. Paul Jaroszeski
From: Fr. Kevin McDonough
Date: February 10, 2000
Re: Fr. Richard Jeub

Paul, I recently met with Archbishop Flynn and discussed the progress of Fr. Jeub's integration into St. Rose of Lima parish. Archbishop Flynn has approved naming Fr. Jeub as associate pastor.

Could I ask you to see that a letter of appointment is done up for him in that assignment?

There are some restrictions on his ministry pursuant to his history. I have discussed those directly with him and with the staff and pastor. I do not believe that the letter of appointment has to specify those restrictions, but you might put in a phrase indicating that there are some restrictions on particular responsibilities as previously discussed with his pastor and the vicar general, or something to that effect.

I would suggest that this not be published in the Catholic Spirit.

Let me know if you have any questions. I would appreciate receiving a copy before the letter is distributed.

cc: Archbishop Flynn
Bishop Campbell
Fr. Sochacki
Fr. Jeub

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cc: Archbishop Flynn
Bishop Campbell
Fr. Sochacki
Fr. Jeub



"Jesus Christ is the same yesterday, today and forever." Heb. 13:8

Archdiocese of
Saint Paul and Minneapolis

Office of the Archbishop

February 11, 2000

Reverend Richard Jeub
Church of St. Rose of Lima
2048 Hamline Av. N.
Roseville, MN 55113-5855

Dear Father Jeub,

With this letter, I am pleased to name you Parochial Vicar of the Church of St. Rose of Lima, Roseville, Minnesota, effective immediately.

As you are aware, there are certain restrictions placed on your ministry. It is my understanding that the specifics of those restrictions have been clearly defined in a discussion among you, your pastor, Father Walter Sochacki, and Father Kevin McDonough, Vicar General.

Dick, I pray that this pastoral assignment will be a blessing for you in your priesthood, and I am confident you have much to share with the people of God at St. Rose of Lima. Know you have my support and prayers. With blessings, I remain,

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis



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A handwritten signature in black ink that reads "Harry J. Flynn".

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis



"Jesus Christ is the same yesterday, today and forever." Heb. 13:8

Archdiocese of
Saint Paul and Minneapolis

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Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

30 May 2000

Memo To: File of Father Jeub

From: Father Kevin McDonough

Re: Follow-up on current assignment

I have had two conversations in the last week to follow up on Father Jeub's relatively recent assignment to Saint Rose of Lima. I spoke last week with Father Sochacki, the pastor. He reported very positively on Father Jeub's work, collaboration, and boundaries maintenance. He has built positive and appropriate relationships with the parish staff.

I spoke today with Father Jeub himself. He reports high satisfaction. He said that Father Sochacki seems unthreatened by his presence and has, in fact, delegated some responsibilities to him. They talk regularly about the parish and its needs.

I believe that the assignment is going well.

cc. Archbishop Flynn
Father Jaroszeski

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cc. Archbishop Flynn
Father Jaroszeski



November 1, 2001

The Church of St. Rose

Rev. Paul Jaroszeski
Office of Presbyteral Personnel Resources
226 Summit Ave.
St. Paul, MN 55102

Dear Paul,

Up to this point in time I had planned to remain at St. Rose of Lima until I retire some five years hence. However, with the notice of vacancy at Sacred Heart Parish in Robinsdale, I must declare that I am open to being assigned to that parish, providing the needs of the Archdiocese can be met in the process.

You may recall that I spent six months at Sacred Heart about four years ago. I did extensive disclosure with the community at that time and was warmly accepted. I know the area, having grown up nearby, and I believe that much of the staff then remains today. The problems that led to my departure were between Father Zasacki and myself to the extent that both of us reported to Father McDonough that this assignment was not working out and that a change was needed.

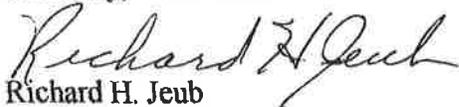
I would have my classmate and supporter in recovery, Father Krautkremer, as a neighbor. I don't know if it would need approval, but I would like to be able to back him up in his chaplaincy at North Memorial Hospital, as Father Zasacki has been doing.

Being at St. Rose has been a good experience for me and I would leave it with sadness. I appreciate the friendship and support of Father Sochacki that has developed in the past two years. I am quite willing to remain here, but the larger needs of the Archdiocese are always present, and I think that I would do well in administering a parish. The question seems to be how the Archdiocese can supervise me appropriately in its need for pastors. If you feel it would be better for me to consult Father McDonough personally, I certainly could.

I will be on vacation at my home for the week of November 4-10; telephone # 218-546-6731. After November 10, I will be back at St. Rose.

I will await your reply.

Sincerely, in the Lord.


Richard H. Jeub



Archdiocese of Saint Paul and Minneapolis

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5 January 2002

Bishop Harry Flynn
Archdiocese of St Paul
226 Summit Ave
St Paul, Minn

Your Excellency:

My wife Evelyn and I want to express our appreciation for the assignment of Father Richard Joub as Associate Pastor at St Rose of Lima Parish in Roseville. Father Joub displays a wonderful sense of humor and gives the most thought inspiring homilies.

We are fortunate to have Father Joub serving our parish.

Sincerely:

Robert Overas

5 January 2002

Bishop Harry Flynn
Archdiocese of St Paul
226 Summit Ave
St Paul, MN

Your Excellency:

My wife and I want to express our appreciation for the assignment of Father Richard Joub as Associate Pastor at St Rose of Lima Parish in Roseville. Father Joub displays a wonderful sense of humor and gives the most thought inspiring homilies.

We are fortunate to have Father Joub serving our parish.

Sincerely:

January 14, 2002

Mr. and Mrs. Robert Overas

Dear Mr. and Mrs. Overas,

Thank you so very much for your kindness in writing to me on January 5, 2002. In that letter you, Robert and Evelyn, express your appreciation for the assignment of Father Richard Jeub as Association Pastor at St. Rose of Lima Parish in Roseville.

I was delighted with the good news about his homilies and his wonderful sense of humor.

It is rare that I get a letter of gratitude. Thank you so very much for being so sensitive.

With every good wish, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

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Accused Minnesota Priests Still Working

BY RICK LINSK and CHARLES LASZEWSKI
Pioneer Press - May 26, 2002

At least three priests with documented records of sexual misconduct or who settled lawsuits over accusations of sexual abuse are still working in Twin Cities pulpits or archdiocesan positions.

One other was a parish priest until recently. And two others, sued in Minnesota over sexual abuse allegations, have relocated to other states, where one is an associate pastor and the other was the subject of a recent warning by church officials.

Not all the cases involved children, but together they raise questions about the Archdiocese of St. Paul and Minneapolis' carefully phrased policy on how priests are employed after abuse allegations.

The group includes:

- * An associate pastor in Roseville who was determined by the archdiocese to have had a series of sexual affairs with adult women and was accused of making sexual advances toward two teen-age girls at an Edina church in the 1960s.
- * A recently retired associate pastor in Forest Lake accused of groping boys in the 1960s and 1970s.
- * A retired priest, sued three times over abuse allegations involving boys or men, who moved from Minnesota to Arizona and was the subject of a warning by the Diocese of Phoenix.
- * A high-ranking member of an archdiocesan judicial tribunal who settled a lawsuit by a 12-year-old boy over alleged abuse in 1973.
- * A Franciscan priest, now associate pastor at a church in Florida, who was accused of sexual misconduct by a woman he counseled at a Minneapolis church.

* A priest serving Mass at a Bloomington monastery and doing research for the archdiocese who pleaded guilty in 1983 to criminal sexual misconduct for having sex with a boy parishioner over a five-year span.

In addition, just in the past week, other names came to light, including a Hopkins priest accused of misconduct in New Jersey and a Crosier brother living next door to St. Odilia Church in Shoreview.

The Rev. Kevin McDonough, the archdiocesan vicar general, said in 1998 that in the previous 50 years, 15 priests in the archdiocese had been "credibly accused" of molesting children, and 50 priests had sexually exploited adults. Last month, McDonough said those numbers have not changed significantly. Archdiocese officials did not return repeated phone calls last week for this article.

One observer believes those figures reflect only a fraction of local abuse cases. "They're both very low. I'd at least double that," said Walter H. Bera, a Minneapolis psychologist who counsels sexual assault victims and has written books on clergy abuse.

The Pioneer Press compiled a list of priests accused of sexual misconduct and found their names in state or national Catholic directories, church Web sites and church bulletins.

The discoveries upset people who say they were assaulted. But at least one priest said the spotlight is unfair.

"I think this should be dropped," said the Rev. Gilbert DeSutter, the retiree in Arizona. "You are presuming we are guilty, and the courts didn't say that. When you bring it back up you are hurting everybody else, including me. I don't think the truth demands that."

SERIES OF AFFAIRS

This year, as church abuse scandals erupted from Boston to Los Angeles, the Archdiocese of St. Paul and Minneapolis took comfort from having dealt with similar uproars a decade ago. One case was that of James Porter, accused of molesting 21 boys while serving as a priest in Bemidji. Porter was transferred to Minnesota after previous abuse of dozens of boys in the 1950s and 1960s in Massachusetts. He is now serving an 18-year prison sentence in Massachusetts for child sexual abuse.

In March, the Twin Cities archdiocese announced it had "no

known child abuse offenders serving in parish ministry." A "known abuser" includes any priest who settled a complaint or abuse lawsuit, McDonough said more recently.

Some of the clerics accused over the years have apparently left the vocation. Others retired or were moved to administrative positions. In a statement published last week in the Catholic Spirit newspaper, Archbishop Harry J. Flynn said two priests who molested children were working for the archdiocese in administrative positions.

But others returned to the pulpit.

One is the Rev. Richard H. Jeub, 62, associate pastor for the past few years at St. Rose of Lima Church in Roseville.

One woman, a health care professional from Edina, reached a settlement with Jeub, her parish and the archdiocese over abuse she says occurred in 1969. The woman said Jeub kissed her, touched her inappropriately and repeatedly made remarks about her body while she was a "naive" 15-year-old and he was associate pastor at Our Lady of Grace Parish in Edina.

A friend of hers leveled even harsher allegations against Jeub. That woman, identified in a lawsuit as "Mary Jane Doe," charged that Jeub sexually abused her from 1967 to 1970 while she was an adolescent at the Edina church. Jeub denied it.

The woman, in a recent interview, said she turned down a \$125,000 settlement offer and demanded a trial. "I wanted his collar," she said. In a surprise verdict, a jury sided with the priest, finding no abuse had occurred.

The lawsuit led to disclosure of even more explosive information: archdiocese records showing that the priest had engaged in a series of illicit affairs with adult women in his parishes.

Jeub could not be reached for comment for this story. The Rev. Walter Sochacki, the church's pastor, referred questions to the archdiocese.

In January 1970, Jeub was transferred from Our Lady of Grace to a church in St. Paul. As his career continued, two things became clear to higher-ups, according to archdiocesan documents in court files: The priest was a creative and intelligent man. He also took advantage of vulnerable women.

McDonough, the point man for clergy abuse complaints, wrote

in a 1991 letter to a job-placement service that Jeub had "a history of exploitative sexual relations with adult women."

The archdiocese sent Jeub to St. Luke Institute, the Catholic Church-affiliated facility in Maryland that treats priests for sexual compulsions, in 1990. A psychiatrist there wrote that Jeub had been sexually active with several women, including a nun he was counseling, a blind woman he was taking care of, a student nurse and the nurse's friend, whom he was counseling. In addition, while serving as a hospital chaplain Jeub befriended the family of a heart attack victim and eventually had a sexual relationship with the patient's wife.

But after six months at St. Luke's, Jeub was a "changed man," McDonough wrote at the time. The archdiocese kept the priest out of full-time parish work from 1990 to 1995.

The two women whose accusations date to their teens said recently that they were shocked to learn Jeub was a pastor again.

"Has everybody in (that) parish been told that this man had been sexually exploitative with vulnerable adults and also minors?" the Edina woman said. "If they've done all that, then I guess so be it."

TROUBLE IN POOL

It took only one day in 1977 for the Rev. Jerome C. Kern to alter 15-year-old Alan Michaud's life.

Still, until February, when he took a medical disability retirement, Kern was an associate pastor at St. Peter Catholic Church in Forest Lake. The parish also runs a K-6 grade school. Kern said in a brief telephone interview that "people" were aware of his background.

Michaud was with a group of Catholic Boy Scouts visiting the St. Paul Seminary. Kern, who was one of the chaperones at the seminary, did not know Michaud. In a sauna, the priest touched him in the groin area, Michaud says.

Minutes later, while the boys were swimming, Kern trapped Michaud at one end of the pool and fondled him for about 45 minutes, Michaud says. Looking back, he recalls that the experience left him overwhelmed with guilt, pleasure and numbness. He repressed the memory for years, but it affected his life in significant ways, Michaud said.

Kern, reached by phone last week, refused to discuss the

allegations.

In 1993, Michaud identified Kern as the "Father Jerry" who had abused him years earlier. Michaud arranged a meeting with McDonough, the vicar general. McDonough shared an embarrassing fact: The archdiocese had a file on Kern dating back to 1969, when the priest was accused of grabbing the genitals of two boys from St. Paul. In fact, Kern had been transferred out of his St. Paul parish after complaints to the archdiocese from the boys' mothers.

Michaud filed suit. In a settlement, he says, he was promised Kern would never be in another parish nor around children.

When he was informed that Kern, now 61, was working in a parish until recently, Michaud said the news "greatly upset" him. "It blows my mind. There is a lot of 'Blame the victim.' "

He is unsympathetic to the church argument that by retaining priests, it helped keep them from molesting again.

"Isn't that what prisons are for?" he asks.

'HOLY KISSES'

Pierre Dufresne was an altar boy at St. Williams Catholic Church in Fridley in the late 1970s. The Rev. Gilbert DeSutter, the head pastor, was a friend of the family.

When Dufresne was about 11, the priest offered to take the boy to a cabin in Prior Lake to water ski. In court papers years later, Dufresne alleged the priest urged him to remove his swimsuit in a sauna; pressured him into showering together; and insisted the boy sleep in his bed.

"That's a lie," said DeSutter, now 74 and retired in Arizona.

The priest said he didn't remember asking Dufresne to be naked in the sauna, said they couldn't have showered together because it was too small, and said there were three beds in the cabin and DeSutter slept alone in one of those.

Years after the incident, in 1993, Dufresne told his father what had happened, according to court files. Gerard Dufresne conveyed his son's experience to McDonough, demanding an apology and assurance the priest would be kept away from adolescents. McDonough revealed that officials had a file on the priest regarding other sexual misconduct allegations. Later, he told them DeSutter would be retired by that June.

But six years later, the Dufresnes learned that DeSutter was saying Mass at a church in Faribault. Archbishop Flynn, responding to an angry letter from Gerard Dufresne, replied that the priest had completed counseling and was considered a safe candidate for weekend substitute duties, but said even that ended in 1998.

St. Paul lawyer Jeff Anderson filed two lawsuits against DeSutter in 1999. Pierre Dufresne, who was angry that DeSutter was allowed to continue to serve as a priest, brought one of those suits. The other was filed on behalf of a man who said the priest sexually abused him in 1992 at St. Michael's Church in Prior Lake.

That man, who sued under the pseudonym John Doe, said in an interview that at age 31, he approached DeSutter for counseling. They would meet, usually in the church sacristy. At first, DeSutter would hug him, he said. Then it progressed to longer hugs and then kisses on the lips, which the man said DeSutter called "holy kisses." Finally, he said, DeSutter reached into his pants and grabbed his genitals.

"He was manipulating me, keeping me coming back and pursuing his own agenda," the man said. "There is not biblical grounds for grabbing the genitals."

DeSutter said he hugged everybody, something that was common then but that nobody does now. He denied kissing or groping the man.

Both civil cases were settled out of court, with the men receiving payments and - they say - assurance from the archdiocese that DeSutter would not be allowed to function as a priest in any church.

A third man, Michael P. Ivers, filed a lawsuit in 1996 contending DeSutter had made "inappropriate sexual advances" toward him in 1978. A court dismissed the lawsuit, saying it was filed too late.

In the last few years, DeSutter moved from Minnesota to Arizona. The Diocese of Phoenix took notice of his arrival. In a newsletter published for priests, the diocese noted that DeSutter was "a retired priest from the Archdiocese of St. Paul/Minneapolis and may not exercise public ministry," and that he lacked authorization from either archdiocese to do so.

DeSutter said he is not working as a priest.

CONTACT FOR YEARS

Another priest to relocate from Minnesota after settling a sexual misconduct lawsuit is the Rev. Christopher Panagoplos, the associate pastor at St. Patrick Church in Mount Dora, Fla. Panagoplos, a Franciscan priest, was sued in 1992 by a woman who said he started a sexual relationship with her around 1977 at St. Bridget's Church in Minneapolis.

The woman, identified in the lawsuit as "Jane I. I. Doe," said the counseling and the sexual relationship started shortly after the death of her father and her separation from her husband. In court documents, the woman said she disclosed the alleged abuse to another priest at St. Bridget's, who told her to keep the story secret. The sexual contact continued for years, even after Panagoplos was transferred to a parish outside Minnesota, she said.

Panagoplos, who was ordained in 1976, declined to discuss the case or his current status.

Another local priest with lawsuits in his past was assigned to an archdiocesan administrative position. The Rev. Joseph Wajda, the subject of two lawsuits in the late 1980s alleging abuse of teen-age boys, is the judicial vicar of the archdiocese's Metropolitan Tribunal. The tribunal exercises judicial authority under church law to rule on matters such as annulments of marriage.

The lawsuits against Wajda were brought in 1989 by two men who said they were abused while Wajda was at St. Raphael's Church in Crystal. In a case that was settled for an undisclosed sum in 1990, one man said he was 12 years old when the alleged abuse took place in 1973. The other was 16 years old when the alleged abuse occurred in 1974.

In a column published in the current Catholic Spirit, the archdiocese's newspaper, Archbishop Flynn defended the decision to retain Wajda and two other criminally convicted priests, the Revs. Gilbert Gustafson and Michael Stevens.

Stevens works on the archdiocese's computer services team. Gustafson does research and is an aide to archdiocesan administrators, but it was his activity serving Mass at a monastery in Bloomington that drew media attention last week. (See accompanying article.)

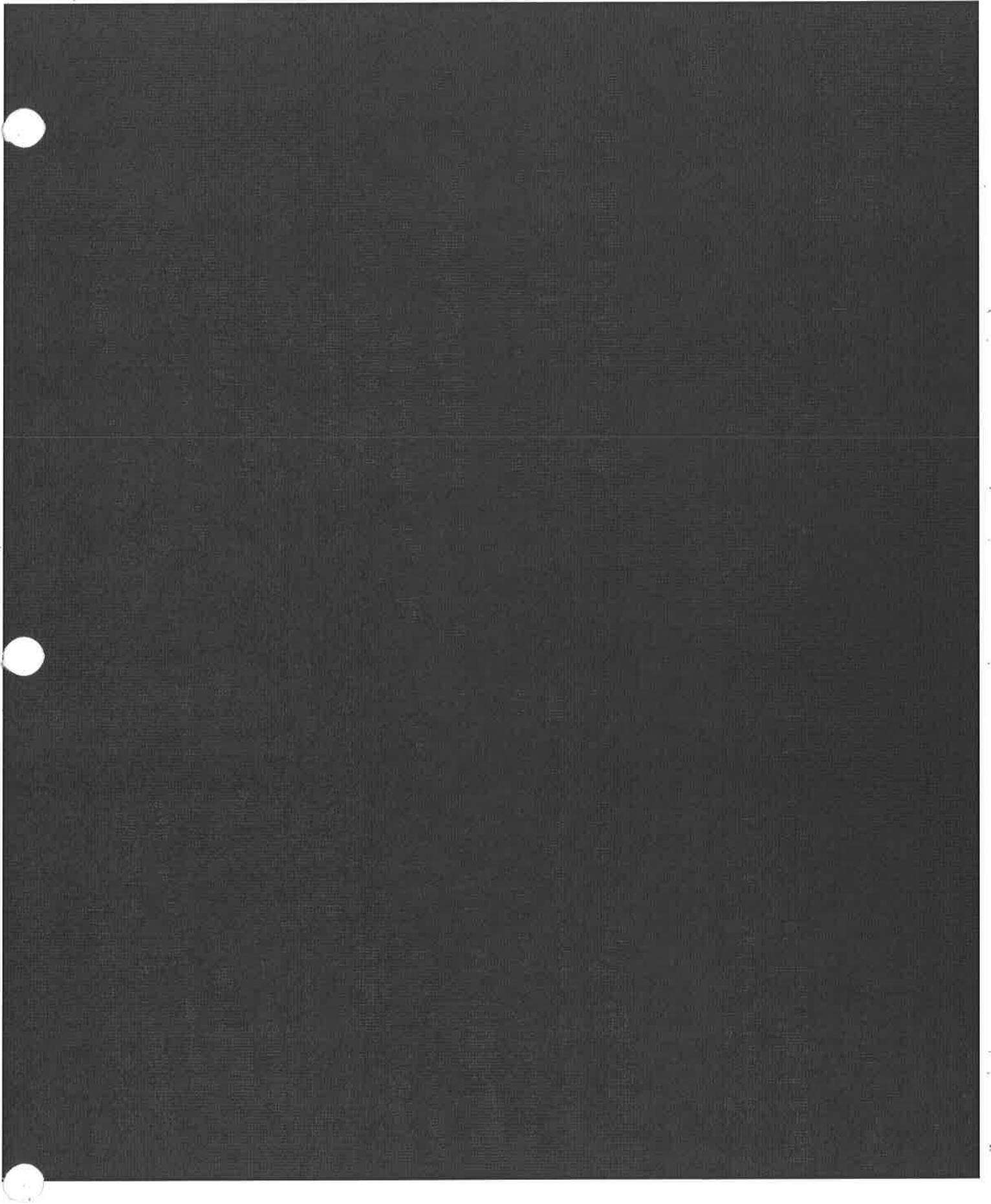
But moving abusers to non-parish positions still doesn't satisfy some of the church's critics. They say abusers should be kicked

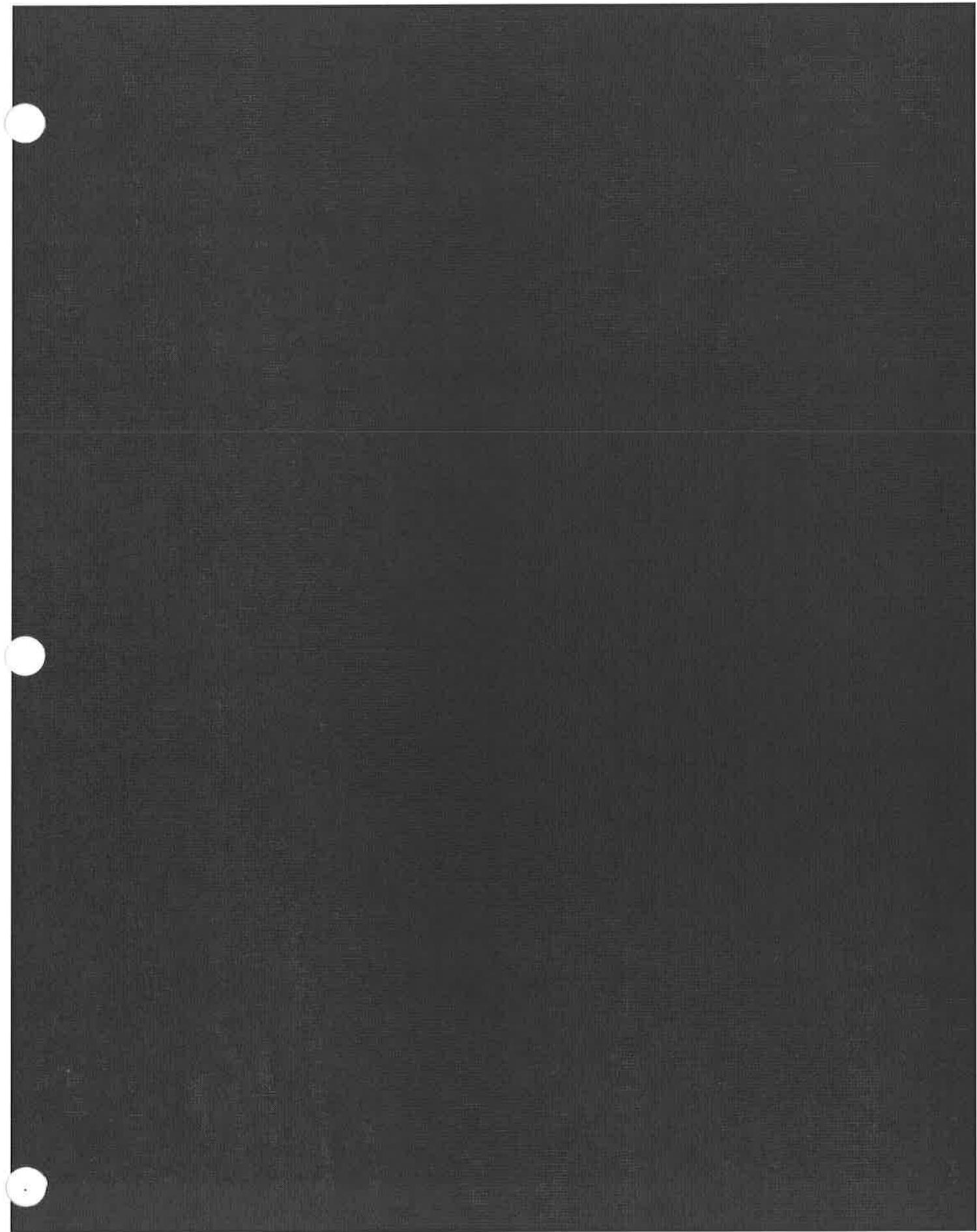
out of the priesthood, not cloistered or given administrative jobs.

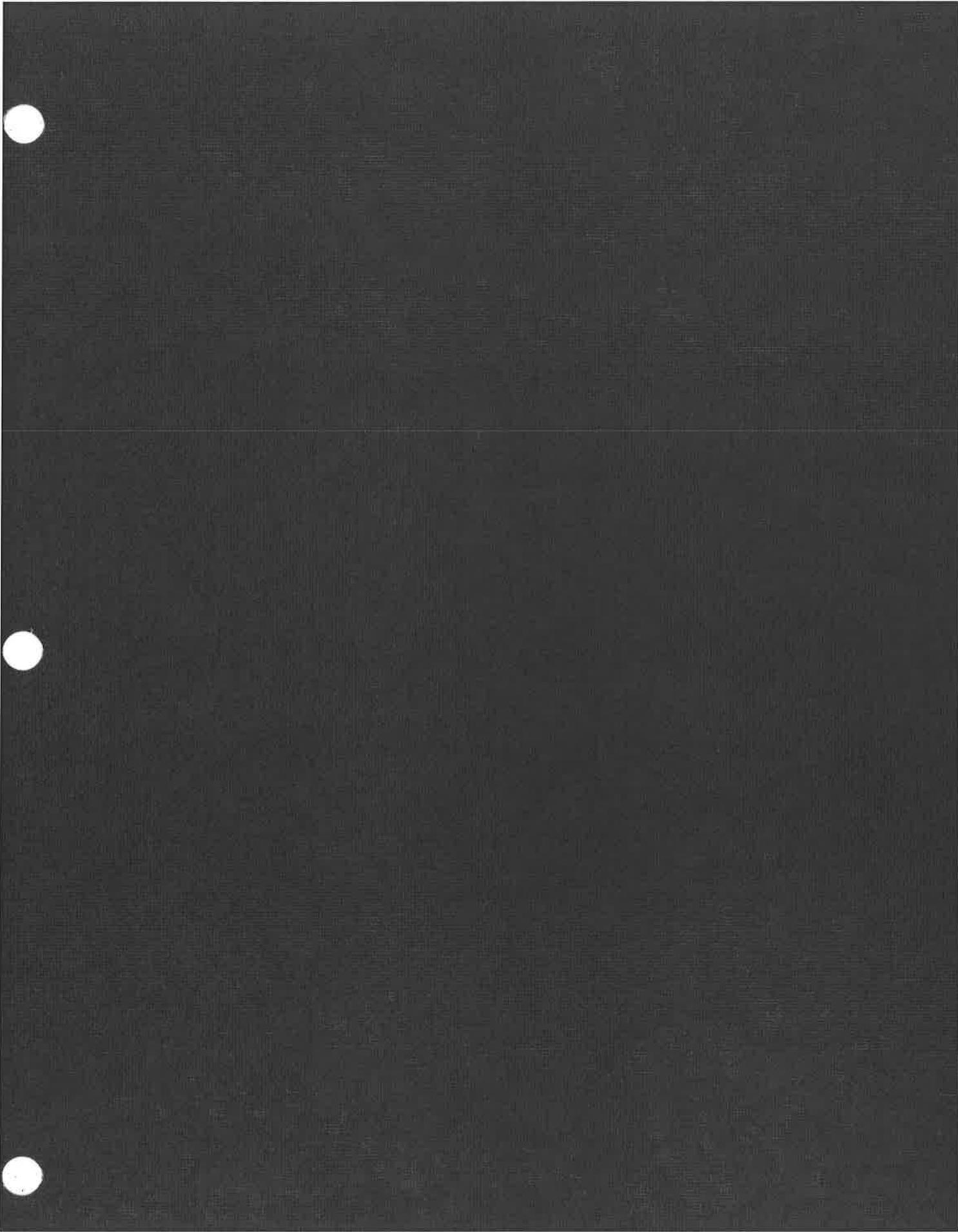
"I say to the church, You can't have it both ways," said one of Jeub's accusers, the Edina woman. "You can't keep these perpetrators and yet say to the victims, 'We really understand.' "

Rick Linsk can be reached at rlinsk@pioneerpress.com or (651) 228-5371. Charles Laszewski can be reached at claszewski@pioneerpress.com or (651) 228-5458. Religion editor Stephen Scott contributed to this report.

Survivors Network of those Abused by Priests
www.snapnetwork.org







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Some Twin Cities priests still working after abuse allegations

Associated Press

Published May 27, 2002

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Roman Catholic authorities have reportedly allowed some priests accused of sexual misconduct with children to continue working in Twin Cities-area parishes or for the Archdiocese of St. Paul and Minneapolis.

The situation apparently conflicts with the stated policy of the archdiocese on how priests are employed after abuse allegations.

Kevin McDonough, the vicar general of the archdiocese, said in March that the archdiocese had "no known child abuse offenders serving in parish ministry."

A "known abuser" includes any priest who settled a complaint or abuse lawsuit, McDonough said.

Archbishop Harry Flynn, in a statement published last week in the Catholic Spirit newspaper, said two priests who molested children were working for the archdiocese in administrative positions.

The St. Paul Pioneer Press, in a Sunday article, listed several cases of accused priests who are still working in Twin Cities parishes or in archdiocesan positions.

"I think this should be dropped," said the Rev. Gilbert DeSutter, a retiree in Arizona. "You are presuming we are guilty, and the courts didn't say that. When you bring it back up, you are hurting everybody else, including me. I don't think the truth demands that."

DeSutter was the chief pastor of St. Williams Catholic Church in Fridley in the late 1970s and a family friend of Pierre Dufresne.

When Dufresne was about 11, the priest offered to take him to a cabin in Prior Lake to water-ski. In court papers filed years later, Dufresne

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alleged that the priest molested him there.

opinion

"That's a lie," said DeSutter, now 74.

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commentary
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In 1993, Dufresne told his father what had happened, according to court files. Gerard Dufresne told McDonough, demanding an apology and an assurance that the priest would be kept away from adolescents. McDonough revealed that officials had a file on the priest regarding other sexual-misconduct allegations. Later, he told them DeSutter would be retired by that June.

fun & games

But six years later, the Dufresnes learned that DeSutter was saying mass at a church in Faribault, Minn. Flynn, responding to an angry letter from Gerard Dufresne, replied that the priest had completed counseling and was considered a safe candidate for weekend substitute duties, but said even that ended in 1998.

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St. Paul lawyer Jeffrey Anderson sued DeSutter in 1999 on behalf of Pierre Dufresne, who was angry that DeSutter was allowed to continue serving as a priest.

talk

news talk
sports talk
community
loose talk

The case was settled out of court, with Dufresne receiving payments and, he said, the assurance from the archdiocese that DeSutter would not be allowed to function as a priest in any church.

education

parents &
teachers
students

DeSutter moved from Minnesota to Arizona in the past few years. He said he is not working as a priest.

classifieds

He wasn't the only priest to return to the pulpit after allegations of sexual abuse. Alan Michaud, 15, alleged that he was with a group of Catholic Boy Scouts visiting the St. Paul Seminary in 1977 when the Rev. Jerome C. Kern fondled him in a swimming pool.

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Still, until February, when he took a medical disability retirement, Kern was an associate pastor at St. Peter Catholic Church in Forest Lake. The parish also runs a K-6 grade school.

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McDonough said he learned that the archdiocese had a file on Kern dating to 1969, when the priest was accused of fondling two boys from St. Paul.

In fact, Kern had been transferred from his St. Paul parish after complaints to the archdiocese from the boys' mothers. Michaud sued. In a settlement, he said, he was promised that Kern would never be in another parish or around children.

Kern, now 61, declined to discuss the allegations when reached by telephone last week.

The archdiocese kept the Rev. Richard H. Jeub, 62, out of full-time parish work from 1990 to 1995 after he underwent therapy at a Maryland facility that treats priests for sexual compulsions, but he is now back in the pulpit.

Jeub has been the associate pastor for the past few years at St. Rose of Lima Church in Roseville.

One of the women who alleged misconduct is a health care professional from Edina. She reached a settlement with Jeub, her parish and the archdiocese over abuse she says occurred in 1969.

The woman, whom the newspaper did not name, said Jeub kissed her, touched her inappropriately and repeatedly made remarks about her body when she was 15 and he was the associate pastor of Our Lady of Grace Parish in Edina. In January 1970, Jeub was transferred to a church in St. Paul.

He could not be reached to comment.

Another local priest with lawsuits in his past was assigned to an archdiocesan administrative position. The Rev. Joseph Wajda, the subject of two suits in the late 1980s alleging abuse of teenage boys, is the judicial vicar of the archdiocese's Metropolitan Tribunal. The tribunal exercises judicial authority under church law to rule on matters such as annulments of marriage.

In the Catholic Spirit column, Flynn defended the decision to retain Wajda and two other convicted priests, the Revs. Gilbert Gustafson and Michael Stevens.

Stevens works on the archdiocese's computer services team. Gustafson does research and is an aide to archdiocesan administrators, but it was his activity serving mass at a monastery in Bloomington that drew media attention last week.

Michaud said he is unsympathetic to the church argument that by retaining priests, it helped keep them from molesting again.

"Isn't that what prisons are for?" he said.



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May 31, 2002

Dear Members of Saint Rose of Lima,

I am writing to you about Father Richard Jeub. I have spoken with Archbishop Flynn, who is away from the Twin Cities this weekend, and I have his encouragement to write this letter to you.

Your parish was exposed to embarrassing news coverage last weekend. Both Archbishop Flynn and I deeply regret that you suffered that exposure. The news came as a shock to you because of failures of communication on my part. We want you to know the following:

1. Since at least 1994, we have told several thousands of people around the Archdiocese, in several parishes, that Father Jeub had a history of misconduct with adult women, which took place in the 1970s and 1980s. We have not sought to conceal that fact.
2. Even so, when I met with your parish leaders in 2000 about Father Jeub coming to Saint Rose as associate pastor, I left them with the impression that his history was less serious than in fact it was. This was not intentional on my part. Nevertheless, some of your parish leaders believe that they were insufficiently informed, and I take responsibility for not being as clear as I needed to be. My failure to communicate effectively has created an atmosphere of distrust. I apologize to Father Sochacki, to the parish staff and leaders, and to all parish members.
3. Finally, please know that there were significant inaccuracies in the Pioneer Press article last weekend. For example, the jury verdict, which cleared Father Jeub of an accusation of sexual abuse came as no surprise to us. The Archdiocese announced the existence of that lawsuit in 1994, and expressed our confidence that Father Jeub's denial of wrongdoing would be upheld. For this and other reasons, we do not believe that the members of Saint Rose of Lima were exposed to a priest with a history of child abuse.

Through all of this, it has become impossible for Father Jeub to continue his work at your parish. He has asked Archbishop Flynn to accept his resignation from Saint Rose of Lima. He has also asked to be placed in retirement status, and Archbishop Flynn has accepted both of these requests, effective immediately.

Once again, I apologize to you for creating the conditions for misunderstanding, and for the disturbance that it has brought to your parish life. I am praying for your community and asking God that he continue to strengthen you in the many good things you are doing together.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General and Moderator of the Curia

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Reverend Kevin M. McDonough
Vicar General and Moderator of the Curia

31 May 2002

Dear Archbishop Flynn,

I have just returned from vacation to discover the terrible newspaper report about several priests, including me, from last Sunday's Pioneer Press. As I think you are aware, I dispute some of the key accusations against me. I understand, however, that the trust that the people of Saint Rose of Lima have in me has been broken and is likely beyond repair. Out of respect for those people, I ask you to accept my resignation as associate pastor there, effective immediately.

Furthermore, I have reviewed my situation with Father Kevin McDonough. I understand that it is unlikely that I will be able to find another position as a priest in the present climate. Therefore, I ask you to consider the possibility of granting me retired status. If priestly work were available, I would accept an assignment from you. I am also willing to retire, if you prefer.

Archbishop, I want you to know that I have faced the wrong that I have done. I have also been willing to acknowledge my wrongdoing publicly. I am sorry that things turned out the way they did at Saint Rose of Lima. I would have told the whole parish about my history, and I regret that that did not happen.

I am grateful for the support you have given me since you became Archbishop. I pray for you in these difficult times.

Sincerely yours in Christ,



Reverend Richard H. Jeub

My family was a member of St. Mark's Catholic Church in St. Paul for all of my childhood, my mother until she died in [REDACTED], and my brother's family until they moved in [REDACTED]. I attended [REDACTED] School for [REDACTED] years. I attended [REDACTED] in [REDACTED] for high school.

I suffered physical and emotional abuse by my [REDACTED] as a child, and throughout my high school years. During these years I sought out counseling at [REDACTED]. The counseling was to help me deal with my home situation, my faith, and my lack of self-esteem. Father Richard (Dick) Jeub met with me on several occasions. He knew my home life situation. He knew my mother, [REDACTED]. He knew my family.

The counseling sessions with Fr. Jeub would usually end with a hug. But then came a time when the goodbye was more than a hug. We were meeting in the northwest room on the first floor of the rectory. There was a round table in the room. I sat on a chair near the door on the east side of the table. Father Jeub sat on the west side of the table facing the door. The door was closed. When I went to leave, He gave me a hug. Then he took his hand, lifted my chin and kissed me on the mouth. Then he lingered in that position for a while. At the time it seemed like forever. The point I am trying to make is that this was not a quick kiss goodbye.

After reading an article Sunday, May 26, 2002, in the St. Paul Pioneer Press, mentioning Father Jeub, I have been nauseated by the flood of memories I've had this past week, and furious that others knew he had a problem at the time he served at St. Mark's.

My recollection at this time is that it happened either when I was in 5th or 6th grade, or in high school. However, there is no doubt what so ever that it happened.



May 31, 2002

My family was a member of St. Mark's Catholic Church in St. Paul for all of my childhood, my mother until she died in [REDACTED], and my brother's family until they moved in [REDACTED]. I attended [REDACTED] School for eight years. I attended [REDACTED] in [REDACTED] for high school.

I suffered physical and emotional abuse by my [REDACTED] as a child, and throughout my high school years. During these years I sought out counseling at St. Mark's. The counseling was to help me deal with my home situation, my faith, and my lack of self-esteem. Father Richard (Dick) Jeub met with me on several occasions. He knew my home life situation. He knew my mother, [REDACTED]. He knew my family.

The counseling sessions with Fr. Jeub would usually end with a hug. But then came a time when the goodbye was more than a hug. We were meeting in the northwest room on the first floor of the rectory. There was a round table in the room. I sat on a chair near the door on the east side of the table. Father Jeub sat on the west side of the table facing the door. The door was closed. When I went to leave, He gave me a hug. Then he took his hand, lifted my chin and kissed me on the mouth. Then he lingered in that position for a while. At the time it seemed like forever. The point I am trying to make is that this was not a quick kiss goodbye.

After reading an article Sunday, May 26, 2002, in the St. Paul Pioneer Press, mentioning Father Jeub, I have been nauseated by the flood of memories I've had this past week, and furious that others knew he had a problem at the time he served at St. Mark's.

My recollection at this time is that it happened either when I was in [REDACTED] or [REDACTED] grade, or in high school. However, there is no doubt what so ever that it happened.

[REDACTED]

May 31, 2002

June 3, 2002



The Church of St. Rose

Archbishop Harry Flynn
226 Summit Ave.
Saint Paul, MN 55101

Dear Archbishop,

I enclose a copy of the letter we are mailing to the parish today. Father McDonough reviewed the draft text with me and made some suggestions which I have incorporated into this final version.

I, as much or more than you, regret the turmoil caused by the story in last week's paper. To be truthful, I had been home from vacation and aware of the mess for less than a day when I signed the resignation letter offered by Father McDonough. I am beginning to come out of the shock of shame and am now asking if this is the correct action and why. I'm not happy with the idea of retirement under these conditions.

My introduction to St. Rose two years ago was flawed by incomplete disclosure. Father McDonough has written a superb acknowledgment of that omission which Father Sochacki shared with the parish this past weekend. His sense is that it was well received.

I know that you would never have assigned me to any parish if you thought that any parishioner would be at risk of abuse because of the assignment. You have seen fit to assign me three times under difficult circumstances and I have been grateful.

The community of Saint Rose may be divided by last week's disclosures; I don't know. I've heard anger at the press. I've heard a sense of being deceived by the omissions of disclosure that Father McDonough has addressed. I've heard caring concern about what will happen to me, particularly a sadness at my expected departure. I was not at the Masses this weekend, so my sources are very limited. Is there a cry for my departure from this community, or does the idea come from elsewhere?

I have no desire to question your ultimate decision. You have responsibility far beyond my scope and I pray for you and your work. I am concerned that the situation not be worsened by decisions made without asking those most directly affected by the decisions what they need to be healthy and faithful followers of Jesus.

I know we share that concern above all. As I've said, I'm not thrilled with the idea of retirement. I really would like to try to ride this out at Saint Rose, unless you have reason to decide otherwise.

As always, I abide by your sense of what is necessary to make the best of a poor situation.

In Christ, our Savior.

A handwritten signature in cursive script, appearing to read 'Richard J. Flynn', written in dark ink.

2048 N. Hamline Ave. • Roseville, MN 55113-5855 • Telephone (651) 645-9389 • Fax (651) 646-4187

ARCH-011805



The Church of St. Rose

June 3, 2002

Dear parishioners and friends,

I am deeply sorry for the things that you have learned about me this past week and for the pain and confusion they have caused you. You should have heard this from me at the beginning of my time with you.

The most serious allegation against me was that in 1969-70 I sexually abused two teen-age women. I never touched either of them in a sexually explicit way, nor did I ever try to do so. In 1994, in Hennepin County Court, the plaintiff and her lawyer had nine days to call witnesses and give evidence that sexual misconduct had taken place. The jury took less than an hour to conclude that they had not proven their case. The decision was appealed and in February 1996 the Appeals Court upheld the lower court's findings. I maintain today what I have always maintained --- I have never abused a child or young adult

In the 1970's I had several friendships with adult women in which I exploited their friendship in occasions of inappropriate conduct between us. I continue to regret those events and have had the opportunity to meet with some of them and seek reconciliation. I am profoundly grateful to one of those women for beginning the process by which I entered treatment and began recovery.

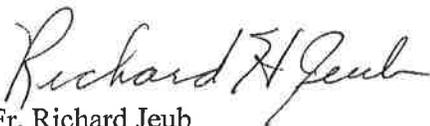
In the 1980's, --- to be blunt --- I had a long term affair. In 1988 I began to admit that this needed to end. I asked the Chancery office for help, not only for myself, but also for the woman, the victim, who also needed help to recover from what had happened. She received that help for several years. I resigned from my pastorate and entered treatment. I am extremely grateful for that time of treatment. It was a difficult time that helped me understand myself and some of the mysteries of my behavior in the previous twenty years.

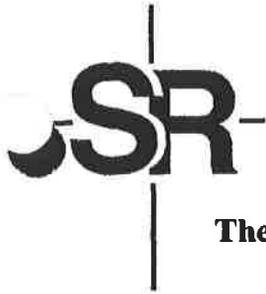
To use the AA term, I have been sober for the past twelve years. Mentally and spiritually I believe that I am healthier now than I ever have been.

Under the circumstances, my resignation was requested and I complied. I regret that my priestly service to the People of God could end this way. That is not in my hands. I hope I have served you well and come closer to our God with you. I'm sorry for any offense or pain given; I pray your forgiveness for that.

The Body of Christ is indeed broken and suffers in the presence of sinfulness --- mine and yours. The Body is also redeemed, forgiven and loved to life by the Father and called to the table where it continues to grow and be formed. I thank God for the privilege of being with you this short time. And thank you!

May God continue to bless us all.


Fr. Richard Jeub



The Church of St. Rose

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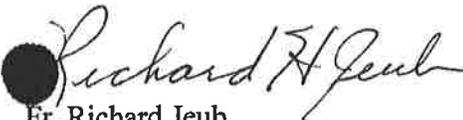
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May God continue to bless us all.


Fr. Richard Jeub

2048 N. Hamline Ave. • Roseville, MN 55113-5855 • Telephone (651) 645-9389 • Fax (651) 646-4187

ARCH-012163

June 03, 2002

Vicar General Kevin McDonough
Archdiocese of St. Paul and Mpls.
226 Summit Ave.
St. Paul, Minnesota 55102

Dear Vicar General McDonough,

I am a member of St. Rose parish. On Sunday at church I heard Fr. Jueb retired. This made me feel both mad and sad. I like Father Jueb because he did my First Reconciliation and all my other reconciliation's. I feel very comfortable around him. I wish that he could stay at St. Rose. Please help him change his mind.

Sincerely,

Age 9

June 03, 2002

Vicar General Kevin McDonough
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, Minnesota 55102

Dear Vicar General McDonough,

We have been members of St. Rose parish for the past 3 years. About 1 1/2 years ago, Father Jueb came to our church. We were at the Mass when Father Sochacki told us that Father Jueb did some things in his past that he was not proud of (who hasn't?) Father Sochacki asked the congregation if we would accept him into St. Rose. The entire congregation clapped a resounding Yes!

Many things have happened since that time. We have grown to know Father Jueb as a priest and as a friend. We can't count the number of times that through the daily troubles of life that words of encouragement and wisdom have come--at just the right time from Father Jueb. Father Jueb is doing what God has planned for him--preaching and spreading His word.

The past few weeks have been like a roller coaster with respect to the news media and their fascination with the Catholic Church. We have read the St. Paul paper. We have heard about the news reports. So, do we still want Father Jueb at St. Rose?? Yes, Why wouldn't we? His past didn't matter a few years ago so why should it now. He has done an excellent job at St. Rose and we would like to see it continue.

I want a choice again to say "Yes" to having Father Jueb stay. Please reconsider your decision. It won't be the same with out him. Our prayers are with you.

Sincerely,

Deub



file,

please

June 04, 2002

Archdiocese of St. Paul and Minneapolis Chancery
226 Summit Avenue
St. Paul, Minnesota
55102

Dear Vicar General Kevin McDonough,

I am writing to you in regard to the resignation of Father Richard H. Jueb. My family and I are members of St. Rose of Lima parish. We joined the parish in the summer of 1998. Since that time we have seen Father Thomas Ryar, and one other associate pastor helping Father Sochachi with the daily masses and many other responsibilities.

I have gotten to know father Jueb as a devoted priest, a good man and a friend. I attend mass each week and look forward to seeing father Jueb. As life unfolds for me and our family it brings many uncertainties, challenges and sorrows. For me, father Jueb has a unique way of integrating the homily into my personal life. Father Jueb has on many occasions said words of encouragement that I needed to hear at a particular time in my life. I have learned that this is no coincidence. God works with father Jueb in such a special way for me, my family and our parish .

Last summer I stopped receiving the Eucharist for what I will call personal reasons. After several weeks I saw father Jueb at a parish gathering, he asked me why I have not been receiving the Eucharist ? my answer was I can not tell you now (to many people where near). Another few weeks had passed by and again he asked me why. We were both in the back of the church and we sat down and talked about it. Tears began rolling off my cheeks as we talked, father Jueb was very understanding of my situation and suggested that if I wanted to make an appointment to see him so we could talk more in detail. I made the appointment to see him, and we talked and talked and talked. This was very difficult for me and again my eyes filled with tears. I was talking to father Jueb about something I could not discuss with my wife - the death of my father. I realized how good of a priest and friend he was and is still today. we ended our discussion and he handed me this prayer by Thomas Merton

"My LORD GOD I have no idea where I am going. I do not see the road ahead of me. I cannot know for certain where it will end. Nor do I really know myself, and the fact

that, I think that I am following your will does not mean that I am actually doing so. But I believe that the desire to please you does in fact please you. And I hope I have that desire in all that I am doing. I hope that I will never do anything apart from that desire. And I know that if I do this you will lead me by the right road though I may know nothing about it. Therefore will I trust you always though I may seem to be lost and in the shadow of death. I will not fear, for you are ever with me, and you will never leave me to face my perils alone"

Since my talk with father Jueb I have started receiving the Eucharist again. I can say in all honesty he has changed my life in more ways than one. Since I've been receiving the Eucharist the change in my life has been positive and strong. For this I can thank father Jueb and Christ.

The last two weeks for our parish have been very challenging and frustrating. I can not think of going to mass without father Jueb's contribution.

Father Sochachi's suggestion was to talk about this issue openly with parishioners and neighbors.

I have done this and everyone that I have talked to has mentioned that they do not want father Jueb to leave.

I believe that if we can show enough support for father Jueb, maybe he will stay. I do not believe that he wants to end his career in this way.

My suggestion to the archdiocese is that both you (Vicar McDonough) and archbishop Harry Flynn meet with the parishioners of St. Rose of Lima Parish in person and have a discussion about solutions to this career ending problem.

You owe this to father Jueb, father Sochacki and us the parishioners of St. Rose of Lima Parish.

If I can help getting father Jueb to stay here at St. Rose I will do what ever it takes
Please don't let a misinformed newspaper article end father Jueb's career

Sincerely

Your name goes here



The Church of St. Rose

FAX

DATE 6-6-02

NUMBER OF PAGES BEING SENT: 2
(Including cover sheet)

TO:

NAME: Kevin McDonough

COMPANY: _____

FAX NUMBER 290-1629

FROM:

NAME: Elvira Precioso

ST. ROSE OF LIMA CATHOLIC CHURCH

FAX NUMBER: 651-646-4187

IF YOU DO NOT RECEIVE ALL THE PAGES BEING SENT, CALL: 651-645-9389

COMMENTS:

June 5, 2002

*Council
calling,
please*

Archdiocese of St. Paul
Chancery Office

To Whom It May Concern:

We are saddened by the loss of our assistant parish priest, Father Richard Jeub.

He has been a comforting presence these past few years at St. Rose of Lima Church. His sermons have been most enjoyable and "down-to-earth", talking about everyday life and experiences as we, ourselves, can relate.

As volunteers at St. Rose, we have talked in groups with him and been made to feel very comfortable as we talk about everyday experiences. When his name was mentioned in any group gathering, all comments were very positive in his favor.

This is why we feel the loss of a very dear and caring friend.

As Father Walter Sochackhi said in a recent sermon, "we all come into this world with flaws and only God is perfect".

We feel Father Jeub has atoned for his sins in so many ways and never tried to hide the fact that he had problems during his ministry serving God.

And as we learned during our Holy Communion (Reconciliation) lessons, God is always by our side guiding and loving us through our worst faults and loving us unconditionally.

On behalf of Father Jeub, can't we as Christians, do the same?

What a shame to waste the heart and soul of a good and caring man of God.

Faithfully,

INTEROFFICE MEMO from
ARCHBISHOP HARRY FLYNN

TO:

- | | |
|---|--|
| <input type="checkbox"/> Abp. Roach | <input type="checkbox"/> Ms. La Valla |
| <input type="checkbox"/> Bp. Campbell | <input type="checkbox"/> Ms. Laird |
| <input type="checkbox"/> Bp. Pates | <input type="checkbox"/> Sr. Lucid |
| <input checked="" type="checkbox"/> Fr. Kevin McDonough | <input type="checkbox"/> Ms. Mondragon |
| <input type="checkbox"/> Fr. Baer | <input type="checkbox"/> Mr. Mullin |
| <input type="checkbox"/> Mr. Baker | <input type="checkbox"/> Ms. Nickelson |
| <input type="checkbox"/> Sr. Brennan | <input type="checkbox"/> Mr. O'Connell |
| <input type="checkbox"/> Mr. Burke | <input type="checkbox"/> Fr. Piche |
| <input type="checkbox"/> Bro. Champine | <input type="checkbox"/> Fr. Rask |
| <input type="checkbox"/> Mr. Cherek | <input type="checkbox"/> Deacon Riordan |
| <input type="checkbox"/> Ms. Dawson | <input type="checkbox"/> Ms. Selleck |
| <input type="checkbox"/> Fr. Dease | <input type="checkbox"/> Fr. Snyder |
| <input type="checkbox"/> Mr. Domeier | <input type="checkbox"/> Ms. Soderlund |
| <input type="checkbox"/> Sr. Donnelly | <input type="checkbox"/> Mr. Vanden Plas |
| <input type="checkbox"/> Mr. Errigo | <input type="checkbox"/> Fr. Wajda |
| <input type="checkbox"/> Mr. Fallon | <input type="checkbox"/> Fr. Ward/Ms. Giefer |
| <input type="checkbox"/> Deacon Friesen | <input type="checkbox"/> Ms. Willenbring |
| <input type="checkbox"/> Sr. Ganley | <input type="checkbox"/> Ms. Willerscheidt |
| <input type="checkbox"/> Ms. Herrera | <input type="checkbox"/> Mr. Willis |
| <input type="checkbox"/> Mr. Hennen | <input type="checkbox"/> Fr. Wilson |
| <input type="checkbox"/> Mr. Houge | <input type="checkbox"/> Dr. Wojda (Bio-medical) |
| <input type="checkbox"/> Sr. Howell | <input type="checkbox"/> Mr. Zyskowski |
| <input type="checkbox"/> Fr. Jaroszeski | |
| <input type="checkbox"/> Ms. Klima | |
| <input type="checkbox"/> Mr. Krietemeyer | <input type="checkbox"/> _____ |

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| <input type="checkbox"/> comment | <input type="checkbox"/> per conversation |

REMARKS:

DATE: 6-10-02

11 g-7.

June 10, 2002

The Most Reverend Harry J. Flynn
Archbishop of the Diocese of St. Paul
226 Summit Avenue
St. Paul, MN 55101

Dear Archbishop Flynn:

Currently the Catholic Church is facing a great crisis of confidence in its clergy. We understand that the issue of what to do in each case of clerical misconduct is agonizing not only to the victims but also to the accused, all the families involved and to the greater family of clergy everywhere. The lawyers and media are circling like the carrion feeding creatures they are while crying out for retribution and punishment...All in the name of the public good. They, of course, know the mind of the Almighty and what is best for us. After all, they know the law and what the public wants.

Teacher, tell us what to do with this person who has committed this sin. The law says death by stoning. Here we are with plenty of stones, the people to carry out the law and do the will of the people.

We are members of St. Rose of Lima Church. Father Jeub has indeed had times in his past when he sinned and not used good judgment. This has caused hurt to others as well as to himself. This business of being human with human frailties is so inconvenient because the public expects no less than perfection 24/7 when we seek wisdom and professionalism from clerics.

Father Jeub went through treatment; you assigned him to St. Rose knowing his past, and believed he could be of value to our parish...And he has been. The Archdiocese assigned him to St. Rose believing in his rehabilitation. He has been a well-loved assistant pastor. As far as we know there have been no further instances of improper or inappropriate behavior by Father Jeub while he has been working at St. Rose. He has contributed his life experiences, wisdom and understanding to our parishioners. His sensitive guidance in all manner of parishioners' personal needs from the joys, to the sorrows and pains of life have been the hallmark of his homilies and counseling. Many parishioners will sorely miss him if he were forced to permanently retire.

We, personally, support him as assistant pastor of St. Rose of Lima and pray for his continued service and success with us.

Sincerely,

June 12, 2002

Fr. Jeub file,
please

Father Kevin McDonough
Archdiocese of Saint Paul and Minneapolis
226 Summit Avenue
Saint Paul, MN 55102

Dear Father McDonough:

We were disappointed but not surprised to learn that Father Richard Jeub has resigned his position at St. Rose of Lima and has decided to retire. He has clearly done this in response to the article that was published in the Pioneer Press a couple of weeks ago. We are parishioners of St. Rose and have been for over 20 years. Father Jeub came to St. Rose on a temporary assignment a few years ago to help Father Sochacki. As a result of his temporary assignment the parish had an opportunity to witness Father Jeub conduct his duties prior to any long-term commitment – a trial period so to speak. Father Jeub was eventually given a permanent assignment. We remember vividly the warm response of the St. Rose parishioners when it was announced that Father Jeub had been asked to be the Associate Pastor and had accepted the position. The congregation applauded its approval in an unsolicited fashion at the Mass I attended that weekend. To our knowledge Father Jeub has performed his duties without incident since this appointment. He has been a good minister to the people and I am sad to see him go.

We don't know yet how the other parishioners are responding to his resignation but we personally wish he would reconsider his decision. We would like to see Father Jeub give the parish a chance to hear his response to the Pioneer Press news article. We are taught to be a forgiving people. Here is an opportunity to practice what the Bible teaches. We are not sure but we think the St. Rose parish would surprise Father Jeub.

Sincerely,

Cc: Father Walter Sochacki
St. Rose of Lima Church

June 12, 2002

Father Kevin McDonough
Archdiocese of Saint Paul and Minneapolis
226 Summit Avenue
Saint Paul, MN 55102

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Sincerely

Cc: Father Walter Sochacki
St. Rose of Lima Church

June 13, 2002

File

Dear

Thank you very much for your kindness in writing to me. It was very kind of you to have written to Father Jeub and thanking him for the kindness which he showed to the St. Rose parishioners. I know that you will keep him in your good prayers.

With many blessings, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

Dear Archbishop,

I am a parishoner at
St. Rose of Lima in
Roseville, Minnesota. When I
heard the sad news about
Father Teub, I wrote him a
letter thanking him for the
kindness he has shown
the St. Rose parishoners.

Father Teub called me by telephone
and asked me if I would
write or call you on his behalf.

I'd like to say that Father
Teub was kind and friendly
to the people of St. Rose.

Sincerely yours,
and may God bless you,



ARCH-011669



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"Jesus Christ is the same yesterday, today and forever." Heb. 13.8

Archdiocese of
Saint Paul and Minneapolis

Office of the Archbishop

June 15, 2002

Reverend Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441

Dear Father Jeub,

I have received your letter of May 31st as well as that of June 3rd. Although I can certainly understand that you are not happy with the idea of retirement, I am convinced that it is the action which needs to be taken.

Therefore, with this letter, I do accept your resignation as Parochial Vicar of the Church of St. Rose, and I grant you retired status, effective immediately.

Although this step is understandably difficult for you, I am grateful that you are willing to accept the decision which I judge necessary, based on the many factors which are involved.

I am grateful to you, Father Jeub, for your many years of ministry within this Archdiocese. May this new period in your life offer you the opportunity for continued growth and grace, and may God's blessings be with you in great abundance.

Sincerely yours in Christ,

+ Harry J. Flynn

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

Cc Bishop Frederick Campbell
Bishop Richard E. Pates
Father Kevin McDonough
Father Paul Jaroszeski
Father Austin Ward
Office of Human Resources

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Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

Cc Bishop Frederick Campbell
Bishop Richard E. Pates
Father Kevin McDonough
Father Paul Jaroszeski
Father Austin Ward
Office of Human Resources

DB/ZA

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Archbishop of Saint Paul and Minneapolis

Cc **Bishop Frederick Campbell**
Bishop Richard E. Pates
Father Kevin McDonough
Father Paul Jaroszeski
Father Austin Ward
Office of Human Resources



his file, please

"Jesus Christ is the same yesterday, today and forever." Heb. 13:8

Archdiocese of
Saint Paul and Minneapolis

Office of the Archbishop

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Archbishop of Saint Paul and Minneapolis

Cc Bishop Frederick Campbell
Bishop Richard E. Pates
Father Kevin McDonough
Father Paul Jaroszeski
Father Austin Ward
Office of Human Resources

June 18, 2002

Dear

Thank you very much for your kindness in writing me on June 10, 2002. I thank you for the affirming remarks that you have made about Father Jeub. I am glad that he has been of assistance and value to your parish.

Thanks for giving me your opinion. I just want to acknowledge that I've received it and certainly have considered it.

With blessings and good wishes, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

June 18, 2002

~~Council copy~~

Jeub file, please

Fr. Kevin McDonough
Chancery
226 Summit Ave.
St. Paul, MN 55102-2197

Dear Father Kevin,

With realization of the difficult times we as a Church are facing, I hope that you are doing well.

In 1999, as you know, it was my pleasure to minister with Fr. Richard Jeub as he served our community in an interim position. The gifts and talents Father shared were greatly appreciated, as was his leadership, during yet another period of transition for us. It is because of my deep concern for Father Jeub as a human being that I am writing to you now.

I have mixed emotions of anger, great sadness and disappointment at this time. It appears that not only will Father Jeub no longer be serving at Rose of Lima but that he may not be in active ministry at all because of the ramifications of the article published in the Pioneer Press on May 26. That there was nothing "new" in this article, that a jury found Father not guilty of charges brought against him and that he was remained "clean" since treatment, appears to carry no weight at this time. To remove him from active ministry seems like a quick fix response to a sordid article.

In his column in a recent edition of the Catholic Spirit, Archbishop Flynn beautifully supported some of the priests of our Archdiocese who have been accused of sexual misconduct. I was both encouraged and impressed by Archbishop's words on behalf of these men. (Given the recent meeting in Dallas and because these accusations involved adolescents it appears that there may be changes in the days ahead for these priests.) What I have difficulty understanding is the lack of support Fr. Jeub is receiving. I am also struggling with the fact that Father's victim was an adult woman, not an adolescent and that as I mentioned earlier, he has gone through treatment and continues to take steps to remain healthy.

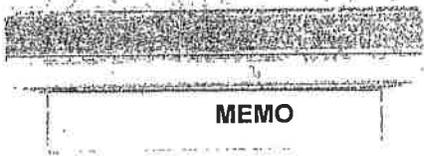
We as Church, his brothers and sisters in Christ, are called to support and encourage him to "avoid sin" John 8:11. It seems that rather than doing that we are becoming a stumbling block by essentially abandoning him, cutting him off, when he is in a time of need.

It is my hope that the decision regarding Fr. Jeub will be reconsidered that he will be reassigned with proper supervision to active ministry.

These are difficult times for all of us who desire to serve God and love the church. My prayer is that we receive the strength and grace of the Spirit to be living examples of God's love, mercy and forgiveness during this period in our history.

In the Lord's service,

Pastoral Minister





The Church of St. Rose

Rev. Kevin McDonough
Vicar General
226 Summit Avenue
Saint Paul, MN. 55102-2197

June 25, 2002

Dear Rev. Kevin McDonough,

I have worked with Father Dick Jeub as a member of the Parish Staff at the Church of St. Rose. You know as well as I do, that this has been a difficult time for Father Jeub and for all staff members.

I was on retreat last week and I prayed about many things, one being some of the things that Father Dick Jeub has told me. I decided I needed to write these things to you for the sake of Father Jeub and for the sake of vulnerable women. I have no idea what his status is as a priest in the Archdiocese or what it will be in the future. But I feel you need to know what Dick has talked about to me.

The week after he came back from vacation and found out 'everything' was in the Pioneer press and on TV he came into my office on Monday and talked about many things. Some of his remarks were appalling to me and I wondered if he needs more help/treatment. He told me that one of the top women on his list to go to bed with is... Dick talked about being in his cabin up North. I suggested to him that he find a job because it could get very lonely up there unless he would be among other people. He said, "Well, you know... is available now." I responded by saying, "You wouldn't." Father Jeub has made other remarks that have made me wonder if he should remain in the priesthood. In fact the Thursday after he came back from seeing you he again came into my office and talked. At that time he was very angry and said maybe he should become laicized. I told Dick I thought it would be a good idea.

In addition, women staff members have related to me inappropriate remarks made to them by Father Jeub.

I have written this to you for the sake of Father Jeub himself and for any vulnerable adult women he may meet in the future.

Sincerely,

Sister Janet Krautkremer, SSND
Sister Janet Krautkremer, SSND

Fr. Jeub file, please

KMD called + talked
w/ Janet on 6/27/02

Fr. Jeub file, please



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Saint Paul, MN. 55102-2197

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REINHARDT & ANDERSON

Attorneys at Law

E-1000 First National Bank Building
332 Minnesota Street, Saint Paul, Minnesota 55101
Office: 651/227-9990 Fax: 651/297-6543
www.ralawfirm.com

*Jeffrey R. Anderson ^{w † •} Patrick W. Noaker ^{m o}
*Mark Reinhardt ^d Frances E. Baillon
*Mark A. Wendorf Michael G. Patiuk
Harvey H. Eckart Brant D. Penney
Barbara J. Felt Cynthia J. Waldt
Garrett D. Blanchfield

June 26, 2002

Father Kevin McDonough
Archdiocese of St. Paul and Minneapolis
226 Summit Avenue
St. Paul, MN 55102

Re: Father Richard Jeub

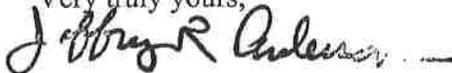
Dear Fr. McDonough:

This letter is to advise you that I represent [REDACTED], who reports exploitation by Father Richard Jeub when she attended [REDACTED] School in [REDACTED]. I have enclosed with [REDACTED]'s permission a statement written by her and dated May 31, 2002 that details the nature, extent and circumstances. I am bringing this to your attention so that you can take whatever remedial measures necessary and we would appreciate receiving information on the following:

1. What is the current status of Father Jeub and what action, if any, does the Archdiocese intend to respond to this information?
2. Please advise us of what other claims of misconduct have been made relating to Father Jeub.
3. In accord with the Archdiocesan policies, we would like an offer of therapy and/or counseling by a counselor of [REDACTED]'s choice and would look forward to the facilitation of that.

Your prompt response is appreciated.

Very truly yours,



Jeffrey R. Anderson
jeff.r.anderson@ralawfirm.com

JRA:tat

cc: Andrew Eisenzimmer

A Partnership of Professional Corporations.

*Managing Partner ^w Also admitted in Wisconsin ^d Also admitted in Washington, D.C. ^m Also admitted in Missouri
† Diplomat Civil Trial Specialist by National Board of Trial Advocacy • Certified Trial Specialist by Minnesota Bar Association
^o Diplomat Criminal Trial Specialist by National Board of Trial Advocacy

ARCH-011788

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TAB 27

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226 Summit Avenue
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ARCH-012408

Jeub

28 June 2002

Dear

I have received your recent letters concerning Father Richard Jeub. I appreciate your testimony to the good work he performed in his parish ministry. As you can see, we were not cavalier about making an assignment for him, but chose a ministry to which he brought faith and skill.

It saddens me that his ministry suffered such a loss of credibility because of my failures of communication and because of the imbalanced press coverage. We made the determination that, in the current climate, he simply did not have the support needed to continue at Saint Rose of Lima. We will discuss his situation again in the coming months with the Review Board that has been in operation for over eight years. They looked at his situation before, in 1996, and recommended in favor of his reassignment. Perhaps they may support a reassignment for him again.

Thank you for your support. I wish each of you blessings in the summer months.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General and Moderator of the Curia

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Judy
File

July 1, 2002

Jeffrey R. Anderson
Reinhardt & Anderson
E-1000 First National Bank Bldg.
332 Minnesota Street
St. Paul, MN 55101

Re: Father Richard Jeub

Dear Mr. Anderson:

Fr. McDonough has asked that I respond to your letter of June 26th concerning the above priest.

Fr. Jeub was relieved of his position as Associate Pastor at St. Rose in Roseville earlier this year. He is now fully retired and has no assignment within the Archdiocese. He will not receive any assignment in the future. I believe he is now living outside the Archdiocese.

Several other claims of misconduct were made against Fr. Jeub concerning incidents that occurred in the 1970's and 1980's.

In accordance with our policy, we would consider offering therapy and/or counseling to your client. While I do not mean to minimize any emotional damage she may have suffered, I wonder what the nature and extent of therapy would be considering the fact that the incident involved was a single kiss.

Please let me know how you wish to proceed, or if you have any further questions.

Very truly yours,

William S. Fallon
Chancellor

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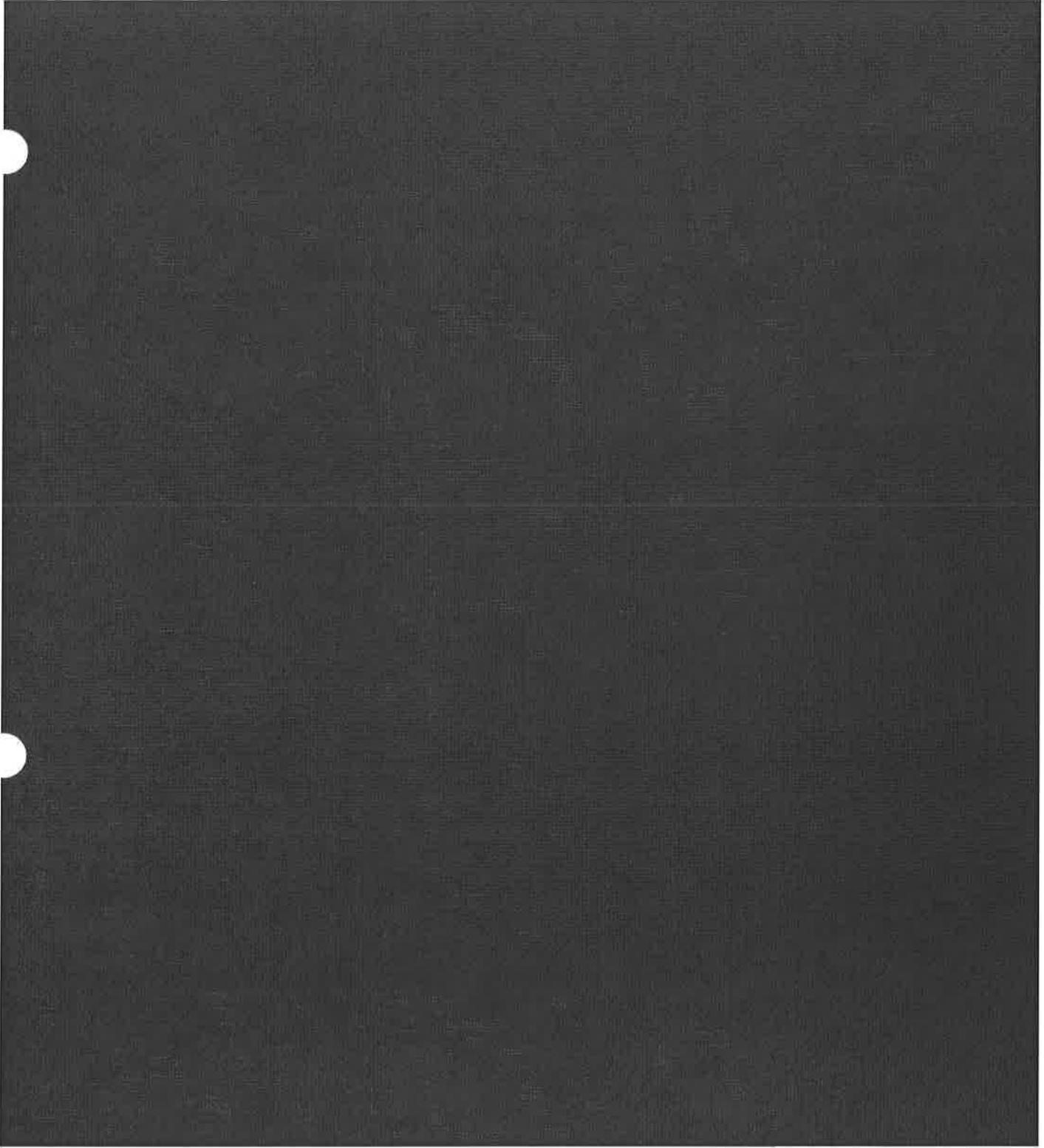
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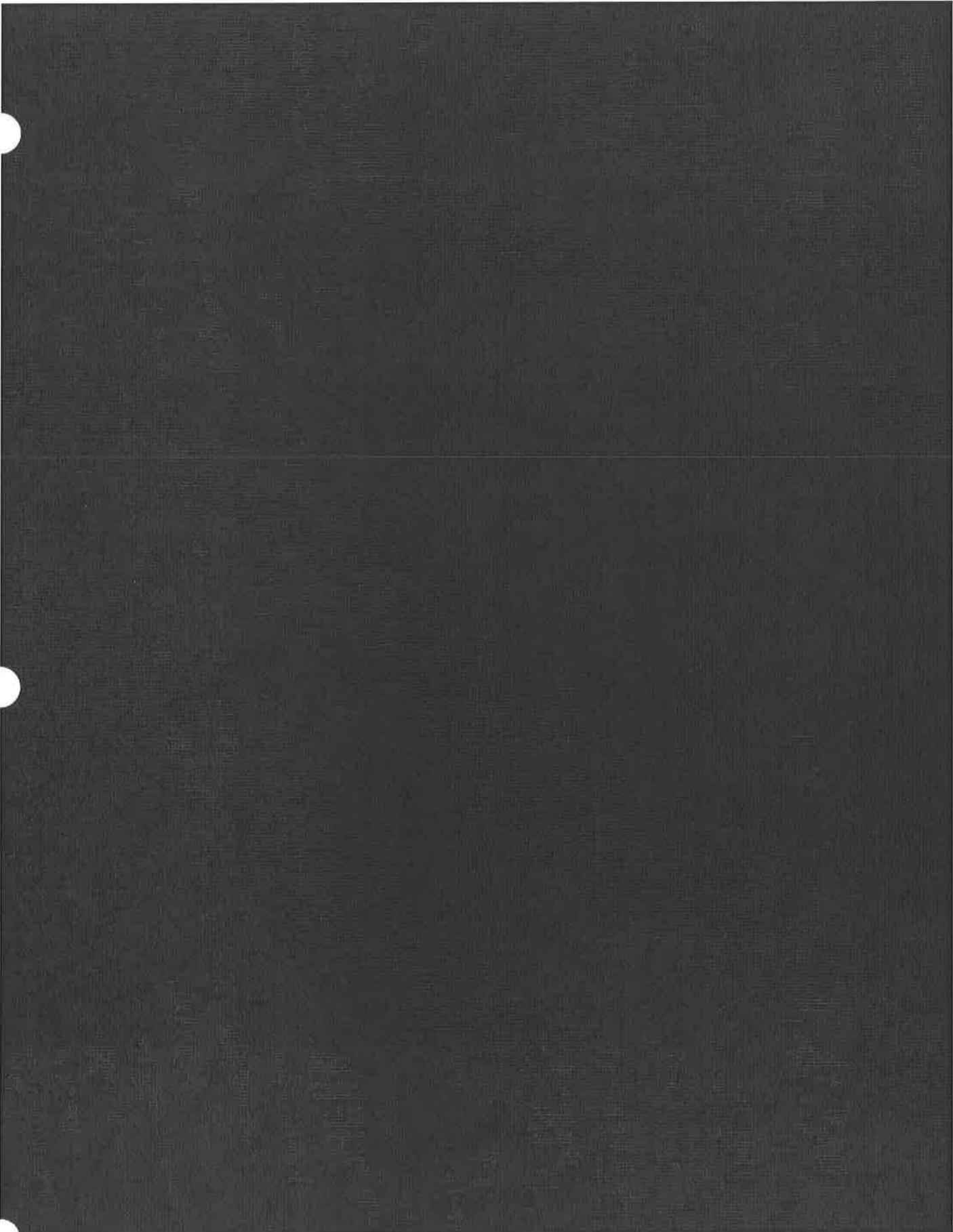
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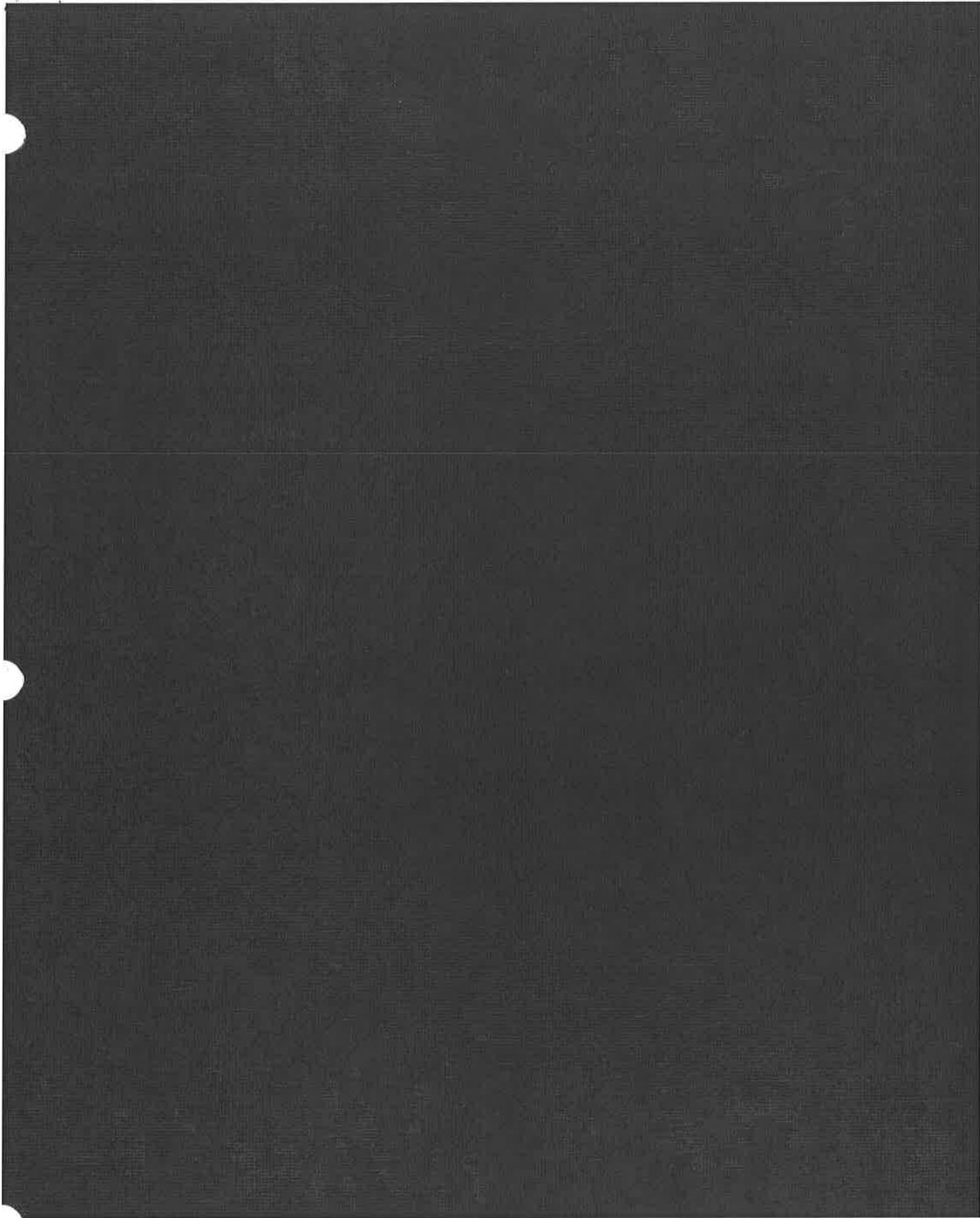
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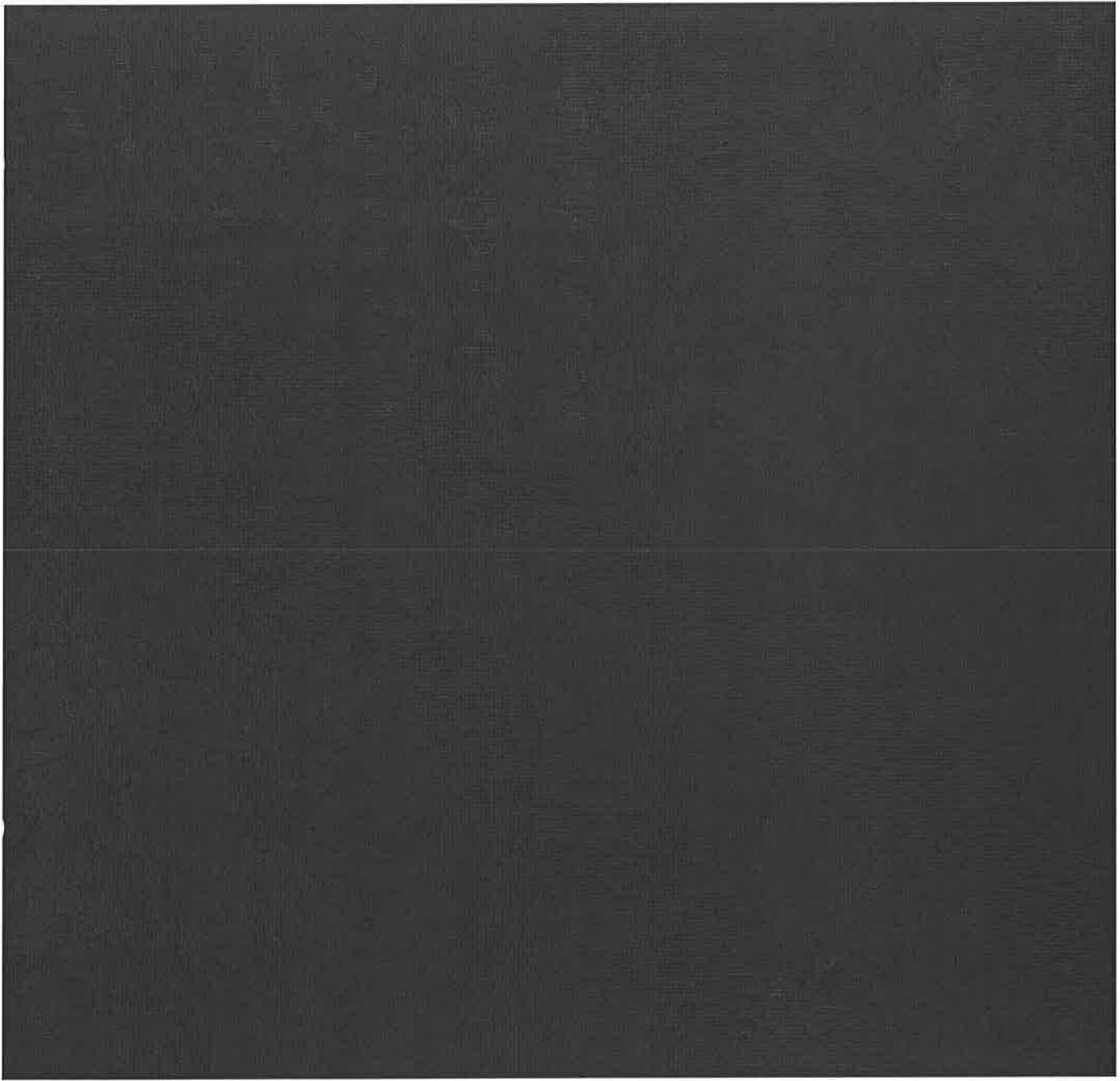
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Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360
218-546-6731; e-mail: rjeub@emily.net

July 12, 2002

Archdiocese of Saint Paul and Minneapolis
Clergy Review Board

I request a review of my status as a priest in the Archdiocese.

I was on an out-state vacation during the last two weeks of May. I returned to the Twin Cities on May 30 to learn that I was one of the featured priests in the lead article in the Saint Paul paper on Sunday, May 26. On the morning of May 31 I met with Fr. McDonough about the situation and was presented with a letter for my signature, a letter resigning from my position at Saint Rose and requesting early retirement. The letter was not written by me.

I signed it and the press announced my resignation and retirement. I have already told Fr. McDonough that I thought the process was disrespectful of me, if not somewhat exploitive and coercive, given the shock and stress that I was under less than twenty four hours after learning that my personal medical history had been published for all to read.

Archbishop Flynn has received the letter of resignation and accepted it.

At the time I was asked not to perform any priestly functions. I have concurred with this request, but I need my priestly status clarified. My retirement plans have always included continuing to function as a priest, for both spiritual and financial reasons. This request was verbal and was not put into writing to my knowledge.

As you know from previous review, I have been accused of sexual misconduct by two then teenage girls in the late 1960's.

One of them took me to court in November, 1994, and after nine days of testimony, a jury found no proof of abuse. The Archdiocese stood with me and supported my innocence.

The other woman met with Fr. McDonough and myself in 1991. I admit to acting inappropriately with her, but at question was a hug and a kiss, nothing that, I believe, comes close to sexual abuse.

Unfortunately, the newspaper article of May 26 grouped me with known and admitted child abusers. I believe that I continue to be grouped with them.

I have abused friendships with several adult women. I have been through treatment for that behavior, a very beneficial experience for which I am deeply grateful to the Archdiocese. I have been clean for twelve years and have reconciled with several of those women. I have received three assignments from Archbishop Flynn with knowledge of this background and I have disclosed this background to the parishes to which I was assigned, although this was not done well in the last assignment.

I request a review of my status. I would like to see a recommendation that I be allowed to function as other retired priests do, although some form of disclosure would be appropriate given the circumstances. I would even like to think about a day when my (required) retirement would be reversed and I would be able to serve a parish in my recovery as I have in Robbinsdale, Faribault and Roseville.

Because of the effect that the Review Board's recommendation will have for my life, I will gladly come into town to meet with you and discuss the details of my case personally, if that would help in determining your recommendation.

Sincerely in Christ,



ARCH-012091

Richard H. Jeub
21883 Cottontail Drive
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Sincerely in Christ,



ARCH-011664

Richard H. Jeub
21883 Cottontail Drive
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ARCH-011759

Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360
218-546-6731; e-mail: rjeub@emily.net

Judy
pls file

July 15, 2002

My dear friends,

I thank each of you for your letters and cards of concern and support over this past six weeks. As you know, it has been a very difficult time for me. Your love and prayers have been helpful beyond your knowing.

As you probably know, I had been accused of sexually abusing two teenage girls in the late 1960's. I deny both instances and the Archdiocese has trusted and supported me in that stance.

Because of the national scandals about sexual abuse of children, and the actions of the assembled bishops last month in Dallas, the Archbishop is no longer able to extend that trust and support, through no fault of his, yours, or mine.

A Clergy Review Board exists in the Archdiocese to review and make recommendations about any clergy accused of wrongdoing. I have requested that they review the allegations against me and make their recommendations to Archbishop Flynn.

I hope to have a better idea of where all this is leading by the end of the year.

I am grateful for your love and support. I welcome continued correspondence or a visit if you are in the area. I cherish the time we shared and continue to pray for the spiritual and personal growth of all I've influenced.

I share with you this prayer attributed to Thomas Merton. It has supported and comforted me many times when the road ahead was unclear as it is now.

My Lord God, I have no idea where I am going.
I do not see the road ahead of me. I cannot know
for certain where it will end. Nor do I really know
myself, and the fact that I think that I am following
your will does not mean that I am actually doing so.
But I believe that the desire to please you does
in fact please you. And I hope I have that desire
in all that I am doing. I hope that I will never
do anything apart from that desire. And I know
that if I do this you will lead me by the right path
though I may know nothing about it. Therefore
I will trust you always though I may seem to be lost
and in the shadow of death.
I will not fear, for you are ever with me,
and you will never leave me to face my perils alone.

As has been said many times, "The Lord is with you." And me.

In Christ our brother.

Thanks Bill - greetings to the better half

Dick

Bill

MEMORANDUM

CHANCELLORS OFFICE 291-4405/291-4424

DATE: July 16, 2002
TO: Archbishop Flynn
FROM: Bill Fallon
RE:

Enclosed is a copy of the letter I received from Fr. Richard Jeub asking for reconsideration of his case by the Clergy Review Board. I also enclosed a copy of your letter to Fr. Jeub.

As the review board is only advisory, and because you have made a decision it would seem only proper that any action by the review board be at your request and that the review board should not act on its own initiative in this matter.

What can he do
Limited ministry
Fall " is out because of letter to JA

To Ken
Date 7/30 Time 10:15

WHILE YOU WERE OUT

M Phyllis Wi
of _____
Phone 497
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 Re: [REDACTED]

went to Jeff Anderson to file a lawsuit. He told them of another lawsuit by children of a victim in which brother-in-law "lost but filed, on appeal & won". Phyllis needs to discuss if you have any knowledge of this case.
Operator
Gronitz

send file please

To Fr. McDonough

Date 3-19 Time 11:45

WHILE YOU WERE OUT

M Fr. Jacob

of _____

Phone _____
Area Code Number Extension

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

Message bro's cabin

_____ 8

July 19, 2002

Richard Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360

Dear Dick:

I'm sorry I didn't get back to you sooner, but it has been a very hectic week here. I did present your request to the Clergy Review Board. They felt that because they were simply an advisory group, the request for review would have to come from the Archbishop. Accordingly, I sent your letter to the Archbishop. While he is on vacation, he is getting his mail every day. I will let you know as soon as I hear anything further.

In the meantime, we received a letter from Jeff Anderson with the attached enclosure. I am also enclosing my copy of the response I made to his letter. Could you please give me your reaction to this allegation.

Keep your chin up and trust in the Lord.

Very truly yours,

William S. Fallon
Chancellor

July 29, 2002

Archdiocese of Minneapolis St. Paul
226 Summit Ave.
St. Paul, Minnesota
55102

Dear Archbishop Flynn;

As former parishioners and longtime friends of Fr. Richard Jeub, we are compelled to comment on his recent retirement.

Fr. Jeub has been a wonderful friend and spiritual advisor to our family for 30 years. My parents first met him when he facilitated their marriage encounter in the early 1970's. I remember them telling me at the time what an impressive and inspirational person was "this Fr. Jeub who ran our Marriage Encounter." Although they had already been married for 35 years, they were experiencing some stress and conflict in their marriage at that time, which propelled them into Marriage Encounter. His understanding, compassion and gentle but direct manner no doubt contributed to them experiencing a successful Marriage Encounter. They recently celebrated their 63rd wedding anniversary!

I personally met Fr. Jeub when I joined St Kevin's parish in south Mpls. In 1982, at the age of 33, I had "fallen away" from the Church in my adult life, rarely if ever attending. I joined St. Kevin's in anticipation of my upcoming marriage. Although I had fallen away, it still was important to me to marry in the Church.

Fr. Jeub counseled my fiance and myself for several weeks, and performed our wedding on July 31st, 1982. We both decided to continue attending church after our wedding, and I credit Fr. Jeub for that decision. He had, and still has, a very down-to-earth, real-life approach to spirituality, at the same time helping us to truly feel a deep need for connection with God on a daily basis. He also helped me to be able to find God in my day-to-day activities in a way no one had before.

For the next six years, Fr. Jeub helped us and our extended family through difficult times. The death of an old friend, deep depression on my part, job difficulties and the deaths of both of my husband's parents.

Then came our two blessed events; the arrival of our adopted son and the birth of our daughter, both in 1988. Fr. Jeub baptized them both at St. Kevin's. We became better friends with him, and he occasionally joined us for dinner. In 1991, when the children were old enough for trick-or-treating, we invited him to join us as we carved pumpkins and made the rounds of the neighborhood. The kids loved having him there, and it has become an annual Halloween tradition for us to have him come join us for dinner, pumpkin carving and walking the route! He has spent nine of the past eleven Halloweens with us! Even now as teens, our children insist on him coming for Halloween.

For our son's first communion, his request was to have Fr. Jeub officiate, and to have the mass celebrated at home. Our daughter's first communion, and both of their reconciliations, were all attended by him as well. Our children's sense of spirituality and connection with God has been inspired by their lifelong relationship with Fr. Jeub. He has helped them to find God in their everyday lives. We all enjoy attending his masses and hearing his homilies, which we used to do frequently.

When our children were baptized, Fr. Jeub wrote a personal letter to each of them of deep spiritual support and strength. The letter was signed and sealed for them to open on their 13th birthdays, as they began their teen years. When they opened their letters on their birthdays, they were each deeply touched and moved to tears to read the sentiments of him and the witnesses at their baptisms so many years ago!

When he left St. Kevin's (1990?), he did not tell us or the rest of the parish the whole story of why he was leaving. He was deeply missed by that congregation for a LONG time. He wrote to my husband and myself after he'd been gone a few months, telling us he was in treatment. When he returned he told us why he had been in treatment. Since then he has always been open and forthright with us about his situation.

We were distressed to read the Minneapolis Star and Tribune articles from last May regarding Fr. Jeub. Particularly upsetting was reading of his retirement.

My years attending the Catholic Church now total 46, excluding the lapsed years of my early adulthood. In all those years I have never heard a priest deliver a better homily than Fr. Jeub. We feel that the Archdiocese of Minneapolis St. Paul has lost one of its best preachers, and that saddens us greatly.

Our friendship with Fr. Jeub remains strong and we keep in touch and still see him occasionally. So he is still a strong presence in our lives and always will be; we are grateful for that. But for the Archdiocese in general, his retirement is truly a loss.

Sincerely,

August 8, 2002

FILE

Dear Members of the

How pleased I was to have received your beautiful letter of July 29, 2002, in which you wrote your very strong sentiments concerning the qualities of Father Richard Jeub and your own strong relationship with him dating back many years.

Indeed, as I read your letter I could not help but feel grateful for the presence of this priest in your lives. God has blessed you abundantly with this kind of friendship and I am so glad that the Lord came to you and your family through the ministry of Father Richard Jeub.

Thanks so very much for writing to me and there is a certain sadness in Father's retirement. However, hopefully, the providence of God will be in all of this and we will see the fruition of it at a later date.

With many blessings and good wishes, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

Memorandum

12 August 2002

Memo To: Archbishop Flynn and Archbishop's Council

From: Father Kevin McDonough

Re: Generating Communication with Parishes Having Some Connection to
a History of Clergy Sexual Abuse

We have a significant number of parishes that were served at one time or another – before, during, or after known offenses – by priests with a history of sexual abuse of minors. For years we have acknowledged that there are good reasons to implement a healing process in some such parishes: for example, to help other possible victims to come forward and to break the unhealthy secrets that often remain in such parishes. On one or more occasions this summer, our failure to do so in specific instances has been viewed as part of a “cover-up”. Of course, that failure was not a cover-up, but rather lack of time and resources to follow up. I want to propose that we ought to devote the resources now to “lancing the boil” while there is residual interest/fear/concern/anger about this issue.

A further motivator for particular work with these parishes is this: the local media are researching our history and are likely eventually to publish a list of our known offenders. Even if we do not preemptively release all of that information ourselves (“publish the list”), we are going to have to deal with its disclosure sooner or later. I would prefer to see us in the position of having already prepared local parishes for this likelihood.

I propose that we take the following steps:

1. We should identify a list of parishes that potentially deserve this attention.
2. We should call a meeting that involves the pastors, trustees, and parish council presidents of all such parishes. The meeting would include a presentation about the policies of our Archdiocese about sexual misconduct, a description of the possible effects of this history on a parish, and the outcomes of our past work with such parishes.
3. We would then meet individually with the small leadership group of each parish and go over the relevant history with each of them.

4. We would ask them to consider whether and how to involve a broader leadership group in the discussion.
5. We would then send a staff member to each such parish to work out a process of communication and follow up with each parish.

I do not believe we currently have sufficient staff support to carry out this effort with internal resources. Therefore, we should bring someone in on a contract basis to organize the effort. I propose that Patricia Gries be hired in that capacity. There may be other equally qualified candidates. I suggest that we move on this relatively quickly, so that we can initiate the meetings this fall.

Here is a partial list of the parishes that merit special attention:

Priests with known abuse histories:

Gilbert Gustafson: Saint Mary of the Lake, WBL

Michael Stevens: Saint Michael, Prior Lake; Epiphany, Coon Rapids

Robert Thurner: Saint Mark, Saint Paul; Saint John, Hopkins; Saint Joseph, West Saint Paul; Saint Therese, Saint Paul; Most Holy Trinity, Saint Louis Park; Saint Michael, Prior Lake; St. Edward, Bloomington; Saint Luke, Saint Paul

Lee Krautkremer: Saint Peter, Forest Lake; Saint Joseph, Lino Lakes; Saint Michael, Saint Michael; Saint Michael, W. Saint Paul; Saint Margaret Mary, Golden Valley; Saint Peter, N. Saint Paul; Immaculate Conception, Faribault

Robert Kapoun: Saint Raphael, Crystal; Saint Scholastica, Heidelberg; Saint Patrick, Saint Joseph, Saint Catherine, rural New Prague; St. Kevin, Minneapolis; Most Holy Redeemer, Montgomery

Robert Zasacki: Saint Peter, Forest Lake; Sacred Heart, Robbinsdale; Saint Joseph, Hopkins; Saint Joseph, Delano, Saint Peter, Delano

Paul Palmitessa: Holy Redeemer, Maplewood; Saint Paul, Zumbrota.

Timothy McCarthy: Saint Andrew, Elysian; Saint Peter Claver, Saint Paul; Holy Redeemer, Maplewood; Saint Leo, Saint Paul, All Saints, Lakeville; Guardian Angels, Lake Elmo; Saint Joseph, Circle Pines

Tom Gillespie OSB: Saint Bernard, Saint Paul; Saint Mary, Stillwater.

Eugene (Salvatore) Corica: Saint Bridget, Minneapolis; Saint Raphael, Crystal; Holy Family, Saint Louis Park; Saint Patrick, Inver Grove Heights; Holy Childhood, Saint Paul, temp.

Thomas Adamson: Saint Thomas Aquinas, Saint Paul Park; Immaculate Conception, Columbia Heights; Risen Savior, Apple Valley; Saint Boniface, Saint Bonifacius; lived at Saint Leo, Saint Paul, and helped out; was from Winona Diocese

Joseph Heitzer: Several New Ulm parishes; Saint Peter, Forest Lake.

Alfred Longley: Saint Richard, Richfield; Immaculate Conception, Faribault; Saint Jude of the Lake, Mahtomedi

_____ : Saint Augustine, South Saint Paul; Saint Rose of Lima, Roseville.

Rudolph Henrich: Saint Margaret Mary, Golden Valley; Saint James, Saint Paul; Saint Mark, Shakopee

Francis Reynolds: Saint Francis Xavier, Buffalo; Maternity of BVM, Saint Paul; Saint Patrick, Saint Paul; Visitation, Minneapolis; Saint Margaret Mary, Golden Valley, Our Lady of Perpetual Help, Minneapolis

_____ : Saint Pius X, WBL; Saint Helena, Minneapolis; Northfield; Lake Benton; Eden Valley; Saint Ignatius, Annandale, Saint Bridget, Lindstrom

Priests with disputed claims, marginal behavior, or undue attention:

Gilbert DeSutter: Annunciation, Minneapolis; Saint William, Fridley; Saint Michael, Prior Lake; Saint Mary, Saint Paul; Saint Peter, Richfield; Saint Mark, Saint Paul; Immaculate Conception, Faribault (spiritual director)

John McGrath: Saint Helena, Minneapolis; Sacred Heart, Robbinsdale;

_____ : Saint Ann, LeSueur; Saint Austin, Minneapolis.

John Brown: Saint Mary, Waverly; Saint Peter Claver, Saint Paul; Annunciation, Hazelwood; Saint Timothy, Maple Lake, Sacred Heart, Robbinsdale, Saint John, St. Paul, Saint Joseph, Hopkins; Saint Anthony of Padua, Minneapolis, Immaculate Conception, Madison Lake; Saint Mary, LeCenter

August 12, 2002

Jerome Kern: Saint Mark, Saint Paul; Our Lady of Grace, Edina; IHM, Minnetonka; Saint Peter, Forest Lake; Saint Dominic, Northfield

Joseph Wajda: Saint Raphael, Crystal; Immaculate Conception, Columbia Heights; Saint Andrew, Saint Paul; Saint Rose of Lima, Roseville, Saint Joseph, Waconia, Saint Peter and Paul, Loretto, Our Lady of Perpetual Help, Minneapolis, Blessed Sacrament, Saint Paul

Richard Jeub: Our Lady of Grace, Edina; Saint Mark; Saint Paul; Our Lady of Peace (Saint Kevin), Minneapolis; Sacred Heart, Robbinsdale; Saint Rose of Lima, Roseville; Christ the King, Minneapolis, Saint Joseph, Hopkins

Dennis Kampa: Immaculate Conception, Faribault; Saint Mark, Saint Paul; Saint Vincent, Osseo; Saint Michael, Pine Island; Saint Michael, Kenyon; Saint Joseph, W. Saint Paul, Holy Family, Saint Louis Park, Holy Trinity, S. Saint Paul

: Saint Hubert, Chanhassen; Saint Bernard, Saint Paul.

Harry Walsh: Holy Trinity, South Saint Paul; Saint Henry, Monticello; Saint Pius X, White Bear Lake; Maternity of Blessed Virgin, Saint Paul, Saint Stephen, Minneapolis; Saint Anne, LeSueur; All Saints, Lakeville

Please note as well that we have three unresolved situations: _____ and
Fathers _____ and _____ The outcome of their investigations may also affect
this list.

DEAR KEVIN,

CONGRATULATIONS ON YOUR
NEW "Titles" + JOBS.

REMEMBER TO Take Time
for yourself, and don't get
Burn OUT.

I'm hanging in there. Some-
DAYS are worse than others.

I am excited about the
SUPPORT GROUP that will
Begin soon!

I also know that I do
not want to leave the
Catholic Faith. I'm not
READY to go Back to Church,
but I am going to be
WORKING with a SPIRITUAL
DIRECTOR to find out

Hot Damn and Hallelujah!

Where I fit in.

I hope that you will
keep me in your thoughts
and prayers.

I only wish that I could
take a pill to make the
tinger + pain go away.

Again, best of luck to
you - just Don't work
to hard.

I pray that Dick, is
happy.

Sincerely



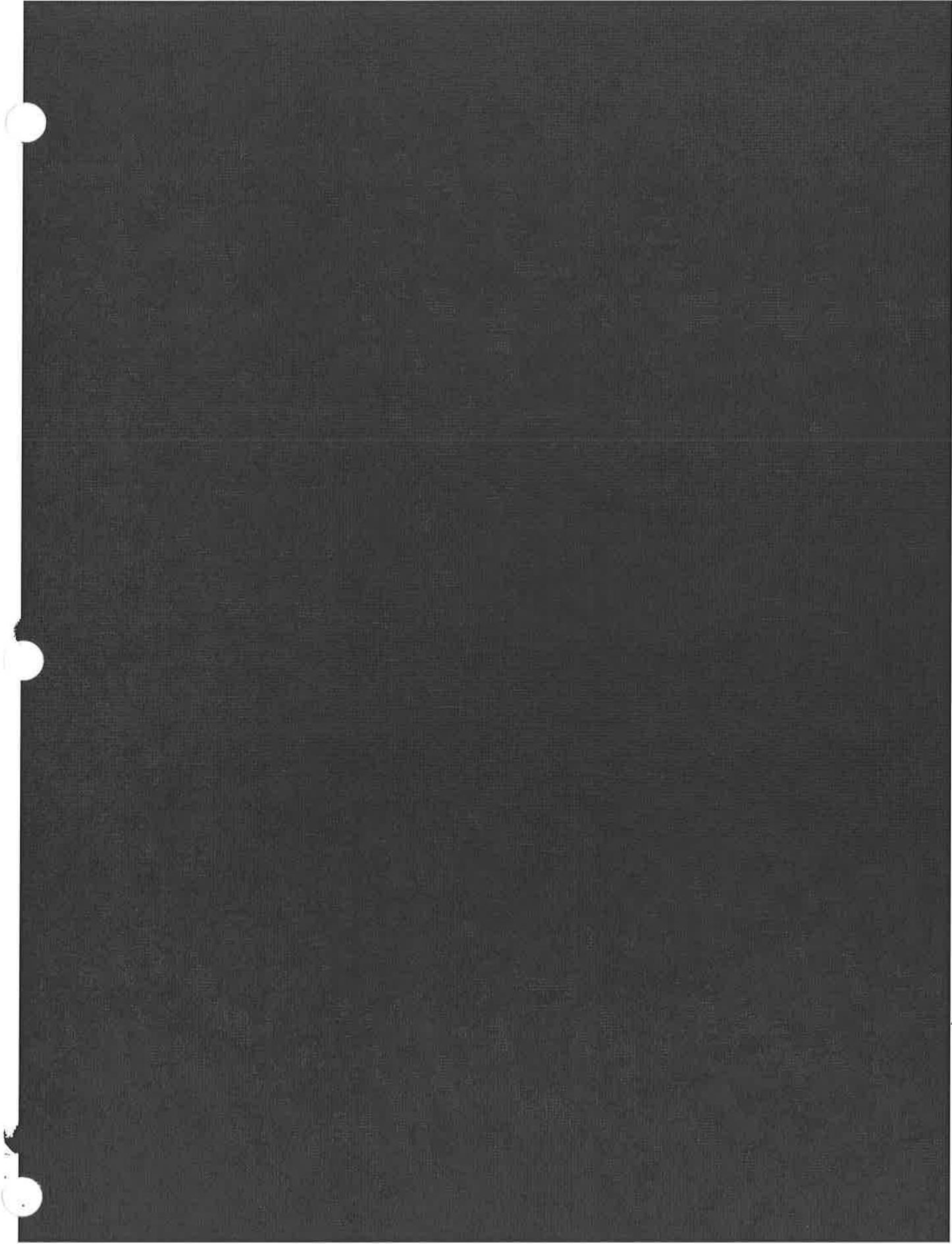

May I bestow my heartiest
congratulations...

SHOEBOX GREETINGS
(A tiny little division of Hallmark)

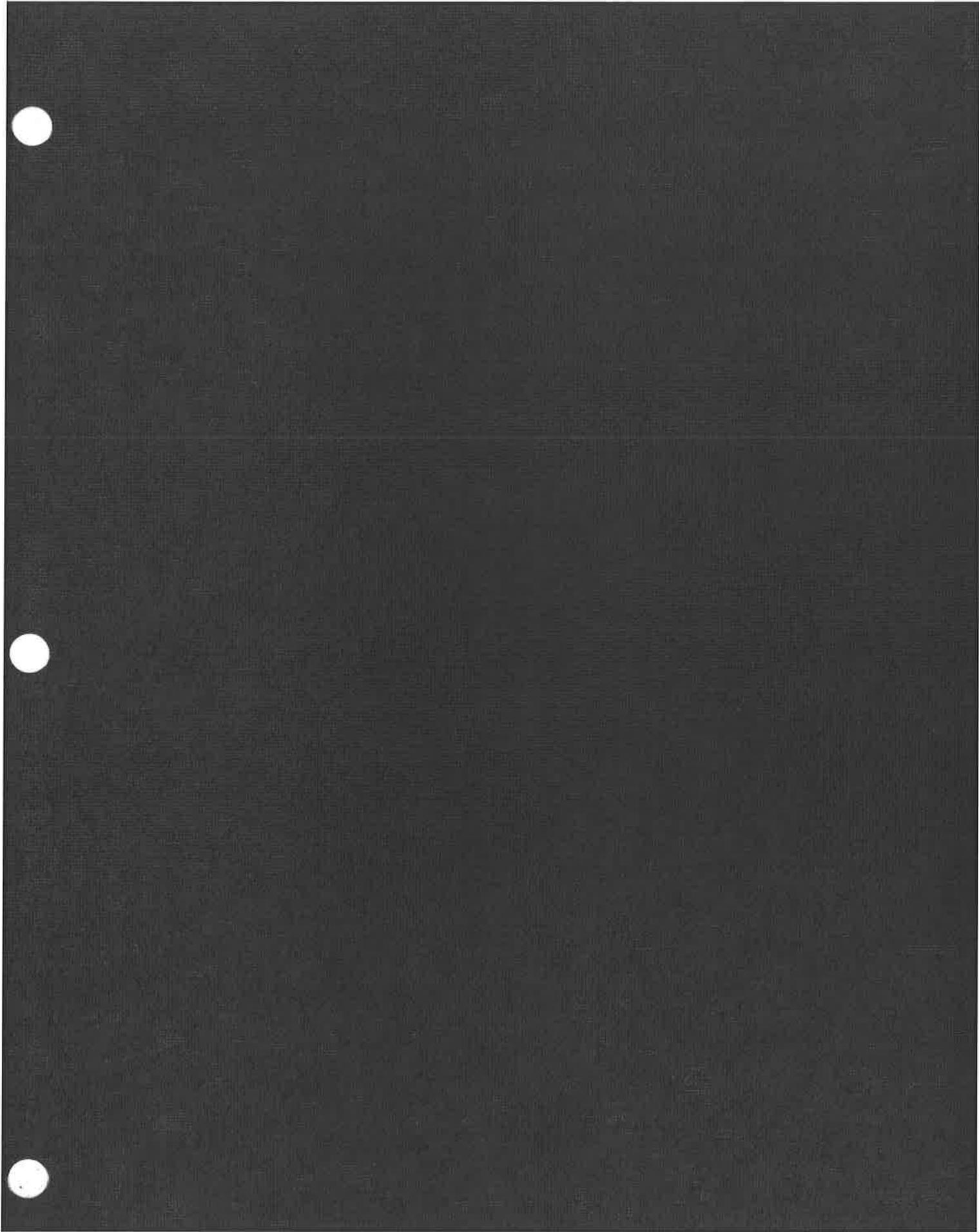


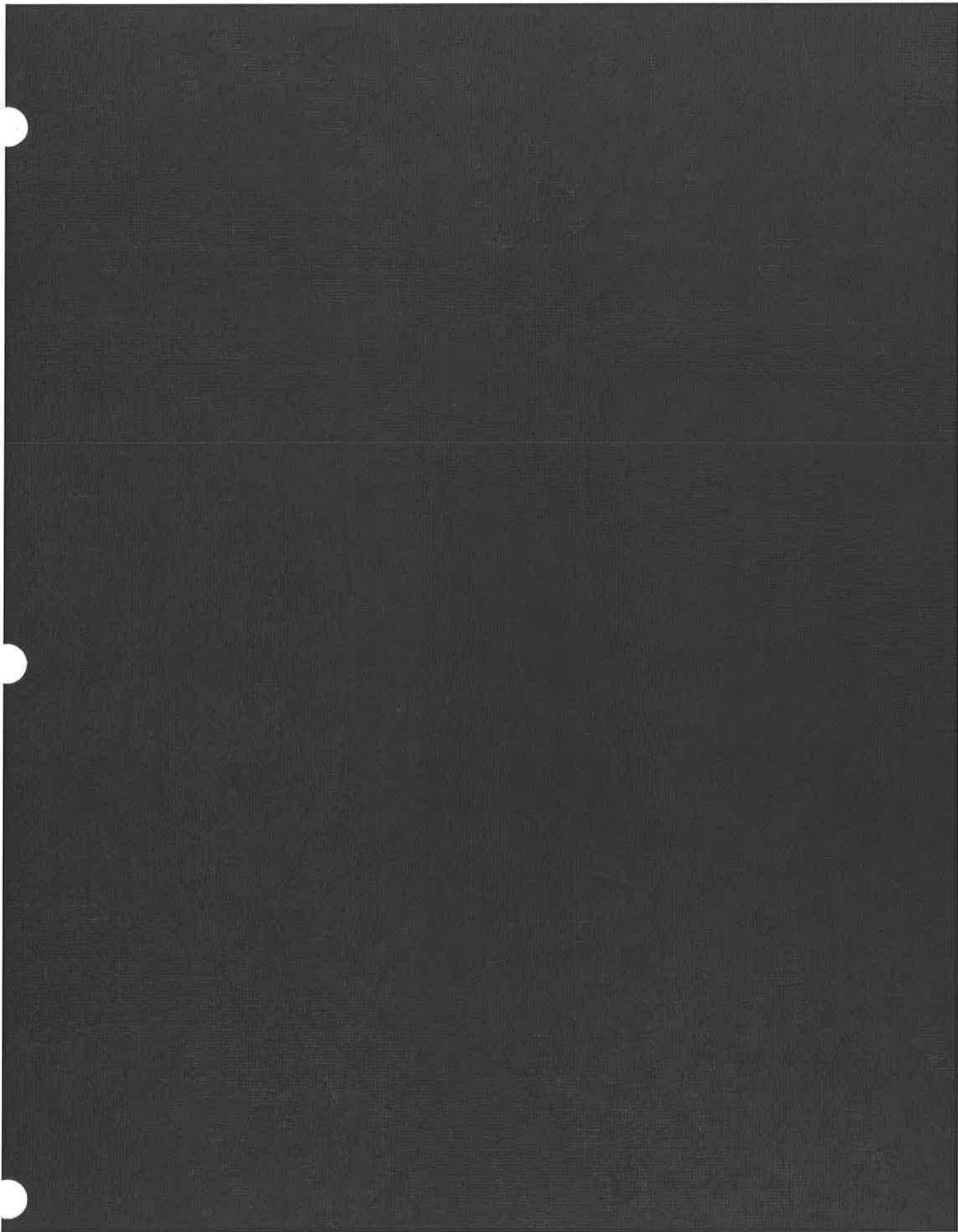
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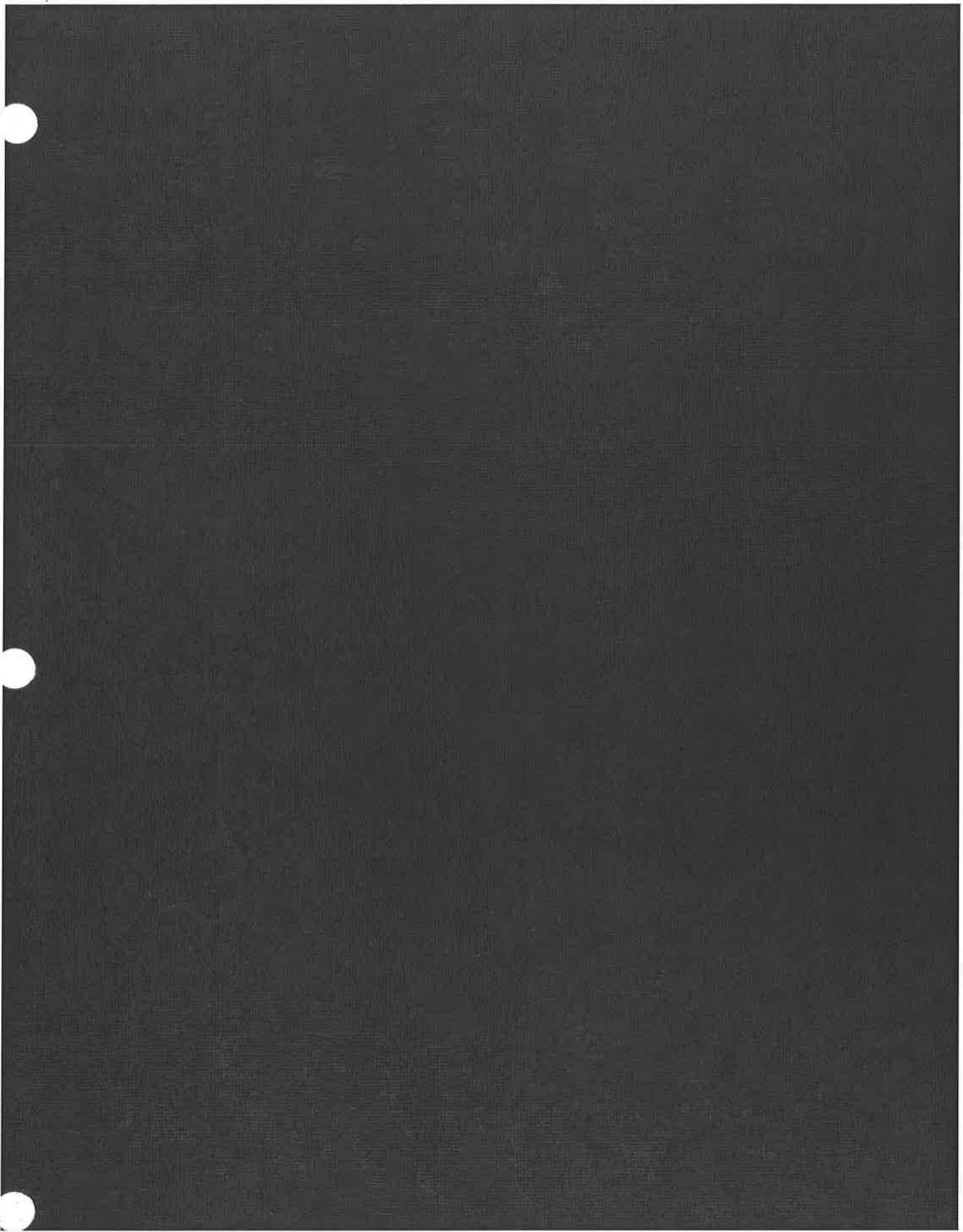
ARCH-012227











Agenda

CLERGY REVIEW BOARD

Chancery

September 9, 2002, Monday

5:00 p.m.

{ 1) Elect 2 for Chair
2) Determine { rotation

1. Fr.
2. Fr. Joseph Wajda
3. Fr. Richard Jeub

REMINDER OF FUTURE MEETINGS:
September 23 and October 14.

Agenda

CLERGY REVIEW BOARD

Chancery
October 14, 2002
5:00 p.m.

- ① -- Transfer - - ??
- ② -- Woman < perpetual Virgin
- ③ -- Josh Quasnell

+ Evaluated
+ Next Parish Assignment
depending on Emotions #7

- (A) Removal from St. Benjamin
- (B) Limited Ministry
 - Boundaries
 - Rape People Emotionally

- Woman - Perpetrator
Virgin
Sociopath - -

1. Fr. (appearance of victim)
2. Fr. Wajda (appearance of victim or approval of final recommendation)
3. Fr. (approval of recommendation)
4. Fr.
5. Fr. Jeub (review of request for limited ministry)

Giving [redacted] 4 Children -
Moral -

↳ maintain Retribution

of allegations of 3 Minors
→ Josh Quasnell

Future meetings: Oct. 18, Nov. 20, Dec. 2.

① * Jeub

Functional Insight into Boundary Violation < Answers were vague - -

② Mortified by thought of disclosure ↳ make himself not vulnerable

↳ Intellectualizing & Spirituallyizing The Problem....

↳ There were not helps in place to help him overcome in future

↳ Relying → on Will Power & not → determinate - -
not in transformative sense



"Jesus Christ is the same yesterday, today and forever." Heb 13:8

Archdiocese of Saint Paul and Minneapolis

Clergy Review Board Archdiocese of Saint Paul and Minneapolis

Recommendation

The Clergy Review Board reviewed the request of **Father Richard Jeub** (copy attached) to be considered for weekend assignment.

The Board carefully discussed all of the elements of this case and recommends that Father's request be *denied* at this time.

1. The present climate and Father's public identification with numerous cases of sexual misconduct dictate against his involvement in active ministry at this time.
2. Any reactivation of Father in active ministry (even for weekend assignment) would require extensive parish-wide disclosure, which would not be feasible at this time.
3. It is suggested that Father may want to have his status reviewed in three years.

A handwritten signature in black ink, appearing to read "Richard E. Pates", written over a horizontal line.

Most Reverend Richard E. Pates, D.D.
Auxiliary Bishop of Saint Paul and Minneapolis
Chair, Clergy Review Board

October 28, 2002



"Jesus Christ is the same yesterday, today and forever." Heb. 13:8

Archdiocese of
Saint Paul and Minneapolis

The Chancery

Clergy Review Board
Archdiocese of Saint Paul and Minneapolis

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October 28, 2002

Clergy Review Board
Archdiocese of Saint Paul and Minneapolis

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Most Reverend Richard E. Pates, D.D.
Auxiliary Bishop of Saint Paul and Minneapolis
Chair, Clergy Review Board

October 28, 2002

CLERGY REVIEW BOARD

ARCH-012551

Memo

To: Ed Fox
Terry Hoffman
Sherm Otto

From: Bishop Richard Pates

Date: Tuesday, October 29, 2002

Subject: Recommendation Drafts for Father Richard Jeub
and Father Joseph Wajda

I am enclosing a draft of the recommendation for **Father Richard Jeub**, which was reviewed at the meeting of the Clergy Review Board on October 28th. Could I ask that you advise me of any changes or revisions before November 10th so that I can submit it to Archbishop Flynn in a timely manner?

I am also enclosing the draft of the recommendation for **Father Joseph Wajda**. Recently, Archbishop Flynn had an encounter with _____ father that necessitates further investigation of that incident.

The Board also reviewed the first draft of the recommendation for **Father** _____ . I will have the revised draft prepared for our next meeting on November 20th.

Our next meetings are on November 20th and December 2nd. I look forward to seeing you there.

We are grateful for your service!

cc: Mr. William Fallon

November 21, 2002

Fr. Richard H. Jeub
21883 Cottontail Dr.
Crosby, MN 56441

Dear Fr. Jeub:

By letter dated July 12th, you requested a review of your status as a priest by the Clergy Review Board. Subsequently, that request, as well as your entire file, was reviewed by the Board, and I have now received their recommendation.

Based on that recommendation, and my own judgement, I believe that your status should remain unchanged, and that you should remain in a retired status without performing any priestly functions. The Board suggested that you may wish to have your status reviewed again in three years, a recommendation I concur in.

I am very appreciative of the sentiments which you have expressed in your recent correspondence, particularly your public acknowledgement of wrong doing and the sorrow you express. I know that you have come a long way and that you are committed to your priesthood. I will continue to keep you in my prayers and thoughts with the hope that someday your status could be changed.

With every good wish, I remain

Sincerely yours in Christ,

The Most Reverend Harry J. Flynn, DD
Archbishop of Saint Paul and Minneapolis



"Jesus Christ is the same yesterday, today and forever." Heb. 13:8

Archdiocese of
Saint Paul and Minneapolis

Office of the Archbishop

November 21, 2002

Fr. Richard H. Jeub
21883 Cottontail Dr.
Crosby, MN 56441

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With every good wish, I remain

Sincerely yours in Christ,

The Most Reverend Harry J. Flynn, DD
Archbishop of Saint Paul and Minneapolis

Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360
218-546-6731; e-mail: rjeub@emily.net

File, please

March 17

Dear Kevin

Happy St Patrick's Day.

Thanks for your letter + the information contained. I would like to have lunch some time.

To keep you informed, tomorrow I am going to Guatemala with a work team from Common Hope. Given our current government's penchant for war, I am not real comfortable with the timing. If the worst should happen to us, my brother is executor of my will — but we will be together. Someone appointed by the Archbishop is to be secondary executor. If that comes to be, I would designate Lee Krauthremes.

Rather morbid to write this — but details are important to a German.

Will be back March 28

Prayerfully

Dick

November 25, 2002

MEMO TO: BISHOP PATES

FROM: ARCHBISHOP FLYNN *Hg.A.*

I have received the recommendations of the Review Board concerning Father Richard Jeub. Would you clarify for me please who informs Father Jeub of the recommendations of the Review Board and the acceptance by me of their recommendations? Thank you very much.

Letter sent - W33

File - Fr Teub

November 25, 2002

MEMO TO: BISHOP PATES

FROM: ARCHBISHOP FLYNN

I have received the recommendations of the Review Board concerning Father Richard Teub. Would you clarify for me please who informs Father Teub of the recommendations of the Review Board and the acceptance by me of their recommendations? Thank you very much.

To: Judy Delaney
Maura Rose
Others As Applicable

From: Fr. Kevin McDonough

Re: Richard Geub

Please put Richard Geub back
on the list for clergy mailings.

He should not be on lists of those
included in MN Catholic Directory
or ~~the~~ Kenedy Directory, but he
should receive the Clergy Mailings.

Thanks

Geub

December 10, 2002

Fr. Jeub file,
please

Father Kevin M. McDonough
Office of the Vicar General
Archdiocese of Saint Paul & Minneapolis
226 Summit Avenue
St. Paul, Minnesota 55102

- a handwritten note sent
in response: 12/11/02
KMD

Dear Reverend Father McDonough ~

I received (through a friend) a beautiful letter of hope written by Father Richard Jeub. It reminded me that I had earlier intended to write to you regarding his departure from my parish, St. Rose of Lima, and his subsequent resignation. I was saddened by both events and I would like to briefly share with you why I feel that way with the hope that the decision the Archdiocese made then might not be a final one.

First, I believe that Father Jeub made a considerable impression on the parishioners of St. Rose and that impression like my own was a very positive one. Father Jeub on a number of occasions referred to his former problems in a meaningful way—to share with us the need for forgiveness and reconciliation for the sinner made possible to us through the sacrifice of Jesus Christ. The daily and Sunday homilies given by Father Jeub were always spiritually grounded and spiritually uplifting. He is a deeply spiritual man who has known sin, suffering and forgiveness.

It is truly unfortunate and unfair that the newspapers of the Twin Cities included Father Jeub in the pedophile scandal for his case is clearly separate from those kinds of offenses. It is my hope and my prayer that the ministry of service to others will not permanently be denied to a repentant sinner who has not committed any recent transgressions upon others. As you know better than I, we very much need priests and Father Jeub could still be of service to other priests who desperately could use his able help with the sacraments and sacrifice of the Holy Mass. I pray that the current climate of scrutiny of the priesthood does not result in the kind of overkill, which I personally feel that Father Jeub's case is an example of.

It grieves my soul and hurts the pride I have in our priests that this scandal has harmed so many innocent victims but also so many innocent priests, our fathers, who have served our heavenly Father so admirably in giving their lives to His service by serving people. I have shared with you what is in my heart and that of many others, like my spouse. I realize that you must operate under constraints that I know nothing about. However, I still pray that this Father (Jeub) may still be allowed to serve the Lord in some meaningful way in witness to the peace of Christ.

With Blessings & Thanks,

Dear Kevin McDonough,

Would you be so kind as to give me the addresses of two priests with whom I was in a support group for over 10 years. I would like to write them at this time.

Father Dick Jeub

Father Bob Zasacki

I am enclosing a self-address envelope for your convenience.

Hope you are having a profitable Advent.

Thank God I have a community as I go through all the restrictions of the US Bishops' Dallas Charter. I think it is very unjust to lump all sexual misconduct together as if they are predators and ongoing perpetrators. I think it is unjust and does correspond to reality.

Peace of the Season!

**Brennan Maiers OSB
St. John's Abbey**

A handwritten signature in cursive script that reads "Brennan OSB". The signature is written in dark ink and is positioned to the right of the typed name.

December 10, 2002

December 17, 2002

Reverend Brennan Maiers OSB
St. John's Abbey, Box 2015
Collegeville, MN 56321

Dear Father Brennan,

I am writing to give you the addresses you requested in your note to me.

Father Dick Jeub's address is: 21883 Cottontail Drive, Crosby, MN 56441-2360. His phone number is 218.546.6731. Bob Zasacki is at 3430 List Place, #103, Minneapolis, MN 55416. His phone number is 612.920.3307.

I am most grateful for your concern, and I wish you well during Advent and throughout the Christmas season.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Vicar General and Moderator of the Curia

KMM:jd

Rev. Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360

December 18, 2002

Archbishop Harry Flynn
226 Summit Avenue
Saint Paul, MN 55102

Dear Archbishop,

Thank you for your letter of November 21 responding to my letter of July 12. Your response gives some clarification, but leaves other questions for which I seek answers.

First, I should have clarified this in writing. I am not asking to have my retired status reviewed. This is due to Mr. Fallon's written response to an inquiry from Jeffrey Anderson about my status. I enclose a copy of that letter with the pertinent statement highlighted. There is no way that we can consider any kind of assignment with this in Mr. Anderson's files.

However, this is what I do want. I would like to be able to say to my brother priests in north central Minnesota that I am available to replace them in time of sickness or for the vacations to which they have a right. They have no convenient colony of retired priests on which to draw in this area. I would enter a parish only after the pastor and parish leadership are made aware of my history -- as I did in several parishes in the Archdiocese in 1997 and 1998.

You obviously are not including me among child abusers or, by my reading of "The Charter", you would not address me as you do in your letter nor write of re-considering this matter in three years. I am grateful for that clarification, since it was this confusion that fueled the press last May.

If I am not a child abuser, why did the Review Board, and you by concurring, apply consequences related to sexual misconduct with children to me? For what am I being punished? And I do not believe 'punished' is too strong a word. I have been accused, but found not guilty in a civil court.

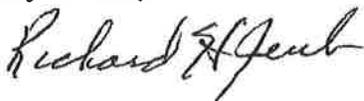
I am still disturbed by the way in which my resignation was obtained and how it was presented to the public. I never should have signed what was put in front of me in my dazed condition, but I did sign it and I take responsibility for that signature. I am equally disturbed now. I feel that I have been put on trial without benefit of defense, found guilty of I don't know what, and drawn a sentence of at least three years from some book of law (or opinion) not cited and not specified. And there is no appeal outside your decree.

If ministerial activity remains unacceptable to you and your Review Board, I would like a clear explanation, in writing, as to why such ministry is unacceptable and not allowed by you for this three year period (or longer). A clear explanation may help me swallow a bitter pill more easily.

I'm sorry if the above sounds harsh and angry. It would help relieve my anger if some explanation would be forthcoming for what I do not understand.

Thank you for attending to this.

Sincerely in Christ,



Rev. Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360

December 18, 2002

Archbishop Harry Flynn
226 Summit Avenue
Saint Paul, MN 55102

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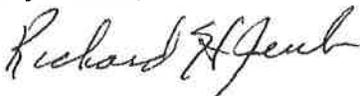
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Thank you for attending to this.

Sincerely in Christ,



Rev. Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360

January 28, 2003

Archbishop Harry Flynn
226 Summit Avenue
Saint Paul, MN 55102

Dear Archbishop,

A request has come to me that under normal circumstances I would joyfully fulfill, with no need to bother you. But these are not normal times for my relationship with you.

I have been asked to baptize a child who will be born in the next month or so. I have known the child's family for about five years. The mother-to-be is aware of my current situation and my history, as are all of her family. She is from Faribault, 23 years old, single, church-going, and very serious about having her child welcomed into the faith community. Because of my service in the Faribault community, Father Kevin Finnegan is also aware of my history. I don't know if this request is known to him as yet, but I don't think he would have any problem with it.

Should you allow me to honor this request, the family would be delighted; so would I. Should you decide against it, I would be present at the baptism. Since I am unable at present to explain to this family exactly why I am unable to preside at this baptism, they may approach you directly; I don't know.

I am simply conveying a mother-to-be's request of me to you.

I await your reply, hopefully in the affirmative.

In our Brother and Savior



Father Richard H. Jeub

Rev. Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360

his file, please

February 17, 2003

Father Kevin McDonough
226 Summit Avenue
Saint Paul, MN 55102

Dear Kevin,

Two things have come to my attention in the past month that raise some questions:

1. I am not listed in the new Minnesota Catholic Directory as a priest of the Archdiocese. I know that Lee, and I presume others known to be child abusers, received a letter that this was going to happen. As you know, I am not a child abuser. I have not been given the courtesy of an explanatory letter. What's up?

2. I learned of the death of Father [redacted] I know I've been removed from mailing lists, whether as retired or for other reasons as yet to be explained. For the most part I have little interest in the mailings content. I would like to receive notice of the death of a brother priest and of the activities of the Presbyterial Council.. Can this be corrected? Will I receive applications for the annual retreats, to which I have a right?

and I were in a support group together through my treatment until 1997. I knew he was not well; I would have liked to know of his death.

I would also appreciate it if you could expedite answers to the letters dated Dec. 18 and Feb. 1 that I have sent to the Archbishop. I'm hoping for a prompt and honest reply.

Sincerely,

Dick

Richard H. Jeub



Dear Dick -

Happy Lent!

I am embarrassed that you did not receive my explanatory note about the Catholic Directory. You would have received -- were I less overwhelmed -- a letter saying that we would remove you from that list for one year, with the idea of reassessing from year to year. My purpose in doing that, frankly, would be to avoid exposing both you and the Archdiocese to a "whatever happened to..." story. I apologize for not writing that letter. You deserve better. I have made a note in my calendar to call you in late August to update you on that.

I am correcting the Clergy Mailing issue. You should be receiving that. I think a support

staff person probably drew that conclusion
from my mistaken non-communication
about the Directory.

I hope you are well. I cannot imagine
that you are highly motivated to see me,
but I would like to check in with you.
could we have lunch when you are in
the Cities?

Again, my apologies.

A handwritten signature in cursive script, appearing to read "K. Anderson". The signature is fluid and stylized, with a large loop at the end.

February 20, 2003

file

Rev. Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360

Dear Fr. Jeub,

I did receive your letter of January 28th, in which you asked if you might be able to accept the invitation to baptize a child who will be born in the next few weeks. Although I know this will be a disappointment to you, I am going to ask you to decline that invitation.

As you know, last summer, at your request, the Clergy Review Board reviewed your status. At the conclusion of that review, I wrote to you as follows:

Based on that recommendation, and my own judgment, I believe that your status should remain unchanged, and that you should remain in a retired status without performing any priestly functions.

Presiding as the minister of baptism is certainly an exercise of a priestly function. Unless your status is changed at some point in the future, I must ask that you honor the restriction which has been imposed.

God bless you.

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

DB/ZA

February 20, 2003

Rev. Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360

Dear Fr. Jeub,

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God bless you.

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

DB/ZA

March 5, 2003

file
Rev. Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360

Dear Fr. Jeub,

After writing to you on February 20th, in response to your letter of January 28th, I became aware that I had not responded to an earlier letter, the one dated December 18th, in which you requested further explanation about my decision to deny your request that you be allowed to engage in ministry. I apologize for that.

It is true that you have not admitted to or been convicted of child abuse, although two allegations of such abuse were in fact brought forward, one of which was settled out of court. It is also true that you were not convicted of criminal behavior by a civil court. These facts explain why there is some openness to a further review after three years.

However, my decision about your involvement in active ministry needs to be based upon more than the above facts. As you are aware, your file contains numerous instances of allegations of sexual exploitation involving adult women, some of which you have admitted. Although not covered by the Charter provisions, such action is sexual misconduct, and for years has been formally forbidden by our own sexual misconduct policy. The terms of our policy indicate that any form of sexual misconduct will lead to specific consequences, including the potential of ministry restrictions. I am strongly committed to the observance of that policy, in addition to the recently promulgated national norms.

Therefore, given the present climate, and your public identification with numerous cases of sexual misconduct, I have decided that, at least for these three years, it is not appropriate for you to be permitted to engage in any form of active priestly ministry.

God bless you, Father.

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

DB/ZA

March 5, 2003

file

Rev. Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360

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God bless you, Father.

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

DB/ZA

Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360
218-546-6731; e-mail: rjeub@emily.net

March 30, 2003

Dear Archbishop

Thank you for your letter of March 5 and the explanations it contained. I had every reason to believe that the reasons given did indeed motivate your decisions, but it helps me greatly to hear you state it directly. For that I thank you.

For your information, I have just returned from ten days in Guatemala on a workteam with Common Hope. It is a life changing experience to be among the poor of the Third World - one I would recommend to anyone.

At home here I spend several days a week working with Habitat For Humanity. This is the most active group outside the Twin Cities, builds 8-10 homes a year - and I enjoy it greatly.

One request if you find the time. In June I plan to drive through upper New York State. We've spoken of your fondness for the area. Is there anything that you would recommend to me as I pass through?

Again thank you

God bless

Dick Jeub

Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360
218-546-6731; e-mail: rjeub@emily.net

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Again thank you

God bless

Dick Jeub

JEFF ANDERSON & ASSOCIATES, P.A.

Attorneys & Counselors at Law

E-1000 First National Bank Building
332 Minnesota St. • St. Paul, Minnesota 55101
tel. (651) 227-9990 toll free (888) 567-5557 fax (651) 297-6543
Website: www.andersonadvocates.com

Jeff Anderson † * * w
Patrick Noaker ^{OM}
Frances E. Baillon
Cynthia J. Waldt
Brant D. Penney
Of Counsel
Aldo J. Terrazas

APR - 3 2003

April 2, 2003

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

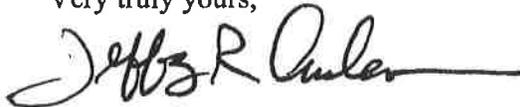
Re: Jane Doe, [REDACTED] v. Richard H. Jeub and Archdiocese of St. Paul and
Minneapolis

Dear Mr. Eisenzimmer:

I am writing this letter on behalf of [REDACTED] who has retained us to represent her in the above action. She recently made contact with us and makes a very credible report that Richard Jeub sexually molested her as a teenager while he was serving at St. Mark's Parish in St. Paul. At the time of the abuse, she was between the ages of [REDACTED] years old. She reports repeated sexual molestation/criminal sexual conduct by Fr. Jeub of her. We have referred her to get some therapy which she has not had and I am by this letter requesting that under the Archdiocese's policy that you make arrangements for payment of the psychotherapeutic expenses. I have advised [REDACTED] to let her therapist, whoever that is, know that I'll be sending this letter and the first bills can go to me but I'll forward them to you.

I would also like you to provide us with an outline of the current status of Richard Jeub and what, if any, reports have been made about sexual misconduct in the past. This is a matter that we are willing to explore alternative dispute resolution with you and look forward to your prompt response.

Very truly yours,



Jeffrey R. Anderson
jeff@andersonadvocates.com

JRA:tat
Enclosure

† Diplomate Civil Trial Specialist by National Board of Trial Advocates * Certified Advocate American Board of Trial Advocates
* Certified Trial Specialist by the Minnesota Bar Association ^o Diplomate Criminal Trial Specialist by National Board of Trial Advocates
^w Also Admitted in Wisconsin ^m Also Admitted Missouri

MEIER, KENNEDY & QUINN

CHARTERED
ATTORNEYS AT LAW

ANDREW J. EISENZIMMER
LEO H. DEHLER
THOMAS B. WIESER
CHARLES M. BICHLER
JOHN C. GUNDERSON

SUITE 2200, NORTH CENTRAL LIFE TOWER
445 MINNESOTA STREET
SAINT PAUL, MINNESOTA 55101-2100
TELEPHONE (651) 228-1911
FACSIMILE (651) 223-5483

WILLIAM C. MEIER
(1920-1981)
TIMOTHY P. QUINN
(1921-1991)
ALOIS D. KENNEDY, JR.
(RETIRED)

Email: AEisenzimmer@mkqlaw.com

April 7, 2003

Mr. Jeffrey R. Anderson
Jeff Anderson & Associates, P.A.
E-1000 First National Bank Building
332 Minnesota Street
St. Paul, 55101

RE: Your Client: [REDACTED]
Our File No.: 3842.224

Dear Mr. Anderson:

As you know, I represent the Archdiocese of Saint Paul and Minneapolis and your letter of April 2, 2003, to me regarding your client, [REDACTED], has been discussed with my client.

In your letter, you ask for three things, namely, an agreement by my client to pay for therapy for your client, information about the present status of Richard Jeub and whether we are willing to explore ADR.

First, as to the payment of therapy, you are aware that it is the policy of my client to encourage those whom have been allegedly abused to seek competent professional therapy to assist in healing. In furtherance of that policy, my client offers assistance to persons, such as your client, to assist them with the financial cost of therapy. If the individual has health insurance benefits, that assistance generally is offered to cover the cost of co-payments and deductibles. If the individual has no health insurance benefits, that assistance generally is so that there will be no cost to the individual.

While my client will not require it at this time, my client reserves the right to determine at any point whether therapy is necessary and whether continued financial assistance is appropriate. To that end, my client may have another mental health care practitioner review the matter and/or request basic information from the treating therapist, information which any competent professional ordinarily provides in the course of their

MEIER, KENNEDY & QUINN

Mr. Jeffrey R. Anderson

April 7, 2003

Page 2

RE: [REDACTED]

Our File No.: 3842.224

practice. This may include a formal diagnosis expressed in DSM terminology, a description of the services rendered expressed in CPT terminology and numbering and a plan of therapy for treating the disorder diagnosed and the course of such therapy including criteria and outcome date for determining when treatment is over.

Regarding the status of Richard Jeub, at this time he may not engage in any form of priestly ministry.

As to ADR, to the extent that your client might be seeking a claim for damages, that is a matter which would require the participation of my client's insurers and we assume that the insurers would assert whatever legal defenses might be available to such a claim for damages. If you would care to provide me with further information about the allegations by your client, including the exact period of time she alleges that Jeub "sexually molested" her, I can review the matter with the relevant insurer.

Thank you.

Best regards,

MEIER, KENNEDY & QUINN, CHARTERED

Andrew J. Eisenzimmer

AJE/smc

aje/canderson.224

April 16, 1003

Richard Jeub
21883 Cottontail Drive
Crosby, MN 56441

Dear Richard,

Thank you very much for your kindness in writing to me on March 30, 2003. I've been out quite a bit and hence the delay in responding.

June will be a beautiful month to drive through upstate, New York. You asked for places to see. I would recommend West Point if you are going to be that far south. It is south of Albany near the Bear Mountain bridge. I would also recommend Saratoga Springs which is a beautiful, beautiful town – one of my favorites. Lake Placid is stunning. In fact, there are wonderful motels there and eating places. It is quite beautiful. Those would be the outstanding places that I would recommend and I hope that your trip will be a most enjoyable one.

You had mentioned that you were in Guatemala. It is, indeed, a life changing experience. I went there a few years ago and I'll always remember God's poor. Take care of yourself and thank you for writing.

With every good wish, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

MEIER, KENNEDY & QUINN

CHARTERED
ATTORNEYS AT LAW

ANDREW J. EISENZIMMER
LEO H. DEHLER
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WILLIAM C. MEIER
(1920-1981)
TIMOTHY P. QUINN
(1921-1981)
ALOIS D. KENNEDY, JR.
(RETIRED)

May 6, 2003

Mr. Jeffrey R. Anderson
Jeff Anderson & Associates, P.A.
E-1000 First National Bank Building
332 Minnesota Street
St. Paul, 55101

RE: Your Client: [REDACTED]
Our File No.: 3842.224

Dear Mr. Anderson:

You recently telephoned me in response to my letter of April 7, 2003, regarding [REDACTED]. In the message you left for me, you indicated that [REDACTED] did not wish to submit her therapy expenses to her health insurance plan.

As you know, in my letter of April 7, 2003, I reiterated that my client's policy is to offer assistance to persons who have been allegedly abused by assisting them with the financial cost of therapy. I indicated that if the individual has health insurance benefits, that assistance is generally offered to cover the cost of co-payments and deductibles.

If, as you indicated, [REDACTED] would prefer not to submit the therapy charges to her health insurance plan, perhaps you could write me a letter explaining that and I could then review the matter with my client and ascertain its position on the matter.

In your message, you also inquired about the status of Richard Jueb. As you know, in my April 7, 2003 letter, I indicated that Jueb may not engage in any form of priestly ministry.

If you are seeking additional information regarding Jueb, perhaps you could put that request in writing as well so I can discuss that matter with my client.

MEIER, KENNEDY & QUINN

Mr. Jeffrey R. Anderson

May 7, 2003

Page 2

RE: [REDACTED]

Our File No.: 3842.224

Thank you.

Best regards,

MEIER, KENNEDY & QUINN, CHARTERED

Andrew J. Eisenzimmer

AJE/smc

bcc: Mr. William S. Fallon

aje/canderson.224

MEMO

 COPY

TO: Archbishop Flynn and Archbishop's Council

FROM: Fr. Kevin McDonough

DATE: September 29, 2003

RE: ~~Richard Jeub~~

I met with Richard Jeub on September 25. We had not met in person for about a year and I wanted to talk with him face to face.

Part of what we discussed was whether he could or should be listed in directories of retired priests and other directories. As you may recall, his circumstance differs slightly from that of other priests removed from ministry in the last two years. While we are quite certain that he engaged in sexual misconduct with adult women, we have not found the complaints of involvement with minors to be credible. Nevertheless, because he became associated with the crisis of 2002, his credibility was seriously damaged. I told him that I would prefer that we not list him in any directories for the time being. We do not want to call undue attention to him, both for his sake and that of the Archdiocese. He was not pleased with this, but seemed to understand it.

It is worth noting that he seems to have found a good outlet for his creative energies and his need to work. He is serving an essentially full-time volunteer with Habitat for Humanity in the area where he lives. This permits him to engage in creative work that is of service to others. It also absorbs a good deal of his energy.

He is going to meet with the Bishop in Duluth to inform him fully of his status and his residency in the territory of the diocese. I believe that Jeub has some hope that the Bishop of Duluth will put him to work, but I have discouraged that notion.

In spite of his difficult situation, Richard Jeub seems to be in fairly good shape. He spent little time in our meeting blaming others and spoke with hope about the present and the future. He was making a retreat this past week with a good spiritual director and appears to be attending to his spiritual life.

Please let me know if you have any questions or remarks.

cc: Deacon Sherman Otto

MEMO

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FROM: Fr. Kevin McDonough

DATE: September 29, 2003

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cc: Deacon Sherman Otto

PJ

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Please let me know if you have any questions or remarks.

cc: Deacon Sherman Otto



DIACONATE

Rev. Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360

January 25, 2004
Feast of the Conversion of Paul

Bishop Richard Pates
226 Summit Avenue
Saint Paul, Minnesota 55102

Dear Bishop Pates,

I am sending you a copy of this letter to the Archbishop because of your office as Vicar of Clergy and the person who deals with the Clergy Review Board.

Please see to it that the letter finds its way into my file for any future reference.

Thanks, and take good care of yourself.

Sincerely,



Rev. Richard H. Jeub

Rev. Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360

*is file
Council callup,
please*

January 25, 2004
Feast of the Conversion of Paul

Rev. Kevin McDonough
226 Summit Avenue
Saint Paul, Minnesota 55102

Dear Kevin,

Since the conclusion of this letter to the Archbishop seems to hold you responsible for communicating these facts to him, I thought it appropriate that you receive a copy firsthand.

Hope you are taking care of yourself.

Sincerely,

Dick

Rev. Richard H. Jeub

Rev. Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360

January 25, 2004
Feast of the Conversion of Paul

Archbishop Harry Flynn
226 Summit Avenue
Saint Paul, Minnesota 55102

Dear Archbishop Flynn,

We have not spoken face to face throughout the whole ordeal of dealing with allegations and facts of sexual misconduct on my part. I certainly could have requested a meeting with you, but, since the article of May 26, 2002, in the Saint Paul Pioneer Press and the events surrounding it, talking of those events with anyone has been very difficult and I have generally avoided it. I've long delayed writing this because of the difficulty and painfulness of the subject, but I now feel that I know what I need to say to you.

As I try to pray each day, anger and other powerful emotions intrude with increasing frequency. In trying to cope with this destructive intrusion on my spiritual life, I've concluded that to remain healthy I must try to serve the truth as I know it and share it with you. I ask your patience and understanding as a pastor.

As you may remember, I was on vacation when my public humiliation by the Pioneer Press took place in May of 2002. Before I left, the writer for the Pioneer Press tried to reach me at St. Rose, but all we succeeded in doing was exchanging voice mail messages. When I returned from vacation and was declared retired by your office, I moved to my home here and found two messages on my voice mail from the man who researched and wrote the article, seeking information before the article went to press. About two weeks later, when I thought that I could speak civilly to him, I called him, and we talked for about 45 minutes.

My primary question of him was: Why was this article written? Who or what was the motivating force behind it?

He said that it started at a press conference given by you, Archbishop. He quoted you as saying that there is no priest serving in a parish in the Archdiocese who has been accused of sexual misconduct with a minor. Because the public mood of the time was that the Church regularly deceived the public about abusive priests, he decided to check your public statement for truth. And he found me, accused. Even though I had been exonerated by a jury trial, you had said no one accused was in a parish, and I had certainly been accused. He had his story.

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And I do believe that the article would have been different, or not appeared at all. When I told the writer that disclosure of my full background took place in each of the three assignments that you gave me, his response was a somewhat smug, "With who, the parish leadership?" When I replied that disclosure took place from the pulpit for all to hear, there was ten seconds of stunned silence, and the tone of our conversation changed completely. While he did not apologize, he knew that we were not deceiving the public, and in fact tried to inform them fully of the situation.

I believe that we tried to honor our people with the truth, and I presume that dedication to the sometimes-unflattering truth continues.

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You are quoted "...it is just that we not condemn the vast majority of our priests and religious for the egregious acts of the very few offenders,..." That is a good statement, and I believe the faithful have pretty consistently responded in the way of justice.

You present this as a matter of justice; so do I. There was no malice in what you said (or omitted) in May of 2002; I have no reason to suspect that. But I remain very angry with you for making an inaccurate statement in the first place, because of what it led to in my life. I have been publicly humiliated and driven from my life long vocation as a result of an incomplete statement made by you, Archbishop. A non-functioning Communications Officer in your Chancery office made that situation worse.

And now, what? One friend suggested considering legal action for damages and loss of reputation, but I've had about enough litigation for one lifetime. I do not believe that legal action is an effective way to resolve conflict. And that is not the kind of justice that I seek.

One of my principles says that repair of damages should take place in the same forum in which the damages were inflicted. However, I see no usefulness in your having a press conference to announce, "I made a mistake two years ago and one of my priests has suffered great humiliation because of it." You know that I would dearly love to resume priestly activity, but for your own reasons you continue to refuse that option. Do I deserve some kind of personal apology? That would seem to be a good place to start to repair the damage that has occurred. I will leave that up to your sense of justice.

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cc: Bishop Richard Pates, Vicar of Clergy
Father Kevin McDonough, Vicar General

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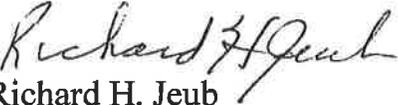
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cc: Bishop Richard Pates, Vicar of Clergy
Father Kevin McDonough, Vicar General



"Jesus Christ is the same yesterday, today and forever." Heb. 13:8

Archdiocese of
Saint Paul and Minneapolis

Office of the Auxiliary Bishop

February 3, 2004

Reverend Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360

Dear Dick,

I wish to assure you that I have received your letter of January 25th with the copy of your January 25th letter to Archbishop Flynn. I will take care that your correspondence is properly filed. Because of my present position, I am no longer with the Clergy Review Board.

I can appreciate your situation and the pain and frustration you are experiencing. Please know of my heartfelt prayers on your behalf.

As you are probably aware _____ is planning to get married. It has been a blessing for her and has given her a new lease on life.

Renewing the assurance of my prayers and with every good wish, I remain

Sincerely yours in Christ,

Most Reverend Richard E. Pates, D.D.
Auxiliary Bishop and Vicar for Clergy
Archdiocese of Saint Paul and Minneapolis

226 SUMMIT AVENUE • ST. PAUL, MINNESOTA 55102-2197 • TEL: 651 291-4427 • FAX: 651 290-1629

E-MAIL: bishops@archspm.org

ARCH-011687

February 19, 2004

Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360

Dear Dick,

I have read your letter of January 25 carefully and I am grateful for you writing to me. I would be pleased to continue our conversation in person if you would like to do that. In the meantime, permit me to address a number of things in your letter.

First, I would like to take up the question of your proper title. You are probably aware that I have been more insistent about that than has been the case in the Twin Cities for some time. Even so, I am sure that by now you see that I have not used the title "Reverend" with you. I will explain that further below in my letter. Nevertheless, I did talk with Fr. McDonough about correcting the erroneous title "Mr" and I believe that has been done. If it has not yet happened, please contact either my office or that of Fr. Kevin.

We are all concerned about being accurately quoted. From that point of view, therefore, I want you to understand that I have tried to use language over the last several years like "credibly excused." This falls somewhere between "guilty of" (which I in many cases am simply unable to judge), on the one hand, and "accused of" (which would include two handfuls of priests who have clearly been falsely accused over the decades. Of course, when we use a language with any kind of qualifier such as "credibly", and especially when we do so in the midst of a crisis, the press will consider that an invitation to further hunting. I am so sorry that you were caught in all of that suspicion.

Permit me to point out, nevertheless, that there would have been another difficult hurdle to get over had you remained at Saint Rose of Lima. Fr. McDonough has told me that you and he talked with the parish leadership about the accusation which resulted in a jury verdict in your favor. He also tells me that the two of you did not disclose the existence of a second, earlier accusation which was settled by the Archdiocese. I understand that you have consistently denied sexual involvement with the other young woman, and I believe our records show fairly clearly that the only reason that financial help was offered (and a settlement reached) was because of the tremendous fragility and neediness of the person accusing you. That was fairly standard practice a decade or two ago. Nonetheless, there was another challenge beyond what I said or did not say to the press. It was the terrible difficulty that would have arisen from trying to "explain the unexplainable."

I say all of this in the context of our Review Board having looked at your situation and, at least at an earlier time, been supportive of your restoration to ministry. I have a great

Page two
Richard Jeub
February 19, 2004

deal of respect for the work that you did in recovery and I do not believe that you constitute a danger to anyone. Were that not so, you would never have ministered at Saint Rose of Lima or the other parishes in which you were involved.

All of that being said, please permit me now to talk a little about the future. My understanding is that, in the haste of the decisions made in June 2002, there was some room left for reconsideration of your situation after several years. I do not have the file before me, but it seems to me that that was so. We are still in a learning process about the way our Church should be responding to the crisis through which we have gone. I am aware that, both locally and nationally, some steps appear to have been taken without careful reflection, as one would expect in the midst of a crisis. All of that is requiring us to do some rethinking, both at a national level and, eventually, here locally.

Dick, I do not want to mislead you with false hopes. We have continued to maintain restrictions on your ministry as if the Charter which the bishops approved at Dallas applies to you. We have done so because, in the atmosphere of the last two years, to have done anything less would have made you the object of intense public scrutiny and would have sent mixed messages from my office. In fact, I am not confident that even today we bishops enjoy the credibility necessary to make nuanced decisions. Anything other than drawing a bright line between you and pastoral ministry would be most difficult to explain, given the sort of sensational, headline-grabbing things that can be said about you: long term involvement with several adult females and twice accused of involvement with teenage females. The fact that your name was cleared in one and a charitable settlement achieved in the other teenager case is certainly very significant. Once those facts are presented, nevertheless it is difficult to imagine that either you or I would have much credibility left.

I wanted to open up for you some of my thinking in your regard. I would be happy to sit down with you and talk about this some more. You have enjoyed some good support among the people who advise me. Bill Fallon still speaks with great regard for the work you did at Saint Mark's. Father Kevin tells me that you took your treatment and your aftercare very seriously. I am sorry for the indignities that you have suffered.

I want to solicit your prayer for me and for other bishops as we are still wrestling with the complexities that surround our core commitment to the protection of children and young people and the integrity of church ministry. In turn, I pray that these are peaceful and productive days for you. With best wishes for a fruitful lent, I remain

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March 30, 2004

Archbishop Harry Flynn
226 Summit Avenue
Saint Paul, Minnesota 55102

Dear Archbishop,

Thank you for your February 19 response to my letter of January 25. It is obvious to me that considerable thought went into the letter and I appreciate your time and effort.

Thank you also for getting rid of the "Mr." in the mailing list. Others I've talked to found it as offensive as I did, and I'm glad it has been changed.

I am very aware that you have been open to reassessing my situation after three years, and, believe me, it's marked on my calendar. I do intend to meet with you next spring (2005) as that three-year period draws to a close.

In the meantime I do continue to pray for you and the leadership of Christ's Church. As for me, I continue to work regularly with Habitat for Humanity. Last year we placed five families (8 adults and 16 children) in new housing. We have a dozen families approved as partners and are talking about nine homes this year. We've temporarily stopped processing applications. There is so much need for simple, adequate housing. Right now I'm spending a lot of time watching maple sap boil and doing a few other things that I have never had time for.

We will keep in touch. Be well.

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March 27, 2005

Kevin

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I presume that I will be informed of their decision. Once that happens, I will know the appropriate action to take.

Dick

Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360
218-546-6731; e-mail: rjeub@emily.net

March 27, 2009

Kevin

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Dick

file, please

RICHARD H. JEUB
PO Box 50679
Mendota, MN. 55150

Fr Kevin Clinton
Church of St Peter
Mendota, MN 55150

Dear Kevin,

As I've told you personally, I have an evaluation scheduled for May 17 as part of the Archdiocese's process of returning me to ministry. I've waited a long time for this and you have shared that wait with me in many very supportive ways.

It is time to submit a formal resignation from the position of custodian at St Peter's. I would like this to be effective on the last day of May, the 31st.

I believe that I've served St Peter's well, and I've enjoyed greatly the privilege of sharing in the life of the parish as I have. Blaise is taking well to the job and has been well trained to replace me, I believe.

Thanks for everything.

In the Lord,

Dick

Richard H. Jeub

cc: Fr Kevin McDonough
St Peter Staff

Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360
218-546-6731; e-mail: rjeub@emily.net

April 6, 2005

Dear Archbishop Flynn,

In a recent conversation with Fr. McDonough, I mentioned your letter of November 21, 2002, in which you expressed a willingness to re-evaluate my ability to function as a priest after three years. He explained that the first determination you must make is whether I fall under the Dallas Accord because of the complaints of [REDACTED], [REDACTED] and [REDACTED].

I hope that the civil court decision of 1994 resolves the [REDACTED] complaint. There never was any substance to her "recovered memories" and the jury recognized this.

As for [REDACTED] and [REDACTED] both parties cite a kiss given by me, and I do not deny that I kissed both of them as described. They were definitely inappropriate actions on my part.

That being said, I offer some observations. The anatomy of the offending kisses was the same as a kiss placed on the cheek or on the altar. Neither woman, to my knowledge, described the kiss as erotic or sexually charged. [REDACTED]'s occurred at her sixteenth birthday party, in front of her friends. She had every right to be embarrassed, and she was. [REDACTED]'s kiss occurred in the parish office as she describes in her statement supplied by Jeffrey Anderson. She seems uncertain about it, but I know she was a [REDACTED] or [REDACTED] in high school and she was living in very troubled circumstances.

Both these actions were poor decisions on my part and I believe I understand some of the women's reaction. I have met with [REDACTED] and apologized to her, and I am willing to meet with [REDACTED] should she so wish. Neither kiss was an act, in my judgment then or in my reflection now, that was a violation of sixth commandment morality.

I hope this testimony helps you make an accurate assessment of this problematic behavior of 30 years ago. I continue to pray for you in the fulfillment of your extremely challenging responsibilities. I presume the same prayer from you. I also presume that you will notify me of your determination re. the Dallas Accord when it is made.

Sincerely in Christ.



CC: Fr. Kevin McDonough

ARCH-011719

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CC: Fr. Kevin McDonough

MEMO

TO: Archbishop Flynn, Bishop Pates, ~~Bill~~ Fallon and Sr. Dominica
FROM: Fr. Kevin McDonough
DATE: April 11, 2005
RE: Status of Richard Jeub

I am enclosing copies of correspondence that I have received recently from Richard Jeub. You may recall that we arranged for his retirement rather hastily in 2002. Because there were important issues to be clarified, we promised Jeub that we reassess all of those steps three years later.

The fundamental question is whether the Charter for the Protection of Children and Young People even applies to Jeub. There is no question whatsoever that he committed acts violating the sixth commandment with adult women. There is also no question that he acted imprudently with teenage girls. It is not certain, however, that his imprudent actions with teenage girls constitute a violation of the Charter. Given the way that we approached these matters some dozen years ago or more, we never fully investigated the accusations, but rather moved them to legal resolution through settlement. Jeub has always maintained that what he did with teenagers was imprudent but neither immoral nor illegal.

By the way, it is important to note that we have counted Jeub in the total number of former priests covered by the Charter that we have reported to the public. We wanted to be certain that we were not "covering up" anything, even though the accusations against him were open to dispute or reclassification.

What is at stake in this discussion? Jeub recognizes that he cannot work in the Archdiocese of Saint Paul and Minneapolis as a priest. He does not believe that that is possible. He would like to be able to offer his services on the same limited basis that other retired priests do in the area surrounding his retirement home (in the Diocese of Duluth). He knows that, before Bishop Schnurr would ever even consider receiving that offer, he would have to have a positive recommendation from the Archdiocese. Therefore, it is necessary for us to arrive at a determination about his status before any other steps can be taken.

I am raising this matter for our discussion. Permit me to suggest that we take two steps. First, we might ask Richard Setter to thoroughly review all of the documentation and to do whatever further interviews he thinks may be useful to clarify the underlying facts. Then, we could submit those conclusions to an independent group such as the Clergy Review Board or perhaps as a specially impaneled group to look at this particular question. In the end, Archbishop Flynn will be the one who has to make the decision about how he is to be classified. If it is already clear to you, Archbishop, what the outcome of that should be, then perhaps we ought to simply shortcut the process and go to that conclusion.

I am sorry for the lack of clarity that has hung over this matter for some years. I believe we owe it to Jeub and to the people we serve to arrive at some final conclusion of this and then move on. I look forward to discussing it at our mutual convenience.

cc: Tim Rourke

Enclosure

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Enclosure

FILE COPY

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cc: Tim Rourke

Enclosure

ARCH-012122

Council callup,
please

DATE: April 12, 2005
MEMO TO: Father Kevin McDonough
FROM: Sister M. Dominica Brennan
REGARDING: Richard Jeub

It seems to me that the two step approach you suggested in your memo would be prudent.

If the facts surrounding the imprudent actions with the teenage girls are as straightforward as RJ says, then it seems to me that it may well be that he does not fall under the Charter. Further investigation by Setter (interviews of the then-teenagers) might help to resolve that rather narrow question.

If RJ does not fall under the Charter, the Clergy Review Board can state that in their recommendation, and thus bolster the Archbishop's position, for whatever stance he wishes to take with Bp. Schnurr. On the other hand, if the Board believes he is under the Charter, the recommendation they make will provide backing for an absolute prohibition, and certainly no favorable recommendation to Duluth.

If RJ is not under the Charter, the Archbishop will then be free to share whatever recommendation he wishes to with Duluth – give him another chance, and let him do limited week-end assistance, or “not a good idea to let him do anything.” To make that determination, the provisions of “A Time to Heal” should come into play.

Memorandum

CHANCELLORS OFFICE: Bill Fallon: 651-291-4405, Kathleen Owen; 651- 291-4424

DATE: April 14, 2005

TO: FR. KEVIN MCDONOUGH, TIM ROURKE

FROM: BILL FALLON

RE:

Attached is an email from Fr. Mike Byron to Ed Fox and Ed's reply relating to Fr. Jeub, all of which, I believe, is self explanatory.

Tim, in anticipation of the Clergy Review Board meeting on May 9th, I wonder if you could be prepared to respond to the questions posed, and if possible, furnish me with some information now that we can send out with the agenda and other materials.

Jeub

Owen, Kathleen

From: Fallon, Bill
Sent: Monday, April 11, 2005 9:56 AM
To: Owen, Kathleen
Subject: FW: Revised Meeting Schedule

Please print

-----Original Message-----

From: Edward Fox [mailto:EDWARDF@bassford.com]
Sent: Tuesday, April 05, 2005 3:50 PM
To: Fallon, Bill
Subject: FW: Revised Meeting Schedule

Bill,
FYI is a self explanatory message from Fr. Byron.
Frankly, I see both sides of this issue, and Fr. B certainly makes some valid points. I think this highlights the importance of our mtg with the new Promoter. If possible, I'd like to have a resume or have some info about his professional experience and background to provide to the Bd before the meeting. He should also be advised in advance to be thoroughly prepared to discuss the Promoter's current mandate, the scope and purpose of his supervisory and/or investigative powers, and to answer some tough questions about his philosophy for dealing with priests working under some type of restricted ministry. I am formulating an initial response to Fr. B. I certainly consider him an important and valuable member of the Board, and rather than resigning, I will encourage him to remain on the Bd and continue to work with us to help develop the procedures and role of the Promoter in a fair and meaningful way. Let's chat when you have a chance.

Edward F. Fox
Attorney
BASSFORD REMELE, A Professional Association
edwardf@bassford.com
Direct Line: 612.376.1607

33 South Sixth Street, Suite 3800
Minneapolis, MN 55402-3707
612.333.3000 fax: 612.333.8829
www.bassford.com

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IF YOU HAVE RECEIVED THIS COMMUNICATION IN ERROR, PLEASE NOTIFY US IMMEDIATELY AT edwardf@bassford.com OR BY TELEPHONE AT 612.333.3000.

THANK YOU.

-----Original Message-----

From: Byron, J. Michael [mailto:JMBYRON@stthomas.edu]

Sent: Monday, April 04, 2005 19 PM
To: Edward Fox
Subject: RE: Revised Meeting Schedule

5:30 is fine with me too, if that's the decision.

Ed, I was going to write you on another matter, if I may.

I was in touch again with Fr. R.J. (of whom I've been writing to you recently). He has been in some preliminary conversations with Kevin McDonough and the new Promoter of Ministerial Standards as to the possibility of his limited reinstatement in Duluth, and the conditions under which that might be possible. He is quite disappointed as to the proposed conditions, and I have to say that if what I'm hearing from him is accurate, I am too. Apparently, among other things, his possible reinstatement would come with requirements that he inform the Promoter of any night that he spends away from his home, and that he be subject to unannounced searches of his computer. Fr. R.J. was asking whether those requirements had come from the Board, and I was able to tell him that they had not. To be honest, if I had any idea that these kinds of conditions, which I regard as disrespectful of a man's dignity, were being imposed as conditions for service I would be much less inclined to entrust them to the Promoter's discretion. As it is, if these turn out to be legit, I'm not sure that I can continue to serve on the Board. I have been willing to entrust cases to the Promoter and to Kevin on the assumption that some basic human dignity will be observed in the monitoring conditions, and I am now questioning whether that is the case here. It seems to me that if a man is not suited to ministry without doing violence to his personal integrity, then we should just say "no." You are welcome to share the contents of this email with anybody you believe has reason to be included in a discussion. I'd appreciate a response from someone on it.

thanks.

Fr. Mike Byron

> -----
> From: Edward Fox
> Sent: Monday, April 4, 2005 12:02 PM
> To: Witterholt, Suzanne; Carol O'Boyle; Anne Gearity; Carol Krueger;
> Deacon Jon Deluney; Fr. Donald DeGroot; Fr. Jonathan Licari OSB;
Byron, J.
> Michael; Louverne Williams
> Cc: fallonb@archspm.org; owenk@archspm.org
> Subject: RE: Revised Meeting Schedule

>
> If 5:30 works better for the group, that's fine with me.
> I'll go along with whatever the consensus is.

>
> -----
>
> Edward F. Fox
> Attorney
> BASSFORD REMELE, A Professional Association edwardf@bassford.com
> Direct Line: 612.376.1607

>
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MEMO

TO: Archbishop Flynn
FROM : Fr. Kevin McDonough
DATE: August 8, 2005
RE: Status of Richard Jeub

Archbishop, Richard Jeub accepted retired status three years ago in May under the pressure of the clergy abuse crisis. At the time, we agreed to review his status three years later, once the rules for the application of the Charter were clarified. In fact, Father Jeub did approach us this past spring and asked for a reconsideration of his status.

On a practical level, he recognizes that he can never be restored to ministry here. His hope, however, is that he could offer to assist the already overworked priests in parishes near his retirement home in the Diocese of Duluth. He understands that he would need the permission of the bishop of Duluth. He also understands that the bishop of Duluth could not even consider such a request without a go ahead from us.

As a result, there are two questions before us. The first question is whether Richard Jeub should be considered as a priest under the sanctions of the Charter for the Protection of Children and Young People. The second question is this: if the answer to the first question is negative, should Father Jeub then be permitted even limited ministry in accord with his retired status?

In what follows below I am going to suggest to you the answer to both questions is "no." In other words, I want to suggest that Jeub should no longer be considered as covered by the Charter, but that he also ought not to be permitted any public ministry in retirement.

In preparation for reaching these conclusions, we asked Richard Setter, an independent investigator, to review the entire file of Father Jeub. This was a monumental undertaking. I am holding in my office the entire document prepared by Mr. Setter, and will make it available to you and to Richard Jeub for review. I have had a chance to read Mr. Setter's conclusions, and I in turn have reached the following conclusions:

Question 1: Should Richard Jeub be considered as a priest covered by the Charter?

The fundamental relevant facts are these. Richard Jeub was accused by one woman () of having engaged her in sexual intercourse when she was a teenager. Fr. Jeub always denied this, and the entire matter was submitted to a jury. The jury found entirely in Jeub's favor. Two other young women () and () indicated that when they were teenagers, Fr. Jeub kissed them. As they described the kisses, they were more like those of a "boyfriend" than of a "father figure" or a pastoral care provider. He does not deny that he kissed them, although he denies any sexual intent. I believe that it is likely that he did kiss them without any conscious sexual intent, at least in part because he was largely unaware of that dimension of his life at that time. Nevertheless both young women later recalled the kisses as confusing and as apparently sexual. Such kisses probably do not rise to the level of moral seriousness necessary to constitute a violation of the Charter for Protection of Children and Young People. Therefore, while it is likely that he committed a significant error of judgment with at least two young women, in neither case does that error result in his being accurately characterized as a sexual abuser of minors.

Archbishop Flynn
Re: Father Richard Jeub
Page two

Question 2: Should he be permitted any further ministry, including that typical of a retired priest?

Richard Jeub had a rather florid history of sexual exploitation of adult women. He has admitted to that history, sought a great deal of help for it, and genuinely regrets the harm that he has done. In fact, we restored him to supervised ministry between 1995 and 2002 precisely because we considered him to have made the spiritual and psychological changes necessary to avoid such behavior in the future. Nonetheless, I do not think it is possible, now, nor at anytime in the foreseeable future, that the "average Catholic" would sort out the difference between his admitted long-term history of sexual exploitation and his non-abusive failures of judgment with at least two young women. In other words, although he is not a priest covered under the Charter, I cannot see how any continued ministry for him would be perceived as anything other than a violation of the same Charter.

Archbishop, please note that I am not even approaching the question about whether he is psychologically and spiritually capable of trustworthy ministerial work. It was my judgment ten years ago that he was, and I don't see any reason to change that judgment now. However, we do not really even arrive at the question of his internal fitness from ministry. Unfortunately, I believe that the ongoing environment of caution and concern expressed by our Catholic people excludes an ministerial possibility.

I am submitting this memorandum for your consideration, and sending a copy to Father Jeub for his reactions as well. If you accept these recommendations, then I think the following consequences arise:

- 1) Richard Jeub's name should be removed from any list of priests and former priests covered by the Charter. We should provide him with ample documentation to that end.
- 2) We should ask him not to engage in any public ministry, out of respect for the sensitivity of our people.
- 3) Father Jeub would not be subject to the kind of monitoring that we are applying to "Charter priests." Nonetheless, we would ask him then to participate in the significantly less invasive process of monitoring connected with his history of exploitation.
- 4) If Father Jeub would like us to do so, we would communicate these conclusions also to the bishop of Duluth. If, after communicating with Father Jeub, Bishop Schnurr would like to ask you to make him available on a limited basis for weekend assistance; you could give that some further reconsideration. As noted above, I am skeptical that that is prudent, but I don't think we can rule out ahead of time the distant possibility that such a request might come.

Please let me know what you think of all of this.

cc: Father Richard Jeub
✓ Sister Dominica Brennan
Bill Fallon
Bishop Pates
Tim Rourke

Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360
218-546-6731; e-mail: rjeub@emily.net

August 22, 2005

Dear Father McDonough,

This is in response to the memo of August 8, 2005, to Archbishop Flynn that you copied to me.

First, I thank you for the thought and effort that is expressed in this memo. I do appreciate you bringing this matter to the table.

I fully concur with your thought on question #1. As to question #2, I seem to have more confidence, although less experience than you, in the ability of the "average Catholic" to discern the differences between my offenses and violations of the Charter.

Lastly, I definitely would ask you to bring Bishop Schnurr into the loop regarding Archbishop Flynn's decisions about me and possible future considerations regarding ministry.

Again, thanks for your work.

In Christ.

Dick

Richard H. Jeub

September 30, 2005

Richard Jeub
21883 Cottontail Drive
Crosby, MN 56441

Dear Richard,

Some months ago you asked me to review your status as a priest. Three years before, you had voluntarily agreed to live by the restrictions included in the Charter for the Protection of Children and Young People, even though you have always maintained that you have never harmed, abused or otherwise violated a minor. You had a right to ask for this review, and I readily agreed.

In service to that review, we asked an outside investigator to summarize the copious materials contained in your priest personnel file. Richard Setter read the materials with the benefit of his training and many years of experience as a professional law enforcement officer. He prepared the requested summary. Then, Father Kevin McDonough offered me his opinion about the import of that summary. He provided you with a copy of his opinion. You have waited over a month for my response. I am grateful for your patience with me.

Dick, you read in his summary that Father Kevin does not believe that your indiscretions with teenage women rise to the level of intent or seriousness that would render them violations of the Charter and related Norms. I am sorry to have to tell you that I do not share his opinion in that regard. I acknowledge that our understanding of the Charter is still in flux, and the standards for interpreting it are still being clarified. I must tell you that I am not able to convince myself that your acts do not meet what I understand to be current standards.

Because that is so, I am not willing to make a recommendation to Bishop Schnurr now, such that he could consider you even for weekend assistance work in his diocese. I know that this is likely to be a major disappointment to you, and I regret that.

As I read the Charter, I believe that even the behavior with young women which you have admitted constitutes a violation of the Charter. I acknowledge that you claim no intent to become sexually engaged with the young women who made complaints about you. Nonetheless, they experienced your behavior toward them as more like that of a boyfriend than a father or priest. As I currently understand the Charter, this is sufficient to constitute a violation.

Therefore, I would like to offer this to you: let us keep your situation as it currently is, and let us extend it for another three years. During that time, you would remain retired. You would live under the restrictions to which you agreed in 2002. And the Archdiocese would not publicly list

Richard Jeub
Page 2
September 30, 2005

you among those who are under the discipline of the Charter. If questioned about your status, we would respond: "Father Jeub is retired and engaged in no priestly ministry. The long-term disposition of his situation has not been resolved." Finally, Dick, I would propose that we reopen this same question again in 2008. Perhaps by then either my successor or I will be in a position to judge your actions against a clearer set of standards.

One alternative for you would be to ask for a more formal process to determine your status. For example, we could convene an ecclesiastical tribunal to render a decision. I am open to hearing what you would like to do.

Again, I regret the distress that this letter is likely to cause you. I believe that I must defer, nevertheless, to the extraordinary sensitivity of our people concerning any inappropriate behavior with young people.

I look forward to hearing from you. In the meantime, I wish you a blessed autumn. With my promise of prayers, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn
Archbishop of Saint Paul and Minneapolis

Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360
218-546-6731; e-mail: rjeub@emily.net

November 6, 2005

Archbishop Harry Flynn
226 Summit Avenue
Saint Paul, Minnesota 55102

Dear Archbishop Flynn,

I appreciate your letter of September 30, 2005, and the work that it represents. As has been true of our past correspondence, this letter invites questions on my part.

I am most surprised that you do not utilize the Clergy Review Board as you did in 2002. I thought that the Board was a mandate from Dallas to assist you in making these decisions. What is the role of the Review Board? And who is Richard Setter?

Neither Mr. Setter nor you have spoken to me about my history in 3 1/2 years. Do I have any opportunity to speak my side of the story in response to what may be fact, or opinion, or fantasy, from unnamed accusers? You recount the unnamed young women's memory of my behavior; do I have an opportunity to offer my experience of what they recall? You are aware that a civil court, in 1994, concluded that [REDACTED]'s memories were not convincing.

You mention the possibility of an ecclesiastical tribunal. While I have no desire to enter an adversarial relationship with my Archbishop, I am considering that option. I have talked to Fr. Ron Bowers, who explained the process to me. He was particularly emphatic about the need of the tribunal to interview the person(s) who make the allegation. The accused has a right to face the accuser. Unnamed accusers and anonymous accusations carry no weight in court.

Since you and Mr. Setter seem to rely on what is written, and do not ask questions, I will offer this.

The unnamed women I presume to be [REDACTED] and [REDACTED], although you do not identify who made the statement about my being "more like a boyfriend than a father or priest."

Going back to interactions of 35 years ago is hard on anyone's memory, mine included. [REDACTED]'s testimony was based on "recovered memories" and the jury saw no substance in her testimony, as you know. Your new legal counsel, Andy Eisenzimer, can fill you in on details, since he represented Our Lady of Grace in that lawsuit.

"Boyfriend". To the best of my memory, I never called either of these women at their

homes; I never made any "dates" for meals or movies or just to get together. On one occasion I took them to Waterloo, Iowa, to visit their [REDACTED] teacher, [REDACTED]. Sister had formed a pipeline of sorts for unused Edina clothing to be distributed in her poor parish in Waterloo, and I made several day trips to Waterloo with collected materials.

As to their side of the "boyfriend" relationship, the two women were regular visitors to the rectory and, when Sr. M. Scholastica was at Our Lady of Grace, to the convent. At times they were pests. But the rectory was parish property and I felt that they had a certain right, as parish members, to approach the rectory at will. And I did not object.

I was the guest of [REDACTED] at the Interlachen Country Club for lunch once in 1967. I was impressed and somewhat naive. I had no idea whether this was routine for rich suburban girls. It was an event which was not repeated.

Once I was called by [REDACTED] and asked to come to her home because she wanted to show me something that she had done. In hindsight, I believe that this may have been a vague attempt at seduction. When I arrived, she was home alone. I was led to what she wanted to show me, which turned out to be behind the door in her bedroom. On entering the bedroom she closed the door and wanted me to sit on the bed and talk. I looked at what she wanted to show me, said I had work to do back home, and got out of there.

I really have difficulty with the word "boyfriend". I am male, and I treated these women with the respect they deserved, even when they showed up unannounced with nothing but, "What are you doing, Father". A friend to any parishioner I tried to be, but "boyfriend"? I emphatically disagree. Does a 16-year-old go to a "boyfriend" when upset that a young man on a date made some moves physically that she found offensive? Or does she go to a respected adult figure? [REDACTED] came to me with her upset.

If that is all that you, and/or Mr. Setter, base your judgment on, I believe you do me an injustice. You have always said that I may talk to you, but you are the one making the decisions and have some obligation to be informed when you make them. How can you be informed when you have never spoken to me, directly or through a representative, about my side of this allegation?

March 5, 2006, will mark the 40th anniversary of my ordination to the priesthood. I would like to celebrate that anniversary with some resolution to these questions. If I do not receive a satisfactory response from you by December 1, 2005, I will pursue the options you suggest in an ecclesiastical tribunal.

You are in my prayers. Have courage.

In Christ.



INTEROFFICE MEMO from
ARCHBISHOP HARRY FLYNN

TO:

- | | |
|---|--|
| <input type="checkbox"/> Bp. Pates | <input type="checkbox"/> Fr. Johnson |
| <input checked="" type="checkbox"/> Fr. Kevin McDonough | <input type="checkbox"/> Deacon Fred Johnson
(Commission Black Catholics) |
| <input type="checkbox"/> Fr. Baer | <input type="checkbox"/> Ms. Klima |
| <input type="checkbox"/> Mr. Baker | <input type="checkbox"/> Ms. Peters-Nickle |
| <input type="checkbox"/> Mr. Bierbaum | <input type="checkbox"/> Ms. Laird |
| <input type="checkbox"/> Fr. Bowers | <input type="checkbox"/> Sr. Lucid |
| <input type="checkbox"/> Sr. Brennan | <input type="checkbox"/> Mr. Lundholm Endes |
| <input type="checkbox"/> Mr. Cherek | <input type="checkbox"/> Dr. McCarver |
| <input type="checkbox"/> Ms. Dawson | <input type="checkbox"/> Mr. McGrath |
| <input type="checkbox"/> Fr. Dease | <input type="checkbox"/> Ms. Mondragon |
| <input type="checkbox"/> Mr. Domeier | <input type="checkbox"/> Ms. Nickelson |
| <input type="checkbox"/> Sr. Donnelly | <input type="checkbox"/> Fr. Piche |
| <input type="checkbox"/> Ms. Eldred | <input type="checkbox"/> Deacon Riordan |
| <input type="checkbox"/> Mr. Errigo | <input type="checkbox"/> Ms. Soderlund |
| <input type="checkbox"/> Fr. Estrem | <input type="checkbox"/> Ms. Tomlin |
| <input type="checkbox"/> Mr. Fallon | <input type="checkbox"/> Mr. Vanden Plas |
| <input type="checkbox"/> Deacon Friesen | <input type="checkbox"/> Ms. Vasquez |
| <input type="checkbox"/> Sr. Ganley | <input type="checkbox"/> Ms. Willerscheidt |
| <input type="checkbox"/> Dr. Glynn | <input type="checkbox"/> Mr. Willis |
| <input type="checkbox"/> Sr. Heinen (Bio-medical) | <input type="checkbox"/> Fr. Wilson |
| <input type="checkbox"/> Mr. Hennen | <input type="checkbox"/> Mr. Zyskowski |
| <input type="checkbox"/> Ms. Horgan | |
| <input type="checkbox"/> Mr. Houge | |
| <input type="checkbox"/> Ms. Hupf | <input type="checkbox"/> _____ |

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

REMARKS:

DATE: 11-10-05

11-8-7.

*Coonid callup,
please*

Gilbert, Patti

From: Vasquez, Mary Lynn
Sent: Wednesday, December 28, 2005 1:49 PM
To: McDonough, Kevin
Cc: Bierbaum, John; Domeier, Scott
Subject: RICHARD JEUB

Kevin,

Since we have been making payments to the Pension Plan on behalf of Richard Jeub, and he has attained age 65 on 2/21/05, he is now entitled to "early retirement" Pension benefits from the Priests' Pension Plan in the monthly amount of [REDACTED]. If we continue to pay the premiums into the Pension Plan until he reaches age 70, that benefit, under the current formula, would be \$ [REDACTED] per month.

Is there any information you would like me to share with him in this regard? Is the intent of the Archdiocese to continue paying into the Plan for those "special case" priests until each of them attains age 70 and is entitled to full benefits??

For your info, he continues as an active participant in the health plan also. This will not change until such time as he has "retired" and begins receiving benefits from the Priests' Pension Plan.

Thanks for your help!

(Mrs.) Mary Lynn Vasquez
Director of Benefits
Archdiocese of Saint Paul and Minneapolis
328 West Kellogg Boulevard
St. Paul, MN 55102

Phone: 651.291.4426
FAX: 651.290.1620

Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360
218-546-6731; e-mail: rjeub@emily.net

January 3, 2006

Archbishop Harry Flynn
226 Summit Avenue
Saint Paul, Minnesota 55102

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My 40th anniversary of ordination is now two months away. In the absence of any communication from you, I will be making plans to celebrate that anniversary without the Eucharist for which I was ordained. It will be a celebration tinged with sadness and some anger among those who know me and have been supportive of me during this exile.

I also have an appointment to initiate the appropriate action in the ecclesiastical tribunal. This is a possibility that you mentioned in your letter. I do this reluctantly and with great sadness.

It continues to be my hope that I will hear from you.

In Christ.



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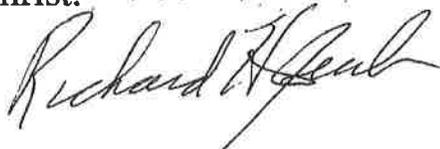
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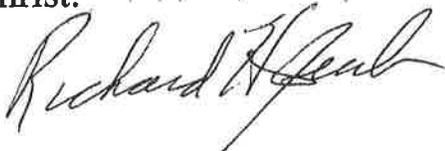
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TO: Father McDonough
FROM: Sister Dominica
DATE: January 9, 2006
RE: Letter from Richard Jeub

Jeub is certainly persisting in his request that there be a response. I believe the Archbishop will probably want to make some kind of a response.

1) If the conviction remains that Jeub should not be allowed to exercise priestly ministry, it seems to me that the only possible response would be to reiterate (perhaps expand if there is anything additional to say) the reasons given to him before.

I'm not sure exactly what was said about going to the "ecclesiastical tribunal." It seems to me that, if I were advising Jeub, I would suggest hierarchical recourse rather than a penal trial. If he wrote to the Congregation for Clergy and asked for their help, the Congregation would then write to the Archbishop and ask for his input, which would give him the opportunity to make his case against Jeub, given the current climate, potential for scandal, etc.

A tribunal action, I think, would mean a penal trial, wouldn't it? Do we really want to encourage him to go that route? May be too late, however, because he says he has an appointment there. . .

2) If, by chance, the Archbishop wants to give Jeub permission to say a private Mass, just with two or three family or friends, etc., the letter would express that.

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RE: Letter from Richard Jeub

Jeub is certainly persisting in his request that there be a response. I believe the Archbishop will probably want to make some kind of a response.

1) If the conviction remains that Jeub should not be allowed to exercise priestly ministry, it seems to me that the only possible response would be to reiterate (perhaps expand if there is anything additional to say) the reasons given to him before.

I'm not sure exactly what was said about going to the "ecclesiastical tribunal." It seems to me that, if I were advising Jeub, I would suggest hierarchical recourse rather than a penal trial. If he wrote to the Congregation for Clergy and asked for their help, the Congregation would then write to the Archbishop and ask for his input, which would give him the opportunity to make his case against Jeub, given the current climate, potential for scandal, etc.

A tribunal action, I think, would mean a penal trial, wouldn't it? Do we really want to encourage him to go that route? May be too late, however, because he says he has an appointment there. . .

2) If, by chance, the Archbishop wants to give Jeub permission to say a private Mass, just with two or three family or friends, etc., the letter would express that.

TO: Father McDonough
FROM: Sister Dominica
DATE: January 9, 2006
RE: Letter from Richard Jeub

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"Jesus Christ is the same yesterday, today and forever." Heb. 13:8

Archdiocese of
Saint Paul and Minneapolis

Metropolitan Tribunal

February 3, 2006

Archbishop Harry J. Flynn
The Archbishop's Office
226 Summit Avenue
Saint Paul, Minnesota 55102

Dear Archbishop Flynn:

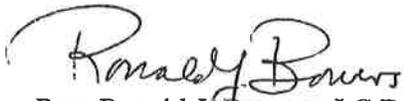
This morning I met with **Richard Jeub** as his canonical advisor to discuss his petition to have his status in the presbytery of the Archdiocese defined. While I have been in conversation with over a number of years, the present meeting was established as a consequence of your statement in a letter addressed to him on September 30, 2005. In it, you write, "One alternative for you would be to ask for a more formal process to determine your status. For example, we could convene an ecclesiastical trial to render a decision."

Both Father Jeub and I would prefer to see a canonical trial as a last resort. I say this in light of the fact that a canonical trial would necessarily involve gathering formal depositions from the parties that brought the allegations to the attention of the Archdiocese.

I have proposed that the Archdiocesan Promoter of Justice, Father Jonathan Licari, O.S.B., J.C.D., and I would study Father Jeub's file and then Father Jonathan would conduct an interview of Father Jeub as the basis for making a recommendation to you. This would constitute a *media via* between having the question of his status unresolved and holding a canonical trial.

I trust that the file would be made available to us. Thank you for your consideration of this proposal.

Yours sincerely,


Rev. Ronald J. Bowers, J.C.D.
Canonical Advisor

Cc.: R. Jeub
J. Licari



"Jesus Christ is the same yesterday, today and forever." Heb. 13:8

Archdiocese of Saint Paul and Minneapolis

Metropolitan Tribunal

TO: Rev. Kevin McDonough
FROM: Rev. Ronald J. Bowers
DATE: March 6, 2006
RE: Richard Jeub

I have been meeting with Richard Jeub as a canonical advisor. We meet slightly more than a month ago (February 3, 2006) to discuss the status of his case. The focus of this recent meeting was on a suggestion made by the Archbishop that Dick would submit a petition for a canonical trial to determine his status. Both Dick and I see a canonical trial as a last resort. A canonical trial would necessarily require that the Tribunal gather depositions from the parties that brought the allegations to the attention of the Archdiocese.

I have discussed this case with Father Jonathan Licari, O.S.B., J.C.D., who is the Promoter of Justice for the Archdiocese. He is also a member of the Archdiocesan Review Board. Both Jonathan and I would like to review Richard Jeub's file, and he has given us permission to do so. This would make it possible for Jonathan to make a recommendation about bringing the case before the Review Board, a proposal made by the Board three years ago.

Can you provide access to this file? I am enclosing a copy of the letter that I sent to the Archbishop on February 3rd, so that you are aware of past dealings with all of this. I have received no response from the Archbishop on the proposal in the letter.

Any help that you can offer will be deeply appreciated.

March 28, 2006

Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441-2360

Dear Dick,

I have received your letter of reminder and I am sorry that you had to send that. With the end of the holidays and with the end of my term as Chair of the Ad Hoc Committee on Sexual Abuse, I am now finally able to address some matters that have waited for a time.

Permit me to address the questions that you raise, and then I would like to restate for you what my concern is. First, you asked about the role of the Clergy Review Board. You are correct that other bishops and I have committed ourselves to consult these review boards before making an assignment for a priest. I would have done so were I seriously considering the possibility of permitting your return to ministry in this Archdiocese. As you recall, the question before me was whether I would give what essentially would be a positive reference for you to the Bishop of Duluth. That is not within the usual kinds of questions that the Clergy Review Board examines.

You asked about the role of Richard Setter. I have found it useful in the last two or three years to have "fresh eyes" take a look for me through the mountainous documentation that we have. Because of the legal cases in which you were involved, for example your files are rather large. At Father McDonough's recommendation, we asked Richard Setter to review all of that material, gather it into some good order, and offer his own reflections after thirty years of professional investigation work. He did not do further interviewing, although we are open to his doing so. Rather, we asked him to take a new look at all of the information we had and to describe back to us what he saw.

The picture that he found there and laid out for me was daunting. I read all of the material with this question in mind: would it be possible to re-establish Richard Jeub's credibility for even a limited role in priestly ministry? I was not trying to judge the truth or falsehood of specific allegations against you. There are some allegations to which you have forthrightly confessed. There are others that you have equally forthrightly disputed. Now I recognize that you are caught in a real difficulty. In the atmosphere of this day and age, to have acknowledged any kind of sexual misconduct leaves one open to suspicions about nearly everything. I do not believe that this problem would be resolved by an exhausting and exhaustive re-examination of each and every allegation against you, Dick. In the end, enough real, acknowledged misconduct on your part will remain such

Richard Jeub
March 28, 2006
Page two

that your credibility as a priest would be lost in the minds and hearts of the people we serve.

You might object that your only hope was to provide occasional or even regular weekend help near your place of retirement. I believe that that is a generous offer on your part. It takes very little imagination, however, to see how that would be interpreted in the public eye: "accused abuser priest still saying Mass." What would on your part be a generous offer from a retired priest would very quickly be interpreted by people unfriendly to our Church as yet another example of our refusal to follow through on commitments we have made. I do not know how either your credibility or mine could ever be restored after that story got started.

I ask you to consider the good of the Church in all of this. I recognize that your fortieth anniversary is approaching, and that you want to be able to celebrate Mass with family and friends. Having celebrated mine own fortieth anniversary not too many years ago, I know the value of that milestone. But I want to ask you this, Dick: is that personal milestone so important to you that you cannot see the heavy burden of history that you are carrying? In terms of the intensity and the extensiveness of the ministry you could ever hope to have, even under the best of circumstances, it seems to me that the risk is simply too high.

Once again, I do not expect all of this to sit easily with you. Please give it some careful thought, and then call my office for a time for us to meet. In the meantime, I wish you blessings in the new year. I remain,

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

March 28, 2006

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21883 Cottontail Drive
Crosby, MN 56441-2360

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Richard Jeub
March 28, 2006
Page two

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Once again, I do not expect all of this to sit easily with you. Please give it some careful thought, and then call my office for a time for us to meet. In the meantime, I wish you blessings in the new year. I remain,

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

MAY 17, 2006

MEMO TO: ANDY EISENZIMMER

FROM: ARCHBISHOP FLYNN A. J. F.

I am enclosing a copy of a letter that I have sent to Richard Jeub. As you recall, I had a meeting with him this past Monday, May 15th.

Richard Jeub wanted me to explain why he apparently has come under the Charter. He has admitted other indiscretions with adults but he wondered why he has come under the Charter since he was found innocent by a jury of the accusations against him.

I would greatly appreciate it if you would go through his file and then articulate for me what might be said to him in explaining his present position if, indeed, that position is the correct one. Thank you so very much.

Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441

October 15, 2006

Archbishop Harry Flynn
226 Summit Avenue
Saint Paul, MN 55101

Dear Archbishop Flynn,

On May 15, 2006, accompanied by Fr. Ron Bowers, I met with you at the Chancery Office. At that meeting I tried once again to clarify my primary question of you: Why do you continue to treat me as a child abuser --- removed from the Archdiocesan directory and the directory of retired priests, excluded from any clergy gatherings, not given proper title, etc. I reiterated again that I am ACCUSED of abuse, but found not guilty by a civil court jury in 1994. I believe that I have consistently maintained that I have never abused a child or adolescent, and I continue to maintain that as the truth.

At the conclusion of that meeting you said that you would again review my file with this question in mind.

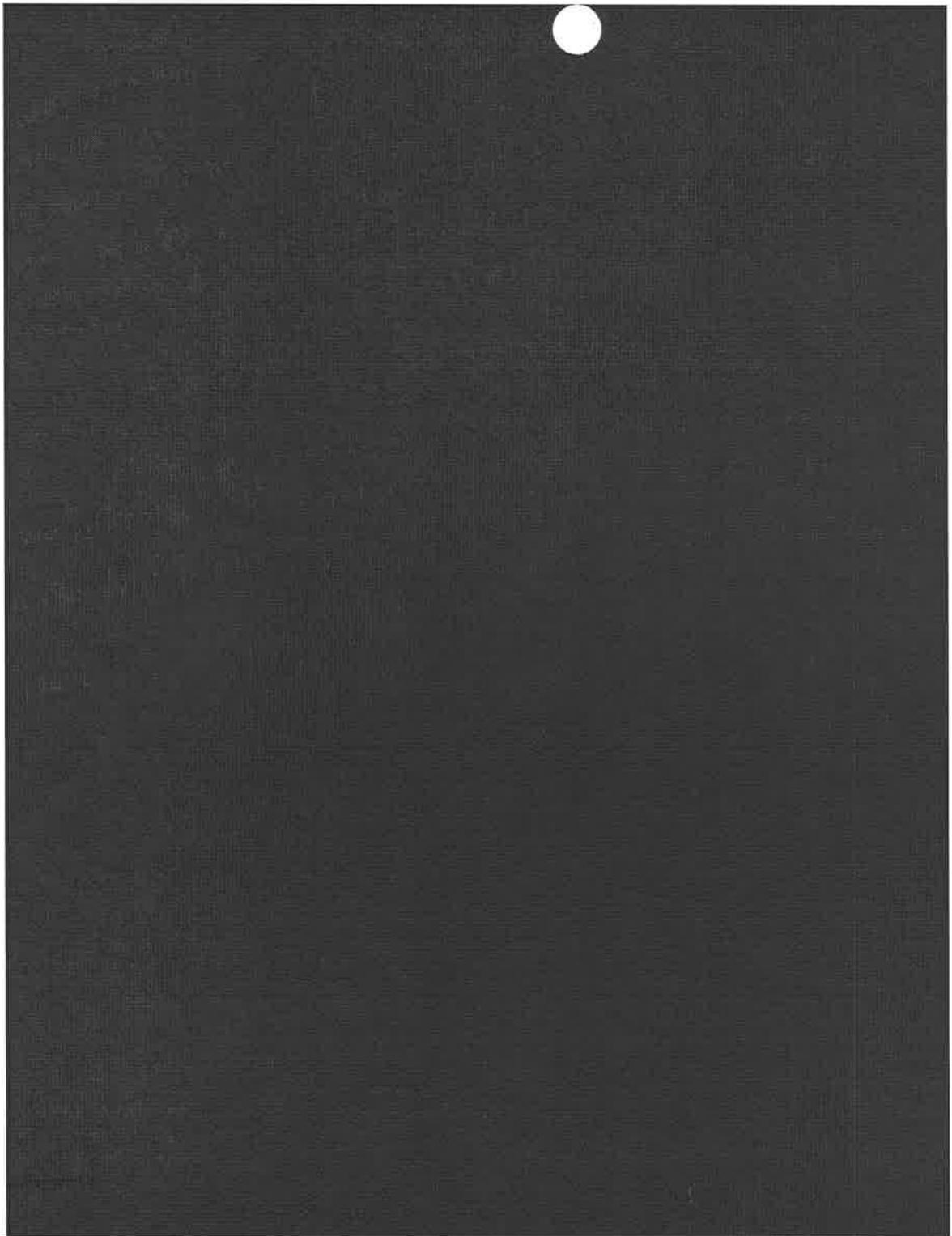
Five months have now passed since that meeting and I still await any indication that you have done what you said you would do.

I restate my question as clearly as I can: You treat me as admitted or suspected child abusers are treated. On what grounds do you base this treatment? If you have concluded that I am a child abuser, tell me the accuser(s) and the allegation(s). If you cannot do this, the original question needs a response --- Why am I being treated as an abuser?

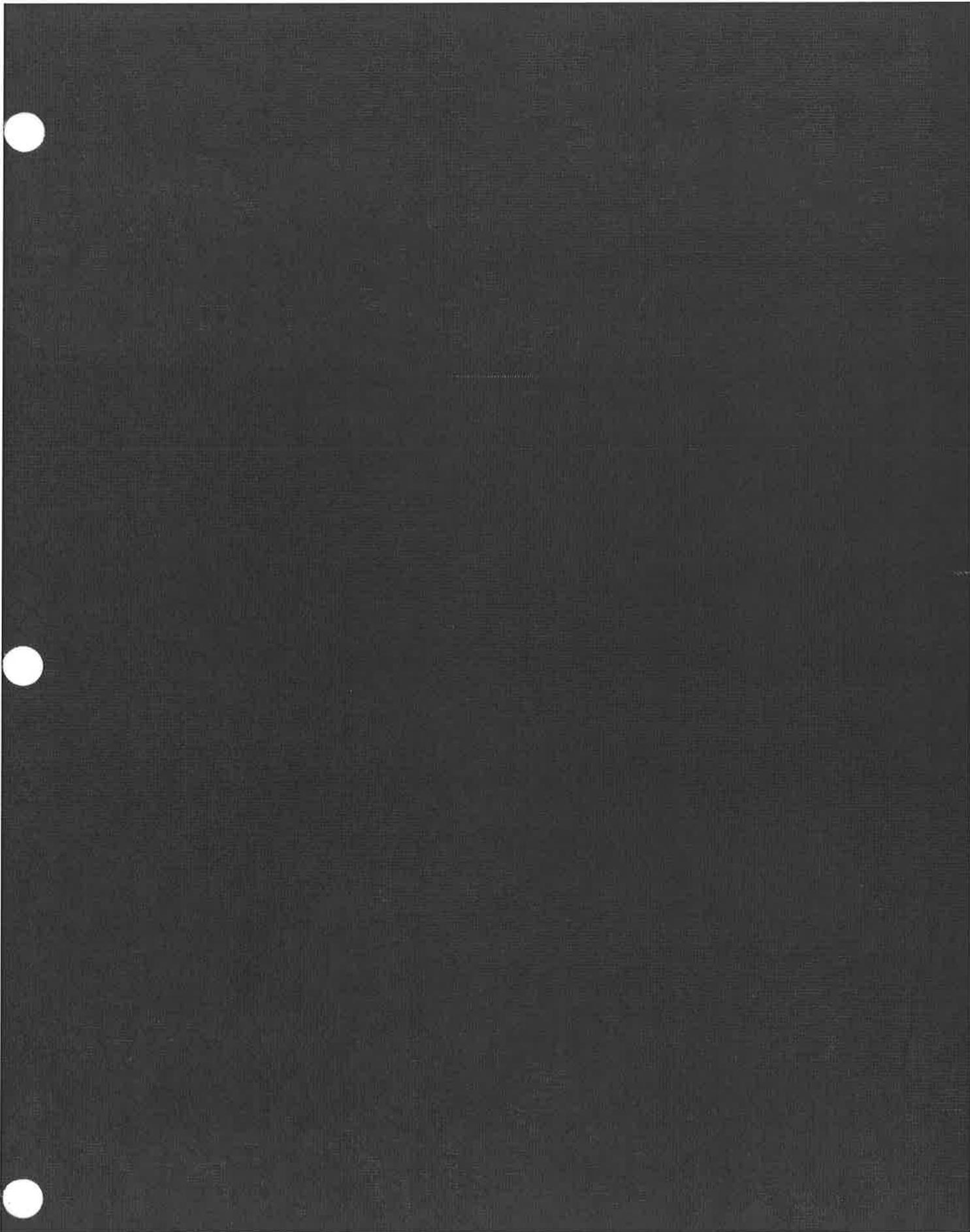
I will expect an acknowledgement of this letter within ten (10) days and a proper answer to the above questions by November 20, 2006.

Sincerely,

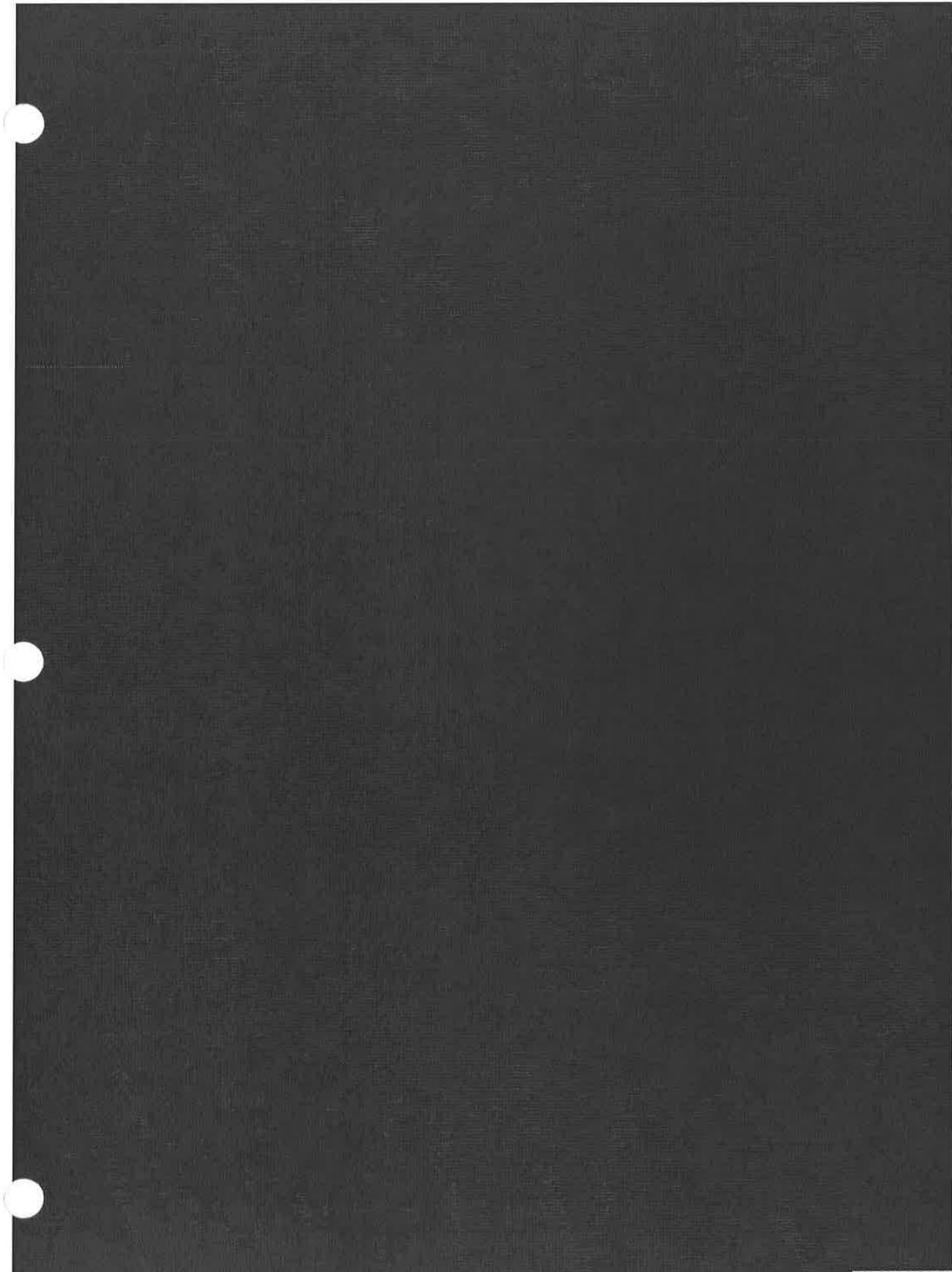

Richard H. Jeub

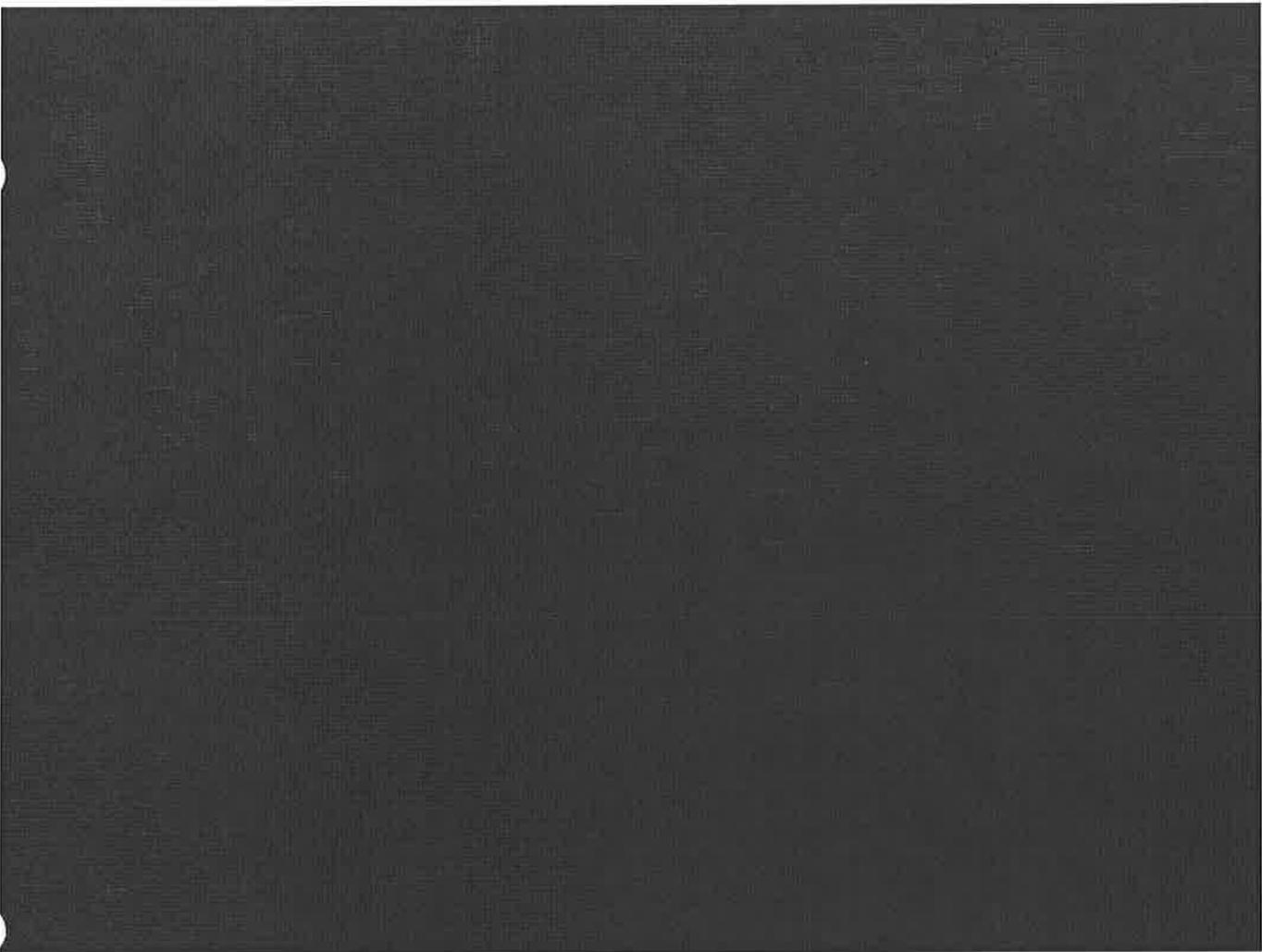


ARCH-011678









November 2, 2006

Richard H. Jeub
21883 Cottontail Drive
Crosby MN 56441

Dear Richard,

I received your letter of October 15. As I indicated to you before, I wanted to take the time to think about your situation. With this letter, let me summarize my conclusions.

As I understand, here are some basic facts. You have acknowledged multiple sexual involvements with adult women under your care. You have very strongly denied any involvement with minors, even in the face of at least two accusations of such abuse. One of those matters went to civil trial, and the jury exonerated you. You have worked hard at addressing the problems in your life that led to your exploitation of adult women. Should that not all add up, you ask, to your at least having the opportunity on a limited basis to assist the priests in the area where you live in retirement?

I have refused to give a positive recommendation to Bishop Schnurr in your regard. I still do not think it prudent to do so. Here is why:

First, you and I agree that you could not fruitfully minister here in the Twin Cities area. The negative media attention you have received – even unjustly – means that any ministry on your part would be rendered impossible from the beginning. We would not be heard in trying to explain the twists and turns of the past two decades with you.

I think that we would have the same problem with the people of the Duluth Diocese. As much as life in your part of the State of Minnesota is fairly isolated from the Twin Cities, you know that there are many contacts between here and there. Vacationers visit those nearby parishes frequently. People in the Twin Cities have relatives in your area, and vice versa. And the possibility of media attention is hardly minimal. As a result, whether it is just or not that you carry the label you do, I do not see how we could reasonably hope that your ministry would not become a cause for offense to church members, sooner or later.

Second, I want to tell you something that I imagine will be painful to you, but it is a part of my thinking, and I want to help you understand my decisions in your regard. Dick, I personally find it hard to believe that you were never sexually inappropriate with young women under your care while they were still minors. I am no expert in these issues, but a long and careful review of your file makes it apparent to me that you were usually sexually involved with women who were

about ten years younger than you. When you were a very young priest, that age group would have included 16 or 17 year old girls.

My point in raising this is not that I can or should convict you of a crime without evidence. Rather, here is the problem: if I (who love and need priests, who have seen men take their recovery seriously, and who have received detailed reports of your progress over the years) have such difficulty believing that you never violated young women, what hope have we that anyone else will believe it?

In summary, I do not know how you could minister as a priest, even as an occasional fill-in priest, without the real possibility of damage to the church disproportionate to what concrete assistance you can offer. I ask you to take a look at your situation from this perspective; that is, to consider the likely, concrete consequences of any return to service. When you see the matter from this point of view, I suspect that you too can see the real danger of further damage to the people you and I both love.

I look forward to your response.

With best wishes, I remain

Sincerely yours in Christ,

Most Reverend Harry J. Flynn, D.D.
Archbishop of Saint Paul and Minneapolis

Oct, 2006

FILE COPY

Richard H. Jeub
21883 Cottontail Drive
Crosby MN 56441

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ARCH-011675

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I look forward to your response. With best wishes, I remain

HJF

file

Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441

November 6, 2006

Archbishop Harry Flynn
226 Summit Avenue
Saint Paul, MN 55102

Dear Archbishop,

I received your letter of November 2, which was a response to our meeting of May 15 and my letter of October 15.

Once again, you seem more concerned to answer a question that I did not ask. Neither of the above communications was about being allowed to return to any form of active ministry. Eventually, you did respond to my primary question: Why am I being treated as a child abuser? To quote your letter:

"I personally find it hard to believe that you were never sexually inappropriate with young women under your care while they were still minors. I am no expert in these issues, but a long and careful review of your file makes it apparent to me that you were usually sexually involved with women who were about ten years younger than you. When you were a very young priest, that age group would have included 16 or 17 years old girls. My point in raising this is not that I can or should convict you of a crime without evidence."

But that is exactly my point!!! Why am I being treated by you and your office as if guilty of child abuse and falling under the Dallas censures?

Next week I will go on retreat. Your office sent out a list of participants. 20 of the 21 ordained men are listed as "Rev.", one is not --- me. Now at least I can tell them what you have concluded.

If you have no evidence of wrongdoing --- and you have none --- to treat me publicly as guilty runs in the direction of character assassination, defamation of character or simple slander. I don't know what the legal description would be, but I am seeking legal counsel to put the proper names on your activity and, since you seem unwilling to treat me justly, I will seek whatever recourse is available.

To return to your letter of November 2. "In summary, I do not know how you could minister as a priest..." You return to the question that I do not

Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441

ask!! The question is not about ministry; it is about my good name, my reputation and your persistent judgment and conclusion to treat me as if I were guilty.

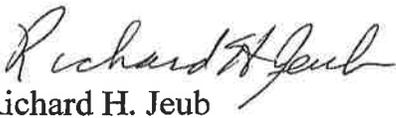
You continue to slander me by applying the sanctions laid on those guilty of child abuse --- removal from the Archdiocesan directory, the directory of retired priests, appropriate titles, etc. In my moral theology, slander was a mean, vicious and sinful activity. I invite you to see your activity for what it is and change.

You seem almost obsessed about possible reactions from the faithful and the press. The first person that I shared your letter with was initially speechless, then used the words "appalling" and "totally disrespectful". The adverse reactions have been there all along. One priest put it quite bluntly to mutual friends, "Dick's getting screwed."

My father married a woman 10 years younger than he. He was 35 when he married. Following your line of reasoning there was a good chance that he was dating minors when he was 25.

With all your searing experiences in the area of abuse over nearly 20 years, you still don't appear to know what abuse is --- the exercise of power and authority for one's own purposes, without regard or respect for those injured or destroyed by that exercise. You abuse me and my reputation by your conclusions and the way you treat me.

I look forward to your response.


Richard H. Jeub

7-11-06
November 30, 2006

Richard H. Jeub
21883 Cottontail Drive
Crosby, MN 56441

Dear Richard,

I have suggested to Archbishop Harry Flynn that it might be better for me to respond to your November 6th letter to him given the fact that you state that you are "seeking legal counsel."

First, I assume you are not actually seeking legal counsel in regard to these matters. I am certain that the courts would be unwilling to consider the matters in question in the legal process, to say nothing of the fact that it would also be constitutionally proscribed.

In your letter, you essentially ask why you have apparently come under the Charter for the Protection of Children and Young People. While I do not think that is an entirely accurate statement, I think your question is a fair one. I reviewed the background of these matters so that I might respond.

Following adoption of the Charter, a decision was made in early 2003 to deny your request that you be allowed to engage in ministry. In communicating that decision to you, it was acknowledged that you had not admitted or been convicted of child abuse. It was also noted that allegations of such abuse had been brought forward but that you had not been convicted of criminal behavior.

It was further communicated to you that in addition to the allegations of sexual abuse against you, there had been a number of instances of sexual exploitation of adult women, some of which you had admitted. As a result, it appears any decision on the application of the Charter was deferred for three years and, in the meantime, you were not to be permitted to engage in any form of active priestly ministry.

By a letter dated September 30, 2005, to you, the Archbishop indicated, regarding the application of the Charter, that the understanding of the Charter was still in flux and the standards for interpreting it were still being clarified; nevertheless he stated, "I must tell you that I am not able to convince myself that your acts do not meet what I understand to be current standards."

Page Two
Richard Jeub
November 30, 2006

In his letter, the Archbishop went on to state, "As I read the Charter, I believe that even the behavior with young women which you have admitted constitutes a violation of the Charter."

The Archbishop offered to again keep the situation as it was for another three years, during which time you would remain retired, indicating that the Archdiocese would not publicly list you among those who are under the discipline of the Charter. He offered to reopen the question in 2008 but also suggested that, alternatively, you could ask for a more formal process, such as an ecclesiastical tribunal, to render a decision.

You have made reference to the fact that you were found innocent by a jury of accusations against you. As you know, I was defense counsel for the parish in that case. Your statement is only partially correct and is not dispositive of the issue of whether you may have violated provisions of the Charter.

I believe there have been three allegations of misconduct toward minors alleged against you. Only one of those went to trial. One of the others resulted in a legal claim which was settled without trial and the other did not result in a legal claim. Regarding the matter that did go to trial, the jury was not asked to determine your guilt or innocence. Instead, the jury was asked to decide, by a greater weight or preponderance of the evidence, whether the plaintiff was sexually abused by you. The jury answered that question no.

Technically, that means the plaintiff did not sustain her burden of proof. In that technical sense, it would be incorrect to suggest that you were found innocent; it is more akin to your being found not guilty. The real question, therefore, is the application of the Charter to your conduct, not what a jury or legal claim may have determined.

The Charter defines sexual abuse to include any offense by a cleric against the Sixth Commandment of the Decalogue with a minor. If there is a single act of sexual abuse of a minor, the provisions of the Charter apply. The provisions go on to indicate that, "Ultimately, it is the responsibility of the diocesan bishop" to determine, with "the advice of a qualified review board." It appears that matters regarding you were at the Clergy Review Board on two occasions.

The decision of whether you have violated the Charter is the Archbishop's decision to make. And by his letter of September 30, 2005, he apparently has concluded that you have violated the Charter. At the same time, while the Archbishop has concluded that your conduct does constitute a violation of the Charter, he has not actually applied the Charter to you.

Page Three
Richard Jeub
November 30, 2006

In response to your request to articulate for you why you have apparently come under the Charter, the short answer is that under the Charter, Archbishop Flynn, as the diocesan bishop, is charged with making that ultimate decision. In discharging that ultimate responsibility, he has concluded that based on the facts as he understands them, you have violated the provisions of the Charter. As noted above, application of the Charter has been deferred.

I will remind you that it was suggested that the status quo be maintained until some time in 2008, at which time the question could be reopened. I see no reason why you should not follow that suggestion.

Best regards,

Andrew J. Eisenzimmer
Chancellor for Civil Affairs

✓ bcc: Most Reverend Harry J. Flynn, D.D.

Piche, Most Reverend Lee A.

From: Haselberger, Jennifer
Sent: Thursday, September 03, 2009 12:35 PM
To: Piche, Most Reverend Lee A.; Sirba, Fr. Paul; Tiffany, Fr. Gene
Cc: Eisenzimmer, Andrew
Subject: Father Dick Jeub

Hello all,

I spoke with Father Bissonnette in Duluth today, having returned a call from the Diocese that I received yesterday.

Father Bissonnette was inquiring about the status of Father Jeub. The matter came to his attention because he recently assigned a new priest to St Joseph in Deerwood, and that priest (Father Tim Deutsch) is originally from this Archdiocese. Therefore, Father Deutsch was surprised to find that, under the previous pastor, Father Jeub had been allowed to give 'reflections' (which I take to mean the homily), distribute communion, etc. Father Deutsch, being aware of his history, has presented Father Bissonnette with the best the internet has to offer regarding Father Jeub, and is asking that some action be taken to stop this.

I reviewed the file yesterday and found that Archbishop Flynn had refused to recommend Father Jeub for faculties in Duluth. At the same time, I discovered that his status was to have been reviewed 2008-2009. So, I suggested that Father Bissonnette respond to Father Deutsch that he should inform Father Jeub that he has not been granted permission to exercise ministry in the Diocese of Duluth, and should he wish to receive permission, he must start by getting a positive recommendation from Archbishop Nienstedt.

This will probably bring the matter back to us, so I wanted everyone to be aware of what has transpired. If there is anything else I should do, please let me know.

Thanks,

Jennifer Haselberger, JCL, PhD
Chancellor for Canonical Affairs
Director of the Office of Conciliation
Archdiocese of Saint Paul and Minneapolis
226 Summit Avenue
Saint Paul, MN 55102
(651) 291- 4437
(651) 290- 1629

PERSONAL AND CONFIDENTIAL COMMUNICATION

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M E M O R A N D U M

TO: Archbishop Nienstedt
FROM: Jennifer Haselberger
RE: Father Jeub
DATE: June 11, 2010
CC: Very Reverend Peter A. Laird

Archbishop, the attached draft is at the request of the Diocese of Duluth. Father Jeub has been living up north since his 'retirement' in 2002. He has been accused of sexual abuse of minors but those accusations have never been resolved through a canonical process. He was not considered by Archbishop Flynn to be a Charter priest. Nonetheless, because of his long history of sexual misconduct with adult women, which became very public in 2002, Archbishop Flynn decided to restrict his ministry. Father Jeub is not currently in the POMS program.

When Father Jeub moved to Duluth, he found a sympathetic pastor who allowed him to exercise ministry at his parish. However, that parish now has a new pastor, who has not permitted Father Jeub to exercise any form of public ministry. I understand from Father Bissonette that Father Jeub is unhappy with this change and has been writing to the Chancery in Duluth requesting faculties to say Mass, etc.

I drafted the letter to Bishop Sirba in a very formal manner because the Jeub file is subject to the discovery filing. Therefore, I thought it best to avoid any personal references and be as emphatic as possible that Father Jeub does not have your permission to exercise ministry.

Thank you.

Richard
Jeub 
file, please.
K.



*Archdiocese of Saint Paul
and Minneapolis*

OFFICE OF THE ARCHBISHOP
MOST REVEREND JOHN C. NIENSTEDT

June 17, 2010

The Most Reverend Paul Sirba
Bishop of Duluth
2830 E Fourth St
Duluth Minnesota 55812

Dear Bishop Sirba,

Thank you for your recent inquiry, made through your Vicar General, the Very Reverend James Bissonette, regarding Reverend Richard Jeub. As you know, Father Jeub is a priest of the Archdiocese of Saint Paul and Minneapolis who is currently living within the territory of the Diocese of Duluth.

As Father Bissonette requested, I am attaching copies of the letters from Archbishop Flynn to Father Jeub, along with the recommendations of the Clergy Review Board. As you can see, Father Jeub did not have Archbishop Flynn's permission to engage in any form of ministry, and likewise he does not have mine. I consider a prohibition from priestly functions to include acting as a minister of the Holy Eucharist, serving as an acolyte and/or lector, or having any other ministerial role at a Mass or any sacramental celebration.

If Father Jeub would like to have his case reviewed and the restrictions placed upon him reconsidered, he may request such a proceeding from me as his proper Ordinary. In the meantime, I ask that you continue to uphold the restrictions that were placed upon Father Jeub by Archbishop Flynn.

If you require any additional information, or if there is any other way I can be of assistance to you, please do not hesitate to contact me.

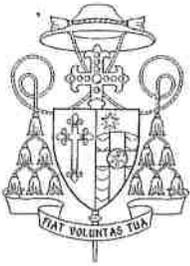
With every good wish, I remain,

Fraternally yours in Christ,

The Most Reverend John C. Nienstedt
Archbishop of Saint Paul and Minneapolis

ENCLOSURES

cc: Very Reverend Peter A. Laird, Vicar General and Moderator of the Curia
Very Reverend James Bissonette, Vicar General
Reverend Richard Jeub



OFFICE OF THE BISHOP • Diocese of Duluth
2830 East Fourth Street • Duluth, Minnesota 55812-1501 • Tel: (218) 724-9111 • Fax: (218) 724-2221

June 24, 2010

Most Reverend John C. Nienstedt
Archbishop of St. Paul and Minneapolis
226 Summit Avenue
St. Paul, MN 55102-2197

Dear Archbishop Nienstedt:

Thank you for your letter of June 17 regarding Reverend Richard Jeub. I am grateful for your clarifying the matter for the Diocese and Father Jeub.

My Vicar General, Father Bissonette will follow up on behalf of the Diocese with Father Jeub to uphold the restrictions by the Archdiocese.

With prayerful best wishes, I am

Sincerely in Christ,

+ *Paul D. Sirba*

Most Reverend Paul D. Sirba
Bishop of Duluth

PDS:rme

cc: Fr. Bissonette

ARCH-011866



DIOCESE OF DULUTH

2830 East Fourth Street • Duluth, Minnesota 55812-1501 • Tel: (218) 724-9111 • Fax: (218) 724-1056

July 1, 2010

COPY

Reverend Richard Jeub

21883 Cottontail Drive

Crosby, MN 56441

Dear Father Jeub,

I am writing on behalf of Bishop Paul Sirba in response to your letter, dated April 25, 2010, in which you offer to be of greater assistance at St. Joseph Church in Deerwood, Minnesota. You mention that you have served as a lector, an Extraordinary Minister of Holy Communion and an occasional cantor.

A review of our files indicated that Archbishop Schnurr in a letter, dated December 17, 2003, made clear that you could not function publicly as a priest in the Diocese of Duluth.

It has also come to Bishop Sirba's attention that Archbishop Flynn, in a letter dated November 21, 2002, states that you should remain in retired status without performing any priestly duties.

Further, as you are aware, Archbishop Nienstedt has made clear, in a letter dated June 17, 2010, that you do not have his permission to engage in any form of ministry. The Archbishop considers this to include acting as a minister of the Holy Eucharist, serving as an acolyte and/or lector, or having any other ministerial role at a Mass or any sacramental celebration.

Given the above, Bishop Sirba has responded to Archbishop Nienstedt that he will continue to uphold the restrictions that were placed upon you by Archbishop Flynn and clarified by Archbishop Nienstedt.

If you wish to have your case reviewed and the restrictions reconsidered you may make a request to Archbishop Nienstedt.

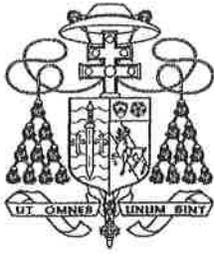
Sincerely yours in Christ,

J. James B. Bissonette

Reverend James B. Bissonette
Vicar General

JBB:rme

cc: Most Reverend Paul D. Sirba
Most Reverend John C. Nienstedt
Reverend Timothy Deutsch
Reverend Dale Nau



*Archdiocese of Saint Paul
and Minneapolis*

OFFICE OF THE ARCHBISHOP

MOST REVEREND JOHN C. NIENSTEDT

December 3, 2013

Richard Jeub
21883 Cottontail Drive
Crosby, MN 56441

Dear Richard Jeub,

I am writing on behalf of the Archdiocese of Saint Paul and Minneapolis where you previously held assignments. The Archdiocese takes seriously all allegations it receives regarding any abuse of minors by its priests and is committed to transparency. Greater transparency will aid in the healing of victims and their loved ones who have been so harmed by acts of abuse, as well as contribute to creating a safe environment for minors today.

As part of our commitment to transparency, the Archdiocese intends to disclose the names of priests who have had assignments in the Archdiocese and against whom a substantiated claim of sexual abuse of a minor has been asserted in the past. A substantiated claim is a claim or allegation for which sufficient evidence exists to establish a reasonable basis to believe the reported abuse occurred.

We have reviewed your personnel file and have determined that a substantiated claim against you exists. Our commitment to transparency requires that we disclose this determination. We are also sensitive to the challenges and pain that public disclosure may cause you and your family. Recognizing this fact, we want to provide you with advanced notice that the Archdiocese will be providing information to the public concerning the substantiated claim of abuse that has been asserted against you.

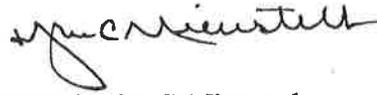
The Archdiocese will be providing this information on a website constructed specifically to be a source of information to the public. For each clergy member against whom a substantiated claim has been made, we will disclose the following information: (i) the cleric's year of birth and year of ordination; (ii) whether the cleric is alive or deceased; (iii) if deceased, the year of the cleric's death; (iv) the cleric's prior assignments; (v) the date of the cleric's permanent removal from ministry; and (vi) for clerics who are alive, their present status with the Church (*i.e.* retired, prohibited from ministry or dismissed from the clerical state) and the city and state in which they reside. A Ramsey County District Court judge has directed us to make these disclosures on or before December 17. In deference to the Court, we anticipate making this disclosure on December 5.

I understand how difficult this may be for you and your family. Please be assured of my personal prayers for you as we work through this challenging time in pursuit of truth and justice, especially for victims of abuse.

If you have any questions, please contact our Chancellor for Civil Affairs, Joseph Kueppers, at kueppersj@archspm.org or 651-291-4405.

With a heartfelt remembrance in my daily prayer, I remain,

Sincerely Yours in Christ,

A handwritten signature in cursive script, appearing to read "John C. Nienstedt".

Most Reverend John C. Nienstedt
Archbishop of Saint Paul and Minneapolis

5852415v1



*Archdiocese of Saint Paul
and Minneapolis*

OFFICE OF THE ARCHBISHOP
MOST REVEREND JOHN C. NIENSTEDT

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21883 Cottontail Drive
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With a heartfelt remembrance in my daily prayer, I remain,

Sincerely Yours in Christ,

Most Reverend John C. Nienstedt
Archbishop of Saint Paul and Minneapolis

5852415v1

Kueppers, Joseph

From: Kueppers, Joseph
Sent: Wednesday, December 11, 2013 3:02 PM
To: [REDACTED]
Subject: Signed Agreement
Attachments: 0580_001.pdf

[REDACTED]

At your request I am emailing to you the attached copy of the agreement you signed on January 7, 1992.

Please email me back confirming you received this email.

Thank you,

Joseph F. Kueppers | Chancellor for Civil Affairs
Office of the Chancellor for Civil Affairs
ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS
T: 651.291.4405 | M: 651.291.4464
kueppersj@archspm.org

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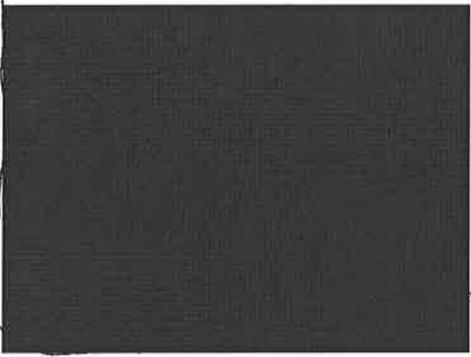
From: workroomcopier@archspm.org [<mailto:workroomcopier@archspm.org>]
Sent: Wednesday, December 11, 2013 2:55 PM
To: Kueppers, Joseph
Subject: Attached Image

Job file

Kueppers, Joseph

From: [Redacted]
Sent: Wednesday, December 11, 2013 3:31 PM
To: Kueppers, Joseph
Subject: RE: Signed Agreement

Thank you



The confidential information accompanying this transmission contains protected health information under state and local law and is legally privileged. This information is intended for the use of the individual to which it was addressed and may be used only for carrying out treatment, payment or healthcare operations. The recipient or person responsible for delivering this information is prohibited by law from disclosing this information without proper authorization to any party, unless required to do so by law or regulation. If you have received this communication in error, please destroy and delete this message from any computer and contact us immediately by return e-mail. No response indicates that the information was received by the appropriate authorized party.

From: Kueppers, Joseph [<mailto:kueppersj@archspm.org>]
Sent: Wednesday, December 11, 2013 3:02 PM
To: [Redacted]
Subject: Signed Agreement



At your request I am emailing to you the attached copy of the agreement you signed on January 7, 1992.

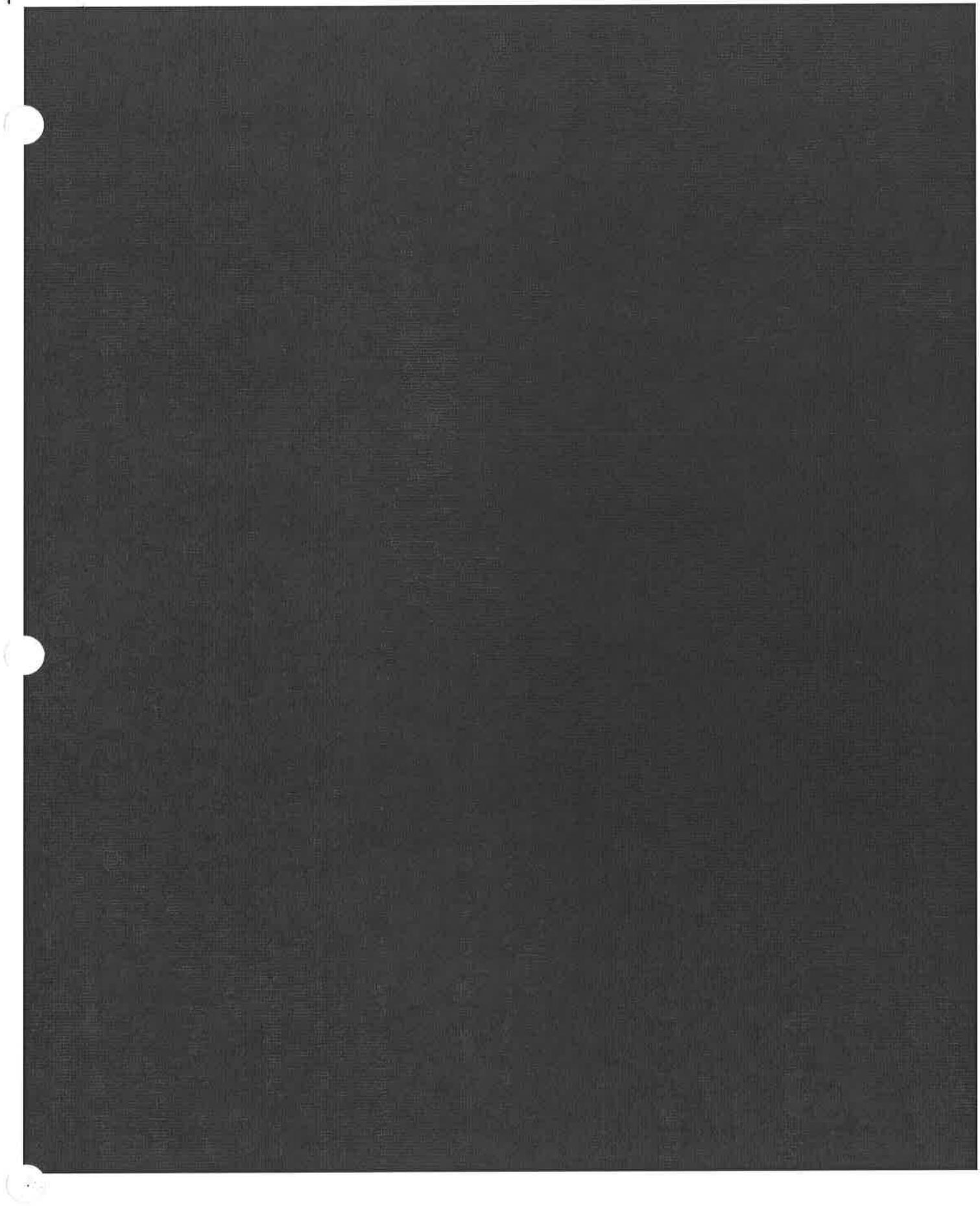
Please email me back confirming you received this email.

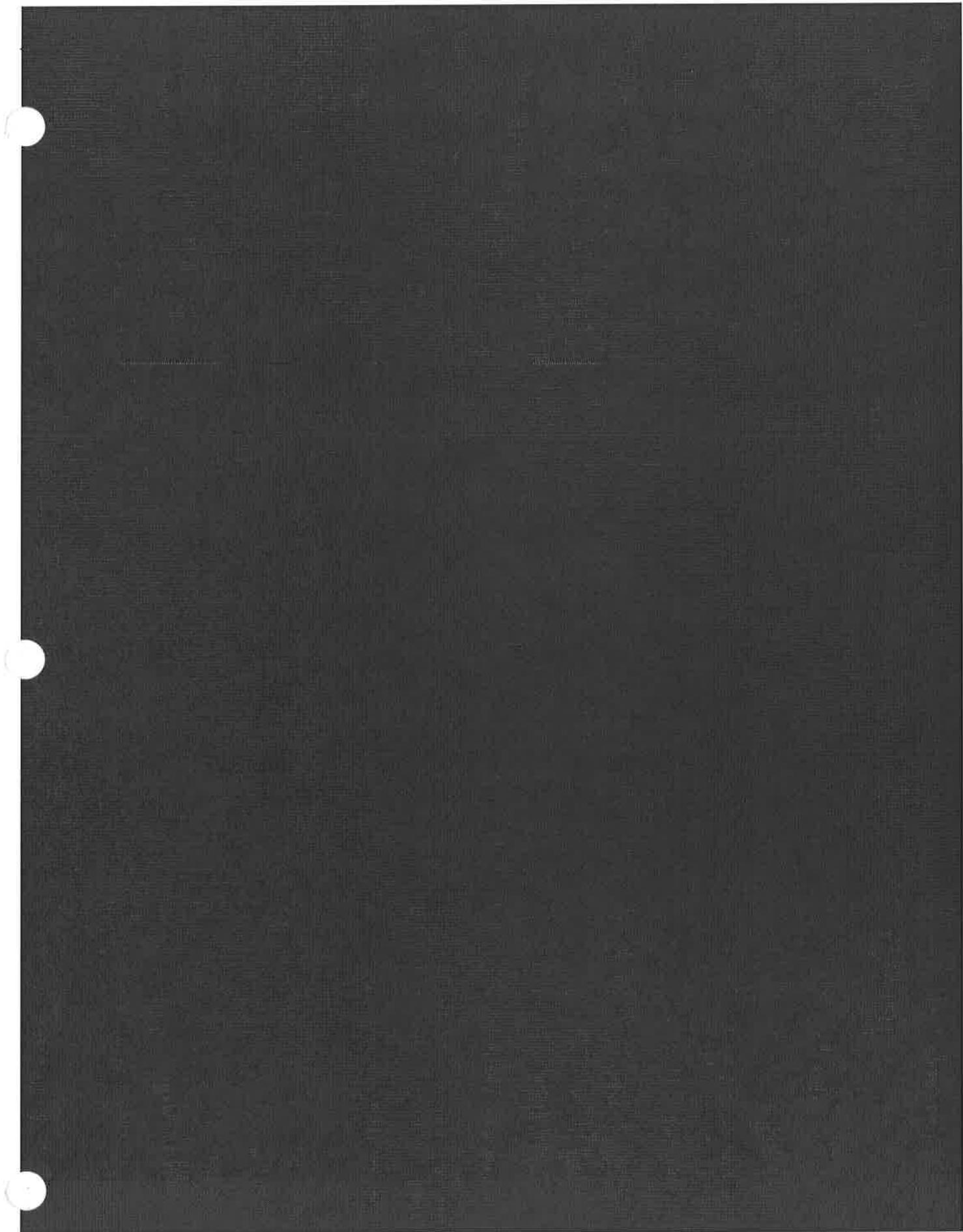
Thank you,

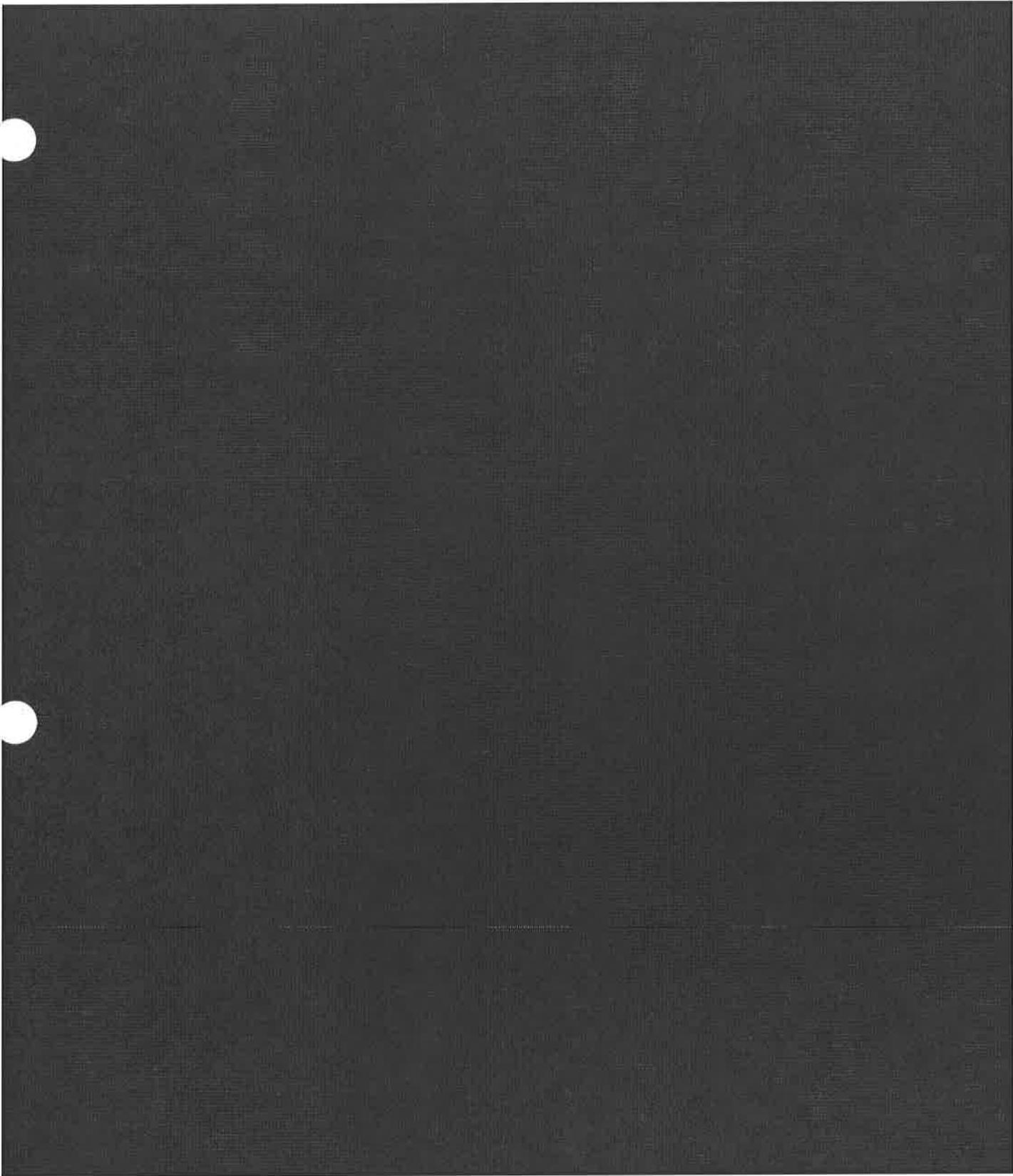
Joseph F. Kueppers | Chancellor for Civil Affairs
Office of the Chancellor for Civil Affairs
ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS
T: 651.291.4405 | M: 651.291.4464
kueppersj@archspm.org

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From: workroomcopier@archspm.org [<mailto:workroomcopier@archspm.org>]
Sent: Wednesday, December 11, 2013 2:55 PM
To: Kueppers, Joseph
Subject: Attached Image







Thielen, Deborah

From: Vomastek, Deacon John
Sent: Wednesday, January 08, 2014 4:07 PM
To: Thielen, Deborah
Subject: FW: Question from Methodist Hospital

Not sure if this rings a bell.

Deacon John Vomastek | Director
Office of Clergy Services
ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS
T: 651-291-4428 | M: 651-343-4886
vomastekj@archspm.org

From: Kueppers, Joseph
Sent: Tuesday, December 31, 2013 8:56 PM
To: Vomastek, Deacon John
Subject: FW: Question from Methodist Hospital

Deacon John,

Can you look into this matter? Please call Scott (see email below) and let him know we will get them a letter. I ask that you then follow-up and get them a letter about Fr. Jeub. There should be a form letter in his file or you can ask Deb T. or Heather if they can get you a copy of the letters we sent out relating to Fr. Jeub.

Thanks,
Joe

Joseph F. Kueppers | Chancellor for Civil Affairs
Office of the Chancellor for Civil Affairs
ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS
T: 651.291.4405 | M: 651.291.4464
kueppersj@archspm.org

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From: McRae, Scott D [<mailto:Scott.McRae@ParkNicollet.com>]
Sent: Tuesday, December 31, 2013 1:33 PM
To: Kueppers, Joseph
Cc: Fehn, Jerome
Subject: Question from Methodist Hospital

Dear Mr. Kueppers, last month I received notice from our Catholic chaplain, Father Jerome Fehn, that one of the priests who was named on the recent sexual misconduct list (Fr. Dick Jeub) previously served at Methodist Hospital (along with the Southdale hospital). Father Fehn stated that he gave my name and address to the Archdiocese so that a letter could be sent to us. The Spiritual Care Department at the Southdale hospital received a letter from the Archdiocese to this effect. We have not received a letter.

I am wondering if there was some mistake along the way that misdirected the letter. I also wonder if there are any details in the letter that we as an organization should be aware of.

I appreciate your assistance with this matter, and wish you a happy New Year.

Thank you, Scott McRae

Scott McRae, MDiv., ACPE, BCC
Director of Spiritual Care & CPE Supervisor
Park Nicollet Health Services and Methodist Hospital
952.993.6453 | parknicollet.com

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*Archdiocese of Saint Paul
and Minneapolis*

OFFICE OF THE ARCHBISHOP
MOST REVEREND JOHN C. NIENSTEDT

January 21, 2014

Reverend Scott McRae
Methodist Hospital
Spiritual Health Services
6500 Excelsior Blvd.
Saint Louis Park, MN 55426

Dear Reverend McRae,

As you are aware, the Archdiocese takes seriously all allegations it receives regarding any abuse of minors by priests and is committed to transparency. Greater transparency will aid in the healing of victims and their loved ones who have been so harmed by acts of abuse, as well as contribute to creating a safe environment for minors today.

As part of our commitment to transparency, the Archdiocese intends to disclose the names of priests who have had assignments in the Archdiocese, and who have had substantiated claims against them of sexually abusing a minor in our Archdiocese. This disclosure will include all of the priests' former assignments, regardless of where the reported abuse occurred. A substantiated claim is a claim or allegation for which sufficient evidence exists to establish a reasonable basis to believe the reported abuse occurred.

We have reviewed the personnel file of Richard Jeub, an individual who was previously assigned as a priest in your hospital, and have determined that a substantiated claim against him exists. Our commitment to transparency requires that we disclose this determination. We are also sensitive to the challenges and pain that public disclosure may cause you and your staff. Please know that providing you this notice does not necessarily mean that the reported abuse occurred while Richard Jeub was assigned in your hospital. Rather, in an abundance of caution, and in the interest of transparency, we have included all prior assignments for any priest subject to disclosure by the Archdiocese.

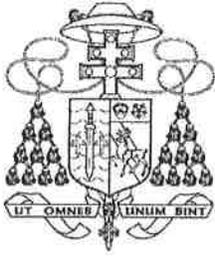
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I understand how difficult this upcoming disclosure may be for you and your hospital. We respectfully request that you inform others within the hospital of the upcoming disclosure of information relating to Richard Jeub as you deem appropriate. Please be assured of my personal prayers for you and your hospital as we work through this challenging time in pursuit of truth and justice, especially for victims of abuse. If you have any questions, please contact our Chancellor for Civil Affairs, Joseph Kueppers, at kueppersj@archspm.org or 651-291-4405.

With a heartfelt remembrance in my daily prayer, I remain,

Fraternally Yours in Christ,

The Most Reverend John C. Nienstedt
Archbishop of Saint Paul and Minneapolis



*Archdiocese of Saint Paul
and Minneapolis*

OFFICE OF THE ARCHBISHOP

MOST REVEREND JOHN C. NIENSTEDT

January 21, 2014

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Spiritual Health Services
6500 Excelsior Blvd.
Saint Louis Park, MN 55426

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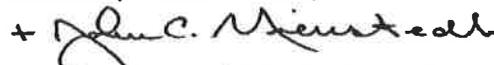
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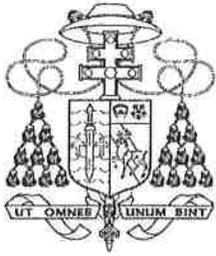
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With a heartfelt remembrance in my daily prayer, I remain,

Fraternally Yours in Christ,

+ 

The Most Reverend John C. Nienstedt
Archbishop of Saint Paul and Minneapolis



*Archdiocese of Saint Paul
and Minneapolis*

OFFICE OF THE ARCHBISHOP

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Archbishop of Saint Paul and Minneapolis