

AFFIDAVIT OF FATHER JOSEPH McNAMARA

STATE OF MISSOURI)
) ss.
COUNTY OF ST. LOUIS)

Father Joseph McNamara, being first duly sworn, states:

1. I am a priest of Servants of the Paraclete. I received a Bachelors Degree in Philosoph from St. Anselm College in Manchester, New Hampshire, in 1951. One of my college professors told me about a new work started in New Mexico by Father Gerald Fitzgerald. In June, 1951, I went to Via Coeli Monastery. There were a total of eight Servants of the Paraclete, and Servants of the Paraclete had one building in Jemez Springs and a house in Santa Fe. At that time, Servants of the Paraclete was a "pious community" under the Archdiocese of Santa Fe. Servants of the Paraclete had no other facilities anywhere else.

2. I was accepted as a postulant by Servants of the Paraclete. Servants of the Paraclete sent me to St. Thomas Seminary in Denver in the fall of 1951. I studied at the seminary in Denver for two years. In 1953, I served a one year novitiate in Jemez Springs with Servants of the Paraclete, then returned to Denver to complete the last two years of the seminary. In 1956, I was ordained as a priest by Servants of the Paraclete.

3. Servants of the Paraclete wanted its members to be knowledgeable as to the pressures and working conditions experienced by guest priests. Accordingly, I was assigned to a number of tasks for the first two years that I was a Servant of the Paraclete. I served as chaplain of a Boy Scout camp in Arizona for one summer; I

studied in Rome for approximately four months; and I served as an assistant pastor to a parish priest in a parish in northern Minnesota for almost one year.

4. I then received a variety of assignments from Father Gerald. I served at Servants of the Paraclete's facilities in Randolph, Vermont from 1958 to 1960; at Servants of the Paraclete's facility in England from 1960 to 1962; and as Superior of Servants of the Paraclete's house of studies in Rome from 1962 to 1964. In 1964, I returned to Via Coeli Monastery.

5. I've read the Affidavit of John Feit, signed on June 1, 1993, and John Feit's description of Father Gerald, Servants of the Paraclete, and the spiritual programs conducted by Servants of the Paraclete at Via Coeli Monastery are accurate. John Feit's description of Father John Murphy is also accurate. I remember John Murphy quite well, as to this day, I've never met a more opinionated person. Although John Murphy was incardinated in the Diocese of Lincoln, Nebraska, I don't believe that he had served there very long. He'd spent twenty years in the military before going to Jemez Springs, and thought that Via Coeli Monastery should be reorganized along authoritarian and military lines, with himself at the top. He seemed to consider our guest priests beneath him, and would not associate with them, which was directly contrary to our beliefs and principles. He could not find anyone who agreed with his views, and consequently became very alienated from and critical of Servants of the Paraclete. Exhibit B to John Feit's affidavit purports to be a letter written by Father John Murphy. Among other things, the letter complains that Servants of the Paraclete were not sufficiently concerned about the residents of

Jemez Springs. In fact, we were always very solicitous of the residents of Jemez Springs, as we lived and worked in their community. Father Gerald in particular and Servants of the Paraclete in general were very concerned about maintaining good relations with the people of Jemez Springs. We donated land to them for their fire station, for the bathhouse, and for a public park. We tried to avoid scandal of any type. If any citizen of Jemez Springs complained about the conduct of a resident, we would take prompt action to remedy the situation.

6. Servants of the Paraclete is involved in lawsuits concerning what are now called "pedophile priests." Until Servants of the Paraclete adopted the graduated program of rehabilitation proposed and recommended by Dr. John Salazar, Servants of the Paraclete did not deal with priests who had molested children or priests who manifested any form of what we considered to be sexual aberration. [See attached Exhibit "A" and Exhibit "A" to John Feit's Affidavit.] We considered men who were attracted to male children, teenagers, or adults to be "homosexual priests."

7. I've read the March 10, 1993, deposition of Dr. John Salazar, and although he says that we described such priests as "priests with psycho-sexual difficulties," when talking among ourselves, we used the term "homosexual priests." We regarded homosexuality as an incomprehensible perversion. We did not think of sexual activity with a male, whether a child, a teenager, or an adult, to be the result of a biological or psychological condition. Rather, we thought it resulted from a strange and serious moral failure.

8. Prior to adoption of the graduated program of rehabilitation, if we learned that a resident who had been sent to Via Coeli Monastery for a different reason, such as alcoholism, was "homosexual"--attracted to male children, teenagers, or adults, he would be told to leave immediately. The problem of what are now called "pedophile priests" was not a problem for Servants of the Paraclete before adoption of the graduated program of rehabilitation, as it was something that we did not deal with.

9. Father Gerald thought that such priests -- meaning priests attracted to male children, teenagers, or adults -- should be completely segregated from society, and consequently wanted a remote "island refuge" far from civilization where a traditional monastery could be established and such men could live and try to save their souls. This was not an idle pipe dream, but was a goal which Father Gerald pursued. In the late 1950s, Father Gerald wrote to a number of bishops, asking if there were an island in their dioceses which would serve this purpose. One bishop, James Davis, then the Bishop of San Juan, Puerto Rico, offered the island of Tortola to Servants of the Paraclete. In 1960, two Servants of the Paraclete went to Tortola, but found that it had several thousand inhabitants. Servants of the Paraclete briefly established a parish ministry on Tortola (meaning that the Servants of the Paraclete served as parish priests), but no facility for receiving guest priests was ever established on Tortola. Servants of the Paraclete left Tortola at the end of 1960.

10. Later, in the early 1960s, Servants of the Paraclete established a facility on an island named Carriacou in the Diocese of Grenada. Carriacou was also inhabited, and although a small facility for receiving guest priests was established

there (in addition, Servants of the Paraclete provided parish ministry to Carriacou), the retreat on Carriacou did not accept priests with sexual problems.

11. In 1965, Father Gerald purchased an island in Barbados, near Carriacou, which had an abandoned hotel, damaged by fire, on it. This hotel was entirely removed from any civilization. If I recall correctly, the total purchase price was \$50,000.00. A payment of \$5,000.00 earnest money was made, with a promise of a further \$28,000.00 as partial payment to be paid promptly. This was to be Father Gerald's long sought after "island refuge," but it did not come to be. As is described below, Archbishop Davis ordered Father Gerald to sell the island. A wide variety of factors led up to the events of 1965 and 1966. Until then, even though the Constitution of Servants of the Paraclete provided for government by a General Council, in reality and in practice, Father Gerald had sole control of Servants of the Paraclete. Father Gerald distrusted lay therapy programs and psychologists and psychiatrists in general, and insisted that all programs operated by Servants of the Paraclete be entirely spiritual, with emphasis upon devotion to the Eucharist. The events of 1965 and 1966 led to Father Gerald being stripped of power, and lay therapy programs and reliance upon psychologists and psychiatrists were emphasized for the guest priests at Via Coeli Monastery.

12. Servants of the Paraclete was subject to the control of the Archdiocese of Santa Fe because Servants of the Paraclete was a diocesan congregation under the Archdiocese of Santa Fe. Archbishop Byrne, who was referred to as the "co-founder" of Servants of the Paraclete, and Father Gerald were close friends and shared similar

spiritual ideals. Archbishop Byrne exercised little active involvement in the day to day activities of Servants of the Paraclete. Archbishop Byrne agreed with Father Gerald's view that Servants of the Paraclete's facilities should be retreat houses with purely spiritual programs. "Supply ministry" (a guest priest saying a Mass or doing other work in a parish for the Archdiocese) happened on occasion, when needed by the Archdiocese, but was not frequent or part of any program.

13. James Davis was appointed Archbishop of Santa Fe in 1964. His relationship with Servants of the Paraclete in general and Father Gerald in particular was quite different than Archbishop Byrne's had been. Archbishop Davis was considerably more business oriented than Archbishop Byrne had been. Attached hereto as Exhibit "B" are copies of letters Archbishop Davis, soon after his appointment as Archbishop, sent to Father Gerald establishing a more formal relationship between the Archdiocese and Servants of the Paraclete and requesting detailed information about the guest priests staying at Via Coeli Monastery and the finances of Servants of the Paraclete.

14. The finances of Servants of the Paraclete were tangled. Father Gerald was by no means an acute financial planner. Due to requests from bishops across the United States and in other countries, Servants of the Paraclete had expanded dramatically in the early and mid-1960s, spreading both personnel and finances thin. Since Servants of the Paraclete was a congregation of diocesan right existing by virtue of the Archdiocese of Santa Fe, Archbishop Davis was justifiably concerned about these developments.

15. Independently of Archbishop Davis' assertion of greater control over Servants of the Paraclete, a few Servants of the Paraclete felt that Servants of the Paraclete was not adequately addressing the problem of alcoholism. The guest priests at Servants of the Paraclete's facility in England had attended Alcoholics Anonymous meetings conducted in town, and these proved to be beneficial. Father Gerald was adamantly opposed to Alcoholics Anonymous or any lay program for priests. He steadfastly insisted upon a purely spiritual regimen. Servants of the Paraclete held a "chapter" every six years. A chapter was a meeting at which the Servant General, General Council, and officers were elected. As the 1964 chapter drew near, Father Bill Tobin, who was at Servants of the Paraclete's facility in Scotland, let it be known that he intended to bring up the subject of programs for the guest priests, and Alcoholics Anonymous in particular. Upon hearing of this development, Father Gerald obtained permission to hold the 1964 chapter by mail, rather than by meeting, which is how the chapter was conducted. Father Gerald was re-elected as Servant General.

16. Archbishop Davis favored greater reliance by Servants of the Paraclete upon psychotherapy and psychiatric counseling, and made suggestions to Father Gerald that he make greater use of psychiatrists. One example is a letter from Archbishop Davis to Father Gerald, a copy of which is attached hereto as Exhibit "C". As is explained in John Felt's Affidavit, Father Gerald distrusted lay programs, psychologists, and psychiatrists. If a guest priest wished to see a psychologist or a psychiatrist, or the guest priest's bishop or major superior wanted the guest priest to see a psychologist or a psychiatrist, Father Gerald would not interfere. But he also

would not require or even encourage a guest priest to see a psychologist or a psychiatrist. (As a practical matter, we could not require a guest priest to see a psychologist or a psychiatrist, as seeing these independent professionals cost a significant amount of money. It was up to a guest priest's bishop or major superior to decide whether or not he would be responsible for payment of the fees of such professionals, and if he were not, we really had no choice in the matter.)

17. In 1965, apparently as a result of the absence of any standardized financial or accounting procedures or records at Servants of the Paraclete, and the inability of Servants of the Paraclete to pay some debts, the Sacred Congregation of Religious in Rome sent a visitorator, Father David Temple, to examine Servants of the Paraclete. I don't know who requested that the Sacred Congregation of Religious become involved. The Sacred Congregation of Religious is the agency of the Holy See which oversees the affairs of all Religious Communities in the Catholic Church. Accordingly, both the Archdiocese of Santa Fe and Servants of the Paraclete were subject to the control of the Sacred Congregation of Religious.

18. By August, 1965, Archbishop Davis had become frustrated by Father Gerald and Father Gerald had become frustrated by Archbishop Davis. Attached hereto as Exhibit "D" is a letter dated August 23, 1965, from Archbishop Davis to Father Gerald, which for all practical purposes marked the end of the regime established and operated under the sole control of Father Gerald. Among other things, Archbishop Davis ordered Father Gerald to sell the island that had been purchased to serve as the "island retreat," ordered Father Gerald to appoint those Servants of the

Paraclete most interested in implementing Alcoholics Anonymous and other lay therapy programs for guest priests at Via Coeli Monastery to positions of authority at Via Coeli Monastery, and ordering Father Gerald to go to Rome with Archbishop Davis. Father Gerald never again resided at Via Coeli Monastery, nor did he ever regain the power he had once had.

19. In his letter to Father Gerald, Archbishop Davis ordered Father Gerald to appoint Father Bill Tobin the Superior of Via Coeli Monastery. Father Tobin was the priest who'd let it be known that he intended to bring up the subject of programs for the guest priests, particularly Alcoholics Anonymous, at the 1964 chapter, which led Father Gerald to conduct the chapter by mail. Father Gerald managed to persuade the Bishop McGee of Scotland to keep Father Bill Tobin in Scotland, so he could not be appointed Superior of Via Coeli Monastery. Father Gerald, with the approval of Archbishop Davis, then appointed me Superior of Via Coeli Monastery in August, 1965.

20. I immediately set about investigating the types of alcoholics rehabilitation programs existing in the United States. I became convinced that we should use a full Alcoholics Anonymous program, supplemented by both physiological and psychological programs. By letter dated October 1, 1965, a copy of which is attached hereto as Exhibit "E", I informed Archbishop Davis of my conclusions and recommendations. A few days before sending the letter to Archbishop Davis, I sent a copy of the letter to Father Gerald in Rome. I labored over this letter intently, as I felt at the time that this was something I would have to live with for years, since it

proposed a marked departure from Father Gerald's steadfast policy of limiting programs at Via Coeli Monastery to strictly spiritual programs. I knew that Father Gerald would feel that I had betrayed him and I subsequently, in October, 1965, wrote Father Gerald another letter, a copy of which I cannot locate, in which I told him that I had not betrayed him, since he had always told me to honor and obey the Archbishop of Santa Fe and I had only been following Father Gerald's admonition to be obedient to the Archbishop.

21. I wrote another letter to Archbishop Davis subsequent to my letter dated October 1, 1965. In my letter dated October 1, 1965, I had recommended that Servants of the Paraclete hire a lay director for the alcoholics rehabilitation program I proposed and that Servants of the Paraclete pay him \$10,000.00 per year. We didn't have \$10,000.00, so I wrote a second letter to Archbishop Davis specifically asking him for permission to offer the layman the \$10,000.00 per year.

22. I received a letter from Archbishop Davis dated October 12, 1965, a copy of which is attached as Exhibit "F", telling me to proceed with the organization of an alcoholic clinic and to hire the layman I had recommended.

23. As shown by Exhibit "G" attached hereto, Father Gerald apparently communicated to Archbishop Davis that Father Gerald wished to have me removed as Superior of Via Coeli Monastery. Archbishop Davis refused to accede to Father Gerald's request at that time. As shown by Exhibit "H", Father Gerald decided to present the dispute to the authorities in Rome.

24. By letter dated October 20, 1965, from Father Gerald to Cardinal Antoniutti, the prefect of the Sacred Congregation of Religious, Father Gerald proposed a solution to the dispute between himself and Archbishop Davis. Attached as Exhibit "I" is a copy of this letter. Father Gerald proposed giving the Archdiocese of Santa Fe all of Servants of the Paraclete's property in New Mexico, and Servants of the Paraclete would leave New Mexico.

25. The Archdiocese of Santa Fe did not have the personnel to staff Via Coeli Monastery, nor did the Archdiocese have the funds necessary to continue the operations of Via Coeli Monastery (Father Gerald knew a number of wealthy benefactors on the east coast who regularly supported Servants of the Paraclete with contributions). For these and other reasons, the withdrawal of Servants of the Paraclete from the Archdiocese of Santa Fe would have been harmful to the Archdiocese. I believe that Father Gerald knew this when he wrote the letter to Cardinal Antoniutti, and that Father Gerald viewed his threat to withdraw Servants of the Paraclete from the Archdiocese of Santa Fe as a means of forcing Archbishop Davis to back down.

26. Attached hereto as Exhibit "J" is a "Statement of Agreement" dated October 24, 1965, between Archbishop Davis and Father Gerald which was meant to resolve the dispute. On its face, it appeared that Father Gerald had won the battle. In fact, he had lost. Archbishop Davis secured the support of the Sacred Congregation of Religious for implementation of Alcoholics Anonymous and other lay therapy programs, including reliance upon psychologists and psychiatrists. Father

Gerald was never again permitted to reside at Via Coeli Monastery or to act as its Superior.

27. Although the "Statement of Agreement" states that I was "to retire from active duty in the Paracletes," I did not. I went to Servants of the Paraclete's facility in England, then served as a parish priest at a parish in England. Archbishop Davis appointed Father Joseph Moylan to replace me as superior of Via Coeli Monastery.

28. In March, 1966, the Sacred Congregation of Religious appointed Father David Temple as "Religious Assistant" to Servants of the Paraclete. In essence, he was to serve as a brake on Father Gerald attempting to regain power in the United States. By letter dated March 23, 1966, from Cardinal Antoniutti to Father Temple, a copy of which was provided to Servants of the Paraclete, among other things, Cardinal Antoniutti said:

Insofar as you can, please see what can be done in regard to the methods of rehabilitation of the guests, retaining, by all means, the primacy of the spiritual renewal, but striving also to effect a wise selection of those mental and physical means which help the workings of grace.

This was read as a mandate to implement lay programs and place greater reliance upon lay psychologists and psychiatrists.

29. None of the disputes described above had anything to do with what are now called "pedophile priests" and what we called "homosexual priests" in the 1960's, as we simply did not deal with them at the time. But, as a result of all of the disputes and turmoil in the mid 1960's, we felt that we were under instructions, both

from Archbishop Davis and from the Sacred Congregation of Religious, to rely upon lay psychiatrists and psychologists in the rehabilitation of guest priests.

30. John Feit's Affidavit describes the development of lay therapy programs in 1966 and 1967. I knew Dr. John Salazar, and had retained him to serve as the psychological advisor for the alcoholism program I'd proposed in my letter to Archbishop Davis dated October 1, 1965. I was impressed by him, and was impressed by his view that problems could be cured.

31. As I was in England from the end of 1965 through the spring of 1967, I was not involved in any of the meetings described in John Feit's Affidavit, although I heard about them and the establishment of the graduated program of rehabilitation proposed by Dr. Salazar. I returned to New Mexico, arriving at Via Coeli Monastery at the end of March, 1967, and took up residence at Villa Madre de Dios, the house that Servants of the Paraclete had in Santa Fe. I found all of the programs described in John Feit's affidavit to be under way, and Dr. John Salazar was acting as the de facto director of the lay rehabilitation efforts for the guest priests at Via Coeli Monastery.

32. The mid to late 1960s was a time of tremendous change in society in general, particularly with regard to sexuality. During this time, Servants of the Paraclete received a number of inquiries about accepting priests who had been accused of molesting children, teenagers, or having homosexual relationships with adults. (Servants of the Paraclete also received number of inquiries about accepting priests who were considering leaving the priesthood to marry.) The term

"psychosexual difficulties," as described in Dr. Salazar's affidavit, applied to child molestation, as well as homosexuality with adults, exhibitionism, voyeurism, and any number of sexual aberrations. It was a catch-all phrase having to do with any form of sexuality other than adult heterosexual sex. As described above, the view of Servants of the Paraclete was that priests with "psychosexual difficulties" should be segregated, preferably on an island.

33. I've read the March 10, 1993, deposition of Dr. John Salazar. Dr. Salazar acknowledges that he advised Servants of the Paraclete that it was not only unnecessary to segregate individuals with "psychosexual difficulties" from others, but that in fact such segregation would be counterproductive to rehabilitation. Dr. Salazar further acknowledges in the deposition that he was brought in as an alternative to "the island." Although Dr. Salazar suggests in that deposition that he told Servants of the Paraclete that what are now called "pedophile priests" should not be sent out to do supply ministry work in parishes, that was the view of Servants of the Paraclete to begin with. It was psychologists and psychiatrists, including Dr. Salazar, who told us that such men could be treated and cured of their problem. The notion of sending a priest with a "psychosexual difficulty" to do parish work following and during therapy did not come from Servants of the Paraclete. It came from the psychologists and psychiatrists who treated the priests and recommended "supply ministry" as part of the priests' rehabilitation.

34. We had no obligation to accept such men. At that time, complaints of child molestation by a priest were very rare--virtually unheard of. Child molestation

was a problem that society in general did not seem to have any mechanism for dealing with. We didn't realize that a large number of child molestations by priests went unreported--the few priests who were sent to Via Coeli Monastery because of accusations of child molestation were sent there because they had been reported. We undertook to receive such priests because we thought they could be treated and cured, based upon the advice the experts had given us, which would be a service to the Church and certainly to its parishioners. We did not intend to be a "recycling center" for "pedophile priests." Had that been our intent, such priests could have been sent to Via Coeli Monastery, then assigned by the Archdiocese or other dioceses to parish ministry without any intervention by a psychologist or psychiatrist, group therapy and participation Recovery, Inc., programs, and the spiritual program operated by Servants of the Paraclete. To the extent we accepted such priests, the intent was that they would be treated and cured of their sexual aberration so they would no longer pose a threat to anyone.

35. In August, 1967, Father Joseph Moylan left as Superior of Via Coeli Monastery, and Father William Swanson was appointed Superior. By this time there had been a number of criticisms and complaints about Dr. John Salazar. Most related to money. We thought he was trying to build his practice entirely from guest priests at Servants of the Paraclete, and, as he interviewed incoming guest priests at Via Coeli Monastery, was trying to steer guest priests to his office for individual therapy. I recall in particular conversations with other Servants of the Paraclete that we seemed to be acting as a "collection agency" for Dr. Salazar, as we would forward

his bills to the bishops and major superiors of the guest priests who were receiving psychotherapy from him. Father Swanson decided that he preferred sending guest priests with more serious difficulties, and this included any priest who had been accused of molesting a child, to major hospitals in Albuquerque for treatment by psychiatrists. He accordingly stopped the practice of Dr. Salazar coming to Via Coeli Monastery once a week to interview every incoming guest priest, since it seemed to us that he was using these interviews to steer guest priests solely to his office and away from psychiatrists and other providers at major hospitals who might be better suited to treat the individual guest priests. Dr. Salazar continued to treat individual guest priest with other difficulties.

36. In late 1967, I moved to Servants of the Paraclete's house in Ohio. Father Gerald died in 1969, and I was elected Servant General of Servants of the Paraclete in 1970. I returned to Via Coeli Monastery in September, 1970.

37. I had no dealings with James Porter. When I returned to Via Coeli Monastery in September, 1970, Jason Sigler was a guest priest there. He was receiving psychiatric treatment at Lovelace Hospital. Attached hereto as Exhibit "K" is a letter I sent to the Archbishop of the Diocese of Winnipeg, reporting that "according to the report of the psychiatrist, Father Jason Sigler should be ready to return to active duty at the end of February of this year." Servants of the Paraclete would not make a decision on its own as to when or whether a priest who had been accused of molesting a child should or should not return to active ministry. We were not competent to make such a decision, and knew that we were not competent to

make such a decision. We relied upon the professionals to make such determinations.

38. Jason Sigler returned to Via Coeli Monastery seven years later, in April, 1978. The reason he returned in April, 1978, had nothing to do with sex or molestation, but rather had to do with his impatience and irritability with parishioners. We thought that he was one of the priests who had had a sexual problem, but had been treated and cured back in 1970. Attached hereto as Exhibit "L" are copies of letters concerning Jason Sigler's stay at Via Coeli Monastery from April, 1978 through early 1979, when Archbishop Sanchez assigned him to duty at St. Therese Parish.

39. In 1981, Jason Sigler was again returned to Via Coeli Monastery. He received psychiatric treatment from Dr. Jay Feierman. He did no "supply ministry" while at Via Coeli Monastery. He never again served as a priest. He left Via Coeli Monastery and the priesthood in January, 1982, without satisfying any of the formalities. He simply left, moved to Texas, and married.

40. Going back to the 1960s, I believe that Servants of the Paraclete and the psychologists and psychiatrists who treated guest priests who had been accused of molesting children all acted in good faith in an honest attempt to solve the problem. Servants of the Paraclete did not claim to have any expert knowledge concerning child molestation, and I am told by experts today that psychologists and psychiatrists in the 60s and 70s had views and opinions on treatment and cure of pedophiles which are no longer held by the experts, as tremendously more knowledge about pedophilia has been developed, beginning in the 1980s. Servants of the Paraclete has changed considerably. Several Servants of the Paraclete have received advanced degrees in

psychology, and, beginning in 1977, our programs integrated intensive psychological and psychiatric treatment with spiritual and other therapies. Servants of the Paraclete has not for years recommended that a priest who molested a single child ever return to parish ministry or any other form of ministry which might bring him into contact with children. To this day, I don't know of a single case in which a priest who participated in the program called "the module" which began in 1977 was recommended for a return to ministry involving children, and later had a complaint made against him. Servants of the Paraclete has recommended that many individuals not return to any form of active duty in the priesthood, and that others return only to duty which would not bring them into contact with children and which would involve supervision and aftercare.

Father Joseph McNamara

 FATHER JOSEPH McNAMARA

STATE OF MISSOURI)
) ss.
 COUNTY OF ST. LOUIS)

The foregoing instrument was acknowledged before me this 22nd day of June, 1993, by FATHER JOSEPH McNAMARA.

Joan C. Thorn

 Notary Public

My commission expires:
 JOAN C. THORN, NOTARY PUBLIC
 Jefferson County, State of Missouri
 My Commission Expires March 8, 1996

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JOAN C. THORN, NOTARY PUBLIC
 Jefferson County, State of Missouri
 My Commission Expires March 8, 1996

AFFIDAVIT OF JOHN FEIT

STATE OF ARIZONA)
) ss.
COUNTY OF MARICOPA)

John Feit, being first duly sworn, states:

1. I was a priest of Servants of the Paraclete in the late 1960s. In 1964, I became a postulant of Servants of the Paraclete. On February 10, 1965, I became a novice with Servants of the Paraclete. I took my final vows as a Servant of the Paraclete on February 12, 1967.

2. On November 10, 1971, I petitioned Pope Paul VI for grace of dispensation from my priestly vows. I desired to marry. I married a woman who had been the switchboard operator for Servants of the Paraclete. We are still married, and we have three children and four grandchildren.

3. Although I left the priesthood, I have continued to do what I consider ministry. My formal title is Conference Coordinator for the St. Vincent de Paul Society. St. Vincent de Paul Society is a Catholic charity which helps people in need. I try to coordinate the efforts of approximately seventy-two volunteer groups in Arizona to provide services for the needy. The Society operates a commercial kitchen in the facility where my office is located. The Society prepares more than 3,200 meals a day for needy people, operates a shelter for elderly and disabled homeless, a free medical and dental clinic, a food bank, and a processing center for recycling donations back to the poor.

4. I knew and worked with Father Gerald, who founded Servants of the Paraclete. He was devout and unyielding in his

faith. He was charismatic and tremendously energetic. He frequently worked eighteen to twenty hours a day.

5. Father Gerald wanted to establish a place where priests who were out of favor in the Church, for whatever reason, or who were in need of rest and renewal, could obtain "rehabilitation." The Church provided no facilities or programs for such priests. With regard to a priest who is out of favor with the Church, "rehabilitation" to Father Gerald meant spiritual rehabilitation. Returning a priest to grace, not necessarily returning him to the active ministry, was the essence of rehabilitation to Father Gerald. A priest out of favor with the Church could not obtain salvation. Father Gerald wanted a community in which a priest could come to terms with himself and with God, return to grace, and thereby obtain salvation.

6. Father Gerald established a strict spiritual regime at what he called Via Coeli Monastery. It began at 6:00 in the morning and extended into the night, with prayer, religious exercises, and study. There was very little contact with the outside world.

7. In describing his program, Father Gerald spoke of the "three sunshines." The first sunshine was the sunshine of nature, available in the pure mountain air and the natural beauty of Jemez Springs. The second sunshine was the "sunshine of fraternal charity." This referred to our integration of guest priests into the life of Servants of the Paraclete as one big family. We didn't live separately from our guest priests, but worked with them,

prayed with them, lived in the same buildings with them, and so on. Father Gerald spoke of the Servants as the father and mother with a family -- the guest priests. The third, and most important, sunshine was the personal relationship of the priest to Jesus. Father Gerald believed that the essence of the spiritual rehabilitation of a priest was in devotion to the Eucharist.

8. Via Coeli Monastery was not a "treatment center" if that implies psychological, psychiatric, or medical treatment. The Handmaids of the Precious Blood, located next to Via Coeli Monastery, included registered nurses who provided nursing care to the guest priests who required such services. Guest priests who needed any type of professional assistance, whether medical, dental, psychiatric, or psychological, received such treatment from professionals in surrounding communities, primarily Albuquerque. Seeing any of these professionals was not part of the program at Via Coeli Monastery, but such services were available if desired by a guest priest or the guest priest's bishop or religious superior. If a guest priest were seeing a psychologist or psychiatrist, as a small number were, what went on between the guest priest and the professional remained between them. Servants of the Paraclete considered such communications between a man and a therapist to be confidential. A psychologist or a psychiatrist would ordinarily deal directly with a guest priest's bishop or religious superior, not with Servants of the Paraclete.

9. The Servants of the Paraclete did not necessarily know the exact problem, and certainly not the extent of the problem, of

the guest priest unless the guest priest chose to reveal it to Servants of the Paraclete. While the Servant General himself would probably know in general terms why a man had been sent to Via Coeli by a bishop or religious superior, this information was normally not shared with other Servants. The guest priests were there to obtain spiritual rehabilitation and renewal, and what was in the past was considered over and done with. On the other hand, if a guest priest desired to confide in a Servant of the Paraclete, the Servant would perform his priestly duties and listen and counsel.

10. A number of guest priests at Via Coeli Monastery were not sent by a bishop or major superior, but came voluntarily. Some literally hitchhiked into Jemez Springs, as they had nowhere else to go. There was no set length of time that a guest priest would stay at Via Coeli Monastery. Some stayed twenty to thirty years, and died and were buried there. Others, away from the stress of their daily lives, and able to devote themselves deeply to the spiritual program conducted by Servants of the Paraclete, regained their spirituality and desire to serve in the priesthood and did return to active ministry. We did not try to steer them in that direction. Rather, the desire to return to active ministry came from the renewal experienced by the guest priest.

11. In terms of a general description of the residents of Via Coeli Monastery in the mid-1960s, approximately fifty percent were permanent residents who had no intention of either leaving the priesthood or returning to active ministry. Approximately twenty to twenty-five percent were priests who were considering leaving

the priesthood to marry. The remaining guest priests presented a wide variety of issues, from being ordered to Via Coeli Monastery to do penance for something that displeased their bishop or religious superior, to alcoholics, persons with personality defects, and so forth. Some of these might return to active ministry, some might become permanent residents at Via Coeli, and others might leave the priesthood.

12. Servants of the Paraclete worked closely with the Archdiocese of Santa Fe, of which Servants of the Paraclete was a part in the mid-1960s. Archbishop Davis frequently visited Via Coeli Monastery. If the Archdiocese needed a priest to fill in for a parish priest because of illness or absence, Servants of the Paraclete would be asked to send a guest priest on occasion. This "supply ministry" was relatively infrequent, and was not part of a rehabilitation program.

13. I've read the letters which appear to have been written by Father Gerald in 1957 and 1960, copies of which are attached as Exhibit "A". I recognize the handwriting and the signature as those of Father Gerald. The content of the letters express Father Gerald's thinking on the subject of the letters. I think this is the way that most, if not all, of the Servants of the Paraclete felt about priests who molested children.

14. The middle to late 1960s was a time of change for Servants of the Paraclete. In 1965, I was only a postulant, not yet even a novice, and was not privy to all of the reasons that

events unfolded as they did. I did observe them, and we had a number of discussions about them.

15. Late in 1962, Father Gerald took up residence in Rome. Archbishop Davis appointed Father Joseph McNamara Superior of Via Coeli. There was much discussion of bringing in lay therapy programs, such as Alcoholics Anonymous, for our guest priests. Father Gerald had been adamantly opposed to guest priests participating in lay therapy problems. He was distrustful of lay programs and of lay psychologists and psychiatrists. Father Gerald frequently expressed his belief that a man was personally responsible for what he did in life. He said that he thought that psychologists and psychiatrists promoted individual irresponsibility. He thought that they espoused the view that a person's conduct results from genetic, environmental, and other factors over which the individual had no control and for which the individual was not responsible. Father Gerald also viewed lay programs and psychotherapists as incapable of recognizing the good and the healing that would come from devotion to the Eucharist.

16. On the other hand, several of the younger Servants of the Paraclete, such as Father Joseph McNamara, Father Claude Buchanan, and Father Chris Kemner, wanted to make available lay therapy programs and place greater emphasis on psychotherapy for guest priests. These younger Servants of the Paraclete did not want Servants of the Paraclete to provide psychotherapy to any guest priests, as none of us were trained in psychology or psychiatry. Rather, they wanted to use lay persons to establish group therapy

programs, to be supplemented by psychotherapy to be provided by outside psychiatrists and psychologists. Discussions and planning concerning greater emphasis upon lay therapy for guest priests continued into 1966.

17. By 1966, I had been appointed "Superior" of St. Joseph Hospice, the smallest of the four residential houses that comprised Via Coeli Monastery. Nine to ten priests lived there. One of the residents was Father John Murphy. I have been shown materials, copies of which are attached hereto as Exhibit "B", which say that they are written by Father John Murphy. I never saw these documents until 1992, but I recall being told that Father John Murphy had written a letter critical of Servants of the Paraclete. I was asked by Father Gerald to write a short letter describing my observations of Father John Murphy, and a copy of the letter I wrote appears as Exhibit "C".

18. Father John Murphy was not a Servant of the Paraclete -- he was not a priest of Servants of the Paraclete, he was not a novice of Servants of the Paraclete, and he was not even a postulant. He used the term "oblate," which is a term normally given to a layman who wants to work or associate with a monastery in some way.

19. Father Murphy seemed to think that all priests should be returned to active duty. To him, "rehabilitation" meant returning a priest to active ministry. To Father Gerald and Servants of the Paraclete, as explained above, "rehabilitation" meant spiritual rehabilitation which enabled a priest to obtain grace and thereby

salvation upon death. Servants of the Paraclete felt strongly that some priests should not return to active ministry.

20. I've read Exhibit "B", and the comments of Father Murphy are grossly exaggerated, but typical of Father Murphy. Two Servants of the Paraclete were what are called recovering alcoholics. On rare occasions, one or the other would fall "off the wagon." If that occurred, the priest would immediately be transported to Turquoise Lodge in Albuquerque. Turquoise Lodge, which had no connection with Servants of the Paraclete, operated an alcoholism rehabilitation program. Additionally, Father Gerald would immediately suspend any position (such as "Superior" of a house) of the priest, and would suspend him from duties. Servants of the Paraclete were not only required to take vows of poverty, chastity, and obedience, but we were also required by Father Gerald to take vows of temperance. (I remember that in 1969, a number of Servants of the Paraclete argued that they should not have to take the vow of temperance, as it was required by no other order. Father Gerald adamantly opposed them, and threatened to split Servants of the Paraclete into two totally separate orders -- one with the vow of temperance, which he would head, and the other without the vow of temperance. Father Gerald felt that unless a Paraclete father lived the life Servants of the Paraclete wanted the guest priests to live, the Paraclete father could not effectively help a guest priest.)

21. The letter which purports to be from Father Murphy mentions an instance of what he calls homosexual solicitation of a

resident of Jemez Springs by a guest priest of Servants of the Paraclete. I never heard of such an incident, but had any resident of Jemez Springs come to us and complained about the conduct of any guest priest, we would have dealt with the situation immediately. As a general rule, all guest priests were prohibited from entering the Village of Jemez Springs, with certain exceptions, and Servants of the Paraclete was always concerned about maintaining good relations with the people of Jemez Springs and avoiding any scandals of any type.

22. Father John Murphy's basic ideology seemed to be that every priest should be ramrodded through mandatory therapy and "job training" to place the man back in active ministry. Accordingly, one of Father Murphy's complaints was that Servants of the Paraclete would not always follow the instructions of a psychiatrist or psychologist to send a man out on active duty in parishes in New Mexico. In Exhibit "B", Father Murphy notes:

B) Therapy: (No mandatory therapy. No cooperation with a physician as to therapeutic work or recreation.)

C) Directions of the psychiatrist have been disregarded as to return to certain duty as an assist in therapy.

Murphy does not cite any specific example, and I doubt that Murphy had any information about what any specific psychiatrist recommended. The psychiatrists would not share confidences with Servants of the Paraclete, and certainly would not have shared such confidences with Father Murphy. Similarly, Father Murphy would not associate with other guest priests, and it is highly unlikely that Father Murphy had any confidential information about a guest

priest. But as he cites no specific example, it is difficult to respond to this complaint other than to note that Servants of the Paraclete disagreed with the premise that every priest should return to active ministry. We were also very concerned about preventing scandal. To us, if a priest drank, then said a Mass while intoxicated, this was scandalous. Up to that point, even if a psychologist or psychiatrist recommended that we send a man out to work in parishes as an assist to his therapy, in a rare instance, we might not agree with the recommendation. But, as explained below, this soon changed as Servants of the Paraclete eventually adopted a graduated program of rehabilitation with much greater emphasis upon psychotherapy.

23. None of Father Murphy's complaints or criticisms had anything to do with abuse or molestation of a child by a guest priest at Via Coeli Monastery or during supply ministry. I had not heard of such an incident, and it is obvious that Father Murphy had not either, as he undoubtedly would have mentioned it in Exhibit "B" had he ever heard of such a thing.

24. Father Murphy contributed virtually nothing to the community, other than his complaints and criticisms. As my letter attached as Exhibit "C" states, he knew very little about Servants of the Paraclete and participated with Servants of the Paraclete in virtually nothing. I've read what appears to be Father Gerald's response to Exhibit "B", and believe that Father Gerald accurately described Via Coeli Monastery in Exhibit "D". Father Murphy was unable to find any support for his view that all priests should be

ramrodded through a rehabilitation process and returned to active ministry, and he left Jemez Springs in late 1966 or early 1967.

25. The Servants who were interested in making lay therapy programs available at Via Coeli Monastery continued in their efforts. They did not intend to change the existing spiritual regime, which would remain primary, nor did they intend that every priest at Via Coeli participate in lay therapy programs. Moreover, Servants of the Paraclete do not have the right to determine who would and would not participate in lay therapy programs and/or psychotherapy. This depended upon the guest priest and his bishop or religious superior and the directions given to Servants of the Paraclete. For that matter, we could not control when a man left Via Coeli Monastery. A bishop or religious superior could recall a priest at any time, and on a number of occasions, priests were recalled by either bishops or major superiors before we thought they should return to their duties. But that Servants did not have complete control over such matters, we were trying to place greater emphasis on "modern, scientific helps" in reliance upon lay programs and psychotherapy in addition to the spiritual rehabilitation Servants had always provided.

26. By December, 1966, an Alcoholics Anonymous program was in place. Dr. John Salazar was the psychological advisor for the program, and he provided individual psychotherapy for priests in the program. Attached as Exhibit "E" is a description of the program at Via Coeli which had been put into effect by December, 1966. I believe that this program description was prepared by

Father Joseph Moylan, who was then the Superior of Via Coeli Monastery.

27. The description of Servants of the Paraclete's program contained in Exhibit "E" is accurate. The references to Dr. John Salazar are also accurate. We did consider him to be "our invaluable attending psychologist." He was the primary architect of the graduated program of rehabilitation that we put into effect. None of the Servants of the Paraclete had any training in psychology or psychiatry, and we didn't pretend to know what psychology and psychiatry could and could not accomplish. We took their word for what they could and could not do.

28. Exhibit "E" states that there had been a meeting among Dr. Salazar, Archbishop Davis, and two Servants of the Paraclete to finalize the alcoholism rehabilitation program. Exhibit "E" also states on page 8 that Dr. Salazar proposed to provide psychotherapy to persons suffering from problems other than alcoholism for a few weeks at Via Coeli, then take them through a structured, graduated program at Pius XII Villa in Albuquerque for six weeks or more. Part of this rehabilitation program was to include weekend supply work, then longer supply work provided that the priest did well on the shorter assignments.

29. By January of 1967, I still had not taken my final vows as a Servant of the Paraclete. I was not by any means high on the totem pole in terms of the decision makers of Servants of the Paraclete. However, I was asked to sit in on a series of important meetings, to be chaired by Dr. Salazar, and attended by Archbishop

Davis and a number of Servants of the Paraclete, to discuss and finalize the graduated program of rehabilitation proposed by Dr. Salazar. I believe that one of the reasons that I was asked to attend these meetings was because I owned an old portable typewriter and could type, and therefore could prepare agendas and minutes of the meetings.

10. Attached as Exhibit "F" is an outline I typed of the program at Via Coeli. The reference at the bottom of the page to a meeting on January 25, 1967, is to a meeting called by Dr. Salazar preparatory to the meetings we were to have with the Archbishop. At this meeting, Dr. Salazar assigned a number of tasks to different Servants of the Paraclete. A list of those tasks is included in Exhibit "H" which is discussed below.

11. Dr. Salazar had proposed earlier in 1966 that he come to Via Coeli for one day out of the week to meet incoming guest priests. We accommodated him, and he developed a number of clients for individual therapy sessions this way. He conducted some sessions at Via Coeli Monastery, while others were held in his office in Albuquerque.

12. As the note at the bottom of Exhibit "F" indicates, the main purpose of the meeting on January 25, 1967, called by Dr. Salazar was "to insure the greatest possible continuity in the treatment of guest priests passing from Via Coeli Monastery to Via Pius XII, Albuquerque." Dr. Salazar had proposed that a guest priest, upon arrival at Via Coeli Monastery, would receive individual psychotherapy from him at Via Coeli Monastery for a

period of time. The guest priest would then be transferred to Pius XII Villa in Albuquerque, which would be closer to the locations to be used for short parish assignments. Psychotherapy was to continue, and Dr. Salazar wanted to insure that he, as opposed to some other psychotherapist continued providing it.

13. Attached hereto as Exhibits "G", "H", and "I", are minutes of the meetings that I prepared. Dr. Salazar was the chairman of all of the meetings. Each set of minutes was prepared from detailed notes that I took during the meetings. After a meeting, I typed a draft of the minutes and circulated the drafts to all persons who had attended the meeting, including Dr. Salazar. I don't have copies of any of the drafts today, and I don't know what happened to them, but I very well could have thrown them away when the final minutes were prepared and approved. Anyone who wanted a change or changes made to a draft set of minutes could write such changes on the draft and return the draft to me, or could telephone me. I would then make the change or changes. The minutes attached as Exhibits "G", "H", and "I" were approved by all of the persons shown as having been in attendance at the meetings, including Dr. Salazar.

14. I read Dr. Salazar's deposition taken March 10, 1993. In the deposition, Dr. Salazar says that at the meeting held on February 23, 1967, at the offices of Archbishop James Davis, Dr. Salazar recommended to Servants of the Paraclete and the Archbishop that priests who had been accused of molesting children never again be sent to do any type of work in parishes. Dr. Salazar seems to

say in 1997 that the reason that priests who did parish work in New Mexico as part of this graduated program of rehabilitation, and were later accused of molesting children, were sent into parishes was because Servants of the Paraclete wanted to send them into parishes, not because Dr. Salazar and other psychiatrists recommended that they be placed in parishes. Dr. Salazar's 1993 version of what happened in the late 1960s appears to me to be the opposite of what did happen.

35. I recall Father Gerald talking about an island in the Caribbean. In the mid-1960s, Servants of the Paraclete began receiving an increased number of requests from bishops and others in the Church to accept priests who had been accused of molesting children. The numbers were few. A priest molesting a child was detestable and incomprehensible to us. The view of Father Gerald and the Servants of the Paraclete was that such men should be segregated from society. Hence, the island in the Caribbean.

36. Servants of the Paraclete decided that it would be best for the Church for Servants of the Paraclete to accept some such men, as it would be better to keep them segregated from society than to have them transferred from one parish to another, without any effective intervention to stop them from molesting children. I understand that the island in the Caribbean was sold, although I don't know why. Although we had no idea that the problem was as extensive as it is reported today to have been, we still wanted to do something constructive to end the problem of molestation of children by priests. Dr. Salazar said at page 43 of his deposition

that he was brought in as an alternative to the island, as shown by Exhibit "J". We looked to Dr. Salazar and the psychiatrists who provided individual treatment to such men for guidance as to how to deal with them.

17. The reluctance on the part of Servants of the Paraclete to release an individual who had been accused of molesting a child anywhere into society did not stem from any clinical or psychological knowledge. Rather, it came from our personal abhorrence of that type of activity. On the other hand, as Catholics, we did believe in confession, penance, and redemption.

18. Not only Dr. Salazar, but also other psychiatrists in the context of treatment of particular individuals, advised us that such priests could be treated, rehabilitated, and their problem eliminated. We knew of no medical or scientific evidence to the contrary, and assumed that the specialists knew what they were talking about. Their scientific views coincided with our Catholic faith and belief in redemption and renewal. However, we were still cautious.

19. The concern of Servants of the Paraclete about having such men involved in supply work in parishes is reflected in the minutes of the meetings attached to this Affidavit. For example, on page 3 of Exhibit "G", Dr. Salazar, after commenting that he was well pleased with the progress that had been made at Via Coeli, discussed treating "the seriously disturbed (in the psycho-sexual sphere)." This category included priests who had been accused of molesting children. As the minutes reflect, and Dr. Salazar

approved these minutes, he did not say that such priests could not be treated and should not be released into parishes. He was the advocate of not segregating these individuals, as making them feel out of from society only impeded their rehabilitation, according to Dr. Salazar. Addressing the concerns of Servants of the Paraclete, he did say that such a priest should be brought along "slowly and with the utmost prudence," immediately following which Father Ed Connolly, a Servant, reminded us all that part of our ministry was providing a permanent residence to priests, as some should not return to active ministry at all.

40. The minutes of all three of the meetings show that it was usually Servants of the Paraclete and the Archbishop who urged caution in permitting guest priests to go anywhere. For example, Servants of the Paraclete prohibited guest priests from using their own automobiles if they had them. Dr. Salazar urged that this restriction be relaxed to enable guest priests to travel to and from Albuquerque and Santa Fe to visit other priests. Priests normally did not attend social, cultural, or educational activities in Albuquerque, Santa Fe, or other surrounding communities, but Dr. Salazar recommended that we permit them to do so.

41. One of Dr. Salazar's sayings was "you can't learn to swim without getting wet." This is written in the minutes of the third meeting, but I remember it well independently of the minutes. Dr. Salazar was urging us, not only in these meetings, but outside of the meetings, to place trust in guest priests, to send them out into the world, not only for a supply ministry, but for social and

cultural events, and to ease up on restrictions on them and treat them as responsible adults to accomplish their rehabilitation.

42. Servants of the Paraclete had nothing to gain by sending priests out on supply ministry missions. The charism of Servants of the Paraclete limited Servants of the Paraclete to dealing with priests, not parishioners, and it was not the responsibility of Servants of the Paraclete to provide parishes with priests. Servants of the Paraclete did not get paid for priests who are on supply ministry (in fact, it cost Servants of the Paraclete money, of which we had very little, since we kept such priests' rooms open for their return, while at the same time deducting the amount of time the priest was on supply ministry from the bills sent to the priests' bishop or religious superior).

43. Servants of the Paraclete had a great deal to lose if a priest were sent on supply ministry and engaged in any improper behavior, and our concern is reflected in the minutes attached as Exhibits "G", "H", and "I". For example, on page 3 of Exhibit "F", after Dr. Salazar discussed his recommendation that we place trust in the guest priests, extend privileges to them, and so forth, the Archbishop cautioned about moving too rapidly. He then described "an unfortunate case of the past" involving a guest priest who had done some supply work, and did something which left laymen "badly shaken." (I don't recall what the incident described was.) Similarly, as shown by Exhibit "I", when Dr. Salazar recommended that we reconsider our policy that guest priests not use their own

private cars. Father Gerald "pointed out possible pitfalls," and urged caution and discretion.

44. If one of our quest priests went on a supply mission, and molested a child, it would harm the child, the parish in which he served, the priest himself (it is a sin, a violation of sacred vows and trust, Servants of the Paraclete, and the Archdiocese of Santa Fe.

45. All of the discussions resulted in Servants of the Paraclete and the Archdiocese of Santa Fe formally adopting the graduated program of rehabilitation which Dr. Salazar recommended. We had an Alcoholics Anonymous program, plus psychotherapy, plus a spiritual program, for priests suffering from alcoholism, and for priests with other problems, we had individual psychotherapy, a spiritual program, and a group therapy lay program called Recovery, Inc.

46. Recovery, Inc., had been founded by Dr. Abraham Lowe of the University of Illinois. We initially contacted a Recovery, Inc. program in Louisville, Kentucky for information. That organization sent a group of people to Via Coeli, and a fair amount of literature. After our discussions with the group from Louisville, Kentucky, we contacted the headquarters in Chicago. Representatives from the Chicago headquarters visited Via Coeli, and described the program. We assisted in establishing Recovery, Inc., programs in Albuquerque for both laymen and priests. Recovery, Inc., was a group therapy program similar to Alcoholics Anonymous, but for use with people with problems other than

alcoholism or drug addiction. For guest priests who participated in either Alcoholics Anonymous and Recovery, Inc., we took priests staying at Via Coeli to Albuquerque for the group sessions, which included both lay people and religious people.

47. As these programs were underway, Dr. Salazar emerged as the initial and primary psychotherapist used by guest priests incoming to Via Coeli. Dr. Salazar had a degree in psychology, but he was not a medical doctor. There was concern on the part of some members of the Paraclete community that he was trying to steer every incoming guest priest to his office for services. There were a number of discussions on this. Was Dr. Salazar building a large practice solely from our guest priests? Was he more concerned about money and about building up his practice than anything else?

48. Late in the summer of 1967, the administration of Via Coeli changed. Until then, the Superior had been Father Joseph Moylan. Father Moylan left to another facility, and Father Swanson was appointed Superior. Because of complaints and concerns about Dr. Salazar, he instructed Dr. Salazar not to come to Via Coeli anymore to meet incoming guest priests. Individual guest priests were still referred to him for individual psychotherapy, depending upon the nature of the problem and the recommendations of their bishops or major superiors. For priests with serious psychosexual difficulties, such as attraction to children, we referred them to Nazareth Hospital or Lovelace Hospital in Albuquerque for treatment by the psychiatrists there. Our guest priests continued to participate in Alcoholics Anonymous and Recovery, Inc. We

continued the spiritual program that had been in existence since Via Coeli had been in existence.

49. Father James Porter arrived at Via Coeli in August, 1967. As is indicated by Exhibit "K" frequently an arriving guest priest himself described his problem to the Superior of Via Coeli Monastery. The Superior would not necessarily reveal that to any of the other Servants of the Paraclete, and the guest priests were told that they were not required to share the nature of their problem with anyone at Via Coeli.

50. James Porter was in the graduated program of rehabilitation described above. I've read a letter purportedly written by James Porter to Pope Paul VI on May 17, 1973. The letter, a copy of the pertinent portion of which is attached hereto as Exhibit "L", states:

Father Paul insisted that I seek the aid and assistance of the Servants of the Paraclete, at Via Coeli, Jemez Springs, New Mexico. I did this and immediately went to Via Coeli. I was greeted there by Father William Swanson, the Superior of the Monastery. I consulted with him and on his advice I arranged, as is their policy, to have a complete physical exam. I took the exam from a doctor in Albuquerque and the results after extensive tests were that I was in excellent health. I then made arrangements to meet with an approved and recognized psychiatrist. I then was placed under his guidance and care for a period of at least six months. The psychiatrist was Dr. John McCarthy, located at the Winrock Medical Plaza, Suite 372, Albuquerque, New Mexico. He then informed the Superior at Via Coeli that I should be given weekend assignments to try to get me back on my way. This all took place in 1967-1968. As I appeared to be doing well they decided to let me have more assignments, more often and for longer periods of time.

51. Jason Sigler arrived at Via Coeli in 1970, and was also in the graduated program of rehabilitation. He was treated by

psychiatrists at Lovelace Hospital. As did Porter, Sigler participated in Recovery, Inc., as well. As shown by Exhibit "L", we relied upon Jason Sigler's psychiatrist to determine how long he needed to be in therapy and what assignments should be given him. (While my name does not appear on any of the documents attached as exhibit "M", I did author some of the monthly reports sent to Jason Sigler's home diocese, the Archdiocese of Winnipeg.)

52. Servants of the Paraclete and a guest priest's psychiatrist normally did not discuss communications which had taken place between the guest priest and the psychiatrist, or the problem for which the guest priest was being treated, unless the guest priest requested and consented to such communication. But the psychiatrists who treated our guest priests would communicate to us his recommendations concerning rehabilitation, including whether a guest priest should be sent out to begin supply ministry work. That communication would consist of a telephone call from the psychiatrist to a Servant of the Paraclete, or, on occasion, the guest priest himself would relay the recommendation of the psychiatrist to a Servant of the Paraclete. I don't recall ever receiving or requesting a formal recommendation in writing. On occasion, a guest priest's bishop or religious superior would request a report from a psychiatrist in writing, and we would then endeavor to obtain such a report to forward to the guest priest's bishop or religious superior.

53. Porter considered seeking a permanent assignment in the Archdiocese of Santa Fe. Accordingly, I sent Porter's file to the

Chancellor of the Archdiocese, as shown by a letter I sent to Chancellor Lucien Hendren dated June 4, 1969. We did not have a copier, and when we were requested to send a guest priest's file to someone, we would literally send the file. In the letter dated June 4, 1969, I told Chancellor Hendren that I'd received a call from two priests in Truth or Consequences requesting that Servants of the Paraclete provide Truth or Consequences with a replacement priest to assist while they when on retreat and vacation. I recommended Porter, based upon the work that he had done, the oral reports I'd heard from the parishes where he had done supply ministry, and the recommendations of his psychiatrist.

54. After Porter had gone to Minnesota, I sent a letter dated August 6, 1969, to the Fall River Diocese. I described the supply work that Porter had done, then said:

I wish that all of these favorable circumstances could give me leave to write Father Porter off as 'cured,' but that is the domain of the professional, not myself. . . . He is better equipped to talk about his problems at this time, and has obviously derived benefit from his therapy with Dr. McCarthy. However, I would not wish to make any long range forecast at this time.

55. We thought we were doing the most responsible thing we could. For our alcoholics rehabilitation program, we had models to follow across the country, and Father Joseph McNamara spent at least three months traveling to different locations to discuss alcohol rehabilitation programs before one was implemented at Via Coeli. Similarly, for Recovery, Inc., we had a number of discussions with its representatives before establishing it at Via Coeli. But for a program for persons with psychosexual

difficulties, we had no models to follow. No one seemed to be doing anything about this problem anywhere, either within the Church or outside of the Church. This was a problem that no one seemed to want to deal with, including Servants of the Paraclete, but we felt that we should undertake it for the good of the Church. Our views tended toward permanently segregating from society any priests who had molested a child, but we were convinced by experts that they could be treated and rehabilitated by modern scientific methods. We tried to use the best psychiatrists and best programs that we could find, and we followed the recommendations of the experts.

56. I've been stunned and greatly saddened by the events of the past two years. Had Servants of the Paraclete heard then what I've heard now, things would have been very different in the 1960s. As it was, our intention was to approach in the most responsible way possible what we thought was a serious problem that we thought was not nearly as extensive as it now seems to have been, based on media reports.



JOHN FEIT

SUBSCRIBED AND SWORN to before me this 5th day of June, 1993, by John Feit.



NOTARY PUBLIC

My Commission Expires:

7-24-1995
ALFRED [unclear]

State of New Mexico



Certificate of Comparison

United States of America }
State of New Mexico } ss.

It is Hereby Certified, that the annexed is a full, true and complete transcript of the

CERTIFICATE OF INCORPORATION

of

VIA GOELI, INC.

(26207)

with the endorsement thereon, as same appears on file and of record in the State Corporation Commission.



Attest:

Leona S. Garcia

Clerk.

In Testimony Whereof, the State Corporation Commission of the State of New Mexico has caused this certificate to be signed by its Chairman and the seal of said Commission to be affixed at the City of Santa Fe on this _____ day of _____ A. D. 1947

Don R. Casados
Don R. Casados, Acting Chairman.

AMENDMENT OF
CERTIFICATION OF INCORPORATION

of
VIA COELI, INC.

now known as
SERVANTS OF THE HOLY PARACLETE

KNOW ALL MEN BY THESE PRESENTS, That the persons whose names are herunto subscribed, to wit: MOST REVEREND EDWIN V. BYRNE, Roman Catholic Archbishop of Santa Fe, REVEREND GERALD M. C. FITZGERALD, of James Springs, New Mexico, REVEREND THEODORE VAN TILBURGH, of James Springs, and REVEREND CHARLES J. McANIFF of James Springs, and MONSIGNOR G. C. SCHOEPFNER, all of whom are citizens of the United States of America and all residents of the State of New Mexico, have associated ourselves together as an association (not for pecuniary profit) under the name and style of SERVANTS OF THE HOLY PARACLETE for the purpose of becoming a body corporate and politic under and by virtue of the laws of the state of New Mexico, and in accordance with the provisions of the laws of the State of New Mexico and any other acts amendatory thereof.

We do hereby make, execute and acknowledge this certificate in writing of our intentions to form a body corporate under and by virtue of said laws of New Mexico.

LAW OFFICES
REGINALD T. ABARE
200 NORTH MAIN STREET
SANTA FE, N.M.

I.

THE CORPORATE NAME AND STYLE of our said corporation shall be SERVANTS OF THE HOLY PARACLETE, INC. It shall be a non-profit corporation.

II.

The objects of this corporation are to engage in benevolent, educational and religious work in the State of New Mexico and in any other State in these United States of America, ^{and} specifically for the purpose of,

(a) establishing and maintaining a home for ailing, aged and infirm clergymen of the Roman Catholic Church of New Mexico and elsewhere;

(b) to buy, construct, and otherwise acquire, equip, maintain schools, seminaries, colleges in any State in these United States, and operate schools, seminaries, colleges, hospitals, sanitoriums, missions and other institutions of a like nature;

(c) in furtherance of such objects to acquire by gift, grant, devise, purchase or otherwise, property, real, personal or mixed, and to hold and enjoy the same, and to sell, convey, have and encumber the same for the uses, objects and benefits of such missions, schools, seminaries, colleges, hospitals and sanitoriums; and to contract for and erect all necessary buildings and make all the accommodations and arrangements necessary or desirable for the reception and care of aged and infirm priests and other patients; and for the reception of students attending any school, seminary or college;

(d) to take, accept and hold by gift, grant, assignment, transfer, devise or bequest of any person or corporation, any real or personal property, including bonds, debentures, stock of other corporations in trust and to execute and perform all such legal and lawful trusts in regard to the same, upon the terms, conditions, limitations and restrictions as may be declared, imposed established or agreed upon in any or by such gift, grant, assignment, transfer, devise or bequest;

(e) To issue bonds, debentures and other obligations of the corporation from time to time, for any of the objects of the corporation and to secure the same by mortgage, pledge, deed of trust, or otherwise;

(f) to buy and sell real and personal property, to deal in merchandise and produce and to enter into, make, perform and carry out contracts of every kind and for any lawful purpose with any person, firm, association or corporation necessary, proper, or desirable, in carrying out and accomplishing, or in the furtherance of the objects or purpose of this corporation and to have all the powers, rights and privileges by the laws of the State of New Mexico or of any other State granted in such case made and provided.

III

After paying for any property that may be purchased by said corporation, the net proceeds from the operation of such corporation, including all income and revenue thereof, and all moneys which may be received by gift, bequest or otherwise, shall be applied, appropriated and used, when and where permissible, for the purpose of improving and preserving all property of the corporation wherever located, or building new facilities in any State, and for paying necessary expenses of said corporation and its operations, none of which shall be appropriated to any purpose of profit to the corporation or its members. Any surplus remaining in the treasury of such corporation over and above appropriations and expenditures shall be applied to such religious, educational, benevolent or charitable purposes in the manner provided for in the by-laws of the corporation, and that it is hereby expressly provided that the foregoing enumeration of powers shall not be held to limit or restrict in any manner the powers of the corporation.

IV

The affairs and management of said corporation shall be under the control of five (5) directors;

and the Board of Directors, or a majority of remaining Directors, shall have power at any meeting of said board, to fill any vacancy that may exist therein

V

Subsidiary corporations formed in other States shall carry out the purposes hereinabove authorized and be subordinate to the parent corporation and shall operate only under the bylaws adopted by the national organization. Corporations thus formed shall be identified as "THE SERVANTS OF THE HOLY PARACLETE OF (name of State), INC."

VI

This corporation and any subordinate or subsidiary corporation is authorized and empowered to confer upon students who are, by the Trustees of the school, seminary or college which they attend, deemed worthy thereof and who shall have completed the regular course or courses of study prescribed by said Trustees of said institutions, all such literary honors and degrees as are usually conferred by other schools, seminaries or colleges accredited by the American Association of Schools, Seminaries, Junior or Senior Colleges or their several successors, if any there be.

VII

The national and principal office and place of business shall be located in Jemez Springs, New Mexico.

VIII

The Board of Directors shall have the power to make such proper and necessary and required by-laws as they may see fit for the management and regulation of the affairs of this corporation; and to add to, change, alter, amend, or repeal the same.

IX

Membership in this corporation shall be by invitation and the presentation of the nominee to the Board of Directors with a favorable vote. There shall be no membership fee paid or assessable.

September 27, 1948

Dear Father:

Your request for help poses a very serious problem for me. Naturally there is no priest whom I would more like to help than yourself. But the present situation runs up thus. First of all I am crowded beyond the doors. Every room in the house, patios, and the cabins are now occupied except one patio room; and I have three priests enroute to Via Coeli whom I must fit in somehow.

Secondly, while you were here you were on active duty, and I think you know how completely our good, simple, lovable parishoners took you to their hearts. They would never understand why Father was not coming down to the church to say Mass for them, and the boys and girls would be flocking to the monastery looking for you. It would never be in view of your problem to have you here, and yet not on active duty. Besides, as their pastor, I have the solemn duty to guard them which cannot be measured in terms of their numbers, but rather in view of what we know to be true, that one soul is valued by Divine Love as precious as the Heart's Blood of the Savior.

Thirdly, in view of the present development, even though you have not stated (and I think wisely so) in your letter just what your problem is that has brought you into this most embarrassing position, I think I can tell you with simplicity that it was with fear and trembling of such a development that I observed, while you were here, your intimacy with youth, and as I then confided to a saintly spiritual counsellor, my conclusion was that you were either an angel of innocence or a sinful priest. I always wanted to believe the former, for it is not pleasant mentally to think of anyone, not to say a priest who was and is a brother to one, as having so deeply forgotten the apostolate of edification that is identical with the life of a good priest.

Most of the padres here, as you know, are here by reason of alcohol. It is now a fixed policy of our house to refuse problem cases that involve abnormalities of sex. I do not dare make an exception; and the more so because it will be quite obvious to the house that alcohol is not your problem.

In view of these three reasons I regret, dear Father
rejoice with real regret your request to come to Via Coelli.
Nevertheless I hope in the not too distant future to have an island
or mountain refuge far apart from civilization there, under the
direction of a couple of saintly priests, the particular problem
I envisage you are facing can be dealt with in a manner which is
not possible here in a house of this nature. When that day comes
I shall be only too glad to receive you. Who knows but that,
having made a heroic comeback, you would be of particular value
in dealing with this terrible type of moral disease. For surely
it is a terrible disease for the priestly hands that have had the
unique privilege of holding one's Incarnate God should turn from
this life-giving, all holy abstraction to satisfactions that are
considered aberrations of right reason, even by purely rational-
istic observers.

Shall I tell you, my brother, why all this has come upon you?
I will. It is not lust but pride that is the fundamental root
of your difficulty. Because you were a proud priest, God permit-
ted you to learn the bitter way the truth of your own nothingness.
Having learned this lesson out of the abyss of your humiliation,
lift those hands that, for weal or for woe, will always be the
hands of a priest, and ask of Divine Mercy the pardon that the
Blood of Christ and the tears of our Blessed Mother assure us
is always waiting for us.

I want to receive you, but at the present moment
I can't. Besides I am quite certain that Archbishop Byrne, who
would have to be told of your case, would veto your presence in
this little parish where everyone loved and admired you and could
never understand why Father Gerald could not let you function as
a kindly, gracious shepherd of the Kingdom of God. I am sending
a copy of this letter as a confidential rescript to Father General.
I shall not cease to pray for you, and all I can suggest for you
would be to go somewhere you will not be known, and there achieve
By God's grace your salvation, in the humble honest labor of a
man of the world. While eternity impinges upon us all, the time
for you is shorter than you deem it to be. While there is time
achieve your salvation. What is actually the big job of a priest
who has once fallen under the spell of abnormal relations.

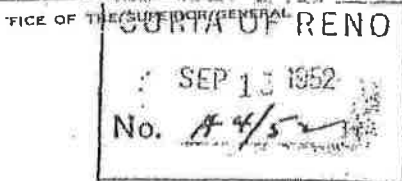
Sorrowfully in Spiritu Christi,

9.

Pro Christo Sacerdote

Phone Jemez Springs Number 5

Via Coeli MONASTERY OF THE SERVANTS OF THE PARACLETE



Jemez Springs, New Mexico

Sept. 12, 1952

His Excellency
The Most Rev. Robert J. Dwyer, Ph. D.
Bishop of Reno
129 Court Street
Reno, Nevada

Most Reverend and dear Bishop:

It is rather a coincidence that Your Excellency's letter should have arrived on the very day that ~~Edmund Boyle~~ left Via Coeli and, in view of your inquiry from Arizona, we would be inclined to conclude to seek secular activity. His record here was one of conformity to the rule and cooperation yet with no marked indication of fervor or penitential zeal. We find it quite common, almost universal with the handful of men we have seen in the last five years who have been under similar charges - we find it quite universal that they seem to be lacking in appreciation of the serious situation. As a class they expect to bound back like tennis balls on to the court of priestly activity. I myself would be inclined to favor laicization for any priest, upon objective evidence, for tampering with the virtue of the young, my argument being, from this point onward the charity to the Mystical Body should take precedence over charity to the individual and when a man has so far fallen away from the purpose of the priesthood the very best that should be offered him is his Mass in the seclusion of a monastery. Moreover, in practice, real conversions will be found to be extremely rare. Many bishops believe men are never free from the approximate danger once they have begun. Hence, leaving them on duty or wandering from diocese to diocese is contributing to scandal or at least to the approximate danger of scandal. If Edmund Boyle returns here or if we learn of his whereabouts we will notify Your Excellency at once. Finally, I must in justice state again that while here he conformed to the community schedule. Does not this case, dear Bishop, emphasize the wisdom of not accepting for the priesthood men with physical blemishes (his eye condition) and men with insanity in their family background?

I consider it a special grace to be present at Your Excellency's consecration and felt both your and Bishop Hunt's words were very much to the point. Count on our prayers. Father Woeber sends kindest personal regards. He speaks often of Your Excellency's graciousness to him on the occasion of his visit some time ago in Salt Lake City.

I have the honor to be Your Excellency,

Cordially in Spiritu Christi,

J. G. Hunt
Servant General

Via Coeli is Under the Authority of the Archbishop of Santa Fe



To All To Whom These Presents Shall Come, Greeting:

Whereas, Articles of Incorporation, duly signed and acknowledged under oath, have been recorded in the office of the Secretary of State, on the --13th-- day of September, A. D. 1957 for the incorporation of

Our Lady of the Snow, Inc. under and in accordance with the provisions of the Minnesota Nonprofit Corporation Act, Minnesota Statutes, Chapter 317;

Now, Therefore, I, Joseph L. Donovan, Secretary of State of the State of Minnesota, by virtue of the powers and duties vested in me by law, do hereby certify that the said

Our Lady of the Snow, Inc. is a legally organized Corporation under the laws of this State.

Witness my official signature hereunto subscribed and the Great Seal of the State of Minnesota hereunto affixed this --thirteenth-- day of September, in the year of our Lord one thousand nine hundred and fifty-seven.

Joseph L. Donovan
Secretary of State

ARTICLES OF INCORPORATION

OF
Our Lady of the Snow, Inc.

We, the undersigned, for the purpose of forming a corporation under and pursuant to the provisions of Chapter 317 Minnesota Statutes, known as the Minnesota Nonprofit Corporation Act, do hereby associate ourselves together as a body corporate and adopt the following Articles of Incorporation:

ARTICLE I.

The name of this corporation shall be:

Our Lady of the Snow, Inc.

ARTICLE II.

The purpose of this corporation shall be to engage in benevolent, educational and religious work conducting the same according to the rules, regulations, customs and practices of the Roman Catholic Church; receiving, holding and disbursing gifts, bequests, and funds arising from other sources; and doing any and all things necessary or incident to any thereof.

To buy, sell, lease, rent, exchange or mortgage any real and personal property that may be necessary for the proper operation of this corporation.

ARTICLE III.

This Corporation shall not afford pecuniary gain, incidentally or otherwise, to its members.

ARTICLE IV.

The period of duration of corporate existence of this corporation shall be Fifty (50) years and may be extended beyond said period in any manner now, or hereafter provided by law.

ARTICLE V.

The location of the registered office of this corporation in this state
Route 2 Nevis, Minnesota (Hubbard County)

ARTICLE VI.

The name and address of each incorporator of this corporation is:

The Most Rev. Francis J. Schenk, D.D., Bishop of Crookston
Crookston, Minn.

The Rev. Urban E. Gerhart, S.P. Superior
Nevis, Minn.

The Rev. William B. Swanson, S.P. Vicar
Nevis, Minn.

ARTICLE VII.

The number of directors constituting the first board of directors of this corporation shall be three and the tenure in office of such first board

STATE OF MINNESOTA

County of Folk

On this 12th day of September, A. D. 1957

personally appeared before me

The Most Rev. Francis J. Schank, D.D. --- The Rev. Urban E.

Gerhart S. P. --- The Rev. William B. Swanson, S.P.

_____ to me known to be the persons
described in and who executed the foregoing Articles of Incorporation of
Our Lady of the Snow, Inc.

and they acknowledged that they executed the same as their free act and deed,
for the uses and purposes therein expressed.

Victor Cardin
Notary Public, _____ County, Minn.

My Commission Expires _____

VERY REV: VICTOR CARDIN
Notary Public, Folk County, Minn.
My Commission Expires June 23, 1959

NOTARIAL SEAL

STATE OF MINNESOTA
DEPARTMENT OF STATE

I hereby certify that the within
statement was filed for record in this
office on the 13 day of Sept
A. D. 1957, at 11 o'clock AM,
and was duly recorded in Book 11-16
of Incorporations, on page 7

Joseph L. Slawson
Secretary of State

APPROVED
INDEXED
IND. FILED
DEX CHECKED

Note: Article IV--Duration may be limited or perpetual and corporate existence begins when certificate of incorporation is issued by the secretary of state.

Article IX--Strike out either (A) or (B) and if corporation has capital stock set out the aggregate number of shares and the par value, if any, of each share.

Filing Fee \$10.00 and in addition thereto, receipt \$2.50 to cover fee for recording with Registrar of Deeds. No publication is required.

Do not attach supplements. If this form does not contain sufficient space, a full typewritten transcript will be required.

September 18, 1957

Most Reverend and dear Archbishop
Most dear Cofounder:-

May I beg Your Excellency to concur and approve of what I consider a very vital decision on our part - that for the sake of preventing scandal that might endanger the good name of Via Coeli we will not offer hospitality to men who have seduced or attempted to seduce little boys or girls? These men Your Excellency are devils and the wrath of God is upon them and if I were a Bishop I would tremble when I failed to report them to Rome for involuntary layization. It is blasphemous to let them offer the Holy Sacrifice. If individual Bishops pressuring Your Excellency can say -- Experience has taught us these men are too dangerous to the children of the Parish and neighborhood for us to be justified in receiving them here. Your Excellency can if you wish say - you do not wish to interfere with the Rule-experience has dictated.

It is for this class of rattlesnake I have always wished the island retreat - but even an island is too good for these vipers of whom the Gentle Master said -it were better they had not been born - this is an indirect way of saying damned is it not?

When I see the Holy Father I am going to speak of this class to His Holiness - they should be ipso facto reduced to lay men when they act thus.

In Spiritu,
Fr. Gerald of the Holy Spirit, OP

P.S. Expect to go the Carmalites on Friday - perhaps I may have the privilege of seeing Your Excellency then. G.

may have the privilege of seeing you before the
 Sept 15 - 57 -

My dear Reverend and dear Archbishop
 Most dear Confessor: -

May I beg Your Excellency to concur
 and approve of a what I conceive a
 very vital decision on our part, that for the
 sake of preventing scandal that might endanger
 the good name of the College we will not
 offer hospitality to men, who have solemnly
 attempted the seduction of little boys or girls.
 These men Your Excellency are certain of the
 wrath of God is upon them and if I were a
 Bishop I would tremble when I had publicly
 to report them to Rome for involuntary lapsions.
 It is blasphemous to put them off to the hands
 of individual Bishops prescribe you your
 Excellency courtesy -

FATHER GERALD, S.P.

Experience has taught me that men are
too dangerous to the children of the parish
and neighborhood to be so to be justified
in receiving them here. If you Excellency can
if you wish, say - you do not wish to interfere
with the Rule - Experience has dictated.

It is for this class of rathernate I
have always wished the island retired
- but when an island is too good for these
creatures of whom the Gentle Mother said -
when better they had not been born - this is
an insinuation, no way of saying damned is it
not?

When I see St. John's St. John's St. John's
going to speak of this class to St. John's -
they should be expressed reduced to lay men -
when they act thus I am grieved -
Ch. J. St. John's

September 23, 1957

Very Rev. Gerald Fitzgerald, S. P.
Superior General
Via Coeli
Jemez Springs, New Mexico

Dear Father Gerald:

I have in the diocese, what is an old story to you, a problem priest for whom I am at loss to find a place to serve. He is Rev. John T. Sullivan. His ~~problem is~~ not drink but a series of scandal-causing escapades with young girls. There is no section of the diocese in which he is not known and no pastor seems willing to accept him. He is at present suspended since July 11, 1956. He is 40 years of age and 15 years ordained.

At times I have considered him insane, diabolically cunning, and again, as at present, sincerely remorseful. The enclosed letter from him is a sample of it. I happened to be on the same retreat with him last June and he seemed to be making the most devout retreat of any priest present.

The solution of his problem seems to be a fresh start in some diocese where he is not known. It occurred to me that you might know of some bishop who would be willing to give him that opportunity. I would hesitate to write to a bishop myself without giving him all the details of the past life of this priest. Perhaps if he went to Via Coeli for a while you might be able and willing to recommend him to some bishop on the grounds of his good conduct there and his promise for the future.

In any case, Father, please let me hear from you.

With admiration for your splendid labors and with most cordial good wishes, I remain

Devotedly yours in Christ,

Matthew F. Brady
Bishop of Manchester

Enc.

Omnia Pro Christo Sacerdote

Phone Jemez Springs Number 5

Via Coeli

MONASTERY OF THE SERVANTS OF THE PARACLETE

OFFICE OF THE SERVANT GENERAL

Jemez Springs, New Mexico

September 26, 1957

His Excellency
The Most Reverend Matthew F. Brady, D.D.
Bishop of Manchester
657 River Road
Manchester, New Hampshire

Most Reverend and dear Bishop:

I wish to thank Your Excellency for your gracious letter of the 23rd, and more especially for your downright honesty in the statement of the case involved. I am going to ask Your Excellency to be patient if I answer with the same forthright honesty which you have manifested to us.

From our long experience with characters of this type, and without passing judgment on the individual, most of these men would be clinically classified as schizophrenic. Their repentance and amendment is superficial and, if not formally at least sub-consciously, is motivated by a desire to be again in a position where they can continue their wonted activity. A new diocese means only green pastures.

We will be willing to receive the unfortunate padre in question as a permanent guest, so long as he makes no move along the lines that have already wrecked his life.

Even as Your Excellency could not in conscience recommend this priest to a Bishop without giving the Bishop a full back-ground, we have adopted a definite policy not to recommend to Bishops men of this character, even presuming the sincerity of their conversion. We feel that the protection of our glorious priesthood will demand, in time, the establishment of a uniform code of discipline and of penalties. We are amazed to find how often a man who would be behind bars if he were not a priest is entrusted with the cura animarum. Whereas a more positive position, such as Your Excellency is taking in this case, would seem to add up to the prevention of these weak and irresponsible men from trailing their unlovely interpretation of the priesthood here and there throughout the country. If the discipline were more

Via Coeli is Under the Authority of the Archbishop of Santa Fe

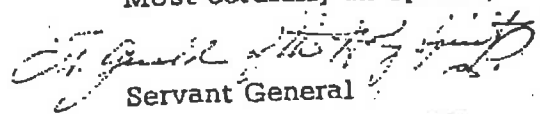
Bishop Brady: page 2.

uniform and certain, priests before ordination could be instructed and duly warned, and this would be a deterrent to the initiation of these vicious habits.

To sum up: we are willing to shelter Father with a program that will help him save his own immortal soul. But, should he come to us under these conditions, it should not be with any hope that he will be recommended to another Bishop even after he has spent some months with us. We happen to know quite well the dioceses he mentions. And even though it is true that many Bishops, especially in the West, are in need of priests, yet I do not know any Bishop who would accept a man with his record.

I trust that this does not seem too severe. But I have my own soul to save, and I do not dare recommend such men for the cura animarum.

Most cordially in Spiritu,


Servant General

Enclosure:

December 4, 1957

His Excellency
Most Rev. George J. Rehring, S.T.D.
Bishop of Toledo
2544 Parkwood Avenue
Toledo, Ohio

Dear Bishop Rehring:

It is good of you to consider the case of Father John T. Sullivan for whom I have profound sympathy. His possible usefulness in any section of the diocese is at an end.

My conscience will not allow me to recommend him to any Bishop and I feel that every inquiring Bishop should know some of the circumstances that range from parenthood, through violation of the Mann Act, attempted suicide, and abortion.

Father Fitzgerald of Via Soali would accept him only as a permanent guest to help save his soul but with no hope of recommending him to a Bishop. He considers him a schizophrenic and from experience believes that a new diocese would only mean new pastures.

With warm personal good wishes for all the joys of the coming season, I remain

Devotedly yours in Christ,

Matthew F. Brady
Bishop of Manchester

P. S. Naturally, he may go with my blessing to any Bishop who is willing to receive him.

J. T. Sullivan



Bishop's House
2541 Richmond Avenue
Toledo, Ohio


December 6, 1957

Dear Bishop Brady,

I am most grateful for your prompt and very candid reply to my inquiry about Father John T. Sullivan. His status is far worse than he led me to believe in his recent letter. I, too, am filled with profound sympathy for him but I shall have to inform him that we cannot find a place for him in the Diocese.

Reciprocating your warm greetings and best wishes for the joys of the Season, I remain

Cordially yours in Christ,


MOST REVEREND GEORGE J. REHRING, S.T.D.
Bishop of Toledo

Most Reverend Matthew F. Brady
Bishop of Manchester
657 River Road
Manchester, New Hampshire



THE CHANCERY

DIocese OF LAFAYETTE, INDIANA
810 LINGLE AVENUE
LAFAYETTE, INDIANA

9 December 1957

The Most Reverend Matthew F. Brady, D.D.
Bishop's House
657 River Road
Manchester, New Hampshire

Dear Bishop Brady:

I have just received your letter of December 6th, 1957, and I am most grateful for the information which it contained.

In view of the serious possible mental background of the person involved, I shall refrain from taking any action in reference to his petition.

In a case such as his the mental sickness can so easily over-ride the best of good intentions.

With every prayerful good wish and grateful appreciation of your kindness, I remain

Sincerely yours in Christ,

JOHN J. CARBERRY
Bishop of Lafayette

THE DIOCESE OF BISMARCK
P. O. BOX 419
BISMARCK, NORTH DAKOTA

TELEPHONE CAPITAL 3-1847

December 18, 1957

His Excellency
The Most Reverend Matthew Francis Brady, D.D.
657 River Road
Manchester, New Hampshire

Your Excellency:

I am sending the enclosed letter from Father Sullivan for your comments and advice, and I would welcome your suggestions in this matter. I would not wish to do anything that would embarrass you or be contrary to your wishes. I do not know what your plans are in regard to him or whether you would release him to work in another diocese.

His story is so fragmentary that I am writing to him to send me more information in regard to his background. However, I am not going to give him any hope or indication that I am interested.

It is true that we are short of priests here and I might be able to give him an assignment. However, we are not so badly off that I would take him if there were a possibility of another scandal. My primary interest is to help to rehabilitate him if that is possible. If you think that there is a good chance of rehabilitation, and if you wish me to give it a try, I shall take the matter under consideration and see what I can do to help the situation.

Our territory out here is pretty barren and our wide open spaces are empty. He probably does not know what he is asking for by wishing to come out here.

I hope that you will have a very blessed Christmas and I wish you God's blessings for the coming year.

Best of personal wishes,
Sincerely in Xto.,



Bishop of Bismarck



BISHOP'S HOUSE
2221 NEBRASKA STREET
SIOUX CITY, IOWA

December 20, 1957

His Excellency
The Most Rev. Matthew F. Brady, D.D.
Bishop of Manchester
657 River Road
Manchester, New Hampshire

Dear Bishop Brady:-

I am in receipt of a letter written by Father J. T. Sullivan asking for an opportunity to work in this diocese. He wrote that he had trouble "propter amicitiam cum mulieribus." Just why Father Sullivan wrote to me, I don't know. New Hampshire might as well be on one of the planets as far as my associations with anyone from there are concerned.

While an extra priest is always welcome, I am not so badly in need of priests that I care to take on someone else's troubles. If, however, you think that the man is deserving of an opportunity, I shall be happy to have him come out here on a probationary basis. Will you kindly give me a candid report on the man, his age, his family background, a brief statement of his scholastic achievements, his health, the type of work he has been engaged in. Has he the academic requirements to teach in high school?

Sorry to bother you at this season of the year with this type of a request.

Wishing you the blessings of the season, I am,

Sincerely yours in Christ,

Joseph M. Mueller
Bishop of Sioux City

December 20, 1957

His Excellency
The Most Reverend Hilary B. Hacker, D.D.
Bishop of Bismark
Bismark, North Dakota

Dear Bishop Hacker:

It is good of you to consider the case of Father John T. Sullivan for whom I have profound sympathy. Naturally, he may go with my blessing to any Bishop who is willing to receive him. His possible usefulness in any section of the diocese is at an end.

My conscience will not allow me to recommend him to any Bishop and I feel that every inquiring Bishop should know some of the circumstances that range from parenthood, through violation of the Mann Act, attempted suicide and abortion.

Father Fitzgerald of Via Coeli would accept him only as a permanent guest to help save his soul but with no hope of recommending him to a Bishop. He considers him a schizophrenic and from experience believes that a new diocese would only mean new pastures.

With warm personal good wishes for all the joys of the coming season, I remain

Devotedly yours in Christ,

Matthew F. Brady
Bishop of Manchester

Via Coeli

MONASTERY OF THE SERVANTS OF THE PARACLETE

OF THE SERVANT GENERAL

Jemez Springs, New Mexico

June 30, 1961

His Excellency
 The Most Rev. Ernest J. Primeau, D.D.
 Bishop of Manchester
 657 River Road
 Manchester, New Hampshire

PERSONAL.

Most Reverend and dear Bishop:

I am glad to have Your Excellency's confirming and clarifying letter in re J. T. S. To speak with simplicity, my opinion remains the same, viz. to remain at Via Coeli for life or else to be laicised. However, after having Father in residence here, I would like to add these comments:

1. Father has conformed perfectly to our community way of life since arriving. However, to be realistic, I think that he would hardly be able to remain contented here. He wants activation. And, what is quite disturbing in his and similar cases, there seems to be a generic lack of comprehension of the damage done by his past.

2. The main reason why I personally have hesitated to recommend laicisation in these cases has been because Mother Church, in Her present discipline, leaves these men in the world but still under the obligation of celibacy. To me, and I think to a great many other priests, it seems like telling a man to go to hell to expect him to observe priestly chastity in the world when he obviously is not capable of observing it. I feel that these men should be laicised, but I do wish that this laicisation would leave open for them a plank on which to walk towards salvation, the prospect of the Sacrament of Matrimony.

I am in hopes that this matter will be given serious consideration by the proper committee in the Ecumenical Council. My argument would run thus: obviously this priest has not the capacity for priestly chastity. Therefore, not

because he wishes it but to protect the good name of the Church, he should be reduced involuntarily to the lay state with the liberty of a layman to contract honest matrimony. The reduction would be the penalty, protecting the honor of the Church. The relaxation would be in view of the salvation of the individual soul. Our Lord said "Let him take it who can" when referring to the celibate life.

Obviously in a case like that of J. T. S., this individual has de facto assumed a burden he is in no way capable of carrying. The reduction to the lay state would exercise mercy to the Church by removing scandal and mercy to the individual by opening up to him a way of life more within his capacities.

In what I have written above, I do not wish to be understood as reluctant to accept the final decision of Mother Church. Whatever She decides I, please God, will always accept with obedience and alacrity.

Most cordially in Spiritu,

J. Gerald M. C. Fitzgerald

Servant General

P. S.: I will write to Your Excellency about the case of Father _____ under separate cover. *Good bet in a gentleman's world!*

Via Coeli

MONASTERY OF THE SERVANTS OF THE PARACLETE

OF THE SERVANT GENERAL

Jemez Springs, New Mexico

September 13, 1961

His Excellency
The Most Rev. Ernest J. Primeau, D.D.
Bishop of Manchester
657 River Road
Manchester, New Hampshire

RE: FATHER JOHN SULLIVAN

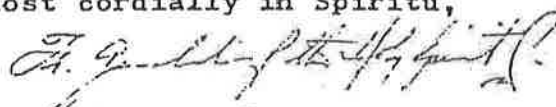
Most Reverend and dear Bishop:

Knowing that Your Excellency has been away, we postponed a report on your padres who are with us. For the sake of proper filing, we will make these reports separately.

Some time ago, and in answer to an appeal from the Chancery of Gallup, N.M. for the temporary replacement of a sick priest, we permitted Father JOHN SULLIVAN to go there during the emergency. When I called Bishop Espelage this morning suggesting that Your Excellency would not wish Father John to be away from here indefinitely, the good Bishop assured me that he hoped to keep him as he was doing a fine job and was very much liked by the poor Mexican people among whom he was working.

Under the circumstances there was nothing for me to do except to suggest to Bishop Espelage that he write to Your Excellency and take the matter up with you.

Most cordially in Spiritu,


Servant General

J. J. Sullivan

September 18, 1961

Father Gerald of the Holy Spirit,
Servant General
Via Coeli
Jemez Springs, New Mexico

Dear Father Gerald:

Thank you for your report of September 13th concerning Father John T. Sullivan. I am most apprehensive about his doing parish work because of his past history. I shall await a letter from Bishop Espelage and will express my fears to him as best I can.

As you know from previous correspondence, this is not an ordinary case. It is one with a long history and I fear for those entrusted to his care.

With cordial good wishes, I am

Sincerely in Christ,

Bishop of Manchester

COPY

October 16, 1961

His Excellency
Most Rev. Bernard T. Espelage, O.F.M., D.D.
Bishop of Gallup
P. O. Box 110
Gallup, New Mexico

Dear Bishop Espelage:

Thank you for your good letter of September 27th which arrived during my absence in Rome. It had to do with Father John T. Sullivan of this diocese currently in residence at Via Coeli in Jemez Springs, N. M.

I believe that Father Gerald has given you full information concerning this priest. I have not the least confidence that he will be able to live up to his good intentions. He has made a good initial impression upon every Bishop he has contacted but has failed to live up to it. Frankly, I am very much concerned about him and the scandal which he has caused and may cause. I cannot assume responsibility for any which may result from your assignment of him to parish work in your diocese. If you find it absolutely necessary to make use of his services, I caution you to be most watchful over him, especially as regards young women and teen-age girls.

With cordial good wishes, I am

Sincerely in Christ,

Bishop of Manchester

December 29, 1964

His Excellency
Most Rev. Bernard T. Espelage, O.F.M.
Bishop of Gallup
Post Office Box 110
Gallup, New Mexico

Dear Bishop Espelage:

Earlier this month, I received a letter from Father John T. Sullivan of Cottonwood, Arizona, about his possible incardination into your diocese. He said that you had directed him to write to me about this because you are willing to take him on a permanent basis.

Frankly, although we do not plan to take Father Sullivan back into this diocese, I am hesitant to have you assume responsibility for him because of his past record. You are acquainted with this from previous correspondence, so I shall not repeat it. If you wish further information, we shall be pleased to send it to you.

Should you decide upon incardination for Father John T. Sullivan, please let me know and I shall prepare the document of excardination. This will become effective upon issuance of your decree of incardination.

With cordial good wishes to Your Excellency, I am

Sincerely in Christ,

Bishop of Manchester

Document 120004.001017

Letter from Gerald to Pope John XXIII in 1959. This photo copy is from either a carbon copy of the letter, or more like is a rough draft of the letter actually sent.

Your Holiness has been gracious enough to request information on the apostolate of the Servants of the Holy Paraclete, a clerical congregation of diocesan rite, founded in 1947 by Father Gerald Fitzgerald, a priest of the Congregation of Holy Cross, and under the gracious guidance of His Excellency Edwin V. Byrne D.D., Archbishop of Santa Fe, New Mexico, U.S.A. From his 25 years ~~work~~ as a diocesan priest, ~~xxx~~ as a religious of Holy Cross, and as an Army chaplain in the 1st world war, Father Fitzgerald was aware of the urgent need of an apostolate for the rehabilitation of priests who had become casualties like unto the man who went down from Jerusalem to Jericho and fell among robbers. The work seemed to him to call for special and total dedication, and the essence of his approach could be summed up in saying "priests take care of priests;" especially, since the specific fields he had in mind were not merely the aged and physically afflicted, but rather priests who had problems of a moral and spiritual character.

As a result of his convictions, and with the full approbation of the Most Rev. Albert Cousineau (then superior general of Holy Cross) and with the support, encouragement and blessing of His Eminence Francis Cardinal Spellman, Father Fitzgerald in January of 1947 made the start with a hospice retreat for priests in the little mountain village of Jemez Springs, New Mexico, U.S.A. At the enthusiastic invitation and generous cooperation of His Excellency Archbishop Byrne (in whose archdiocese Jemez Springs is located) Father Fitzgerald began with only himself, one ex priest, and one ex brother. But the work was so dear to the Sacred Heart of the great High priest and so successful was the building of priestly lives that 5 years later, in 1952, the constitutions of the Servants of the Holy Paraclete were granted a nihil obstat by the Sacred Congregation of Religious and were then approved by Archbishop Byrne of Santa Fe. The congregation was canonically created ~~xxxxxx~~ a diocesan congregation by Archbishop Byrne on Pentecost Sunday 1952.

The specific means utilized by the Servants of the Holy Paraclete are simplicity itself. First, the initiation or rebuilding of the primacy of Divine Love in the soul of a priest, most specifically, by a program of intense Eucharistic devotion. All paracletes are required and all "guests" in Paraclete houses are urged, but not obliged, to spend at least one hour daily with Our Lord in the Sacrament of His Love. This daily exposition is the main spring from which flow innumerable graces for the

Retreatants in our houses.



Secondly, translating the love of the Sacred Heart in terms of creating and maintaining a dominant spirit of fraternal charity, the Paraclete Fathers live with their penitent-guests as one family, without distinction and with the past failures of the individual buried beneath the red waters of the Sacred Heart.

Thirdly, to intensify Eucharistic devotion and fraternal charity the Paraclete rehabilitation calls for providing for the priest retreatant the finest physical care, good food, and the medical and physical therapy in accordance with the individual needs. The Paracletes call their system the three sunshines—the Eucharist, fraternal Charity, and the charity which is symbolized by the healthy sunshine which makes New Mexico a Mecca for the physically infirm.

"By their fruits you shall know them." In the 12 years of the existence of this apostolate, the Servants of the Holy Paraclete have cared for over 600 priests, of whom the vast majority have been returned to active work in the priesthood. God has blessed this little Benjamin community with a remarkable expansion. There are now 39 religious of whom 35 are priests and 4 scholastics. Besides the Mother-house, called Via Coeli, ~~xxxxx~~ there are in the desert mountains of New Mexico 4 other retreat houses conducted by the Paracletes; giving a total of nearly 100 priests in residence (possibly the largest group of priests doing voluntary penance anywhere in the world.) Relations with the native populace have been maintained on a high and friendly level. The work at the monastery (Via Coeli) has become the source of economic well-being for the native populace. Since the coming of the Paracletes to this village the minister of the local protestant church has moved away and the church itself is closed except for occasional use.

Since 1 January 1959, 33 priests have been returned to active duty. In most instances the Paracletes finding for their rehabilitated "guests" a bishop of benevolence.

Moreover retreat houses of the community are now established in Nova Scotia (Crockston diocese), Canton, Ohio (Youngstown diocese), Randolph, Vermont (Burlington diocese), and the novitiate for priest candidates at Santa Fe, New Mexico.

Now encouraged by His Eminence Cardinal Octaviani, the Servants of the Holy Paraclete are offering themselves to initiate a retreat house in Italy—hoping thereby to be of some little assistance to the Church in Italy in this necessary, even if arduous, detail of modern life. "Gather up the fragments lest they be lost." They would be most grateful for the blessing, appreciation and encouragement of Your Holiness on this difficult but consoling work as the hidden Samaritan Servants of the Holy Paraclete, the Comforter of the Afflicted and Advocate of

of all souls who in His mercy He has touched with the tongue of true con-
trition.

Kneeling at the feet of your Holiness, your humble servant,

In the Spirit of the living God

Father Gerald of the Holy Spirit
(Very Rev. Gerald Fitzgerald S.P.)
Servant General ~~XXXXXXXXXXXX~~
Servants of the Holy Paraclete

August 11, 1960

Very Reverend
Provincial

Dear Father Provincial:

I am so grateful to you for giving me a clear-cut picture of the case you wrote about at length.

Father, in God's Name, get this man laicized as quickly as possible. This extreme type will never be converted. And since nine out of ten of the psychiatrists who will treat of his case will blame the abnormality on the celibacy of the priesthood, I personally am convinced that these men should be released even from celibacy in their "reductio." Could I speak Italian fluently, I would point this out to the proper authorities in Rome and to His Holiness, the Holy Father.

Men who sin repeatedly with little children certainly fall under the classification of those who "it were better had they not been born." He will hurt the Church; and he will hurt your Community. Moreover, as a layman, the civil authorities will make short work of his activity and place him in the protective custody that his type merit. Otherwise, sooner or later he will kill or be killed. There comes a time when an individual who has repeatedly abused his priesthood should get retributive action.

As there are many little children in this Canyon, where I am the shepherd of souls, I could not in conscience consider receiving him here.

Very cordially in Christ,

Servant General.

Servants of the Paraclete

Priests Help Priests



SERVI DEL S. PARACLITO

CASA GENERALIZIA

VIA APPIA NUOVA, 1448 (CAPANNELE)
ROMA - ITALIA

Your Excellency;

Some years ago I was consulting with His Excellency, Archbishop Davis, then our Ecclesiastical Superior, about the possibility of securing an Island Retreat in the Caribbean for the care of Priests who were so compromised in their case history and so habitually recedivi as to require, for their salvation and the minimizing of their scandal, a complete withdrawal from contact with the laity. To this end we have been searching for years for an island where, with essential medical and psychiatric care, the Paracletes might care for this type of problem.

Archbishop Davis suggested that I write to Bishop Field of Grenada. Out of this contact came our going to Carriacou, in the jurisdiction of Bishop Field, where we have since then employed full time, two Paraclete Priests in the care of a group of five Islands. As a pastoral mission, our work in Carriacou has been highly successful, but unfortunately, the growing popularity of these Islands to tourists and the pleasure seeking public, has dissipated the possibility of utilizing these Islands for the type of Retreat we projected.

Since we are unable to develop the primary reason for our going to the Diocese of Grenada, may we now request Your Eminence the authorization to withdraw from Carriacou, that we may pursue more efficiently the primal object of our apostolate.

This withdrawal is approved by our General Council.

Most cordially,

In Spiritu,

Paul M. ...
- Low Gend

ORASI EUCARISTICA
SERVI DEL S. PARACLETI
MONTOPOLI MARINA (SIVVI) ITALIA

August 15, 1963

S.E. Rev. m.
S. E. Mons. Ettore Cunial, V.G.
Vicariato di Roma
Piazza S. Callisto, 16
ROMA

Eccellenza Reverendissima!

We are forthwith giving to you the little summation of the work of the Servants of the Holy Paraclete which Your Excellency was kind enough to request for the information of His Holiness Pope Paul.

In 1946 Father Gerald Fitzgerald, a professed religious of the Congregation of Holy Cross, with the full consent and blessing of his religious superiors withdrew from the Congregation of Holy Cross and founded in January 1947 at Jemez Springs, New Mexico, USA, under the authority and co-operation of the late Archbishop Edwin V. Byrne of Santa Fe, a retreat for the care of priests, more especially those in need of spiritual rehabilitation. This foundation enjoyed from the beginning the approval and blessing of the then Apostolic Delegate and now Papal Secretary of State His Eminence Cardinal Cicognani. From the beginning the work was successful and in five years received the first approbation of its Constitutions and canonical erection Pentecost 1952 as a religious congregation of diocesan right. In the ensuing seventeen years the Congregation has established some twenty houses including two in South America, one in England, two in Italy and one in the process of erection in Tanganyika.

The Servants of the Holy Paraclete have, in the same time, grown to have more than fifty professed religious, ten Oblate-priests, and twenty five clerics and seminarians, and some ten lay brothers making private vows are attached to the community as well as an auxiliary Congregation of diocesan right - The Handmaids of the Precious Blood who combine the contemplative life with the active works of mercy especially with relation to the needs of the Servants of the Holy Paraclete.

The success of the Congregation, under God and the Blessed Mother, is due we believe to the basic principles which have inspired the Founder and the Paraclete Fathers and which may be expressed by what we call the "three sunshines."

OASI EUCHARISTICA
SERVI DEL S. PARACLETICO
MONTOPOLI SABINA (L'ORTI) ITALIA

1) the sunshine of nature, i.e., choosing for our houses of priestly retreat locations that lend themselves to the inspiration of nature, climate, etc., for example the house of Montopoli Sabina, Oasi Eucaristica.

2) the sunshine of fraternal charity. The Founder is never tired of inculcating his spiritual sons with the principle that charity is our greatest efficiency. The Paraclete Fathers live with their guests not as masters but as fellow priests united in one family and hence the superior is designated "Father Servant" even as the General rejoices in the name "Servant General." In other words the sunshine of fraternal charity,

3) finally, while recognizing the value of all medical and psychiatric therapy, the Paracletes count upon teaching by program and personal example the value of direct contact with Jesus, the Divine Physician, especially through Eucharistic devotion. All fully organized Paraclete retreats have a period of daily exposition of the Blessed Sacrament and the ideal for the larger houses is, as practiced at the Motherhouse, exposition all day with a guard of honor through the night with the Divine Emmanuel.

The basic correctness of this approach has now been proven by seventeen years in which the Congregation has cared for more than 500 priests of whom the vast majority have been successfully restored to their priestly life and discipline and some ~~eighty~~ of whom have been prepared for a holy death in God's service. *Assisted*

During the life of Archbishop Byrne, Father Gerald out of respect for his fatherly interest in the Community did not wish to press for Papal recognition as it might have seemed a mark of ingratitude to the late Archbishop Byrne but now with the multiplication of foundations outside of New Mexico, the management of overseas houses and especially the legal and civil aspects of holding property would, it seems, be greatly facilitated ~~were~~ were the Community to be judged worthy of the "Decretus Laudis". However Father Gerald is perfectly willing to abide by any and all decisions of His Holiness and the S. Congregation.

With all sentiments of respect and esteem, I remain Your
Excellency

Most cordially and gratefully in Spiritu,

(Very Rev.) Gerald M.C. Fitzgerald, S.P.
Superior General

April 20, 1964

Dear Father Fitzgerald:

In examining the Via Coelli files, I find that there are certain things left to be desired in the method and extent of keeping the Chancery au courant concerning guests.

In the past - and no doubt beginnings demanded this - much of the business between Via Coelli and this office must have been conducted viva voce. Now, however, the apostolate is no longer a new venture. For your protection as well as mine, and for the ultimate welfare of the guests, it is my wish that henceforth all business, save real emergencies, between our offices be conducted in writing.

In addition, I ask you to follow these procedures, effective at once:

- 1) The Archdiocesan data sheet should be in this office within one week after the guest's arrival at Via Coelli.
- 2) The data sheet should be accompanied by a copy of the pertinent letter(s) from the guest's Ordinary in which the priest's case and status is outlined.
- 3) This office should be furnished with copies of all letters to and from any of the Roman dicasteries concerning priest-guests.
- 4) Copies of letters affecting a guest's status should be filed with this office as soon as possible after their receipt.
- 5) The Chancery is to be notified of the date of a guest's departure, with indication of his status and destination.

Thanking you for your kind cooperation in these matters, while blessing you, I am,

Sincerely yours in Christ,

James P. Davis
ARCHBISHOP OF SANTA FE

Venerable Rev. Gerald M. C. Fitzgerald, S.P.

July 30, 1964

Very Rev. Gerald M. C. Fitzgerald, s. P., Servant General
Via Coeli
Jemez Springs, New Mexico 87025

Very Reverend dear Father Gerald:

Thank you very much for your letter of July 27th with
Archbishop Cody's reply to your request addressed to him.

Herewith I return the letter of Archbishop Cody.

I agree with your idea of working "quietly" and perseveringly
with this problem. It is presumed that in your constant concern
for these unhappy men you do not rule out the close cooperation of
reputable psychiatrists and doctors with experience in these cases.

With prayerful best wishes, I am,

Sincerely yours in Christ,

James P. Davis
ARCHBISHOP OF SANTA FE

Enclosure



CHANCERY OFFICE

Archdiocese of Santa Fe

213 CATHEDRAL PLAZA

SANTA FE, N.M. 87501

Santa Fe, New Mexico

September 9, 1964

PROTOCOL NO. 102 84
KINDLY REFER THIS NUMBER TO YOUR APPLICATION

PHONE TUCSA 3-0251

Very Reverend Father Gerald M. C. Fitzgerald, S. P.
Servant General
Via Coeli
Jemez Springs, New Mexico 87025

Very Reverend dear Father Gerald:

Thank you for your letter of August 16th and the semi-annual report covering operations for the first half of 1964.

I have also received your letter of August 18th regarding the Sturgis property which Bishop McCarty wishes to turn over to the Paracletes.

I presume that it is not your intention to attempt two homes for priests in need of mental care. One will doubtless be burden enough to start with. Since you have the land and plans for a new building at Jemez Springs I approve your choice of locating the project there.

On the occasion of your recent visit with Mr. Eckert you asked permission to consolidate your present debts and provide for the new construction at Jemez Springs. Will you please present this request in writing and also a balance sheet showing your debts and obligations in detail and the interest rates in each case?

I shall also want to know the estimated cost of the new building for Jemez Springs and see the plans. My address in Rome is:

Colleggio della S. S. Trinita
Viale Africa 33
EUR Rome, Italy

-2-

Very Reverend Father Gerald M. C. Fitzgerald, S. P., September 9, 1964

With regard to St. Agis no approval is given for expansion or planning of any psychiatric unit. This may develop later.

I am pleased to know that you appreciate the need of using Nazareth Hospital for those cases which require confinement and intensive psychiatric care. I do not approve any duplication of such facilities within the Archdiocese.

Also I must add that your plans for the new building at Jemez Springs should conform to state requirements for infirmaries. This is extremely important since the building should be designed not only for the reasonable comfort of patients but to facilitate good care by those in attendance.

With my blessing and prayerful best wishes, I am,

Sincerely in Christ,

James P. Davis
ARCHBISHOP OF SANTA FE

September 10, 1964

Most Rev. Joseph A. Durick, D. D.
Collegio Della SS. Trinita
Viale Africa, 33
Rome, Italy, E.U.R.

Most Reverend and dear Bishop:

In the heavy rush of our life here, please pardon the delay in getting the answers off to you.

In the first instance may we say that we have been deeply edified by your personal interest in helping priests who are caught in this particular dilemma. I will try to make my answers brief.

1. I myself in an audience I was privileged to have with His Holiness, Pope Paul, spoke of this matter which undoubtedly has been one of the deep concerns of his fatherly soul. As a matter of fact, we had in mind--where there was no other diriment impediment--a sanatio accomplished in the internal forum and permitting the de facto civil marriage to take over with, however, a permanent life cessation of the exercise of the priesthood.

2. I am certain there is a secret directive to Bishops permitting--under what conditions I know not--something along these lines. I surmise it is so new a development that Bishops have been slow to exercise it.

3. The gravest objection has seemed to stem from the fear of a landslide. But personally--and we here are in a position to know a good deal more than many others on these matters--I am convinced that since it takes greater unselfishness to find abiding happiness in marriage than under the discipline of Holy Orders, that very quickly priests who had taken advantage of the new discipline would say almost universally to others consulting them ante factum: "In God's name, don't be a fool." It is the selfish man who leaves the priesthood and normally the selfish man is permanently unhappy.

4. May I take this occasion, Your Excellency, to bring to your attention what is a growing concern to many of us here in the States. When I was ordained, forty-three years ago,

homosexuality was a practically unknown rarity. Today it is-- in the wake of World War II--rampant among men. And whereas seventeen years ago eight out of ten problems here would represent the alcoholic, now in the last year or so our admission ratio would be approximately 5-2-3; five being alcoholics; two would be what we call "heart cases" (natural affection towards women); and three representing aberrations involving homosexuality. More alarming still is that among these of the 3 out of 10 class, 2 out of 3 have been young priests.

C I mention this because it would seem in America at least this type of problem is more devastating to the good standing of the priesthood than anything else. It is very infectuous and the prognosis for recovery extremely unfavorable. The majority of psychiatrists, physicians, and experienced priests are not sanguine of permanent recovery. Therefore it would seem that more careful screening--especially the study of family background and personal motivation--is definitely in order.

O
D
Y Bishop do not quote me because this is given you in strictest confidence, but we know of several seminaries that have been deeply infected and this of course leads to a wide infection. Therefore there should be a very strict discipline of dismissal and a very clear and printed teaching in the moral theology course that mutual masturbation is a mortal sin. Priests develop a blind-spot on this matter which in my opinion involves very likely the fixation of impenitence. Seldom will you find these men evidencing consciousness of the gravity of what they have done. And this apparently is reflected in the strange attitude of Bishops who place these men after reactivation in assignments where they are most exposed to a recurrence of a vicious habit which the majority of experts consider practically incurable.

g



CHANCERY OFFICE

Archdiocese of Santa Fe

213 CATHEDRAL PLACE

P. O. BOX 2248

Santa Fe, New Mexico 87501

FILE NO. 102-65
PLEASE PREFIX THIS NUMBER TO YOUR REPLY

PHONE 952-3549

August 23, 1965

Very Reverend Father Gerald Fitzgerald, s. P.
Servant General
Via Coeli Monastery
Jemez Springs, New Mexico 87025

Very Reverend dear Father:

Thank you very much for your many and varied communications by letter, telephone etc. received since my letter to you of August 9.

Perhaps I should take up one by one the significant and important matters which have helped so much lately to give me a better understanding of your love of priests and of the glorious possibilities of what the Servants of the Paraclete and the Handmaids of the Precious Blood can accomplish on behalf of our weak and wounded brother priests.

The visit of Father William Tobin, s. P.; the temporary disappearance of Father Joseph Englert, s. P.; the visit of Father John Murphy; and finally the visit of Fathers Urban Gerhart, s. P., and Claude Buchanan, s. P., have been most helpful to me. Of course you above all have helped me by taking to heart my warnings with respect to the dissipation of the man-power and money of the Paracletes.

Believe me dear Father Gerald when I tell you that I think I understand the holy compulsion under which you have labored these many years since first you dreamed of giving yourself to this glorious task. You must have felt quite alone at times in the beginning but thank God many have joined you in your dreams. What is so clear to me now is that you have so many solid dedicated Servants of the Paraclete to help you make your dreams come true.

Very Reverend Father Gerald Fitzgerald, s.P. -2- August 23, 1965

All that I ask of you dear Father is to let me help them to help you. I regret that I was not able to receive the visit of Fathers William Swanson, s.P., and Joseph Maylan, s.P., last Thursday. I met them some time ago and remember them with esteem and affection. I am sure that they would have encouraged and enlightened me as have all the others.

And now dear Father let me share with you the decisions arrived at by me and your devoted men in gray by giving you the following directives:

1. Please dismiss as promptly as charity will allow Dr. Evilsizer. He is no help as I told you but rather a hindrance and a cause of financial loss to the Paracletes.
2. Sell that island which you recently purchased for \$28,000.00 in connection with the proposed foundation in the Diocese of Grenada. You did not get permission to borrow money for this purchase and it is not a good buy. Better to take a loss now than to lose more later. Entrust this matter to a reputable real estate man and it will be done. No doubt good Bishop Field, O.P., knows the man to do it for you. You have helped the good Bishop, so let him help you.
3. Close definitely the New Brunswick project and withdraw. This one is premature. Later on it may be feasible. Your letter of August 12 to Archbishop Johnston, of which you kindly sent a copy to me, shows that you can change your mind when you want to.
4. Appoint Father Claude Buchanan, s.P., as Treasurer General and give him Father John Vincent, s.P., as assistant. Turn over to Father Claude all accounts and the administration of temporalities. Father John Vincent knows what to do, how to do it. Father Claude will not be obliged to reside at Via Coeli but Father John Vincent will. Father Mooney will continue to help in the office.
5. Appoint Father William Tobin, s.P., superior of the Via Coeli community with residence at Via Coeli. He will transform the place slowly but surely in all departments and operations with the help of all those who can and who want to help.

Very Reverend Father Gerald Fitzgerald, S.P. -3- August 23, 1965

6. Appoint Father Joseph McNamara, S.P., Superior of the new operation in Scotland to replace Father Tobin.
7. Appoint Father Patrick Mulsahy, S.P., Consultant to the Superior General. His devotion to the Father General and the Congregation is well known to all of us.
8. Get ready to go with me to the fourth and last session of Vatican Council II. I shall secure a seat for you on the charter flight leaving New York September 9. In Rome you and I can put to good use the opportunity to study the problems of the Paracletes and seek solutions in the light of the Council.

And now let me clarify what I have said above to leave no doubt in our minds that we mean what we say and say what we mean:

Nos. 1, 2, 3 and 8 are direct orders from me to you and should be executed with all due dispatch. Nos. 4 through 7 are direct orders from me to you but their execution must await the reactions of your council. You will please send a copy of this letter to them with the request for an immediate reply in writing and let me know their answers.

I shall return home from Chicago on August 25. I am dictating this in Kansas City and sending it to Santa Fe today August 22 - Feast of the Immaculate Heart of Mary. It will be signed for me by Monsignor Rodriguez and should reach you in a few days.

On Saturday August 28th at 5:15 p.m. I shall offer a Mass in the Cathedral of Santa Fe to commemorate the anniversary of Fray Junipero Serra. You are invited to take part as one of the concelebrants and following the Mass join me, our Papal honorees and the other concelebrating clergy at dinner. The enclosed letter tells the story. I do want to have you with us.

Devotedly yours in Christ,

James P. Davis,
James P. Davis *per M. J.*
ARCHBISHOP OF SANTA FE

Enclosures

P. 5. Thank you so much for the beautiful lighter. Ironically enough the day it arrived happened to coincide with the "umpteenth" time I have given up smoking. I am saving it for when I start puffing again, God bless!

J. P. D.

The following is a plan with a psychologist in Chicago, and a doctor in the area of the Chicago area, to be carried out in the area of the Chicago area.

October 1, 1965

The following is a plan with a psychologist in Chicago, and a doctor in the area of the Chicago area, to be carried out in the area of the Chicago area. The Most Reverend James P. Davis D.D., Archbishop of Santa Fe, Collegio della SS. Trinita, Viale Africa 33, Roma, Italia, is the director of the clinic. Your Excellency, the as ideal place for this alcohol unit. The present supply of psychiatrists could be fulfilled. I spent Father Pat's time during the past few weeks I have spent considerable time visiting institutions which specialize in the treatment of alcoholics. Among them have been a hospital run by Father Kadow, who has been very successful in the rehabilitation of alcoholic priests. I spent an afternoon at the Alcanian Brothers Alcohol Clinic in Chicago and three days at Guest House. I have discussed our proposed program with many interested persons and experienced laymen. I have come to three definite conclusions: 1. I need your permission to try to find such a place where some one is starting. 2. The alcoholic clinic should be an entirely separate unit.

We are preparing a progress report and a proposal for the proposed program. The Director of this unit should be a layman. I am prepared to afford the program every chance of success.

o. We should use the full Alcoholics Anonymous program. This is buttressed with physiological and psychological help. I am not sure about the program, but I am sure that the program is a very good one. I would like your approval to hire a man as Director of this unit. His name is John Kelly. He was the Director of Guest House until about a month ago. He was with Mr. Ripley for about a year and one half. The only reason for leaving was a possibility that Mr. Ripley had. I have knowledge of this from Mr. Ripley who has been there at the time. Mr. Ripley gave Mr. Kelly a strong recommendation verbally. I met Mr. Kelly quite by accident while I was at Guest House. He is the ideal man for the position of Director. He is close to fifty years of age, married with two children. His wife is a lawyer. A college graduate, an excellent speaker, and an expert on alcoholism. He presents a good appearance and is articulate on the subject of alcoholism. I know that he has a deep respect for and regard for the program. I met many of his friends. He would be capable of developing, implementing and maintaining a complete and adequate program for the alcoholic clinic. Mr. Kelly and his wife visited the Canyon on our invitation. In fairness to him, I briefed him as fully as possible on the whole picture here. Also, in fairness to him, I would like your explicit permission to offer him a contract for one year, \$20,000 plus housing and hospitalization. Superior of the area.

Mr. Kelly and I talked with a psychologist in Albuquerque, John Salazar Ph.D., who promised us the therapeutic hours to care for ten priests with the alcohol problem.

Because the proposed program will require that the priests see the psychologist for two hours each week, attend two A.A. meetings each week, have lectures twice weekly by personnel from the University and the hospitals in Albuquerque, Mr. Kelly is convinced that we need a house in the City. An Albuquerque location would also provide the opportunity for the priests to do some "supply work" which would be the ideal way of rebuilding their confidence, regaining their identities and putting this therapy into immediate practice. Villa Pius XII under the capable direction of Father Pat Maloach serves admirably as a base for supply work. It looks like an ideal place for this alcohol unit. The present supply commitments could be fulfilled. I asked Father Pat what he thought of the idea of using Pius XII for this purpose. He was opposed to it. I can appreciate his point of view. Villa Pius XII is serving both the parishes and our own need for a half-way house so well at the moment that it might be better not to clutter things there.

Father Claude and I debated the possibility of leasing a place in Albuquerque for this purpose. Such places are hard to find, especially on short notice and this would add to our present debt. We would like your permission to try to find such a place which could be taken on a short-term lease. This would be for ten or twelve priests.

We are preparing a progress report and a prospectus for the proposed program. I am sure that you will find the program possible and practical affording the program every chance of success.

This brings us up to date on our program and beyond this point I feel that we should not go without the permissions from Your Excellency which I have requested. As an emergency measure and for a period of a few weeks, we could ask Mr. Kelly to commute to the Canyon from Albuquerque. We could transport the Fathers to and from the city. This would be expensive and taxing on all concerned. While these things are possible and we are willing to do them, the success of the program would be enhanced by getting completely out of the Canyon at the outset. We would like to start by November 1.

We feel quite strongly, Your Excellency, that these three things are important for success: (1) A travel in things of the program, (2) use of the full A.A. program and (3) transportation such as Pius XII.

I hope that your stay in the hospital is not too long and too painful.

Most respectfully,
Rev. Joseph [Name] Superior of Villa Pius XII



COLLEGIO DELLA S.S. TRINITA

VIALE ATRICIA 33
ROMA - U. R.

October 12, 1965

Reverend Joseph McNamara, S.P., Superior
Via Cosli
Monastery of the Servants of the Paraclete
JAMES SPRINGS, NEW MEXICO 87025

Dear Father McNamara:

Thank you very much for your call this morning. I have written a letter to Father Gerald of which I enclose a copy for your information. I hope that he understands our position as well as his own and cooperates. As I told you he has misunderstood what Cardinal Antonmiti wrote to him. Fortunately His Eminence sent me a copy of the letter and asked me for suggestions and observations. I shall answer His Eminence today and urge that the new programs for accounting and business management as well as those for improved therapy be made an integral part of operations. I have no doubt that His Eminence will agree. He was Apostolic Delegate to Canada for several years and Nuncio to Spain after that. He is a very clear thinking and cool-headed executive and quite direct in his approach to problems. I mention this because he is the one who will ^{most} to say about the Paracletes - the Vicar of Rome is ecclesiastical superior only to satisfy the requirement of Canon Law because of the fact that the Paracletes are still of Diocesan Jurisdiction.

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From Father Patrick Mulcahy's letter I judge that he is not sold on a lay director - this I take to be his main objection. His own ideas of handling alcoholic priests needs updating too.

COLLECIO DELLA SS. TRINITA

OFFICE OF THE
VICAR GENERAL

Reverend Joseph McNamara

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The thought occurs to me that at the end of one year it is possible that ^OParaclete priest might well have learned enough to take over as Director. This is only a thought - I am almost opposed on principle to priest-psychiatrists and priest-M.D.s. They should be exceptions and not the rule, to my mind. We priests belong to another order of service to fallen humanity to which we should give ourselves wholly as indispensable collaborators with the others professionally prepared to assist the more needy by reason of ill health which is always of a psycho-somatic dimension. I hope that I have stated my thought clearly without presuming to be an authority in the matter of any special merit. These thoughts derive from personal experience as well as from some rather fundamental theological teaching about the relative roles of the priest and the professional layman in the fields of medicine and ~~and~~ civil law.

With prayerful best wishes and kindest regards, I am,

Sincerely yours in Christ,


JAMES P. DAVIS

Archbishop of Santa Fe

CONFIDENTIAL

Oct. 2, 1955

Mr. Richard M. Spannawitter
First National Bank Bldg., West
Albuquerque, N.Mex. 87101 USA

Dear Richard:

I am writing this letter to you not as my friend but as one whom I realize is an extremely honest man. What I write you is strictly confidential between and and I as my personal lawyer.

First, a power-grab is on in the Servants of the Holy Paraclete. To make the power-grab stick it is necessary for Archbishop Davis and his little group, about one-fifth of our professed priests, to bring to the authorities at Rome the image of my dissipation of the resources and personnel of the Community. In other words, they must cast a cloud on my administration. The only thing they can find to do this in my administration are two abuses of offices on the part of poor Father Mooney. Now I know very little about law but I do have a few notions about justice. Unfortunately law and justice are not synonymous in America or you would be a General at this moment. From the viewpoint of justice why should I and the organization I have, by the grace of God, woven together be dumped, ditched, torn apart, disorganized and discredited before the law in New Mexico and the Roman Catholic Church because a single individual abused his office without authorization and without any profit to the Paracletes. There is nothing crooked in our books. Sister Anne Marie is the soul not only of efficiency but of integrity and has known from the beginning that I have wanted everything on the level.

For his own purposes Archbishop Davis called for an audit of our books. I hired F.J. Scanlon & Co., and they had hardly begun to carry out the audit when the Archbishop shut them off and sent in his own accountants. These accountants have found nothing and will find nothing irregular. We may not have a large enough force in our book-keeping department but nobody is pulling any funny stuff. Just talk to Sister Anne Marie who knows the whole story.

When it became apparent that Father Mooney's case was being used to ruin the Community internationally I cabled him the enclosed wire. Later the same day I reached him by telephone and he pleaded to leave things in your hands and I did not insist upon his resignation because no man is guilty until proven guilty and it is not my desire to kick even an enemy when he is down now

Mr. Krannawitter - Oct. 7, 1985 - p.2

to say a friend who has worked hard and long and unselfishly for the Community. If you want to know the truth about the insides of the Servants of the Holy Paraclete I authorize you to talk confidentially to Martin Eckert who is another Catholic for whom, like yourself, I have the greatest admiration and confidence. If I have wanted Father Mooney's case considered as it is - presumably the failure of an individual - it is not to repudiate Father Mooney as an accredited agent of the Paracletes but that his failure may not be used to justify jettisoning Father Gerald and the⁴⁰ loyal Paraclete priests who do not go along with Archbishop Davis* and the "new deal". We shall win here but the more they can make the Mooney affair smear over the whole Congregation the more it serves their purpose.

Most cordially and confidentially in Spiritu,

1 encl.

(Very Rev.) Gerald M.C. Fitzgerald, S.P.
Superior General

+P.S. 1) Top level authorities here have assured us that Archbishop Davis acted beyond his canonical rights and that we have an obligation to take the case (which we have done) to the Sacred Congregation of Religious. However, we must act prudently and quietly lest he weaken our standing with the U.S. Bishops on whom we must rely for financial support.

P.S. 2) My love to Pauline. I said Mass for you on the feast of the Guardian Angels. Ed Woerber, of course, and Owen Kirley are with me and Ed sends his love.

P.S. 3) Just for your confidential information - Fathers Mulcahy, Claude Buchanan and Joseph McNamara are good priests but the first two are on the Council by reason of the direction of the Archbishop and are, apparently, sold on the "new deal". They probably feel that because I obeyed the Archbishop (pending Rome's decision) they should also but Tobin and

Mr. Krannawitter - Oct. 2, 1965 - p.3

McNamara at least believe in the new deal things that are being done at Via Coelli. Actually Father Woeber and myself are the only members of the Council voted in canonically. The others are there by appointment following resignations and Buchanan and Mulcahy by the direct intervention of the Archbishop. Please do not reveal in your dealing with them that you are aware of this unusual situation. If we win at Rome all can be duly straightened out. If we lose the devil will have once again thwarted a most promising work of God. The essence of the "new deal" as far as policy goes is the upgrading of natural means, lay counselling, etc, with a downgrading of my fixed policy of insisting that the priest in need go directly to Gesù in the Eucharist and the Blessed Mother in prayer (for your information the perpetual adoration and the morning rosary have been eliminated). Don't start a fight over there Richard but don't let them enlarge the Mooney failure as justifying the dumping and revamping of a strictly on the level program.



COLLEGIO DELLA SS. TRINITA

VIALE AZEGLIO, 11

ROMA I. O. I.

October 13, 1965

Very Reverend Gerald M. C. Fitzgerald, S.F.
Superior General
Serva del S. Paraclito
Collegio Pio XII
Via Appia Nuova, 1468 (Capannelle)
ROMA, ITALIA

Very Reverend dear Father Gerald:

Thank you for your letter of October 9 and your gracious telegram of October 10. I have been away from Rome for the past few days or I would have acknowledged both sooner.

Your judgment that it is poor policy to keep men overseas when they show unwillingness to prolong their stay has been confirmed many times over by the experience of Superiors of religious men and women. And it is entirely in order if not imperative that the General Secretary come to Rome in view of the change of the Generalate from Santa Fe to this city. However I would not like to see Father Joseph McNamara changed from Via Coeli at this time. He has barely had a chance to get started with some urgently needed programming and reorganization and a change would definitely hurt the operation. Please do not interpret this in any way as a reflection on my good friend Father Joseph Moylan. As you know I have given permission for the setting up of a clinic for alcoholics in Albuquerque and in so doing have presumed the full cooperation of the Servants of the Paraclete. I would therefore ask that you do not change Father McNamara at this time and that you leave him at Via Coeli for at least a year. I regret that I cannot concur with your decision but must defend home base. This new project has done much to counteract the growing dissatisfaction of Bishops and Religious Superiors with Via Coeli and will make old friends of the Paracletes all the more interested in their great work and win new ones.

I have received from Card. Antonutti a copy of his letter of



COLLEGIO DELLA SS. TRINITA

VIALE AFRICA, 33
ROMA, I. G. R.

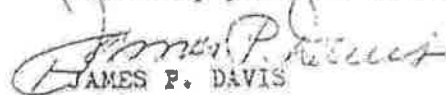
Very Rev. Gerald M. C. Fitzgerald, S.P.

October 7 addressed to you as Superior General. It makes clear that the Servants of the Paraclete will have a very particular and special relationship with the Congregation of Religious. This is certainly welcome and heartening. I discussed with Card. Antoninetti somewhat in detail the action recently taken to provide accurate and standard accounting procedures in the business office and improved care of the guests through more consistent and conscientious use of proven therapeutic procedures in the treatment of alcoholics in addition to the indisputably needed program of spiritual renewal of priestly life. He was deeply interested and signified sincere appreciation of what has been initiated. Hence there is no need to undo what has been begun with so much promise, on the contrary there is need to follow through.

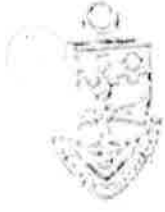
I trust that you will be able to find a suitable replacement for Father Bruce without disturbing the new set-up at Via Coeli and even presume to ask this favor as Ordinary of the birthplace of the Servants of the Paraclete and a long standing admirer of them, their work and their founder.

With prayerful best wishes and kindest regards, I am,

Devotedly yours in Christ,


JAMES F. DAVIS

Archbishop of Santa Fe



COLLEGIO DELLA SS. TRINITA

VIALE APPLICAZIONE
ROMA I U R

October 12, 1969

Reverend Joseph McNamara, S.P., Superior
Via Ceeli
Monastery of the Servants of the Paraclete
JAMES SPRINGS, NEW MEXICO 87025

Dear Father McNamara:

Thank you very much for your call this morning. I have written a letter to Father Gerald of which I enclose a copy for your information. I hope that he understands our position as well as his own and cooperates. As I told you he has misunderstood what Cardinal Antonelli wrote to him. Fortunately His Eminence sent me a copy of the letter and asked me for suggestions and observations. I shall answer His Eminence today and urge that the new programs for accounting and business management as well as those for improved therapy be made an integral part of operations. I have no doubt that His Eminence will agree. He was Apostolic Delegate to Canada for several years and Nuncio to Spain after that. He is a very clear thinking and cool-headed executive and quite direct in his approach to problems. I mention this because he is the one who will ^{most} have to say about the Paracletes - the Vicar of Rome is ecclesiastical superior only to satisfy the requirement of Canon Law because of the fact that the Paracletes are still of Diocesan Jurisdiction.

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COLLEGIO DELLA SS. TRINITA

VIALE AFRICA, 11
ROMA I U. S.

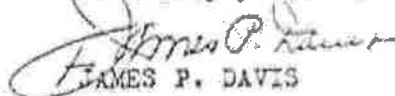
Reverend Joseph McNamara

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The thought occurs to me that at the end of one year it is possible that ^{an} Paraclete priest might well have learned enough to take over as Director. This is only a thought - I am almost opposed on principle to priest-psychiatrists and priest-Nurses. They should be exceptions and not the rule, to my mind. We priests belong to another order of service to fallen humanity to which we should give ourselves wholly as indispensable collaborators with the others professionally prepared to assist the more needy by reason of ill health which is always of a psycho-somatic dimension. I hope that I have stated my thought clearly without presuming to be an authority in the matter of any special merit. These thoughts derive from personal experience as well as from some rather fundamental theological teaching about the relative roles of the priest and the professional layman in the fields of medicine and ~~xxxx~~ civil law.

With prayerful best wishes and kindest regards, I am,

Sincerely yours in Christ,


JAMES P. DAVIS

Archbishop of Santa Fe

October 20, 1963

His Eminence
Ildebrando Cardinal Antoniutti, Prefect
S. Congregation of Religious
Piazza Pio XII, 3
Città del Vaticano

Your Eminence:

Once again we present to Your Eminence evidence that His Excellency Archbishop Davis of Santa Fe is actively engaged with the assistance of Father Joseph McNamara in changing the program and set-up of the Servants of the Holy Paraclete in the Archdiocese of Santa Fe. Your Eminence will kindly note that the General of the Paracletes now learns mostly by indirection and post-factum of the continued drive to substitute the AA (Alcoholics Anonymous) program under lay direction and utilizing the Paraclete Fathers under lay guidance according to AA practice.

Desiring to save whatever may be saved from this invasion of the rights of our Paraclete Apostolate and realizing Mother Church must support her Apostolic College - in the spirit of Pope Paul's United Nations plea - no more war - may we the Servants of the Holy Paraclete wishing to prevent further damage to our work offer through Your Eminence, provided His Holiness to whom we have appealed, approves the following:

Agreement offered to His Excellency Archbishop James Peter Davis of Santa Fe, New Mexico, by Father Founder Gerald of the Holy Spirit with the consent of at least four of the members of the General Council as a proposed solution in re Archbishop Davis and the Servants of the Holy Paraclete.

1) Whereas serious differences of opinion have arisen between Father Founder backed by a majority of his General Council and His Excellency Archbishop James Peter Davis of Santa Fe involving the Paraclete houses in the Archdiocese of Santa Fe -

2) and whereas this unhappy situation follows on eighteen years of very amicable relations with the Archbishops of Santa Fe during which time the Congregation spread rapidly to Minnesota, Ohio, Vermont, Missouri (St. Louis and Springfield-Girardeau), South Dakota in the USA and to England, Italy, British West Indies, Bolivia, Argentina and East Africa.

His Eminence Cardinal Antonietti - Oct. 20/65 - p. 2

1) It seems most desirable that we, the Servants of the Holy Paraclete, without abandoning our policies which have been approved at Rome and proven in practice should do whatever we can to help His Excellency carry out his ideas which would seem to coincide with the popular AA program.

2) We, therefore, offer through the mediation of Your Eminence a proposition, namely - His Excellency to take over without prejudice all the properties of the Servants of the Holy Paraclete in his Archdiocese for whatever purpose he may see fit provided, of course, these properties which have an appraised value of one million six hundred thousand dollars be compensated for in such a legal manner as to satisfy the financial house of Bosworth & Sullivan of Denver who financed by bond issue the paying off of all mortgages and the building of the new rest house facilities now nearing completion at Jemez Springs. This was a re-financing problem successfully complete with amortization at 50,000 dollars annually. Moreover, if His Excellency can so finance the immediate elimination of this obligation then, provided the Holy See consents and in gratitude to the memory of Archbishop Edwin V. Byrne of Santa Fe our beloved Co-Founder, the Paraclete Fathers will ask nothing more than their financial obligations within the Archdiocese being concluded - including obligations now contracted by Father Joseph McNamara with Archbishop Davis' counsel and authorization - the Paracletes will ask nothing more than the privilege of withdrawing from the Archdiocese all members of the Paracletes, professed or otherwise - provided that any Paraclete priest, professed or otherwise who may wish to transfer to the Archdiocese of Santa Fe may do - but on the basis of final separation from the Congregation of the Paraclete Fathers. They shall not wear the Paraclete habit or insignia but may be freely organized by His Excellency in such manner as may seem best.

As this involves a gift, provided the Holy See approves, of close to one million dollars to the Archdiocese of Santa Fe it would seem a reasonable proposition from the viewpoint of the Archdiocese of Santa Fe and to Archbishop Davis.

We favor strongly this plan especially because it will be extremely difficult for the Paracletes to carry on in the Santa Fe Archdiocese now that the Ordinary has committed himself to the AA Programming. His plan must go through and we, like Abraham of old, would prefer to start again elsewhere and distributing, as their Ordinaries and Religious superiors may so direct, in our houses outside New Mexico those guest-priests who may be in need of or desire services under the Paraclete formula - the "old deal" rather than the "new".

REGIO PIO XII
DEL S. PARACLITO
VIA NUOVA 144 - ROMA ITALIA

His Eminence Cardinal Antonetti - Oct. 20/65 - p.3

Finally such a solution while leaving the Archbishop of Santa Fe *suprema lex* in his jurisdiction offers peace and survival to the Paraclete Fathers, the majority of whom will welcome the opportunity to carry on in the program of and under the authority of the Founder.

May the Spirit of Peace implement our olive branch.

With all sentiments of esteem and respect, I remain
Your Eminence

Most cordially in Spiritu Christi,

(Very Rev.) Gerald M.C. Fitzgerald, S.F.
Superior General

October 24
Feast of Archangel Raphael

Statement of Agreement

On this blessed day Archbishop James Peter Davis of Santa Fe, New Mexico graciously conferred with Father Gerald, the Servant General of the Servants of the Holy Paraclete, now headquartered in Rome and the following was mutually agreed upon as being to the great advantage of both parties.

1. The Paraclete Houses in New Mexico are to be Paraclete Houses and under the supervision of Paraclete Superiors immediately responsible to the Servant General. The canonical rights of the Ordinary of the Archdiocese remaining those of an Ordinary in which non-exempt Religious have residence.

2. The Servants of the Paraclete will not be asked to take lay-directors into their program or give Paraclete chaplains to such programs or to become identified in any way with that program commonly termed A.A.

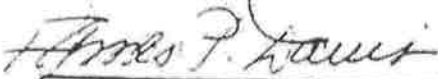
3. Having identified himself with the championing of such a program in place of the Paraclete program, Father Joseph McNamara is to retire from active duty in the Paracletes and may vacation with his Mother pending a solution of his vocation agreeable to all concerned.

4. Father Joseph Moylan, S.P. is granted Archbishop Davis' placeat to enter into office of Superior at Via Koeli. Father Owen Kirley is to cover temporarily pending Father Moylan's return from assignment in South Dakota.

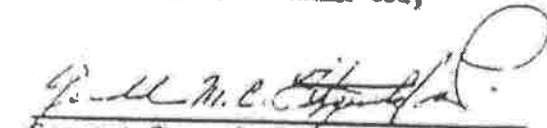
5. His Excellency graciously agrees to recommend the Servants of the Holy Paraclete for the Decretum Laudis which they so ardently desire.

Recognizing the great advantages to both parties concerned and welcoming the restoration of the splendid relations that have characterized the Servants of the Holy Paraclete and the Mother Archdiocese of Santa Fe and in particular the cordiality of relations begun by the late Archbishop Edwin Byrne and continued by His Excellency Archbishop James Peter Davis until the present misunderstanding arose.

We most happily witness the above agreement for which we thank God, Our Blessed Lady and Saint Raphael.



Archbishop of Santa Fe



Servant General

Dr. John A. Salazar
Clinical Director

Phone AL 6-7859
AL 6-0632

John F. McCarthy, M.D.
Psychiatrist
N. P. Morgan, M.D.
Psychiatrist

SALAZAR CLINIC

Frs. Perrault

Most Reverend
Archbishop of
Chancery Offi.
P. O. Box 2241
Santa Fe, New

Re: PERRAULT,

Your Excellenc

Father Perrault has asked us to write to you and also to forward to you a copy of the psychological report which we submitted on February 28, 1966.

As you will see from our report, Father Perrault was examined and underwent treatment at our clinic from January 13, 1966 to the present. He has now been assigned to a temporary position as a teacher at the St. Pius X High School. We have kept continued contact with Father Perrault and we find that he seems to be very happy in his new assignment. For this reason we thought it advisable to inform you of some of the problems that preceded his admission to the rehabilitation house at Via Coeli. As part of our assessment of this matter we had correspondence with and talked on the telephone to the Chancery Office at Hartford, Connecticut.

Please be advised that Father Perrault came to the attention of his Chancery Office because of two alleged incidents of homosexual approaches to some of the young men with whom he was working. From our contacts with the Chancery Office I gather that they are convinced that these two incidents did indeed take place. My approach to this matter has been one in which we are not so much concerned with what may have happened in the past, but rather are acutely alerted to what Father Perrault will do in the future. As my report indicates, we find no evidence of pathological sexual disturbances in Father Perrault, and we did advise him to seek reassignment away from his diocese in Connecticut.

We believe that in Father Perrault we are dealing with an intelligent young man who has had some problems, but we do not believe that these problems need handicap nor incapacitate him in carrying out useful functions as a priest and as a teacher. We feel that his problems primarily stem from the fact that he is an only child, and the added fact that he needs further help to assure his continued emotional growth and maturity towards an effective life as a priest and as a person.

Dr. John A. Salazar
Clinical Director

Phone Al 6-7839
Al 6-0632

John F. McCarthy, M.D.
Psychiatrist
H. P. Morgan, M.D.
Psychiatrist

SALAZAR CLINIC
229 Truman Street N.E.
Suite A
Albuquerque, New Mexico

Page 2.

We would like to recommend that you consider him for acceptance to this Diocese and to permanent assignment to keep him at either the high school or college level. We believe that his present temporary assignment can serve as a good test period that will allow Your Excellency good opportunity to observe Father Perrault's behaviour and work outside the protective environment of Via Ceoli, and in this way be in a better position to determine the feasibility of a permanent assignment for Father Perrault by the new school term next fall.

Please be assured of our continued interest in Father Perrault and his work in the Church, and if there is any further information which we can provide to assist the Church in this matter, we will welcome your contacting us.

Very truly yours,

John A. Salazar
JOHN A. SALAZAR, Ph. D. *su sh.*
Clinical Director

JAS:sh
Enc. Psychological Report

cc to Father Perrault

Father Arthur J. Perrault
Md. 5 March 1968
Archdiocese of Hartford, Conn

The following will be a
contacts with Father Perrault
to us on January 13, 1966. We
have received copies of the
the examination of Father Per-

... requesting exam-
Harrison, New York. It is our
ination of Father Perrault at St. Vincent's revolved around an alleged claim of
psycho-sexual disturbances on his part. It was specifically indicated that Father
Perrault had initiated homosexual behavior with some young men with whom he was
working as a priest. In view of the above, it has been our objective to try to
determine the extent to which psycho-sexual disturbances of any type are present
in this man's personality structure, as well as to assist him in understanding
himself better.

1 diagnostic
at first case
request and
reports of
Chester Branch,

We have reviewed in some detail the psychological and psychiatric reports of
St. Vincent's Hospital, which reports we understand to be inconclusive regarding
any psycho-sexual pathology. It does appear that the reports indicate the
presence of factors pointing to emotional immaturity. Our therapeutic conferences
to date have centered around the latter problem.

Our best judgement to date does indicate the presence of some factors of
emotional immaturity. This should neither be surprising nor unexpected in view
of the fact that most young men who are ordained as priests have prior to their
ordination experienced a prolonged period of life in a sheltered and protective
environment, which may handicap them, at least in part, by limiting their exposure
to some of the realistic problems of living. In addition, there are the special
problems that generally occur in the rearing of any only child, and this is a part
of the reality of Father Perrault's situation. Perhaps what we see in Father Perrault
should not be seen as pathological immaturity, but rather as the expected results of
some deprivation of opportunity. We would indicate that Father Perrault can function
in the more mature way of priestly life, and we would ask that we not condemn him for
something which is a normal product of a slightly abnormal situation.

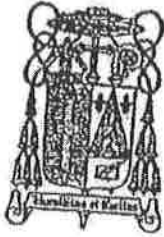
Father Arthur J. Ferrault

Another question that has arisen in this case is the matter of this person's self-assertiveness and liberalness of thinking. We find no evidence of any abnormality in this area. In assessing this characteristic of personality, we should perhaps recognize that self-assertiveness is a healthy and wholesome characteristic, as long as it can be kept within socially acceptable and reasonable limits. If it goes beyond these limits, we should perhaps understand it as an exaggerated mechanism of adjustment, or perhaps as an expected over-compensation on the part of young men going into established professions in their attempt to find for themselves a proper role within those professions. Rather than condemning this behavior on the part of these young professional men, it is our challenge to channel this motivation into healthy and constructive activities.

In summary, it is this examiner's opinion that Father Ferrault's exposure to the spiritual, rehabilitative services and environment of Via Coeli, as well as the intensive psychotherapy which he personally requested and maintained, have been of much value and benefit to him. We find no present evidence of active or latent homosexuality in this man. Father Ferrault does have the normal and expected physiological and psychological capacities for establishing meaningful emotional relationships with both people of the opposite sex, as well as his own. He will experience the normal and expected challenges that all young priests must feel in their social contacts with people to whom they must minister as priests. It is our further opinion that he possesses both the intellectual and psychological resources necessary to deal with these challenges if allowed a normal opportunity to do so.

This man is in our judgement now ready to assume the responsibility of the active ministry. He has expressed an interest in, and we have discussed at length, his desire to work with young people at the college level. His special interest seems to be in the area of teaching religion at that level. It would appear to us that his interests and abilities can best be utilized in the teaching field, and we would therefore recommend that consideration be given to this type of assignment. It would be our further thought that it is in the best interests of all concerned that Father Ferrault be assigned to a diocese other than Hartford. It is our hope that this report serves to convey our clinical judgements and opinions on this matter. If there are any further questions, please communicate directly with us, and we shall be most happy to try to answer them. Please be assured of our continued interest in Father Ferrault and the Church.

JOHN A. SALAZAR, Ph.D.
Clinical Psychologist



Bishop's Residence
2215 East Second Street
Duluth 12, Minnesota
January 28, 1966

TO ANY CATHOLIC BISHOP WHO MAY BE INTERESTED IN ACCEPTING THE
SERVICE OF THE REVEREND BERNARD BISSONNETTE

Your Excellency:

This is to introduce Father Bissonnette, a priest of the Diocese of Norwich. Because of Father Bissonnette's conduct, Bishop Hines felt constrained to send him to "Via Coeli" at Jemez Springs, New Mexico. He was later transferred to a branch of "Via Coeli" - "Our Lady of the Snows" at Nevis, Minnesota.

From time to time I have given guest priests of these two institutions a chance to rehabilitate themselves in the Diocese of Duluth. Unfortunately, all of these former ventures turned out quite miserably.

In a relatively small diocese where the "grape vine" is rather effective these instances made pastors rather "gun shy" with regard to further experiments.

Last June I accepted Father Bissonnette for service in the Diocese of Duluth at Nashwauk, Minnesota. Father Dolsina, the pastor, is a very zealous priest - one of the best pastors in the diocese. It is quite possible that Father Dolsina is too much of a perfectionist to deal with a problem priest.

As you will see from the psychologist's and psychiatrists report, which Father Bissonnette will present to you in a sealed envelope, there is a rather strange combination of subservience to authority and of resentment toward authority. In talking to Father Bissonnette I get the impression that he is not aware of his resentments though they reveal themselves in a certain aggressiveness that makes him a bit difficult to deal with. He does not take hints. It has to be "laid on the line".

A very considerable tension developed in Father Dolsina's life. I wrote Father Bissonnette a rather sharp letter. Thereafter, up to the time I left for the Council I heard no more from Father Dolsina. There was no evidence of the recurrence of the psychosexual problem. But apparently the tension in the pastor increased. While I was at the Council the Vicar General sent Father Bissonnette to Father Patrick Corbett, the pastor of St. James Church in Duluth. Actually, Father Corbett does not need a second assistant.

There has been very little to do for Father Bissonnette outside of hearing confessions and offering Masses. When a priest, especially one with a serious problem, is not kept busy, the big problem is apt to reassert itself. So far it has not appeared.

Bishop's Office

You will notice that the recommendation of both the psychologist and the psychiatrist is to have Father Bissonnette teach in a High School. The reasons are given.

We have only one Catholic High School in the Diocese of Duluth besides a girls' academy. I conferred with the principal of our Catholic High School about using Father Bissonnette as a teacher. All the faculty assignments are filled. It might be possible to juggle the schedule so that Father Bissonnette could teach Latin. That process, however, would be so artificial that the faculty members would recognize it. Just how this might show in the attitude of the faculty members toward him, I do not know. But there is a risk that might depress Father Bissonnette.

If I send Father Bissonnette to another pastor I fear that Father would begin with two strikes on him.. The priests in this Diocese already know that he has had two appointments within seven months.


I do think that the gained control of his psychosexual problem is a matter of notable success. Apparently this is not yet a fixed pattern of his life - i.e. the problem. In the past he has had his failures but apparently this is not as yet an overpowering drive in his life with which he cannot cope in reasonably favorable circumstances. This opinion is born out in the report of the psychologist and the psychiatrist.

No evidence has come to my attention that in the past seven months that there is any indication of a relapse in this matter. To me this is an evidence of considerable achievement that I may not overlook.

I would be glad to give Father Bissonnette another appointment but I have nothing to offer him that follows the guidelines of the psychologist and the psychiatrist. I am concerned that Father Bissonnette be given a chance to reestablish himself. I do think this is possible. It is a frightening to abandon a priest who appears to be struggling earnestly, and with some evidence of success, to gain the necessary control over himself.

I shall be grateful for any consideration you can give to my plea.

Sincerely in Christ,


Bishop of Duluth

JOHN F. MCCARTHY, M.D.
SUITE 372, WINROCK MEDICAL PLAZA
ALBUQUERQUE, NEW MEXICO 87110
TELEPHONE (505) 258-2081

Fr. John B. Fa.
Via Coeli Monas
Jemez Springs,

d Bissonnette

Dear Father Fa

The above named ~~person~~ ~~has~~ ~~received~~ ~~some~~ ~~type~~ ~~therapy~~.
The problems were minor and he now understands them clearly.

I would suggest that he be assigned as soon as possible and re-
commend a solo project as a challenge but in a setting not too
lonely and isolated.

I believe he can do well and he plans to keep in touch with me.

Sincerely,

John F. McCarthy
John F. McCarthy, M.D.

JFM/ee

ASSOCIATION PARISH
JEP-EE SPRINGS

1 R FATHER TEXALE:

On 1 August 1965 I reported in writing to the Archbishop of Santa Fe the unusual conditions existing at Via Coeli. In early December 1965 I reported to you, as the Visitor appointed by Rome to inspect the servants of the Paraclete, certain conditions directly affecting my responsibilities as Pastor, of this parish, and other conditions affecting at least my responsibilities as a Paraclete in my relations to the Inactive indirectly priests resident in Via Coeli.

To me it appears that duties to the members of this parish oblige in conscience. Also to me it appears that duties to my brother priests in an inactive status resident at Via Coeli oblige in conscience. Whether right or wrong in my concept of obligations in conscience, it is my conscience, and I have to live with it. I would sincerely appreciate any enlightenment if my conscience is erroneous.

Homosexual solicitation in my parish is to me a matter of grave concern. When I reported to the Superior of Via Coeli such an incident, ~~by me~~ occasioned by one of the residents of Via with that problem of behavior, he disclaimed all responsibility for the conduct of guest priests in relation to the civil community. Problems of unacceptable social conduct are treated in Sanatoria throughout the United States. If such incident, occasioned by the presence of unsupervised patients in any sanatorium, occurred in my parish it would be reported immediately to the superior in charge, and unless remedial action were taken the State Board of Health would be informed, and the situation would be corrected. If the situation were not corrected there would be considerable noise, and ultimately the members of my parish would be protected as far as possible.

It is not my intention to cite instances of moral danger, physical danger, and scandal to my parishioners until we cannot see the forest for the trees. Suffice it to say the instances were present when reported to you in December 1965, are present now, and will cease.

There is no such thing as a behavior problem existing in itself. Unfortunately it always exists in an individual, and as a human being that person is entitled to all possible respected privacy. There is need to cite individuals bearing a very heavy cross of abnormal behavior. It is difficult to imagine any feeling for a brother priest trying to turn to the altar except sympathy and respect. To permit a priest trying to reassume the active ministry to have his efforts at rehabilitation rejected, (hampered) supervised, (frustrated) by superiors suffering from behavior problems of alcoholism, drug addiction and homosexuality (UNRESOLVED) to me a matter of conscience.

Having lived with myself for over sixty years to even imagine that I have a scrupulous conscience strains my credulity, although I admit that with shame. In spite of my laxity as a person and also as a professor, I cannot understand appointing and maintaining in office xxx Superior of a house of rehabilitation for priests any individual xxx as an UNRESOLVED problem of behavior which necessitated his removal from the active ministry. It would be greatly appreciated if I would be informed of any objective standard whereby I could grant absolution without any purpose of amendment, in such a case.

Enclosed is an enclosure. (Self Explanatory I hope.)

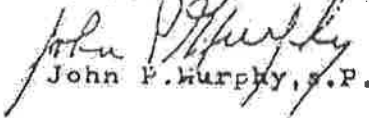
It is very easy to be destructively critical, and I am all aware of the power of supernatural forces present in this Canyon. The importance of the return of a priest to the altar and to the active ministry make the presence of those forces inevitable. My purpose in submitting the enclosed is merely to assist in the rehabilitation of priests. I hope is that I may be permitted to spend the rest of my life in doing such needed penance, and assisting in a very feeble way my brother priests who are inactive in the ministry. However man proposes...

It is appreciated that sanctity is the proper subjective relationship to Almighty God. When we deal with others there must be an objective understanding or we indulge in a futile exercise in semantics.

There is certainly no attempt to criticize any individual, merely an effort to state the problem, and offer xxx a very poor proposed solution. Until a problem is xxx clearly understood it cannot be resolved. Resolution of problems of human behavior will not spring from any one mind. Perhaps some progress can be made if efforts are organized, the organization is carefully checked and evaluated in factual terms of success or failure.

As I understand it the Paracletes are the only organization in the Church, dedicated to the work of priestly rehabilitation. For two years in what appears unusual circumstances, I freely admit that I have been the happiest years of my priesthood, also the most frustrating. The work to me is the most important on earth, I pray that the Paracletes will continue, and that God willing I may in the last years of my life participate in the work.

Sincerely yours in Christ,


John P. Murphy, S.P.

PROGRAM FOR REHABILITATION OF PRIESTS
(AN OPINION)
REPORT ON VIA COELI
(FACTUAL)

Rehabilitation: Return to a former state or position.

THE BISHOP:

- 1) APPOINTS ON RECOMMENDATION OF SEMINARY, TO ACTIVE MINISTRY.
- 2) JUDGES THERE EXISTS A PATTERN OF BEHAVIOR UNACCEPTABLE IN ACTIVE MINISTRY, REMOVES FROM ACTIVE MINISTRY.
- 3) JUDGES UNACCEPTABLE BEHAVIOR HAS CHANGED.
- 4) REAPPOINTS TO ACTIVE MINISTRY (REHABILITATION ACCOMPLISHED)

THE INACTIVE PRIEST:

- 1) DEVELOPES PATTERN OF BEHAVIOR JUDGED UNACCEPTABLE IN ACTIVE MINISTRY.
- 2) CHANGES HABIT OF UNACCEPTABLE BEHAVIOR.
- 3) PROVES TO BISHOP HABIT OF UNACCEPTABLE BEHAVIOR HAS CHANGED.
- 4) BISHOP ACCEPTS PROOF, JUDGES FAVORABLY, REAPPOINTS TO ACTIVE MINISTRY. (REHABILITATION ACCOMPLISHED.)

INSTITUTION FOR REHABILITATION:

- 1) RECOGNIZES WITH INACTIVE PRIEST SPECIFIC BEHAVIOR PROBLEM.
- 2) ASSISTS PRIEST CHANGE HABIT OF BEHAVIOR.
- 3) BY CRITERIA MUTUALLY ACCEPTABLE TO BISHOP, INACTIVE PRIEST AND INSTITUTION FOR REHABILITATION SUBMITS TO BISHOP PROOF OF CHANGED BEHAVIOR.
- 4) BISHOP ACCEPTS PROOF, JUDGES FAVORABLY, REAPPOINTS TO ACTIVE MINISTRY. (REHABILITATION ACCOMPLISHED)

INSTITUTION OF INSTITUTION FOR REHABILITATION:

- 1) STAFF. (NORMAL EXPERIENCED AMERICAN PRIESTS)
 - A) NORMAL. (PHYSICAL AND PSYCHIATRIC EXAMINATION.)
 - B) EXPERIENCED. (ARBITRARILY ORDAINED TWENTY YEARS)
 - C) AMERICAN. (UNDERSTAND THE ENVIRONMENT, CULTURE AND TRADITION AND THE PROBLEMS ARISING THEREFROM FOR AMERICAN PRIESTS.)
- 2) PROGRAM. (PRAYER AND WORK)
 - A) SPIRITUAL. (MASS, DIVINE OFFICE, HOLY HOUR, COMMON PRAYER)
 - B) THERAPY. (PHYSICAL AND PSYCHIATRIC EXAMINATION, COOPERATION WITH PHYSICIANS AND PSYCHIATRIST.) MANDATORY.
 - C) WORK. (MONASTIC, INDUSTRIES) MANDATORY.
 - D) RECREATION. (TO FIT INACTIVE PRIESTS TO SOCIALLY RELAX WITH THEIR BROTHER PRIESTS. IF ISOLATED FROM FELLOW PRIESTS TO EQUIP THEM TO PARTICIPATE IN RECREATION LEAST HARMFUL TO THEIR BEHAVIOR PATTERNS) MANDATORY.
- 3) REPORT. (COMPLETELY FACTUAL.) WEEKLY TO PRIEST, MONTHLY TO BISHOP.
 - A) SPIRITUALITY. (FIDELITY AND PUNCTUALITY AT EXERCISES)
 - B) THERAPY. (BY PHYSICIAN OR PSYCHIATRIST)
 - C) WORK. (BY ONE IN CHARGE OF INDUSTRY)
 - D) RECREATION. (BY ONE IN CHARGE OF SPORT, GAME OR HOBBY.)
- 4) INSPECTION. (AT LEAST QUARTERLY WITH ONE YEARLY SURPRISE) BISHOP
 - A) CHECK ON PROGRESS OF INDIVIDUAL CASES.
 - B) SATISFACTORY THERAPY.
 - C) WORK. (CONDITIONS, USE, BENEFIT)
 - D) RECREATION. (EFFECT ON INACTIVE PRIEST.)
 - E) EVALUATE WHOLE PROGRAM IN SUCCESS OR FAILURE.

ATURE OF INSTITUTION OF REHABILITATION.

- 1) CANON LAW. (HOUSE OF PENANCE)
- 2) CIVIL LAW. (SANATORIUM.) HOUSING BEHAVIOR PROBLEMS.

FACTUAL REPORT ON VIA COELI

INSTITUTION OF VIA COELI:

- 1) STAFF SUPERIORS OF THE FOUR SEPARATE HOUSES CONSTITUTED VIA COELI ALMOST WITHOUT EXCEPTION HAVE SERIOUS UNRESOLVED BEHAVIOR PROBLEMS THAT NECESSITATED THEIR REMOVAL FROM THE ACTIVE MINISTRY.
 - A) SUPERIOR OF VIA COELI HAS MAINTAINED AS SUPERIORS OF THE OTHER HOUSES PARACLETES WHO HAVE REPEATEDLY EXHIBITED DRUNKENNESS OR EXCESSIVE USE OF BARBITUATES.
 - B) THERE IS NO PHYSICAL OR PSYCHIATRIC EXAMINATION OF PARACLETES.
 - C) THERE IS NO EVALUATION OF THE QUALIFICATIONS OF PARACLETES.
 - D) THERE IS NO TRAINING PROGRAM FOR PARACLETES.
 - E) THERE IS NO SCHEDULED RECREATION FOR PARACLETES FROM THE ABNORMAL ENVIRONMENT.
- 2) PROGRAM. (NON EXISTENT)
 - A) SPIRITUAL. (MASS, HOLY HOUR, COMMON PRAYER SO ARRANGED THAT IT IS IMPOSSIBLE FOR AN INACTIVE PRIEST TO HAVE FOUR CONSECUTIVE HOURS FOR ANY ACTIVITY)
 - B) THERAPY. (NO MANDATORY THERAPY NO COOPERATION WITH PHYSICIAN AS TO THERAPEUTIC WORK OR RECREATION)
 - C) DIRECTIONS OF THE PSYCHIATRIST HAVE BEEN DISREGARDED AS TO RETURN TO CERTAIN DUTY AS AN ASSIST IN THERAPY.
 - D) WORK. (NO ORGANIZED WORK) THERE IS COOKING, GROUNDS KEEPING, DISH WASHING, ALMOST INVARIABLY ACCOMPLISHED BY YOUNGER MEN WITH NATURAL ENERGY.
 - E) RECREATION. (THERE IS NO ORGANIZED MANDATORY RECREATION.)
- 3) REPORT. (NO REPORT IS SHOWN TO INACTIVE PRIEST. NO FACTUAL REPORT CAN BE SENT TO THE BISHOP)
- 4) INSPECTION. (THERE ARE NO REAL INSPECTIONS OF VIA COELI OR ITS WORKS)

CURE OF VIA COELI

- 1) CANON LAW. (HOUSE OF PENANCE)
 - A) INACTIVE PRIESTS HAVE BEEN ROUSED FROM STUPOR INDUCED BY ALCOHOL OR DRUGS AND SENT ON ACTIVE DUTY ASSIGNMENTS.
 - B) INACTIVE PRIESTS WITH A PROBLEM OF ALCOHOLISM HAVE BEEN ASSIGNED TO ACTIVE DUTY WITH NO EFFORT TO TREAT THEIR PROBLEM, AND WHEN THEY HAVE FAILED BECAUSE OF THAT PROBLEM HAVE BEEN WITHOUT TREATMENT REPEATEDLY REASSIGNED TO ACTIVE DUTY.
 - C) INACTIVE PRIESTS HAVE EXPRESSED DISCOURAGEMENT IN TRYING TO OVERCOME THEIR BEHAVIOR PROBLEMS BECAUSE OF THE INEQUITABLE PREFERENCE OF OTHERS.
 - D) INACTIVE PRIESTS HAVE EXPRESSED DISCOURAGEMENT AT THE EFFORTS AT REHABILITATION DIRECTED BY SUPERIORS WHO SUCCUMB TO EXCESS IN ALCOHOL OR IN BARBITUATES.
- 2) CIVIL LAW. (SANATORIUM)
 - A) THERE IS NO ATTEMPT TO PROTECT THE CIVIL COMMUNITY FROM THE AGGRESSIONS OF HOMOSEXUALS, THE TRANSGRESSIONS OF MENTAL INCOMPETENTS, THE APPEARANCE OF DRUNKENNESS.
 - B) THE SUPERIOR OF VIA COELI DISCLAIMED ALL RESPONSIBILITY, WHEN THE LOCAL PASTOR REMONSTRATED AT HOMOSEXUAL SOLICITATION, BY ONE OF THE PATIENTS.
 - C) THERE IS NO RECOGNITION OF THE RESPONSIBILITIES IMPOSED BY CIVIL LAW ON ANY INSTITUTION HOUSING BEHAVIOR PROBLEMS.
 - 1) THERE IS NO MANDATORY THERAPY FOR ALCOHOLICS, HOMOSEXUALS, NEUROTICS.
 - 2) HOMOSEXUALS WITH NO THERAPY, WORK OR RECREATION HAVE NOT BEEN HELPED AND PRESENT A MAJOR PROBLEM.
 - 3) ALCOHOLICS HAVE NO THERAPY AND ARE NOT HELPED.

FACTUAL REPORT ON VIA COELI

continued.


- 4) THERE IS NO CUSTODY OR SEGREGATION DIRECTED BY M.D. OR PSYCHIATRIST.
- 3) NORMAL COMMUNITY LIVING. (MONASTERY)
 - A) IN TWO YEARS ST JOSEPH'S (ONE OF THE FOUR HOUSES COMPRISING THE VIA COELI COMPLEX) HAS HAD SEVEN DIFFERENT SUPERIORS.
 - 1) WITH NO POLICY AND NO PROGRAM THAT DOES NOT LEAD TO NORMAL COMMUNITY LIVING.
- 4) EXPLORATORY: (FORM AND TEST NEW HABITS OF BEHAVIOR.)
 - A) THERE IS NO AGREEMENT BETWEEN VIA COELI AND INACTIVE PRIEST ON UNACCEPTABLE BEHAVIOR TO BE CHANGED.
 - B) THERE ARE NO CRITERIA MUTUALLY ACCEPTED BY WHICH A CHANGE IN CONDUCT CAN BE JUDGED.
 - C) THERE ARE NO REPORTS BY WHICH AN INACTIVE PRIEST IS INFORMED OF HIS SUCCESS OR FAILURE IN CHANGING HIS BEHAVIOR.
 - D) THERE IS NO USE OF PROFESSIONAL HELP IN DESIGNING AND IMPLEMENTING A PROGRAM OF REHABILITATION.

THE WRITER IS A PRIEST OF THE DIOCESE OF LINCOLN NEBRASKA. ORDAINED 28 MAY 1937 WORKED IN THE DIOCESE OF LINCOLN UNTIL 1 SEPTEMBER 1939. COMMISSIONED NAVY CHAPLAIN ON 1 SEPTEMBER 1939, WAS RETIRED FROM THE NAVY WITH RANK OF CAPTAIN. 1 JULY 1962. STUDIED AT THE UNIVERSITY OF SAN FRANCISCO RESIDING AT SACRED HEART RECTORY SAN FRANCISCO 1962-63. TAUGHT RELIGION AT ST CHARLES HIGH SCHOOL ORLANDO FLORIDA 1963-64 RESIDING AT ST CHARLES RECTORY ORLANDO. CAME TO VIA COELI 2 JULY 1964 TO TRY TO HELP INACTIVE PRIESTS. APPOINTED PASTOR OF ASSUMPTION PARISH, JEMEZ SPRINGS, NEW MEXICO IN AUGUST 1964 HAVE BEEN IN THAT POSITION WITH RESIDENCE AT ST JOSEPH'S HOUSE, ONE OF THE FOUR HOUSES COMPRISING VIA COELI, UNTIL THE PRESENT.

IT IS APPRECIATED THAT NO SATISFACTORY PROGRAM FOR THE REHABILITATION OF INACTIVE PRIESTS CAN BE THE WORK OF ONE MIND. IT WILL HAVE TO BE BEATEN OUT IN THE TRIAL AND ERROR EFFORTS OF A NUMBER OF NORMAL PRIESTS. THE PROGRAM ABOVE OUTLINED IS PROFFERED MERELY AS A POORLY REASONED SUGGESTION TO TRY TO ESTABLISH SOME STANDARD WHEREBY TO MEASURE THE UNUSUAL SITUATION AT VIA COELI.

THE REPORT ON VIA COELI IS ENTIRELY FACTUAL, AND THE FACTS CAN BE READILY CERTAINED.

RESPECTFULLY SUBMITTED,


JOHN P. MURPHY
DIOCESE OF LINCOLN.

Via Coeli MONASTERY OF THE SERVANTS OF THE PARACLETE

JEMEZ SPRINGS, NEW MEXICO 870

September 30, 1966

Rev. David Temple, O.F.M.
Religious Assistant to Servants of the Paraclete
San Damiano Retreat - Box 767
Danville, California, 94526

Reverend and dear Father Temple:

The enclosed 13 page report and the numerous formal statements which accompany it and are to follow it perhaps needs an explanation.

It came to our attention, Saturday, Sept. 24, that Fr. John Murphy, pastor of Our Lady of the Assumption parish, Jemez Springs, N.M., had prepared what he was calling a "factual report on Via Coeli" and that he had reproduced numerous copies of this report on a spirit duplicating machine.

We are now forwarding to you our factual report on Via Coeli. For your convenience we have followed the outline proposed by Fr. Murphy in his report. Again, for your convenience, his charges are headlined in RED, and our answers to those charges are typewritten in BLACK.

With trust in your ability to discern the truth, I am

Sincerely in Spiritu

Father Gerald M. C. Fitzgerald, s.P. /s/
Servant General

encl: copy of letter to Archbishop Davis
reply of Archbishop Davis
Father John Murphy's report
Our factual report on Via Coeli
Leisure Time Report
Statement: Rev. John Feit, s.P.

already sent: Statement - Rev. J. Moylan, s.P.
Superior, Via Coeli Monastery

forthcoming: Statements from - Dr. Frank Rowe, M.D.; Dr. John Mc Carthy, M.D.
Dr. John Salazar, Ph.D.; Mother Doloresa, B.P.B.

NOTE: OUR REPLY TO FR. JOHN MURPHY'S "REPORT ON VIA COELI"

The opening paragraph of said report, while skeletal in form, is factual as far as it goes. Were Via Coeli ONLY an "Institution of Rehabilitation" it would be entirely appropriate.

However many men come to us without referral by a Bishop or major Superior. Such cases comprise 20 per cent of our current guest population. Our doors are never closed to such priests, even though in most cases they have been dismissed from diocese or religious community for flagrant misconduct. We try to help such men "rebuild their priestly lives", but in most instances their return to the active ministry would be most imprudent and practically impossible. For such as these Via Coeli exists as a house of refuge. These men can be helped in the sense of having their Mass privilege restored, and in having their sense of personal dignity as human persons and priests rebuilt. But return to the active ministry is ruled out in almost all such cases.

Via Coeli exists then not merely as "a house of rehabilitation from which men are returned to the active ministry", but as a "Home for aged and infirm priests" who seek to rebuild their priestly lives. At our foundation the then Apostolic Delegate asked that Via Coeli be known as "a home for aged and infirm priests" (Card. Cicognani, Papal Secretary of State).

Given the fact that many men come to us without a Bishop or major Superior to "sponsor" them, even among those priests sent to us by Ordinaries and major Superiors the basic consideration is whether a man is willing or unwilling to be helped. The individual guest-priest must first admit, then make a determined effort to change his "unacceptable behavior." In our program we offer him the opportunity and the incentive to do so. But a man cannot be "forced" to change his behavior; not with any lasting results.

If a priest is unwilling to admit his weakness and refuses to make a determined effort at change, then Via Coeli becomes for him a house of refuge. Removed from the ministry and segregated from society he may live out his days as a priest, living in community with his brother priests. By being here the chance of occasioning scandal in and for the Church is minimized. This is no small service to the Church, and Via Coeli has provided it from the beginning.

PROPOSED CONSTITUTION FOR AN INSTITUTION OF REHABILITATION:

STAFF: NORMAL EXPERIENCED AMERICAN PRIESTS

A. NORMAL:

Physical examinations: No Paraclete has ever been denied anything requisite to him for his physical health.

Psychiatric examinations: from Fr. Murphy's thesis it would seem that any priest, nun or brother charged with the responsibility of the care of souls - that every father and mother charged with the responsibility of helping to form the futures of their children - should undergo psychiatric examinations.

EXPERIENCED: There is total agreement with Fr. Murphy's point that Via Coeli should be staffed with experienced priests. At the recent meeting of Paraclete Superiors at St. Louis, the resolution was taken to seek our vocations among those already ordained; to accept only mature, late-vocations, for our formation programs AS LONG AS THE NEEDS OF THE CHURCH can be met in this way. On the agenda for a meeting with a small group of Bishops, scheduled for November 14th, there appears an item, "LEND LEASE PRIESTS" in which the priests we would hope for from such a program are described as "mature and stable, spiritually sound and equipped with common sense." At the present time, there is only one Paraclete stationed at Via Coeli who is ordained less than ten years and all but one other are ordained twenty years or more.

AMERICAN: This "requirement" hardly need be stated. With some few exceptions it is generally met in all Paraclete houses in the U.S.

- A. SPIRITUAL - The Spiritual Program as outlined by Fr. Murphy does exist at Via Coeli, with the addition of meditation and spiritual reading.
- B. THERAPY - A thorough physical examination is given to every incoming guest-priest. This is a fact that cannot be contested.

Psychiatric examinations are given when judged necessary, or when requested by the Ordinary, major

Superior or individual guest-priest himself. The individual's freedom to refuse such examination is respected.

Cooperation between physician, psychiatrist, psychologist and the Superior at Via Coeli exists on a high level. For confirmation of this consult the appended reports from Dr. Frank Rowe, M.D., staff physician, Dr. John McCarthy, M.D. consulting psychiatrist; Dr. John Salazar, Ph.D. staff psychologist.

FACT: In the past six months alone 24 guest-priests have received psychiatric and/or psychological aid through the intervention of the Paracletes.

Such aid is never made MANDATORY, as Fr. Murphy would have it. No man is sent to a psychiatrist or psychologist against his will. In fact our staff psychologist, Dr. John Salazar, Ph.D., refuses to enter into any counselling relationship with a guest-priest unless that priest himself expresses such a desire.

To suggest MANDATORY psychiatric treatment shows a gross ignorance of psycho-therapeutic techniques.

C. WORK- Fr. Murphy advocates MANDATORY work in productive industries. Mandatory work may be well suited to a prison environment. It is ill-suited to the program at Via Coeli which does NOT handle common criminals but brother-priests seeking to rebuild themselves in the priesthood.

Volunteer work contributions are made to the community by the guest-priests. These are encouraged, but no man is ever pressured to take a job.

Consult the enclosed LEISURE TIME REPORT (Aug. 7, 1966). While it is now dated by almost two months it still gives a good idea of what contributions in terms of therapeutic work the guest-priests make at Via Coeli. It is accurately representative of what work is being done in the community by the guest-priests at this writing.

D. RECREATION -

MANDATORY RECREATION, as Fr. Murphy would have it, is a contradiction in terms. A man cannot be ordered to recreate, or forced to enjoy himself.

Many opportunities for socializing and common recreation are offered to the guest-priests.

BINGO - two nights a week (avg. attendance is 30)

CARD PARTIES - two nights a week (avg. attendance is 14)

WEEKLY MOVIE - avg. attendance is 25.

SOFTBALL TEAM - 18 men involved either as players or as spectators. Games played with teams of men from local community did much to strengthen good feeling between monastery and local community.

GOLF - A 9 hole pitch and putt golf course, engineered by two of the guest-priests with full Paraclete approval, is rapidly growing in popularity, tho still too new to be fully evaluated.

CHOIR - One practice a week; performs at Sunday Solemn Mass and all major feasts (9 in attendance)

TELEVISION - Television viewing in common recreation rooms is popular in all the houses in the Canyon.

Besides these opportunities for SOCIAL RECREATION there are two existing forms of group therapy (Alcoholics Anonymous and Recover Inc.) available to the guest-priests - three meetings a week. This will be referred to later in more detail.

E. RESPONSIBILITY

Granting Fr. Murphy's point that maintenance of individual dignity is essential we find his suggested means of doing this confusing. First of all, enforcing the work of skilled laborers would not seem to contribute to this end. Secondly, enforcing recreation would not seem to contribute to this end. While agreeing that 'quasi-independence financially' might be beneficial for those of our guests without the vow of poverty, we are amazed at Father's apparent ignorance that this factor rests with the Bishops and Superiors of our priestly guests. In the

5.

same regard, we do supply Mass Intentions to those of our guests who have no other source for them as an effort in this regard. Not only are 'free days' part of the program, but we actively encourage guests to spend a day in Albuquerque when we feel that they are tending to withdraw into the environment. It is true, there are some guests whose problems are not sufficiently controlled to make this possible without grave risk of scandalous behavior in the City. However, if there is any erring on deciding this fact the error is on the part of too great leniency. We permit any guest's going to Albuquerque for the day when he asks and there is room in the car because we try to operate on the basis that each guest knows his own strength and must be allowed his freedom to choose his tests.

REPORT: WEEKLY TO PRIEST, MONTHLY TO BISHOP.

No formal written report is given the guest-priests at Via Coeli. If a man is doing well he is called in and told so, and encouraged to continue in his good efforts. If a man is doing poorly he is called in and told so, and advised to renew his efforts.

Were every unfavorable instance in a man's behavior here reported to his Bishop or major Superior, it would tend to tear down rather than build up a man.

Periodic reports are sent to all interested Ordinaries and major Superiors, though not on a regular monthly basis. We have found that monthly reports tend to become stereotyped and extremely repetitive.

Stable good conduct over an extended period of time, and conversely erratic and excessive misconduct over an extended period of time, is duly reported to Ordinaries and major Superiors.

Such interested parties are consistently advised by us WHEN and WHY a man is judged fit to return to active duty.

These reports, whether viva voce to the guest priest or written reports to the Bishops and Superiors, are made only after discussion by ALL members of the Staff responsible for the guest's supervision and assistance. These discussions, it should be noted, are a daily feature of life at Via Coeli. Each evening, all supervisory staff members gather with the Superior to report and discuss the activities in their individual areas of responsibility for that day.

EVALUATION - We welcome the prospect of a quarterly evaluation by our local Ordinary, as well as any surprise visit he may wish to pay us.

Any Bishop or major Superior is welcome to visit Via Coeli at any time, announced or unannounced. It is non-contestable fact that we have been actively inviting Bishops to "come and see" for over a year now.

NATURE OF INSTITUTION OF REHABILITATION

(1) CANON LAW (HOUSE OF PENANCE)

As stated previously, it was made clear to us from our beginnings by the ten Apostolic Delegate, present Papal Secretary of State, Card. Cicognani, that Via Coeli should be known and function as a "Home for Aged and Infirm Priests."

We are proud of the fact that the Congregation for the Defense of the Faith regards Via Coeli as a 'House of Penance' in the context of the returning priest. We are proud, also, that the penitential atmosphere which exists at Via Coeli has been, for years, much more in keeping with the mind of the Fathers of the Second Vatican Council than with older and more severe thinking about 'Houses of Penance.'

(2) CIVIL LAW(SANATORIUM)

Via Coeli is licensed to operate in the State of New Mexico as a sheltered care home for priests.

(3) NORMAL COMMUNITY LIVING (MONASTERY)

With all their troubles and ills, the guest-priests and Paracletes at Via Coeli form a community of remarkably fine spirit. The inter-action of genuine charity is a constant source of mutual encouragement that has been remarked upon by every retreat master we have ever had, and by numerous clerical visitors.

(4) OBJECTIVELY: (FORM AND TEST NEW HABITS OF BEHAVIOR)

This is properly the work of the individual guest-priest, under the influence of grace and, if he so chooses, aided and abetted by informal talks with a Paraclete and/or the professional therapeutic services put at his disposal here.

CONCLUSION TO FIRST PARTPROGRAM FOR REHABILITATION OF PRIESTS

Father Murphy obviously is entitled to his opinion as to what a program for rehabilitation of priests should be. However, it is quite surprising that after almost 2½ years of residence at St. Joseph's Hospice he should continue ignorant of the program in effect at St. Joseph's and throughout the Canyon and the substantial efforts being made to help our guest-priests.

Separate statements are given from two Paracletes who were, at different times, in charge at St. Joseph's Hospice, living in residence with Fr. John Murphy. Their observations may throw some light on the discrepancy which exists between Fr. Murphy's "factual report on Via Coeli" and the one we are about to give.

cf. statement: Rev. John Feit, S.P.

FACTUAL REPORT ON VIA COELI1) STAFF:

To state that unresolved behavior problems afflict the Superiors of the four houses at Via Coeli is a judgment that falls properly in the realm of the professional psychiatrist and/or psychologist. These professional people judge behavior problems to be unresolved only after careful and studied evaluation, and/or carefully structured clinical testing. For a man with no background, no specialized training in psychiatry or psychology to profer such a judgment borders on excessive rashness.

To state that unresolved behavior problems necessitated removal from the active ministry of the four house Superiors at Via Coeli supposes a detailed, factual knowledge of the life history and priestly conduct of the priests involved prior to their coming to Via Coeli. Such detailed, factual information is not given here, nor is it even hinted at. The damning accusation is simply put forth.

No Paraclete has been maintained in charge of a house who has repeatedly exhibited drunkenness or excessive use of barbituates.

FACT: Paracletes at Via Coeli who are themselves alcoholics have lapsed occasionally in the past 2½ years. If they were in charge of a house at such a time they were removed from that position and relegated to a minor role in the community until such time as they evidenced signs of stability and renewed efforts at proper priestly conduct.

FACT: No Superior of Via Coeli Monastery has been intoxicated or given over to the excessive use of barbituates in the past 2½ years.

The psysical needs of Paracletes have been consistently and conscientiously looked after.

Psychiatric examinations for Paracletes have not been deemed necessary as a rule of general procedure. Men charged with heavy responsibilities in other walks of life: doctors, lawyers, teachers, parish priests etc. are not subjected to psychiatric examination before assuming their responsibilities.

There IS a training program for Paracletes. It is a very fine and wide-spread kind of program: on-the-job training. A priest-candidate for the Paracletes in the Canyon is evaluated, and his

9.

qualifications are checked out WHILE HE IS ACTIVELY ENGAGED IN THE WORK OF HELPING HIS BROTHER PRIESTS. The emphasis is on seeing what a candidate can do, and judging his willingness to do it.

There is a regular program set up for those candidates who aspire to the Paraclete apostolate but are yet clerical novices or clerical students. This program, run separately from Via Coeli, conforms to the standards which Mother Church has set up for the training of prospective priests.

It is a matter of special pride to Paracletes that we form one and the same community with our guest-priests. We live the same life, follow the same daily order, and avail ourselves of those opportunities at recreation which are available to our guest-priests. NOTHING has proven more effective in winning the confidence and respect of these men. By sharing our lives with them, even to the details of a routine day, they SEE that we are genuinely interested in them as brother-priests and accept and respect them as human persons.

PROGRAM: (NON-EXISTENT)

A) SPIRITUAL:

The spiritual program at Via Coeli is so arranged that a man will have ample opportunity for prayer, yet not be forced into a position where prayer becomes distasteful because of extreme length of spiritual exercises.

At any time, in any of the houses, a simple request made to the priest in charge assures a priest-guest as much as six hours of free time for any honest project or recreation he may wish to pursue.

B) THERAPY: (MANDATORY)

Insistence on mandatory therapy goes against the freedom and dignity of the human person as well as against acknowledged psychotherapeutic techniques as explained to us by our staff doctors.

Testimony to the high level of cooperation existing between Paraclete Superiors and the medical men who serve Via Coeli can be had by consulting the appended statements of Dr. Frank Rowe, M.D.; Dr. John McCarthy, M.D., and Dr. John Salazar, Ph.D.

Continues in the same vein, as the above written. Directions of psychiatrists and psychologists have been carefully considered by ourselves and passed on to Ordinaries and major Superiors involved in each individual case.

On occasion an Ordinary or major Superior has been reluctant to act upon such direction, in which case we have the duty of reminding the guest-priest involved that he is still under the jurisdiction of his proper ecclesiastical superior.

C) WORK:

Work of guest-priests at Via Coeli has never been placed on a MANDATORY basis. We receive excellent cooperation from the guest-priests on a purely voluntary basis.

Consult the LEISURE TIME REPORT already referred to and appended to this paper.

D) RECREATION: MANDATORY

The foolhardiness of "mandatory recreation" has already been commented upon.

The ample opportunities for recreation available to our guest-priests have already been outlined (pg.4).

Besides the social or group activities many men find enjoyment and recreation in hiking, swimming, fishing, reading and listening to music. We have an excellent library of more than 6000 volumes, and a smaller but very fine record library for music lovers.

E) REPORT:

Our comment on the manner in which we "report" to the individual guest-priest and his ecclesiastical Superior has already been made (pg. 5).

EVALUATION

Via Coeli is open at all times to the inspection of any authorized person.

NATURE OF VIA COELICANONICALLY

Reference has already been made to the fact that it is at the request of Card. Cicognani that Via Coeli is known as and function as a "Home for Aged and Infirm Priests."

An assertion is here made. The burden of proof lies on the one making the assertion.

Every effort is made to help the individual priest plagued by alcoholism. Some have the will to succeed and do succeed. Others do not have such will. One thing we cannot give a man at Via Coeli is "the will to effect a change in himself."

Regarding the specific charge here made: let it be proved as stated.

Reference to this charge has already been made on pg. 7 (A).

To excuse one's own failings by appealing to the failings of another is the philosophy of a defeated man.

Regarding the charge that "inequitable preference" is given some guest-priests over others, let the record stand. Human judgments include human errors, of which we have been guilty. However we will not run our program to suit a few malcontents who complain that other guest-priests are being preferred over themselves.

2) CIVILLY

This charge is so general that it cannot be answered specifically. Let the record show that an honest attempt has been made to safeguard the persons and property in the local community.

In isolated instances of serious misconduct the offending individual, when proven guilty, has been speedily dismissed from Via Coeli.

The Superior of Via Coeli who is referenced by Fr. Murphy is the current Superior, Fr. Joseph R. Moylan, S.P. The answer to this charge appears in a separately appended statement by Fr. Moylan.

The concept of "mandatory therapy" and our rejection of it has already been discussed at length in several portions of this paper.

The same opportunities for therapy, recreation and work are offered to guest-priest with a problem of homosexuality as those outlined in the general program for all guest-priests. We have, from the beginning, avoided the policy of "segregating" a priest with such a problem from the community of his brother-priests. Our staff psychologist has recently assured us that this is a healthy and therapeutic policy, and one that works to the good of the individual concerned.

Alcoholics who want help will find that help available here. Among the natural means for help offered them are:

Alcoholics Anonymous: One meeting a week - 7 in attendance.

Recovery Inc.: two meetings a week - 18 in attendance

Consultation with a professional therapist is made available at the monastery itself on a weekly basis.

Besides this consultation, three psychiatrists in the city of Albuquerque are available to men who seek such help. They are driven to and from the city for their appointments at the expense of the Paracletes.

Excellent secondary helps are given the alcoholic through the infirmary and dispensary run by the Handmaids of the Precious Blood; v.g., vitamin shots and body-building medicines as prescribed by our staff physician.

Whatever is meant by "custody" or "segregation" in this context is not clear. FACT: On every occasion an M.D. or psychiatrist has advised that a man be hospitalized, we have done all in our power to hospitalize him. A real problem exists, under the statutes of the State of New Mexico, in trying to commit a man to a psychiatric hospital. If he is committed against his will he can obtain his own release, and initiate legal proceedings against those who had him committed.

3) SOCIALLY

The annex houses at Via Coeli, of which St. Joseph's is one, provide an excellent training ground for Paraclete vocations.

Here a man has an excellent chance for on-the-job training in a smaller house, with fewer guest-priests to serve (about ten).

Even while a Paraclete acts as Father Servant at such a house, he does not act independently, nor does he make policy or decide major issues. In all important areas he acts under the direct supervision of the Superior of Via Coeli. Furthermore, he is required to make a report "viva voce" to that Superior each night about the manner in which the house is being run.

4) OBJECTIVELY: FORM AND TEST NEW HABITS OF BEHAVIOR

That there are some cases where the three-level agreement - Via Coeli, inactive priest and Bishop - about the nature of the 'unacceptable behavior to be changed' does not obtain is fact. There has never been a lack of agreement between Via Coeli and the Bishop. How could there be? Our information comes from the Bishop. One would assume that there are many cases where there is no agreement between the Bishop and his subject priest on this question.

In some cases there is no agreement between the guest-priest and ourselves as to what his problem truly is. That is often because a man refuses to recognize or admit what is really troubling him.

In some cases a man may have criteria of his own by which he wishes to be judged. We may be unable to accept such criteria. He, in turn, may refuse to accept ours. When, for example, we ask of the alcoholic a prolonged period of sobriety, he may judge that criterion unfair to him.

In some cases, then, mutually accepted criteria are not to be had.

Reports to guest-priests are made "viva voce". They range from an encouraging word to lengthy talks about a man's problems and his progress. If a man is doing well he is so informed. If he is doing poorly he is so informed.

This charge is absolutely false. The advice of medical doctors, psychiatrists and psychologists has been actively sought in the designing and implementing of our program. Reference may be had to the reports of those medical men named before; reports appended to this paper.

CONCLUSION TO SECOND PART:
FACTUAL REPORT ON VIA COELI

Either Fr. John Murphy's "factual report on Via Coeli" is correct, or the report we have submitted in answer to his is correct.

On our part we invite any form of investigation, inspection and/or criticism which is open and above board, and directed by authorized persons.

Via Coeli Monastery
Sept. 30, 1966

(signed) Fr. Gerald of the Holy Spirit, s.P.

Father Gerald M.C. Fitzgerald, s.P.
Servant General

GF/jf

September 30, 1966

TO WHOM IT MAY CONCERN:

I have been asked to comment on the 11½ months I spent as Father Servant at St. Joseph's Hospice (Via Coeli Monastery), specifically in reference to a priest of that house, Father John Murphy. Comment is as follows:

On innumerable occasions Father John Murphy talked with me at length about Via Coeli, the program (or as he said, the lack of program), and the Paraclete personnel. I cannot recall one instance in which he had anything good to say about what Via Coeli or the Paracletes were doing for the guest-priests who were with us. This in spite of the fact that during the 11½ months we were together at St. Joseph's eleven priests were returned to the active ministry, three others entered the Paraclete Congregation (still persevering) and one more was helped to find a retirement home better suited to his physical ills than the high mountain country of New Mexico.

Whenever I tried to point out to Father Murphy that these men had gone out of their way to express their thanks and gratitude for what had been done for them at Via Coeli, he seemed oblivious to the remark. Conversely, he continued to berate the Paraclete program and personnel, constantly talking about what was wrong with Via Coeli. These were not random remarks about occasional errors in human judgement. They were a steady stream of invective far surpassing anything I had heard or lived with in eight years as a priest.

Finally, in July 1966, I went to the Superior at Via Coeli, Father Joseph Moylan, S.P., and told him that I could not continue as Father Servant at St. Joseph's Hospice and that for the following reasons:

1. Father John Murphy's completely negative attitude was becoming more evident by the day in his disinclination to help with any of the work in the house (except washing dishes), and the increased frequency of his remarks against anything "Paraclete."
2. his flagrant disregard for the daily order, which was to my mind a scandal to the guest-priests at St. Joseph's; e.g., in the 11½ months I spent with him he was never once present at morning prayer, meditation, community high Mass, exposition of the Blessed Sacrament, Rosary, Reposition of the Blessed Sacrament or night prayer. He was never seen to make a Holy Hour in the community chapel, although every other priest in the house did, every day.
3. his complete lack of charity in 'snubbing' guest-priests, refusing to even pass the time of day with them or to speak to them at community meals.

Christo Sacerdote

Via Coeli

MONASTERY OF THE SERVANTS OF THE PARACLETE

CABLE: PARACLETE, ALBUQU
PHONE: AREA COE
32
520

Jemez Springs, New Mexico

- 2 -

Since he was some 30 years my senior in the priesthood, and since I was not his canonical Superior, I did not think it my place to correct him. I seriously doubted, at the time, if he was amenable to any ideas or suggestions which might differ from his own.

I am not surprised that Father John Murphy is ignorant of the program for guest-priests followed at Via Coeli and its annex houses. He has not tried to live that program. He certainly showed no inclination for trying to live it during the 11½ months we were in residence together at St. Joseph's.

Respectfully submitted

Rev. John B. Feit, S.P.
Via Coeli Monastery
September 30, 1966

I DEL PARACLITO
CASA GENERALIZIA

IA NUOVA, 1468 (CAPANNELLO)
ROMA - ITALIA

CABLE: PARACLETE - ROMA
TELEFONO: 600.074

Nov 9/66

Rev. Peter Burwell, S.P.
Queen of Peace
Courance, by Lockerbie
Dumfriesshire, Scotland

Dear Peter:

Thanks for your letter of October 28 regarding
the poor man certainly poses of serious problem but
problems are our apostolate and I know of no one more
kindly or understanding than you and Sal to work with them.
The good Bishop of Motherwell has been most fatherly and
patient.

Today we received statements from the Standard
Bank of Ininga showing all accounts there closed out. I
believe I wrote you that, through the Consolata Fathers of
Turin, we received an Italian money order for 516,000 Lire,
approximately 825.00 dollars. The money is in our account at
the Vatican for Father Gerald's consideration on his return.

It certainly seems like all hell's let loose
on us in the States. A certain Father John P. Murphy who
signs himself "sp" but is only an Oblate though the legiti-
mately appointed pastor of the village church at Jemez Springs
sent a letter to all the American Bishops blasting the Com-
munity, its religious superiors and the work in the Canyon -
and giving his ideas as to how things should be run. Its
definitely a "nut" letter and I feel sure most, if not all,
the bishops will consider it as such. Owen and I talked with
Father Gerald last evening at Hartford, Conn., and he to our
pleasant surprise was his optimistic self. Actually he was
visiting Bishop Hackett of Hartford when we phoned and he
said Bishop Hackett had gotten the letter and had torn it up.
In any case God give us the grace to pray. He won't let this
great apostolate fail.

The enclosed letter for you came today. The
best. Remember me to Sal.

Dev. mo in Xto

W. Owen

Sal

Your Excellency:

This letter is to inform you that we are aware of the letter which you received recently, signed by Father John Murphy, S.P. As a matter of fact, we have been aware of the existence of such a letter for about three weeks. While hoping and praying that Father Murphy would refrain from embarrassing himself and us by mailing it, we made the existence of the letter known to both His Excellency, Archbishop Davis of Santa Fe and to Father David Temple, O.F.M., our Religious Assistant, appointed by the Sacred Congregation of Religious.

In the hands of each of the aforementioned, we placed a complete reply within days of our learning of the letter's existence. They are satisfied on the question of where truth lies at the present time.

Entirely apart from this development, I had planned to be in Washington, D.C., on November 14th for a meeting with a small group of the Bishops. If I am prepared to remain in Washington and to meet with Your Excellency should you wish the opportunity for clarification. With me, at that time, I will have copies of the report which Father Gerald made to the Archbishop of Santa Fe and to Father Temple to which Your Excellency will be welcome.

Respectfully yours in Spiritu,

Joseph R. Moylan, S.P.
Superior of Via Coeli

Via Coeli MONASTERY OF THE SERVANTS OF THE PARACLETE

OFFICE OF THE TREASURER GENERAL

Jemez Springs, New Mexico

December 29, 1966

THIS IS THE VIA COELI PROGRAM to date and nearing, we believe, completion - excepting in some of its important material aspects, e.g., the finishing and activating of the New Infirmary Building.

The PROGRAM is based upon and adheres without exception to Father Gerald's original methods but simply implemented with scientific helps in accord with the Mandate of the S. Cong. of Religious as given to Fr. D. Temple. This letter has called for more careful structuring of the Program to make it more effective. But, and this we stress, the Guest Father is still and will always be treated with complete deference to the dignity of his priesthood and fullest respect for his human person and the sacredness of his own conscience.

Absolutely no individual is forced to accept any part of the Program, spiritual, physical or scientific. He is perfectly free to refuse to comply. This, however, is made very clear to him: namely, if he cannot or will not bring himself freely to comply with at least a substantial part of our Program, we shall have to recommend that he seek help elsewhere than at Via Coeli. In other words, we do not feel justified in accepting the requested fee from a Bishop or Superior, if the Father is not going to avail himself of the helps our Program offers him. There is not, and never has been, any forcing of a Guest Father to submit, since it has always been the feeling and actual policy, that only with the good will and free consent of the Guest can our rebuilding of his priestly life become effective.

Four distinct units are in operation here in the Canyon; at present, with two other Houses - one at Albuquerque and one at Santa Fe - forming now an integral part of the New Mexico or, better known, Via Coeli operation. Each unit has a quite distinct purpose or purposes of its own.

The original "Mountain Inn", where Father Gerald began his monumental effort just 20 years ago, is still referred to more specifically as "Via Coeli". The other subsidiary Houses have their individual names, as: Regina Mundi, Lourdes Retreat, Voluntas Dei. This facilitates reference to the various units. The Albuquerque House is called Pius XII Villa and the one in Santa Fe is known as Villa Madre de Dios.

Via Coeli (Main House) still houses the administrative offices. The Father Servant here is Superior of all the New Mexico Houses, each subsidiary House have its Local Superior and an Assistant, either one or both a professed Paraclete. Here at Via Coeli functions also, besides the Fr. Servant and His Assistant, the Treasurer, the Secretary in charge of the files and important correspondence, and an Assistant in charge of Maintenance. Also, one of our four special Paraclete Counsellors resides here at the Main House. Besides the Paraclete Staff of this Via Coeli, Main House, there are some twenty Guest priests in residence, most of whom are those whose cases are just being initiated at Rome, or with their Ordinary or Religious Superior, also such as call for more immediate or regular attention. Other few have been here in residence for some time and offer very valuable services, as hearing occasional confessions, meeting the many visitors and showing them around, etc. But everyone, Superior, Staff and all join in performing, not only the needed duties and chores, but especially the all-important Spritual Program of the day. This Program does not differ in the slightest from Father Gerald's original daily regime: Rising at 6, Morning Prayers with short Meditation at 6:30, private Masses, then Breakfast at 7:35.

Each day a High Mass at 9 a.m. (either a full Solemn or Concelebrated Mass on Sundays and Feast Days), followed immediately by daily Exposition of the Blessed Sacrament, to continue through the Day, always with one or more of the Fathers (Guests or Paracletes) in voluntary Adoration, until Reposition, with Rosary and prayers and Benediction at 5:30. There are always evening prayers at 7:30: Litany of the Sacred Heart, a brief period of spiritual reading and Compline in common. A priestly guard of honor continues in Adoration around the clock in this one large House of Via Coeli. Over and above all this, private visits to the Blessed Sacrament and Divine Office read in the Eucharistic Presence are counselled.

One can easily imagine the many useful services our Guest Fathers can volunteer to perform for the mutual helpfulness of their fellow-priests and to their own great benefit, such as the care of sacristies and the many altars required, the daily mails, the cooking which three or four will share, the little store for smaller needs, the library, the gardening, etc., etc. All this besides the numerous forms of organized intellectual, physical, recreational and similar types of therapy.

Now, to consider the distinct purposes and activities of the other units - more or less in the progressive order in which each one enters into the Program, though their purposes obviously overlap:

At our beautiful Lourdes Retreat, up the Canyon a mile or so, there is a nucleus of some 8 or 10 Guest Fathers with their Paraclete Servants, who have indicated or humbly admitted their inability to function in the regular ministry outside, or have simply expressed their preference for spending their remaining years in dedication to prayer and some useful service, in order to bring more abundant blessings on the Paraclete Apostolate. This is shaping, we very earnestly hope, in the direction of what Father Gerald has long proposed as something the Holy Ghost definitely wants for the furtherance of our care for priests - as he calls it: "a mitigated monastic regime". This, we hope, is in the making at Lourdes Retreat.

Dr. Salazar (our invaluable attending Psychologist, who has stated emphatically more than once, that he would not even consider working with us Paraclete Fathers had we not the "basic spiritual program we have) is delighted with this positive, constructive and practical program of "spiritual fulfillment of their priesthood". At Lourdes, as an alternative to going back to "active duty" for those who cannot or prefer not, the spiritual program is identical with that at Via Coeli, except that the hours of Exposition are limited due to the smaller number of Fathers.

The quiet, happy nucleus at Lourdes Retreat provides admirable environment into which our newly-arrived Guests are introduced for a week or ten days of orientation, rest and reassurance, or for "drying out", if needed, under the supervision of our doctor and nursing Sisters. The only trouble is, the newcomer invariably does not want to leave the place. However, after our Registered Nurses have checked their condition and medication and our Staff Doctors have made initial observations we have to invite them to go in to one of our excellent Catholic Hospitals for a complete physical and neurological checkup, or, if they object, to move to one of our other units.

We have found a very great advantage in the above mentioned checkup at the hospital, especially as a means of ruling out even minor and sometimes serious contributing and aggravating factors of the main problem. It occasionally results in relieving the problem almost entirely. Of course, the approval of the priest's Ordinary or Superior is first asked. We find them most consistently in fullest agreement.

We ask the Doctors who perform these checkups to make recommendations as to the possible need or advisability of psychological or psychiatric tests later. But only after the priest has returned from the hospital do we propose consultation with our Staff Psychologist or a Psychiatrist of their own choice, if the above recommendation advises it. Again, there is absolutely no forcing or undue urging. Even our Staff Psychologist is opposed to any such pressure. Again, the individual conscience is fully respected. Fortunately we have.

a very exceptional selection of excellent doctors and especially psychiatrists in Albuquerque, should the Father wish to follow recommendations.

A short distance from Lourdes Retreat is our provisional infirmary, called "Voluntas Dei". The Paraclete Father in residence there has had exceptional training in the various standard forms of therapy. While this Paraclete Father supervises the general care of the priests in the Infirmary, our invaluable Handmaids of the Precious Blood, several of them registered nurses and technicians are in residence as well and leave nothing to be desired in the way of nursing, dieting and all-around care of the sick, together with the truly dedicated Paraclete Assistant who gives personal help and attention as needed. The Infirmary, though Temporary, is a pleasant, congenial and efficient little unit. It is from the dispensary here that the nurses provide what attention the new arrivals may require at nearby Lourdes Retreat during their initial stay there.

The Father Servant in charge of the Infirmary, as can easily be seen, is quite free to make all hospital arrangements, and outpatient appointments, involving trips to the City, etc. At the same time, he is able to organize, supervise and perhaps conduct the numerous types of therapy: there are the evening card parties or occasional bingo, a weekly movie, the two recreation halls newly equipped with pool tables, pingpong and card tables, dart boards, etc. A local gym is available twice a week. In suitable weather soft-ball games with a local team is a favorite; finally there is the attractive 9-hole pitch and putt golf course. Of course, there are the perennial hikes into the mountains, picnics and leisurely hours of fishing. Through the winter months, mainly, seminars on Conciliar, and other activities are well attended, as well as Spanish, French and other language courses.. Hand crafts are privately sponsored. These activities center more around Regina Mundi, where some fifteen of the more fully rehabilitated are resident and will soon be moving out of the Canyon to Albuquerque or Santa Fe or back to duty.

But, mostly, the Father-Therapist is concerned with the different group therapies. There is the rather frequent general dialogue meeting of all interested in attending: Guest-Fathers, Paracletes, doctors, everybody. Sometimes a special area of general interest is opened for discussion; at other times the field is wide open for comments, complaints, suggestions - what have you. These we find most helpful in more ways than one would imagine - it especially relieves tension and misunderstanding.

There are the more specialized groups, known as RECOVERY, INC., and the well known AA Group. The general methods of AA are better known and will be considered later. But a comparison here will help to understand the nature of Recovery, Inc., which originated with the late Dr. Love, of Illinois Univ. Medical School. His is a method of mutual helpfulness arrived at through exchange of helpful experiences and experiments within a closed group of persons who suffer from similar emotional, nervous or even slight mental disorders. There are plans to follow in the discussions; but the emphasis is on openness and mutual helpfulness in telling of their failures and successes. This group which meets weekly has been found most helpful for several and is very highly recommended by our Staff Psychologist for his own patients and in general for others.

Only one or two of the Bishops at our Washington meeting were aware of Recovery, Inc., when Bishop Leven spoke very highly of it as a part of Via Coeli's program. However, all were fully cognizant of AA, and almost to a man, not only endorsed our initial efforts to incorporate it in our Via Coeli program, as Father Gerald approved we do repeatedly within the past couple of years, but they practically demanded that we bring the AA program to its fullest possible effectiveness at Via Coeli, insisting upon attendance at at least two weekly meetings with lay people in the city. They asserted that these are good people and our priests in order to profit by AA after leaving us must meet with such people for the most part. Fully convinced by Father Gerald's own words to me that he now approved of AA at Via Coeli, I readily promised the Bishops it would be done. And I assured them I felt no restrictions in the matter, so long as it was kept under Paraclete supervision. The Bishops were greatly

relieved and gratified. Bishop McCarty seemed particularly proud in stating that the Fathers go out from Sturgis twice every week to AA meeting some "30 miles away".

On our return from Washington our Paraclete Staff here at Via Coeli held at least three intensive discussion meetings on how to bring our AA program to the fullest possible effectiveness. We had before our minds a confirmed alcoholic who had been here at Via Coeli at least ten years and growing continually worse, until in desperation some months before these meetings we had sent him to Turquoise Lodge (a State Alcoholic Commission drying out and indoctrination center in Albuquerque) for their two-weeks intensive treatment. He came back convinced of AA, attends now a weekly meeting regularly, and has not taken a drink these past 3 or 4 months, during which time he took a vacation trip of three weeks.

We decided to approach the State Commission Authorities at Turquoise Lodge, which is in the near vicinity of our Pius XII Villa. We did so - the Father Paraclete we have in charge of AA and excellently informed on the matter, another recovered AA and myself. The Officials were most kind and informative. We asked their advise as to setting up a comparable unit under our own supervision at Pius XII Villa. They thought it an excellent idea and said they would help us in every way possible, even letting a few representing us attend their lectures and meetings until we caught on and could operate independently of them. Dr. Salazar was on the Board that originally instituted the New Mexico Commission and so, is in fine relations with them.

The authorities readily stated that we would have much more to offer toward a successful AA plan than they have. Their budget limits their "course" to two weeks when often more time is needed for individuals. They cannot provide for complete physical checkup as we do. They have no facility for psychological or psychiatric treatment, if needed. And, besides, they know nothing about the greatest help of all, namely, our spiritual program, this seemed a tremendous opportunity for us which no one in the country can begin to Dr. Salazar

At a meeting with Archbishop Davis, attended by Dr. Salazar, Father Mulcahy and myself, we discussed and agreed upon these two points of our program for the future:

(1) Dr. Salazar wishes to take those Fathers under his charge for psychological difficulties and after a few weeks of counselling here at Via Coeli he will conduct them through a structured, graded program at Pius XII Villa for a period of six weeks or more. These priests will be given the opportunity to do week end supply work also. The Archbishop will then instruct one of his reliable pastors to take the Father into residence at his parish for from two to six months of full parish duties. Then we feel that we can recommend the priest to his Ordinary or Superior with much more assurance, and also recommend a more successful kind of treatment for the first year or so.

(2) There was also complete agreement for the establishment of the AA program at Pius XII Villa.

We have just completed a two week intensive treatment course for two of our Fathers at Pius XII Villa with fine cooperation from the Turquoise Lodge people as well as from Fr. Mulcahy, the Superior, and Fr. Harry Kenny, S.P., who is in immediate charge of the program. The two Fathers are now back at Via Coeli for the continuance of the educational program which will last approximately 90 days. They will attend an AA meeting on Mondays at Via Coeli, a Wednesday evening closed meeting in Albuquerque and another closed meeting on Friday at Turquoise Lodge. At present ten priests are active in AA.

Yet another phase of our Paraclete activity in the Canyon is one of paramount importance to the smooth operation that has characterized our work for the past year or more. This is the custom of gathering at the Via Coeli office every evening after supper of the heads of the different Houses plus those who are heads of departments such as the Treasurer, the Secretary and those

have a general get together of all the Paracletes. At these meetings the events of the day and the plans ahead are discussed and evaluated in the light of personal knowledge and past experience and the like. These meetings we regard as essential to a smooth, effective dealing with the Guests and the best business operation of the Houses.

Finally, the prayer-life of the Community is the true source of the effectiveness of every human effort put forth in the Program.

John F. McCarthy, M.D.
Psychiatrist
H. P. Morgan, M.D.
Psychiatrist

SALAZAR CLINIC
229 Truman Street N.E.
Suite A
Albuquerque, New Mexico

September 1

Father William B. Swanson, S.P.
Superior
Via Coeli Monastery
Jemez Springs, New Mexico

RE: FATHER [REDACTED]

Dear Father Swanson:

Thank you for your referral of Father [REDACTED] for psychological examination and an evaluation of his request for laicization. We have had the opportunity of examining this individual both at Via Coeli as well as one time at our clinic.

Our examination reveals that Father [REDACTED] has been encountering difficulties in accepting the priesthood almost from the beginning of his contact with religious life. It would appear that he entered this life, not so much because of any personal motivation for it but rather because he felt this is what his parents wanted for him. It seems that his loyalty to the priesthood has never been anything but lukewarm as a result of which he has been prone to distractions from his obligations and responsibilities as a clergyman.

Our examination does not reveal the presence of any kind of disturbances of thinking or feeling that would characterize a disabling or handicapping mental illness that would otherwise explain his attitude toward the priesthood. He is in good reality contact with good memory functions, appropriate affect and no significant evidence of disturbing anxiety. He shows no evidence of delusional or hallucinatory thinking and his stream of thought is both clear and relevant. It is easily apparent that he has an above average intelligence and although his judgment may not have always been appropriate for a man in the clergy, we do not see his deviations from the expected behavior to be products of any serious mental or emotional distress. His request for laicization appears to us to be a matter of conscience. He does not feel that he can in genuine sincerity live the proper life of a priest. That he may be interested in marriage, is not in our opinion the determining factor in his failure to adapt to priestly responsibilities. It is therefore our recommendation that his request for laicization should be given serious consideration by the proper ecclesiastical authorities. His continued presence in the priesthood is neither serving the church or himself.

Sincerely yours,

Dr. John A. Salazar
JOHN A. SALAZAR, Ph.D.
Clinical Psychologist

"THE WORK OF THE PARACLETES IS THE REBUILDING OF PRIESTLY LIVES."
 (Fr. Gerald, S.P.)

THE PARACLETE PROGRAM AT VIA COELI - aims at the WHOLE man and ALL his needs.

SPIRITUAL
 Community living
 morning prayer
 evening prayer
 meditation
 Mass
 holy hour
 rosary
 benediction
 spiritual reading

MENTAL
 library
 music library
 theology seminars
 language classes

EMOTIONAL

A.A. program
 Recovery Group
 Dr. John Salazar
 Albuquerque M.D.s
 Jacobson
 Hoyda
 McCullough
 McCarthy

PHYSICAL MEANS

physical check up after arrival

services of Dr. Rowe

SERVICES of the Handmaids

{ clinic
 dispensary
 infirmary } daily

SPORTS

golf
 softball
 basketball
 swimming
 hiking
 fishing

REC CENTER

ping pong
 pool
 darts
 cards
 bingo

WORK

ROLES OF SERVICE WITHIN THE COMMUNITY:
 cooking,
 sacriaty,
 lawns,
 dishes etc.

THIS IS THE EXISTING PROGRAM AT VIA COELI. THE PURPOSE OF THIS MEETING (Wedn., Jan. 25, 1967) IS TO INSURE THE GREATEST POSSIBLE CONTINUITY IN THE TREATMENT OF GUEST-PRIESTS PASSING FROM VIA COELI MONASTERY TO VILLA PIUS XII, ALBQ.

102/67
January 27, 1967

The Very Reverend Father
David Temple, O.F.M.
San Damiano Retreat
P. O. Box 767
Danville, California 94526

Dear Father David:

Thank you for your letter of January 4th.

Your report of reforms effected and problems to be resolved is encouraging. Next week we are to have another meeting with Fathers Moylan, Mulcahy and Dr. Salazar to discuss possible programs for priests with a history of homosexuality. It appears that Via Coeli is receiving an increasing number of these cases and that alcoholics are not coming in so great a number.

There are two factors of importance here to my mind.

1. Only a limited number should be accepted at any one time.
2. Adequate personnel and programming must be provided.

I shall let you know the results of our meeting.

Thanks to the presence of Father Swanstrom at Via Coeli, Father Moylan is able to do his job better. I am pleased to know that Father George Pausch is doing well.

With prayerful best wishes, I am,

Sincerely in Christ,

James P. Davis
ARCHBISHOP OF SANTA FE

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MINUTES OF THE MEETING

Held Feb. 13, 1967, at the offices of Most Rev. James Peter Davis, Archbishop of Santa Fe; present at the meeting:

Most Rev. James P. Davis, Archbishop

Rev. John Vincent, s.P.
Rev. Edwin Connolly, s.P.
Rev. John Feit, s.P.

Rev. Patrick Mulcahy, s.P.
Rev. Harry Kenney, s.P.
Dr. John Salazar, Ph.D.

PURPOSE OF THE MEETING: To present to the Archbishop a plan whereby guest-priests under the care of the Servants of the Paraclete could enter into ministerial work in the Archdiocese of Santa Fe as a final step in a graduated program of rehabilitation begun at Via Coeli Monastery, and continued through the Paraclete houses in Albuquerque and Santa Fe.

(The meeting at 2:05 p.m., Monday, Feb. 13)

In answer to the Archbishop's question as to the purpose of the meeting, Dr. Salazar asked Fr. Feit to outline the matter to be discussed. Fr. Feit outlined the purpose of the meeting as stated above.

The Archbishop seemed immediately receptive to the idea, stating that the priests of the Archdiocese were well disposed to work with the Servants of the Paraclete in any well founded program for the rehabilitation of their brother priests. The Archbishop added his own personal interest in and concern for the work, then proposed the following parishes as suitable for such a plan:

In Albuquerque

Sacred Heart
St. Anne's
San Felipe
O. L. of Fatima
Queen of Heaven
Holy Ghost
O. L. of Assumption
St. Francis Xavier
St. Bernadette's

St. Therese
Annunciation
Immaculate Conception
St. Charles
Holy Family
St. Edwin's
Ascension
O. L. Guadalupe
Nativity SVM (Alameda)
St. Clement's (Los Lunas)

In Santa Fe

St. Anne's
Cristo Rey
St. John's
O. L. Guadalupe

The Archbishop pointed out that in these parishes there was room for another resident priest, and enough work to keep him active in the ministry, without placing an undue load on him in the initial stages of his return to duty.

The question then arose as to the mechanics of placing guest-priests in these parishes. The plan as presented by Fr. Mulcahy, Fr. Feit and Dr. Salazar was that when a man seemed ready for a long term parochial assignment (ready in the judgment of the Paracletes and the Doctor) he

should be interviewed by the Archbishop, said interview being arranged by the Paraclete superior with whom the man was resident. The Archbishop, after meeting with the man, would then decide which of the parishes and which pastor the man would have the best chance of success in his efforts to re-enter the active ministry, and would make the necessary arrangements for the transfer of the man from a Paraclete house to a parish rectory situation, if he found the man to be suitable for work in the Archdiocese. The man would then be invited to make a weeks retreat at Via Coeli, preparatory to taking his assignment, thus allowing himself time for a final preparation for his return to the ministry, and allowing the Superior of Via Coeli to make a final evaluation of the man prior to his being assigned. (This last step suggested by the fact that in the minds of the Ordinaries and Provincial Superiors it is still Via Coeli as such that is considered responsible for a man's rehabilitation.)

In placing men in the parishes, the Archbishop would use his judgment and discretion in informing the pastors only of what he thought they must absolutely know about the priest they were receiving, so that they might more effectively work with the man. No details or particulars of a clinical nature need be made known regarding the man's past history.

The point was then introduced that Villa Pius XII in Albuquerque was currently receiving guests from Via Coeli via two principal sources: first; those working with Dr. Salazar in a continuing therapeutic relationship, which relationship would be sustained during the man's parochial assignment; second; referrals from the existing AA program at Via Coeli who had demonstrated stability over a period of time, but who would be expected to continue in AA both while at Villa Pius XII and in their parochial assignments.

Villa Madre de Dios in Santa Fe, on the other hand, was better disposed to receive guests who were not receiving professional help (AA or psychiatric or psychological counselling) but who had shown stability over a period of time, and seemed ready to move on, first to week end supply, then possibly to parochial assignments in Santa Fe.

Archbishop Javin remarked that in placing men in Santa Fe parishes Monsignor Rodriguez would be of great help, as he was interested in the work of helping his brother priests.

When the point was made that the program as so far stated might carry with it an inconvenience in terms of constant personnel changes in the parishes, the Archbishop remarked that there were enough parishes available to obviate that problem, and that the program must exist for the good of the men, and not the men for the program. He repeated that the priests of the archdiocese were ready and willing to help in this operation.

It was agreed among all present that it should be the task of the Archbishop, after interviewing a man put forward by the Paraclete team, to himself select the pastor and ~~which~~ parish best suited to the man's needs. It was further agreed that the parochial assignment was to be of an indefinite nature, lasting so long as was necessary for the man to give evident signs that he had readjusted well to the ministry and was

now deserving of a full time assignment either in his home diocese, his religious community, or in whatever opportune situation he might be placed. It was agreed that should a man fail to measure up in his parocial assignment he should be returned to a Paraclete house, preferably in the Canyon, where efforts at his priestly renewal might begin anew.

In answer to Dr. Salazar's question regarding the availability of teaching assignments within the archdiocese, the Archbishop replied that this was not feasible at the moment, with one possible exception at St. Vincent's academy.

Fr. Mulcahy introduced the need of extending the facilities at Villa Pius XII by adding four more private rooms to meet the expected influx of guests there, once the new program got under way. He went into some detail explaining how he hoped to get the job done at minimal costs, then concluded by saying that the matter would have to be referred to the Board of Directors of the Paraclete New Mexico corporation, since he figured the costs at about \$10,000.

The Archbishop then led the discussion along lines centering on many aspects of the Paraclete work; he spoke of the Apostolic Delegate's interest in Via Coeli, and his concern for an ongoing program there, both evidenced in his recent visit to the archdiocese; he spoke of misunderstandings in the past, which he hoped were now settled so that the work might indeed progress for the good of all; he spoke of his admiration for the professional services being extended to the Paracletes by Dr. Frank Howe and Dr. John Salazar, and urged that the recommendations of these men be weighed carefully in our operational procedures; he warned of the danger of being over-crowded and understaffed in our efforts at helping priests, and seemed relieved to find out that one house in the Canyon (St. Joseph's) was not operational precisely because of Fr. Moylan's decision to rather close a house than not have it adequately staffed; he cautioned that we not allow a large number of specifically ill-adjusted emotional cases to accumulate in one place.

At this point Dr. Salazar interjected the comment that he was well pleased with the progress that had been made at Via Coeli during his tenure on the staff, although he kindly gave the credit to the efforts of the Paracletes. He pointed to the increased recreational and medical facilities, and to the fine working relationship now existing between Via Coeli and Villa Pius XII. So far as treating the seriously disturbed (in the psycho-sexual sphere) he indicated that two things must be kept in perspective: first, no good is gained from segregating these individuals from men with dissimilar problems; this only serves to accentuate their feelings of being cut off from society. Second, in most cases a solid therapeutic relationship can be established, although the individual must be brought along slowly and with the utmost prudence.

Fr. Connolly then reminded the group that an integral part of the Paraclete apostolate was and always would be the care of those who, either by personal decision or obvious signs, would NOT return to the active ministry. He pointed out the benefits to community life some of these "retired" priests were able to make.

The Archbishop was in agreement that Via Coeli existed to help priests in whatever capacity possible or necessary.

The question of having adequate quarters for the guest-priests was introduced by the Archbishop. He pointed out there is an area of reasonableness to be hoped for between luxury and poverty, and that a pleasant and liveable kind of living quarters was a factor in a man's readjustment and rehabilitation.

It was agreed that some of the rooms at Via Coeli needed reworking, but that the hope of opening the new infirmary in the not too distant future kept us from this project, since the plan was to do away with the out-dated rooms entirely when infirmary space was available. Recent improvements in the physical plants at Regina Mundi and the provisional infirmary were cited as efforts at updating.

At this point Fr. Kenney asked to speak on the AA program currently in effect at Villa Pius XII. He read from a letter he had recently sent to Fr. David Temple, OFM, religious assistant to the Paracletes, which letter was in the way of a progress report on the program.

The Archbishop expressed his approval that a well-regulated and well thought out program including the services of AA was now in effect. He moved to close the meeting with this final thought: namely, that although financial problems were difficult to live with, the charity shown in receiving guests without support at Via Coeli would turn out to be a great blessing for the work in the long run.

The meeting came to a close at approximately 4:10 p.m. All present expressed appreciation to the Archbishop for this generous use of his time and his proffered assistance.

minutes submitted by
Fr. John Feit, S.P.
2/15/67

MINUTES OF THE MEETING

SECOND MONTHLY MEETING - Paraclete Rehabilitation Program

Monday, Feb. 20, 1967
Hoyt's Dinner Hall, Albuquerque
8:15 p.m.

IN ATTENDANCE

Most Rev. James Peter Davis
Archbishop of Santa Fe

Rev. Joseph Moylan, S.P.
Rev. William Swanson, S.P.
Rev. Francis Ryan, S.P.
Rev. John Feit, S.P.

Rev. Patrick Mulcahy, S.P.
Rev. Fred Bennett, S.P.
Rev. Joseph Murphy, S.P.
Dr. John Salazar, Ph.D.

MEETING

At the conclusion of the 7:00 p.m. dinner, graciously hosted by Father Mulcahy, the meeting was brought to order by Dr. John Salazar, who acted as chairman.

Dr. Salazar welcomes Fr. Joseph Murphy to the group, as one representing the Paraclete half-way house in Santa Fe. Fr. Murphy explains that he is conversant with the purpose of the meeting, having read and been briefed on the minutes of the previous monthly meeting.

Dr. Salazar, following the prepared agenda, asks for a report on the PROJECTS assigned at the previous monthly meeting. Fr. Feit is called upon to report for PROJECTS ONE AND TWO.

Fr. Feit: Regarding the drawing up of a manual of procedures for Paracletes and guests in the Canyon, it was decided that a preliminary survey be conducted among the guests to ascertain their thinking on a number of things that would fall under policy procedures. This has been done, and the results of that survey have been discussed at a meeting of the Paraclete personnel in the Canyon. The same results will be discussed again at an open meeting with and for the guest-priests on Wed., Feb. 22, at Via Coeli.

The composite report on the above-mentioned survey was handed out to all in attendance, and it was reviewed point by point. Among the comments emanating from the group re the survey were the following:

Re updating the library facilities: Arch. Davis - Contact several of the Catholic Book Clubs and publishers, explain your needs, and see what kind of assistance they are disposed to give you in this matter. Fr. Murphy - Many Sister-librarians in Catholic school libraries would be obliged to help, if contacted through Fr. Pius. Fr. Moylan - Sister _____

look into the possibility of getting assistance for the library.
Arch Davis - Don't let possible immediate aid from schools in Santa Fe
and Albuquerque slip through your hands.

Be more addresses by outside speakers: Agreed upon as a worthwhile endeavor, there being no lack of skilled and interesting people in the area to provide topical material. PROJECT - assigned to Fr. Swanson - head up a Speaker's Bureau out of Via Coeli, bringing in speakers from the outside to address the community once a month; suggestions on source materials: Newman Center, U. of N.M.; Los Alamos atomic research people; Sandia Corporation people; Sisters skilled and qualified in special fields; College of Santa Fe; U. of Albuquerque, etc.

Be more access to and better control of periodical material: With the help of suggestions from the guest-priests, draw up a list of suggested periodical materials, secular and religious, and subscribe to these for ALL the houses through an agency. (NO PROJECT ASSIGNED HERE).

Review of Composite Report from Via Coeli included other random remarks on several topics: general agreement that guest-priests helping with refurbishing some rooms was good; limitations of distance, time curtailed possibilities of trips to Santa Fe, Albuquerque for social and cultural events; distribution of priests on regular supply hampered by small number of jobs regularly open, although a better effort at spreading out the assignments would be made.

Fr. Fred Bennett then began his report on the survey conducted among the guest-priests at Villa Pine XII.

On the matter of food: a general discussion developed on the matter of those men who were grossly overweight; the compulsive eaters; some suggested dietary controls were put forward - everything from ~~SKIN~~ following thirty day's of planned menus each month, to locking the ice boxes. Nothing resolved in this area, other than that in the regular physical exam a man's obesity might be commented on by a physician, and strong reasons for his losing weight might be put to him. AGREED: under present management, impossible to supply special dietary meals for a few, first of all because they generally would not (had not) follow them. AGREED: motivation for weight reducing had to come from the individual, and no one could follow his diet for him.

On the matter of spiritual life: after such discussion on this point it was finally agreed that a spiritual order was necessary, but that it should not be imposed by edict. No pressures, no counting of heads in the chapel. Dr. Salazar commented on the necessity of a spiritual program, but left the mechanics of the program to the Parasletes. AGREED: that the COMMON exercises of morning prayer, community high Mass, Benediction and Compline were not an excessive burden. AGREED: that a common Holy Hour each day, with constant repetition of the same prayers, might indeed tend to become monotonous and destroy its own purpose. Private Holy Hour left man freer to choose prayers, devotions best suited to himself.

The Archbishop indicated that concelebration on a daily basis for those interested could be a beneficial practice.

right of the individual who, either by temperament or inclination, preferred to celebrate a private Mass, was always to be respected.

On Group Therapy Opportunities: it was felt that some form of group meeting would be of help to the Villa community. AA provided help for those with a specific problem, but general group dynamics were not being as gainfully employed as they might be.

On Intellectual activities: The Archbishop suggested that the priests at the Villa attend the monthly meetings of the area clergy held at the Newman center. It was agreed that the men at the two Villas should be encouraged to attend worthwhile lectures and conferences sponsored at the U. of N.M., the U. of Albuquerque and the College of Santa Fe.

Fr. Muleahy pointed out that perhaps with the turnover at the Villa, and the infusion of "new blood," such activities might take hold. He spoke of the lethargy that had been evidenced in the past toward such opportunities.

Dr. Salazar commented that "you can't learn to swim without getting wet." Always the possible risk of abuses in extending privileges, but PLACE trust and you will find trust. The men must be prudently tried on various social levels if their rehabilitation was to be complete. The dignity and integrity of the human person demanded this.

The Archbishop cautioned about moving too rapidly on "extreme cases," then added that the present program seemed structured to prevent this. He recalled an unfortunate case of the past, in which lay people had been badly shaken by the placement of a priest who, by his subsequent actions, obviously had not been ready for placement. Such action unfair to the individual and unfair to the men who follow him and must live in his "shadow."

On Stipends: The need for a standard norm for supply work; AGREED: that the norm be standardized by an order emanating from the Archbishop's office. That the equivalent of a wage scale be set up for the various supply services offered from the two Villas. AGREED: that the stipend for such supply work belonged to the priest doing the work, and that there was no need for it to pass through Paraclete accounts, unless the individual himself so desired.

On the matter of a regular confessor for the Villas: Fr. Moylan reported that the thought of having a guest-priest from the Canyon to serve as a regular confessor at the Villa had been abandoned, because there was always the possibility of loose ties having been established while guests were at Via Coeli. Better to have a complete outsider as confessor. The Archbishop suggested that rather than have a man come in from the outside, the guests at the Villa have the opportunity to go to outside confessors. This in line both with freedom of choosing a confessor, and placing increased confidence and trust in the individual men.

Dr. Salazar then commented on the usefulness of making it easier for the guests to have inter-house visiting privileges; i.e., those from the Villas visiting the Canyon occasionally, and those from the Canyon stopping by either of the Villas, whenever in the area. Those at Pius XII had expressed the desire to renew acquaintances with friends made in the Canyon, and to attend an occasional theology seminar, etc.

Four points on the prepared agenda were still open for consideration, as a great deal of time had been spent in going through and discussing the COIL-SITE REPORTS from Via Coeli and Villa Pius XII. Because the hour was now late (10:15 p.m.) and several members of the group had a long trip home ahead of them, Dr. Salazar suggested that the meeting be adjourned, and that the remaining points on the agenda serve as material for the following monthly meeting. This motion carried unanimously.

Date for the next monthly meeting was set for:

March 13, 1967

7:00 p.m.

At a yet undecided site, to be mutually agreed upon.

The same principals would, hopefully, be involved.

Regret was expressed that Fr. Harry Kenney, S.P., had missed the meeting due to illness.

A voice vote of acclamation went to Fr. Mulcahy for his work in lining up the Feb. 13 meeting with the Archbishop, re the placing of guest-priests in local parishes for temporary assignments. It was generally agreed that this meeting had been highly satisfactory.

MINUTE BOOK

respectfully submitted

Feb. 22, 1967

Rev. John Feit, S.P.

AGENDA

For the meeting of the Paraclete personnel from Via Coeli Monastery, Villa Pius XII (Albuquerque), and Villa Madre de Dios (Santa Fe).

Monday, Feb. 20, 1967

Dr. John Salazar, Ph.D., staff psychologist, chaired the meeting.

A - REPORT ON THE PROJECTS ASSIGNED AT THE JANURAY MEETING

I - PROJECT NUMBER ONE: assigned to Fr. Feit

To initiate steps towards the drawing up of a set of "ground rules" or procedures on policy for both Paracletes and guests at Via Coeli.

REPORT: Fr. Feit

II - PROJECT NUMBER TWO: assigned to Fr. Feit and Fr. Bennett

To conduct some type of survey to determine the viewpoint of the guest-priests on the form and content of the proposed procedures referred to in Project Number One.

REPORT: Fr. Feit and Fr. Bennett

III - PROJECT NUMBER THREE: assigned to Fr. Malachy

To arrange for a meeting with the Archbishop (Davis) in re the assigning of guest-priests from the Villa (Pius XII) to local parishes for extended assignments.

REPORT: Fr. Malachy

IV - PROJECT NUMBER FOUR: assigned to Fr. Moylan

To examine the possibilities of finding and detailing a confessor to act as regular weekly confessor at Villa Pius XII; said priest to be recruited from the ranks in the Canyon.

REPORT: Fr. Moylan

V - PROJECT NUMBER FIVE: assigned to Fr. Malachy

To examine the best way to increase chapel facilities, recreational facilities and added quarters for guest-priests at Villa Pius XII.

REPORT: Fr. Malachy

VI - PROJECT NUMBER SIX: assigned to Fr. Bennett

To work towards setting up some sort of regular group meetings among the guest-priests at Villa Pius XII.

REPORT: Fr. Bennett

AGENDA: Feb. 20th meeting
continued

VII - PROJECT NUMBER SEVEN: assigned to Fr. Kelly

To explore the possibilities of finding, among the guest-priests in the Canyon, one who could conduct a class (Spanish) for the guest-priests at Villa Pina XII.

REPORT: Open, due to Fr. Kelly's departure for Brownhill, England

VIII - PROJECT NUMBER EIGHT: assigned to Fr. Kenney

To organize and supervise a social and recreational program for the guest-priests at Villa Pina XII.

REPORT: Fr. Kenney

IX - NEW BUSINESS - Open discussion, moderated by Dr. Salazar

MINUTES OF THE MEETING

Third Monthly Meeting - Paraclete Program

Monday, March 13 - Salazar Clinic

PRESENT

Very Rev. Gerald Fitzgerald, S.P.
Rev. Joseph Moylan, S.P.
Rev. William Swanson, S.P.
Rev. Frank Ryan, S.P.
Rev. John Feit, S.P.

Rev. Patrick Mulcahy, S.P.
Rev. Harry Kenney, S.P.
Rev. Fred Bennett, S.P.
Rev. Joseph Murphy, S.P.
Dr. John A. Salazar, Ph.D.

Dr. Salazar, permanent chairman of these monthly meetings, called the meeting to order at 7:10 p.m. He opened by reading correspondence he had received from two former guest-priests at Via Coeli, both of whom had given strong indication that they were well on their way to complete rehabilitation in a full and active priestly ministry.

Fr. Feit was then called upon to give a report on The Manual of Procedures to be prepared for use at Via Coeli Monastery. He reported that Fr. Gerald had been asked to write a foreward (preface) to the manual, and that a broad category had been outlined as a framework for the proposed procedures. This outline included:

- I - The purpose of Via Coeli (Fr. Gerald)
- II - The Servants of the Paraclete at Via Coeli
 - a) Administration (various offices)
 - b) Community Life (One community of priests)
- III - Opportunities for Priestly Growth
 - a) Spiritual Program
 - b) Intellectual Program
 - c) Group Therapy Programs
 - d) Recreational Program
 - e) Program of Service within the Community
- IV - Medical Facilities
 - a) Physical examination upon arrival
 - b) Clinics run by Handmaids of the Precious Blood
 - c) Infirmary care
 - d) Monthly visit by house physician
 - e) Daily trips into town for medical reasons (appointments)
 - f) Weekly visits of staff psychologist
 - g) Services of four almoners

- 2 -
- V - Daily Order at Via Coeli and Annex Houses
 - VI - Miscellaneous
 - VII - Summary

Specific suggestions and recommendations to help fill out this broad outline were asked for by Fr. Feit. The matter was referred to the Sunday night meetings of Paraclete personnel held each week at the Monastery.

Fr. Bennett reported that a similar outline, with necessary variations, was being prepared for Villa Pius XII. Fr. Murphy reported that because of the change of Superiors in the Santa Fe House such action would be best left in the hands of his successor.

Fr. Feit was then called upon to report on the GENERAL MEETINGS being held at Via Coeli. He gave a detailed report on the Feb. 20 meeting (the minutes of which had already been circulated among all interested persons). In closing, he remarked that the GENERAL COMMUNITY MEETINGS had given evidence of solidifying the spirit among the men, both Paracletes and guest-priests, and cited specific instances in which mutual cooperation had made possible some significant changes in the physical plant at Via Coeli and Regina Mundi.

Fr. Bennett commented that "community spirit" was what we had begun talking about in the first of these monthly meetings, and that he was very happy to find that this procedure (General Meeting) was useful in creating and sustaining such community spirit. He expressed the hope that something similar could be worked out for Villa Pius XII.

Fr. Murphy remarked that such General Meetings were already in effect at Villa Madre de Dios, and that the men had responded well to the idea.

Fr. Mulcahy stated that the guest-priests felt free to approach both himself and/or Fr. Kenney with their requests, but that it was difficult to get the guests to agree among themselves what course of action they wanted to follow on certain policies.

Dr. Salazar noted that General Meetings seemed to have an advantage over the House Council system formerly proposed (last monthly meeting), since it gave every individual an opportunity to voice his views.

Fr. Gerald remarked that with the constant turnover of men the House Council idea would be hard to follow through, and that there was the danger of "cliques" being formed if a few were called upon to represent the many.

Fr. Kenney was then called upon to report on developments in forming Social, recreational and educational Activities for Villa Pius XII.

Fr. Kenney then reported that the program looked good on paper, but that until such time as there was a substantial turnover at the Villa it would be slow going. At present there was a stalemate between the "old guard" and the "newcomers" so far as interest in activities was concerned.

His recommendations were that the educational program at the Villa be slanted for the increased parochial ministry that would be available to the men there; e.g., Daily practices, CCD program, the Cursillo Movement, going through the New Ritual, Field of Social Justice, Ecumenism, techniques of celebration.

Fr. Frank Ryan mentioned the opportunity for all, whether alcoholic or not, to learn the rudiments of the AA program at the Villa.

Fr. Kenney remarked that with the basic educational program given at Via Coeli, the guests could continue to learn about AA, for parochial reasons, while at Pius XII.

Fr. Gerald inquired as to the structure of the present AA program. It was explained to him by Frs. Moylan, Ryan and Kenney, and he expressed approval that it remained a Paraclete Program, using the talents of lay people whenever these were felt beneficial.

Fr. Kenney then commented on different social and recreational events that were in the planning stage for Villa Pius XII; an occasional concert or address at the University of New Mexico (or U. of Albuquerque), Monday night bowling, luncheon in town with free time afterwards to go to confession, visits to the Newman Center, and visits to Via Coeli or Villa Madre de Dios.

Fr. Bennett asked if the seminars at Via Coeli could not be rerun for the men at Villa Pius XII.

Fr. Feit remarked that the seminar was of five months duration, and that the hoped for turnover at the Villa would work against having it there.

Fr. Swanson suggested that individual talks be taped, and be sent down to the Villa for the use of the men there.

Fr. Kenney seconded this idea, and Fr. Feit was deputized to work out the arrangements for the plan.

Fr. Mulcahy was called upon to outline plans for the expansion of facilities at Villa Pius XII. He began by saying that he had two rooms available at the moment, but that these were rooms in poor condition, very small, and not fit for residence over a prolonged period.

Fr. Mulcahy was advised that the Board of Directors of the New Mexico Corp. had voted to allow him \$3,000.00 to improve two rooms, these being two for four in the inadequate section he had earlier described as being too small.

Fr. Mulcahy objected that this arrangement would cut down his total population by two, and would seem to be working against the program as he understood it.

Fr. Gerald pointed out that the Board had voted top priority to the new Infirmary project as the most pressing need.

Fr. Swanson suggested that Mr. Martin Ewert explain to Fr. Mulcahy, on a

the continuance of the program would also serve to win much esteem and appreciation for Via Coeli, as it was seen that men were being returned to the active ministry, rather than only receiving care as permanent ~~and~~ patients in an infirmary situation.

Fr. Feit wondered if the laymen on the Board had been fully briefed on WHI increasing facilities at Pius XII was necessary; namely, to accommodate the needs of the expanded program, with inter-action between Via Coeli and Pius XII. He was assured that they would be. He suggested that the lay members of the board be invited to the next monthly meeting, so that they might have the mechanics of the program spelled out for them in detail.

COFFEE BREAK

After the coffee break, Dr. Salazar asked for comment on the proposed "minimum wage" for supply work suggested by the Archbishop at the last monthly meeting.

Fr. Mulcahy pointed out that the Archbishop had a verbal understanding with local pastors, and that this understanding was being observed and honored. He also added that the Archbishop was absent, and would be absent from future meetings, because, having attended one, he was satisfied that the Paracletes were getting the job done and could handle their own affairs. He stood in support of what they were trying to accomplish.

Fr. Moylan asked if the men going out on extended parochial assignments would receive assistant's salaries.

Fr. Mulcahy - Yes, according to the Archbishop.

Fr. Murphy - Yes, according to Msgr. Rodriguez.

Fr. Mulcahy added that the men sent out on assignment from the Villa would eventually replace (i.e., free for other duty) one assistant at the parish; hence, the full assistant's salary.

Dr. Salazar remarked that although we did not like to make ~~it~~ ~~the~~ ~~matter~~ of first importance, that it was nevertheless a worthy consideration in promoting the sense of dignity and worthiness we were trying to re-establish in our guest-priests.

Fr. Mulcahy remarked that there were as many attitudes as there were men; some generous, only interested in getting back on the job - others thinking only of making a dollar.

Dr. Salazar remarked that there is a standard of priestly behavior toward which we should try to educate all the priests in our houses.

The question of driving privileges for guest-priests was then introduced by Dr. Salazar.

Fr. Moylan outlined the existing policy (guests not to use own cars for trips to town), and gave the reasons for it being put into effect.

Fr. Gerald suggested that the policy might be modified, so that each man in each instance be judged on his individual merits.

Fr. Feit remarked: ABUSUS NON TOLLET USUS. Everybody laughed (good-naturedly).

Dr. Salazar suggested that the matter of use of private cars be put under consideration by the Paracletes. In general it was felt that the present policy could be modified in some way.

Fr. Gerald pointed out possible pitfalls; cited a specific case; said that discretion would have to be the rule to follow here.

A brief discussion on a particular aberration followed; statistics were quoted on percentages of success in these cases; most allowed for an optimistic outlook, yet agreed that one "notorious incident" involving a guest using his own car could set the program back ten years.

Two further items were then introduced by Dr. Salazar: he asked that we (Paracletes) consider among ourselves the men best fitted for the responsibility of driving the "town car." He had received complaints of reckless driving in excess of the posted speed limits. It was agreed that the matter would be discussed at a Sunday night Paraclete meeting, and that an approved list of "town car" drivers would be drawn up.

The second point involved was the monetary recompense the guests were to receive for their priestly supply work, especially when a private car was being used to drop off other priests on weekend assignments. This point was debated at length. Fr. Moylan explained the policy at Via Coeli. Fr. Ryan outlined the plan he had used at Santa Fe. Fr. Murphy outlined substantially the same plan now in effect at Santa Fe. Fr. Mulcahy explained the particular difficulties arising from his situation in Albuquerque. He was urged to settle these difficulties as quickly as possible to put an end to the quibbling and petty complaining constantly being brought forward on this score.

Fr. Mulcahy and Fr. Bennett agreed to work out an acceptable plan to resolve this source of friction.

Dr. Salazar asked that a report on this plan be submitted at the next monthly meeting, and that it be discussed and considered by all.

Dr. Salazar then called on Fr. Gerald for a word of evaluation on what he saw we were trying to accomplish through these meetings.

Fr. Gerald spoke briefly, commending all those who were working to promote better efforts of cooperation and understanding among the New Mexico houses. He remarked that the one barometer for judging the success of our work was the spirit manifested by the guest-priests themselves. This spirit, he said, struck him as being very good - so he judged the program to be having a good overall effect.

Some discussion then developed on the problem of bishops and major superiors occasionally calling a man back to duty before we judged him ready for recall. On such occasions, Fr. Gerald remarked, we were bound to follow the expressed wishes of those in authority, although we should also point out that it was with reservations that we were releasing a guest-priest in such instances.

Provisions were then made for the next monthly meeting. It was agreed that the meeting would be held on

Monday, April 10

7:00 p.m.

Salazar Clinic

and that an invitation would be extended to Fr. George Pausch, S.P., who was resuming his superiorship at Villa Madre de Dios, Santa Fe, N. M.

minutes submitted by

Fr. John Feit, S.P.
March 17, 1967

Erin go bragh!

Via Coeli

MONASTERY OF THE SERVANTS OF THE PARACLETE

April 2, 1967

JAMES SPRING, New Mexico 87025

Dear Archbishop Davis:

We wish to offer a brief progress report on our Via Coeli endeavor since last November.

Our alcoholic treatment has developed quite beyond our highest expectations - in response to the welcome challenge at the meeting. Besides the ninety-day educational program in keeping with the best AA traditions (including two regular weekly meetings in Albuquerque and a third here at Via Coeli), all in the setting of V's Coeli's spiritual, priestly environment, we have two added advantages:

First, an additional two-weeks intensive indoctrination is provided at our Albuquerque House under the guidance and assistance of nearby State Alcoholic Commission unit - one of the best in the country. And, secondly, as part of the splendid cooperation of our Archbishop, he has listed some twenty-three pastors in Albuquerque and Santa Fe to whom, as a final testing, our Guest Priests may be assigned as resident assistants for a period of two to six months. During these months they will be in contact regularly with ourselves, the AA meetings, and with whatever doctor may have been counselling them. We feel that we can make them much more reliable recommendations for their return to duty.

Our general program is constantly improving, we believe; and we are at present in the process of forming a Medical Board to act more officially as professional advisors.

Our Staff Psychologist has been meeting with encouraging results from a new technique in dealing with psycho-sexual problems. He is not, however, ready to make any pronouncements on the matter at this time.

In spite of recently added room space for the 'Guests, we have been filled to capacity since early in January - a large number of recent arrivals are younger priests. They are responding nicely.

We still carry the usual percentage of those having no means of remunerating; so we are showing a worrisome deficit already for the year. Perhaps you would see fit to press for an added \$50,000.00 next November, generally needed to cover the deficit; so that we can move ahead with the needed repairs and improved services.

With sincere esteem and gratitude for Your Excellency's encouraging help, and wishing you the fulness of the Season's blessings, I remain

Devotedly in the Risen Christ,

Joseph R. Moylan, S.P.
Joseph R. Moylan, S.P.

ObSent
1. Draft
2. Not policy
3.

J. M. J.

(No evidence "prof
servin by servin")

A FOOTNOTE FROM THE TOP . . .

This first rough draft of GROUND RULES AND PROCEDURES is NOT intended to be a final, definitive statement on anything! These are suggested, tentative guidelines for discussion.

When the idea of spelling out a set of ground rules (interlaced with procedural policy) was first broached some months ago it was suggested that "someone" rough out a draft of current policy, and that from this rough draft a finalized copy could be hammered out through the combined efforts of everybody on the old ball team. So, the thinking ran, a guest-priest would know from the start what was offered him here, and what was expected of him.

The enclosed ideas, therefore, are primarily intended to be thought-provoking. They are not necessarily my ideas - only my language. They obviously are not and cannot be a statement of approved policy. Such policy is going to be written and shaped by YOU, in future discussions, after reflective thought on these matters.

Please criticize these guidelines. They are double-spaced for red pencil editing. Better we should yell at one another a little! Brothers sometimes do, especially when something important is at stake.

submitted May 8, 1967

Fr. John R. Volt

C O N T E N T S

- I - THE PROGRAM AND THE TEAM
 - a) The Superior of Via Coeli
 - b) Other team members
 - c) Overall Program
- II - PHYSICAL PLANT
- III - HOUSE DIRECTORS
- IV - SPIRITUAL DIRECTION - CONFESSION
- V - SECRETARY'S OFFICE
- VI - BUSINESS OFFICE
- VII - MEDICAL CARE
 - a) Clinical Services
 - b) Physical examinations
 - c) House physician
 - d) Medical appointments
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 - h) Psychiatric care
 - i) Group therapies
- VIII - ACTIVITIES
 - a) Intellectual
 - b) Recreational
 - c) Outings
- IX - COMMUNITY SERVICE
- X - MISCELLANEOUS
- XI - CONCLUSION

You are a priest, and you have just arrived at Via Coeli. What's it all about?

It's all about YOU, really, and about the people who are here to assist you in any way possible while you are a guest-priest with us. It's about the efforts that will be made here to assist you as a human person who is by Baptism a son of God and by Orders a priest of God.

THE PROGRAM AND THE TEAM

You have already met the Superior of Via Coeli Monastery. He is a priest, and belongs to the Congregation of the Servants of the Paraclete. He is the man in charge of this immediate operation. You will be having a longer chat with him within the next few days.

As canonical Superior of every house in the canyon, this priest has to make the final judgments, the ultimate decisions. That isn't easy to do alone, so he has a "team" to help him. On the team are other Paracletes (priests and brothers), Sisters (registered nurses) and professional men (medical doctors, psychiatrists, psychologists and an attorney-at-law).

Before you meet the team, perhaps it would be well to acquaint you with the overall program we follow here at Via Coeli.

OVERALL PROGRAM

The program at Via Coeli aims at the WHOLE man and ALL of his needs. It therefore involves many phases: spiritual, intellectual, emotional, physical, social and recreational. All of these necessarily revolve around the spiritual phase of the experience has shown that the beginnings of serious

difficulties in the priesthood most often have roots in a man's inability to develop and maintain a solid spirituality in the face of a demanding and rigorous ministry.

The Spiritual Program itself is built around certain daily exercises: morning prayer, meditation, Mass (private or concelebrated), community High Mass, Rosary, Benediction, Spiritual Reading and Compline. Emphasis is placed upon the Sacred Liturgy and Eucharistic devotion. Each Sunday a Solemn High Mass is sung at Via Coeli for the entire community. On major feasts a concelebrated High Mass is offered. A private Holy Hour, to be made daily, is assigned each guest-priest and Paraclete.

The benefits of re-developing habits of prayer in an atmosphere removed from the pressures of ministry is the single most important thing Via Coeli has to offer any priest.

Other phases of the program will be spelled out in detail in the following pages. A brief description of the physical plant may be helpful to you in getting your bearings these first few days.

PHYSICAL PLANT

There are five guest-houses in the canyon, spaced out along three miles on New Mexico State highway 4. These make up the total complex of Via Coeli Monastery.

Moving north from Jemez Springs on highway 4 the houses are situated in this order: St. Joseph's Hospice (9 men); Villa Regina Mundi (17 men); Via Coeli Monastery (38 men); Voluntas Dei Infirmary (12 men); Lourdes Retreat (12 men).

It's time now to meet the team - those people who will do everything possible to assist you during your stay with us.

HOUSE DIRECTORS

Each house in the canyon (and you have already been assigned to one of them) has a Paraclete priest in charge. He is a director, not a superior. He is directly responsible to the Superior of Via Coeli, who is resident at the main house. He is a member of the team for obvious reasons. He will be living with you, working with you directly in the weeks and months to come. Get to know him. Most of your ordinary requests and permissions will be made through him. He is expected to take note of your needs and fill your reasonable requests. He is expected to report periodically to the Superior at Via Coeli as to how you are doing. He is aware of the circumstances which have brought you to Via Coeli.

Your house director, is then, an important member of the team. He will be in more direct and immediate contact with you than any other team member. Feel free to approach him on any matter of routine, or, as you see fit, on matters of a more important nature. He will assign you a room, a time for your Holy Hour, a place in the chapel and dining room, and have one of the guest-priests acquaint you with the house and its different departments. He is here to serve you. Give him a chance.

Besides the director, each house in the Canyon has a second Paraclete priest who assumes all the duties and responsibilities of the director in his absence from the house.

SPIRITUAL DIRECTION - CONFESSION

One Paraclete priest, resident at Lourdes Retreat,

kept free of other duties so as to be the more accessible. Freedom obtains in the choice of a spiritual director, of course, but the idea of having one priest available for this task alone has been found worthwhile.

All matters treated in spiritual direction are held as privileged communication.

An outside confessor comes in once a week (Friday). His arrival is signalled by the ringing of the chapel bell. A list of other approved confessors in the canyon appears on the bulletin board in each house.

Experience has shown that guest-priests profit most by using utmost discretion and prudence as regards discussing particulars of their "case" with other guest-priests. The standard and accepted reason for being at Via Coeli is "rest and rehabilitation." That suffices.

SECRETARY'S OFFICE

A All filing and official correspondence related to your stay at Via Coeli passes through a central office at the main house. A Paraclete priest is in charge of these duties, under the direction of the Superior. You will meet the secretary a few days after your arrival, when you visit his office to fill out the registration form standard for all incoming guests.

Your house director will not be in direct communication with your Ordinary or major Superior. Rather, his observations and recommendations will be passed along to the Superior of Via Coeli, and will be channeled through the central office.

The secretary is not free to discuss or release materials

BUSINESS OFFICE

The Business Office, located at the main house, is run by one of the Paraclete priests. Dealings with the business office should be handled through your house director.

All business with local or Albuquerque firms is transacted by purchase order. Purchase orders for necessary personal items (clothing, etc.) may be obtained through the business office. Mass stipends are also available through the business office. Consult your house director for particulars.

Guest-priests are advised against keeping large amounts of cash on their person or in their rooms. Bank-by-mail facilities are offered by all the leading Albuquerque banks. Many men make use of this service.

MEDICAL CARE

Clinical Service

A day or two after your arrival your house director will ask you to check in to one of the two clinics operated by the Handmaids of the Precious Blood. These Sisters are registered nurses, and they will ask you for a brief medical history.

The clinics are located on the grounds of the Sister's convent (for the service of Via Coeli, Regina Mundi and St. Joseph's), and at Voluntas Dei Infirmary (for the service of Lourden Retreat and the Infirmary proper). Clinic hours are:
Convent clinic - 9:30 a.m. to 12:00 noon daily
Infirmary clinic - 10:30 a.m. to 12:00 noon and 2:30 to 4:00 p.m., daily, except Sundays.

If your initial visit to the clinic reveals that you have

an Albuquerque N.D. internist. If you have had a physical within the past six months you will be asked to sign a standard medical release, so that our house physician and registered will best be able to care for your physical needs with a full medical background.

House Physician

The house physician is at Via Coeli once a month for a routine check of the men. Matters of urgency are taken care of at his Albuquerque office, or the offices of referred specialists when indicated.

Medical Appointments

All medical appointments (dentist, oculist, etc.) are to be made through one's house director, who relays the information and request to the clinic. In this way the R.N.'s are kept aware of the current state of each man's physical health.

Prescriptions

Practically all medications prescribed by doctors can be filled at the Seiter's clinics, at a considerable financial saving.

Town Appointments

Transportation into Albuquerque for medical, dental and other appointments (also necessary shopping trips) is available five days a week, Monday through Friday. Notify your house director the day before. Exceptions to these trips are holidays and the first Fridays of the month.

The town car leaves from Via Coeli at 3:25 p.m., and

Staff Psychologist

You will be asked to have an initial interview with the staff psychologist, who is at the monastery each Monday afternoon. After this initial interview you are entirely free to continue or discontinue this service. The psychologist is available each Monday for 45 minute counselling sessions. If you wish to avail yourself of this counselling service on a continuing basis, inform your house director. He will make the necessary arrangements for future appointments.

Psychiatric Care

Should you feel that you would benefit from psychiatric consultation, five M.D. psychiatrists in the Albuquerque area and one in Santa Fe are available. No one is referred to a psychiatrist unless it is his express desire; or such consultation may be requested by one's Ordinary or Major Superior. For details on this procedure, consult your house director.

Group Therapies

There are two ongoing self-help, group therapy programs at Via Coeli: ALCOHOLICS ANONYMOUS and RECOVERY, INC.

ALCOHOLICS ANONYMOUS: Men who are referred to Via Coeli specifically with a drinking problem are expected to give the AA program an honest try. There are three AA meetings a week, one at Via Coeli and two in Albuquerque. A two week introductory course in the principles of AA, sponsored by the New Mexico Commission on Alcoholism, affords an excellent opportunity to get acquainted with AA, which is an international organization of proven merit.

RECOVERY, INC.: RECOVERY is group therapy aimed at preventing chronic relapses into mental, emotional and/or nervous disorders among those who have suffered these illnesses. Attendance at

be glad to acquaint you with RECOVERY, its methods and procedures. You may wish to drop in as an "observer" at one of the meetings. Feel free to do so. RECOVERY operates in 35 of the 50 States and in Canada.

ACTIVITIES

You will find that there are many opportunities for using your leisure time to good advantage. A Paraclete priest is in charge of activities, but these are scheduled on a purely voluntary-participation basis.

Intellectual Activities

Theology seminars, currently treating materials from Vatican II, are held two nights a week. They run from January to May and from September to January each year.

A beginner's course in Spanish is offered two nights a week throughout the year, with the exception of the summer months.

Once a month an outside speaker, priest or layman, addresses the entire community on a topic of current interest. An opportunity for discussion follows the lecture.

The library facilities at Via Coeli are open to all the houses. Library hours are: 10:30 a.m. and 6:30 p.m. daily, and 11:00 a.m. on Sundays. Books may be withdrawn for a two week period.

Periodical materials, both secular and religious, are available in all the houses. The main house, Via Coeli, receives some 50 titles, which are kept in the reading room, annexed to the house.

and classical, is operated out of the Via Coeli library. Records may be withdrawn at regular library hours for a two week period.

Recreational Activities

There are both indoor and outdoor recreational opportunities.

Indoor Activities

A recreation center at Regina Mundi houses pool, ping pong and card tables, which facilities are open to men from all the houses.

Feature movies are scheduled each Saturday night at Via Coeli. Transportation is provided from each house for these films.

Each house has a television room set apart for the convenience of the guest-priests and Paracletes.

Outdoor Activities

The swimming pool (at Via Coeli) is open from June through September.

Softball and basketball are played in their respective seasons.

The Jones River is stocked with trout. Fishing requires a state license; \$5.50 resident fee.

Hiking in the mountains is encouraged, both singly and in groups. Maps are available from the house for more than

Walks to the local post office or stores in the village require permission of your house director. The village proper of Jemez Springs is ordinarily out of bounds.

There is a 9 hole pitch and putt golf course at Regina Mundi Retreat, open June through September. Occasional trips to Los Alamos, an hour's drive, affords an opportunity for an occasional full round of 18 holes, at a reduced rate of \$1.35.

Outings

The guests are invited to take an occasional outing; a day away from the monastery. Arrangements for such trips should be worked out with your house director a few days in advance, so that transportation can be provided. Trips must include at least three priests, and the house director should be informed of the proposed destination and time of return.

Some outings are made general to all; v.g., Sports events, concerts, exceptional plays or movies. Notices of all ongoing activities are posted on the bulletin boards in each house.

COMMUNITY SERVICE

You are encouraged to be an active member of your community. The efficient and smooth running of your house will be as good as your participation in it allows.

Guest-priests handle or share in the running of many house departments: sacristy and chapel care, cooking, grocery supply, lawn and garden work, switchboard, library, Paraclite Associate work, etc.

Routine house duties (helping with dishes, setting tables, etc.) are a joint community effort in which all are expected to take part.

MISCELLANEOUS

A canteen at Via Coeli is stocked with cigarettes, candy, soft drinks, toilet articles etc. The canteen is open on weekdays at 10:30 a.m., 3:30 p.m. and 6:30 and 8:00 in the evening. Sundays at 6:30 and 8:00 p.m. only. Cash or charge.

Laundry and dry cleaning commercial pick ups and deliveries are every Wednesday afternoon and Saturday morning. Besides this service each house is equipped with laundry facilities of its own. Consult your house director for particulars.

CONCLUSION . . .

One Community of Priests

Paraleletes and guests form ONE community of priests in all our houses. This is the tradition handed down to us by our founder and present Servant General, Fr. Gerald Fitzgerald, S.P. We will make every effort to live up to that tradition.

We are, all of us here at Via Coeli, bound together by three-fold ties. We are all human beings with human problems. We are all children of God and brothers in Christ. We are all sharers in the ineffable mystery of the Catholic priesthood.

Our prayer for you is that you be open and disposed to derive full benefit from whatever graces God, in His great goodness, extends to you during these days.

"Comm. Holy Spirit"

Villa Madre de Dios

Servants of the Holy Paraclete
Route 2, Box 105

September 13, 1957

Most Rev. James P. Ennis
Archbishop of Santa Fe
202 Morningside Drive
Albuquerque, N.M., 87106

Dear Archbishop,

The above-named program for about four
care of Doctor Salazar
here at Villa Madre de

itation
er the
n residence

Father Rodriguez has been on week-end assignments. He also
spent a period of three weeks in Clayton, taking Father Landoval's
place while he has been on vacation. He has done well on every
assignment and shows every sign of being able to live a good,
normal priestly life. Father Swanson, Doctor Salazar and I feel that
he is ready for full-time parish work. I would like to request
an interview for Father Rodriguez with this in mind.

Father Rodriguez is originally from New York. His parents
are Cuban. He speaks Spanish fluently. He is about 32 years old
and was ordained for the Diocese of Richmond Va.

With every good wish,

Sincerely yours in Jesus Christ,

Joseph Mc Namara - 13
Rev. Joseph Mc Namara S.F.
Superior

A. P. Davis

St. Anthony's Church
Box. 165
Penasco, New Mex. 87553
Nov. 24, 1967

Archbishop James P. Davis
Archdiocese of Santa Fe
202 Morningside Dr.
Albuquerque, New, Me

Dear Bishop,

In answer to you
I present this letter
of recommendation).

concerning myself,
they are letters

1. I was born in
Cuba (Cuban and Puerto Rican)
a few years.

both of Latin ex-
to Havana for a

2. Early Education: I attended several schools. During this
time I received a gold medal for science and a 98 on my New York State
Regent.

3. After high school the Korean war was raging and I decided to
enlist. I was put into Meteorology. My responsibilities included the run-
ning of a twelve man radio operation; a radar; teletype; and some special
meteorological equipment.

4. After spending four years in the service, which included 13
months in Africa, I finished my tour of duty. Upon discharge, I entered
St. Bernard's Seminary in Alabama. The following were my grades and
credits.

	Credit	Grade
<u>1956-57</u>		
Eng. 1-2 (Comp. & Rhet.)	6	A
Lat. 1-2 (Elementary)	6	A
Gen. Coll. Math.	6	C
Rel. 3-4 (Apologetics)	2	A
Intro. Sociology	6	A

<u>Summer 1957</u>		
Lat. 5-6 (Cicero: Orations)	6	A

<u>1957-58</u>		
Gen. Biology	6	B
Eng. 3-4 (Eng. Lit.)	6	A
Hist. 5-6	6	B
Rel. 1-2 (Christian Moral)	2	B
Lat. 7-8 (Virgil)	6	B
Elementary Greek	6	C

5. Then the bishop of Virginia, decided to send me to Mt. St. Mary's in Emmitsburg. Here is the record of progress there.

<u>1 st Phil: 1958-59</u>	Credits	Grade	
Phil. 100-101	4	82	
Phil. 108-102	6	82	
Lat. 101-102	6	83	
Hebrew 101-102	4	97	Years average
Eng. 101-102	6	88	88
Educ. 101-102	6	87	
Speech 101-102	2	90	
Chant 101-102	2	89	
Gen. Science 1	3	91	

2nd Phil: 1959-60

Hist. of Phil.	4	89	
Rat. Psych. & Theod.	10	81	
Ethics	4	80	
Latin	6	87	86
Adv. Greek	4	92	
English	6	89	
Sociology	6	89	
Chant	2	89	

6. After college I was sent to Catholic University where I was asked to take courses leading to a Masters in Chemistry and Physics. However, due to the heavy schedule of theology, I was unable to do so. I did manage to keep a B average throughout the four years.

Upon ordination, I was sent to Norfolk, as assistant in Holy Trinity parish. I was also asked by the bishop to be chaplain of the fleet. It was my duty to attend to the spiritual needs of the Nato contingent in Norfolk.

7. Thereafter, I was assigned to Holy Comforter Parish Charlottesville. (Enclosed you will a letter from my pastor explaining the reasons why I was asked to leave the diocese. Please treat this letter confidentially).

8. I arrived at Via Coeli in May, and a month and a half later I was sent to different parishes in the Archdiocese. For the last four months I have been trying to get an appointment with you so as to fix my position in the diocese in a more permanent way.

I hope that this is the information that you wanted. I hope to hear from you soon as to what further steps need to be taken. You can be certain that I will be happy to serve in the Archdiocese in any ca-

capacity as you see fit. However, if you recall, I did ask specifically to assist Fr. Bizack in the C.C.D. program.

Lastly, bishop, I would like to thank you for your kind attention to my request and this letter.

Yours in Christ.

Paul Rodriguez
(Rev.) Paul Rodriguez

HOLY COMFORTER CATHOLIC CHURCH

RESIDENCE 108 E. JEFFERSON STREET, CHARLOTTEVILLE, VA.

295-3342



Most Rev. James Peter Davi
Archbishop of Santa Fe
219 Cathedral Place
Santa Fe, New Mexico

My dear Archbishop:

May I recommend
Since April of this year he
to receive a report from the
very successfully served as
month at a time, while the
give you a report of his pr
and autumn.

stant, Father Paul Rodriguez.
Diocese and you will be able
I understand that he has
in your archdiocese for a
but these priests can also
all months this past summer

Father Rodriguez was my assistant here in Charlottesville for three years before leaving the diocese this past April to go to Via Coeli. Our Bishop, John J. Russell, sent Father Rodriguez to Via Coeli because of certain conduct with several of the youth of this parish. There were some indications of a latent homosexuality in his actions, but the several psychologists or psychiatrists who have treated Father Rodriguez do not agree that this is true. Personally, I subscribe fully to this same conclusion. It was rather a question of lack of prudence on the part of Father Rodriguez in his efforts to help these youth overcome the problem of masturbation or to prevent it from happening. I do not at all agree with the particular methods that Father Rodriguez used in trying to help these young men, but I feel that with the psychological help that he has received while here and later while at Via Coeli that there is no serious danger or risk of the same thing happening in the future.

During the three years that he was my assistant he worked exceedingly hard and did an exceedingly good amount of priestly work. He was the best assistant I have ever had and I was most sad to see him have to leave here. Practically any member of the parish here would testify to the same thing. He has a tremendous potential in such a variety of fields in the pastoral and parochial ministry. I feel sure that if he were assigned to a prudent and understanding pastor, he would give wonderfully good service in your archdiocese. He did a particularly good job in CCD and I know would be interested in any CCD assignment that you might have to give him. He is a very good organizer and planner as well as a good teacher. Therefore, he should do a good job of many different tasks that you might find a place to use him in your archdiocese. I do hope that you can find a place for him.

Because of what has happened here, it would not be advisable to have him come back here as an assistant. However, if I were in any other parish in the diocese, I would do all I could to get Bishop Russell to allow Father Rodriguez to be my assistant. If you would like any further information concerning Father Rodriguez that I could give you, please write or phone me and I will be glad to do all I can to help him get settled.

With best wishes, I remain,

Sincerely yours in Christ,

Chester P. Michael

(Very Rev. Mggr.) Chester F. Michael

SERVIZI DEL PARACLITO

CASA GENERALIZIA

VIA APPIA NUOVA, 146B (CAPANNELLO)
ROMA - ITALIA

CABLE: PARACLETE - ROMA
TELEFONO: 600.094

RELATIO HISTORICA-JURIDICA SODALITII SERVORUM
PARACLITUS AB EXORDIO

Beginnings

As a young curate in the Boston Archdiocese, Father Gerald Fitzgerald had an encounter with a man in poor circumstances, who revealed himself to be a "former" priest. The conclusion which Father Gerald drew from that experience was that "priests should help priests." Twenty-five years later that maxim became the guiding principle of a congregation founded by him to help priests.

Fully 12 years passed in the diocesan ministry and another 12 years in the religious life as a member of the Congregation of the Holy Cross, before Father Fitzgerald felt the time had to come to undertake the work of re-habilitating priests. He then asked his superior general, Father Cousineau, for permission to enter upon this task. His superior general replied that while this was indeed a worthy while apostolate, its nature and special exigencies required a congregation founded for that purpose.

Following this advice and granted the necessary ^{liberty}, Father Gerald set out to seek a bishop who would sponsor such a work. On December 15, 1947, he was authorized by a rescript of the S. Congregation for Religious (N^o 11387/47) to place himself under the jurisdiction of the Most Rev. Edwin Byrne, Archbishop of Santa Fe in view of eventual incardination. The Archbishop incardinated him almost immediately, and working in cooperation with his new ordinary, Father Fitzgerald began the foundation of the servants of the Paraclete.

11

First Foundation, Location

In New Mexico's Jemez Mountains, noteworthy for their beauty and healthy climate, Father Gerald initiated the first house for priestly recovery, the name of that foundation being, "Via Coeli". The area was sparsely settled and the monastery newly begun there, became known as a place for priests to regain their health. Health resorts are not uncommon in that part of the United States.

III

2

Canonical Status

Originally Father Gerald began with one priest - the first "guest father"; in time more came, both those in need of help and those who wished to enter into the work of assisting their fellow priests. These latter were grouped together into a pious union of priests, called the servants of the Paraclete.

Then, on June 1, 1952, Archbishop Byrne issued a decree of canonical erection of the servants of the Paraclete as a clerical congregation of diocesan rite (prot. n° 102/56). (Faculty granted to the Archbishop by the S.C.R. 25/3/52, prot. 6291/)

The same Archbishop, on January 23, 1956, issued a decree of approbation of the constitutions of the servants of the Paraclete, after the constitutions had been duly examined by the Sacred Congregation for Religious.

Scope

IV

The specific end of the congregation as formulated by the above mentioned constitutions, is "the sanctification of their fellow priests by maintaining houses . . . where, under the cloak of the contemplative life and the care of corporeal ills, priests can find refuge, spiritual inspiration and physical rehabilitation."

Growth of the Congregation

After obtaining official status as a clerical congregation of diocesan rite, the community spread to other dioceses in the USA and to other parts of the world: Canton, Ohio ('56), Randolph, Vermont ('57), Albuquerque, N. Mexico ('58), St. Louis, Missouri ('63), and Clifton, England ('60), Rome ('61), La Plata, Argentina ('63), Galloway, Scotland ('65), Angers, France ('67). Further explanation and details on these foundations may be found on the reports on the individual houses.

VI

Canonical Status, Later Development

On November 18, 1965, the Congregation of the servants of the Paraclete passed from the authority of the Archbishop

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of Santa Fe to that of the Vicariate of Rome, according to rescript n° 4034/65 issued by His Eminence Luigi Cardinal Traglia, and rescript n° 14156/65 from the S. Congregation for Religious. To quote briefly from the document of the S. Congregation of Religious, "Your Congregation will remain in a special manner under the direction of this Sacred Congregation of Religious, it will also be under the Vicariate of Rome, with which this Sacred Congregation will have a special understanding."

VII

Extraordinary Chapter of Revision

In keeping with the mind of the Church as expressed in Perfectae Caritatis, the servants of the Paraclete held an extraordinary chapter to study their constitutions and update them according to the norms of Vatican II. The chapter was divided into two sessions, the first in Sept.-Oct. of 1968 and the second in May of 1969. The final outcome was the compilation of new Constitutions, put into effect May 18, 1969 ad experimentum and pending further approbation by the S. Congregation of Religious.

VIII

Brothers

On June 27, 1969 (one day before the death of the founder) the S. Congregation for Religious granted to the Assistant General, Rev. Edward Hoeber, S.P., the faculty of instituting a group of lay brothers in the Congregation of the servants of the Paraclete; this included a "sanatione quoad praeteritum" to ratify the membership of those brothers who had already made private vows in the Congregation. (Rescript n° 17167/69)

LIX

Method of Rehabilitation

The program in the retreat houses of the servants of

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- 19 died at Via Coeli
- 20 have been laicized or are on leave
- 11 left
- 18 are on "sick leave"
- 23 unknown as to present whereabouts
- 1 died "off duty"
- 2 are on leave

(note: none of the above figures include the guest fathers who have gone through one of the others retreat houses in other countries or states; some of the results from these houses can be found in the section on individual foundations)

Needless to say, the real results consist not in statistics but in the divine conquest of priestly souls and the good accomplished through them, which will be fully known only in eternity.

X

Conclusion

The Congregation of the Servants of the Paraclete has steadily grown from two perpetually members in 1952 and eight in 1956 (total membership being 35) at the time of the decree constituting the community as a Congregation of diocesan rite, to 80 members in January of 1970. This number has variations due to deaths and new arrivals, yet it has shown over the years to be steadily increasing and the prospect of vocations is very promising. It is hoped that the S. Dicastery will take into consideration the specialized nature of the Congregation, which would be considerably helped by Pontifical status. This highly esteemed grace itself would be of decisive importance in contributing to the growth and ~~development~~ development of an apostolate which the servants of the Paraclete feel must be developed to meet the needs of Christ's priests today.

9 October 1970

Rt. Rev. Norman J. Chartrand
Chancellor
Archdiocese of Winnipeg
50 Stafford St.
Winnipeg 9 Manitoba
CANADA

Dear Monsignor,

I am in receipt of your letter of 3 October in which you forward the check for the account of Fr. Jason Sigler.

In reply to the question raised by His Eminence concerning the proposed length of stay for Father, I can only state that we have not as yet received the report from the psychiatrist. It is expected early next week, at which time I will be able to give you something more definite for planning purposes regarding Father.

You will have received, under separate cover, our regular monthly report on Father; as we view him in this environment. We are very hopeful for him.

Asking your prayers for this apostolate, I remain,

Sincerely in the Holy Spirit,

"NOTE: This information is disclosed to you from records where confidentiality is protected by Federal Law. Federal regulations prohibit you from making any further disclosure of this information without the specific written consent of the person to whom it pertains, or as otherwise permitted by such regulations. A general authorization for the release of medical or other information is not sufficient for this purpose."

FOUNDATION HOUSE
Servants of the Paraclete

Rev. Wm. F. Tobin S.P., Superior

January 21, 1971

George D. Cardinal Flahiff, CSB, OO
Archbishop of Winnipeg
50 Stafford Street
Winnipeg 9, Manitoba
Canada

Your Eminence:

I am in receipt of your letter of January 13 addressed to Father William Tobin, S.P. Father Tobin was taken ill and in his absence I am taking his place.

According to the report of the psychiatrist Father Jason Sigler should be ready to return to active duty at the end of February of this year.

We appreciate your fatherly interest and concern for this man and we appreciate the efforts of the diocese to help him to return to a fruitful ministry.

Thank you kindly for your check in the amount of \$224.28 for the month of December.

Asking your prayers for our apostolate, I remain,

Sincerely yours in Christ,

Joseph M. McNamara S.P.
Rev. Joseph McNamara, S.P.
Servant General

"NOTE: This information is disclosed to you from records where confidence is protected by Federal Law. Federal regulations prohibit you from making any further disclosure of this information without the specific written consent of the person to whom it pertains, or as otherwise permitted by such regulation. A general authorization for the release of medical or other information is not sufficient for this purpose."

FOUNDATION HOUSE
Servants of the Paraclete

Bia Copli SERVANTS OF THE PARACLETE

CALL: PARACLETE - ALBUQUERQUE
PHONE: AREA CODE 505
629 3346
242 3173

JESUIT SPIRITUAL, NEW MEXICO 87003

October 4, 1978

Most Rev. Robert F. Sanchez
Archbishop of Santa Fe
202 Morningside Dr., SE
Albuquerque, NM 87108

Dear Archbishop,

Welcome home! I hope that your time in Rome was profitable.

We had a very good and successful General Chapter; though I must admit that I missed your presence which would have given the General Chapter a deeper awareness of the ecclesial dimension of our Community.

The purpose of this letter, Archbishop, is to ask for your views on Fr. Jason Sigler. He has been here with us since the end of April 1978. His attitude has been very good. We have talked over his problems and his situation at some length. He has been under the care of Dr. Duane Sherwin who prescribed medication for him. He has been a great help with our sick and aged Fathers at our nursing home, the Villa Louis Martin. He has conducted himself in an exemplary manner.

Would it be possible, Archbishop, for Fr. Sigler to accept weekend and supply ministry in the Archdiocese? We get some requests for such ministry. I feel that this would be good for him and I am confident that he will be able to function responsibly. I make this request without trying to put you on the spot. I will happily accept whatever decision you make. I am sure Fr. Jason would do the same.

You have been much in my thoughts and prayers.

Sincerely yours in Our Lord,

Fr. Joseph McNamara, S.P.
Fr. Joseph McNamara, S.P.
Servant General

JM/ls

Archdiocese of Santa Fe

202 MORNINGSIDE DR. S.E.
ALBUQUERQUE, NEW MEXICO 87109

Department

Reference

October 25, 1978

AREA CODE 505 245-4372

Rev. Joseph McNamara, S.P.
Via Coeli
Jemez Springs, New Mexico 87025

Dear Father McNamara,

May God's Peace be with you!

I am replying to your kind letter of October 4th in which you have written to me on behalf of Father Jason Sigler. Please know that I have no objections to Father Sigler assisting those parishes of the Archdiocese which request his assistance for weekend and supply ministry. For this purpose, I herein grant faculties to him.

I am grateful to you, Father McNamara, and your staff at Via Coeli for the assistance that you have rendered to Father Sigler. I certainly pray that he will continue to grow strong so that his ministry might be resumed.

Wishing you, and him, God's Blessings always, I am,

Sincerely,

Robert F. Sanchez
ARCHBISHOP OF SANTA FE

PHYSIOLOGICAL, BIOCHEMICAL, AND
CLINICAL INVESTIGATION OF THE
EFFECTS OF VITAMIN B₁₂ DEFICIENCY

By Dr. L. S. J. ...
17 May 1955

OUTLINE

1. Beginnings:

- A. The founder, proposal to found a work to help priests in difficulty.
- B. Secularization of Fr. Fitzgerald from his former religious institute in order to enter a diocese, in preparation to founding, under episcopal jurisdiction, a congregation.

2. Foundation of the servants of the Paraclete

- A. History of the congregation up to the episcopal decree canonically erecting the institute as a clerical congregation of diocesan right.
- B. Canonical reflections on the erection of a congregation of diocesan right.
 - 1) permission of Holy See necessary
 - 2) Normae issued by the S. Congregation of Religious.
 - 3) formal decree of erection results in the congregation becoming a collegiate moral person
 - 4) congregation of diocesan right remains subject to the ordinary of each diocese where it has a house
 - a) specific instances of juridical dependence on the local ordinary
 - b) the congregation nevertheless enjoys a certain degree of independence in its internal life

3. Constitution of the servants of the Paraclete

- A. Approval by the ordinary
 - 1) the nature of this approval in general
 - 2) 1st approval of constitutions, March 25, 1952
 - 3) revision of constitutions according to animadversions of SCR
 - 4) episcopal decree of approval, January 1955
- B. si-nature of constitutions:
 - 1) requirements of the Normae.
 - 2) general outline of the constitutions of the servants of the Paraclete
- C. The constitutions and the specific end of the servants of the Paraclete
 - 1) statement of same
 - 2) terminological difficulty encountered

4. Apostolate of the servants of the Paraclete

- A. Helping priests in difficulty
 - 1) spiritual rehabilitation
 - 2) canonical rehabilitation
- B. Effectiveness of the apostolate

5. Growth and development of the congregation.
 - A. other foundations
 - B. transferal of principal house to Rome
6. Special General Chapter of Revision.
 - A. general outline of the revised constitutions
 - 1) "constitutions"
 - 2) "statutes"
 - 3) "directory"
 - B. the extent to which the constitutions could be revised:
 - 1) deletion of obsolete matters
 - 2) changes in wording
 - 3) addition of "spiritual" element
 - 4) modifications in the text, as interpretative, declarative or confirmatory of the text (and their inclusion in the text of the constitutions)
 - 5) norms praeter or iuxta ius
 - 6) general faculties received from Ecclesiae Sanctae for changing the constitutions
 - C. Abrogation of old constitutions and promulgation of new text ad experimentum.
 - 1) an experiment contra ius provisionally suspends the constitutional norm
 - 2) opinion of P. Elto Gamberi
 - D. time limit on experimentation
 - E. approval of the constitutions
7. Decretum Laudis
 - A. when it is granted
 - B. necessary documents according to the Normae, according to modern
 - C. practice of the S. Congregation for Religious
 - C. petition and granting of the Decretum Laudis
 - D.
8. Status of the constitutions after the granting of the Decretum Laudis.
 - A. the practice of the S. Congregation is to give a list of animadversions on the constitutions, and to stipulate a time when the revised constitutions should be sent back to the
 - B. action of the S. Congregation in re the constitutions of the servants of the Paraclete
 - C. The Constitutions in particular: the special end of the servants of the Paraclete as expressed therein.
9. Conclusion - present juridical standing of the servants of the Paraclete
 - A. In relation to the local ordinary
 - B. In relation to the Holy See
 - C. faculties obtained through Cum Admptae

Summary

Juridical History of the Congregation of the Servants of
the Paraclete

1. Beginnings:

A. The Founder.

Gerald Michael Fitzgerald was born at South Framingham, Massachusetts, on the 29th of October in the year 1874. In his early twenties he entered Boston's Archdiocesan seminary and in 1921, was ordained a priest.

From the earliest years of his priesthood Father Fitzgerald felt a strong sympathy for his fellow priests who had the misfortune to go astray from their priestly ministry. Not infrequently these individuals found themselves estranged from those helps, material as well as spiritual which would have facilitated their return to clerical rehabilitation. In discreet but efficacious ways Father Fitzgerald gave himself to caring for a certain number of these priests.

Also in the first years of his priestly life, Father Gerald felt a vocation to religious life. After twelve and a half years as a diocesan priest, he obtained permission to enter the Congregation of Holy Cross. During the next twelve years of his life, spent as a religious, Father Gerald served as rector of the Congregation's minor seminary and later as a chaplain to the armed forces in the Second World War. One of the generals under whom he had served remarked of him that he was "the holiest priest I have ever met."

During all these years however, Father Fitzgerald still thought about an apostolate to help rehabilitate priests who had gone astray. He first proposed the undertaking of this apostolate to his superior general, Fr. Cousineau, and hoped that this might be done within the Congregation of Holy Cross. While recognizing the utility of such a work, Fr. Cousineau realized it would be better for a congregation founded for such a purpose, to undertake the work of priestly rehabilitation.

He explained this to his subject and gave him the freedom necessary to seek an interested Bishop.

Following this advice, Father Fitzgerald wrote to three Bishops concerning the proposed foundation. The Very Rev. Edwin Byrne, Archbishop of Santa Fe, New Mexico responded favorably to the idea and invited the future founder to come to his Archdiocese.

On the 15th of December, 1947 (actually several months after the initial arrangements for setting up the first retreat house for priestly rehabilitation) Father Fitzgerald was authorized by the S. Congregation of Religious to place himself under the Archbishop of Santa Fe, with a view to eventual incardination. Archbishop Byrne incardinated him almost immediately and together they set out on the foundation of the servants of the Paraclete.

B. Juridical Reflections.

Before preceding further, some annotations may be made concerning the canonical requirements involved in the above prehistory of the servants of the Paraclete:

- a) The passage ^{and incardination} of a priest from a religious institute into a diocese: This may be done in one of two ways, either immediately or after a three year ad experimentum period, which later may be extended for one more three-year period. At the time the candidate is incardinated into the diocese, ipso facto all ties with the former religious institute cease. [1]

Formally this is a process of secularization (from religious life) and in the instance of an institute of Pontifical Right, such as Holy Cross, an indult is necessary from the Holy See. [2]

When the Bishop incardicates the former religious, an executorial decree of secularization should be issued and copies should be sent to the S. Congregation of Religious and also to the former superior general. [3]

- b) The question may be asked why it was necessary for Father Fitzgerald to become secularized when he had the intention of continuing as a religious, even though in a different institute? The answer to this becomes clear when cognizance is taken of the fact that the servants of the Paraclete did not yet exist and the time and process involved in setting up the new institute would have left him in a canonical "no man's land" as regards his jurisdictional superior.

- c) That Father Gerald belong canonically to an interested Bishop was important as well as practical because it belongs properly to a Bishop to juridically found a new congregation. "Episcopi . . . condere possunt Congregationes religiosas." [can. 492, 1]

2. Foundation of the Servants of the Paraclete.

A. History continued up to decree of erection

Already in January of 1947 the pious association of the servants of the Paraclete had been formed to help fellow priests who had gone astray. A former mountain inn located in a ruggedly beautiful Jemez Mountains of the Southwest United States was converted into a place of rest and retreat for fathers. The physical setting was good because of the abundant sunshine and healthful climate of that part of the country, both beneficial to priests who were often broken down physically as well as spiritually. The area was sparsely settled by a few Indians and old Spanish emigrants, this plus the health resort appearance precluded the possibility of scandal.

Under the enthusiastic but prudent guidance of Father Fitzgerald a little community began to take shape and from the start achieved encouraging results in rehabilitating priests who had many and varied problems. With the help of a capable canon lawyer, Rev. Edward Woeber who had joined Father Fitzgerald shortly after the first retreat house was founded, the small community began to take on the structure that would merit erection as an institute of diocesan right.

In time Archbishop Byrne duly applied to the Holy See in order to erect the servants of the Paraclete as a clerical congregation of diocesan right. This faculty was granted to the Archbishop by the S. Congregation of Religious (prot. n° 6291/47) on March 25, 1952. On June 1, 1952, the Archbishop issued a formal decree of erection.

3. Canonical reflections on the erection of a congregation of diocesan right.

1) Action by ecclesiastical authority has always been necessary for the establishment of a religious order or congregation. In the thirteenth century the Popes reserved to themselves the right to approve the newly originating orders of that age. In time as other forms

of religious life began to appear, the Holy See, especially since the eighteenth century, permitted that new congregations be founded with only the approbation of bishops. [4]

In 1906, Pope St. Pius X by his Motu Proprio Dei Providentia, made the exercise of this right by bishops dependent on the consent of the Holy See. This legislation was later included in the Code of Canon Law. Hence, "Episcopi, non autem Vicarius Capitularis vel Vicarius Generalis, condere possunt Congregationes religiosas; sed eas ne condant neve condendant, inconsulta Sede Apostolica." (can. 492,1)

2) To facilitate the erection of religious congregations, the S. Congregation of Religious in 1921 issued a set of Normae. The full title of these norms is: Normae secundum quas Sacra Congregatio de Religiosis in novis religiosis congregationibus approbandis procedere solet. [5]

The Normae outline the following procedure to be followed in erecting a congregation with simple vows:

a) When the Bishop judges, according to canon 492,1, that it is opportune to found a new congregation, and the matter being integral, ("re adhuc integra"), he should approach the S. Congregation of Religious and make known to it those things which are necessary for the S. Congregation to make a mature judgment concerning the opportunities of the new foundation: (Normae #3)

"Re adhuc integra", or as I translate it, "the matter being integral", means that while the pious persons who have gathered together do not yet have a distinctive religious dress nor do they bind themselves to the obligations of religious life, still they are leading, by way of experiment, a certain form of religious life. [6]

b) In his report to the S. Congregation, the Bishop should make known the following items: (Normae #4)

- the name and qualities of the founder
- the reason for instituting the new congregation
- the title of the new foundation
- the color, form and material of the habit worn
- what and how many are the works to be undertaken by the new congregation
- sources of revenue
- whether there are any similar congregations in the diocese.

In regard to the second item above, the purpose of the new congregation, the practice of the S. Congregation is rather exacting. Indeed, in

in #13 of the Normae it is stated that except for mission countries, almost no congregation will be approved which does not have a certain and proper purpose.

c) Once the permission of the S. Congregation is obtained, the Bishop can erect the new congregation as an institute of diocesan right. [7] This permission, obtained from the Holy See, is not yet an approval of the new congregation as such, but a declaration that it is not opposed to the new foundation.

3) By canonical erection a religious institute becomes a collegiate moral person. Worth recalling here is canon 100,1: "ceterae inferiores personae morales in Ecclesia eam (i.e. rationem moralis personae) sortiuntur . . . ex speciali competentis superioris ecclesiastici concessione data per formale decretum ad finem religiosum vel caritativum."

Canonically speaking, this is the fundamental privilege of a religious congregation, for by it the members of the institute as a whole have a certain legal existence and are the subject of certain rights and duties. [8]

From the words of canon 100,1 cited above, and from a decree of the S. Congregation of Religious (Nov. 30, 1922) [9], it is evident that a formal decree from the Bishop is necessary to erect a new congregation. (Cf. appendix I for copy of decree of erection for the Congregation of the servants of the Paraclete)

4) A congregation thus erected is of diocesan right, and even if in time it spreads to other dioceses, it remains under the jurisdiction of each local ordinary of each diocese in which it has a house. "Congregatio iuris diocesani, quamvis decursu temporis in plures dioeceses diffusa, usque tamen dum pontificae approbationis aut laudis testimonio caruerit remanet diocesana, Ordinarium iurisdictioni ad normam iuris plane subiecta." (can. 492,2).

a) In a general way, ^{the above} canon states that congregations of diocesan right are fully subject to the Ordinary ad normam iuris. The following specific cases of dependence on the Ordinary are mentioned in the Code:

- permission of the Ordinary of the motherhouse is necessary in order to establish a house in another diocese (as well as the consent of the Ordinary of the other diocese). (can. 495,1)

- any change in the constitutions require the consent of each Ordinary in every diocese in which the congregation has a house. (495,2)
- every five years the Ordinary must make a canonical visitation. (can. 512,1,2*)
- the consent of the Ordinary is necessary to make investments (can 533,1,1*); the Ordinary also has the right to inquire into the financial standing of the house. (535,3)
- excommunication, secularization (from religion), and dismissal of religious depend on the Ordinary. (can. 638; 650,2).
- according to a Response from the Congregation of Religious, a general chapter election is presided over and ratified or disapproved by the Ordinary of the place where the elections are held. [11] The Ordinary however, is not the president of the chapter; he merely presides at the election of the superior general. [12]

b) While a congregation of diocesan right is subject to the local Ordinary in many matters, still it is a moral person and enjoys a real independence in its life and interior government. [13]. The occasions and the measure of interference of the Ordinary are definitely specified by the Code. [14] The Ordinary of the Motherhouse does not have the powers of a superior general, neither is he authorized to name one. [15].

3. Constitutions of the servants of the Paraclete

A. Approval of the Constitutions.

- 1) The Normae do not directly refer to the approval of the constitutions of a congregation of diocesan right. Fanfani notes that before a bishop approves a new religious institute, the constitutions should be examined to see that there be nothing against Faith or morals, nor against the sacred canons or the decrees of the Pope, and if they accord with the proper end of the institute. [16]

Although the Normae give the Bishop no directions in the matter of approving the constitutions of a congregation of diocesan right, they do require

that the constitutions be approved by the Bishop by the time the congregation seeks the Decretum Laudis (cf. Normae 8.8).

- 2) The first edition of the constitutions of the servants of the Paraclete were approved by Archbishop Byrne on March 25, 1952, the same day that he received from the S. Congregation of Religious the permission to canonically erect this congregation.
- 3) These constitutions were later revised on February 11, 1955. This revision was made in accordance with certain animadversions from the S. Congregation of Religious. Hence at this stage the constitutions reflected fairly well the mind and practice of the Church in regard to the juridical structure of religious congregations. Fourteen years later a relator of the S. Congregation for Religious and Secular Institutes, who studied the 1955 constitutions commented: "E' un testo di norme giuridiche completo e perfettamente adattato al Codice di Diritto Canonico secondo lo schema tradizionale della prassi della S. Congregazione per i Religiosi."
- 4) A formal decree of approval of the 1955 constitutions was issued by Archbishop Byrne in January of 1956. (Cf. appendix II for text of decree of approval).

B. General Nature and Format of the Constitutions.

- 1) The Normae devote two chapters (IV & V) to outlining the general nature and contents of the constitutions. These directions take the form of a brief paragraph as to what the constitutions should contain, and a comparatively long list of the elements to be avoided in drafting up constitutions.
 - a) The positive prescriptions may be conveniently cited here

"Constitutionum codex continere debet ea quae respiciunt notiones et dispositiones:
 [a] de religiosae Congregationis natura, votis, membris et modo vivendi;
 [b] de Congregationis gubernio, administratione et officiis. (Normae, V)
 - b) The list of what should be avoided in the constitutions seems to circumscribe them within essentially juridical considerations. Items such as prefaces, introductions, historical notes, citations from

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S. Scripture, the Councils, the Fathers, from theologians or from any book or author whatsoever should be avoided. (ch. IV: a,b.) Likewise citations from customaries, books of usages, prayer manuals, private ceremonials, directories, etc. should be excluded, lest the aforesaid books seem to have been approved (i.e. at the same time that the constitutions are approved). (ibid., c) Minute descriptions, controversial theological or moral matters, long spiritual exhortations or ascetical considerations are all to be refrained from in the constitutions. (ibid., a-1)

In conclusion, the constitutions should only contain: "leges constitutivas Congregationis et directivas actuum comunitatis, sive ad gubernium attinet, sive quod ad disciplinam et normam vitae." (ibid., 1)

[it may be noted in passing that the "requisita" and the "excludenda" from the text of constitutions have undergone change since the decree "Perfectae Caritatis" and "Ecclesiae Sanctae". To cite two significant passages from the later document:

- "Uniuscuiusque Institutii leges generales haec fere elementa complectentur:
 - a) principia evangelica et theologica de vita religiosa eiusque unione cum Ecclesia atque apta et certa verba quibus agnoscantur et terrentur Fundatorum spiritus propriaque proposita, etc."
 - b) normas iuridicas necessarias ad Institutii indolem definiendam etc."

"Utriusque elementi, spiritualis nempe et iuridici, unio necessaria est ut institutorum codices praecipui stabile fundamentum habeant eosque verus spiritus et norma vitalis pervadant; cavendum est igitur ne conficiatur textus vel tantum iuridicus vel mere eshortatorius." (11,12,13).

This matter will be taken up further on in the paper in the section on the General Chapter of Revision.]

2) General Outline of the Constitutions of the Servants of the Paraclete.

The 1921 Normae, to return to the topic under discussion, suggest that constitutions be divided into two/three

or four main sections. (V. 24) The constitutions of the Servants of the Paraclete accordingly are divided into three main parts as follows:

- THE NATURE OF THE CONGREGATION : MEMBERS - MODE OF LIFE
- THE GOVERNMENT OF THE CONGREGATION
- THE FUNCTIONS AND OFFICES OF THE CONGREGATION

Reflected in the above outline is the prescription of the Normae that the constitutional laws of a congregation refer only to "gubernium. . . disciplinam. . . normam vitae." (cap. IV, 1)

To the above schema is added by way of an appendix,

"THE LETTER OF ST. IGNATIUS ON OBEDIENCE",

which the congregation takes as its own. A more thorough breakdown of the 1955 constitutions is given in appendix III.

C. The Constitutions in specie, the specific end of the congregation;

1) Due to the importance and bearing of the specific end of any institute has on its nature and juridical structure, attention should be given to the special end of the congregation of the Servants of the Paraclete, as stated in the constitutions. The first article of the constitutions ~~in~~ question state:

"the special end is the sanctification of their fellow priests by maintaining houses of penance where, under the cloak of contemplative life and the care of corporeal ills, priests in need of discipline or laboring under ecclesiastical censure can find refuge, spiritual inspiration and rehabilitation.

The specific end of this Congregation, always to be carefully kept, has an added insurance as to its continuity, within the Constitutions:

Without the permission of the Holy See, it is forbidden to change the special end, or to superadd other works of a definite and permanent nature which are not embraced in this end." (Constitutions, 1955, Art. 4)

2) With due respect it may be noted that the term "houses of penance" in the above quoted section from the Constitutions, is one that the Holy See itself asked to be put into the constitutions. [17] While it is true that time spent waiting for the removal of an ecclesiastical censure is of its nature penitential, still, the founder and the congregation present an attitude that is more rehabilitatory. Father Gerald Fitzgerald's inclination was to view the question of a priest in difficulty under the light of the parable of the prodigal son, or the denial of St. Peter. He never used the words "lapsed" or "fallen" and always treated a priest in difficulty with great reverence. According to him, any priest who was sincerely trying to make a return, was a good priest.

Notwithstanding an apparent contradiction between the term "house of penance" and the personal convictions of the founder (and congregation in general), he always showed himself most faithful to the prescriptions and mind of the Holy See. In the Constitutions we read:

"In the accomplishment of its lofty task, the Congregation gladly follows the prescriptions of the Code of Canon Law, of the Sacred Congregation of the Holy Office . . . and of the Holy See, the least desire of which it considers a command." (Const.s., 1955, art. 9)

To further balance the picture here between mercy and justice, it must be noted that while the Church is a visible society which requires certain legal institutions, among which are penal laws, the Church has always shown herself the image of the merciful father of the prodigal son. Even more so does this seem to be the case with her priests when they are in difficulty. Pope John XIII spoke thus of these individuals:

"Questi uomini, pero', non sono "forastieri", essi sono piuttosto fratelli pellegrini sulla strada della vita, i quali, come tutti noi sacerdoti partecipano a una vocazione d'infinita privilegiata con Dio. . . Se ora son stati feriti nella lotta, e' nostro dovere di assisterli, perche' sono nostri confratelli, nostri fratelli infermi." [18]

4. Apostolate of the Servants of the Paraclete -

A. Although not every priest that comes to a Paraclete house is under censure or in difficulty, there are a number who have regained their priestly faculties and ministry through a combined program of spiritual renewal and gradual lifting of the censures.

1) Comprehensive program of rehabilitation

The rehabilitation program of the servants of the Paraclete, as developed by the Rev. Gerald Fitzgerald, aims to be a comprehensive one, acting on the whole man, body and soul, but stresses the primacy of the spiritual.

The program itself, if that word can be used in a very loose sense, involves three aspects:

- a) A physical setting that is naturally uplifting for the mind and body. The beauty of nature, sunshine, good climate are helpful for anyone who is broken down physically as well as, if not only, spiritually. Included in the part of the program devoted to the physical man, are all the helps that modern medicine and psychiatry have to offer.
- b) The atmosphere in a retreat house is a family one, brother priests helping each other. Fraternal charity is marvelous medicine for the soul. As Fr. Gerald remarked, "charity is the best elixir for the bruised and battered souls of men; every modern therapy and approach must be complemented by a sincere charity."
- c) The third and most central part of the program for priestly rehabilitation, is devotion to the Eucharist, first through the Holy Sacrifice of the Mass and then through a daily holy hour. This is part of the founder's insight that a priest's problem, as a priest, is because of a deficiency in the spiritual life.

2) Juridical aspect of rehabilitation:

Hand in hand with the time spent in a house of retreat should go the removal of censures, and where possible, the dispensation from vindictive

penalties. Perhaps the most common vindicative penalty to be coped with in this apostolate is the excommunication and irregularity incurred by attempted marriage of a priest, secular or religious. (can. 2388, 1; 646, 1, 2°, 3°; 985, 3°) The restoration of such a priest involves recourse to the Holy See (formerly the Holy Office, presently to the S. Congregation for Clerics in case of diocesan priests, or the S. Congregation for Religious in case of religious priests). The priest involved in the above penalty who wishes to return will have to spend a lengthy period of time, "diuturna emendatio" (can. 2295), at least three years, but usually longer, before he is fully restored.

Other cases involve the sins against the sixth commandment as listed in can. 2359, 2, which involve suspension if not actual degradation (2298, 2°, 12°)

Other disciplinary reasons for the necessity of residing in religious house and pursuing a period of rehabilitation may be grouped under the heading of infamy of fact or of law. (2294, 2295). It may also be noted that this is one of the vindicative penalties mentioned in can. 2298, 8° - "Praescriptio commorandi in certo loco vel territorio."

- 3) The above aspect of the work of the servants of the Paraclete might well be gone into more profoundly, but is not really the place in this paper which concerned primarily with the juridical development of their congregation. Such material has been added only to give a more complete idea of the nature and work of the congregation and provide thereby a better background for the juridical history.

- B. Before closing this section on the apostolate of the congregation in question, one final word may be said in regard to its effectiveness. A stastic compiled in 1956 showed that from Jan. 2, 1947 to Jan. 15, 1956 488 priests passed through Via Coeli, the first house. Of these,
- | | |
|----|--|
| 24 | recovered and maintained good conduct |
| 82 | " but no further news was to be had of |
| 32 | " but did not persevere |
| 24 | left to return to the world |
| 7 | were sent away for the "common good" |
| 30 | died |
| 62 | were still in residence at Via Coeli. |

5. Growth and development of the Congregation.

A. The episcopal approval of the constitutions in 1956 may be taken as a convenient date for the entrance of the congregation of the servants of the Paraclete into the second phase of its growth and development.

- 1) At that time, that is, eight years after its beginnings, the congregation numbered 35 members.
- 2) From thence the congregation spread to other dioceses and countries. The other houses were founded in the following succession:

	a)	Canton, Ohio	('56)
	b)	Randolph, Vermont	('57)
USA	c)	Albuquerque, New Mex.	('58)
	d)	St. Louis, Missouri	('61)
in	e)	Clifton, England	('60)
other	f)	Rome, Italy	('61)
countries	g)	Poggio Mirteto-Sabina, Italy	('61)
	h)	Galloway, Scotland	('60)
	i)	La Plata, Argentina	('63)
	j)	Angers, France	('67)

B. In 1965, through the intervention of the S. Congregation for Religious and Secular Institutes, and the Vicariate, the principle house of the Congregation was transferred from the Archdiocese of Santa Fe to the Apostolic See. The reasons leading up to the transferral are as follows:

- 1) Due to the spread of the apostolate to other countries, as noted above, Rome was a more convenient center for directing the operation of the congregation on a more international scale.
- 2) Because of cases being taken care of in the S. Congregation in Rome and because of the good relations necessitated thereby, the principle house and residence of the General and his council would more aptly be located within the proximity to the Holy See.
- 3) While relations were good between the Archbishop and the Motherhouse in the United States, still, the apostolate and its particular exigencies would be better understood, better predictions and allowances made in relation thereto by the set up to be had in working more directly under the Holy See.

Accordingly, on October 7, 1965, by a special rescript,

(prot. n° 14156/65) the transferral of the generalate to the Apostolic See took place. The rescript stated:

"Your Congregation will remain in a special manner under the direction of this Sacred Congregation of Religious, but because it is a congregation of Diocesan Right, it will also be under the Vicariate of Rome, with which this Sacred Congregation will have a special understanding."

The Archbishop of Santa Fe was in full accord with this arrangement. The Vicar Cardinal of Rome, Cardinal Traglia issued a further decree from the part of the Vicariate, consenting to this transferral. (November 18, 1965, prot. n° 4034/65)

6. Special General Chapter of Revision.

The Motu Proprio, Ecclesiae Sanctae, directed that religious institutes undertake the revision of their constitutions according to the principles contained in the Constitution Lumen Gentium, ch. V, VI, and in the Decree Perfectae Caritatis.

"Ad accommodatam renovationem promovendam in singulis Institutis, congregetur intra duos vel ad summum tres annos speciale Capitulum generale."
(Ecclesiae Sanctae, II,3)

In compliance with the above norm, the servants of the Paraclete held an extraordinary chapter of revision, divided into two sessions, namely: 15 Sept., 1968 - 7 Oct., 1968
5 May, 1969 - 18 May, 1969

1. For the sake of greater clarity in discussing certain points of the revision of the constitutions, an outline of the 1969 revised constitutions ad experimentum, is provided on the following page.

It will be noted that in the threefold division of constitutions into "constitutions", "statutes", and "directory", an almost identical set of subdivisions is repeated three times.

(note: the word "constitutions" enclosed in quotations will hence forth be used when referring to the first section of the 1969 revised "codex fundamentalis" [cf. Eccl. Sanctae, II,14] of the servants of the Paraclete; the term constitutions without quotations refers to the "codex fundamentalis instituti" in its more generic and traditional sense, i.e. the code of

OUTLINE OF REVISED CONSTITUTIONS, AD EXPERIMENTUM, 1969

"CONSTITUTIONS"	I	LIFE AND MINISTRY IN THE CHURCH
	II	THE VOWS
	III	FORMATION
	IV	DAILY LIFE OF PRAYER AND CHARITY
	V	GOVERNMENT
	VI	ECONOMICS
STATUTES	I	LIFE AND MINISTRY IN THE CHURCH
	II	THE VOWS
	III	VOCATIONS, INCORPORATION, FORMATION
	IV	DAILY LIFE OF PRAYER AND CHARITY
	V	GOVERNMENT
	VI	ECONOMICS
DIRECTORY	I	LIFE AND MINISTRY IN THE CHURCH
	II	OPTIONAL FORMULAS OF PROFESSION
	III	DAILY LIFE OF PRAYER AND CHARITY
	IV	GOVERNMENT
	V	ECONOMICS

- 1) The "constitutions" in the above schema contain the scriptural and theological principles, the guiding spirit of the founder and the patrimony of community traditions of the servants of the Paraclete. This is a marked shift from the requirements stipulated in the Normae (cf. p.7,8 of this paper), but is in accord with the new requirements of Ecclesiae Sanctae:

"Uniuscuiusque Instituti leges generales haec fere elementa complectantur:

- a) principia evangelica et theologica de vita religiosa eiusque unione cum Ecclesia atque apta et certa verba quibus "agnoscantur et serventur Fundatorum spiritus proutque proposita, etc."
 - b) normas juridicas necessarias ad Instituti indolem definenda etc." (II, 12)
- 2) In order to provide a juridical complement to the above mentioned principles, embedded in the "constitutions", the chapter of revision set up the

statutes which contain juridical norms.

An example that shows the respective character of the constitutions and the statutes and the actual relation between the two might be given as follows:

In art. 28 of the section on Daily Life of Prayer and Charity in the "Constitutions," a guiding principle is stated:

"Realizing that His abiding presence in the Eucharist derives from the sacrifice, we render adoration to Christ who in order to be our sustenance and draw us into an ever deeper participation in the paschal mystery, remains abiding in the sacrament."

In the corresponding section on Daily Life of Prayer and Charity in the "Statutes," we read:

"Where perpetual adoration of the Blessed Sacrament is not possible by local circumstances there shall be at least a community of prayer. Each of us shall make out of a private Holy Hour or take part in the community Holy Hour each day." (art. 64)

The absolute parity of one to one is not to be found however throughout the articles of the constitutions and the statutes. Rather, the constitutions must be taken as a whole in order to provide the guiding principles behind the individual articles in the statutes.

In still a third section, the "Directory" were included the elements in the life and regulation of the servants of the Paraclete that are subject to change due to time and differences of culture. This corresponds to the directive of the Holy Spirit that:

"Illae vero normae, quae praesenti aetati, societas, conditionibus physicis, psychologicis, economicis, socialibus rerum adiunctis respondent, non sunt immutabiles, sed ad rationis usum, vel alios normis concordant." (11, 14)

Q. If a comparison is made between the outline of the revised 1967 ad experimentum constitutions (cf. supra) and the 1955 constitutions (cf. appendix III, infra), it becomes evident that the constitutions have undergone a considerable change, at least in form. This change becomes even more evident when one looks at the individual texts of each constitution. The constitutions underwent changes in virtually every section and article from beginning to end. The question arises, was this within the faculties given to the special chapter of revisio...

In answer to this question, the following norms should be noted:

- 1) Ecclesiae auctoritas directed that obsolete and changeable matters be deleted from the text of the constitutions.

"L. institutorum ecclesie fundamentali ea excludantur quae iam obsoleta sint, aut secundum consuetudines alicuius detatis mutabilia, vel horibus mere localibus respondentia." (II, 14)

- 2) It is evident that changes in wording and manner of expression would not necessarily change the substance of the constitutions, even though the whole document were rewritten in the process.

- 3) The constitutions were in fact on a "spiritual" aspect in addition to the juridical aspect that had previously regulated their formulation.

"Utriusque elementi, spiritualis nempe et iuridici, unio necessaria est . . . cavendum est utitur ne conficiantur textus vel tantum iuridicus vel mere exhortatorius." (Dec. Saec. II, 13) This would account for the casting of the constitutions in a box form, which should however conserve the particular nature and indices of the nature of the text.

- 4) Technical and other modifications in the text which changed its legal character could be made by the general chapter insofar as they are interpretative, declarative or confirmatory of already existing norms. The general chapter by itself has this power (cf. can. 17)

Perhaps worth noting at this point is an ambivalence of authority of the general chapter for before 1917.

made in reference to the 1969 ad experimentum constitutions, and communicated to the servants of the Curia at the time the Secretum Laudis was granted:

"Il Consiglio Generale ha il diritto di interpretare la legislazione particolare della Congregazione in un senso più largo, senza ricorrere alla S. Sede."

- 5) Norms "proposed" or "sua" ius can be issued by a general chapter or would have the force of a capitular decree. The insertion of such norms in the constitutions would require the permission of legitimate authority. [13]

While there is no doubt that the chapter can issue norms of the above nature, its authority under the 1969 ad experimentum, Ecclesia Sancta, to insert such norms in the constitutions is an important question that will be taken up in section C, following. Suffice it to say here that it seems to be generally recognized that the chapter of revision has the power to do so at least as the revisited constitutions, and the modifications made to the 1969 ad experimentum.

Synopsis:

- a) The general chapter of revision received from Ecclesia Sancta the faculty to make changes in the constitutions, observing however the following principles:

- the changes to be made "ad experimentum" [13],
- the old nature and particular character of the institute must be maintained. [14],
- the matter must not be protracted until the next ordinary general chapter, and could be continued only after that, but not until the next ordinary general chapter. [15]

Even further, the chapter's contra ius commune "is freely permitted by the Holy See. 'Experimenta contra ius commune, prout fieri solent, pro opportunitate libenter a Sancta Sede permittuntur.' [ibid.] The sense of these words is that such experiments must first have the permission of the Holy See. [16] Elio Gambetti [1969]

From the above presented it is the answer to the question asked earlier, "What is special chapter of revision action within the faculties given to it by the M.P. Ecclesia Sancta, when it changed the constitutions in every section and article" [17] [18]. The powers given to the special

general chapter of revision are so broad and generic, and the principles governing the content of the constitutions that much expanded beyond essentially juridical considerations, that the chapter would be within its rights to make emendations in the constitutions even to such an extent that no article or section is left unchanged, provided however that there always be a prudent and legitimate reason for making the emendations in the constitutions, and the essential nature, character and end of the institute be not changed.

Thus B. Anastasio Gutierrez writes:

"Faberum tamen est adeo genericis et incertis seu indefinitos esse (i.e. the prescriptions of Ecclesiae Sanctae), ut merito dici valet ampliam libertatem relinquere Capitulo speciali in textu corrigendo, emendando, perficiendo, innovando. Haec est interpretatio ab iis Religionibus accepta quae iamiam Capitulum generale speciale celebraverunt. [21]

It is well to keep in mind however that the constitutions stand in themselves to be of a definitive and perpetual nature, especially if they are approved by legitimate authority. The presumption is therefore that they will continue to exist, at least in substance, unless there is a certain evident utility in changing them.

At they are
C. At the close of the second session, the special general chapter of revision voted to abrogate the old constitutions of the servants of the Paraclete, and promulgate the new constitutions ad experimentum, subject to the definitive approval of the proper authority.
At the special general chapter of revision held the same to do this

1) First of all, it may be noted that capitular decrees, emitting an experiment contra ius (constitutional), but not in a manner provisionally suspend a constitutional norm(s) rather by substituting a diverse norm or by simply dispensing from the constitutional norm. (Ita Gutierrez [22])

2) In abrogating the original constitutions in the sense described above (par. C.), the special chapter of revision seems to have been following a line of reasoning similar to that of P. Mio Camberl, expressed in his book Renoual in Religious Life [23].

Father Gaberl proposes, at least in theory, that "alongside the constitutions now in force another text in which they have been recasted, redrafted, developed, and corrected (could be kept by an institute [24] This second, revised text would detract from the original in certain areas, i.e. those in which an experiment contra ius (constitutionale) had been enacted. This text could even be proposed as a replacement for the official text. This assumes that other than those areas in which a legitimate experiment is being carried out, the revised text faithfully echoes the original (at least there will be no differences in matter of expediency, inclusion of obsolete or extraneous matters, inclusion of spiritual principles, etc.)

Father Gaberl then ^{concludes} concludes that if the experimentation is kept within the ~~same~~ limits, the revised text could be considered official and the other suspended.

"Can it be said that the special general chapter or the one following it is authorized to approve "ad experimentum" a text of constitutions examined, corrected and recasted according to conciliar documents and "Norms", if the contents are not substantially changed and if the prescriptions have been omitted or changed in the measure permissible for experimentation? The question is a very interesting one and I think it comes up frequently in not a few institutes.

In view of all that we have said above, the answer cannot be anything but affirmative." [25]

D. Length of time for experimentation:

To quote directly from Ecclesiae Sanctae:

"Haec experimenta probandi cessant usque ad proximum Capitulum generale ordinatum, cui facultas erit eadem prorogandi, non tamen ultra aliud Capitulum immediate subsequens." (1969, 5)

The ordinary general chapter following the special chapter of revision was to have been in 1972 - a general chapter of elections. However the death of the superior general and founder in June of 1969 called for the convection of an extraordinary chapter of elections in October of 1969, only a comparatively short time after the last session of the special chapter of revision. At this chapter, because of the time element and because it was not an ordinary chapter, it was decided not to set up the experiments on the constitutions, but to wait until the chapter of affairs in 1972.

E. Definitive approval of the revised constitutions

According to canon 495, 2, definitive approval of the constitutions would depend on the ordinaries of each diocese in which the congregation has a foundation. This is the law for congregations of diocesan right.

Copies of the revised constitutions were sent to various ordinaries of the dioceses in which the servants of the Paraclete are located. Some of the responses are given below:

Cardinal John Joseph Carberry of St. Louis:

"As one concerned with the affairs of your Community, I have examined these documents in detail. In general I believe that the revision effected by your recent chapter have been worked out admirably well and that they are in accord with the spirit of the Vatican Council, as well as the directives of the Holy See pertaining to the renewal of religious life."

Bishop Joseph McFee of Galloway, Scotland:

"I have no comment to make on them, apart from the point I shall mention underneath and you may take it, that as far as I am concerned, they have my approval."

(The point to which the Bishop is referring is a comment favoring a stronger norm in regard to the rule as to abstain from alcohol which had been existing in the old constitutions, but had been relaxed somewhat in the new).

Monsieur Mazerat, Evêque d'Angers, France: "Volontiers je vous donne l'approbation nécessaire."

Bishop James W. Malone of Youngstown, Ohio, USA:

"At the request of the late Father Fitzgerald I have reviewed the Constitutions and Statutes of the Servants of the Paraclete. They are quite satisfactory. For the most part they are in accord with the recent instruction of the Holy See for religious of the Female Order."

The above are the only responses that have been able to be located, or that perhaps even exist. Part of the reason for this is that translations of the revised constitutions were not completed in other languages. Soon after the revision of the constitutions an event was held which would take the definitive approval of the constitutions out of the hands of the local ordinaries and put it into the competence of the Holy See. In 1970 the procedure for receiving a copy of the constitutions was completed.

2. Decretum laudis.

The Normae issued by the Congregation of 1617 are in force until the Decretum laudis is issued. Actus in Congregationibus ad hanc Congregationem eiusdemque ad approbationem, ut desinat esse simpliciter diocesana." (17)

A. The Decretum laudis is granted by the Holy See when a congregation, sometime after its foundation, has become diffused and has given fruits of piety, religious observance and spiritual gain. (Urrutia, 1914)

B. To obtain the Decretum laudis, the following steps must be gone through, according to the above Normae:

- a) A petition signed by the superior general and his council must be sent to the Holy Father
- b) Ordinaries of each diocese where the congregation has a house, must send testimonial letters to the Congregation of Religious. The Ordinaries must testify to the above mentioned qualities of sufficient growth, piety, religious observance and spiritual emolument.
- c) A document signed by the superior general and his council, and confirmed by the Bishop of the diocese where the congregation has its principal house, must be sent to the S. Congregation of Religious, said document containing the following:
 - origin of the congregation
 - name of the founder and his chief qualities
 - the condition of the congregation in regard to personnel, discipline, resources and finances
 - facts about the novitiate, the number and discipline of postulants and novices.
- d) The constitutions approved by the Bishop must likewise be submitted to the S. Congregation of Religious.

In point of fact, the S. Congregation for Religious and Secular Institutes today asks for a list of documents that differs in some points from the above outline, and is perhaps more exacting. The present listing of documents required in the process of granting the Decretum laudis is outlined on the following page.

1. Nomen, cognomen, Fundatoris, necnon primi Superioris generalis, cum brevi eorum curriculo vitae.
2. Relatio historico-iuridica Sodalitii ad Archiepiscopum.
3. Exemplaria libri proci, ceremonialis et consuetudinarii.
4. Imagines (v. pictor.) religiosi habitus.
5. Textus Constitutionum.
6. Prospectus numericus (statistica) sodalium et donorum Sodalitii, si in plures dioeceses diffusae, eorum Ordinarii edoceantur testimoniales ad hanc Sodalitatem directam remittendas esse.
7. Declarationes de sequentibus:
 - a) an in fundatione vel progressu temporis, locum habuerint facta extraordinaria, uti visiones et similia;
 - b) quae devotiones peculiare, quae specialia pietatis exercitia praeferantur;
 - c) an in dioecesi aliud institutum sit eiusdem nominis et cum eodem fine sociale.

In addition to the above official list, the S. Congregation asks for statistics showing the financial condition of the congregation.

- C. On January 2, 1970, the superior general of the servants of the Paraclete sent in a former request to the Cardinal Prefect of the S. Congregation for Religious and Secular Institutes, that the congregation be raised to pontifical right.

A few quotes from this letter will give some indication of the condition of the congregation at that time:

"At the present moment we are almost 100 members: 54 priests in final profession, 3 priests in temporary profession, 18 clerics and brothers in vows, 4 diocesan priests, and 8 non-priest novices. We have well over 150 priests now under our care throughout the world. A steady and increasing number of these are returning to their priestly duties each year. There are 7 Paraclete retreats in the United States with 8 in other countries."

By September of that year, all the testimonial letters of the concerned Ordinaries had been sent to the S. Congregation, the required documents and statistics completed

and handed in. On December 4th, 1970 the matter was treated at a Plenary Session of the S. Congregation. On the 15th of January, 1971, the Decretum Laudis was granted to the servants of the Paraclete.

Haec Sacra Congregatio pro Religiosis et Institutibus secularibus, vigore facultatum a Summo Pontifice Paulo VI concessum, . . . Congregationem Servorum Paracleti praesenti decreto laudis congrui atque verbis laudat et commendat. -
(excerpt from the Decretum Laudis, full text is given in appendix IV)

2. The status of the constitutions after the granting of the Decretum Laudis.

A. According to the above cited Norman, action in re the constitutions is often taken by the S. Congregation for Religious at the time the Decretum Laudis is granted.

1) This action consists in a review of the constitutions having been made and a list of animadversions on the constitutions given to the congregation. After a certain stipulated time, the emended constitutions should again be shown to the S. Congregation, *valida*.

2) If however, many emendations are needed, this will have been communicated to the congregation before the granting of the decree of praise. (*ibid.*)

(In either of the above cases, the right of the congregation to make changes in the constitutions on its own authority, is taken away after the conferral of the Decretum Laudis.) (*ibid.*)

At the same time the congregation is approved (seemingly this refers to the Decretum Approbationis - a further and final approval of the congregation) there is usually also granted a *verba* in the emended constitutions are approved, at least experimentally, and for a certain period of time. (*ibid.*)

It might be interesting to note what action the S. Congregation of Religious took in regard to the constitutions of the servants of the Paraclete, and this in view of the fact that they were in a period of experimentation decreed by common law.

At the time the S. Congregation granted the decree of praise, it also gave the servants of the Paraclete two lists of animadversions, one for the original 1956 constitutions,

the other for the 1969 ad experimentum constitutions. This was done in order that the general chapter could work on the constitutions, using the two sets of animadversions as guidelines. These animadversions however were meant only as guidelines and were not regarded by the S. Congregation itself as official.

C. The Constitutions in particular.

It would be difficult in a few pages to summarize in particular the present condition of the constitutions; that is, taking up the question of the individual articles. This would involve a comparison of 47 articles of the "constitutions", 190 articles of the "statutes" and 46 articles of the "directory" (all of the 1969 revised ad experimentum constitutions), with 263 articles of the 1955 constitutions. At the same time account would have to be made of 12 pages of unofficial animadversions from the S. Congregation for Religious. In addition reference would have to be made to hundred's of pages of special chapter of revision minutes and study papers, and a study would have to be made of hundred's perhaps thousands of pages of the founder's writings (in order to determine his mind in certain key points). The theological, Scriptural and canonical bases of the constitutions would likewise have to be examined. The above would be outside the range of this paper. Suffice it here to make reference to what is perhaps the most important point in the constitutions, the special end of the sanctus the Paraclete, ~~set forth in the constitutions~~. This point has already been referred to in regard to the 1955 constitutions. (cf. supra, p.9,10)

The following animadversion is to be found in the list given to the congregation at the time the Decretum Laudis was granted:

"n.3 - Non si parla ... innessamento dello scopo speciale della Congregazione dei Servi del Paraclete: aver cura dei "sacerdotes lapsi", benchè innessamento il loro scopo sia stato conservato. Il testo delle Costituzioni del 1956, n. 1, era più esPLICITO." (Cf. supra, p.10 for the text of the 1956 constitutions referred to.)

The article, n.3, to which the animadversion adverts, reads:

3: Today the congregation seeks primarily to accomplish its purpose by establishing and maintaining homes for priests wherein we, together with our priest friends, aspire to live

as one family, held together by the bond of
our common priesthood, etc."

There is no reference in this article to priests who
are "lapsed" or are under any form of penalty.
This matter had been brought up in the chapter of revision
and various points of view emerged. Some felt that the
congregation existed to help priests in general, and
that while "today" this might be carried on by maintaining
retreat houses for priests who have slipped in one way
or another, in the future the apostolate might move
into another direction.

Others felt that the primary work of the congregation was
to help priests in difficulty, but this should not
deter the congregation from helping priests in general
under the aspect of remedial work - that is, preventing
lapses in the future.

The founder felt that while the congregation was not
precluded from helping priests in other ways, the
primary purpose of the congregation was to help priests
in difficulty (i.e. moral, spiritual, canonical) by
maintaining houses for their recovery according to
the program he had set up (cf. supra p. 11).

There was however ~~generally~~ among the chapter fathers
a great hesitancy to use the word "fallen" or other
similar expressions - and this lest the congregation
become in any way associated with an ecclesiastical
"penitentiary", a concept which would be devastating
to the recovery ^{program} being carried out in many houses.

The difference between the animadversion coming from the
S. Congregation of Religious (which however is unofficial)
and the above expressed points of view on the nature of
the specific end of the servants of the Paraclete, could
in part be reconciled by finding an apt term of expression.
Such a term would need to express in a more positive
way the end of the congregation which is to help priests
who are in spiritual, moral or canonical difficulties.

There is no doubt however as to the timeliness of the
animadversion of the S. Congregation in regard to
maintaining the specific scope of the Institute. Unless
explicitly expressed in the constitutions the work of
helping priests in difficulty is in danger of being lost
sight of. The apostolate of its nature is a delicate
and intrinsically difficult one. It would be easy in time
to broaden the scope and become involved in the general
work of helping priests, giving retreats etc. at the cost
of helping those who are more trying and difficult.

9. Conclusion - present juridical standing of the servants of the Paraclete.

A. In relation to local Ordinaries:

When a congregation passes from diocesan to pontifical right, it enjoys greater freedom of action in its own affairs. (can. 492,2)

The Code of Canon Law expressly prohibits the Ordinary from:

- 1) making any changes in the constitutions (618,1)
- 2) inquiring into the economic affairs of the congregation (ibid.)
- 3) interfering in the internal government and discipline of the congregation. (618,2)

The internal government has reference to the reception of candidates, admission to vows, dismissal and appointment of members to offices and duties, chapters and elections, administration of the temporal needs of the congregation. (26)

In those matters which refer to Public Worship and to the good of the diocese, the congregation is not outside the ambit of the Ordinary's jurisdiction. Thus for example,

- 1) If the local ordinary publishes any laws concerning public worship in his territory, all religious are bound to observe them and the Ordinary can visit their churches or oratories, even semi public, to see that they are being observed. (can. 1261) (can. 512,2 - every five years the Ordinary is to visit their churches, sacristies, public oratories and places where confessions are heard).
- 2) The Ordinary's permission is needed to make an investment of funds or property that has been donated to a congregation for the purpose of Divine worship or for works of charity. (can. 533,1,2)

In legislatio localis, the powers of Ordinaries have been further elaborated and strengthened in matters relating to public worship, pastoral needs of the diocese and in general matters that would concern the common good of the diocese. (I, 22-40)

B. In relation to the Holy See:

On the other hand, the congregation of pontifical right becomes more immediately subject to the Holy See.

No change can be made in the constitutions without the permission of the Holy See. (Normae 21a, cf supra, p. 24) Recourse must be had to the Holy See for the alienation of a sum of money above the quantity fixed by the National Conference of Bishops. Indults of excommunication and secularization can be granted only by the Holy See. (can. 638) Dismissal involves, at least ultimately, the action of the Holy See. (can. 652,3; 653; 650,2)

CC Pontifical Rescript, Cum Admotis 6 November, 1964.

This rescript greatly extended the powers of the superior general of a clerical congregation of pontifical right, even giving him ecclesiastical jurisdiction similar to that of major superiors of exempt institutes and Ordinaries. (can. 505,1; 198,1)

Among the list of concessions of this rescript one in particular is of great importance:

"Ponendi actus jurisdictionis pro regimine et disciplina interna ad instar Superiorum Maiorum Regularium, salva dependentia ab Ordinariis locorum ad normam iuris canonici; cum scilicet de Religionibus eritur, quae huiusmodi facultate ex iure (can. 501,1; can. 198,1, CIC) non fruuntur. Quam facultatem, de consensu sui Consilii, ceteris Superioribus Maioribus suae Religionis subdelegare possunt."

Hence, the superior general enjoys ecclesiastical jurisdiction within two limits:

- 1) "pro regimine et disciplina interna"
- 2) "salva ~~semper~~ dependentia ab Ordinariis locorum ad normam iuris canonici." (Which as mentioned above, section A, refers mostly to matters pertaining to Public Worship and the common good of the diocese.)

Some of the powers that the superior general enjoys as result of this are for example: [27]

- 1) to dispense from ecclesiastical laws in dubium facti according to can. 13
- 2) to dispense from general laws of the Church when recourse to the Holy See is difficult and there is danger in delay, as in can. 81,
- 3) to give precedents (can. 24)
- 4) to grant certain dispensations:
 - a) from certain irregularities ex delicto occulto as in can. 990,1.

- b) from laws of fast and abstinence (can. 1245,3)
- c) from non reserved vows (1313,2) and from promissorial oaths (can. 1320)
- 5) to establish a tribunal and solve controversies between physical and moral persons of his congregation (can 1979)
- 6) to establish and inflict canonical penalties (can 2220)
- 7) to remit penalties, latae sententiae, established by common law, as in can. 2237.

SUMMARY

In 1947 the pious association of the servants of the Paraclete was begun to help priests in difficulty. Through the years this religious institute and its apostolate developed and grew within the structures provided by the Church.

The congregation today is comparatively small in relation to its pontifical status, numbering no more than 100 members. Yet, the official commendation by Holy Mother the Church, carrying with it a guarancy of rights and duties, is a most solid foundation upon which the edifice of a vital apostolate in the Church today can and must be built up.

The Role of Service

Much of the work in and around the monastery is done by the guest-priests themselves. Cooking, helping with the dishes, chapel and sacristy work, minor maintenance and repair, lawn and garden care etc. help many to find a useful way to spend leisure hours. A man is never pressured to take on such a job. But by the same token an effort at priestly renewal that was singularly self-centered would be doomed from the start. By joining in the various tasks and chores necessary to keep each of the guest-houses in order, the individual guest-priest shows a willingness to serve that is basic to priestly renewal.

Ability to relate to his fellow priests, an effort to meet with them and to mix with them socially and informally as well as at common periods of prayer, all of these are indicators of a true desire for a renewed priestly life. It is principally for this reason that a conscious effort is made to sustain a "family" or "community" atmosphere in each of the guest houses. If priests cannot live as brothers with their fellow priests there is scant hope for their renewal in the priesthood.

Community life has its obvious inconveniences, but at Via Coeli it is seen as a fertile testing ground for the practice of that active charity without which priestly renewal is impossible.

The Paraclete Vocation

Against this background the role and work of the Servants of the Paraclete emerges as evident. The Servants live the same life, follow the same daily order, share the same tasks, in a word, are one and the same community with the guest-priests whom they are privileged to serve. The principal contribution which any Servant can make to a fellow priest's effort at renewal is the serene and happy living of his own priesthood. Confidences are not forced, Servants are not specially trained as professional counsellors. However, if a guest-priest wants to talk with a fellow priest a Servant is disposed to listen. The underlying premise of this approach is that somewhere within himself a man has the answer to his own problem. At Via Coeli four avenues are open to him for finding those answers: informal talks with a Servant; formal sessions with a professional therapist; meditative prayer before the Blessed Sacrament; living in active charity with and for his

brother priests. A guest-priest is free to choose any one or all such avenues. Hopefully he will choose those willed for his greatest good in the Providence of God.

Priests Help Priests

Physical — mental — spiritual — emotional: the areas in which a man can wear thin or break down admit no exception merely because that man happens to be a priest. When the danger signs begin to show, or when a break has already occurred, a man instinctively looks for help. When that man is a priest he instinctively looks for help in terms of the priesthood he shares with others. Perhaps that is why Father Gerald Fitzgerald, S.P., founder of Via Coeli and present General of the Servants of the Paraclete, sums up the philosophy of Via Coeli in three words: "Priests help priests."

It cannot be over-emphasized that for the most part efforts at priestly renewal remain intensely personal. Via Coeli as an institution has never claimed to renew priestly life. But it has offered the opportunity and the occasion for many hundreds of priests to withdraw from the pressures and tensions of the world outside them and within them in order to re-evaluate and to renew themselves in the priesthood.

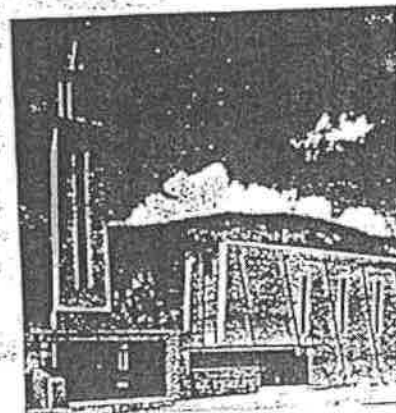
Ultimately, it is a question of confrontation: a man confronting himself and his God. A priest might do that anywhere, under any set of circumstances; but given the tempo of modern life, given the attractions and allurements of a culture steeped in creature comforts, given the fact of human weakness and finite limitation, he does it best in an atmosphere of spiritual retreat among his brother priests. In union with his Eucharistic Lord

The fact that he has the opportunity to do it at all makes those of us who share the Paraclete vocation most grateful that there is a Via Coeli Monastery.

For further information write to:

Rev. Father Servant
Via Coeli Monastery
James Springs, N. M. 87025

Retreat For Renewal



The WHAT

and WHY of

VIA COELI MONASTERY

Heading north and west from Albuquerque, N.M., along some 52 miles of winding road, you find yourself in "Jemez Country."

You first pass through the sleeping village of San Ysidro, then skirt the pueblo which is the home of the Jemez Indians.

You are in a canyon now, flanked on either side by the color-slashed walls of the Jemez mountains. The tiny village of Jemez Springs appears around a curve in the road. Another curve, and a cream-colored cluster of buildings in the Spanish style arrests your gaze. The sign reads: VIA COELLI MONASTERY — Servants of the Paraclete.

Via Coelli Monastery — the name is unknown to the majority of American Catholics. Even for those to whom the name is familiar, the purpose of the monastery often remains clouded or vague. Recently it was headlined in a national secular weekly as a "refuge for fallen priests." It is emphatically not that! It has been referred to by the daily press as "a rest home for alcoholic and mentally disturbed priests." That is far too narrow an explanation of its aims and goals. It has been written off by random critics as "the end of the line" in the Roman Catholic priesthood. The 600-plus alumni of Via Coelli, actively engaged in priestly work throughout the United States, give no lie to such generalization.

What Is It?

What is Via Coelli? Hopefully, and at its best, it is a place of priestly renewal. Renewal, indeed, is the key word in understanding Via Coelli Monastery: its purpose, its work, its place in the Church. Renewal — to make new again; to make fresh and vigorous something that is worn or broken or in some way, any way, impaired. The purpose of Via Coelli then is to be an instrument in, an occasion for, the renewal of priestly lives.

If it is yet a scandal to American Catholics that men ordained to the priesthood are flesh and blood human beings, then indeed the existence of Via Coelli and its work should be kept a dark secret. If it is yet believed by some that priests, by a special grace of ordination, are delivered from the physical, mental, emotional and spiritual ills that are the stock-in-trade of all human existence, then the existence of Via Coelli must surely offend these few. But because priests are flesh and blood human beings, because they too can fall heir to any and all the ills that might befall a son of

Adam, there is a Via Coelli. And to it come those priests of God, some worn, some aged, some infirm, who seek to renew themselves in the priesthood they share with Jesus Christ.

Voluntary Regimen

Via Coelli, as a monastery, is an extraordinary experiment. One ordinarily thinks of a monastery as a quiet place of cool cloisters in which monks, traditionally robed and vowed to stability, move silently from one common exercise to the next. At Via Coelli the guest-priests are required to wear their cassocks only for chapel exercises. Meals and recreation find the men in informal attire. Attendance at spiritual exercises is voluntary, encouraged but not enforced. There is no imposed rule of silence. There is no evening bell announcing a time to retire. More significantly, perhaps, there are no gates locked, no doors barred. Each man is free to bid goodbye to Via Coelli whenever he might so choose.

The monastery does not insist on a rigid set of rules because it is not a rule or a regimen that the guest-priests are seeking. It is God Himself. They know that it was God Who first called them to the priesthood; that it is God yet calling, ever calling, to that same eternal priesthood. And at Via Coelli they search within themselves, each in his own way, for the answer to that Divine Call. It is an answer which is theirs alone to give, a response which only they can make.

Spiritual Program

A program of spiritual renewal is offered them here. The day begins with morning prayer, meditation and Mass. A community high Mass is also sung each day in the four separate guest-houses in the Canyon. Every man is invited to make a private Holy Hour each day before the Blessed Sacrament. Ninety-five per cent. of them do so voluntarily.

Rosary, Benediction, spiritual reading and Compline round out the schedule of spiritual exercises. The stress is strong on the Sacred Liturgy, and within the Liturgy it is fixed on the center and source of all priestly renewal — the Eucharistic Christ. If a priest neglects the Christ of the Eucharist he is neglecting his priesthood. Often, in re-embracing that Christ, he discovers it anew.

Physical and Medical Program

The program of physical renewal is well implemented, thanks to the generous efforts of the Handmaids of the Precious Blood, whose mother house is only a few hundred yards from the monastery. The gracious Handmaids, under the direction of a staff physician, maintain a clinic and dispensary for the physical well-being of the guest priests. A provisional infirmary, serviced by their same sisters, houses those men whose physical ills preclude their living in one of the other monastic communities. The infirmary is provisioned only because lack of funds has delayed completion of a new, modern unit with private facilities for 22 guest-priests.

Each newly-arrived guest-priest, usually with two weeks of his coming, is sent into Nazarene hospital for a complete physical check up. In some instances psychiatric and psychological evaluations may also be sought. A staff psychologist and counsellor is at the monastery weekly, and professional services are available to all. The Albuquerque psychiatrists have working relationships with men from the monastery who have asked for such professional help.

A local chapter of Alcoholics Anonymous meets weekly in the Canyon. Recovery, Inc., self-help, group therapy program, is also active at the monastery, meeting two nights a week.

Recreational Program

The over-all program at Via Coelli allows for generous amount of leisure time, which can be filled in a variety of ways, depending on the inclination of the individual. There is a 9-hole pitch and putt golf course on the grounds. The monastery fields a softball team and basketball team in due season, taking on local competition. There is a swimming pool and tennis court. A recreational center, with ping pong and pool tables, is also popular. Some men find hiking in the Jemez mountains relaxing and recreational. Others enjoy the lengths of the trout stream which runs thru the monastery grounds.

For those not inclined to outdoor activity there is a library running to some 6000 volumes. A record library (music) complements this and is growing in size and popularity. Theology seminar begun during Vatican II and well attended, has become a permanent part of the program.



SERVANTS
of the
PARACLETE

Jemez Springs, New Mexico 87025 (505) 829-3586

May 16, 1986

Rev. Michael A. Jamall
Diocesan Pastoral Office
Diocese of Beaumont
P.O. 3948
Beaumont, Texas 77704

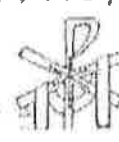
Dear Rev. Jamall:

I was very happy to speak with you last week and share some of our experiences in treating the most serious problem about which we spoke. We have treated several hundred men with this type of problem over the last ten years. Our experience in treating them and our findings from a nonsystematic follow up show that this population of priests and religious men are quite different from secular populations in terms of prognosis for recidivism.

Most of the statistical data in the scientific literature deals with incarcerated populations of convicted felons. The 80% recidivism figure which is so frequently cited is accurate for men who are incarcerated, receive little or no treatment, and then are returned to the streets. The experience of secular rehabilitation programs, such as the one operated by the University of New Mexico, have recidivism rates of approximately 10%. Our recidivism rate for behavior which would be considered criminal is 0% to the best of our knowledge. However, this figure is based upon a nonsystematic evaluation and sampling of men who have been discharged from our program. We plan to do a systematic follow up over the next year and should have accurate data to be able to share with you at that time. I don't believe that any of the other programs which specialize in the treatment of priests and religious have done follow up studies and as a result I think we must be very cautious in applying the outcome of one population to this very specialized population which we deal.

Also, the Groth classification of fixated and regressed is not easily applied to our population. The professional staff of our program met with Gene Abel, M.D. approximately two years ago to discuss the special problems encountered in treating our population. Gene Abel runs a program for Columbia University in New York City and probably has more experience than anyone in this country. He was very impressed that our population and his population were so different that generalities between them must be made with great caution.

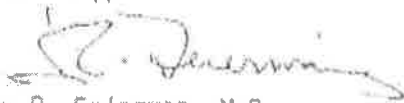
RECIDIVISM INFORMATION



I am firmly convinced that the only effective treatment for these sorts of problems is residential treatment of a fairly intensive nature for a minimum of five months. Outpatient therapy once a week is simply insufficient. In addition, because of the highly specialized skills required in this type of treatment most mental health professionals are ill equipped to deal with it.

I hope this preliminary information is helpful to you. We will work very hard to collect our data in a systematic way and will be happy to share it with you as soon as it is tabulated. If there is anything further we could do to assist you in this most delicate matter, please contact us.

Sincerely,



Jay R. Felerman, M.D.
Consulting Psychiatrist
Servants of the Paraclete

JRF:jg

DEPARTMENT OF CORRECTIONS

CALIFORNIA INSTITUTION FOR MEN

P.O. BOX 128, CHINO, CA 91710

(714) 597-1821



July 24, 1987

Honorable Michael L. Burke
Judge of the Superior Court
County of Los Angeles
Department 115
210 West Temple
Los Angeles, CA 90012

RE: SALAZAR, John Anthony
YOUR: A778233
OUR: D-56975-2

Dear Judge Burke:

A diagnostic study and recommendation under the provisions of Penal Code Section 1203.03 has been requested in the case of John Anthony Salazar, your A778233, our CDC D-56975-2. Mr. Salazar is a thirty-one year old Hispanic male referred to the California Department of Corrections from Los Angeles County for evaluation following his conviction of five counts of violation of Section 288(a) PC and one count 288(b)(2) PC, Oral Copulation of a person Under 16 and Lewd and Lascivious Act with a Child Under the Age of 14.

This evaluation was prepared with the objective of assessing his potential for functioning successfully on probation or under other supervision and the level of threat to the community if he should fail to live up to that potential. It has not focused on the issue of deterrence nor on punishment; those are factors which are not responsive to the interview and evaluation format of the Section 1203.03 process.

It is respectfully recommended to the court that Mr. Salazar be considered for a commitment to state prison.

Judge Michael L. Burke
Page 2

Diagnostic staff were not of the shared opinion in their recommendation of this case. The licensed psychologist recommended that Mr. Salazar be allowed to participate in a treatment program in Jemez Springs, New Mexico, therefore this would constitute a probation recommendation. The evaluating counselor recommends a commitment to the California Department of Corrections because he believes that probation supervision would be insufficient to curtail Mr. Salazar's chronic anti-social behavior.

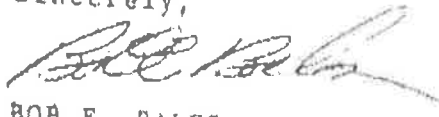
The seriousness of Mr. Salazar's behavior is aggravated by the number of victims involved and the length of time that the molestations occurred. In addition, at the time the instant offense occurred, Mr. Salazar was in a dual position of authority and trust as a school teacher and a priest.

It has been considered that Mr. Salazar experienced a very traumatic childhood, however at this point the safety and the protection of minor males that could come under Mr. Salazar's influence is of the most paramount concern.

Collateral information provided on Mr. Salazar, including the reports prepared by independent consulting psychologist and sentencing consultants indicate that Mr. Salazar is in need of treatment in a confined setting. While the level of treatment that will be provided for Mr. Salazar may not be of the same program design as the treatment center in New Mexico, custodial confinement should be the first priority. It is therefore recommended that he be remanded to the custodial care of the California Department of Corrections for a time prescribed by law.

Please be assured of our continued cooperation if we may be of any further assistance to you regarding this case.

Sincerely,



BOB E. BALES
Associate Superintendent
Reception Center Central

BEB/PLU/lp

beginning. He said that he really loved the boy. When he was asked if he did not think that he would get in trouble for this kind of behavior, he replied that there was a bond between the boy and him. He repeated his expression of love. He is content to explain all of the problems with a statement that he was isolated. The information that he was isolated can very well be true but it is of very little consequence in evaluating and categorizing his behavior patterns.

Salazar described an extremely unhappy and chaotic childhood. He said that he did not have a father figure and his description of his mother precluded respect or love. He told of his mother's being in bed with him and molesting him when he was approximately ten years old. He stated that he was considerably overweight as he was a child and later, as a teenager. He described extremely negative feelings about himself and his interpersonal relationships. It was difficult for him to accept the possibility that he was homosexually oriented. He said that his experiences at home precluded satisfactory relationships with women, especially adult dominating women. He does not attribute his homosexual orientation to this factor. He said that he remembers being attracted to men at a very early age. He distinguished between this attraction and the usual admiration young boys have for adult men.

When the topic returned to his molesting the boys in the parish, he said that at each time, he promised himself that it would not happen again. However, he was not able to keep this promise.

As Salazar responded to questions regarding the various dynamics involved in his behavior, it became obvious that his therapy programs have not touched upon some of the central dynamics involved. His accessibility to therapy was delayed by his need to deny and misrepresent his feelings and is activities. He reported that this took place during the therapy programs prior to his commitment to this center. Since that time, he has been able to discuss his feelings more freely but it was noted that he was unimpaired by the material of some of the questions which should have been explored thoroughly in his therapy program. His awareness of this, and other responses regarding therapy and dynamics, indicate that he is motivated to do whatever is necessary in order to assist himself in dealing with temptations and urges which will confront him in the future.

The undersigned has dealt with cases of this type previously and she is aware of a facility in New Mexico where priests who have been involved in pedophilic behavior are helped and offered a life style which is conducive to treatment yet protected from parish and/or community temptations. Salazar certainly has the ability to respond to such a treatment program. His motivation is appropriate. Permitting him to be helped at the Villa Martin at Jemez Springs, New Mexico, is recommended.



Jeane Springs, New Mexico 87025 (505) 829-3586

November 22, 1987

Mr. Tom D. Guzzetta
Deputy Probation Officer
P.O. Box 10260
Santa Ana, California 92711

Dear Mr. Guzzetta:

This letter is to confirm our recent conversation concerning the extension of the treatment program of Father Christian Andersen.

The therapeutic staff has recommended that Fr. Andersen's program be extended for an additional six months. He will continue under our supervision here at Villa Louis Martin until the middle of January, at which time he will transfer to the Albuquerque Villa under the supervision of Father Theodore Isaias, M.S.W., Villa Director. At the Albuquerque Villa, which is a totally supervised facility of the Servants of the Paraclete, Fr. Andersen will continue working with his principal therapist, Dr. Jay Peterson, M.D., as well as other staff members.

We feel this will facilitate Fr. Andersen's transition process by allowing more time and guidance.

Should you have any questions or observations concerning this letter, please feel free to contact me.

Sincerely,

(Rev.) Neil R. Saller, T.O.R., J.U.L.
Director: Villa Louis Martin

ccs: Most Reverend Norman F. McFarland, O.D.
Mr. Chris Weaver
Rev. Theodore Isaias, M.S.W.

This information has been disclosed to you from records whose confidentiality is protected by Federal Law. Federal Regulation (42 CFR, Part 2) prohibits you from making any further disclosure of it without the specific written consent of the person to whom it pertains, or as otherwise permitted by such regulations. A general authorization for the release of medical or other information is NOT sufficient for this purpose.



JD

MA

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67

ORANGE COUNTY
PROBATION DEPARTMENT

TO: The Honorable Judge of
the West Superior Court

FROM: MICHAEL SCHUMACHER
Chief Probation Officer
By Thomas D. Guzzetta, J

DATE: May 10, 1990

SUBJECT: ANDERSON, Andrew Christian; A-151927; C-61783

COURT STATUS:

After having been referred to the California Department of Corrections pursuant to Section 1203.03 of the Penal Code on September 29, 1986, the defendant, on November 24, 1986, having been found guilty of violation of Count 1 of a 26-count indictment thus found in violation of Section 288(a) of the Penal Code (Child Molest), the defendant was sentenced to State Prison for a mid-term of six years on Count 1. The sentence was suspended for five years. The defendant was then placed on formal probation for a period of five years on Count 1 and Counts 2 through 26 were stayed pending the defendant's successful completion of probation as to Count 1. The defendant's grant of probation included specific terms and conditions of probation including that he violate no law, that he not be in the presence of minor children under the age of eighteen unless accompanied by a responsible adult or adults over the age of 21 and with the approval of the probation officer, and that he obey all laws, orders, rules and regulations of the Probation Department, Court and Jail. It should be noted that upon the defendant's indoctrination as to his grant of probation on November 24, 1986, the standard instructions to adult probationers were discussed with the defendant by Supervising Probation Officer Jane Salem. Rule No. 6 specifies that the defendant is to violate no law. If he is arrested, he is directed to report such arrest to the probation officer immediately.

PROBATION STATUS:

As a condition of probation, the defendant was ordered to enter and successfully complete a residential rehabilitation program located at the Villa Louis Martin in Jemez Springs, New Mexico.

ANDERSON, Andrew Christian;

Page 2

The defendant was specifically directed to remain in the program until successfully completed. Arrangements were then made for Interstate Compact supervision with the New Mexico Probation authorities and on February 9, 1987, they agreed to provide supervision of the probationer for our agency.

PROGRESS ON SUPERVISION:

The defendant entered the residential program on November 29, 1986. While in residence, the defendant received psychotherapy as the chief component of his treatment plan. His therapeutic plan included both individual and group psychotherapy sessions. The defendant remained in residence at the Villa Louis Martin Program until August of 1988. At that time, in the judgment of the treatment staff, the probationer had received optimum benefit from the residential program and it was determined that he had made sufficient progress in therapy that a referral to the Independent Living Setting in Albuquerque, New Mexico was appropriate. There he continued in out-patient psychotherapy and in addition attended classes at the University of New Mexico where he is a candidate in the Ph.D program in English.

CIRCUMSTANCES IN VIOLATION:

On April 9, 1990, information was received from the New Mexico Probation Department indicating that the defendant had been arrested on March 12, 1990 on charges of Kidnapping and Assault With Intent to Commit a Violent Felony; to wit, Criminal Sexual Penetration of a Minor. The police report is attached for the Court's consideration.

In summary, [REDACTED] a fourteen year-old white male, related to police that the defendant forced him into his vehicle, proceeded to drive around town during which time the defendant attempted to touch the private parts of the boy. He also related to police that he attempted to stop the advances of the defendant but was unable to do so. When the vehicle came to a stop, the victim was able to jump out of the vehicle and make contact with police. According to the District Attorney's Office in Bernalillo County, New Mexico which has legal jurisdiction in this matter, the case has yet to go to the Grand Jury and, therefore, no indictment has been made.

EVALUATION:

All of the therapeutic progress reports, and all of the probation progress reports which have been received from New Mexico throughout the defendant's grant of probation have been positive and have indicated success in therapy and also cooperation on the

part of the defendant while under supervision there. The instant matter now brought to the Court's attention is the first indicator that has been received regarding any wrongdoing on the part of the defendant, and it should be noted that the defendant did not report this arrest as directed to either the New Mexico Probation Department nor to the Orange County Probation Department. However, what is of particular concern to this officer is the aggravated, predatory behavioral component described in the police report. It appears that regardless of the safeguards incorporated into any treatment plan devised for the defendant, the only action that would ensure the safety of the community is a lengthy period of incarceration for the defendant. It is appropriate, therefore, for the defendant to be held accountable in regard to all of the counts which were filed in the original Complaint on April 28, 1986 as he has failed to complete probation successfully.

RECOMMENDATION:

It is respectfully recommended that probation be revoked and a no-bail, extraditable warrant be issued for the defendant. It is further recommended that should the defendant be found in violation of his probation grant, that probation be revoked, that the six-year stayed Prison sentence originally ordered as to Count I on November 24, 1986 now be imposed. It is further recommended that the sentence on Counts 2 through 26 which were previously stayed pending successful completion of probation as to Count 1, now also be imposed, said sentence to be consecutive to that imposed in Count 1.

MS:TG:bh
Att.



Jenifer Springs, New Mexico 87025 (505) 839-1580

February 22, 1989

THE MOST REVEREND THOMAS O'BRIEN, D.D.
Bishop of Phoenix
400 East Monroe
PHOENIX, AZ 85004

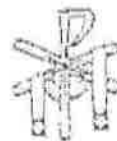
Your Excellency,

By virtue of the presence of FATHER GEORGE BREDEMANN in our Foundation House Program, I am well assured of your concern for his welfare and future. To facilitate your continued co-operation in the therapeutic treatment, I am pleased to present the first MONTHLY REPORT on the Program Process.

With regard to the Report, I take this moment to apprise you of the fact that the first week of the Program consists of each man presenting his autobiography to the entire Module and naming what he considers to be the Presenting Issue/Issues. This is indeed a "moment of truth", with all the concomitant emotions. The result, however, is rewarding insofar as it facilitates respect and bonding within the group and a deep awareness of the wounded-state of all. After that, the Therapeutic Process begins and follows the format found in the Report.

MY PERSONAL COMMENTS AS DIRECTOR ARE AS FOLLOWS:

George experienced initial difficulty in being a part of the Group. He was also under much pressure from a scheduled Pre-Trial Hearing. His denial of possible legal consequences resulting from the felony charges is unrealistic. With regard to the therapeutic process, George needs to deal with: Anger and Authority Issues, Intimacy/Relationship Issues, Trust Factors, Identification of Dysfunctional Patterns, Abandonment Issues, Communication Issues and Self-Image.



I trust, Your Excellency, that this Report will amplify your understanding of our Program and George's progress. George has read the Report and communicated his satisfaction and his permission that it be forwarded as written. If you do have any questions or comments, please do not hesitate to contact me.

Once again, I wish to note that under our present legal advisement, we must ask that once these documents have been read, please DESTROY THEM OR RETURN THEM TO ME, AND I WILL SEE TO THEIR DISPOSAL. This procedure is mandated by concern for the welfare of the individual, the Bishops/Superiors, Dioceses/Communities, and our own Program.

Please be assured of my gratitude for your support, concern and co-operation. At all times, your comments and insights will be appreciated. With prayerful best wishes and kindest personal regards, I remain

Sincerely for Christ in His Priest and Brother,



(Very Rev.) Liam J. Hoare, S.P., M.A., C.A.C.
Servant General
Director of Foundation House Program



April 5, 1991

Jemez Springs, New Mexico 87025 (505) 829-1506

Michele Arkin-Hodges
Arlington County Probation and Parole
2420 Wilson Blvd.
Arlington, VA 22201

RE: Thomas Chleboski

Dear Ms. Arkin-Hodges,


Enclosed please find copies of the psychological and psychiatric evaluations of Thomas Chleboski conducted at Foundation House December 17 - 21, 1991. These are submitted to you with signed release from Thomas Chleboski.

As is evident in these reports, Thomas Chleboski denied the allegations against him during the evaluation period. It has been our experience that such denial rarely endures in our programs, and we were confident as a staff that the level of denial experienced by Thomas would have dissipated into a more open and honest exchange if he remained here.

Our intensive residential program is typically six months in length. There have been occasions, however, when we have structured much longer residential programs for individuals when a court has shown interest in considering such a step as part of an alternative sentencing. At times a program of up to two years or more between two of our facilities has shown to be in the therapeutic best interest of both the offender and society. On some occasions an alternative sentence to a lengthy treatment process with us has also included various physical restrictions such as restriction to the property during the treatment stay.

If some form of alternative sentencing was to be considered in this case we are prepared to assist the parties involved in whatever way possible.

Sincerely,


Liam J. Hoare, S.P., M.A., C.A.C.
Executive Director, Foundation House Programs

AXA

Eric P. Burns
Chairman
Jerome D. Block
Commissioner
Louie E. Gallegos
Commissioner

State of New Mexico
State Corporation Commission
CORPORATION DEPARTMENT

P.O. Drawer 1289
Telephone (505) 827-4611

Bartie Jr
87604-1289

SPFM

DEFENDANT
EXHIBIT

X



12/01/92 14:03:11

SCC # 0252072 TAX & REV ID # 01833538001

THE SERVANTS OF THE PARACLETE

INSTRUMENT HISTORY:

INSTRUMENT # 0025207 DATE FILED: 09/10/1947
INSTRUMENT TEXT: INITIAL BYLAWS

INSTRUMENT # 0252072 DATE FILED: 09/10/1947
INSTRUMENT TEXT: CERTIFICATE OF INCORPORATION
VIA COELI, INC.
50 YRS

INSTRUMENT # 0030297 DATE FILED: 07/09/1953
OLD NAME: VIA COELI, INC.
INSTRUMENT TEXT: CERTIFICATE OF AMENDMENT
ONT\$THE SERVANTS OF THE HOLY PARACLETE\$

INSTRUMENT # 0104418 DATE FILED: 10/17/1980
INSTRUMENT TEXT: RESTATED CERT OF INCORP.

INSTRUMENT # 0104418 DATE FILED: 10/17/1980
INSTRUMENT TEXT: AMENDED/REVISED BYLAWS

INSTRUMENT # 0107360 DATE FILED: 11/03/1982
OLD NAME: THE SERVANTS OF THE HOLY PARACLETE
INSTRUMENT TEXT: CERTIFICATE OF AMENDMENT
INT\$SERVANTS OF THE PARACLETE\$

INSTRUMENT # 0107361 DATE FILED: 11/03/1982
INSTRUMENT TEXT: RESTATED CERT OF INCORP.

INSTRUMENT # 0107381 DATE FILED: 11/03/1982
INSTRUMENT TEXT: AMENDED/REVISED BYLAWS

INSTRUMENT # 0108455 DATE FILED: 08/02/1983
INSTRUMENT TEXT: AMENDED/REVISED BYLAWS

INSTRUMENT # 0111102 DATE FILED: 06/07/1985
INSTRUMENT TEXT: AMENDED/REVISED BYLAWS

INSTRUMENT # 3009420 DATE FILED: 12/30/1988
INSTRUMENT TEXT: AMENDED/REVISED BYLAWS

Eno P. Berna
Chairman
Jerome D. Block
Commissioner
Loula E. Gallegos
Commissioner

State of New Mexico
State Corporation Commission

CORPORATION DEPARTMENT

P.O. Drawer 1209
Telephone (505) 827-4511

Santa Fe
12/01/92

RECEIVED



12/01/92 14:03:11

BCC # 0252072 TAX & REV ID # 01833538001

DEC 02 1992

RECEIVED
CORPORATION DEPARTMENT

THE SERVANTS OF THE PARACLETE

STATE OF INCORPORATION: NM DATE OF INCORPORATION: 09/10/1947
CORPORATION TYPE: DNP STATUS: ACTIVE CORPORATION
REPORT TYPE: 10 FISCAL YEAR: 12/31/92 REPORT POSTMARK: 02/18/92
GOOD STANDING THRU: 05/15/93 SUPPLEMENTAL REPORT POSTMARK: 00/00/00

PURPOSE: RENDERING OF SERVICES FOR THE REHABILITATION OF PR

MAILING ADDRESS: NONE

JEMEZ SPRINGS NM 87025

PRINCIPAL BUSINESS PLACE IN NEW MEXICO: HWY. 4

JEMEZ SPRINGS NM 87025

PRINCIPAL PLACE OUTSIDE NEW MEXICO:

REGISTERED ST OF INCORP FOREIGN ADDRESS:

MEXICO REGISTERED AGENT:

AGENT DESIGNATION DATE: 02/18/92

LINDA J. SOROG

SERVANTS OF THE PARACLETE

JEMEZ SPRINGS NM 87025

OFFICERS:

PRESIDENT: LECHNER, PETER

SECRETARY: ROLPH, EDWARD

DATE OF ELECTION OF DIRECTORS: 00/00/00

VICE PRES: ROLPH, EDWARD

TREASURER: NONE

DIRECTORS:

MUMBERA, EDWARD A.

SERVANTS OF THE PARACLETE JEMEZ SPRINGS, NM 87025

FEIERMAN, JAY

PO BOX 1065 CORRALES, NM 87048

HERRERA, LOUIS

1705 ISLETA SW ALBUQUERQUE, NM 87105

MCCORMICK, GREGORY

1348 PAJARITO RD SW ALBUQUERQUE, NM 87105

MOSBOROUGH, NANCY

PO BOX 2561 CORRALES, NM 87048

MCCOLLON, BERNARD J.

SERVANTS OF THE PARACLETE JEMEZ SPRINGS, NM 87025

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SECOND JUDICIAL DISTRICT COURT
COUNTY OF BERNALILLO
STATE OF NEW MEXICO

No. CV-92-08933

Plaintiffs,

vs.

ROMAN CATHOLIC CHURCH OF THE ARCHDIOCESE
OF SANTA FE, INC., a New Mexico corporation,
and FATHER ARTHUR J. PERRAULT,

Defendants.

DEPOSITION OF DR. JOHN A. SALAZAR

BE IT REMEMBERED that on Wednesday, February 3,
1993, at 9:00 AM, the deposition of DR. JOHN A. SALAZAR was
taken on behalf of the Plaintiff at Two Woodward Center, 700
Lomas, NE, Suite 100, Albuquerque, New Mexico, before
JENIFER L. RUSSIN, Certificate of Merit, Court Reporter and
Notary Public within and for the County of Bernalillo, State
of New Mexico.

RUSSIN REPORTING
6201 UPTOWN BLVD., NE SUITE 207
ALBUQUERQUE, NEW MEXICO 87110
(505) 880-0060

A P P E A R A N C E S

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For the Plaintiff: BRUCE E. PASTERNAK, P.C.
Attorneys at Law
Two Woodward Center
700 Lomas, NE, Suite 100
Albuquerque, New Mexico 87102

By: Bruce E. Pasternack

For the Defendants: BUTT, THORNTON & BAEHR, P.C.
Roman Catholic Church: Attorneys at Law
2155 Louisiana Blvd, NE
Suite 7000
Albuquerque, New Mexico 87110

By: Karen Kennedy

I N D E X

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Direct Examination by Mr. Pasternack	3
Cross Examination by Ms. Kennedy	51

1 DR. JOHN A. SALAZAR

2 was called as a witness by the Plaintiffs, and having been
3 first duly sworn, was examined and testified as follows:

4 DIRECT EXAMINATION

5 BY MR. PASTERNAK:

6 Q Would you state your name, please?

7 A My name is Dr. John A. Salazar.

8 Q Dr. Salazar, thank you for coming today. You've been
9 served with a subpoena in this case. Are you represented by
10 counsel here today?

11 A No, I am not.

12 Q All right. The subpoena asked you to produce certain
13 documents. Have you brought them with you?

14 A No, I have not.

15 Q Would you care to make a record of why you didn't do
16 that?

17 A The records that you asked me for pertaining to
18 individual patients, I do not release except with the consent
19 of the patient upon whom I did the work. I have no records
20 for the remainder of the things that were referenced, namely
21 my relationship with the Servants of the Paraclete when I
22 worked as a consultant to them in the mid '60s. There were
23 no records made.

24 Q I'm sure you understand that we're going to be asking
25 the Court to require the production of certain documents, so

1 I just want to make a record so that we can have the Court
2 understand the basis for the objection to producing certain
3 documents.

4 With regard to the failure to produce the documents of
5 Arthur Perrault, tell me this, please: Has Father Perrault
6 contacted you and asked you to decline to produce those
7 documents?

8 A No.

9 MS. KENNEDY: Let me just make a statement for the
10 record here, because Dr. Salazar, while I'm sure he's astute
11 in medical and legal matters, I'd just like to make a point
12 for the record that our rules of evidence, 11-504(c),
13 indicate that a psychotherapist has authority to raise the
14 privilege, and his authority so to do is presumed in the
15 absence of evidence to the contrary.

16 Q Have you talked to Father Perrault at any time in the
17 last 10 years?

18 A No, I have not.

19 Q Has anyone from the Archdiocese asked you to object to
20 producing Father Perrault's records, if any?

21 A No, they have not.

22 Q Now, are you asserting the psychotherapist-patient
23 privilege in this case?

24 A Yes.

25 Q With regard to any work that you did pertaining to

1 Father Perrault, it is going to be important at some point
2 for us to know whether you made reports to his resident
3 bishop or to the Archbishop of Santa Fe. His resident bishop
4 probably would have been in Hartford, Connecticut. Can you
5 tell us whether any such reports were made without saying the
6 contents of them?

7 A I cannot even report on whether or not I made any such
8 reports. I will not discuss anything having to do with my
9 relationship with Dr. Perrault until he releases me to do so.
10 I cannot even acknowledge that he was or was not a patient of
11 mine.

12 Q Now, you mentioned a minute ago that you had a
13 consultant relationship at some point with Servants of the
14 Paraclete?

15 A Yes.

16 Q When did that relationship begin?

17 A It began most probably in the year 1963, to my best
18 recollection -- this has been a long time -- and it lasted
19 through 1968.

20 Q Do you recall how you were contacted in 1963?

21 A It initially started when the consulting psychiatrists
22 that were working for the Servants of the Paraclete would
23 request me to do independent psychological examinations of
24 their patients. I believe that they started with a patient
25 that was at that time at the old Nazareth Hospital, later

1 became Vista Sandia. And I believe it was Dr. McCarthy who
2 referred the patient to me. I worked with Dr. McCarthy, a
3 psychiatrist, Dr. Cummings and Dr. Evilsizer. They had a
4 relationship with the Servants of the Paraclete. They would
5 call for an independent psychological examination to be done
6 by me.

7 Q What ever happened to Dr. McCarthy?

8 A Dr. McCarthy passed away unfortunately.

9 Q And do you know who got his records when he died?

10 A I believe that he -- you had asked me this before. I
11 believe that most probably Dr. Alan Hovda may have them,
12 because he and Dr. Hovda were partners in a practice or at
13 least they shared offices. They may be in Dr. Hovda's
14 possession.

15 Q Now, then, can you categorize the type of work you did
16 for Servants of the Paraclete from 1963 to 1968?

17 A There were a number of things that I did. The first
18 one, as I mentioned to you, was to do independent
19 psychological evaluations. By that, I mean that I did
20 psych-med interviews with the patients, I did formal testing,
21 administering of tests, the analysis and review of those
22 tests, and the preparation of reports to the referring doctor
23 on the findings of those tests.

24 Subsequent to that, I was asked to see some of them for
25 counseling. Initially, it started out that the ones that

1 asked for counseling from me were those who were seeking to
2 have dispensation of their vows so they could get married. I
3 saw patients from among the residents of three categories:
4 One was what we call religious, these were brothers, not
5 priests; Sisters from the convent; and full-fledged priests.

6 The second thing that I did was when some individuals
7 came in that had alcoholism problems or discipline problems,
8 adjustment problems, I was referred those patients with the
9 understanding that they were coming involuntarily and that my
10 relationship with the individual priest would be
11 confidential, and I was not even to report to the Servants of
12 the Paraclete unless given permission by the individual
13 priest.

14 So that's why there were no records during that time. I
15 saw a number of them. I used to go to Via Coeli Friday
16 afternoons every week to encounter the new priests. After
17 that, I would see them in my office. They would come to
18 Albuquerque, and they would visit in my offices. I had
19 appointments with them there. That is essentially what I
20 did.

21 I did some work, some experimental work, in treating
22 priests in which we were using electric shock, not electric
23 shock therapy of the classical electric convulsive type, but
24 what is called farradic therapy, where we would provide them
25 with pictures of things that they had a penchant for being

1 attracted to and have them experience an electrical shock
2 upon exposure to that, as an attempt to decondition the
3 attraction to certain things, whether it be food for those
4 who were having -- some of them had weight problems. They
5 were consulting me for that. Some of them had alcoholism
6 problems. Some of them had psychosexual problems.

7 Q Is that called plethysmography?

8 A No. Plethysmography is the procedure in which there is
9 an instrument attached to the sexual organ of the male and
10 measures arousal when exposed to attracting stimuli, and that
11 is primarily to measure the extent of arousal. It was not to
12 decondition the arousal.

13 Q In the deconditioning process, was that done primarily
14 with pedophiles?

15 A No, it was done, as I said, with three types primarily:
16 One was those who had the food problems, alcohol problems,
17 and pedophile problems, or actually more homosexual problems.
18 I distinguished between homosexual problems and pedophile
19 problems. If I may elucidate?

20 Q Sure.

21 A I see the homosexual inclination as being one that
22 varies in degree from minor sexual attraction to people of
23 the same sex, to active overt participation exclusively in
24 sexual acts with individuals of that same sex. I see the
25 pedophile as being a by-product of an arrested psychosexual

1 development, a psychosexual immaturity in which adult
2 individuals, because of the arrest of their psychosexual
3 maturity, have not progressed to the formation of adult
4 intimate relationships with the opposite sex, which would be
5 the heterosexual, or even with the same sex, which would be
6 homosexual.

7 Q Now, you have been asked to produce today files
8 regarding your communication and correspondence with Servants
9 of the Paraclete. Are you also objecting to producing those
10 files?

11 A I have none, as I mentioned. The only ones that I have
12 are having to do with my patients. And I did have a patient
13 with whom I communicated to the archbishop that he came from,
14 but I have no records for the Servants of the Paraclete.
15 None were made.

16 Q When you saw the priests and religious and nuns, and
17 without referring to specific individuals, were there
18 occasions that you did report back to the bishop of that
19 individual about their condition?

20 A Yes.

21 Q Can you just indicate that it was only once that you
22 ever did that, or was that something that was more frequent?

23 A No, it was more frequent.

24 Q In fact, was it in the majority of cases that you would
25 report back to the resident's bishop?

1 A No. In the majority of cases, I did not report to the
2 resident bishop. It was usually only when the individual
3 priest asked me to do so for the purpose of getting
4 dispensation for not returning to the original archdiocese
5 from which they came. That was the general reason for my
6 communication with their archbishop.

7 Q We should distinguish that from dispensation of priestly
8 vows, shouldn't we?

9 A Oh, yes. Dispensation of priestly vows was a request
10 made from some priests who wanted to get married, wanted to
11 leave the priesthood, but wanted to do so honorably, not run
12 away.

13 What I'm distinguishing that from is where the
14 individual priest maybe came from Timbuktu, was in New Mexico
15 for rehabilitation and was considered either by me or by him
16 or between the two of us not advisable to return to the scene
17 where their original problems had developed.

18 In that case, I was asked sometimes to communicate with
19 the archbishop of the original diocese in the hope that they
20 could be dispensed from having to go back. And then with
21 that came my communication with the Archdiocese of Santa Fe
22 where we worked in the program of assigning priests within
23 the Archdiocese or closer to New Mexico, if not always just
24 in the Archdiocese of Santa Fe.

25 Q Now, when you would communicate with the resident's

1 bishop about not going back to the scene, were there
2 occasions where that communication was predicated upon
3 pedophilia as being the reason for not going back to the
4 scene? -

5 A Yes.

6 Q And were those communications ever in writing?

7 A Yes.

8 Q And do you have copies of those written communications?

9 A Yes.

10 Q Were the communications also, on occasion, just verbal?

11 A Yes.

12 Q Did you keep any notes or records to commemorate the
13 nature of verbal conversations?

14 A Generally not.

15 Q Now, let's talk --

16 A This was a very sensitive area, and we just generally
17 did not keep records of that sort.

18 Q When you had communication with the Archdiocese of
19 Santa Fe, would that occasionally also deal with a priest who
20 had had a pedophilia problem somewhere else and now wanted to
21 stay here, and you were communicating with the archbishop
22 about that person?

23 A Yes.

24 Q And were those communications ever in writing?

25 A No.

1 Q They were verbal. Was there any commemoration of the
2 verbal communication?

3 A Some of these communications took place in meetings that
4 I had with members of the Servants of the Paraclete and the
5 archbishop. I would presume that they kept notes and
6 memoranda memorializing the conferences, yes.

7 Q But you did not?

8 A I did not.

9 Q Who was the archbishop in that era of '63 to '68?

10 A Archbishop Davis.

11 Q So it's your testimony, I take it -- correct me if I'm
12 wrong -- that you had verbal communication with Archbishop
13 Davis about pedophile priests on occasion?

14 A We had verbal communication about priests in general and
15 their rehabilitation program. It was not on the subject
16 matter of pedophilia alone. It was generally what the
17 Archdiocese might be able to provide in the form of
18 assignments so that the individuals could continue in the
19 treatment that they were receiving at Via Coeli and at the
20 Salazar Clinic.

21 And among the various types of priests that we had were
22 those who had pedophilia problems, homosexual problems,
23 alcoholic problems, discipline problems, weight problems and
24 personal problems of whatever nature, including wishing to be
25 dispensed of their vows so they could get married.

1 Q Any particular reason why the communications with the
2 Archbishop of Santa Fe were not in writing?

3 A I believe they were in writing, but not by me.

4 Q Did you see some writings by somebody that make you
5 conclude that there are writings?

6 A Yes.

7 Q What type of things did you see?

8 A A memorialization of the communications that took place
9 during the conference.

10 Q In what form was that memorialization?

11 A Typed.

12 Q Minutes of the meeting?

13 A Like minutes of a meeting.

14 Q Was there something prepared by Paraclete?

15 A I presume so.

16 Q Were these meetings typically at Jemez?

17 A No.

18 Q Where were they typically?

19 A One meeting I am recalling was at the Archdiocese
20 chancery office.

21 Q Who was taking the minutes?

22 A Father Felt.

23 Q And he was a Paraclete person?

24 A At that time.

25 Q Did somebody then later type those up and send you a

1 copy?

2 A That's the only way I know that it was -- no, they
3 didn't send me a copy. The only way that I know is that his
4 name appears on the memorandum. I did not immediately
5 receive such a copy.

6 Q So there is a specific memorandum that you're referring
7 to about a specific meeting that you have in mind?

8 A Yes.

9 Q And is there only one such memorandum?

10 A That I know of.

11 Q And you are not going to tell me who the priest was who
12 was the subject of that memorandum?

13 A It was not an individual priest. It was a general
14 meeting regarding the coordination of services between the
15 Salazar Clinic, Via Coeli, the archdiocese from whence the
16 priests and religious came and the Archdiocese of Santa Fe.

17 Q So that did not deal with communication you received
18 from a patient or that you gave to a patient, did it?

19 A No, it did not.

20 Q Do you have that memorandum with you?

21 A No, I do not.

22 Q And are you going to refuse to produce that?

23 A I don't have that memorandum to provide.

24 Q How did you ever see it?

25 A From Mr. Konrad. Mr. Konrad had a copy of that

1 memorandum.

2 Q Did he come see you recently?

3 A Yes.

4 Q Tell me about that.

5 A He came to see me to ask me questions of the nature that
6 you're asking me about, the nature of my relationship with
7 the Servants of the Paraclete in the '60s.

8 Q And so he showed you a memorandum?

9 A Yes.

10 Q And you didn't ask to keep a copy of it?

11 A No, I asked for a copy. He felt that it would be best
12 for me not to have one.

13 Q Generally, what did the memorandum say?

14 A It memorializes a conference in which there were a
15 number of priests -- I forget the exact number. Probably
16 there were six. I was the only layman in the group. It
17 included the archbishop. We talked about the coordination of
18 services between Via Coeli, the Salazar Clinic and the
19 Archdiocese of Santa Fe in the providing of treatment
20 services for priests that came in for rehabilitation and
21 recovery at Via Coeli.

22 The archbishop was very interested and very
23 understanding about the nature of the problems that these
24 priests were facing and his desire to be of the utmost
25 assistance in providing the priests the best of care, so that

1 they could be restored to good health and eventually probably
2 to the ministry.

3 And so we talked about the details of transfers, the
4 procedure to be followed, the process of rehabilitation and
5 recovery as coordinated by all three agencies represented.

6 Q Do you recall whether you made any recommendations for
7 the duration of therapy?

8 A Yes.

9 Q Are your recommendations commemorated in the memo?

10 A They are generally referenced in the memo.

11 Q What were your general recommendations?

12 A My general recommendations were -- at one point, a
13 discussion was had as to whether they should segregate the
14 priests according to category of problems. I argued against
15 that. I felt that it was not proper to label individuals by
16 terms. I have never liked that in private practice or in a
17 psychiatric hospital. And so I argued against that.

18 I argued or brought up the issue of the place of
19 assignment, particularly when there were individuals who had
20 psychosexual problems that may lead to inclinations toward
21 pedophilia, that in the assignment, that the place of
22 assignment be the type of duties that would not bring the
23 priest into contact with the children of that environment,
24 because if that environment had brought about the pedophilia,
25 we didn't want to send them back to the same place where the

1 problems had arisen in the first place.

2 I brought up the issue of the fact that the treatment of
3 psychosexual problems being based sometimes on biogenetic
4 factors, as I think homosexuality in many occasions is, would
5 be long, tedious and had to be handled in a very slow,
6 intense manner with much in the way of prudence applied in
7 the management of those cases. Those were specific words I
8 remember. The fact that the treatment of psychosexual
9 problems is generally one that takes a considerable amount of
10 time, it cannot be done with six visits at the Salazar Clinic
11 and life-long problems have been resolved. I argued that
12 point.

13 Q Do you recall from looking at Mr. Konrad's memo the
14 approximate date of this meeting?

15 A February the 13th, 1967, to the best of my knowledge. I
16 may be off a day or two, but I think I'm on target.

17 Q Close enough.

18 A 15th?

19 Q No, I haven't seen it, but I'm saying that's very
20 helpful. Do you recall the identities of the individuals who
21 were in attendance, other than you and, I presume, the
22 archbishop?

23 A Not all of them.

24 Q How about some of them?

25 A I recall Archbishop Davis was present; Father

1 Fitzgerald, who used to be the superior in charge of Via
2 Coeli; Father Feit, who was the second in command or
3 assistant to Father Fitzgerald at Via Coeli; Father Mulcahy,
4 who was the the superior at the Pope Pius XII Paraclete house
5 in Albuquerque; and I think there may have been two more.
6 Father -- if I remember correctly, either Father Kinney or
7 Kenney, but I'm not sure of that. And somebody else. I
8 don't recall any more than that. That was approximately the
9 number.

10 Q Now, you had had some form of association with them for
11 three or four years up to this meeting and, based on your
12 testimony, for only about a year after this meeting. What
13 was the purpose for the meeting?

14 A This was to work through the procedures for the
15 management of cases, where request was being made or it was
16 considered appropriate, to assign priests to do these outside
17 of the Paraclete rehabilitation center. They generally
18 didn't have duties there. They were residents for recovery
19 and rehabilitation.

20 When and if the time came that some action should be
21 taken in terms of placement, this needed to be coordinated
22 through the Archdiocese of Santa Fe, if the priests were
23 going to be located in the vicinity. And the reason it came
24 up is because a lot of the priests we were seeing, I couldn't
25 go up and see them all up at Jemez Springs. That would take

1 me away from my practice. But they could come here, and it
2 would be easier for them to come from the Pope Pius XII
3 Paraclete house.

4 In other words, they come from wherever, all over the
5 world, to Via Coeli. From there, they could be moved to the
6 Pope Pius XII Paraclete house in Albuquerque, so that they
7 could have greater access to the treatment procedures that we
8 were utilizing at the Salazar Clinic.

9 So we were discussing, in general, the whole process,
10 trying to smooth out the process of management in order to
11 provide maximum care and opportunity for rehabilitation for
12 the priests which was, as I recall, very much the opinion and
13 the statements made by Archbishop Davis. He was very
14 sensitive to the nature of the problems. He wanted to see to
15 it that things were provided properly.

16 I recall one time a discussion was made about the
17 quarters, whether or not they were adequate for residents.
18 And he said, "Whatever expenses it takes, it should be done.
19 There is a lot of distance between luxury and poverty," I
20 recall those words. He was saying, "Let us not argue about a
21 few dollars when it involves the protection and preservation
22 of the opportunities of the priests to recover from their
23 illnesses."

24 Q Was the meeting at all motivated by any frustration you
25 had with the way Paraclete was handling pedophile priests?

1 A My concern was about the general way that Paraclete was
2 handling not only pedophile priests, but all. I felt that
3 either because of economic considerations or innocence about
4 the nature of psychosexual and other kinds of psychological
5 problems, that I had an orientation saying, "This will take
6 time. This is an intensive effort." And I sensed that there
7 was pressure on the part of the Archdiocese upon the
8 Paracletes to speed up the process. And I was arguing that
9 it couldn't be speeded up, that these things take time. That
10 type of problem we had, and that included whether it was
11 pedophile priests or nonpedophile priests.

12 The other issue was if, indeed, there was a person, a
13 priest, who had a psychosexual problem trending towards
14 pedophilia or ephebophilia, meaning with pubertal children,
15 my recommendation was ~~to~~^{to} not assign those kinds of priests to
16 parishes or to grade schools or high schools for their
17 ministerial duties, because they will come in contact with
18 the youngsters. I was asking that higher educational
19 institutions might be utilized, if indeed they were to be
20 assigned. I remember arguing that point.

21 Q Let me ask you about that. There were two of the
22 recommendations that you made that I wanted to ask you about.
23 The first was that one, and the other was for a longer
24 treatment.

25 When you made the recommendation that priests who had a

1 tendency towards pedophilia or ephebophilia not be assigned
2 to situations where they might come in contact with children,
3 were you motivated in that recommendation because you had
4 actually observed such cases to have occurred?

5 A No. I was motivated on general principles. I feel it
6 is best to not put a person back into a situation where they
7 hurt themselves or hurt someone else before. So it was not
8 on an individual basis, no.

9 Q And this recommendation that you made not to send
10 pedophiles or ephebophiles into situations where there were
11 likely targets, that was made in February of 1967?

12 A I made that before, but I know that I made it in
13 February of 1967.

14 Q Now, do you recall or do the notes reflect the reaction
15 of Father Fitzgerald to that recommendation?

16 A What I recall most was a reaction on the part of the
17 archbishop where he signaled to me by his statement -- he
18 indicated to me that the only place available, then, of an
19 academic setting would be St. Vincent's Academy. So that
20 what he was saying is, "We have limited facilities where we
21 can send priests where they would not be in contact with
22 youngsters, except for the St. Vincent's Academy," that I
23 recall.

24 Q What was your reaction to that, where you had warned
25 them not to send pedophiles to children, and he responded

1 thusly? What was your reaction?

2 A I was frustrated. But let me clarify first, since you
3 focused on pedophilia for obvious reasons, being the part of
4 the case here. These priests came from all over the world.
5 Some of them had psychosexual problems involving pedophilia.
6 Most of them did not. I would say the number of the ones
7 that we knew about or that came to my attention as having a
8 pedophilia problem were less than 10 percent, maybe as small
9 as five percent.

10 Number two, they were housed in Via Coeli as residents
11 in a rehab center where we were treating a number of
12 different types of problems, including pedophilia.

13 Number three, in none of the cases that I saw throughout
14 the total time that I was there was there an active report of
15 any priest as a resident or being associated with the
16 Servants of the Paraclete to have been actively engaged or
17 observed or reported to be engaged in pedophilia at that
18 time. This had happened before they came, not after they
19 arrived. In none of the cases that I saw was there an active
20 report from anyone complaining of sexual molestation by any
21 priest that was involved in the program that we were working
22 with. It had happened before, and it didn't happen after, to
23 my knowledge.

24 Q As you know, these lawsuits allege that it happened
25 after, and so --

1 A The lawsuits allege that most of this happened beyond
2 the year that I was there. It would be from the '80s
3 forward, or '75 forward.

4 Q From the late '60s forward?

5 A Yes.

6 Q And when you say you were frustrated, what did you have
7 in your mind?

8 A What I had in mind would be a more extensive
9 psychotherapeutic counseling effort with -- and I was
10 experimenting with researching possibilities of adding
11 farradic therapy as a component of treatment. I felt despite
12 the fact that the state of the art -- state of the science at
13 the time was not too clear on homosexuality, pedophilia,
14 paraphilia, whatever, and I guess I couldn't expect the
15 priests and the archbishops to be any more informed than the
16 pillars of psychiatry and psychology in this country
17 regarding pedophilia and homosexuality.

18 So I felt that I was alone in urging more intensive,
19 more prolonged, more effective treatment efforts in the
20 direction of any of the problems that I was treating.

21 Q At this meeting in February of 1967, do you feel that
22 you made it as clear as you could that if a priest had
23 sexually molested children somewhere else and then came here
24 and was released to do parish work here, there was a danger
25 that the priest would repeat that behavior again?

1 A Absolutely.

2 Q And you made that as clear as you could both to the
3 archbishop and to Father Fitzgerald?

4 A Absolutely, in their presence.

5 Q Was there any discussion at the meeting, either recorded
6 or that you recall, of -- go ahead, but I have a different
7 question than what you're getting at.

8 A Go ahead.

9 Q My question is: Was there any discussion of this as
10 being a psychological problem, a medical problem, as opposed
11 to being one that would respond well to prayer? Did you make
12 it clear to these guys that this was a psychological problem?

13 A There was a discussion. The reference was made that it
14 is a psychosexual problem. The reference was made that this
15 was considered to be a serious problem, yes.

16 Q And you made those references?

17 A I'm sure I did, but I believe I had agreement from other
18 sources to this effect. I am not altogether clear. This has
19 been a long time ago for me to remember the details. The
20 fact that the concept was brought into the discussion, I am
21 absolutely certain. That I was the one pushing this, I am
22 also absolutely certain. That was my function. That was my
23 role. That was my job. And it was my responsibility to give
24 them the latest information I had on the problems we were
25 dealing with. To that extent, I can say I'm certain.

1 Q Was there any reason articulated at the meeting by
2 Father Fitzgerald, the archbishop or anybody, as to why they
3 felt it necessary or appropriate to allow residents to do
4 work for the Archdiocese at all?

5 A There was no discussion ^{that} it was taken for granted
6 that they had a large influx of priests coming into the Via
7 Coeli rehabilitation center. It was acknowledged and
8 accepted by the Archdiocese, although the archbishop is not
9 in charge of the Servants of the Paraclete. There was a
10 cooperative effort made. He was interested in assisting the
11 Paracletes, and the Paracletes were assisting the Archdiocese
12 in giving the very best opportunities possible for priests to
13 recover from whatever ailment they suffered. There was a
14 compassionate concern for their brother priests, which I
15 respected and appreciated. Very sensitive concern on the
16 part of the archbishop in that regard, I felt, more so than I
17 heard from the Paracletes. I felt that there was a sensitive
18 concern on the part of Father Fitzgerald with whom I worked
19 very well and cooperated. I felt that there was less of that
20 with Father Mulcahy.

21 Father Mulcahy was more the old-fashioned type priest
22 who believed in the strength of the ego of the individual
23 going into the priesthood, who believed that if you made a
24 vow of celibacy, you adhere to it, come hell or high water.
25 He was a no-nonsense superior. We didn't always see eye to

1 eye.

2 Q Well, let me try to summarize the reasons why they
3 allowed residents to do parish work, and you correct me if
4 I'm mistaken. The first reason sounds like they wanted to
5 help with the rehabilitation of the resident; is that a fair
6 statement?

7 A Yes.

8 Q Would the second reason be that Archbishop Davis needed
9 the help in his Archdiocese?

10 A I don't think so. I think he made special efforts to
11 accommodate referrals, not because he needed them or wanted
12 them in the Archdiocese, rather it was the other way around.
13 The priests needed a place to go, and he provided it.

14 Q Was there any other reason, other than helping in the
15 rehabilitation of the residents?

16 A I think another would be to prepare the priest to return
17 to the ministry. In other words, it was a kind of a
18 follow-up to testing procedures, to evaluate the ability of
19 the individual to function or to be released from the
20 rehabilitation program.

21 Q With regard to the five or 10 percent who were
22 pedophiles, did releasing them to do parish work in an
23 unsupervised setting scare the hell out of you?

24 A Yes.

25 Q And did you make it clear to Fitzgerald and Davis that

1 it did scare the hell out of you?

2 A Yes.

3 Q And did you thoroughly give them your reasons why it
4 scared the hell out of you?

5 A Yes.

6 Q And as far as you recall, are those reasons enumerated
7 on the memo that Mr. Konrad showed you?

8 A Not all of them, but I think enough reference is made.

9 Q Did they agree with you? Did they say, "Okay, John,
10 we'll take your recommendation on this one"?

11 A These are professional men. They were polite.

12 Q Meaning what?

13 A They heard me. They didn't agree or disagree. I was
14 their consultant. We didn't have an argument about it. I
15 was stating as professionally as I could my concerns in the
16 interest of doing my job, so that we could get the maximum
17 benefits for the patients who were referred to me. So we
18 didn't have a fight.

19 Q I'm sure you have read newspaper accounts of these
20 cases, and among them there have been some statements by the
21 archbishop that really until recently the church didn't
22 understand pedophilia as a problem. Have you read the
23 representations?

24 A Some, not all.

25 Q In the information that you communicated to those in

1 attendance at the February of 1967 meeting, did you explain
2 pedophilia in a way, as best you could, to help them
3 understand it?

4 A As best I could.

5 Q And was your understanding of pedophilia in 1967, as you
6 explained it to them, then, substantially the same as your
7 understanding of it today?

8 A Yes.

9 Q What did you tell them at the meeting about the
10 compulsion that drives a pedophile?

11 A I described the fact that pedophilia is a serious
12 psychological problem; that it is a forceful expression of
13 psychosexual problems that the individual is coping with or
14 struggling with. I believe I pointed out that these things
15 had deep, dark roots in the character and makeup of
16 individuals and was not an easy thing to compartmentalize or
17 to change; that efforts can and should be made in that
18 direction.

19 I distinguished between what I considered to be
20 pedophilia versus adult homosexuality where, in adult
21 homosexuality, there often are biogenetic predispositions to
22 identification with the opposite sex, not only
23 psychologically, but physiologically, as well; and that those
24 individuals may, at times, show effeminate characteristics,
25 and that's a little different, and that those generally are

1 involved in adult relationships of a consensual nature. But
2 the ones in pedophilia involve children, and that was not
3 acceptable at all.

4 Q In the February of 1967 meeting, did you describe for
5 those in attendance the amenability of pedophilia to cure?

6 A In general terms, I pointed out that there were -- I had
7 felt that there might be some benefit to be obtained from
8 therapy. I did not feel that it was a lost cause that if a
9 person had pedophilia he could not recover. On the other
10 hand, I pointed out that it was extremely difficult to treat.
11 It would take a protracted time of intensive effort to do so.

12 Q Did you put a time frame on that?

13 A I didn't say six months, a year, five years, 10 years,
14 no, I don't recall that. Only in general terms. I'm saying
15 this is not an easy problem. This is a serious psychosexual
16 disturbance, disorder, and it's going to take a great deal of
17 time for us to be able to make a dent into curbing the
18 expression of these sexual feelings in their activities with
19 children. With all people, priests included.

20 Q Would it be fair to say that you told them that
21 pedophilia was difficult, if not impossible, to cure?

22 A I didn't say impossible. Difficult, yes.

23 Q The second thing that I wrote down about what you told
24 them about is this treatment process, and I believe you said
25 it would take a long time to treat particularly pedophilia,

1 and I think you used the words "not just six visits." Where
2 does the notion of just six visits come from?

3 A I remember one priest that I saw that at the end of six
4 visits I lost contact with the priest, and I think it was
5 because of an assignment that took precedence over his
6 continuation in therapy. I used that as a general term, half
7 a dozen approximately visits, that I was allowed to have with
8 some priests. And I didn't know -- I didn't think that that
9 was sufficient.

10 Q Who is it that told you you were allowed to have only
11 six visits with priests?

12 A No, I wasn't told I was allowed only six. It came out
13 that way in one particular case I am remembering. Another
14 one was nine, and there were other ones, the details of which
15 I don't remember.

16 No one told me, "We will authorize six visits." It was
17 not restricted when we entered into the original
18 relationship.

19 Q Well, did there end up being a de facto restriction?

20 A Yes.

21 Q What was that?

22 A That's where the six visits came in. At the end of six
23 visits the priest didn't come back or he was assigned someone
24 without consulting me about the need for continuation in
25 therapy. The priest was sent somewhere.

1 Q Are you referring to just one time where this happened,
2 or were there a number of times?

3 A A number of times.

4 Q Would it be, then, a fair summary to say that they would
5 start out with you, see you six times, and then you would not
6 be allowed to have any further visits with them, or you lost
7 them to follow-up?

8 A I lost them to follow-up.

9 Q And when this would happen, would it happen with
10 pedophiles, as well as those who were in other forms of
11 treatment?

12 A Yes.

13 Q Can you quantify the number of times that a pedophile
14 was in treatment with you and after six, eight, nine visits,
15 was lost to follow-up?

16 A I can't quantify. It's too much to remember. I don't
17 remember.

18 Q Was it more than two or three, do you think?

19 A Pedophile?

20 Q Yes.

21 A No, it was not a large number, because, as I indicated,
22 among the number of priests that I saw in the course of that
23 time -- I don't know how many I saw, but the percentage of
24 those who had the pedophile problem, in my best recollection,
25 was between five and 10 percent at the most. And none of

1 them were active in their pedophile expression at the time
2 that I saw them.

3 Q That five to 10 percent, would they all fall within the
4 category of those who saw you six times, nine times, and then
5 were lost to follow-up?

6 A No.

7 Q Some that saw you more?

8 A Yes.

9 Q Was it the majority or the minority that saw you more
10 than nine times?

11 MS. KENNEDY: Well, I'm just going to put an objection
12 on the record. It calls for speculation on the part of this
13 witness, who has already indicated that he has not a very
14 good recollection of exactly how many he saw, and I think
15 that you're asking a question that calls for speculation.

16 Q You can go ahead and answer, Doctor, as best you know.

17 A I can't. I can't answer. I don't remember. It would
18 be too difficult for me to remember.

19 Q With regard to those who showed up only six times or
20 nine times, did you express concerns to Paraclete or the
21 archbishop about that?

22 A Yes.

23 Q Tell me about that.

24 A Well, I think that was part of the -- one of the things
25 that we talked about in the February meeting of 1967. My

1 concern was about access -- providing the priests access to
2 me, providing me access to the priests. How could we do this
3 better and still meet the responsibilities of the Archdiocese
4 and the Via Coeli and in the process have contact for the
5 continuation of the therapy I was providing.

6 Q Who paid you for the visits of pedophile priests?

7 A I was paid for all priests, religious and sisters by the
8 Servants of the Paraclete.

9 Q And at this February of 1967 meeting, would it be fair
10 to say that part of your message to those in attendance was,
11 "Look, you've got to let me see these guys more than half a
12 dozen times if I'm going to do any good"?

13 A In essence.

14 Q And what, if anything, was the response to that message
15 that you gave?

16 A I don't recall any specific response. I think I was
17 heard out politely and respectfully. I thought that it might
18 have the effect of paving the way for us to do a more
19 effective job. I felt that the archbishop was very
20 sensitive, very respectful of my recommendations, and so
21 stated.

22 Q The proof of the pudding would be if they allowed you to
23 see them more than six or nine times thereafter. Did they?

24 A Some of them, yes. Some I did see longer, but there
25 were some that I felt that my seeing them only six times, I

1 was not even fully acquainted with the full extent of their
2 problem before they disappeared on me.

3 Q In your opinion, if a course of therapy were going to be
4 successful in treating a pedophilia problem, can you give a
5 time range of how long such therapy would take?

6 A It is difficult to speculate on this because it depends
7 upon the individual case. But a time frame that I can give
8 you, I would say that I would not presume to think that I
9 could do an effective job in the treatment of a pedophile
10 unless they were in therapy at least a year to five years.

11 Q And would that be a year of once-a-week visits?

12 A At least once a week.

13 Q And five years of once-a-week visits?

14 A Maybe as long -- maybe not five years of once-a-week,
15 but you taper off maybe to once every two weeks or once a
16 month. But it is something that's going to take some doing.
17 It is not an easy problem to treat.

18 Q And did you give that information to those in attendance
19 at the February of '67 meeting?

20 A I don't recall specifically discussing it in those
21 terms. I said, "This is a slow" -- I think I used the words
22 "a slow process that's going to take a great deal of time,
23 and it has to be done in a most prudent manner." I remember
24 the word "prudent."

25 Q As best you recall, was there ever anyone from Paraclete

1 in your treatment for pedophilia whose treatment duration
2 with you lasted at least as long as the minimum of that
3 chronology? In other words, once-a-week visits for one year?

4 A There were a number of them that I saw for a number of
5 months. I don't believe -- and it's hard for me to remember
6 it at this stage. I don't recall whether they lasted more
7 than a year.

8 Q Did you ever provide psychological treatment services to
9 a Paraclete resident whom you had diagnosed as a pedophile
10 that you ended up feeling had been in therapy long enough to
11 be designated by you as cured?

12 A No.

13 Q Now, your relationship with Paraclete seems to have
14 lasted only roughly a year after the February of 1967
15 meeting; is that right?

16 A Yes.

17 Q Did you feel there was a causal relationship between the
18 termination of your relationship and the message that you
19 gave in February of 1967?

20 A Only in the sense that in that interim between that time
21 and the time of my termination, Father Fitzgerald passed
22 away, and Father Mulcahy became the next in line, the
23 Superior.

24 Q We know who you're talking about now. It's not Mulcahy.
25 Joseph McNamara was the guy that became Servant General at

1 about that time.

2 A My problem was with Father Mulcahy. Father Mulcahy was
3 the Superior at Pope Pius XII, I believe. Now I may have the
4 two Irishmen mixed up.

5 Q I think so.

6 A I am not altogether clear.

7 Q Well, whoever this was, then --

8 A Whoever came afterwards, and I now remember -- I'm
9 beginning to remember the name McNamara, but I've got them
10 mixed up in my head. I think maybe Father McNamara took over
11 from Father Fitzgerald while Father Mulcahy was Superior at
12 the Paraclete house at Pope Pius XII.

13 Q Maybe.

14 A But he became more influential in the management of the
15 Paraclete organization, being a senior member. And that's
16 where I had some differences of opinion, I felt.

17 Q Explain those, please.

18 A He was less patient with the priests and with me in what
19 was, in my judgment, a very difficult, sensitive program that
20 I was trying to conduct.

21 Q Could you be more specific? How did his insensitivity
22 manifest itself?

23 A Difficulties in carrying out my recommendations. I
24 would recommend that a particular priest be on a
25 two-time-a-week or three-time-a-week schedule, whatever

1 schedule I had recommended. They were sent to the Pope Pius
2 XII house for residence, so that they could be active in
3 their therapy, present. They'd get assigned from the Pope
4 Pius XII house to Gallup, New Mexico, etc. As a consequence,
5 the priests couldn't keep their appointments, because they
6 were assigned other duties.

7 Q They would be assigned to parish work somewhere?

8 A Yes, or temporary work somewhere. I don't know what
9 they were assigned to, but most probably it was parish work.

10 Q So your first problem with McNamara was priests weren't
11 keeping appointments regularly?

12 MS. KENNEDY: I'm going to object. I think the witness
13 has already indicated that his difficulties were with Father
14 Mulcahy, not Father McNamara, and I think you're trying to
15 switch the two.

16 Q You can go ahead and answer. Ms. Kennedy will testify
17 later, whoever the hell it was.

18 MS. KENNEDY: I have a right, Mr. Pasternack, to attempt
19 to make this record clear, and I object to what I see as a
20 blatant attempt on your part to switch these two names around
21 when this witness has told you specifically that his
22 recollection is that his differences of opinion were with
23 Father Mulcahy.

24 Q You can go ahead and answer.

25 A That is correct. My differences came up with Father

1 Mulcahy.

2 Q On behalf of Paraclete?

3 A Yes.

4 Q Now, was the first difficulty that the priests weren't
5 keeping appointments?

6 A Yes.

7 Q Did you also express to him concerns about priests now
8 doing parish work, to the extent that those priests were
9 known by you to be pedophiles?

10 A I don't think it came up as an issue that we discussed.
11 I don't recall.

12 Q Did you have any other problems with him?

13 A "Him" being Father Mulcahy?

14 Q Whoever.

15 A Okay. The priest I had the problems with was Father
16 Mulcahy. I felt that Father Mulcahy was not as sensitive to
17 the nature of psychological problems in human beings; and
18 therefore, he was impatient with the priests and with myself
19 in the therapeutic process, whether it be pedophiles,
20 alcoholics or whatever.

21 Q Did you discuss with him the issue of your feelings
22 about the duration of therapy that was necessary for
23 pedophiles, in particular?

24 A Yes, I did discuss that, and it came in the group
25 meeting that we had with the archbishop. It was one of the

1 subjects. And I already told you what my statements during
2 that meeting were.

3 Q What I'm trying to establish is, did you discuss it -- I
4 believe you indicated that Fitzgerald was present at the 1967
5 meeting?

6 A Yes.

7 Q But that Fitzgerald sometime thereafter died, and that's
8 when you were dealing with Mulcahy?

9 A And McNamara.

10 Q Okay. And after the meeting in 1967, did you again
11 discuss with whoever from Paraclete your concerns that you
12 were only being allowed to see these guys --

13 A I don't recall any subsequent formal discussion. I
14 recall individual phone calls and individual consultations
15 where Father Mulcahy came to my office at my request, so we
16 could discuss the critical nature of the need for therapy
17 versus the assignment from the Pope Pius XII house, which
18 interfered at times with this. Or he would come to discuss
19 individual priests that were being assigned to the Pope Pius
20 XII house and wanted input on what my recommendations were,
21 that kind of discussion.

22 Q Why did your association end in 1968?

23 A I think we came to a gentle, quiet, parting of the ways.

24 Q Why?

25 A I don't know. I'm not altogether clear.

1 Q In your mind, did you feel that you were frustrated by
2 an unwillingness to accept your recommendations?

3 A I knew I was frustrated. I didn't feel I was
4 frustrated; I knew I was frustrated in that regard. And the
5 relationship was not as rewarding and as cooperative as I had
6 had with Father Fitzgerald and Father Feit, or as I had
7 experienced in the short contacts I had with the archbishop
8 himself.

9 Q At the time that the relationship with Paraclete ended
10 in 1968, could you categorize the sources of your frustration
11 that led to the termination of that relationship?

12 A I think they were all the things that we've discussed so
13 far.

14 Q Well, then, would it be accurate to say that the
15 information you imparted at the meeting in February of 1967
16 had not been acted on to your satisfaction by 1968?

17 A That is correct.

18 Q And from February of 1967 until the relationship ended
19 in 1968, had you continued to communicate your concerns to
20 the people from Paraclete?

21 A Yes.

22 Q From the meeting in February of 1967 until your
23 relationship with Paraclete ended in 1968, had you continued
24 to express your concerns to the Archbishop of Santa Fe?

25 A No, I had no further contact. I don't recall any

1 further contact beyond the February of 1967 date, directly
2 with the archbishop. In fact, I believe that that was the
3 one and only time that I was privileged to meet the
4 archbishop and he was privileged to meet me.

5 Q No doubt. Did there come a time after your contract
6 with -- by the way, was it a contract with Paraclete?

7 A It was a verbal agreement. I searched my records for
8 records on it, and I have none. So I don't recall it being a
9 written contract. I think it evolved from, first, a referral
10 by Dr. McCarthy, let's say, to Dr. Salazar for psychological
11 evaluation. Report goes back to Dr. McCarthy. Then somebody
12 says, "Well, this priest got along very well during
13 examination with Dr. Salazar. He doesn't want to go see Dr.
14 McCarthy anymore. He wants to see Dr. Salazar."

15 "Would you see him?"

16 I said, "Sure."

17 "How much is your fee?"

18 "If you pay me my fee, \$20 an hour," I think it was back
19 then, minus a discount for group rates, which was about a
20 third off, as I recall -- the psychological examinations were
21 \$150 minus \$50. \$104 for a complete workup. And out of that
22 evolved my contact with some priests who expressed a desire
23 to follow-up with me. No contract.

24 Q So the termination of the relationship in 1968, was that
25 simply a matter of all of a sudden no more Paraclete guys are

1 showing up?

2 A I was not summarily fired nor did I summarily resign.
3 It just fizzled away.

4 Q Do you know if your services were replaced by some other
5 psychologist?

6 A I don't know who, but I suspect that someone did take
7 over my function.

8 Q But you don't know the identity of that person?

9 A No, I don't.

10 Q Did you ever talk to McCarthy about the end of your
11 relationship?

12 A No, we never talked about it, because his relationship
13 had ended prior to mine. I think Dr. Cummings and Dr.
14 McCarthy and Dr. Evilsizer had all preceded me as psychiatric
15 consultants to Via Coeli. By the time I was into the 1967
16 period, I was the only consultant to Via Coeli, as best I
17 know, and they were no longer working there.

18 Q In professional meetings or professional scuttlebutt
19 around the community, did you come to find out that any
20 psychologist or psychiatrist had evolved into a similar role
21 with them?

22 A I only heard it from you, when you mentioned to me that
23 they do have someone else working, including Dr. Feierman.
24 But this is only in the probably late '80s, '90s, that I know
25 of.

1 Q Did there come a point in your professional practice or
2 in scuttlebutt around the community, after 1968, when you
3 learned that pedophiles were doing parish work in the
4 Archdiocese of Santa Fe?

5 A No. I lost contact with the Paracletes and their
6 patients. I only kept contact with a few priests that I had
7 helped get dispensation of their vows. I went to their
8 weddings, things like that. But beyond that, I had very
9 little contact.

10 Q Well, when these lawsuits started being filed in 1991,
11 late 1991, that made these allegations of pedophiles doing
12 parish work, what was your reaction to that information?

13 A My reaction was a tremendous amount of compassion for
14 all concerned. I have great compassion for the victims of
15 this kind of activity, particularly from priests. I have
16 compassion for the priests who are called upon to carry on
17 their ministerial duties under the vows of celibacy, which
18 makes it very difficult for them. I have compassion for the
19 superiors of the Paraclete and the Archdiocese who are called
20 upon to manage problems for which they are probably not
21 prepared and which we, who are supposed to be professionals
22 in the mental health field, have not been able to provide as
23 effective case management as perhaps should have been done.

24 I think the whole of society has only of recent become
25 perhaps a little overalarmed. I sense that we are having the

1 same kind of thing about pedophilia that we had about child
2 abuse, in general, and ritual Satanic cults, that society
3 becomes aware of these things and overreacts.

4 Q As you were watching the story unfold, did it ever cross
5 your mind, "Well, I told them this was going to happen"?

6 A Yes.

7 Q Tell me about that.

8 A Well, it occurred to me -- I'm speaking now to myself --
9 that what I said in the meeting, which is memorialized in the
10 meeting of 1967, was I was proud of what I said. I was proud
11 that I had those thoughts, that I had made those points, that
12 I -- it reflected a certain degree of professionalism about
13 which I am proud. I was being informative and instructive.
14 Perhaps it was beyond that which I could convince them to
15 accept, but I was not wrong. I was right. And I wish it had
16 been otherwise for all concerned.

17 Q Now, I want to again make a record here, so that we can
18 know what we're talking about when we ask Judge Ashby how far
19 he's going to go, if at all, in requiring production of
20 documents.

21 The first item that was subpoenaed were the files
22 relating to, pertaining to or mentioning in any way, services
23 you performed at the request of Servants of Paraclete.

24 Without describing the specific communication, would the
25 first category of information that would be responsive to

1 this be simply files on patients that you treated?

2 MS. KENNEDY: I'm just going to put an objection on the
3 record as asked and answered. This witness has already
4 advised you, Mr. Pasternack, that the only files he has are
5 individual patient files, and he has no files on Servants of
6 the Paraclete. You certainly have the right to go through
7 each and every one of these, but my objection is simply asked
8 and answered.

9 Q Go ahead. Please answer, Doctor. The first thing is
10 the files of the patient or, I guess, patients would be the
11 right word.

12 A Yes.

13 Q Are there any other files or documents such as, for
14 example, ledger cards reflecting payments to you from
15 Paraclete?

16 A No, I don't have any.

17 Q Because they would have been routinely destroyed or
18 because they never existed?

19 A They would have been routinely destroyed after this many
20 years, but I don't think they ever existed. I think when I
21 saw an individual priest, there would be a ledger file in the
22 individual priest's folder, but I don't have the consultant
23 arrangement that I sent a statement, no, I don't have those.
24 I cannot find them.

25 Q But copies of the statements, did you retain those?

1 A Yes, in the individual's file.

2 Q The second category in Exhibit A is all correspondence
3 and documents which evidence communication between you and
4 Paraclete. Is it your testimony that there just are no such
5 things?

6 A No general correspondence and documents. And if there
7 are records, it would be on individual patients, which I
8 refuse to release.

9 Q Okay. And the third category are the documents relating
10 to communications you had with the bishops of residents. If
11 there were any such communications, would those items be in
12 the files of the patients?

13 A That is correct.

14 Q Did you keep notes of treatment visits with regard to
15 most or all of the patients?

16 A Some.

17 Q Some of this is just by memory, too?

18 A Yes. Not a very extensive amount of note-taking.

19 Q Why?

20 A Why?

21 Q Yes.

22 A The sensitive nature of the problem I felt was involved
23 here in working with priests and the Church and the like, the
24 request by the Servants of the Paraclete that this be kept
25 confidential, I made the decision not to leave myself open by

1 leaving a paper trail.

2 Q What type of request did Paraclete make that the
3 information be kept confidential?

4 A I don't think that they initiated. I think in my
5 discussion with them, when I first started seeing patients, I
6 said that I would -- if I were to be involved in the
7 providing of psychotherapeutic services to priests, it would
8 have to be understood by the Servants of the Paraclete that I
9 would accept each one of them as an individual patient as if
10 they were paying me for the service; and therefore, anything
11 that transpired in our contact with each other would be kept
12 confidential even from the Paracletes. And if they wanted to
13 pay for it under those conditions, fine. If not, that's the
14 only way under which I would work, unless requested by the
15 individual patient to write a report.

16 Q Doctor, are you aware of any other minutes of meetings
17 that evidence your participation, other than the February
18 1967 meeting that you've discussed with me?

19 A No.

20 Q After 1968, did you ever meet with anyone from the
21 Archdiocese of Santa Fe to discuss psychosexual disorders of
22 priests in general or any particular priest in particular?

23 A No.

24 Q Have you ever met with Archbishop Sanchez to discuss
25 Paraclete at all?

1 A No.

2 Q Have you ever discussed with Archbishop Sanchez any
3 psychosexual problems of a particular priest?

4 A No.

5 Q Have you ever brought to the attention of Archbishop
6 Sanchez those concerns which you addressed in the February of
7 1967 meeting with Archbishop Davis?

8 A No.

9 Q Have you ever addressed those concerns to anyone from
10 the Archdiocese of Santa Fe?

11 A No.

12 Q Did you have any further contact with anyone from
13 Servants of the Paraclete after 1968?

14 A No.

15 Q And after 1968, did you ever again provide any
16 psychological services to any residents of Paraclete?

17 A Former residents, priests whom I have recommended
18 dispensation of their vows to the Vatican council, who
19 subsequently came to me, whose weddings I attended or who
20 consulted me about premarital counseling for them, that kind
21 of thing, on an individual basis, not under the auspices of
22 the Paracletes or the Archdiocese.

23 I did this as a community-based service, meaning a
24 no-fee basis, for friends of mine. I considered them to have
25 been -- to become friends after they left the priesthood.

1 Q Without telling me the names of any patients, is it
2 possible for you, in the way you organize your office, to
3 segregate the files of the Paraclete residents that you
4 treated for pedophilia from the files of the other Paraclete
5 residents you may have treated?

6 A I would have to go through all the files to be able to
7 segregate them. They are in alphabetical order. I have two
8 sets of files, what I call the archives, which would be from
9 certain years back, is one; then the current files or active
10 files, in the last few years, are in another part of our
11 office.

12 Q But is it something that you're capable of doing if a
13 court orders you to do, to pull out the files of the
14 pedophile priests?

15 A I would first have to pull out the files of all priests
16 that I saw. I would then have to look into each one and see
17 if there was the issue of pedophilia involved in that case.
18 Yes, that, I could do. It would take some doing, but it's
19 not impossible.

20 Q What else did you talk to Mr. Konrad about?

21 A About essentially the things we've discussed here. Not
22 as extensive.

23 Q As you've mentioned, you talked to me. Have you talked
24 to anybody else about these cases?

25 A No.

1 Q Anybody from the Archdiocese, investigators, lawyers?

2 A I had brief contact with Ms. Kennedy, and I had brief
3 contact, telephone contact, with Mr. Reynolds. I had a brief
4 contact with Father Wolf. Father Wolf and I were to get
5 together -- he wanted to meet with me, and we were going to
6 get together. And then I think he discussed it with Mr.
7 Reynolds, Mr. Reynolds discussed it with me, but the meeting
8 never came about.

9 Q Were any things discussed in your conversations with Mr.
10 Reynolds, Father Wolf or Ms. Kennedy other than those which
11 you've discussed this morning?

12 A No.

13 Q Are there any other documents -- understanding that you
14 haven't produced them -- but are there any other documents
15 other than those that you've generally categorized, that
16 would have been responsive to the subpoena that was served on
17 you, had you produced them?

18 A No, except my letter to you and the subpoena that you
19 sent me.

20 Q Okay.

21 A Those are the only other documents I have.

22 Q Is there anything in your file there other than that
23 letter and the subpoena?

24 A No.

25 MR. PASTERNAK: All right. Subject to asking the Court

1 to allow us to question you further, I have no questions
2 beyond what we've discussed today. Ms. Kennedy might.

3 CROSS EXAMINATION

4 BY MS. KENNEDY:

5 Q What contacts did you have with Mr. Pasternack before we
6 came here this morning, Doctor?

7 A I have met with Mr. Pasternack on two different
8 occasions. We had lunch together.

9 Q And what was discussed during those -- were those
10 contacts that he initiated?

11 A I don't recall how it came about that we got together.
12 I think he initiated one, I initiated the other one, or I
13 don't recall.

14 Q Okay.

15 A We discussed it in general. He wanted to know had I
16 been -- or he knew that I had been a consultant to the
17 Paracletes, which I acknowledged; would I be willing and able
18 to discuss things having to do with my services there.

19 I indicated that I would, of a general nature, but when
20 it came to individual patients, I would not even identify who
21 those patients were, because my code of ethics does not allow
22 me.

23 Q Have you at any time met with any of Mr. Pasternack's
24 investigators?

25 A No.

1 Q What did you discuss at these two meetings with Mr.
2 Pasternack, other than the parameters of what you felt you
3 could ethically testify to?

4 A The general relationship I had with the Servants of the
5 Paraclete. It has been gone into in much more detail this
6 morning, but that was the essence of what we talked about, as
7 best I recall.

8 Q Can you remember why there was a second meeting between
9 you and Mr. Pasternack after you had a general discussion the
10 first time?

11 A I think he had asked me if I had any records. I didn't,
12 at the first time, know what records I had. I still don't
13 know all of them, because I haven't gone through all my
14 files. But then I was able to answer, yes, I do have records
15 on individuals, but I cannot discuss the nature of those
16 records or even their identity.

17 Q Did he give you any names of priests that he was
18 interested in finding out about?

19 A Father Perrault was one. I think that's the only one
20 that we talked about.

21 Q You said that you indicated to the Paracletes that you
22 wished confidentiality between yourself and your patient, and
23 they would need to agree, absent the patient waiving that,
24 and the Paracletes would need to agree to that for you to
25 enter into this relationship with them?

1 A I insisted on that.

2 Q So was the confidentiality part of it something you
3 raised at the beginning, the desire for confidentiality?

4 A Say again, please.

5 Q Yes. This concept of having confidentiality between you
6 and your patients, was that your desire that there be
7 confidentiality?

8 A Yes.

9 Q Was that an issue raised by you at the beginning?

10 A Yes.

11 Q And was that true no matter what kind of problem was
12 being treated?

13 A Yes.

14 Q Are you currently providing any treatment to any of Mr.
15 Pasternack's clients in any of these cases?

16 A No.

17 Q Has he approached you about providing any treatment to
18 any of his clients?

19 A No.

20 Q Were you consulted by Servants of the Paraclete when
21 they were going to make an assignment of some of the people
22 that you were treating as patients?

23 A Yes.

24 Q And were those types of assignments discussed with you?

25 A Yes. When they were assigned to be seen by me?

1 Q Yes.

2 A Yes.

3 Q And then when they would receive assignments to go do
4 work in some place, were you consulted about the type of work
5 assignment that they got?

6 A Not specifically, only in general. I brought it up, as
7 a matter of fact, that when there was a psychosexual problem
8 of pedophilia, I did not recommend them assigning the priest
9 to either parishes or grade schools or high schools; that it
10 would be better that if they were going to be doing religious
11 education as an alternative to parish work, that they go to a
12 college setting or a community adult setting.

13 Q Did you agree that it was helpful in the treatment of
14 priests to have them do work outside of just being a resident
15 at Via Coeli?

16 A Yes.

17 Q Would you agree, Doctor, that the current scientific
18 understanding of pedophilia and ways to treat it and cure
19 rate is very different now than it was back in the '60s?

20 A Very definitely.

21 Q Is it true, Doctor, that in the '60s, the type of
22 treatment that someone might get for a pedophilia problem in
23 large part depended on just whose office they happened to
24 walk into?

25 A Very much so.

1 Q So these same types of presenting problems could be
2 treated in a very different way, depending on who the
3 treating doctor was?

4 A Yes.

5 Q There wasn't very much written about pedophilia and its
6 type of treatment in the '60s, was there?

7 A Very little.

8 Q In fact, in the DSM-I -- wasn't the DSM-I the operative
9 book at that time?

10 A I believe so, about that time.

11 Q And isn't it true that in the DSM-I at that time,
12 pedophilia was discussed in the context of homosexuality, and
13 homosexuality was seen as a disease that could be treated?

14 A Yes, a symptom of homosexuality and homosexuality as a
15 medical disease.

16 Q And in categorizing it as a symptom of homosexuality, in
17 this time frame, wasn't it true that people saw that as a
18 disease that could be treated?

19 A Yes.

20 Q The meeting that you have described for us this morning,
21 that was the only meeting you ever had with Archbishop Davis?

22 A Yes.

23 Q Was it your opinion that Archbishop Davis was concerned
24 for the proper recovery of these priests?

25 A Very much so.

1 Q Was there anything that Archbishop Davis said or did
2 during this meeting in 1967 that indicated to you that he did
3 not care about the proper manner of treatment of these
4 priests?

5 A No, in fact, the opposite. He cared very much. I felt
6 that he admonished the other priests and Servants of the
7 Paraclete present about seeing to it that the proper kind of
8 care was provided for their brothers.

9 Q Archbishop Davis did not make any comment that he wished
10 the treatment to be lesser than you felt necessary, did he?

11 A No.

12 Q Did he say or do anything in that meeting that made you
13 think that he was trying to push for fewer treatment sessions
14 with you?

15 A No.

16 Q Did you only report to Archbishop Davis about the status
17 of one of your patients if that patient specifically
18 requested you to?

19 A Yes.

20 Q Back in this time frame that we've been discussing this
21 morning, was the term "pedophilia" actually used, or was
22 "psychosexual disorders" the operative phrase?

23 A I think it was more referenced as a psychosexual
24 disorder. I think at that time, even among the people I was
25 discussing it with, psychosexual disorders was a generic term

1 applied to all kinds of things, whether it be homosexuality,
2 bestiality, masturbation, adultery or pedophilia.

3 Q A wide range?

4 A A wide range of things were subsumed.

5 Q And at this time frame that we're talking about in the
6 late '60s, it was not your opinion that it was impossible to
7 cure this particular psychosexual disorder of pedophilia?

8 A It was not.

9 Q During the time you were associated with treating
10 residents at the Servants of the Paraclete and were treating
11 some small number, I take it from your testimony, of people
12 with this kind of psychosexual disorder, did you learn during
13 that time period that some of those men were in parish
14 assignments?

15 A While I was working with them, they were not in parish
16 assignments. They were all residents of either Via Coeli or
17 Pope Pius XII house.

18 Q So in the five years that you worked with residents at
19 Servants of the Paracletes, did you not know of any
20 assignments of anyone that you were treating for pedophilia
21 being assigned to parish work?

22 A I knew that patients who were being treated for
23 pedophilia stopped coming to their appointments and had been
24 transferred to parish work, yes, I did. I did know that, but
25 I did not follow up any who were in a parish and in treatment

1 after they were transferred out, that I recall.

2 Q You described doing the first work with the Servants in
3 the role of independent psychological evaluation. When you
4 would perform such an evaluation, to whom would you report
5 about that evaluation?

6 A To the referring doctor.

7 Q You spoke of a farradic therapy.

8 A F-a-r-r-a-d-i-c, farradic therapy.

9 Q Was that a therapy at the time that was being written
10 about or studied?

11 A It was being researched. It was new and novel. I had
12 some equipment built for me to use that, and I was doing
13 research work with it.

14 Q Did you ever write of any of your studies or experiences
15 with treatment?

16 A No, I did not feel like the success was that great that
17 I would go to print with it. I never did.

18 Q Did you ever recommend that priests that had a
19 difficulty with pedophilia not return to that home diocese
20 where they had experienced the problem?

21 A Yes, I did.

22 Q And why did you give that advice?

23 A I think it's very simple and logical that you don't put
24 a person back into an environment in which the situations
25 which brought about his illness are ever-present and are

1 going to set him back, most likely, if he returns to that
2 same environment.

3 Q Let me ask you, Doctor, a little bit about victims.
4 Have you, in your years of practice -- well, how many years
5 have you been in practice, Doctor?

6 A 41 years.

7 Q In your years of practice, have you had occasion to
8 treat people who have been subjected to pedophilia?

9 A Yes.

10 Q Can you give me any idea about how large a number of
11 people that would be that you've treated that have been
12 victims of someone who has acted out in that manner?

13 A It's hard to recall it over the course of 41 years.

14 Q I would assume.

15 A But I would say 25 to 30.

16 Q Did you find that those people all manifested the same
17 symptomatology?

18 A No.

19 Q So is there a variety of symptomatology that might arise
20 from contact of this nature?

21 A Yes.

22 Q And does that just vary from person to person?

23 A It varies according to a couple of considerations. One
24 would be the nature and extent of the sexual molestation,
25 whether it be a one-time thing or being raped 100 times over

1 the course of two years. It varies with the ego strength of
2 the individual involved. It varies with the extent to which
3 they may have received help to reintegrate after the events
4 took place. There are many variables that are significant in
5 determining the level of disability or impairment that may
6 exist following such an experience.

7 Q So one of those variables is what was the nature and
8 extent of the molestation?

9 A Absolutely.

10 Q So, for instance, if someone got grabbed in the crotch
11 only one time, would you think that their symptomatology, if
12 any, later, would be different from someone who had been
13 engaged in a more prolonged or serious type of contact?

14 MR. PASTERNAK: Excuse me. Before you answer, Doctor,
15 I'll object, lack of foundation. There's been no
16 specification as to the age of the individual, the identity
17 of the perpetrator, the ego strength of the individual or any
18 of the other factors that would be necessary in order to
19 express that opinion.

20 Moreover, if the opinion is being offered with regard to
21 any particular individual, it would be contrary to the ethics
22 of the doctor's profession to offer that opinion without
23 having seen the individual.

24 MS. KENNEDY: Gosh, Mr. Pasternack, you just wanted
25 general information. That's all I want.

1 Q Go ahead, Doctor.

2 A I got lost.

3 Q The question was, if someone was grabbed in the crotch
4 one time through their clothes, would you expect that the
5 symptomatology, if any, that later manifested itself, would
6 be different than -- and I know there's other variables --
7 but would be different from someone who had been subjected to
8 more prolonged, more serious nature of contact?

9 A It would vary with the seriousness of the nature of
10 contact. Touching of the crotch would be certainly different
11 from being sodomized involuntarily.

12 Q One of the other variables you listed was the extent to
13 which they had received help in reintegration. And would
14 part of that variable be the support that a family might
15 offer to its family member?

16 A Very definitely. The support of the family could be
17 positive and contributory. It could be negative in the sense
18 if the family was condemnatory of the child's participation.
19 Many families have blamed the child who has been victimized
20 by an adult, rather than placing the blame on the
21 perpetrator.

22 Another variable would be what other psychosocial
23 stressors they may have experienced in that interim of time,
24 which would make a difference in how they might be
25 functioning today. One would be adding problems. The

1 support of the family and the obtaining of treatment might be
2 reducing the impairment or the disability as a consequence.

3 Q If one were to seek treatment, one could, to some
4 extent, be able to manage it better than if one were having a
5 problem and didn't seek treatment?

6 A Yes. Successful treatment -- this is a form of
7 post-traumatic stress disorder. Any time that we have a
8 stressful human experience beyond the usual human experience,
9 we may develop a post-traumatic stress disorder. This is
10 never forgotten, but it can be compartmentalized, and a
11 patient can be helped to learn to cope with it so it does not
12 interfere with their functioning in everyday life.

13 Q You gave some general parameters to Mr. Pasternack about
14 how long you might have to treat a perpetrator. Do you have
15 any general parameters to offer of how long someone who had
16 been victim to some of this acting out might require?

17 A Yes. For post-traumatic stress, in general -- and I
18 have done a lot of work with Vietnam veterans with
19 post-traumatic stress -- we generally think of treatment
20 needs being at least a year, two years, to as long as five
21 years.

22 So essentially it would be almost the same kind of
23 program for the victims as for the perpetrators, as best we
24 can estimate it with our present-day knowledge.

25 Q Are we even today, Doctor, learning more about

1 pedophilia than we knew even just two years ago?

2 A Oh, very definitely. In fact, as you referenced a while
3 ago, the diagnostic labeling and definitions have changed
4 with each issue of the DSM. The DSM-III is different from
5 DSM-III-R. And the DSM-IV is going to be different from
6 DSM-III-R, in pedophilia particularly.

7 Q Do you know when the DSM-IV is scheduled?

8 A It is supposed to be forthcoming this spring.

9 Q Since you've been in practice 41 years, Doctor, might
10 you have copies of all those DSMs?

11 A I only have DSM-III and III-R. I don't have -- I'd have
12 to look and see if I might have DSM-I and II. I am pretty
13 sure they would be available at the VA Hospital, because I
14 was at VA when we had them.

15 Q I just have one final question, Doctor. In this meeting
16 that has been discussed here today and that occurred in 1967
17 at which Archbishop Davis was present, concerning any of the
18 matters that were discussed at that meeting, did Archbishop
19 Davis demonstrate any insensitivity or lack of willingness to
20 try and understand what you were saying?

21 A No, not at all. I found Archbishop Davis to be
22 sensitive, compassionate, understanding, very professional in
23 his duties. We discussed the process for the management of
24 these cases.

25 As I recall, for example, the patients would come into

1 Via Coeli. Via Coeli would request psychiatric or
2 psychological evaluations. At the appropriate time when a
3 recommendation was made by Via Coeli for assignment, they
4 would go see Archbishop Davis, who wanted to interview him.
5 Even if he accepted them, the patient was returned to Via
6 Coeli for a one-week retreat to give adequate time for the
7 priest to be able to be prepared for the assignment, and then
8 the Paracletes would make the final evaluation before the
9 assignment.

10 All of this was, I felt, at the behest of Archbishop
11 Davis, who was sensitive to the problems of the priests and
12 wanted to make sure that all steps were taken to maximize the
13 opportunity for success of the priests upon assignment.

14 MS. KENNEDY: Thank you, Doctor.

15 MR. PASTERNAK: I have no more questions. As you well
16 know, you have the right to read and sign, and I hope you
17 avail yourself of that right. We'll make a copy available to
18 you.

19 THE WITNESS: I always do.

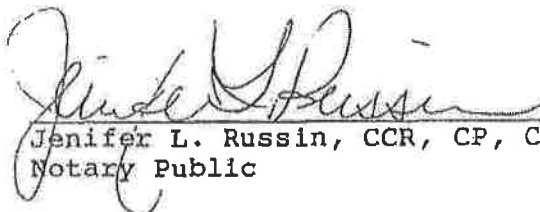
20 MR. PASTERNAK: Good.

21 (THEREUPON, the deposition was concluded at 10:35 AM)

22
23 * * * * *

1 STATE OF NEW MEXICO)
2 : ss.
3 COUNTY OF BERNALILLO)

4 I, Jenifer L. Russin, the officer before whom the
5 foregoing deposition was taken, do hereby certify that the
6 witness whose testimony appears in the foregoing deposition
7 was duly sworn by me; that I personally recorded his
8 testimony; that said deposition is a true record of the
9 testimony given by said witness; that I am neither attorney
10 nor counsel for, nor related to or employed by any of the
11 parties to the action in which this deposition is taken, and
12 that I am not a relative or employee of any attorney or
13 counsel employed by the parties hereto, or financially
14 interested in the action.

15 
16 Jenifer L. Russin, CCR, CP, CM
17 Notary Public

18 My Commission expires:
19 12-27-94

20 Cost of the original to the Plaintiffs:
21
22
23
24
25

RUSSIN REPORTING
6201 UPTOWN BLVD., NE SUITE 207
ALBUQUERQUE, NEW MEXICO 87110
(505) 880-0060



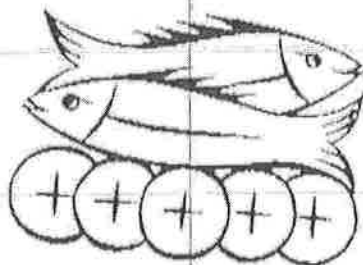
SERVANTS
of the
PARACLETE

FOUNDATION HOUSE AND VILLA LOUIS MARTIN
THERAPEUTIC PROGRAMS OFFERED BY THE SERVANTS OF THE PARACLETE
IN-DEPTH DESCRIPTION

This brochure has been designed to give a fuller description of the programs offered at Foundation House and Villa Louis Martin.

Our other brochure entitled THERAPEUTIC PROGRAMS FOR PRIESTS AND RELIGIOUS describes all of the programs offered by the Servants of the Paraclete. That brochure contains a philosophy of ministry, gives criteria for referral, and helps in an understanding of the various programs offered by the Servants of the Paraclete.

The program at Foundation House and Villa Louis Martin has now been operating for the past twelve years but in a different form. We began on a small basis in Albuquerque in our house known as the Albuquerque Villa. Over the years, however, more priests, Brothers, Bishops and Provincials have requested the services of this program. Because of this, in 1981, the program was moved to our house in Jemez Springs (formerly Via Coeli). Now, both Foundation House and Villa Louis Martin are essentially the same program with the major difference being that Foundation House runs two five-month "modules" a year with 24 men beginning and ending the "module" at the same time. Villa Louis Martin has open admissions and discharges with the average length of stay being five months. There are presently about 50 men in total between both programs.



PROGRAM COMPONENTS

Autobiographies: (20 hours)

The program begins with each person sharing his personal history with the entire group. The autobiographies involve a process of conveying significant, cross-centered moments (painful but life-giving experiences) of life. Each person is given 20 minutes for his presentation. In almost every instance, this story contains the reasons why a person is in the program. As can be expected, the experience is a very sacred and special time when gifts and sin are shared in an environment of strict confidentiality. Trust is thereby established at the onset of the program. This trust can enable deep sharing to happen in other program sessions almost immediately.

Also, each man begins a process of moving through the stages of inclusion, control and affection (cf. The Interpersonal Underworld, William C. Schutz, 1966: Science & Behavior Books, Palo Alto, California). First, each one wishes to be included in the group and will spend time establishing trust and fidelity. He might be asking: "Do I belong?" "Will I be accepted?" "Am I different?" This personal disclosure also involves a fear of rejection. Because we begin with an open sharing of faults, it is rare that someone is rejected simply for being different. The second issue to surface is one of control which involves such feelings as: submission, discipline, authority, dominance, conformity, power, moral directives, conscience and rebellion. The issue of control is resolved by focusing on the unique value of each person - that we all share in a common purpose and goal. Finally, the issue of giving and receiving affection can be resolved. A question like: "How close do I want to get to these people?" is asked. In the stage of affection, a quest for union with God, a loved one or a friend is begun; altruism, service and self-dedication are assumed. Moving from control to affection can be a time which is preceded by conflict, much interaction and finally concern for one another. Movement from the stage of control to the stage of affection will involve approach-avoidance feelings.

These three stages can be compared to the classic, Christian stages of adult spiritual growth: purgation, illumination and union (cf. Introduction To Spirituality, Louis Boyer, 1961: Liturgical Press, Collegeville, Minnesota. p. 245). Because the program concentrates heavily on spirituality, it is important for each man to experience himself as being drawn closer to his God. Thus, in a purgative stage, each man shares his story, his sin, his pain and his faults in a sacramental way, with total confidentiality (inclusion). Secondly, each man receives insights from the various aspects of the program and from the other residents. This growth is a type of illuminative journey by which a man learns to let go of fears and abandon himself (resolution of the control issue) which can end in a deeper union with self, God and others (affection).

SPIRITUAL COMPONENT

Quiet Prayer before the Blessed Sacrament: Each morning at 8:00 A.M. we gather in the Chapel for common quiet prayer, meditation and contemplation. The Blessed Sacrament is exposed for this hour. As a part of the program, each man is taught to use a Journal which can be utilized during this time. Also, each man will receive weekly Scripture Passages for prayer which are connected to the themes in the weekly Spiritual and Psychological Development Group. This is also a time to learn relaxation and a time to prepare for the tasks of the day. Breathing techniques which have been taught during the Yoga classes can also apply here. At 8:40 A.M. we pray the Morning Prayer in choir fashion. Each man in the program has an opportunity to be the leader of prayer for a week. This prayer closes with Benediction of the Blessed Sacrament and the day begins. The Eucharistic Liturgy is celebrated in common each day prior to the main meal at 12:15 P.M. This Eucharistic Celebration is seen as the apex of the day and is continued through the Noon meal as an extension of a Eucharistic spirituality. At 5:00 P.M. everyone gathers again in Chapel for the Celebration of the Evening Prayer of the Church.

Spiritual Direction (1 hour a week): The time and ability to work in depth on one's faith and prayer life is one of the great advantages of the program. A Spiritual Director is assigned to each man for regular interviews which explore the relationship between a healthy personality and a healthy spirituality. All too often, priests and Brothers develop a spirituality in formation programs which is not carried over into their lives or active ministry after they are ordained or take Vows.

As a part of this program which addresses the whole person, each resident's relationship with God is explored and a more dynamic relationship is encouraged. Many pressing questions are considered as part of faith development: what is the meaning of priesthood and religious life in this hectic and secularized world? how is one's private life reflected in one's public life? how does one develop and maintain integrity and hope during periods of loneliness and misunderstanding? It has been our consistent experience that both one's faith and one's prayer life become more exciting as they become more realistic and become integral to the whole person.

Together, the Spiritual Director and resident explore what forms of prayer have been most challenging and satisfying and then, together, they work to develop a prayer life for a man of faith as he once more takes up his place in the active apostolate. This prayer can have several different aspects: the liturgical, the sacramental, the private and the public, all of which are fostered. Each aspect of faith and prayer is given careful attention and encouragement to develop according to the person's talents and God's gifts.

Spiritual and Psychological Development Group (2 hours a week): This program is designed to help integrate the spiritual and psychological aspects and dynamics of life. A process model of education is utilized which includes reflection on Scripture passages as they relate to everyday experiences, written and verbal exercises which can enable a person to experience firsthand the topic and discussion and input on specific topics. Some of these can include: Christian values, sin and grace, freedom and control, conscience and moral development, Christian maturity, self-discipline, the Eucharist, guilt and forgiveness, and spiritual journey.

It is the hope that this program will be stimulating and affirming of Christian life for priests and Brothers. The intention is to clarify the close connection between Christian principles and contemporary psychology. In many ways, psychological principles merely reinforce and imitate sound Christian, Biblical holiness. These principles can provide a priest or brother with a foundation for a wholesome life.

Process Journal (3 hours): God is discovered in the experiences of everyday life. Prayer, then, can be described as an offering of this life back to God. God is connected to all of life, both the "good" and the "bad." Life is God's gift. The Journal is a tool which can help a person in the program unwrap this gift.

The Journal concerns itself with the inner life. It is an aid in helping a person look at inner experiences. It is a reflection instrument. By writing in the Journal, a person can bring the experiences of life to light and make them visible, conscious and within awareness. This leads to growth. So often, we humans go through life without reflection and without understanding our inner workings and the dynamics of the unconscious. The Journal, if utilized as instructed, can be a place where many things can surface and can then be brought to a Spiritual Director or therapist for further reflection and growth.

With this in mind, the Journal is structured so that daily events can be a source for reflection. Also, the Journal allows space for writing in prayer, for the recording of dreams, for use of the imagination and for general reflection through writing. The Journal can also be used in conjunction with the Spiritual and Psychological Development Group in praying over the assigned Scripture passages and thinking about the reflection questions that are given every week.

Literature and Christian Themes (1 hour a week): This seminar concentrates on using the imagination as a way of self-discovery and discovery of God. The imagination is the faculty by which God influences our perception of the world inside and outside ourselves. It is the area of contact in which our desires and memories are united into the larger reality than either could be by itself. It is through the imagination that the Holy Spirit can inspire the soul to seek grace and practice charity. It is united to the will, but separate from it; but it can inform the will of

genres present for inspection, an isolated -- but interconnected -- aspect of the very real world of human actions. In this seminar, short stories are read by the men and are then discussed in an effort to make connections with Christian themes, basic human experiences and the personal experience of the reader. Issues such as faith, compassion, sin and relationships are dealt with in this context.

Yoga (1 hour a week): In our society we have developed an active philosophy which tends to cause men to believe that they should participate in competitive, vigorous activities to keep fit. Yoga is a way in which to help the residents realize some mind and body control. It is a method which can help in the discovery of inner peace. The traditional way of dealing with stress and tension in the Northern, Western cultures is through strenuous exercise. Obviously, this does help and we encourage this in the Cardiovascular Maintenance Program. However, these exercises can often do very little for physical symptoms such as muscle tightness, which accompanies stress. Yoga can help a person let go of these muscles. In a sense, then, it is a physical way of understanding the spiritual principle of abandonment. Body and soul can thus be understood as a composite whole.

Spirituality Workshop (15 hours): During one of the week-long breaks in the program we have a seminar which concentrates on the spiritual traditions within the Church and facilitates an understanding of how these can be integrated into contemporary Religious and priestly life. Such topics as prayer, the Eucharist, Discipleship, and Theology of the Incarnation are discussed. Also, this seminar includes a healing ceremony in which the Sacrament of Reconciliation is experienced in the context of a night Vigil.

Liturgy Workshop (25 hours): One of the week-long breaks from the regular schedule is a Liturgy Workshop. The books, How Not To Say Mass and The Ministry of Liturgical Environment are used. The seminar includes discussion of the topics of liturgical space and environment, thoughts on symbols, presiding at liturgy, liturgical principles, concelebration, the Funeral Rite, liturgical time, feasts and seasons and the Liturgy of the Hours.

Attitudinal Healing Workshop (25 hours): This week-long workshop concentrates on reconciliation within the self which can then lead to reconciliation with God and within relationships. Attitudes and values are discussed in relationship to priesthood, Religious Life and the Gospels. The emphasis is on holistic spirituality and renewal.

THERAPEUTIC COMPONENT

Psychiatric: Two psychiatrists are employed and function as consultants and therapists. Jay Feierman, M.D. has been a consultant for the past ten years and has much experience working with priests and male Religious. He performs three basic functions.

- 1) Evaluation: Each person who participates in the program is evaluated by a psychiatrist. Part of this process is the examination of a candidate to make sure that the type of problems which are presented can be treated in our facility. Some of the more common psychiatric illnesses can be treated on an out-patient basis or some of the more severe psychiatric illnesses are better treated in a psychiatric hospital. A one-hour assessment will help us in making these determinations. Usually, this interview is done without previous information. This is done purposely so that the evaluation will not be prejudiced by previous impressions.
- 2) Individual Therapy (1 hour a week): A person in the program could be assigned to meet with the psychiatrist on a weekly basis. The approach is usually very practical and common-sense oriented. Very often, the psychiatrist will deal with men who have problems with sexuality. There is no attempt to "change" a person's sexual orientation. This is not seen as being possible. Rather, an attempt is made to help a man understand himself better, his sexuality, and the role that his sexuality plays in his overall priestly or Religious life. Also, if someone in the program is in need of psychotropic medications, and is being seen by one of the psychologists, the psychiatrist will consult for monitoring and regulating of these medications.
- 3) Human Sexuality Seminar (1 hour a week): Dr. Feierman has been teaching the human sexuality seminar for the past eight years. So much of what was needed in individual sessions was education. So, in order to save time, much of what had been said to individuals has been put into a course. It deals with those aspects of sexuality that are most useful to priests and Religious. Specifically, it covers the concepts of biological sex, gender, sex drive, sexual object choice and relationships. The course approaches the material both from an academic, intellectual level and also on an emotional, feeling level. Educational films are used to supplement the course. Most of the films are the type that can be seen on educational television. Some of the films are explicitly sexual and are of the type which are used to teach medical and nursing students. Overall, as a result of participating in this sexuality seminar, most men have a better understanding of their own sexuality, an appreciation of other peoples' sexuality and a better ability to be responsible for their choice of celibacy and/or chastity.

Psychological: The psychologists on staff are Ph.D.-level certified clinicians whose caseload consists of psychological evaluations, individual psychotherapy and group psychotherapy.

1) Psychological Evaluations: These include a battery of tests assessing cognitive abilities, personality style and psychopathology (Edwards Personal Preference Schedule, Myers-Briggs Type Indicator, Shipley Institute of Living Scale, Minnesota Multiphasic Personality Inventory, Self-Directed Search and Rorschach; other testing is available and given as indicated) and a review of any records or information of previous therapy. A written report is prepared which includes a brief summary of relevant history and presenting problems, test results, description of personality style and symptoms, and recommendations for intervention. The psychologist's report is integrated with other portions of the evaluation (psychiatric interview, psychological interview, interview with a Spiritual Director, interview with the Program Director, Life History Survey, Health Survey, Alcohol/Drug Abuse Survey, Medical examination, blood tests, Physiological Survey and Spirituality Profile), and the final report is a comprehensive assessment of the candidate's psychological, psychiatric, physical and spiritual needs along with suggestions for possible treatment.

2) Individual Psychotherapy (1 hour a week): Some of the men see a psychologist for one hour every week. This gives each resident a chance to discuss privately and in depth the personal issues which have contributed to his problem. This is traditional "talk therapy" which includes a careful examination of the man, his family and personal history, focusing on emotions and maladaptive behavior patterns. With increased awareness and understanding, each resident can then begin to take positive steps toward alleviating the problem. The goals are to relieve psychological pain and suffering, promote positive personality growth and development and assist in helping the residents develop better relationship and communal skills.

3) Group Psychotherapy (1 1/2 hours a week): Small group sessions (six to eight members) are held weekly with a psychologist. The format is different from other group therapies in that these sessions are unstructured (the therapist does not set the agenda or topic) and the initiative comes from the group members. This can promote a natural unfolding of each person's typical interactional style, which can then be examined by the individual with the help of group feedback. The focus here is on interpersonal style and skills and helping each resident give and receive support and feedback within the context of developing trust and honesty among themselves.



Group Art Therapy (2 hours a week): These sessions are a journey into self-knowledge. The art experiences of drawing, painting or clay modeling are an expression of self rather than a manifestation of skill, knowledge or talent in the field of art.

The goal of these small groups (six to eight people) is to assist an individual in the process of growing in consciousness. This, along with gaining a better sense of self-identity and self-esteem, enables a resident to accept responsibility for attitudes and behavior, and to live in a mature and responsible manner. The art experiences in the therapeutic process help an individual to gain access to parts of the personality which often have been neglected, denied or repressed. The symbols and metaphors contained in the art work frequently convey information which an individual has not had access to on a conscious level.

Also, the group interaction between the men reflects personality style, temperament and characteristic traits. The journey into the therapeutic art process of self-discovery is challenging and thought-provoking along with being enjoyable and relaxing.

Psychodrama (2 hours a week): This small group (six to eight people) is meant to help the residents have an opportunity, on a weekly basis, to express deep seated emotions or to observe others expressing their emotions.

Psychodrama is a three-dimensional media in which enactments are done for the purpose of increasing an individual's awareness, spontaneity and creativity. Its founder, Jacob L. Moreno, M.D., defined it as "the science which explores the truth by dramatic methods." It is a process which allows people to "act" out the thoughts and feelings they have, whether they pertain to a realistic situation or are elements of fantasy. Because this is done within the context of a supportive group of peers, there are also built-in limitations. Psychodrama attempts to allow people a "here and now" experience in a safe setting to try out new behavior. Even though psychodrama experiences are contrived and artificial, they are meant to be real experiences in the sense that they are "felt" experiences. In therapy sessions, psychodrama is the media that is most like the "real world."

People can work in changing or adapting to change with less discomfort and stress in the psychodramatic world than they may be able to do in the real world. As people express their feelings and get immediate feedback from the therapist and from peers, they become more self-aware. As members of the group help each other either by taking roles for each other or by giving support and feedback, they can become more sensitive to one another. Psychodrama also provides a place for emotional experiences which can then be discussed in individual therapy sessions.

Placement (1 hour a week): Two M.S.W. Social Workers are on the staff and help each resident to look at future life and ministry. When necessary, the Social Worker will make the necessary telephone calls and write the necessary letters to help a person find a ministry placement. The Social Worker becomes an advocate for the client. Also, the Social Worker will teach residents how to enhance their giftedness and accept their limitations in relation to ministry.

Every resident meets with a Social Worker once a week for one hour. In these sessions, a safe therapeutic environment is established for personal disclosure. Initially, a detailed personal and social history is taken. Also, there is discussion with the client concerning written reports which are submitted by the therapists. Therapeutic techniques such as stress and conflict management, hypnotherapy and relaxation and other psychotherapeutic techniques can be utilized according to the resident's profile and needs. Also, the Social Workers design and implement aftercare plans, networking and visits.

Myers-Briggs Type Indicator (8 hours): This Indicator has become popular in many circles over the past ten years and is very useful in helping people grow in self-understanding and in understanding others. The Myers-Briggs Type Indicator is particularly helpful in the program because it can give the residents information which helps them in establishing new relationships and gives them a way to understand personality differences.

Also, The Myers-Briggs Type Indicator is utilized in conjunction with the Jungian understandings of the Shadow, or unconscious. This part of the seminar begins to show the residents how we can project our own negative, dark, unresolved, unconscious feelings, thoughts and behavior onto others. Also, it begins to help the residents understand how this unconscious part of the Self can take over and rule the personality at times. Ways are given to help the residents understand one another and help one another through knowledge of the Shadow. The books, Please Understand Me, Prayer and Temperament: Different Prayer Forms for Different Personality Types and Make Friends With Your Shadow are given as resource material.

Life Training (1 hour a week): This seminar helps the residents to more effectively deal with people and problems in any of the three basic human interactions - with self, another person or a group. The focus of Life is a discovery which can identify personal strengths, confirm personality preferences and help in an understanding of vulnerabilities and stress factors. It also helps in an understanding of who and what motivates given behaviors. New relationship strategies are learned and communication skills are improved. Finally, it also is helpful in the discovery of leadership styles and skills.

Sexuality Groups (1 hour a week): These small groups (six to eight people) meet weekly and are designed to discuss specific issues that may be apparent or repressed. Sexuality is discussed in the context of a celibate, Religious life. Patterns are discovered and strategies are designed which can help a person to break unhealthy or harmful patterns. Moral development in the area of human sexuality is also discussed.

Peer Evaluation Groups (1 1/2 hours a week): These small groups (six to eight people) meet weekly. Initially, interpersonal skills are taught and discussed. The book Interpersonal Living is used in this context. After the men have been with one another for one month, they begin peer evaluations.

Each week a man is evaluated by his peers. A format is used which helps each man evaluate another. It consists of six basic areas of daily living: relationships, sexuality, emotional life, social life, spiritual life and physical life. Skills are learned in confrontation and affirmation. The information which is given by peers is then taken to individual therapy sessions for discussion and resolution.

Peer Consultation Seminar (8 hours): In this seminar the residents are invited to find one other person with whom they can share a personal dialogue. This relationship will involve mutuality and co-responsibility. A peer is, ideally, anyone who is similar. Since all of the residents in this program are priests or Brothers, there are already many built-in similarities. These groupings of two are expected to meet for at least one hour each week. In the seminar sessions a topic is discussed each week (e.g. paraphrasing ideas, paraphrasing feelings, non-verbal communication, confrontation skills, etc.) and the men are expected to practice each skill with their partner during the weekly one-hour sessions together. Both peers are giving and receiving equally in the exchange. So, each one will take the role of helper and helpee during every weekly session. The book, The Skilled Helper is used in this seminar.

Each person signs a contract which is an agreement to follow the guidelines that are given and a commitment to the other person. Criteria are given each week and are to be followed in the peer consultation sessions. Evaluation criteria are also given so that each resident receives a critique of his skills.

Overall, then, each resident learns helping skills and learns to be helped by another priest or Brother. Hopefully, this will enhance an ability to enter into this type of relationship after leaving the program.



PHYSICAL COMPONENT

Medical Examination: During the evaluation week an Internist gives each person a thorough Medical exam. This same consulting physician also cares for any medical needs that might arise during the program.

Cardio-vascular Maintenance Program (2 hours a week): At the beginning of each program, every resident undergoes a pulmonary function and exercise stress test along with a treadmill test and EKG. For two hours every week the residents receive instruction in health, exercise, nutrition, the ill effects of smoking, and similar topics. Also, every man receives a prescription each week for his individual exercise program which can include jogging, running, walking, swimming, tennis, hiking, etc. There is a swimming pool on the property along with two tennis courts and ample room for hiking. A balanced dietary program is encouraged and each person is directed in healthy eating habits. For variety, meal plans are designed on a five-week cycle.

Nursing: There is a full-time nurse on the staff who is available for consultation. Also, the nurse monitors any medications which have been prescribed and will consult with the psychiatrists or internist concerning any medical issues. The nurse also keeps records of blood pressure, pulse and advises the residents in relation to the Cardiovascular Maintenance Program.

Wilderness Program (Foundation House only) (170 hours): During eight days of the program the residents experience a wilderness adventure. They go together in their small groups with staff from the Santa Fe Mountain Center into the wilderness of Northern New Mexico. The purpose and goals of this wilderness experience stem from the fact that "we live in a time of rapidly shifting values. It is an age which tends to engender inner confusion, emotional stress, and spiritual strain concerning who we are and who we want to be. At the Santa Fe Mountain Center wilderness adventure is a purposeful enterprise. Within the demanding context of the wilderness we seek to instill pride in discipline and accomplishment, commitment to action and goal attainment, trust and compassion towards others, and, most importantly, responsibility. The central theme of all Mountain Center wilderness courses is that we are each, inescapably, the architects of our lives. We are responsible for the choices we make." (Taken from the Santa Fe Mountain Center brochure).

The Mountain Center Staff is composed of outdoor education professionals, Ph.D. level Psychologists, M.S.W. Social Workers and experienced adventure leaders who are experts in the safe design of adventure activities. They have extensive experience in the delivery of quality programs to educational and therapeutic populations. The Mountain Center Staff are seen as members of our staff and work closely with our staff in setting therapeutic goals for the wilderness experience.

MONTHLY REPORTS

Each month the Director of the Program will compile progress reports on the residents. These reports are given to the men in the program and are also sent to Bishops or Superiors. Basically, the reports are a compilation of the progress notes that are dictated by staff persons and transcribed by an Administrative Assistant. These reports also serve as the basis for further work in the therapy sessions.

ADMISSION

A person is admitted to the program after experiencing a holistic evaluation at this center or at St. Michael's Center in St. Louis. Also, a person can be admitted without this evaluation in the case of an emergency. The Director of Admissions in New Mexico is Rev. Neil Saller, T.O.R. who is also the Co-Director of Villa Louis Martin.

See our other brochure, "THERAPEUTIC PROGRAMS FOR PRIESTS AND RELIGIOUS," for further details on the evaluation process.

AFTERCARE AND FOLLOW-UP

Aftercare is an extremely important part of the program. When a person returns to the same ministry, takes on a new ministry or moves into a new community and/or environment, it is essential that our staff help in integration. The Aftercare Program involves the following components:

- 1) When a resident completes the program, a member of the professional staff will go to his place of assignment for an aftercare process with the man and significant people in his life. It is essential that the significant people (community members, other priests or Religious who live in the same house or share a ministry with this person, significant other people who will be working with or living with the man) be present for this meeting. Often, many problems can be of a systemic nature and need to be dealt with on this level.
- 2) Telephone follow-ups are made during the first five months after treatment and longer if necessary.
- 3) Each resident must return to Jemez Springs six months after completion of the program for a Follow-up Workshop. If necessary, these workshops can be extended to every six months for two years or more.
- 4) Within eighteen months after completion of the program another aftercare visit and workshop can be conducted in the resident's place of living, if requested and/or necessary.
- 5) If a resident needs further residential care after completing the program, he can live in an aftercare facility or halfway house under the auspices of the Servants of the Paraclete. Since these programs are usually full, preference is given to men who have been through our own programs.

Δ Typical Weekly Schedule for the Program

This schedule normally runs for four weeks. Then, there is a break in the routine for a special workshop (e.g. Spirituality Workshop, Liturgy Workshop, etc.). This gives the residents an opportunity to break from the intensity of therapeutic discovery and also allows a break for the staff. Normally, an outside resource person is contracted for these workshops. The regular schedule for Prayer, Liturgy and meals remains the same during these special workshop weeks.

Monday:

- 7:30 A.M. - Breakfast
- 8:00 A.M. - Quiet Prayer Before the Blessed Sacrament in Chapel
- 8:40 A.M. - Common Morning Prayer and Benediction
- 9:15 A.M. - Cardiovascular Maintenance Program
- 11:30 A.M. - Eucharistic Liturgy
- 12:15 P.M. - Dinner (Main Meal of the Day)
- 1:30 P.M. - Afternoon Individual Appointments
Each man will meet with the psychiatrist, psychologist, spiritual director, program director or social worker for one hour during this time.
Or, a small group will be meeting for Art Therapy, Psychodrama, Peer Evaluation or Group Therapy during this time.
- 5:10 P.M. - Common Evening Prayer
- 6:00 P.M. - Supper
- 7:00 P.M. - Literature and Christian Themes Class

Tuesday:

- 7:30 A.M. - Breakfast
- 8:00 A.M. - Quiet Prayer Before the Blessed Sacrament in Chapel
- 8:40 A.M. - Common Morning Prayer and Benediction
- 9:15 A.M. - Individual Appointments
Each man will meet with the psychiatrist, psychologist, spiritual director or social worker for one hour during this time.
Or, a small group will be meeting for Art Therapy, Psychodrama, Peer Evaluation or Group Therapy during this time.
- 11:30 A.M. - Eucharistic Liturgy
- 12:15 P.M. - Dinner (Main Meal of the Day)
- 1:15 P.M. - Class in LIFO Training, Sexuality or Stress Management
- 2:30 P.M. - Individual Appointments or Small Groups
- 5:10 P.M. - Common Evening Prayer
- 6:00 P.M. - Supper
- 6:30 P.M. - Peer Coordination Meeting

Wednesday:

- 7:30 A.M. - Breakfast
- 8:00 A.M. - Quiet Prayer Before the Blessed Sacrament
- 8:40 A.M. - Common Morning Prayer and Benediction
- 9:15 A.M. - Small Groups will be meeting for Art Therapy, Psychodrama, Peer Evaluation or Group Therapy during this time.
- 11:30 A.M. - Eucharistic Liturgy
- 12:15 P.M. - Dinner (Main Meal of the Day)
- 12:15 P.M. to 2:00 P.M. - STAFF MEETING
- 2:00 P.M. - Individual Appointments with psychiatrist, psychologist, social worker, spiritual director, or program director.
Or, small groups will be meeting for Art Therapy, Psychodrama, Peer Evaluation or Group Therapy.
- 5:10 P.M. - Common Evening Prayer
- 6:00 P.M. - Supper
- 7:00 P.M. - Yoga Class

Thursday:

- 7:30 A.M. - Breakfast
- 8:00 A.M. - Quiet Prayer before the Blessed Sacrament
- 8:40 A.M. - Common Morning Prayer and Benediction
- 9:15 A.M. - Small groups are meeting for Art Therapy, Psychodrama, Peer Evaluation or Group Therapy.
Or, there are individual appointments with a psychologist, social worker, spiritual director or program director.
- 11:30 A.M. - Eucharistic Liturgy
- 12:15 P.M. - Dinner (Main Meal of the Day)
- 1:30 P.M. - Class in Journal, Peer Consultation or Sexuality
- 2:30 P.M. - Individual appointments with psychologist, social worker, spiritual director or program director.
- 5:10 P.M. - Common Evening Prayer
- 6:00 P.M. - Supper
- 7:00 P.M. - Yoga Class

Friday:

- 7:30 A.M. - Breakfast
- 8:00 A.M. - Quiet Prayer before the Blessed Sacrament
- 8:40 A.M. - Common Morning Prayer and Benediction
- 9:15 A.M. - ~~Spiritual and Psychological Development Group~~
- 11:30 A.M. - Eucharistic Liturgy
- 12:15 P.M. - Dinner (Main Meal of the Day)
- 1:30 P.M. - Human Sexuality Seminar
- 5:10 P.M. - Evening Prayer

Saturday:

- 8:00 A.M. - Eucharistic Liturgy
- 8:30 A.M. - Breakfast
- 12:15 P.M. - Dinner (Main Meal of the Day)
- 5:30 P.M. - Supper

Sunday:

- 9:30 A.M. - Eucharistic Liturgy with residents of all programs
and Servants of the Paraclete
- 10:45 A.M. - Brunch
- 5:30 P.M. - Supper



SUCCESS OF THE PROGRAM

In 1980, an independent evaluation of the program was conducted by Lawrence Goodlive, Ph.D. of Albuquerque Health Professionals in which the Ward Atmosphere Scale (WAS) Open-Ended Questions, was used. He stated that in the "ideal" treatment environment "most WAS research to date indicates that the most effective programs emphasize Autonomy, Practical Orientation, Order and Organization, Personal Problem Orientation, the free and open expression of anger and a moderate degree of staff control."

Two separate "modules" were evaluated in this study. The results were as follows:

Module I: Participants' WAS evaluations showed extremely high scores on all Relationship subscales, very high scores on three of the four Treatment subscales (Anger and Aggression being rated moderately), and very high scores on two of the three Maintenance subscales (Staff Control being rated as very low).

Module II: Participants' WAS evaluations showed very high scores on all Relationship subscales; very high scores on two of the three Treatment subscales (especially high on Practical Orientation, but only moderately high on Autonomy); and very high scores on two of the three System Maintenance subscales (with Staff Control being rated as very low).

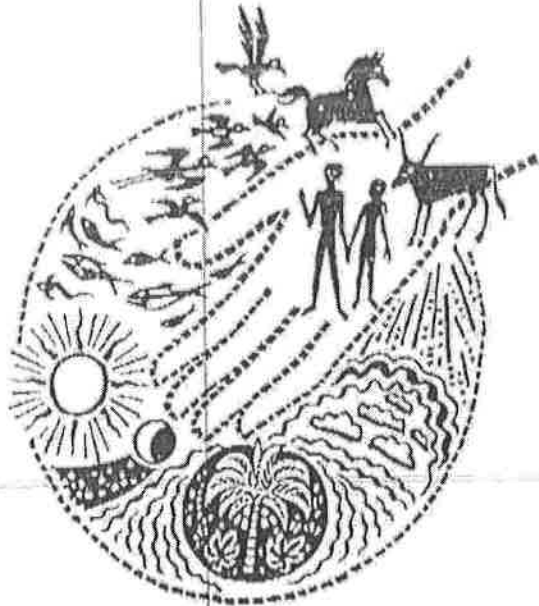
Discussion, Conclusions, Recommendations: Evaluations of both groups are very similar. One sees that Module I rated the Relationship subscales higher (although both groups rated them highly), and that the subscales for Practical Orientation and Anger and Aggression were rated as higher by Module II. The research mentioned above suggests that high scores on these subscales are related to efficacy, possibly indicating some program improvement. It should be noted, however, that this program is somewhat different from other programs evaluated (inpatient psychiatric wards) whose patients are infrequently priests or are highly educated as a group. Hence, it may be that very high scores on Relationship subscales are desirable and correlated with efficacy, and I suspect that this is the case because a majority of participants' open-ended responses mentioned high staff involvement and support as the best aspect of the program.

In conclusion, Dr. Goodlive said: "Considering WAS results and open-ended responses, one would conclude that the Albuquerque Villa (now Foundation House) Program is structured similar to the most effective treatment programs."

In a 1982 survey of past program participants, 76% of the respondents stated that the program was very helpful. 19% said that the program was somewhat helpful. 2% said that the program was somewhat unhelpful, and 2% that the program was very unhelpful.

In 1985 - 1986, Rev. Peter Lechner, S.P. did a study of the Foundation House program for his doctoral thesis in psychology. He followed the men from the time they began the program, through the program until six months after completion of the program. He asked for self-ratings, ratings by the staff and ratings by significant others. Each program member was rated in the following areas: 1) problems, 2) stress control, 3) attitude toward self, 4) physical symptoms, 5) exercise/fitness, 6) eating habits, 7) feelings and mood, 8) negative emotions, 9) well being, 10) anger: expressing/receiving, 11) getting along with others, 12) social activity, 13) community interaction, 14) community relations, 15) relations with authority, 16) spirituality, 17) ministerial satisfaction and 18) celibacy. In each area, except exercise/fitness, the men maintained their improvement when measured at discharge and at six months after finishing the program. Even in the area of exercise/fitness, the rating was not as low as when the men first began the program.

With this information, we have some basis for saying that this program is successful.



STAFF

Very Rev. Liam J. Hoare, S.P., M.A., C.A.C., M.A. in Clinical Psychology, Certified Counselor in Alcohol and Drug Abuse; Director of Foundation House Program, Instructor in Adult Development in Clergy/Religious, Ministerial Spirituality.

Rev. Neil R. Sailer, T.O.R., J.U.L., Director of Villa Louis Martin, Instructor in Canon Law and Peer Evaluation.

Linda Sorros: Administrator

Sherrill Staley: Administrative Assistant

Rev. Francis E. Luddy: Administrative Assistant/Director of Admissions

Jay Feierman, M.D.: Psychiatrist and Instructor in Sexuality

Rev. Michael E. Foley, S.P., M.Div., D.Min.: Instructor in Life and Sexuality.

Rev. William D. Perri, S.P., M.A., d.Min.: Instructor in Myers-Briggs, Sexuality, Spiritual and Psychological Development.

Nancy Rosborough, M.A., A.R.T.: Art Therapy

Rev. Stephen Leahy: Placement and Aftercare

Rev. Mr. Hamming Atterdom, Ph.D.: Physiologist and Instructor in Cardiovascular Maintenance Program.

Ben Baran, S.S.D.: Instructor in Sacred Scripture.

Gloria Garcia: Receptionist

Marty Green, R.N.: Psychodrama

Dick Papenfuss, Ph.D.: Physiologist, Instructor in Cardiovascular Maintenance Program.

Bob Goodkind, Ph.D.: Psychologist

Sarah Caughan, Ph.D.: Psychologist

Rev. Rodrigo Ortiz, O.F.M., M.S.W.: Placement and Aftercare

Jack Ellis, M.D.: Psychiatrist

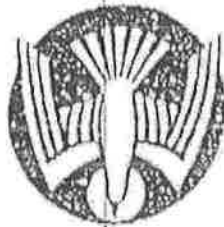
Rev. Daniel Millar, S.P., S.T.L.: Director of Aftercare for Villa Louis Martin

Erica Elliot, M.D.: Consulting Physician

Bro. Regis Leonard, T.O.R., R.N.: Nursing
Doug Reed: Yoga Instructor
Rev. Ray Mann, O.F.M.: Spiritual Director
Sr. Brigid Cannon, O.P.: Spiritual Director

Auxiliary Staff

Rev. Sal Busca, S.P.: Spirituality Workshop
Santa Fe Mountain Center Staff: Wilderness Experience
Paula Ripple: "Broken at Sacred Places"
Dr. John Pilch: Wellness-Spiritual Workshop



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APPENDIX

TREATMENT WITH THE USE OF THE MEDICATION DEPO-PROVERA

SERVANTS OF THE PARACLETE
FOUNDATION HOUSE/VILLA LOUIS MARTIN
JEMEZ SPRINGS, NEW MEXICO 87025

The therapeutic program which coincides with the use of the medication, Depo-Provera, is explained in the brochure under Foundation House and Villa Louis Martin. The treatment program for those who have been involved in illegal sex offenses is normally no less than eighteen months. Personnel on our staff are also instrumental in placement for these men when they complete this program. This placement normally involves supervision and an extensive follow-up by Foundation House/Villa Louis Martin staff. Also, the Servants of the Paraclete operate a half-way house which can offer supervision, limited work and continued therapy.

Obviously, community safety is primary in these cases. This is the reason why we encourage open and frank discussion with superiors, peers and others concerning the behavior of a resident when he leaves this program. This type of behavior is a highly habituated preference and is pleasurable to the offender. It is addictive behavior. There is no single cause for this behavior in people. The arousal system needs to be treated and we believe that Depo-provera is one of the best ways, at the present time, to treat sexual arousal in men with a sexual preference for adolescents (hebephilia is sex with young women and ephebophilia is sex with young men) or who are pedophiles, or who are involved in other illegal or harmful sexual actions. The treatment needs to be immediate, pointed and decisive.

Aftercare is primary in these cases. When a man is discharged from this program a member of our professional staff will conduct a follow-up workshop in his new place of assignment. This follow-up involves meeting with the people in the community or place of residence where this man will live and work. This is an honest and open discussion of the reasons why the man went through a therapeutic program and his needs for the future. Five months after completion of the program, every resident is required to return to Foundation House/Villa Louis Martin for a week-long follow-up workshop conducted by our staff. During this week, the man will meet with the same therapeutic staff people who worked with him while he was in this program. These six-month follow-up weeks will be continued for two years and the man is expected to return for each one.

When they leave this program and continue on the medication, Depo-provera, it is ordinarily to be administered by injection and prescribed by a physician who has been appraised of the client's need for the medication. Usually, this physician is a psychiatrist who is also seeing the client in therapy. The prescription for Depo-provera may not be changed without the consent of our psychiatrist.

Therapists who have been working in this area believe that religious consequences and guilt reduce arousal more than legal consequences and guilt. This seems to be our experience, also. Foundation House is a religious institution and, as such, we concentrate a great deal on spiritual values and religious reformation.

Treatment for sex offenders can involve the following:

1) Covert reconditioning and desensitization: this is done through masturbatory reconditioning or satiation therapy. The man is taught to become bored with his own fantasies and to become conditioned to an older age group. We do not choose to use this method of masturbatory reconditioning in this program. In this program, Depo-provera acts as a substitute for this reconditioning.

2) People who have been sex offenders usually lack these basic adult skills:

- A) Social skills
- B) Assertiveness skills
- C) Empathy

Therapeutic intervention would obviously concentrate on teaching these skills.

3) These men usually lack basic sex education. This is a primary part of any therapeutic intervention.

4) Cognitive and Reality Therapy would be utilized to help these men deal with their rationalizations and their distorted fantasies; this is known as cognitive restructuring.

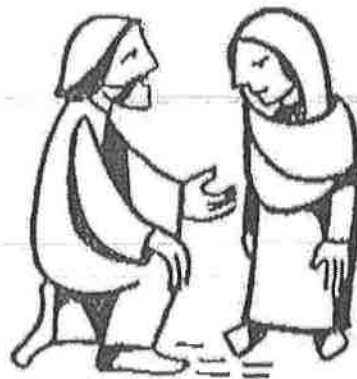
5) Wilderness Program (as described on page 11 of this brochure).

6) Special group therapy with other sex offenders which deals specifically with honest feedback, information about harm to victims and discussion of compulsions.

7) Drug and alcohol abuse can often be related to these incidents of sexual offending, so this would need to be diagnosed and treated where indicated.



The holiness of God
is not limited
and the weakness of God
is stronger than men.
(1 Cor. 1:24)



Nor do I condemn you

Criteria for the use of Depo-provera:

- 1) The person is a high risk for sexual involvement with children or adolescent minors or a high risk for other psychosexual involvement which is harmful or illegal.
- 2) The person will have been through an intensive, supervised treatment program and has a history of recidivism or recurrence of the harmful or illegal action.
- 3) The person meets the medical criteria for use of the medication.
- 4) The person is aware of the possible side-effects of using this medication.
- 5) The person signs a legal release for the use of this medication.
- 6) The person will have been evaluated by the psychiatrist, a psychologist and a Servant of the Paraclete staff member prior to using the medication. All three will agree on the necessity of using the medication.
- 7) There will be no coercion in suggesting the use of this medication. We offer this as a form of treatment. However, we are entitled to publicly state the risks if a person refuses. We do feel obliged to state publically when a person is not following our recommendations.
- 8) We ordinarily require that a person take this medication by injection and not in tablet form.

Depo-Provera is used after the following screening has been done:

- 1) Psychiatric interview with the psychiatrist.
- 2) Psychological interview with the psychologist.
- 3) Interview by a Servant of the Paraclete staff member.
- 4) Medical clearance by a physician.
- 5) Initial Laboratory work includes:
 - a) CBC
 - b) Smac
 - c) T4 - VDRL - UA
 - d) Pt and PTT
 - e) Testosterone Level
 - f) F.S.H.
 - g) Serum Leutinizing Hormone
- 6) ~~Written medical clearance is received from the physician.~~
- 7) ~~Written permission for treatment is received from the client.~~

After beginning to receive the medication, the following procedure is followed:

- 1) Initial medication dosage will probably be Depo-provera, 300 mg. IM
- 2) Serum testosterone is monitored weekly.
- 3) A medical graph is kept.
- 4) Observation and noting of any side effects.



For the Good Shepherd
I know mine and mine know me
John 10:1-3

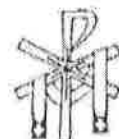


Jemez Springs, New Mexico 87025 (305) 829-3586

SERVANTS OF THE PARACLETE

TREATMENT PLAN FOR SEX OFFENDERS

THIS PACKET OF INFORMATION IS AN APPENDIX TO THE BROCHURE FOR FOUNDATION HOUSE. IT DESCRIBES THE TYPE OF TREATMENT THAT IS OFFERED HERE FOR PEOPLE WHO ARE REFERRED FOR ILLEGAL SEX OFFENSES.



TREATMENT WITH THE USE OF THE MEDICATION DEPO-PROVERA

SERVANTS OF THE PARACLETE
FOUNDATION HOUSE/VILLA LOUIS MARTIN
JEMEZ SPRINGS, NEW MEXICO 87025

Over the past ten years we have treated fifteen men with the medication, Depo-provera. Of these fifteen, fourteen have returned to the active ministry without recidivism. One returned to the active ministry and, after four years, returned to the same behavior, but was found to have discontinued the use of the medication. He was asked to leave his place of ministry and has been suspended. One other has discontinued the use of the medication but has not returned to the previous illegal behavior. He has been informed that he has placed himself in a very precarious position and is not receiving official Church authorization.

The therapeutic program which coincides with the use of this medication is explained in the brochure under Foundation House/Villa Louis Martin. This treatment program is normally no less than eighteen months. Personnel on our staff are also instrumental in placement for these men when they complete this program. This placement normally involves supervision and an extensive follow-up by Foundation House/Villa Louis Martin staff. Also, the Servants of the Paraclete operate a half-way house which can offer supervision, limited work and continued therapy.

Obviously, community safety is primary in these cases. This is the reason why we encourage open and frank discussion with Superiors, peers and others concerning the behavior of a resident when he leaves this program. This type of behavior is a highly habituated preference and is pleasurable to the offender. It is addictive behavior. There is no single cause for this behavior in people. The arousal system needs to be treated and we believe that Depo-provera is one of the best ways, at the present time, to treat sexual arousal in men with a sexual preference for adolescents or who are pedophiles. The treatment needs to be immediate, pointed and decisive. Incarceration can be viewed as another form of denial of the basic issue and postpones treatment and may only result in recidivism.

When a man is discharged from this program a member of our professional staff will conduct a follow-up workshop in his new place of assignment. This follow-up involves meeting with the people in the community or place of residence where this man will live and work. This is an honest and open discussion of the reasons why the man went through a therapeutic program and his needs for the future. Five months after completion of the program, every resident is required to return to Foundation House/Villa Louis Martin for a week-long follow-up workshop conducted by our staff. During this week the man will meet with the same therapeutic staff people who worked with him while he was in this program. These subsequent follow-up weeks will be

continued for two years and the man is expected to return for each one.

When they leave this program and continue on the medication, Depo-provera, it is ordinarily to be administered by injection and prescribed by a physician who has been appraised of the client's need for the medication. Usually, this physician is a psychiatrist who is also seeing the client in therapy. The prescription for Depo-provera may not be changed without the consent of our psychiatrist.

Therapists who have been working in this area believe that religious consequences and guilt reduce arousal more than legal consequences and guilt. This seems to be our experience, also. In fact, in some cases we found men who wanted to go to jail! Foundation House is a religious institution and, as such, we concentrate a great deal on spiritual values and religious reformation.

A possible treatment for sex offenders can involve the following:

1) Covert reconditioning and desensitization: this is done through masturbatory reconditioning or satiation therapy. The man is taught to become bored with his own fantasies and to become conditioned to an older age group. We do not choose to use this method of masturbatory reconditioning in this program. This is, perhaps, where Depo-provera can act as a substitute.

2) People who have been sex offenders usually lack these basic adult skills:

- A) Social skills
- B) Assertiveness skills
- C) Empathy

Therapeutic intervention would obviously concentrate on teaching these skills.

3) These men usually lack basic sex education. This is a primary part of any therapeutic intervention.

4) Cognitive and Reality Therapy would be utilized to help these men deal with their rationalizations and their distorted fantasies; cognitive restructuring.

5) Drug and alcohol abuse can be related to these incidents of sexual offending so this would need to be diagnosed and treated if it were the case.

Criteria for the use of Depo-provera:

- 1) The person is a high risk for sexual involvement with children and or minors or a high risk for other psychosexual involvement which is harmful or illegal.
- 2) The person will have been through an intensive, supervised treatment program and has a history of recidivism or recurrence of the harmful or illegal action.
- 3) The person meets the medical criteria for use of the medication.

- 4) The person is aware of the possible side-effects of using this medication.
- 5) The person signs a legal release for the use of this medication.
- 6) The person will have been evaluated by the psychiatrist, a psychologist and a Servant of the Paraclete staff member prior to using the medication. All three will agree on the necessity of using the medication.
- 7) There will be no coercion in suggesting the use of this medication. We offer this as a form of treatment. However, we are entitled to publically state the risks if a person refuses. We do feel obliged to state that a person is not following our recommendations if we are recommending the medication, Depo-provera, and it is refused.
- 8) We ordinarily require that a person take this medication by injection and not in tablet form.

Depo-Provera is used after the following screening has been done:

- 1) Psychiatric interview with the psychiatrist.
- 2) Psychological interview with the psychologist.
- 3) Medical clearance by a physician.
- 4) Initial Laboratory work includes:
 - a) CBC
 - b) Smac
 - c) T4 - VDRL - UA
 - d) Pt and PTT
 - e) Testosterone Level
 - f) F.S.H.
 - g) Serum Luteinizing Hormone
- 5) Written medical clearance from the physician.
- 6) Written permission for treatment from the client.
- 7) Serum testosterone is monitored weekly.
- 8) A medical graph is kept.
- 9) Initial medication dosage will probably be Depo-provera, 300 mg. IM
- 10) Observation and noting of any side effects.

FOUNDATION HOUSE/ VILLA LOUIS MARTIN
STAFF

Very Rev. Michael E. Foley, S.P., D.Min.: Servant General,
Director of Villa Louis Martin, Instructor in Religion and
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Rev. William D. Perri, S.P., M.A., D.Min.: Vicar General, Director
of Foundation House, Instructor in Spiritual & Psychological
Development and Sexuality.
Rev. Neil Saller, T.O.R., J.U.L.: Associate Director of Villa
Louis Martin, Assessment Director
Rev. Daniel Millar: Spiritual Director
Rev. George Reynolds, O.P.: Spiritual Director
Rev. Ted Isaias, M.S.W.: Director of Aftercare
Rev. Rodrigo Ortiz, O.F.M., M.S.W.: Placement Counseling
Jay Feierman, M.D.: Consulting Psychiatrist
Jack Ellis, M.D.: Consulting Psychiatrist
Sharon Stillwater, Ph.D.: Consulting Psychologist
Sarah Gaughin, Ph.D.: Consulting Psychologist
Bob Goodkind, Ph.D.: Consulting Psychologist
Nancy Rosborough, M.A.: Art Therapist
Gwenyth Lewis, M.A.: Movement Therapist
Marty Green, R.N.: Psychodramatist
Rev. Mr. Hemming Atterbom, Ph.D.: Physiologist
John Papenfuss, Ph.D.: Physiologist
John Gustafson, Ph.D.: Physiologist
Linda Soroos: Administrator
Santa Fe Mountain Center Staff: Wilderness Experience (similar to
Outward Bound Program)



SACRA CONGREGATIO
PRO RELIGIOSIS
ET INSTITUTIS SAECULARIBUS

Prot. n. 14156/65 R. 125

DECRETUM

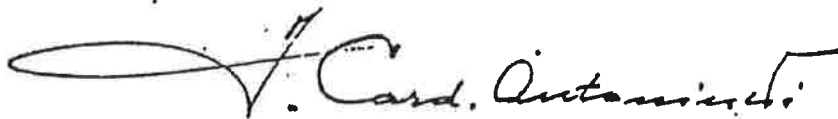

Institutum Sodalium v. "Servants of the Paraclete", cuius domus princeps Romae exstat, ortum habuit in archidioecesi S. Fidei in America Septentrionali, anno 1947, zelo et studio Geraldii Fitzgerald, sacerdotis olim Congregationis a S. Cruce qui, eximia dignitate ac simul lamentabili sane condicione permotus qua nonnulli aliquando graviter laborant presbyteri, ex difficultatibus cuiuscumque nominis angustiati, hanc novam voluit Familiam Religiosam condere.

Nunc, verò, cum praefatum Institutum iam annò 1952 in Congregationem iuris dioecesanì per decretum ab Ordinario loci rite latum canonice erectum fuisset, cum insuper nostris commotis temporibus eius finis maxime momenti eiusque opera pariter peropportuna existimentur, Moderator Generalis, litteris commendaticiiis Ordinariorum locorum quorum interest valide suffultus qui de apta institutione, de recto regimine necnon de sollicitudine omnino fraterna qua sodales fratribus sacerdotibus in gravi discrimine tum ministerii tum ipsius vocationis exigitatis succurrere nituntur, supplices huic S. Sedi porrexerit preces ut ipsum Decreto laudis decoraretur.

Haec itaque Sacra Congregatio pro Religiosis et Institutis Saecularibus, vigore facultatum a Summo Pontifice Paulo VI concessarum, attentis litteris testimonialibus Ordinariorum locorum de quibus supra; audito insuper voto specialis Commissionis PP. Consultorum, reque mature in Congressu Plenario diei 4 Decembris a. 1970 perpensa, Congregationem Servorum Paracliti praesenti decreto laudis congruis aptisque verbis laudat et commendat.

Contrariis quibuslibet non obstantibus.

Datum Romae, die 16 mensis Ianuarii, A.D. 1971.


Card. Antonini

praef.

(translation)

Sacred Congregation
for Religious and
Secular Institutes

Frot. n. 14156/65R. 125

DECREE

The Institute of "The Servants of the Paraclete", whose generalate is in Rome, began in the archdiocese of Santa Fe in North America, in the year 1947, through the zeal and dedication of Gerald Fitzgerald, a priest who was once a member of the Congregation of the Holy Cross. Moved by the indignity and lamentable condition under which some priests were heavily burdened because of difficulties of various types, he wished to found a this new Religious Family.

Now, since this aforesaid Institute has already been established in the year 1952 as a Congregation of Diocesan Right through the decree of the local Ordinary, and moreover since this work seems to be especially opportune for these troubled times, the Superior General, with commendatory letters from local Ordinaries who give valid testimony concerning the appropriateness of the institute, concerning its well ordered management and concerning the fraternal sollicitude with which its members help brother priests who are suffering a grave ministerial or vocational crisis, has humbly petitioned the Holy See for the "Decretum laudis".

Wherefore the Sacred Congregation for Religious and Secular Institutes, in force of the faculty bestowed on it by His Holiness Pope Paul VI, and after studying the testimonial letters of the local Ordinaries mentioned above; moreover, having heard the opinion of the special Commission of the Reverend Father Consultors, and the matter having been maturely deliberated in the Plenary Session on the 4th of December, 1970, recommends and praises, with the present "decretum laudis" the Congregation of the Servants of the Paraclete.

Anything to the contrary notwithstanding.

Given at Rome on the 16th of January, 1971.

(signed by Cardinal Antonutti, Prefect)

(E. Heston, c.s.c., Secretary)