

I was born in April of 1947 in Georgetown, British Guiana (now called Guyana), on the north east coast of South America. My father was an American of Dutch descent whose home was in Wisconsin. He was an officer in the army air corps, later the Air Force. He was the eldest of a large family, and had sad memories of his childhood in the depression. He could be charming and smooth, and I think may have been a bit of a womanizer.

My mother was born in British Guiana. Her family was colonial British. I think one of my great uncles had been governor of the colony. Her family was also large but she was not the eldest. She seems to have had a very happy childhood, as she often would entertain my two sisters and me with tales of long holidays in Tobago and Trinidad, as well as stories of formal parties at their home in Georgetown. She grew up near the sea in a nearly perfect climate. Servants did the cleaning and cooking, nurses took care of the children. My mother did not know her way around a kitchen until she was forced to produce meals after becoming married. My father used to say he taught mom to cook.

My parents met under bizarre conditions, my father having been pulled off a military transport bound for the war in North Africa. At a dance they met and my dad, splendid in military uniform, announced that first night that he would marry my mother. She found him to be a very forward American. In fact they were married in Wisconsin in 1943 and my mother became pregnant almost immediately. My sister Sandra was born in April 1944, and Christine a year and a day later. I have been told that my mother adapted very poorly to life in Wisconsin with its fierce winters. They did not have much money and my mother would have periods of depression. When she was pregnant with me her doctor told my dad, "If you want your wife to live long enough to raise the children, take her back to her home." So I was the third child born in April. I had a normal birth and was taken care of by the family nurse. Before I was two years old we moved back to Wisconsin.

My earliest memory, and I am not sure this ever really happened, is of a doctor and my father examining my penis to see if I should be circumcised, as this was not "automatic" in British hospitals. My sisters were near the door and later told me that people walking by could see me. Did this ever happen? I don't know. Anyway the decision was not to circumcise which made me feel and look different from American boys. As I grew up I would avoid situations where I would have to change in front of others. Early in life my genitals were a source of shame to me.

We lived in many different places when I was small, and consequently my closest friends were my sisters. Before I was seven we lived in British Guiana, Wisconsin, Buffalo New

York, Atlanta Georgia, and Van Nuys, California. Part of this time my father was away in Germany, and I think, Japan. I have very few memories of these years. I don't know what effect my father's absence had on me, but I was much closer to my mother and sisters.

I have two important memories from when I was six or seven years old. One was quite traumatic. We were living in the San Fernando Valley, and my dad was working at Edward's Air Force Base in the desert. He would come home to the apartment on weekends. On one of these occasions my mother and he must have had a fight. Our family was one in which there was a minimum of demonstrable emotion. We did not hug, or say endearing things to each other. Never were voices raised. We children were expected to be well behaved and quiet. No one ever yelled. At times we were spanked, but there was never a big scene. I think my mother has always been rather passive toward my dad, and she was conscious in those early years of her complete dependence on him. At any rate, there must have been some scene, and my dad came to me and announced that he no longer loved my mother, and instead was going to live in Germany with a woman he loved there. (I think he had an affair while he was overseas.) I came completely unglued. I became frantic and begged him not to leave us. I think all my fears of abandonment focussed on this moment. Years later my mother said she never understood why he had said that to me, such a small boy. She knew I would never forget it. As it turned out my dad stayed, but I am sure in the back of my mind I always feared abandonment.

The other memories I have are childhood sexuality memories of playing doctor with a girl named Marsha, of teasing my sisters about their boyfriends, and such. I have a vivid memory of getting in trouble for pulling down the pants of a smaller boy who lived in our apartment complex. I was with two other boys when we did this, and it may have been my idea. We did get caught by the small boy's mother and I remember being terrified that I was going to be punished. As it turned out my mother just told me not to do it again.

After living two more places in the Los Angeles area, and going to two more schools, we moved to a nice house in Orange County near Knott's Berry Farm and Disneyland. There used to be oranges there in those days. I was ten years old. My brother Peter had been born the previous year, and another brother, David, was born when I was eleven. So we almost had two families: the one in which I grew up with my two sisters, and a decade later one with two small boys. We all went to Catholic schools...my father is a great believer in quality education and he felt the nuns were the best available. We were told that if we got in trouble at school we could expect double that when we got home. I had a few friends, and I became an altar boy. I remember one frantic night when I was in training and the priest in charge told me

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that I could not be an altar boy because my Latin pronunciation was so bad. I went home sobbing and quite sure my father would be angry and disappointed. I have a memory of him sitting at my bedside and comforting me. He said he would get me a tutor. I remember being surprised that I was not in trouble, and I feel that my father empathized with his frightened son. I don't have many memories like that.

We were a proud Catholic family, and my father would put us on parade whenever possible. We would march down the front aisle on Sundays and sit conspicuously in a front pew. My dad became president of the Holy Name Society. We prayed the rosary as a family. We never watched television during the week, and on weekends we could only watch what my dad marked in the TV Guide. All homework had to be checked by him before being handed in to the nuns. During the summer we were required to bring home schoolbooks and dad would assign work daily. There was no doubt who ruled our lives. None of us could envision rebellion. My dad drank at the time, and eventually developed into an alcoholic, but I don't remember abuse of liquor. I do remember my dad's unpredictable and awful temper. Once my sister Christine went to a skating rink with a friend. Christine wore a skating skirt which my father had forbidden as being prurient. The other girl's parent was to have picked them up, but my father did instead. He said nothing to Christine on the way home, but once in the house he exploded as he had never before. He ripped the skirt from my sister and tore it to shreds. He was in a rage. My mother tried to stop him and then he turned on her. She locked herself in the bathroom but my dad kicked a hole in the door. All of us children were terrified and crying. It was one of the worst nights of my life. I don't remember how it ended, but the next day it was as if nothing had happened. A full-length mirror was bought and placed over the wrecked door. Everyone tip-toed around, but I don't think the incident was ever mentioned. We still lived in terror of another explosion. I described it as always having to walk on eggs so as not to upset my father. My mother claims it was like living next to a live volcano.

When I was thirteen I was emptying the garbage when I discovered a used Kotex. I hadn't a clue what it was so I carried it back into the house and showed it to one of my sisters. I said, "Look, some one's been bleeding!" My sister about died of embarrassment and I was rushed out of the room without explanation. What great secret had I uncovered? A few days later my father sat me down and together we began to read through a sex education book which had been recommended by the priests. They could not have chosen a worse source, because it was very anti-sex, and I believed every word. The pope would not have laid out a more conservative approach had he personally given the instruction. I remember verbatim one section when the book dealt with wet dreams. These were events that were

unavoidable but nevertheless to be resisted. Consider the pleasure one might realize to be poison to the soul. Wet dreams were like poison candy, it tasted sweet, but would kill the immortal soul. Any slip in a stalwart resolve to fight against the pleasure should be confessed immediately. Masturbation was unspeakably evil. I swallowed the instruction hook, line, and sinker. I would resist sexual pleasure forever. Every night I prayed that I would be spared a wet dream for fear I would fail to resist. I wanted to remain pre-pubescent. I didn't want to grow up into the confusing world of adolescence. When I began to grow pubic hair I secretly used an electric shaver to remove it. I was terribly ashamed. I prayed that my penis would remain small like a boy's. I thought men's genitals were ugly. I did whatever I could to resist the inevitable arrival of puberty.

Fitting well into this fear of sex, women, men, and my father, was the idea of going off to the seminary to be a priest. I had started to think about this years before, and I don't remember if the idea was mine or my father's. He certainly encouraged it, and probably would not have accepted any other profession from me. I was glad to be going away from home, and some of my friends from eighth grade were going to St. Anthony's in Santa Barbara also. I remember being disappointed when my father would not let me go to my graduation dance with my school friends. He said he didn't think the fathers at the seminary would approve of dancing with girls and such. I never protested, but did as I was told. At the age of fourteen I was off to boarding school.

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St. Anthony's was a small school of 230 students housed in large stone buildings behind Mission Santa Barbara. Most of the students were from middle class families and all arrived with hope of becoming priests and Franciscans. The dormitories were really barracks. There was very little privacy, which was difficult for me at first. This minor seminary functioned as both a pre-training program for priests and as a filter mechanism for straining out those who were not suitable. or at least that's how it worked on paper. As a result the senior class had about thirty members, while there were one hundred ninth graders.

I was not terribly homesick, and I adapted quickly to life at the seminary. The routine drove some out. I thrived. I loved the camaraderie, the instant allegiance to a group, the encouraged competition between classes. I was bullied by some of the older boys, but not to any serious degree. I was 5' 1" tall and weighed 102 pounds. I had never won a fight. The school prided itself on its monastic order and discipline. The chapel was beautiful with high vaulted ceiling, deeply shaded stained glass, and magnificent pipe organ. I came to love the services and mourned over the fact that I was not chosen for the choir. For three years I tried to join, and was only accepted as a senior. This experience affected the way I constructed choirs many years later. We played sports daily, and the school was divided into teams with varying divisions so that one was playing those of equal ability, or shall I say, inability. I learned to play football and baseball well, and I played handball at any available moment. Basketball was more difficult for me. St. Anthony's was very demanding academically. Languages were emphasized. Latin, Spanish, and Greek were required. Italian and German were electives, but one had to take an elective. Social studies, the arts, English, natural science, religion, were considered important. Mathematics were not well taught. Discipline was enforced through the ranks, and many older students abused their privilege, but basically the school ran smoothly. It was a microcosm, and the outside world had little to do with our lives. I thrived. *was never happier.*

Sex had very little to do with anything else in my life at that time. I knew of no liaisons among the students, or between the all male faculty and students. I never masturbated, and I often wondered what other boys confessed so often -- there was always a line at the confessional box before the 6:15 am Mass. I had reached puberty by the time I was a sophomore, and I suppose I had some wet dreams, but I was still afraid of any sexual thought or act. I remember lying in my bed and tickling myself -- not touching my genitals -- because the stimulation felt good. Actually I remember my first wet dream, during the summer after my freshman year. I recall fighting against any enjoyment and compulsively trying to utter some holy words so I would not do so. It was a real ordeal.

I wished I could fantasize about girls but I was afraid to do so. I lived a very pure life. When I was a junior we had a sex education course, which included basic facts and much morality. I was afraid to ask questions and admired those who were courageous enough to raise their hands. Once someone asked what exactly did "fuck" mean? There was dead silence in the room. That word was never heard at the school. The priest explained that it was a crude way of denoting sexual intercourse. I was grateful for the knowledge, as I hadn't a clue what it meant.

Gradually many of my friends left the school. They either failed the academic course, did not seem to have the correct attitudes, were disobedient in various small ways, or were simply judged "not to have a vocation". Some left on their own. At Christmas of my sophomore year, five boys were summarily expelled after the school's annual Christmas concert. Their crime: talking with some girls after the concert. No contact with the opposite sex was allowed.

In 1965 I graduated from the high school and went directly into the major seminary college in San Luis Rey, forty miles above San Diego. Again the school was a closed system, capable of functioning quite independently of the rest of the world. Academics were stressed, sports were not as important as in high school. Some men joined our class who had not been with us at the minor seminary. These were considered "delayed vocations" and were somewhat suspect from the start. For those of us who had been together before these new students arrived with a refreshing attitude that things could be done differently. This was the day of Peter, Paul and Mary, The Mamas and the Papas, and Bob Dylan. We would sit out near the orchard after supper and sing protest songs. It was at one of these sessions that some guys started talking about masturbation. I don't remember why the topic arose or what was said. What I did realize was that none of my classmates considered it wrong, and that I was the only one in the group who did not do it. We had been educated in a fairly liberal spirit, and not only did my classmates reject the categorization of sin into venial and mortal, but many of them questioned the church's entire approach to sin, guilt, sexual ethics, and many other questions. Further, the faculty had recently been on "retreat" with Carl Rogers who had introduced them to a whole new way of relating. There were encounter groups started and talk of "getting out our feelings". Sometimes days of recollection would end with the groups holding hands and swaying to Indian chants by candle-light. I was frightened of much of this, and tried to avoid "touchy-feely" sessions. But the atmosphere was away from judgment and toward embracing, accepting, and sharing. I accepted most of the new theology in the church, and was considered a radical by my family, but I was never comfortable with some of the physical byproducts of this new renaissance.

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Autobiography: an insert

There is one event which I forgot to include from my high school years. I have never been able to assess its significance but I have downplayed its importance in my development. I don't remember thinking it too important at the time, and I am reluctant to give it too much power now. In fact, I don't feel particularly comfortable bringing it up at all.

One night when I was in boarding school I was sleeping alone in the school infirmary because I was running a fever. I must have been a sophomore or a junior. I woke up in the night to find a priest sitting on my bed and ready to take my temperature, which he did. Then he took off the covers, lifted my pajama tops and lowered the bottoms. I tried to stop this, but he gently moved my hand out of the way. Then he placed a folded towel on my chest and began to rub my stomach and chest. I became erect from the stimulation and his hand did rub against my penis several times. I remember feeling some distress at this because I did not know how much of this it might take to cause ejaculation. Before this did happen he stopped, covered me up, and left. The whole thing lasted, I suppose, about ten minutes. The next morning he asked me if I had been awake when he came in. When I said "yes" he said that he was trying to lower my temperature by making me perspire. I thought all this was a bit odd, but I never told anyone about it and pretty soon it faded from my memory. While I don't think it is of crucial importance in my life, it is curious that this is nearly the exact activity I would perform ten to fifteen years later.

I decided I would masturbate (I think we said "jack off"), but I wasn't sure what to do. I knew I was supposed to rub my penis, but how and for how long? I went to my room, locked the door, spread a towel on the bed, and lay on my stomach rocking back and forth. I suppose I fantasized about a naked woman, and after what I thought was a very long time, suddenly it worked! I was very impressed and decided I had a lot of time to make up. I did not feel guilty at all. I don't remember how often I masturbated after that, but probably several times a week. I don't think I ever confessed it as a sin, or ever told anyone about it. It was the beginning of a secret life.

San Luis Rey was adjacent to Camp Pendleton Marine Base, and the local town had a number of sex shops. I remember the first time I looked into the door of one, and saw row after row of magazines of naked women. I couldn't believe it. I walked out dazzled. Later I actually bought one and kept it between the mattresses in my room. That helped masturbation fantasies. I also read some "dirty novels". Probably it was here that I read my first story involving women and small boys. That image was very erotic for me, and eventually I read a lot of these books about women having sex with minors. I also bought some porno magazines of naked children. I asked my best friend once if he saw anything "special" in pictures of children. He said, "No, not at all." I began to realize that I was different. Sometimes I worried about this, but I thought that as long as it was just fantasy, there was no reason to panic. I knew that most people could dream about things they would never actually do.

A few times during the summers of my college years I associated with some young women who were family friends. Once I took a girl to dinner and a movie. We were definitely not lovers or anything like that, but had been friends for years. When I graduated from college and petitioned to continue in the Franciscan program, one of the examiners asked if I had ever dated. They didn't want me to go on if I had no experience of any alternatives. I told them I had dated a few times, and that I was fully aware of what I was doing. I was passed on to the next step.

That summer I worked at Children's Farm Home in Corvallis, Oregon. I had some experience teaching children religion in classes at Camp Pendleton, and I found I was very successful and happy doing this. In the back of my mind I wanted to be a child psychologist, or social worker, or teacher. In Oregon I was on a team taking care of older adolescents. This was difficult both because I didn't really like these boys, and because I was only a few years older than they. I petitioned to work with the 12 and 13 year olds, but it was denied. I did enjoy something of a friendship with a college girl/woman named Lora Saleen from Sweet Home, Oregon. We would go

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for rides on my little Honda motorbike and have picnics. I really liked her and we got along well. She knew that I was in line to be a priest, and that probably stultified the relationship somewhat. On the other hand she felt safe. I distinctly remember one night when a number of us counselors were having a "get together" at the house where I lived. When the dancing started I panicked because I didn't know what to do. I didn't know how to dance. So, I excused myself, went into my room, locked the door and masturbated to visions of a naked Lora. I also remember being very angry that I was so inadequate. Later that summer the group showed me how to dance. I loved both slow, close dancing, and the faster, freer style. Once started, I didn't want to stop. At summer's end I returned south to California and entered the Franciscan novitiate in Sacramento. Lora and I wrote each other a few times, then the friendship faded. I had never even kissed her goodbye. A few months ago I threw out the old letters from her that I had saved all these years.

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In novitiate I received the Franciscan robes and began a program which would run several years, and conclude in a "final" commitment to life as a Franciscan and then ordination. I never had a "vocation crisis" or a vision or a rebirth. I just followed the schedule, basically did as I was told, and kept my mouth shut. I had always been skilled at pleasing authority figures. Novitiate proved rather boring, so I looked for something else to do. My confreres took various jobs around the plant, such as cleaning the church, cooking for the group, or teaching religion at the adjacent school. I wanted something outside of the place so that I could be more independent. I applied for a job at a local Catholic children's home which had once been an orphanage and now was a boarding and day school for "dependent children", many of whom had been assigned there for various reasons by the courts. I started working a couple of hours a day supervising the play period of 10 to thirteen year old boys. Sometimes on Saturdays I worked all day, or now and then I would be called in on an emergency when someone got lost or ran away. I was good at my job, understood the children well, and was able to set my own schedule in novitiate. This was unheard of since novitiate was supposed to be a carefully regulated life. This was a pattern I later became known for: being able to set my own agenda on the edge of a group so that no one ever knew exactly what was going on with me.

There was one boy at St. Patrick's Children's Home in whom I took special interest. Perhaps he seemed more vulnerable than the rest. Maybe there was something about him that was physically attractive to me. I used to spend extra time talking with him and helping him with his homework. I never abused the boy or touched him inappropriately, but I clearly was attracted to him. The nun in charge always supervised the boys' showers and bed-times, in fact:

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After one year of this I took leave of Sacramento and moved to Berkeley. There I was enrolled in the Franciscan School of Theology and became a member of the Graduate Theological Union. While the Union had existed for some years, it was only recently that Catholic students and faculty had begun to participate. This was truly an ecumenical educational experience. For the first time I really became interested in academics. I began working for an M.A. degree in English church history. There was a lot of freedom given us students and I thoroughly enjoyed designing my own program, both in studies and in life. For the first time I was not carefully monitored. I flourished. A colleague of mine, another Franciscan, was in charge of music at the Catholic college Newman Center. This also functioned as an area parish. Knowing that I was interested in boys choirs and music, he asked me to think about starting a boys

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choir at Newman. I did so, I recruited and trained the choir while making many friends with the boys' parents and siblings. I worked very hard and the choir met with a measure of success. I was quite happy. I was invited out often by people connected to the choir. As always, people seemed to trust me implicitly.

What was going on sexually at this time? I was still masturbating, and from time to time I would purchase some pornographic novel or magazine. This was a very free time in Berkeley -- the early 70's. It would not be uncommon to see children take off their clothes and paddle around one of the campus fountains. This was of great interest to me, and sometimes I would photograph them with my telephoto lens. I also found in one of the full service book stores on Telegraph, some photography essays which centered on boys. Some of these were very acceptable, some less so, but from these books that I purchased the idea grew of taking my own photos of boys. In fact I did so on two occasions. once with [redacted] and once with [redacted]. My relationship with [redacted] is the more significant of the two.

When [redacted] first joined boys choir he was young, seven or eight years old, and very vulnerable because his parents were going through a divorce. He had light brown or blonde hair and blue eyes. He also sang quite well. Before long he was singing solos and coming for extra practices. I knew his mother well, also his sisters and grandmother. The family was comfortable with me and with the care and interest I took in [redacted]. Once I was with [redacted] alone at a borrowed beach cabin. I had decided we were going to do a one day look at a boys life in pictures. I had a photo journal from which I got the idea. So we did a sequence from rising to going to bed complete with bath and a trip to the beach. I don't remember how [redacted] reacted to all of this, but he was cooperative. He trusted me. I'm sure for me the exercise was sexually stimulating. I eventually had the film developed in Germany and small prints made, which I would look at from time to time. Finally I destroyed negatives and prints. But there is more to the story of [redacted] and me. We used to wrestle, and I would tickle him, while paying special attention to touching his genitals. One summer he came and spent a month with me in Oregon, where the same type of activity was repeated many times. Always this was done under the cover of some "legitimate" touching. [redacted] never seemed to mind, and I wasn't about to stop on my own. He sang some solos at a Mass following my ordination, and I have been in touch with his mother for years. When my provincial requested names of those I had abused, I gave him [redacted] along with a recent address. Today [redacted] is in therapy trying to recover from my molesting him.

About this same time, or possibly before, I molested my little [redacted] in Oregon. I was staying at my [redacted]'s home, and while she

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was at work I would babysit [REDACTED] I also took some nude photographs of him when he was very small, as he wandered about half naked. I also posed some photos of him pretending to be changed by his sister. But this was not the worst. One night after Christmas I was visiting my [REDACTED] I think it might have been New Year's Eve. Certainly we had been drinking, although I was not drunk. The children were still awake and we were watching television when I realized my [REDACTED] had gone to bed in her room which was at a distance from the children's rooms. At any rate, I told [REDACTED] to go to bed and I took [REDACTED] to his room, helped him with pajamas, and put him in bed. I was rubbing his back and then his chest, while touching his penis. It became erect, but I was sure he was asleep. Wondering what it would feel like, I put his penis in my mouth for perhaps five seconds. I remember thinking it was similar to sucking my thumb. A little shaken by this impulsive act I went to bed. The next morning [REDACTED] and I were watching cartoons. He asked me what I was doing to him last night. A wave of panic came over me as I realized he had not been asleep and knew exactly what had happened. I told him I was just playing a game, and not to worry about it, it was nothing. For the next several years I was worried he would bring it up some night at the dinner table. I don't know if he ever told my [REDACTED] about that night. No one has ever spoken to me about it.

During these years, the early 70's, I made one attempt to deal with my disturbing thoughts and actions. I tried to tell a Franciscan counsellor about it on two occasions. I always used such a round-about presentation that at neither time did he discover what I was talking about. I would hint, he would stab, and we missed each other entirely. Once I said that I was worried about the attraction boys were to me. He said he knew what I meant, that he would like to spend more of his time visiting the elderly, but he still had to leave enough time for his academic work. How was my master's thesis coming, etc.?

In 1972 I completed a master's degree in theology, and the next year I was ordained a deacon. Soon after I received permission to spend a year in England and Germany working as a research assistant to a law professor from Cal Berkeley. I was very good friends with his family, and I would also help take care of the four boys and a girl so that the parents could escape on occasion and travel without the family. I never abused any of the children, and I don't remember being tempted to do so, although there would have been ample opportunity. I loved the time in Europe, and specialized in learning the intricacies of the English school system. For a time I lived in Oxford, and then in Cambridge where I soaked up the culture of the English cathedral and collegiate choir. I resolved to return whenever I got the chance. I do remember spending some time in a porno shop in Amsterdam, which had examples of every kind of sex you can imagine, but I bought nothing there. I did buy the German edition of a large sex education book which later appeared in this country under the name Show Me! It sold here in Dalton Book Stores and featured naked children. I also bought a French sex education book with several photos of a family au naturel. I kept these hidden from the family with which I was staying. I also investigated the possibility of studying English history at one of the universities, but that never worked out.

When I returned to California I served as a deacon in our church in Phoenix, and then in May of 1975 I was ordained a priest in the new St. Mary's Cathedral in San Francisco. Here was the focal point of fourteen years of study and training. My family proudly posed with me for photographs. My parents were beaming. My mother's parish priest use to say to her, "You are very blessed -- the mother of a priest." My sisters had always doubted that I was doing the right thing with my life, but on that day and the following when I said Mass for the first time at the parish church everyone joined in the celebration. As usual I was having trouble staying in the moment, as I was planning the next step. I had been accepted in the elementary teacher education program at Cal Berkeley, and I was hoping to teach children. The provincial met with me and I explained what my plans were. His were different. St. Anthony's Seminary in Santa Barbara was desperate for a teacher, and he wanted me to go there. The school had changed radically after I had graduated ten years before, and I did not like its new policies. I told the provincial I didn't want to go there, and after an exploratory visit, I was convinced that I was right. I argued with the provincial, who reminded me of my vow of obedience. A few weeks later, during the summer vacation, I moved down to Santa Barbara, angry, resentful and hurt.

I used to help out on Sundays by saying Mass at the Old Mission. The ushers and lectors referred to me as "the rookie". At times I was the only one resident at the school, a large four-story stone

building connected with dormitories, classrooms, cavernous halls, and dark passages. The grounds cover sixteen acres. One night a crazy man climbed in my third-story bedroom window and said he was the son of god. I was lonely, confused, inexperienced, and angry.

The real nightmare began when the faculty and students arrived in late August. Gone was the clean-cut, middle class student body of my schoolboy years. True to the Franciscan ideal, the school had begun to cater to the poor, the disadvantaged, those who badly needed a good education to survive. It was a noble cause, and among these students were some very fine young men, some of whom became Franciscans, but the experience was very different from the early sixties. Girlfriends were tolerated, and after some time were even encouraged. In many ways the curriculum was now up to date and more practical, but the classics had been dropped. Latin and Greek were no longer offered, and so on. I was supposed to replace two people who had left, and no experienced faculty member wanted to increase his teaching load, so as new man on the team I was given the courses that had been taught by two men. I had never been in a classroom before as a teacher, but I was given a heavy work load. That first year I taught Fresh social studies, Sophomore history (1 sem.), and religion, upper division art/music appreciation, and Senior psychology (1 sem.). Then the choir director quit just before the school's annual concert, so I took over that also. I was dean and chaplain for the sophomore class, and also took my turn at supervising students in the dining room, study hall, dormitory, and weekend free times. Soon I came to hate most teenagers. They were loud, ill-mannered, and always in trouble. In the first few months of fall I decided to do something I would enjoy and that I could control. I founded the Santa Barbara Boys Choir, and recruited boys from area churches and schools. More and more I spent my free time (such as it was) working on the choir and separating myself from my fellow Franciscans. The school administration was suspicious and jealous of the boys choir from the start. I became more secretive and isolated. I had lost my place at Cal, but I was teaching small boys anyway, and I had complete control of the organization. Early in the choir's history I began involving parents in planning, fundraising, etc., but it was clearly my choir, and the fulfillment of one of my fondest dreams. Now I understand that it was also a constant supply of attractive little boys.

REDACTED

15

I don't remember who was the first boy with whom I acted inappropriately in Santa Barbara, but I do remember several different boys all of whom I associated with in the first or second year. The choir only rehearsed once a week in those early days, so if a special song was to be worked on, it had to be outside of the normal practice time. As a result there were any number of times when I would have arranged to be alone with a boy. Often I would plan not only to rehearse music with a particular boy, but also would want to play certain games with him, which were sexually charged experiences for me. I was in my late twenties, and these boys were eight to eleven years old. Parents always seemed supportive and generally delivered their sons, and collected them several hours later. Almost always I would start with a music practice for perhaps an hour. Eventually we would end up playing darts in my office. If the boys lost the game, he would have to submit to being tickled for a certain length of time. Usually I would suggest or insist that he wear a pair of athletic shorts without underwear "so that I could tickle him better." Because these shorts had large leg openings, I could not only see the boy's genitals, but also rub against them while tickling him on the stomach or legs. I used this same pattern with several boys, and this is what my intervention letter described. I would find this kind of play very stimulating and would have an erection. I don't know if any of the boys ever noticed this, as I was always fully clothed, but I was conscious of it. After this game, which might last twenty minutes or an hour, I would tell the boy to change back into his clothes and we might do something else, like hike along the creek behind the seminary. Then he would be picked up or I would take him home. Later I would masturbate while imagining rubbing a boy's penis. All of these fantasies would involve a contextual story, that is, I would imagine arranging a meeting, what clothes the boy would be wearing, what dialogue would take place, etc. Even if I used an image of a boy I did not know in a fantasy, I would have to make up a story which would place the boy in some sort of relationship with me. I don't know why it was so important for me to do this, but a large part of the excitement would be imagining this "grooming" behavior. The same is true with my fantasies of women, that is, I would have to create some type of relationship on which to base the sexual encounter. Perhaps this is why prostitution or anonymous sex always seems so repulsive to me, or at least I have trouble imagining sex with someone I don't know. I have been speaking of a general pattern of behavior, now I suppose I should tell of some specific happenings

was a very attractive little boy, perhaps nine years old when he first joined choir. He was very well tanned, and now that I think back on it, he was probably the most beautiful child that I molested. He also had rather effeminate mannerisms, although I did not find these particularly attractive. His mother was divorced,

REDACTED

14

REDACTED

and he had three older sisters, so his mom was very happy at the attention I was giving him. I used to come over some days after school, and often came over on weekends. He was only an average singer, so we did not do a lot of music together. I think we talked a lot, as he was fairly sophisticated. I used to play darts with him, which would end with the tickling I described above. I don't remember ever actually touching his penis, but the game was still sexually exciting. He seemed to enjoy himself also. Somehow I coerced him into posing for nude photographs. We would go into the music room, which locked from the inside in a way that no one could get in. Using a black stage curtain as a background I took various shots of him either dressed or undressed. The poses were formal and not in themselves erotic, but photographing a naked boy was stimulating for me. I developed the photos myself in the school lab, with varying degrees of success. I remember one picture in particular. In it [redacted] was naked and standing sideways to the camera with his hands clasped behind his back. He was partially erect and the contrast of him against the black background was soft with an elusive quality. It was a very good picture that I could show to no one. It was very hard for me to destroy this photo, and I tried to discover a way that I could keep the negative, but I was afraid of getting caught with it, so after some time I burned both. As [redacted] grew older he lost interest in the choir, and I saw him less and less. I am quite sure he is one of those who responded to the call to report me, because my provincial knew about these photos even though I never told him that I had photographed [redacted]. I don't know if he has accepted the offer of counseling which has been extended to all my victims. I hope he is recovering from the damage I did.

REDACTED

REDACTED

17

first came to choir when he was too young to join, but his two brothers were in choir, and his mother usually helped at practices with passing out music, or by bringing cookies. I abused both of his brothers with tickling games where I rubbed against their penises, and I did take a few nude pictures of but I was really out of control with I took nude photos of him when he was quite young, perhaps seven years old. Some of these I gave to his mother, as I thought they were quite artistic. Over perhaps a four year period I took dozens of photos of some nude, many clothed, but I never again gave nude pictures to his mother. He was very fair boy, with blond hair. Sometimes he was not anxious to come to St. Anthony's to see me, but with some pushing, or promise of ice cream, he would usually agree. Once there, he never balked at the photo sessions. I would get him to undress gradually, by taking a picture of him first fully clothed, then without shirt, then without pants, and so on until he was nude. Sometimes we would take these pictures outside, in the foothills of Santa Barbara, but more often somewhere around the seminary. There were many private spots available. We would do other activities together. Like go sailing in S.B. harbor, or go for a hike, but my main interest was in seeing nude, or in tickling, touching, or rubbing him.

One "game" I would play with him, which allowed me to touch him at will, was to see how long he could lie quietly acting as though he were asleep. Sometimes he would do this with a "walkman" radio over his ears. I would already have made sure he was dressed in loose-fitting shorts with no underwear. With him lying across my lap on a couch I would pretend I was playing the piano on him, all up and down his body, or I would just lightly tickle him all over, including on his genitals. This game could go on for twenty minutes or longer. Once I rubbed his penis so intensely that he actually reached a form of orgasm, as his penis jerked by itself. This excited me a great deal, and I remember being very sexually excited by this. was still pretending to be asleep. I never again tried to do bring him to orgasm, but the memory gave me many re-run experiences while masturbating by myself.

I also did some "kinky" things to. Once I rubbed his whole body with oil so that the photo lights made him look shiny. This was also, of course, and excuse to rub his penis. I took some photos of him as though he were an impoverished Appalachian boy in the depression: he wore only a ragged t-shirt. Once, or perhaps more than that, I took him up into our tower which was stark concrete with steel barred windows, and he posed as a prisoner with few clothes on. I took some photos of him tied up with a big rope. It was as though I felt I could do anything to him that I wanted. In marked contrast, I also photographed him in choir robes against stained glass window.

REDACTED

18

When [redacted] was about eleven, one day I was playing the dart game with him. I told him he had to wear the special shorts with no underwear. He said he did not want to; I insisted. He started to cry, and that snapped something in my head. For the first time I was seeing signs that he really did not like this. Just about then his father drove up on a motorcycle, and I told him he could get dressed and go home. That marked the end of my molestations of [redacted]. He remained in the choir, and afterwards followed his brothers to become a boarding student at St. Anthony's, but I did not approach him again.

REDACTED

I think [redacted] is the boy whom I molested most seriously. I did so more often and to a greater intensity than with any other. When my Provincial asked me if there were anyone he should specifically contact regarding my behavior, I gave him [redacted] name. Later it came out that I had also been involved with his older brothers. The three boys (young men) have begun proceedings to sue the Franciscans.

There were several other boys with whom I played these sexual games, like darts with sexual tickling, or massage including either directly rubbing their penis or rubbing near it. This was the case with [redacted] and perhaps [redacted] brothers, and with [redacted] who wrote the intervention letter. Once at night I also gave a "rub down" which included some touching of his penis. He did not really want me to do this, but I kept asking (begging) until he consented.

Sometimes I would take some boys on a special outing, or on vacation with me. Usually I took four boys, but sometimes only two. These would include back rubs (read sexual touching) with some of the boys. I gave the same type of treatment, that is, "back rubs" which included some rubbing of the genitals to a few boys who were students at St. Anthony's. I clearly remember this with two boys, both of whom had been in the boys choir. At least one more young man has accused me of molesting him in this way, but I don't remember doing this, although I don't think he is lying, and clearly I am capable of doing it. I don't think I continued this activity in the dormitories for a very long time. The official report on this behavior calls it "assaults in the dormitory."

In 1963 we took the boys and men's choir to England for the second time. After the choir returned, another adult and I and two boys continued to tour. Each night I would give one or both of the boys a "back rub" which included touches in the area of their genitals.

Upon returning to California, I read in the L.A. Times that a boys choir director in southern Calif. was being charged with child

REDACTED

molesting for touching some of the boys' genitals. I was terrified and shocked. For the first time it was before me that what I had been doing could be classified as criminal behavior. I became paranoid. I imagined that every boys' parents read that article and decided to carefully question their sons about me. This brought on a crisis. I was sure I would be found out. Of course I could tell no one. I tried to think clearly but couldn't. I barely slept at night. I avoided boys and their families. I told myself my life was over, I had no options, the damage had been done and could not be repealed. The only good thing I could do was to commit suicide before the truth came out. I was bothered by the fact that I did not seem to be able to plan clearly. I also wished I knew more of what moralists were saying about suicide. Actually I was frozen into doing nothing. Finally someone suggested I see the school psychologist. With really no hope I went to see him and eventually was able to tell him of my fantasies. I never gave him enough information to report me. Exactly what I said I don't remember, but the sessions helped me enough that I started to get better. By now school had started and with it the choir was back on its practice schedule. Everyone seemed to treat me just as always. I resolved never again to touch a boy in a way that could get me into trouble. I was still constantly around boys. still occasionally had one stay the night (sleeping in a separate room), still supervised showers, still took some on trips. But I avoided rubbing their genitals, and never again did I take a photo of a boy nude. Now, with the tacit approval of my psychologist, I started paying attention to adult women. Why I had never before been sexually involved with a woman is somewhat difficult to answer. From an early age I had been taught that women were a dangerous temptation for priests. I knew and enjoyed many women, most of whom were connected to the choir, but I never was conscious of any sexual energy between us. If there had ever been invitations in the past, I had totally missed them. I also never thought a woman would be interested in me in a physical way. I felt that I was unattractive to women, or certainly at least I was unavailable. At any rate, never before had it been an opportunity or issue. Once I decided to be more open to the possibility of sexual involvement, within a couple years I had relationships with three very different women, all of whom I enjoyed.

■ and I had been fairly good friends for several years. Her son had been in choir since he was eight, and she and her husband had been helpful with projects a number of times. Their marriage broke up, but occasionally I would still visit for a glass of wine or for dinner. We began to take evening walks together once or twice a week. She was artistic and witty and she seemed to enjoy our walk as much as I did. Afterwards we would stop at her home and talk over a glass of wine. Once on a rather chilly evening we were taking a walk. I had my hands in my overcoat pockets. All at once

FEMALE
#1

she put a hand in my pocket as well and so we continued holding hands. This was a new sensation for me that I liked. I felt warm and flushed and happy. When we returned to her house she asked if she could give me a good-night kiss. I said "sure" but I didn't know what to do. I did catch on fast and kissing became part of our "goodbye" ritual, which gradually became more intense. On one occasion she took my hand and placed it on her breast, giving me permission to explore. Before long I was feeling her breasts under her blouse and having battles with those damn bra clasps. All this was a bit dangerous because she did have three children in the house. But I found it wonderfully exciting and sexually stimulating. I did go through some periods when I worried about where all this was going, and sometimes I would avoid her street for fear of running into her, but gradually I overcame these doubts. I felt a whole new world was opening up for me, and for the most part I felt really good about the experience. I felt that I was normal, and reacting in a perfectly normal sexual way. Once or twice I tried to touch her below the waist, but she stopped me and said she did not want to be touched there. Never were we naked together, nor did we have intercourse or oral sex. Throughout the autumn, winter and spring we saw each other regularly. This was the same time I was trying to overcome my depression. During the summer of '83 I lived in Berkeley and went to school at USF. [redacted] came to San Francisco and we spent several days together touring around, holding hands, and kissing. I was my usual paranoid self and was frightened that we would be seen by someone I knew. This next part of the story is very embarrassing for me to tell. One evening she took me to her hotel room and asked me if she could give me a special gift. After I laid back on the bed she undid my belt and levered my pants and underwear. She took a hold of my penis and was going to do "I don't know what," when all of a sudden I began to ejaculate. I was horribly embarrassed and dressed as quickly as possible and left. I don't think I saw her again for six months because I went on sabbatical in England. When I returned she told me that she had met someone and they were to be married. I was terribly disappointed, but of course I was not going to marry her. I just liked our games and sexual play. My first serious romance was over.

In the fall of 1984 I went to England on sabbatical to work as a chaplain at an all-girls school. (A mixed lower school was attached.) I was still trying to deal with depression, and some time away seemed like a good idea. I acted as chaplain and also taught an introduction to psychology course to the 5th and 6th form girls. The Sisters were more than kind to me, and I made life-long friends with the Headmistress, Sr. Monica. Significantly, I arranged for one of the choirboys from Santa Barbara to spend the month of December with me while attending school in England. No one ever said that they thought this an odd thing to do, but in hindsight Sr. Monica said she was surprised by my request. I knew

REDACTED

21

REDACTED

would enjoy my stay much more if I had one of the boys to share the experience with. came over and we did have a great time. I liked to have a child to take care of, and got along well with the English boys and with the Convent Sisters. He became the darling of the older girls who often invited him to their common room for hot cocoa in the evening. I did not molest that is, I never touched his genitals, but I did give him "back rubs" (body rubs) and prepare his bath, etc. There is something about me that is happier when accompanied by a small boy I think it is probably a combination of sexual feelings, emotional attachment, and permission to play on a child's level. Perhaps besides the sexual element, the child in me wants a playmate.

Also during these years I practically raised a boy named He was without a father, and his mother worked two jobs. He was a bright boy with a sweet singing voice who needed help. I put together a fund to pay for a better school for him, and often helped him with his homework, took him to his therapist, etc. He had his own room in my apartment and often stayed the night. Many times I gave him back rubs and body rubs but I avoided his genital area. I was determined not to molest him. Now I realize that I put myself in some very dangerous circumstances but I never touched his genitals. After I went on sabbatical he spent less time with me, but we remained friends (almost a father-son relationship actually) until he grew out of choir.

About this same time, the mid-1980's, I had a short affair with a single woman who was on our faculty. It started one evening when she told me she was afraid she was falling in love with me. I was astounded because, although I found her attractive and considered her a friend, I had no idea how one just "fell in love". She was leaving the school at the end of term, so we both knew this would not be a long-term relationship. We did kiss, and touch each other intimately, and have oral sex, but never intercourse. At the end of the year she moved away, but we did see each other on occasion and for a while we were sexual at these times. Eventually we saw each other very little, she found other friends and later married.

WOMAN #2
(ON
Faculty)

I became Rector of St. Anthony's in the fall of 1984, and struggled to keep the school open, but the decision was made to close it in the spring of 1987. This was a very difficult time of transition, and I worked ~~very~~ hard to keep student body and faculty in reasonably good spirits until graduation. Then I industriously set out to lease the buildings, put the library in storage, etc. I was highly praised by our Board of Directors for the work I did at this difficult time. The next year I started work on a history MA at UMass. Then my next crisis hit.

REDACTED

22

A Franciscan priest and former faculty member was accused of molesting two young ~~men~~ while they were students at St. Anthony's. Not only was I the best of friends with this family, but unknown to them at the time, I had molested the same two boys when they were in choir, by tickling them and touching their genitals. I was expected to console the family, deal with the anger of the parents, handle community relations because the offender had been on the faculty, and deal with my own feelings of horror at what I had done myself. I came close to an emotional breakdown. Again I felt that I could not go on living, I could not tell anyone why, and soon I would be found out anyway. I canceled some of my classes at the university, locked myself in the office, and once again felt like committing suicide. As a last resort I made another appointment with my therapist and explained in general terms the state of my life. He once again helped me to pull out of my depression, but I don't think I ever really completely recovered.

Around this same time I began to be sexual with a woman, slightly older than myself, whom I had known as a friend for years. She had been involved in cheer before, and three of her boys had earlier been in it. She was separated from her husband and working toward a divorce. We began by jogging together, then went on some picnics. I don't remember how the relationship turned sexual, but it did. I was feeling very alone, she was starved for affection, and the opportunity to be together was there. For a number of years we carried on this "affair." I loved the mutual touching, the kissing less, and I never was comfortable performing oral sex on her. But we did masturbate each other, and in this way I believe she reached orgasm. Sometimes I would not ejaculate the entire time although I would have a strong erection. Perhaps I could not relax enough, or I was afraid to be out of control, or I was just unable to reach sexual release. Twice I think we had intercourse. After each time I was a nervous wreck, because even though one of the times I was wearing a condom, I was still afraid she might become pregnant. She used to ask me if I loved her, and although I could express care and close friendship, I was afraid to say I was in love. Not only do I not know exactly what that means, but I was afraid of the commitment which saying it might involve. Even when I moved to Berkeley in 1991, she used to come to the Monterey Bay area and we would secretly meet to spend time together and to be sexual. I never did spend an entire night with her.

[REDACTED] #3
WOMAN

Backing up a bit, in June of 1991 I finished my degree at the university, and I was asked to move to Berkeley to work in the Provincial office. I had been listless and unhappy, could not describe any job that would interest me, and was generally depressed. The boys choir hired a new director, I was replaced by another administrator in Santa Barbara, and with somewhat heavy heart moved to Berkeley.

23

While living in Berkeley I worked in Oakland at our provincial office, mainly doing secretarial work. As I had nothing else I wanted to do I was not dissatisfied, but clearly this would be a transition job. I got along well with the office staff and I was reasonably happy, but had no ambition. Sexually I was continuing to masturbate to images both of women and boys, and as I said before, occasionally I would see [REDACTED] in secret of course.

The year sort of bumped along taking me with it. In December I visited the choir in Santa Barbara, but already there were boys in it whom I had never met. I felt welcomed but estranged. There was a dispute going on about the new director, and I was drawn into the controversy. That was not pleasant. In April I joined some of my family for a 10K race in the Redwoods. Then in May the letter of intervention arrived. This was addressed to me with copies sent to several church officials, including my Provincial, confronting me with a molestation of perhaps ten years earlier. The people who had sent it had been my best friends. The tone of the letter was stern, but the writers tried to point out that by forcing me to get help they were not only protecting other boys, but helping me as well. (Since this time they have become very hostile.) I sat down with my provincial and a couple of good friends that same night and told them the accusations were true, and that there were many other instances of similar behavior. I was somewhat in shock, but I was not overly surprised that the secret was finally out. My confreres promised support and action, and a few days later I left for St. Luke's Institute in Suitland, Maryland, near Washington DC, for a week of evaluation. There I was interviewed and tested in every way possible, including medical examinations and a brain scan. It was a fairly disturbing procedure, but the 32 clergy patients at the hospital (St. Luke's is a psychiatric hospital) kept assuring me that I would make it. At the end of the week my provincial flew out and together we listened to the psychological and medical evaluation. At this point I felt devastated. The psychiatrist emphasized the seriousness of the problem, which he diagnosed as pedophilia, same sex, non-exclusive, and recommended that I begin treatment as soon as possible. I remember one of the interviewing therapists reading a summary of my life history. I was asked if I wanted to say anything. In an emotional outburst I said, "I don't know how you can say those things about my father, he's a very good man!" Trying to calm me, she stated that she was only repeating information that I had given her. It was decided that in ten days I would return as a patient. I felt convicted and sentenced. My depression became more acute. I just wanted to die. On the six day flight back to San Francisco I stared out the window and was silent.

24

I visited my parents in Portland, Oregon, and told them I was being sent away to treat depression. It was some months later I told them about the sex addiction by telephone. More on that later.

St. Luke Institute was originally founded by a priest-psychiatrist to treat alcoholic clergy. When it became clear that there was a need for treating sex addiction, the SLI adapted its program. It uses the medical model combined with Twelve-step therapy. It is well staffed and expensive. Normally the program lasts seven months, but I was there for thirteen months. I had individual therapy twice a week, small group therapy (3 men and 2 therapists) three times a week, large groups twice a week, and then psychodrama, and other-plans thrown in at various times. There were also educational lectures and workshops on eating disorders, rational thinking, family dynamics, etc. Every night we went to a 12-step meeting. On weekends one could get permission to go into Washington for the day. I became an expert tourguide of the Smithsonian museums.

I started the program feeling very miserable and quite sure that if anyone should find out what I had done I would be ostracized. So I tried to say as little as possible. I spent a lot of time reading novels. My sister Christine was a great support and phoned every night. She also visited several times. I wrote a sexual history and gave it to my therapist to read. I minimized everything. I often thought how much better it would be for everyone if I were dead. I couldn't watch the news or read the Washington Post for fear my story would be there. The fact that nearly every other person at the Institute had similar problems did not seem to matter to me. Every night I had to write one page for my therapist about what was significant that day. Thus he kept a watch on my moods and on how I was understanding myself. I sat in the back of the chapel during Mass and at prayers, half hidden behind a pillar. After seven weeks I had to present an hour-long "behavior Log" to a group of patients, basically describing why I was at St. Luke's. I did this with great trepidation and, to my surprise, many tears. I felt desperate. Afterwards the other patients greeted me with hugs and assurances that I wasn't the most horrible person they had ever met. Two days later they read their written comments to me -- in what areas they saw denial, things they felt I minimized or left out, etc. It was a good lesson in tough love. Then my therapist had each person there (16 in all) say how they would feel if I committed suicide. That caught me completely by surprise. It was one of the most difficult sessions I have ever endured. It brought all of the shit into the open and exposed it to daylight. I just sobbed. I was upset and angry at my therapist for doing this. But in many ways the technique worked, and much less often did I slip into this extreme self-pity.

After these experiences I started to improve and became more active in the program. I started enjoying myself more. I felt a little bit safe because of the support of the others in the Institute. I became very attached to my therapist who seemed so often to know how to help me. I started taking depo-provera injections, and after a short time on Prozac (which seemed to make me worse). I switched to the anti-depressant I take now. I had many crises as my conduct in Santa Barbara became more public, but from each I recovered. The major crisis was when I was told that I had been in the front page of the Santa Barbara paper, and that one of my victims had been on television saying what I had done to him. I fell apart. Actually I went into a kind of trance. I just stared at a blank wall and didn't hear anything in the room. My friend became alarmed and called the duty nurse. She phoned my therapist who called me, but I couldn't tell him what had happened, so he called the psychiatrist who told the nurse to give me something. I suppose it was like a Chinese fire drill. Later my therapist asked me to please try not to have a crisis at 10:30pm on a Saturday night. Connected with my public notoriety was what the church calls "public scandal". As a result my Provincial told me that I could not again function as a Catholic priest nor hold any position of authority in the church. Although I knew this was coming, I was, and still am, devastated. He said I need to look at the "vocation issue," but so far I have not been able to do so.

When I realized that my case was becoming public, I decided that I needed to tell my parents about my sexual acting out, about the molestations and also about the women. My sister Christine flew to Portland to be with them when I phoned. I had each parent get on an extension line and a clearly as I could I told them what had been going on in my life. My Dad responded immediately that he was sure God would take care of everything and I was not to worry -- they would keep me in their prayers. My mother was in stunned silence. What happened next says a lot about my family. Christine sat with my mother who kept muttering that she couldn't understand how I could do such things. Weren't priests given special graces so that they had no sexual feelings? What had gone wrong? My dad marched into the room and said, "I'm going to the store. Does anyone need anything from Safeway?" My sister asked if he had understood what I had said on the phone. Dad said, "Can't do anything about that, it's all in God's hands." Out to Safeway he went. Telling my therapist this story, I said that I had no idea what my Dad's feelings were. "No," my therapist said, "And the apples don't fall far from the tree."

After seven months I graduated from the main program, but all concerned agreed that in many ways I had only just scratched the surface of my search for self-understanding. Things in Sta Barbara were still hot, and I was in no rush to jump into the caldron.

I have already spoken about my friend [redacted]'s visit to St. Luke's so that we might come to some resolution of the relationship. This was done with the help of my therapist. She agreed that she would not wait for me any longer because I was not available. We also agreed to a writing schedule, but that has since fallen apart. Once she told my therapist that she sometimes saw me as almost one of her children, perhaps a seven year old. I was very surprised at this, but also curious and hurt. It has given me something to ruminate over.

In early January I graduated from the in-patient program and moved into a "three-quarter way house." This involved far less supervision on the part of the institute, more freedom for me, a change in therapists, and generally gave me much more time for myself. I had therapy twice a week, and small group twice. I tried to find a job, and when I couldn't, I volunteered to help at a soup kitchen and also at two convalescent homes. I still went to 12-step meetings every night. So my days were filled.

My therapist's speciality was expressive art therapy, so I began to draw a picture with crayons at every session. While my drawing skill remained that of a child, my ability to communicate with the picture grew. I delved into some family issues which I had avoided previously. I made pictures of monsters who threatened me and we spoke about what these ghosts meant and why they were fearful. At times I even drew bright sunny scenes which reflected a less depressive state. Overall I was relatively happy. Yet on the horizon was the release of a report out of Santa Barbara on the sexual molestations which had occurred at St. Anthony's Seminary over a thirty year period. Letters were sent to every child I ever had in boys' choir, to every high school student I had taught, as well as to men who had seen my classmates in high school. Clearly the net was set to catch others besides myself, but virtually everyone I had known in the time period received a letter which included my name as an already known entity, and asked for any additional information. The investigation dragged on much longer than had been planned at first. This loomed as a dark cloud as we entered spring and summer of 1993. I was slated to return to California in July.

Before leaving St. Luke's I updated my aftercare contract and arranged to meet with a therapist in San Jose. I left St. Luke's frightened of what lay before me but pleased with the work I had done there.

Upon arriving at my old room in Berkeley, I was told that I should move with all haste to my new assignment at San Juan Bautista. Further, Tom West, a franciscan psychologist who would be on my support team told me that the Provincial had cancelled my appointment with the therapist and I was to begin a group therapy

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program for child molesters instead. I stared in disbelief. Then I flipped out. I told Tom that without a therapist I would self destruct. I wouldn't make it. In my distress I felt I was being set up to fail -- a feeling that has arisen in various situations since. As I found out more about PTA, I developed reasons why I should not be involved. A compromise was made that I could have an individual therapist as long as she was also in my small group. I agreed to try PTA for three months after which we would re-evaluate the experience. Six months have gone by and at this point I would be shocked and angry if I were not allowed to continue.

3RD PART . PRIVACY

A Pastoral Response to Allegations and Instances of Sexual Abuse of Minors at St. Anthony's Seminary

I. Sexual abuse of minors involves an egregious violation of personal integrity and the breaking of one of society's most basic bonds of human loyalty and trust. It is an invasion of both the personal and familial life of the victim. When this abuse is perpetrated by a priest or religious the offensiveness is compounded by the high regard, faith, and power which is given to those in positions of pastoral example and leadership in the Catholic Christian community. Knowledge of the action provokes confusion about faith, anger at the personal violation, and sows distrust in all directions, creating in many respects a "solidarity in victimhood" between the minor, his family, and the community to which they belong. Unfortunately, as we have seen in many instances, the violation is so basic that it is met with denial and total incomprehension; it is often very difficult to break the barriers of defensiveness; those once victimized can become twice victimized, and the cycle of violence increases in all directions.

As friars minor with the profession of witnessing to the Gospel, we believe that this abuse in no way can be tolerated, countenanced, or accepted; because sexual abuse of a minor is such a unique example of offense against those essentially "powerless" and "voiceless," the religious fraternity must take decisive steps to speak for those who have no voice, heal the wounds of the body Christ which has been socially violated, and restore the basic elements of trust and fidelity which have marked the close relationships between the friars and the community of which they are a part. As painful as it is, we are committed to facing the truth about ourselves and our individual brothers; we want to take personal and systemic steps to remedy the situation. Within our Gospel way of life, knowledge that this has occurred in one of our own institutions and beyond it can only be seen as an opportunity, with the help of all, to "turn our face like flint" and proceed both as "penitents from Assisi" and peacemakers within the Church and society.

We believe that our pastoral response should be dictated by this Gospel covenant with the people of God and the religious integrity of the Gospel. We want "truth with a pastoral face." We recognize very well that we need help and sometimes a shove in doing this.

II. Most of you are familiar with the basic facts which occasioned the meetings taking place the last five weeks. In March 1989, charges of sexual abuse of minors were filed by [REDACTED] against Philip Mark Wolfe, who was a Franciscan friar and teacher at St. Anthony's Seminary from September 1981 to June 1984. The molestation occurred between 1983 and 1987, but because of the statute of limitations only the charges of [REDACTED] could be treated with criminal seriousness. In September 1989, Philip Wolfe pleaded "no contest" to one count of oral copulation with a person under eighteen and was sentenced to a term in county jail followed by six months in a treatment

Third Party Privacy Rights

center. In May 1992, the [REDACTED] family again approached the provincial minister of the Franciscans to inform him that [REDACTED] while a member of the Santa Barbara Boys Choir, also had been inappropriately sexually touched by Father Robert Van Handel. Robert was founder of the choir and teacher at St. Anthony's Seminary from May 1975 to its closure in June 1987. While the activity with the Boys Choir was pursued through the means of a public letter to its members and family in October 1992, information emerged at a meeting at St. Anthony's on October 28 that Van Handel's sexual abuse of minors extended well into the seminary itself. Since that time, several other victims, some both members of the Boys Choir and seminarians, have come forward; rumors and indirect allegations have also been made. In addition, past cases, dating back many years, have surfaced.

III. The Province policies involving friar misconduct and the sexual abuse of minors have evolved gradually from their first formulation in April 1988. I think we are much indebted to the persistence and honest challenging by the [REDACTED] for our own growth in this area. After meeting with them in January 1990, in the dreadful wake of the first victimization, the defnitorium worked on the achievable goals presented to us by the family; they overlapped with our own desires to address any situation like this actively and with the strongest pastoral responsibility. The whole fraternity grew tremendously through this experience: admissions procedures were reevaluated; continuing education programs by people trained in psycho-sexual development and sexual deviancy were conducted for the benefit of those in formation and those in the fraternity at large; after an interim policy, a clear and precise statement on sexual misconduct was adopted by the province in January 1992. The programs and policy were seen as developmental; we believe these most recent experiences open up a new chapter in our own growth, especially since our own policy now in place was not designed to deal with historic cases but with current issues. We have committed ourselves to dealing with this in a comprehensive way. Let me make some comments first about our general approach and then about the pastoral application to St. Anthony's.

A. 1. At the present time aspirants to our way of life undergo a lengthy process of discernment which involves a behavioral assessment interview covering family history, academic and work experience, spiritual journey, socialization and psycho-sexual development; the discernment process includes a psychological evaluation by a professional using the instruments of a personal interview, Object Relations Test, Rorcharch Test, and numerous questionnaires covering socialization patterns, hostility quotients, and word association testing. The admissions procedures themselves are formally conducted by friars independent of the vocations office through a review of the candidates entire file and personal interview. This entire review process involves three distinctive and independent stages; it is considered to be state of the art. However, in the light of these recent experiences, the entire procedures will be reevaluated, assessed, and, if necessary, augmented through recommendations

received from an independent review board which will be established.

2. Currently in place in the formation program, lasting from six to nine years, are extensive programs of continuing education in the areas of sexual maturation, pastoral responsibility, and sexual deviancy. After solemn profession and admission to pastoral responsibilities as a priest or laic friar, the programs of education continue, sometimes through the diocese and more often through the province itself. All of these programs conducted by the province will be reviewed by an independent board and strengthened.

3. The province does not operate any educational establishments involving minors; parish programs fall under diocesan policies. It is incumbent upon us, however, to see that an independent review is made of all those involved in ministry to minors in CCD programs and other such activities. In addition, we will be making a review of past personnel decisions made in this area and ask for recommendations from an independent board, so that current policies, where inadequate, may be corrected. We will insist on cooperation with diocesan programs and requirements in this area.

4. The current policies governing the sexual abuse of minors will be upheld with all rigor, especially those governing the placement and ministry of offenders. One of the tasks of the review board will be the evaluation of these current policies as to their effectiveness and application; if necessary, recommendations for changes should be made to the provincial definitorium. The policies adopted will be public documents.

5. In the course of the next six months the province will establish an independent review board designed to address the above areas of concern (items 1-3) and to make further recommendations to the provincial administration to insure the integrity of the friars life and ministry as it relates to minors. The board will also deal in an continuing fashion with cases of misconduct which arise. Directly under the provincial minister, the review board will be composed of five members, two of whom will be friars and three who will be lay specialists. Articles of procedure will be drawn up based on the best current models available, reviewed by the board itself, and finally approved by the provincial definitorium. The definitorium commits itself to the establishment of this board as an on-going project.

B.1. With respect to the allegations which have arisen involving the conduct of friars at St. Anthony's Seminary, the following steps will be taken:

2. The friars will continue to be proactive in responding to known victims and their families through the offering of counselling, the identification of contacts in the local community, personal visits, and remuneration for therapy.

3. It is clearly necessary that more information be gathered so that possible victims can be identified and helped in an appropriately confidential and sensitive way; so that offenders can be identified and appropriately dealt with in accordance with the established procedures; so that the truth of all allegations can be established. To accomplish these goals and to investigate the instances and allegations of the sexual misconduct of minors at St. Anthony's Seminary, the province will send a letter in December 1992 to past pupils of St. Anthony's Seminary from 1965-66 to its closure in 1986-87.

3.2 A Board of Inquiry will be established in January 1993 to process the results of the past pupil contacts and to investigate the allegations of sexual misconduct of minors at the seminary. The Board of Inquiry will be directly responsible to the provincial minister; it will be composed of five members, one to be a friar from outside the province skilled in counselling and informed on issues of sexual abuse; one a professional layman with expertise in the area of sexual abuse; and three other members, one of whom will be a victim and/or parent of a victim. The information generated by this process will be maintained in a confidential manner under the authority of the provincial minister following the guidelines outlined in the "Chicago Policy Regarding Clerical Sexual Misconduct with Minors" (4.6) A draft set of procedures will be drawn up as soon as possible, submitted to the board for review and further amendment, and finally approved by the provincial definitorium. Final recommendations of the board, respecting confidentiality, will be made public. After sufficient review, no friar who has been established to be an offender against minors will return to active public ministry without thorough and enforceable guidelines as those are recommended by the board.

4. In the course of the next five months, the friars will sponsor a series of fora which will have as their purpose the education of the Franciscans and local faith community on issues of child abuse and its implications, the spiritual dimensions of the situation and its meaning for the church, and the identification of local resources in the area. These goals may be accomplished by a day of recollection or weekend retreat, workshops, study groups, and the dissemination of information.

5. The province will work with the diocese in sponsoring a workshop for the broader Catholic community in Santa Barbara for the purposes of education and community information.

Dear [REDACTED]

11/22

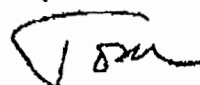
I spoke with Eugene Merlin. He looks forward to being on the board. However he asks that if there are any meeting times that are proposed that he be informed well in advance to clear his calendar. He also did not want to be included in the letter. He wants to begin fresh so to speak.

I am still reluctant to be on it myself. I do see this letter as part of the investigation and thus as part of the board's mandate. [REDACTED] doesn't feel much happier about being on it than I do. However there we are. I added the option to write to the board directly. I think this is an important option. There well may be someone who doesn't wish to contact a friar about these matters. I can't see how the time is going to be very significant. They will be receiving the letter just before Christmas. I can't imagine many will want to respond until after the holidays. That will be about the time the board begins.

Because this is a letter from you, I left the draft very unpolished. I know you'd want to rewrite it. I believe its got the major points we want to cover.

Good luck on the fourth!

Peace,



But the new one

Review Board

Personal Response

1)

2)

→ Attorneys -
→ Debtors
→ Policy

Working process with groups

Particular Application

Legal Board - 5 members -

1. person who has been → Person has knowledge

Ad 4 - Review Process

7. But we have been for Reviewing being back to group
in future, Review Board for Review

how to Review - Review placed →

How to deal of Review Review

Review Review

but just taking a Review! we will look to Review

- Independent Review Policy

3RD PART PRIVACY

Virgil: Rw. 15th century

20 people! - entered in NKH re

New York

No. 1000

very critical; slow into handling case

- 84/85: brown semicircular, large
lobes / probably related to L

Royal Commission / Anglo Commission, Baldwin
Commission.

They want a commission of their own.

Persons in good reputation; members —

Publicity - Lady who told me. Entitled to
understand "Pleading poverty & such."

They feel they want out it right

And for a policy of Liquid Mercantile, they are long
nothing. Unsettling X X X X X

What is feature of community?

They will try to get civil authorities involved.

x Letter - send out as early as possible,

he will present the letter -

x Commence ~~and~~ January -

here is a schedule of January

being held 20 years -> reasonable amount of time

from the possible evidence of decisions, it seems reasonable to

go for 25 years for today. It seems reasonable to others

for not 20 years.

1/1 ³⁸

3RD PARTY PRIVACY

S.A.S Greater Community
Planning Meeting
November 18, 1992
Agenda

1. Introduction

Purpose of this Meeting
Ground Rules
Secretary

2. Background

[REDACTED] (May he rest in peace), *former Seminary at St Anthony's*
Wesley, Montreal. Not in diocese yet

3. The Royal Commission of Inquiry into the Response of the
Newfoundland Criminal Justice System to Complaints (Hughes
Commission)

Mount Cashel Orphanage
Physical and sex abuse dating back to 1970
Five priests convicted

4. Newfoundland Archdiocesan Commission of Enquiry
(Winter Commission)

Pattern of coverup
Fifty five recommendations
Archbishop Resigns

5. Requirements of proposed independent Commission
(Discussion)

Purpose
Goals
Members
Expertise needed
Limitations
Headquartered
Other

6. Consensus

7. Resolutions

8. Publicity

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0724

about 20 people present

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P02

[REDACTED] critical of Joe's way of handling the case
against Philip Hoofe.
Also slow in reacting to [REDACTED] re Robert
Joe had to be pressed into being pro-active. At first
he was re-active.
Mother present said her son was molested by a priest at
Our Lady of Sorrows
Threaten major inquiry
we must limit publicity

Response to Dec 8, 1989, Laid Down & B. R. L. L. L. L.

Presenting History:

- Phil Wolfe Mar 1989
- BUIH June 1992

Oct 28 - meeting: Phil Wolfe, BUIH, possibly, others,

no person selected at that time for a period

later for the 1992 meeting to review period

- persons of others

St. Louis

- one way for a period, but with effectively

no person selected at that time for a period

the 1992 meeting, no person selected at that time for a period

St. Louis, no person selected at that time for a period

St. Louis, no person selected at that time for a period

St. Louis, no person selected at that time for a period

St. Louis, no person selected at that time for a period

St. Louis, no person selected at that time for a period

St. Louis, no person selected at that time for a period

St. Louis, no person selected at that time for a period

St. Louis, no person selected at that time for a period

St. Louis, no person selected at that time for a period

Presenting History:

It is clear, however, that the whole situation looks further

response.

(1) response to victims - family -

(2) information - community; further

(3) community action -

(4) response to family;

Advantages of the process:

✓ Privacy

✓ finalizes it faster, much good come particularly after

X before entry: (1) review public review

(2) review, selection

(3) review of decisions procedure, duty, right

X plan solutions, remain the

X low budgeted review board -

the responsibility for Phil Woffen - legal decision, we believe it would be
unlawful - in 1990?

✓ What we have learned - { legal process
rights of counsel, etc
victims & family - not to determent

X Phil Woffen history of no response -

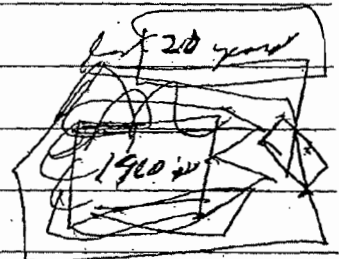
History of Parenting Issues:

X Phil Woffen -

June 1992, { history of the same victims

Sept 28, 1992 - (1)

(2) medical review -



1990 1967 25 years

may have been strong into primary -

1979
Circumstances: Phil Lidge, R.V.H., (June 1992)

- then hospital nursing - 10-15 yrs old -

Keep away from victim's mind; primary, period

Why 1972? - 1972/69? -

comes at primary responsibility of Church

wright into structures which support primary device -

Leads to Church contributing this

Religious 'victimhood' of children - written out -
from Bury. book -

religion of personal integrity -

was a opportunity of growth, restoration

① meeting prior to - beginning -

a) personal meeting (based up of heart)

b) invited to submit brief, final statement -

c) written meeting

show of power, betrayal of trust, unable to give informed consent

depression: 18 yrs old

"primary relationship: found a authority, loyalty, obedience, trust" (13)
spiritual bonding

How did we protect children?

can be prevented belief that victim is responsible for abuse

gets: suppression of faith community

1) network

2) isolation program

3) written information

4) abuse investigation

OEM VANH 1

0728

Why do it: - some people don't want to
- justice to victims

Address the institution: Jan 1987
School you AB-66 - 92

victim driver
abuse: justice to force
victim to learn for
all -
justice: who will be

1965-87

Letting reasonable attorney

What about forced
minor

When shall the covering have closed?

Shame that this has occurred
in rape, rape, betrayal

Address -

What the hell was going on if the faculty?

Affirm the good -

A real death: make peace, Beyond, How shall I speak this -
in silence & tears.

Victim can be interviewed;

Ullrich & Stanton; deadline period of 20 years

Our institutions to the board: recent very exposed for good writing -

A Board member's story who has to go

What is change of Board: how you know - who does it look like?

✓ Working must be fair-minded?

✓ Board interview for the of victim "u"

✗ Those former evidence - proceed on presenting evidence -

Search for the of victims, retention photo



Janet Hurley M.A.
marriage & family therapist
box 947 / Carmel Valley, CA 93924
408-659-3392

← A Friend of the Friars
does retreats with me
Is a child Advocate
does international workshops
on abuse

Wendy Sinclair-Brown, L.M.F.C.C., Ph.D.

PSYCHOTHERAPY
GROUP, INDIVIDUAL, COUPLES, FAMILY
License No. MCO16632

St. Francis Retreat Center
(408) 637-8818

P.O. Box 643
San Juan Bautista, CA 95045

← I don't know her well
but thought you might

THOMAS J. CALDAROLA, M.F.C.C.

PSYCHOTHERAPY (415) 923-9102

419 Presidio Avenue
San Francisco 94115
License #MR022792

← Ex Jesuit - a good
Therapist

Home:

510-253-9383

ADULT, ADOLESCENT
COUPLE, FAMILY

← you've met him

THOMAS J. TOBIN, Ph.D.
LICENSED CLINICAL PSYCHOLOGIST

5674 STONERIDGE DRIVE, SUITE 217
PLEASANTON, CA 94588

510
(415) 847-0145



JOHN F. KENNEDY UNIVERSITY

650-5093

Vernice Solimar, Ph.D.
Program Director
Interdisciplinary Consciousness Studies

12 Altaminda Road • Orinda • CA 94563 • 415/254-0105

← Ex-nun also a
good Therapist

OFM VANH 1
0730

Radhule B. Weininger, Ph.D., M.D.
PSYCHOTHERAPY

802 CARMEL
ALBANY, CA 94706

3477 SACRAMENTO ST.
SAN FRANCISCO, CA 94118
PSYCH. ASST. #PSB-18028

← a mother, did her PhD
dissertation on incest.



Fr. Alex Lewis O.F.M. Conv.

Our Lady of Guadalupe Church
1225 Fifth Street
Hermosa Beach, CA 90254
(213) 372-7077

← Alex is a MFCC Intern
Now.

Alexander J. Shaia, Ph.D.
MFCC Lic.# 29273

Walnut Creek, CA
510•906•8852

Sonoma, CA
707-765-5099

Visdom & Compassion through Psychotherapy

← Does Diocesan workshops
on the RCIA
Did his PhD dissertation
on male incest/molest
victims



Bonita Ann Palmer, M.D.
General Practice, Women's Health
Health Promotion & Counseling
Min An Health Center

1144A Pacific Avenue
San Francisco, CA 94133

T+P

By Appointment:
(415) 771-4040

← Third Order Episcopal
Franciscan. Specializes
in women's Health
and is a PhD candidate
in psychotherapy.

Doug McKinney, M.Div., M.A.
MFCC Intern
(415) 752-1702

California Counseling Institute

4614 California Street
San Francisco, CA 94118
Registered MFCC Intern #IMF 16176

← Episcopal Priest/therapist

JAMES S. TUCKER, Ph.D.

CLINICAL PSYCHOLOGIST
841 LENZEN AVE.
SAN JOSE, CA 95126-2700
(408) 925-0225
LICENSES: PD-8613, M-14999

NAME: Rev. James S. Tucker, S.S., Ph.D.

ADDRESS: Pastoral Services Center
841 Lenzen Ave.
San Jose, Ca 95126-2700

PHONE: (408) 925-0225 (415) 826-2925

DEFINING STATEMENT:

Jim Tucker is director of a consortium of Catholic licensed clinical psychologists and psychiatrists who serve the local Churches by a ministry to ministers (clerical, religious and lay). Jim is licensed as a clinical and forensic psychologist and as a marriage, family counselor. Jim provides clinical evaluation of seminarians and religious candidates for 22 dioceses and religious orders. In addition to individual psychotherapy, he provides psychological evaluation and expert testimony in litigation involving religious especially in sexual offenses. Jim provides consultation to the bishops and provincials of region XI.

DAYS/HOURS: Monday- Saturday 9:00 a.m.- 9:00 p.m.

CLIENTELE: Clergy, religious, and lay people on referral

FEES: Individual psychotherapy (45 min) \$ 95.00
Forensic services \$ 175.00 per hr.

SPONSORSHIP: Society of St. Sulpice and Diocese of San Jose

STAFF: Jim is an individual member of ICCRC

OTHER LOCATIONS: San Francisco, Vatican II Institute, Seton Medical Center

CALIFORNIA
The Torrano Center

NAME: The Torrano Center
Psychological and Spiritual Services
ADDRESS: 490 Second Street, Suite 204
San Francisco, CA 94107
PHONE: (415) 777-1998

DEFINING STATEMENT: Formerly Consultation to Religious Personnel, The Torrano Center is a private, nonprofit, ecumenical corporation founded in 1979 on the desire to serve spiritually-oriented individuals and groups in the achievement of psychological and spiritual health and growth. Offices have been established in Oakland, San Jose, and Los Gatos as adjuncts to the main office in San Francisco. Requests for workshops have come from other states as well as local groups.

DAYS/HOURS: Administrative Office: Monday-Friday, 9:00 a.m. - 5:00 p.m.
Therapy: By individual arrangement. 24-hour answering service.

SERVICES: Counseling, individual/group psychotherapy, consultation, psychological testing, spiritual direction, educational workshops for persons in religious life and ministry, on-site work with religious living groups, parish staff and other ministerial groups.

LightStream is a program of inpatient psychiatric care for religious professionals. Comprehensive medical/psychiatric/psychological/spiritual evaluation and treatment are available for those individuals who have either not benefitted from outpatient evaluation or who need the inpatient milieu to assist in diagnosis and formulation of a treatment plan. Length of stay may average 7-10 days for a full evaluation to 2-6 weeks for evaluation, treatment and development of a continuing care program.

CLIENTELE: Primarily religious personnel and clergy, but lay clients are included.

FEES: \$90.00 per hour/\$35.00 group therapy; \$40.00 for Spiritual Direction. Sliding scale based on ability to pay. Most religious are covered by insurance. *LightStream* fees at current hospital rate.

SPONSORSHIP: Nonprofit corporation; supported chiefly by fees, but also by some donations and donated services.

DIRECTOR/CONTACT PERSON: Donald D. St. Louis, MA, DMin, Executive Director

STAFF: Jean Bitter, PhD, Clinical Psychologist; Pamela Bjorkland, PhD, Clinical Psychologist; Carmelita Centanni, msc, PhD, Psychological Asst.; Joseph Cronin, Jr., JD, PhD, Clinical Psychologist; Jane Fardon, OP, MA, DMin, Spiritual Director; Barbara Littlejohn, Office Manager; Douglas J. Mihok, Bookkeeper; Henry A. Ormond, OCarm, PhD, MFCC; Philip Roskam, PhD, Clinical Director; Donald D. St. Louis, MA, Dmin; Maureen Sinnott, est, MA, Psychological Asst.

OTHER LOCATIONS: Oakland, San Jose, Los Gatos.

CALIFORNIA
Serra Associates

NAME: Serra Associates
ADDRESS: 520 South Sepulveda Blvd., Suite 205
West Los Angeles, CA 90049
PHONE: (213) 476-6291

DEFINING STATEMENT: Serra Associates is a counseling center staffed by trained religious and lay professionals who are spiritually sensitive to the needs of adults, adolescents, religious and clergy. While specializing in problems centered around chemical dependency, alcoholism, co-dependency, and adult children of alcoholics, we possess expertise in a wide range of other areas including issues of separation and divorce, depression, sexuality, abuse and intimacy. In order to provide greater excellence and insight in our service, we commit time to our own personal growth, weekly consultations, and participation in 12-step recovery programs. We offer a loving and hospitable environment where people of all faiths, creeds, and lifestyles may feel affirmed and welcomed.

DAYS/HOURS: Monday-Friday, 8:00 a.m. - 9:00 p.m.

CLIENTELE: Lay, religious and clergy. Individuals, couples, adolescents, families, community.

FEES: Please inquire for details.

SPONSORSHIP: A consortium of lay and religious counselors and psychotherapists.

DIRECTOR/CONTACT PERSON: Frank R. Cicchitto, OFM, MSW, PhD

STAFF: Rev. Ron Erlandson, MTh, MS
Joanne Morey, MSW
Leslie Quinn, MA
Steve Wickson, MTS
Thomas Geary, PhD
Frank Clayman-Cook, PhD
Alan Berkowitz, PhD
Jefferson Davis, MD

OTHER LOCATIONS: Long Beach, Tustin (Orange County)

CALIFORNIA
Claire Mahaney, RSCJ

NAME: Claire Mahaney, RSCJ
ADDRESS: 140 Valparaiso Avenue, Suite 5
Atherton, CA 94027
PHONE: (415) 325-8845

DEFINING STATEMENT: Part-time marriage and family therapist. Jungian orientation.



**CALIFORNIA
St. John's Hospital
and Health Center**

Saint John's Hospital and Health Center
Behavioral Health Services

NAME: Saint John's Hospital and Health Center
ADDRESS: 1328 - 22nd Street
Santa Monica, CA 90404
PHONE: (213) 829-8513

DEFINING STATEMENT: Saint John's Hospital and Health Center is a full-service general hospital and health center providing the entire spectrum of health care services. Within the Behavioral Health Services division, we provide adult inpatient, day hospital and outpatient services as well as adolescent inpatient, day hospital and outpatient services. In addition, the Saint John's Child Study Center provides a variety of services to emotionally handicapped and developmentally disabled children and their families. Chemically dependent individuals are treated at the Saint John's Chemical Dependency Center for detoxification, inpatient rehabilitation, outpatient and family services.

DAYS/HOURS: 24 hours a day, 7 days a week.

SPONSORSHIP: The hospital is owned and operated by the Sisters of Charity of Leavenworth, Kansas.

DIRECTOR/CONTACT PERSON: Thomas K. Ciesla, MD,
Medical Director, Behavioral Health Services

OFM VANH 1
0736

Rev 09/91 - 039

CALIFORNIA
Philip Keddy, PhD

NAME: Philip Keddy, PhD
ADDRESS: 5625 College Ave., Suite 216
Oakland, CA 94618
PHONE: (510) 655-8824

DEFINING STATEMENT: Before entering private practice in 1987, I was a staff psychologist and Director of the Assessment Program at the House of Affirmation in Montara, CA. I have continued to enjoy working with religious professionals, helping with the integration of the emotional and spiritual. I also specialize in the treatment of addictions.

DAYS/HOURS: By appointment.

SERVICES: Consultation, individual and group psychotherapy, candidate assessment (with Rev. Coyne), and assessment for problem focusing and psychotherapy planning.

CLIENTELE: Clergy, religious, laity.

FEES: For Dr. Keddy: \$85.00 for individual psychotherapy; some sliding scale.
For Rev. Coyne: \$60.00; sliding scale.

Assessment fees vary depending on nature of question and extent of testing agreed upon. (Tests available: MMPI-2, Rorschach Inkblot Test, Myers-Briggs Type Indicator, Strong-Campbell Interest Inventory, neuropsych screening and others.)

STAFF: Joseph W. Coyne, SSCG, MA (theology), MA (psychology), registered psychological assistant. Rev. Coyne was Director of the Aftercare Program at the House of Affirmation, Montara, before that center closed. He has extensive experience in crisis intervention as a hospital chaplain, and is currently Director of the Sacred Heart Seminary in Berkeley. He is currently a PhD candidate in psychology. He brings a special interest in spiritual development to the candidate assessment services available.

CALIFORNIA
The House of Hope

NAME: The House of Hope
ADDRESS: 4264 Howe Street
Oakland, CA 94611
PHONE: (415) 654-8334

DEFINING STATEMENT: The House of Hope is an inter-community transition house for religious women who are in early recovery from alcoholism or chemical dependency, and who need time and support in which to heal. It is located in a safe urban neighborhood in Oakland.

DAYS/HOURS: Open 24 hours.

SERVICES: Group therapy, individual counseling, community living, prayer, and companionship. A sister may remain in this supportive environment for 6 months to a year.

CLIENTELE: Women religious.

FEES: \$650 per month. This includes room and board, as well as counseling services.

SPONSORSHIP: A non-profit, tax-exempt group of religious sisters.

DIRECTOR/CONTACT PERSON: Sr. Janet M. Rolando, BVM

STAFF: Sr. Janet Rolando, BVM
Sr. Lorraine Savage, OSF
Sr. Kathryn Steger, OP

OTHER LOCATIONS: None.

CALIFORNIA
Marie R. Hofer, PhD

NAME: Marie R. Hofer, PhD
ADDRESS: 3323 Sacramento Street
San Francisco, CA 94118
PHONE: (415) 359-5034 or message at (415) 931-7564

DEFINING STATEMENT: My clinical experience has been with clergy, religious and lay people. For 8 years I worked at the House of Affirmation, Inc., Montara, CA, with clergy and religious in a variety of modalities. In addition, I have been in private practice for the past 10 years.

DAYS/HOURS: Monday-Friday, by appointment.

SERVICES: Psychotherapy, group therapy, community consultation.

CLIENTELE: Adults only: clergy, religious, laity, couples, families.

FEES: \$85.00 per individual session; \$35.00 per group session.

SPONSORSHIP: Full-time private practice since July, 1987.

DIRECTOR/CONTACT PERSON: Marie R. Hofer, PhD, Clinical Psychologist

OTHER LOCATIONS: 1207 Terra Nova Blvd.
Pacifica, CA 94044

CALIFORNIA
Anne Field, SSS, PhD

NAME: Anne Field, SSS, PhD, LCSW
ADDRESS: P. O. Box 19330-A
Los Angeles, CA 90019
PHONE: (213) 732-4006

DEFINING STATEMENT: A private counseling practice with a focus of empowering women of all ages to engage in psychological and spiritual integration.

DAYS/HOURS: By appointment.

SERVICES: Psychotherapy, group work, consultation, spiritual direction, and occasional retreats and workshops.

CLIENTELE: Women religious, clergy, laity.

FEES: According to the service offered, and adjusted on a sliding scale according to ability to pay. Individual psychotherapy, \$90.00 per session and usually insurance reimbursable.

CONTACT PERSON: Anne Field, SSS, PhD

CALIFORNIA
Thomas K. Ciesla, MD

NAME: Thomas K. Ciesla, MD
ADDRESS: 1301 - 20th Street
Santa Monica, CA 90404
PHONE: (213) 315-0300

DEFINING STATEMENT: Medical Director, Behavioral Health Services, St. John Hospital and Health Center.

CALIFORNIA
Donald J. Bramble, OP, MSW

NAME: Donald J. Bramble, OP, MA, MDiv, MSW
ADDRESS: 1313 A Street
Antioch, CA 94509
PHONE: (415) 757-4020

DEFINING STATEMENT: Court-ordered counseling for clients who are convicted of spouse abuse and/or being chemically dependent with related arrests. I am also experienced in working with dissociative disorders, AMAC's and AIDS patients.

DAYS/HOURS: By appointment.

CLIENTELE: Clergy, religious and laity.

DIRECTOR/CONTACT PERSON: Donald J. Bramble.

OTHER LOCATIONS: None.

3rd PARTY PRIVACY

Nov 2nd

Tom West:

Remembrance, K&T, - [REDACTED]

- ① Graham: T. contacted Bishop (organization for his own treatment program). Bishop can be seen right away - Steve will refer to Bishop -

- need for more information

- send letters to people we print up letters -

- beg suggested involvement or priority Bishop

could be done as for Bogo show - need to prepare letters

Don signed beg about letters & arrangements

- ① - I'll get information from Brandon

- ② - prepare letters

- ③ - contact bishop, Skidmore - (Tom)

- ② - Let's Bishop

- ① get address [REDACTED]

Tom will X detailed - Who can do this? I will do this. Bishop - send letters first - probably who will contact him - Bishop / Tom / Tom - Tom will contact Bishop -

- ② [REDACTED] require following? Tom will organize book -

Will have check request from & give them hand forms, he will request books payments for forms - I will refer to Brian Brundage.

- ③ Learn following - she will get back to us - and he will answer us. Bishop will have one of personal interviews.

3RD PARTY PRIVACY

[REDACTED]

intent & follow-up

✓ From press is made if you to go. maybe Mel
& Mike should go?

✓ part of power is strategy

Letter, concern that future investigation is involved
in them - we need to say something

Let there be no other person in but need to rest
not as much as possible in before window of opportunity.

Letter could give further possibility. Also, his plan of
in-house, including people and information
in person, it is not likely to be accurate.

- 1) contact review
- 2) letter, concern for investigation

if we are collecting in letter, we need to give
the knowledge of the investigation into the

Threatening letter into the

[REDACTED]

Independent Review Board

Long delay / long process

✓ [REDACTED] (Consultation to the Personnel) -

→ [REDACTED]

3RD PARTY PRIVACY

- ① person info. of BC. - Person will report if someone
✓ ② I must tell to him re: D.J.
J.L.

③ Gary Pastore 17130 San Mateo Apt B22
Porter Valley, CA 92718
714-962-6792

Met with cell woman, 24 yrs old.
Luisella - Spanish - he will report it.

④ Person stated:

① Kevin Bond

② Two stage: found crying - lady, husband etc.

Bey, Joyce, David, Bond, RVH,

I.R. informant - Murphy -

✓ family wants similar letter as letter sent out -
Long interest

Brian Brumbaugh 415-772-6268

Bates Numbers 746-751 were removed by the Plaintiffs at the request of the Franciscans.

THE PROBLEM:

Because of some specific problems of pedophilia in the past connected with St. Anthony's Seminary, some of the parents concerned think that the provincial minister should write a letter to all former students of the seminary, asking if they know of any cases in which a student was molested by a friar teacher. Some, apparently, think that all teachers of the seminary in the past twenty-five years (?) should be investigated, or should be questioned about their past.

(Part of this reaction comes, naturally, from a desire to remedy, if possible, the harm that has been done and prevent it from happening to others; part, perhaps, from a desire to help the offenders; part, too, seems to come from a certain panic and from not knowing how to handle the fact of molestation emotionally or spiritually.)

One obvious difficulty with this proposal is that there is no way to control the spread and interpretation of such a letter. It would almost certainly be quoted in a paper like the NCR. The good name and work of many friars could be called into question by the actions of a presumably very small number. Such a letter would create a climate in which a person's good name could be ruined simply by suspicion or association, even if this were later proved groundless.

POSSIBLE WAYS OF PROCEEDING:

1. A BOARD OF INQUIRY, composed of some friars and some lay people, chosen for professional qualifications, for their concern for victims and victimizers, and for their concern for the good name of the church and the friars.

This board would be at the service of the provincial minister OR the general visitor. They would suggest ways of investigating alleged misconduct of former seminary professors.

2. a SPECIAL VISITOR GENERAL who comes in the name of the Minister General: his duties and rights would be specified by the Minister General, but we could and should ask for what we want: such a description might include:

- he is to assist the provincial minister with his definitorium;
- he is to refer all his findings to the general minister OR
- he is to have full authority to make all necessary decisions, except those which the general minister wishes to reserve to himself;
- he is to have a qualified secretary, chosen or at least approved by himself;

On Nov. 4 Peter Williams called me from Rome to tell me that he had consulted with Joan Folguera (general postulator) who is a canonist. Folguera says that it is possible to appoint a special general visitor for a specific or determined case. Naturally he advises great care under the present circumstances. Peter will look up the statutes for general visitor; if there is anything pertinent, he will send me a copy.

3. a combination of 1 and 2: the visitor would be helped by the board, but since he is a representative of the general minister, he remains apart from the board, but with the authority to preside at their sessions OR take part, audit their sessions and confer with them individually or in a group.

Office of the Prior
SAINT JOHN'S ABBEY
COLLEGEVILLE, MINNESOTA 56321 U.S.A.

A statement of Saint John's Abbey concerning sexual abuse and exploitation

Saint John's Abbey is saddened that some members of this monastic community have been cited in allegations of sexual abuse and sexual exploitation which are currently being processed by legal and church officials. Our primary concern must be for the victim's safety and well-being.

Several years ago when similar allegations were made against the clergy elsewhere, we began a process to deal responsibly with incidents or patterns of sexual impropriety within this monastic community if and when they are brought to our attention. The monastic community feels a deep revulsion for breaches of trust and responsibility, and we are committed to the following course of action:

- to respond immediately as a monastic community to achieve the spiritual and psychological healing of any person who may have been a victim of sexual abuse or exploitation inflicted by a member of our community;
- to deal quickly, firmly and appropriately with abusers;
- to strengthen the ongoing dialogue within this community on issues of human sexuality, basic spirituality and responsibility;
- to continue our rigorous scrutiny of all who seek membership in our community;
- to reaffirm and continue to implement procedures for dealing with cases of sexual abuse and exploitation which were adopted by Saint John's Abbey on February 7, 1989.

We have discussed these charges seriously as a community. We view sexual abuse and exploitation as unquestionably deplorable. Mindful of our generations of faithful service to the local and universal church and the academic community, we are determined that this community will not tolerate sexual abuse or sexual exploitation by any of its members.

Father Jonathan Licari, O.S.B., Prior-Administrator
Saint John's Abbey
October 22, 1992



THE CHANCERY

DIOCESE OF SPOKANE
POST OFFICE BOX 1453
SPOKANE, WASHINGTON 99210
WEST 1023 RIVERSIDE AVENUE

ADMINISTRATIVE POLICY FOR ALLEGED CASES
OF SEXUAL ABUSE AND CHILD ABUSE

The policy of the Diocese of Spokane in alleged cases of Sexual Abuse or Child Abuse by church employees, including priests and deacons, encompasses the overriding concern of the pastoral care of the victim and his/her family, as well as the immediate evaluation and just treatment for the alleged offender, and reconciliation of all involved as part of the ministry of the Church.

When an allegation is brought to the attention of the Diocese, without an assumption of guilt, we will take the following steps.

1. Allegations of Sexual Abuse or Child abuse must be reported to the Office of the Bishop by those who know or have reasonable cause to believe that abuse has taken place. The Diocese will respond promptly to the pastoral needs of the victim, the family, and the accused. The Moderator of the Curia will be the lead agent in this response.
2. The Diocese will verify notification of the appropriate governmental agency. The legally mandated "reporting channel" for abuse of children is the Child Protective Services of the Department of Social and Health Services. The Diocese will further direct all church employees, lay and clergy, to cooperate in the investigation. If the accused is an employee of the Diocese and he/she fails to cooperate, he/she will be suspended from duties without pay. A priest or deacon is liable to the canonical penalty of suspension for failure to cooperate with the investigation.
3. The Diocese will inform the accused individual that an allegation has been made, that an investigation and evaluation by proper authorities will begin immediately, and that in cases of alleged sexual abuse, without assumption of guilt the accused individual will be relieved of his/her duties with pay during the investigation. A priest or deacon will be removed from sacred ministry during the course of the investigation in accord with c. 1722.

REGARDING CASES OF SEXUAL ABUSE

4. In all cases of confirmed sexual abuse, the Diocese will terminate the employment of the individual. A priest or deacon will be subject to canonical penalties or other prohibition to ministry.
5. Every effort will be made to see that the individual receives treatment for the disorder.

DRAFT LETTER

Dear Alumni,

I am writing this letter to you on behalf of the friars of the St. Barbara Province to inform you about two instances of sexual misconduct with students by former faculty members of the seminary. I also want you to know how the friars are responding to this most difficult situation. With this letter we also want to reach out to any who may be in need of help.

The Province has a sexual abuse policy. We have always followed it and responded to any report of inappropriate sexual behavior. After Fr. Philip Wolfe, who had been at the seminary from 19-- to 1984, admitted to having engaged in sexual behavior with two seminarians, he was convicted of sexual child molestation in 1987. We had no reason to believe that Fr. Wolfe had been sexually involved with any other seminarians.

This past spring a former seminarian and Santa Barbara Boys' Choir member, informed the Choir and the friars that he had been touched in sexually inappropriate ways by Fr. Robert Van Handel. Fr. Robert was a faculty member at the seminary from 19-- to 19--.

In an effort to discover if there were other boys who might have felt harmed by similar behavior, the friars together with the Choir, sent a letter describing Fr. Robert's actions, to all those who were members of the choir during Fr. Robert's tenure. In conjunction with this an announcement was made to the Greater Community at the 9:30 Sunday Mass. In a subsequent open meeting, called to discuss these matters, further allegations of sexual misconduct by Fr. Robert were made by two former seminarians.

As Friars Minor and religious men in the Catholic Church, we deplore all forms of sexual exploitation and abuse. And we feel deep concern for anyone who has been harmed in this manner. As friars we have a particular concern for all the alumni of St. Anthony's Seminary. We want to be able to offer spiritual and psychological assistance to those who may be in need of it because a faculty member acted in a sexually inappropriate way. We realize such individuals may need encouragement to seek help.

The Province, in cooperation with the Greater Community, is establishing a board of professional and concerned lay people, to investigate allegations of sexual abuse, and to offer assistance to those who have been harmed in these ways. This board will begin its work in January, 1993. If you

wish to speak to the board or to be contacted by them after that date you may write to the following address:

St. Anthony Seminary Board of Inquiry
2300 Garden St.
Santa Barbara, Ca. 93105

If you want to talk to one of the friars before then you may write or call either of these friars:

[REDACTED]
2300 Garden St.
Santa Barbara, Ca. 93105
(805) 682-4720

Fr. Tom West OFM
133 Golden Gate Ave.
San Francisco, Ca. 94102
(415) 863 - 0111

People these days move frequently. Our alumni lists are not complete. If you know of former alumni you think may not receive a copy of this letter please feel free to pass it on to them.

In its long history St. Anthony's Seminary has educated, nurtured and been home to many generations of fine men. As an institution, St. Anthony's has done much good for so many individuals as well as for our church and our society. It is my hope that we will not lose sight of this, as we try together to deal honestly and compassionately with these painful and difficult matters.

**CONFIDENTIAL****Province of St. Barbara****FRANCISCAN FRIARS**

1500 34th Avenue Oakland California 94601 (415)536-3722 Fax (415)536-3970

**FACSIMILE TRANSMISSION
FAX: (510) 536-3970**

To: _____
Number: _____
From: Mel Jurisich, OFM
Date: November 24, 1992
Total No. of Pages: _____
(Including this page)

Dear _____

Raymond and I have reviewed Tom's draft letter. We both feel that it lacks warmth and is too objective. Not very pastoral and there is no flow. Either the Boys Choir letter or even Albie's letter is much better than this. Perhaps those two letters should be used as models and some elements of Tom's be added. Tom's first paragraph jumps right into it and it is too cold, too objective.

**OFM VANH 1
0757**

Memo

to [REDACTED]

November 2, 1992

Tom West called with the following information:

Fr. Sylvester McDermot will be happy to come and talk to you and the definitorium at any time. He's a member of the Sensitive Issues Committee for the Diocese of Sacramento. He says they don't put anything in writing.
Phone number (916) 441-4500

The Director of the Forraro Center is Dr. Donald St. Louis
Phone number (415) 777-1998

OFM VANH 1
0758



FRANCISCAN FRIARS

133 Golden Gate Avenue

San Francisco, CA 94102

Tel.: (415) 863-0111

11/11

Dear [REDACTED]

Here is the Sexual Abuse policy from Spokane. Also a letter from St. John's. Obviously others are dealing with this in similar ways. See you next week.

Peace, Tom

OFM VANH 1

0759

3rd PARTY PRIVACY

A Pastoral Response to Allegations and Instances of Sexual Abuse of Minors at St. Anthony's Seminary

I. Sexual abuse of minors involves an egregious violation of personal integrity and the breaking of one of society's most basic bonds of human loyalty and trust. It is an invasion of both the personal and familial life of the victim. When this abuse is perpetrated by a priest or religious the offensiveness is compounded by the high regard, faith, and power which is given to those in positions of pastoral example and leadership in the Catholic Christian community. Knowledge of the action provokes confusion about faith, anger at the personal violation, and sows distrust in all directions, creating in many respects a "solidarity in victimhood" between the minor, his family, and the community to which they belong. This abuse can in no way be tolerated, countenanced, or accepted by the religious fraternity in which the accused friar has made profession.

Because sexual abuse of a minor is such a unique example of offense against those essentially "voiceless" and "powerless," the religious fraternity, itself a victim, must take decisive steps to speak for those who have no voice, heal the wounds of the body of Christ which has been socially violated, and restore the basic elements of trust and fidelity which have marked the close relationships between the friars and the community of which they are a part. The experience of the depth of the wound on all sides necessitates a stronger witness to the Gospel; the event itself, within the context of our way of life, is an opportunity to follow Christ both as "peacemakers" and "penitents from Assisi."

This pastoral response is dictated by our covenant with the people of God and the religious integrity of the Gospel. Our concern must be truth with a pastoral face.

II. Presenting History

In March 1989, charges of sexual abuse of minors were filed by [REDACTED] against Philip Mark Wolfe, who was a Franciscan friar and teacher at St. Anthony's seminary from September 1981 to June 1984. The molestation occurred between 1983 and 1987, but because of the statute of limitations only the charges of [REDACTED] could be treated with criminal seriousness. In September 1989, Philip Wolfe pleaded "no contest" to one count of oral copulation with a person under eighteen. In May 1992, the [REDACTED] approached the provincial minister to inform him that [REDACTED] while a member of the Santa Barbara Boys Choir, also had been inappropriately sexually touched by Father Robert VanHandel, O.F.M. Robert VanHandel was founder of the choir and teacher at St. Anthony's Seminary from May 1975 to its closure in June 1986. Robert has admitted to the activity with members of the Boys Choir but has given no indication that this activity extended to seminarians at St. Anthony's. While the activity with the Boys Choir was pursued through the means of a public letter to members and family, at a meeting at St. Anthony's on October 28, 1992,

other allegations were made against Robert Van Handel, one involving a member of the Boys Choir to which Robert had previously admitted, and another involving a seminarian at St. Anthony's Seminary. Since that time, another boy who was both a member of the Boys Choir and a student at St. Anthony's has come forward. Other instances involving Robert continue to surface indirectly, at this time the victims choosing to remain anonymous; it is certainly expected that further revelations will occur, the extent of the abuse being unknown. The Franciscans are trying to pursue all available leads.

Recently, we also have known of three cases pursued from an earlier period which are being dealt with privately. The friars involved were at St. Anthony's in the late 1960's, 1971-1973, and 1977-1980, 1982-1983. Currently, we have indications that one of these cases may have been multiple; we have no indications about the others. Lastly, although we have no evidence of wrongdoing at St. Anthony's, we do have evidence that a sixth friar who had some problems elsewhere, resided at St. Anthony's from October 1980 to 1986.

Given this presenting history and the current deep concern in the local community, some further action is both important and appropriate; we must act with all integrity to deal with this situation.

III. Evolution of a Pastoral Response

In April 1988 the Province first formalized its pastoral response for dealing with accusations of misconduct against friars. This policy was in effect when the case of Father Philip Wolfe first surfaced; the policy in effect did not specifically address accusations and instances of child abuse. Since that time we have made great strides in understanding the depth of the issue involved, the victimization of the families, and the necessity of a more sensitive and appropriate response to instances of child abuse. After an intermediate policy statement was formulated for this offense, a more comprehensive policy was adopted by the provincial definitorium in January 1992. A copy of that policy, the current one, is attached.

In terms of our response to the first accusations against Philip Wolfe, I must honestly say in retrospect that my own approach was overly legalistic and I am genuinely sorry for my failure to deal adequately with the family, either myself or through a designated intermediary. As a result, the isolation of the family increased and the response of the Church was hopelessly inadequate. This continues to be a source of hurt to the family, and I have nothing to offer except apologies and a firm purpose of amendment. This isolation continued from March to August of 1989, when I met with the [REDACTED] to see if there was anything that could be done to help. After September 20, when Philip Wolfe was sentenced, the family was more clearly able to articulate its goals, and these were written to me in November 1989 with great truthfulness and charity. A meeting was set up between the family and the definitorium in January 1990, and although very painful for all parties involved, I am grateful that the truthfulness of the family moved us to more adequately

Third Party Privacy Rig

understand the terrible havoc wrought by child abuse. Four achievable goals were presented to the friars by the family and they overlapped with our own desires to address any situation like this actively and with the strongest pastoral responsibility. I mention this brief history both to thank the [REDACTED] for helping us at that time, to take responsibility and apologize myself for my own failures to address the initial abuse, and to indicate that the friars themselves are continuing to learn. The whole fraternity grew tremendously through this experience, from a reevaluation of its admissions procedures, through workshops by professionals to province members, to the formulation of a clear and precise policy, to my own speaking to other religious and church groups on the importance of dealing directly with this problem in our society and Church.

Given this background, I think we are in a much better position both to understand the extreme hurt of the present situation and how it might be approached in a "victim-centered" way. We are trying our best.

IV. Specific Steps

I would like to suggest the following steps, victim and family centered, to approach the current situation:

1. The friars will continue to be proactive in responding to known victims and their families through the offering of counselling, the identification of contacts in the local community, personal visits, and remuneration of therapy.

2. It is clearly necessary that more information be gathered so that possible victims can be identified and helped in an appropriately confidential and sensitive way. In addition, the friars must be and appear to be witnessing to their own religious integrity; this involves self-monitoring and pastoral responsiveness to the needs of the community. To meet these goals, I suggest a two-stage approach:

- A. In early January 1993, a letter will be sent to past pupils of St. Athony's Seminary from 1966 to 1986. A sample of a possible letter, written by Alberic Smith, is attached. Any victim who wishes to come forward will be promised confidentiality and asked to contact a named psychologist or a member of the board of inquiry, Dr. Eugene Merlin. Information will then be processed in accordance with the province policy.

- B. Also in January 1993, a special board of inquiry will be established directly accountable to the provincial minister. This board of inquiry will be chaired by Fr. Dismas Bonner, O.F.M. and be composed of Dr. Eugene Merlin, a local family counsellor, and a member of the local community. The Board will be asked to ~~seek out information involving instances of the abuse of minors at St. Anthony's Seminary from 1966 to 1986, by~~ interviewing friar faculty staff, receiving responses from the letter previously sent out, and making themselves available to any other members of the SAS staff or community for a personal interview, should these people so desire. While

respecting absolutely the confidentiality and privacy of anyone who comes forward and the accused, the Board will be asked to make a specific recommendations for further action to the provincial minister and the definitorium. These recommendations, within the bounds of confidentiality, will be made public. The Board will set its own norms of conduct beyond these guidelines.

3. In the course of the next four months (December through March 1993) and longer, if necessary, the friars will sponsor a series of fora which will have as their purpose the education of the franciscans and local faith community on issues of child abuse and its implications, the spiritual dimensions of the situation and its meaning for the church, and the naming of local resources in the area. These goals may be accomplished by a day of recollection or weekend retreat, workshops, study groups, and the dissemination of information at the Sunday gatherings.

4. The province will work with the diocese in sponsoring a workshop for the broader Catholic community in Santa Barbara for the purposes of education and community information.

5. The province will make available to the local Santa Barbara community rooms for holding support groups for victims and their families.

6. With respect to any friars accused of sexual abuse, the province will hold with all rigor to its previously established policies (especially number 9).

Dear [REDACTED]

Nov. 2, 1992

This is a suggested letter to the alumni of St. Anthony's about sexual abuse. It would be sent to those who were here from the 70's to the time the school closed. I put the letter in the first person because one approach to such a letter is that it comes from me, the Alumni Association director. All of these are just ideas, and I realize you may have quite a different approach, and that is fine.

Dear.....

I am writing you this letter with a heavy heart. You and I know how much good has come to so many young men who spent time here at St. Anthony's Seminary. Every year so many come back or write to tell me how much this place means to them because of the good things they experienced here. On rare occasions, however, we have come to find out that a few students received evil when they were here. This evil came in the form of sexual abuse by a very few faculty members.

I am speaking in particular of Fr. Phil Wolf who sexually abused two seminarians in the time before he left here in 1984. Fr. Robert Van Handel was sexually inappropriate with several members of the Santa Barbara Boys' Choir about twelve years ago. I mention this because he was also a faculty member at the Seminary. We have sent letters to all the Boys' Choir members and have read a letter to the Greater Community here at the Sunday Mass at 9:30. The purpose of these letters was to bring the facts of sexual abuse to the attention of all who might have been potential victims. It seems that the victims are few. But it is important that anyone who was hurt receive encouragement to seek help and know that the Franciscans deeply deplore the abuse and want to help any victims with psychological and spiritual assistance.

Since you were a student here at St. Anthony's I send you this letter. If you were hurt by any faculty member through inappropriate sexual conduct, please let Fr. Tom West, O.F.M. know. His number is 415-863-0111. He is a clinical psychologist and is in charge of arranging help for any persons who have been hurt. While the number of those hurt that we know of is very small, this letter helps assure that there are no others who are carrying this type of pain and do not know where they can go for help and healing. Please feel free to pass this information to other classmates who for whatever reason did not receive this letter. Our alumni list is limited, and if someone moves without letting us know, we have to remove them from the list.

This is, indeed, a most difficult topic to pursue. Let us keep those who have been hurt and their families in our prayers. If there is anything I can do personally to help you in your understanding of this difficult area, please let me know. It is my deep and earnest prayer that in the case of all of you who read this letter, that it was not needed—that that you were never hurt in this way at St. Anthony's.

With prayers and best wishes,

Note, [REDACTED] the familiar tone I take. That is because I know virtually all these former students and had them in class somewhere along the line.

With prayers & best wishes,

Offm

OFM VANH 1

0764

PROVINCE OF ST. BARBARA

ACCUSATIONS OF SEXUAL ABUSE OF CHILDREN: POLICIES AND PROCEDURES

Policies

Our society has grown acutely aware of the tragedy of child sexual abuse. The pain and confusion which such abuse causes child victims, their families, and the community are compounded when the abuser is a religious or other trusted member of society. While the number of priests and religious involved in such incidents is quite small, the St. Barbara Province is deeply concerned to prevent any such abuse by its friar members. Should such a tragedy occur despite our best efforts at prevention, the Province is committed to take steps to mitigate the destructive impact of the abuse on the victim, the victim's family, and the Church community. In such cases, the Province seeks to move quickly and with compassion to attend to the temporal and spiritual needs of victims and their families.

The Province is likewise committed to treating justly any religious who is accused of such misconduct. A team appointed by the Province investigates each such accusation thoroughly to determine whether there is reliable evidence to support it. Where there is credible evidence to support the accusations, the Province will take whatever steps are required to eliminate any risk to the public of further incidents. Because seeking sexual gratification from children is frequently the manifestation of a complex psychiatric disorder, the Province also seeks to treat any priest or religious against whom such an accusation is substantiated with compassion and Christian concern.

The procedures which the St. Barbara Province has developed for dealing with accusations of sexual abuse by its religious members are set forth below. These procedures are intended as a guide to assist the Provincial leadership in addressing such accusations. All of the procedures may not apply to a given situation; likewise, they may require modification or supplementation to meet the needs of a particular case. The Province regularly reviews these policies and procedures with a view towards improving them. It reserves the right to modify or replace them at its discretion.

Procedures

All accusations of child sexual abuse against members of the Province should be referred immediately to the Provincial Minister or, in his absence, to the Vicar Provincial. When such an accusation has been made, the following procedures will be implemented:

1. If any friar reasonably suspects a case of child abuse, he should report the incident to the Child Protective Services or other appropriate civil authority (please confer with the policy on reporting child abuse, 1 F in the Friary Administrative Handbook). All friars should familiarize themselves with the laws of the particular state in which they live. The friar should also report suspicion of child abuse to the Provincial Minister if the case involves another friar. Please note that any civil responsibility for reporting child abuse belongs to the friar on the local level and not to the Provincial Minister. The Province will cooperate fully with all public, official investigating agencies.
2. The Provincial or the Vicar Provincial will contact the child's family both to obtain additional information concerning the basis for the accusation and to provide pastoral support and whatever other assistance may be appropriate under the circumstances. In instances where the victim is no longer a minor, the Provincial may contact the victim directly.
3. The Provincial or the Vicar Provincial will contact and question the accused religious concerning the accusations.
4. If, after consultation with the alleged victim's family and the accused friar, the Provincial determines that there is some substance to the accusation, he will appoint a team to attend to the pastoral needs of the alleged victim's family as well as the accused friar. The team could include the Provincial or his delegate, a friar of the Province, and a lay person knowledgeable of the issues involved. The team is encouraged to consult with professionals (counselors and attorneys) with expertise in the area of child abuse.
5. The Provincial, in consultation with the Provincial Team, will determine whether the accused