

*The Erosion of Priestly Fraternity  
in the  
Archdiocese of St. Paul & Minneapolis*

*The Spotless Bride and the Scattered Apostles*

**White Paper (First Edition-Lent 2006)**

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*To the Priests, Deacons and Seminarians*

*of the*

*Archdiocese of St. Paul & Minneapolis*

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## **I. Purpose of the paper**

This first edition of this white paper is meant to record the insights and stories of clergy and laity in our local Church. Pope Benedict XVI often argues that truth in love leads to decision - and decision is necessary for conversion. This first draft is a series of vignettes and a structured timeline to help tell the truth. We hope many witnesses will help us complete a more coherent narrative by Pentecost. The use of the Web and electronic communication puts us in touch with many more witnesses than older reporting methods. The reliability of reports, however, becomes even more critical. We ask all our readers to correct us if we state even small items incorrectly, and certainly we hope for vigorous corrections if we seem to misinterpret personalities and cultures.

All we report here has been from face to face or telephone interviews with people who have identified themselves to us and whom we trust. We will make some mistakes in judgment as juries do, as doctors do, as military leaders do. We need to be corrected when we are wrong. The more we accept true corrections, the more our paper approaches the truth. We have no need or desire to exaggerate. The more errors we allow, the less credible our other claims. We submit this report in good faith. Help us tell the truth.

We tell a story that most laymen do not know and most clergy can only hint at. It is not a pretty story. It is not our intention to “air dirty laundry,” but to tell a story in which betrayal, incompetence and sloth all play a part. We are not trying to “out” gay priests, but we understand that a central cause of the dissolution of priestly fraternity is a selective pattern of disclosure among gay priests “in the know.”

We also understand that certain media will consider some of the worst violations of the Catholic purity code to be “not a big deal.” The Catholic understanding of homosexuality as objectively disordered, affectionally immature and incompatible with spiritual paternity is considered by many to be “anti-gay.” We assert with no apology that the gay cult is the celebration of a fundamental taboo that pollutes our purity codes and is an offense against the foundational love which Christ had for the Apostles. If this makes us anti-gay, it also makes us anti-incest, another taboo which we uphold in order to facilitate authentic human love. The breakdown of the priesthood is about deceit and dissent. The gay cult is not the cause of this evil – just one spectacular manifestation of human debasement particularly cherished by the modernist culture of death.

Patriarchy (rooted in the Trinity) and fraternity (based on the Apostles and male anthropology) shape a profoundly ordered love. To say this is anti-gay is true but spectacularly incomplete. This masculine bond – despite *The DaVinci Code* and its less entertaining predecessor, the feminist ideology – is the living communion in which our Church was founded. We write this paper as Catholics

living within a long and serious tradition. We ask jaded cynics to respect religious categories of the sacred and the taboo. To Catholics, homosexuality is as disorienting a category as incest. We see the open adultery of priests as a public scandal, while secularists may see it as a natural adaptive strategy to the unnatural requirement of celibacy. Even the secularists, though, should see the importance to a religious community of living its honor codes with integrity. We do not ask the secular press to adopt our sacramental way of life but to understand that men inside the covenant who brazenly defy the covenant create a culture of deceit and incoherence.

As we are writing this disquieting local story, Pope Benedict's Wednesday audiences are setting a vigorous biblical model of Church before us. Our story is meant to build a consciousness of the local Church as a corporate body of Christ. We are listening attentively to the Pope's Wednesday audiences, seeing the Church through the eyes of the apostles. We are trying to echo him with a description of our local Church as apostolic but scattered and in need of lenten reform. Holiness is not an individualist fantasy. When our priesthood is broken, we are less capable of attaining the full sanctity and union with Christ that we are called to. Catholicism is a team sport and right now our local team is in disarray. We are Catholics and with Pope John XXIII, we are happily conscious of our life together as a Church on a particular historical stage.

We have named names because we are trying to fundamentally alter the present narrative that sexual abuse in the Church flows from the Church's teaching and sacramental discipline. The misdeeds of the last forty years are the misdeeds of those who failed to live by the Church's law. "Look not on our sins but on the faith of Your Church" we ask the Father at Mass. This has been inverted by dissenters who say, "Look not on the sins of the institutional Church but consider the goodness of our experiences." When we have named names, it is of men who have been confronted before and brazenly dismiss the laity or other priests in persisting in scandal. If we simply were looking for sin and sinners we would write the autobiography of the principal editor.

In many situations, we have not named names but simply described situations that are intolerable and came to be winked at. We know that when we name names, we will be accused of detraction, and when we don't, it will be called innuendo. We are describing a very bad situation to effect resignations and to spur a fraternal gathering of priests to address a crisis. We should not be doing this. The Judicial Vicar and Vicar General are the proper authorities to bring about such reform. The Catholic press, ever open to a dialogue about Church teaching, is ever silent about Church betrayal by individuals. Their long slumber necessitates our trumpet.

Finally, a dilemma in writing about taboos; there is a natural revulsion to

some acts, even if we are exposing a practice to condemn it. This is absolutely natural and it shows a “moral viscera” if a response to perversion is nausea. We want to tell the truth but the truth would require multiple showers. Thus we have established Appendix T (Appendix Taboo) to try to separate the text from more explicit stories. We tell those few stories to fully convince the faithful that this extraordinary act of disclosure by lay fathers is not without cause.

***A Plea to Priests – Our Brothers, Our Fathers:***

Seek holiness not alone, not even in single parishes, but in communion with one another under Archbishop Harry Flynn. The integrity of your relationship with brother priests is a mark of the apostolic nature of the Catholic Church. You cannot blame the breakdown of fraternity on the archbishop. In communion with the Son who has dethroned the wicked one, you and your bishop have been entrusted with the power “to cast out demons.” Be not afraid, brothers! Reunite and do your duty in restoring the local priesthood so you can kick us laymen out of Church reform and send us back where we belong: in civic life restoring America under God.

## II. The Characters

Appendix A is a chronological diagram of Archbishops, Vicars General, Judicial Vicars, Chancellors, seminary rectors and spiritual formation directors. We hope especially that priests who know these men will look carefully at this compilation for the story it tells.

### III. National Events to remember

1980-83 — Archbishop Roach is president of the National Conference of Catholic Bishops. Under his leadership, the bishops publish a reflection on nuclear weapons, *The Challenge of Peace*, published in 1983. A letter on the economy is also initiated, published under the presidency of Archbishop Weakland in 1986. These policy papers gain Archbishop Roach national fame as a spokesman for economic justice and peace. The collapse of the Soviet Union, which dated both documents severely, was still a few years away. A staff member on the economy document, Ron Krietemeyer, became director of the Office of Social Justice in the Archdiocese.

1985 — Fr. Michael Peterson, a homosexual psychiatrist and late vocation to the priesthood, becomes the foremost expert for the National Conference of Catholic Bishops on sexual abuse problems. His clinic, St. Luke Institute in Silver Spring, Maryland, becomes a national center for offending clerics. His degree in medicine trumps his deep animosity to Catholic teaching on human sexuality. His meteoric rise to authority ends with his death from AIDS in 1987.

1986 — Seattle Archbishop Raymond Hunthausen openly defies Church teaching on a number of issues regarding priestly discipline and sexuality. In an extraordinary intervention, the Vatican strips him of certain episcopal duties and appoints Bishop Donald Wuerl to oversee certain areas of governance. Archbishop Hunthausen finds many sympathetic supporters in his struggle against the Vatican. Bishops highly critical of national policies in economics and defense play the patriot card as freedom-loving Americans defending the prophetic bishop from the foreign tyranny of the Vatican. Archbishop Roach is a prominent defender.

1987 — Pope John Paul II visits America. Fr. Frank McNulty, former vicar for priests for the Archdiocese of Newark, New Jersey, is picked by the NCCB to represent U.S. priests at a dialogue with the Pope in Miami, Florida. He explains to the pontiff that, “the value of celibacy has eroded and continues to erode in the mind of many.”

The Pope visited many cities and crosses the continent before a final dialogue with four “representative bishops” of the national conference. Cardinal Joseph Bernardin of Chicago, Archbishop Daniel Pilarczyk of Cincinnati and Bishop Francis Quinn of Sacramento, Calif., and advise him to be consultative, critical and open to modern morality. Archbishop Rembert Weakland of Milwaukee, a well-educated, high-living Benedictine, explained that the faithful, because of education, wealth and other factors, would no longer accept teaching

based on authority alone. He then argued for women's ordination so we could image the holistic Divine in a masculine-feminine mutuality.

This embarrassing American prelate was doing some sexual imaging in his own life, but it wasn't in a masculine-feminine mutuality. He had recently ended an eight-year affair with another male with a \$450,000 hush money payment. Such were our leading American bishops. It was a confusing time.

In August, 1993, the Pope returned to America for World Youth Day in Denver, Colorado. As one last dramatic sharing of the sexual revolution, American organizers presented a nationally televised Way of the Cross with the role of Jesus played by an attractive woman named Christina Brown. The Pope and EWTN's Mother Angelica got the message. The Pope shook his head at the clueless Americans and Mother Angelica fumed on television at the schemers who used the liturgy to share their sexual confusion. The Pope went home, and on the following Pentecost published a definitive apostolic letter on reserving priestly ordination to men alone. Mother Angelica's righteous anger made her and her network household names in upholding the Catholic tradition.

#### ***IV Living with the Legacy of Archbishop Roach***

***Friendship, Vulgarity and Piety***

***Bishop as Political Prophet***

***The Sociology of Social Justice***

***Humiliation and Retribution***

This is not an attempt to fairly describe the life of Archbishop John Roach. Much of his life and his final years may have been saintly. This should be understood as a critical history of ideas, not a judgment on his soul.

An institutional legacy developed under his leadership now strangles the emergence of the biblical fraternity and personalism promised by Vatican II. This scattered fraternity is called to preach the Gospel in the third millennium. It is a strange local re-enactment of the post-Vatican II era as an entrenched archdiocesan curia blocks the emergence of a faithful and dynamic priesthood.

The curia and most of the crucial positions of authority in the archdiocese are controlled by an ever-narrowing clique of priests locked in an unenthusiastic embrace with each other and a set of ideas they no longer relish. The current seminary rectors are notable exceptions. Mostly, though, the holdovers from Archbishop Roach are an aging cohort of family and friends dedicated to their own jobs. Like the Chinese mandarins who no longer believed in the mandate from heaven and the Soviet bureaucrats who long since had abandoned the Marxist faith,

we are left with job holders organizing a base of supporters to maintain institutional prerogatives.

Fr. Kevin McDonough, the Vicar General since 1992, orchestrates the tired Roach crowd with his “right hand man,” Sister Fran Donnelly. He has filled the child protection area with females he thinks compliant, but when it comes to priest personnel problems, he prefers a woman more aggressive than the usual males he hires. It is an Archbishop Flynn episcopacy with an Archbishop Roach bureaucracy leaving us a fractured network of congregationalists organized around priests acting as independent contractors. It is Sister Fran who, in different training sessions, has described the priest as independent contractor. The seminary teaches congregationalism and Sister Fran links the right contractor with whatever peculiar heresy or belief defines a local congregation.

How did this come to be? As Monsignor Jerome Boxleitner said, “Alcohol had a lot to do with it.” There is a significant and pernicious gay subculture in the archdiocese, but that was not the group who first fractured the priestly fraternity. It had more to do with a few circles of heterosexual priestly friends who were loyal to each other, often verbally entertained by younger, cerebral gays, always well-lubricated with good drink, pleased by sexually vulgar jokes and more than tolerant of blaspheming God’s name. Our troubles started with impiety.

A good place to fact check this assertion might be the association publisher of the archdiocesan newspaper, Bob Zyskowski. He might be asked if in the heady world of publishing thousands of words a week, if it matters that God’s name is taken in vain in the office. An echo of that culture (that a few still living older Irish priests could recall for you) is found in Fr. McDonough’s strange habit of often starting personal conversations between male friends with a dirty joke. The first breach of priestly fraternity had nothing to do with homosexuality. It was a group who would look today as dated as the Frank Sinatra-Dean Martin Rat Pack. The demise of reverence for the sacred always starts with the debasement of language. Our archdiocese is no exception.

Archbishop Roach was no great intellectual, but the bishops of his day made him head of the National Conference of Catholic Bishops in the most improbable elevation of that group’s 50-year history. The bishops of his day had been deeply impressed by John F. Kennedy, the greatest public Catholic leader of their time. He was a national political figure and they all wanted to be the same. Archbishop Roach was not in any way their leader, but he allowed a lot of different fantasies to flourish on the same stage.

Bishop Wilton Gregory compared the bishops’ conference to the U.S. Congress and remembered that Cardinal Bernardin of Chicago was very aware that the Cardinals composed the Senate. Archbishop Roach’s experience as a policy spokesman heavily influenced his approach to social justice in his own diocese. A

close tie between church bureaucrats, Catholic Charities personnel and government social service agencies was established and has not been broken to this day. When the DFL party largely abandoned Catholic teaching on sexuality, the church bureaucrats could wink, because on peace, policy and pork they were bedmates. As the sociologist of religion, Peter Berger, wrote, “In the area of social justice, the Catholic position was driven more by the interests of a common social class (middle class service agencies) rather than religious categories.” Hence, we have the bifurcation of social justice groups from pro-life movements, the strange silence of Catholic justice advocates for urban vouchers, and the laryngitis of the same prophets linking practical atheism, moral decay and poverty. Social justice campaigns became more and more impersonal. The icon of Jesus as lobbyist for government funds never caught fire.

Then something personal happened. Archbishop Roach was hit in the face with a pie from a crusading gay rights activist in 1977 when the Archbishop was receiving an award from a Jewish group. His pride was stung. He did not seek retribution but exoneration. His humiliation eventually was turned to adulation as activist homosexuals honored his unprecedented institutional capitulation to the “gay as sexual expert” hoax. The story is best told by the gay press. (See Appendix G.)

Archbishop Roach was not a personal crusader for gay rights the way his appointees would be. He was really of a different generation that still thought the whole idea of homosexuality was somewhat odd. Possibly he compensated for his lack of visceral approval with an unprecedented incorporation of the “gay experience” as the primary educator of his department heads and high school staff.

At the national level, in his role with his fellow bishops playing political laymen, he took a very different tack. From 1991-1994, he was Chairman of the Bishops’ Committee on International Policy. His limited capacity for geographical, historical and demographic concepts seemed no impediment. While the “experience” of homosexuals had become the wisdom font of sexual ethics in St. Paul, the national experience of businessmen and military officers in economics and foreign affairs were seen as a source of bias rather than experience from which he could draw wisdom.

The legacy of John Roach lives in the chancery, our high schools and in Catholic Charities. Pacifism in military affairs, a lobbyist approach to the poor and an experiential acceptance of homosexual desire in sexual ethics are the sad, outdated concepts of a man trying to be progressive in the early 80’s.

***St. John Vianney Seminary***

**V      *Psychology and the Loss of the Christian Narrative:***

*Ken Pierre and Tom Adamson*

**VI     *Coming out and the Easy Rector: Richard Pates***

**VII    *McDonough to Korogi: Institutionalizing Corruption***

**VIII   *Christensen: Living with Evil, but Re-establishing Sacred Space***

There are two seminaries in St Paul. The St. John Vianney Seminary is a four-year college. Students from various dioceses come to this school and then go on to the four-year St. Paul Seminary or some other major seminary of their bishop's choosing. The last year in the major seminary, the student is ordained a deacon and then following the fourth year he is ordained a priest in the diocese where he lives. St. John Vianney Seminary is associated with the University of St. Thomas and students admitted to the seminary must gain admission to the college like all other students. Appendix A has a list of seminary rectors and selected spiritual directors. We paint this section with a wide brush in our first edition to simply establish a framework. In the final edition, if this section is contested as untrue, we will unhappily supply more details and direct testimony.

Fr. Ken Pierre had been a bishop's secretary and then went to get a degree in psychology before becoming rector. He was rector of SJV from 1971-1981. As rector, he initiated a huge cultural change in seminary formation and philosophy. An elder priest recalls, "He had learned the new psychology and the goal of self-actualization. The idea of vocation and priestly identity became lost to the idea of self-actualization. Students would go to SJV and 'find themselves.' What got lost was not just their vocation, but the whole notion of vocation." Father Pierre's story and the saga of Tom Adamson, a priest transferred from Winona and brought to the diocese for his psychological counseling, was the first of many fateful lessons in the surrender of Catholic religious categories to the language of modern psychology.

There was the obvious problem of erecting a psychology apart from a definition of man as a religious being with a religious nature and a living God to whom he needs to relate. The field of self-actualizing psychology lent itself to a new definition of authority: the experience of the individual. Such notions also divorced the seminary formation from a chief fruit of Vatican II: consciousness of the Church as a self-aware corporate actor on a historical stage. The corporate role of the Church and the role of the priest all got lost to the anti-social and non-historical celebration of personal appetites. This emphasis inward set the stage for a more and more flamboyant acting out of homosexuality, which flowered under the rectorship of Richard Pates (1981-1987) and was institutionalized when Kevin McDonough (1988-1990) went from rector to the Vicar General position and Dale Korogi took the helm as rector from 1991-1992.

Under Pates, the charismatic homosexual, Fr. Gregory Tolaas, would become spiritual director. He stayed there until he was moved to St. Thomas as head of campus ministry. Tolaas (a later housemate and “best friend” of Dale Korogi ) built a strong personal following at St. Thomas and later at St. Philip Parish in North Minneapolis. He was the prototype sensitive priest countering his own permission slips for any and all to the communion table against the mean old Church, which restricted love (and not only at the table).

The Korogi regime was a cesspool. There are plenty of stories but we will just tell one. Go to Appendix T and don’t bring the kids. Korogi was Kevin McDonough’s approved successor as McDonough took over the reins of the diocesan bureaucracy. When Fr. Kevin McDonough says there is no gay subculture in the diocese, it is possible that he means there was a subculture, and then in early 90’s he became Vicar General, his brother began teaching sexual morality at the major seminary, Fr. Papesh was spiritual director at the major seminary, Fr. Jim Smith came on board as a spiritual director at SJV, Fr. Bernie Yetzer became vice rector in charge at the SPS and Fr. Dale Korogi got the minor seminary. There really is nothing “sub” about that culture.

Father Peter Christensen (rector 1993-99) never really confronted the evil about him. Greg Tolaas, from his new base as St. Thomas, was happy to bring the homosexual advocacy group Dignity inside the walls of the seminary to let the revolutionaries know the revolution was happening and they were on the inside. Still something very significant changed under Fr Christensen’s rectorship. The decorum, sacred art, the life of prayer and sense of sacred space were slowly returned. He didn’t combat the Leviathan, but he set aside a space. He built an ark amidst the waters. Without him, the more fundamental reform that followed under Fr. William Baer would not have been possible.

### ***St. Paul Seminary***

**IX    *The Long Reign of the Vice Rectors: Moudry, Yetzer & Bowers***

**X    *Paying back the feminists:***

***Rectorix and the War against Masculinity and Fatherhood***

**XI    *Collaborative Ministry and Congregationalist Ecclesiology:***

***Defining away the priesthood and the loss of the sacred.***

**XII    *Sexuality and Spirituality: Can we talk?***

***McDonough, Papesh & Krenik***

**XIII    *Two Professors who left (Bunnell and Sagenbrecht):***

***Why were they mourned and where did they go?***

**XIV    *Science and Sister Schuth: James Hill turning in his grave***

The coming of Msgr. Aloysius Callahan to the St Paul Seminary is good news for seminarians and laity alike. He will be the first rector since Msgr.

William Baumgaertner (1968-1980) to be the driving force behind the formation culture. It is an institution that has largely been run by vice rectors since 1980. (The vice rector also serves as chairman of the admission committee).

The vice rector under Charles Froehle (1981-1993) was Fr. James Moudry until 1991 when he took a leave of absence. The next year, Moudry left the priesthood. “There was no priest responsible for the loss of more vocations and the distortion of the meaning of priesthood than James Moudry.” said an old priest. On the other hand, in various forums, Fr. Stephen Adrian and Fr. Michael Joncas have credited James Moudry as a pivotal character in their understanding of the priesthood. These two assertions may not be contradictory.

James Moudry was in the original gang of eight who developed the notion of a National Federation of Priests. He was one of the first, if not the first priest at the seminary, to openly “date” and then spend weekends with a female companion. It was a pretty clear psychological message to the seminarians that seminary Sabbaths would not be built around the brotherhood and Eucharist. But as a seminary teacher told us: “You don’t know what he was doing on the cabin weekends; don’t be judgmental.” That is true. So we will report and not be judgmental.

What we have to report is that Moudry had a lot of influence in arguing for a political action model of priesthood, a democratic participation model of congregation, a desacralization of sex, space and priesthood in the interest of breaking down the cultic aspect of the priesthood. He was influential in stressing Liturgy of the Hours in house life. He was instrumental in bringing more women on staff and especially “creative liturgists” like Carole Kastiger (1983), who taught liturgical performance from a speech and communications view.

Moudry was official acting rector in 1988 during a Fr. Froehle illness. He didn’t need the title because he was *de facto* dean as long as Fr. Froehle was his superior. He took a paid sabbatical from 1988-89 and then resigned. After he left, Mrs. Kastiger (her husband was missing in action in Vietnam) continued doing her performances of the word and symposiums on Embodied Spirits and Asmat art.

When Kastiger finally left in 1992, her position was mercifully discontinued. At some point, in some way, she and James Moudry formalized their relationship, which had helped define the seminary culture for a decade. The only thing worse than our writing about this is their long accepted scandalous disregard for the common life of the celibate community they were supposedly forming.

It was here that the acceptance of the ideology of consenting adults trumped the older governing principle of the Sixth Commandment. It was also here that the understanding of priest as father was erased. The spiritual paternity of the priest

makes any sexual relationship a kind of incest. This repugnant notion cannot be held in the mind of a community for long, and so when there is widespread sexual misconduct, the priest's spiritual paternity can no longer be imagined. As Fr. John Bussman told one of his sexual partners "A priest was made a man first and then he became a priest." No fatherhood there. He learned this from the example of a priest who radically distorted the message of Vatican II. The hip "new priest," James Moudry, overpowered the tenure of Fr. Froehle. No one would influence the seminary culture as a whole as he did, ever again; for there was no more whole culture to influence.

Moudry left another legacy: his vice rector, who had taken the job in 1988 when Moudry was acting rector. Fr. Bernard Yetzer stayed on as vice rector until Fr. Froehle ended his disgraceful tour in 1993. A kind, serious scripture scholar and excellent homilist, Fr. Phillip Rask, assumed the rector's position from 1994-2002. He was with Fr. Yetzer the last week of his life in the hospital room and found out the day before he died that his vice rector had AIDS. Fr. Rask didn't know that Fr. William McDonough was gay until he had left the staff. Fr. Rask was a straight, moral man who detected no gay culture as they ran his administration and taught Christian sexuality. There was a reason he was rector.

Fr. Ron Bowers on March 8, 1995, became vice rector and director of seminarians and chair of the admissions committee. A new archbishop had been elevated but with Fr. Kevin McDonough in the chancery and Fr. Bowers in the key seminary position, the internal structure of the diocese was in no danger of change from the considerably more orthodox bishop from Louisiana. Bowers held on to his Judicial Vicar job until he passed that office to the compromised Fr. Joe Wajda. He and Kevin McDonough remained the key chancery and seminary figures over the next decade. When a more dominant rector was named, Fr. Bowers returned to his old position as head of the justice tribunal (Judicial Vicar). We will hear more of him later in the narrative.

The two year rectorship of Bishop Frederick Campbell was an instructive lesson in human dynamics. Bishop Campbell was "orthodox." (Actually, Fr. Rask was much more traditional than his critics knew.) Bishop Campbell turned out to have very little curiosity about the workings of the seminary. He was jealous of his prerogatives, but they were mostly the concerns of a prince for protocol. His desires were accommodated as the life of the seminary went on. Bishop Campbell corrected in print one of his dissenting professors, but his writing was imperial, without explanation or consequence. Professor Byron, whom he was disclaiming, had much the better argument on that occasion. The Bishop also locked horns with one of his strongest most faithful teachers at the seminary. When it became a matter of his pride against his subordinate's assertive nature, Fr. Eckert became a parish priest. Bishop Campbell was rector but he was never able to make an

authoritative claim on the loyalty of men. Vice rector Bowers was contested at many more turns with the new bishop, but he was a much better student of human nature than his new superior and one cannot say the reign of vice rectors ended until the coming of Msgr. Callahan.

Since the early eighties there was a concerted effort to get female staff so that the seminarians could “learn to relate to women.” What this meant about their moms, sisters, aunts and old girlfriends is unclear. Relating to women properly at the seminary has always meant kowtowing to the preposterous claims of feminists, subjecting oneself to various humiliating liturgical and performance rituals, denying the anthropological differences between men and women, and in general, bearing the slings and arrows of resentment for millennia of patriarchy.

Male staff were as ready as the ladies to squash any young man who was ready to claim either male privilege or some sacred notion of the priestly role. This bitter and condescending atmosphere toward young males remains today.

At different times there were different women who assumed the role of rectorix – playing the expert on all things feminist.

The nauseating capitulation of older adult males to this browbeating allowed many a young man to know above all that the seminary was a fantasy world which was to be endured until they were free to be an independent contractor like the rest of the priests in the diocese.

It cannot be stressed enough that the notion that God’s Fatherhood is one metaphor among many, is a denial of the Trinity. The denial by so many male staff members of the Father in fear of the feminist’s glare is reminiscent of Peter in the courtyard denying our Lord out of fear of the sharp-tongued maidservant. Of course if any seminarian ever uttered this absolutely coherent sentiment he would be labeled “unable to accept female authority” or that even more explosive vocation ender, “does not collaborate well with other ministries.” While the Fatherhood of God was contested, the fraternal nature of philia and the priesthood was never even conceived. The pope’s statement reserving ordination to men alone was not met with an explanatory anthropology, but a subversive glance: “That’s the policy. Who can defend it?”

With no defenders of masculinity in sight, the priesthood as priesthood was also in play. The liturgy teacher, Professor Fisch, had long harbored a strange ecclesiology of congregationalism. He thought there was some doubt about the Last Supper as First Eucharist because Jesus could have reneged on the crucifixion. This then placed the real birth of the Church as a corporate body on Pentecost when there was the essential element of other people besides the apostles. This has led Fisch to sometimes contend that a Mass with just a priest might not be valid. His neglect of the fraternal nature of the priesthood might be corrected by reading

Pope Benedict's very different teaching on the apostolic basis of ecclesiology (see Wednesday audiences beginning 4-15-06).

The biases in the seminary for twenty-five years have been against masculinity, fatherhood and the sacral unique character of the priesthood. A host of professors guard against the young male hoping to cash in on "priestly entitlement." This turns young men into "too early conservatives." They are in a mistrustful environment which does not allow the kind of argumentation which shapes a courageous and large-souled priest. We have met too many seminarians who say they trusted NO ONE or maybe one priest on the entire SPS staff. The systematic sexual confusion of professors unable to reconcile Catholic patriarchy with feminism and gay love turns the young men to search for Vatican documents to create the counterculture of orthodoxy. They become rule bound and secretive instead of courageous. They become divorced from the biblical personalism of Vatican II because the tradition was not transmitted by persons. They disrespect their professors and learn the truth from reading. It is the antithesis of communal manly formation.

In the depersonalized environment in which the Fatherhood of God gave way to abstraction, the teaching of spirituality and sexuality likewise dissipates. Fr. Bill McDonough, gay brother of the Vicar General, taught sexuality and morality from 1991-1997 and was a spiritual formation advisor. He was "out" only to those who needed to know and that did not include his rector. His celibacy articles, like many of his classes, were detailed and tortured but usually contained some significant insight. There is nothing in any of his writing that betrays a hint of fatherhood or fecundity. Where he worked, this was not considered a glaring defect. Encountering his work it seems one is reading the words of a kind, introspective, well-read, and confused 22-year-old. Appendix BM chronicles Fr. Bill McDonough's role in his brother's retinue as a sexual expert on every issue from welcoming gays in high schools to supporting the gay rights ordinance in St Paul. His published articles and *curriculum vitae* display a progression from clever questioning to a more persistent advocacy. (*Two Cheers for Priestly Celibacy* in Nov 1993 "matures" to *Acknowledging the Gift of Gay Celibacy* in May 1996.) McDonough has taken a well-deserved leave from the priesthood. It is not clear if he is keeping options open on laicizing. As John Bussman and Dale Korogi can tell him, there is no reason to be burning bridges. He is presently teaching theology at The College of St. Catherine. In the misogynous world of the gay cult, the intellectual development of women is best left to a confused anti-patriarch who won't upset the feminist fantasy world at St Kate's.

Fr. Thomas Krenik was Spiritual Director at the Seminary from 1993-1999. He has been quoted in the secular press as an expert questioning the wisdom of the new Vatican document on admitting men with homosexual tendencies to the

seminaries. Unlike the Vatican document and the *Catechism of the Catholic Church*, he treats homosexual orientation as a happenstance, not something fundamentally disordered.

The Rev. Thomas Krenik, who taught for 10 years in St. Paul Seminary in Minnesota and wrote the guidebook *Formation for Priestly Celibacy*, worries that a blanket ban on gay priest-candidates will re-create the very conditions the Vatican wants to eradicate. “For some men who happened to be homosexually oriented, they would go further in the closet,” Krenik said. “That would be my fear, that this could become an even worse problem.”

Krenik worked in the nineties when the overt gay culture of the decade before was muted. Treating homosexuality as a fundamental disorder and blatant acting out were now both relegated to the closet. In his world and the world of the SPS spiritual team, an incoherent culture both thanks God for gay gifts in journal articles and ignores this smoldering disorder in the young man being trained.

The early nineties were a more openly affirmative time. The SPS spiritual director then was Fr. Michael Papesh. He too is an expert. He has published his peculiar views in *America* magazine in a front cover article May 2002 and in a book, *Clerical Culture*. He identifies himself as a past spiritual formation director at St. Paul Seminary. Fr. Papesh proposes that gay men are better at identifying with both men and women than straight men. He also recounts his own seminary introduction as a “student plied with alcohol in 1969 and then waking in a stupor to find the pastor on top of me. Reeling, I passed out again.” His strange Stockholm response to this abuse is to consider homosexuals more willing to talk feelings than football and thus better suited for priestly duties.

Here is a typical Fr. Papesh insight: “The clerical culture is officially and formally afraid of homosexuality because the culture is male and the culture is closed.” Father Papesh was spiritual director of SJV from 1987-1991 and SPS in 1992-1993. He left in the middle of the night having become a tad too involved with some of the students in that liberating era. The next morning, in a classic Fr. Froehle statement, he told the students their spiritual director had left and he hoped there wouldn’t be any questions. (Appendix Spiritual Writings will sample the writings of Bill McDonough, Fr. Tom Krenik and Fr. Michael Papesh. After tasting this pabulum, find a priest who was a seminarian during that era. Tell him you are from a new style Serra Club and take him out to dinner. Buy him a steak and a Manhattan as reparative therapy.)

It seems it can’t get much more bizarre, until you ask about two more professors who left the seminary ahead of schedule. There was Adam Bunnell who left in 1982. Affectionately known as “Madame Adam,” he had a “relationship” with an SPS student from another diocese. Now that was a problem because the

man's bishop found out. The bishop called Archbishop Roach, who told Froehle to get rid of Bunnell. Fr. Froehle said goodbye in a tearful assembly. He thought a good man had been hurt by some vindictive students who had reported the incident to the seminarian's bishop. Within three months, three students known to be less than enthralled with the gay cult were also asked to leave the seminary. Fr. Froehle didn't know which student had turned in his friend, but we can confirm that one of the expelled students was the "snitch." It was a tough place to be honorable.

Fr. Bunnell later resurfaced as a chaplain for Georgetown students. Two of the three expelled students are now priests in other dioceses. What was despised at SPS was considered praiseworthy elsewhere.

In 1984, we read in seminary bulletins that Fr. Leonard Sagenbrecht was released from the Archdiocese of Omaha for a three-year term teaching *Introduction to Priestly Ministry*, beginning in the fall of 1985. In a 1985 bulletin, it was noted that he was returning to Omaha. This departure again was not initiated by seminary staff. They were quite immune to whatever "consenting adults" desired, and seminary students count as consenting adults. Fr. Froehle was quite uncomfortable explaining a lesson from Fr. Sagenbrecht's early departure: that students shouldn't be going to those bars on Hennepin Avenue. Fr. Sagenbrecht saw the Gay Nineties as a special field trip for favorite students.

The firings were done because outsiders caught the offenders. No level of sin ever led to a retreat, an examination of conscience or an admittance of wrongdoing.

But it is all gone today we pray. Not really. Let us admit that Msgr. Callahan is not Fr. Charles Froehle. But it is not Msgr. Callahan who is speaking for the seminaries. In the media response to the Vatican statement on admitting homosexuals to the seminary the voice heard from the *New York Times* to the local *Catholic Spirit* was not Fr. Baer or the Monsignor but a favorite expert – Sister Katerina Schuth.

A bit of history: When railroad magnate James Hill bequeathed \$500,000 to the Archdiocese to build a major seminary, he had two requests: that the students not live in dorms so they could have study rooms, and that their theological studies be supplemented by the new findings in science. Hill was not a Catholic but gave his generous gift because he was a married to an Irish Catholic woman. He said he had benefited all his life from the grace and good cheer of this daughter of the Church.

We now fast-forward to the world of Sister Katerina Schuth. She was quoted in the *New York Times* when the Vatican document on admitting persons with homosexual tendencies was released. She was asked if a predominant gay culture would tend to keep heterosexual candidates away from such seminaries. In her best social science voice she said "there was certainly no data to support such a claim. I

can't imagine that someone is staying away because of that factor. If they are, I am not sure what else is going on with them." That last little remark was Sister's code for "such guys must be homophobic, so who wants them anyway."

In a December 1, 2005, interview, Sister explained that when the Vatican document said the "seminaries could not ordain men with deep seated homosexual tendencies," that did not mean that homosexual men are barred from Holy Orders. "I think three years of celibacy is an extremely reasonable expectation whether men are homosexual or heterosexual." Sister here is willfully misreading the document to satisfy her bias about the equivalence of homosexuality and heterosexuality. The document clearly divides tendencies from acts. It is tendencies (what Sister calls being homosexual) that the document is judging as a severe disorder, "that gravely obstructs a right way of relating to men and women alike." This isn't exactly what Fr. Papesh called the superior ability of gays to relate, or the studied avoidance of the difference between homosexual and heterosexual that permeates the Krenik book. It certainly isn't consonant with the McDonough article, "Time to acknowledge the gift of gay celibacy." When students ask these questions of the science teacher, she shrugs and figures they can't handle her nuance. This is not nuance, but the kind of double talk obscuring the truth that led to the culture that allowed the ordination of Ryan Erickson.

Sister forgets to mention that the seminary document begins with an anthropological argument that baptized males alone can be ordained and masculine maturity is necessary for spiritual paternity. That is the patriarchal understanding that the terrorized Papesh, the neutered Krenik, the gay McDonough and the feminist Schuth cannot fathom. No, Sister, the document is not what we have already been doing. It is a statement of Church teaching in a much more explicit way and thus is a radical repudiation of the seminary culture of the last three decades in our diocese.

In one final note, Sister Schuth expressed her concern about the foreigners in the seminary, not just their language but their lack of cultural understanding, "especially about women." The American feminist demands accommodation to the death-dealing confusion of the last three decades. The exhausted white-haired sexual revolutionary betrays the great liberal Catholic tradition, as empathy with the cultures of the poor gives way to the narcissist demand to "be like me."

The worst lesson we could learn from encountering Sister Schuth is to think that the whole field of religious anthropology is a fluff or a bore. Two of the best real scientists of religion are the anthropologist Mary Douglas and the father of religious sociology, Emile Durkheim. They both understood the nature of sexual taboo in organizing religious concepts and would find unimaginable Sister's inability to know why heterosexual twenty-year-olds don't want to be in a living environment dominated by homosexuals. The social scientist who cannot read the

plain English of the Vatican document, nor respect the patriarchal cultures of our southern neighbors, nor understand the meaning of religious purity codes, should go on a long, world-wide lecture tour and stop masquerading as resident scientist. Our young men and the men of the global South need to encounter a much more profound science of religion. They also need to encounter older women who can bring a loving Marian femininity to help them mature toward spiritual paternity.

Sister Schuth belongs to a bankrupt era. Her deliberate obfuscation of the truth in the name of scientific rigor is another bad check we should no longer honor. The capitulation of seminary officials to the phony science of modern psychology played a huge role in the sexual aberrations at the seminary. Seminary education needs faithful Catholic men conversant with psychology and anthropology as well as the basic “hard sciences,” so we are not intellectually intimidated by fads.

James Hill was right. In honor of his dedication to serious science and the sweet kindness of his Irish Catholic wife, we should keep Sister’s chair but hire someone who can fill it.

### ***Ryan Erickson: How it happened***

**XV Fr. Ron Bowers - a reason for contrition**

**XVI Fr. Phil Rask - the missing Father**

**XVII What Ryan Erickson learned about sex at the seminary- in his own words**

**XVIII Lessons, Contrition and Amendment**

This section is derived from hundreds of pages of police documents which include St. Paul Seminary records. We will attach Appendix R to this at a later date and publish the most salient documents. Our overall paper is trying to explain the moral, sacramental and ecclesial breakdown that allowed Ryan Erickson to graduate from the seminary. Here though we must become more clinical. We do ask that the present rector and vice rector be wary of defending a policy that they had no part in shaping. The good of the institution requires a repudiation of certain past practices, not their defense by men who would never have conceived them. It is a common thread in this diocese that the public face of an institution is not always the hand that guides the internal culture of the body.

In our investigation of the Erickson admission, we did not find quite what we expected. We found a priest we had barely known who seemed the crucial figure in Erickson’s admission and graduation. Fr. Ronald Bowers was the vice rector and chairman of the admissions committee when Erickson was admitted. He is presently Judicial Vicar of the Archdiocese. We expected and we found

violations of Vatican guidelines in his admission. It also appears he was admitted in violation of SPS guidelines. We found a psychologist who would have directed Erickson to therapy had he been listened to at a crucial moment. Throughout his “formation reviews” Erickson’s highly conflicted homosexuality was never addressed though Sister Schuth says it was policy that such tendencies must be overcome three years before the diaconate. In the final vote by the staff to recommend him for ordination, Fr. Bowers knew Erickson’s entire sexual history and shared it with no one. Examine the story and ask if it might have helped others in their vote.

Ryan Erickson (1-17-73) came from the diocese of Superior and had completed seminary training at Immaculate Heart of Mary in Winona from 1992-1996. He presented for admission to St. Paul Seminary in 1996. He received a letter from Fr. Ron Bowers on 7-29-06 to set up an admission interview. The letter from Immaculate Heart of Mary (May 16, 1996) stated “Working with Ryan Erickson the last four years has been quite a roller coaster ride; thank God I enjoy roller coasters!” The letter says he had a tough first year and the second year was going fine until... “an allegation of sexual misconduct arose, compounded by another unproved allegation within his extended family and a compromising situation with his classmate and close friend. Ryan faced these issues directly and through work in spiritual direction and in psychiatric therapy with Dr. George Planavsky. He has grown remarkably. Dr Planavsky has given us a verbal report on his suitability for the priesthood and a written report is included.”

When the SPS admissions committee met, they were advised by Mark Hansen Ph.D. Hansen evaluated Erickson and found him totally unreflective regarding the allegations. Police had been called for both incidents one when Erickson was 6 and another when he was 17. Erickson could not explain why the police were called either time. Hansen at first was ready to dismiss the age 6 event but because police were called he thought more explanation was needed. After talking with Erickson, Dr Hansen said he was totally in the dark about what had happened. Hanson also felt that Dr. Mullozi’s 1992 evaluation calling Erickson “healthy and balanced,” which had been sent by the diocese, was dated, since criminal allegations of 1994 had not been considered in that report. The Winona diocese had not asked for a second psychological evaluation after those allegations but Dr. Hanson thought this imperative. The Winona seminary system and the incredibly lax diocese of Superior ran into a real psychologist. The records the Superior diocese had would have strengthened Dr. Hanson’s suspicion. A (July 13, 1994) letter from the sensitive crimes investigator in Eagle River was very clear, saying, “I am not convinced that Ryan is totally innocent of some improprieties. All I am saying is I can’t prove the allegations one way or the other and the doubt benefits Ryan. ...The victim is very traumatized by this incident and

is currently undergoing psychological counseling. He is experiencing difficulties determining his sexual orientation.” If we are wondering why the doubt should favor Ryan, the investigator had earlier explained, “This investigation was very frustrating. Because of what Ryan is attempting to become I feel that short of obtaining other information to the contrary that the benefit of any doubt should go to him.”

Some of us Catholics might think it just the contrary, with a letter like that coupled with the Winona incident. Fr. Bowers was looking in a different direction. To show how much he respected Dr. Hanson’s opinion he suggested another evaluator who might see things in a more favorable light. He then suggested Dr. Jay McNamara to do another evaluation. Bowers picked McNamara because “he had done work with the Vocations department before and he had experience in dealing with sexual issues.” It is not clear how many records Dr. McNamara was given to evaluate the allegations of “inappropriate sexual activity” so softly alluded to in Fr. Bowers’ letter. The letters of Fr Bowers and the Superior Diocese Vocation Director Fr. Kevin Gordon are studies in obfuscation and minimalism. When Fr. Bowers sent his note about being inappropriate this was a student who had a) at age six had some sexual episode with a cousin requiring police intervention, b) at age 17 had a criminal investigation dropped with a deeply troubled victim and c) had been compromised with a classmate during his Winona years. Let’s keep all the language obscure because we are getting ready to enter a seminary that will never address specifics for four years.

Dr. Jay McNamara came through. Reporting psychosexual history as, “within normal limits” is a peculiar use of that term and probably begs us to interview Dr. McNamara and see how elastic his normality scale is. Ryan Erickson needed serious help. For a brief moment Dr. Mark Hanson, the first adult male in years who was ready to stop the bus, looked to be the opportunity for him to get that help. Fr. Bowers got him out of the therapy line and into the priesthood by picking the right evaluator. Dr. McNamara was clear in stating he was not a sexual predator, but maturity and self esteem were issues. Bowers letter to the rector on October 14, 1996 recommended that “the provisional status of Erickson’s admission be ended and he be formally admitted.” From that time on, in yearly formation meetings, Erickson’s conflicted homosexuality was off the table for discussion. He was not proud of his proclivities. One would not call him “gay” if that means celebrating homosexual tendencies. But he had those tendencies indeed and if the Vatican guidelines of 1961 (reiterated in 2005) had been followed, he never would have been admitted to the seminary.

Here is a quote from a December 1, 2005 interview with seminary expert Sister Katarina Schuth:

“The (Vatican) document specifies that all candidates must attain affective sexual maturity and have overcome homosexual tendencies at least three years before diaconal ordination. To my mind these would not represent new requirements...” If the expert is right then the SPS certainly violated its own guidelines because there was no way that Ryan Erickson had overcome his homosexual tendencies at the time of admission to SPS (which was three years before his diaconate). Ryan Erickson never should have been admitted to the St Paul Seminary. Every out state diocese and subsequent out-of-state parishes had a right to expect that a Catholic seminary would follow Catholic guidelines not the diocesan subculture rules. Ryan Erickson had sexual predator written all over him. He had deep seated homosexual tendencies that conflicted him terribly. He had acted out as a child and had criminal allegations dropped because of a damaged victim and a misguided Protestant respect for the Catholic mystique. He showed no evidence that his homosexual tendencies were transitory. He showed no remorse or understanding about his offenses. His formation team, headed by a female, never discussed it with him. When the rector discussed celibacy in his last interview with him, he recorded, “Ryan sees it as a process of self emptying in order to be filled with God’s gift. It is a way of loving people that is different from marriage, but nevertheless a way of loving people.” That of course is all well and good but has nothing to do with the Ryan Erickson that the rector should have known and Ron Bowers did know. Ryan Erickson was never tempted by marriage; in fact he had a deep pathology that Catholic teaching sees as an arrested affectional development. This would be obvious in any healthy male Catholic setting and a reason for dismissal. That pathology is even more serious than low self esteem and being overweight. Almost every yearly formation evaluation for Erickson did deal with those two crucial Catholic categories. The seminary would finally reap its bitter fruit of substituting handpicked secular psychologists for Catholic morality.

It really was an untenable practice to allow homosexuals entrance into the spiritual fatherhood of a religion that considered the **tendency itself** to be “not within the limits of normal.” It would be interesting to see if Fr. Bowers’ hand-picked psychologist took the Catholic position on that issue or if he abided by the current error of secular psychology.

What are the lessons from the Ryan Erickson ordination? First, Shakespeare was wrong. We should not kill all the lawyers. We should eliminate 95% of the psychologists. The roots of many of our problems come from an intellectual inferiority complex toward a failed branch of psychology. Our own ideas of sacredness, and a soul in communion with God and the Church, ARE significantly more profound and consonant with reality than most modern psychology. It is also not a defense for the diocesan officials, who deliberately picked “gay friendly”

psychologists who could be counted on to miss the elephant in the living room as they tried to sneak this disordered love into the priestly fraternity.

An out-of-diocese student brings 88,000 outside dollars to the institution. But still, the lack of curiosity in investigating the flags that were waving at the starting line is cause for true contrition. It would be nice if we didn't wait for a lawsuit, but really reevaluated our use of psychology and our emasculated formation theory. We must also guide the conflicted homosexual to real therapy and build on his understandable anxiety with this fundamental disorder. That therapy program could be huge but it would not be a seminary. This adoption of a Catholic therapeutic approach to homosexuality and a spiritual paternity model of priesthood would entail a cultural revolution at the seminary. There are more Ryan Erickson stories about his stay at SPS that we have not yet told and they are not pretty.

The Pioneer Press and the docsociety read the police interview with Fr. Rask and reported that Erickson was in the bed of an SPS student. Rereading that report, Rector Rask might have been referring to the Winona incident, which was considerably more troubling than sitting on a bed. But to find that out one must look beyond rector letters.

We have heard from the seminary expert that there is nothing we could have done differently even in hindsight. Honestly look at the documents written before he was admitted: the Winona letter from IHM, the evaluation of Mark Hanson and the Villa county Special investigator letter. All of those would have been available to the admissions committee. Do we think that Dr. Jay McNamara was much better at clarifying the two police incidents than was Dr. Hanson? Or was he just more tolerant of an embarrassed mumble? Did either psychologist ask for several testimonies about the compromising relationship at Winona seminary or did that fit in the "boys will be boys" category, especially if they are consenting adults? Can there be any doubt that the homosexual applicant in the world of Fr. Ron Bowers elicited a protective cover? What Ryan Erickson and his future parishioners needed was a very curious detective, so he could have bared his troubled soul and received the fatherly help he desperately needed. He needed pastoral care, not admission to a seminary. He needed someone who would talk honestly to him and to whom he could talk.

We will let Ryan Erickson have the last word. He was interviewed by detective Jeff Knopps on December 7, 2004, ten days before he hanged himself. Knopps asked him why he told an eighteen year old boy that he could lean up against him if he was aroused. Erickson answered, "The only thing I was trying to get across to him was to tell him that arousal was not a bad thing. And that he shouldn't be ashamed of who he is sexually, his sexuality and that it was important to understand that it what was what you did with those things after those things is

what you did with it versus just being that way or having them inclinations and things.”

In Erickson’s last will he said, “I have preached the truth but I found myself unable to live up to it entirely. I have been tormented for years ever since I was 12 years old. There was nothing I could do, and their{sic} was know{sic} one I could talk with about it.”

### ***Three Resignations and Why***

#### ***XIX Monsignor Boxleitner: A unique ministry to orphans and prisoners***

We should tell here how the docssociety came to be and why we are asking these three particular priests to resign. One of our members was told about an abuse incident with Msgr. Jerome Boxleitner. The man told our member that in his early twenties he had gone to Boxleitner’s cabin, used alcohol and was “raped.” This was now the third person who had told our member of abuse by Boxleitner. The same week the story “*Sins of our Fathers*,” was published in *City Pages* newspaper recounting the story of Ryan Erickson and the murder of Dan O’Connell. The story was interesting, well-written but dripped with contempt for the perceived hypocrisy of the Catholic Church. An earlier article in the *Minneapolis StarTribune* quoted dissident priests and angry parishioners wondering, “When will the Church learn?” The gist of that article was that these holy, long-suffering priests were sticking it out because of their incredible personal sanctity but that old Church better get with it and change its all-male and celibate priest rules because those rules were creating some real freaks of repressed sexuality. The article was a tad more nuanced, but that recurring message was ubiquitous.

And yet we know it was not the Church’s purity codes, but a disregard of them which created the culture of deceit and dissent that is our problem. We wanted to somehow raise a different voice in the Church and to the secular media, that there was a different way to tell this story that was much closer to the truth. We actually trust that there are reporters (different than editorial page writers) who might see that the truth is much more interesting and actually always a better story than just repeating the old bromides about the celibate clergy as the incubator of abuse and mayhem.

We decided we would do what Dan O’Connell did. He had confronted a predator and paid with his life but the predator was also dead, not to abuse anymore. We would confront not only a predator, but also a false teacher and a lax authority. We would see them individually, but our story would be carried by a group. We would build a brotherhood of laymen as a kind of corporate sign. We

knew eventually a brotherhood of priests would have to restore fraternity and fatherhood to the priesthood.

On November 7, 2005, Dr. David Pence went to the home of Msgr. Jerome Boxleitner and the docsoociety was born. Since then Dr. Pence met with Fr. Michael O'Connell and Fr. Kevin McDonough. Fr Dale Korogi and Fr. Bill McDonough declined to meet. Fr. Bill McDonough had agreed to a cup of coffee in St. Paul and then called and left a phone message stuttering about his inability to meet. Presumably this impairment did not prevent him from teaching another theology class to young Catholic women at St. Kate's. So much for the miracle of dialogue – a prime tactic of the docsoociety but apparently not a favorite for the dissident theologian. It could be his weeping theology is received better by nineteen-year-old females than sixty-year-old men. (The meeting notes with Msgr. Boxleitner, Fr McDonough and Fr O'Connell are recorded in Appendix: Face to Face Meetings.)

We have asked Msgr. Boxleitner to resign because there is clear evidence that he used his authority over young men to engage in acts with them for his sexual pleasure. The males we know about were not youths, but young men with whom he had cultivated a relationship of trust and fatherhood only to betray it with sexual exploitation. These occurred in the late eighties. One of the men was offered money by the archdiocese for counseling. Msgr. Boxleitner has been in residence at the St. Joseph Home for Children since the sixties. There was always a preponderance of young males there and they could be as old as eighteen. He also was chaplain at male prisons, most recently at Lino Lakes. We know some staff members who said that there was talk of "Boxleitner and the boys," especially related to his lake cabin. His attention and affection was always directed toward them. We know independently interviewed ex-residents who say this view of Boxleitner as "interested in boys" was widely held by the residents. It seems most likely that Boxleitner has a serious affectional disorder that is acted out only with older males, but colors all his relationships. Should he be called Father? Should he live at an orphanage? Should he have been a prison chaplain? Should his web of relationships define the local and national leadership of Catholic Charities? Do older men who are drawn sexually to males in their early twenties tend to cultivate relationships with protective fatherly adult males?

Now there are some who say, "We know more about this now and we would have acted differently, had we known before, but now he is an old guy – let him be."

Until 1983, the Church was governed by the canon Code of 1917. The 1917 Code 2359 stated, "If they (clerics) have committed an offense against the sixth commandment of the Decalogue with minors under the age of sixteen years of age or have carried on adultery, rape, ,bestiality, sodomy, pandering or incest, they shall be suspended, declared infamous, deprived of every office, benefice, dignity

or position that they may hold and, in most grievous cases, they shall be deposed.” Thus it should never be argued that the Church needed the sexual revolution or psychologists to teach them of the seriousness of child abuse, adultery or sodomy. The question has always been the integrity of any given diocese and the extent to which the laxity of any local culture is adopted by Churchmen in the place of our own rigorous purity codes.

The new Code of Canon Law (1983) states in Code 1395: “A cleric who lives in concubinage...and a cleric who persists in scandal or another external sin against the sixth Commandment of the Decalogue is to be punished by a suspension. If he persists in the delict after a warning, other penalties can gradually be added, including dismissal from the clerical state.” This law obviously leaves room for interpretation and thus the local clerical attitude about sexual activity between males becomes a crucial variable in how the law is applied in this diocese. In this diocese male-male sexual activity was winked at and then celebrated so the modernization of Canon law was used by deceivers to abolish disciplinary codes grounded in the Decalogue. This is not a consequence of the Code being re-written; it is a consequence of it being deliberately misinterpreted.

Some men hear the story of Msgr. Boxleitner and consider his behavior “within normal limits.” We asked Msgr. Boxleitner to refuse the last award he was getting as a sign of repentance. We asked him to resign quietly so those he had abused would know the gravity of his violation was understood and acknowledged. He thought that would be too much for him to give up. He was left in a position of unparalleled authority and influence in the lives of young fatherless males. As they say in business: “location, location, location,” or “access, access, access.” Maybe in the best chicken hawk tradition he just groomed the young males till an older age. And from somewhere in that deep recess of the male mind where a man trusts another man as his father, he struck. The confused young man the next day wonders, “What happened? Did I cause that? Did I enjoy that? I loved him like a father. Should I have fought him? Why didn’t I fight him? Am I a man? Why do I still care about him? He is a priest. He still is a priest. He is respected. He is still respected. Other people know about this. He is still a priest. He was honored the other day, again. We had a lot of fun together. He was like my father; he was tough but he cared about me. He is still a priest. I don’t want to think about this anymore. I don’t want to think about this ever again. If I call him, maybe we can have dinner. He wants me to come over—we can still be friends.”

A third man reported that Boxleitner had him up at the cabin when he was in his early twenties. “He had me sleep in his bed with him. It was unexpected to me but seemed expected by him. I couldn’t hurt him. I stayed up all night. He never touched me. We had breakfast and I left. I never talked to him again.”

When these stories were told to Fr. McDonough as vicar general (see meeting description), he dismissed the first two cases as old news. “Sleeping with someone up in the cabin is not prudent, but you can’t lose your collar for it.” We have asked Msgr. Boxleitner to resign his priesthood, leave the orphanage and write a letter to Archbishop Flynn saying he had sinned and that officials in the diocese were negligent to leave him in a position with such access to young males. We continue that request. We wouldn’t presume to tell the vicar general what he might do, but we suggest he not recruit Grandpa Boxleitner to read the Virtus stories to the orphanage boys.

In a scientific mode, let us try a prediction. Fr. McDonough said he would follow up the questions about the orphanage which he said concerned him because it was new news. If the orphanage questions are centered on the Sixth Commandment and someone honestly looks, it won’t be pretty. If the questions are based on pedophilia, abuse of counseling relationship (narrowly defined), or sexual harassment at the office – not much will come up. If we ask, “Did he betray the fatherhood of the priesthood?” then the verdict will be severe. The irony is that Msgr. Boxleitner understands fatherhood in a deep way. He understands it in a way that Fathers Michael O’Connell, Kevin and Bill McDonough, and Dale Korogi can not even guess. He lived in a generation that was steeled by a different temperature and was capable of penetrating the human personality at a deeper level. The vicars general of our diocese have no idea of the depth of Boxleitner’s crime. They don’t know how deep he thrust the knife because in their catty bureaucratic world of preening and posturing they have never fished in waters quite so deep.

## ***XX. Fr. Dale Korogi: Seduction and the Velvet Tyranny of the Narcissist Pastor***

As we move from the murky depths into shallow waters, let us consider the priestly ministry of Fr. Dale Korogi. He is a very good piano player and a lot of people like him. There, we have that out of the way. We have no pictures of Fr. Dale in compromising positions. If we did have such pictures we would destroy them. People ask, “Is he active?” We respond, “Wrong question.”

He announces to his parishioners, “I am celibate.” They stand as one and applaud the courageous freedom fighter who is resisting the crusading uptight conservative hate group suggesting he resign the priesthood. Fr. Dale has done it his way once again. The hate group is offended because their campaign to have Fr. Korogi instantly made an Episcopalian bishop is disregarded as a transparent publicity ploy to try to soften their image with the offended congregation, which is offended for their pastor, who is offended for gays everywhere.

Priests in the archdiocese are trained in the proper way to pastor their congregations. Do not lead by manipulation or fear. Do not lead by seduction.

Seduction comes from the Latin “*se ducente*,” to lead toward oneself. The priest is supposed to point to a reality bigger than himself – the Christian narrative of fallen man being reconciled to the Father by the obedience of the Son who has reconstituted a universal Israel into the communion of the Church to abide in His loving presence and await His return.

Whoops, back to Fr. Dale. Fr. Korogi was ordained in 1983. Just to remind you how bad things got in the early nineties, when Fr. Kevin McDonough became Vicar General, Fr. Dale was made rector of St. John Vianney Seminary. That lasted two years. He served at the Basilica under the strong but gentle arm of Fr. O’Connell. He took a four year “leave of absence,” whatever that means. He called it “a self-imposed exile,” when he was posturing as a writer in the wings at the Loft in Minneapolis. (We are all waiting for the memoirs he got a grant for and promised to write).

Somehow he got back into the priesthood and was imposed on the sick and dying at North Memorial Hospital. In Africa and South America, the resurgent dynamic movement of Christianity has a very strong element of healing as a particular faculty of the Church. In the tired Archdiocese of St. Paul, we have a different view of the sick, sending Fr. Dummer to Regents in St. Paul, giving Fr. Cassidy a break from gay pride parade duties to be in charge of hospice at Allina and designating North Memorial as a landing pad for the Korogi helicopter as he tried a whirl at the priesthood one more time. He now is called the pastor of Christ the King Parish, which seems ironic until you remember that his real organizing center has been the Basilica of Mary (our real Queen and mode of femininity).

Here is where it gets less funny and cute. Has the Basilica of our Lord’s Mother been polluted? Has she been dishonored in person and place? Should men of Christ care? Should the priests of the diocese care that the Mother of God has to listen to the Dale Korogi show in her own living room?

Dale Korogi wrote a public celebration of gays and denigration of the Pope and Church as “pre-scientific and pre-psychological” in the *Star Tribune* which is in Appendix Korogi. It was written half-way through his sabbatical (July 2000) and has never been repudiated. His internet advertising for fellow gay priests is in the appendix also. We went to one of his sessions for returning gays to the Church when he came back to ministry. He basically told them he had made one big mistake before in ministry—he wasn’t “out” enough. He fortified the worse tendencies of the group by building their identity around their disorder instead of their souls and sacramental identities. He countered their “experience” with Church teaching and implied that if enough enter the Catholic door, then their lived experience will trump the Church doctrine which hasn’t kept up with modern psychology. He has no shame. He should resign and request laicization as an

infamous defiler of the priesthood. That he remains a priest is an insult to Our Lady and diminishes the manhood of every priest in the archdiocese.

## ***XXI Fr. Kevin McDonough: Losing Control of the Catholic Symphony***

- a. ***What is a Vicar General?***
- b. ***Abandonment of Spiritual Paternity, the Law, and Sacramental Order***
- c. ***Living the new Church: Clergy Discipline Ignored and False Doctrine Flourishes***
- d. ***Nixon Testifies against Watergate Burglars***  
***The strange case of John Bussman***
- e. ***Contempt for the Office: Joe Wajda, Canon Law and the Judicial Vicar***
- f. ***Three Scandals he watches***  
***Michael Arms: The priesthood as good life***  
***Donald Dummer: Civil law and Child Porn***  
***Boxleitner: Making the world safe for the chicken hawk***

***“Do you have something ‘moral’ on McDonough? What are the ‘goods’ on McDonough? Boxleitner is sickening, Korogi ties his own noose, but Kevin McDonough? He seems too smooth. He has been running for bishop so long that he has never said anything in public against the Church. Unless you have dirt, why go after him?”***

### ***OUR INTERROGATORS***

We suspect it doesn't matter to him, but we make no argument about and have no interest in "catching" Fr. Kevin McDonough in some sin. This is about morality - the morality of an office. Every man finds himself with a duty or an office. If he cannot perform the duties of his office for physical, spiritual, or intellectual reasons, he has a duty to the office to turn it over to another. The argument in this section is that Fr. McDonough has utterly failed his office. We have asked Fr. Korogi and Msgr. Boxleitner that they cease in any way acting as priests. This is not our request from Fr. McDonough. Our request and the argument we make is centered on his office – an office he has compromised. We hope he puts his many talents to work building a parish and a school in the inner city. The Vicar General office is now clearly beyond him. To face this will take an incredible act of self-recognition, repentance and *metanoia*. That is why we waited until the end of Lent to ask.

What is a Vicar General? The Vicar General is a kind of chief of staff for the Archbishop. He actually has the same administrative authority as the bishop so he has a good deal more decision making power than many chiefs of staff in secular fields. He especially is the leader in matters of clergy discipline. This includes education, prevention and services for the harmed. This also includes the treatment, rehabilitation, and removal of clergy with problems. The problems are not only sexual misconduct, but misuse of the priestly office by theft, anger toward subordinates, seeking preferential treatment because of one's office, and finally abusing the office by teaching false doctrine.

Has Fr. Kevin McDonough failed in his duty to discipline clergy in matters of sexual misconduct (violations of the Sixth Commandment)? Under Fr. McDonough's leadership, the disciplining of Catholic clergy in sexual matters has substituted the standards of civil law and notions of consenting adults for the Catholic and canon law standards of obedience to the Sixth Commandment and respect for the Sacraments of Holy Orders and Marriage. This has led to a bizarre hierarchy of sexual categories. In a practical sense it has led to a virtual state of optional celibacy for the clergy.

Ministry-related sexual misconduct is defined as:

- a) sexual abuse: sexual conduct between a Church leader and a minor or vulnerable adult,
- b) sexual exploitation: sexual conduct between a Church leader and a person receiving counseling,
- c) sexual harassment: unwanted sexual contact or language between coworkers in the Church work setting.

Whatever happened to the Catholic categories beginning with the spiritual paternity of the priest, which is a living pastoral relationship with all Catholics and not restricted to the "counseling" relationship? That relationship begins when a person says "Good morning, Father." It is deepened far more than at any counseling relationship when the priest offers the Mass with his parishioners. It is a deep liturgical relationship when the priest witnesses the sacrament of marriage or buries a family member. Has Fr. McDonough received no angry calls, "How could you let Joe Wajda out to officiate at my marriage?" How could you so debase the sanctity of our vows to let him still be a priest after abusing boys?" We are not saying here that such a marriage is invalid. We are not saying here that priests never sin. We are arguing that the sacramental and liturgical relationship of the Catholic laity is a deeply personal and paternal tie that links us to the Father's love in heaven. We do say that some sins of a priest render him "infamous"-- incapable of ever serving in a public and liturgical role as priest again. The "priest as independent contractor" avoiding civil suits cannot approach the Catholic

understanding of the profound sacred space where the priest lives in the moral and sacramental life of the Catholic faithful.

The Church has always made provisions to consider crimes against minors as particularly grave. The Church, though, sees the clerical state itself in terms of a special obligation to guard the Sixth Commandment and states that a cleric who continues in an external sin against the Sixth Commandment which causes scandal is to be punished with suspension. There is nothing in this language that refers to the very modern and secular notion of “consenting adults.” That is a favorite term of the Vicar General who has utterly lost his Catholic compass in matters of sexuality. Note also that the definition of sexual exploitation at the office hinges on consent, by saying vulgarities are forbidden only if “unwanted.” How would someone tell an authority like the Vicar General his vulgar jokes are unwanted? Wouldn’t it be more Catholic to strive for pure tongues as a matter of practice and not take votes around the table of whose prudish ears made a vulgarity “unwanted.”

The real rule in the Kevin McDonough disciplinary era is: don’t get caught with kids, don’t say bad things to women at the office, and don’t mess around in confessional or counseling sessions. The advice is not “be pure,” but “abide the law and be discreet.” If you like males, wait till they are of age. If you like females, make sure she doesn’t work for you. If she does, move to another parish and then see her regularly, with her coming to you so that consent is established. In general, there will be no sanctions for violations of chastity as long as the matter is consensual.

How serious can anyone take the vow of celibacy when a misstep with the office feminist is a graver crime than a dalliance with an old girlfriend or, more commonly, a new boyfriend? Just keep it consensual and remind them, “This is not counseling.”

Consider for a moment the actual culture among clerics who think that the rule of celibacy is an impediment to celebrating the Eucharist. Could some of them think that living against their vow and still being a ”good priest” is a prophetic sign of the Church to come? It is sort of an eschatology of disobedience envisioning a day sure to come when the priesthood is open to married men as well as women. Given the large number of homosexual clergy who signed the celibacy petition, you would expect their burning cry for justice included opening the future priest pool to gay men in committed relationships as well. The same culture of dissent that organized the sharing of the Eucharist for active homosexuals could easily portray having sex with one’s current intimacy partner as “witnessing to the future Church.” In the prophetic priest’s condo would be two protest signs leaning against the big windowed sliding doors: “Live the future to make the future” and, “Real Authority: Our experience not their doctrine.”

During Fr. McDonough's fourteen-year tenure, there has been a persistent movement at parishes, high schools, colleges and the seminary to normalize homosexuality. Incorporating this disordered affection into the Eucharistic life is happening all over the diocese with no effort by the Vicar General to defend Catholic teaching. The 27 priests who signed a letter to the bishop calling his support of the marriage amendment "a scandal" because it demeaned gays are only one example of a priesthood in open rebellion against Church teaching on the meaning of a masculine, celibate priesthood and the heterosexual nature of marriage. This doctrinal breakdown is a direct result of the incoherent disciplinary policies authored and sustained under Fr. McDonough's failed leadership.

There is no better example of this failed leadership and fatherly neglect than the case of Fr. John Bussman. John Bussman is currently in St. Cloud prison, serving 45 months for criminal sexual misconduct with a female parishioner at Mary, Queen of Peace Parish in Rogers. Bussman, a seminary classmate of Fr. McDonough, whom he described as a classmate, friend, and colleague, had been suspended from the priesthood in April 1, 1987, for a complaint of sexual misconduct with a woman while he was at Sacred Heart Parish in Robbinsdale. He had been ordained in 1980. After 11 years in suspension, Bussman asked to be reinstated. Fr. McDonough characterized Bussman as "an individual who had an immoral involvement – and arguably but not demonstrably, an illegal involvement – with an adult 15 years before." That is the kindest description of John Bussman ever recorded. But the point of the description was not to describe the pathologically narcissist Bussman but to explain how Fr. McDonough could facilitate his return to the priesthood.

Fr. McDonough apologized for not disclosing broadly his past history to the parish. With his apology for not doing a disclosure which had been a condition for reassignment, he also noted his failure wasn't deliberate. He should have mentioned the number of women with whom Bussman had been involved in his short stay on the western edge of the Archdiocese. In the very peculiar world of archdiocesan sexual policy, when the husband of the woman who was involved with Bussman called to report the priest's misconduct, he was instructed that his wife was the primary victim. If it could be proven that she was in a counseling relationship, then the archdiocesan policy would kick in. An aggressive county attorney's office won that case. Bussman was removed immediately after the couple met with Fr. McDonough. The disclosure that criminal procedures were being initiated was crucial. Had it just been a celibate priest sleeping with a married woman, no censure would be the general policy, but some soft pastoral counseling would be offered the priest to help his intimacy and self-esteem issues. There is no sacramental order in a Church that will not enforce that order. Under Fr. Kevin McDonough, the old categories of a celibate priesthood and faithful

marriage have been discarded for the mantra of consenting adults and the vagaries of Minnesota employment and sexual harassment law. For Catholics baptized into a sacramental life under the Decalogue, this is not a bargain

John Bussman was a known entity to all who graduated in his era. The incredibly bad judgment of Fr. McDonough in allowing him back in the priesthood was a gross violation of his office. Fr. McDonough's failure to protect was Bussman's license to exploit. Amy Klobuchar praised Fr. McDonough as a hero in the affair. Amy Klobuchar's senate campaign is off and running. She got her start-up money from the feminist abortion group Emily's List. She got her exploiting male in John Bussman, but the sweet talking Irish bureaucrat she dubbed a hero paid no price for being the enabler. It feels like she jailed Liddy and let Nixon run free. Klobuchar's office mate, Greta Sawyer, has been hired by Fr. McDonough to fill Phyllis Willerscheidt's tiny shoes. The substantial bureaucratic muscle of the Catholics remains interlocked with the feminist wing of the DFL and now it is personal.

In the atmosphere where commandments and sacramental oaths are not enforced, the failure of duty to one's office seems a small offense. But for those who know John Bussman and remembered a time when celibacy was a vow to be kept and marriage a sacrament to be guarded, the whole affair had a treacherous smell. One wonders how long the Catholic husbands will be silent. This was not a tough call. Talk to anyone who knew John Bussman. Talk to Bussman himself, Fr. Kevin McDonough's classmate and friend, for a day or two. (Appendix Bussman)

### **Fr. Arms**

We have never named any names unless the perpetrators have been encountered and allowed a chance to somehow repent and reform. We do not think when there is criminal behavior or arrogant scandal mocking our sacramental life, that we should apologize for warning our fellow Catholics. This is not for the press because the press cannot verify the charges and properly will not print them. This is for the Catholic public. This is for those of us trying to live a communal life together. We do not say we have never sinned, but we think living the Faith means not publicly persisting in sin when corrected. This makes a mockery of the priesthood and the commandments and sacraments that shape our common life. This is an arrogant abuse of power and should be corrected by a Vicar General who did his duty.

Fr. Michael Arms is a hunter and a sportsman. We know we should not be criticizing priests with guns, especially men jealous of their prerogatives. Mike (he doesn't like "Father") left Guardian Angels parish, in part, because of a too obvious affair. Now he continues that affair away from the possibility of employment law coming into play if love goes south. Fr. Kevin McDonough

knows this, as do those on the Guardian Angels staff. Mike has used the pulpit several times to argue for women priests, an act he should have been disciplined for. He has a good life, getting to the Viking game on Christmas Eve instead of celebrating Mass with his parish. Mike is sympathetic with the gay priest cult because they want the same autonomy he does. Like the alliance of Playboy editors and the feminists to legalize abortion, the gay subculture and the hunter-sportsman want a priesthood that is not built on the Sixth Commandment. They have such a world without law because the officer in charge of keeping the law has decided the world is a better place with fewer of those restrictive covenants binding us. Meanwhile the Catholic Church unravels locally.

### **Fr. Donald Dummer**

Fr. Donald Dummer was once at St. Mary's in St Paul. A parishioner found his video of teenage boys playing basketball nude. He foolishly brought it to Fr. Kevin McDonough, the Vicar General. A few weeks later when he returned for the tapes, they were no longer in Fr. McDonough's possession. Possession of child pornography is a crime. We do not accuse Fr. McDonough of possessing the tapes or having any interest in them. He probably did have an interest in getting rid of them and it may not have been as part of his general fight against pornography. Do we think possession of pornography should automatically roust one from the priesthood? No. Do we think possession of child porn should roust one from the priesthood? Yes, indeed. Porn is very bad – child porn is even worse. Do we think the Vicar General should have returned the video to the citizen who gave it to him or reported it to the police? Another yes, indeed. We live under the law of the Church and civil law. So does Fr. McDonough.

### **Fr. Joseph Wajda**

We also live under Church law which should afford a mechanism by which many of the offenses of the last thirty years might have been addressed. The office of Judicial Vicar might have been a check and balance to the laxity of the Vicar General. The Judicial Vicar is like the Supreme Court judge for the diocese and the Justice Tribunal. It is not simply a marriage court. It saddens but does not surprise us that from 1997-2002, the Judicial Vicar of the Archdiocese was Joseph Wajda. He was a known abuser of young males when he was appointed. Canon law says the office of Judicial Vicar may not be held by the Vicar General and must be held by a priest of "good repute." So much for Canon Law; so much for the Sixth Commandment.

### **Msgr. J Boxleitner**

Finally there is the Boxleitner affair – the public accusation we tried to make in private. We assert first, that in our meeting with Fr. McDonough, he

acknowledged both of the principal claims of abuse by Msgr. Boxleitner which we were bringing. He actually named both victims before we did. He also said that he was "interested" in any claims about the orphanage. He asked Dr. Pence to provide names and Dr. Pence told him it was up to a real investigator to go back and find employees and residents if he was going to do an investigation. The one person who had alerted Pence to "his well known proclivity toward the boys" was dead. Pence made it very clear that from what he knew it warranted a real investigation which was the duty of his office. Fr. McDonough said he doesn't do the investigations but they have excellent investigators who do this work. Dr. Pence suggested he get his excellent investigators on this question. From what they knew of Msgr. Boxleitner 15-20 years ago, he never should have been able to work with young males. Our urging of an investigation is not to "find more dirt" but to offer help to victims. We must be ready to see males in their early twenties who were "consenting" to Father as adult children of spiritual incest.

The approach of Fr. McDonough put us in mind of the Ryan Erickson case. Throughout his story we meet real fathers and protectors who are willing to hunt. We also met the tired bureaucrat who wouldn't even write a detailed letter much less get up and go talk to someone not in his office. Fr. McDonough told Dr Pence, "Throw me a good pitch, I will hit the home run." So much for the investigative curiosity of the tee league Commissioner. In the Erickson case, contrast the tenacity of Hudson detectives Knopps and Pettee with the incredible laxity of the Winona rector, the Superior diocesan Vocation Director and our own Vice Rector and Chairman of Admissions. Fr. McDonough is part of a tradition.

Our accusation against the Vicar General is not only that he traded the Decalogue, the sacramental order, and Church teaching for the language of consenting adults, priests as independent contractors and gay pride. As a priest, he appears malformed and incapable of spiritual paternity. Most grievously, he did not fulfill his protective duty to the many fatherless males who would meet FATHER Boxleitner in his work. Msgr. Boxleitner is not a Minneapolis Fr. Flanagan, but our own sick version of the predator priest of Covenant House-Bruce Ritter. It is obvious to any father that a priest who raises boys to pick out his favorites later is not inviting young males to Christian manhood but is grooming them for his own sick ends. It must be very clear that our own understanding of Msgr. Boxleitner is that he cultivates the relationships of young males but is not a pedophile. He develops deep psychological dependency on himself as a father figure and then when young males attain the age of majority he takes advantage of his grooming.

The diocesan culture of clergy discipline directed by Fr. Kevin McDonough for fourteen years is his perfect milieu. If acts are between consenting adults, they are off Fr. McDonough's strange checklist of sexual misconduct. If no one complains, he certainly won't be doing bed checks on the priests. If someone does

complain, he will talk about gossip (especially if the informant is female) and consenting adults. This is the perfect world for the chicken hawk. The chicken hawk is the older man who has learned the gestures of fatherhood and in an incestuous perversion turns that relationship against “consenting males.” The chicken hawk needs a world in which authorities are softened to the exploitation of young males in early adulthood. The chicken hawk hates grandfathers and old vice cops. This death culture in Minneapolis, this perversion of fatherhood, can be viewed from a perch on the St. Joan of Arc float next year at the gay pride parade. Look a little closer at the well established older males and the less rich but more flamboyant twenty-year-olds seeking their attention, money and drugs.

For all these years the local Catholic Church gave the poorest of the poor (with special attention to the young males) the perverted fatherhood of Msgr. Boxleitner. But that could only happen because clergy discipline was headed by a man who had long ago made a deep peace with an eroticized masculinity that has stunted his capacity for fraternal correction and paternal protection. The Catholic Church is built on the love relationship of Jesus Christ and His apostles serving the Will of the Father. Every local Church is meant to be organized by a similar love.

For the good of the Church, we ask Fr. Kevin McDonough to resign as Vicar General of the Archdiocese.

## **PENTECOST AFTER LENT**

*(conclusion)*

- a. McDonough as Gorbachev or Bull Connor:  
Regrouping the Scattered Apostles**
- b. Brotherhood, Fatherhood and Telling the Truth Through Proper  
Channels: Cy Laurent and Dan O'Connell**
- c. The Sacramental Order of the Church: the Catholic Way of Preaching  
the Gospel of Christ**

We again, in this season of Lent, ask Fr. McDonough to resign for the good of the Church so the real reforms of Vatican II in our local Church might be realized. Fr McDonough can be like Mikhail Gorbachev, who saw a dying bureaucracy and let the nations go free. Alternately, he might choose to be like Bull Connor who saw those who would restore the Beloved Community and said, “We will smash them.”

We ask again the priests of the diocese to restore your fraternity. We are not directing our public meeting to the press. We are addressing priests, deacons and

seminarians. At the same time, we welcome honest journalists to play a role in fostering an open dialogue.

We have been told that we are not using proper channels. We have met face to face with all the principals who would meet us and tried to settle this internally.

When letters were sent to the Archbishop about a significant group of priests incorporating “homosexual love” in the Eucharist, all the letters were returned to a laywoman who was blamed for the actions of concerned Catholics. (see appendix CPO)

When Dan O’Connell confronted a predator, he was murdered. He was murdered because men in this archdiocese did not confront the perversion of masculine fraternity fostered in our chancery, seminaries, high schools and urban parishes.

In February 2006, when Cy Laurent asked Bishop Richard Pates if there was a homosexual problem in the archdiocese, the bishop who watched over the lavenderization of St John Vianney Seminary said, “Of course not.”

“I want to believe you,” said the 68-year-old Mr. Laurent.

“I don’t care if you believe me,” answered the shepherd.

Several days later, Cy Laurent was sent a letter telling him to clear his office from St. John Vianney Seminary. He was to talk with no seminarian and never represent himself as affiliated with the seminary. His picture was removed from the seminary wall. Laurent, a six-year consultant with SJV, had been scheduled to meet with the Vatican visitation team the following week. Since he was banished, there was no chance he might disturb the love fest with an embarrassing question. Archbishop Flynn has written to Mr. Laurent saying he had no hand in his firing.

We who write this and compose the doc society are not priests, but we are brothers and fathers. We come to shape a public brotherhood which will have the courage to continue to press for the truth and a reordering of our diocesan priesthood under the fatherhood of God, the Decalogue and the sacramental order that defines the Catholic Church.

The Catholic Church proclaims the Gospel of Christ as a local body under a united priesthood with our bishop. As laymen we want to give priests, deacons and seminarians the courage to face the Evil One who has entered Judas in your midst. The oaths of Holy Orders have not been defended and the Eucharist has been desecrated. We will continue to witness to Christ as the centurion at Calvary. But the Church can only be led by her apostles. Be close to Mary. Gather together – you must gather together to receive the courage of the Holy Spirit – and lead our Church to Pentecost.

## Appendix A

# **Archdiocesan Offices 1975-2006**

### **Archbishop**

Archbishop John R. Roach (1975-1995)  
Archbishop Harry J. Flynn (1995- present)

### **Vicar General**

Rev. Ambrose Hayden (-1984)  
Rev Michael O'Connell (1985-1991)  
Rev. Kevin McDonough (1992-present)

### **Chancellor**

Rev. John Kinney (-1979)  
Rev. Robert Carlson (1980-1987)  
Rev. Kevin McDonough (1988-1991)  
Rev. Thomas Vowell (1992-1993)  
Mr. William Fallon (1994-1996), Civil Chancellor (1997-present)

### **Canonical Chancellor**

Sr. Dominica Brennan (1997-present)

### **Presiding Judge/Judicial Vicar**

Msgr. Ellsworth Kneal (-1982)  
Rev. Ronald Bowers (1983-1996)  
Rev. Joseph Wajda (1997-2002)  
Rev. Daniel Conlin (2003-2004)  
Rev. Ronald Bowers (2005-present)

### **SPS Rector**

Rev. William Baumgaertner (-1980)  
Rev. Charles Froehle (1981-1993)  
Rev. Phillip Rask (1994-2001)  
Most Rev. Frederick Campbell (2002-2003)  
Rev. John Ubel (interim 2004)  
Msgr. Aloysius Callahan (2005-present)

### **SPS Vice Rector**

Msgr. John Sweeney (-1977)  
Rev. Cahrles Froehle (1978-1980)  
Rev. James Moudry (1981-1989)  
Rev. Bernard Yetzer (1990-1995)  
Rev. Ronald Bowers (1996-2005)  
Rev. Peter Laird (2006-)

**SPS Spiritual Director**

Rev. Gerald Keefe (-1979)  
Rev. Dennis Dease (1980-1985)  
Rev. Merle Kollasch (1986-1987)  
Rev. Robert Schwarz (1988-1991)  
Rev. Michael Papesh (1992-1993)  
Rev. Thomas Krenik (1994-1999)  
Rev. David Kohner (2000-2003)

**SJV Rector**

Rev. Kenneth Pierre (1971-1981)  
Rev. Richard Pates (1982-1987)  
Rev. Kevin McDonough (1988-1990)  
Rev. Dale Korogi (1991-1992)  
Rev. Peter Christensen (1993-1999)  
Rev. William Baer (2000-present)

**SJV Spiritual Directors include (among 3 or 4)**

Rev. Robert White (1982-1986)  
Rev. Gregory Tolaas (1986-1990)  
Rev. Michael Papesh (1987-1991)  
Rev. James Smith (1991-1994)

## Appendix B

Three meetings: November 7, 2005, December 14, 2005, January 13, 2006

Dr. David Pence for the docssociety

Nov 7, 2005

At about 6:00 p.m., I went to Monsignor Jerome Boxleitner's house at 46th Street and Chicago Avenue, across from St. Mary's cemetery. I knocked on the door and told Msgr. Boxleitner I would like to talk to him and warned him that it would not be very pleasant. I asked if I could come in. He let me in and I requested the use of the bathroom. He directed me upstairs. When I returned downstairs to his living room, he was sitting watching TV. I asked him if he would turn off the television, since I thought we would want to pay attention to this conversation and he complied.

I told him that the reason I had come was because I had several reports that he had abused young males and I wanted to hear his response to those reports. He asked two questions: "How old were they (the young males)?" and "How long ago?" I told him I was not going to go into great detail at that moment but I wanted him to tell me how he understood these actions in light of his continued active ministry as a priest, and his reception of another award from Catholic Charities. I suggested that it would be appropriate for him consider resigning from the priesthood and removing himself from the orphanage grounds. I added that he should certainly not accept any more awards. He told me the award wasn't his idea and he didn't want it anyway. I told him I knew how much young teens seemed to admire him, even love him like a father, but that "everything changed" once he made advances on them.

He said he had been "tested" and the results of the test indicated that he wasn't homosexual. We had a long discussion about some of the younger priests (now in their 40's and 50's) who take some pride in claiming for practicing homosexuals the minority status that equated them with the civil rights activists. He said he thought that was wrong and he did not think that way, and that he thought I was obviously "on a crusade to fix this problem." He also said, "You are probably right - something does need to be fixed if it as widespread as you say." He said he didn't really know how widespread it was because most of his old contacts weren't talking to him that much. I believe he said that his old contact, who used to keep him informed, had left the priesthood and had gotten married.

Seeing his library, I asked him if he read much of St. John of the Cross and if he prays more now as an older, less active, priest. He said he does pray more. I told him it was important for the archdiocese and the guys he had abused, that he really repent. He asked me how I knew that he hadn't repented. I told him I knew the guys he had abused and he clearly had not apologized to them or told them that what he did was wrong. I also told him that if he had repented, he wouldn't accept any award or honors as a priest. Lastly, I said he wouldn't let the friend who still comes regularly for dinner think that the abuse he had experienced from Msgr. Boxleitner had somehow benefitted him.

He asked, "Well, where are you going with this? What do you want to do? Have you gone to anyone in the diocese?" I told him I wanted him to think about it and would call him next week. I also said, "You know Fr. Boxleitner, if you cut off a man's arm and apologize every day for ten years, and then meet him again in twenty years - his arm is still cut off. The guys you abused look pretty damaged to me. They look a lot worse than you."

As I got up to go he got up and walked me to the door. He then asked, "Is it ok with you if I shake your hand." We shook hands and I left.

I had been there about 30-40 minutes. We never raised our voices. In fact, except for a few very intense moments the atmosphere was cordial, almost pleasant, between both of us. I remember leaving and thinking how powerfully reassuring, how extremely attentive and personal he was. He was flattering, but not so much that you might dismiss him. At no time did he show any remorse, or surprise at my accusations or any unpleasantness to me. There was no denial of any of the behavior I had attributed to him.

I called him the next week and he was again very friendly. I told him I would send him a suggested letter of resignation. He said that would be hard to do.

I called him again the week before Christmas and asked him what he was going to do. He said he wasn't going to do anything till after Christmas. That was over three months ago.

December 14, 2005

I met with Fr. O'Connell and Andrew Ritten at about 4:00 P.M. at the Dunn Brothers coffee shop on Loring Park. I thanked him for meeting me and mentioned that up to that point, Fr. Kevin McDonough and Fr. Dale Korogi had not been willing to meet with me. I asked if he would start us with a prayer and he did. Then I told him I wanted to start the meeting assuming we were brothers and asked if we could exchange some personal history. I also asked if Mr. Ritten was a Catholic brother or if he was acting as his attorney. Mr. Ritten said they did not have an attorney-client relationship. After we exchanged "biographies," Fr. O'Connell and I did almost all of the talking. I explained a couple of stories about my sons, one of whom went to a priest in northeast Minneapolis asking for a spiritual advisor a few months before. He was referred to Fr. Fran Hoefgen, a St. John's priest who had admitted abuse of a fifteen-year-old in a counseling situation many years ago. There had been a big story about him in the Pioneer Press questioning the fact that he wasn't prosecuted. My son felt something wasn't quite right and Googled his name and got the story. My other son, who had not been to Mass in a long time, went to the Basilica just in time to hear a sermon from Fr. O'Connell that lambasted the Church's teaching on the intrinsic disorder of homosexuality. I then told him that several men who had been in the seminary had told me in convincing detail that they had been abused by Msgr. Jerome Boxleitner, who still lives on the orphanage grounds. A patient of mine had also told me that it was well-known among staff members that Msgr. Boxleitner took young boys from the orphanage up to his cabin. By young boys they meant teenagers. When I asked Fr. O'Connell if he thought there was a problem with the situation I had described, he said he didn't see much to

be done about it. Then Mr. Ritten said that if what I had said about Fr. Boxleitner is true, he thought there was a real problem. I asked Fr. O'Connell if he knew the truth of my statements. He asked if I knew what position he had at that time (Vicar General). I said I did. He then said I would know why he couldn't say anything about the matter.

I told Fr. O'Connell that I had gone to a talk Fr. Korogi had given to an audience at the Basilica of St. Mary that obviously included a large number of male homosexuals. The talk was laced with material directly opposed both to Church teaching and the interests of the attendees. I mentioned that I too had once considered feminism and homosexuality to be logical extensions of the civil rights movement but had learned that that was a terrible mistake.

Mr. Ritten asked if there was any one thing I wanted to say. I said if the archdiocese cannot clean this up and if there wasn't a major change as to how this was being handled (teaching on homosexuality and dealing with Msgr. Boxleitner) then we would bring this story to the public's attention and ask for Fr. O'Connell's resignation along with those of Msgr. Boxleitner, Fr. McDonough and Fr. Korogi. Fr. O'Connell said, "Oh, that's the bottom line then." I said thank you. We shook hands and left. The conversation lasted about 45 minutes.

I followed with an e-mail thanking him for seeing me and then wrote a long letter saying we would not mount any public "campaign" against him but hoped he would see the error of the current teaching at the Basilica and would turn Our Lady's church back to a real center for reconciliation, based on the Church's teaching on sexuality. Fr. O'Connell's name was taken from the document calling for resignations.

Jan 13, 2006, 3:30 P.M. Meeting with Vicar General, Fr. Kevin McDonough and Canonical Chancellor, Sister Dominica Brennan

I received a letter Thursday, January 5, from Fr. McDonough stating that he had talked with Fr. O'Connell and that although he had originally said he would not meet with me because I had "recently" disrupted the Eucharist, if I had recent, specific charges against a priest that he would be willing to meet. He also stated that if I had information from a patient, a release would be necessary for the information to be used. It was also made clear that if criminal charges were appropriate, information should be reported to the police.

When we met, he introduced Sister Dominica as "another set of ears."

I started by saying that I had been told by people with whom I had developed trust that he would act on believable reports. I told him later in the conversation that we would have to work on our trust level and he told me that would be impossible. Sister Dominica lowered her head at that remark. I asked him if he knew about my discussion with Msgr. Boxleitner. He said he had talked with him and had heard that I had broken into his house. When I pressed him on the source of that information, he sort of hedged and said maybe that is what he had assumed. I asked if Msgr. Boxleitner had said that. He said yes. I told him it was very important that we clarify that point, since I most definitely did not break in or in any way enter his house without permission. If Msgr. Boxleitner said that, he was lying. If Fr. McDonough assumed it, he should

correct himself.

I then told him that Msgr. Boxleitner had masturbated while sitting in a car with a teenaged male and then told him not to tell. Fr. McDonough said I was referring to Victim ‘A’ and I agreed. He said they had investigated that case years ago **when Fr. O’Connell was Vicar General**, but he didn’t have the detail I had given. The victim had never given that detail. I told him Victim ‘A’ still cared for Fr. Boxleitner like a father and has dinner with him once a month. Of course, he wouldn’t tell them more details. Fr. McDonough said they knew that something “sinful, immoral and damaging” had happened to Victim ‘A’, but didn’t know what it was.

I asked if he had other charges against Msgr. Boxleitner. Fr. McDonough said they had one connected to Victim ‘B’, but that it was public already. Several hundred people knew about it and it was in some court documents. I asked what was involved. He said “sexual wrestling!”

I then told them that a patient of mine who had worked at St. Joseph Orphanage had said it was well-known among staff that Msgr. Boxleitner took boys up to his cabin and “did things.” She said a new guy came after Msgr. Boxleitner and said that such things would not happen under him.

I related the story of another young man, then in his early twenties, who said Msgr. Boxleitner had him up to his cabin and had him sleep in his bed with him. The young man stayed up all night and nothing had happened between them. He left as quickly as he could in the morning.

Fr. McDonough said that he was the batter and if I would throw him the right pitch, he would knock it out of the park. I told him I did not think it should be necessary for a layman to provide the level of proof that would make a case for Amy Klobuchar (Hennepin County Attorney), and that known victims should not be ignored because the incidence of their victimization was somewhat old. I said that a priest who is a leader of priests, all of whom are supposed to be fathers to the faithful, should be anxious to rectify situations of misbehavior. He then said that canon law was older than American civil law and that the burden of proof was very tough. Priests have rights too; and the Vatican was more interested in the rights of priests than in action by chanceries.

Later he asked, “What else have you got for me?” He said the Victim ‘A’ situation had been investigated and that there was no legal case. The fact that Msgr. Boxleitner had slept with a cabin guest is not good, but is insufficient to cause him to lose his collar. The Victim ‘B’ case had already been in the public for 15 years, which apparently means it is old news and is of no interest. He said he was concerned about the orphanage charges and asked if I could give him some more names to investigate. I told him it was not my duty to figure out who to investigate, and that he could easily determine how to proceed with that investigation. He said he has an investigator to handle such details. “Then you have plenty to go on,” I said. “He can figure it out from what I’ve told you, but he has to go investigate.”

I asked Sister Dominica if she had known this information about Msgr. Boxleitner previously. She said no.

As I was leaving, in front of Sister Dominica, he said, "Safe home." When we two went outside the room, I went down the wrong hall and he said, "Come this way." I said, "Oh that is where the secrets are." He said, "Yeah, that's where the dead bodies are kept." I said, "Oh yeah, the Maria monk babies." We were both joking. Then as I put my coat on, I said, "You know, maybe if we had met a long time ago we might have..." He interrupted to say, "Give it a rest, Pence. Just give it a rest." I left.

Our phone conversation before the meeting was unmonitored. During that call he said, "Don't give me any lectures, I know who you are." I had written him a letter asking him to resign for leaving abusers in place and allowing Fr. Korogi to return to active ministry and promote false teaching to the homosexual community. The letter is preserved. In private he is very rude to me. In front of Sister Dominica, he was quite different.

A few weeks after the meeting, I called Sister Dominica to read my notes to her and verify my recollections. She never returned my call.

## Appendix T

Appendix Taboo is where we assign writings that challenge decorum.

Ta Jim Smith at the seminary.

Tb E Michael Jones on the evil men do-relation of masturbation and homosexuality

Tc Language and Reality: Vocab101

### **Ta: Jim Smith tries out for the Dale Korogi Seminary**

Every two years all the priests of the diocese meet in Rochester with the Archbishop. Fr Jim Smith used such an occasion to take the microphone and tell his fellow priests he wanted to announce that he was gay. It wasn't a real shocker, but the format for the announcement was considered unique. Not too many jaws dropped that day but an earlier speech did get a more stunned reaction by some of his listeners. Many years before his coming out to the presbytery, early in the rectorship of well-known, but not "openly gay" rector Dale Korogi, Fr. Smith was invited to give a general colloquium for the seminarians. Fr. Smith spoke lovingly of "taking care of his member" during a car ride. This kind of self-accepting ease with oneself and sexuality was all the rage at the time, the final fruit of Fr. Pierre's psychology of self-actualizing running amok in the moral vacuum created by a rector looking elsewhere – Fr. Pates. For many seminarians, the Smith talk was a graphic reminder that to become a priest, one had to be silent on such matters. The lesson sticks to this day.

Since we are in Appendix Taboo, let's understand the full extent of desacralization that was being experienced. Masturbation was accepted as normal physiology.

Sexual wrestling was no foreign term. The notion that a man's seed was sacred was considered pre-scientific and pre-psychological. In this self-absorbed world, the act of a man dumping his seed into another man's digestive or excretal tract was considered equivalent to the male-female marriage act. To refrain from sodomizing another man was now called "gay celibacy." In the novel, *1984*, the propagandist repeats, " $2+2 = 5$ ;  $2+2 = 5$ ." All students were harmed by this sick culture. No one came out of this seminary experience whole.

Some thought Smith's speech an unfortunate excess of a priest arrested in adolescent posturing. They didn't know the extent of their rector's own arrested development. That same year, Rector Korogi was proud to announce a new spiritual director: Fr. James Smith.

## **Tb: E Michael Jones on masturbation and homosexuality**

**(From a letter to docsociety)**

From my reading of Dr. Jones, it is clear that what an individual espouses for society at large is that which he is doing privately or that which supports what he is doing privately. Conversely, what a person is doing privately is what he promotes for society at large. This theme runs from the Marquis de Sade (pornography), to Sanger/Kollontai (no marriage, no children, no responsibility), to Reich/Kerouac (no consequences, fathering but not fatherhood), to the Lockhart Commission (pornography is actually good for youth). The dominant figures cited are simply the individuals available and willing to do Satan's bidding at the time, according to his need. Satan is the enemy. Man must always choose to train his desires to conform to the truth or conform the truth to his desires.

E. Michael Jones details pornography's influence on sexual behavior always leading to masturbation. Both masturbation and homosexuality can best be characterized as self-love leading to self-destruction. Homosexual acts are in reality masturbation using another person, rather than going it alone. *Sacrificial love is not part of the equation.*

## **Tc: Language and Reality**

The oath of celibacy is a renunciation of marriage in order to more perfectly live out chastity. It is the father who sacrifices his future son to enter more deeply into the life of the Father who sacrificed his Son to invite men back into fellowship with Him. The celibate lives forever, not in his offspring ,but by sharing in the eternal life of Christ. The celibate priesthood mirrors the virginity of Mary whose purity was a condition of bearing Christ in the world.

The homosexual male is renouncing not marriage but sodomy. To give up a good is not equivalent to avoiding a perversion. A planter of a field who forgoes his planting and harvesting is different than a farmer pulled from a manure pile. One has sacrificed a good, another has been pulled from debasement. No single word can describe these two utterly different phenomena. The continual attempt to treat masculine heterosexual experiences as equivalent with homosexual experiences produces a vocabulary that loses all power to accurately describe reality and thus convey the truth. There is no “gay celibacy”—it is the classic oxymoron.

Anal sodomy and oral sodomy are not sexual intercourse—in this respect President Clinton was right: “I did not have sex with that woman.” The homosexual experience is much more accurately described as mutual masturbation rather than

constructing analogies with the marriage act.

That's gay! Maybe in a decade we can restore this word to its traditional meaning, but for now we have to use what it has become. Gay is the celebration of homosexuality as the core element of an identity. Homosexuality is a disordered sexual attraction toward the same sex. That tendency does not have to be constitutive of the person. Once homosexual attraction is recognized, suppression in thought, word and deed is a proper way to try to extinguish the attraction. Homosexuality is not an orientation—it is a disorientation. If one recognizes erotic feelings toward a member of one's family—suppress, suppress, suppress. This is the proper strategy in dealing with same sex attraction—suppress, suppress, suppress—in thought, word and action. Homosexual feelings are much more analogous to incest than marriage. When a teenager says, "that's gay" he means,, "that's weird." Teenagers received the name they were given by an older generation and assigned their own moral judgment on what was described. This time the teens got it right. Two men kissing each other? That's gay!

## Appendix BM

### **Archdiocese of St. Paul claims no "Subculture of Homosexual Priests" Here But Vicar General's Own Brother Teaches Against Vatican on Homosexuality**

By John-Henry Westen

MINNEAPOLIS, March 28, 2006 (LifeSiteNews.com) - The Vicar General of the Archdiocese of St. Paul-Minneapolis, the most authoritative voice in the archdiocese next to Archbishop Harry Flynn, in comments published by the St. Paul Pioneer Press today, said he did not believe that there is a "subculture of homosexual priests" in the diocese. The statement is raising eyebrows in a diocese known to be overrun with clergy at odds with Church teaching on homosexuality, including the Vicar General's own brother.

The statement is also being challenged by Dr. David Pence. Pence is a local physician who heads up a group of faithful lay Catholic men who have made it their business to restore honour and decency within the archdiocese by confronting priestly sexual abuse and the homosexual subculture in the hierarchy head on. In an interview with LifeSiteNews.com today Dr. Pence pointed out that the Vicar General qualified his statement, nullifying its effect.

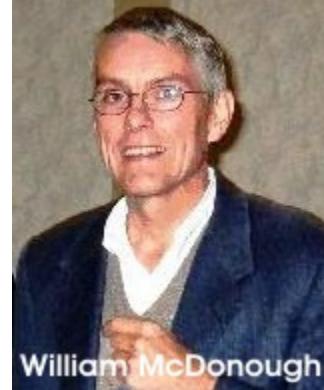


Vicar General Rev. Kevin McDonough's quote read: "I don't believe in this archdiocese there has ever been an active subculture of homosexual priests who were sexually active and justifying their behavior."

Dr. Pence told LifeSiteNews.com that "the issue is not only about priests who are actively homosexual but also, and perhaps more importantly, about priests who teach and preach that homosexuality is not disordered."

(see the article <http://www.twincities.com/mld/pioneerpress/news/local/141948...>)

Dr. Pence explains that "the male relationship of love Christ had with the apostles, is not peripheral but central to the Catholic Church. It is reflected today in the relationship between diocesan priests and their bishops. And that understanding of male relationship is fundamentally corrupted by homosexuality."



McDonough's public assertion was surprising especially since his own brother William McDonough, a priest (active as such at least until 1998) in the diocese, is on public record going against Church teaching on homosexuality. William McDonough is nevertheless stationed in a comfortable post as a professor at the Catholic women's college in the archdiocese and taught "sexual morality" at the diocesan seminary from 1991-1997. In 1999 he travelled to local Catholic high schools providing in-services for teachers on "an adequate Catholic moral response to homosexuality and homosexual persons."

At The Society of Christian Ethics, professor McDonough convened the "Gay and Lesbian Issues Interest Group sessions" from 1997-2005. There in 2001, he presented the paper "Toward a MacIntyrean ethic of same-sex life partnerships". And in the May-June 1996 issue of Review for Religious he authored "Acknowledging the gift of gay priestly celibacy."

In addition to these facts, William McDonough's curriculum vitae which is posted online here (<http://minerva.stkate.edu/offices/academic/theology.nsf/973d...>) also demonstrates the professor's fixation with homosexuality.

As recently as January of this year, professor McDonough was publicly bashing the Vatican for its document barring men with deep seated homosexual tendencies from the priesthood. In Commonweal, a left-leaning magazine, he wrote, "Many things can be said about the Vatican's Instruction on gay candidates for the priesthood. Here I want to argue that it is a failure against hope. It indulges, at least materially, in one of the two cardinal sins against hope, presumption . . . Surely the church will apologize one day for this Instruction's presumption, since our magisterium, by definition, cannot act against hope. It is indeed sad that, as the new year begins for both church and society, we need to turn away from the church's teaching authority to find living models of hope." (see the full article here:

[http://www.commonwealmagazine.org/article.php3?id\\_article=14...](http://www.commonwealmagazine.org/article.php3?id_article=14...) )

Moreover, there is definitely a hornet's nest among clergy in the diocese regarding the Church's teaching on homosexuality. In February 2006, 27 priests of the diocese sent a letter to the bishop saying his support of the marriage amendment was a scandal and act of discrimination, but the archdiocese is unwilling to release the names of the priests who signed the letter. (see coverage <http://www.lifesite.net/ldn/2006/mar/06031006.html> )

A week later, over 130 staff and faculty at the Catholic University of St Thomas protested against the administration with a letter stating "the love, commitment and monogamy" of a lesbian couple as "no less real because they are not married."

On Ash Wednesday, 2006, a St. Paul priest who objected to the sexualization of children in the diocesan touching program was silenced by what the "tough" nun in charge promised would be a "two by four" from Fr. Kevin McDonough. (see coverage <http://www.lifesite.net/ldn/2006/mar/06030602.html> )

In 2004, the Vatican intervened in the archdiocese to have a parish pull 'gay pride' promotions from it's website. (see coverage: <http://www.lifesite.net/ldn/2004/oct/04102806.html> )

Dr. Pence's group, DocSociety, is set to issue a white paper on April 11 outlining the history of the chancery and seminary entanglement with the homosexual and feminist ideology. (see coverage <http://www.lifesite.net/ldn/2006/mar/06031311.html> )

LifeSiteNews.com calls to Vicar General Rev. McDonough and to archdiocesan spokesman Dennis McGrath were not returned by press time.

To POLITELY express concerns:  
Contact Archbishop Flynn  
226 Summit Avenue  
Saint Paul, MN, USA 55102  
(651) 291-4400  
[communications@archspm.org](mailto:communications@archspm.org)

## Appendix Korogi Article

# startribune.com

### **Church need to hear of goodness in gay lives;**

Dale J, Korogi. **Star Tribune.** Minneapolis, Minn.: Jul 20, 2000 pg 27.A

Subject: John Paul II (Pope)

Author: Dale J. Korogi

#### Full Text (823 words)

I haven't seen them yet, but I suspect I will, those predictable photos from this month' gay pride festival in Rome: men dressed as nuns, bishops or Popes, others not dressed at all, still others engaged in some in-your-face vulgarity. It's all about sexual liberty, I guess, intended to provoke and even to offend. And it does: liberal Catholics like me no less than the Pope himself. I'd like to think that it was only such occasional displays of bad taste that Pope John Paul had in mind when he confessed to "bitterness" for the "affront" and "offense" that the gathering was to him.

But it seems that he was offended by more than just the vulgar and tasteless. The Pope went on to repeat the church's clearly defined but disputed teaching that "homosexual acts go against natural law," and that a homosexual orientation is "objectively disordered." Of course, there was nothing new in what he said. But this was not yet another faceless Vatican document, this was the Holy Father himself speaking form his balcony overlooking St. Peter's Square. His audience on this particular Sunday no doubt included more than the usual number of gay and lesbian Catholics, their parents and friends, there to receive his blessing.

The Pope said that the church is called to treat homosexual persons with "respect, compassion and sensitivity," but his pronouncement showed none. Instead, the church insists on reducing homosexuality to the biological and the behavioral, teaching that such an orientation is disordered because it leads to "acts of grave depravity." Unfortunately, the church refuses to see that, like heterosexuality, homosexuality is at its heart about love.

For the Christian, human love is the preeminent window to the divine: God's love becomes palpable in the loves of our lives. But rather than speak of love, the Pope uses dangerous words that reinforce the very foundation of bigotry. It's clear that such antigay religious rhetoric fuels discrimination and violence toward gay and lesbian lives. I'm ashamed that I didn't say and do more. In the end, I was exhausted from trying to represent the church's teachings and, at the same time, be true to my convictions and my parishioners. Many priests have the same struggle. On a leave of absence from the priesthood for two years now, I no longer defend the church's directive about homosexuality: It is a vestige of a prescientific, prepsychological era.

Most people bring their sexuality to church with them. It is expected, however, that gay and lesbian Catholics will leave their sexuality outside the church door. They remain members in good standing only if they ignore or lie about their sexuality. That approach is inhuman; the voices of gays and lesbians need to be heard, their stories told.

I can recite litanies of them.

I know a gay couple, wonderful young fathers of a bright and shining 4-year-old. I first met them when they came to my rectory office to tell me that they would soon be welcoming their adopted son from

Venezuela. Trembling, they asked what any your Catholic parent would ask: "Would the Church baptize their baby?" Of course, I baptized him. Sunday after Sunday, I saw other gay couple, distinguished, older gentlemen who, like many couples their age, prayed the rosary before mass for God knows how many years. I saw them pray and suffer together, like many other couples their age, through a frightening bout with cancer. I know a lesbian couple, partnered now for 12 years, who didn't know their son's troubled history of abuse when they adopted him as a toddler. Confronted with a baffling mix of pathologies for almost 10 years, they currently pay more than \$600 a week for their son's psychiatric care and medical treatment. Like any loving parents, they won't give up on him. These stories, like many gay and lesbian stories, are testimonies to relationships that are as loving and true, as honorable and heroic – and often as ordinary – as heterosexual relationships.

No doubt, the Pope, with all the authority of his office, will continue to proclaim his position. Long Held, deep-seated prejudices will not be easily changed. I see only one hope: that the real authorities in the matter- gays and lesbians and those who know and love them – will speak candidly about the goodness of their lives. Tell the stories. The Pope said, "The church cannot silence the truth." Indeed not.

- Dale J. Krogogi was vicar at the Basilica of Saint Mary in Minneapolis in 1992-98.

## Appendix Korogi Website

From the “Married Priests” website:

<http://www.marriedpriests.org/NLnovember2001.htm>

### Bits and Pieces

Bruce **Wellems**, CMF writes from Holy Cross/IHM parish on the near southwest side of Chicago. Bruce’s parish is home to The Irene Dugan Institute; a public alternative high school for at risk youth that have dropped out of high school, been in trouble and now want a second chance. Bruce is looking for some volunteers to mentor and counsel for a couple of hours a week. He can be reached at (773) 376-3900. Dale **Korogi** is interested in establishing an informal support network for gay priests who are leaving or have left active ministry. He can be reached at [dalekorogi@visi.com](mailto:dalekorogi@visi.com). Harriet **Luckman** stumbled across WEORC while surfing the net and offers her support to any ex nun, priest or religious in the Connecticut, NYC area, saying she would be “delighted and honored” to help. Her own story of transitioning from a 20 year old cloistered Benedictine nun to a “40 something” Ph.D., teaching and working as an associate director for an institute on faith and the intellectual life is a compelling testimony to the fidelity of God. You can find Harriet at [Hluckman@mail.fairfield.edu](mailto:Hluckman@mail.fairfield.edu). Charles **Towner** writes that the average age of active clergy in Tucson is 62 and that more priests are lost to retirement and death than are being replaced by ordination. He also suggests that Marty **Hegarty** be given a red hat and sent over to the College of Cardinals just to stir things up.