

December 17, 1969

The Reverend Richard H. Jeub  
Church of Our Lady of Grace  
5300 Normandale Road  
Minneapolis, Minnesota 55424

Dear Father Jeub:

With this letter, I am pleased to transfer you from the Church of Our Lady of Grace, and to name you an Assistant Pastor of the Church of St. Mark, St. Paul, effective on Friday, January 2, 1970. May I ask you to report to the Pastor, Monsignor Gilligan, before noon on that date, ready to take up your residence in the parish rectory.

The announcement of the change will be made in The Catholic Bulletin of December 26.

Finally, Father Jeub, I want to take this opportunity to thank you for all the fine work you have done in the past. At the same time, I pray God's blessings for your work in St. Mark's Parish and always.

With warm good wishes, I remain

Very cordially yours,

Most Reverend Leo C. Byrne, D.D.  
Archbishop Coadjutor of Saint Paul and Minneapolis

May 18, 1987

Dear Archbishop Roca,

I have never met you, nor have I ever written to you before. I never thought I would have reason to have contact with anyone in the church's hierarchy. But I need to tell you something.

I was sexually abused by a priest of this diocese for a period of six years. The priest was Father Alvin Joub, now pastor at Saint Kevin's Church in Minneapolis. The time frame was 1976-1982, spanning his assignments at St. Mark's, Christ the King, chaplain for Fairview - Southdale and Methodist Hospitals, and his present parish. I know of at least two other women he has sexually abused also.

I am tired of keeping his secret and protecting him anymore.

I have written to him about the pain and the anger I have felt in working through this abuse. In his response it's clear to me that he does not understand that sexual contact with women who come to him for pastoral help is abusive to them, an exploitation of vulnerability. He just doesn't get it. I would like you to help him to understand, to "get it."

I don't know if you need or want more information than I have given you. This is the barest of information, but if you want more I will consider providing it to you.

I know that this is not what you enjoy hearing about your priests. Working through this abuse has been a process of deep pain to me. I am amazed by the numbers of women who have been in situations similar to mine. I have not had to look far to find them; on the other hand, it has diminished my sense of uniqueness and isolation.

I hope that you can hear me out.  
I await your response.



cc: Fr. William Kenney, Priest's Personal Fund  
Fr. Ken Pierre



ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

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MEMO TO: Father Michael O'Connell

DATE: November 8, 1989

FROM: Father Kevin M. McDonough

RE: FATHER RICHARD JEUB

I met with Father Richard Jeub on November 2, 1989. That meeting took place on very short notice at his request. We spent most of the meeting discussing his concern about his relationship with [REDACTED]. As you know, Michael, we have had some information suggesting that Father Jeub has maintained a relationship with her in spite of instruction not to do so.

Jeub told me that he has been spending a lot of time with [REDACTED]. He claims that he is doing so because she is very afraid of losing his friendship and because she has [REDACTED] if he stops seeing her. The ostensible purpose of the meeting was to discuss resources that might be available to get help for [REDACTED].

I spent part of the time in the conversation trying to help Father Jeub see exactly how unbalanced is the relationship in which he keeps himself entangled. We talked about various angles of his own motivation and the motivation of [REDACTED]. I confronted Father Jeub with what I thought was a key question about the meeting itself. He obviously was aware that I am a Chancery official, and that the information that he was giving me demonstrates that he has been violating one of the terms of his continued permission for ministry. By giving me the information he is placing himself in jeopardy, since I could come back to you with it and we might decide to recommend that the Archbishop restrict his ministry further, or even remove him from ministry. He told me that he was aware of this possibility, but said that, at least in part, he did not know with whom else he could talk. He was in residence at St. Richard's while I was an associate pastor there, and so he knew that I knew both the early history and the later consequences of this relationship. He thought that I might be able to help him with some advice.

I told him that I thought he was setting himself up, but that he was still not clear about what it was with which he wanted us to help him. He told me that he was planning to be on retreat during the week of November 6, so I asked him to spend some time in his own thinking and in conversation with his spiritual director about what steps he really was asking the Chancery to take in regard to the relationship with [REDACTED]. I asked him to consider the possibility that we would tell him to break off that relationship and to enter the sexual exploitation program at the University of Minnesota. He agreed to give some thought to all of this. He and I will be in conversation again on November 13.

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I withheld this information from you and gave Jeub the extra time to think because, at the time of the conversation with him, it appeared to me that there might be some opening for some voluntary steps on his part to seek help for himself. He professed that the primary reason for the meeting was his concern for [REDACTED], but I do not fully believe that. As you know, Jeub has been resistant to therapy in the past. It is my hope that his voluntarily seeking me out will constitute a positive step on his part to seek therapy on his own volition. This offers a good deal more hope for success. Since it was clear to me that he would be out of a position to cause harm to anyone in the parish during most of the intervening days, I decided to give this approach a chance to work without bringing in an authoritative response to his information too quickly. I hope that, by the time you receive this memorandum, I will have some positive results to report.

KMM:ggr



back on Tuesday night, after I had  
a chance to deal w/ my own  
"boundary issues", and those of the  
Archdiocese, in this regard.

Sorry about the delay in getting to  
you ... I was trying to give Jamb  
time to take steps on his own. Let's  
talk sometime Tues. if possible.

K. M. S.

11/13/89

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

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MEMO TO: Archbishop John R. Roach  
Bishop Robert Carlson  
Father Michael O'Connell

DATE: December 8, 1989

FROM: Father Kevin M. McDonough

RE: FATHER RICHARD JEUB

I met with Father Richard Jeub on December 8, 1989, at the Chancery. Also, with us was [REDACTED]

The original intent of the meeting, when Father Jeub and I had set it up, was to monitor his moving toward an ending of the relationship he had with [REDACTED], and to advance the discussion about a placement in a therapeutic program.

In setting up the meeting, Father Jeub had told me that he was unsuccessful in convincing [REDACTED] to set up a meeting involving himself, [REDACTED] and her therapist. As you will recall, the purpose of that meeting was to try to have some facilitated and clear discussion around the future of their relationship. Therefore, he asked if it would be possible for [REDACTED] to meet with me and him on December 8, or at some other time. I told him that I would be willing to do so. I also urged him to invite [REDACTED] to invite her therapist to participate in the meeting as well. I was concerned that the therapist be present so that, in the midst of dealing with our disciplinary needs in regard to Father Jeub, [REDACTED]'s personal concerns and rights would not get lost.

They came to the Chancery today without her therapist. We spent the first part of the meeting clarifying the purpose of the meeting. I began by saying that I had two concerns as a representative of the Archdiocese: first, we had to take some steps to ensure that Father Jeub's ministry would be carried out in integrity while respecting the safety of the people of his parish; secondly, I was concerned to see that [REDACTED]'s rights were protected. Father Jeub said that he had basically the same two concerns. He wants to have an active priestly ministry and recognizes that that is impossible while he remains in the relationship with [REDACTED]. At the same time, given the many things which have occurred between them, he wants to see that her needs are cared for. [REDACTED] said that she came because she was very mad at Father Jeub for attempting to break their relationship. She wanted to see what could be done about that. Furthermore, she wanted to make certain that Jeub would not be in a position to victimize anyone else.

I informed them that I had some tape recording equipment available, and that I would be willing to tape record the conversation if either of them wanted us to do so. They both said that they preferred that I would not.

I asked if there were other issues before we began. [REDACTED] said that there were two additional concerns which her therapist had instructed her to



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raise. She wanted to know whether the conversation was confidential (among the three of us present there), or if others would become aware of it. I told her that since I was acting as a representative of the Archdiocese I would have to inform Archbishop Roach, Bishop Carlson, and Father O'Connell about the conversation. I suggested that if she wanted a confidential conversation involving herself, Father Jeub, and a facilitator, that she might consider asking her therapist to set that up. She then asked that we would inform her of the disciplinary steps that would be taken in Father Jeub's regard. I told her that I would do so at the end of our conversation.

I then asked them each to say what they wanted to have happen as a direct result of today's meeting. Jeub said that he needed to have some clarity between himself and [REDACTED] on their relationship. For a significant amount of time I pressed Jeub to say clearly and directly to [REDACTED] what he had said to me in our previous meetings. He used a lot of different language that seemed to be aimed at softening the point, saying things like "I need you to...", "I have to...", "It would be better if..." Finally, I pressed him to say in a declarative sentence whether he wanted [REDACTED] to telephone him. He told her that he did not. I asked him what he would do if she telephoned him. He said that he would not hang up, but that he would attempt to end the conversation very quickly, within two minutes. I asked him how many times a day he would have such a two-minute long conversation. He said only once a day. I asked him if he would stop by [REDACTED]'s home. He said that he would not do so. I asked if he would put himself in places where he knew that he might run into her. He said that he would not.

I asked Jeub if all of this meant that he wanted the relationship with [REDACTED] to be over. He said that he did. I asked [REDACTED] if she believed that the relationship was over. She said no. I asked her why that was. She said that she did not want it to end. I asked her if it was possible for the relationship to continue if Jeub were saying that he wanted all communication to end. She said that she did not believe that this was fair. I tried to talk about this a little more with her, but she said that she did not want to talk about it further.

I then raised with Jeub the question that he and I had previously discussed about continuing economic support for [REDACTED]. You may recall that Jeub has worked himself into a position of providing relatively substantial economic support. It had been my sense that for him simply to cut that off would be potentially damaging to [REDACTED]. He repeated his willingness to continue the level of financial support into the spring. [REDACTED] said that she was not interested in receiving anymore of his money. I told her that the Archdiocese would consider Father Jeub's offer of financial support to her as an open offer. I invited her to call me if she changes her mind and believes that that support is necessary. I also said that that support should not be considered as contingent on her not pursuing legal remedy. Even if

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she begins to explore the possibility of criminal or civil action, that offer would remain open for the time being.

We then raised the question of disciplinary measures concerning Father Jeub. I asked him to explain what we had previously discussed. He indicated that we had talked about his entry into a therapeutic program. He said we had raised the possibility of moving him from the parish, but had said that that is not our absolute intention at this point. I then added two further things that we had discussed before. The restriction in Jeub's ministry against individual counseling with women was to continue. Furthermore, we would have to set up a monitoring team in whatever parish he works, St. Kevin's or elsewhere, to ensure continued compliance. I said that it was our initial assessment that the steps would be enough to protect people from further victimization. I then asked [REDACTED] what she would like to see done. She had nothing further to add at that point. I told her that we would be willing to move Father Jeub from St. Kevin's even if the reason for doing so was that his proximity to her in [REDACTED] would be debilitating to her. I asked her to give some thought to that and to let me know whether she, in fact, wants him removed from the parish for that reason.

I then asked the permission of both of them to bring Father O'Connell in in order to have him listen to a summary of the meeting from me. The purpose of doing so would be so that each of them would hear me articulate what I had heard, and they could correct any false summary on my part. They gave me that permission, with some reluctance. I looked for Father O'Connell, but he had already had to leave for the parish. I told [REDACTED] that I would be willing to provide her with a written summary of the meeting if she wanted it.

In regard to the question of sanctions against Father Jeub, I want to mention that Father Jeub told me in [REDACTED]'s presence that [REDACTED] is being advised to file criminal and/or civil action against Father Jeub. As you know, sexual exploitation by a therapist, including by a clergy person in a therapeutic role, is a felony in Minnesota. A court would have to decide if Jeub was in a therapeutic role with [REDACTED]. There is no reporting requirement around this statute (unlike in the case of sexual abuse of minors or vulnerable adults) and, therefore, we are under no obligation to file a criminal complaint against Jeub. I am satisfied that [REDACTED]'s rights are being protected insofar as she is receiving competent advice about pursuing these options.

The meeting ended rather awkwardly. [REDACTED] did not want to talk further. She asked that the meeting be brought to an end and I wanted to respect that request. I asked how each of the two of them was going to get home. It turned out that Jeub had given her a ride to the Chancery. I offered to provide a cab home for her if she would prefer that. She told me that it was okay for Jeub to give her a ride home.

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I believe that some clear lines have now been drawn around that relationship. I also think that I gave a clear indication of what [REDACTED]'s rights are. I am sorry that [REDACTED] did not invite her therapist to come. Given the harsh nature of what Jeub had to say to her, it might have been smarter for me either to contact an advocate for her or cancel the meeting altogether. I was under the impression, however, that part of her willingness to sit down at the Chancery was because she had known me personally in the parish at St. Richard's. Still, I am afraid that the meeting, though a truthful one, was probably painful for [REDACTED].

I waited about an hour after the meeting and then called Jeub's home to see if he had returned there. I left a message on his tape and he called me back less than a half hour later. Apparently, they had done some talking on the way home, but then that conversation ended in silence and he left her at her home.

I recommend that I would continue to pursue the steps indicated above.

KMM:ggr

**CONFIDENTIAL**  
ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue  
Saint Paul, Minnesota 55102-2197

The Chancery

February 9, 1990

COPY

St. Luke Institute  
2420 Brooks Drive  
Sultland, Maryland 20746-5294

Dear Director,

I am writing to provide background material for our request that Reverend Richard Jeub be admitted for evaluation at St. Luke's Institute. It is my understanding that Father Jeub will arrive at St. Luke's on February 19, 1990, for evaluation during that week.

It is our understanding that Father Jeub has been involved in at least five relationships in which he has engaged in sexual exploitation or made unsuccessful advances towards sexual exploitation. In each case the people involved were adult women in their late twenties or early thirties who were in a time of particular stress. Several of the contacts were made in the context of two hospital chaplaincy positions which Father Jeub fulfilled, one fulltime at Fairview-Southdale Hospital in Edina, Minnesota, and one in part-time at Midway Hospital.

Disciplinary steps were first taken with Father Jeub about these matters almost three years ago. At that time, Father Jeub was referred to the Paraclete Fathers at Jemez Springs, New Mexico, for evaluation. We received a recommendation for inpatient treatment, but both because of some reluctance on the part of Archbishop John R. Roach to pursue inpatient treatment before outpatient treatment, and also because of some concern on our part about the trustworthiness of the Paraclete report Father Jeub was not admitted to inpatient treatment. Rather, he saw a reputable therapist in the Minneapolis area. The report of that therapist is also included.

Following his work with Dr. Gary Schoener, there was a period of occasional supervision on our part for Father Jeub. He spontaneously called my office in November, 1989. In subsequent conversations, he admitted that he was still in the long-term relationship with [REDACTED]. He told me that he did not know how to end the relationship, and was seeking help from the Chancery to do so.

I met with Father Jeub and [REDACTED] shortly before Christmas. At that time, Father Jeub clearly stated to [REDACTED] his desire to end their relationship and to take whatever steps were necessary to restore his ministry to full integrity. Shortly thereafter, I asked that he would make arrangements to begin the intake process at the University of Minnesota's Program in Human Sexuality, in the specialized program concerning sexual boundaries. I was hopeful that things would move ahead rather quickly because of Father Jeub's self-reporting in the matter.

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After a month, it became apparent that things were not moving ahead as quickly as necessary. Both Father Jeub and [REDACTED] told me that they were continuing to spend significant amounts of time together. It became apparent that Father Jeub was still very much enmeshed in the emotional needs of the [REDACTED] Family. Furthermore, he was slow in making connection with the Program in Human Sexuality.

As a result, Archbishop Roach has asked Father Jeub to do his evaluatory work at St. Luke's. Our purpose in doing so has several dimensions. First of all, we have been very well satisfied with the evaluative and treatment work performed by St. Luke's on several priests of our Archdiocese recently. Secondly, it has become clear that Father Jeub will not break the relationship with [REDACTED] unless much more directive steps are taken by the Archdiocesan administration. Third, my original hopefulness caused by his self-reporting has been greatly modified by his continued entanglement or re-entanglement in the dynamics of the [REDACTED] Family.

I am enclosing documentation which I hope will be helpful to you. All of the enclosed documents have been reviewed by Father Jeub. I am also sending him a copy of this letter.

I want you to know that we place a great deal of confidence in the Program in Human Sexuality at the University of Minnesota. If a recommendation for outpatient treatment seems in order, we would probably want to use that resource. At the same time, we are very open to the possibility that an inpatient program may be necessary. I look forward to your recommendation, so that we can find a satisfactory way of restoring Father Jeub's ministry to our mutually agreed upon goal of safety and integrity.

If you have any questions, please do not hesitate to call or write.

Sincerely yours in Christ,

Reverend Kevin M. McDonough  
Chancellor  
Episcopal Vicar

KMM:ggr

Enc.

cc: Archbishop John R. Roach  
Bishop Robert Carlson  
Father Michael O'Connell  
Father Richard Jeub

ARCH-012811



# SAINT LUKE INSTITUTE

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

March 6, 1990

**CONFIDENTIAL**

Reverend Kevin M. McDonough  
Chancellor  
226 Summit Avenue  
St. Paul, Minnesota 55102

Re: Reverend Richard Jeub  
SLI #12198

Dear Father McDonough:

Thank you for the referral of Father Richard Jeub to the Saint Luke Institute for evaluation. I appreciated the opportunity to speak with you on the telephone regarding our findings. This letter will further detail those findings. As you know, Father Jeub is a 50 year old priest from the Archdiocese of St. Paul. He was admitted to the Institute on February 19, 1990 and was cooperative with the evaluation process.

Our understanding of the referral problem is that Father Jeub has been involved in a number of sexual relationships with women over the years. For the most part these have developed in situations where Father Jeub was ostensibly providing counseling services to the women. Currently he faces the possibility of a civil suit by a woman with whom he has been involved in a romantic relationship for the past 12 years. He has announced his intention to end the relationship but has been unable to do so. Father Jeub has undergone two previous evaluations. One of these evaluations resulted in a recommendation for inpatient treatment. The other evaluation resulted in a recommendation that Father Jeub either recommit himself to celibacy or consider leaving the priesthood.

Our understanding of human behavior is that it derives from a combination of physical, psychological, social, and emotional factors. As such our assessment process is extensive and includes the following elements:



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NATIONAL HEALTH SYSTEM

ARCH-012992

1. A psychosocial interview,
2. A psychiatric interview,
3. A physical and neurological examination,
4. Electrocardiogram,
5. Chest x-ray,
6. Computerized tomographic brain scan study (CT brain scan),
7. Psychological testing battery including personality and projective tests,
8. Neuropsychological testing including intelligence tests, memory tests, the Halstead-Reitan Neuropsychological Tests,
9. Dexamethasone Suppression Test. This is a biochemical challenge test concerning hormonal regulation. A positive test correlates highly with depressions that have a strong biological component.

**BACKGROUND HISTORY:** Father Jeub was born in 1940. He has one brother who is four years younger than himself. His father died in 1978. His mother is still living. Father Jeub's father worked as a brick layer and his mother was a full-time homemaker. The parents offered little in the way of outward affection toward the children. Although the children were well cared for, there was little praise or approval from parents. When making a point about discipline mother would grab Father Jeub's arm and would sometimes draw blood with her nails. The father was about 90 percent deaf. Mother was the dominant partner. Father Jeub says she "overpowered" her husband. Father Jeub remembers his fear of his first day of kindergarden and crying. He walked to grade school with neighborhood peers, and was an altar boy. He attended an all boys high school his freshman and sophomore years. In his junior year he entered seminary. He reports good peer relationships but cannot remember any close friendships. As an adolescent he was particularly close to a neighbor in his 20's who was something of a father figure. He was ordained in 1966. His priestly work has been in parish ministry and hospital chaplaincy.

**SEXUAL HISTORY:** Sex was never discussed in the family home. However, Father Jeub recalls that somewhere between age 10 and 12 he was allowed to see his mother's genitals in what was an apparently well intentioned act on mother's part to show her son what females looked like. She gave him a book on sex at the same time. He stated that the experience left him feeling "confused." Although he does not recall masturbating as an adolescent he does recall some same sex sexual play when he was around age 12. In his late 20's when he was in seminary he had his first sexual involvement with a young woman. Their sexual contact was limited to heavy petting. Father Jeub's understanding of this experience was that he was going through something of a delayed adolescence. Father Jeub has been sexually active with several women, most of whom he was either counseling or helping in his role as priest. He was involved with a he was counseling who later . Also mentioned were a woman, , that he was caring for; a student he befriended and her friend he was counseling about an .. The latter two women also helped in the care of the woman and there were times when Father Jeub and the three women would take vacations

together. His involvement with each of these women would include financial help by Father Jeub such as helping one of the women with a downpayment on a house and helping with car payments. In 1978 when he was a hospital chaplain Father Jeub befriended the family of a heart attack victim. The victim was a 39 year old man, disabled from heart disease, who was married with children. Father Jeub became particularly close to the wife. They became very close friends and by 1983 they were having sexual intercourse. This is the woman mentioned above who is putting pressure on Father Jeub to leave the priesthood and marry her or face a civil suit. She lives close to the rectory. Father Jeub's relationship with her would include frequent visits to her home and helping the family financially with monthly contributions of more than \$500. Father Jeub states that he values his priesthood but that he has been unable to extricate himself from this relationship and is unable to say no to her demands. His last sexual contact with this woman was around Christmas time 1989. In Father Jeub's view he stated that with regard to each of the relationships his original motivation was only to help the woman. In the past two years he has begun to recognize that he may also have been meeting his own needs. Nevertheless, during the various interviews it was noted by the interviewers that Father Jeub displayed no particular distress about his behavior and no empathy toward the women with whom he had acted out. It was noted that he spent a good deal of time blaming his victims for the sexual situations he has found himself in.

**PSYCHIATRIC AND OTHER MEDICAL HISTORY:** Father Jeub's psychiatric history consists of 10 sessions of outpatient counseling in relation to his sexuality, the evaluations relating to his sexual behavior, and a time during childhood when he saw a psychologist because of stomach ulcers that he had developed. He has never been on psychotropic medications. There is no history of alcohol abuse. Father Jeub further denies any family history of mental illness or substance abuse. He himself has generally been in good health. He suffers from benign PVC's and is currently on Inderal. A cardiac work-up was negative for evidence of cardiac disease. Father Jeub does not smoke cigarettes. His only medication is Inderal 80 mg at nighttime. He has been hospitalized for tonsillectomy and a bout of bronchitis in 1971. His review of systems is negative.

**PHYSICAL EXAMINATION AND LABORATORY FINDINGS:** On physical examination Father Jeub was found to be 6'1" tall, weighing 245 pounds. Blood pressure was 120/84. Examination of the head and neck was unremarkable. There was no jugular venous distention or adenopathy. Thyroid was normal. No bruits were heard. Chest was clear. Cardiovascular examination revealed a normal S1 and physiologically split S2 without murmurs, rubs or gallops. Liver and spleen were not palpable. Bowel sounds were active. Rectal and genitalia were benign. He was guaiac negative. Examination of the extremities showed no cyanosis, clubbing or edema. Screening neurological examination was within normal limits. EKG and chest x-ray were normal. CT scan of the brain was negative.

A wide variety of laboratory studies were undertaken, mostly yielding results within normal limits. Total cholesterol was elevated at 267. The LDL



cholesterol fraction was elevated at 205. Other blood chemistries and hematology panel were within normal limits.

**NEUROPSYCHOLOGICAL TEST RESULTS:** These tests measure various aspects of brain functioning. They are looked at in order to determine whether any organic brain damage exists which could be a contributing factor to behavioral problems. In Father Jeub's case there were no major problems noted on neuropsychological testing. He achieved a verbal IQ of 135, a performance IQ of 136, and a full-scale IQ of 141. These results indicated that intellectually Father Jeub is extremely bright. Attention and concentration skills were good. In tests of memory there was a suggestion of a slight problem with verbal memory. This did not show up on all of the tests, however, and was an isolated finding. The Impairment Index on the Halstead-Reitan battery was 0 which indicates that in the particular subset of tests which are very sensitive to brain damage Father Jeub did not get any results in the impaired range, thus his overall neuropsychological functioning is quite intact and there is no evidence that the problems leading to this assessment are organically based.

**PSYCHOLOGICAL TEST RESULTS:** These tests look at various aspects of personality functioning as well as helping to shed light on internal conflicts which are often out of the individual's conscious awareness. In Father Jeub's case there was a marked discrepancy between the personality test profiles which appeared relatively benign and the projective test protocols which indicated significant problem areas. Beginning with the personality tests Father Jeub produced a valid MCMI profile. The entire profile was within normal limits. There were subclinical elevations on the dependent and compulsive personality trait scales. This profile suggests that Father Jeub is likely to be generally free of most overt signs of psychopathology. His behavior is strongly colored by a need to be seen by others in a favorable light. This may lead him to submit to the wishes of others especially those in authority. Feelings of individuality and resentment are likely to remain unexpressed. These feelings may build and percolate to the point where they may periodically break through the facade of equanimity. One consequence of constraining his feelings may be a tendency to have somatic symptoms. The MMPI profile was also valid. All of the clinical scales were well within normal limits. This profile is consistent with results from the Millon in suggesting that Father Jeub shows no evidence of gross psychopathology. He is likely to have a varied pattern of interests and activities appropriate to his educational level. Test data suggest that he may be slightly uncomfortable in social situations. In general he views his life as pleasant and problem free.

By contrast the projective data do give some indication of potential problem areas. Some of these findings are quite marked, especially when contrasted to the relatively clean structured personality test results. For example, the Rorschach indicates that Father Jeub has markedly poor stress tolerance, experiences emotions very intensely, does not have a well developed coping style, and has pressing needs for affection. This constellation of test signs suggests that Father Jeub is likely to experience considerable problems with

impulse control. This predisposition toward problems with impulsivity is of special concern given that the overall record suggests that Father Jeub's intrapsychic structure is rather immature and poorly developed. He may compensate for problems with impulse control to some degree by avoiding situations which are likely to elicit strong emotional reactions. Although Father Jeub denied current feelings of distress at interview, the Rorschach clearly indicates that he is currently undergoing a period of emotional turmoil which is probably characterized by some emotional dysphoria and anxiety. He also has very low self-esteem. The Rorschach indicates that Father Jeub's strongest psychological defense is likely to be intellectualization. The content of the Rorschach responses further underscores the importance and immediacy of Father Jeub's pressing needs for closeness and affection. The Human Figure Drawings suggest an emotional immaturity and the presence of significant dependency needs.

**DIAGNOSES: DSM-III-R**

- Axis I: Impulse Control Disorder not otherwise specified -  
(history of multiple, repeated, sexually exploitive relationships, problems with impulse control especially with regard to affectional needs)
- Axis II: Personality Disorder not otherwise specified -  
(undeveloped psychological structure, limited stress controls and immature personality)
- Axis III: Benign PVC's, on Inderal,  
elevated cholesterol and LDL

**SUMMARY AND RECOMMENDATIONS:** (1) Although we note a history of multiple inappropriate sexual involvements we do not make a diagnosis of a psychosexual disorder at this time. It is possible that further exploration would lead to such a diagnosis. What appears more likely given the history, interviews, and test data is that there is evidence of a problem with impulse control which expresses itself in the sexual area. Test data indicate the presence of strong unmet needs for affection and poor stress tolerance, both of which place Father Jeub at continued risk for acting out.

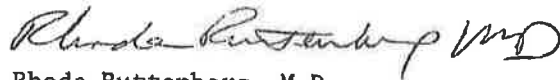
(2) We also make a diagnosis of a personality disorder which is characterized by an immature self/psychological structure, a highly underdeveloped capacity to experience empathy and a massive difficulty managing boundaries. Father Jeub is not antisocial per se. He does not intend to harm people but his behavior does harm people over and over. He especially winds up exploiting the most vulnerable kinds of people who are most at risk for suffering lasting damage. While he recognizes the women's vulnerabilities he is unable to appreciate that his role as priest makes his victimization of them all the more objectionable. That Father Jeub is unable to appreciate the

consequences of his behavior speaks to a very primitive level of psychological development.

(3) The evaluation team is convinced that without intensive treatment Father Jeub remains at risk for repeating his history of sexually inappropriate behavior with vulnerable women. We are therefore recommending a course of inpatient treatment at the Saint Luke Institute where Father Jeub would be involved in intensive individual and group therapies, basic education in sexuality, and the opportunity to interact on a daily basis with other priests and religious who share an understanding of the stresses of priestly and religious life.

In closing we would like to thank you again for the referral of Father Jeub to the Saint Luke Institute. If we may be of any further assistance please do not hesitate to contact us.

Sincerely,



Rhoda Ruttenberg, M.D.  
Consulting Psychiatrist

RR:jf

CC: Reverend Richard Jeub

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John R. Roach  
Bishop Robert Carlson  
Father Michael O'Connell

DATE: April 11, 1991

FROM: Father Kevin M. McDonough

RE: ANOTHER ALLEGED VICTIM OF FATHER RICHARD JEUB

On April 5, 1991, I met with [REDACTED]. [REDACTED] was accompanied by [REDACTED] from the Walk-In Counseling Center. [REDACTED] came to tell the story of her sexual abuse by Father Jeub.

The meeting was an extraordinary one because it appears to have been the first time that [REDACTED] has described her abuse to anyone in any detail. [REDACTED] had not heard the full story before. We have scheduled a follow-up meeting, and my guess is that we will be involved in conversation with this woman for a number of months or even years. She is very early in her process of facing what all of this means. In fact, the story that she told is very convincing in its emotional intensity but it is somewhat confused in its details. This is typical of an early recounting of abuse. For that reason, I will not record the details of her story at this time. I do want to note several things, however, which seem to be of particular importance:

First, this woman was a childhood friend and associate of another young woman who as a teenager was also the victim of some sexual misconduct on the part of Father Jeub. [REDACTED]'s story is similar, although not identical, to the story told by [REDACTED]. These two women have only acknowledged their abuse to one another in the past several months. In fact, [REDACTED] first approached me because she said she wanted to offer a story supportive of that of [REDACTED]'s.

Second, [REDACTED] indicates an even greater degree of pain than most of the other Jeub victims we have spoken with. She made two suicide attempts while a teenager, and she recalls both of those attempts as being explicitly aimed at showing Father Jeub how badly he was hurting her. She also indicates that she has struggled with psychiatric problems as an adult. I want to note, however, that she gave some indication in our first conversation that there were difficulties in her relationships with her family, too. I did not explore any of this in great detail, but am only communicating a first impression.

Third, there is another difference between the story told by [REDACTED] and that told by [REDACTED]. [REDACTED]'s recollection of Jeub is of someone much more intimidating. She reports that he would "yell" in anger, and so she felt real fear around him. I do not recall anyone else saying this about Father Jeub before.

Fourth, [REDACTED] reports a particularly chilling detail surrounding [REDACTED]. As she currently recalls them, she

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Father Michael O'Connell

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and then called to tell Jeub that she had done so. Her recollection is that in both cases Jeub then came to see her and, in the process of pretending to offer care to her, engaged in fairly explicit sexual contact with you. Furthermore, she indicates that Father Baglio came into the rectory on one of these occasions. When Baglio asked why Jeub had this young woman on his bed, Jeub explained his concern about [redacted] reports that Baglio became incensed and called Dr. William Hedrick. Father Baglio and Dr. Hedrick had [redacted] admitted to the hospital.

[redacted] says that on this occasion she was transferred to [redacted] and, while she was a patient there, Father Jeub was transferred to St. Mark's parish. She has always believed that this transfer happened because Father Baglio spoke with someone at the Chancery in order to get Jeub out of the parish. I tried to reassure her that our records showed absolutely no evidence of that, but that usually our records would indicate if a transfer were being made for disciplinary purposes. She counted that a priest (she will not identify him, but I believe she is referring to Father Jerry Kern) came to visit her several months later. He explicitly told her that Jeub was removed from the parish because of his involvement with [redacted] and that she should make every effort she could to stay away from him.

This is the first allegation I have heard that the Archdiocese had prior knowledge that Jeub exhibited abusive or exploitative behavior. Clearly, if such knowledge could be demonstrated, it would indicate a serious problem with our dealing with him in the late 1960s or early 1970s. So far, [redacted] is refusing to name the priest who came to speak with her because she is fearful of retaliation against her by her own family, with whom that priest maintains a friendship. I will try to work with her to obtain the name of the priest so that I can track down these allegations of knowledge on the part either of Father Baglio or of the Chancery. I also intend to speak with Dr. Hedrick once I have had a subsequent meeting with [redacted].

As I have indicated above, this meeting appears to have been the first time that [redacted] has told her story to anyone. As a result, it is to be expected that many of the details will be confused and perhaps completely inaccurate. We are going to have to track with this person for a while before we can have any assurance that we are getting a more complete story. I will keep you informed as that process continues.

One final note in regard to Father Jeub: I am personally very disturbed that Father Jeub's memory of his relationship with [redacted] and [redacted] differs so strongly from the stories that they tell. Father Jeub has spoken with me about these two young women. His memory of his relationship with them is of a quasi-paternal, quasi-older brother type of relationship. He has very fond memories of them and, at least in the case of [redacted], is very surprised that she has any other kind of memory. Although he can say at an intellectual level that what [redacted] has alleged could have

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April 11, 1981

happened, he seems absolutely unable to discover memories within himself of anything but positive contact with these young women. He has mentioned [REDACTED]'s name to me, but I do not have her permission to talk with him about her. In fact, she is very firmly opposed to that. I am afraid, however, that Jeub's recollection would be just as idyllic and inaccurate.

This leads me to question the progress that he has made in therapy. I do not deny that Jeub has probably learned many things about his own need for emotional support and emotional honesty. It strikes me, however, that there are whole areas of abusive behavior in his life with which he can make no conscious contact. This suggests to me that he is a very poor candidate for further ministerial placement.

Obviously, I am not qualified to make the psychological judgement which I am suggesting. I simply want to bring it to your attention because it causes me a good deal of anxiety in his regard. I also intend to communicate all of this to the people at St. Luke Institute when he returns there this summer for his first aftercare session.

KMM:ggr

cc: Mr. Andrew Eisenzimmer

Sub File

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

Chancellor's Office

291-4405/291-4424

DATE: June 26, 1995
MEMO TO: Clergy Review Board
FROM: Bill Fallon
SUBJECT: Fr. J.R.

Fr. J.R. was born in 1940, ordained in 1966, and has served in variety of assignments including associate pastor, hospital chaplain, and pastor. He was relieved from assignment as pastor in 1991 because of two law suits brought against him by adult women alleging sexual misconduct.

The first of several other complaints against Fr. J.R. was received in 1987 alleging sexual exploitation against an adult woman between 1976 and 1982. At that time, he was confronted by Bishop Carlson and Fr. O'Connell. He admitted to the relationship which grew out of a counseling meeting in
The relationship was intimate and apparently sexual. She alleged, and he later admitted, that he had an interest in pornography.

Fr. J.R. was evaluated by the Servants of the Paraclete in New Mexico in September, 1987. He stated that the sexual portion of the relationship had been distorted, as it occurred only during a few years of their many year relationship. He did, however, admit that he had been sexually involved with nearly a dozen women during the past twenty years. "They have all started with him being in a helping or counselling role which extended to friendship and ultimately resolved in sexual contact." He stated that he cares too much for people, is too generous to them, and cannot say "no" to other people. A summary of the report from the Servants is attached.

Thereafter, Fr. J.R. was referred to Dr. Gary Schoener, who reported in April, 1988, that as he has gotten older, Fr. J.R. has become aware that he experienced drives for family and sex which would be normal for a lay person to be able to satisfy by being married. This nature of his relationship has often been very much that of something like a husband as much as a helper. Dr. Schoener recommended that he continue to abstain from sex with a parishioner, who he was then in a relationship with, that he see Fr. (doctor) Ken Pierre, another psychologist, to explore what's going on in his life, and that he seek strong spiritual direction. Subsequently,

Fr. O'Connell reported to the Archbishop that, in his view, Dr. Schoener's evaluation basically presented a judgement of Fr. J.R.'s not having any psychological problems, but rather a fundamental issue of moral choice around his state in life and his celibacy. He recommended that he immediately begin counselling with Fr. Eugene Merz. (At the same time Fr. J.R. was placed under ministerial probation, which entailed not being able to have unsupervised relationships with females.)

In October, 1989, the Chancery was advised by a third party that Fr. J.R. was and had been involved in a relationship with [REDACTED] for the past four years. This apparently the woman mentioned in Dr. Schoener's report.

On November 8, 1989, Fr. McDonough memoed Fr. O'Connell concerning his meeting with Fr. J.R. the previous week concerning his relationship with [REDACTED]. He stated he had continued his relationship with her because she had threatened otherwise. Fr. McDonough tried to help him see how unbalanced his relationship with her was, as well as pointing out that he was violating the terms of his probationary status. On November 13th Fr. McDonough advised Fr. O'Connell that he had met with Fr. J.R. that day and that the latter wanted to terminate his relationship with [REDACTED]. On November 27th Bishop Carlson and Fr. McDonough met with Fr. J.R. He recognized that in order to stay in the priesthood he had to terminate his relationship with [REDACTED]. They wanted him to get her back to her counselor and to meet her only in the presence of the counselor. Regarding Fr. J.R.'s support systems: he is working with Fr. Merz as a spiritual director and as a support group, in which he has a good deal of reliance. Consequently, he advised [REDACTED] that he would no longer visit with her, but they continued to talk on the phone. She had returned to her counselor, who apparently didn't feel it was a good idea for her to meet with Fr. J.R. in his presence.

On December 8, 1989, Fr. McDonough memoed Archbishop Roach, Bishop Carlson and Fr. O'Connell that he had met with Fr. J.R. and [REDACTED] on that date. Fr. J.R. previously told Fr. McDonough that he had been unsuccessful in meeting with her and her therapist. [REDACTED] stated that she was angry at Fr. J.R. for attempting to break up their relationship, and she wanted to be sure that he would not in a position to victimized anyone else. Fr. J.R. again advised her that he wanted the relationship to end. She said that she did not believe that the relationship was over. Fr. J.R. had put himself in a position of providing relatively substantially economic support to her, which he was willing to continue for some months. She said she was not interested in receiving any more money. They then discussed disciplinary measures for Fr. J.R., including the restriction of unsupervised meetings with women. [REDACTED] had no special requests.

On January 17th [REDACTED] advised Fr. McDonough that she and Fr. J.R. were unable to carry out their decision to end their sexual relationship. She stated that she still loved and cared about him, and believed that he still loved and cared about her. She stated



also that since the December meeting they have continued to talk, and both were having a very hard time of letting go. On February 9th Fr. McDonough advised [redacted] that he was concerned that Fr. J.R. was not moving quickly enough to clarify his relationship with her, and that he had asked Fr. J.R. to go to St. Luke's Institute for evaluation, which he did.

February 26, 1990, Fr. McDonough memoed Archbishop Roach and others concerning his meeting on February 23rd with a psychiatrist at St. Luke's. Tests suggest relatively major psychopathology, serious impulse control problems and unmodulated emotional display. He had very strong un-met affection needs and loneliness, as well as evidence of low self-esteem and low ability to deal with stress. He has an impulse control disorder, particularly in regard to affection needs. He is immature, has a striking lack of empathy in regard to the effect of his actions in others and a real lack of effective boundaries. He concluded by recommending inpatient treatment.

On March 30th, [redacted] advised Fr. McDonough that he was representing [redacted] in a law suit against Fr. J.R. and the Archdiocese. He asked for a preliminary meeting.

On May 30, 1990, Fr. J.R. began his treatment at St. Luke's Institute. On July 31st, St. Luke's Institute reported that he was making good progress, exploring his compulsive behaviors, and the impact of those behaviors on himself and others.

On September 12, 1990, Andy Eisenzimmer advised [redacted] that the Archdiocese will pay [redacted] \$ [redacted] until her claim was resolved. (These payments continued until Spring 1995.)

On September 19th St. Luke's advised Fr. McDonough that Fr. J.R. was making satisfactory progress. Some concerns remained concerning his participation in group therapy.

On November 30th Fr. McDonough reported to Archbishop Roach that he had met on November 28th with Fr. J.R. and his therapist at St. Luke's. The news was relatively good. He had made important progress, but "specific agenda items remain to be addressed before he is ready to return to work." He concluded by recommending that he remain at St. Luke's for six to eight additional weeks.

On November 30th, Fr. McDonough met with [redacted], her therapist and attorney. She recounted three incidents in which Fr. J.R. had engaged her in sexual conduct, though not intercourse. The first was when she was in the [redacted] grade. He wrapped his arms around her and later kissed her. Two other similar incidents followed. (These incidents apparently occurred some years earlier.) She also reported that she saw Fr. J.R. passionately kissing and embracing [redacted] on a trip to [redacted], Iowa. The meeting concluded with a discussion of financial damages and compensation, but without resolution.

On December 28, 1990, [redacted] met with Phyllis Willerscheidt and Bishop Welsh to express her concerns that others would not have to experience the pain she has had, and what assignment is planned for Fr. J.R. (In the file at this point, are a number of memoed back and forth between various diocesan officials and St. Luke's concerning future work for Fr. J.R., recognizing that he could not return to full time ministry for some time, and including the memo from the Archbishop that he not return to public ministry for some time.)

Fr. J.R. was discharged from St. Luke's on January 15, 1991, subject to a continuing care contract which he signed relating to future work in psycho-sexual health, physical health and well being, emotional and intra-psychic health, vocational development and spiritual growth.

It should be noted that since his discharge from St. Luke's until the present time (July 1995) Fr. J.R. has not returned to either full or part-time ministry, although he has been permitted on occasion to con-celebrate funeral masses. He has been employed and largely self-supporting through a variety of maintenance and similar type work. He has resided principally in several parish rectories.

March 15, 1991, Phyllis Willerscheidt memoed the Archbishop advising him of the complaint of [redacted] who claims to have been sexually exploited by Fr. J.R. prior to 1987. She also had information about other victims.

May 22, 1991, Fr. McDonough wrote to a former pastor of a parish to which Fr. J.R. was assigned concerning allegations of sexual exploitation by Fr. J.R. of [redacted] and what his recollection was of that situation.

The pastor responded that he had no recollection of the allegation.

August 19, 1991, St. Luke's Institute wrote the Archbishop advising of Fr. J.R. attendance at a workshop. It concluded that he has made solid efforts to begin the process of recovery. He has made efforts to establish a recovery network. He will return in five months.

April 11, 1991, Fr. McDonough memoed the Archbishop concerning allegations of [redacted] of sexual abuse by Fr. J.R. She was a friend of [redacted], and their stories were similar. She [redacted] as a teenager, both being explicitly aimed at showing Fr. J.R. how badly he had hurt her. She struggled with [redacted] as an adult. She stated that they had engaged in fairly explicit sexual contact.

(Beginning in November of 1991 and periodically to the present time, there appear memos in the file concerning monitoring meetings between Fr. McDonough and Fr. J.R. which contained very general information concerning his progress, activities, employment and related matters, which in the interest of brevity, will not be summarized.)

In April of 1992 there is further correspondence in a memo concerning the continuing support for counselling costs being provided to [REDACTED] and a letter from Andy Eisenzimmer raising the question as to whether she had been abused by Fr. J.R. in the 1980's or earlier in 1976, while he was assigned in St. Paul. Fr. McDonough responded by stating that the abuse occurred in the beginning of 1976.

November 1991, Andy Eisenzimmer advised Fr. McDonough that he has settled the [REDACTED] claim for \$ [REDACTED].

In a memo dated February 1, 1991, Fr. McDonough indicated that [REDACTED] first contacted Bishop Carlson in 1987 and provided the first information about Fr. J.R.'s pattern with women. At that time, she had an appointment with the Archbishop, but she cancelled it. In 1991 she wrote to reschedule that appointment as part of her process of returning to the Church. That meeting was held in March 1991. Therapy for this victim has been paid since Bishop Carlson committed to it in 1987, concluding reiteration for earlier costs -- a total of over \$ [REDACTED].

February 4, 1993, St. Luke's Institute wrote the Archbishop that Fr. J.R. attended a workshop in January, and that he seemed to be enjoying the benefits of his recovery. He was affirmed by group members around the changes they had seen in him since he entered St. Luke's for treatment. He acknowledged shame around his legal matters.

July 14, 1992, St. Luke's wrote the Archbishop that Fr. J.R. recently attended a workshop and that he appeared to be benefiting from various activities that support his ongoing recovery. He was making notable progress in his ability to recognize his own needs and feelings. The only specific concern discussed is that he was attending somewhat fewer twelve step fellowship meetings than is usually the case with persons at his point in recovery.

April 1, 1992, Fr. McDonough advised Archbishop Roach that he had met with [REDACTED] on March 30th. She stated that she is healing, and that she was getting married in two weeks.

In a memo dated November 18, 1991, Fr. McDonough indicated another complaint about Fr. J.R. by [REDACTED], which he mistakenly believed to be by another priest. This victim was primarily concerned with the treatment Fr. J.R. was receiving. Fr. J.R. had not been confronted about this complaint. No details of her complaint were stated.

November 30, 1993, Fr. McDonough wrote to St. Luke's institute in response to their request for information for a workshop with Fr. J.R. in January 1994. He stated that he is pleased with the progress Fr. J.R. has made in two of three areas. First he has spontaneously shown genuine empathy for his victims, and other similarly injured. Second, he has been straightforward in owning up to his own misconduct, even in fairly public situations. In the

third area, he comments that he has ongoing concern. Fr. J.R. has been passive about seeking out productive and engaging work. In large part, this is due to the fact that the Archdiocese has not been of great financial assistance, but he has not found any consistent activity, although he seems to be a little more aggressive in recent months.

February 1, 1994, St. Luke's wrote Fr. McDonough indicating Fr. J.R. attended a workshop the previous month, and that he appeared to be more confident than six months earlier, partly due to a decrease in stress in his personal life. He reported a greater awareness of how his need to rescue others has figured into his relationships, and he has managed to avoid acting in this compulsive way.

In November 1994, the law suit filed by ██████████ was tried to a jury in Minneapolis. Fr. J.R. testified that while he may have on one or two occasions kissed ██████████, that was the extent of his sexual contact with her. After a five week trial, the jury found in favor of Fr. J.R. and the other defendants after deliberating for approximately 25 minutes.

January 23, 1995, St. Luke's wrote to Fr. McDonough indicating Fr. J.R. attended a workshop the preceding month, and that based on information from his sister-in-law and others, he seems to be recovering positively, but can occasionally become perfectionistic or seem to want to be perceived more right than others. He suggested that he maintain his awareness of this, and that he use his recovery related resources to work on his ability to let go of these struggles. He should continue to work towards a more proactive and less passive approach to life.

May 10, 1995, Fr. McDonough wrote to Archbishop Roach following his May 5th regular supervisory meeting, stating that for the 18 months or so, he had been recommending against serious consideration of a parish placement. However, since late 1993 or early 1994, his opinion has changed. Were it not for the potential difficulty in a parish because of pending legal matters, he would recommend him for an associate pastor position. Now, because it was going to take longer than anticipated to resolve the legal matters, he does not believe there is a genuine rehabilitative reason to delay any further. Fr. J.R. has been deprived of his ministry for five years, and the Church may be deprived of the services of a capable priest, who has now comes at his ministry with a very different perspective, than in the 1980. He does not recommend moving him to parochial work immediately. There are intermediate steps, such as working with the Clergy Review Board to be taken. Fr. J.R. continues to meet regularly with his recovery group and his therapist. He will return next month to St. Luke's for the final aftercare workshop.

STRICTLY CONFIDENTIAL

August 23, 1996

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

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

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

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

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

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

Archbishop Flynn and Sister Dominica

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

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

KMM:md

JUN22

For Jeub file, please

Archbishop Harry Flynn  
226 Summit Avenue  
Saint Paul, Minnesota 55102

Dear Archbishop,

draft

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

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

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

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

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

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

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

Sincerely, in Christ

  
Richard H. Jeub

Fr Jeub file  
please

November 19, 1999

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

Dear Father Sochacki,

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

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

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



Reverend Walter L. Sochacki  
Page 2  
November 19, 1999

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

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

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

Sincerely yours in Christ,

Reverend Kevin M. McDonough  
Vicar General  
Moderator of the Curia

KMM:md

Cc: Father Richard Jeub  
Father Paul Jaroszeski

**SOCHACKI=RJEUB**

May 31, 2002

Dear Members of Saint Rose of Lima,

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

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

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

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

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

Sincerely yours in Christ,

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



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

Archdiocese of  
Saint Paul and Minneapolis

The Chancery

Dear Dick -

Happy Lent!

I am embarrassed that you did not receive my explanatory note about the Catholic Directory. You would have received -- were I less overwhelmed -- a letter saying that we would remove you from that list for one year, with the idea of reassessing from year to year. My purpose in doing that, frankly, would be to avoid exposing both you and the Archdiocese to a "whatever happened to..." story. I apologize for not writing that letter. You deserve better. I have made a note in my calendar to call you in late August to update you on that.

I am correcting the Clergy Mailing issue. You should be receiving that. I think a support

staff person probably drew that conclusion  
from my mistaken non-communication  
about the Directory.

I hope you are well. I cannot imagine  
that you are highly motivated to see me,  
but I would like to check in with you.  
Could we have lunch when you are in  
the Cities?

Again, my apologies.

A handwritten signature in cursive script, appearing to read "K. M. J." with a large, stylized flourish at the end.

# MEMO

 COPY

TO: Archbishop Flynn and Archbishop's Council  
FROM: Fr. Kevin McDonough  
DATE: September 29, 2003  
RE: ~~Richard Jeub~~

I met with Richard Jeub on September 25. We had not met in person for about a year and I wanted to talk with him face to face.

Part of what we discussed was whether he could or should be listed in directories of retired priests and other directories. As you may recall, his circumstance differs slightly from that of other priests removed from ministry in the last two years. While we are quite certain that he engaged in sexual misconduct with adult women, we have not found the complaints of involvement with minors to be credible. Nevertheless, because he became associated with the crisis of 2002, his credibility was seriously damaged. I told him that I would prefer that we not list him in any directories for the time being. We do not want to call undue attention to him, both for his sake and that of the Archdiocese. He was not pleased with this, but seemed to understand it.

It is worth noting that he seems to have found a good outlet for his creative energies and his need to work. He is serving an essentially full-time volunteer with Habitat for Humanity in the area where he lives. This permits him to engage in creative work that is of service to others. It also absorbs a good deal of his energy.

He is going to meet with the Bishop in Duluth to inform him fully of his status and his residency in the territory of the diocese. I believe that Jeub has some hope that the Bishop of Duluth will put him to work, but I have discouraged that notion.

In spite of his difficult situation, Richard Jeub seems to be in fairly good shape. He spent little time in our meeting blaming others and spoke with hope about the present and the future. He was making a retreat this past week with a good spiritual director and appears to be attending to his spiritual life.

Please let me know if you have any questions or remarks.

cc: Deacon Sherman Otto

September 30, 2005

Richard Jeub  
21883 Cottontail Drive  
Crosby, MN 56441

Dear Richard,

Some months ago you asked me to review your status as a priest. Three years before, you had voluntarily agreed to live by the restrictions included in the Charter for the Protection of Children and Young People, even though you have always maintained that you have never harmed, abused or otherwise violated a minor. You had a right to ask for this review, and I readily agreed.

In service to that review, we asked an outside investigator to summarize the copious materials contained in your priest personnel file. Richard Setter read the materials with the benefit of his training and many years of experience as a professional law enforcement officer. He prepared the requested summary. Then, Father Kevin McDonough offered me his opinion about the import of that summary. He provided you with a copy of his opinion. You have waited over a month for my response. I am grateful for your patience with me.

Dick, you read in his summary that Father Kevin does not believe that your indiscretions with teenage women rise to the level of intent or seriousness that would render them violations of the Charter and related Norms. I am sorry to have to tell you that I do not share his opinion in that regard. I acknowledge that our understanding of the Charter is still in flux, and the standards for interpreting it are still being clarified. I must tell you that I am not able to convince myself that your acts do not meet what I understand to be current standards.

Because that is so, I am not willing to make a recommendation to Bishop Schnurr now, such that he could consider you even for weekend assistance work in his diocese. I know that this is likely to be a major disappointment to you, and I regret that.

As I read the Charter, I believe that even the behavior with young women which you have admitted constitutes a violation of the Charter. I acknowledge that you claim no intent to become sexually engaged with the young women who made complaints about you. Nonetheless, they experienced your behavior toward them as more like that of a boyfriend than a father or priest. As I currently understand the Charter, this is sufficient to constitute a violation.

Therefore, I would like to offer this to you: let us keep your situation as it currently is, and let us extend it for another three years. During that time, you would remain retired. You would live under the restrictions to which you agreed in 2002. And the Archdiocese would not publicly list

Richard Jeub  
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September 30, 2005

you among those who are under the discipline of the Charter. If questioned about your status, we would respond: "Father Jeub is retired and engaged in no priestly ministry. The long-term disposition of his situation has not been resolved." Finally, Dick, I would propose that we reopen this same question again in 2008. Perhaps by then either my successor or I will be in a position to judge your actions against a clearer set of standards.

One alternative for you would be to ask for a more formal process to determine your status. For example, we could convene an ecclesiastical tribunal to render a decision. I am open to hearing what you would like to do.

Again, I regret the distress that this letter is likely to cause you. I believe that I must defer, nevertheless, to the extraordinary sensitivity of our people concerning any inappropriate behavior with young people.

I look forward to hearing from you. In the meantime, I wish you a blessed autumn. With my promise of prayers, I remain

Sincerely yours in Christ,

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

7-11-06  
November 30, 2006

Richard H. Jeub  
21883 Cottontail Drive  
Crosby, MN 56441

Dear Richard,

I have suggested to Archbishop Harry Flynn that it might be better for me to respond to your November 6<sup>th</sup> letter to him given the fact that you state that you are "seeking legal counsel."

First, I assume you are not actually seeking legal counsel in regard to these matters. I am certain that the courts would be unwilling to consider the matters in question in the legal process, to say nothing of the fact that it would also be constitutionally proscribed.

In your letter, you essentially ask why you have apparently come under the Charter for the Protection of Children and Young People. While I do not think that is an entirely accurate statement, I think your question is a fair one. I reviewed the background of these matters so that I might respond.

Following adoption of the Charter, a decision was made in early 2003 to deny your request that you be allowed to engage in ministry. In communicating that decision to you, it was acknowledged that you had not admitted or been convicted of child abuse. It was also noted that allegations of such abuse had been brought forward but that you had not been convicted of criminal behavior.

It was further communicated to you that in addition to the allegations of sexual abuse against you, there had been a number of instances of sexual exploitation of adult women, some of which you had admitted. As a result, it appears any decision on the application of the Charter was deferred for three years and, in the meantime, you were not to be permitted to engage in any form of active priestly ministry.

By a letter dated September 30, 2005, to you, the Archbishop indicated, regarding the application of the Charter, that the understanding of the Charter was still in flux and the standards for interpreting it were still being clarified; nevertheless he stated, "I must tell you that I am not able to convince myself that your acts do not meet what I understand to be current standards."



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Richard Jeub  
November 30, 2006

In his letter, the Archbishop went on to state, "As I read the Charter, I believe that even the behavior with young women which you have admitted constitutes a violation of the Charter."

The Archbishop offered to again keep the situation as it was for another three years, during which time you would remain retired, indicating that the Archdiocese would not publicly list you among those who are under the discipline of the Charter. He offered to reopen the question in 2008 but also suggested that, alternatively, you could ask for a more formal process, such as an ecclesiastical tribunal, to render a decision.

You have made reference to the fact that you were found innocent by a jury of accusations against you. As you know, I was defense counsel for the parish in that case. Your statement is only partially correct and is not dispositive of the issue of whether you may have violated provisions of the Charter.

I believe there have been three allegations of misconduct toward minors alleged against you. Only one of those went to trial. One of the others resulted in a legal claim which was settled without trial and the other did not result in a legal claim. Regarding the matter that did go to trial, the jury was not asked to determine your guilt or innocence. Instead, the jury was asked to decide, by a greater weight or preponderance of the evidence, whether the plaintiff was sexually abused by you. The jury answered that question no.

Technically, that means the plaintiff did not sustain her burden of proof. In that technical sense, it would be incorrect to suggest that you were found innocent; it is more akin to your being found not guilty. The real question, therefore, is the application of the Charter to your conduct, not what a jury or legal claim may have determined.

The Charter defines sexual abuse to include any offense by a cleric against the Sixth Commandment of the Decalogue with a minor. If there is a single act of sexual abuse of a minor, the provisions of the Charter apply. The provisions go on to indicate that, "Ultimately, it is the responsibility of the diocesan bishop" to determine, with "the advice of a qualified review board." It appears that matters regarding you were at the Clergy Review Board on two occasions.

The decision of whether you have violated the Charter is the Archbishop's decision to make. And by his letter of September 30, 2005, he apparently has concluded that you have violated the Charter. At the same time, while the Archbishop has concluded that your conduct does constitute a violation of the Charter, he has not actually applied the Charter to you.

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In response to your request to articulate for you why you have apparently come under the Charter, the short answer is that under the Charter, Archbishop Flynn, as the diocesan bishop, is charged with making that ultimate decision. In discharging that ultimate responsibility, he has concluded that based on the facts as he understands them, you have violated the provisions of the Charter. As noted above, application of the Charter has been deferred.

I will remind you that it was suggested that the status quo be maintained until some time in 2008, at which time the question could be reopened. I see no reason why you should not follow that suggestion.

Best regards,

Andrew J. Eisenzimmer  
Chancellor for Civil Affairs

cc: Most Reverend Harry J. Flynn, D.D.

## **Piche, Most Reverend Lee A.**

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**From:** Haselberger, Jennifer  
**Sent:** Thursday, September 03, 2009 12:35 PM  
**To:** Piche, Most Reverend Lee A.; Sirba, Fr. Paul; Tiffany, Fr. Gene  
**Cc:** Eisenzimmer, Andrew  
**Subject:** Father Dick Jeub

Hello all,

I spoke with Father Bissonnette in Duluth today, having returned a call from the Diocese that I received yesterday.

Father Bissonnette was inquiring about the status of Father Jeub. The matter came to his attention because he recently assigned a new priest to St Joseph in Deerwood, and that priest (Father Tim Deutsch) is originally from this Archdiocese. Therefore, Father Deutsch was surprised to find that, under the previous pastor, Father Jeub had been allowed to give 'reflections' (which I take to mean the homily), distribute communion, etc. Father Deutsch, being aware of his history, has presented Father Bissonnette with the best the internet has to offer regarding Father Jeub, and is asking that some action be taken to stop this.

I reviewed the file yesterday and found that Archbishop Flynn had refused to recommend Father Jeub for faculties in Duluth. At the same time, I discovered that his status was to have been reviewed 2008-2009. So, I suggested that Father Bissonnette respond to Father Deutsch that he should inform Father Jeub that he has not been granted permission to exercise ministry in the Diocese of Duluth, and should he wish to receive permission, he must start by getting a positive recommendation from Archbishop Nienstedt.

This will probably bring the matter back to us, so I wanted everyone to be aware of what has transpired. If there is anything else I should do, please let me know.

Thanks,

Jennifer Haselberger, JCL, PhD  
Chancellor for Canonical Affairs  
Director of the Office of Conciliation  
Archdiocese of Saint Paul and Minneapolis  
226 Summit Avenue  
Saint Paul, MN 55102  
(651) 291- 4437  
(651) 290- 1629

### **PERSONAL AND CONFIDENTIAL COMMUNICATION**

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**M E M O R A N D U M**

**TO:** Archbishop Nienstedt  
**FROM:** Jennifer Haselberger  
**RE:** Father Jeub  
**DATE:** June 11, 2010  
**CC:** Very Reverend Peter A. Laird

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Archbishop, the attached draft is at the request of the Diocese of Duluth. Father Jeub has been living up north since his 'retirement' in 2002. He has been accused of sexual abuse of minors but those accusations have never been resolved through a canonical process. He was not considered by Archbishop Flynn to be a Charter priest. Nonetheless, because of his long history of sexual misconduct with adult women, which became very public in 2002, Archbishop Flynn decided to restrict his ministry. Father Jeub is not currently in the POMS program.

When Father Jeub moved to Duluth, he found a sympathetic pastor who allowed him to exercise ministry at his parish. However, that parish now has a new pastor, who has not permitted Father Jeub to exercise any form of public ministry. I understand from Father Bissonette that Father Jeub is unhappy with this change and has been writing to the Chancery in Duluth requesting faculties to say Mass, etc.

I drafted the letter to Bishop Sirba in a very formal manner because the Jeub file is subject to the discovery filing. Therefore, I thought it best to avoid any personal references and be as emphatic as possible that Father Jeub does not have your permission to exercise ministry.

Thank you.



*Archdiocese of Saint Paul  
and Minneapolis*

OFFICE OF THE ARCHBISHOP  
MOST REVEREND JOHN C. NIENSTEDT

June 17, 2010

The Most Reverend Paul Sirba  
Bishop of Duluth  
2830 E Fourth St  
Duluth Minnesota 55812

Dear Bishop Sirba,

Thank you for your recent inquiry, made through your Vicar General, the Very Reverend James Bissonette, regarding Reverend Richard Jeub. As you know, Father Jeub is a priest of the Archdiocese of Saint Paul and Minneapolis who is currently living within the territory of the Diocese of Duluth.

As Father Bissonette requested, I am attaching copies of the letters from Archbishop Flynn to Father Jeub, along with the recommendations of the Clergy Review Board. As you can see, Father Jeub did not have Archbishop Flynn's permission to engage in any form of ministry, and likewise he does not have mine. I consider a prohibition from priestly functions to include acting as a minister of the Holy Eucharist, serving as an acolyte and/or lector, or having any other ministerial role at a Mass or any sacramental celebration.

If Father Jeub would like to have his case reviewed and the restrictions placed upon him reconsidered, he may request such a proceeding from me as his proper Ordinary. In the meantime, I ask that you continue to uphold the restrictions that were placed upon Father Jeub by Archbishop Flynn.

If you require any additional information, or if there is any other way I can be of assistance to you, please do not hesitate to contact me.

With every good wish, I remain,

Fraternally yours in Christ,

The Most Reverend John C. Nienstedt  
Archbishop of Saint Paul and Minneapolis

ENCLOSURES

cc: Very Reverend Peter A. Laird, Vicar General and Moderator of the Curia  
Very Reverend James Bissonette, Vicar General  
Reverend Richard Jeub



**DIOCESE OF DULUTH**

2830 East Fourth Street • Duluth, Minnesota 55812-1501 • Tel: (218) 724-9111 • Fax: (218) 724-1056

July 1, 2010

**COPY**

Reverend Richard Jeub  
21883 Cottontail Drive  
Crosby, MN 56441

Dear Father Jeub,

I am writing on behalf of Bishop Paul Sirba in response to your letter, dated April 25, 2010, in which you offer to be of greater assistance at St. Joseph Church in Deerwood, Minnesota. You mention that you have served as a lector, an Extraordinary Minister of Holy Communion and an occasional cantor.

A review of our files indicated that Archbishop Schnurr in a letter, dated December 17, 2003, made clear that you could not function publicly as a priest in the Diocese of Duluth.

It has also come to Bishop Sirba's attention that Archbishop Flynn, in a letter dated November 21, 2002, states that you should remain in retired status without performing any priestly duties.

Further, as you are aware, Archbishop Nienstedt has made clear, in a letter dated June 17, 2010, that you do not have his permission to engage in any form of ministry. The Archbishop considers this to include acting as a minister of the Holy Eucharist, serving as an acolyte and/or lector, or having any other ministerial role at a Mass or any sacramental celebration.

Given the above, Bishop Sirba has responded to Archbishop Nienstedt that he will continue to uphold the restrictions that were placed upon you by Archbishop Flynn and clarified by Archbishop Nienstedt.

If you wish to have your case reviewed and the restrictions reconsidered you may make a request to Archbishop Nienstedt.

Sincerely yours in Christ,

Reverend James B. Bissonette  
Vicar General

JBB:rme

cc: Most Reverend Paul D. Sirba  
Most Reverend John C. Nienstedt  
Reverend Timothy Deutsch  
Reverend Dale Nau

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