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Phoenix, AZ 85028

August 25, 2003

Archbishop Timothy M. Dolan
Archbishop of Milwaukee
Archbishop Cousins Center
3501 S. Lake Drive
PO Box 07912
Milwaukee, WI 53207 0912

Dear Archbishop Dolan:

Peace to you! I hope that you have had a peaceful and relaxing vacation. I am glad that you are receiving positive responses from so many in Milwaukee. The people of this archdiocese are good people and desire to serve and build the Kingdom of God. In my twenty-eight years serving as a minister in the priesthood, I am profoundly impressed by their compassion, love and concern in making our church community most productive, in living out the Gospel and our Sacramental lives as Catholic Christians.

My thoughts and prayers are also with you as our Shepherd, where you have to tend to pertinent issues that we all face in regard to sexual abuse in our Catholic Faith. It is our faith that calls us to be people of hope and we will rise to a new sense of being Church amid the present pains we face.

I am pleased to let you know that on August 22, 2003, the feast of the Queenship of Mary; I was acquitted of the false allegation that has plagued my life this past year and a half. It truly has been an agonizing time in my life. The support of my family, friends, former students, their parents and so many has been a blessing.

I am an African American priest, ordained May 24, 1975 by the late Archbishop William E. Cousins. I am a classmate with Bishop James Harvey and Bishop Joseph N. Perry and others from the class of 1975, who are outstanding men in the priesthood. I am fifty-three and holding! The majority of my ministry has been in secondary education where I have had the opportunity of serving at Messmer, Pius XI, and Dominican High Schools. I also have served in Public education here in the Milwaukee area and also in Phoenix, Arizona. I recently served for one year as Campus Minister at St. Mary's High School in Phoenix Arizona. I was privileged to serve as well, at Mount Mary College as Campus Minister and I also taught a summer course in education for two summers.

Due to my years serving in education, I hold two Master Degrees. I obtained a Master Degree in education from Marquette University in May 1986. That degree is in counseling and personnel work with a certification in middle to secondary education in counseling. I went back to school to obtain another Master Degree in administration, K-12 that I obtained from Cardinal Stritch University in May 2000. I hope to continue to serve in that capacity for I believe that is how I best serve our people, the Church.

I have three adopted sons, [REDACTED] who are not biologically related were born in South Korea. They are of African American/Korean descent. Children who are not full Koreans, especially Black children, have a terrible time being accepted and never are able to obtain citizenship as Koreans. The tragedy of such children is, in Korea they are considered a non-entity and therefore, they hold no rights and privileges if they remain in Korea. The other deplorable reality about their background is, that as Americans, we do not offer such children or adults citizenship, unless they are adopted or sponsored. A classmate, Fr. Hilario Mikalofsky who serves in the Air Force encouraged me to adopt and I did. Our former Archbishop did not sanction these adoptions, however, it was an issue I felt morally I had to do and therefore did it out of personal convictions of the Gospel. I might add, he did come to our home for lunch with [REDACTED] and me when they were six and nine.

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My youngest son [REDACTED] is from here. His background is, that he is part Japanese, Caucasian and African American. I may try to get him into golf! A gang in Milwaukee murdered his mother in front of him. She was shot in the head from a sawed off shotgun. [REDACTED] who was three at the time, was found on top of her in a pool of blood, as she lay dead in an alley. It was on the front page of the paper and I read the article and prayed for him for two weeks. I later met him on Christmas day and from there he has come into our lives. I did not want to adopt him due to me being forty-seven at the time. I also knew my parenting would soon end and was looking forward to that change. My two sons insisted that we take the steps because he needed a home and felt we all would do well with and for him. Archbishop Weakland did not sanction this adoption. He did however said he understood why because as he stated; "Mary, you have a big heart."

[REDACTED] came to our home as a foster child and I encouraged that steps be taken to seek a two-parent home for him. Milwaukee County Social Services really wanted me to adopt him because they felt under my guidance that he had truly prospered and had come alive, which he did. He stayed with us for four months and I felt bad by my decision not to adopt, but felt it was in the best interest for his future. The family he went to only kept him for six months. It was sad and tragic to see how emotionally he had deteriorated and this truly occurred after being with this family for three weeks. The Milwaukee County Social Services at the time then pleaded with me to consider adoption and I did. I might add that he truly is doing well and continues to blossom in being a fine young lad. He is in 4th grade at St Thomas the Apostle here in Phoenix. He, as well as [REDACTED] are a blessing in my life, as well as my dear mother and family in Detroit and so many friends during this difficult time in my ministry. My father passed away July 24, 1995.

As you are aware, I was in the midst of a false allegation that a young man, [REDACTED] had alleged to Project Benjamin back in February 2002. I mention my accuser's name because he had gone to the secular press stating who he was, and openly has shared these false allegations.

I am not angry with my accuser, [REDACTED] I have known him since he was in 8th grade and know he has struggled emotionally even before I met him. I have enclosed a timetable of my contact with him and his family for your information.

There is however a tremendous sense of hurt and anger in me in regard to how this matter has been handled, not only recently but also in the past. In 1993 I had found out that my accuser had asserted to his then therapist and his father that I supposedly had an "inappropriate" relationship with him. I found out through the father when I met him in Kobl's supermarket in Wauwatosa. He wouldn't speak to me and I wasn't sure if he was in one of his moods where he would not speak. I later found out from him after visiting their home that his son had made allegations against me. Again, I have enclosed a chronological timetable with this letter.

The young man in 1993 never went to the Archdiocese or Project Benjamin to voice this false allegation. I knew about it and knew whatever he was saying was false and therefore; I went to report this information to our Vicar at the time, Fr. Thomas Venne. [REDACTED] was quite pastoral; forthright in asking the needed pertinent questions he had to do. He suggested that I make an appointment to meet with Matthew Flynn, [REDACTED] so that he was aware of the situation, since he legally represented the Archdiocese.

I went to see Mr. Matthew Flynn and shared with him my contact with the family and my accuser. He too asked the needed questions and I felt comfortable with such questioning because I knew then as I do now, nothing inappropriate ever happened with this young man. Mr. Flynn then suggested that we simply wait to see if he would file a report with Project Benjamin. I wanted the Archdiocese to call the young man, his father in and deal with the issue, but Mr. Flynn preferred that we wait.

Two or more weeks had passed and my accuser never filed a complaint with the Archdiocese via Project Benjamin. I then met with Mr. Matthew Flynn for a second time and he told me not to worry about it. He felt that the young man wasn't going to do anything. I did not feel comfortable with that decision and again requested that as "legal counsel" for the Archdiocese, that we be proactive in such a delicate matter and meet with my accuser. Mr. Flynn told me that it would be too much of a hassle to do anything legally and most likely nothing would happen. How wrong was that?

The week of February 18, 2002 I received a phone call from our present Vicar for priests, Fr. Joseph H. Hornacek. He stated that he needed to meet with me but never gave me any clue why and what we were meeting about. I assumed that since I would be up for an assignment and I was seeking an administrative position in one of our Catholic Schools, it was going to be about that. This still bothers me that Fr. Hornacek chose to not abide by our diocesan policy in dealing with this delicate issue. *I might add, that the Archdiocesan policy was totally disregarded throughout my whole ordeal, as well as my Canonical Rights and my Civil Rights and Liberties.*

February 28, 2002 at 9:45 A.M. I met with Fr. Joseph Hornacek and the Director of Project Benjamin, Dr. Barbara Reinke. We met in Joseph's office. I went into Joseph's office and later Dr. Reinke came in front S. Kathleen's office. We sat there and they both stared at me, not saying a word. I finally looked at Joseph and asked him what was the meeting about. He then told me that there was an allegation that came in to Dr. Reinke's office and they wanted to know what was this all about. I might add, they had no papers of the written allegation for me to read, nor did Fr. Hornacek suggest before the meeting that I might have my attorney present or someone with me as a witness to this meeting. Again, this was in total violation of my rights and archdiocesan procedures.

They both began to ask numerous questions, never stating whom my accuser was. I finally told them; "I know who you are talking about, [REDACTED]" They both were surprised and I then shared with them how I had known back in 1993 he and his father were spreading around to others this false allegation of me having an inappropriate relationship with [REDACTED]. I also shared with them that I had met with our then Vicar and met with Mr. Matthew Flynn, attorney for the Archdiocese.

The questions again kept coming from Fr. Hornacek and Dr. Reinke and again, they never would showed me any documentation that Dr. Reinke may have taken during her interview with my accuser. Their whole approach to my interview with them was a source of "entrapment." During the interview both Fr. Hornacek and Dr. Reinke put words into my mouth I had never said. They fed back to me false information that supposedly I had confessed to and never did. Dr. Reinke neither had correct information regarding this young man's psychological history, his schooling and other pertinent concerns as well. Neither of them could keep information correct, and basically what they were doing was seeing me as guilty. Throughout this process, Fr. Joseph Hornacek and Dr. Barbara Reinke abused their specific roles and responsibility as Vicar and Director. Fr. Hornacek was neither "diplomatic" nor "objective" as it is written in the job description for Vicar for Clergy. It was the most disgusting and unfair meeting with Fr. Hornacek and Dr. Reinke. It was obvious to me that they both had taken on a prosecutor's role against me. Again, it was Fr. Joseph's responsibility to initially tell me and encourage me to bring someone with me, as a support and as a witness for me. He never made any such suggestions. Fr. Joseph also never spoke with me about my Canonical rights, nor did he suggest any names for me to seek out Canonical advise.

In our first meeting I told them both that I did not trust them, and I still don't! It was in that meeting that we agreed that I should meet with my accuser and they would set the meeting time. I later questioned such a meeting after speaking with Attorney Matthew Flynn; he didn't see any value in it. I spoke with my attorney at the time and he too didn't think that it was advisable. I shared my concern with Fr. Hornacek and Dr. Reinke and they both felt that I was trying to "hide" something. I therefore agreed to meet and we did, March 8, 2002.

I left the meeting with the two of them and was really saddened and disheartened by the process. I later went to meet with my supervisor, Maureen Gallagher to share what happened. Dr. Gallagher was most supportive and encouraged me to write a chronological time line, that would explain my contact with this family and I did.

Friday, March 8, 2002 was the day that I met with my accuser and those present were as follows:

Fr. Joseph Hornacek

Vicar for Clergy

Mrs [REDACTED]

Dr. Barbara Reinke

Director of Project Benjamin

Mrs. Vicki Boneshaw/ My friend/lawyer [REDACTED]

Mr. [REDACTED]

My accuser

Mr. Lee Angert

[REDACTED] Therapist

Mrs. [REDACTED]

[REDACTED] stepmother

There is an enclosed copy of that meeting with this letter. At the end of that meeting, Dr. Barbara Reinke asked my accuser if I had ever touched him or him me inappropriately. His response to that question was, "No, in no way did Fr. Mary ever do anything like that." The tragedy following that meeting was, that my accuser must have spoken with someone following that meeting, for when he later met with our District Attorney, the information he gave to him or her is quite different. Here is a young man, along with his family and possibly others, who are posturing in a criminal act by giving false testimony to the District Attorney. This of course has been decided through our legal system with my acquittal.

Following that meeting I was instructed by Fr. Joseph Hornacek that my work as a consultant was limited. I was not to meet with students alone, nor was I to have any contact with young people. I understood somewhat his concern, yet, I found myself being treated as "guilty." I suggested to him and Dr. Reinke that I could give them lists of former students who in the past I had taken on trips, taken on retreats who are now adults who have the highest respect, admiration and love for me and I them. I even suggested that they meet with my two older adopted sons who are now adults, and they both looked at me and said, "no, they were not interested in meeting with any of these people." I found their stance on this issue to be again unfair, and they being unwilling to look at the whole picture.

April 10, 2002 I met with Fr. Joseph Hornacek and Dr. Barbara Reinke again and in that meeting I again found them both evasive and sharing false information. Fr. Hornacek was quite critical of the chronological report I had written in regard to my contact with the [REDACTED] family. Fr. Hornacek accused me of saying that I had abused [REDACTED] and I told him that I never had said that. He argued with me and finally, Dr. Reinke commented that I had never had said that I abused [REDACTED]. She said, "Joe, he never said that he climbed in bed and kissed him in the mouth." Joe, then remarked, "I have it in my notes." I responded, "Joe, just because you wrote it in your notes doesn't mean I said it. I never said that I climbed in bed and kissed him in the mouth." Fr. Joseph then apologized. Following that meeting, I received a letter stating that they had notified The Department of Public Instruction that my licenses/certifications should be put on hold, even without any convictions.

In that meeting they then brought up a complaint from a [REDACTED]. I knew from my past experience dealing with Fr. Joseph Hornacek and Dr. Barbara Reinke, it would be better not even to comment on this complaint. I looked at the both of them and simply said, "I have nothing to say about [REDACTED]." I later shared with them that I knew Mr. [REDACTED] before I was ordained, in 1972 or 1973. Fr. Joseph responded, "so, this abuse it happened in 1974 and 1975." I looked at him and again said; "I knew the young man back in 1972 and 1973." Fr. Hornacek again said, "Oh! It was in 1974 and 1975." I again told him that I knew the young man back in 1972 and 1973. Now, I am not sure if he has a hearing problem or not but he sure wasn't listening. It was after those comments; I refused to answer any questions on this complaint. He then made a sneering remark to me. "How many more of these complaints are we going to get about you?" I felt his comment was highly rude and out of place!

I again found the both of them not giving me the information on written paper. In no way was I going to share with them anything, whether something did or didn't happen. They both simply didn't tell the truth and falsified information. In that meeting Dr. Reinke then said that she had spoken with Barbara Cusick, the Chancellor for the Archdiocese. She mentioned we know you have an adopted child who is a minor and I am telling you have to take him to be interviewed by "Protective Services." I looked at her and told her that I needed to check with my attorney's first. At that point, Dr. Reinke began to point her finger in my face saying, "Don't you dare contact your attorney. Don't you mess up our process." I was taken back by her response and then shared with her and Fr. Joseph that I had rights and that they both had violated both my Canonical and Civil Liberties. This meeting was not productive at all! Dr. Reinke then began to call me a "child abuser." I was then told that my Faculties were dismissed, however, I was able to celebrate Eucharist alone or with another priest. Fr. Joseph also told me that my salary was cut in half and I argued that wasn't fair simply said, "I'm sorry." This was later changed after I spoke with Dr. Maureen Gallagher and she was able to maintain my "full salary" until June 2002. In July 2002 my salary was cut in half and to this day, I never received a letter stating why that had been done. Since then, I have had to sell my home and move in with a friend who was most willing as so many others, to take my son and me in.

During this process I had requested from Fr. Hornacek and Dr. Reinke written information they had received and to

no avail, I couldn't receive it. I then wrote Archbishop Rembert Weakland and asked him to intervene and he did. I then received the needed information to give to my attorney at the time that was located in Madison, Wisconsin. I called Dr. Reinke on the occasion of receiving the information and told her that dates and times were inaccurate. Her response to me was, "Look Mary, I am not going to quibble with you over some minor details." Again, I found her response and attitude prosecutorial and most unfair.

The tragedy of all this is, I haven't heard from anyone, except a letter from Archbishop Weakland (after I wrote him after his struggles). Bishop Skiba finally wrote in August and Fr. Hornacek, after I had written him hoping he was fine following his surgeries. I have not received a phone call from anyone in the Vicar's Office, to see if I was fine. Those persons who have been compassionate enough to call from our Archdiocesan Offices has been Dr. Maureen Gallagher, David Prothero and others from the school office. She has been most supportive, compassionate and understanding. There have been priests who have been most supportive, calling me, getting together with me for lunch, which I have found most supportive, and a source of healing. The support also comes from numerous former students and their parents, people from parishes I have served.

I am deeply saddened by the turn of events that have transpired since February 2002. It is a travesty that those in positions of authority have treated me in such an uncharitable manner. It is tragic that this whole matter with [REDACTED] could have been averted back in 1993. Now, the Archdiocese has turned their back on me and so many other priests.

My first attorney who was from Madison, Wisconsin was quite concerned about the Archdiocese's handling of my situation. There are a number of concerns that my attorney then and my attorney I have now feel the actions by the Archdiocese border on the line of being "criminal" in nature. The Chancellor of our Archdiocese, Barbara Ann Cusack violated Canonical Law, as well as the Privacy Act 1974, when she gave out information from my personnel files and then that information was falsified, which was then given to the District Attorney. Some of the false information that was given to the District Attorney was done specifically to discredit me as a priest. The commentaries that Dr. Reinke writes in the DA report is appalling. During my trial proceeding, some of that information was brought forward even though it wasn't damaging information.

I truly believe Dr. Reinke should resign from her position as Director of Project Benjamin, along with her teaching position at St. Francis Seminary. I also hold that Fr. Joseph Hornacek should resign from his position as Vicar due to his role in not being forthright with me on a number of issues and him too, falsifying information to our former Archbishop and to the District Attorney as well. He also unprofessionally shared with a priest of the archdiocese that I would never function as a priest in this archdiocese. He never had the courtesy to share that information with me. I also believe our Chancellor, Barbara Ann Cusack should resign, due to her violating my Canonical and Civil Liberties in mishandling my personnel files. I again wish to emphasize the criminality of what has been done to me has been most disturbing and upsetting.

I am fully aware that Fr. Joseph Hornacek holds a bias towards me and has since I was ordained back in 1975. He along with others who were on the faculty back then in no way wanted me to be ordained. Thanks to me taking the initiative and meeting with our then our Archbishop, William E. Cousins, I was ordained. Joseph to this day holds a bias towards me. Professionally, Fr. Hornacek should have removed himself from my situation since he has and is unable to make decisions based on fairness, diplomacy, and objectivity and upholding Christian Values.

I have spoken with two different Canonists and will most likely will be working with one in particular in regard to my Canonical Rights that have been violated. Some of the issues in regard to Canon Law that draw a concern are as follows:

Canon 220 No one is permitted to damage unlawfully the good reputation which another person enjoys nor to violate the right of another person to protect his or her own privacy.

Canon 221 (1) The Christian faithful can legitimately vindicate and defend the rights which they enjoy in the Church before a competent ecclesiastical court in accord with the norm of law.

- (2) The Christian faithful also have the right, if they are summoned to judgement by competent authority, that they be judge in accord with the prescription of the law to be applied with equity.
- (3) The Christian faithful have the right not to be punished with canonical penalties Except in accord with the norm of law.

Canon 281 (1) When clerics dedicate themselves to the ecclesiastical ministry they deserve a remuneration which is consistent with their condition in accord with the nature of their responsibilities and with the condition of time and place; this remuneration should enable them to provide for the need of their own life and for the equitable payment of those whose services they need.

Canon 384 The diocesan bishop is to attend to presbyters with special concern and listen to them as his assistants and advisers; he is to protect their rights and see to it that they correctly fulfill the obligations proper to their state and that means institutions which they need are available to them to foster their spiritual and intellectual life; he is also to make provision for their decent support and social assistance, in accord with the norm of law.

Canon 1390 (1) One who falsely accuses a confessor before an ecclesiastical superior of the offense mentioned in can. 1387 incurs an automatic (*latae sententiae*) interdict; and if a cleric, also a suspension.

- (2) One who furnishes an ecclesiastical superior with any other calumnious denunciation of an offense or who otherwise injures the good reputation of another person can be punished with a just penalty, even including a censure.
- (3) A calumniator can be coerced also to make a suitable reparation.

Canon 1391 The following can be punished with a just penalty in accord with the seriousness of the offense:

1. one who fabricates a false public ecclesiastical document, or changes, destroys or conceals an authentic document, or uses a false or changed document;
2. one who uses another false or changed document in an ecclesiastical matter;
3. One who states a falsehood in a public ecclesiastical document.

I recognize that I am not a Canonist, however, I have spoken with Canonists and it is most obvious not only to me, but others, that my rights as a Cleric have been violated. The abusive issues in regard to my canonical rights are again only one segment of concern. The other issues at hand are how my civil rights and liberties have also been violated as well.

Dr. Barbara Reinke is a professional psychologist. Dr. Reinke as a psychologist is fully aware of the ethical codes that counselors and psychologists are called to adhere to in the State of Wisconsin. Dr. Reinke has violated a number of those ethical codes some of those violations are as follows:

- Psy 5.01 (2) Gross negligence in the practice of psychology.
- (4) Performance of professional services inconsistent with training, education, or experience.
- (7) Reporting distorted, erroneous, or misleading psychological information.
- (9) Allowing professional judgment to be controlled by another.
- (17) Failure to avoid dual relationships or relationships that may impair one's objectivity or create a conflict of interest. Dual relationships include treating employees, supervisees, close friends or relatives.

Archbishop Dolan, I realize this letter has become quite lengthy, however, the longevity of this written concern only slightly touches the pain I have endured this past year and a half. This has truly been a test of my faith, not so much in God, but in a Church that I have believed and served in for numerous years. I hope that at some point we will have the opportunity to meet in regard to the issues I have shared. My attorney is quite concerned about this matter.

I hope that due to my acquittal, my past income from July 2002 to the present, including my reimbursements for retirement investments are returned to me. I also believe in fairness, I should be put on full salary for the fiscal year of 2003-2004 in to compensate for the damage that has been done. I also believe that according to the Archdiocesan policy, the diocese is to assist in full or partial Legal assistance due to my acquittal. I am hoping that fairness will finally come in all matters, including my reinstatement with full faculties. I am not at this point ready to actively serve in the ministry at this time for I do know I need to be healed. However, in the future, I hope to serve as I have been called.

Due to the circumstance that has occurred I am requesting too that I remain in Phoenix with the idea and appreciation of Canon 271. I do wish to incardinate in with the Diocese of Phoenix but wish to reside until time has past from this tragedy. I believe for personal wellness and for my adopted son Marcus as well, the distance from the Milwaukee community is needed. Let us pray for healing for all who have been involved.

Fraternally yours in Christ,

Rev. Marv T. Knighton '75

Enclosures: