

LAICIZATION RESCRIPT - UNOFFICIAL TRANSLATION
Congregation for the Doctrine of the Faith

Prot. N.: 358/2003

Father James Michael FLYNT, a presbyter of the Archdiocese of Milwaukee, has humbly petitioned for a dispensation from all the obligations connected with sacred ordination.

Our Most Holy Father, Pope John Paul II

on the 25th day of June, 2004, after having received a report on the case from the Congregation for the Doctrine of the Faith, has granted the request in accord with the following considerations:

1. The rescript of the dispensation, being made known by the competent Ordinary to the petitioner:
 - a) becomes effective from the moment of the notification;
 - b) inseparably includes a dispensation from sacred celibacy and, at the same time, loss of the clerical state. The petitioner never has the right to separate those two elements, that is, to accept the first and refuse the second;
 - c) if the petitioner is a religious, the rescript also grants a dispensation from the vows;
 - d) indeed, further, it carries with it, insofar as it is necessary, absolution from censures.
2. Notification of the dispensation can be made to the petitioner either personally, or through one delegated by the same Ordinary, or through an ecclesiastical notary, or by "registered mail." The Ordinary ought to retain one copy (of the rescript) duly signed by the petitioner in testimony of his reception of the rescript of the dispensation, and also of his acceptance of its regulations.
3. Notice of the granting of the dispensation is to be inscribed in the baptismal register of the Petitioner's parish.
4. With regard to the celebration of a canonical marriage, the norms set down in The Code of Canon Law must be applied. The Ordinary, however, should take care that the matter be discreetly handled without pomp or external display.
5. The ecclesiastical authority, to whom it belongs to notify the petitioner concerning the rescript, should earnestly exhort him to take part in the life of the People of God, in a manner consonant with his new mode of living, to give edification, and thus to show himself a most loving son of the Church. At the same time, however, he should be informed of the following points:
 - a) the dispensed presbyter automatically loses the rights proper to the clerical state, as well as ecclesiastical dignities and offices; he is no longer bound by the other obligations connected with the clerical state;
 - b) he remains excluded from the exercise of the sacred ministry, with the exception of those functions mentioned in canons 976 and 986, §2, and, as a result, he may not give a homily nor is he able to hold a directive office in the pastoral field nor to exercise the function of parochial administrator;

ADOM009227

- c) similarly, he may not discharge any function in seminaries and in equivalent institutions. In other institutions of higher studies, which are in any way whatever dependent upon ecclesiastical authority, he may not exercise a directive function;
 - d) in those institutions of higher studies which are not dependent upon ecclesiastical authority, he may not teach any discipline which is properly theological or closely connected with the same;
 - e) in institutions of lower studies, which are dependent upon ecclesiastical authority, he may not exercise the function of teaching a discipline which is properly theological. A dispensed presbyter is held by the same rule in teaching Religion in an institution of the same kind not dependent upon ecclesiastical authority.
6. The Ordinary of the dispensed priest, in keeping with required prudence, must care that scandal not be given to the faithful. This pastoral care of the Ordinary is most important if a danger of even a minor abuse, although remote, is at hand.
7. At an opportune time, however, the competent Ordinary is to send a brief report to the Congregation on his completion of the notification, and, finally, if there should be any wonderment on the part of the faithful, he is to provide a prudent explanation.

All things to the contrary notwithstanding.

From the Offices of the Congregation, the 25th day of June, 2004.

/s/ Joseph Cardinal Ratzinger
Prefect

/s/ Angelus Amato, S.D.B.
Titular Archbishop of Silens
Secretary

Date of notification: _____

/s/ _____
Signature of priest as sign of acceptance

/s/ _____
Signature of Ordinary



Prot. No. 358/03 - 59073

February 7, 2004

The Reverend Joseph Augustine Di Noia, OP
Congregation for the Doctrine of the Faith
Palazzo del S. Uffizio
00120 Vatican City

Dear Father Di Noia,

As you requested, I am providing more information in the case of Reverend James M. Flynt who is seeking voluntary laicization. You raised several questions to which I would be happy to respond in order that the circumstances may be better understood.

The motive for Father Flynt to petition for laicization is that he does not want to be burdened with the potential of a penal process, which he knows would have to be conducted in his case. The preliminary investigation, in which the records of the police investigation, the testimony of the victim, the converging of circumstances and the statement of Father Flynt were all considered, led to the conclusion that the accusation has the semblance of truth. When Father was informed that the matter would be sent to the Congregation for further instructions about the trial, he chose to seek voluntary laicization. In order to ensure that this was a free decision, several witnesses who know Father well were interviewed by the priest instructor. They stated that this decision was being made freely.

With regard to the delict having been proven, as noted above, it was as the process for arriving at proof was to be undertaken that Father determined that he wished to avoid a trial and wanted to seek laicization voluntarily. Certainly, if the Congregation were to advise that the penal process is to be conducted, we would attempt to do so. At this time, however, it is highly doubtful that Father would participate in the trial.

The statement was made that Father "claims that he never abused this person." Those are his exact words, repeated each time he was asked if there had been physical contact with the boy when they shared a bed multiple times over an eight year period. The sharing of the bed is not denied. The physical contact is not denied. Father uses the same semantics he used in the adult situation where he does not deny the allegation but says it was not abusive. In the adult situation, there was manipulation of the individual who was very vulnerable but Father takes no responsibility for his actions. In the case of the minor, what occurred does not fit into his definition of "abuse" because he says he genuinely cared for the boy and was even considering adopting him.

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You note rightly that Father states he enjoyed his ministry and portrays himself well in that regard. Again, this is a matter of some dispute among those with whom, he served and the people he served. In every assignment, his arrival and departure were marked with controversy. In his first assignment, immediately after ordination, he began to wear an earring even though he had been told by seminary officials that such an action could bring about wonderment on the part of the people. There was such unrest that even the secular media covered the story. At the same parish, several staff members were dismayed by the manner in which he related to youth, especially young males, using sexually explicit language and speaking openly about some of his disagreements with the Church's moral teaching. He was confronted on these behaviors but he stated they were other people's problems and not his. He was transferred to an interim non-parochial assignment to settle the situation.

In his second parish assignment, he again caused unrest within the parish staff and with parishioners. Several major conflicts arose centering on accusations of homosexual behavior and undermining authority figures. Lay people were drawn into the conflict and made recourse to the Archdiocese to relieve them of this situation. Again, Father was confronted but he did not see that he was at the heart of the problems.

He was more successful in a teaching situation where he was the authority figure. However, even in that setting conflict arose when he began demanding more money from the school administration. He resigned in the middle of the school year over this dispute, claiming that his action was warranted, but not considering its impact on the school.

In his next parochial assignment, he had some success initially. However, he again caused unrest in fragile parishes going through a transition from one ethnic identity to another. He prematurely announced that the two parishes he was serving should merge. He overstepped his authority in such statements but did not take responsibility for his actions.

His effort to become trained as a missionary was also unsuccessful. It was determined that he would be an inappropriate candidate for such an assignment. As an interim placement, he was appointed administrator at a parish. Rather than accept the existing liturgical and pastoral culture which tended to be more conservative and traditional, he caused upheaval with his apparent lack of dignity in the liturgy and his disregard for liturgical norms. He imposed his own liturgical "style" and caused a letter writing campaign to begin. Again, he claimed he was in the right.

It is clear that Father Flynt has demonstrated a pattern of misinterpretation of his actions. Therefore, it is not surprising that he would call his ministry successful and deny that his actions with this minor were not abusive.

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The case summary you requested is attached as is supportive documentation. It is my sincere opinion that this case will best be resolved by granting the petition as submitted. If the Congregation should determine that a penal trial is to be conducted, we would accede to that request.

With sentiments of esteem, I am,

Sincerely yours in Christ,

Most Reverend Timothy M. Dolan
Archbishop of Milwaukee



CHANCERY

ARCHDIOCESE OF MILWAUKEE

Prot. No. 358/03 – 59073

James Michael Flynt

Date of Birth: January 9, 1957

Age: 46

Ordination: May 17, 1985

Years of ministry: 18

Diocese of Incardination: Archdiocese of Milwaukee

Ministry in other Diocese: Mission training – Maryknoll, NY; terminated by discernment that he was not suitable to take a mission assignment

Address for cleric: [REDACTED] – West Bend, WI 53090

ASSIGNMENTS

Year	Parish / Other	Location	Appointment
June 1985 – Dec 1986	Our Lady of Good Hope	Milwaukee, WI	Associate pastor
Jan 1987-June 1987	St. Nicholas Hospital	Sheboygan, WI	Chaplain
July 1987 – June 1989	St. Dominic Parish	Brookfield, WI	Associate Pastor
June 1989 – March 1995	Divine Savior-Holy Angels High School	Milwaukee, WI	Teacher/Chaplain
June 1995-June 2001	St. Casimir Parish	Milwaukee, WI	Administrator
June 1996-June 2001	St. Mary Czestochowa	Milwaukee	Administrator
June 2001-Aug 2001	Maryknoll Training	Chicago, IL	Training/Discernment
Aug 2001 – Jan 2002	Awaiting assignment	Milwaukee, WI	
Jan 2002-June 2002	St. Peter Parish	Slinger, WI	Administrator
June 2002 – April 2003	St. Frances Cabrini	West Bend, WI	Pastor (never installed or assumed office)

ACCUSATIONS AGAINST THE CLERIC

Year	Victim	Age	Imputable Acts	Denunciation
1994	[REDACTED]	[REDACTED]	Homosexual advances on the eve of victim's wedding	1994
1991-1999	[REDACTED]	[REDACTED]	Genital fondling	2002

CIVIL PROCEEDINGS AGAINST THE CLERIC

Year	Type / Case	Conviction	Sentence
1994	Civil suit for damages ([REDACTED])		Settlement reached
2002	Investigation of sexual abuse of a minor ([REDACTED])		Case turned over to diocese because victim would not testify in court


ARCHDIOCESE OF MILWAUKEE
OFFICE OF THE ARCHBISHOP

September 9, 2003

His Eminence, Joseph Cardinal Ratzinger
Prefect, The Congregation for the Doctrine of the Faith
00120 Vatican City State
Europe

Your Eminence,

May I respectfully submit herewith to the judgement of the Congregation for the Doctrine of the Faith the petition of the Reverend James Michael Flynt, a priest of the Archdiocese of Milwaukee, to be dispensed from all obligations attached to sacred orders, including celibacy, and to be returned to the lay state. Father Flynt has been accused of sexual abuse of a minor and, has resigned as Pastor of Saint Frances Cabrini Parish in West Bend, Wisconsin.

Let me explain the allegation. In May of 2002 the District Attorney of Milwaukee County notified the Archdiocese of Milwaukee that his office was investigating an allegation against Father Flynt of sexual abuse of a minor. The alleged victim claims that at age 11 he began, with the consent of his parents, to sleep occasionally in the rectory where Father Flynt lived and that this practice continued for approximately nine years. This alleged victim goes on to say that at times he slept in the same bed with Father Flynt, where they would talk about sexual matters and sometimes Father Flynt would fondle the alleged victim's penis. This person states that Father Flynt behaved this way about twenty times over the nine-year period. Although the alleged victim, now an adult, has discussed the charges with civil officials, this person now refuses to participate in a civil trial because of fears of the potential publicity in the local news media. In addition, he wants to get on with his life and not to have to deal with this matter any more.

Father Flynt acknowledges that there were occasions when the young person stayed in the rectory over night and that at times they slept in the same bed. Yet, Father Flynt claims that he never abused this person. However, Father Flynt has refused to answer some very direct questions about the allegation, such as did he ever touch the alleged victim's penis.

This accusation against Father Flynt, although the only one concerning a minor, is not the first accusation of sexual misconduct against Father Flynt. In 1994, an adult man reported to the Archdiocese of Milwaukee that on a weekend when a wedding was being celebrated, Father Flynt had made a sexual advance toward this man in a hotel room and then later at the wedding reception Father Flynt acted inappropriately, dancing in what was described as a "lewd" manner. Father Flynt later acknowledged his behavior and went for therapy and alcohol assessment.

Earlier this year, the Archdiocesan Review Board, having thoroughly considered the evidence at hand concerning Father Flynt, concluded and recommended to me that Father Flynt be considered permanently unfit for priestly ministry. Consequently, I accepted his resignation from office and informed him that he would never again return to active priestly ministry.


I am convinced that Father Flynt has accepted this reality and now wants to move on with his life. Hence, he humbly and freely request that he be dispensed from all obligations resulting from Holy Orders, including celibacy, and be returned to the lay state. In fact, a letter from Father Flynt to our Holy Father is enclosed and indicates this desire. I strongly support this petition.

Moreover, Father James Connell, my Vice Chancellor, interviewed Father Flynt, who acknowledged the accusation and indicated his free-will desire for laicization. In addition, Father Connell has met with two priests who knew Father Flynt both before and after his ordination to the priesthood. These two priests, the Reverend Bryan Massingale and the Reverend Paul Lippert, told Father Connell that they also believe that Father Flynt sincerely and freely seeks this dispensation.

Finally, I am very certain that no scandal would arise if this dispensation were granted to Father Flynt. In fact, it would help bring closure to a very difficult and sad situation.

Thank you for your kind consideration in this regard and I have the honor to be, Your Eminence,

Sincerely yours in Christ,

A handwritten signature in black ink, appearing to read "Timothy M. Dolan". The signature is written in a cursive style with a large initial 'T' and 'D'.

Most Reverend Timothy M. Dolan
Archbishop of Milwaukee

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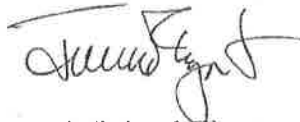
His Holiness, Pope John Paul II
Vatican City State, Italy

17 May 2003

Dear Holy Father,

After prayerful discernment I have come to a difficult decision in terms of my priestly ministry with and for the people of God of the Archdiocese of Milwaukee. I was ordained to the presbyterate on 17 May 1985 at the Cathedral of St. John the Evangelist by Archbishop Rembert G. Weakland, OSB and have been faithful to the promises I made that day throughout these years as I served the people of God in various capacities at Catholic Parishes and in both Hospital and Educational settings. The privilege of presbyteral ministry and the joys of preaching, presiding and journeying with others closer to the mysteries of our shared faith have been remarkably life-giving. None-the-less, I humbly ask you to consider my request to be dispensed from my priestly obligations. As I have indicated in the opening of this brief letter, my request comes after prayerful discernment. I await your response and assure you of my prayers and my continued faithfulness.

Yours in the Risen Lord,



James Michael Flynt

August 7, 2003

The Most Reverend Timothy M. Dolan
Archbishop of Milwaukee

Dear Archbishop Dolan,

I have completed the instruction of the case of the Reverend James Michael Flynt who wishes to petition the Holy Father for a dispensation from all obligations arising from sacred orders, including celibacy. As you had mandated, the instruction was carried out in accordance with the Procedural Norms issued by the Congregation for the Doctrine of the Faith in 1980 (Prot. N. 128/61).

Throughout this instruction process Father Flynt has been very cooperative and sincere. In a truly humble manner he presented the facts of his life.

Father Flynt has been accused of sexual abuse of a minor and, in accord with the Dallas Charter and related Norms, has been removed as Pastor of Saint Frances Cabrini Parish in West Bend, Wisconsin. During my interview of Father Flynt he acknowledged the accusation but made no comment regarding either his guilt or innocence.

This accusation against Father Flynt, although the first concerning a minor, is not the first accusation of sexual misconduct against Father Flynt. In 19??,

The Archdiocesan Review Board, having thoroughly considered the evidence at hand concerning Father Flynt, concluded and recommended to you that Father Flynt be considered permanently unfit for priestly ministry. Consequently, you removed him from office and informed him that he would never again return to active priestly ministry.

I am convinced that Father Flynt has accepted this reality and now wants to move on with his life. Hence, he humbly and freely request that he be dispensed from all obligations resulting from Holy Orders, including celibacy, and be returned to the lay state.

Moreover, I have met with two priests who knew Father Flynt both before and after his ordination to the priesthood. These two priests, the Reverend Bryan Massingale and the Reverend Paul Lippert told me that they also believe that Father Flynt sincerely and freely seeks this dispensation.

Finally, I am very certain that no scandal would arise if this dispensation were grant to Father Flynt. In fact, it would help bring closure to a very difficult and sad situation.

Hence, I now present the case to you for your consideration.

Sincerely yours in Christ,
Reverend James E. Connell
Vice Chancellor and Instructor

ADOM009255

Today is Tuesday, April 8, 2003. I'm Father Jim Connell, vice-chancellor of the Archdiocese of Milwaukee. With me is Father James Flynt. James, you understand that this conversation is being tape recorded?

Yes

1. Do you solemnly swear to tell the truth as you know it before God?

I do.

2. Please state your full name, address and telephone number.

James Michael Flynt, [REDACTED] West Bend, Wisconsin, 53090, telephone number [REDACTED]

3. And what is your date and place of birth?

I was born on the 9th of January, 1957 in Norfolk, Virginia.

4. What is your diocese of incardination?

Milwaukee

5. Briefly describe your family.

My father was Jack Hart Flynt, deceased. My mother is Shirley nee Visnette Miller. My stepfather was Arthur E. Miller, deceased. I have four elder siblings and a half-brother younger than myself.

And within the family was the family supportive of priestly vocation?

The only person who was actively support was and is my sister.

The other people were not supportive?

Neutral or not supportive.

6. When did you enter the seminary?

Fall 1977

And what seminary was that?

St. Francis DeSales Seminary College.

Part of the Archdiocese of Milwaukee.

Part of the Archdiocese of Milwaukee.

7. During your seminary preparation were there any serious moral problems that could have been considered obstacles to your seeking or accepting ordination to the priesthood?

There were not.

8. Was there ever in any way undue pressure or influence in regard to seeking or accepting ordination to the priesthood?

There was not.

9. Describe the condition of your seminary during your theology course: your opinion of the moral standard, regularly and quality of spiritual exercises, and the care and prudence exercised by your superiors.

The seminary was Pastoral Ministry School with equally number of lay students not seeking ordination and students seeking ordination. I was a residence because I was seeking to be ordained. There was prayer on a daily basis, liturgy on a daily basis, spiritual direction. It was a well rounded education.

10. Was the obligation of celibacy fully explained to you prior to your ordination to the diaconate?

Yes, it was.

11. What was your motive for seeking ordination to the priesthood?

My intent was to as priest serve people, proclaim the gospel, be present with the poor, be a witness to the gospel message of salvation.

12. Did you have any hesitation in receiving orders?

No, I did not.

13. Did you enjoy your priestly ministry and was it rewarding?

Yes, it is.

14. During your priestly ministry, how faithful were you to private spiritual exercises?

I have been and continue to be faithful to prayer and to worship.

15. In general, what failures, personal or in priestly ministry, did you experience?

In general I'd say failures evolved around conflicts with superiors or co-workers some of which never were resolved.

What type of conflicts?

Mostly interpersonal, most of the times in the realm of who was responsible for what area of ministry and who wasn't, communication breakdowns.

16. To what extent did you share with other priests problems and/or difficulties you experienced in priestly ministry?

With a select few I shared much of what was going on, the positives and the negatives.

17. Did alcohol, chemical dependency or serious illness affect your ministry?

No

18. What were the reasons you left the active priestly ministry?

I was asked to step down as the pastor of the parish based on accusations.

What type of accusations?

Accusations of wrong doing with a minor.

Of a sexual nature?

Yes

19. What is your present status as a priest?

I am unassigned and seeking laicization.

20. Are you presently exercising any priestly ministry?

I pray Mass on a weekly basis at my residence and other than that I have not been active.

21. Have you been relieved of your faculties in priestly ministry?

I have not yet.

22. Why are you seeking a dispensation from your obligations of the priesthood?

Presently it seems to be the most prudent decision on my part so that I can continue on ministering outside of ordained priesthood in other ways for the remainder of my life.

Are you freely seeking this laicization?

I have come to the decision on my own with guidance that this is the best decision, right.

23. Do you see any possibility of returning to priestly ministry?

I do not.

24. Is your decision to leave the priesthood final?

Yes, it is.

25. In the place where you are living, is your priesthood status known by the general public?

I am not sure.

26. What will be the effect on your neighbors or co-workers, perhaps I should say family and friends as well, if you receive this dispensation?

Most of my neighbors do not know me as priest. I think there would be little impact on them because I did not begin ministering at the parish where I was assigned, I think there will be some disappointment amongst the co-workers but not any great ramifications to the negative. My family will be supportive no matter what I proceed to do, as will my friends.

27. Do you have anything further you would like to add to your testimony?

I don't think so.

- page two-

James Michael Flynt

Priestly Assignments

Our Lady of Good Hope Catholic Church Milwaukee, Wisconsin
Associate Pastor 11 June 1985 through 08 December 1986

St. Nicholas Hospital Sheboygan, Wisconsin
Chaplain 01 January 1987 through 30 June 1987

St. Dominic Catholic Church Brookfield, Wisconsin
Associate Pastor 01 July 1987 through June 1989

Divine Savior Holy Angels High School Milwaukee, Wisconsin
Teacher and Pastoral Minister June 1989 through 01 March 1995

St. Casimir Catholic Church Milwaukee, Wisconsin
Administrator 20 June 1995 through June 2001

St. Mary of Czestochowa Catholic Church Milwaukee, Wisconsin
Administrator 18 June 1996 through June 2001 (concurrent with St.
Casimir Parish)

Discernment for placement at La Sagrada Familia Dominican Republic
Team Member 17 June 2001 through 23 August 2001

St. Peter Catholic Church Slinger, Wisconsin
Temporary Administrator 01 January 2002 through 17 June 2002

St. Frances Cabrini Catholic Church West Bend
Pastor 18 June 2002 through /

At this juncture of time on my journey of faith I seek
dispensation from my priestly obligations.



17 May 2003

James M. F

ADOM009270

March xx, 2003

Rev. Michael Petersen, Associate Pastor
St. Frances Cabrini Parish
1025 South 7th Avenue,
West Bend, WI 53095

Dear Michael,

I write to you to keep you informed about the latest developments regarding the pastoral leadership of St. Frances Cabrini parish.

On March xx, I received from Father James Flynt, a letter of formal resignation.

In month, 2002, an allegation of sexual abuse involving a minor and Fr. James Flynt was received by the Milwaukee County District Attorney and Fr. Flynt was placed on temporary leave month/day/2002.

Because this allegation was not substantiated, I asked the Archdiocesan Review Board help me in my assessment of the allegations and in my determination of Fr. Flynt's suitability for ministry

After much serious deliberation, the Archdiocesan Review Board has recommended to me that James Flynt not receive a priestly ministry assignment. Consistent with the pledges in the Charter and Norms adopted by the United States Catholic Bishops and approved by the Vatican, I have accepted their recommendation.

I have asked the Priest Placement Board to continue its work to determine the future pastoral leadership for the parish. For the benefit of your parishioners, I am enclosing a statement that should be read at your weekend Masses.

During this season of Lent, renew my gratitude for your dedication and ministry to the work of the Gospel. Please keep all those involved in your personal prayers and in the prayers of the parish community.

Faithfully in Christ,

+TMD.

ADOM009274

STATEMENT TO READ AT MASSES -- DO NOT PUBLISH OR REPRODUCE

To: Members of Saint Frances Cabrini Parish Community

Dear Friends in Christ,

I write to you to keep you informed about the latest developments regarding the pastoral leadership of St. Frances Cabrini parish.

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In month, 2002, an allegation of sexual abuse involving a minor and James Flynt was received by the Milwaukee County District Attorney and Fr. Flynt was placed on temporary leave month/day/2002.

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I have asked the Priest Placement Board to continue its work to determine the future pastoral leadership for the parish.

During this season of Lent, please I pray that Christ's healing power will be present in your parish community and I ask that you keep your parish and all involved in your prayers.

Faithfully in Christ,

+TMD

31st March 2003

Most Rev. Timothy Dolan
3501 S. Lake Drive
P.O. Box 070912
Milwaukee, WI
53207-0912

Archbishop Dolan,

I hereby submit my resignation as
Pastor of St. Frances Cabrini Congregation in
West Bend, Wisconsin.

Shalom,
James M. Sijnt

On December 17th Investigator Link tried to reach [REDACTED] while home on leave from the army. On December 20th [REDACTED] called to say he wanted nothing further to do with this incident. He did not want to make a report to the District Attorney's Office nor was he interested in making any criminal complaints against Fr. Flynt. He stated that the investigator could turn over all the reports to the archdiocesan authorities but he refused to meet with them also because he simply wanted to put this incident behind him.

Fr. James Flynt stated that [REDACTED] lived with him for 7 months. He was in the process of assuming guardianship for the boy until Archbishop Weakland asked him not to do so. When the Archbishop asked Flynt to [REDACTED] Flynt could not identify during which year this [REDACTED] He was Administrator of St. Casimir Parish from 1995 until 2001 and also Administrator of St. Mary of Czestochowa from 1996 to 2001. When James Flynt was Chaplain at Divine Savior Holy Angels (DSHA) from 1989 to 1995 he was also in residence at St. Casimir Rectory for a time. Fr. Michael Barrett was Pastor of St. Casimir's at the time from 1987 to 1993. Flynt stated that he never [REDACTED] He stated that Mike Barrett, the Pastor, also lived in the rectory at St. Casimir at the time. He said that [REDACTED] However at times he would come into Flynt's bedroom and crawl into the same bed with him. Flynt denies ever abusing [REDACTED] but refused to answer the question as to whether or not he ever touched him physically or inappropriately while he was in bed with the boy. Though the Vicar asked the question three times, Flynt refused to answer each time. Flynt stated he functioned as a [REDACTED] and for his two sisters while they were living with [REDACTED] At times all three children stayed overnight with Flynt or he stayed overnight at their residence. Flynt reported that he last saw [REDACTED] sometime after the [REDACTED] anniversary celebration which took place in [REDACTED] However Flynt was not more certain as to when that occurred. When he was pressed to be more specific about any dates, he stated that he would have to check with his calendar.

Hornacek reported to Flynt that this case would now be given over to Judge John Fiorenza for his review and then be sent on to the Diocesan Review Board. Flynt was also asked to be sure to obtain a canonical advocate. Hornacek gave Flynt a list of recommended advocates. Hornacek invited Flynt to consider voluntary resignation of the pastorate of St. Frances Cabrini, West Bend, so that the parishioners could be better served by the appointment of a pastor this spring, 2003. Flynt stated this was an important decision and he would need more time before he could make it. Hornacek stated that if Flynt chose not to resign voluntarily, he would probably endure a canonical process which the Archbishop would use to remove him. Flynt was also told that upon removal from the pastorate of St. Frances Cabrini, he would be receiving a more limited salary approximately half of the gross amount he currently receives. Hornacek promised to be in contact again with Flynt if there was any follow-up information needed.
[end of report]

cc: Barbara Anne Cusack

832. Brookfield, St. Dominic

On Tuesday, September 26, 1989 I met with [REDACTED] and Principal, [REDACTED] at Old St. Mary's Rectory for several hours to discuss concerns regarding allegations within the parish community. They reviewed the history of the current situation from their perspective.

[REDACTED] noted that he had placed an anonymous call to our office about two years ago regarding procedures in the situation of a suspected case of child abuse.

Then, [REDACTED] reported that after a meeting of the school board in May, 1989, Jim Flynt had spoke with him for an hour and a half to two hours making several very serious allegations such as "Father [REDACTED] asked me to bed down with him. I said no and the next day I was out..." "Rembert told me to go to that parish and 'clean up that queer image'..." "It disgusted me severely because they even used my shower after it...I found their hair in my shower..." Such were some of the alleged comments to [REDACTED] on that occasion.

On Tuesday, September 5, 1989 at an executive session of the school board the group reported that there had been a review of the police report by [REDACTED] regarding the lack of evidence to charge the janitor with molestation of children. They cited an attempt on the part of Vince Silvestri to elicit names that evening of those who had gone to Cousins Center earlier this summer. They asserted that Vince requested the principal to resign immediately (rather than waiting until the end of the year when he had announced a termination of his own contract due to personal and ~~medical~~ reasons). They referred to the fact that a reference was made by Vince to a "second Chancery investigation" of Vince himself and the rectory on the part of Archdiocesan authorities. In that same context of a very heated discussion, [REDACTED] stated that he wanted to put his cards on the table that evening and, therefore, [REDACTED] told Vince that he himself had gone to the Chancery, had talked to people "in the know" adding that Jim Flynt had expressed a number of things after the parish council meeting the prior May. Vince allegedly stated in anger that he was told upon the arrival of Jim Flynt that he "should not make it a gay haven. He (Jim Flynt) was accused of being a pedophile at Good Hope and I was forced to take him in." The entire group stated that Vince had said on the occasion of the September 5, 1989 executive meeting of the school board that he "could not be their ([REDACTED]) conscience, had tried to counsel them and told them to be discrete." The group felt that by these words Vince admitted that things had gone on in the rectory and that he had allowed them to continue. This seems to be the main issue regarding the unacceptability of Vince's moral leadership at this time.

Brookfield cont.

It was judged wise that I meet separately with [REDACTED] Jim Flynt, [REDACTED] and Tom Trepanier in order to explore the alleged comments of Jim to [REDACTED] in May of 1989, and I promised to do so.

RJS

833. Brookfield, St. Dominic

On Tuesday, September 26, 1989 I met for an hour with [REDACTED], principal to discuss some of the personal and ethical issues which led [REDACTED] to tender his resignation effective June, 1990. Included among the litany of concerns was a questionable workout book allegedly owned by Vince Silvestri, the alleged comment of Vince Silvestri on June 22, 1989 to the effect that "[REDACTED] is homophobic" and "[REDACTED] are gay and flaunted it too much." Bruce stated that [REDACTED] was very agitated on September 5, 1989 lamenting that "his relationship with [REDACTED] was over." Bruce also stated that four staff members had in one way or another suggested that Vince himself was somehow involved in these activities. [REDACTED] indicated a willingness to meet with Jim Flynt and the group as promised earlier that evening.

ADOM009297

January 31, 2002

FGB - 5 2002

Dear Bishop Richard Sklba,

I am writing to you to let you know my feelings and thoughts regarding the placement of Fr. James Flynt at St. Peter parish and school. God recently gave us a gift in being allowed to have such a special Priest be assigned to our school. Fr. James Flynt has been a breath of fresh air since he arrived. He is wonderful with the children. I teach [REDACTED] and I can honestly say that in the seven years that I have taught here, my children have never gotten as much out of Mass as they do now. Fr. James gets down to their level and talks to them, he puts the word of God in words that ALL children, as well as some adults, can understand. He gets the children involved in Mass, when appropriate, and encourages them to participate. He takes the time to help those that don't understand and will be the first to lend a helping hand for ANYONE in need of assistance, even if it is as simple as helping a kindergarten student genuflect correctly.

What sparked me to write this letter was when I learned of several angry parishioners that were going to write letters to whom ever would listen about things that they didn't agree with. It's not that I don't believe that people should be able to speak their mind and that everyone has their own opinion, it's that I do believe that there are two sides to every story and their approach is not fair to Fr. James. I also feel that they would have done this to ANY priest that was assigned here because he is not Fr. Bob. Fr. Bob was a wonderful priest, however, his retirement was inevitable.

Fr. James is doing wonderful things for this school and parish. Not only is it exciting to go to Mass, I find myself looking forward to it. He puts smiles on almost everyone's faces. He is a great influence on the children at school also. He enjoys coming into the classes and finding out what the children are doing and learning about. He is not shy about talking to the kids and staff about themselves, their interests and what is taking place in the classrooms, not only to get to know us better but to find out what is taking place at school. He attends special events to show his support of what is happening and joins the children for lunch periodically. He has visited the CCD program and spent time talking with some of those kids, which to my knowledge, hasn't happened in years. The kids as well as many, many others are so thankful that Fr. James is part of our lives and that he is here at St. Peter's. I hear comments from staff, as well as parents on a daily basis, how fortunate we are

ADOM009302

to have such a wonderful priest leading us in our journey of faith. HE IS THE CHANGE THAT THIS PARISH AND SCHOOL HAS NEEDED FOR SUCH A VERY, VERY LONG TIME.

I know that we live in a society that the bad is heard more often than the good but in this case it's a shame that some people are having such a difficult time opening up their hearts to change, a change that not only was guaranteed because of Fr. Bob's retirement, but one that was necessary, in my opinion, for the success of this school. He has made many people believers again and rejuvenated our hearts to believe that what we are doing here is necessary and for the good of the children that we serve.

I am so fearful that the negative words of those few people are going to be heard or sway some opinions of others, but I am so hopeful that the hurtful, unkind and untrue things that they are saying does not hinder your opinion of allowing Fr. James to stay or worse would have Fr. James look at this parish and school as a place that he is not wanted and decide not to stay. The people that do not agree with his teachings and style are a minority and not a majority.

I don't know how these matters are handled, but I would be more than happy to talk to you further and would welcome a call to answer any questions you may have. Please don't take away or change the best thing that has happened to this parish and school in years.

God's Blessings,



CC: Parish Council
Archbishop Rembert G. Weakland
Fr. Bill Kohler
Rev. Joseph F. Hornacek
Rev. Gerald Brittain

ADOM009303

M E M O

To Tom/Liz Date 1/3/94 10:00 A.M.
From Betty K. [redacted] W [redacted] Home

There was a message on my voice mail today (recorded at 1:43 yesterday, Monday, January 2, 1995) from a [redacted] (not sure of spelling)

She had talked to Liz last week and wanted to follow up on their conversation. She knew Liz was on vacation and had hoped that Liz would get back to her before she left on vacation. She asked that I follow up on her call and I told her I didn't know the content of their conversation.

She had requested that a priest at Divine Savior Holy Angels be pulled with pay pending an investigation of abuse. She wanted that to happen today (Tuesday, January 3rd).

If it hasn't happened, she wants to follow up directly with the school.

I told her I would attempt to follow up and someone would get back to her today, if only to tell her nothing had been done.

bk

[redacted] Fr. James Flynn
incident in Sept. 1994 - adult



Liz,
I asked Sister Kathleen to send up to you a copy of the letter [redacted] sent to us after our meeting. Thanks.
+RBW

December 20, 1994

Archbishop Rembert Weakland
Cousins Center
P.O. Box 07912
Milwaukee, WI 53207

Dear Archbishop Weakland:

We want to thank you for the time and attention you are personally putting forth toward our situation with Jim Flynt. Our lives continue to be an emotional roller coaster. However, your continued support shows us that this matter is being addressed.

As you requested, we contacted Dr. Liz Piasecki on Thursday, December 8, 1994. At that time she was aware that there was a situation involving Jim, but had not yet received the details from you. I gave her the details to the best of my ability over the phone. She was very supportive and assured me that this matter would be properly taken care of. I spoke with Dr. Piasecki again on December 15, 1994, we have set up a time when [redacted] and I will meet with her to discuss the situation further.

[redacted] and I feel that it is important that we are involved with the process of "addressing" this issue. When an issue of this nature occurs, many times the archdiocese handles everything without including the victims. We feel this is damaging. We need to know how the church plans on handling this matter. We also need to follow the progress of this case, and be made aware of time lines. Ensuring this situation is handled properly is therapeutic in and of itself.

[redacted] and I have discussed this at great lengths. We are willing to work with you to the best of our ability. However, from our perspective there are five things that must take place. Our five requirements are:

- 1) Jim be pulled from his position at Divine Savior Holy Angels before spring term begins (January 3, 1995).
- 2) Jim NOT be transferred to another position in any setting working with children or as a counselor.
- 3) Jim receive counseling as soon as possible.

- 4) Jim lose his position/title of priest. (At least until he receives and completes treatment and is determined healthy-if realistic).
- 5) Jim pay the [REDACTED] for his accommodations on [REDACTED]

It is obvious from our requirements that we are in no way trying to take advantage of the church's bank account. [REDACTED] and I feel that all of our requirements have a solid foundation. Our goal is to remove him from any position that might threaten another person's well being. Jim obviously is incapable of counseling effectively. Viewing the damage he has done, the potential damage that he could be responsible for is too great to risk. As long as he maintains his position/title of priest, he is automatically given the gift of counsel.

To suspect/know a problem this serious exists and yet allow him to maintain his position is ludicrous. We hope you understand our perspective.

We would like to reiterate that we are willing to work with you to the best of our ability. We do not want to make this a legal matter. We feel that if appropriate action is taken, that will not be necessary.

We thank you again for all of your support, and we look forward to working with you for a positive result.

Sincerely,
[REDACTED]

cc: Dr. Liz Piasecki

ADOM009357

[Redacted]

30 in. *PS*

4-5-95

- Last → this talked w Liz → last time: about 3 messages
- Not getting clear info, not timely

Letter about Jim's leaving Alabama, Crichton called him out
 due to physical injuries.
 "He" - outrageous.

[Redacted]

→ Liz → his snapped back at [Redacted]
 "When are you going to be done with this?"

- I'm deeply offended - I
- Jim wasn't going to give - Church fell
- Church will give ^{payment} → Bill had to be paid - close books
- Some came kind of paper work from Church - 5-31

He assumed =

She's not signing anything ^{that I have reviewed.} death, hotel
 - lunch → last night - check was out →

What's next

Signs: Signing papers? Cop or Counselor? Check on letters at D.S.
 - "Don't find no evidence that the letter exist (2 messages)
 Sr. Virginia - told it all

[] → Story has changed
 → my credit → is on the line -
 [] → not even following

[Redacted]

- Criticism of the Process - when are you two going to get closure
 - Tell us are you are going to do & not do it.

Stop in the
 you

→ Liz → NB
 D.S. - Fall Jim will get another placement

ENTRY FOR THE CHART OF FR. JAMES FLYNT

2/18/95

By: Liz Piasecki, PsyD.

I spoke today with Archbishop Weakland who agreed to pull Fr. Jim Flynt out of Divine Savior Holy Angels High School immediately. I am to arrange outpatient therapy for Jim locally. The Archbishop felt that Fr. Flynt could continue to be a liturgical help out and could proceed to parish assignment in the spring following consultation with his therapist. The Archbishop thought it best perhaps given the unclarity of the situation that Fr. Flynt be assigned to a parish without a school at this point.

ADOM009429

February 16, 1995

To: Archbishop Rembert Weakland, OSB
From: Liz Piasecki, PsyD.

Re: Fr. James Flynt

Jim Flynt came in on Tuesday evening Feb. 14th to discuss the complaint brought by the [REDACTED] about his behavior at their wedding. My team came to the following conclusions:

1. [REDACTED] statement about what happened is essentially correct.

2. Jim has some major confusion and difficulty with role clarity: he shifts from friend to priest to counselor in a very confusing manner and sets himself up for difficulties such as this. He should not be counseling until this problem is clearly addressed.

3. Jim's behavior toward [REDACTED] was sexual even though Jim denies this. [REDACTED] confronted Jim Flynt quite directly on this. Jim Flynt found this difficult to swallow but did acknowledge that there may be parts of his sexuality and personal behavior that he needs to examine therapeutically.

4. Jim is willing to pay the [REDACTED] bill if the [REDACTED] sign off on any other claims.

5. Jim is trying very hard to be a good priest and does love priesthood. He was cooperative and has promised continued cooperation with whatever the Archbishop recommends.

6. Recommendations for further action were: 1) Refer to outpatient therapy preceded by a careful evaluation of Jim's sexual history. Are there other [REDACTED] 2. Counseling be restricted at this point. If he continues at DSHA, then all of his counseling should be done under clinical supervision. 3. Quarles and Brady draw up an agreement clearing Jim and the Archdiocese of any further liability if Jim pays the [REDACTED] bill.

Subsequently, on Wednesday morning I called the [REDACTED] to report to them that Jim had been cooperative, had begun to see the inappropriateness of what had happened, and was willing to pay the [REDACTED] if they would hold him harmless. Later that afternoon I received a phone call from them again informing me that they were enraged that Jim continued in his position at DSHA and demanding that you remove him immediately. [REDACTED] also demanded a meeting at which you and I were present as well as Jim and [REDACTED] therapist. I did not agree to that and said I would have to see about that with you. I informed Fr. Carrol Straub about this situation. He talked with Jim and then reported that Jim will do whatever the Archbishop decides. Jim does not, however, want Fr. Carrol involved.

ADOM009430

At this point, I would recommend that Jim leave DSHA now and enter outpatient treatment locally. He could continue to help out and apply for pastoral assignments in June. I believe the [REDACTED] will not be satisfied until he leaves DSHA. They simply cannot hear any other recommendations such as working under supervision. The potential for them to publicly act out is substantial and in the long run Jim's reputation could be irretrievably harmed if he does not leave DSHA at this point.

Please let me know what you think about this (X436).

ADOM009431

February 6, 1995

Liz Piasecki
Catholic Social Services
3501 S. Lake Drive
P.O. Box 07912
Milwaukee, WI 53207-0912

Dear Liz:

Pursuant to your request, the following is my statement of the events that took place the evening before my wedding,

My fiancée [REDACTED] left our rehearsal picnic at 10:30 p.m. I walked her to her car at that time. I then returned to the picnic, the night was winding down. My parents were still cleaning up. [REDACTED] brother [REDACTED] was talking with his cousin [REDACTED] and his girlfriend [REDACTED]. At that time Jim opened his gift from us, a [REDACTED]. There were other people there, however, they were not involved with our conversation. After Jim opened his gift [REDACTED] and [REDACTED] decided they would leave. I then went to look for my best man [REDACTED] and his wife [REDACTED]. However, I could not find them. Thus, I returned to the picnic scene where I found [REDACTED] still talking with Jim. [REDACTED] said he had to go do something, so Jim said to me "come on, we'll go have a whiskey and its time for penance".

Jim and I went back to his condo and started talking. Jim had his own whiskey at his condo, and proceeded to pour us each a glass. Our conversation was general at first, he asked me "how do you feel?" I said "I am doing okay, I am just a little tired." He said "Great,...there is something that I've been meaning to tell you." I said "okay". At this point we are in the living room of his condo. I am sitting on a chair and Jim is sitting on the end of the couch. The chair and the couch form a 90 degree angle, so that we are facing each other. He then instructed me to hold his hand. He told me that he was gay and that there was only a few people that knew that. He said that I was the 16th person that he had told. He went into a long story about how he knew he was gay when he was 12 or 13 years old and that he had told his sister. He said that there was only some family members and a couple of close friends that know this. He also said that he was not like those priests that molest or sexually abuse children. He said that he believes in gay sexual relationships between consenting adults. He asked me not to tell [REDACTED] until later on, when she was ready.

ADOM009432

We then went on to talk about old times and Our Lady of Good Hope. Jim brought up a former priest at Our Lady of Good Hope. He asked me about some friends of mine that had attended Our Lady. He was curious as to whether or not I knew if any of them had been "messed with" by this priest.

Shortly after that, Jim looked at me and asked me how I was doing. I said ok. Jim said that I looked a little tense. I said no, I'm just tired. He said "I'll give you a back rub." I thought he was just going to rub my shoulders or something like that. He said "why don't you go and lay down. Lay down on the end of the bed, that's probably the easiest. I said ok. (At this point I did not feel 100 percent comfortable, but talked myself out of it. This is Jim, he's one of my best friends, he's a priest, I've known him since I was 12, I'm getting married in less than 12 hours, he's just trying to help me relax.) I laid on the end of the bed and Jim began to rub my shoulders. Not long after that he said "why don't you take your shirt off, you're pretty tense. I'll give you a backrub, you're pretty tense."

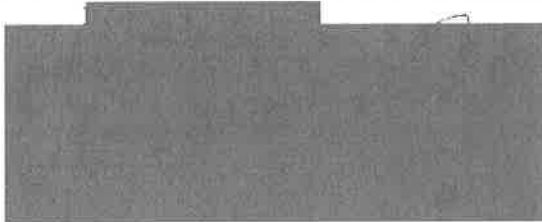
I took my shirt off, laid down on the end of the bed and Jim started rubbing my back. Then he started to ask me questions. He asked me "Are you nervous about tomorrow morning?" I said "No, not really, this is something I want to do and we've talked a lot about it." He said "Okay." As he continued to rub my back, Jim talked about his sexuality. He claimed that yes, he is gay, however, he is not sexually active. He told me about when he was at LaCrosse. He said that he had discussed his being gay with the Monsignor on campus. He also talked about his feelings toward me. He said that he loved me like a brother and that he was very happy for me.

The back rub ended and I sat up on the end of the bed. Jim and I were talking on the end of the bed and he then asked me to hug him, and to lay down and hold him. Again, I did not feel comfortable. However, from the environment that we had known each other in, hugs were ok. I tried to minimize the discomfort in my mind. At this point Jim started asking me questions about my sexual orientation. He asked me "have you ever had a sexual experience with a man?" I said "no, only when I was a kid and was molested!" Then he said "no, that's different, that's not a homosexual act, that's different, that's people manipulating and abusing. That is not between two consenting adults." Then he said that he doesn't believe in child molestation, he believes in relationships between consenting adults. He asked me if I had worked through my childhood experiences, and told me that I shouldn't get married until I have worked through those experiences. I had no reply, I didn't understand. I

was getting married in 12 hours, and now he's bringing this up! Then he continued to ask me about my sexuality, he asked me "do you think you're gay?" I said "no, why? do you think I'm gay? or what do you think?" He said "well, I think you are at least 5 percent gay." I asked him "why do you think that?" Then he started in with some psychobabble about because I was molested as a child and because he feels that I am at least 5 percent gay, that part of me is gay. At that point I hit my overload in discomfort. I got off the bed and said "its late, I'm tired I've got to go!"

I left Jim's condo, went straight back to my condo, turned on all the lights and tried to go to sleep. I was scared and confused and wasn't really sure what had just happened. But I did know that I had to be up early to go golfing with my groomsmen and get married

cc: Archbishop Rembert Weakland



BORN	January 9, 1957	Norfolk, Virginia
PARENTS	Jack H. & Shirley (Beasnette)-divorced.	Mother remarried Arthur Miller.
STUDIES	UW-LaCrosse 1975-77; St. Francis de Sales 1977-79; St. Francis Seminary 1981-85	
READER	March 18, 1982	Christ King Chapel, M.Rev. Richard J. Sklba
ACOLYTE	Nov. 11, 1982	Christ King Chapel, M.Rev. Leo J. Brust
CANDIDACY	April 21, 1983	Christ King Chapel, M. Rev. Richard J. Sklba
DEACON	Sept. 29, 1984	Christ King Chapel, M.Rev. Rembert G. Weakland
PRIESTHOOD	May 17, 1985	St. John Cathedral, M.Rev. R. G. Weakland, OSB
APPOINTMENTS	Associate Pastor, Our Lady of Good Hope, Milwaukee - June 11, 1985.	
	Chaplain Pro Tem, St. Nicholas Hospital, Sheboygan - January 1, 1987	
	Associate Pastor, ST. Dominic Parish, Brookfield - July 1, 1987	
	Chaplain, Divine Savior/Holy Angels High School, Milw.-June 26, 1989	

NAME FLYNT, Rev. James Michael

Madison, Wisconsin 53711

November 12, 1994

Archbishop Rembert Weakland
Cousins Center
P.O. Box 07912
Milwaukee, WI 53207

Dear Archbishop Weakland:

I want to thank you for fitting [redacted] and me into your busy schedule. I also want to thank you for your patience and sensitivity to the subject matter. This has not been an easy two months. Nor was our meeting with you easy. However, I do feel that we made the right choice in bringing this issue to your attention.

There is some additional information that I feel you must know. In our meeting with you, I was obviously holding back not only specific details, but also the rage that I feel regarding my wedding day. You need to understand that [redacted] and I have not been able to discuss the incident on an indepth level at all since our honeymoon week. I restrained my feelings for his sake. We have not discussed the issue at home for two reasons. [redacted]

[redacted] Two, because he himself was not yet ready to face all that happened to him that night. As a matter of fact, you may be interested to know that I did not have the full picture of what took place that night until our meeting. Most of what he told you, I already knew. However, there were a few essential details that he was not able to tell me until that day. I now have the full picture. This information adds a new perspective for me that only makes the situation worse.

I cannot tell you how this incident has effected our lives. There are a few other complaints that I have documented. However, due to the severity of [redacted] situation, these issues may seem secondary in nature, but are inappropriate just the same. These complaints were voiced to me by several of our guests. Jim displayed socially inappropriate and unacceptable behavior. The following were noted: swearing, lewd dancing, and treating people harshly during the rehearsal and at the reception. I do not attribute all to being intoxicated. I am willing to discuss these issues with you at your convenience.

I look forward to hearing from you soon. We wish to know how these issues are being addressed. Thank you for your time.

Sincerely,
[redacted]

(my COPY sent Nov. 16, 1994)

ADOM009461



CATHOLIC
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1920-1995

July 25, 1995

PRIVILEGED AND CONFIDENTIAL

To: Archbishop Rembert Weakland
Bishop Richard Sklba
Rev. Carrol Straub

FROM: Liz Piasecki *LP*

RE: Rev. James Flynt

Summary of Complaints

On July 5, 1995 I met with [redacted] and [redacted] to sort out their concerns regarding Fr. Jim Flynt. These were concerns which were brought to Bishop Sklba in April. [redacted] and [redacted] reported the following first hand knowledge:

1. Jim Flynt told [redacted] directly that he had held [redacted] hand and kissed him. Jim Flynt reportedly also told [redacted] directly that "I think it is time to fall in love again." This was in reference to [redacted] Jim Flynt did take [redacted] to San Francisco on a high school graduation trip.
2. Jim was observed being physically affectionate to [redacted] at a party at a parishioner's home at Our Lady of Good Hope. This was seen directly, according to [redacted] and [redacted] by [redacted]
3. A priest (unidentified because [redacted] felt uncomfortable sharing his name) told [redacted] directly that Jim Flynt told him that Flynt slept in the same bed with [redacted] in San Francisco.
4. Jim Flynt told [redacted] directly that he and [redacted] had a six year sexual relationship and it was ended. This ending "broke [Flynt's] heart."
5. The housekeeper at Good Hope [redacted] reported to the staff that she had observed a young man coming down from Jim Flynt's room in the early morning the day after a new mattress was delivered to Flynt.
6. [redacted] and [redacted] reported as hearsay: Jim Flynt would go to the home of [redacted] (a parishioner at Good Hope) to sunbathe in the nude because "he did not like tan lines."

3501 South Lake Drive
P.O. Box 07912
Milwaukee,
WI 53207-0912
414/769-3400
FAX 414/769-3408

Member
Catholic Charities USA

ADOM009478

On July 25, I met with [REDACTED] and [REDACTED] parents of [REDACTED] to discuss Jim Flynt's relationship with their son. They reported the following to me:

1. [REDACTED] is now 27 years old, lives and works in [REDACTED] and is engaged to be married to a woman, [REDACTED] who also works for the same company. [REDACTED] and [REDACTED] live together in [REDACTED]. [REDACTED] is an [REDACTED] with a specialty [REDACTED].
2. Last week [REDACTED] spoke with Jim Flynt on the phone about arranging his wedding to [REDACTED].
3. [REDACTED] did go on a graduation trip with Flynt. [REDACTED] was 18 at the time. The [REDACTED] did wonder where Flynt got the money to give [REDACTED] such a present. The [REDACTED] said they trusted Flynt but had second thoughts after [REDACTED] came home.
4. The [REDACTED] had previously asked [REDACTED] if Flynt had ever been sexually inappropriate with him. They said they asked their son this because they had heard rumors about the matter while they were parishioners at Good Hope. [REDACTED] said the answer they got was evasive.
5. [REDACTED] sister [REDACTED] asked [REDACTED] if Flynt had ever tried anything with him after hearing rumors of Flynt's homosexuality and acting out at her workplace [REDACTED]. [REDACTED] answered evasively again.
6. [REDACTED] believes something happened between the two. She was in tears as she said this. She said she has been suspicious for some time but that her son is a very honest young man and she wanted to believe that her son's evasiveness was a denial.
7. [REDACTED] also reported that [REDACTED] had gone on other trips with Flynt since the graduation trip including another trip to California and a yearly deer hunting trip. [REDACTED] and Flynt share a bedroom on those hunting trips. Two other men also accompany [REDACTED] and Flynt on those trips.

ADOM009479

8. [REDACTED] on the Good Hope parish council at the time of Flynt's assignment there. He was also very active in the parish including playing [REDACTED] performance there.
9. The [REDACTED] feel Flynt is manipulative. They have also observed him "downing a few " drinks but don't believe Flynt is an alcoholic.
10. [REDACTED] is due to come home for a few days alone in August. At that time, [REDACTED] will ask him again about the relationship with Flynt.
11. [REDACTED] fear media exposure and publicity and want this matter handled quietly. They also don't trust that Flynt won't be in touch with [REDACTED] if Flynt knows that they have come in to speak with the Archdiocese. [REDACTED] asked if the Archbishop could issue a "restraining order" to Flynt ordering him to have no contact with their son once they have questioned [REDACTED] on his return home in August.
12. [REDACTED] said that Flynt told them that he had "gotten into trouble" at St. Dominic's because he had sexual contact with a young man there.

We arrived at the following plan:

Jim Flynt won't be told that the [REDACTED] have been in to discuss the situation until after [REDACTED] comes home in August and his parents can question him further and tell him about the current situation.

I will keep the [REDACTED] informed if anything further develops, especially if the [REDACTED] go to the press. [REDACTED] indicated that he would take whatever steps that would be necessary to keep his son's name out of the public eye. The [REDACTED] fear that [REDACTED] could lose his job, fiance, good name, etc. and they are protective of all of those.

April 21, 1995

Subject: Meeting with Bishop Sklba regarding Jim Flynt

Persons attending: E. Michael McCann, [REDACTED] Bishop Sklba, [REDACTED]

Background: On March 13, 1995, [REDACTED] received a phone call from [REDACTED] who needed to talk about events that took place the night before his wedding in [REDACTED] the previous [REDACTED] (precise date unknown to me). Jim Flynt was the celebrant at the wedding. After the rehearsal picnic the night before the wedding, Fr. Flynt invited [REDACTED] to his condo for a drink and then tried to seduce [REDACTED]. Sometime in early Dec. (I believe Dec. 7) [REDACTED] and his wife [REDACTED] met with Archbishop Weakland for about an hour. He referred them to Project Benjamin. The [REDACTED] asked that Fr. Flynt be responsible for the cost of his own room in Door county, that Fr. Flynt receive counselling, that Fr. Flynt be removed from DSHA, and that Fr. Flynt not be allowed to function as a priest. Dr. Liz Piezeki (sp?) of Project Benjamin told [REDACTED] that there were no other complaints on file about Fr. Flynt. The Archdiocese agreed to limited counselling for [REDACTED] and that Fr. Flynt would pay his own hotel bill. This was not done until early April. Fr. Flynt was removed from DSHA in early April after [REDACTED] threatened to go to DSHA and remove him. [REDACTED] called me after this initial call from [REDACTED]. She sympathized with [REDACTED] but did not reveal that we had previously gone to Bishop Sklba about Fr. Flynt. Sometime later [REDACTED] told [REDACTED] that Fr. Flynt was soon to be appointed as pastor at St. Casmir's. This information was later confirmed by the office at St. Casmir's. [REDACTED] and I discussed what to do, and she contacted [REDACTED] and revealed our previous meeting with Bishop Sklba and said that Fr. Flynt was to be made a pastor. [REDACTED] assured [REDACTED] of our support and [REDACTED] and I discussed possible ways of preventing this appointment, including going to the Archbishop or Bishop Sklba or going to Project Benjamin. If all else failed [REDACTED] was prepared to go to the media. She had some concern about our legal liability as we have no proof of Fr. Flynt's relationship with [REDACTED] or anything we were worried about in 1986. [REDACTED] called Michael McCann for advice as to what to do. He immediately called Bishop Sklba's office for an appointment. He did not inform the bishop's secretary of the nature of his business or that [REDACTED] and myself would be attending the meeting.

Synopsis of the Meeting: After the reason for the meeting was revealed, Bishop Sklba informed us that he was no longer in charge of priest personnel (I knew this already but Mr. McCann did not), and that he was not involved in anyway with [REDACTED] complaint. Nor was he sure of any pending appointment. [REDACTED] expressed anger at the Archdiocese for the way our original complaint had been handled and that Fr. Flynt had been considered for a position in campus ministry at St. Catherine's. Bishop Sklba became obviously angry and said that he had blocked that appointment, that Fr. Flynt had undergone counseling in 1986 (the duration of which was ambiguous), and that the counsellor had assured the bishop that the reasons for his conduct had been worked through. It was pointed out that they obviously had not been. Mr. McCann stated his opinion most forcefully that Fr. Flynt's conduct was blatantly unacceptable and that in addition should such behavior stem from a counselling setting it would be a felony. Later in the meeting he reiterated his

ADOM009494

opinion, and said that parishioners at St. Casmir's, being predominantly Polish, would be especially vulnerable to Fr. Flynt as the Polish are especially respectfully of clergy. Clearly Mr. McCann advice was that Fr. Flynt should never be allowed any position where he could be a threat, that he should be removed from the priesthood if possible. Bishop Sklba and Mr. McCann had a discussion about the difficulty of such a removal, especially if the priest in question is seen to have an illness. Mr. McCann pointed out that the APA has taken the position since 1974 that homosexual acts between consenting adults is not an illness, and that research indicates that such behavior is seldom resolved through therapy, and that such behaviors are even harder to control in someone who has been drinking. I indicated to the Bishop that I was concerned that Dr. P. had indicated that there is nothing on record about Fr. Flynt. The record of our meeting in 1986 is in Bishop Sklba's log and would be available to her only if she requested it. I stated that I would be more comfortable if I was informed of the results of our meeting. [REDACTED] plainly stated that she would be compelled to take further action if Fr. Flynt were appointed a pastor, and she also felt that [REDACTED] would go to the media. [REDACTED] expressed concern about Fr. Flynt having some ability to damage her if he knew she had complained. I stated that, just as I had given permission in 1986, I would give Bishop Sklba permission to name me as the complaining source. Bishop Sklba outlined the following course of action 1) He would inform Archbishop Weakland of our concerns. 2) He would talk to Fr. Carroll Straub, head of priest personnel. 3) He would check his log for 1986 and make it available to Dr. P. 4) He would get back to [REDACTED] with the results of his efforts and that she could inform Mr. McC and myself. He also asked if [REDACTED] would be willing to meet with Fr. Straub. He indicated that Mr. McCann and myself need not be present. Mr. McCann indicated he would want to be there to give [REDACTED] support. I indicated that perhaps I could be of some help at such a meeting as I had documented our meeting of 1986. This meeting lasted about one hour, from 5:30 P.M. until 6:30 P.M.

Observations: Even though Bishop Sklba said he was not involved in or much aware of the incident with [REDACTED], it was clear that he knew what that complaint was about, and he did not have to ask for details. I also feel that he would like to have [REDACTED] meet with Fr. Straub alone for some reason, perhaps because she had been somewhat emotional during the meeting. For myself, I would conclude that Project Benjamin will not be an effective response to cases of sexual misconduct if all records of any meetings involving such concerns are not automatically available.



7/5

Pastoral Care → St. Mary's Hospital
helping his sister who has cancer



- convert -
7th or 8th grade - parents divorced
dad remarried to Sue



mail yuzes -



- inappropriate remarks by JF to
her → letter to Sheila



JF → Mari

He held JN's hand & kissed her
I think it's time to fall in love again - grad trip
to SF

17-18



at Peter's house → I was so uncomfortable
rumors about Beny Peter do not show as much
with affections
JF → JN -

Rumors?
necessary

would go to [redacted]'s house to make Sunday's

Sara - liturgist at GN - carried tape recorder
bee. JF lied all what he said to her / blamed her

17 on retreat +

Kreji

1979 - RM -> 7th vs 8th gr. religious teacher
at room, old km to the 5 boys -

[REDACTED]

: } boys -

something had happened on a camping trip
message -

KD made rule that to every parent in the camping trip
he will tell because he was a man of prayer -^{MK}

MN - [REDACTED] leader at 5th -
you have a prob. with MKreji & boys at 5th.

[REDACTED] friend - If that [REDACTED] +
GF slept in the same bed - [REDACTED]

[REDACTED] housekeeper - observed ^{young} man coming
down from JF's room in AM day after
new mattress was delivered

Jim Flint told [REDACTED] that he + JF
Cassidy had a 6yr. affair & had Jim's
heart -

408. Flynt, James

On Tuesday, April 16, 1991 Tom Trepanier and I met with Jim who wanted to investigate the potential response of the Archdiocese should he apply for the priest chaplain position at St. Catherine High School in Racine. I referred him to his own file where we documented a serious conversation about allegations in the early part of 1989. In view of that conversation, I said I would not stand in the way but cautioned against returning to a former place of ministry/employment and also raised the issue of his possible reputation among high school principals as a result of his request for compensation at Divine Savior/Holy Angel High School. I concluded that his current relationship with Dr. [REDACTED] is not the best. Jim also indicated a desire to stay in residence at St. Casimir's if he should receive the appointment in Racine. He also said that he would be seeking weekend pastoral work in the fall and asked that his name be put on the list of available people to meet the needs.

RJS

352. James Flynt

On June 25, 1992 I received an early morning phone call from a priest who expressed concern that Jim had a foster child living with him at St. Casimir's rectory with the intention of adopting the boy. With the approval of the Archbishop I communicated the concern to Tom Venne's office for further discussion and/or action as needed.

RJS

629. Flynt, James

On September 8, 1992 I visited with James Flynt at his residence at St. Casimir's, Milwaukee. James introduced me to [REDACTED] a 6th grader at St. Dominic's, Brookfield. [REDACTED]

[REDACTED] is one of five children who are in foster care in Brookfield with a family from St. Dominic's. The family is from [REDACTED]

[REDACTED] I spoke to him that Dick Sklba had heard about a possible adoption, and there was a concern. Jim said he had recently met with Archbishop Weakland and discussed the situation. Jim sees no problem if he decides to adopt. He feels the decision is his. Jim would like to return to a parish or especially is interested in Campus Ministry or teaching at the College level.

RTV

686. Flynt, James

On June 10, 1994, I received a call from James Flynt, who has some difficulty in negotiating his compensation with Divine Savior High School. He asked for Stipend Offset and was refused. He has not been receiving it for his 5 years there, but things it is unfair. He is working with the Administrator and Jim Barron on this.

RTV

On Wednesday, July 1, 1987 I met with Jim and his counselor, Dr. [REDACTED] in order to discuss several of the concerns which were expressed by friends and supporters of Jim from Good Hope Parish as well as those who experienced his ministry more negatively: selective ministry, abiding anger and issues of sexuality. Although Dr. [REDACTED] was initially uncomfortable with my intervention, upon explanation he found it reasonable and helpful.

RJS

32. Flynt, James

On Monday, January 9, 1989 I spoke with Jim by phone in order to see how I might be supportive, having heard of his probable reassignment this June. In response to his desire to high school ministry, I suggested it might be wise to discuss the matter more thoroughly in view of some of the talk within the Good Hope Community and expressed concern of parents. We will seek a time for conversation about the matter in the near future.

RJS

113. Flynt, James

On Tuesday, February 7, 1989 I met with Jim in order to review his current situation and to offer support. After discussion I would endorse his movement toward high school work and have no reservations in view of allegations brought to our office two years ago relative to flippant remarks or casual attitudes toward Catholic morality and sexual behavior. Jim is recovering from an ankle fracture and seems to be in good spirits.

RJS

808. Flynt, James

On Monday, September 25, 1989 I met with Jim in the office at my request to discuss the very serious allegations raised by St. Dominic people and stated that I was seeking a meeting with Jim, Terry Ripple, Bruce Kremer, Tom Trepanier and myself in order to address the sources of many of the allegations. Jim indicated a willingness to cooperate in this effort.

RJS

872. Flynt, James

On Tuesday, October 24, 1989 I spoke with Jim to outline the purpose of the projected meeting scheduled for October 31. I also alerted him to the allegations listed in the anonymous letter which arrived in our office on October 18, 1989.

RJS

1060. Flynt, James

On Tuesday, December 26, 1989 I received a copy of the letter written by Bruce Kramer to school parents and parishioners of St. Dominic's in Brookfield regarding his intention to resign at the end of the school year. I also received a formal request from the pastoral staff at St. Dominic's to the effect that Jim be suspended for six months and receive formal treatment in order to deal with the causes and motives behind the damage done to the parish over these past six months. I communicated these issues to Jim by letter in an effort to address their implications.

RJS

33. James Flynt

On Friday, January 5, 1990 I had an extended meeting with Jim reviewing my concluding observations regarding the Brookfield situation. Jim has been seeing a professional counselor since mid September, and I offered the financial assistance of our Office should his benefits terminate through insurance coverage. I informed him that I had no intention of pursuing the matter of suspension or residential treatment on the basis of the evidence brought to my attention.

RJS

480. Flynt, James

On Saturday, July 7, 1990 the office learned that Jim intends to move toward St. Casimir's Church by way of residence in a month or so.

RJS

265. Flynt, James
On Friday, December 20, 1985 Jim called to say that there was a little bit of communication problem and his request for help in selecting a mentor was not intended to ask me to do so in his name but to sort things out. He asked if Jim Arimond could be his mentor. My response was that that would put him at a disadvantage since Jim was not on the original list and did not participate in the September sharing session which initiated the mentoring program in the Archdiocese. Jim accepted that and agreed to stay with Len Barbian.
- RJS
207. Flynt, James
A parishioner called considerable personal concern regarding mixed messages given by Jim to groups of young people especially concerning sexuality and a special concern regarding the way in which he deals with young men in the parish.
- RJS
364. Flynt, James
On Wednesday, July 23, 1986 I met with a delegation of parishioners from Our Lady of Good Hope who expressed concern as parents for several aspects of Jim's ministry there: discomfort with what they perceive as inappropriate expressions of affection for young men in the parish, flippant comments about sexuality, perceived manipulation of the parish council at the arrival of the new pastor, inavailability, selective involvement in ministry, disarray and threatened resignations from the Youth Board, and unprofessional indiscretion in speech. They experience distrust of him, a divided parish and fear scandal.
- RJS
433. Flynt, James
On Saturday, August 30, 1986 I met with Jim at his request to discuss the difficulties he was experiencing at Our Lady of Good Hope Parish this summer, particularly the lack of communication in the rectory and his difficulty in working with Ed Hussli. I promised to see if I could gather the three priests together for a private thorough discussion of the current situation.
- RJS
612. Flynt, James
On Friday, November 28, 1986 Archbishop Weakland met with Jim, not understanding why Jim felt compelled to leave Good Hope, but accepting his decision in that regard. Jim promised to remove the earring before the next assignment if so requested, and seemed a bit chastened by the experience of being interviewed at St. Aloysius.
- RJS
103. Flynt, James
On Friday, February 20, 1987 Wayne Schneider called asking authorization to reimburse Jim for the last two weeks of December even though the parish had paid him full salary for December, 1986 since this amount seems to have been promised by way of incentive on the part of the hospital and has been paid to the Archdiocese by the hospital administrators. I concurred and said I would send a memo to that effect changing the earlier memo.
- RJS
224. Flynt, James
On Friday, May 1, 1987 I again contacted Jim requesting the name of his counselor so that various concerns of Jim's friends and former parishioners might be communicated directly. I have received several indications of concern that all the issues be adequately dealt with prior to another assignment if possible in order to avoid previous misunderstandings.
- RJS

[REDACTED]
Milwaukee

Wisconsin 53217

July 12th 1986

Dear Bishop Rella

I am writing to request an appointment with you at your earliest convenience, on Tuesday July 11th I along with [REDACTED]

[REDACTED] at Our Lady of Good Hope met with Fr Ken DeFus to discuss concerns that we stated regarding Fr Jim Hynt. He urgently suggested that we contact you immediately.

I will call your office on Tuesday July 15th for an appointment for [REDACTED] and myself. Fr Ken also stated that he would be willing to talk with you at anytime. Thank you for your consideration.

Sincerely,
[REDACTED]

ADOM009522

Meet with 12:30 p.m. on
July 23, 1986 from approximately 2:05 to
2:50 p.m. to discuss concerns about Fr.
Flynt and his relationship to [redacted] and his
concept of Ministry. Were told the matter
would be discussed with Archbishop
Sheehan. Emphasized our concern for
young people and the danger of scandal.

Aug. 20, 1986 - At Dist II Meeting at St. Philip Neri I was asked by
Pat Seuling, DRE at MPH if there was any truth to rumors
heard in Oak Creek that our young vic. was about to
be transferred for a blatant homosexual relationship with
a woman who even accompanied him to confirmation in Gene. He
been told by someone in Oak Creek that the transfer would
involve a Study Leave to avoid scandal. I made no comment.

9/1/86 [redacted] mentioned she heard a "funny" rumor that
the priest who had been recently transferred from OLG was
transferred because he was assaulting young men. Dave
if Fr. Durfus would find that funny.

11/5/86 Asked Jim Flynt what happened to Project Solace. He
claimed that Lee Casareo edited it out of bulletin & news-
letter. When I asked Lee, she confronted Fr. Flynt who said
she neglected to type "Project Solace" on the square of the
Nov. Calendar for the 8th & 9th. Another attempt to shift blame.

11/10/86 - [redacted] and I meet with Fr. Gene Newman of the
Priest Personnel Board to urge that Fr. Flynt not be just
reassigned but be given professional help before another
parish is destroyed. Also talked about Fr. Russell's
paranoia and the inappropriate behavior of both men.

Vicar's Report – Fr. James Flynt

James Flynt met with Joe Hornacek, Vicar for Clergy, on February 7, 2003. James was told that allegations of sexual abuse were communicated by [REDACTED] to Acting Chief Investigator, Thomas Casper and Investigator, Joseph Link on July 26, 2002. [REDACTED] is a [REDACTED] male, date of [REDACTED]

[REDACTED] said that he has known Fr. James Flynt since [REDACTED] was a kid. He met Fr. Flynt through church at St. Casimir's in Milwaukee and stated that his [REDACTED] had known Fr. Flynt much longer than he had. [REDACTED] reported that he started to sleep over at St. Casimir's rectory in about 1991 when he was 11 years old. The last time he remembered sleeping over would have been about 1999 shortly before he entered college. Most of these occasions took place at St. Casimir rectory but some of them also took place at St. Mary of Czestochowa rectory.

[REDACTED] stated that he would sleep in the same bed as Flynt. They would lay in bed and talk at night. Fr. Flynt would speak about sexual things that [REDACTED] would eventually experience as he was growing up. He remembers falling asleep while they were talking. He would wake up at night to find Fr. Flynt had placed his hand inside [REDACTED] underwear and was fondling his penis. [REDACTED] would just lay there pretending he was still asleep until Fr. Flynt stopped.

[REDACTED] said the sexual activity did not go any further than this touching experience. He recalls that this happened about twenty times over the nine years. [REDACTED] claimed that no one else was at the rectory during the nights that he slept over. He never told his [REDACTED] about this, thinking that they would not believe him.

The only person to whom [REDACTED] spoke of this sexual activity was [REDACTED] the mother of his best friend, [REDACTED]. He told [REDACTED] about this after she inquired why [REDACTED] was not coming over to visit their home which was also frequented by Fr. Flynt. [REDACTED] explained that he was no longer comfortable near Fr. Flynt because of the experienced sexual activity.

Following the July 26th interview, [REDACTED] refused to show up for another interview with E. Michael McCann, District Attorney, that had been scheduled for July 30th. [REDACTED] stated that he had already revealed all that had occurred and he simply wanted to put all of this behind him. He also stated that he wanted to talk to his father about this before he would meet with any district attorney. On August 2nd Investigator Joseph Link received a phone call from [REDACTED] who is [REDACTED] father. [REDACTED] wanted to know what [REDACTED] had told the investigator. A short time later on the same day, August 2nd [REDACTED] phoned Investigator Link to tell him that he did not want to talk to the district attorney about this.

On August 8, 2002 Investigator Joseph Link met with Barbara Anne Cusack and Fr. Joe Hornacek to relate what progress had been made in the investigation thus far.

On August 12, 2002 Investigator Link called [REDACTED] to explain he had the option of passing on all this information to the Archdiocese. [REDACTED]

On December 17th Investigator Link tried to reach [REDACTED]

On December 20th [REDACTED] called to say he wanted nothing further to do with this incident. He did not want to make a report to the District Attorney's Office nor was he interested in making any criminal complaints against Fr. Flynt. He stated that the investigator could turn over all the reports to the archdiocesan authorities but he refused to meet with them also because he simply wanted to put this incident behind him.

Fr. James Flynt stated that [REDACTED] lived with him for 7 months. He was in the process of assuming guardianship for the boy until Archbishop Weakland asked him not to do so. When the Archbishop asked Flynt to disallow [REDACTED] from living with Flynt any longer, the boy moved back to his guardians. Flynt could not identify during which year this 7 month period of residence with [REDACTED] took place. He was Administrator of St. Casimir Parish from 1995 until 2001 and also Administrator of St. Mary of Czestochowa from 1996 to 2001. When James Flynt was Chaplain at Divine Savior Holy Angels (DSHA) from 1989 to 1995 he was also in residence at St. Casimir Rectory for a time. Fr. Michael Barrett was Pastor of St. Casimir's at the time from 1987 to 1993. Flynt stated that he never lived with [REDACTED] alone. He stated that Mike Barrett, the Pastor, also lived in the rectory at St. Casimir at the time. He said that [REDACTED] had his own bedroom. However at times he would come into Flynt's bedroom and crawl into the same bed with him. Flynt denies ever abusing [REDACTED] but refused to answer the question as to whether or not he ever touched him physically or inappropriately while he was in bed with the boy. Though the Vicar asked the question three times, Flynt refused to answer each time. Flynt stated he functioned as a "uncle" for [REDACTED] and for his two sisters while they were living with their guardians, [REDACTED]. At times all three children stayed overnight with Flynt or he stayed overnight at their residence. Flynt reported that he last saw [REDACTED] sometime after the guardians' anniversary celebration which took place in October of 2001. However Flynt was not more certain as to when that occurred. When he was pressed to be more specific about any dates, he stated that he would have to check with his calendar.

Hornacek reported to Flynt that this case would now be given over to Judge John Fiorenza for his review and then be sent on to the Diocesan Review Board. Flynt was also asked to be sure to obtain a canonical advocate. Hornacek gave Flynt a list of recommended advocates. Hornacek invited Flynt to consider voluntary resignation of the pastorate of St. Frances Cabrini, West Bend, so that the parishioners could be better served by the appointment of a pastor this spring, 2003. Flynt stated this was an important decision and he would need more time before he could make it. Hornacek stated that if Flynt chose not to resign voluntarily, he would probably endure a canonical process which the Archbishop would use to remove him. Flynt was also told that upon removal from the pastorate of St. Frances Cabrini, he would be receiving a more limited salary approximately half of the gross amount he currently receives. Hornacek promised to be in contact again with Flynt if there was any follow-up information needed.
[end of report]

cc: Barbara Anne Cusack

ADOM032320



DIVINE SAVIOR HOLY ANGELS
EXEMPLARY EDUCATION FOR YOUNG WOMEN

March 1, 1995

Dear Sophomores,

There is no easy way to communicate the following news and it saddens me to do so. At the request of the Archbishop I am leaving DSHA effective March 1, 1995. He has been aware of my physical injuries, surgeries and attempt at recovery. Those physical ailments coupled with some family issues that I need to tend to and that he is fully aware of, led him to request my resignation. As a diocesan priest I am obliged to be obedient to the Archbishop. I thank Dr. [REDACTED] and Sr. Virginia for their support and understanding during this time of transition.

I thank you for the opportunity to have had the privilege of teaching and ministering at DSHA for almost six years. Blessings to each of you. I assure you of my prayers and ask for yours.

Shalom,

Fr. James M. Flynt

March 3, 1995

Dear Sophomores and Parents of Sophomores,

As you read the above note from Father James, I am sure you will be surprised as we were yesterday upon receiving this news. Please know that we will do our best to find a new Theology teacher for you as soon as possible.

We are grateful to Fr. James for his service to you and to DSHA. Let us keep him in our prayers.

Sincerely,

S. Virginia Honish, SDS

Sponsored by the Sisters of the Divine Savior

4257 NORTH 100TH STREET · MILWAUKEE, WISCONSIN 53222
MAIN (414)466-3706 DEVELOPMENT (414)466-3707 FAX (414)466-4778

ADOM048898


ARCHDIOCESE OF MILWAUKEE
OFFICE OF THE AUXILIARY BISHOP

April 17, 2003

James M. Flynt
[REDACTED]

Dear James:

Over the past months, I have witnessed some of the exchanges in correspondence regarding your situation, and felt a great deal of frustration over my inability to make direct personal contact. The morning of the very day of Rembert's resignation last May, I was contacted by the District Attorney's office here in Milwaukee with the announcement that a file was being opened in your case. In that conversation, I was informed that I was not to contact you in any way or communicate with you until the conclusion of the investigation, lest I be accused of either obstructing justice or tampering with witnesses. I found that silence difficult to say the least.

I think of you often these days, especially as Holy Week arrives. I can only imagine the emptiness, which will be experienced by reason of a new and painful distance from liturgical presiding. I offer my prayers and may hope that the mystery of Easter can signify and accomplish a new beginning for you and all those whom you have loved and served over the years.

Sincerely in Christ Risen,

Most Reverend Richard J. Sklba
Auxiliary Bishop of Milwaukee

RJS/sk

FILE COPY

May 12, 2003

Rev. James Flynt

West Bend WI 53090

Dear James,

My chief purpose in writing to you is to get the enclosed check to you as soon as possible and to inform you of the change in the amount of financial support you will receive from the Archdiocese effective May 1, 2003.

Though your letter of resignation to Archbishop Dolan was sent March 31, 2003, you continued to receive full salary, health and dental insurance, continuing education and retreat fees through April, 2003, as pastor, canonically speaking, of St. Frances Cabrini Parish, West Bend.

Upon resigning the pastorate and voluntarily beginning the process of laicization, you are now receiving a check for \$10,000 to cover some transition expenses. As of May 1, 2003, you will receive \$1250 per month plus health and dental insurance from the Archdiocese. This will continue throughout completion of the laicization process or until your future employment would cover salary and health and dental benefits.

My prayerful wish is that this time of transition may become ever less a time of painful frustration, and evermore a time of healing and renewed hope.

Fraternally yours in the Lord,

V. Rev. Joseph F. Hornacek
Vicar for Clergy

JFH/ks

*P.S. you will also receive another
check for 10,000 at the conclusion
of the laicization process.*

2nd Check was prepared August¹⁰ 2004

ADOM049052

MAR 04 2003

03 March 2003

Very Rev. Joseph F. Hornacek
3501 South Lake Drive
Milwaukee, WI 53207

Dear Joseph,

This brief letter is my response to both our recent meeting and phone conversation, and the letter which summarizes the specific terms which were presented to me. I am prepared, at this time, to render my resignation as Pastor of St. Frances Cabrini Parish and to seek voluntary laicization from the priesthood. I would like to receive answers to the following queries in order to facilitate those decisions.

My presumption is that I should write to Archbishop Dolan and render my resignation as Pastor. Is this a correct presumption on my part?

To whom would I address a letter seeking laicization and are there any specifics that must or should be included in said letter?

What if anything will be released to the press in terms of these decisions? I ask this out of a concern for the my own reputation and that of the Archdiocese.

In seeking said laicization, at what point in time would I be expected to make a decision regarding my pension funds - at the conclusion of the case or within a specific time period mutually agreed upon?

At this point in time I have not elected to seek the services of a canonical advocate. Should I choose to seek one in the course of these processes I will inform your office of that decision. I thank you for your review of these questions and await your response to them at your earliest convenience. I can assure you that in the past eight plus months, since first being asked to step aside for a few days, I have had more than ample time for reflection and discernment.

Lastly, I thank you for your prayers and assure you of mine as you exercise the duties of your office for the good of our brother priests and the people of God of our Archdiocese.

Shalom,



James M. Flynt

ADOM049063

February 21, 2003

Rev. James M. Flynt
[REDACTED]
West Bend, WI 53090

Dear James,

This letter is a follow-up to our telephone conversation of February 17, 2003. At that time I communicated to you the report I received following the February 13, 2003 meeting of the Review Board. After carefully studying the written reports of Joseph Link, Acting Chief Investigator for the District Attorney's Office, and a summary report of my February 7th meeting with you, the Review Board recommended to Archbishop Dolan that you not continue to serve in priestly ministry. The Archbishop accepted their recommendation and will communicate this to you by letter upon his return to the office March 3rd.

I expect that the Archbishop will also ask you to voluntarily resign the pastorate of St. Frances Cabrini, West Bend, and encourage you to seek laicization.

The following paragraphs outline what the Archbishop is prepared to offer you in recognition of your canonical rights and the Archbishop's canonical obligations.

- 1) If a priest elects voluntary laicization, we would offer what has been our practice, if not policy, for more than a decade, namely \$10,000 when the petition is submitted and \$10,000 when a definitive response is received, regardless of the contents of the response. We would offer, in addition, and new to our practice, minimum support during the time the case is in process. That minimum support would be the monthly amount a pensioned priest receives. During the processing of the case we would also provide some outplacement assistance. This assistance could consist of payment for services from a career counseling office, such as the one at Marquette or Stritch. These services provide the individual with information about how to "translate" their skills from one career to another. We could then offer three sessions of outplacement assistance which provides help with resume writing, interviewing skills, etc.
- 2) If the priest does not want to seek voluntary laicization but would rather have the penal process imposed, we would have an obligation of minimal support from the time he loses office until the case is complete. During the time of the trial, which could be up to a year, we would provide a monthly subsidy at the level of a pensioned priest. At the conclusion of the trial, if there is a penalty imposed of dismissal from the clerical state, your canonical obligation of support ceases but some small amount (obviously less than the \$20,000 above) could be given in charity.

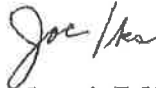
February 21, 2003
Rev. James M. Flynt
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- 3) In all instances we would maintain the priest on our health insurance for one year at our expense. He would then be free to ask for an additional six months of coverage but at his own expense. This coverage would cease as soon as he had employment providing this benefit.

James, I am deeply saddened to have to communicate what must be very disappointing news for you. I remain grateful and appreciative for the many years of priestly ministry through which you served God's people in our Archdiocese to the best of your ability. I urge you to contact a canonical advocate to be of assistance to you at this time of serious decision-making. The Archdiocese will pay for the canonical advocate's services.

With prayer for your personal regard, I am

Sincerely yours in the Lord,



V. Rev. Joseph F. Hornacek
Vicar for Clergy

JFH/ks

ADOM049065

COUNTY OF MILWAUKEE

District Attorney's Office
Inter-Office Communication

Date: August 13, 2002
To: File
From: Investigator Joseph Link
Subject: Interview of [REDACTED]

On Friday July 26, 2002 at about 3:00PM, Acting Chief Investigator Thomas Casper and Investigator Joseph Link went to [REDACTED] to interview [REDACTED]

[REDACTED] We drove [REDACTED] to the area of North AV. and Bartlett Av. where we talked in our squad.

[REDACTED] said he has known Fr. James Flint since he was a kid. He met Fr. Flint through church at St. Casimir, 924 E. Clarke St. [REDACTED] said his [REDACTED] had known Fr. Flint longer and were very close friends with him.

He said he started to sleep over at St. Casimir's rectory in about 1991 when he was about 11 years old. [REDACTED] slept over at St Casimir's rectory and St. Mary of Czestochowa rectory a number of times with Fr. Flint. The last time he slept over was at St Mary of Czestochowa rectory, [REDACTED] in about 1999 shortly before he was entering college.

He would sleep in the same bed as Fr. Flint. [REDACTED] would sleep in his underwear. They would lay in bed and talk at night. Fr. Flint would talk to him about sexual things that he was going to be going through as he grew up. He would fall asleep while they were talking. He would wake up at night and Fr. Flint would have his hand inside [REDACTED] underwear and Fr. Flint would be fondling [REDACTED] penis. [REDACTED] would just lay there and pretend he was asleep until Fr. Flint would stop. [REDACTED] said the sexual activity didn't go any further than the touching. This happened about twenty times over the nine years. Most to them occurred at the Casimir rectory with a few occurring at St Mary of Czestochowa rectory. Because of this sexual activity he became very uncomfortable being around Fr. Flint. He wouldn't stay over at the rectory anymore and avoided Fr. Flint.

[REDACTED] said there wasn't anyone else at the rectory the nights that he slept over. He didn't know of anyone else that this may have happened to. He was very reluctant to discuss the details of what occurred when he slept over at the rectory.

ADOM049068

He never told his [REDACTED] about what occurred because he didn't think they would believe him. [REDACTED] had known Fr. Flint before [REDACTED] met him and they were very close. Also he didn't think that they would believe that Fr. Flint would do anything like that to him.

The only person [REDACTED] told about the sexual activity was [REDACTED]. The reason he told her was because she kept asking him why he didn't come over to their house anymore to see her son. She kept asking him so he told her that Fr. Flint was at her house a lot and he wasn't comfortable around Fr. Flint anymore. [REDACTED] told her he wasn't comfortable because of the sexual activity that occurred when he slept over at the rectory with Fr. Flint.

We took [REDACTED] back to [REDACTED]. We set up a meeting with [REDACTED] for Tue. July 30, 2002 at 1:30PM with District Attorney E. Michael McCann at the District Attorney office. [REDACTED] was to call back and confirm the meeting. I called his [REDACTED] on Monday July 29, 2002 and she said he had not been home and she didn't talk with him yet. On Friday August 2, 2002 I called and spoke to [REDACTED]. He said he didn't want to come down and talk to the District Attorney because he already told us what occurred and he just wanted to put it behind him. [REDACTED] said he wanted to talk to [REDACTED] about this first before he would let me know if he would meet with the District Attorney.

On Friday August 2, 2002 at about 2:30PM I got a call from [REDACTED]. He wanted to know what [REDACTED] told me about Fr. Flint. I told him I could not tell him. He said his son had just talked to him about what occurred. He said his son is 21 years old and that he would have to decide for himself what he wanted to do next. He said he would have [REDACTED] call me back.

About 30 minutes later I got a call from [REDACTED] said he just wanted to put this behind him and he didn't want to talk to the District Attorney or anyone else about this.

I spoke to District Attorney E. Michael McCann and he had me set up a meeting with Barbara Cusack and Fr. Joseph Hornecek of the Archdiocese. On Thursday August 8, 2002 I met with Barbara Cusack and Fr. Joseph Hornecek at 3501 S. Lake Dr. to determine how their procedure for reporting this offense would work. We needed this information to help explain to [REDACTED] that he also had that as an option.

On Monday August 12, 2002 at about 4:00PM I called [REDACTED] to explain the

option he had of passing this information to the Archdiocese. [REDACTED]
[REDACTED] on Tuesday morning and he wouldn't have a chance to
consider that option until he got back. [REDACTED]
[REDACTED] decide what he would do at that time. He said
he was going to be in the [REDACTED]

***** END OF REPORT *****