January 14 - 1984

My dear Father Riidl:

I have put on my calendar by 6:00 at 8:00 o'clock a.m., and I assure you that it will be real pleasure to be with you on that day and contribute my little efforts to your work in the Parish.

I assure you that never did I for a moment entertain anything but the greatest confidence in you. It was a great sorrow to me that sickness and your anxiety for your dear sister's health gave you so much annoyance and made it impossible for you to continue your work with your wonted vigor. Fortunately Fr. Kreuziger never at any time made any unfavorable mention of you to me and I did not know the matters that you mention concerning him. Without this information I thought him a hard-working and satisfactory assistant, and I am sorry that my confidence has been shaken in him by your frank representations of the facts in the case. My regret is that these matters were not brought to my long ago for my attention.

May you be better if you will write a complete relation concerning him and his ministry in your Parish. I shall take the necessary canonical action.

Be assured of my continued appreciation of your fine priestly qualities and of your zeal and of my prayers that you may enjoy the health to realize your fine program for religion in your Parish.

Pray for me.

With blessing,

Archbishop of Milwaukee

The Reverend J.A. Riidl.
The Most Rev. S. A., Hickey, D.D.,

Your Excellency:

If I am not too late, I may, I hope, to

reserve Sunday, May 6, for an Easter Sunday (Feast) Holy

Communion Mass at 6:30, or P.M., at St. Joseph's Church.

The enclosed Parish Bulletin is self-explanatory.

Your presence there on May 6, will very materially aid to bring about
desired results.

The realization of a further enlargement of the Church on a more
and I find it difficult to picture, but if it be done,

but I am assured by those responsible for the work,

of the People in mind and spirit of Parish.

The last and, of all, the secret of the news of Dr. Connolly's passing, and

it is largely responsible for the first reflecting a Chamber of Dr. Connolly's
december months is abroad, the warder of Dr. Connolly's influence, causing a "foul"

with officials, Dr. Hickey. I have evidence that he realized it to September

and I will be present by your side on this matter. To clear myself.

As soon as I feel physically able, I will ask Your Excellency for an

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I am not vindictive, but want to help save the young men from further transgressions.

If Your Excellency wishes, a number of my leading parishioners, both men and women, will, at any time, meet you to acquaint you of the circumstances.

I want to express my sincere appreciation to Your Excellency for your confidence in me, as a referred to your Father. Oft, if I have not always to follow, I have tried to do as I give of my best. It is for which I am here because of the circumstances in which this is because of unsettled economic conditions, and because of the 'double crossing' by the housing.

The is no money, but that I consider him capable of anything given.

He is included in the Almendres' family with a dollar note.

When a recent occasion, I tried to give him a solemn assurance, he would assure me that I believed in people rather than a fellow pastor.

Fr. Almendres' promises were a real boon to our parish, being able to hear confessions in the language.

Fr. Carroll was appointed Vicar of St. Louis, Frederic, of Milwaukee by

To Father and Mary Williams, he did nothing to mention him, as I have ordered, but neither to the St. Ambrose, rest anything of a prima facie, as I have learned, but neither to the situation.

I asked Your Excellency to give him every possible indulgence.

As Fr. Edward said it, 'I'm seeing an extremely problem.'

He has organized a prominent Catholic Finance Committee of more than 100 families.

To have an extraordinary relationship, they were not to receive collection, but rather to have contact with every family. They sent out two visits, collection, but rather to have contact with every family.

I beg very much to have to bother Your Excellency, but you are my only affection, in my archdiocese and father.

Faithfully Yours,

J. P. Riddell
Glyman, Wisconsin
May 31, 1935.

The Most Reverend Samuel Stritch D.D.  
Archbishop of Milwaukee

Your Excellency,

I wish to acknowledge the acceptance of my assignment to St. Joseph's Parish Pastorate at Lyons. Your Excellency is very generous to me in placing more confidence in me. I hope that I shall be able to correspond to all requirements.

May I ask Your Excellency to be mindful of me in prayer, not only in general, but, if possible, in particular?

Obediently in Christ,

[Signature]
January 17th, 1938.

The Rev. Oswald Krusing
Lyons, Wisconsin

Dear Father Krusing:

By Special Mandate of the Archbishop, I am appointing you Pastor of St. Mary of the Lake, Pell Lake, Wisconsin, for the purpose of incorporating the Mission according to the provisions of the Diocesan regulations.

Sincerely yours,

Vicar General.
September 20, 1939.

Rev. Oswald Krusing:
Lyons, Wisconsin.

My dear Father Krusing:

You are hereby appointed Pastor of St. Stephen Parish at New Coeln, Wisconsin, with the rights and prerogatives and duties of a "Parochus Amovibilis" as given in the Code of Canon Law. This appointment is effective at once and you are directed to be at your new post of duty not later than Thursday, September 28th, 1939.

Wishing you every blessing in your new field of labor and with appreciation of your fine labors, I am,

Sincerely yours in Christ,

Archbishop of Milwaukee.
September 6, 1941

The Rev. Oswald Krusing
Milwaukee, Wisconsin

Dear Father Krusing:

A situation has arisen since speaking to you that will prevent me from granting you the permission you desired before the end of this year.

I regret the delay, but due to the fact that we are so short of priests, it is not possible for me to do otherwise than delay the permission until the end of this year.

Wishing you every blessing, I remain,

Sincerely yours in Christ,

Archbishop of Milwaukee.
Dear Archbishop:

Your paternal interest in the Diocese of Superior and its Bishop is sincerely appreciated.

Regarding Father Krusing's desire to enter the Armed Forces, I am in complete agreement with your good judgment that the change would be too radical for a person of his temperament at this time. If he is willing to come to Superior to work for a time until he has readjusted himself to the life of a diocesan priest, I shall be happy to receive him. He could be of genuine service to our poor Diocese at this time.

Both the Bishops' Meeting and the Extension Meeting were informative and inspirational, but the tempo of deliberation was as swift as the modern aeroplane.

With sentiments of esteem and gratitude, I remain

Cordially yours

In Nomine Jesu

Bishop of Superior

The Most Reverend
Moses E. Keiley, S.T.D.
2000 West Wisconsin Avenue
Milwaukee, Wisconsin
November 24, 1942

The Rev. O. C. Krusing
Our Lady of the Valley Monastery
Valley Falls, R. I.

My dear Father Krusing:

Following the suggestion in your letter of November 15th, I wrote Bishop O'Connor asking if he could give you a place temporarily in the Diocese of Superior. I feel that perhaps that would be the better way or returning to pastoral work, rather than taking up work immediately in the Archdiocese of Milwaukee.

Bishop O'Connor has kindly offered to give you a place in the Diocese of Superior for the present as he is very short of priests. You might inform me or Bishop O'Connor when you expect to return so that he can plan accordingly.

I remain
Sincerely yours in Christ,

Archbishop of Milwaukee.
Our Lady of the Valley Monastery  
Valley Falls, R.I.  
November 15, 1942  

The Most Reverend Monsignor Glynn  
Milwaukee, Wisconsin  
Most Reverend Archbishop  
Your Excellency,  

A year closes on  
the indefinite leave of absence  
you granted me, that I might  
test my inclination to become  
a Cistercian monk at Valley  
Falls.  

While, with God's help, the  
year seems to have been  
spiritually fruitful, still  
I regret that the experience  
of the year convinced me  
that I have no vocation  
for this life as a monk.  
I wish to devote here, and  
the glorious Feast of Mary's  
Immaculate Conception,  
would make its departure

ADOM015479
more devout. If Your Excellency wish it to the sooner, as it shall be.

If to truth, Archbishop, I feel a bit abashed at this my seemingly futile attempt at monophthongism, and I shrink from the eyes back home that await to see me a Monk. I do feel awkward and embarrassed. Some fellow priests might be prompted to ridicule and jolly me about, but I am no at-most for I never was one. God knows it all, and you understand.

If you think that my return to Milwaukee would place me in a too tense and prejudiced situation because of a Gladstone here, you might, if you wish, let me out to some other Arch-diocese or Diocese, hopefully.
however, keeping me attached to you. Perhaps you would like me to make an intermediate stop to my return to Milwaukee by service as Chaplain, for all we hold in the country's armed forces—say the Marines. Archbishop—I will anxiously await your direction, confident that you understand all and will dispense well. In your assignment, I will see the will of God.

I am very grateful for your past kindness and generosity.

Obediently in Christ,
O. F. Kinsing.
July 11, 1944

The Rev. Oswald Krusing, D.D.
St. Louis Rectory
Washburn, Wisconsin

My dear Father Krusing:

Seeing that Bishop O'Connor has informed you that he can release you from the care of St. Louis Parish, Washburn, Wisconsin without too great inconvenience to him, I hereby appoint you to the pastorate of Holy Apostles' Parish, New Berlin, Wisconsin. You will please to take charge of this parish on Wednesday, July 12, 1944, at which time the priest of the Fathers of the Sacred Heart, who has been caring for this parish since the death of Father Lofy, will turn over to you the books and records of the parish.

Wishing you every blessing and success in your new field of labor, I remain

Sincerely yours in Christ,

Archbishop of Milwaukee.
Thursday, October 31, 1947

that he is the uncle of a pupil of Holy Apostles school;

that is about 14 years of age

that in early September, came home from school terribly upset

that she told her mother that Father Krusing called to the house

that after a few moments, Father Krusing ordered to strip to the waist; that he ordered her to sit on his lap and that Father Krusing sucked her breasts; that he had her on the floor and made advances but that she resisted;

that Father Krusing then said "all right" when you are ready call on me again;

that Father Krusing told not to mention a word about this affair to anybody, not even to her father or mother, for if she did she would go to hell;

that when a few days later Father Krusing spoke to, he did ask her if she said anything to her mother; and when answered Father that she did, he told her "you will now go to hell"

that it is rumored about the parish that Father Krusing has been intimate with other girls from the parish and that he threatened these girls that they too would go to hell if they mentioned anything he may have said or done to them;

that it is gossiped among some women in that parish that when Father Krusing's mother kept house for him she herself caught him with a young girl in his house and that the mother thereafter left the rectory; that since that time Father Krusing does not have a housekeeper;

On Thursday, October 23rd, was invited by Father Krusing to answer doorbells and telephones while Father was out bowling; that a certain phoned the rectory that evening and said "tell Father Krusing that if he doesn't keep his fingers off my girl's skirts I'll tell about this doings to the whole parish"

That when told one of her companions about her experience with Father Krusing the companion said to "that's nothing you should have seen what he did to me"
Most Rev. Mgr. Aubeleksi

I don't know how to say it, but I'm desperate just now - something must be done about it and soon if not sooner. A priest - a Catholic priest takes indecent liberty with girls in school and girls out of school - girls of 12 yrs to 19 yrs, and about 30 girls in all that I know about and could name by name, and from his parish.

Certain girls of 12 yrs in his school is at times called by him to come to his home at noon and stays all after noon that day in his home under lock and shades down, doing what? and after school tells her little sister, "Don't tell mother I was all afternoon by the priest! doing what? well I know!"

Another case, there are two sisters one 12, other 19 yrs: same stuff - and he goes so far as to call for these girls at their homes under pretense that he has some work for them to do, or will go just for a little ride and what happens? well next stop is his home and another rape or what ever you care to call it playing with her "privacy" (plain English).

Another case - which you may if you care to prove very easily I'm sure. A girl of 15 left from this parish to enter...
this same priest who is having his fun (as he called it himself) and this you can prove as to date and thing that happened, by the writers themselves if they are honest), that same priest has taken this girl out of at least one time that I know, under some jureten or other, and what do you think happened (same old story).

Well that's only few I'm telling you about - but I could tell you about all these 20 cases, and what about those we don't know of.

Just over a week ago one of these 20 (her own words) I was raped by a man - pulled into a car and attacked, my folks don't know anything about it - I don't dare tell em, if it wasn't for Father Kruesing I don't know how I'd get home! Father Kruesing knows what happened - yes he was there and he's your man. Now come I!!! it happened to my own daughter - this same priest takes indecent liberties with her - and this is not the first time (admitting it herself to us her mother and dad and her confessor) What do you make of it?

Now - I don't want to harm these innocent little girls by calling the police into the picture - they are innocent - did not know better or what was wrong - seeing that it comes from a priest - a man that serves God - one we were taught to honor from our
first days of school! Yes, this man is 49 yrs. old, and also these girls are such nice good girls, and I know everyone of these 20. And what about their parents? I sure don't want to hurt them either, far from it — they brought up these children in Catholic schools — a good Catholic home, every one of them.

Not one parent suspects anything! we took this man into our homes as one of the family and what does he do? wrecks our homes our families — the lives of our dear ones — our children! Oh my Lord I'm going plain nuts over all this — I can't stand it any longer. If this man is not removed from here immediately — I'm going to tell the world wide — if it must be a scandal, well let it be a scandal — if it must hurt me and all it must — and I'm willing to take my share of suffering upon myself.

The pity is the children — they will be marked for life.

And another thing — an innocent man is deprived today of a right to be free — to have a church or to have a word of his own, he is being looked upon as a criminal — a liar — and what not and also being labeled insane, a good for nothing, laughed at and it was said that his earnings are about five cents a day. Yes, this innocent man is behind the bars, I know, you put him there.
Yes, he saved a soul. O my Lord, the soul of my daughter, may God bless him forever for it. What a true friend and how hard he has worked to save her. Only God knows.

Now you ask who put the finger on this innocent man. No one else but Father Kneising just to cover things up so he would not be found out—so just to get him out of the way—he knew too much about him.

Now, as I said before, scandal if it must be, but I hope you prefer the other way and have pity for the children and their folks.
Archbishop, Washington, D.C.

March 30, 1949

Your Excellency:

I have been told that this will never reach the eyes of the Archbishop, but I am appealing for the sake of my children and all the children of Holy Apostles in New Berlin.

For once room out here the sixth, seventh, and eighth grades are together. They are given "catholic" lessons by Father Frueing - these lessons consist of these subjects:

- Lecture on pregnant women
- A talk on change of life
- The statement that "when your mother lose their figures and get big and fat, they are going to have a baby."
- The problem of figuring out how
large the Blessed Mother must have been with the infant; by the time she made the journey on a donkey to visit her cousin Elizabeth.

I am not a confirmed crent, and I have not taken the word of my seventh grade daughter but have had confirmation of such lessons.

Sermons on the fifth commandment were as filthy and parshioners were completely shocked. With children attending the Mass, Father spoke of how probable it would be to have little seven and eight year old boys sliding their hands up a girl’s leg.

Our children have been told the things they must know at the age we feel is proper — I have taught books from the Church Mass for this purpose, but surely, Your Excellency, these are not proper subjects from a priest for this age group.
We have been told time and time again that Catholic education is the only thing for a Catholic child, but I don't believe even a public school lecture on these subjects without permission.

With all the dreadful things we read in the papers, we Catholic parents must curb and guide our children somehow, but we are absolutely hampered in our efforts out here. We have talked together and have come to the conclusion that, if we never had bad children before, we will now because of some of the thoughts which Father instilled in their minds.

We cannot take our problem to Father himself because out here we are living in a miniature Russia. A tempest tentum is all we get out of it, and we either conform to these rules or we may go elsewhere.
Because I know that no one will read an anonymous letter, I am signing my name, but my husband and I are fully aware of the fact that should this appeal be given any consideration, any success meeting the talk of the identity of the writer, we will, more than likely, be dismissed as members of the parish which has been done before. But we take this chance because our children's morals are our most important consideration.

If we are silent because of our fear of Father (and in that I include many parishioners) I feel that we can be termed "negligent parents" as many judges term parents of delinquent children.

Please protect our children,
Your Excellency, and please help us!

Yours respectfully,

Mrs.
August 5, 1955

Mr. [Name]
Milwaukee, Wisconsin

Dear [Name],

I wish to acknowledge your communication of July 27th.

Since the envelope was marked "confidential," it is not clear to me to what extent I am free to avail myself of the same. Obviously, if I am confronted Father with the various points brought up in the letter, he has a right to know who has signed the letter. It is not clear to me whether or not you wish this use of your letter to be made.

Thanking you, I remain

Sincerely yours,

Archbishop of Milwaukee
July 27, 1955

Most Reverend
Albert G. Meyer
Archbishop of Milwaukee
Milwaukee, Wisconsin

Excellency:
The undersigned, respectively the recent past president and the present president of the Holy Name Society of Holy Apostles Parish, humbly submit the accompanying complaint against Rev. C. Krusing, our pastor.
We are prepared to furnish names of corroborating witnesses to verify the substantial truth of each incident described in this complaint.
This complaint is not exclusive nor all encompassing but is rather a recital of incidents known to us of our own knowledge or on information and belief from witnesses who in our opinion are of unimpeachable veracity and character.

Very truly yours
Now come \[ \text{[removed]} \] to complain of Father Krusing as follows:

1) That he has an overwhelming preoccupation with sex and has discussed it both publicly and privately, from the altar as well as elsewhere, in an improper fashion, detrimental to children particularly and the parish as a unit.

E.g.

A) During the school year of 1953-54 Father Krusing gave detailed instructions to the girls of Holy Apostles Parish school, some as young as the age of nine, concerning the physical act of reproduction including diagrams of the sexual organs. At this time he told the girls they were filthy, messy beings, and left them with the impression their sole purpose for existence is the satisfaction of the male.

B) He printed in the Sunday bulletin a prohibition against wedding gowns which exposed the "carnal cleavages" of the wearer.

C) In early summer of both 1954 and 1955 he declared from the altar that girls and ladies were wearing shorts so abbreviated as to expose their "abdominal crevices".

D) At a meeting of the Holy Name Society he described the pictures of nude men and women presented in the Art Magazine published by the University of Wisconsin in lurid detail, making definite mention of breasts, nipples and other parts of the human anatomy. The guest speaker at that meeting was a woman.

E) On the last day of school 1954, from the altar, he told the assembled children and parents that if mothers allowed their girls, even little three and four year olds, to wear shorts and any such child should
be ravaged by a teen aged boy the crime would be
that of the girl, and furthermore, that the civil
law should be changed so as to punish the girl as
the transgressor.
F) Last week a non-Catholic neighbor volunteered the
following question to one of the plaintiffs, "What's
the matter with Father Krusing, I don't speak to
him very often but everytime I do he talks about
sex?"
G) Father Krusing's sermon for the 17th of July just
past was prefaced by saying that he would discuss
the sixth commandment strictly from a theological
point of view, and would say nothing to incite or
arouse. He proceeded to admonish the mothers to
watch carefully the boys with whom their daughters
kept company because the boys were basically beasts;
but that the mothers knew what boys were like, just
like the men they married; but perhaps some mothers
had named their men down a bit. Further that the
woman's sexual impulse was for affection while that
of the man was an "erupting, driving" force that
must be satisfied. He admonished the congregation
that no sexual experience is allowed outside of
marriage, but he went on to point out specifically
the things allowed in marriage such as fondly, touches
etc.

2) That Father Krusing, both publicly and privately,
from the altar as well as elsewhere, held Father
Okopinski up to ridicule and desparagement to the
detriment of the reputation of Father Okopinski and
the integrity of the priesthood.

E.G.

A) On the occasion of a First Holy Communion party
at the home of a parishioner in May of 1964 Father
Krusing referred to Father Okopinski as the "little
Polak."
B) At the parish card party on May 1, 1955 he told a group of persons, among them a non-catholic, that Father Okopinski "didn't walk like a man, talk like a man, or act like a man."
C) Father Kruising habitually referred to Father Okopinski as "Junior."
D) On many occasions Father Kruising publicly criticized Father Okopinski for being too slow in the Celebration of Holy Mass.
E) At an executive board meeting of the Holy Name Society Father Kruising criticized Father Okopinski for being overzealous in trying to correct bad marriage situations.
F) Father Okopinski was gradually eliminated from all outside activities of the parish such as Holy Name, Ladies Sodality etc. In fact Father Kruising solicited for more lay-teachers so that he could relieve Father Okopinski of the task of instructing the Neuman Club.
3) That Father Kruising has maliciously maligne all girls as a class without distinction causing great emotional upset in certain girls and engendering false ideas in the minds of boys.

E.G.
A) Father Kruising told the assembled congregation from the altar that the 6th, 7th and 8th grade girls were dirty, filthy, pigs and called on the Blessed Sacrament in the tabernacle as witness to its truth.
B) Entering a classroom during the last month of school this year Father Kruising singled out one girl and, in the presence of the class, accused her of "walking sexy", and of wearing a false complexion.
This procedure was repeated to the same child within
the week. The child was badly hurt and her parents have announced their intention to send her, along with her brothers and sister, to public school henceforth.

C) He offered to show the undersigned salacious notes claimed to have been written by the "girls" and confiscated by him. The offer was rejected. He further claims he has never found such a note written by a boy.

D) Mrs. [name], age nine, told his little sister that she would no longer play with her because Father said "girls were no good."

E) [Name] has remarked on several occasions that "girls were no good. Father said so."

F) Father Krusing at a committee meeting, said that little girls are all right but that when they reach the age of 12 or 13 they turned into sex boxes and were no good from then on.

G) On our way to a wake, there were several men in the car, Father Krusing state that he wasn't a woman hater but that he was the next thing to it and that the only real good woman ever created was the Blessed Virgin Mary.

4) That Father Krusing conducts parish affairs on the basis of a police state and dispose of persons not presently useful to him by means of character assassination.

E.G.

A) Father Krusing told [he would veto nomination of Mr. [name] as a holy Name Committee Chairman because Mr. [name] had a "bad family background and was always stabbing him in the back." Investigation indicated said Mr. [name] was an outstanding Christian who had and even conducted a daily block rosary for the intention of the Holy Father and Father Krusing.
B) That I spoke to Sister Superior of our school regarding tattling which appeared to be prevalent. Sister flatly stated that all the sisters condemned tattling. Upon questioning Sister admitted that Tattling was encouraged in the school and asserted when I asked if this practice was fostered by Father Krusing.

C) Father Krusing publicly stated that his private group of Mass Servers had requested he call a special meeting of their group for the purpose of discussing the disciplining of two of their number; that such a meeting was held and that the group suggested and voted the two culprits be dropped from membership and that he, Father Krusing, had reluctantly complied with their wishes. Interrogation of three of the 13 members of the group, including one of the culprits, disclosed that none of the three had heard of such a meeting, nor attended one. The culprit questioned was not appraised of the action nor the reason for it. His name was merely omitted from the servers' schedule.

D) Father Krusing went to the parents of an eleven year old boy and demanded to know where the boy had obtained fifty cents which he had but minutes previously spent at the local candy store. Moreover, he accused the child of pilfering the money from the church offering boxes. In fact the boy had earned the fifty cents helping a neighbor do some farm work. Subsequently Father Krusing asked this child how he could be so bad when his father was a daily communicant.

E) I, Father Krusing demanded I drop my activities, he said there probably wouldn't be room in the school for my children if I did not comply. I complied.
F) The retreat chairman upon presenting the list of retreatants to Father Krusing was criticized for asking certain men on the list to make the retreat, saying "he's no good," concerning various individuals on the list.

G) Father Krusing advised one family of children not to play with the children of another family also attending our school because the second family was "no good.

H) Father Krusing criticized me for using two three year old boys in a Holy Name function because their mothers were those terrible women who constantly stabbed him in the back.

I) Father Krusing stated that everyone on a certain street were no good, that they were all constantly stabbing him in the back and "would drive nails into my butt if they could.

J) Father Krusing accused the daughter of the local baker of improper conduct whereupon a controversy developed with the parents of the girl. Father Krusing told the parents to stay away from church, which they have done; and furthermore, from the altar he forbade the parishioners to patronize the bakers place of business.

K) That Father Krusing appoints women committee chairmen without consulting them and will accept no resignation for any reason including ill-health. Ladies thus appointed who do not serve are villified by a steady stream of gossip and innuendo.

L) Father Krusing ordered one grade school boy to stay away from church and off church property except for Mass on Sundays, after this boy had been involved in a minor escapade.

M) Father Krusing tried to dissuade a lay-teacher from giving two brothers, ages 13 and 14 attending
nate religions classes, extra instructions to prepare them to make their first Holy Communion on the grounds that they came from a bad family, that these children had no morals and were merely beasts.

5) That Father Krusing publicly indulges in racial prejudices.

E.G.

A) On the occasion of a Holy Name executive board meeting Father Krusing stated that the Polish parishes in Milwaukee indulged in practices condemned by the church and indicated that simony was one of these practices. Furthermore he stated that the Archbishop was aware of these practices and is trying to eradicate them but that the Polish people cling to their old country ways despite the Archbishop's efforts. Father Krusing stated that he has personally told priests of these parishes to become Americans as we are.

B) On the occasion of a Sodality meeting Father Krusing stated that all negro's smell.

6) Father Krusing has taken certain other actions which we find objectionable.

E.G.

A) He has discontinued the school bus as he says, "in order to separate the wheat from the chaff." "the good Catholics will find some means to get their children to school," and our first responsibility is to those who really want to be Catholics. He has admitted to us privately that he does not want to expand the school and this is a method of reducing potential enrollment, disregarding the conscientious people who have no other means of transportation as well as those lax families who most need the help of Christian educations.
B) That prior to our annual Holy Name poultry card party of last fall Father Krusing told us that the Archbishop had advised certain pastors, among them Father Krusing, to refrain from conducting any type of gambling at parish functions; but that he wanted a lottery at the card party, fearing financial failure. The officers objected to the lotteries and Father Krusing in the last instance left the decision up to the officers.

C) That two years ago Father Krusing abolished all youth activities in the parish. The very last of these activities was a softball team managed by Father Okopinski. Father Krusing told the executive board that he had expressly directed Father Okopinski to disband the ball team but that Father Okopinski had deliberately disobeyed him. Subsequently Father Okopinski testified that no such directive had been given.

Father Krusing accused the retreat master who had given a conference on youth problems and activities of deliberately trying to destroy all that Father Krusing had spent years in building. Furthermore he accused the Holy Name president of stabbing him in the back by asking the retreat master to give his conference to Father Krusing. This accusation was groundless and Father Krusing abused the man to whom he had made the accusation for trying to appraise Father Krusing of the true facts in the matter.

Father Krusing wrote a letter to the retreat master and among other things advised him that the youth in his parish were well provided for while in point of fact not one youth activity existed in the parish.

Father Krusing has frequently stated that the C.Y.O. movement was harmful instead of salutary
and on one occasion stated that the Archbishop
and most of the older pastors agreed with him.

From the stated evidence which we are prepared to
verify by other testimony we conclude that the affairs
of Holy Apostles parish are conducted with a violence
which is of fear and hatred and that the integrity of
souls is being thereby jeopardized and the possibility
of grave scandal is imminent.

Wherefore we pray that your excellency examine the
facts and if our conclusion is borne out take whatever
measures are necessary to correct the abuse.

Dated this 27th day of July 1955
August 6, 1955

Most Rev. Albert Meyer
Archbishop of Milwaukee
2000 N. Wisconsin Ave.
Milwaukee, Wisconsin

Excellency:

We appreciate your concern over our identity in confronting Father with our charges. We have felt a strong moral compulsion to take the action we have already taken and we certainly give you our permission to disclose our identity in case it is necessary in order to arrive at a proper conclusion in the matter.

We feel you are somewhat familiar with the allegations made in our letter of July 27th and know that you will not compromise us unless in your judgment it is necessary.

We reiterate that we welcome a personal conference on the matter and would also welcome the opportunity to submit witnesses for your interrogation.

It is our observation that the condition of the parish is deteriorating daily at an increasing rate and we pray that some conclusion may be made before the damage is too great.
June 11, 1956

The Rev. Oswald G. Kruse,

Waukesha, Wisconsin

Dear Reverend Father:

This letter is to inform you that I am transferring you from the pastorate of Holy Apostles Parish, New Berlin, and appointing you Pastor of Sacred Heart of Jesus Parish, St. Francis, Wisconsin.

This appointment is to become effective on Tuesday, June 26th, on which date you will kindly report to your new assignment.

In view of the fact that this is a transfer from one pastorate to a new one, you are hereewith dispensed from making the profession of faith and taking the oath against modernism as required by Canon Law.

Wishing you every blessing of God in your new field of labor, and expressing my most sincere thanks for the fine work done in your present assignment, I beg to remain with best wishes and the assurances of a remembrance in prayer.

Very sincerely yours in Christ,

Archbishop of Milwaukee.
September 1, 1956

The Rev. Oswald C. Krusing
Milwaukee, Wisconsin

Reverend dear Father:

I herewith appoint you Ordinary Confessor for the students at St. Francis Minor Seminary.

You may confer with Father Riedel, the Rector, relative to arranging a time suitable to the Seminary schedule and your own responsibilities.

With every best wish and blessing,

I remain

Very sincerely yours in Christ,

Archbishop of Milwaukee.
October 24, 1958

The Rev. O. G. Krusing
Milwaukee 7, Wisconsin

Dear Father Krusing:

Pursuant to our conversation of several days ago this letter is to inform you that I am accepting your wish for a transfer from your present assignment.

I herewith appoint you Administrator (ad normam Canon 472-473) of Holy Name Parish, Racine, effective Tuesday, November 4th, on which date you will kindly report to your new assignment.

Wishing you every blessing of God in your new field of work and again commending you for the fine work done at Sacred Heart, St. Francis, I remain

Very sincerely yours in Christ,

Administrator
Archdiocese of Milwaukee
February 13, 1959

The Rev. Oswald G. Krusing
Racine, Wisconsin

Dear Father Krusing:

You are as of this date appointed Pastor of Holy Name Parish, Racine, where you have been serving as Administrator. You are dispensed from repeating the Profession of Faith and the Oath against Modernism.

It affords me great pleasure to make this appointment and I assure you that my prayers are joined to yours as we ask God to bless your labors in this new field.

Sincerely yours in Christ,


The Most Reverend William E. Cousins
Archbishop of Milwaukee
March 15, 1962

Bishop William Cousins
Milwaukee, Wisconsin

Re: 

Dear Sir:

I have been consulted by of with regard to certain complaints against Oswald Krusing, Pastor of Holy Name Church, Racine, Wisconsin, involving their daughter age ten. Specifically, complain that Oswald Krusing sexually molested their daughter and that these offenses occurred many times over the past two years.

The Priest occupies a home together with his Mother, as housekeeper, and two other priests. While inviting the girl to his home to play cards, on many occasions he took the girl to his private bedroom and took the following action. He undressed her, undressed himself, masturbated in her presence, asked her to touch his penis, lay on top of her, kissed her on her lips, told her he loved her, and told her to say she loved him, and touched her at her breasts and vagina. He told her not to tell her Mother, the police or the Bishop.

On Sunday, March 11, 1962 after receiving a telephone call from the Priest requesting her to come to his home, told her Mother of these experiences.

The Priest telephoned to several times each day on the following Monday, Tuesday and Wednesday. asked him why he had betrayed her trust, and "painted the girl black." The Priest spoke of human weakness, and stated that had not been sexually molested.

wish to discuss these charges with you at your earliest opportunity.
March 22, 1962

The Most Reverend Roman R. Atkielski D.D.
Milwaukee, Wisconsin

Your Excellency,

This morning I phoned the Chancery but I could not speak to you, since you had left. I spoke to Monsignor Beres, stating that I was taking a vacation beginning tomorrow.

I leave here for New Mellery, Dubuque, and I should be at the Trappist Monastery by early afternoon. I made the arrangements by phone with Father Daniel, the Guest Master, stating that I would remain for a week or slightly less. So tomorrow, Friday, I leave here.

The phone number there is [redacted]

This afternoon [redacted] phone about her boy [redacted] and a school circumstance. She was kind and assuring. She emphasized their determination that there would never be any publicity or scandal, that no person knows of this and that no person will be told. She stated further that the lawyer was ordered never to disclose the affair and that this was to remain ever personal and private and religious.

You stated that the Archbishop would call me in, but he has not done so. Since you placed great emphasis upon my departure before the end of the week, I presume that I cannot wait longer than tomorrow morning, Friday. If the Archbishop wishes to see me, he may decide the day and the time and I will return. If that be a case then I would prefer to meet him in his residence rather than walk upstairs in the Chancery which would be most embarrassing because of the Tribunal officers, who are my associates in marriage case working, or rather, with whom I associate in Tribunal work.

Respectfully,

[Signature]

ADOM015529
No continuation.

Plan for doing it again.

To complete act after a couple of months again.

Even after marriage, he would still go after her.
Dear Frankie,

Here I come again - pardon but I'm crowded and lonely. This whole little monstrosity is so different from a Paderewski theory and this incident is annihilating. I'd play Beethoven in deportation now. The biggest mistake I made it clear this morning he'd like the whole room vacated by Friday for a group of relatives arriving then. If I don't feel by Tuesday when I write my RPA and explain I am almost reduced to a blank page - I promise all will be well - and if you as many mistakes or misconduct - it'll all be corrected.

You are very tactful - could you - get your appointment. I wonder if the second will be quiet.

There's an odd sense of things being silenced. They seem like at

or the sound went wide - they're not beyond understand. I believed there's a couple blocks with it. Then I learned

on a return room. Since Rodenstrom's Fort Washington is doing its best, I can't believe it, I don't feel that place. Not since the mayor's speech is right. I can't recall from such lessen to stop in there.

As administrator or as Beller. The Town was never so near as I am now - never never. This is terrible.

If not so good couldn't find Arnold bused to taking
dark fortun' me for a couple of weeks somewhere. I know he would, and the room, or your place. You'd in as checked one summarized. I actually shank especially

at the knee and worse, the arms and legs much no appetite - and horrible hot little sleep.

Should I wrote telling you it is more - which

and make out. I think you'll take care of that crowd.

What about Ford? I am on the Camera Committee

and Ford can and the three. I am virtually ready. An explanation offered. You won't that any such. I know you'll fix it up well. Good night.
I hope this is not the death of my & g. mother.

Thank you for phone my other letter, &

Of course I am not because of the

term & the time we lived with my mother at 40

for a while. We just kept our 

people and I'd like to build it up by something as when

the last got some small income. Is it a talks to

you about this WEC you might suggest the above

of the phone. I'd come. I'd go to

a pay phone couldn't I? You'll be there by Monday

so maybe I'll phone you from there "call" (or something)

Wed. Am. as Thursday Am. as Thursday Am. as

or we were your phone conversation or letters

I'll be and I will be very careful. Thanks for sending

this and my first letter to you. More as Thursday...

I know about WEC & we

Charity Sunday Dec. 27 & was there & wanted it really work-

it up. They too WEC confirm on the Churches only &

about here - and it's finally understood that we help

not spend my time - I try to pray to read at chapel

but round tables prompt me into distraction and

readiness application. I'm also attempting to recover

dogma. In the Church the crucifixes and other

pictures are already covered with purple. In the

area corner there is a statue of St. Barbara! The

people services are surprising in only

the superb tradition of Gregorian Chant. The

monks are pleasant. But all this seem-

only I emphasize my weaknesses, God's mercy.

You will never properly be able to appreciate the
great things in life, misery &

and prosperity
Tuesday

Dear Frank,

I am gratified to you that I was admitted here yesterday. I arrived in early evening. I was a closed unit (ward) and from the rigid control and management here I conclude it is psychiatric - which allows no freedom at all - just strictly plant me. But the doctor has not as yet called on me, which when he does I hope will prompt some modifications. I'd like to say Mass - at least visit the Blessed Sacrament in the Chapel.

Doctor Reagan has not yet made his appearance, but an orderly did interview me, but I did not disclose to him the point of my presence here - saying he preferred to declare the details to Doctor. Doctor made a preliminary physical examination and concluded that my body health appears excellent, but that further tests would continue.
Upon arrival yesterday evening, I was given a lung T.B. test before being admitted to a room (J63). This morning there were the urine and blood tests.

I am in psychiatric closed ward - reason - because there is no place in the open psychiatric ward but at such a time when there is an opening I shall be transferred (room 171). There is no clothes closet, only bare walls - a fine bed - one wood chair - no light switches - 3 emergency buttons - no control of windows - my room except one clothes which have been removed - including money, watch, books, stamps, razor, etc., and even the eye glasses are removed from the room at night. The patients in this closed unit are sick enough. We eat assembled in a kind of recreation room. Food will quickly end in weight reduction. Time seems to drag and drag, a radium nurse went with me in a bed, but the doctor will allow me chapel privilege all else could be graciously supported, still I have no complaint - feel I am happy.
Dear Tromme,

Still writing in the same, but expect to be in a different room within a week. So far several physical tests which are completed as satisfactory and he expects to order in others that are needed more.

Dr. ___ gave me a Clypical psychology test yesterday simple and elementary apparently and said there would be no more till that time. The neurologist hasn't yet entered the case but Dr. ___ said he'd be the last call on me. Today he was here but did not call on me of his own accord. He was more to be with the rest as he's got twelve to deal with. I was consulted only twice by Dr. ___

I wrote to mom but you and my sister.

I did write the Archbishop a short note of appreciation for sending the cello. He's agreed to; Ascribed and thought, he didn't decide to ask you on the phone about my taking the Archbishop's got temporarily sickness and whenever you say I'll have there last 3 days. I suppose it'll be two to three weeks here. If the Archbishop decides on longer, here a long long stay is not envisioned. N.C. spoke.
about my getting a small pension. I start
in much better shape now than I ever was before;
but you see in my dreams I can
sometimes hear the words "I am
not known, but while I work I can attain
success." When I decide upon something different
like perhaps a novel. I don't want to give up
on some fine points. Perhaps someday there
could also be some great urgency upon the
archbishop for such work as best temporally
in nomine domini. Then there are still
those who say 'tis a sin to write
fictions. It was allowed by one of the first
prelates - and apparently it's a privilege with
continue. I'll be allowed, and other privileges
very soon to walk alone by myself and
only in certain places. I shall be able to
to the Capitol, University Museum, Library,
Art Institute, College, Cathedral, Court, Court
Orthodox, Lutheran, Churches, and their
interests also. But I'll wait for these
again. I thank you for your generous
interest in my behalf, but it's many times
more than I did for the in the damage incident.
Thank you, again.

[Signature]
Dear Francine,

Yesterday afternoon I made a call here in my room - friendly and then spoke in some detail of the telephone conversation with the Archbishop. Of course, the conversation depended upon the Pope - this time to his Chicago convention. But it returned again, when adding the report will make to WEC, which apparently will smite his hope with gloom. It is a fine gentleman, but not too well versed in Catholic detail - mysterious, but not deep in the "central council religion". He talked and perhaps high in Catholic thought in Communion publication - and saying that it is very liberal. As far as he has not developed any corrective line but suggest especially the function line - and attitude of the official. Formerly stated the report would be infertility now be stated, he'll render a report personal and important to WEC, and sadly enough, we have had no added conversation pointed to the case wherein anything could be added to the history of that case. It remains very
June 22, 1964

The Rev. Oswald G. Krusing
Notre Dame Infirmary
Elm Grove, Wisconsin 53122

Dear Father Krusing:

By this letter I herewith transfer you from your position as Chaplain at Notre Dame Infirmary, Elm Grove, and I officially appoint you pastor of St. Charles Borromeo Parish, Milwaukee, effective Wednesday, July 1st, on which date you are asked to report to your new assignment.

You are asked to make the required Profession of Faith and to take the Oath against Modernism in the Chancery before July 1st.

It affords me great pleasure to make this appointment and I assure you that my prayers are joined to yours as we ask God to bless your labors in this new field.

Sincerely yours in Christ,

Most Reverend William E. Cousins
Archbishop of Milwaukee

COPY
June 24, 1964

The Rev. Oswald G. Krusing
Notre Dame Infirmary
Elm Grove, Wisconsin

Dear Ozzie:

Many thanks for your good wishes on the Feast of St. William. I appreciate your thoughtfulness.

I had hoped to talk to you earlier about your appointment to St. Charles Borromeo. There was some thought that Father Bob Schweizer might be unable to continue as pastor and that Our Lady of Sorrows would provide an opening. Actually, I believe that St. Charles provides a better future and presently offers more of a challenge. For that reason I am happy that you accepted the assignment, knowing that a growing parish is in good hands.

With warm personal regards and with renewed thanks, I am

Sincerely yours in Christ,

Most Reverend William E. Cousins
Archbishop of Milwaukee
March 8, 1966

The Reverend Oswald G. Krusing
Pastor, St. Charles Borromeo Parish
Milwaukee, Wisconsin 53221

Dear Father Krusing:

By this letter I herewith transfer you from the pastorate of St. Charles Borromeo Parish, Milwaukee, and I officially appoint you pastor of St. Rita's Parish, West Allis, effective Tuesday, the 22nd day of March, 1966, on which date you are asked to report to your new assignment.

Permit me to advise you that you are dispensed from making the Profession of Faith and taking the Oath Against Modernism as is required by Canon Law for newly appointed pastors.

With the warmest of personal regards and wishing you God's choicest blessings in your new field of endeavor, I am

Sincerely yours in Christ,

Most Reverend William E. Cousins
Archbishop of Milwaukee
June 19, 1969

Mr. Norman Schuch, FN
1733 South 57 Street
West Allis, Wisconsin 53214

Dear Mr. Schuch:

The archbishop herewith approves the selection of Father Krusing to be the Faithful Friar of the Monsignor Arnold General Assembly of the Knights of Columbus for the forthcoming year, providing he is willing to accept these responsibilities in addition to his present duties. Again, my personal congratulations to you.

Sincerely,

(Meagr.) Francis M. Beres

cc: Fr. Krusing
January 8, 1970

The Most Reverend William E. Cousins, D.D.
Archbishop of Milwaukee
Milwaukee, Wisconsin, 53233

Your Excellency,

May I present my request for retirement from the active ministry?

If you accept this I would resign my pastorate at St. Rita's Church in West Allis, to be effective February 16, 1970. I do also offer my resignation from the positions of pro-synodal judge and defender of the bond in the Archdiocesan Tribunal, effective the same February 16, 1970.

I shall abide by your opinion in regard to this request. If you prefer that I appear at your office because of this, I shall do so.

Respectfully and gratefully,

Oswald G. Krusing.

Oswald G. Krusing.
January 19, 1970

The Reverend Oswald G. Krusing
West Allis, Wisconsin 53219

Dear Father Krusing:

Upon my return from the Bishops' Communications Workshop in New Orleans I found your letter of January 8th awaiting me.

I could not do less than recognize your request for retirement from the active ministry. You have served well and faithfully in your various assignments, and you have made a contribution to the Archdiocese that will remain a credit to your priestly zeal. Our personal relationships have been such as to make my own expression of gratitude one that is sincere and heartfelt. I have worked with you as a fellow priest, and I have valued you as a friend.

Acceding to your written request, please accept this letter as an acceptance of your resignation as pastor of St. Rita Parish in West Allis. Your resignation also applies to your positions of Pro-Synodal Judge and Defender of the Bond in the Archdiocesan Tribunal. The effective date for all will be February 16, 1970.

I shall immediately acquaint the Personnel Board with your decision.

I am always greatly concerned with arrangements made by our retired priests. I feel that they should live in surroundings consonant with their priestly dignity and under conditions that will do justice to their needs. You have made no specific mention of your future plans, but I am confident that you have given much thought to the matter. If there is anything we can do to supplement your plans, you have only to ask.

With the warmest of personal regards, with renewed thanks for your loyalty and service, I am

Fraternally yours in Christ,

Most Reverend William E. Cousins
Archbishop of Milwaukee

Cc: Personnel Board
February 13th, 1970

The Reverend Oswald G. Krusing, S.T.D.
St. Rita Parish
West Allis, Wisconsin 53219

Dear Father Krusing:

By virtue of the Apostolic Letter motu proprio "Pastorale Munus" of Pope Paul VI, n. I, 10, permission is hereby granted to you to celebrate Mass daily, even on the more solemn feasts, at home but not in a bedroom, the liturgical laws being observed.

With all best wishes and kindest personal regards, I am

Fraternally yours in Christ,

Sylvester F. Gass
Vicar General
The Rev., Monsignor Sylvester F. Cass, Vicar General, Archdiocese of Milwaukee, Wisconsin

By this letter you are informed that as of this date I tender my resignation as director of the Apostolate of Christian Renewal in the area of the Archdiocese of Milwaukee, and also of the state of Wisconsin.

Respectfully,

[Signature]

Reverend Oswald G. Krusing,

Copies of this to:

Sister Mary Francis Muss, S.S.N.D.
Reverend Oswald G. Krusing  
St. Francis, WI 53235 

Dear Father Krusing,

As you are aware I must frequently review the situation of priests who have had allegations of misconduct placed against them. You know of my comments at the Spring Assembly for Priests where I indicated that even retired priests may have to have some restrictions placed on the ministry they can offer. My concern is both to ensure that the integrity of the priesthood is upheld and to protect the diocese from any allegations of improper monitoring which might place persons at risk.

I have pondered how best to proceed with decisions regarding your status and exercise of ministry. I must bear in mind both my responsibility toward the good of the whole community and respect for your individual rights.

Given the serious nature of the obligations of celibacy, as well as the seriousness of violations alleged to have occurred by you, I find that some necessary and prudent precautions must be taken. This decision is ultimately a pastoral measure to protect the rights and reputations of all involved.

Therefore, I am enclosing a document which specifically details any ministerial restrictions which are to be observed by you.

I know that I can count on your cooperation and obedience in this matter.

Peace and blessings.

Sincerely yours in Christ,

+Raymond G. Weakland, O.S.B.
Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee
In response to the pastoral needs of this Christian community, in virtue of my authority as diocesan bishop (c. 381, §1), and in accord with the provisions of canon 49, I formally place upon Reverend Oswald Krusing the following obligations:

1) To refrain from all contact with minors;

2) To cease until further notice all public ministry including the celebration of Eucharist in other than a private setting with only another priest or priests in attendance; the celebration of any other sacraments will require my explicit permission in each case;

3) To avoid all places and situations that, from past experience, have been occasions of serious temptation in the area of sexual morality;

4) Until further notice the faculty to hear confession is revoked.

The reasons motivating this decree are the allegations of sexual activities in violation of the obligation of clerical celibacy (c. 277, §1). These restrictions are seen as necessary and prudent precautions and will remain in effect until notice of their revocation.

Given this 25th day of May, 1995

[Signature]

Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee

[Signature]

Chancellor/Notary

SEAL

3501 South Lake Drive, P.O. Box 07912
Milwaukee, WI 53207-0912 • (414)769-3497

ADOM015607
DEPARTMENT OF THE CHANCERY
ARCHDIOCESE OF MILWAUKEE

SEXUAL ABUSE INTAKE REPORT

Intake Call:

Date: 6/17/04
Time: __X__ Phone
By: DR
___ In Person

Date: 6/21/04
Time: 11:00 a.m.
___ Phone
By: DR
___ In Person

Director Contact

Person Reporting:
Phone Number:
Current Address:

Allegations made by:
(if not same as above)
Name:
Address:
Phone:

Date of Birth:
Age at time of Allegations:
10-11 years old

Allegations Against:

Fr. Oswald Krusing

Time Period:
approximately 1934

Where:
Holy Rosary Church in Kenosha,
St. Catherine’s Hospital, other places

Reported: (Previously? To Whom?)

Both ___________ previously, and ___________ today told me about how ___________ spoke to Bishop Skiba once on a trip to Milwaukee when Fr. Krusing was still alive. ___________ told Bishop Skiba about how his mother had been sexually abused by Fr. Krusing. Bishop Skiba reportedly said “oh no, not another one.” “That’s where it stopped, it ended there.” According to ___________ recently sent Bishop Skiba a letter about this incident in which he pointed out “the man was still alive when I told you” and that he found the response “inconsiderate and cruel.”

Alleged Abuse:

___________ explained that Holy Rosary Church became a mission church and today is Our Lady of Mt. Carmel. She also explained that the rectory was dilapidated, so Fr. Krusing had a room at St. Catherine’s Hospital.

“It started at age ten, ___________ We were walking down the hall (at St. Catherine’s Hospital), he was holding my hand, I can see the dress I had on.” ___________ became tearful as she explained “he got me in a room. Next thing I recall is he picked me up and laid me on a bed. He covered my eyes with one hand and pulled down my pants with the other hand. He was feeling all around. Next thing I knew he left the room and I heard the toilet flush. From there it progressed to intercourse, oral sex, manual masturbation.” “He had a Ford coupe. ___________ He had the panel lights covered with a handkerchief because he had one hand busy (feeling me under my panties). Those rides, ___________ Whenever he had the urge, he would pull the car to the side of the road and have intercourse with me. Whenever and wherever.” There were also occasions where Fr. Krusing would manage talking with others in a public place with her next to him and one hand in her panties. One such incident was when parishioners were publicly protesting his departure because “they thought he was the greatest thing on earth, the greatest thing ever.”

“He took me to his mother’s house in West Allis, and introduced me to his sister and his nieces.
[Redacted] recalled that her mother made noon dinners for Fr. Krusing and she took them over. She believes that may be how it started. When he was away for awhile, he wrote letters to her – she started looking for those letters before coming today. She said the abuse continued until he was moved elsewhere, lasting a couple years. "Why was he moved so much? Did they know?"

**History:**

Current Therapist: None

Next Steps: [Redacted] is very emphatic about wanting the names of all priest offenders published.

[^4] I suggested that she consider psychotherapy to help with the ongoing emotional struggles.

Report given to:

- [x] Archbishop Timothy Dolan
- [x] Bishop Richard Sklba
- [x] Fr. Joe Hornacek (Clergy)
- [ ] Fr. Al Veik (Religious)
- [ ] Rick Tank (Non-Cleric)
- [x] Barbara Anne Cusack
- [ ] District Attorney

Typed 6/22/04
Intake form
smz/Revised 12/5/02

ADOM015625
February 17, 1970

Rev. Donald E. Reiff
Archdiocesan Personnel Board
1500 South 29th Street
Milwaukee, Wisconsin 53215

Dear Rev. Reiff:

Your letter of January 30th, plus Fr. Krusing's subsequent audience with His Excellency, Archbishop Cousins, has convinced us to accept his resignation.

However, when a Pastor, who is an excellent priest, resigns his pastorate and gives as his reason "he has his soul to save and thus life in the rectory has become unbearable" — this requires no elaboration. We have been assured the matter will be taken care of.

Thank you for your interest and advice.

Sincerely,

[Signature]

Harvey J. Jarantoski
President, Parish Council
January 30, 1970

Mr. Harvey J. Jarantoski
C/o St. Rita Congregation
2318 South 61st Street
West Allis, Wisconsin 53219

Dear Mr. Jarantoski:

The Personnel Board is in receipt of your letter of January 22, 1970 regarding the resignation of Father Oswald Krusing. It is quite a tribute to Father that such a strong endorsement of his contributions be recorded by the Parish Council.

However, as stated in our telephone conversation of January 20, 1970, Father's resignation has already been accepted by the Archbishop, and we feel that it would be unfair to force a man to continue to carry such heavy obligations in these days of turmoil, when he has made his preference extremely clear.

The underlined clause in your letter opens up rather extensive possibilities. We would appreciate your elaborating on "the problem(s) which precipitated his resignation." Perhaps the matter might be pursued in depth; we await your response to the question.

We appreciate your obvious interest and concern.

Sincerely,

ARCHDIOCESAN PERSONNEL BOARD

Rev. Donald E. Reiff
Secretary
SAINT RITA CONGREGATION
2318 South 61st Street
West Allis, Wisconsin 53219
Phone 541-7515

January 22, 1970

Fr. D. Reiff
Archdiocesan Personnel Board
1500 South 29 Street
Milwaukee, Wisconsin 53215

Dear Fr. Reiff:

This is to confirm our telephone conversation of January 20th
in which I had expressed to you the Council's request for you, and the
other Personnel Board members, to defer any action on Fr. Krusing's
letter of resignation until His Excellency, Archbishop Cousins, responds
to our request for an audience.

For your information, the following is the resolution unanimously
approved by the Parish Council.

"That the Council demands that Fr. Krusing reconsider his
resignation and to do all in our power to prevent its
acceptance by the Archbishop and to do whatever is necessary
to reconcile the problem(s) which precipitated his resigna-
tion."

The underlining emphasis is mine, merely to remind you of our
discussion relative to the problem that must be solved whether Fr. Krusing
leaves or remains. Thank you! I remain --

Yours in Christ,

[Signature]

Harvey J. Frantzoki
President, Parish Council

RECEIVED JAN 27 1970
1. "egotistical manner" — "sick or mentally deficient"
2. Obsession with sex
3. Overly concerned with women's legs — crude comments, etc.
   (adults for boy, about age 10)
4. Insulting crude remarks to any woman, especially (extra-adaptation, brow-beating)
5. Refuses to hire janitor
6. Uses unqualified teachers (as long as they're male)
7. Abuses from pulpit at class meetings, etc.
8. Punishes persons till they cry, at Command's reply
9. Lie about men (Health Dept)
10. Lie about priests (many times they think — do things)
11. Lie about parishioner (misquoting them to men's wives)
12. Unkind to sick
13. Families leaving parish & society
12. Dr. Barbara Reinke
On January 12, 2004, I met with Dr. Barbara Reinke for a review of several current cases including [redacted], [redacted], [redacted], and [redacted]. We also discussed the fact that a November invoice for $1,400 for treatment plan review from Dr. [redacted] had not been paid. We agreed that the matter should be resolved and decided that problematic situations would be encouraged to go to mediation without treatment plan review, out of a sense of care for the resolution of these situations and the good of victims, as well as good stewardship on our part. RJS

14. [redacted]
On January 12, 2004, in the context of a meeting with Dr. Barbara Reinke, we agreed that therapy and spiritual direction reimbursement would be concluded and that she would be requested to move into mediation. Further research by [redacted] revealed that the Archdiocese had already contributed $15,069.0 to her therapy and spiritual well being as of December 31, 2003. RJS

17. [redacted]
On January 12, 2004, in the context of a meeting with Dr. Barbara Reinke, it was agreed that therapy costs be discontinued, since [redacted] has terminated her relationship with [redacted] and is already in the group mediation process. The allegation has been viewed as very questionable. RJS
Born: Apr. 27, 1899, at Jefferson, Wis.

Studies: Classics: Salesianum. Theology: Jesuit Gregorian University at Rome. Awarded Doctor's Degree in S. Theology.


- St. Victor, Monroe, Dec. 9, 1927.
- Imm. Conception, Milwaukee, Feb. 15, 1928.
- Holy Redeemer, Madison, Feb. 12, 1930.

Name: ERUSING, REV. OSWALD G. S.T.D.
Took up residence at St. Catherine Hospital (still in mission to Indians) - April 16, 1934.


Pastor St. Stephen, New Calum, Sep. 20, 1939.

Left for Cistercian Monastery November 30, 1941

" " Trappist Monastery, Cumberland Valley Falls, Rhode Island

To Superior Dec. 16 '42


Approved Advocate, May 14, 1947.


Appointed Pro-Synodal Judge, to complete unexpired term of Father H. Spaeth, Sept. 16, 1957. (Term expires July 26, 1964)

Administrator, Holy Name Parish, Racine, Wis., Nov. 4, 1958.

Pastor, Holy Name Parish, Racine - Feb. 13, 1959 (* April 5, 1963

Chaplain, Notre Dame Infirmary, Elm Grove - May 1st as D.V.

Pastor, St. Charles Borromeo, Milwaukee - July 1, 1964

App'td. Pro-Synodal Judge, Sept. 8, 1964; Pastor at St. Rita, W. Allis Sept.

BORN

cont.

STUDIES

TONGUE

ORDERS

SUBDEACON

DEACON

PRIESTHOOD

APPOINTMENTS Resigned pastorate St. Rita, W. Allis Feb. 16, 1970. accepted

Resignation accepted Pro-Synodal judge; D.V. Roman cases, Feb. 16, 1970

Retired - February 16, 1970

Died at Archbishop Cousins Catholic Center, Milwaukee-October 29, 1995

NAME

+ KRUSING, REV. OSWALD G. S.T.D. (2)
August 30, 1995

Rev. Oswald Krusing
Cousins Center - [Redacted]

Dear Fr. Krusing:

In the context of a meeting with Archbishop Weakland on August 28, 1995 I had the opportunity to raise and review the issue of faculties which you had expressed in our earlier meeting.

After a consideration of the issues, Archbishop Weakland agreed to restore your faculties for Confession when personally approached by a visitor in an individual fashion. In view of his letter of last May however it is understood that restored permission would not include making yourself available to parishes of the area for Sacramental help out. Thank you for your understanding and cooperation in this significant area of priestly ministry.

May the Lord continue to bless you with peace.

Sincerely,

Most Reverend Richard J. Skiba
Auxiliary Bishop of Milwaukee

RJS/rt
<table>
<thead>
<tr>
<th>Last Name</th>
<th>First Name</th>
<th>Date of Ordination</th>
<th>Assignment</th>
<th>From</th>
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<th>Current Status</th>
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<tr>
<td>Krusing</td>
<td>Oswald</td>
<td>1926</td>
<td>Sacred Heart (Sun Prairie)*</td>
<td>1927</td>
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<td>Trappist novitiate **</td>
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<td>St. Louis (Washburn) ***</td>
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<td>Holy Name (Racine)</td>
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<td>Notre Dame Convent Infirmary (Elm Grove)</td>
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<td>St. Rita (W Allis)</td>
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*Madison was part of Archdiocese of Milwaukee until 1946  
**Tested a vocation to monastery  
***Transition back to diocesan life

1947 – Report from parishioner at Holy Apostles – K’s “inappropriate conduct” with reporter’s niece (no record of response)  
Undated and unsigned letter with allegation about K’s abuse of daughter – demanding that he be moved and refusing to involve police out of concern for daughter and other suspected victims (no record of response – with no date, hard to place chronologically)  
1949 – Letter from Holy Apostles parent complaining about language used in junior high classes about sex education  
1955 – Letter from Holy Apostles parishioner regarding K’s language and preoccupation with sexual matters, disrespect for females, singling out certain children, families, even neighborhoods and business and publicly calling them bad  
1962 – Letter accusing K of sexually molesting girl – K confronted by Auxiliary Bishop Atkielski and denied it at first – attorney for parents contacted diocese and said parents wanted no publicity – K sent to Trappist monastery in Iowa for penance – letter from K from monastery to Monsignor Beres speaks of “misconduct” and “mistakes” but minimized impact and effect – moved from monastery to psychiatric hospital in
Minnesota for treatment – assigned to convent chapel as a “probation period” at recommendation of doctor – later returned to parish

K was a good friend of Monsignor Beres, a Chancery official who probably saw to his reassignment

No other reports of abuse prior to CURRENT CASE in 1997 reporting abuse from 1957.

Since 1997, Archdiocese has paid therapy costs for CURRENT CASE and husband of over $15,000.

Attempt lump sum for therapy part of agreement so they can manage on their own. Offer to match what already spent plus an additional $5,000 for total of $20,000. At approximately $2,000/year (based on what was spent for the last 7) this would provide ten years of therapy, spread out however they want it.
Entry for the File of
By Barbara Reink

January 13, 2004

I met with Sister Roseanne about the sexual abuse of her by Father Krusin at the end of eighth grade, during her senior year of high school, she attempted to tell Father Krusin about it. Subsequently, she told some others in the church, and she worries if any of them ever informed the archdiocese. During the course of our meeting, I connected with Father Krusin's history. I attempted to explain to Sister Roseanne that in 1950s and 1960s, and even in the 1980s when he first reported this incident to Bishop Skiba, sexual abuse was not handled the same way that it is now. I also explained her lack of records from Archbishop Cousins's time.

BR.982
Typed 2/5/04
DEPARTMENT OF HUMAN RESOURCES
ARCHDIOCESE OF MILWAUKEE

SEXUAL ABUSE INTAKE REPORT

Intake Call:

Date: Time: By:

Director

Date: 4/30/02 & Time: By: BR
5/6/02

Contact

Person Reporting:

Phone Number:

Current Address:

Allegations made by:
(if not same as above)

Name:

Address:

Phone:

Allegations Against:
Fr. Oswald Kreusing

Date of Birth:

Age at time of

Allegations:
around 11-13 yrs

Time Period:
Mid 1950s

Where:
Sacred Heart of Jesus Church, South Kinnickinnic

Reported: (Previously? To Whom?)
To Bishop Sklba in around 1986. She is calling now because she wants to know what was done with that report.
In her twenties she told Fr. John Michael Murphy in Milwaukee.

Alleged Abuse:
The summer before 7th grade she was very uncomfortable with “how the new priest was looking at me” in church. In 7th grade he came into her religion class and said “I found you.” He then sent her every day to come to the rectory for an hour. On her way from the school to the rectory every day she would go into church and “pray for God to help me.” “He hugged and kissed me, fondled my breast, had his hand between my legs and under my pants.” “He took me places (such as Racine), which my parents thought was cool.” This went on for two years. Around the time she was leaving 8th grade and then entering a ___________ she stood up to him, and said something like “didn’t your mother tell you not to do this to little girls?” “He was furious with me, asked how I could do this to him, but he left me alone then.” She recalls asking ___________ to go with her to ask him for a signature for the_________ so she would not have to see him alone. He reportedly took her to St. Catherine’s and continued to bring her gifts.

History:

Current Therapist:
None. I urged her to get one ___________

Next Steps:
Report back to__________ about Fr. Kreusing, including whether her 1986 report was acted upon.

Report given to:

X Archbishop Weakland

X Bishop Sklba

X Fr. Joe Hornacek (Clergy)

X Fr. Al Veik (Religious)

X Rick Tank (Non-Cleric)

X District Attorney

X Matt Flynn (Legal)

X Molly Hatfield (Insurance)

Intake form
November 14, 1968

Dear Father Reiff & Board Members,

This letter is to inform you of our decision regarding our dissatisfaction with our pastor, Father Oswald G. Krusing.

As you recall, three ladies from St. Rita's had a personal interview with you several weeks ago. Since that time, we did as you directed, preparing a statement listing the reasons of our discontent with Father Krusing's administration. However, prior to requesting parishioners' signatures, we sought the advice of Father Joseph Zeiheh as to the advisability of our action since we anticipated retaliatory measures by our pastor toward our three associate pastors. Father Zeiheh, though he admitted conditions were most unfortunate, suggested that we wait, informing us that Father Krusing is continually speaking of retiring next May. If only this were true! We have accepted Father Zeiheh's decision, knowing full well that any action on the part of St. Rita's parishioners will hurt Father Krusing, although, let it be known, we detest the manner in which he is hurting hundreds of children and adults.

We have not undertaken this ordeal to hurt anyone, but rather because St. Rita's is beloved to so many good people. As Father Zeiheh stated when he dissuaded us, we have tolerated the abominable situation this long, perhaps we can endure the discontent, the disappointments for another six months.

Should the promise of retirement not materialize, be assured we will resume our efforts to alter conditions existing now at St. Rita's, for our attitudes and principles remain the same.

Please remember our parish in your daily prayers. Perhaps intercession of our dear Lord is our only chance, but a change is essential. We thank you for your kindness and consideration, and sincerely hope another meeting will be unnecessary.

Gratefully,

Mrs. [Signature]

ADOM043170
November 18, 1968

Mrs. [REDACTED]
Milwaukee, Wisconsin 53219

Dear [REDACTED],

Thank you for your letter of November 14, 1968. The Board certainly concurs in your decision of delaying action until you see what actually happens in Spring. Our recent conversation at the Board office and our correspondence are being kept on file, but, as you have said, we too hope another meeting may prove to be unnecessary.

Sincerely,

ARCHDIOCESAN PERSONNAL BOARD

Rev. Donald H. Reiff, Sacy.

DER/sg
330. **Krusing, Oswald**

On March 11, 1994, I gave Oswald Krusing a copy of the note from Archbishop Weakland granting his request for a dispensation from the Divine Office. Oswald said the Archbishop did not give him a specific substitution, but to pray as he can. He said he prays six rosaries a day. He was happy to receive the Dispensation.

RTV

+625. **Oswald Krusing**

On August 17, 1995 I had an extended meeting with Fr. Krusing who wanted to discuss his great depression and spiritual anxiety given the recent letter from the Archbishop. He seemed more at peace after learning that he was not forbidden to celebrate the Eucharist alone each day in the Oratory if no one else was available. He also reported that on two occasions since the end of May, 1995 when confronted by a very persistent priest visitor from out of State for the Sacrament of Reconciliation, he responded not knowing how to explain the situation under the Rubric of "ecclesia suplet". I promised to discuss his quandary with the Archbishop and he was grateful for the opportunity to speak about the matter with someone.

RJS

+650. **Oswald Krusing**

On August 28, 1995 the Archbishop restored faculties for Confession when approached privately, with the understanding that he would not provide this Sacramental ministry to parish in a more general fashion to parish communities.

RJS
May 29, 1935

The Rev. Oswald Krusing
Clyman, Wisconsin.

My dear Father Krusing:

By the promotion of the Rev. A. Biwer to the Pastorale of St. Matthew Parish, Campbellsport, the Pastorale of St. Joseph Parish at Lyons will be vacated on the 10th of June.

I appoint you to succeed Father Biwer as Pastor of St. Joseph Parish, Lyons, with the rights and privileges of a "Parochus Amovibilis".

You may arrange with Father Biwer to take up your new duties at the departure for Campbellsport.

Asking God to bless you always and to make your ministry abundantly fruitful.

Sincerely yours in Christ,

Archbishop of Milwaukee.
November 19, 1942

The Most Rev. William P. O'Connor, D.D., Ph.D.
1106 East Second Street
Superior, Wisconsin

Dear Bishop O'Connor:

I have just received a letter from the Rev. Oswald G. Krusing, stating that he does not feel that he is fitted for the life of a Trappist. I am enclosing a copy of the letter which is self-explanatory.

As you see, he speaks of applying as a Chaplain. Personally, I do not feel that he is the type that we should permit to go as a Chaplain. However, you know him longer and better than I do. If you think that he would do all right as a Chaplain, I would so notify him and Bishop O'Hara.

My purpose in writing to you is to ask if you could use him for a while till he gets his bearings once more and his return from the monastery will not be so fresh in the minds of the priests of Milwaukee who, he fears, will be apt to have fun with him over his venture. If you have no use for him and cannot use him to advantage, do not hesitate to say so because you have problems enough without taking on another.

Regretting that there was so much connection and business going on both in Washington and in Chicago that I did not have a greater opportunity to talk to you, and with best wishes, I remain

Sincerely yours in Christ,

Archbishop of Milwaukee.

Enclosure
March 22, 1962

The Most Reverend Roman R. Atkielski D.D.
Milwaukee, Wisconsin

Your Excellency,

Since I wrote to you this afternoon this interesting incident occurred:

Answering the doorbell Father Braun welcomed a lady into the office; as she entered she handed him an envelope which she found pushed into the handle to open the door. He then in turn gave it to me because it read: “Rev. Father Krusing”.

I opened it and there was in it a relic of St. Rita in a case, attached to a pretty handkerchief with the word “Rita” on it; and with it was a holy card of St. Rita with a prayer to the Saint.

I recall that when this distasteful affair broke she stated that she and her family would ever pray for me, for my soul and that there be no scandal or trouble; she said further that she would give me her relic of St. Rita to protect me. Perhaps, as I wrote in my first letter to you today explaining my departure, perhaps she phoned about her son [in] to be sure that I was here so that she could deliver the relic. The family is very religious on both sides parents and grandparents and children. They will not damage the church or the priesthood.

Bishop do not understand this to possibly mean that I am entertaining any continued social relationship with the family of [in]. My wife is the [in] in the incident above. I have severed all relationship with the family, and it shall be ever so.

I report this incident because I think that it might be helpful in solving the case, and Heaven help us, the sooner the better.

Respectfully,

[Signature]

ADOM043319
Friday

Dear Fran,

You'll wish to hear that I arrived at 3:00 PM. I paused at Burlington to talk
my income tax report set up and sign up for the Federal tax return - self-employed, non
withholding flat rate. I spent a short hour
driving around. I will give two copies
of the Catholic institutions and still arrived
at 3:00 o'clock having left Roxane at 7:15 AM.

In the new guest bedroom - a room
with bath still furnished, albeit
remodeled in every detail. Fathers Patrick and Father
Pierce and Brother paschal in guest suit, with
most cordial and quiet, open
door on writing in confidence, sent to the
Chancery Office from the main desk.

Frustrated that - stated they
would never disclose the affair and that
the lawyers are gentlemen and that he
would never disclose any it - and that
of he did they could sue him because this
is private - personal matter. I just wrote
this because it might shorten the route
home for me and for me to get back to work
and she - they - would never allow
some one scandal. Do you think it's
beautifully for my consolation and assurance?

ADOM043322
That you can't - especially you would
make every possible move to have me restored
soon. This is a horrifying situation to be
in away - us parish - us spiritual responsibility
all computing. I know you never talk
about my selfish episode - and I know you all
are safe. But is bad but there are attenuating and
mitigating angles and it wasn't a one single
strike of events which cause a case. I
frequently even though it be over a period,
but it will take way. We struck a force
gap - well anyway - one had a marvelous
fellow in peak condition naturally physically
and spiritually. What now? Just talking
about it. Let's come up - over an
administrative angle or more after
the lock down and use the best.

And I get to that. I like your idea if delegating
an administrator for Holy name - miscellaneous
and that save face greatly. That's all
that have all believe I left because of
ill health - and believe me it's all very crushing. They
respect me to that but that notion don't
true me in a short time. Artine whoo there.

Jordon me I wrote long but it did me
good - she unloading so steadily. I know you'll
destroy this and all your correspondence in re
Gratefully love
March 27, 1962

The Most Rev. Ronan P. Lefkowitz
Milwaukee, Wisconsin

Dear Excellency,

I am still here at the Trappist Monastery, Abbey of Our Lady of New Melleray, Dubuque, Iowa. This morning, The Abbess Mother, Father David informed me I may not remain here after Friday noon. This week, which constitutes a week here, it seems a week to the Monastic—unreal—accepted maximum for guests—and besides they have large lay retreat groups each week now.

Please—may I expect to hear from you before Friday—that I possibly may prepare where to go until you yourself me to Milwaukee? This destitution and alone-ness and away—need from home, and great friends and effort is terrible!

Respectfully,

Garrison J. Kuenzi

ADOM043328
Select Krusing Sexual Abuse Intake Reports

7/9/96  Sexual abuse in take report indicating a survivor was abused by Krusing in 1943-1944 when they were 12-13 years old at St. Louis Parish in Washburn (Diocese of Superior). Abuse consisted of intercourse, fondling, and oral sex and went on for several years.