DECREE

In the above numbered case, the following documents are hereby incorporated into the acts of the case:


11. A letter from "Fr. Murphy" to and dated "Christmas 1994".


27. The deposition of [redacted] taken June 19, 1996.

Date: June 23, 1997

Presiding Judge: [Signature]

Notary: [Signature]

3501 South Lake Drive, P.O. Box 07912
Milwaukee, WI 53207-0912 • (414)769-3300

ADOM024175
Rev. Lawrence C. Murphy
Boulder Junction, Wisconsin 54512-0050

Dear Fr. Murphy:

In recent weeks there have been several complaints and expressions of concern regarding your appearance at various social events in which members of the deaf community have participated.

With regret, I feel constrained to reiterate and possibly clarify the restrictions which events have necessitated. For the good of all parties concerned I request that you refrain from all Sacramental ministry anywhere and that likewise you not participate in any social events in the Archdiocese or elsewhere which may either be sponsored or attended by members of the deaf community. These restrictions may be difficult, but are essential in view of the serious issues which have recently been brought to the attention of the Archdiocese.

Sincerely,

Most Reverend Richard J. Sklba
Auxiliary Bishop of Milwaukee

RJS/rt
Copy to:
Most Rev. Raphael Fliss
Chancery Office,
RE: Fr. Lawrence Murphy

Dear Rembert:

Thanks for your note concerning's complaint. I have discussed the situation with Barbara Ann Cusack and she has suggested three options:

1. Initiation of a judicial penal process to declare Fr. Murphy impeded from the exercise of orders.

2. Initiation of an oral contentious process which could be completed in a short period of time.

3. A process through the administrative tribunal addressing the violation of Robert's rights for sacramental care without harm.

I do not think that a confrontational meeting would be very helpful because Fr. Murphy simply "doesn't get it." I feel it would be unproductive if not harmful and enraging for and/or the others who have alleged the same behavior by Murphy in the confessional setting.

Please let me know about the above options.

Sincerely,

Dear Liz,

I would suggest no.2.

There is certainly enough material to suggest it, but the two-longs could be a problem commercially.

Let me know if we proceed, we should let Bishop Fless know.
Wisconsin School for the Deaf
Delavan, WI 53115

As you know, and I have full knowledge of, you are guilty of failing to make immediate reports about the sexual abuse of young deaf children while they attended St. John's School for the Deaf in Milwaukee. All this took place while you were both a dormitory supervisor and teacher at St. John's from 1970-1983.

Because of this failure to report the sexual abuses in the years you served at St. John's, I believe you should immediately resign your current position at the Wisconsin School for the Deaf. I believe you had the professional responsibility to protect the rights of the young deaf children and it is obvious you did not do so. While I am sure you would like this past situation to be forgotten, I feel a responsibility to the young deaf children of your school not to let any possibly reoccurrence take place under your tenure.

If I do not receive a copy of your letter of resignation to the Superintendent of the Wisconsin School for the Deaf, I feel I have no choice but to mail him a copy of this letter and make him aware of your past failures to protect deaf children under your care.

Copies of this letter are being sent to the President of Wisconsin School for the Deaf Alumni Association, W.S.D. alumnus and Gallaudet University Archive.

I request you take this action to be effective no later than January 1, 1996.

C.C: WSD Superintendent
WSD Alumni Association President
WSD alumnus
Gallaudet University Archive
July 17, 1996

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

Your Eminence,

I am writing to inform you of two situations in which two priests of
this Archdiocese have been accused of solicitation of a penitent so as to
commit a sin against the sixth commandment of the Decalogue (c. 1387). The
cases are completely unrelated and happened at very different points in
time, but only recently have come to light. I now seek your counsel as to
the procedure I should follow.

Shortly before I began my sabbatical on January 1, 1996, I directed my
Vice Chancellor, the Reverend James E. Connell, J.C.D., to investigate the
allegations that had been made against the two priests. Now, upon my return
on July 1st, Father Connell informs me that in both cases sworn testimony
has been given concerning the charges I mentioned above. Father Connell
believes that the testimony has been given to the Church in good faith and
must be taken seriously, and I concur.

The first case concerns the Reverend Lawrence C. Murphy, a priest whose
only assignment was as Chaplain, and eventually Director, of Saint John
School for the Deaf in Milwaukee from 1950 to 1974. According to the person
who has given the sworn testimony concerning Father Murphy’s use of the
confessional to solicit sinful actions against the sixth commandment of the
Decalogue, many other students were also victims of Father Murphy in this
same manner, and we are now in the process of gathering additional testimony
from some of these other persons. Although allegations against Father Murphy
had been brought to my predecessor, allegations that resulted in a civil
suit that was later dropped, this is the first that I had heard of the abuse
of the confessional. I find that the deaf community tends to keep its
problems and embarrassments to themselves, thus explaining the reluctance
of these victims to bring forth allegations earlier.

Father Murphy was ordained a priest in May of 1950, began a leave of
absence during September of 1974, and has never lived within the territory
of the Archdiocese of Milwaukee during my years as Archbishop. Soon after I
took office, I became aware that Father Murphy’s leave of absence was due to
sexual matters, but it was only less than one year ago when I learned of the
possibility that solicitation in the confessional might be part of the
situation. That is when I decided to have Father Connell conduct an
investigation. My concern now is not simply for necessary justice, I am even
more interested in a healing response from the Church to the deaf community
within the Archdiocese so that their anger may be defused and their trust in
ecclesiastical ministers be restored.
The second case concerns the Reverend Michael T. Neuberger, a priest who has had a variety of sexual and financial allegations brought against him in recent years. Dealing with Father Neuberger included a process to remove him from the office of pastor of a parish in Milwaukee. Also, suggestions came forth that Father might have used the confessional to solicit sinful actions against the sixth commandment of the Decalogue. Thus I decided to have Father Connell investigate this matter as well. As a result of Father Connell's investigation, sworn testimony has been obtained from three highly respected and credible persons that Father Neuberger admitted this crime to them, thus establishing an "extra-judicial" confession (cc. 1536, §2 and 1537). The three witnesses are a psychologist employed by the Catholic Social Services of the Archdiocese of Milwaukee and two licensed clinical social workers employed by the State of Wisconsin who specialize in the assessment and treatment of sex offenders. These witnesses proclaim under oath to Father Connell that during their discussions with Father Neuberger about the sexual allegations that had been made against him, Father in fact acknowledged a variety of crimes, including use of the confessional for the purpose of solicitation.

Furthermore, these three witnesses say that Father Neuberger made his admission (confessio) at a time when such an admission could not have been to his advantage and thus was not expected by the witnesses (tempore non suspecto). As a result, Father's admission surfaces as a confession actually made so as to tell the truth, rather than as a fabrication by Father so as to attain some advantage.

Let me also say that once I became aware of the possibility that both Father Murphy and Father Neuberger had committed the crime of solicitation (c. 1387), I discussed the particulars of the cases with my canonists and requested that they research what canonical process is appropriate, given the length of time since the crimes, or if this subject matter is reserved to the Sacred Congregation for the Doctrine of the Faith (c. 1362, §1, 1°), thus not under the norms of prescription presented in the Code of Canon Law. Now that the investigations have been conducted and the canonists have researched the issue, I have the understanding that this offense is under your jurisdiction. So I seek your counsel on how to proceed.

Finally, Your Eminence, while my comments in this letter have been very factual and legalistic in tone, please be assured that my primary concern is the spiritual well being of all the persons involved with these cases, and that includes Father Murphy and Father Neuberger.

Thank you for your assistance, and I have the honor to be, Your Eminence,

Sincerely yours in Christ,

[Signature]

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

ADOM024230
Father Irving C. Meyett  
(Retired)  
2528 East 3rd Street  
Superior, Wisconsin 54880  
(715) 398-7196  
JANUARY 17, 1997

REV. THOMAS T. BRUNDALE, M.DIV., J.C.L. DIRECTOR,  
DEPT. OF ECCLESIASTICAL PROCESSES,  
ARCHDIOCESE OF MILWAUKEE,  
3501 LAKE DRIVE, P.O. BOX 0791,  
MILWAUKEE, WIS.: 53207-0791  
RE: Fr. Lawrence Murphy

Rev. and dear Father Brundage:  

Allow me to introduce myself: The heading of this letter tells of my present status in  
the Diocese of Superior, Wis. During the period of time which is relevant to the matter of  
Fr. Murphy: I was appointed Pastor of Boulder Junction (St. Anne's Parish), with the mission  
of St. Mary's, Sayner, Wis. (which includes the towns of St. Germain, Wis., and Star Lake, Wis.),  
and the mission Parish of St. Rita's, in Presque Isle, Wis. in August of 1970. [It will become  
relevant later in this letter why I now mention that the area of these places is larger than the  
city limits of Milwaukee, Wis., proper, not including the suburbs, and that my Parishioners  
lived from one extremity of these Parishes to the other]. I continued in the office of Pastor  
in these parishes until poor health forced my retirement in November of 1989. At that time I  
was succeeded by Rev. William Horath, now Pastor of Three Lakes, Wis.

In October of 1972, my Mother, who was serving in the capacity of Parish housekeeper,  
suffered a cerebral hemorrhage which rendered her completely paralyzed, with the exception of  
very limited use of her right arm. With sporadic help, I tried to care for the Parishes and  
my Mother, until in 1974, it became abundantly clear that I could no longer carry on with these  
combined responsibilities. [I include this detail because it has much relevance to the matter  
of Fr. Murphy's case too.]

After serving as Summer helper Priest in these Parishes under the Pastorate of Fr. James  
Gutzler (R.I.P) and Fr. Richard Herrmann, now of the Diocese of LaCrosse, Wis., Fr. Murphy retired  
permanently to his Parent's cottage in the Boulder Junction Parish, and after obtaining the  
Faculties of the Diocese of Superior by agreement between Archbishop Cousins (R.I.P. of  
Milwaukee, and the Bishop of Superior, George A. Hammes (R.I.P.), Fr. Murphy served as  
a full time Assistant Pastor (without enjoying the official title or salary) both under my  
years of service (retired, in Nov. 1989), and subsequently under Fr. William Horath for a  
number of years. If it were not for Father Murphy, and his total dedication of the work of  
the Parish in his capacity, I could never have continued at Pastor until Nov. of 1989. (After  
my Mother's death in 1986, my health continued to deteriorate to the point that I had to  
undergo a series of 4 major operations before my final retirement in Nov, 1989. During this
time the entire burden of the care of the Parishes fell upon Fr. Murphy's shoulders, and he carried on the work admirably.

To simplify the testimony of Fr. Murphy's service during his tenure in the three Parishes, I hope that it might be helpful if I categorize the area's of service in Numerical order:

1. AS A PARISH PRIEST:

In addition to the normal services as a parish Priest: Sunday and week-day Masses;

Officiating at Weddings, Funerals and Baptisms; instructing converts etc. Father also supervised both our Grade school and Highschool religious programs, which included his personal instruction of most High School classes, and the complete preparation of Confirmation classes over a period of many years. During this time, we enjoyed nearly 100% attendance at our High School classes -- a rare phenomenon in our area. Parents from Presque Isle, for example, regularly brought their Grade and High school students through all the winter months on a thirty mile round trip to receive their Catechetical instructions. (this meant 60 miles of travel per week to get these instructions -- on the high school level all from Fr. Murphy - over many years.

As you may know, our Parishes are in the heart of one of the largest tourist areas of Northern Wisconsin, and from Memorial Day to Labor day we had to offer 12 Masses every week-end for many years, and then we reduced the number to 11 Masses, and finally to 10 Masses. To take care of these many Masses, Fr. Murphy would offer from 5 to 4 or 3 Masses every Summer weekend. We always heard Confessions before all of our week-end Masses, and Fr. Murphy was always most conscientious in providing this service. Beside this, Fr. Murphy was always the one to provide a Wednesday Mass at St. Mary's Church in Sayner, and would regularly attend their Altar, and Holy Name Society meetings, when I couldn't be present.

His devotion to the shut-ins and the sick in their homes from one end of our far-flung Parishes to the other made him the object of much well-deserved love and esteem throughout our area. (He never accepted extra compensation for these services) It should be noted too that his devotion to the hospitalized of our Parishes called for many a 40 mile round trip to the only hospital in our area at Woodruff, Wis. For these visits, too, Father never asked for nor received extra compensation.

EXTRA PAROCHIAL SERVICES: Father's success with youth became well known in the area, and he frequently conducted Confirmation retreats or days of recollection at neighboring parishes in Mercer, Wis. Eagle River, Three Lakes, and Woodruff. He conducted several "days of recollection" for women's groups of these Parishes over the years as well.
SERVICES TO THE DEAF, AND THE SECULAR COMMUNITY:

It soon became known that Father would serve the deaf at our Masses upon request, and although we never advertised this, either in our Sunday Bulletins or in any other way, the deaf would come and inquire at the Rectory through speaking friends, or by phone, in the same way, and upon request Fr. would provide "SIGNED MASSES" as possible. He was most generous in this matter, and I was frequently visited after these Masses and thanked by his deaf friends. On occasions of picnics etc., in the area, there would sometimes be a large number of Deaf at his "Signed" Masses. I got to know several of his deaf friends over the years, and am still in communication with some of them at this time. Fr. would also, to my personal knowledge, travel long distances to either officiate at weddings, funerals, or anniversaries of Deaf friends, or to provide the "signing" whenever another priest would officiate.

When it became known to our Resort-owner parishes, that Father was a good teacher of the sign language they requested him to conduct classes for them to enable them to more efficiently serve their deaf guests during the vacation months. This soon became so well known that Father was requested from a wide area to conduct these classes. This grew to the point that Nicolet College in Rhinelander, Wis. assigned him as a special professor of the Sign language on their staff, and in this capacity he conducted classes in Sign Language over a large area of the north woods for several years.

A most important point: Over the period of nearly 20 years that Father helped me in my Pastoral work, and served a large number of persons, I never once received any complaint against him on any level (except that a very few were displeased that his "signed" Masses took too long, but on inquiry I discovered that none of his Masses lasted over an hour) I think that this is an exceptional record, and the record speaks for itself that insofar as needed Father indeed lived a blameless and most exemplary life in all areas, including those matters of the "Allegations".

FINALLY: Father, I would like to add a few personal notes to the above.

For many years, I served as Father's Confessor, and so can, of course, address only those matters of the public Allegations. Father made me acquainted with these on his arrival to live in Boulder Junction, and shortly after that I read an article in the Milwaukee Journal that mentioned such allegations against him and the school had been thrown out by the Court due to lack of sufficient substantiating evidence. This was in the neighborhood of 20 years ago.
Father Irving C. Meyett
(Retired)
2528 East 3rd Street
Superior, Wisconsin 54880
(715) 398-7196

At that time, to my knowledge, there was no allegation in the matter of Sollcitatio made against Father. I can only say that now, for the first time some 20 years later, to have this brought up against him was most devastating, and caused a serious downhill turn in his health. He, of course entirely denies this allegation, but, what defense can a Priest, thus accused, bring on his behalf, except total denial of the accusation.

Also, Father, it seems to be alleged that Father refused any personal or professional counseling, that would bring about amelioration of life. To my knowledge, (and I'm sure I would have known of this), no such offers were ever made to Father Murphy. By the way, was any counseling ever sought or offered to the accusers in the matter of Christian forgiveness, and against seeking Vengeance. To me, Father it was horrifying to hear that these matters are now, 20 years later, being brought up because it is deemed that Father Murphy has not been made to suffer sufficiently for his alleged misdeeds. What an arrogant instance of the mortal sin of RASH JUDGEMENT. I know of many sufferings that Father has undergone during the years. A few years ago, the local police and sheriff's departments received condemnatory allegations against Fr. Murphy, both of which departments summarily dismissed the charges. But even the fact of these allegations being made were the cause of tremendous anxiety and suffering on Father's part. He voluntarily chose exile to the North woods to a cramped little cottage to save St. John's school from more turmoil after these allegations surfaced, which was a very hard thing for him to do. He was requested, by the way, to stay on at the school as a business administrator, and, as you know, Fr. possesses very special gifts as a fund raiser.

In the most recent allegations, I have been informed, it is stated that there are "hundreds" of aggrieved persons involved in these alleged actions. I would submit, to the self-evident falsity of this particular accusation, since this would have required the total lack of knowledge of the Sisters at St. John's who were the students close advisors and teachers over many years of Father's work at the school, or the complicity of the whole group in covering up his alleged "hundreds" of alleged misdeeds.

For the 25 years of Father's service at the school, Sister M. Praxedes Akerly R.S.P. (R.I.P.) served in close collaboration with Father as the chief cook for the institution. Upon Father's "retirement" to the North woods, sister also retired as the Chief cook because of her advancing years. In spite of this, Sister, at Father's request came up to serve as my housekeeper, and part-time nurse to my Mother mostly because of her great esteem for Father, and her willingness to serve the Church in any way possible, even in her advanced years. She was a living saint in my house for many years.
His Eminence, Gilberto Cardinal Agustoni
Prefect, The Supreme Tribunal of the Apostolic Signatura
00120 Vatican City State
Europe

Your Eminence,

I am writing to request your assistance in a matter of justice for certain persons under my jurisdiction. A priest of this Archdiocese has been accused by three penitents of solicitation in the confessional so as to commit a sin against the sixth commandment of the Decalogue (c. 1387). Also, each penitent is a deaf person and the alleged offenses occurred while all of the penitents were minors. Furthermore, because these deaf persons tend to have very limited communication skills, these crimes did not come to my attention until long after canonical prescription would allow a penal action on my part. Finally, true scandal in the near future seems very possible because in November of 1996, I received a letter from an attorney suggesting the possibility of civil court action which no doubt would become well known in this community.

I approach you now requesting that a waiver of the canonical requirements concerning peremptory time periods be issued. With such a waiver we would be able to proceed with appropriate canonical processes to effect justice in this case.

I wrote to His Eminence, Joseph Cardinal Ratzinger, Prefect of the Sacred Congregation for the Doctrine of the Faith, in July of 1996 when I became aware of the details of the situation. My hope was that, given the condition of the penitents, the length of time since the alleged crimes, and that the subject matter seems to be reserved to that Congregation (c. 1362, 51, 1°), perhaps His Eminence would grant special norms for a penal process in this case. So far, however, I have received no response.

Hence, I now seek your assistance. The issue concerns how the Church can provide justice when the administration of justice was impossible because all of the penitents were physically prohibited from reporting the crime at the time of the incidents, or soon thereafter, due to a lack of the vocabulary and skill necessary to acknowledge their psychological trauma.

The cause concerns the Reverend Lawrence C. Murphy, a priest whose only assignment was as a Chaplain, and eventually Director, of Saint John School for the Deaf in Milwaukee from 1950 to 1974. Moreover, according to the three persons who have given sworn testimony concerning Father Murphy's use of the confessional to solicit sinful actions against the sixth commandment of the Decalogue, many other students were also victims of Father Murphy in this manner. Consequently, I believe there are in reality many additional victims needing justice and assistance.

3901 South Lake Drive, P.O. Box 07912
Milwaukee, WI 53207-0912 (414) 760-3497

ADOM024271
Although allegations against Father Murphy had been brought to the attention of my predecessor, allegations that resulted in a civil suit that was later dropped, I first became aware of the matter in 1995. So, shortly before I began my sabbatical on January 1, 1996, I directed the Reverend James E. Connell, my Vice Chancellor, to investigate the allegations. Then, upon my return on July 1, 1996 and after learning the results of this investigation, I instructed the Reverend Thomas T. Brundage, J.C.L., my Judicial Vicar, to research which canonical process would be appropriate. His effort convinced me to write to Cardinal Ratzinger in July of 1996.

My concern now is not only for the necessary justice, but I am also very interested in a healing response from the Church to the deaf community within the Archdiocese of Milwaukee, so that their anger may be defused and their trust in ecclesiastical ministers be restored.

Finally, Your Eminence, while my comments in this letter have been very factual and legalistic in tone, please be assured that my primary concern is the spiritual well-being of all the persons involved in this case, including Father Murphy. Now I await your response.

Thank you for your assistance, and I have the honor to be, Your Eminence,

Sincerely yours in Christ,

[Signature]

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

In your letter of the 11 December 1966, you requested direction regarding the procedure to be followed in the cases of Revv. Lawrence C. MURPHY and Michael T. NEUBERGER, priests of your Archdiocese accused of the crime of solicitation during confession (cf. c. 1387).

In setting forth the matters in detail which you have reported, the Congregation would ask Your Excellency to instruct the respective processes in accord with the attached "Instructio de modo procedendi in causis sollicitationis" with particular attention to numbers 5 and 55. While the norms of this document remain in force, they must obviously be read them in light of the new canonical legislation especially with respect to the citation of canons.

With every good wish, I remain,

Yours devotedly in the Lord,

[Signature]

(enclosure)

His Excellency
Most Rev. Rembert G. WEAKLAND, O.S.B.
Archbishop of Milwaukee, USA
May 5, 1997

Reverend James E. Connell
Archdiocese of Milwaukee
3501 South Lake Drive
P.O. Box 07912
Milwaukee, Wisconsin 53207-0912

Dear Father Connell,

I am writing this letter to you because I have been waiting to hear from you about the waiving the ecclesiastical statute of limitations from Rome. I believe you still have no response from Rome. Is that correct? I would like to tell you that I did write a letter to Cardinal Angelo Sodano at the Vatican Church twice in March and May, 1995. I received his registration card that he did receive my letter but he never answered me. I am very disappointed.

I heard that Archbishop Weakland complained that he has received no response from Rome so he contacted a priest judge in Washington, D.C. to tell Rome to respond to him. I guess he still has not heard from Rome. Is that correct?

Please tell me why.

Thank you,
To: [Name]

I am sorry that I can't face a profession ally. It is the best I can do.

[Signature]

O.S.E.
Feast of Saint John the Baptist
June 24 1997

Dear Father Brundage,

I did not live in a vaccum. I am a very perceptive person. As Rev. L.C. Murphy's brothers were Lawyers, a partner in the Firm it was obvious there was more to the story than "Black-Mail," or to what met the eye.

One summer a pall hung over St. John's. took papers etc. from Fr. Murphy's room and burnt them in the incinerator behind the old barn. Fr. Murphy had to leave. No explanation was given to me. I started to make STORM NOVENAS. I believe it was Bishop Meyer who reversed the decision and Father Murphy was allowed to remain at Saint John's School for the Deaf.

I was on duty with the boys many hours. All the children loved Fr. M. He spent a great deal of time with them. He was young and it was a good way to learn Sign Language. One particular day after the bell rang for school, the boys Coat room was jammed with boys. As I peeled off row after row of boys there stood Fr. M., I was embarrassed for intruding.
I prided myself in being able to give the boys a sense of independence and yet I was aware of where each group was. One Saturday there were several teenage boys missing; one of them being from [redacted]. I searched everywhere. The old building had a Tower; the door was locked. Later I learned that the boys could get into the tower via the dorm windows, across the tile roof and into the tower window.

[redacted] was a terribly disturbed teenager. He always was running to Fr. Murphy for protection. One Saturday I locked him in my classroom to isolate him as punishment. I was in the room. Suddenly he jumped on a desk, opened a window and was gone.

Names that stick out are: [redacted] from [redacted] 35, [redacted] from [redacted], [redacted] from 52-53, [redacted] and [redacted]. When the tragedy was at its height it was [redacted] name who came to the fore. I phoned, I answered the phone, he told me to be sure and tell Fr. M. to stop by.

* Year I had this person in school - Grade Primary [redacted].
I had [redacted] in class in 1949-50. He was an abnormal deaf child. He had wonderfully understanding parents. Still wetting his pants at that age - unusual. I met [redacted] sometime after the scandal was going full blast, when he said, "I didn't mean -- I only wanted to protect the deaf children."

At this time Fr. M. spent endless hours talking to Sister Thomasilla and Sister Humbeline after supper in the Sister's dining-room. Sister Thomasilla was sure that Fr. M. did no wrong. She defended him till her dying day. September 23, 1976. She is a Saint.

About 1967 [redacted] aproached me at the K.C. Picnic. Before he got words out [redacted] ran up to us and told me not to listen to [redacted] because... left.
In the recent past a deaf person told me that he had been a student at the School for the Deaf. He continued, "You know Fr. M.

Fr. M. had hired me as a dorm supervisor in a grade school dorm. It was a very trying time for me, as I had dorm duty in the same area.

He was a rare child, when he was maybe five or six I thought he didn't have a brain in his head.

The reason I mention it is because his sister wines and dines me. She phones me and invites me up to her property, of course she talks about Father Murphy. I always feel guilty/used.

At present...

In the recent past when I read in Hand in Hand that the Archdiocese had revoked Fr. M.'s priestly faculties followed by an article offering counseling for...... it left little doubt in my mind that the verdict was "GUILTY".

To this day no one has offered me any explanation and I refuse to ask.
I have seen Fr. M. several times in the recent past. He comes to visit age 98 at the I just happen to be there. He knows I visit her each Wed. afternoon. He is a broken man. He knows that ??? will not be satisfied until he is behind bars.

Fr. M. offered me no other information. He wanted to know if knew. I wanted to say "Knows what?"

I will start making Storm Novenas again.

I still have nightmares every night regarding Saint John's. They always take place in the Old Building. I am never in control.

What a tragedy.

His mom said, "He's my son."

Father Eugene Gehl said to him, "You don't give a Tinkers Damn."

Respectfully,

Sister Mary Claude
July 8, 1997

I recall Sister Thomasilla mentioning that at one point in time Father Murphy physically pointed out to one/some boys their sex organs.

July 14, 1997

Sister Martha Ann promised me to meet with me re:  [REDACTED]. At present she has some physical problems besides M.S. that she has to deal with. She never had him in her dorm as a charge.

Sister Mary Claude O.S.F.
12 January, 1998

His Excellency
Joseph Cardinal Ratzinger
Congregation for the Doctrine of the Faith
Piazza della S. Ufficio 11
00193 Rome
ITALY

Dear Cardinal Ratzinger:

I am a priest of the Milwaukee Archdiocese, living in the Diocese of Superior in Wisconsin. I am writing to you about a procedure which was begun against me by the Superior Diocese at the urging of the Milwaukee Archdiocese. It is a procedure concerning my dismissal from the clerical state, using the Norms issued by the Congregation for the Doctrine of the Faith in 1962, entitled De modo procedendi in causis sollicitationis.

My case can be summarized as follows: In 1974, I resigned from the St. John School for the Deaf, St. Francis, Wisconsin, in the Archdiocese of Milwaukee, because of accusations of sexual misconduct. Archbishop Cousins, then Archbishop of Milwaukee, agreed that I could reside at a summer home owned by my family in the Superior Diocese. I have lived there ever since. My ministry was never restricted, but I received no further pastoral assignments. Because of my ability to communicate in sign language, however, I was called upon to assist in this area from time to time. Also, because my ministerial priesthood had not been restricted in any way, I also assisted local parishes in the Superior Diocese when called upon. There have been no further accusations against me since I left St. John’s in 1974.

Nearly five years ago, however, some former students of St. John’s began contacting the Archdiocese of Milwaukee, raising allegations against me. These were not allegations of recent misconduct, but were for offenses allegedly committed between the years 1963 and 1969. Some of the allegations involved solicitation in the confessional.

Without examining these accusations according to the 1962 norms, the Archdiocese of Milwaukee began penal proceedings against me, to dismiss me from the clerical state. When my Advocate, Rev. Patrick R. Lagges, J.C.D., from the Archdiocese of Chicago, pointed out that the time limits had run out for bringing such cases to the penal process, the Archdiocese of Milwaukee attempted to begin a procedure against me based on solicitation in the confessional. My Advocate again pointed out that the proceedings could only be instituted by the diocese.
where I was living, that is, the Superior Diocese. Therefore, the Archdiocese of Milwaukee prevailed upon the Diocese of Superior to begin these proceedings according to the 1962 Norms published by the Congregation for the Doctrine of the Faith. A decree was issued on 6 January, 1998 informing me of this fact. The Diocese of Superior is using the personnel of the Archdiocese of Milwaukee to prosecute the case.

I am appealing to the Congregation for the Doctrine of the Faith for the following reason: I ask that the Congregation for the Doctrine of the Faith declare the decree of citation by the Diocese of Superior invalid. The accusations against me were for actions alleged to have taken place over twenty-five years ago. This goes against the 1962 Norms which state that an action must be brought within one month of the alleged solicitation.

I am seventy-two years of age, your Eminence, and am in poor health. I have just recently suffered another stroke which has left me in a weakened state. I have followed all the directives of both Archbishop Cousins and now Archbishop Weakland. I have repented of any of my past transgressions, and have been living peaceably in northern Wisconsin for twenty-four years. I simply want to live out the time that I have left in the dignity of my priesthood. I ask your kind assistance in this matter.

Because of my poor health and the severity of the winter weather in Wisconsin, I will be visiting my brother in Houston, Texas until after Easter. Therefore, I would ask that any of your correspondence until that time be addressed to my Advocate, Rev. Patrick R. Lagges, J.C.D., Judicial Vicar, Archdiocese of Chicago, Chicago, IL 60611, USA. I have enclosed a copy of the mandate I signed appointing Father Lagges my Procurator and Advocate. I will keep Father Lagges apprised of my whereabouts until I return to my home in Boulder Junction.

Sincerely yours in the Lord Jesus,

Rev. Lawrence Murphy

(Rev.) Lawrence Murphy
CONFIDENTIAL

Your Excellency,

I am writing in relation to the case, already known to you, of Fr Lawrence MURPHY, a priest of the Archdiocese of Milwaukee who resides at present in Boulder Junction (WI), accused of solicitation in confession against disabled minors. Fr MURPHY wrote a letter dated 12 January, 1998 to this Congregation requesting that the Decree of citation issued from your diocesan Tribunal on 6 January be declared invalid because of disconformity with the norms of the "Instructio de modo procedendi in causis sollicitationis" since "an action must be brought within one month of the alleged solicitations".

Fr Murphy also stated that he wished to live out the time that he has left in the dignity of his priesthood and added the following considerations:
- the accusations refer to actions allledged to have taken place over 25 years ago (1963-69),
- in 1974 "because of accusations of sexual misconduct" he resigned from St John's school and in agreement with the then Archbishop of Wilwaukee took up residence in Superior with no further pastoral assignment,
- he has always followed the instructions given him by both the former and the present Archbishop of Milwaukee and has lived peaceably in Northern Wisconsin for 25 years,
- he is now 72 years old with delicate health and declares that he is repented of any past sins.

His Excellency
Most Rev. Raphael Michael FLISS
Bishop of SUPERIOR, U.S.A.

ADOM024331
This Congregation, after an attentive examination of the whole situation, would like to point out firstly that the finality of the period of one month fixed by the norms of the "Instructio" was to bring the penitent to comply with the obligation imposed by canon 904 of the 1917 Code (not incidentally adopted formally by the 1983 Code), and not to fix a term for penal action.

Secondly and taking into consideration what has been expressed by Fr Murphy in his letter, and before deciding upon a judicial process to establish the canonical responsibilities of the accused priest, this Congregation invites Your Excellency to give careful consideration to what canon 1341 proposes as pastoral measures destined to obtain the reparation of scandal and the restoration of justice.

I take the opportunity to wish you a blessed Easter in the joy of the risen Christ and with sincere respects, I remain,

Yours devotedly in the Lord,

[Signature]

ADOM024332
May 13, 1998

Monsignor Tarcisio Bertone
Secretary
The Sacred Congregation for the Doctrine of the Faith
00120 Vatican City State
Europe

RE: Prot. N. 111/96-06252

Your Excellency:

I wish to gratefully acknowledge your letter of April 6, 1998 regarding Fr. Lawrence Murphy, a priest of the Milwaukee Archdiocese who lives in the Diocese of Superior.

After having carefully considered your request that the pastoral measures expressed in Canon 1341 be employed, it is my judgment that all reasonable pastoral methods have been exhausted. I have come to the conclusion that scandal cannot be sufficiently repaired, nor justice sufficiently restored, without a judicial trial against Fr. Murphy.

The scandal and the sense of injustice that pervades the deaf Catholic community is of such a level that demands the careful administration of justice in this very tragic situation.

I have instructed the Tribunal to employ the 1962 Norms in this process, as per your request.

Sincerely in Christ,

++  
Most Reverend Raphael M. Fliss
Bishop of Superior

bcc: Reverend Thomas T. Brundage
Subj: Re: LM case
Date: 98-05-19 19:15:47 EDT
From: R1Skiba
To: TBRUN

Thanks, To, for the update on the L Murphy case. I would find having a copy of the materials helpful in case the Cardinal veers into that material when I meet with him on other (Biblical) issues. I promise not to give a diatribe against you and your abusive treatment of my person when I have my special meeting with the Signatura! RJS aka + Castro
Resume of the meeting of the Superiors of CDF with the prelates interested to the case of the Rev. Lawrence C. MURPHY, a priest accused of solicitation in Confession (Prot.N. 111/96)

The meeting occurred Saturday May 30 the 1998 in the center of the CDF. For the CDF they were present: S.F. Mons. Tarcisio Bertone, Secretary, which has presided at the meeting, the R.P. Gianfranco Girotti, Under Secretary, Don Anthony Manna of the Disciplinary office, Don Michael Jackels (translator) and P. Anthony Ramos. They were introduced to those who requested the meeting: S.F. Mons. Rembert Weakland, Archbishop of Milwaukee (USA), his Assistant, S.F. Mons. Richard Sklba and S.F. Mons. Raphael Fliss, Bishop of Superior (USA).

1. S.E. Mons. Weakland has briefly described the issue, making notice of the following: 1) there are a lot of the victims of abuse by the Rev. Murphy, all not identified; 2) in 1974 there was an intervention towards the Rev. Murphy, but nothing was recorded in the files of archdiocese (this occurred after the threat of a civil trial, concluding with the imposition of the punishment for the accused and which resulted in the priest being sent to another diocese, i.e. Superior); 3) the community of the deaf at present maintains a great indignation for this case and it refuses every pastoral solution; 4) because of the long period of time spent from the facts of the case, it is no longer possible to start a civil trial in the state of Wisconsin; 5) the Rev. Murphy doesn't have any sense of remorse and it seems not to realize gravitates it of that that you/he/she has done. Besides, 6) there and the danger of big scandal if the case was publicized by the press. According to the picked testimonies, the misdeeds of the Murphy would have origin in the Confession.

2. The Secretary CDF underlined the long period of time by now departed (more than 35 years!) from when they took place, that it also constitutes a true canonical problem, and the fact that no other accusations news of crimes or scandals have arisen from during the years to he has been in Superior and that there are not enough elements to instruct a canonical trial. Yet it notices and unacceptable that he can celebrate the Eucharist in the community of the deaf community of Milwaukee; the diocese will need therefore to prevent him from celebrating Eucharist, and may also recourse to some penal remedies. Fr. Murphy can be summoned him to celebrate the Eucharist only in the diocese of Superior only with permission of his
Ordinary i.e. the archbishop of Milwaukee and that of the ordinary one of the place where he resides. Such permission however must be communicated to him in writing.

3. Regarding the eventuality of a canonical trial for the crime of solicitation in Confession, S.F. the Secretary attracts the attention on some problems that it introduces: 1 () The innate difficulty trying such a crime, whose interpretation must be done strict secrecy; 2 The difficulty that they have the furnish proofs and testimonies without increasing the scandal, taking into account some inherent limits of the impairment caused by the distance of the facts in the time. However the case underlines the need to reflect seriously on the grave evil perpetrated by him and on the fact that there needs to be proof of the evil.

3) it should be mentioned to the generous law of defense that exists in USA and the difficulties that would arise from the execution of this case.

4. S.F. Mons. Weakland should try to have the Rev. Murphy declared impeded from ministry; Three psychologists would have to examine him, decide if he is a typical pedophile, which therefore. To the Secretary, Gianfranco Girotti, stated that the priest must give clear signs of repentance, otherwise he must be applied to a trial. It is recommended that Fr. Murphy be entrusted it to a priest who like his spiritual director then would have periodic meetings with him every one or two months.

5. 5. F. finally the Secretary restates the two central points to be followed towards the priest in question: 1 () the territorial restriction of the celebration eucharist and 2 () the needed remorse and reform of the priest.

Before the conclusion of the meeting, S.F. Mons. Weakland reaffirmed the difficulty he will have explaining this to the community of the deaf.

May 30 th 1998
August, 1998

Dear [Name]

I understand that I have caused great pain to you, and I apologize for this. I will not try to offer an excuse for my behavior because there simply is no excuse for it. You were in no way responsible for what happened at St. John's School. I alone was responsible, and I accept the anger you feel toward me. You wrote me a very powerful letter three years ago, and I did not respond. You deserve a response, and I apologize for not giving you one then.

I hope and pray that you are now able to move forward with your life, putting the past behind you. I am deeply sorry for the anguish you have suffered because of me.

Sincerely,

Lawrence Murphy
August 19, 1998

Re: Murphy, Prot. N. 111/96

His Excellency
Most Reverend Tarcisio Bertone, S.D.B.
Secretary, Congregation for the Doctrine of the Faith
Piazza del S. Uffizio 11
00193 Rome ITALY

Your Excellency,

Thank you for the summary of the meeting that I, Bishop Fliss, and Bishop Sklba had with you in Rome on May 30, 1998, regarding Father Lawrence C. Murphy, a priest of the Milwaukee Archdiocese accused of solicitation in the confessional. I found the document an excellent summary of our conversation.

After I returned home from the ad limina visit, I met with my advisors to put together a pastoral plan that would address the needs of Father Murphy, the victims of the abuse, and the wider Catholic deaf community in Milwaukee. I wish to briefly inform you of the decisions I have made in this regard.

First, I have instructed my Judicial Vicar to formally abate the judicial process that had begun against Father Murphy.

Secondly, I have instructed our canonists to immediately begin an administrative process to have Father Murphy declared Irregular for Ministry (C. 1044.2, 2). Following your suggestion, I certainly will have Father Murphy assessed by psychological experts as part of this process. Ample care will be provided so that all of Father Murphy’s rights are respected throughout the process. I should note also that Father Murphy has an advocate in these matters, Father Patrick Lages, J.C.D., of the Chicago Archdiocese.

Thirdly, I plan on strengthening the precepts that have already been placed upon Father Murphy. I need to do this to assure that Father Murphy does not continue to seek contact with members of the deaf community, which often in the past has resulted in considerable dismay in the deaf community.
August 19, 1998

His Excellency
Most Reverend Tarcisio Bertone, S.D.B.
Secretary, Congregation for the Doctrine of the Faith

Working with my Vicar for Clergy, I will strongly urge Father Murphy to write letters of apology to the persons whom we know he has sexually abused. I assure you that there will be no reference in any form concerning the sacrament of penance in these letters.

Also, seeing that Father Murphy is in poor health, I have also drawn up plans for his funeral that will be pastorally sensitive to the needs of Father Murphy's family as well as the needs of the deaf community.

Finally, we will continue to pay for the counseling for any of the victims of the sexual abuse.

Again, I wish to express my appreciation for your concern about this grave pastoral situation in my Archdiocese.

Sincerely yours in the Lord,

+Rembert G. Weakland

Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee
September 14, 1998

Decree

This decree formally concludes the penal case against Fr. Lawrence Murphy, a priest of the Archdiocese of Milwaukee who had domicile in the Diocese of Superior, Wisconsin. Fr. Murphy died on August 21, 1998. The Acts of the case will be kept in the secret archives of the Archdiocese of Milwaukee for the period of time prescribed by law.

Rev. Thomas T. Brundage
Presiding Judge

Notary
Amen, amen I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit.

John 12:24

We send you this special issue of Hand in Hand to inform you that Fr. Lawrence Murphy died on August 21. He had lived in Boulder Junction, Wisconsin, since he left St. John School for the Deaf in 1974.

The death of someone we know can bring forth many emotions. It is not always easy to sort out those emotions, but our faith in God can help us to face the source of any pain. And the passage of time can help to heal that pain.

Bishop Richard Sklba spoke at the private funeral held for the Murphy family at Holy Cross Cemetery. We hope those of you who knew Lawrence Murphy may find comfort in the bishop’s words which began with a reference to the passage from John’s gospel printed above. The bishop said:

“As any grade school child knows, seeds carefully placed into the soil don’t really die at all — the seed’s outer cover becomes too narrow, too contained, and new life begins. As first graders we placed seeds into glass containers, then watched wide-eyed as the mystery of new life began … first the root down into rich soil … then the new leaves … and finally the plant reaching upward toward the light.

“Lawrence Murphy put his roots deep into his family. To be a priest in one’s own family is a wonderful but also very unique experience … celebrating not Advent or Lent or major holy seasons as such, but always present for family gatherings. Uncle Larry was at christenings, graduations, weddings, family events of all sorts — giving gifts, watching families grow, offering congratulations or sympathy. You knew him in his laughter and sorrow, in good health and on difficult days.

“His entire priesthood was devoted to the deaf community. When I first met him in the autumn of 1960 — at St. Mary’s in Elm Grove where he was a Sunday help-out — he talked about St. John’s. He loved the school and its community very much. He did so much wonderful work for the youngsters and staff.

“But not everything he did was good. I say that not to offend or hurt, but because it’s true. Painful
accusations were made. They surfaced again in recent years, with increased bitterness. I don’t know the whole story, but I do know that the amount of damage became clear and that Father Murphy was in the process of writing letters of personal apology. The matter hadn’t yet been resolved when he died.

“So to protect your grief from disruption and to respect your sorrow, this had to be a very private funeral. I can’t tell you how badly I feel about all this, for I knew Larry for almost 40 years and liked him very much.

“I have a theory about the last judgment for each of us … only a theory, but one which gives me much comfort and hope. I do not believe the last judgment will be when all our secret sins are revealed to the whole world. In fact, I suspect that it is a bit arrogant to think that the whole world is even interested in anyone’s secret sins. No, I believe the last judgment will be that time when God reveals fully to each of us who we really are. Finally we will understand the decisions we have made throughout life; we will understand how we chose to live life and will comprehend the impact of our choices.

“It is at that final judgment, I believe, when we will hear God clearly calling us by name … we will most humbly hear our own name as we never heard it before, and we will rise to claim this deepest identity. God will forgive us and embrace us and bless us forever.

“Thus, when we commend someone we love to God’s embrace, like the seed that doesn’t really die, we take comfort and hope in God’s gift of new life. As we come together this morning, we believe that our good and gracious God has called Larry by name, inviting him now to claim that identity he forged in the choices he made throughout his life — may God grant him peace.”

— Bishop Richard Sklba
August 28, 1998
December 2, 1998

Attorney at Law
Houston TX 77098

Dear [Name],

Your letter sent to the Apostolic Pro-Nuncio was referred back to me. First of all, my deepest sympathies on the death of your brother, Father Larry. I realize these have not been easy days for you.

Opening up the case of the accusations against Father Larry became necessary because the accusations involved abuse of the confessional. Concerning that material there are no time restrictions. Because of the nature of these accusations I had to deal with the Congregation for the Doctrine of the Faith in Rome. We tried our very best to act responsibly and followed all the norms of Church Law carefully. I can only assure you that the evidence presented to our own Ecclesiastical Tribunal was such that it could not be ignored.

Through all this procedure the anger of a significant group in the deaf community was indeed great. I believe it is a miracle that we were able to keep it from exploding in the newspapers with the ruination of Father Larry’s reputation.

Last May when I was in Rome for my ad limina visit, I was asked to attend a meeting at the Congregation for the Doctrine of the Faith to discuss this sad case in the light of the convincing evidence. Present were Bishop Fliss of Superior, Bishop Sklba, and myself. The Congregation was represented by Archbishop Bertone, Secretary of the Congregation, Monsignor Girotti, Undersecretary, several canonists, a notary, and consultants. At that meeting the officials reflected with us on the need to avoid scandal and also about our plans for the eventual possibility of having to face the circumstances of Father Larry’s death, given his precarious health. Everything was planned to avoid an article in the press that would give vent to the anger of the deaf community, a larger portion being informed of the serious allegations than you might be aware of.

It was my belief that you had been well aware of this concern on my part but had not agreed on the seriousness of the situation and, thus, were not in total agreement with the restrictions I placed on the funeral arrangements. I feel absolutely certain in my own mind that if we had permitted the case to run its full length, Father Larry would have been stripped of his
priesthood and buried as a lay man. We took this chance in the hopes of keeping the issue private. The attempt was successful. Although you may have found Bishop Sklba's words and actions unacceptable, they were sufficient to calm the waters and avoid public scandal.

Our pastoral concern now is to heal the wounds in the deaf community, overcome the hatred and anger, and then move on. I hope you will join in helping us on that pastoral concern.

Again my sympathies and blessings.

Sincerely yours in the Lord,

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

CC: M. Rev. Agostino Cacciavillan
Apostolic Pro-Nuncio
To Mr. Lawrence Murphy:

I am writing this letter because I am very, very, very furious at you for molesting me when I was a student at St. John’s School for the Deaf, ruining my life and almost ruining my marriage.

I cannot keep our secret about your life as a terrible molestor at our school for many years. I must tell the truth to Archbishop Weakland about you and how you ruined mine and many other children’s faith in God and Jesus. You made us hate the Catholic church because we couldn’t understand how you could be such a hypocrite of a priest who taught us about God while you were the secret molestor.

Everytime I see other priests I wonder, “Are they molesters, too?” They always remind me of you; a clever wolf, a mortal sinner, a heavy luster who walked among us every night in the Catholic dorm. We couldn’t even hear you coming. I would lay awake every night shaking in fear that this would be a night you would touch me. Can you imagine that? Can you? Jesus on the cross on the wall saw you coming every night to molest us. He must have been shocked and grieved every time. I hope he cried like we did, because we were innocent children, pure Christians, good altar boys, and cute lambs. I hope Jesus is very furious at you and will send you to hell very soon.

I remember almost everything now. It is all so ugly it makes me want to throw up every time I have to face another memory of you. One time you told me that a deaf boy molested you at St. John’s School and that is why you became a molestor. I do not believe you anymore!! Do you hear me? I don’t believe you !!! You always blamed deaf children! I cannot
stand to hear you famous say, "I am very kind to deaf children and they stab my back, why?" You must be a very sick person. We did not stab your back. We finally started protecting each other from you because you are the skillful, sly, molestor. Some people still believe you are a holy priest. I cannot stand it!

It finally became clear to me why you required some deaf boys who couldn't pay tuition to work for you while others did not have to work for pay. The boys who had to work all had foreskins and the ones who stayed for free were all circumcised. Remember, you didn't like boys with foreskins. We circumcised students paid in another way; a sick way that haunts me every hour of my waking life. Do you understand me? The answer must be that you are mentally ill. How else could you molest me at night and then raise the host to God in the morning?

Do you remember another time I cannot stand to think about? A time that a poor deaf helpless boy went to St. Francis Police Station and told them that you molested him. You told the policeman that "The kid is mentally retarded." The policeman believed you and left. I want to know how you live with yourself. How do you look in the mirror knowing the number of lives you've destroyed? You are such an expert liar I guess you have convinced yourself that you have done nothing wrong. I am here to tell you that you have done major harm to us. Many of our lives are over because of you. Tell yourself THAT the next time you shave. Shame on you!

Do you remember when you caught a deaf boy sleeping with another deaf boy? Do you? I do. You spanked him with your belt but all the while you molested him. The depth of your destruction is like a deep dark bottomless pit that has no end.

Do you remember when I told you that molested us? The
next thing I knew he left our school. You must have missed him alot since you went and visited him so many times. You make me sick.

Do you remember how you punished us and told us we couldn't eat our breakfast because we did not receive holy communion? No one dared to say you had no right to enforce the laws of the church because you were nothing but a molestor. Why didn't we say anything? Because we were frightened lambs and you were the deadly wolf. Now I know you are less than nothing. Not powerful. Nothing but a sick manipulator.

Do you remember how you told my high school girlfriend that her parents complained that I dated her too much? She asked her parents and they were puzzled. Why were they puzzled? Because they never said that! You were jealous of my interest in her. You wanted me to be YOUR lover. I cannot stand to think of it. I can't describe how revolted I was when I was told you admitted to the therapist that you were "in love with me."

One of my sickest memories is how you shared your secret molesting of boys with [REDACTED] at St. Rita's School for the Deaf. You two had nothing less than a Catholic pornography ring! You molested the children in your Catholic elementary dorm and sent them on to [REDACTED] Catholic high school dorm where he then took his turn molesting them.

Do you remember [REDACTED]? I recall he quit [REDACTED] Catholic pornography school. He came over to your school with his parents. You told his parents you wanted to talk to him alone. He told me you told him that you were gay and [REDACTED] wanted him back. He was shocked and his parents asked him what was wrong. Like the rest of us, he said nothing.

[REDACTED] God must punish you and send you to hell to stay forever.
I hope every time you do any of these things you will now see [redacted] face. The very least you could do is be sorry, but you aren't. Well, I am. I am sorry for [redacted] and myself and all of the other’s whose futures you wiped out from under them.

Do you remember when [redacted] caught you molesting me? I wished and prayed he would help me and I also wished he could report you to Archbishop Cousin. But guess what? Hefigured since you were molesting us then he was free to do it, too. And he did!

You and [redacted] are responsible for one boy [redacted]. He, too, was a good friend of mine. He too has never enjoyed the life the Catholic church has provided for you. I curse you and [redacted] both!

Hey, does the church know about your male lover in Monroe, Wisconsin? Again, I am confused as I was taught at your hand a priest vowed chastity. But what is that compared to the number of souls you have single handedly destroyed? Anyway, I am sure Satan knows and is very proud of you, his servant.

But just tell me one thing. How could you hurt me the way you did? I was just a little kid. My mother had just told you [redacted]. She told you all of that and BEGGED you to take care of me. I was numb with grief and fear and looked to you for some kind of comfort and security. You were all I had. No one at home signed. I could not communicate with them. I turned to you and what did you do? You molested me, that's what. You took advantage of a lost little
boy who had no one else. Because if you remember, as I do, you told me
that my mother no longer loved me and only loved my brother [redacted]
You isolated me from the one person who possibly could have rescued me.
I hate you for that.

I never understood why you were so popular with the deaf children.
They seemed to love you very much. I know now how children often run to
the very people who hurt them.

Remember the big statue of Jesus hugging the children beside our
old school? The statue showed him being very kind to them. You fooled us
by copying that pose, got us close and molested us. You should have never
been a priest in the first place.

I remember when my friend wanted to become Catholic so he asked me [redacted] You baptized him . . . then molested him after
confession. That is so disgusting!!!!!!!!!

Last year I learned that Archbishop Weakland fired you. It was one
of the happiest moments of my life. But then I heard you still serve Mass
in your home. How dare you! You cannot serve Mass because you are not a
priest anymore. God does not accept you as a priest because you molested
and ruined us. You must stop serving Mass. YOU ARE NO LONGER A PRIEST!!!

Do you know that you really ruined my life? I could never trust men
because I thought maybe they would molest me as you did. Do you
remember that first time? I came to confession and you asked if I had
been masturbating. Then you told me to pull down my pants. I will always
feel the horror of that moment. The conflict inside. Telling me to go to
the bed and lie down. Touching me. Letting me believe that it is not a sin
if you are the one masturbating me. I would not go to hell because you are
a priest. And then continuing to allow me to believe that garbage for so
many years! And then wanting me to touch you, bringing my hand to touch
you. I become sick thinking of it.

Because of you I have had trouble relating to people because I was always afraid they would ask me about you. The shame was isolating and all consuming. I did not want to become close friends with anyone in college because again I was afraid they would discover my dirty secret. Now I look at different priests and wonder, "Are they molesters?" I lost my Catholic faith because you confused me about Jesus and God. They should stop your heart and send you to hell before you rape more children.

The pain was unbearable at times. When I met my future wife I finally told someone about my hideous past. I told her. Instead of relieving me I suddenly was overcome with excruciating panic attacks. The worse part is, I almost lost her because I blamed her for them. I couldn’t plan a wedding because I could never predict when I would be sent spiraling into the fear that was so overwhelming. So, thanks to you, we were married alone in a church of no particular faith.

The panic and anxiety attacks were so debilitating I couldn’t concentrate. But with the love and support of my wonderful wife who stood by me through it all, you almost ruined my marriage, but you couldn’t.

I wanted to start a family four years ago, but I couldn’t because of my instability.

I curse, curse, curse you!

You built a new school in order to molest more children and ruined them. The school closed. You ruined the Catholic deaf children’s future.

I remember being very angry with you while I was in high school. You had taken me to your cottage in Boulder Jct. I told you I planned to tell Archbishop Cousin about you. You told me that you were insane and
told me to go ahead to tell the bishop. I finally told Archbishop Weakland that you admitted that you are insane.

I have one more thing to tell. You taught me about heaven and hell in our school. Now I know for sure that you will see your powerful Satan in hell very soon. God lets no one into heaven who is not deeply, truly, and shamefully sorry for his sins, in your case, atrocities. I am sure that Satan will be proud to give you a big award, "The Best Molestor on the Earth." You should be very excited about seeing [redacted] again who should also share your torment.

I have been working very hard to get my soul back with God and Jesus. With the love and support of my family and friends I hope to heal. My shame and my dirty secret are back where they belong, with you, their creator.

cc: Archbishop Weakland
    Pope John Paul II
23 July 1974

Most Rev. William E. Cousins
Archbishop of Milwaukee
345 North Ninety-fifth Street
Milwaukee, Wisconsin 53226

Your Excellency:

I am writing to you once again on the matter of
Father Lawrence Murphy and St. John's School for the Deaf in Mil-
waukee.

Apparently ________ is not at all mollified
by Your Excellency's realignment of administrative duties to the benefit
of the situation in question. In fact, we are both subject to her disatis-
faction so that she threatens to take the matter to the civil courts. Her
letter thus goes on to state:

"Since we - representing the group of deaf who have in the
past been molested by Father Murphy - wish to prevent any
further occasion for wrongdoing, and since the Church does
not wish to do any more than cover up - much like the cele-
brated Watergate - it is time to continue the case where it belongs -
in the courts with charges of immorality and probably perversion
on the part of the present director of St. John's Father Murphy.
We hate to see the probable scandal arising from this public pre-
sentation of this problem - but whatever scandal arises, please
be assured that the cause is the mishandling of the case on the
part of the Church. It could have been avoided, if the Archbishop
had chosen to act fairly; it could have been avoided if the
Apostolic Delegate had pursued the case promptly and intelligently."

ADOM024569
I have answered this lady's letter to the effect that I considered that the Archbishop's action effectively precludes any possibility of offense and thus I do not see the utility of any recourse to the courts.

In the likelihood that [redacted] will continue to express her dissatisfaction I thought it might be helpful to Your Excellency to be made aware of her latest communication.

With cordial regards and

best wish, I am

Sincerely yours in Christ,

[Signature]

Apostolic Delegate
SUMMARY OF MEETING
MAY 16, 1974

RE: Rev. Lawrence C. Murphy

PURPOSE: Bring people of differing viewpoints together to reach a satisfactory solution to the charges presented by the complainants.

1. Archbishop Cousins began by indicating that Father Murphy would relinquish his position as Director and Principal of St. John's School for the Deaf while a complete investigation of the charges was conducted.

2. [Redacted], speaking for the supporters of Father Murphy, opened with a statement acknowledging the concern of the complainants and asked that [Redacted] and his supporters consider the good of the church, the school, and the deaf community in any position that they take.

3. [Redacted] spoke for the complainants. She objected to [Redacted] statement and declared that [Redacted] and the other complainants were not on trial. She indicated that the complainants would remain silent and would not respond to any questions or comments except through her.

4. [Redacted] presented a six point proposal and said that this proposal was the only one that the complainants would be willing to discuss and that it was final.

5. In order to facilitate the meeting, the six point proposal was accepted for discussion on a point by point basis. Discussion never advanced beyond the first point.

6. Sister Martha Ann mentioned the great danger of misunderstanding and the difficulty of accurate communication among the deaf. She suggested that a simple statement can admit of several interpretations.

7. [Redacted] read the names of six of the original 13 signers of a bill of complaint who have now requested that their names be removed from the bill of complaint on the grounds that they did not fully understand what they were signing.

8. [Redacted] charged that Archbishop Cousins had knowledge of complaints as far back as 1960. This was denied. It was pointed out that the "flyer" was in error. The incident referred to concerned Archbishop Meyer in 1957 or 1958.
9. Archbishop Cousins indicated that he had received a letter from [redacted] about a year ago. The Archbishop indicated that in his reply to [redacted] he stated that the Archbishop's investigation did not substantiate the charges that had been made. [redacted] did not present any further evidence or correspondence at that time.

10. The supporters of Father Murphy suggested that he resign as Principal but keep his position as Director. This was rejected by the complainants.

11. The Archbishop again suggested that Father Murphy remove himself while a complete investigation is conducted.

12. [redacted] said that an investigation is not necessary because the Archbishop has all the information he needs to act.

13. It was pointed out that the Archbishop was presented with nothing more than unproven allegations. Until now no testimony has been taken from the the complainants. In the interest of completeness and fairness it was asked that additional information and witnesses now in the possession of the complainants be made available to the Archbishop. [redacted] refused to release any more information, claiming that the Archbishop already had sufficient information and evidence.

14. [redacted] and [redacted] demanded that their six point proposal for the removal of Father Murphy be agreed to in writing at this meeting otherwise they will take civil and legal action.

15. [redacted] was again asked to furnish additional information and witnesses and agree to an investigation of the charges. She refused to do so and led the delegation of complainants from the meeting.

The Meeting began at 7:20 P.M. and ended at 8:45 P.M.
To Whom It May Concern

St. John's School for the Deaf is having a celebration for Father L. Murphy. Celebrating his 25th Anniversary of Ordination.

Can it be possible that none of you know that Father Murphy is a sick man—we was dismissed from St. John's for molesting children. I don't see any thing to celebrate; do you? I can't believe that an organization as large as the Catholic Archdiocese could overlook this matter.
Dear Very Reverend Bishop Connin,

In answer to your reply to the letter I had written you requesting for an appointment on June 3rd.

The mother wishes to speak to you about a certain person who attended St. John School for the Deaf in Milwaukee Wisconsin and attended St. John for some years. Mollers Day, May 13th, 1973 we were told to take him home as he had been caught smoking in the bathroom, nevertheless to say we were in a state of shock. When we asked Father Murphy why he said he had been warned and was on probation. He was not to be given another chance as we had to take him home that day.

I cannot believe in this day and age that a boy can be sent out of school for smoking a cigarette. If it had been foot or jail it would say okay but even a criminal is given a better chance than this. I do not want him to go.
back to St. John's, in fact I would not let him after this. But I think for the future of other boys a place should be provided for them to smoke if they want to so they don't have to sneak. 18 yrs old, in Wisconsin the law says they can drink, why not be able to smoke? We do not approve of smoking but these boys all seem to go through this stage.

Teller suggests boys' school board but not one parent is on the school board. He believed at least be some type of meetings with parents to discuss all these serious matters, let parents judge some of these activities the children are involved in.

You check into our financial status at St. John's and see how much we have donated to this school besides our tuition. We never have been in debt for at least 2 years in a row and we pledged a total of 2,000 dollars.
We never forgot them at Christmas - we always marked one at least $0.00 at Christmas time. Plus all the extras - tabula - sisters - pledges, etc. Do you blame us for being bitter? We wanted to come and discuss this with you but if we are unable to see you we do not care to see any one else.

will be placed in the public school system here in and I am sure you will check all this out with Father Murphy, but I do hope for the future sake of the other boys some thing can be done for the boys. I feel sorry that this has happened but I gout you after this we will never be chartered to another Catholic Institution.

A few years back I rememebered a young lad that had to be transferred from St. Pater's school for the deaf in to St. John school.
4 for the Deaf because he had been actually maltreated by the priest in charge of the School at the time we helped these parents and the boy got into St. John's as they were so upset at that time. It seems mighty strange to me that Father Murphy Cover was for a priest who does these things to boys, but he can not accept the fact that a boy can smoke a smoke.

It takes a very narrow minded person to do something like this. We are not through yet, Dr. Cover, we are professional people, we spend most of our time helping others and we have seen a lot in this medical practice. As a young doctor once said, "Where does a doctor go when he needs help?" We are learning to you, we would
I have liked to have talked to you about all this but I imagine you are a busy man. We have great respect for you and your chosen friends long. I think an injustice has been done here and should be corrected. We do not want revenge we just would like things made a little easier on the deaf children.

I hope you alone read this letter as I just wrote it and I would have told you in person.

Sincerely

P.S. We have been great friends with a few of your friends from...
June 8, 1973

My dear [Name]:

Many thanks for your letter of June 4th in which you outline the case you want to discuss with me in person. It involves the dismissal of your boy, [Name], from St. John's School for the Deaf apparently for his smoking.

As you have intimated, you can be sure that I will make every investigation. I have not found Father Murphy unreasonable in these matters, but there is always the possibility that an individual instance can bring to light a situation that would otherwise have gone undiscovered. If this be the case, you can be certain that proper steps will be taken.

I cannot quite understand what you mean when you say in your letter, "We're not through yet." [Name]

In the meantime, if discipline is too strict, as you allege, I can discuss the matter at length with the Administration.

Assuring you of my interest in any institution or agency within our jurisdiction, I am, with every blessing,

Sincerely yours in Christ,

Most Reverend William E. Cousins
Archbishop of Milwaukee
May 25, 1973

My dear [Name]:

I acknowledge your recent note, which arrived just this morning, in which you ask for an appointment after June 2nd of this year.

I would be more than happy to see you, but I would strongly recommend that you write to me and give me some general idea of what it is you want to discuss. In so many cases I must refer people to other departments or other agencies, that I would not want to waste your time if a more direct way of handling the situation was open to us.

Looking forward to hearing from you in the hope of serving you better, I am

Sincerely yours in Christ,

Most Reverend William E. Cousins
Archbishop of Milwaukee
5-19-73

Dear Reverend Cousins:

Would it be possible to have an appointment to see you concerning a very serious personal problem?

I live in [redacted] but can come to Milwaukee any time after June 2nd, 1973 for an appointment.

My husband and I, [redacted] know you from we were married there twenty-five years ago.

Please set up an appointment and I will be there.

Thank you.
December 10, 1976

James E. Collis, Esq.
Law Offices of Donald C. Haberman
212 West Wisconsin Avenue
Milwaukee WI  53203

Dear Mr. Collis:

St. John's School for the Deaf hereby agrees
that it will pay for psychological counseling for
and interpreters' fees in connection with
such counseling, provided, however, that St. John's
total payments for such services will not exceed
$2,000.00 nor will it pay for any such services per-
formed after December 1, 1977. St. John's School for
the Deaf agrees that may bring legal action
to enforce the agreement stated above if for any reason
the School defaults in its performance of the agreement.

Yours truly,

ST. JOHN'S SCHOOL FOR THE DEAF

[Signature]

By
Fr. Donald Zerkel
Director
The Most Reverend William E. Cousins  
P.O. Box 2018  
Milwaukee, Wisconsin 53226  

Dear Archbishop:  

Following our conversation with Don Murphy, the Attorney, Larry's brother, I am sending you the name of the priest's psychiatrist who is highly recommended by the Sacred Heart Fathers of Hales Corners. He is the _______ Ph.D., at _______ Superior, Wisconsin 54880. He is also one of the Assistant Chancellors of the Diocese. The Sacred Heart Fathers mentioned that if you wish to know more about his capabilities, that you could consult Bishop Hannes.

May I mention something to you in strict confidence that after we left your office Larry's brother, ____, told me that he hoped that you would absolutely insist on Larry seeing a psychiatrist. You had mentioned in your conversation with him that you can't command him to do so, but ____ is of the old school yet and he now feels that this is an absolute must. You also mentioned to me if there were any other priests I knew who might give Larry a helping hand, I would like to tell you that the closest one to Larry in his class and whom he respects very highly is Father Ed Olley.

Sincerely,  

Bill Farrell
Dear [Name],

I am sending you a copy of the agreement that I signed fully and which I wanted because I have felt guilty and I have been able to keep good. Please don't do anymore against the Archbishop or Father Lawrence Murphy. I do not want anymore trouble against the Archbishop or Father Murphy.

Thank you very much.

your truly
have, in the past, persecuted and threatened the Archdiocese of Milwaukee, Rev. Lawrence C. Murphy, former Director of St. John's School for the Deaf of Milwaukee, and St. John's School for the Deaf. I have given serious thought and consideration to my past actions and realize the harm to the Community and mental strain I have caused to persons involved.

I promise to stop from this day and forever these actions (sending threatening letters, threatening to picket, spreading scandalous talk) against the Archbishop of Milwaukee, Rev. Lawrence C. Murphy, and St. John's School for the Deaf.

I fully understand and agree with the content of this statement. I am doing this freely - no one is forcing me to make this statement. I do it to attain my own peace of mind.

A legal action was begun against the Archdiocese of Milwaukee and Rev. Lawrence C. Murphy. I wish this action be dropped as of this

27 day of May, 1975.

WITNESS my hand this 27 day of May, 1975.

In the presence of:

had three interviews with the chance of anyone's being accused of coercion.
11:00 A.M. visit with Archbishop to talk over presentations from Fr. Theisen (originally this came to him from me - given to me by various people - much from [redacted]).

The Archbishop wants proof and is going to send Fr. Schneider to me... I want to be sure to have proof for them... and I also wanted to be sure in my own mind that this is not fabricated (made up) by [redacted] and passed along... however, today I'm more convinced than ever that this is true and these poor deaf people are being used by a sick man.

I am going to write some of the statements here and I will have them signed (AFTER READ) by [redacted] and [redacted] [redacted] while (hearing people answer phone - better to write to direct on this if info needed)... ( [redacted] )

HERE ARE A FEW OF THE MANY - MANY FACTS THEY BOTH TOLD AND AGREED.....

[redacted] told how boys don't like it because Fr. Murphrey comes into the shower room and looks them over all the time...

also he said that when he is in confession and the priest asks him if he plays with other boys - he said yes - priest said who --- then he goes to those boys... this looks bad for [redacted].

also [redacted] said he didn't think it right when priest asks him at confession if he plays with boy - then he said yes - then priests makes him "show me how you do it"... he thinks this is not fair or right when Fr. Murphy does this.

Also [redacted] was in [redacted] last week - a boy named [redacted] - (he still goes to [redacted]/[redacted] is very much afraid of Fr. Murphy - he graduates this May - and he told [redacted] that Fr. Murphy played with him in 1973)... but he is afraid to tell.

The man from [redacted] that wrote the private note is married and his wife does not know - that is why they are not sure if he will come here and testify - but he wrote note in good faith to help his friends.

Delavan deaf community (kids etc.) call Milwaukee Fairy school at St. Johns --- they laugh at boys from St. Johns because they all know about Father Murphy...

Fr. Murphy wants kids to go to summer camp every year - then he chooses 3-or so boys to come to his summer cottage - he is good to them - pays for movies - they are happy -- he feeds them steak - they get boat ride-water ski - then when sleeping - he comes into bedroom - wakes them - tells them to come to his room to talk to them - then they do - and he touches them and plays with them... next night - he goes and wakes a different boy -- they go with him because he is good to them at cottage... when they get a little older and are called fairy and know what bad they did -- then they feel bad and don't know what to do because Fr. Murphy does it with other boys too.

I was told a Milwaukee Journal reporter was told about this last weekend by a different deaf man and he now wants to talk to me --- I want him to get here and I will threaten him if necessary to keep it out of the paper (OK although I really wonder if I should because I feel that maybe I am not listened to either and someone must help these poor people)...

(THESE PARAGRAPHS FOR [redacted] WHO WORKS WITH ME ONLY)... "I have been told by many deaf at Delavan about Father Murphy and would be willing to come into your office to swear to this (and about the reputation of the employer [redacted])."

Signed [redacted] [redacted]

We have read the above and everything stated is true - all is not written that we said - but it is impossible to copy everything... we will tell more when called in for hearings. We are afraid of the impact Father Murphy there when we tell this... he can't deny it....

Signed [redacted] [redacted] [redacted]
My name is [redacted] ... and I am a former student at St. John's School for the Deaf.

Everything that [redacted] has said regarding Father Murphy is true...
I know because I am a 1970 graduate and up until that time I also had been sexually molested by Father M.

I also know boys that were visited in their bedrooms in 1973 and 74 and I would be willing to come and tell this to whoever the proper people are that could help. so that all the deaf can be sure that this will be stopped.

Many deaf people are afraid of Father Murphy and will not come forward and talk. that is why he has been doing this same thing all these years.
We do not want to make threats...but he will be stopped now. we hope with the help of his fellow priests.

The people that are now willing to talk are no longer afraid and will talk in court.
December 12, 1973

Lawrence Murphy:

For ONE year I had talked to the policeman, detectives, assistant District Attorney, and lawyer.

You won because no body takes actions against you. EXCEPT ME.

In history, it may tell that you are the KING of the sexually molesters' club in the hearing and deaf worlds for the centuries. I cannot find someone like you. POOR DEAF BOX S.

For twenty-three years (1950-1973) you are still the sexually molester. Now dare you tell your friends a thousand times that you stopped sexually molesting the deaf boys. What is a priest? A priest is a sexually molester.

Someday this letter may be shown in public.

P.S. I ask you to resign as the Director of St. John's School for the Deaf.

P.S.S. What I tell is TRUE.
I have found that my love of people takes me into some very touchy situations at times... because - as a trusted friend, it is natural to also become a confidant.

As a Christian, I cannot break these trusts - but if I see a wrong, I must step in and ask for permission to talk these confidences over with the proper 'understanding' authorities that can help solve the problem before it become mishandled.

It came to my attention that there is a Catholic Priest who was about to be exposed - arrested and headlined for wrongs that certain people calimed he imposed upon them.

As I learned more about the situation - I also learned who the Priest was - and what he was accused of. I also learned that the Archdiocese has been alerted to this as early as 1960 - but he (the Father involved) was talked to and made promises that he would quit his wrongs and that was the end of it... but not really - as late as 1973 it is proven that he has committed these immoral acts - and today I learned that as recent as this year of 1974 they are still continuing.

Police in St. Francis have now been approached about arresting him - and also petitions - witnesses are gathered and about 20 reputable, intelligent people are now involved and willing to come forward and talk to whomever they should about the situation. (This I also was told today - April 9th)

They know I trust a priest that is in a position to bring this situation forward and will listen to them - so it has been asked that I arrange a meeting with the trusted man and "break the ice" them they will want to talk to him also. (with me present)

Last Friday one of the witnesses told me that he was prepared to take a route by beating up the priest (with the help of others) and purposely get arrested - then when asked why he beat the man up - he could tell all and it would be exposed...

Another very desperate witness had told the above mentioned that he will kill the priest - and any time he would be locked up would be worth stopping the priest's work by having people know about the situation. This was not an idle threat nor the talk of a maniac - it was a desperate plea for help that no one has listened to.

I was told that since I had talked to the first witness and offered to get help and make sure someone listened, he went to the man that wanted to actually kill the priest and told him there was a chance for help - sort to calm him down a little.

Last Friday I told the one witness that the "expose" would also hurt him - his family - and many others - many good priests who are doing a sincere job - I also feel very sorry for the priest actually involved - I do not know him personally - I know he must be dedicated to his work and in this sin, has a "monkey on his back". I am not without sin and it hurts me to talk about this because I do not want to be condemning anyone - but I also do not want to have all hurt by news of this nature coming out in the wrong way.

The wonderful man that visited me today (a young brilliant Catholic - definitely Christian man) is a very close friend of many of these people - he is trusted and respected and will be the one to contact you after we have had our talk this morning.

The charge here involves sexually molesting - bad enough - but sexually molesting children - add to that it being a "home" situation - add to that the children being deaf. It is quite a charge and would not be stated if I did not have proof - witnesses - to back this, and any other necessary things needed.
May 4, 1974

I want to have my name removed from the petition presented by [redacted] against Father Murphy.

I did not fully understand what I was signing and do not want Father Murphy removed from St. John's.

I fully understood. But I forgive you!
May 4, 1974

I want to have my name removed from the petition.
I did not fully understand what I was signing and
I do not want Father Murphy removed from St. John's.
May 4, 1974

I want to have my name removed from the petition presented by [redacted] against Father Murphy. I did not fully understand what I was signing and do not want Father Murphy removed from St. John's.
May 4, 1974

I want to have my name removed from the petition presented by [REDACTED] against Father Murphy. I did not fully understand what I was signing and do not want Father Murphy removed from St. John's.
May 4, 1974

I want to have my name removed from the petition presented by [BLANK] against Father Murphy. I did not fully understand what I was signing and do not want Father Murphy removed from St. John's.
May 4, 1974

I want to have my name removed from the petition presented by [REDACTED] against Father Murphy. I did not fully understand what I was signing and do not want Father Murphy removed from St. John's.
PETITION

We make a petition that Rev. Lawrence Murphy shall resign as the Director of St. John's School for the Deaf because he is the sexually child(boy) molester, from 1950 to present.
Dear [Name],

After reading your letter, we were concerned! We talked to [Name] and asked him about [Name]'s memory - he said no he never touched [Name] and he knows he does to the smaller boys.

[Name] has always been good about telling us most every thing he has never been afraid and I don't think any of the boys have told me he left St. John's because he knew this was going on with the boys. I want to find out what is going on and take this all to Court for legal action then I think we should all work together and do some...
out of St. Johns. I called the parents of the boy or girl you mentioned. Her son had been physically beaten by Father Murphy numerous times. I have not been able to contact him again and sent a telegram but as for no answer.

Another one that was hit by Father Murphy is not a bad mother also but she has graduated and does not see any more from St. Johns but they are willing to write letters for proof if we need it. I have the name of this priest who work with the Catholic Church.
system, I hope to come there next week some time to talk with you and will keep you posted.

My son's going to be his good address but I'll put there the letter to you. He understands sign language pretty good.

We certainly were as able to help if at all possible and if this is going on at St. John's we certainly should see to it that some thing is done. But we do have to be careful not to accuse someone over if we do not have enough proof to get as many people as possible as a witness to send your letter as to the nature of incidents that happened with their children then and can go ahead with legal procedure.

There is no case going of Bishop cousins he always done every time. He would not help me when I was first out. Can you get a meeting together of the board to deal with this?
St. John's get a few people who
feel this way about Better Muggy
and let us get together for an open
discussion.

Do you know Sister Martha
Anne? She is a friend of mine. Do
she know any of this? I would
doubt it but I'm sure she would
keep it needed.

I'll let you know as soon
as I talk to

If he
say go ahead with the action
we
will, but me we have to be careful
Do let me know what you
hear from the others - also keep all
letters. Concerning this matter

Write again

Sincerely
OFFICE OF SEXUAL ABUSE PREVENTION AND RESPONSE SERVICES
ARCHDIOCESE OF MILWAUKEE
SEXUAL ABUSE INTAKE REPORT

Date Report Taken: October 26, 2007
Time: Phone  x  In Person
Received By: Amy Peterson
Person Reporting:
Phone Number: 
Address:

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

Date of Birth: 
Age at time of Allegations: Eleven through thirteen

Allegations Against:
Time Period: 1971 to 1973
Where: St. John’s School for the Deaf, Milwaukee WI
Reported: (Previously? To Whom?) 

who was an adult staff person at St. John’s. went on to tell parents of those students who were abused by Murphy and also told parents.

Alleged Abuse:
was sent to St. John’s at the age of ten. He was sent there because his father had heard from other parents of deaf children that St. John’s was a good school and they were enrolling their children there and taking them out of the School. stated that he arrived at St. John’s and was scared. He did not realize it was a residential school and that he would be staying there for long periods of time unable to visit his parent, because they lived miles away described the dorms he stayed in as one big open room with lots of beds. He said that there were rooms with doors in the corner of the dorm where the staff stayed. said that some of his friends from were at St. John’s and they helped him learn the ropes. He continued to be very homesick through the first year. Early in his stay said that bedtime was early and he often couldn’t sleep and would lay in bed awake. Most nights it was completely dark, however he would often see a shadow of someone walking through the dorm. He said one night stood out because it was a full moon and more brightly lit in the room and he could see that the adult was taking a student out of the dorm. One of the students in the bed next to him told him that this always happens and to get used to it. He watched as the student went out of the room with the adult but he couldn’t make out who the adult was. One night during the first year, said the regular dorm supervisor wasn’t there and there was a replacement person. He said again he noticed the shadow come into the room and he thought it was the fill-in supervisor. He got up to go to the bathroom and saw Father Murphy with another student. said that Murphy told him to be quiet and go back to bed. said he didn’t understand, went back to bed and didn’t think anything of it. After Christmas break said he was sleeping when something woke him up. It was Father Murphy and he gestured to toward him. He took into the bathroom and began to touch penis. While doing so, he said he doesn’t feel good? reported that he was terrified and didn’t know what to say but a reluctant yes. said that he began crying and Father Murphy comforted him and kissed him on the head and sent him back to bed. said he cried and cried that night. Approximately two to three weeks later, said he saw another boy crying and although he didn’t talk to him, looking back, he thinks that the same thing probably happened to him.

In second year, he said that on one occasion, he saw two boys “playing with each other’s genitals” and thought they must have learned that from Father Murphy. They weren’t in group of friends and were a little younger, said he still stayed in the same dorm although some of his friends moved into the older dorm. became the dorm supervisor and said he would touch the boys. He was a former student and was hired by the school, would threaten with demerits. He would say that it wasn’t a ‘bad thing’ and that he wouldn’t do what wanted that he would get lots of demerits. would say things like “how will you explain the demerits to your parents?” would have touch him and also perform oral sex on him. would also touch genitals. This happened in the dorms throughout the entire second year, more occasions than he can count. said that when he refused would give him demerits and he remembers going home for Easter break and his father asking him what all the demerits were for. He didn’t tell his father the real reason and made up other excuses.
By the third year, he moved into the junior dorm. He was in training to be an altar boy and there was a schedule posted. After one of the Masses, Murphy was alone with and one other boy. He said Murphy told them to close the door. He then had them remove their gowns and take their pants off. He stated that he thought Murphy was going to spank him, but in the light of day, Murphy touched their genitals. He said he tolerated it, but felt sick. The other boy said it was alright.

After this incident, he would say he was sick when it was his turn to be an altar boy. He said they would take his temperature and when it was normal ask what was wrong and wonder why he was sick. He said that he got out of performing Mass whenever he could. Finally, a teacher at the school asked what was wrong, stating "you're sick all of the time." He said he told about what was doing. According to , must have told Murphy, because he came to and asked why he told about what had done. Eventually, he told about Father Murphy too. didn't want to believe it, so he asked a few other students who confirmed the story. He said he felt safe with and that began to tell the parents of other students in what was going on. He drove many of them home to their parents. He drove home and instructed to tell his parents about the abuse. He said he couldn't and wasn't yet ready. gave him a couple of weeks to tell his parents and when he didn't, phoned his parents and told them about the abuse.

He had also talked to others who encouraged him to come forward, including his mother. They had seen the article in the Journal Sentinel about St. John's and Father Murphy. He stated that he has not told his wife about the abuse yet. She doesn't know he is meeting with this reporter. He wants to get this off of his chest. He is hoping to one day share this story of abuse with his wife. He no longer goes to deaf functions or reunions because it is too uncomfortable for him, knowing that many attending had been abused.

Next Steps:

wants to get this behind him. He believes that reporting the abuse will help. He also stated that he would like to pursue mediation and that he would like Sherwood to be his mediator. He stated that he had talked to other deaf friends who had gone through mediation and they had recommended Sherwood. This reporter will assist as needed. When offered the opportunity to meet with the Archbishop, he declined for now. He doesn't want to retell his story and is very uncomfortable with clergy and stated that it was difficult for him to meet at the diocesan building in La Crosse. He did say however that he would like a letter of apology sent to him and his mother from the Archbishop.

- Archbishop Timothy Dolan
- Bishop Richard Sklba
- Fr. Curt Frederick (Clergy)
- Fr. Al Veik (Religious)
- Rick Tank (Non-Clergy)
- Barbara Anne Cusack

Intake form
Ap/Revised 8/9/07

ADOM029917
January 1, 2004

Dear [Name],

I write to you because you have experienced, firsthand, the pain caused by sexual abuse within the Church, and you courageously reported the abuse to the Archdiocese of Milwaukee. No words can apologize sufficiently for your experience, but I will continue to try by saying again how sorry I am. Knowing that no remedies can adequately address the harm done, I still want to make you aware of a variety of services available to you and intended to assist in your healing.

Dispute resolution services to address your unique needs for recovery will become available in mid-January. Eva Soeka, a nationally known expert in dispute resolution systems, is creating a process independent of the Church that will make use of the best mediators in the area. I continue to believe that this initiative represents the best way for us to meet together about your situation and provide assistance. More details and information about how to enter into this process will be available in mid-January. At this time, I ask you to start considering if this might be the right next step for you.

Catholic Charities is also offering a new support group in Milwaukee for adult survivors of childhood sexual abuse. This group will offer a faith-based perspective, and is meant to supplement other support groups available in the area. A flyer is enclosed.

Financial assistance with psychotherapy also remains available. To access this, or for other questions about our services, please contact Dr. Barbara Reinke in our office for Sexual Abuse Prevention and Response Services (414-769-3436 or reinkeb@archmil.org). Also enclosed is a brochure about our policies and procedures when a report is made.

I continue to meet privately with those victim-survivors who find that helpful. Please contact me at 414-769-3496 if you would like to arrange such a meeting. We have also arranged for several priests, sisters and lay ministers, who are professionally-trained in providing spiritual direction, to be available. If you would like to speak with one of them, please contact Barbara Anne Cusack, my delegate for sexual abuse issues, at 414-769-3341.
It is also important for me to communicate with you about our efforts to prevent clergy sexual abuse in the future. Our Code of Ethics makes it clear that no such behavior is to be tolerated within ministry. Our Mandatory Reporting Responsibility policy specifies that any employee or volunteer working in our parishes and schools must report any suspicion of abuse. In addition, all adult staff, and volunteers who work with children are required to participate in training to enhance awareness of childhood sexual abuse.

One final thing: if you would prefer not to have further contact from me or from any Church representative, please let us know using the enclosed return letter and pre-stamped envelope.

Much more remains to be done, and we welcome your suggestions. You can use the enclosed response letter and envelope for that purpose as well.

Please know that I am concerned about you and I pray for you. I apologize for the past misdeeds and wish to restore your wholeness as best we can.

Faithfully in Christ,

[Signature]

Most Reverend Timothy M. Dolan
Archbishop of Milwaukee
June 5, 1996

Dear [Name]

Enclosed is the settlement check for $75,000 as agreed upon by all of us. I truly hope that this money will make a difference in your life and [_____] and further the healing process for both of you. I am also enclosing a fully signed copy of the settlement agreement. You will note that Father Murphy did sign it, and so he is fully aware of the intentions of the Archdiocese to be supportive of you.

I am glad to hear that you are recovering from your [_____] surgery. You and [_____] remain in our thoughts and prayers.

I will talk to you soon. Peace.

Sincerely,

[Signature]

Elizabeth C. Piasecki, PsyD.
Coordinator, Archdiocesan Response to Sexual Abuse

ECP:saz

Enclosures
April 19, 1996

Dear

Thanks for your recent letters to me. I am back in the office after having surgery. I am sorry that my absence delayed my response to you.

I understand that the language in the settlement agreement concerns you, especially about the Church and Murphy agreeing not to make any claims against you. That is standard wording in the settlement agreements which is really a protection for you. Anybody can sue anybody for almost anything, [redacted]. That part simply says that in signing this agreement, Murphy cannot sue you. You are right that he has no reason to do so but it is better to have that agreement in writing. The Archdiocese has never sued a victim and has absolutely no intentions to do so with you. So please put your heart to rest on that matter.

The Archbishop's policy at present, [redacted], is to offer no settlements to victims, only to pay for their therapy costs. This is because there are no financial reserves left in the Archdiocesan budget. Your offer of $75,000.00 is the one exception because the Archbishop recognizes the harm that Murphy did to you, [redacted]. He received no settlement from [redacted] because his allegations were false. Being hearing has nothing to do with determining settlement amounts. Please understand that,

[redacted]. Your settlement offer is one of the biggest ones ever made by this Archdiocese to a victim whether deaf or hearing.

I am sorry that we cannot offer you more money. Again, when the church trial begins, you can ask for money from Murphy personally although I do not know if you will realistically collect anything. Please let me know if you are willing to sign the settlement papers. I am afraid that the offer will be withdrawn if we cannot reach a conclusion soon.

I am sorry to hear that you have developed [redacted]. I hope you are feeling better and that your [redacted]. I also feel very badly for you and

[redacted]. You and [redacted] are in my thoughts and prayers very often. Please let me know about the settlement offer. Also if there is anything else I can do for the two of you, please let me know.

Peace and Easter blessings,

[Signature]

Elizabeth C. Piasecki, PsyD.
Coordinator, Archdiocesan Response to Sexual Abuse
Dear [Name],

As you know, I have had some real concerns about the wording on the legal document. I understand the word "alleged" cannot be removed. Although it seems like the reason for such wording has been explained to me. However, as I read it over, I noticed something that must be changed. The agreement specifies the 1970s as the time the abuse occurred. That date would put me in my twenties! I was raped the first time in 1963 when I was thirteen years old.

I also don't understand the section saying Murphy would drop all complaints against me. How can I sign a document implying I am in any way to blame for his repeated sexual assaults against me. Could you sign it and not feel ashamed and dirty? I am so upset by all of these words - these "hearing" words. You said that the Church accepts responsibility for what happened. Murphy admitted he sexually abused me. The paper says he and the Church denied they ever did anything wrong! I am sorry, I don't understand people admitting then denying their own words.

The paper said Murphy was part of the settlement. What part was his? The Church offered me $75,000 last year. The Church offered me $75,000.
this year? If Murphy is part of his settlement, where is his added portion? The paper clearly states it is a joint agreement. Where is Murphy's $75,000.00? Maybe it is just more language all twisted. I am very confused.

When is the court date for Murphy? I will testify against him.

I hope someone can explain all of this to me.

Sincerely,
SETTLEMENT AND PIERRINGER
RELEASE AGREEMENT

This Settlement and Pierringer Release Agreement (hereafter "Agreement") is made by and between
(heretofore sometimes collectively referred to as "claimants"), St. John's School for the
Deaf and its affiliated and successor corporations (hereafter "St.
John's"), and the Roman Catholic Archdiocese of Milwaukee
(hereafter "Archdiocese"), and all of its affiliated entities.

WHEREAS, the claimants allege certain claims against St.
John's and the Archdiocese, arising from certain sexual abuse of
by commencing in or about 1974 and continuing for a period of time thereafter; and

WHEREAS, the claimants further allege that the Archdiocese and
St. John's may be liable for the actions of that
give rise to the alleged claims; and

WHEREAS, St. John's and the Archdiocese deny the claimants' claims, and there is a dispute between the parties; and

WHEREAS, the parties to this Agreement wish to settle and compromise all claims of the claimants against St. John's and the
Roman Catholic Archdiocese of Milwaukee, and all of the
Archdiocese's and St. John's employees, agents, officers, directors
and assigns and affiliated and successor corporations, including, without limitation, all members of the Roman Catholic clergy and all parishes, schools and religious orders, and any person or entity affiliated with the Roman Catholic Church in the territory of the Archdiocese of Milwaukee, arising from the sexual abuse of [REDACTED] by [REDACTED] without the necessity of formal litigation and expense, and all parties wish to generally release one another from all liability for any claims that may exist to the date of the signing of this Settlement Agreement, consistent with the principles of Pierringer v. Rogier, 21 Wis. 2d 182, 124 N.W.2d 106 (1963) and its progeny, including, but not limited to, any claims for sexual abuse of [REDACTED] by [REDACTED];

NOW, THEREFORE, in consideration of the mutual promises herein provided and other valuable consideration, receipt of which is hereby acknowledged, the parties to this Agreement hereby agree as follows:

1. St. John's and the Archdiocese jointly agree to pay to the claimants by check made payable to [REDACTED] the total sum of $4,427.48, receipt of which is hereby acknowledged. All parties will bear their own costs and attorneys' fees associated with this settlement.
2. In return for the payment in paragraph 1, above, and for the mutual promises contained herein, and for other good and valuable consideration, receipt of which is hereby acknowledged, agree to release and forever discharge St. John's and the Roman Catholic Archdiocese of Milwaukee, and all of the Archdiocese's and St. John's employees, agents, officers, directors and assigns, and affiliated and successor corporations, including, without limitation, all members of the Roman Catholic clergy, and all parishes and schools, and any person or entity affiliated with the Roman Catholic Church in the territory of the Archdiocese of Milwaukee from, and covenants not to sue them for, all claims, causes of action, charges, and demands, whether in tort, contract, loss of society and companionship, derivative or otherwise, of any nature that they may have had at any time up to and including the date of signing of this Settlement Agreement, including without limitation any claim of any nature arising from any assault, injury, whether physical or mental, or any other activity by or anybody else at St. John's.

3. It is hereby understood and agreed that this agreement is intended to constitute a full and final release by of all their claims of
any nature against St. John's and the Archdiocese. Pursuant to this agreement, St. John's and the Archdiocese are, and shall in the future be, discharged from any and all liability whatsoever, including, without limitation, liability for contribution to and/or indemnification of any other person.

4. By this agreement, [REDACTED] hereby covenant and agree to indemnify and hold the Archdiocese and St. John's harmless of and from any future or further exposure or payment with reference to the matter set forth in this agreement, including, but not limited to any litigation, claim or settlement which may hereafter be instituted, presented or effected by or on behalf of the claimants or any other person, or by any person seeking contribution, subrogation or indemnification in connection therewith. It is understood that the intent of this agreement is that [REDACTED] will protect and hold St. John's and the Archdiocese harmless from any future or further payments or exposure with regard to the matters addressed in this agreement, and [REDACTED] agree to credit and if necessary to satisfy that portion or percentage of the total damages, if any, which may have been caused by St. John's and/or the Archdiocese, as such may be determined in any litigation, claim
or settlement which may hereafter be instituted in connection with
the matters addressed in this agreement. In the event that
fail to immediately
satisfy any such judgment to such extent,
agree that upon filing a copy of this
release, without further notice, an order may be entered directing
the clerk thereof to satisfy said judgment to the extent recited
above.

5. St. John's and the Archdiocese hereby release and forever
discharge the claimants from all claims, demands, and causes of
action of any nature that were in existence up to and including the
date of the signing of this Settlement Agreement.

6. As a condition precedent to the payment of the sum set
out in paragraph 1, hereby agree not to disclose to any third-party,
including, without limitation, any newspaper, any electronic media,
any reporters, and any other individual, or to release for
publicity any of the allegations which have been made against St.
John's and the Archdiocese of Milwaukee, or the terms of this
Agreement. The terms of this agreement relating to confidentiality
do not apply to any disclosures made to therapist, attorney, support person (as that term is used in AODA
treatment) or close friends or relatives. The claimants understand
and agree that the confidentiality and secrecy required in this
Agreement are material considerations for the payments to be made
pursuant to this Agreement.

7. The parties agree that this agreement is not an admission
of liability on the part of any party.

8. [Redacted] declare that they have read the foregoing agreement, and fully
understand its terms. [Redacted] further declares that he
has obtained professional counseling for the injuries alleged and
understands their impact on him; and [Redacted] declare that they voluntarily accept the
terms and sum of money under this agreement for the purpose of
making a full and final compromise, adjustment and settlement of
all claims as described above.

9. In witness of this Agreement, we have hereunto set our
hands on the dates respectively indicated.

Date: 9/14/07

IN PRESENCE OF:
ROMAN CATHOLIC ARCHDIOCESE OF MILWAUKEE

By: Fr. Thomas F. Kerstein

Date: Sept 24, 1997

IN PRESENCE OF:

ST. JOHN'S SCHOOL FOR THE DEAF

By: [Signature]

Date: 9.24.97

IN PRESENCE OF:

IN PRESENCE OF:

IN PRESENCE OF:

Kathleen Schwaab

IN PRESENCE OF:

IN PRESENCE OF:

IN PRESENCE OF:

** TOTAL PAGE: 002 **
CATHOLIC SOCIAL SERVICES
ARCHDIOCESE OF MILWAUKEE

SEXUAL ABUSE INTAKE REPORT

Intake Call: Date: 10/25/94 Time: A.M. By: Cyndi Deeheh
X Phone ___ In Person

Coordinator Date: 10/25/94 Time: P.M. By: Liz Piasecki
Contact X Phone ___ In Person

Person Reporting: ___________
Phone Number: ___________
Current Address: ___________

Allegations made by: ___________
(if not same as above)
Name: ___________ Date of Birth ___________
Address: ___________ Age at time of
Phone: ___________ Allegations 8 - 13

Allegations Against: Fr. Lawrence Murphy ?
(employed by St. John's at the time)?

Time Period: 1973-1978

Where: St. John's School for the Deaf

Reported: Fr. Don Zerkel by complainant's mother
(Previously? To Whom?)

Alleged Abuse: Alleges sexual abuse by Fr. Murphy(?) and __________ from age 8-13 at St. John's. Further information to be gathered and clarified in a face to face meeting on November 2, 1994.

History: ___________

Current Therapist: ___________

Next Steps: 1. Meet with complainant with interpreter.
            2. Wishes financial assistance for therapy/loss of income.
September 11, 2002

ARCHDIOCESE OF MILWAUKEE
DEPARTMENT FOR HUMAN RESOURCES
3501 SOUTH LAKE DRIVE
P.O. Box 070912
MILWAUKEE, WI 53207-0912

ATTN: Barbara Reinke, Ph.D.
Director, Project Benjamin

Dear Barbara,

I hope you don’t mind that I’ve called you Barbara and if you don’t mind would you please call me [redacted] or [redacted]?

I wanted to write to you today to let you know that I’ve received your letter dated September 9, 2002 and I want to express my deepest gratitude for helping me to finally put some closure to this nightmare behind me.

I’ve had to live with this sick feeling for over 20 years and I’ve allowed it to destroy my life and if it wasn’t for my wife of 10 years it probably would have destroyed my marriage.

If I wasn’t sure of his name before I definitely recognized it when you mentioned it in your letter and it felt like I was hit in the chest with a sledgehammer but when I read that he was deceased I also felt a sense of relief, and May God Forgive Me, but I’m glad
because he is no longer able to hurt other children, I just wish that he would have been stopped before he was able to cause so much pain to so many lives.

At this point and I will accept any help that you're willing to give to me because I am tired of the control that this has had over my life. I have been unable to take advantage of any help since because nothing has been available.

I'll look forward to meeting with you but until then I look forward to our continued correspondence. Again I want to thank you for what you've done and I look forward to your help in my finally being able to put this behind me and hopefully begin to heal.
Subject: Question of identifying Fr. Murphy
Date: Thu, 22 Aug 2002 11:00:00 -0500
From: Barbara Reinke <reinkeb@archmil.org>
To: Shirley Zakszewski <zakszewskis@archmil.org>

Subject: Question of identifying Fr. Murphy
Date: Thu, 22 Aug 2002 13:50:02 -0500
From: Barbara Reinke <reinkeb@archmil.org>
To: bishopsklba@archmil.org, cusackb@archmil.org

Dear Bishop Sklba and Barbara Anne,

I have been corresponding with [REDACTED] about sexual abuse he suffered in 1978 at the [REDACTED] (Diocese of Superior). On the surface the facts seem to connect with the possibility of Fr. Larry Murphy having been the offender; the complainant does not know the name. However he describes the offender as follows: "He was a tad on the heavy side, balding, if I remember correctly late 40s, and his most distinctive trait was that he was always using sign language even though he could speak normally." Does this sound to you like it matches Fr. Larry Murphy? Can you think of anything else to do to make a positive identification? Would we want to send a picture to him, or a line-up of pictures, to make identification?

I would appreciate your ideas. My understanding from you, Barbara Anne, is that we will accept responsibility if it does seem to be Fr. Murphy, rather than refer this case to the Diocese of Superior.

Thanks,
Barb
November 16, 1968

The Most Reverend
Archbishop William E. Cousins, D.D.
2000 West Wisconsin Avenue
 Milwaukee, Wisconsin 53233

Dear Archbishop Cousins:

I am the father of [redacted] (age 10) and [redacted] (age 7) attend St. John's School for the Deaf in Milwaukee.

It is hard to describe to you the feelings, anxieties and fears experienced by parents with handicapped children. No one of course expects miracles but countless prayers are offered that these little ones may somehow, at least, learn to communicate and gain whatever other knowledge and skills are necessary so that they may eventually take their place in the world as useful, God-fearing citizens. There are also many prayers offered for the safety of these children during the bi-weekly trips back and forth between home and St. John's. Then comes the long, seemingly endless two week waiting periods until the children are home again, for two days, and we are all together and everyone is happy and safe.

This week, however, something happened at St. John's which adds to the anxieties, is unexplainable by any rational reasoning, and is completely unacceptable to me as a father. I feel that this matter should be brought to your attention for investigation and for any necessary corrective action.

My wife picked up our sons [redacted] and [redacted] at St. John's this past Friday afternoon for their bi-weekly visit home. While the boys were loading their luggage into the ear, Sister [redacted] took my wife aside to tell her of an incident which took place during the early part of the week.

It seems that my son [redacted] (10 years old) was using naughty language in signs on the playground and one of the older boys took him in to see Fr. Murphy about it. By the time [redacted] got to Father Murphy's office he was quite beside himself and in the course of his scolding from Father Murphy, he threw a temper tantrum (which is not unusual for a young person who does not have the faculty to express himself verbally because of his handicap). Sister, who was in Father's office at the time, said that while having his tantrum, [redacted] accidentally (Sister used the word "accidentally") kicked her in the shin. At this, Father "slapped [redacted] across the face a couple of times" according to Sister's own statement. It seems that Sister was asked by Father Murphy to explain the matter to my wife, father than explain it himself. I can only conclude from this that Father either did not have the courage to do the explaining himself or that he did not feel that what had happened was serious enough or important enough to justify any of his time.
Up to this time, my wife had not looked closely at [redacted] and in accordance with our understanding of the need for disciplinary action at times, my wife made a statement to Sister to the effect that she need not worry about it. However, when my wife then got out to the car and was able to see the boy, she was flabbergasted to see that the entire left side of his face from the level of the eye-brow down to the collar of the shirt was black and blue, as was the right side of his neck from behind the ear down to the level to his shirt collar. It is obvious that the boy received quite a severe beating. I do know that I, as a father, would not countenance such action on my own part, and I simply fail to be able to understand any such action whatever on the part of a priest.

Since you are the immediate superior I feel obliged to call this matter to Your Excellency's attention for immediate action and corrective measures. As a responsible Catholic father I consider that I have the right to demand the following:

1) A full and satisfactory explanation of the entire incident.

2) Assurance that there will be no recurrence of such disciplinary actions by Father Murphy or by any other staff member of the school involving my children or any other children at St. John's School for the Deaf.

3) A full and sincere apology.

4) Assurances, in writing, that there will be no attempt on the part of any official or staff personnel of St. John's at repercussion either physical, mental or scholastical as a result of this incident or this letter.

5) That the doctor bill for examining this child's injuries be paid for by St. John's School.

6) That serious consideration be given to the possible need of a rest for Father Murphy.

I wish to notify you that, should there be any permanent harm or trouble of any kind as a result of this incident, I will seriously consider bringing civil action against the individual or individuals concerned.

I am returning both of my sons to St. John's this Sunday with some apprehension and misgiving and would therefore appreciate a prompt reply from your Excellency.

Respectfully yours,

Mr. [Redacted]

cc/to
Rev. Lawrence C. Murphy
Archdiocese of Milwaukee
The Chancery
2000 West Wisconsin Avenue
Milwaukee, Wisconsin 53233

January 21, 1969

Dear Mr. [Redacted]:

Pursuant to our phone conversation, I again reviewed the case of your son, [Redacted], with Father Lawrence Murphy, at St. John's School for the Deaf. I also informally interviewed people associated with him, not in the sense of the specific incident, but rather in regard to his general administration of St. John's School for the Deaf. They were of the highest praise for him. I then reviewed the case with the archbishop and we feel very assured that there will never be another incident like that, which occurred relative to your son, [Redacted]. It was an unfortunate incident; the result of some repulsive action. There is no indication in Father's history of efficient administration which would indicate that this could again become a problem.

If I can be of further help, please contact me.

Sincerely,

[Mgr.] Francis M. Beres
Vice Chancellor
January 13, 1969

The Most Reverend
Archbishop William E. Cousins, D.D.
2000 West Wisconsin Avenue
Milwaukee, Wisconsin
53233

Dear Archbishop Cousins:

On November 16, 1968 I wrote to you concerning the beating administered to my ten-year-old son... on November 11, 1968 at St. John's School for the Deaf in Milwaukee by the principal of that school, Rev. Lawrence C. Murphy.

On December 11, 1968 I was contacted on the telephone by a man who identified himself as the Vice-chancellor of the Milwaukee Arch-diocese. During this phone conversation, I asked for and was promised, "within a day or two", a written response to the demands outlined in my letter to you of November 16.

Please be advised that as of this date, I have not received this promised letter nor have I heard any further word of any kind from your office.

I do not consider the response, or rather the lack of response, from your office to date to be acceptable and therefore find it regretfully necessary to again solicit Your Excellency for assistance in bringing this matter to a prompt and satisfactory conclusion.

Respectfully yours,

[Redacted]

[Redacted]
The following is my recollections of my phone conversation with Msgr. Beres (sp.?), the Vice-chancellor of the Arch-dioceses of Milwaukee. He called me at approx. 12:15 P.M. on Dec. 11, 1968 in response to my letter to Archbishop M. E. Cousins of the Milwaukee Dioceses dated 11/16/68 regarding the beating administered to my son at St. John's School for the Deaf in Milwaukee by the Rev. Lawrence C. Murphy, Principal of St. Johns.

Msgr. stated that he had attempted to contact me by phone on several (4) occasions; the first time being 2-4 days after receiving my letter. He said that the Archbishop insisted that the contact be personal rather than by letter and that if contact by phone became impossible, he, the Msgr., would drive to Rockford to make the contact.

Msgr. said that Fr. Murphy was called in for an explanation of the matter two days after my letter got to the Bishop. Father M. said that he had talked to my wife and me and given assurances that no recurrance would take place. He further stated that this was the first time in his 10 yrs. that anything like this had happened and that he, Fr. M., had gone too far. Fr. M. also stated to the Msgr. that he had seen my wife at least once since we talked to him and that he perceived a "coldness" toward him on the part of my wife.

I explained to the Msgr. that Fr. M. had given us assurances but only after he knew that a letter had been written to the Archbishop. I agreed also that there probably was a certain amount of coldness but under the circumstances, I felt that it was only natural. Most mothers would not be very friendly with a man whom she had trusted to care for her child 9 mos. out of every year for the past 7 years, and who in turn rewarded this trust by beating her son's face black and blue.

I reaffirmed my 6 demands (except for payment of the Dr. bill) as outlined in the letter of 11/16 and told Msgr. that we needed assurances from higher authority than Fr. M. himself. Msgr. offered these assurances over the phone but I insisted that they be made in writing by his office. He agreed to do this within the next day or two. He also invited my wife to call him collect if she wanted to talk to him or if he could be of any help or service to her in this matter.

I thanked him for his time and consideration and reassured him that we meant no personal harm to Fr. M. We simply intend only to see to it that our son is never mistreated by Fr. M. or anyone else at St. John's ever again. I ask him to please convey this to Fr. M. He agreed. We thanked each other and hung up. End of conversation.

12/12/68
12:15 P.M.

ADOM032443
Dear Amy,

Today after Mass with the deaf community, I sat down with [REDACTED] I gave him the message that you asked me to communicate. I explained that the Archdiocese would in no way be willing to re-open his case or re-negotiate his settlement. I also explained the offer to pay for more counseling. He was devastated. His pain was the pain of someone who had been raped - literally and figuratively, and was just re-victimized. His reaction was expected, but still heart-rending.

He is not sure what he will do; he is terrified to go anywhere near the Cousin's Center. He thought about going to the press, but then signed to me, "for what? The Archbishop of Milwaukee and his lawyers would not care what the paper printed."

I spent a fair amount of time with him, most of it a broken man simply crying. I don't care who you show this to in your Archdiocese. I am not angry at you; you tried your best. The truth is that the Church in the person of Larry Murphy destroyed this man's life, and the Church of Milwaukee in its official capacity finished the job. The people who made the settlement years ago knew they had someone who was vulnerable and naive. They used a person who represented trust, Sr. [REDACTED] to con [REDACTED] into this settlement. All the legal jargon in the world cannot take away that what happened to him was wrong, and what he continues to suffer is wrong. More money will not take away the pain or restore his self-esteem. It might have helped carry him into the future with a bit more security. He has nothing. I gave him $300 today to help him get back to [REDACTED] I contacted the priest who works with the deaf there to alert him to [REDACTED] situation.

I thank you for what you tried to do for him. I think he knows that you were not out to hurt him. I don't think he will live long. Stress and depression kill people. He has more than most of us can ever imagine. There's a lot more I would like to say, but I am too angry right now and it would come out in an inappropriate way.

Reverend Joseph Mulcrone

Catholic Office of the Deaf
640 N. LaSalle Street, ste. 390
Chicago, IL  60610-4356

312.655.7899  v
312.751.8368  tty/vp
312.751.0394  fax
SETTLEMENT AGREEMENT
AND MUTUAL RELEASE

This Settlement Agreement and Mutual Release (hereafter "Agreement") is made by and between Lawrence Murphy; St. John's School for the Deaf and its affiliated and successor corporations (hereafter "St. John's"); and the Roman Catholic Archdiocese of Milwaukee (hereafter "Archdiocese"), and all of its affiliated entities.

WHEREAS, alleges certain claims against Lawrence Murphy, the Archdiocese, and St. John's, arising from alleged sexual abuse of by Lawrence Murphy commencing in or about 1964 and continuing for a number of years thereafter; and

WHEREAS, further alleges that the Archdiocese and St. John's may be liable for the actions of Lawrence Murphy that give rise to the alleged claims; and

WHEREAS, Lawrence Murphy, St. John's, and the Archdiocese deny liability for the claims, and there is a dispute between the parties; and

WHEREAS, the parties to this Agreement wish to settle and compromise all claims of against Lawrence Murphy, St. John's, the Roman Catholic Archdiocese of Milwaukee, and all of St. John's and the Archdiocese's employees, agents, officers, directors and assigns, including, without limitation, all members of the Roman Catholic clergy and all parishes and religious orders, and
any person or entity affiliated with the Roman Catholic Church in the territory of the Archdiocese of Milwaukee, arising from the alleged abuse of [redacted] by Lawrence Murphy without the necessity of formal litigation and expense, and all parties wish to generally release one another from all liability for any claims that may exist to the date of the signing of this Settlement Agreement, including, but not limited to, any claims for sexual contact or abuse of any nature between Lawrence Murphy and [redacted].

NOW, THEREFORE, in consideration of the mutual promises herein provided and other valuable consideration, receipt of which is hereby acknowledged, the parties to this Agreement hereby agree as follows:

1. Lawrence Murphy, St. John’s and the Archdiocese jointly agree to pay to [redacted] the total sum of $5,000, receipt of which is hereby acknowledged. All parties will bear their own costs and attorneys’ fees associated with this settlement.

2. In return for the payment in paragraph 1 above, and for the mutual promises contained herein, and for other good and valuable consideration, receipt of which is hereby acknowledged, [redacted] agrees to release and forever discharge Lawrence Murphy, St. John’s, and the Roman Catholic Archdiocese of Milwaukee, and all of St. John’s and the Archdiocese’s employees, agents, officers, directors and assigns, including, without limitation, all members of the
Roman Catholic clergy, and all parishes and schools, and any person or entity affiliated with the Roman Catholic Church in the territory of the Archdiocese of Milwaukee from, and covenants not to sue them for, all claims, causes of action, charges, and demands, whether in tort, contract, or otherwise, of any nature that he may have had at any time up to and including the date of signing of this Settlement Agreement, including without limitation any claim of any nature arising from any assault, injury, whether physical or mental, or any other activity by Lawrence Murphy.

3. St. John's, Lawrence Murphy, and the Archdiocese hereby release and forever discharge [REDACTED] from all claims, demands, and causes of action of any nature that were in existence up to and including the date of the signing of this Settlement Agreement.

4. As a condition precedent to the payment of the sum set out in paragraph 1, [REDACTED] hereby agrees not to disclose to any third-party, including, without limitation, any newspaper, any electronic media, any reporters, and any other individual, or to release for publicity any of the allegations which have been made against Lawrence Murphy, St. John's, and the Archdiocese of Milwaukee, or the terms of this Agreement. The terms of this agreement relating to confidentiality do not apply to any disclosures made to [REDACTED] therapist, support person (as that term is used in AODA treatment) or close friends or relatives. [REDACTED] understands and agrees that the confidentiality and secrecy
required in this Agreement are material considerations for
the payments to be made pursuant to this Agreement.

5. The parties agree that this agreement is not an
admission of liability on the part of any party.

6. [Redacted] DECLARES THAT HE HAS READ THE
FOREGOING AGREEMENT, AND FULLY UNDERSTANDS ITS TERMS. [Redacted]
FURTHER DECLARES THAT HE HAS OBTAINED PROFESSIONAL
COUNSELING FOR THE INJURIES ALLEGED AND UNDERSTANDS THEIR
IMPACT ON HIM; AND DECLARES THAT HE VOLUNTARILY ACCEPTS THE
TERMS AND SUM OF MONEY UNDER THIS AGREEMENT FOR THE PURPOSE
OF MAKING A FULL AND FINAL COMPROMISE, ADJUSTMENT AND
SETTLEMENT OF ALL CLAIMS AS DESCRIBED ABOVE.

7. In witness of this Agreement, we have hereunto
set our hands on the dates respectively indicated.

Date: 1/29/94

IN PRESENCE OF:

Date: 7/12/94

IN PRESENCE OF:

LAWRENCE MURPHY

IN PRESENCE OF:

[Signature]
ROMAN CATHOLIC ARCHDIOCESE
OF MILWAUKEE

By: Fr. R. Thomas Venne

Date: 2/2/94

IN PRESENCE OF:

E. C. Oswald

ST. JOHN'S SCHOOL FOR THE
DEAF

By: Patrick Calvert

Date: 2/3/94

IN PRESENCE OF:

J. C. Oswald
STATE OF WISCONSIN

CIRCUIT COURT

CIVIL DIVISION

Plaintiffs,

vs.

ARCHDIOCESE OF MILWAUKEE
and LAWRENCE C. MURPHY,

Defendants.

IT IS HEREBY STIPULATED and agreed by and between the above named parties, and approved by their counsel as follows:

1. That Two Thousand ($2,000.00) Dollars be and is hereby given by the defendant, ARCHDIOCESE OF MILWAUKEE, to the plaintiff, Charles W. Kemps, subject to the following contingencies:

   a. That said sum shall be disbursed to St. John's School for the Deaf and shall be held in trust by said institution for the benefit of

   b. That said sum is to be used for professional counseling of

   c. Upon recommendation of the treating psychologist that further counseling cease, any sums remaining in trust shall be returned to the defendant ARCHDIOCESE OF MILWAUKEE.

2. Defendant, LAWRENCE C. MURPHY, hereby agrees to pay plaintiffs' attorneys as compensation for services rendered and costs, the sum of Five Hundred ($500.00) Dollars.
a. That said sum shall be disbursed to St. John's School for the Deaf and shall be held in trust by said institution for the benefit of [REDACTED].

b. That said sum is to be used for professional counseling of [REDACTED] for Defendant-Appellant Lawrence C. Murphy.

c. Upon recommendation of the treating psychologist that further counseling cease, any sums remaining in trust shall be returned to the defendant, ARCHDIOCESE OF MILWAUKEE.

2. Defendant, LAWRENCE C. MURPHY, hereby agrees to pay plaintiffs' attorneys as compensation for services rendered and costs, the sum of Five Hundred ($500.00) Dollars.

3. Further that upon exercise of the above two provisions, plaintiffs will file a motion for dismissal and order for dismissal along with a general release absolving defendants of any further claims of the plaintiffs. -2-
Dated this 22 day of Sept., 1976.

Plaintiff

Plaintiff

James E. Collis,
Law Offices of Donald C. Haberman, J.D.
Attorneys for Plaintiffs

Charles Q. Kamps,
Quarles & Brady
Attorneys for Defendant-Archdiocese of Milwaukee

James P. O'Neill
Arnold, Murray & O'Neill
Attorneys for Defendant-Lawrence C. Murphy
James E. Collis,
Law Offices of Donald C. Haberman, J.D.
Attorneys for Plaintiffs

Charles Q. Kamps,
Quarles & Brady
Attorneys for Defendant-Archdio
cese of Milwaukee

James P. O'Neill
Arnold, Murray & O'Neill
Attorneys for Defendant-Lawrenc
C. Murphy
Hello Amy,

I am confused and concerned as this is not what I understood our agreement to read and what I discussed with Barbara. It was my understanding that what others received and mediated was not of any concern to my case with the Diocese. The Diocese set this precedence immediately when we went into mediation and perpetuated it throughout the process.

My main goal, as stated in mediation, was to become a healthy person as God had created me. I also wanted this for my family, as I believe God wants this for us. I want to function, as I believe others do in a healthy fashion with each other and their families. This was terribly missing for years and I was caught knowing it was not working, but not having the tools to fix it. The unhealthiness perpetuated for years and now that I have a glimmer of what can exist within families, I want to create that within mine, and eliminate it within my children so this behavior does not continued into another generation.

My second need was to get some retribution for what was done to me and to that end, I had initially requested more money. The Diocese facilitator told me that no other victims had received this kind of money and if my main concern, need and goal, was to become a healthy functioning person and for my family to be able to do the same, then therapy paid for by the Diocese was the best solution. Settle for a lot less money and therapy guaranteed, for me, my children, my husband and couples too if needed. Plus any medications required paid for by the Diocese.

I trusted the Diocese to honor my requests and also was willing to work within their constraints. The contract did not reflect this agreement and thus my conversations with Barbara began and multiple changes occurred within this document to confirm this agreement and arrangement. It was also bothersome to me that an article came out in the Milwaukee Journal shortly after my mediation ended, stating that victims negotiated settlements close to the figure I had initially requested and believe I deserved. I discussed this with Barbara and to that end we agreed to the arrangement I have been using for the past years and the contract states.

I am planning to continue with the same arrangement of payment that we have all agreed.

Thank you for your help. Please feel free to contact [Redacted] my therapist, as stated before in my email, if you want to feel more comfortable with the nature of therapy I am diligently pursuing.

Best Regards,
Greetings:

In light of last month’s Wisconsin Supreme Court decision, and publicity about other legal matters, I want to take this opportunity to let you know that the Archdiocese of Milwaukee continues its commitment to assisting and supporting those who have been sexually abused by church personnel. The issue of clergy sexual abuse remains an important pastoral priority for the archdiocese. We are firm in our resolve to create a safe environment in our parishes and schools.

Contrary to some recent media reports, it remains the policy of the archdiocese to protect and keep in confidence the names of victims of sexual abuse, understanding fully the harm that could be caused in not doing so. We have no interest in publicly identifying people who have suffered this horrible tragedy.

The Office of Sexual Abuse and Prevention and Response Services continues to provide outreach to those abused by church personnel, their families and supporters. Amy Peterson, our Victim Assistant Coordinator, is available to take a report of sexual abuse by church personnel. Amy also can provide referral and resource information.

On Saturday, October 8th, at the request of victim-survivors, the Archdiocese of Milwaukee, in partnership with local sexual assault service providers, is co-sponsoring “A Day of Healing.” This day-long retreat is for survivors, their families and supporters. There will be a variety of workshops available and the keynote speaker will be Sue Archibald from The Healing Alliance. There is no cost to attend this retreat and it will be held at the Aurora Conference Center. For more information please call (414) 769-3436.

Reports of sexual abuse by church personnel can always be made directly to the Amy Peterson at (414) 769-3436 or to the independent mediation system at (866) 302-9215.

We are grateful for the wisdom that victims/survivors, their families and the community provide as we continue to strengthen our response services. We realize that, while much good work has been done over the last three years, we can always do more for victims/survivors of clergy sexual abuse, as well as work to prevent abuse from occurring in the future.

Please feel free to contact me or Amy with any questions or concerns you may have.

Sincerely,

+ [Signature]

Most Reverend Timothy M. Dolan
Archbishop of Milwaukee
Archdiocese of Milwaukee, and all of St. John's and the Archdiocese's employees, agents, officers, directors and assigns, including, without limitation, all members of the Roman Catholic clergy and all parishes and religious orders, and any person or entity affiliated with the Roman Catholic Church in the territory of the Archdiocese of Milwaukee, arising from the alleged abuse of [redacted] by Lawrence Murphy without the necessity of formal litigation and expense, and all parties wish to generally release one another from all liability for any claims that may exist to the date of the signing of this Agreement, including, but not limited to, any claims for sexual contact or abuse of any nature between Lawrence Murphy and [redacted];

NOW, THEREFORE, in consideration of the mutual promises herein provided and other valuable consideration, receipt of which is hereby acknowledged, the parties to this Agreement hereby agree as follows:

1. St. John's and the Archdiocese jointly agree to pay to [redacted] and [redacted] the total sum of $3,000, receipt of which is hereby acknowledged. All parties will bear their own costs and attorneys' fees associated with this settlement. The above payment will be made by check jointly payable to [redacted] and [redacted].
2. In return for the payment in paragraph 1 above, and for the mutual promises contained herein, and for other good and valuable consideration, receipt of which is hereby acknowledged, [redacted] and [redacted] agree to release and forever discharge the estate of Lawrence Murphy, St. John’s, and the Roman Catholic Archdiocese of Milwaukee, and all of St. John’s and the Archdiocese’s employees, agents, officers, directors and assigns, including, without limitation, all members of the Roman Catholic clergy, and all parishes, schools, and religious orders, and any person or entity affiliated with the Roman Catholic Church in the territory of the Archdiocese of Milwaukee from, and covenants not to sue them for, all claims, causes of action, charges, and demands, whether in tort, contract, or otherwise, of any nature that they may have had at any time up to and including the date of signing of this Settlement Agreement, including without limitation any claim of any nature arising from any assault, injury, whether physical or mental, or any other activity by Lawrence Murphy.

3. St. John’s and the Archdiocese hereby release and forever discharge [redacted] from all claims, demands, and causes of action of any nature that were in existence up to and including the date of the signing of this Agreement.
4. [Redacted and redacted] agree that they will not reveal to anyone, other than as may be mutually agreed to in writing, any of the specific terms of this agreement or any of the amounts, numbers or terms and conditions of any sums payable to them hereunder. [Redacted and redacted] hereby understand and agree that this confidentiality section of the Agreement is of paramount importance and that observance of this confidentiality section is of the essence to the agreement achieved between the parties. They agree to abide by the terms of this confidentiality section as consideration for and as an integral part of the Agreement.

5. As a condition precedent to the payment of the sum set out in paragraph 1, [Redacted and redacted] hereby agrees not to disclose to any third-party, including, without limitation, any newspaper, any electronic media, any reporters, and any other individual, or to release for publicity any of the allegations which have been made against Lawrence Murphy, St. John’s, and the Archdiocese of Milwaukee, or the terms of this Agreement. The terms of this Agreement relating to confidentiality do not apply to any disclosures made to [Redacted therapist, support person (as that term is used in AODA treatment) or close friends or relatives. [Redacted and redacted] understand and agree that
the confidentiality required in this Agreement is a material consideration for the payments to be made pursuant to this Agreement.

6. The parties agree that this Agreement is not an admission of liability on the part of any party.


8. In witness of this Agreement, we have hereunto set our hands on the dates respectively indicated.

IN PRESENCE OF:

Date: 5-31-01

IN PRESENCE OF:

Date: 5-31-01

[Redacted]

Barbara Pamlee

Signature is involved as he is declarand incompetent in the Court system; I am his legal guardian. You made an attempt to work any further with a deaf or deaf, cognitively disabled person to understand and adopt all of this material.
ROMAN CATHOLIC ARCHDIOCESE OF MILWAUKEE

IN PRESENCE OF:

By: Richard J. delle
Date: May 31, 2001

ST. JOHN'S SCHOOL FOR THE DEAF

IN PRESENCE OF:

By: Paula J. Thome
Date: 6-7-01

By: Barbara Reinker

IN PRESENCE OF:

By: Margaret J. Teischer
OFFICE OF SEXUAL ABUSE PREVENTION AND RESPONSE SERVICES
ARCHDIOCESE OF MILWAUKEE
SEXUAL ABUSE INTAKE REPORT

Date Report Taken: June 10, 2008

Time: 11:30 am Phone X In Person

Received By: Amy Peterson

Person Reporting: [Redacted]
Phone Number: [Redacted]
Address: [Redacted]

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

Date of Birth: [Redacted]
Age at time of Allegations: Ten through Seventeen

Allegations Against: Lawrence Murphy
Time Period: 1950 - 1957
Where: St. John's School for the Deaf in Milwaukee, Wisconsin
Reported: (Previously? To Whom?) Fr. Walsh, a priest from the Archdiocese of Chicago

Alleged Abuse:
Reported that he was sent to St. John's school when he was nine years old in 1949. He stated that one year later Lawrence Murphy came to the school. He said that his first year was fine, and that when Murphy arrived, he was very nice at first. Sometimes during his first year, he stated that Murphy called him while he was walking through the hall and instructed him to come to his room in the evening. He stated that he slept in the dorm room upstairs and that Murphy's office was downstairs. He went down stairs to the office. When he got there Murphy told him to go into the bedroom. Murphy went to lay on the bed while lying on the bed he instructed him to take off his pants and underwear. He said he was to leave his shirt on. He stated that Murphy touched his private parts. As he stood in front of Murphy with his genitals exposed, Murphy was telling him what his testicles, penis and some gland were. While he was touching him, he took tissues and put them in front of his penis and told him to come. Then he showed him the tissue and said this is what a seed is. Murphy told him it was done. He pulled up his pants and asked Murphy if he could go to Communion the next day. Murphy said it was OK.
He stated that one or two days later this happened again and then continued on and off until he graduated. He reported another thing Murphy would do is while he was sitting in a chair in Murphy's office next to Murphy at the table, was to put his hand in his pant's pocket and rub his penis.

He said that he believed he was the only one this was happening to and that he thought Murphy chose him specifically. He stated Murphy was kind to him but that the incidents when Murphy would molest him made him feel terrible about himself. He believed that Fr. Gehl and the nuns didn't know what was happening to him. He did not remember the number of incidents but stated that they occurred off and on throughout his entire school experience at St. John's. He kept repeating during the interview that he wished he had told his parents. He also stated that his friends at the school never said anything.

History:
He was born one of [Redacted] children and the only deaf child to hearing parents. His parents sent him to St. John's School for the Deaf. He said he would often take the train into Milwaukee from his parents' home and then back again during breaks. His mother would sometimes pin an envelope to his shirt with the tuition payment inside. He stated that is difficult to think about the fact that his parents paid for his tuition all those years while he was being abused. He stated there were many things he liked about St. John's School. He loved playing sports. He stated that he was quiet and the nuns liked him. He said when he graduated and went on to another school, he missed St. John's except for Fr. Murphy. He told this reporter that he was very relieved when he went up to receive his diploma at graduation and he saw that Fr. Murphy's name wasn't on it. St. Thomas (principal) had signed it as well as Sr. Georgine (teacher). When he graduated from St. John's, he went to a school in [Redacted] when a priest at the school approached him and asked him to scratch his back. He felt very uncomfortable and stated that the priest wanted to rub or massage his back and that he felt it was inappropriate.
Next Steps:
[ ] would like a meeting with the Archbishop. He would also like to pursue mediation. He is in counseling and has a counselor that signs. His insurance currently covers his therapy costs. If that changes and he needs financial assistance, he will notify VAC. VAC will support [ ] and his family as needed.

[ ] Archbishop Timothy Dolan
[ ] Bishop Richard Skiba
[ ] Fr. Curt Frederick (Clergy)

[ ] Fr. Al Velk (Religious)
[ ] Rick Tank (Non-Cleric)
[ ] Barbara Anne Cusack

[ ] Bishop William Callahan

[ ] District Attorney

Intake form
SAZ/Revised 2/25/08

Additional Notes: These were added after the interview via email.

“The year after I graduated from eighth grade, then I went to high school in [ ]. I came home on holidays. One time, my friend invited me to his house in [ ]. About 7 of us friends and, including my parents and friends’ parents were there. I was about 17 years old. Fr Murphy also went to that party. Before Fr Murphy went home, he called me over to the house’s bedroom and shut the door. He asked me to sit and he sat, asked me to forgive him, I said nothing, inside me I said why me and when he tried to hug me [ ] I push him away and said I will scream, he left the room. Later in the car with parent going back home, they ask me, “oh you go to confession with Fr Murphy?” I smiled, but inside myself I say I hope I never see Fr Murphy again.

I want to add, when I said bad word to teacher or misbehaved, I get into trouble and have to see Fr Murphy. He would tell me to take my pant off and he used the back of his hand to hit my penis often and it hurt a lot.”
January 21, 1993

The Reverend Lawrence C. Murphy
Boulder Junction, Wisconsin 54512

Dear Father Murphy,

With this letter I accept your request for retirement from active priestly ministry for health reasons. As you know, one never retires from being a priest, only from some of the responsibilities that go with a definite assignment.

I want to say thanks for the zeal you have shown throughout the years. May God continue to bless you in every way and be gentle and kind to you.

Peace and many blessings.

Sincerely yours in the Lord,

+ Rembert G. Weakland OSB

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

CC: Bishop Richard Skiba
Vicar for Clergy Personnel
Priests' Personnel Board
Priests' Pension Board
St. Michael's Priest Fund
Chancery
MEMORANDUM

Re: Father Lawrence Murphy

From: Father Robert G. Sampol

In a phone conversation with Father Murphy on Saturday, September 7, 1974, the following details were worked out:

Father will take what will be called a "Temporary Sick Leave" beginning in mid-September. This will be the designation in the fall edition of the Catholic Herald Citizen directory and in the forthcoming Pastoral Handbook.

This leave will extend until the end of November. After that time he will be in touch with the Archbishop as to future plans.

As far as the financial arrangements for Father are concerned, note the following:

St. John's School will pay his salary through the end of September.

Father will make application to the St. Michael's Priest Fund for full salary for the months of October and November. The Chancery will verify Father's permission from the Archbishop to take a temporary sick leave.

St. John School will continue him on their Blue Cross/Blue Shield plan through the end of the year 1974, i.e. the School will keep him on the forthcoming quarter which begins October 1.

Father was asked to so inform the St. Michael's Priest Fund so that his insurance will not be transferred to its group.

Father Murphy has paid up his Priest Pension Plan assessment through the fiscal year 1975, so there is no need to deduct this from his St. Michael's Priest Fund check.

I agreed to ask the Catholic Herald to continue sending the paper to Father at the Boulder Junction address until further notice.
MEMORANDUM

Re: Father Lawrence Murphy
Page 2

Father's address (not to be published) for the next three months will be:

Reverend Lawrence C. Murphy
General Delivery
Boulder Junction, Wisconsin 54512

Telephone contact can be made through the local parish. Phone:

Reverend Irv Meyett
Pastor, St. Ann Parish
Boulder Junction
1-715-385-2390

A copy of this memo will be given to St. Michael’s Priest Fund, to Father Murphy, as well as to the Archbishop.

RGS/ef
Hi Liz,

This is without you today. You know I am not good writer. Yesterday I went to Red Carpet West Allis on 10901 West Lapham Avenue for Deaf Tourney. I talked with other victims and other friends and support me almost 100% percentage. I already gave your business cards to victims. They gave me their names. They (Class of 1953) told me that not 100 boys - they know about 200 boys but maybe more than 200 boys from 1950 to 1974. They said to me, "He should not stay as priest - Archbishop must remove him right now."

I discussed with other victims about confession. They does not agreed with you. They told me that they complained about him that he always bother them in dorm or bathroom for confession. He molested them before or during confession. He looked for boys' weakness - not solve boys' sex problem.

Thank you.
May 15, 1974


In 1964 I went to Fr. Murphy's office with my problems with Sister and Fr. Murphy scolded me as a bad boy. Then he encouraged me to his bedroom and taught me about sex. At the first thing he spanked my ass with his belt and he started touching my penis while he explained the sex things to me. Few days later again he called me to his bedroom and asked me to take my clothes off so he touched my penis and explained the sex things to me. So he started to bother me many times for coming to his bedroom and forced me to play the immodest things with him. Few days later he came to the boys' dormitory and to my bed and he touched my penis while [redacted] saw us from his bed. Sometimes Fr. Lawrence Murphy came to the Boys' dormitory to bother me. One night I saw Fr. Murphy touching [redacted]'s penis in [redacted]'s bed.

About 1967 or 1968 we moved to a new St. John's School building and again Fr. Murphy came to my privacy bedroom (with no door) and touched my penis in my upper bunk bed while [redacted] slept in lower bunk bed. Again, Fr. Murphy touched my penis all the time until I graduated.

During my confession with Fr. Murphy few times he played with my penis in the bedroom, in the bathroom, in Fr. Murphy's office. He always asked me in confession "did you play with the other boys?" I told him yes. Then he asked for the names of the other boys and I told him the names of the boys. So he bothered the other boys.

During the summer times Fr. Murphy took some boys and me to his cottage and on the way to his cottage I was a passenger and sat near Fr. Murphy driving while he touched my penis in front of the other boys. I don't know if they saw us. He treated us like his sons; went to the movies, restaurants, museums, etc. In his cottage bedroom he touched my penis and in the other nights, he played with the other boys.

During my Senior Trip to New York City and Washington, D.C. for a week, Fr. Murphy played with me in the hotel bedroom few times.

For my six years, I had suffered bad from Fr. Murphy.

When I go to the court, I will prove my truth about Fr. Murphy and will ask Fr. Murphy to take his clothes off. Before he takes his clothes off, I say to the judge that Fr. Murphy's penis is uncircumcised.

One more thing to say, many times Fr. Murphy went to the boys' locker room and looked down at our boys' penises. At that time Mr. Barnett was our boys supervisor.

Hereby, I sign my name on this 1st true story about Fr. Murphy.
Entry for the Chart of Father Lawrence Murphy
By Liz Piasecki

February 24, 1997

Today, I met with Father Tom Brundage, Barbara Anne Cusack, and Father Jim Connell in the Chancery and Tribunal Offices regarding the canonical situation of Father Lawrence Murphy. Father Tom Brundage indicated that there is a problem regarding the statutes of limitation on the solicitation in the confessional, allegations brought forward by several deaf individuals. Pat Legus is the canonical advisor for Father Murphy. He had pointed out that there is a thirty day statute of limitations on the solicitation issue because the 1962 canonical norms apply in this case, rather than the 1983 Code of Canon Law. Father Brundage notes that in the 1983 Code the statute of limitations is five years, which also would fall short of the time span needed to proceed canonically against Father Murphy. He said that at this point, Father Murphy's case would be held in abatement, canonically, until we hear from Rome regarding a waiver of the statute of limitations. Father Brundage would be speaking with Bishop Burke, Canonist from the Diocese of La Crosse, and may proceed going to Washington to speak with the Papal Nuncio and request a waiver in this case. Father Brundage also noted to us that there is some indication from the Diocese of Superior that Father Murphy has continued his contact with deaf people by helping out with deaf retreats and Mass against the directives of Archbishop Weakland and Bishop Sklba. There may be a possibility of moving administratively in the issuance of several penalties for that disobedience. We discussed the way to contact the three individuals who have filed complaints.

[Redacted] and I will speak with [Redacted]. I will be in touch with [Redacted] and [Redacted]. [Redacted] will send a letter to [Redacted].

LCP:saz
3/24/97
11/15/93 Entry for the file of Father Lawrence Murphy
by Liz Piasecki

I spoke today with Father Lawrence Murphy in Boulder Junction, WI. I called Father Murphy at the request of Father Tom Venne who had spoken briefly with Father Murphy on the same day regarding allegations that had been made against him by individuals within the deaf community. I informed Father Murphy that we needed to arrange some time for him to come down to the Archdiocese and to give us his side of the story. He was quite reluctant at first, saying that he had dealt with this situation around 1975 and he considered this to be a closed situation. I informed him of the multiple allegations that had been made recently and I informed him that these were very serious allegations and the Archdiocese would not be able to ignore them. He requested a meeting with the Archbishop when he comes down here as well as legal counsel. We did schedule a time for Father Murphy to come down to Milwaukee on Tuesday, November 23rd. He would arrive here mid-afternoon and meet with Father Venne and myself. Then on Wednesday, November 24th, a meeting was set up with the Archbishop, Matt Flynn, myself, Tom Venne, Bishop Skiba, and Father Murphy to review this case.

11/24/93 Entry for the file of Father Lawrence Murphy
by Liz Piasecki

Father Murphy came to the Archdiocese to meet with Archbishop Weakland, Bishop Richard Skiba, Attorney Matthew Flynn, Father Tom Venne and myself to discuss the situation regarding a number of allegations which have been made against him regarding sexual misconduct a number of years ago. Father Murphy at that meeting denied the allegations; however, the following restrictions were told to him by the Archbishop. Father Murphy is to have no public masses in the Milwaukee Archdiocese again. He is to have no public ministry in the Archdiocese of Milwaukee from this point on and that includes sign interpretation for the deaf in any kind of public way. He is to have no unsupervised contact with youth either here or in his retirement help-out position in Boulder Junction. He is to have no public presence in the deaf community until further notice and no sacramental ministry of any kind in the deaf community. He was asked to not stay with the deaf community when he is in Milwaukee on personal business. He was also asked to not contact any individuals whose names were on the list provided for us by some victims. He was also told that he should not be in any way trying to whip up any kind of defense on his part among individuals in the deaf community who support him. Furthermore, Father Murphy is to participate in an evaluation in the next several weeks regarding this whole situation. Father Murphy did agree to the Archbishop's requests and I do believe that some of these restrictions at least will be put in writing by Bishop Skiba and sent to Father Murphy.
Priest Leaving School for Deaf

By MARY ZAHN
and WILLIAM JANZ

Father Lawrence C. Murphy, a widely known priest who has been associated with St. John's School for the Deaf since 1950, has resigned from the school.

For months Murphy has been the center of a controversy in which a small group of deaf men and others have attempted to get him removed.

However, in reply to a question Friday whether he had resigned under pressure, the priest said, "I'm going on a rest. I'm following doctor's orders."

Comment from the archdiocese could not be obtained Friday night.

From 1963 until May of this year, Murphy was the director of the school at 3850 S. Kirklin Avenue, St. Francis. In the last few months, the priest had been in charge of financial affairs and public relations at the school.

Most Former Students

The small group of deaf men, most of whom are former students at St. John's, began working for Murphy's removal last spring and had been holding meetings almost weekly since then.

The group's first public protest was in March when members passed out literature at Archbishop William E. Cousins' 25th anniversary celebration at St. John Cathedral.

In a speech, the flyers said, "... Act Now. To get Lawrence C. Murphy out of St. John's School is a victory for God and other deaf boys at St. John's today."

A month after the protest, Mrs. Arlene Quant, a local businesswoman, agreed to help the group. Mrs. Quant, who owns the Choice Printing Co., 6427 W. North Ave., Wauwatosa, became interested because she has employed deaf people.

Chronological Account

The following is a chronological account of the group's activities under the direction of Mrs. Quant:

- In April, Mrs. Quant contacted the Personnel Bureau of the "Archdiocese." A few days later she gave an official in the archdiocese a packet of letters that some deaf men had written concerning Murphy.
- Archbishop Cousins called Mrs. Quant on April 21 and asked her to meet with her. She saw him the next day.
- On May 9, a meeting attended by Cousins, Murphy, several other priests and nuns, Mrs. Quant, John Conway, a counselor of deaf children who turn to Page 9, Col. 3.
June 14, 1950

The Reverend Lawrence C. Murphy
Milwaukee 12, Wisconsin

My dear Father Murphy:

I hereby appoint you to assist the Reverend Eugene J. Gehl, Rector of St. John's School for the Deaf, Milwaukee, Wisconsin. You will please to report to Father Gehl on Friday, June 16th, 1950.

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

Sincerely yours in Christ,

Archbishop of Milwaukee.
June 12, 1961

Mr. Edward J. Stiec
Grand Knight-Elect
3012 South Herman Street
Milwaukee 7, Wisconsin

Dear Mr. Stiec:

His Excellency, the Most Reverend Archbishop, grants approval for Father Lawrence Murphy to act as Chaplain for the Cardinal Stritch Council No. 4614, Knights of Columbus for the forthcoming year with the understanding that it will not interfere with his responsibilities and that he is willing to assume the obligation, having received Father Eugene Gehl's consent.

With kind personal regards and good wishes, I remain

Sincerely in Christ,

V. Rev. Msgr. Francis M. Beres,
Vice Chancellor

FMB:gw

COPY
June 19, 1963

The Rev. Lawrence C. Murphy
Milwaukee 7, Wisconsin

Dear Father Murphy:

By this letter I officially appoint you Director of St. John’s School for the Deaf effective Monday, 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 field.

Sincerely yours in Christ,

Most Reverend William E. Cousins
Archbishop of Milwaukee
Rev. Lawrence C. Murphy
St. John's School for the Deaf
Milwaukee, Wisconsin

Dear Father Murphy:

Father Raymond Vint, Chaplain, Wiscohs in National Guard, has written to ask us to appoint you as an auxiliary chaplain to the 128th Aircraft and Control Squadron in South Milwaukee.

In conjunction with your appointment may I ask you to be good enough to execute the enclosed form of application and to return it to us together with a small photo of yourself of passport dimensions. We shall then be happy to send you your ecclesiastical appointment as an Auxiliary Chaplain of the Military Ordinariate.

Please have your Chancery Office send us a note granting you permission to assume these additional duties.

With all good wishes, I am

Sincerely yours in Christ,

Joseph F. Marbach
Chancellor

cc - Fr. Vint

JFM/1c
November 3, 1972

My dear [Name]

Many thanks for your letter of October 30th in which you outline in some detail the unfortunate episode involving [Name] and the Administration at St. John's School for the Deaf in the person of Father Murphy.

I shall bring this matter to Father's attention in personal interview, in the confident hope that justice and charity will be served.

With every blessing, I am

Sincerely yours in Christ,

Most Reverend William E. Cousins
Archbishop of Milwaukee
June 19, 1974

The Reverend Lawrence C. Murphy
Milwaukee, Wisconsin 53207

Dear Father Murphy,

Grand Knight Robert F. Day has requested that you be appointed Chaplain for Cardinal Stritch Council #4614 of our Knights of Columbus. Your term of office would be from July 1, 1974 to June 30, 1975.

If you are willing so to serve, please look upon this letter as an official recognition of your appointment to that position.

With warm personal regards, I am

Fraternally yours in Christ,

Most Reverend William E. Cousins
Archbishop of Milwaukee

CC: Father Mathieu (State Chaplain, Knights of Columbus)
Grand Knight Robert F. Day
Personnel Board
April 28, 1975

My dear [name]

I have received your letter of April 13th and completely agree with everything you say about Father Murphy. I hold Father in the highest regard and look forward with you to the day when he will return to full service in the deaf community. Father's concern for the School was the basis of his present decision.

Every consideration will be shown Father Murphy, but it is good to know that people like yourself with close ties to the School speak so highly of a dedicated priest.

With warmest of personal regards and with every blessing, I am

Sincerely yours in Christ,

Most Reverend William E. Cousins
Archbishop of Milwaukee
November 8, 1975

Rev. Donald Zerker, Director
St. John's School for the Deaf
3680 South Kinnickinnic Avenue
Milwaukee, Wisconsin 53207

Dear Rev. Zerkel:

Here is my duty as a former student of St. John's to ask you to remove two men from St. John's School ground (Lawrence Murphy and [REDACTED]) - to stop the messy things and straighten them out. I encourage you, Sisters, teachers, children and Alumni to work together to keep St. John's School for the Deaf a "GOOD SCHOOL".

I was told that Lawrence Murphy was presented a $1,000 check from St. John's Alumni Association. I wrote a letter to [REDACTED], the president of St. John's Alumni Association for getting the check back from Lawrence Murphy due to St. John's Alumni Constitution in which it states that it must have the members' approval. Also, I asked [REDACTED] for his resignation because he betrayed our St. John's children for neglecting their needs and is still Lawrence Murphy's best supporter. The letter I wrote was not been answered within the 10 days (in September 1975) I had requested. I would appreciate it for the good of St. John's School and deaf children if these two men be removed from St. John's School and the $1,000 check canceled immediately or I will be forced to go to see the lawyer to have this done. I would like for you to please answer this letter within 10 days for you comment on this situation.

Respectfully,
The Reverend Leonard J. Scherrar
St. Michael's Priest Fund
2491 North Murray Avenue
Milwaukee, Wisconsin 53211

Dear Father Scherrar:

This concerns Father Lawrence Murphy. He has received from Archbishop Cousins an extension of his temporary leave of absence. His address is, pending further notice, St. Anne's Parish, [redacted] Boulder Junction, Wisconsin 54512.

Father Murphy should receive a salary reimbursement of $200.00 effective November 1. Since he receives some remuneration for services offered at St. Anne Parish, Boulder Junction, he assured the Archbishop that it will not be necessary for him to receive a full salary from the Priest Fund. The full pension contribution ($350 +), should be deducted nevertheless.

We ask also that Father Murphy's Blue Cross-Blue Shield coverage be continued.

Sincerely,

(Rev.) Robert G. Sampon
Chancellor

RGS/ef

cc: The Reverend Lawrence C. Murphy
    The Reverend John J. Waldbauer
CLERGY CREDENTIAL

This is to certify that the Rev. Lawrence G. Murphy is a duly ordained priest of the Roman Catholic Church, authorized to exercise the ministry within the Archdiocese of Milwaukee.

Ordained: May 27, 1950 at Milwaukee, Wisconsin

Presently stationed at St. Anne’s Church, Box 110, Boulder Junction, WI 54512

Given at Milwaukee May 9, 1983

(Signed) Michael T. Newman
(Rey.) Chancellor

Address of Priest/Deacon: St. Anne’s Church, Box 110, Boulder Junction, WI 54512

Diocese/Religious Community: Archdiocese of Milwaukee

Date and Place of Marriage:

Other Information: Requested for authorization to witness marriages within the State of Minnesota.
Strictly Confidential

11 February 1986

The Rev. Michael T. Newman
Chancellor
Catholic Archdiocese of Milwaukee
3501 South Lake Drive
Milwaukee, WI 53207

Dear Father Mike:

I do hope you may recall me — a deaf person in Milwaukee and a former assistant at [redacted] of the archdiocese. I am presently assigned to [redacted] downtown, which has a small group of deaf parishioners and [redacted]. Our last meeting was at All Saints' Cathedral where our prelates signed the Covenant between the respective Archdiocese and Diocese three summers ago.

I am writing this letter from brother to brother in Christ — seeking what is proper in the name of justice.

[Redacted]
Two important things came out of my dream: the establishment of a limp club and an award in recognition of services for the hearing impaired.

I rounded up civic-minded deaf men and some parents of deaf children in 1974 and challenged them to form the Greater Milwaukee Limp Club for the hearing impaired and friends of the same. It was chartered in February, 1975, and they elected me as charter president and I served two terms. I was re-elected president for 1979-1980. It was I who created the coveted "Distinguished Service Award," the first recipient, to my pride, is Robert Ziemk, the Chief of Milwaukee Police, which was presented in 1976. It became our proud tradition. Other recipients, to date, include James Wehner, Jung Cass of the Milwaukee Hearing Society, and to name a few.

What shocked me recently is that the Distinguished Service Award
Committee members have chosen the Rev. Lawrence Murphy, formerly of St. John's School for the Deaf, as the 1980 recipient. It did break my heart as well as anger me, for I do not want to see the reputation of the Distinguished Service Award be tarnished. As I see, the present members of the D.S.A. Committee are cronies of Father Murphy.

I do not need to discuss the details of Fr. Murphy's background at St. John's School for the Deaf with you, for you probably have heard enough of this. In order not to embarrass the Diocese, the Archdiocese, Milwaukee, I would like to know if you can check the personnel file of Fr. Murphy and have a meeting with the Committee members and president of the Greater Milwaukee Horese Club and advise them to drop the idea of honoring Father Murphy which is not appropriate, so to speak ethically?
Your advise will be greatly appreciated.

Your brother in Christ,

P.S. "Mum is the word!"

The Greater Milwaukee Lions Club Board meets at St. John's Center on 2nd Tuesday of the month at 7:30 P.M.
July 15, 1980

Rev. Lawrence C. Murphy
St. Anne Church
Boulder Junction, WI 54512

Dear Father Murphy:

Recently Bishop Ralph Fliss mentioned to me that you are desirous of returning to the Archdiocese of Milwaukee to minister to the adult deaf community. At the same time, Bishop Fliss mentioned that if such were necessary, you would be willing to entertain other possibilities.

Perhaps, it would be best if you and I discussed this matter personally rather than through the awkwardness of correspondence. If you plan to be in Milwaukee this summer, we could get together at that time. Otherwise, we could speak over the phone. Whatever is your convenience, please let me know.

With every best wish, I am

Fraternally yours in Christ,

(Rev.) Joseph A. Janicki
Vicar for Priest Personnel

JAJ/srs
July 9, 1980

The Reverend Joseph A. Janicki
Vicar for Personnel - Archdiocese of Milwaukee
P.O. Box 2018
Milwaukee, WI 53201

Dear Father Janicki:

Father Lawrence Murphy from the Archdiocese of Milwaukee is presently residing near Boulder Junction, Wisconsin. He lives privately with his mother. He has become a very good friend and a pastoral associate of Father Irving C. Meyett at St. Anne's Church in Boulder Junction. Father Meyett is also responsible for the missions at Presque Isle and Sayner. I am sure Father Murphy assists him in all three places.

Not long ago in a discussion with Father Murphy it became quite clear that he is interested in clarifying his status and relationship to the Archdiocese of Milwaukee. He is desirous of obtaining somehow, somewhere an appointment to make use of his priesthood and his talent in the apostolate for the deaf. He is most desirous of returning to the Archdiocese of Milwaukee and there minister to the adult deaf community. He is also willing to entertain other possibilities, if such were necessary.

In a recent conversation with Archbishop Weakland, I was left with the impression that it would not be advisable at this time to invite Father Murphy to return to Milwaukee to work among the deaf. I am wondering if I might impose on your kindness and your office to pursue this entire question with me. I think Father Murphy has a great deal to offer, especially in the area of the deaf apostolate. He can be reached at St. Anne's Church, Boulder Junction, Wisconsin 54512.

Hoping you continue to cultivate your good nature and sense of humor, I remain

Very sincerely in Christ,

The Most Rev. Raphael M. Fliss
Coadjutor Bishop of Superior

RMF:mi
October 29, 1975

The Reverend Lawrence C. Murphy
Boulder Junction, Wisconsin 54512

Dear Larry,

Our last conversation was more productive to my mind than some other conversations of the past. I was grateful for your understanding and happy in the knowledge that you would continue to serve in your present informal assignment in Boulder Junction. I was also agreeably impressed by your willingness to seek professional counseling. I think this is essential to your own sense of inner peace. The continuing frustrations can lead to serious consequences unless they are put into proper perspective.

I am submitting the name of a priest psychiatrist who comes very highly recommended, and I urge you to seek his help at the earliest possible date, unless you have already come to an agreement with someone else who is competent in this field.

Ph.D. may be reached at (Catholic Charities Bureau) Superior, Wisconsin 54880, phone or (his residence) Superior, Wisconsin 54880, phone

Please inform me immediately if this arrangement is not acceptable and let me know what other arrangements you have made.

With warm personal regards, I am

Fraternally yours in Christ,
April 13, 1987

Dear [Name]:

I write to acknowledge your letter of March 18, 1987 and to request again your understanding of the circumstances surrounding your initial phone call some time back. I erred in answering the telephone impulsively in the midst of the celebration of the Sacrament of Reconciliation and then was distressed to discover that my hastily scratched notation of your telephone number had been lost in transit. My apologies for any suggestion that the matter was deemed unimportant or of little consequence.

In attempting to assess the situation over the past year, I continue to be puzzled by the fact that a large portion of the deaf community insists on inviting Father Murphy to all celebrations and pressuring him to be present. Moreover, in several discrete consultations with Roman Catholic Priests active in ministry to the deaf community, I discover that I am unable to find a similar understanding of the events to which you allude and to which you attempt to respond in a pastoral fashion. I will continue to attempt to provide care for all persons in the community and to seek the best interests of everyone. I will also share your letter with my immediate colleague, Bishop Leo Brust, in order to be assured that our own response is as wise and effective as possible. Your allegations are serious and deserve consideration. At the same time, the passage of so many years should suggest a thoughtful pastoral context for the entire situation.

May the graces of Holy Week and Easter be the occasion for your own dealing with the anger you expressed so candidly in your letter. May the joy of Easter be yours in abundance. Thank you for writing.

Sincerely,

Most Reverend Richard J. Sklba
Auxiliary Bishop of Milwaukee

RJS/ars
18 March 1987

The Most Rev. Richard J. Sklba
Archdiocese of Milwaukee
P.O. Box 2018
Milwaukee, WI 53201

Dear Bishop Sklba:

Referring to your letter of December 18, 1986, in which you recounted to me the confrontation of Father Lawrence Murphy and you at St. John's Center on Thanksgiving Weekends.

It was a very, very unfortunate thing that you permitted Father Murphy to cocelebrate Mass with you in front of so many deaf people who came from many places to help celebrate the 75th Anniversary of the Ephphatha Chapter of the American Catholic Deaf Association.
The very harmful thing you did was to give Father Murphy [illegible] praise and [illegible] welcome in front of [illegible] I saw and you taught them that there is nothing wrong for a priest to molest [illegible] and perform sexual activities with some boys in his cottage, [illegible] You have hurt Father Murphy's [illegible] who are still experiencing psychological problems and they are so confused by the Church's [illegible] sexual morality.

As a former employee of the former St. John's School for the [illegible] I know the facts regarding Father Murphy's [illegible] and he has no credibility whatsoever. For example, [illegible] went to his office to get some help but [illegible] said Fr. Murphy with an elementary boy student with his pants off. He had
invaded the privacy of boys in their dormitories in late evening hours to molest with certain boys who were afraid to resist, and some of them were mentally retarded. That was why he hired deaf-mute as supervisors for as not to hear for Father Murphy's devilish activities! Some of them were so upset and confided them to a deaf supervisor and he kept his mouth shut, lest he would lose his job.

To make it worse, after Fr. Murphy was removed from St. John's School, a former student and his father filed a civil lawsuit against Fr. Murphy after his lawyer found it possible to prove his wrongdoing. Guess what happened then? Fr. Murphy had his cousin who happened to be a Sister of St. Francis do the dirty work for him. She went to the victim's apartment every evening for about a month or so to manipulate them to sign a piece of paper.
He refused to go for a long time. Then his landlord became fed up with his thing and expressed his annoyance to the victim. The Sister was very clever with deceiving words that prompted the victim to sign the paper when the spouse broke down. He did not know the consequence of signing a paper like this. Thus he became a "double victim" of injustice. The paper said the was to give up the lawsuit and that his attorney's fees would be paid by J.D. Murphy. So, what in earth for heaven's sake, why are you so tolerant of Father Murphy, no matter what without being sensitive to the rights of his victims who have to live with them for the rest of their lives.

I ask you to please read
the Covenant Statement of the Archdiocese of Milwaukee and the Episcopal Diocese of Milwaukee, especially Clause number six which reads:
"To work together for social justice and the common good."

How do you relate this explicit clause with the way you handle Father Murphy? As of now, I seriously question the sincerity of our covenant relationship as long as you hide the lack of social concern for the sexual victims and the lack of responsibility for correcting the gross irresponsibility of a priest who is supposed to be very accountable for what he does for the people of God.

You can see how angry I am in the name of social justice and I do not condone any abuses priests make on the people of God. I suggest that you have heart to heart with Archbishop Weakland as to what appropriate action should be taken that will be good for the whole community. If it is your preference to limit the ability to write, I ask you to seriously plan not to renew our covenant.
this fall, so as to be very honest with you for not being able to maintain Clause 16 as expected by both sides.

In conclusion, in the light of Father's Murphy's Questionable background, your remarks in the last paragraph of your letter of December 18th: "I wish that you be a means of reconciliation within the community and ask your understanding shows he (Fr. Murphy) appears in the future when invited by members of the Catholic community is still very questionable. Again, the victims do not deserve to be further repressed and I ask you to be more concerned with them and bring them back to the Church with reconciliation and keep Fr. Murphy at distance,"
June 11, 1986

The Reverend Lawrence C. Murphy  
St. Anne's Church  
Boulder Junction, Wisconsin  54512

Dear Father Murphy,

Many thanks for the cooperation and patience you have shown the Board as it worked with you to evaluate your current term of office.

We are pleased to inform you that Archbishop Weakland concurs with our recommendation to extend your term of office at St. Anne's Church in Boulder Junction, for a period of six years.

The Board is requesting any input from you regarding your future plans, whether you intend to return to the Archdiocese or stay in Boulder Junction or retirement. Would you please advise at your convenience. This information will help the Board as it plans for both the future needs of yourself and the Archdiocese.

It is our prayer that the Lord will continue to guide you in your priestly service.

Sincerely yours,

THE PRIESTS' PERSONNEL BOARD

Monsignor Francis M. Beres  
Acting Executive Secretary
December 2, 1987

Dear [Name],

Your letter of November 12, 1987 arrived at my office during our annual meeting in Washington of the Catholic Bishops. In reflecting upon your comments with prayer and thoughtfulness, it seems that everything I might say was already stated in my previous letter.

I thank you for your continuing concerns and ask you to please realize that a large segment of the hearing impaired community insists upon inviting Father Murphy, and this also must be dealt with respectfully and prayerfully. We continue to do everything possible in order to bring the Lord's grace to painful human situations of the past.

May the graces of advent be yours in abundance.

Sincerely,

Most Reverend Richard J. Sklba
Auxiliary Bishop of Milwaukee

RJS/srs
Dear Bishop Skiba,

As you probably are aware of the "150th Anniversary of the Ministry with Catholic Day People" at St. John's Center on Sunday, November 22nd, at Noon, I have a very strong persuasion that Father Lawrence Murphy will, no question, be there for the Mass and social gala.

I would like to persuade you to please call Father Bill Boy to have a heart to heart meeting with you and demand that Father Murphy do not avoid St. John's Center at all nor be recognized nor honored by the day Catholics on account of his damaging reputation. I personally believe that it is time for you to stick your head out since you are empowered by your office of Bishop as a custodian of
Christian faith that includes the teaching of morality. I also would like to again urge you to please have Archbishop Robert Wackland to give Father Murphy this disciplinary order that Father Murphy has not permitted to celebrate or celebrate Mass for the deaf and attend functions in the Archdiocese of Milwaukee.

As a former employee of St. John's School for the Deaf and I was betrayed by Father Murphy, I am still a victim and experience various psychological symptoms. That is why I continue to speak up in the name of social justice on the behalf of numerous victims of Father Murphy.

Sincerely yours.
Dear Bishop Skiba —

I hope you are having a very blessed and joyous Easter, especially the home weather this year.

We had a “smooth sailing” at March’s board meeting of the Greater Milwaukee Lions Club in which the board members voted to drop this year’s Distinguished Service Award for a man who does not deserve it.

Enclosed please find the flyers for you and Father Mike Newman to see and may I ask you to please monitor the campus so that Father Lawrence Murphy be not permitted to attend the affair of June 14/15 weekend, so that certain male alumni would not be offended or get bad flashbacks of their tragic experiences.

I was employed as a high school

the reverend charles lynch, rector: tty & voice 271-1340
Dear Archbishop Weakland,

I would like your permission to retire at this time. I have come to the decision that it is necessary for me to retire from active duty due to my health condition. I have had complications from my Parkinson's disease, especially over the last 2 years. I realize the best I could do at this time in my position is to ask your consideration in submitting my desire for retirement. I know from personal experience that I am making the right decision. I beg your understanding of my health problems.

Thank you for all you have done for me through the years. Your appointment to the Archdiocese of Milwaukee. I didn't have the opportunity to really meet and know you because of distance and work demands, but I did appreciate your writing in the Catholic Herald Citizen - all correspondence - for personal Christmas card with a feeling of warmth. Good Bless you in the New Year and always.

Respectfully,

[Signature]

Dec. 30th 1992
Rev. Lawrence C. Murphy  
Boulder Junction, Wisconsin  54512

Dear Fr. Murphy:

Earlier this month the Archdiocese was again confronted by a serious allegation against you, stemming from several years ago.

I spoke with Bishop Ralph Fliss on October 7, 1993 in order to share that information with him. Since the Board of Directors of the Wisconsin Catholic Conference was about to convene a meeting in Milwaukee Bishop Fliss promised to bring this matter to your attention, as well as to the notice of the pastor of St. Anne in Boulder Junction.

I think it is imperative that you discuss the matter with Fr. Thomas Venne (currently recovering from eye surgery) and probably also with Dr. Elizabeth Piasecki so that your own rights might be properly safeguarded that this time and that justice and compassion might be provided for all concerned. I know that this matter continues to be difficult for all of us.

Sincerely,

Most Reverend Richard J. Skilba  
Auxiliary Bishop of Milwaukee

RJS/rt Copy to: 
Fr. Thomas Venne
Dr. Elizabeth Piasecki
Nov 5th 1993

Dear Fr. Venne,

I am responding to Bishop Stile's letter of which you have a copy. I am sorry I was not informed of the allegation by whom, where and when. If it refers to the incident stemming from 1973-74 handled by Archbishop William E. Cousins it was settled and all should be in my personal file. I would think all I know it was all resolved and I have been gone for 19 years. I hope this will resolve our present problem. Hope you are feeling better and returning to good health. We had our first big winter storm in the Northeast. Please keep me in your prayers and be assured of mine. God Bless you in your work.

Father Murphy
To: "Emergency Intervention" Committee  
From: Barbara Anne Cusack  
Re: Decisions at Meeting on 12-14-93  
Date: December 14, 1993

As a result of our meeting on December 14, 1993 the following decisions were made and action steps proposed with the following time lines and designated persons responsible:

<table>
<thead>
<tr>
<th>Decision/Action</th>
<th>Time line</th>
<th>Person(s) responsible</th>
</tr>
</thead>
<tbody>
<tr>
<td>Set up meeting between three former St. John's students and Archbishop</td>
<td>Contact: ASAP</td>
<td>Liz Piasecki</td>
</tr>
<tr>
<td></td>
<td>Meeting: between</td>
<td></td>
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<tr>
<td></td>
<td>Christmas/new years</td>
<td></td>
</tr>
<tr>
<td>Prepare letter to Fr. Murphy from Archbishop revoking faculties for penance &amp; preaching, imposing precepts to restrict areas of ministry to private Mass only (self/housekeeper only); no public interpreting (copies of letter to Cindy Deehre, Fr. Bill Rey, Liz Piasecki)</td>
<td>By Friday 12/17</td>
<td>Chancery</td>
</tr>
<tr>
<td>Contact Bishop Fliss with information on latest actions (copy of above letter?)</td>
<td>By Friday 12/17 (?)</td>
<td>Archbishop</td>
</tr>
<tr>
<td>Schedule special meeting of advisory board to present actions taken (Fr. is retired and will not exercise any public ministry)</td>
<td>ASAP</td>
<td>Cindy Deehr</td>
</tr>
<tr>
<td>Prepare special Hand in Hand issue; raise issue of abuse in general w/ announcement of group sessions available; announce retirement of Fr. Murphy from all activities; obtain addt'l names/addresses for mailing from St. John alumni/ae list &amp; Fr. Mulcrone (Chicago)</td>
<td>Jan/Feb</td>
<td>Cindy Deehr</td>
</tr>
<tr>
<td>Action</td>
<td>Timeframe</td>
<td>Responsible Party</td>
</tr>
<tr>
<td>-----------------------------------------------------------------------</td>
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<td>-------------------</td>
</tr>
<tr>
<td>Contact Fr. Don Zerkel with information on decisions made and actions planned</td>
<td>ASAP</td>
<td>Cindy Deehr</td>
</tr>
<tr>
<td>Plan group sessions for members of deaf community; plan for related publicity; arrange sites in Milw. and Delavan</td>
<td>Jan/Feb?</td>
<td>Tom Schneider in consultation w/ Cindy Deehr</td>
</tr>
<tr>
<td>Contact Matt Flynn re. releases for meeting w/Archbishop; other liability issues related to group sessions; overview of strategies planned</td>
<td>ASAP</td>
<td>Liz Piasecki</td>
</tr>
<tr>
<td>Contact Chicago Archdioc. response coord. regarding issue and strategies being taken in this case</td>
<td>?</td>
<td>Liz Piasecki</td>
</tr>
</tbody>
</table>

Assessment and evaluation have not revealed any current cases or any that fall within the reporting statute. Therefore, no contact with civil authorities was deemed necessary.
October 16, 1998

Dear Sister,

Thanks for writing your note to me. I readily understand your concerns.

I did not want a public funeral Mass for Father Murphy in order to avoid the kind of publicity that would simply have dragged his name across the pages of the press in a way that we don't need. I am sure you understand the sentiment among so many members of the deaf community and how emotional they are about this issue. I talked in Rome at great length about how to handle all of this, so that we would not create any more negative publicity toward Father Murphy than need be. I can readily assure you, Sister, that if I had permitted a public funeral of the kind that was wished for, it would have been awful in terms of the reaction and how the press would then have dealt with all that is out there. To protect Father Murphy's good name I had to do what I did and keep this as quiet as possible. So far we have succeeded in preserving his reputation, and I hope we are able to do so in the future.

Thanks for your concern and for writing. By all means, pray for him and have Masses said for him in private; but please do not agitate the community to the point where the press would simply destroy his name. We need healing now in the deaf community and I beg of you to be a part of that healing process, so that we can put this chapter behind us and move ahead. Many blessings on you, Sister.

Sincerely yours in the Lord,

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

3501 South Lake Drive, P.O. Box 07912
Milwaukee, WI 53207-0912 -(414)769-3497
DATE: August 27, 1998

TO: Archbishop Rembert Weakland
Bishop Richard Skiba
Father Tom Brundage
Jerry Topszewski
Jean Mullooly
Barbara Anne Cusack/ Father Jim Connell

FROM: Liz Piasecki

RE: RECONSTRUCTION OF TIMELINE IN THE LAWRENCE MURPHY CASE

The following has been pieced together from various records here and from Father Murphy's self-report to the investigating team in 1993:

June 16, 1950: Assigned to St. John's School for the Deaf as an assistant.

July 1, 1963: Appointed director of St. John's School for the Deaf

Fall, 1973: [Redacted] and several other deaf students bring [Redacted] from the school's Harvest Picnic to the Milwaukee Police. [Redacted] had [Redacted] copy a note that [Redacted] had written telling the police that [Redacted] had been molested by Murphy in the City of St. Francis. The police chief in Milwaukee at the time, Robert Ziarnik, was involved with St. John's and could sign. According to Murphy, the Milwaukee Police handed the case over to the St. Francis Police. The St. Francis Police called Archbishop Cousins who called in Murphy. Murphy said that Archbishop Cousins told him that the police would come out to the school to investigate.
Murphy said the police spoke with parents and then concluded that his allegation was unfounded. Parents also verified that their son could not have written the note which was given to the police. They requested that they "be left alone" wishing no part of the removal effort or the pressing of criminal charges.

March, 1974:

Allegations are brought to Archbishop Cousins by.

The original group of complainants handed out leaflets at Archbishop Cousins' 25th anniversary celebration at the Cathedral: "Act now. To get Lawrence Murphy out of St. John's is a victory for God and other deaf boys at St. John's today."

April, 1974:

The original group was assisted by a hearing woman who had employed the deaf. According to the media report (written by Bill Jamz and Mary Zahn) gave a packet of letters that some of the deaf had written to the Personnel Board. Archbishop Cousins called and met with her the next day (April 21, 1974).

May 9, 1974:

Archbishop Cousins met with the complainants, and several others, including Mr. from St. John's, Mr., and . According to the press, claimed the Archbishop refused to listen to the deaf men and the group walked out of the meeting.

May 18, 1974:

Archbishop Cousins removes Murphy as director of St. John's, but allows him to remain as fund-raiser and alumni director there.

Summer, 1974:

The original group threatens to file a civil lawsuit against the Archdiocese. Murphy is removed and goes to Boulder Junction in September to a family home to live with his mother. The stay in Boulder Junction is "indefinite" in the words of Archbishop Cousins. Murphy felt hurt and believed.
Archbishop Cousins was essentially dismissing him permanently from the Archdiocese.

Murphy told the investigating team that throughout these developments, he never admitted to Archbishop Cousins that he had sexual contact with the boys at St. John's.

files a civil lawsuit in Milwaukee County Circuit Court alleging that he had been sexually abused by Murphy and seeking damages. The suit is dismissed in September of 1976 following an agreement in which was to receive $2,000 of counseling at the expense of St. John's and the Archdiocese. Murphy paid for legal fees.

August 10, 1990: One complainant, his father, and their attorney approach for help in a lawsuit against the Archdiocese. She refused to cooperate and notified Bishop Sklba.

Fall, 1993: Several victims come forward to the Archdiocese. They meet with Archbishop Weakland who believes their story.

Murphy meets with Archbishop Weakland and further restrictions are imposed including no unsupervised contact with minors and no public ministry of any kind. In addition, Murphy is told to stay away from the deaf community and he is not to function again as an interpreter for the deaf.

In October of 1993, a day of reflection is offered by the Archdiocese for the deaf and hearing impaired on the topic of healing from childhood sexual abuse. Murphy's behavior is publicly acknowledged to the deaf at that gathering and further victims invited to come forward.

Winter, 1994: The deaf are notified in Hand in Hand in a special edition of the restrictions placed on Murphy.
Liz Piasecki and Cindy Deehr met with the Deaf/Hard of Hearing Advisory Council to explain the allegations against Murphy and to get their wisdom on the situation.

A special treatment group for deaf or hard of hearing persons who have been victims of sexual abuse as children is offered by Catholic Social Services. Also individual therapy is offered.

Early, 1995: Canonical proceedings begin against Murphy. Victims who have come forward cooperate in testimony in the canonical trial.

December, 1995: Healing service for victims of sexual abuse is held at the Cathedral. Interpretation was utilized for the deaf who came.

November, 1996: Demand letter is received from a Milwaukee attorney seeking damages for [redacted] already has signed settlement agreement and is precluded from further action).

Fall, 1997: Mailing is done to the deaf community of Murphy’s picture and charges of molestation. No one could report its source.

August 21, 1998 Murphy dies.
3. **Murphy, Lawrence**  
On January 4, 1994, we received copies of letters from Archbishop Weakland (dated 12/29/93) and Bishop Fliss (dated 12/16/93) to Lawrence Murphy that in both Diocese he only has faculties for private celebration of Eucharist and no other sacraments, refrain from all unsupervised contact with minors, avoid places of proven temptations, and cease all interpreting for deaf/hard of hearing in a public setting.

785. **Murphy, Lawrence**  
On July 7, 1994, I received a call from Lawrence Murphy. He said he had not heard anything since his meeting with Dr. Piasecki and me. I told him I also had no further information, but would talk to Dr. Piasecki. On 7/11/94 I spoke to Dr. Piasecki, who said she would call Larry to let him know the current situation. Larry also informed me that he had a stroke on March 1, but fortunately there was no permanent damage. He also has a new Post Office Box. It is P.O. [redacted]. He asked that the appropriate office be notified.

417. **Lawrence Murphy**  
In a meeting with Dr. Elizabeth Piasecki on July 13, 1994 I restated the limitations of the Archdiocese on all of Fr. Murphy's ministry until all issues were thoroughly investigated and resolved.

RJS

812. **Murphy, Lawrence**  
On July 19, 1994, I received a call from Larry Murphy. He said that Dr. Piasecki had not called him. I spoke to Dr. Piasecki, who said that she would call him today with an update on his situation.

467. **Lawrence Murphy**  
On July 27, 1994 I spoke with Larry and authorized him to baptize his grand-nephew at St. Anne's Church in Boulder Junction on the weekend of July 31, 1994, with the understanding that only family members would be present and no members from the deaf community would be invited. We spoke of his own loneliness during this time of investigation and he reported the fact that he suffered a slight stroke on March 1, 1994. I followed the conversation with a formal letter of authorization to Fr. Murphy for the baptism (with a copy to Fr. James Bartelme recently appointed pastor of St. Anne's Parish in Boulder Junction).

RJS

512. **Lawrence Murphy**  
On August 12, 1994 Dr. Piasecki reported that members of the deaf community were coming to St. Ann's Parish in Boulder Junction attempting to find Fr. Murphy's address because of old loyalties and because of friendship with his deaf housekeeper. Dr. Piasecki indicated that she had spoken with Fr. Murphy on Friday, July 29, 1994 reaffirming the strict limitations on his ministry and learned that information was not being readily shared regarding Fr. Murphy's whereabouts through the Pastor of St. Ann's Parish.

RJS

ADOM037780
On Friday, October 8, 1993 I again addressed the recent allegations in a conversation with Bishop Fliss who promised to call both Fr. Murphy and the pastor of St. Ann's in Boulder Junction the subsequent day in order to alert them to these developments and to invoke whatever restrictions might be appropriate pending further investigation.

RJS

On October 27, 1993 the Professional Mental Health Review Board reviewed the information currently available for [redacted]. I reported that I had authorized the payment of $520.00 under the encouragement of Dr. Piasecki, who was subsequently authorized to approve an initial four sessions in order to develop a therapy plan and to utilize the services of [redacted] and an interpreter (at $20.00 per hour). The plan when completed would be returned to the Review Board.

RJS

On November 11, 1993 I learned that Fr. Murphy had been in Waukesha for a Mass on October 31, 1993 as part of a long standing annual private celebration with a Schoenstatt Sister and her deaf father—probably prior to his reception of my letter asking that he contact Tom Venne's office.

RJS

On November 16, 1993 I called Lawrence Murphy to inform him that I recently met with Liz Piasecki regarding Larry's alleged inappropriate behavior some 20 years ago, while he was at St. John's School for the Deaf. I told him there were serious allegations and several other people seem to be discussing this. He said he thought it was finished because of the legal action in the 1970's. I told him about civil lawsuits and how people are coming forth and going to lawyers. I told him that it was very important for him to meet with us soon. I told him Dr. Liz Piasecki would call him with further details. Liz did speak with him and we will meet with him on 11/23/93 and on 11/24/93 with Larry, the Archbishop and Matt Flynn.

RTV
On Friday, November 6, 1987 and again on Friday, December 18, 1987 I spoke with Archbishop Cousins regarding the circumstances of Larry's move to the Superior Diocese. The Archbishop was very clear in stating that he told Larry he could not return to his position of pastoral appointment within the hearing impaired community of the Archdiocese, but that the Archbishop would not prohibit occasional contact with that community. In light of the circumstances, the Archbishop recommended that such contact not be too frequent, especially at that time, but did not prohibit presence for special celebrations.

RJS

907. Murphy, Lawrence
On Thursday, November 9, 1989 Bishop Fliss inquired about limitations which may have been placed upon Larry's ministry at the time of his move to the Superior Diocese.

RJS

660. Murphy, Lawrence
On Friday, August 10, 1990 I spoke with [redacted], a woman who employed deaf workers in her [redacted] over the years and who was somewhat involved in the hearing allegations against Larry many years ago. At the suggestion of [redacted] she called to say that she was approached by [redacted] (spelling?), his father [redacted], and their attorney on Wednesday, August 8, 1990. The party requested her assistance in initiating a formal law suit against Father Murphy and the Archdiocese. She indicated to them and to me that she had no intention in cooperating with this in any way since she believed that Father Murphy had made adequate amends for any inappropriate actions on his part. She called to alert us to this potential, [redacted].

RJS

130. Murphy, Lawrence
On Friday, December 13, 1991 Archbishop Weakland received a letter from John R. Sweeney from the law firm of Melli, Walker, Pease and Ruhly in Madison concerning a potential litigation against Lawrence alleging abuse of Mr. [redacted], a former student at St. John's School for the Deaf.

RJS

137. Murphy, Lawrence

RTV

L/693. Lawrence Murphy
On November 11, 1992 I spoke with Bishop Fliss asking that continued supervision be provided for Larry in his work within the Diocese of Superior. Bishop Fliss stated that he had reported the initial allegations to the prior pastor and would now make sure that the current pastor at the parish where Larry resides would be fully apprised of the historical circumstances which led to Larry's movement Northward.

RJS

ADOM037783
518. Father Lawrence Murphy
Bishop Fliss will write me a letter pertaining to Father Murphy's desire to return to the Archdiocese of Milwaukee and work as a free-lance priest in the area of the Adult Ministry to the Deaf. I told him that both Archbishop Weakland and I did not feel that this could happen, but that I would take up the matter directly with Murphy after I received his letter.
7/8/80

556. Father Lawrence Murphy
Received a letter from Bishop Fliss asking that I pursue the question of the possibility of Father Murphy's returning to the Archdiocese of Milwaukee. Bishop Fliss knows that Archbishop Weakland and I feel that this would not be advisable. I will now pursue the matter personally with Father Murphy.
7/15/80

37. Murphy, Lawrence
Father Don Zirkel called to say that he heard Murphy was in town recently at a party and made the statement that he was returning to the School for the Deaf and the sister in charge of administration was leaving. This had greatly upset [redacted] and other people. He just wanted to know what the story was. I told him that Murphy would not be returning to the School for the Deaf if indeed he did come back to the diocese. I told him I had not heard from Murphy in a while and felt sure that the rumor was completely unfounded.
1/12/81

102. Murphy, Lawrence
On Monday, March 3, 1986 I received a phone call from [redacted] (through the assistance of his wife), regarding the negative response of many in the deaf community toward a possible award for Larry. I indicated that I did not believe such would be wise and was actively working to discourage further talk of such a public citation. He indicated some young deaf people who continue to experience scars as a result of whatever happened several years ago and I suggested that he discuss this with either Father Bill Key or Father Don Zirkel prior to arranging a meeting with myself regarding payment of counseling fees.
RJS

391. Murphy, Lawrence
In a conversation with Bill Key, I learned that Larry attended the recent reunion of the deaf community at St. John Center on June 14-15, 1986 even though I wrote him explicitly requesting that he not do so. My letter was personally read to him over the phone by Sister Rose in order to be sure of communication, but he attended nonetheless. My conversation with Archbishop Cousins indicates that he had been instructed not to participate in any form of deaf ministry or to have any contact with the deaf community.
RJS

601. Murphy, Lawrence
On Wednesday, November 26, 1986 I had an extended telephone conversation with Larry in which I repeated my request that he not attend the 75th anniversary of the Ephihta Society due to resistance in the community. He insisted that his opponents "had their day in court" without substantial results, that he had never been forbidden by Archbishop Cousins to relate to the deaf community, and that he was tired of all these years of forces exile. He insisted that he would come in spite of my request. After consultation with Leo Brust and Fran Beres, I decided to attend the Mass at St. John's Center but absent myself from the dinner.
RJS
1964

1970

Never see him
Summer
Xmas

was about 11 or 12

locker and
bedroom could
mean supervised
desk

could be after school
payment

be alone

especially acting out with others

later when supervising
while washing expected
to teach

12/5

spanked with a belt (while clothed)

Confession: Who?

Boy or girl?

Older or younger

This would usually

necessary

of girl

Streets/elsewhere

Confession everywhere. To those/closet/classroom etc.
Disturbed Child

Would accept very willingly

Am masturbating self while not

Am arranged for to go to technical college

In bed together at college

went up several times

Wept in NY

not DC

Did touch at cotts... come from

more than once

20-21??
DATE: October 12, 1993

TO: Archbishop Rembert Weakland

FROM: Liz Piasecki, Psy.D.

RE: Allegations against Father Lawrence Murphy and St. John's School for the Deaf

On October 7, 1993 I received a call from Mr. [redacted], who is the father of [redacted]. [Redacted] is the individual who reported allegations against Father Lawrence Murphy last week. Mr. [redacted] wanted to tell me we should expect "deluge" of complaints against Father Murphy once it becomes known in the deaf community that [redacted] has come forward and reported his complaint. I think you should be aware of this.

As of this date, I have not received any further complaints or contact by individuals alleging sexual misconduct by Father Murphy.

LP: bk
Archbishop:

[Signature]

[Signature]

(field for S. Murphy)

no public sacramental ministry present in dear community
complaints

said he wanted money
wanted a teaching job
(jealous of other kids)
was an "idiot" (?) continued

I'm afraid if you clean up your
life (get off drugs)

LM -> BB to go to
Chuck Bissing
to tell everything

@ 30 minutes to be in D.C.

went with 3 people
to Cousins' house

= UB

Brendan was

phone call from Chuck Bissing's son (Tedes)

Jubilee's bff says I should
be careful of someone

ADOM037829
Some results - Fed has called an
emergency FOMC meeting to set
interest rates 1.75% - one
cut. FOMC will announce the rate
change at 1:00pm. The Fed
is also considering a
change in the rate.

The call is expected to cover
the meeting.

[Handwritten notes and diagrams]

ADOM037831
I hope it all works...
We the representatives* of the deaf community, for the
good of the community, do hereby propose the following positive
and direct action:

1. That Father Lawrence Murphy resign his position as
principal and director of the St. John's School for the Deaf.

2. That Father Murphy cease and desist from any and all
activity involving the aforesaid school and the deaf community
on a permanent basis.

3. That unless the above action is taken concerning
Father Murphy within the next 30 days this group will take the
necessary and proper action under both the criminal and civil
laws of the State of Wisconsin.

4. That this group feels that the best interest of all
concerned necessitates immediate action.

5. It is our intention that the aforesaid be carried out
in a manner not to bring scandal on the Church, however, in
the event that no action as indicated above is taken concerning
Father Murphy then and in that event only do we intend to use
whatever means necessary to remove the scandalous condition
now existing.

6. That in the event this group receives in writing
assurances that the course of action outlined in this proposal
is followed then we will consider this matter closed.

* as members of the deaf community who have suffered this indignity.
To Whom May It Concern:

This confidential paper concerns what I heard time after time regarding Father Lawrence Murphy's behavior as described in the following cases.

CASE ONE: The first time I began to question Father M.'s integrity (or reputation) was when I was questioned seriously by my former Gallaudet College classmate and graduate fellow (5 yrs. altogether) who was then the first Roman deaf seminarian at Catholic University in the spring of 1969 as to whether Fr. M. was to be trusted. I was then an Episcopal theological student in Alexandria, Va. He was my week-end guest. His account is this: He knew Fr. M. thru the national conventions of the International Catholic Deaf Association (ICDA). One night he happened to recognize him in the Greyhound Bus Terminal, Wash., D.C. in that spring. Fr. M. disguised himself as a "poor man" with old clothes on. He was around a men's lavatory. When the two were encountered, Fr. M. avoided it by going to a different direction. My friend who became upset decided to go on and follow him to ascertain his identity, however, if I remember right, Fr. M. went into the lavatory, but my friend retreated to a remote place in hope of cornering him once he got out of the lavatory. The second encounter made the same result, so my friend became disgusted enuf to leave the building. He added that he believed that it was Fr.'s M. in fact the graduating seniors of St. John's School were then staying on the campus of Gallaudet College for a few days. My friend did visit with the seniors but did not see Fr. M. for he was not around one evening. He was the sole chaperone - no female chaperone for the girl seniors, my friend reacted. It was hard for me to believe it for there could be a person who could look like Fr. M. so I forgot all about it.

CASE TWO: After working at St. John's School for the Deaf for one year, 1971-1972 as a high school counselor and senior boys' dorm supervisor, I was challenged by a St. John's graduate in the fall of 1972 whether I had observed Fr. M's "eccentric"behavior and immoral influence on boys. (None of these incidents occurred while I was there with my own eyes.) I politely replied negatively. The graduate blamed Fr. M. for making him what he is who has multiply emotional problems. At that time, I listened to him as he sounded off his chest with some reservation. His face looked quizzical for I did not "see" what was wrong with Fr. M. Later my friend's account of his encounter with Fr. M. in Wash., D.C. came back to my mind and I became somewhat suspicious but thought that Fr. M. could have solved some of his problems as some men do in their 40's.

CASE THREE: Since I am a teacher of the deaf in the Milwaukee Public Schools, a college educated teacher aide confided to me not too long ago that her husband, then a fifth or sixth grader at St. John's, was a trouble making student. Not only was he punished or whipped by Fr. M. but also molested. Being offended the boy was strong enuf to hit Fr. M. which gave him a good set back. He threatened to tell his mother of this. He did. She planned to file a legal suit against him for immorality. However, Fr. M. successfully appeased her by giving her a drastically reduced tuition for her son's education at St. John's. She remains MUM under fear ever since. The boy still knows who the other boys are who were mistreated by Fr. M.
CASE FOUR: It is an annual custom for the graduating seniors at St. John's School for the Deaf to take a class trip to New York-Washington, D.C. or Nassau-Florida for one full week every spring. Fr. M. is the sole chaperone. In the spring of 1973, he went with the senior girls to Nassau without a female chaperone! We may wonder how parents would react if their daughters went with him without a chaperone of their own. It does not look good at all, one can react honestly.

CONCLUSION: The more I hear of Fr. M's unacceptable doings, the more concerned I become of the well-being of the deaf children at St. John's as well as the name of the School.

We all are very proud of the mission and accomplishments of St. John's School for the Deaf because of the high dedication of the teaching Sisters of St. John's along with lay teachers who make sacrifices of their time, energy, talent, and love for the deaf children who are the American citizens of tomorrow as well as the followers of our Lord Jesus Christ of today. Christianity is very hard to teach them while letting some of them be exposed to what appears to be double standards that could be avoided.

We pray that the hierarchy of the Milwaukee Archdiocese will take a constructive and Christian action by simply finding out as to whether the accounts of Fr. M. are true or not. I implore, in the Name of God, not to let St. John's School for the Deaf be like a school bus loaded with innocent children of God being driven wildly by a sick driver. Can we help to stop it?

Faithfully yours,
Mr. Legal Aid Attorney,

I am [redacted] and I would ask you to help my case. My case is homosexual. Enclosed my story, you may read them. I would like to sue Reverend Lawrence Murphy for damaging my normal life. Enclosed Rev. Murphy's story.

Last December in 1972 I wrote a letter to a deaf lawyer of Chicago. Enclosed his letters.

A few weeks ago I wrote a letter to Archbishop Cousins of Milwaukie. Enclosed his letter.

Also, I went to the vice squad. I made a complaint. They said to me you are too old.

On September 7, 1973 my deaf friends and I will go to St. John School for the Deaf for Harvest Picnic. We will ask the St. John Students if they are
If so, we will bring them to the police station to make complaints against Rev. Lawrence Murphy. That's all I can say. What shall I do now?
LAURENCE C. MURPHY

★ He is the director of St. John's School for the Deaf of Milwaukee.
★ He is sexually child (boy) molester for almost 23 years.
★ He plays the immodest things with the deaf boys in his bed and their beds.

We, the formerly St. John's students committee, made a petition that Lawrence C. Murphy shall resign as the director of St. John's School for the Deaf because he is sexually child-boys molester. Our petition will be sent to Archbishop Cousins.

Around 1960's a priest who was working with the deaf adults in Chicago went to Milwaukee and told Archbishop Cousins about Lawrence C. Murphy and his actions. Archbishop Cousins gave Lawrence C. Murphy a final warning.

Last year a letter was sent to Archbishop Cousins about Lawrence C. Murphy being a sexually child-boys molester.

Archbishop Cousins' letter of May 21, 1973 was received, and was stated, "The facts you supply are very limited, as is indicated by letter. In the meantime, I have made an investigation, but I have been unable to uncover a foundation for your allegations. I am in no way shrugging off your complaint; I am simply indicating that I have made every approach to arrive at the truth."

Last year the three St. John's boys were fired by Lawrence C. Murphy because of their smoking.

Can you explain what is the difference between the smokers and the sexually child-boys molester? (The boys' parents knew about that.)

Priests, DON'T BE SILENCE = JUST ACT NOW!

To get Lawrence C. Murphy out of St. John's School is a victory for GOD and other deaf boys at St. John's today.

What God and we tell is TRUE: Lawrence Murphy is still the sexually child-boys molester.

THE FORMERLY ST. JOHN'S SCHOOL FOR THE DEAF STUDENTS COMMITTEE
June 6, 1986

The Reverend Lawrence C. Murphy
Saint Anne's Church
Boulder Junction, WI 54512

Dear Father Murphy,

Much to my dismay, I learned that a letter dictated to you early last month had been lost in a malfunction of the dictaphone, and as a result, my letter had not been sent in its intended timeframe. Since I am not able to reach you by phone, I am requesting the help of my secretary to help avoid any embarrassment or difficulty for you.

I learned of the proposed reunion of Saint John Alumni next weekend, June 14 and 15 at Saint John Center here in Milwaukee. I also learned of considerable unrest and of the threatened renewal of publicity and legal action should you appear at that gathering. I attempted to write earlier, and now again renew my request that you not attend this gathering if you had intended to do so. I do not understand all the history of this matter, but do desire to protect you and your name from further negative or damaging public comment. I recall with appreciation the years when you served at Saint Mary's in Elm Grove and hope that your work in Boulder Junction is enjoyable and graced. Thanks for your understanding and help.

Sincerely,

[Signature]

Richard J. Sklba
November 7, 1994

Archbishop Rembert Weakland
Archdiocese of Milwaukee
3501 South Lake Drive
Milwaukee, Wisconsin 53207-0912

Dear Archbishop Rembert Weakland,

My name is [redacted] and I am deaf. I was raised for a time at St. Rita School for the Deaf in Cincinnati, Ohio. I was a good, devout Catholic who was taught and deeply believed in the Ten Commandments, Heaven and Hell. I received first communion from Father Klenke.

[redacted] when I was at St. Rita's and just ten years old. He was the one who cared for me at home because no one could communicate with me.

At that time St. John's School for the Deaf in Milwaukee opened a room for me. [redacted] I didn't want to believe him so I went to laundry mat with my mother.

[redacted] I went back to St. John's School for the Deaf. [redacted] I saw Father Murphy who was very popular with the children. They seemed to like him. I wanted him to pay attention to me. He did.

At about twelve years old I masturbated and felt very, very afraid because I had been convinced it was a mortal sin and I would burn in hell forever. I was so afraid to die with a mortal sin. Priests and nuns told us about mortal sin and hell and fire and devils and the pictures were vivid in my mind.

I did not want to go to hell so I confessed to Father Murphy in confession. I believed him as God and acting for Jesus. Father Murphy wanted me to meet him at his office.

He asked me to pull my pants down and I was shocked but he was a priest so I pulled my pants and my underwear down. He looked around my penis and touched it. He brought me to his bedroom and put me on the his bed and molested my penis. I ejaculated and cleaned myself and left his bedroom. I was
puzzled and relieved that I was not sinner because he was a priest. He molested me for many years. I believed it was not a sin because a priest was doing it and priests never sin.

Later I graduated from [redacted]. I visited Father Murphy in Boulder Junction. That is where he took care of me and molested me there in the past. He wanted to molest me again and I said, "No". He was very angry.

I felt sick and guilty because I never told the truth about Father Murphy. At one point my good friend told me Murphy had molested him, but I was too ashamed to admit it happened to me, too.

Not long before that my other friend told me about Father Murphy molesting him, too. He ended up in a mental hospital for many years after that. I thought it was my fault, too. Both could have been saved if I told them my ugly secret.

I was sure to go to hell like Catholic church taught me. My soul now was not with God. Father Murphy did that to me.

Did you know that Father Murphy had a secret with [redacted] at St. Rita's School for the Deaf about molesting the children? They were very excited together. Father Murphy molested elementary school children and sent them to St. Rita's high school for the deaf and enjoyed molesting them. Who would have believed it even if I had told at the time, huh?

I suffered for many years because I could not tell people because I was very ashamed and guilty. For years I felt isolated and alone and always afraid someone would know my secret. I stayed alone, and had a very difficult time trusting anyone.

I had trusted Father Murphy to take care of me. He had told me early that my mother told him she did not love me but he did and would take care of me. Being deaf I had no one else. No one in my family knew sign language. My brother [redacted] my mother (so Murphy said) didn't care about me. He was all I had, my father.

When I finally did become close to a woman I was nearly forty years old. Imagine that. And she was the one I finally told my terrible secret. Two months later I was suffering horrible panic attacks. I couldn't eat or sleep and wanted hide or kill myself. She took me to a psychologist. I told him what happened and he did not help me. My panic attacks continued everyday for nearly three years until a psychologist gave me some medicine to help me. And I learned to talk about what happened to me.

I tried to get help from [redacted] but he told me it was "no big deal". [redacted] in Chicago simply said it was horrible but couldn't help me. My suffering continued and my marriage almost failed because of my terrible pain of being close to someone.
When I received the newsletter last year that Father Murphy finally was defrocked I finally felt some relief that lasted without medicine. I called the number right away and was told that he admitted molesting me and thirty-four other boys. I treasure that on my TTY tape.

He told the psychologist he was "in love with me" and that I was special to him. I was sick again when I read that part from Liz.

I want to tell you all of this because I have hired a lawyer to represent me in a lawsuit against Father Murphy, St. John School for the Deaf, and the Archdiocese of Milwaukee. However, part of me is still Catholic enough to want to give you a chance to make restitution to me. I believe I would feel better if you did this without a lawyer. I am asking for 1.5 million dollars. From my research I am sure a court would award me more than twice that and I am not afraid to go public with what happened to me. I am no longer a frightened deaf altar boy.

In my heart I want peace and want to finally go on with my life. I have already lost my soul and my childhood and have little to look forward to in the afterlife, as your church has taught me. For that, and out of your own sense of morality, I am sure you will consider my offer.

Many have told me it would make a great book or movie and that I am morally obligated to have a big ugly public trial, but I would like to avoid all of that as the Catholic Church has had enough bad press. They don't need the story of a poor fatherless deaf boy left in the care of the Catholic priest only to be molested.

Please carefully consider my offer. I must do something to give myself the feeling that you have accepted responsibility for what happened to me. That is all I want and need.

Thank you for your time and I will await your reply.

Sincerely,
June 10, 1997

Rev. Thomas Brundage
3501 S. Lake Drive
Milwaukee, Wisconsin

Dear Father Brundage:

I was stationed in Chicago as chaplain of the deaf from 1955 until 1963. I believe it was in the early part of that period that several deaf teen agers who lived in Chicago but attended St. John's School in Milwaukee made some remarks that indicated that Fr. Murphy was taking advantage of them. It was either at that time or on another occasion that they or other deaf boys mentioned that he would go into their dormitory at night and suggested that one of the boys should come to his room to go to confession. I did not discuss any details with them.

I drove to Milwaukee to meet with the then Archbishop Meyer. Later he informed me that Fr. Murphy had at first denied the charges but two weeks later admitted them. He was sent to some retreat house in northern Wisconsin and told to return to St. John's to undue the harm he had done. At a convention of pastoral workers with the deaf Larry told me I should have gone directly to him when the matter came to light with the Archbishop.

Dates and events are now foggy in my memory but I do recall very clearly the following: a group of young deaf boys placed circulars on the windshields of priests at a clergymen meeting accusing Fr. Murphy of sexual activities with them. The deaf members of a local newspaper's printers' union insisted that a strong article be placed in one of the papers. Archbishop Cousins called a meeting of the teachers at St. John's school but Fr. Murphy was the interpreter at the meeting. I recall very vividly a deaf man stopping to see me in Chicago and using the occasion to tell me that Fr. Murphy had given him a catalogue of homo-sexual bars, etc., in various cities. I got the very strong feeling that this deaf man was feeling guilty and wanted me to take action to defend deaf persons and to put an end to Fr. Murphy's activities. I called Archbishop Cousins and in response to his very direct questions indicated that I thought Fr. Murphy was still active and was influencing deaf persons. Shortly after that Fr. Murphy was removed from the diocese. At various conventions, workshops, etc., I sometimes met deaf people who told me they had seen him in Milwaukee, etc.

On the telephone I mentioned that the reports concerning his use of the confessional to provide homosexual activities seemed serious enough to me be reported. I sought the advice of our moral professor at Oconomowoc and followed his advice to report the matter to the Apostolic Delegate in Washington. What may have happened I do not know. This was my last involvement in the matter.

Sincerely,

[Signature]

ADOM038157
Fr. Brun doge,

I'm sorry this isn't more professionally done. It is the best I can do.

Sister Mary

Claude

0.3.8
Dear Bishops:

After receiving the CDF's letter indicating that there is no statute of limitations in cases such as LMs', I met last week with the Board for the deaf ministry in the Archdiocese. I inquired if there were any pastoral measures that still could be used to resolve this matter. I received a very firm message (and I believe it is reflective of the larger community) that the only justice for the deaf community would be the removal from the clerical state for LM.

I heard phrases such as "that man should not be allowed to be buried in priestly robes," and "there are just so many victims."

I explained that even if we find him guilty here in Milwaukee, the case would probably be appealed to the Holy See and there is no guarantee that our decision would stick. Their response was that even one affirmative decision from the Tribunal in Milwaukee, would do a great deal of good for the deaf community, and that they would then feel as though they have been heard.

After the meeting, I contacted Bishop Fliss, under whose jurisdiction the case rests. Bishop Fliss indicated that he felt that all pastoral measures have been exhausted and that we should proceed with the case. Bishop Fliss then wrote a letter to the CDF acknowledging their letter and indicating that he has ordered the case to proceed according to the 1982 norms.

Bishop Fliss stated that he wanted to bring-up this matter to the CDF when he is making his ad-limina visit. I agreed to assemble some notes about the case for him in preparation for this meeting. Would either or both of you want the same notes?

I have set a June 30, 1998 deposition date for LM. I will be interviewing a couple more victims between now and then.

Before the LM interview, I will send a strong letter to LM strongly advising him to contact Jim Connell to begin the laicization process.

If either of you have any thoughts or concerns about these developments, please let me know.

Peace,

Tom
I have no problem with a meeting with Murphy before the end of July, but I hope that the agenda will be clear and unequivocal. I do not believe we should be discussing anything but just laying down the ground rules for the future. Can we do that? Perhaps a written document will also be necessary.

Take care.

+Rembert
CONFIDENTIAL

Your Excellency:

This Congregation forwards to you, as agreed, the documentation from the meeting of May 30, 1998, concerning the case of the Rev. Lawrence Murphy, a priest of the Archdiocese of Milwaukee accused of solicitation in the sacrament of Confession who is currently resident in the Diocese of Superior. At this meeting, in addition to Your Excellency, Bishop Raphael Fliss and Bishop Richard Sklba also took part.

This Dicastery has every hope that the priest in question will demonstrate a willingness to cooperate in the solution to this painful case which will favour the good of souls and avoid scandal.

With kind regards and prayerful best wishes, I remain

Sincerely yours in Christ,

[Signature]

- enclosure -

His Excellency
Most Reverend Rembert WEAKLAND
Archbishop of Milwaukee, USA
Your Excellency:

Thank you for your kind letter of September 2, 1998, informing this Congregation that the Reverend Father Lawrence Murphy, a priest of the Archdiocese of Milwaukee and resident in the Diocese of Superior, died on August 21, 1998.

Having taken note of his passing, the case of the accusation made against Father Murphy of solicitation in the Sacrament of Confession is, in effect, closed.

This Dicastery commends Father Murphy to the mercy of God, and shares with you the hope that the Church will be spared any undue publicity from this matter.

With kind regards and prayerful best wishes, I am

Sincerely yours in Christ,

[Signature]

His Excellency
Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee, USA
AGREEMENT AND MUTUAL RELEASE

This Agreement and Mutual Release (hereafter “Agreement”) is made by and between [Redacted] and the Roman Catholic Archdiocese of Milwaukee, and all of its affiliated entities, schools, and parishes (hereafter “Archdiocese”).

[Redacted] has advised the Archdiocese that he was sexually abused by Lawrence Murphy (hereafter “Murphy”), when [Redacted] was a minor.

[Redacted] and the Archdiocese entered into mediation to achieve reconciliation and restoration, to address issues of concern to both sides, to further prevent sexual abuse of minors and to enhance Church practices in this regard, and to otherwise resolve and settle all disputes between them.

Accordingly, the parties to this Agreement wish to resolve and satisfy all claims of any nature that [Redacted] has against the Archdiocese, and all of the Archdiocese’s employees, agents, officers, directors, affiliates, insurers and assigns, including, without limitation, all members of the Roman Catholic clergy and all parishes, schools, and religious orders, and any person or entity affiliated with the Roman Catholic Church in the territory of the Archdiocese, arising from any sexual abuse of [Redacted] by Murphy without the necessity of further proceedings or expense of any nature, and all parties wish to generally release one another from all liability for any claims that may exist to the date of the signing of this Agreement, including, but not limited to, any claims for sexual abuse of [Redacted] by Murphy.

So, in consideration of the mutual promises made here, and other valuable consideration, receipt of which is hereby acknowledged, the parties to this Agreement agree as follows:
1. The Archdiocese agrees to provide [redacted] with $50,000. These funds shall be used at [redacted] own discretion.

2. The Archdiocese agrees to provide [redacted] with an annual amount of funding for use in ongoing therapy. At [redacted] request, this amount is being provided in payments as follows:
   - October 15, 2005 - $75,000
   - October 15, 2006 - $25,000
   - October 15, 2007 - $25,000
   - October 15, 2008 - $25,000
[redacted] understands that the Archdiocese considers the October 15, 2008 amount full and final payment for any therapy expenses [redacted] may incur at any time in the future.

3. If [redacted] desires a meeting with the Archbishop of Milwaukee at some time in the future, he will contact the Victim Assistance Coordinator for the Archdiocese of Milwaukee who will assist with scheduling such a meeting. All parties shall bear their own expenses should such a meeting be scheduled.

4. [redacted] and the Archdiocese will each bear their own costs and any attorney’s fees associated with the Agreement, and there will be no payment to [redacted] other than that specifically enumerated above.

5. In return for the payment set out above, and for the mutual promises contained herein, [redacted] releases and forever discharges the Roman Catholic Archdiocese of Milwaukee, and all of the Archdiocese’s employees, agents, officers, directors, affiliates, insurers and assigns, including, without limitation, all members of the Roman Catholic clergy, and all parishes, schools, and religious orders, and any person or entity affiliated with the Roman Catholic Church in the territory of the Archdiocese of Milwaukee from, and covenants not to sue them for, all claims, causes of action, charges, and demands, whether in tort, contract, or otherwise, of any nature that he may have had at any time up to and including the date of signing.
of this Agreement, including, without limitation, any claim of any nature arising from any
assault, injury, whether physical or mental, or any other activity by Murphy.

6. The Archdiocese hereby releases and forever discharges from all claims, demands, and causes of action of any nature that were in existence up to and including the date of the signing of this Agreement.

7. This Agreement supersedes all prior understandings and agreements between the parties, and constitutes the full agreement of the parties. No change to this Agreement shall be enforced against any party unless it is in writing signed by both parties.

8. The undersigned represent and warrant that each has read the foregoing Agreement; had an opportunity to discuss it with a lawyer; and fully understands its terms; voluntarily, freely, and without coercion signs the Agreement; and that Dr. Barbara Anne Cusack is an authorized representative of the Archdiocese and is duly authorized to execute this Agreement and Mutual Release. Since both sides have had an opportunity to review this instrument with a lawyer of his or its choosing, in the event this instrument needs to be construed, it shall be construed and understood as it is written and without regard or preference as to which party served as the drafter of the same.

9-19-05
Date

9-23-05
Date

Archdiocese of Milwaukee
by: Dr. Barbara Anne Cusack
AGREEMENT AND MUTUAL RELEASE

This Agreement and Mutual Release (hereafter "Agreement") is made by and between [redacted] (hereafter "[redacted]") and the Roman Catholic Archdiocese of Milwaukee, and all of its affiliated entities, schools, and parishes (hereafter "Archdiocese").

[redacted] has advised the Archdiocese that he was sexually abused by Lawrence Murphy (hereafter "Murphy"), when [redacted] was a minor.

[redacted] and the Archdiocese entered into mediation to achieve reconciliation and restoration, to address issues of concern to both sides, to further prevent sexual abuse of minors and to enhance Church practices in this regard, and to otherwise resolve and settle all disputes between them.

Accordingly, the parties to this Agreement wish to resolve and satisfy all claims of any nature that [redacted] has against the Archdiocese, and all of the Archdiocese’s employees, agents, officers, directors, affiliates, insurers and assigns, including, without limitation, all members of the Roman Catholic clergy and all parishes, schools, and religious orders, and any person or entity affiliated with the Roman Catholic Church in the territory of the Archdiocese, arising from any sexual abuse of [redacted] by Murphy without the necessity of further proceedings or expense of any nature, and all parties wish to generally release one another from all liability for any claims that may exist to the date of the signing of this Agreement, including, but not limited to, any claims for sexual abuse of [redacted] by Murphy.

So, in consideration of the mutual promises made here, and other valuable consideration, receipt of which is hereby acknowledged, the parties to this Agreement agree as follows:
1. The Archdiocese agrees to provide [redacted] with $50,000. These funds shall be used at [redacted]'s own discretion.

2. The Archdiocese agrees to provide [redacted] with $50,000 for use in ongoing therapy.

3. The Archdiocese also agrees to provide [redacted] with $10,000 for special past and future needs related to therapy.

4. The Archdiocese agrees to cover the cost of [redacted]'s attendance for one week at the facility known as "The Farm" to facilitate further healing. Arrangements for attendance are to be made by [redacted]'s contact with the Victim Assistance Coordinator of the Archdiocese.

5. [redacted] and the Archdiocese will each bear their own costs and any attorney’s fees associated with the Agreement, and there will be no payment to [redacted] other than that specifically enumerated above.

6. In return for the payment set out above, and for the mutual promises contained herein, [redacted] releases and forever discharges the Roman Catholic Archdiocese of Milwaukee, and all of the Archdiocese’s employees, agents, officers, directors, affiliates, insurers and assigns, including, without limitation, all members of the Roman Catholic clergy, and all parishes, schools, and religious orders, and any person or entity affiliated with the Roman Catholic Church in the territory of the Archdiocese of Milwaukee from, and covenants not to sue them for, all claims, causes of action, charges, and demands, whether in tort, contract, or otherwise, of any nature that he may have had at any time up to and including the date of signing of this Agreement, including, without limitation, any claim of any nature arising from any assault, injury, whether physical or mental, or any other activity by Murphy.
7. The Archdiocese hereby releases and forever discharges [redacted] from all claims, demands, and causes of action of any nature that were in existence up to and including the date of the signing of this Agreement.

8. This Agreement supersedes all prior understandings and agreements between the parties, and constitutes the full agreement of the parties. No change to this Agreement shall be enforced against any party unless it is in writing signed by both parties.

9. The undersigned represent and warrant that each has read the foregoing Agreement; had an opportunity to discuss it with a lawyer; and fully understands its terms; voluntarily, freely, and without coercion signs the Agreement; and that Dr. Barbara Anne Cusack is an authorized representative of the Archdiocese and is duly authorized to execute this Agreement and Mutual Release. Since both sides have had an opportunity to review this instrument with a lawyer of his or its choosing, in the event this instrument needs to be construed, it shall be construed and understood as it is written and without regard or preference as to which party served as the drafter of the same.

\[\text{Archdiocese of Milwaukee} \]
\[\text{by: Dr. Barbara Anne Cusack} \]

\[\text{1-23-06} \]
\[\text{Date} \]

\[\text{1} \]
\[\text{Date} \]