

**DECLARATION OF
A.W.RICHARD SIPE
In the case of
JOAQUIN AQUILA-MENDEZ
VS
CARDINAL ROGER MAHONY ET. AL.**

I, A. W. Richard Sipe, declare:

1. My name is A. W. Richard Sipe (Aquinas Walter Richard Sipe).
2. I am currently involved in full-time research, writing, and consultation about the sexual behaviors and practices of Roman Catholic clergy. I conducted a 25-year ethnographic study (1960-1985) of the celibate/sexual patterns, practices, and process of Roman Catholic clergy in the United States. The results of this study were published in 1990 under the title "*A Secret World: Sexuality and the Search for Celibacy*." I have authored seven books on the subject including *Sex, Priests, and Power: the Anatomy of a Crisis* (1995) and *Sex, Priests, and Secret Codes: the Catholic Church's 2000 Year Paper Trail of Sexual Abuse* (2006) with Father Thomas Doyle, O.P., and Patrick Wall.
3. I have served as a consultant and expert witness in over 200 cases of sexual abuse by Roman Catholic clergy in the United States and Canada, usually on behalf of the plaintiffs. I have been an expert trial witness in the States of Arkansas, California, Minnesota, and Vermont. I also served as an expert witness--for the defendant-- the sentencing hearing of a priest in the federal court in Des Moines, Iowa.
4. I have been a consultant to the District Attorney's Offices for Orange County and Los Angeles County. I was also hired by the California Attorney General's office to be an expert in criminal trials of priests who had allegedly abused minors. The District Attorney of Maricopa County, Arizona, hired me to serve as an expert in a criminal case of a priest in that jurisdiction.

5. I served as a consultant to the staff for the Attorney General of Massachusetts in their preparation for the grand jury investigating the sexual abuse of children in the Roman Catholic Archdiocese of Boston (2002). I served as a consultant to, and witness before, the Philadelphia Grand Jury investigating sexual abuse and malfeasance of priests and administration in the Archdiocese of Philadelphia. The National Review Board for the Protection of Children and Young People established by the United States Conference of Catholic Bishops interviewed me in 2003 in conjunction with an investigation that is recorded in "A Report on the Crisis in the Catholic Church in the United States" (Feb. 27, 2004).

6. I attended Roman Catholic parish grade school, Catholic high school, college, and seminaries in Minnesota and Rome, Italy. I entered a Benedictine monastery--St. John's Abbey, Collegeville, Minnesota--in 1952 and was ordained a priest in 1959. From the time of ordination until 1964, I was appointed a teacher and counselor at St. Boniface High School, Cole Spring, Minnesota and I ministered on weekends saying Mass and hearing confessions at various parishes in the States of Minnesota and North Dakota. During summers I took courses toward a degree in counseling, first at St. Cloud State College [now the University of Minnesota at St. Cloud] and the College of St. Thomas [now university] in St. Paul, Minnesota.

7. My religious superior directed that I pursue training specifically to deal with the mental health problems of priests and religious. I received a grant sponsored by the National Institutes of Mental Health and the Danforth Foundation to train in counseling at the Menninger Foundation in Topeka, Kansas (1964-65). Subsequent to that training, I received a 2-year training grant from the Seton Psychiatric Institute, Baltimore, Maryland as a Resident in Counseling of Religious (1965-67). This hospital, formerly known as the Mount Hope Retreat, was founded in 1844 and administered by Catholic nuns. It was well known as one of the primary places to evaluate, care for, and confine or treat clergy and nuns with mental health and behavior problems. After my training the hospital hired me to serve on its staff as Director of Family Services. I

remained there (1967-1971) until I retired that position. Concurrent with my time at Seton, I was the Executive Director of St. John's University Institute for Mental Health.

8. In 1970, I applied for and was granted a dispensation from my vows as a monk and priest. Later I was married in a Catholic ceremony and I remain a member in good standing of the Roman Catholic Church.

9. From 1967 until 1996, I was involved in teaching in major Roman Catholic seminaries and other universities. I was appointed Assistant Professor of Pastoral Counseling at Saint John's University Seminary (1967-1970 and lectured there occasionally until 1996). I served as Lecturer in the Jesuit seminary, Woodstock in Maryland (1968-1970); Adjunct Associate Professor of Psychology at Loyola College, Baltimore (1971-75); Adjunct Professor of Pastoral Counseling at Saint Mary's Pontifical Seminary and University, Baltimore (1972-1984); and Instructor in Psychiatry (part time) at Johns Hopkins School of Medicine, Department of Psychiatry, Children and Adolescent Division (1972-1997). I served on the Board of Directors of St. Luke Institute in Maryland (1986-1988). This hospital is prominent for the number of its clergy patients.

10. I was involved in these activities and the private practice of counseling/psychotherapy until 1997 when I retired from clinical and teaching obligations. Throughout I had kept my education current with the demands of my profession. In 1980, I received a M.S. in counseling from Loyola College. I sat for and passed the national board examination for the National Academy of Certified Clinical Mental Health Counselors (1981-2000). I was the first person to be certified by The Maryland State Board of Medical Examiners as a Psychiatrist Assistant (1982-2000). I sat for and passed the board examination as a National Certified Counselor (1983-2000).

11. During my more than 40 years as a counselor/psychotherapist, teacher, or priest, I have consulted with or treated over 3,000 clients. Half of the number reported being sexually abused as a minor. One third of that number --500--alleged that a Roman Catholic priest or religious sexually abused them.

12. I have been involved with 400 priests in a consultation, evaluation, or counseling relationship. Of these, 69 have been sexually involved with a minor at least once. I have reviewed the case histories of 1,700 Roman Catholic priests and religious, including those who have abused minors or vulnerable adults. In the course of my work, I have reviewed complaints, histories, or report of over 2000 adults many who alleged a sexual relationship--most often when they were minors--with a priest or religious.

13. From 1965 to 1970, I was on the staff of Seton Psychiatric Institute of Baltimore, Maryland, a Catholic psychiatric hospital that specialized in the treatment of priests and members of religious orders. From 1986 to 1988, I served on the board of Directors of Saint Luke Institute, a 72-bed psychiatric facility established specifically for the treatment of priests and members of religious orders for sexual disorders, including pedophilia.

14. In preparation for this Declaration I have reviewed the following Documents: DEPOSITIONS OF BISHOP THOMAS CURRY (9/13/07); CARDINAL ROGER MAHONY (9/13/07); CORRESPONDANCE BETWEEN CARDINALS MAHONY AND RIVERA; DECLARATION OF CARDINAL NORBERTO RIVERA-CARRERA (3/26/07); FELONY COMPLAINTS AGAINST FR. NICOLAS AGULAR-RIVERA (4/7/88); LOS ANGELES POLICE DEPARTMENT CRIME REPORTS (1988); ET ALIA.

15. Based on the aforementioned documentation, especially the correspondence between Cardinal Rivera and Cardinal Mahony and my experience, training, research, and background I have the opinions: 1.) That there is a widely held system of Code used to communicate about sexual abuse of minors by clergy that the Catholic Church hierarchy has established among itself, elements of the psychiatric care system, and even parts of the law enforcement community. Cf. Attachment A. 2.) Specifically, members of the Catholic hierarchy are well aware that a priest's transfer from one diocese to another "*for health and family reasons,*" means that the priest has some kind of *problem*. 3.) The use of the term "homosexual" or "homosexual problem" used in reference to a Catholic

priest is a clear and well understood code for a problem of sex with minor boys (pedophilia).

16. One hospital (Seton Psychiatric Institute, Baltimore, Maryland) that treated sexual abusing priests, in my experience from 1965 to 1970, received patients from their bishops or superiors as having a *problem*. Never was *pedophilia* or *sex with minor boys* listed on the charts as the presenting problem from church officials. A number of these priests subsequently have been exposed as notorious pedophiles. (Fr. John Goegan, Fr. David Holley, Fr. Gilbert Tarlton, and others.)

17. In my work as a consultant or expert witness in cases of sexual abuse of minors by Catholic priests I have reviewed correspondence between bishops who transferred an offending priest from one diocese to another. That correspondence shows the exact or similar code used between Cardinal Rivera and Cardinal Mahony. (e.g. Fr. James Rapp was sentenced to 40 years in prison in 1999 for the abuse of 2 minor boys. Bishop Joseph L. Imesch of Joliet, Illinois and Archbishop Eusebius J. Beltran of Oklahoma City wrote to each other about the transfer; each understood that Fr. Rapp had a history of prior abuse before he was relocated, but spoke of in code.)

18. A 1998 L.A. Times article recounting the arrest warrant for Fr. Nicolas Aguilar-Rivera records that church authorities explained the priest's sudden departure from the parish as a "family emergency."

19. "Homosexual" or "homosexual problem" has been well documented in church records to indicate sex with minors. This tradition goes back to 1094 C.E. and the writing of St. Peter Damian, a cardinal and is common even in the psychiatric records of priest pedophiles.

20. Cardinal Rivera and Cardinal Mahony use the word "homosexual" with the indirect implication of sexual abuse with boys. The declaration of Cardinal Rivera when he states that he was "uncertain" that Aguilar "was fit for such (pastoral) work" was because of the homosexual problem he had in Mexico and which he explained in his March 23, 1987 letter to Cardinal Mahony.

21. Cardinal Mahony's statement that he "never" receives homosexual priests into his archdiocese can only be understood as a protest that he does not allow pedophile priests, since he must know that homosexual priests do serve under his jurisdiction.

22. Use of code words to convey sexual problems of clergy is longstanding and widely used within the Catholic Church.

23. I declare under penalty of perjury under the laws of the State of California that the foregoing is true and correct.

Executed this 21st day of September 2007 in La Jolla, California.

A handwritten signature in cursive script, reading "A. W. Richard Sipe", written over a horizontal line.

A. W. Richard Sipe
2825 Ridgeway Row
La Jolla, CA 92037