INVESTIGATIVE OVERVIEW FOR
MONSIGNOR LEONARD I. KALIN INVESTIGATION

I was requested by the Diocese of Lincoln to conduct an independent investigation of allegations of sexual misconduct/grooming of seminarians and college students by Monsignor Leonard I. Kalin while serving as the Chaplain of the Newman Center. Monsignor Kalin served as the Chaplain until his removal in 1998 and died in 2008. The purpose of the investigation was to determine whether the allegations are more likely than not true. I have prepared a full report and provided the same to the Diocese of Lincoln. At the request of Bishop James D. Conley, I have prepared this Investigative Overview for release to the public in which I provide a summary of my investigative findings and conclusions.

After public allegations were made against Msgr. Kalin in August of 2018, the Diocese of Lincoln provided emails, letters and statements as background to conduct the investigation. I conducted 35 in-person interviews of people with experience with or knowledge of Msgr. Kalin and his actions while chaplain of the Newman Center. The allegations investigated and my findings are as follows:

ALLEGATION NO. 1: There was modeling to young people of addictive behaviors of smoking, alcohol use and gambling by Msgr. Leonard Kalin through the Newman Center.

INVESTIGATIVE CONCLUSION: Based on the information learned during the investigation, it has been found truer than not that there is insufficient corroborating information to support Allegation No. 1. However, information learned during the investigation supports the allegations that Msgr. Kalin was a heavy chain smoker, drank almost nightly, and on a regular basis took late night trips to out-of-town casinos to gamble.

Msgr. Kalin allowed smoking at the Newman Center events and at the Newman Center. He invited students and seminarians to have an alcoholic drink with him. He also invited students and seminarians to go with him to gamble. Many interviewed stated they would decline Monsignor's invitations to smoke, drink or gamble, but they were not treated badly because they declined Msgr. Kalin's invitations. Those students or seminarians who wanted to join Msgr. Kalin were welcome to participate with him in these activities.

ALLEGATION NO. 2: There was a culture of frequent socializing and alcohol use at the Newman Center.

INVESTIGATIVE CONCLUSION: Based on the information learned during the investigation, it has been found to be more true than not that there is sufficient corroborating information to support Allegation No. 2. Information learned during the investigation established that one of the missions for the Newman Center was to be a community of family for young adults of the Catholic faith. Msgr. Kalin wanted people who attended the Newman Center to experience life together in a community setting with other people of the Catholic faith. As part of that process, social events were held at the Newman Center, and the sponsors of the social events were allowed to provide alcohol at the events.

Msgr. Kalin, after the Newman Center 10 p.m. Mass, would invite people who attended the Mass to his kitchen for an alcoholic beverage. Those attending the gathering were students, Newman Center employees and seminarians. Sometimes Msgr. Kalin would ask those attending if they wanted to travel to gamble in Iowa. Some people would go, and others would not. One person reported they felt pressured or forced to go on these trips.
ALLEGATION NO. 3: There were retreats/trips to Texas; casinos/hotels in Nevada; and casinos in Iowa; for late-night socializing and drinking.

INVESTIGATIVE CONCLUSION: Based on the information learned during the investigation, it has been found to be more true than not that there is sufficient corroborating information to support Allegation No. 3. Further, corroborating information supports the finding that Msgr. Kalin organized and encouraged trips to Texas, Nevada, and Iowa, and these trips often included late night socializing and drinking. However, I did not find sufficient corroborating information that seminarians were directly or indirectly pressured to attend and join in Msgr. Kalin's gambling, drinking and late-night fraternizing.

With respect to the Texas trips, these trips were paid for by the students through fundraising. All activities for the trip were organized and prescheduled. Students were scheduled and required to participate daily in Mass, rosary walks, Eucharistic adoration, Liturgy of the Hours, sacrament of confession. Other required activities included a talent show, a free day, a trip to Mexico, and a dance, for which all students were required to participate. There were reports of alcohol being consumed and some people were considered intoxicated.

With respect to the Nevada trips, it was learned from interviews that Msgr. Kalin did take trips two to three times a year. Msgr. Kalin would invite Newman Center employees, students/board members associated with the Newman Center and seminarians to accompany him on the trips to Nevada.

ALLEGATION NO. 4: There was a homosexual culture at the Newman Center University of Nebraska-Lincoln campus.

INVESTIGATIVE CONCLUSION: Based on the information learned during the investigation, it has been found to be more true than not that there is insufficient corroborating information to support Allegation No. 4.

Everyone interviewed was asked if they had any information or had observed a homosexual culture at the Newman Center or the Diocese of Lincoln. All people interviewed for the time period investigated stated they had never observed a homosexual culture within the Newman Center or the Diocese of Lincoln. Those interviewed did not know of an underground secret group of homosexuals within the Diocese of Lincoln or the Newman Center. Further, there is insufficient corroborating information to support the generalized statement that bishops, vocational directors and seminary formators within the Diocese of Lincoln have agreed to remain silent about sexual abuse.

During this investigation, no direct information was learned that Msgr. Kalin was homosexual or was a practicing homosexual; however, there was sufficient testimonial and anecdotal information learned during the investigation to confirm Msgr. Kalin did seek out and prefer the company of men. Much of this exacerbated later in his life due to ongoing medication and treatment for Parkinson's disease.

ALLEGATION NO. 5: Msgr. Leonard Kalin's management style as vocations director established a clear hierarchy of power and he was at the top of that hierarchy.

INVESTIGATIVE CONCLUSION: Based on the information learned during the investigation, it has been found to be more true than not that there is sufficient corroborating information to support Allegation No. 5 that as vocations director, Msgr. Kalin established a clear hierarchy of power in Msgr. Kalin's social circle and he was at the top of that hierarchy. Msgr. Kalin's seminarians had to be perfectly dressed, clean cut, well-groomed and maintain a crisp, neat appearance, as well as follow a regimented life of Masses, rosaries and daily prayer.
For this investigation, 25 separate men were interviewed, all of whom had Msgr. Kalin as their vocation director. It was a general consensus that Msgr. Kalin’s management style was “old school” described as “my way or the highway” and they acknowledge that Msgr. Kalin did, on occasion, publicly criticize seminarians.

**ALLEGATION No. 6: Knowledge and involvement of the Diocese of Lincoln chancery.**

**INVESTIGATIVE CONCLUSION:** Based on the information learned during the investigation, it has been found to be more true than not that there is sufficient corroborating information to support Allegation No. 6 that the Diocese of Lincoln chancery leadership was aware and knew about the issues of a culture of alcohol and cigarette use at the Newman Center. However, no information was discovered which shows the leadership at the Lincoln chancery knew of sexual impropriety by Msgr. Kalin prior to 1998.

During the investigation, it was learned from interviews with nonclergy members of the Diocese of Lincoln, that they had reported both verbally and in writing to chancery leadership over several years the excessive smoking, alcohol use, gambling and trips to Texas and Nevada by Msgr. Kalin.

With respect to sexual impropriety, the following timeline reflects the findings of my interviews and analysis of documents found in the Diocese files:

- In June 1998, Msgr. Kalin was retired as pastor of the Newman Center and diocese vocation director and named senior priest in residence at the Newman Center.

- July 1998, after being told about a sexual issue involving Msgr. Kalin and a seminarian, Bishop Bruskewitz orders that two people were to be with Msgr. Kalin when assisting him.


- October 1998, Bishop Bruskewitz requires Msgr. Kalin to list all sexual encounters, which he does. Bishop Bruskewitz then issued a canonical warning forbidding Monsignor Kalin from being alone with any man under the age of 40 except for priests, close relatives and medical personnel.

- March 2000, special arrangements were made for Msgr. Kalin to have a personal assistant take care of him and manage his health concerns related to his Parkinson’s diagnosis.


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