

Now come [REDACTED] to complain of
Father Krusing as follows:

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

E.G.

- A) During the school year of 1953-54 Father Krusing gave detailed instructions to the girls of Holy Apostles Parish school, some as young as the age of nine, concerning the physical act of reproduction including diagrams of the sexual organs. At this time he told the girls they were filthy, messy beings, and left them with the impression their sole purpose for existence is the satisfaction of the male.
- B) He printed in the Sunday bulletin a prohibition against wedding gowns which exposed the "carnal cleavages" of the wearer.
- C) In early summer of both 1954 and 1955 he declared from the altar that girls and ladies were wearing shorts so abbreviated as to expose their "abdominal crevices".
- D) At a meeting of the Holy Name Society he described the pictures of nude men and women presented in the Art Magazine published by the University of Wisconsin in lurid detail, making definite mention of breasts, nipples and other parts of the human anatomy. The guest speaker at that meeting was a woman.
- E) On the last day of school 1954, from the altar, he told the assembled children and parents that if mothers allowed their girls, even little three and four year olds, to wear shorts and any such child should

be ravaged by a teen aged boy the crime would be that of the girl, and furthermore, that the civil law should be changed so as to punish the girl as the transgressor.

F) Last week a non-Catholic neighbor volunteered the following question to one of the plaintiffs, "What's the matter with Father Krusing, I don't speak to him very often but everytime I do he talks about sex?"

G) Father Krusing's sermon for the 17th of July just past was prefaced by saying that he would discuss the sixth commandment strictly from a theological point of view, and would say nothing to incite or arouse. He proceeded to admonish the mothers to watch carefully the boys with whom their daughters kept company because the boys were basically beasts; but that the mothers knew what boys were like, just like the men they married; but perhaps some mothers had tamed their men down a bit. Further that the woman's sexual impulse was for affection while that of the man was an "erupting, driving" force that must be satisfied. He admonished the congregation that no sexual experience is allowed outside of marriage, but he went on to point out specifically the things allowed in marriage such as fondly, touches etc.etc.

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

E.G.

A) On the occasion of a First Holy Communion party at the home of a parishioner in May of 1954 Father Krusing referred to Father Okopinski as the "Little

Polak".

B) At the parish card party on May 1, 1955 he told a group of persons, among them a non-catholic, that Father Okopinski "didn't walk like a man, talk like a man, or act like a man."

C) Father Krusing habitually referred to Father Okopinski as "junior".

D) On many occasions Father Krusing publicly criticized Father Okopinski for being too slow in the Celebration of Holy Mass.

E) At an executive board meeting of the Holy Name Society Father Krusing criticized Father Okopinski for being overzealous in trying to correct bad marriage situations.

F) Father Okopinski was gradually eliminated from all outside activities of the parish such as Holy Name, Ladies Sodality etc. In fact Father Krusing solicited for more lay-teachers so that he could relieve Father Okopinski of the task of instructing the Neuman Club.

3) That Father Krusing has maliciously maligned all girls as a class without distinction causing great emotional upset in certain girls and engendering false ideas in the minds of boys.

a) E.G.

A) Father Krusing told the assembled congregation from the altar that the 6th, 7th and 8th grade girls were dirty, filthy, pigs and called on the Blessed Sacrament in the tabernacle as witness to its truth.

B) Entering a classroom during the last month of school this year Father Krusing singled out one girl and, in the presence of the class, accused her of "walking sexy", and of wearing a false complexion. This procedure was repeated to the same child within

the week. The child was badly hurt and her parents have announced their intention to send her, along with her brothers and sister, to public school henceforth.

C) He offered to show¹ the undersigned salacious notes claimed to have been written by the "girls" and confiscated by him. The offer was rejected. He further claims he has never found such a note written by a boy.

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

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

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

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

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

E.G.

A) Father Krusing told us he would veto nomination of Mr. [redacted] as a holy Name Committee Chairman because Mr. [redacted] had a "bad family background and was always stabbing him in the back." Investigation indicated said Mr. [redacted] was an outstanding Christian who had [redacted] and even conducted a daily block rosary for the intention of the Holy Father and Father Krusing.

B) That I, [REDACTED] spoke to Sister Superior of our school regarding tattling which appeared to be prevalent. Sister flatly stated that all the sisters condemned tattling. Upon questioning Sister admitted that Tattling was encouraged in the school and assented when I asked if this practise was fostered by Father Krusing.

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

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

E) I, [REDACTED] Father Krusing demanded I drop my activities. He said there probably wouldn't be room in the school for my children if I did not comply. I complied.

F) F) The retreat chairman upon presenting the list of retreatants to Father Krusing was criticized for asking certain men on the list to make the retreat, saying "he's no good", concerning various individuals on the list.

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

(at school as well as at home)

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

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

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

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

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

M) Father Krusing tried to dissuade a lay-teacher from giving two brothers, ages 12 and 14 attending

nite religious classes, extra instructions to prepare them to make their first Holy Communion on the grounds that they came from a bad family, that these children had no morals and were merely beasts.

5) That Father Krusing publicly indulges in racial prejudices.

E.G.

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

E.G.

A) He has discontinued the school bus as he says, "in order to separate the wheat from the chaf," "the good Catholics will find some means to get their children to school," and our first responsibility is to those who really want to be Catholics. He has admitted to us privately that he does not want to expand the school and this is a method of reducing potential enrollment, disregarding the conscientious people who have no other means of transportation as well as those lax families who most need the help of Christian education.

B) That prior to our annual Holy Name poultry card party of last fall Father Krusing told us that the Archbishop had advised certain pastors, among them Father Krusing, to refrain from conducting any type of gambling at parish functions; but that he wanted a lottery at the card party, fearing financial failure. The officers objected to the lotteries and Father Krusing in the last instance left the decision up to the officers.

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

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

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

Father Krusing has frequently stated that the C.Y.O. movement was harmful instead of salutary

and on one occasion stated that the Archbishop
and most of the older pastors agreed with him.

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

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

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Dated this 27th day of July 1955