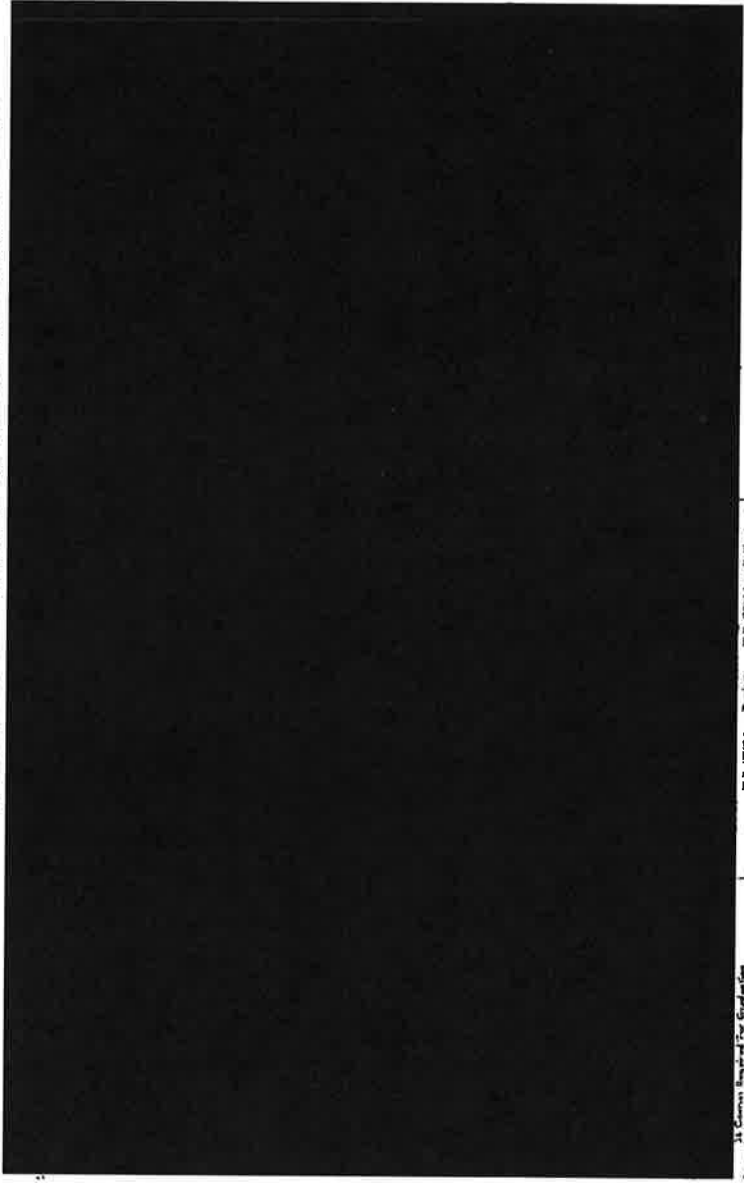


LAST NAME: [REDACTED] FIRST NAME: [REDACTED] MIDDLE NAME: [REDACTED] PERMANENT RECORD: COLLEGE OF ST. THOMAS ST. PAUL MINNESOTA SDP
Home Address: [REDACTED] Education: [REDACTED] Social Security No: [REDACTED] Place of Birth: Chicago, Illinois, Male, Mathematics



All Current Employment For Classification For evaluation & award may be restricted to 4 semester credits

This official transcript has been optically reduced for security purposes.

LAST NAME: **BIK** FIRST NAME: **MICHAEL** MIDDLE NAME: **EDWARD**
 HOME ADDRESS: _____ Date of Birth: **2-11-69** School Section No.: _____
 PEPPERDINE COLLEGE **College of St. Thomas** ST. PAUL, MINNESOTA 55108
 REPORT: **9-14-67** Major: _____ Degree: _____
 Grade: _____

CLASS	COURSE	GRADE	UNIT	DATE
MA 3050	ELEM ALGEBRA	S	1	
PS 2010	GEN PSYCHOLOGY	S	1	
EU 442	STUDENT TEACHING	B	2	
GPA		3.24		
CREDIT HOURS		4.00		
TOTAL HOURS		3.00		

CLASS	COURSE	GRADE	UNIT	DATE
<p style="text-align: center;">REMOVED TO STUDENT</p>				

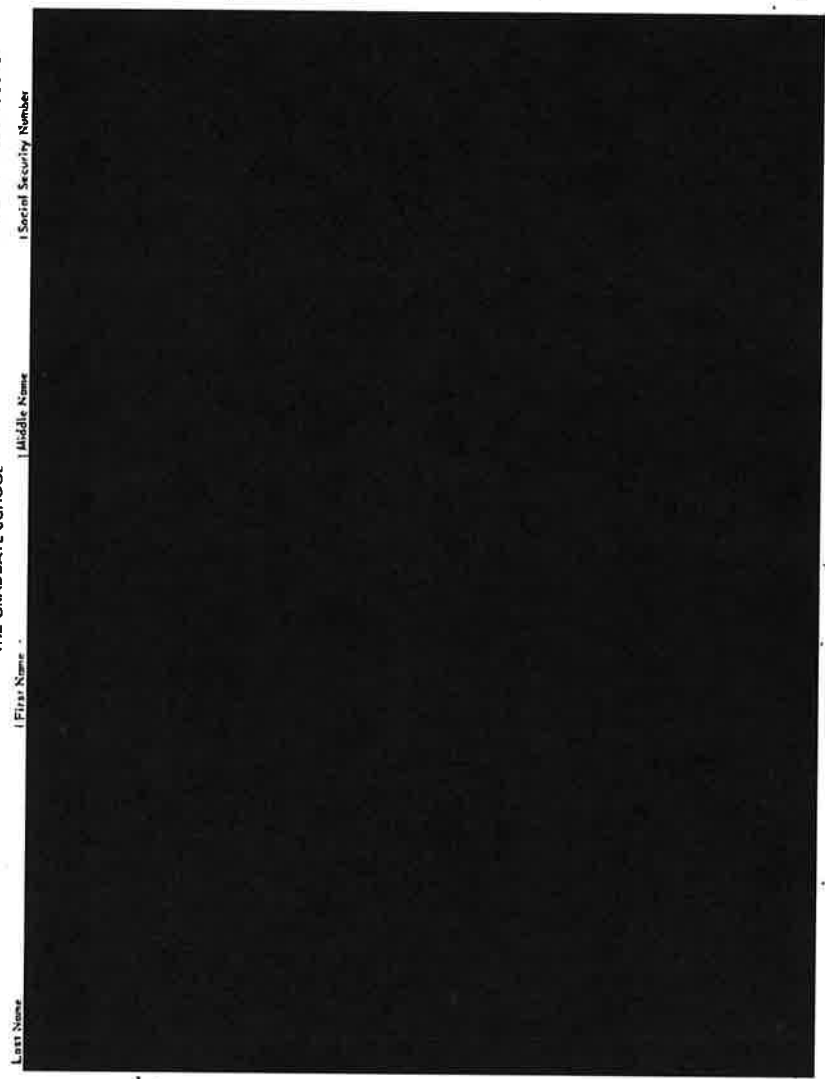
HIGH SCHOOL: _____
 English _____
 History _____
 Algebra _____
 Geometry _____
 Trigonometry _____
 Science _____
 Physical _____
 Chemistry _____
 Biology _____
 Health _____
 Music _____
 Art _____
 P.E. _____
 Social Studies _____
 Foreign Language _____
 Other _____
 Remarks: _____
 Signature: _____
 Date: _____

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electronically reduced for security purposes.

College of St. Thomas
THE GRADUATE SCHOOL

ST. PAUL MINNESOTA 55101
Social Security Number

PERMANENT RECORD
Last Name



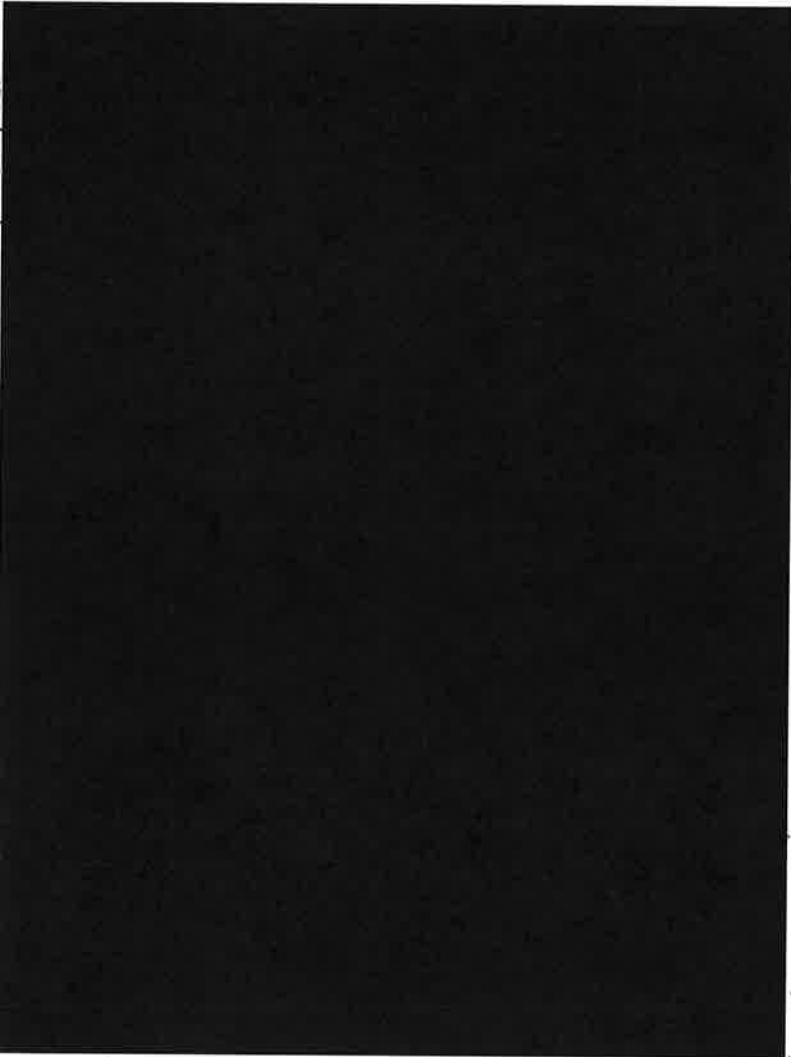
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optically reduced for security purposes.

PERMANENT RECORD
Last Name

College of St. Thomas
THE GRADUATE SCHOOL

ST. PAUL MINNESOTA 55105
Social Security Number

First Name | Middle Name



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optically reduced for security purposes.

College of St. Thomas

THE GRADUATE SCHOOL

PERMANENT RECORD

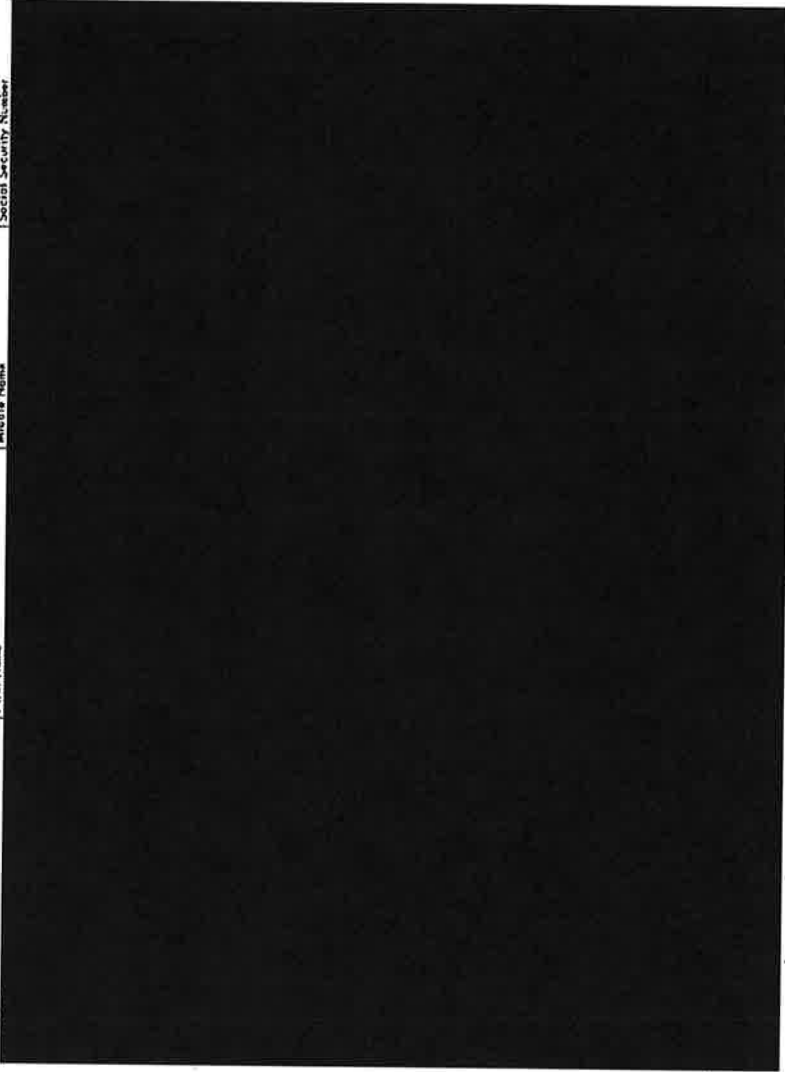
Last Name

First Name

Middle Name

ST. PAUL, MINNESOTA 55105

Social Security Number



This official transcript has been
electronically reduced for security purposes.



Church of St. Odilia

3495 North Victoria • St. Paul, Minnesota 55112 • Telephone: 484-6681
under the direction of the Crosier Fathers

Fr. Kieran Nolan, O.S.B.

I have known Mike Bik for the past 5 years. We met at St. Stephen's Parish (Anoka) where I was assigned for a year of in-service. Together we served on the parish staff, developing our interest in liturgy and our friendship.

To recommend a friend is difficult, especially when I know it will take both in different directions. However, I recommend, without reservations, Michael E. Bik to be accepted as a candidate for the Benedictian Community of St. John's.

Through the years, Mike has kept alive his desire to serve the Church in various ways, including a desire to live a vowed life within a community. Through his out-going and generous manner, Mike has touched various groups, especially the young. While initially cautious, Mike has opened himself to touch people's hearts and imaginations, especially in his relationships with the St. Odilia School teachers and students, various staff members here and in Anoka, and individuals who have experienced the RCIA. Through his own struggle, he's helped the young to look at their lives and what they are become.

As I've indicated, faith and the Church is very much a part of his life. He's Benedictian at heart: having a sense of rhythm in his life that calls for prayer in various forms and service to people. He's gifted in his understanding of liturgy and how liturgy can touch the hearts of men and women.

In conclusion, I believe Mike has searched a long time in finding a way to live his life for others, and that religious community provides the best framework for himself.

October 7, 1984

Rev. Kiernan Nolan, O.S.B.
St. John's Abbey
Collegeville, MN

Dear Father Nolan,

I am aware that Mike Bik is seeking entrance into your community. Mike has asked me to write to you in this regard.

Mike and I have been on the same teaching staff for the past two years. During this time, Mike has shared with me many times about his call to become a part of your monastic life at St. John's.

Religious life, for Mike, is not something that sets him apart --- something way out there that is hard to grab a hold of or be in touch with, but for Mike religious life is very much a way of life.

Prayer is important to Mike. He gives witness to this by being a Lay-President for our Word-Communion Services here at St. Odilia's. Mike adds a depth of spirituality to our faculty, to our school and to our school liturgies. His willingness to share the Lord is exemplified in his teaching, his sharing with others and in his involvement with the R.C.I.A.

Community is important to Mike, also. This has been very reflective in Mike since I have known him. He is an integral part and an active member of our faculty community. Mike's efforts to consistently draw our faculty together has been beautiful. Mike believes that community provides a support that is needed to him to become with grace the person the Lord calls him to become.

Mike and I have discussed the vows that unite religious communities. Of the three vows, we have shared the most with regard to the vow of poverty.

As I listen to Mike's heart speak, Mike is very realistic in his search to respond to the Lord's calling.

I recommend Mike as a candidate for membership into your monastic community life at St. John's.

OSB BIK_00007

October 15, 1984

Father Kieran Nolan
O.S.B.
St. John's Abbey
Collegeville, MN 56321

Dear Father Nolan:

This letter is to serve as a reference for Mr. Michael Bik.

I have known Michael Bik professionally since the Spring of 1976. Mr. Bik worked under my supervision in his teaching duties at St. Stephen's School in Anoka, Minnesota from 1976 to 1979. The following three years Mr. Bik worked as a colleague on the parish staff of St. Stephen's. I found Mr. Bik to be a gifted educator, particularly in the areas of mathematics and religious education. Throughout my professional association with Mr. Bik, it was clear to me that he viewed his work as a ministry. Few people I have worked with have given more extra time and energy into a development of the Catholic education experience for young people.

Michael Bik has long demonstrated a tremendous talent in the area of liturgy planning. His deep understanding of worship within the Catholic experience as well as his ability to work with adults and young people were among the reasons that the staff at St. Stephen's came to look toward Michael Bik as the "expert" in liturgy planning.

Michael Bik is a deeply prayerful and sensitive man. He is capable of sharing deep thoughtful reflection yet is unafraid to share his emotions. It has been a pleasure to be associated with Michael Bik and the wonderful contributions he has made to Catholic education in particular and the ministry of the Catholic church as a whole.

If further information is desired, please contact me.

Signed,

OSB BIK_00008

Dear Fr. Kieran,

Mike Birk requested me to write a letter of reference, recommendation as part of his seeking entrance into the St. John's Abbey community.

[REDACTED] will also write to you:

The following is based upon my having known Mike for approximately the past thirteen years, but particularly on the experiences of having worked with him in the area of parish worship and of a number of long conversations with

him in our home,

Through his degree studies at St. Thomas College, Mike brought a wealth of sound worship theory and practical application to the parish of St. Stephen, Anoka. He built up a lasting rapport with the members of the parish's worship commission and fostered co-operation and creativity among the group. I believe that we all sensed Mike's genuine dedication to the people of St. Stephen's.

From my many conversations with Michael, I would also conclude that he is a dedicated teacher. It would be my hope for him that he would find in community a source of balance — that

~~the~~ that relationships with other community members would help him to temper his sense of responsibility for taking on a caretaking role as regards, for example, his students.

Mike would bring many competencies to the community; with the structure and discipline and encouragement of fellow monks, I think that he will find a way of life sufficiently independent of his parents and the whims of employers so that he may mature. I would add that I sense an increase in maturity in Mike since he has involved himself in the candidacy process at St. John's.

Church of Saint Stephen

516 SCHOOL STREET
ANOKA, MINNESOTA 55303

421-2471

October 25, 1984

Dear Fr. Kieran,

I am writing this letter on behalf of Mike Bik, who is seeking admittance to the Benedictine community at St. John's. When Michael first asked me to write a letter of recommendation, I teased him and said I'd write all kinds of nasty things about him, but actually, I have only good things to say about Michael.

I had a close working relationship with Michael for 5 years. During those years Mike was the Liturgist at St. Stephen's parish and I was the music director. We shared both an office and a friendship that has endured even though Michael no longer works at St. Stephen's. Frankly, I miss Michael. He is a warm, sensitive, caring person. Those qualities, combined with a guileless sense of humor endeared him to many here. Michael has a way about him that enables him to create a sense of close community among those with whom he works. He was always doing for us - cooking something special for a meeting or a party, presenting us with a little gift on our nameday or other special occasion, creating a prayer service for a small gathering or a first-rate liturgy for the entire parish. Michael is a "doer" - and what he does, he does well.

He is a bright, intelligent man. What he has stored in his head is prodigious. He was a wonderful resource person, always willing to help and to share, *in a Creative Way.*

I think Michael adapts well. From what I have heard, he has fit in well with the community at St. Odelia's, just as he did here at St. Stephen's. Although I believe he would have good reason to be hurt and somewhat bitter over the way he was let go here, it is my observation that Michael has had the resiliency to let go gracefully and continue to be his cheerful, competent self in a new setting. I know that he is valued at St. Odelia's by co-workers, parents and students.

I would say that Michael is a prayerful, unassuming kind of person. His values are of an authentically wholesome tradition. I have considered Mike an asset as a co-worker and friend and could only recommend him highly to your community.

I think perhaps Mike's biggest hurdle in joining your community, or any religious community, would be his parents. They will have a hard time accepting Michael's decision and letting go. I think they unconsciously would like to keep Mike in a state of delayed adolescence where they could permanently parent him. They are good people, but I fear, wear blinders when it comes to their sons. I don't think this is either a unique or insurmountable problem, or one that would be a real obstacle to his vocation, but it is a problem that will take time, tact, and real determination on Michael's part.

OSB BIK_00012

He knows it is a problem and I think will be able to come to grips with it; he has admirable love and respect for his parents, so how he approaches this will be a matter of some delicacy for him.

I hope that these observations have been of some help to you in your considerations. It has been a real pleasure for me to help Michael in this small way.

Sincerely,

October 30, 1984

Dear Mike,

Congratulations! This is a letter to confirm what I told you already by phone. You have been accepted by the Screening Committee as a Candidate for St. John's Abbey.

The Committee reflected on the interviews and found you a ready and willing young man eager to give yourself to the life here in this community in prayer and work. The problem of getting free from your teaching contract for three months was discussed and you had indicated that there would have to be some negotiations with the administration in the school. The matter of choice of St. John's was also discussed, and it appeared that you have from some time determined Minnesota as your home over Illinois. And of course the weight problem was also discussed and it seemed to be clear that you would have to attend to that in time.

I'm wondering whether you might right now want to start on some supervised reduction. This is not the Committee talking, just Kieran. But it is a word of advise, a suggestion that would prove helpful to you.

Above all, Mike, I hope that you continue the preparation for candidacy through a regular attention to prayer and some reading, some LECTIO.

Be sure of prayers for your continued immediate preparation. Fr. Julian will be writing to you in early December with details about candidacy.

Again, congratulations!

Sincerely and cordially,

Kieran Nolan O.S.B.
Vocation Director

OSB BIK_00014

December 3, 1984

Dear Kieran:

This is a belated Thanksgiving Greeting, and a late Advent wish as well. I've been wanting to write you to thank you for everything that you have done in my vocational search. We have been BUSY at school and that especially means ME, who doesn't know when to quit.

I have had a long meeting with my Principal about my leave of absence. I hate to tell you but even sending that beautiful rose back with me after the interviews didn't help. She is angry at my request---she says I'm a valuable asset to the school---and has even threatened to call you guys up and complain. I have calmed her down a bit. She knows that this decision hasn't been easy for me, and that I'm really going through purgatory (not bad enough yet for HELL) over leaving at mid year. It is even after conferences with the parents, many of whom affirmed my work with the kiddies, especially in teaching Mathematics. They haven't had a "good" Math teacher here, so they say, in years, and I seem to be demanding more, etc. So...God knows that the Abbey may be bombarded with hate mail when I formally announce my plans. Boy, you must think from all the above that I have a tremendous ego---I do, but it's controllable.

Anyhow, seeing that I haven't heard from either you or the Prior yet about February, I have a bit of a favor to ask: I know that candidacy is to begin on February 1st, which is a Friday this year. It is also the last day of Catholic School Week---guess who is on that Committee??? It is also a terrible day for a substitute teacher to begin. Would it be possible for me to come up on the 2nd or 3rd of February? I would feel better if I could as it would be easier on our School. A day or two difference shouldn't matter???

I'm trying to do something about the "weight thing", and I know it won't be easy. By the way, did you pray for the snow so I could get into practice for my stay up at your place??? My suggestion is to buy a snow blower soon. My copy of that book on the Rule arrived just in time for Advent reading. I'm trying, believe me, to get some in each day. But between papers all the reading for the Principal, and producing the Christmas spectacular---it's set in an Abbey (wonder where I got the idea for that???), it isn't always done.

Again I thank you for all you've become for my vocation. I look forward to my time in the Abbey. Please say "Hi" to my novice friends. Should I not get another letter off to you, Happy Hannukah and a Merry Christmas.

Love and Prayers,

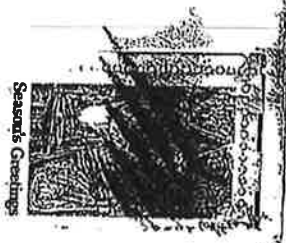
Mike Birk

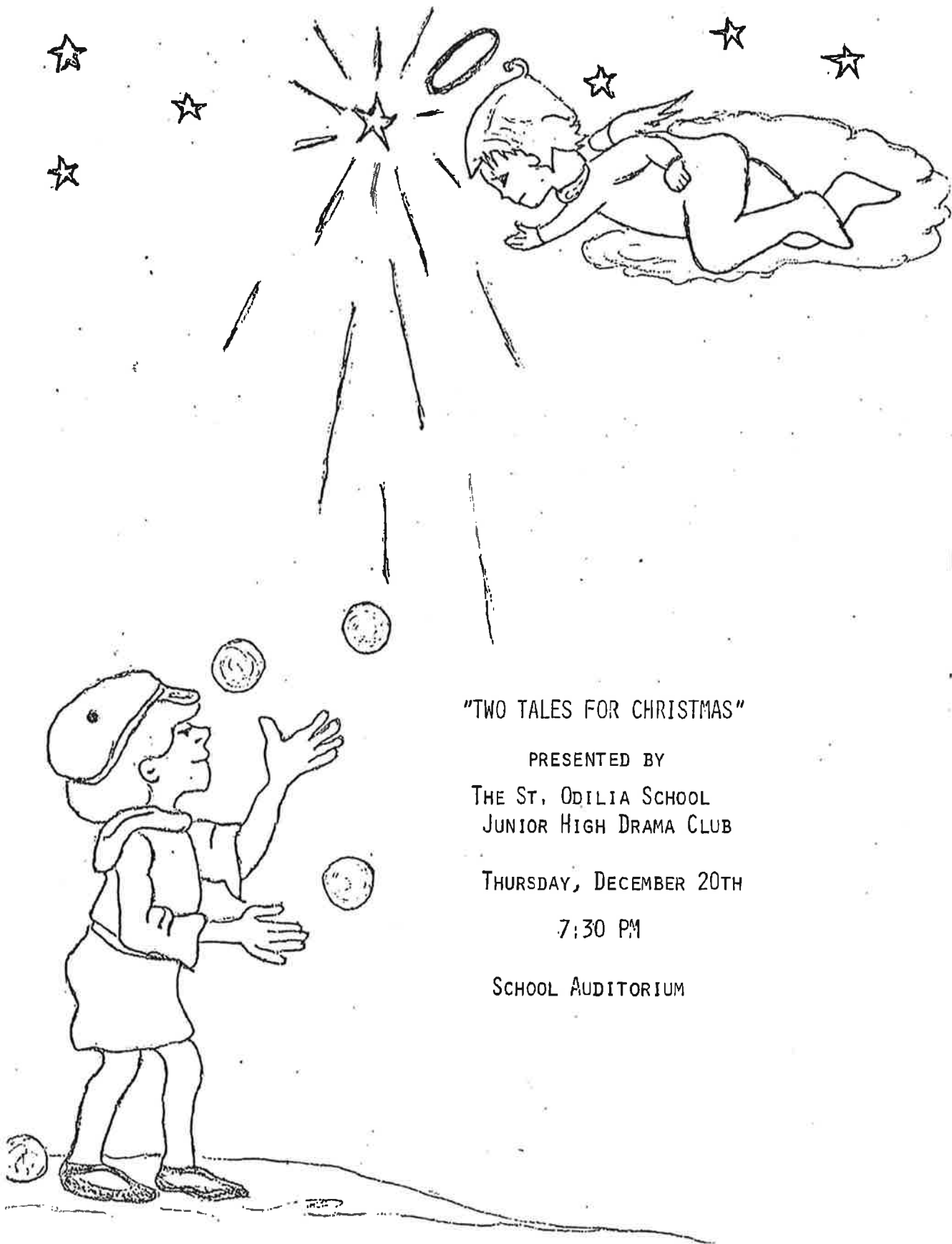
OSB BIK_00015

Mike Birk
St. Odilia School
3495 North Victoria
St. Paul, Minnesota 55112

Address Correction Requested

Fr. Kieran Nolan, OSB
St. John's Abbey
Collegeville, Minn 56321





"TWO TALES FOR CHRISTMAS"

PRESENTED BY

THE ST. ODILIA SCHOOL
JUNIOR HIGH DRAMA CLUB

THURSDAY, DECEMBER 20TH

7:30 PM

SCHOOL AUDITORIUM

BASIC INFORMATION FORM, Monastic Candidates

Name in full

MICHAEL EDWARD BIK

Home address (street, city, state, zip code, phone number)

February 11, 1949 Chicago, Illinois

Education (what schools attended, degree received)

HIGH SCHOOL: St. Procopius Academy, Lisle, Ill --diploma, 1967

COLLEGE: The College of St. Thomas, St. Paul, Minn. BA-Mathematics, 1971

GRADUATE SCHOOL: The College of St. Thomas, St. Paul, Minn. MA in Pastoral Studies with concentration in Liturgy

Present occupation/employment

Mathematics and Religion Teacher-Grades 6-8-St. Odilia' School, Shoreview, Minnesota

General health condition

Good, but could stand to lose a few pounds.

What interests do you have (apart from work)?

Reading, arts/crafts, cooking, walking, watching old movies, gardening

How did you learn about Saint John's?

First from one of my high school teachers. Later, just from reading about it.

Have you tried to enter any other Order?

No

Name and address of your parents

Number and age of your brothers and sisters

Why do you want to join the Benedictine community at St. John's?

I am searching for a life-style-one of prayer, work and community-that will enable me to discover and utilize the gifts the Lord has given me so that I will grow closer to the Lord and help bring others to Him.

From the reading that I have done, from my visits to Collegeville, I believe that the way of life that Benedict outlines in his Rule, and especially how that Rule is lived out by the community at St. John's, is that life-style.

On the reverse side make any comments which might affect your vocation.

RETURN TO: Director of Vocations
Saint John's Abbey
Collegeville, Minnesota 56321

OSB BIK_00018

January 13, 1985

Dear Fr. Julian,

I have received your letter regarding candidacy beginning February 3rd.

Because I will be returning to teaching upon the conclusion of the candidacy program, I need to give my Principal the exact date that she can expect me back "on the job". Fr. Kieran had said that the program runs til May 1st, but since we are beginning a few days later, and since May 1st does fall in the middle of a week, I wasn't sure if the Program would end the weekend before, after or on the day itself.

As things have turned out, it hasn't been easy finding a replacement to cover my classes while I'll be at St. John's, so I'd like to give my Principal the information about my return before I leave.

Thanks for your help. I look forward to seeing you and the rest of the Community on the 3rd.

Sincerely yours,

M, K

Mike Bik
2014½ 6th Ave
Anoka, Mn 55303

PS: I should be arriving at St. John's between 4:30pm & 5 pm on the 3rd.

TO:

Rev. Julian Schmiesing, OSB
(Name of Religious Superior)

St. John's Abbey
(Address)

I examined Michael E. Bik on April 9, 1985
(Date)

and indicate the following
important findings:

Abnormal. Electrocardiogram - (R)
Bundle Branch Block. Dr. Therias
saw patient in consultation for
the abnormal finding. He felt
that it was an innocent variation,
but for him to have a heart
evaluation yearly to be real sure.
No limitations were indicated.

Suggestions:

- Heart evaluation yearly -
Reduction diet - Target weight
190 lbs stripped. Currently weighs
275 lbs.
Moderate exercise program would
benefit examinee
Prescribed Synthroid 1 mg every AM -
thyroid function within normal but
lower than average

Louis H. Wittrock

(signed)

M. D.

(To the Physician: This transmittal form should be discussed with the examinee before mailing to the proper religious superior.)

OSB BIK_00020

R. Lawrence Thienes, M.D., P.A.

April 23, 1985

Dr. Louis Wittrock
Physicians & Surgeons Bldg.
St. Cloud, MN 56301

RE: Michael Bik
Seen: 4-22-85

Dear Dr. Wittrock:

This 36 year old white male is asymptomatic and does not recall having had a previous ECG that was declared abnormal. As you know, his ECG on 4-4-85 showed a right bundle branch block which can be a normal variant. He has no history of any heart murmur nor any exercise intolerance.

Examination: There was no evidence of any murmur or other abnormality to suggest a congenital heart disease such as a atrial septal defect.

His chest x-ray revealed the heart to be of normal size. There was no increased pulmonary vascular flow. The ECG showed a complete right bundle branch block and a double Master's test was done because I did not feel that a treadmill exercise test was absolutely necessary in this particular situation. The Master's two-step test revealed good exercise tolerance and no ST changes. Similarly, a timed vital capacity was 3.4/4.8 which was 85% and 97% of predicted.

In my opinion we are dealing with a right bundle branch block pattern which is a variation of normal. There is no evidence clinically of any underlying heart disease. There is also no evidence of any pulmonary disease. For completeness, I would suggest that every year or two his heart be examined, but at the present time I would have no hesitation of recommending him for any vocation.

Thank you very much for the opportunity of seeing this patient.

Sincerely,


R. Lawrence Thienes, M.D., P.A.

RLT/amh

CC St. John's Abbey
108 DOCTOR'S PARK P.O. BOX 1161 ST. CLOUD, MINNESOTA 56302 TELEPHONE 252-3297

OSB BIK_00021

Michael Bik

Michael Edward Bik was born 11 February 1949 in Chicago. He is 36 years old.

He attended High School at St. Procopius Academy. He received a BA in mathematics from the College of St. Thomas in 1971, and an MA from the College of St. Thomas in Pastoral Studies with a concentration in Liturgy in 1980. His average in college was approximately a B+. He has one brother, age 34.

Michael worked in St. Stephen's Parish in Anoka where he taught math and religion for 6 years, and worked in the liturgical and sacramental programs (RCIA) for 5 years. The last two years he has been teaching math and religion in a junior high school at St. Odilia's School, Shoreview. Reports on his teaching are excellent.

Michael has had a long struggle making his decision to enter religious life. He has been in church-related work for 13 years and it wasn't until a year ago that he finally made his move. The greatest hurdle for him was his parents. The parents have a hard time accepting Michael's decision and letting go. He does not condemn his parents for this, but he values his independence from them. One reason for going to college in Minnesota, working in Minnesota, and entering a community in Minnesota was and is to put distance between him and his parents. He feels he has worked this problem through and is able to cope reasonably well with it.

Michael makes friends slowly. At first it seemed he was insulating himself until he got the feel for the people around him. After a month or so he felt quite comfortable and talked freely and without worry.

He is very sensitive and impatient. It is hard for him not to take charge and dominate. When his taking charge is not accepted by others, he is easily hurt. He now realizes this and seems to be much more comfortable. He has also discovered the necessity of developing a thick skin in order to be happy and survive in community.

Michael Bik--page 2


Having a degree in liturgy, he is very interested in that field. He gave his services most generously in helping prepare the sanctuary during Holy Week and at other times was a help to Brother Luke in the sacristy. He has perfectionist tendencies. He will need further encouragement and support in learning to handle these tendencies. He finds great satisfaction in attending to details. At times he can become emotional about how the "i" is dotted or the "t" crossed. He loves the smoke of incense and is disappointed it isn't used more frequently. He is learning to accept, though at times exasperatingly, the ribbing that goes with this. The other candidate accepts him well.

Michael has a keen interest in prayer and lectio and has learned to appreciate his quiet time.

Michael's health was of particular concern. Cooking and eating have been among his favorite pastimes. So it is no surprise that he became quite overweight. After his physical examination here he was sent to a cardiologist for a second examination, just to be sure. The results came back stating that "there is no evidence of any underlying heart disease and there is also no evidence of any pulmonary disease." However, he does need to lose weight. He is willing to do so and during the candidacy he did lose 15 pounds. There seem to be no other physical difficulties.

I recommend that the chapter accept Michael Bik for the novitiate. (or at least 75% of him)

7 May 1985


Julian Schmiesing OSB
Director of Candidates

OSB BIK_00023

December 31, 1985

Michael Edward Bik is 36 years old, was born in Chicago, grew up in Lisle, Illinois where his parents still live, completed his high school education at St Procopius, and received his B.A. and M.A. degrees from St Thomas College in St Paul. Before coming here as a candidate last February he taught on the junior high level at St Odilia's School in Shoreview.

People living in the monastery soon come to know Michael's presence for one reason or another. He is hard to ignore. He doesn't want to be ignored. He rather enjoys not being ignored. On July 8 when he received the habit and his fastened belt slipped to the floor around his feet, he found some satisfaction in having provided a moment of joy to the on-looking community and visitors. I mention this because it seems to give a clue to much that makes up Michael's character. He is a people-pleaser. He enjoys making people happy. He looks for opportunities to serve. He is quite generous in giving to others. Feast days, birthdays, anniversaries -- he loves to do some little thing to help the environment proclaim the event. On Halloween he prepared some decorations for the health care center breakfast trays. He has baked for special days and distributed the products of his culinary art to both novitiate and juniorate and to others. All this he does with no apparent expectation of receiving kudos, yet he is most grateful for any appreciation shown.

One of his favorite jobs has been working in the health care center. He likes to be around people and he likes best those tasks that involve him with people. He has gotten to know many in the community and many have gotten to know him.

As a people-pleaser he also has discovered the need to be careful that he not allow others' expectations to rule his life. His background shows him to be somewhat legalistic and he can become over-anxious, wondering if he has done the right thing the right way. Anxiety is compounded because he is also impulsive which at times provides reason for him to wonder if he has done the right thing the right way. At times he has difficulty coping with anxiety. He gets up-tight, sometimes has trouble sleeping, tends to over-indulge in food on those occasions. He has made some attempts at reducing this year, and so far has achieved a 15 pound reduction.

Michael has gotten into the habit of reading once again, a practice which the structure of the novitiate encourages. His lectio has been adequate, his prayer loosely organized. Long periods of solitude will probably never be much to his liking.

My greatest concern for Michael is his ability to handle his anxieties and to control his emotional responses to people problems. He is a helper and people are drawn to him because of his understanding sympathy. Yet he tends to involve himself feeling-wise so deeply that one wonders whether he can healthily live in close community, be empathic in his relationships with others, and still separate himself sufficiently from the emotion of others' crises in order to maintain his own equilibrium. It will be his task for the remainder of the novitiate to discover if his sincere seeking of God is to be done in the monastic context.

MICHAEL BIK

June 2, 1986

Michael Bik, 37 years old, is applying for three year vows in our community. After many years as a teacher and in various parish ministries, Michael found his way to St John's and asked for admission to candidacy and the novitiate.

He is a man who is drawn to people, an extrovert who forms strong bonds with others--especially if he perceives that he can be of some help to them. People in pain often seem drawn to him because of his sympathetic manner. Frequently enough the pain of others' becomes his pain as was evident several times this year. One can hope that he will learn to put some distance between himself and other peoples' responsibility to account for their own lives.

But he has learned. For such an outgoing man, novitiate life with one other can occasion some restiveness. Michael has used the afforded solitude well, has dug deep within himself, and has developed along lines that give much hope for a good monastic life. He is seeking God through prayer, listening obedience, and service to others. He has shown himself generous in helping others, though it has been necessary to remind him of the difference between assigned projects and volunteer projects.

There is a growing sense in Michael that he is at home here. There is a strong need in him to feel at home. He is given at times to a feeling of loneliness and even alienation. But he recognizes that this comes out of his own need to be accepted and included in the community. In his earlier years he experienced some rejection for various reasons and in various settings. Yet his growth in self-knowledge this year gives hope that his life is in good control.

A much appreciated contribution Michael made this year was his work in the novitiate library. He did very well in organizing and putting in good order our collection. He also expended no small effort in making the novitiate quarters reflect the liturgical season. His collection of bits and pieces of this and that--boxes of them in fact--are materials from which he has made his decorations. His personal life-style reflects the simplicity learned in frugal family upbringing and the discipline acquired trying to live on a parochial school teacher's salary.

S

Michael has made good progress this year and I recommend acceptance of his application for three year vows.

OSB BIK_0025

APPLICATION FOR THE NOVITIATE

Full Name Bik Michael Edward
family name first name middle name

Address 2014 1/2 6th Ave Anoka, Mn 55303 612-421-3862
street city, state zip telephone

Date of Birth Feb 11, 1949 Place of Birth Chicago, Illinois

Name of Father Living? Yes

Name of Mother Living? Yes

Religion of Father Roman Catholic Mother Roman Catholic

Number of Brothers (give approximate age) Sisters None

Were you always a practicing Catholic? YES
 (If not, explain)

Have you ever sought admittance to another religious order? NO
 (If so, state where, when, whether professed)

Were you ever married? NO

Have you any debts or business involvements? NO

Is anyone (relative) in need of your support? NO

Are you liable, or have you been liable, to any civil court charges? NO

How do your parents feel about your choice of religious life?

Reluctantly supportive

State your reason (briefly) for entering religious life. I wish to continue
"seeking God" through the monastic life as lived at St. John's.

Are you aware of any influences or factors
 which make your decision and choice to
 enter religious life less than free? NO

How did you first learn of Saint John's and Benedictine life?
Benedictine life: Parish priests and teachers from St. Procopius Abbey
St. John's; through good friends of mine who attended school here.

OSB BIK_00026

To be made out by every postulant or candidate in accordance with Canon 702.

Declaration Concerning Remuneration

KNOW ALL MEN BY THESE PRESENTS, that I,

Michael E. Bik

otherwise known as

of Anoka, in the County of Anoka, and State of Minnesota

IN CONSIDERATION of the law of the Roman Catholic Church concerning the remuneration of candidates, postulants, novices, and members of a religious community acknowledged by said Roman Catholic Church (*Codex Juris Can. 702*), which law I fully know and deliberately acknowledge and to which I voluntarily and fully submit myself, and

FOR AND IN CONSIDERATION of the benefits accruing to me as candidate, postulant, novice, or member of the approved religious community, incorporated as

St. John's Abbey, Order of St. Benedict, Inc.

existing under and by virtue of the laws of the State of Minnesota

DO SOLEMNLY STATE AND DECLARE, that I shall never claim or demand, directly or indirectly, any wages, compensation, remuneration, or reward, either in specie or by way of annuity or pension, for the time or for the services or work that I devote for or with said

St. John's Abbey

during the time I may remain there or elsewhere in the name of or upon commission from said

St. John's Abbey

IN WITNESS WHEREOF I have hereunto subscribed my name this 4th day of February, in the year of our Lord, 1985

(Signature) Michael E. Bik

This instrument was signed, published, and declared by the above named

Michael E. Bik

otherwise known as

, in the presence of us, who in his

presence and at his request, and in the presence of each other, have hereunto subscribed our names as witnesses the day and year above written.

(Witnesses)



INFORMATION FOR PERSONNEL FILE

NAME Br. Michael E. Bik

Present Date June 23, 1986

PRESENT work assignment (s)

Novice

PAST work assignment (s) (General Data)

I have a BA in Mathematics with minors in Theology and Education, and an MA in Pastoral Ministry with a concentration in liturgy.

Teacher: Junior High Theology and Mathematics

Director of Liturgy; Director of Sacrament Program (both student and parent components); Director of the Catechumenate.

FUTURE work interest (s)

My work has always centered around education and liturgy. Those are 2 areas in which I enjoy working. I am open to other possibilities and suggestions, preferably "people-oriented".

I have had very little training in the use of computers and/or word processors.

I would also be interested in vocations/vocations awareness work.

return by 11-1-84

STRONG VOCATIONAL INTEREST BLANK

PAGE 1 PROFILE REPORT FOR:

BIK MICHAEL E

DATE TESTED: **May 17, 1986**

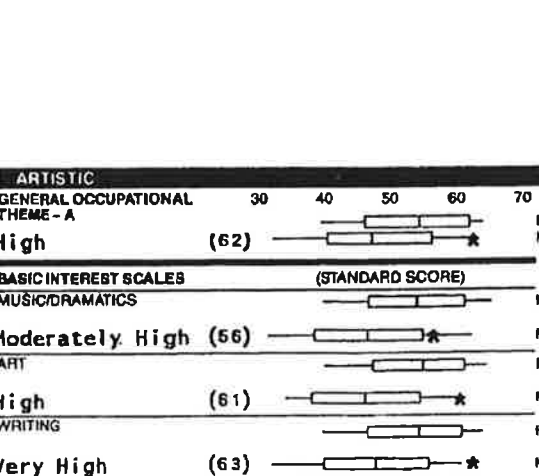
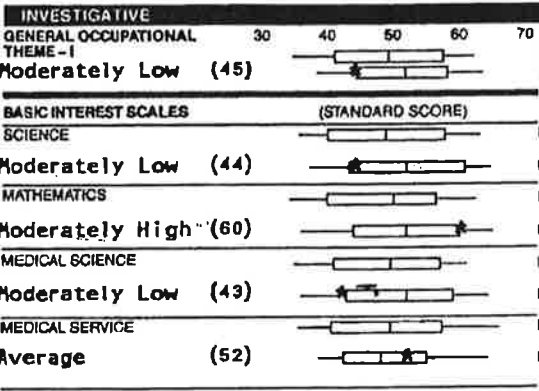
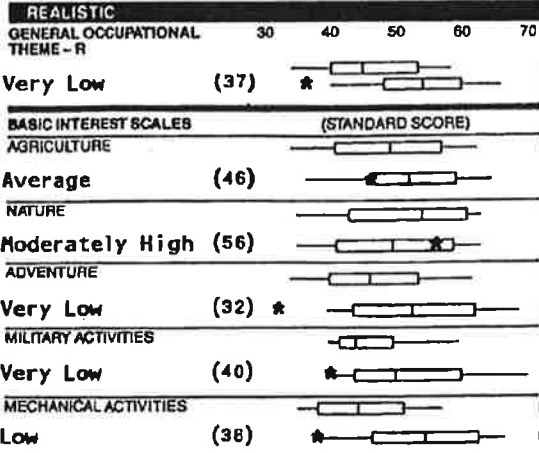
ID: **37**
AGE: **37** SEX: **Male**

DATE SCORED: **May 23, 1986**

SPECIAL SCALES: ACADEMIC COMFORT **62**
INTROVERSION-EXTROVERSION **46**

TOTAL RESPONSES: **325** INFREQUENT RESPONSES: **6**

OCCUPATIONAL SCALES



		STANDARD SCORES		OCCUPATIONAL SCALES						
		F	M	VERY DISSIMILAR	DISSIMILAR	MODERATELY DISSIMILAR	MID-RANGE	MODERATELY SIMILAR	SIMILAR	VERY SIMILAR
		15	25	30	40	45	55			
REALISTIC										
GENERAL OCCUPATIONAL THEME - R	30 40 50 60 70									
Very Low (37)	*									
BASIC INTEREST SCALES (STANDARD SCORE)										
AGRICULTURE										
Average (46)										
NATURE										
Moderately High (56)										
ADVENTURE										
Very Low (32)	*									
MILITARY ACTIVITIES										
Very Low (40)	*									
MECHANICAL ACTIVITIES										
Low (38)	*									
INVESTIGATIVE										
GENERAL OCCUPATIONAL THEME - I	30 40 50 60 70									
Moderately Low (45)										
BASIC INTEREST SCALES (STANDARD SCORE)										
SCIENCE										
Moderately Low (44)										
MATHEMATICS										
Moderately High (60)										
MEDICAL SCIENCE										
Moderately Low (43)										
MEDICAL SERVICE										
Average (52)										
ARTISTIC										
GENERAL OCCUPATIONAL THEME - A	30 40 50 60 70									
High (62)	*									
BASIC INTEREST SCALES (STANDARD SCORE)										
MUSIC/DRAMATICS										
Moderately High (56)										
ART										
High (61)	*									
WRITING										
Very High (63)	*									
Occupational Scale	Code	F	M	15	25	30	40	45	55	
Marine Corps enlisted personnel	(CRS) nc	14	17	*	*					
Navy enlisted personnel	nc	28	17	*	*					
Army officer	nc	19	6	*	*					
Navy officer	nc	22	11	*	*					
Air Force officer	nc	23	7	*	*					
Air Force enlisted personnel	(CI) nc	17		*	*					
Police officer	nc	14	8	*	*					
Bus driver	nc	31	29			*				
Horticultural worker	nc	33	41				*			
Farmer	nc	44	19	*	*					
Vocational agriculture teacher	ncs	34	18	*	*					
Forester	nc	27	19	*	*					
Veterinarian	(IR) nc	11	11	*	*					
Athletic trainer	(SR) nc	11	9	*	*					
Emergency medical technician	nc	25		*	*					
Radiologic technologist	nc	37	21	*	*					
Carpenter	nc	6	6	*	*					
Electrician	nc	6	6	*	*					
Architect	(ARI) nc	14	13	*	*					
Engineer	nc	15		*	*					
Computer programmer	nc	28	27			*				
Systems analyst	nc	26	16	*	*					
Medical technologist	nc	25	18	*	*					
R & D manager	nc	21	9	*	*					
Geologist	nc	19	29			*				
Biologist	(II) nc	20					*			
Chemist	nc	16	19	*	*					
Physicist	nc	18	8	*	*					
Veterinarian	(RI) nc	18		*	*					
Science teacher	ncs	24	28			*				
Physical therapist	ncs	38	22				*			
Respiratory therapist	nc	33	31					*		
Medical technician	nc	37	14	*	*					
Pharmacist	(CSE) nc	32	11	*	*					
Dietitian	(CSE) nc	42		*	*					
Nurse, RN	(SI) nc	27	31	*	*					
Chiropractor	nc	27	11	*	*					
Optometrist	nc	31	24	*	*					
Dentist	nc	23	21	*	*					
Physician	(IR) nc	24	31	*	*					
Biologist	(IR) nc	24	35	*	*					
Mathematician	nc	22	24	*	*					
Geographer	nc	31	30			*				
College professor	nc	38	39				*			
Psychologist	nc	13	18	*	*					
Sociologist	nc	12	31	*	*					
Medical illustrator	(AI) nc	18	31				*			
Art teacher	A nc	37	50					*		
Artist, fine	A nc	21	34					*		
Artist, commercial	A nc	14	39					*		
Interior decorator	(AI) nc	19	47					*		
Architect	(AI) nc	30				*				
Photographer	A nc	32	28			*				
Musician	(EA) nc	51	50					*		
Chef	(EA) nc	41						*		
Beauwkien	(E) nc	48	48						*	
Flight attendant	A nc	29	44						*	
Advertising executive	A nc	40	48						*	
Broadcaster	A nc	33	39					*		
Public relations director	A nc	23	30					*		
Lawyer	A nc	11	26					*		
Public administrator	A nc	6	31					*		
Reporter	A nc	34	41					*		
Librarian	A nc	42	57					*		
English teacher	(SA) nc	53	58						*	
Foreign language teacher	(SA) nc	63	63						*	

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PALO ALTO, CA 94306

BIK MICHAEL E

DATE TESTED: May 17, 1986


ID:
AGE: 37 SEX: Male

DATE SCORED: May 23, 1986

OCCUPATIONAL SCALES

		SOCIAL					STANDARD SCORES		OCCUPATIONAL SCALES									
		GENERAL OCCUPATIONAL THEME - 6					F	M	F	M	VERY DISSIMILAR	DISSIMILAR	MODERATELY DISSIMILAR	MID-RANGE	MODERATELY SIMILAR	SIMILAR	VERY SIMILAR	
		30	40	50	60	70			15	25	30	40	45	55				
High	(61)	[Graph]					F		53 (AS)									
BASIC INTEREST SCALES (STANDARD SCORE)																		
TEACHING		[Graph]					F		46	51								
Very High (66)		[Graph]					M		43	39								
SOCIAL SERVICE		[Graph]					F		46	46					*			
Moderately High (56)		[Graph]					M		35	(ISR)								
ATHLETICS		[Graph]					F		32	N/A								
Moderately Low (45)		[Graph]					M		44	48								
DOMESTIC ARTS		[Graph]					F		(RS)	15					*			
Very High (66)		[Graph]					M		21	15								
RELIGIOUS ACTIVITIES		[Graph]					F		40	30					*			
Very High (66)		[Graph]					M		35	33								
ENTERPRIISING		[Graph]					F		31	29					*			
GENERAL OCCUPATIONAL THEME - E		[Graph]					M		47	N/A								
Moderately Low (44)		[Graph]					F		24	17					*			
BASIC INTEREST SCALES (STANDARD SCORE)									19	26					*			
PUBLIC SPEAKING		[Graph]					F		14	8					*			
Average (45)		[Graph]					M		33	19					*			
LAW/POLITICS		[Graph]					F		28	23					*			
Low (36)		[Graph]					M		N/A	17					*			
MERCHANDISING		[Graph]					F		28	21					*			
Average (46)		[Graph]					M		30	24					*			
SALES		[Graph]					F		(AR)	44					*			
Moderately Low (43)		[Graph]					M		25	42					*			
BUSINESS MANAGEMENT		[Graph]					F		42	20					*			
Moderately Low (40)		[Graph]					M		(CSE)	37					*			
CONVENTIONAL		[Graph]					F		40	14					*			
GENERAL OCCUPATIONAL THEME - C		[Graph]					M		20	21					*			
Average (54)		[Graph]					F		40	(AB)					*			
BASIC INTEREST SCALES (STANDARD SCORE)									43	42					*			
OFFICE PRACTICES		[Graph]					F		18	24					*			
High (59)		[Graph]					M		5	18					*			
									16	17					*			
									23	15					*			
									35	13					*			
									27	22					*			
									40	20					*			
									31	39					*			
									(CS)	45				*				
									(ISR)	62					*			
									40	(ESC)					*			
									45	35					*			
									47	(CES)					*			
									42	N/A					*			
									41	N/A					*			
									34	(R)					*			
									29	(RC)					*			
									32	21					*			
									33	31					*			

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ADMINISTRATIVE INDEXES (RESPONSE %)

OCCUPATIONS	21 L %	39 I %	40 D %
SCHOOL SUBJECTS	44 L %	44 I %	11 D %
ACTIVITIES	49 L %	29 I %	22 D %
LEISURE ACTIVITIES	49 L %	23 I %	28 D %
TYPES OF PEOPLE	42 L %	54 I %	4 D %
PREFERENCES	27 L %	30 = %	43 R %
CHARACTERISTICS	50 Y %	0 ? %	50 N %
ALL PARTS	34 %	35 %	31 %

This is the covenant which I will make with the house of Israel; I will place my law within them and write it upon their hearts. I will be their God, and they will be my people. -Jeremiah

...that he who has begun the good work in you will carry it through to completion, right up to the day of Christ Jesus. ... My prayer is that your love may more and more abound, both in understanding and wealth of experience, so that with a clear conscience and blameless conduct you may learn to value the things that really matter, up to the very day of Christ. -Philippians

...I living in them, you living in me--... To them I have revealed your name and I will continue to reveal it so that your love for me may live in them, and I may live in them. -John

It has not been easy for me to try to express what my taking vows as a Benedictine monk of St. John's Abbey means, but these excerpts from the Scripture readings that we have selected for our Profession liturgy speak very deeply of what I think that day will be.

When I think of July 11th I think of "covenant", of "relationship", of "community", of "conversatio" and obviously, of Christ.

At my Baptism, I entered in to a covenant relationship with God, becoming His child and a brother of Jesus. I became a member of the Church, a Church which called me to a life of service. I think that up to this point my life has reflected my attempt to live out this relationship to God and to the Church.

My making monastic profession, I not only wish to deepen and broaden that baptismal covenant by living according to a monastic manner of life, but wish to do so "with the help of many brothers". I wish to place myself under the Rule of St. Benedict, "a rule for beginners" so that I can say with St. Paul, that I may learn to value the things that really matter.

The Novitiate experience has begun the process for me, a process of questioning and re-assessing my own values. I need to continue--- to go deeper.

As I struggle with my need for love and acceptance I see it as a struggle to discover the God who dwells within me, the God who does love me. These past months here I have felt understanding and support for that struggle. I have also felt that I can give support in return. By making monastic vows I openly ask the members of this Community to walk with me as I seek God, and I pledge openly to walk with them.

By living the vowed life as a son of St. Benedict here at St. John's I hope to not only to accept the Mystery to which Christ has called me, but to live it and deepen my own relationship to Him and to His Church through a life of prayer and loving service; and through it all, to let go of my anxiousness, my fears, my impatience over the "hows" and "whys" of life and to simply trust in Him.

Brother Michael E. Bik, OSB
July 7th, 1986

In the Name of our Lord Jesus Christ.

I, Brother Michael Edward Birk,
of Chicago, Illinois,
Archdiocese of Chicago.

promise with vows valid for three years,
before God and the saints,
in the presence of our father in Christ,
Abbot Jerome Theisen, and the monks of this monastery,
stability in this community,
pursuit of perfect charity through a monastic manner of life,
and obedience,
according to the Rule of our holy father Benedict
and the laws of our congregation.

In witness whereof I have prepared this document
and signed it here at St. John's Abbey,
Collegeville, Minnesota, in the year of our Lord
1986, on the 11th day of July, a feast
of our holy father Benedict.

B. Michael E. Birk_{SR}

IN JOYFUL REMEMBRANCE OF
MONASTIC PROFESSION

July 11, 1986



Brother David Rothstein, O.S.B.
Brother Michael Bik, O.S.B.

Monks of Saint John's Abbey
Collegeville, Minnesota

"Listen carefully, my son, to the
master's instructions, and attend to
them with the ear of your heart."

Prologue, Rule of St. Benedict

OSB BIK_00034



Fresco - Saint Benedict - Subiaco Abbey, Subiaco, Italy

To: Roger Klassen, O.S.B., Junior Master

From: Dennis Beach, O.S.B., Academic Dean

Re: Michael Bik's work assignment for the 1986-87 school year

Date: 24 July 1986

cc: Michael Bik, O.S.B.

Linus Ascherman, O.S.B.

Abbot Jerome Theisen, O.S.B.

I am writing to ask you to reconsider permission for Michael Bik to enroll in the free computer class offered by _____ at the Prep School the week of July 27. Aside from the personal benefits such an introduction to computers would give Mike, it would make possible one of several roles for him in the school, roles which would complement his teaching assignment without overburdening him with classroom preparations.

Mike has been assigned to teach Pre-Algebra, a review course for those 9th-graders whose mathematics background is too poor for them to succeed in Algebra I. As Michael has taught 8th grade Math, this is a good place for him in the curriculum. Unfortunately, there are usually only 10-12 students in the class, making a two-section, one-preparation assignment quite impractical. If he were to add any other teaching responsibilities, either in math or theology, he would be over-burdened for a juniorate work assignment. However, if he were to become even minimally familiar with some of the programs and hardware in the Computer room, he could serve both as a supervisor and a resource person in the lab. It would be especially helpful for him to know the rudiments of PC-Write, for it will be the content of the keyboarding class which all freshmen will take.

Another possibility, of which I just became aware today, is that Mike could teach the keyboarding class itself. The first half of the course is a tutorial contained on "Keyboarding Strokes" disks; the instructor is more of a bookkeeper and cheerleader for the students than a teacher responsible for developing and presenting lessons. The second half of the course will be word-processing, using PC-Write. This, too, would be taught tutorially, with the instructor guiding students through the more elementary processes of the program. If he got this headstart, he could do this without much problem. Also, the course would last one quarter and be repeated throughout the year. The only time the preparation would be new or "cold" would be 1st quarter. I have only briefly mentioned this possibility yet to Mike, but am interested in exploring it. _____ could help him organize and trouble-shoot.

If the matter of him missing several nights of evening prayer is an issue, may I point out that three other monks, one of them the Abbot, are taking the program. Perhaps they could recite the office together before or after class. If the course were of longer duration, it could begin at 8 pm, and end at a decent hour, but the very compactness of the program and the need of many participants to commute from St Cloud or Cold Spring makes such a schedule difficult.

I hope you can give this matter serious reconsideration _____ would be able to get Michael started, and Mike could spend the month of August getting more comfortable with the capabilities of PC-Write at his leisure, and without leaving the juniorate environs.

Dennis, OSB

OSB BIK_00036

BIK, MICHAEL EDWARD
ST JOHNS ABBEY
COLLEGEVILLE MN 56321

070737

02/11/49

6 JAN 87 5:54:32

(SJU) *** GRADUATE RECORD ***
THY SPR 424 HI XTN SPIRITUALITY
FALL 1986 NO

3 B+
3,50

ST. JOHN'S ABBEY
COLLEGEVILLE, MINNESOTA 56321

April 7th, 1987

Self-Evaluation: Michael E. Bik

Negative Side

sense tension in many areas:

work vs community

professional growth vs spiritual growth

commitment to family vs community

time for self vs time for community vs time for work

being vs doing

Positive Side

growing sense of acceptance by larger community

growing need for prayer (esp at Noon) and lectio

growing change of relationship to God--more personal--I don't need
to be "formal" with Him

Other:

Balance bet work and community time

Balance bet time spent with people outside of Community
and confres

At times feel "disconnected" from Community, like I have nothing
to give

While I see myself as an "active contemplative", I have come to
appreciate alone time in silence. Worry that others feel I don't

BROTHER MICHAEL BIK, OSB

APRIL 28, 1987

Michael Bik, age 38, was skeptical last year when a Junior monk told him the first year in the Juniorate could be harder than the Novitiate. After nine months as a Junior, Michael is no longer so skeptical. His transition to professed life within the community was surprisingly difficult.

Sensitive and responsive to the many opportunities and demands that suddenly faced him as he left the Novitiate, he was eager to begin work at the Prep School and to offer the community the benefit of his teaching experience. He was assigned to a half time position teaching pre-algebra and several sections of computer programing. Michael is by nature not one to stand quietly on the sidelines. He quickly developed good rapport and close relationships with students both in and outside of class. His support of students in their extracurriculars is much appreciated by them.

Michael quickly experienced tension between his exciting work at the Prep School and his involvement in Juniorate and Abbey activities. He was torn between needs for both professional and spiritual growth. He experienced further challenges in finding time for himself, and for being instead of doing. Additional balancing was required to integrate his close family relationships with his growing community ties.

Michael is now nearing the end of that first trying year, and is experiencing a growing sense of acceptance by the community, a growing appreciation for prayer and lectio, and a deeper and more personal and informal relationship with God. With time has come a better balance between work time and community time, between friendship inside and relationships outside the community. He now understands more about what it means to be an "active contemplative", and he well appreciates times of silence.

Michael is encouraged by his positive experiences in teaching at the Prep School, and looks forward to continuing there. He is also pleased with his efforts at getting exercise and watching his diet, even if progress is slow and lapses do occur.

At times doubts return as Michael wonders about whether he has anything to offer this community, about whether he is spending enough time with the community, or even about whether he as an extrovert can live with introverts without driving them nuts.

He prays carefully over these doubts, asking at times why he is here. He consistently gets the message, "Stay, and stop asking!"

I. Summer 1987

A. Leadership Camp

- 1) Tours -- Church and monastic gardens
(three of each left; each one about 45 minutes in length)
- 2) Help coordinate liturgical services

B. Clean formation kitchen under guidance of Brother Leonard
(about 4-5 hours total)

C. Course preparation (Prep School math instructor)

II. Academic Year 1987-1988 (at least 5 periods per day at Prep School)
probably more than 5

A. Freshman Math Instructor

- 1) Three sections (5 days per week; 45 minutes each) (48%)
- 2) Office hours -- for tutoring purposes (at least one extra
period per day; either a period or flexible time)

** 3) Preparation Time (1 class period at least)

B. Liturgy Coordinator

- 1) Working with students in planning/implementing liturgies (12%)
(one liturgy per month with one or two 45-minute meetings)

C. Freshman Academic Advisor

- 1) For 12-15 students (seeing students at least three or four times
each quarter)
- 2) Attendance at freshman retreat weekend (one per year, in September)
- 3) All-school convocations (1 each 6-day cycle; 8:45--10:15 a.m.)
- 4) Academic/social functions **some evenings, ballgames, etc.

**D. Faculty responsibilities

- 1) Two faculty meetings per month (probably over lunch)
- 2) Parent-teacher conferences (probably in Oct/Nov and March)
- 3) Workshops (1 each semester, day-long)

III. House Jobs

- A. Sound booth technician (at least once each month)
- B. Car assignments (backup for Brother Placid; 20-25 minutes; vacation only)
- C. Liturgy: environment (assistant)
- D. Morning mail delivery (backup for Brother Joshua)
- **E. Liturgy: assistant MC
- F. Fire duty

Misc.:

A class period at the Prep School lasts 42 minutes, with a 3-minute break between classes; the day normally begins at 8:10 a.m.

Final Report

Michael Bik

April 27, 1968

Michael comes to us from Chicago via the rival college of St. Thomas, where he studied math as an undergraduate and theology as a graduate, and via a few other liturgical and academic stops along the way. He has one brother, a couple of years younger than Michael. Born in 1949, Michael hit his last pre-40 birthday a few months ago. In addition to the work that Michael is doing at the Prep School in the math classroom, he has assisted Fr. Francisco in the setting up of liturgies for the Preps. He also has been assistant emcee for liturgical functions in the monastery and has carried out all these jobs faithfully. He sings in the Schola and has taken care of clean-up in the third floor kitchen area week after week.

Michael has an immense amount of talent for mixing with people, especially the young. He is genuinely loved by the Prep students whom he teaches and who come to him for counsel. He is a concerned teacher as well as a good friend to the Preps with whom he loves to share stories and cookies and a shoulder to cry on.

Academically, this year has been somewhat difficult for him, as he moved back into the area of mathematics. He finds himself less than enthusiastic about mathematics and has wondered if that is where his talents can best be used. Nevertheless he has worked conscientiously at his teaching, often spending long hours in the Juniorate recreation room making up tests and study sheets and thinking of ways to communicate with his students, a good number of whom are not exactly stellar mathematicians, even in potentia.

The Prep School faculty, who have spoken to me, especially Brother Dennis Beach and Brother Isaac Connolly, are grateful for Michael's services there and in admiration of his talent for working with young people of high school age. Michael expresses willingness to do other work and has thought of other community apostolates as possible for him. But he does excellent work at the Prep School and at least right now I would not encourage him to seek other occupation, though he feels he could be effective at Red Lake in the school or working in a parish as a religious education director.

Michael sometimes finds it difficult to separate himself from the lives of the Preps, but is aware of that as an issue in his life and an issue of continuing discussion between us. Michael finds himself feeling energized by the young people in the Prep School and feels quite alive in discussing their lives and their problems. This naturally makes it somewhat difficult to separate himself from their lives and perhaps introduces a bit of a

dependency on them. Michael feels however that I have overstressed this part of his life.

Michael's most obvious preoccupation these days has been his waist line. He has been following a medically-supervised program at the St. Cloud Hospital in order to lose weight. He began the program on March 4. The first phase will last for about three months. I am very pleased that Michael has begun this program and, even though it is both emotionally and physically taxing, has so far kept up his good humor about carrying it through and does not seem to mind the innumerable questions that occur. He wonders what the Michael of post-dieting days will be like, since his identity for a long time has been related to his particular size. This is worrisome for him. During this time of the first phase of the diet, Michael has not been coming to meals, except when he is reading or waiting on table, because of the difficulty of being around people who are eating normally. Michael made this decision in consultation with the hospital psychologist and with my permission.

Michael is generally faithful to all the public prayer times that we have, though it occasionally becomes difficult to get back from the Prep School at noon, either because someone stops to talk or because there are meetings going on. He has found lectio to be somewhat more difficult to fit into a busy schedule, but I think that he is working at that quite faithfully.

As always, it is very important for Michael to be liked--indeed that is true of all of us--but Michael finds it difficult to restrain his desire to be liked through doing more and more things for other people, especially through his skills at cooking and baking cake and cookies and through doing clean-up tasks in the juniorate and in general through his readiness to volunteer to help other people to make their lives easier. He has been much better at holding back on this, recognizing, I believe, that his tendency to volunteer for every thing that comes along can leave him without sufficient time for himself or even sufficient time to carry out all the things that he volunteers for. Indeed sometimes people can become so accustomed to Michael's volunteering that they do not even bother to thank him, which is, as it should be, troubling for him.

I think that Michael is moving in the right direction in his monastic life, becoming more and more ready to look at what is painful in his life, more able to see and trust his own gifts, more and more able to find some emotional stability and independence. I think he will make many good contributions to our community, if he continues on this path. He is a person I enjoy having around.



SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

June 9, 1988

Abbot Jerome:

Francisco informed me that he is reigning as Master of Ceremonies after Profession due to his studies in Rome. I would be more than happy to take over his duties in that position if you wish and if Fr. Rene has no objections. I have enjoyed filling in for him this past year, and am comfortable enough with our liturgies now that I would be willing to serve in that capacity for the Community.

Fraternally,

Michael

Br. Michael Bik

SAINT JOHN'S ABBEY
Collegeville, Minnesota 56321
A b b o t ' s O f f i c e

Brother Michael Bik, O.S.B.
Saint John's Abbey
Collegeville, Minnesota 56321

Dear Brother Michael:

Thank you for your note of 9 June 1988 and your willingness to become Master of Ceremonies for liturgies in the abbey church! I appreciate very much your good work this past year and your willingness to undertake this important work.

I have spoken with Brother Robin Pierzina about the matter and he agrees that you indeed have time in your schedule for this work.

Blessings and peace in the Lord!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev
27 June 1988

SAINT JOHN'S ABBEY: 1988--1989 Juniorate Personnel Report

Michael Bik, O.S.B.

September 1988

11 February 1949; 347-42-5364 (070737)
Room: Q-326; phone: 3957

Third-year junior

Schedule:

Work: 60%

Saint John's Preparatory School

Instructor of Theology (job description and contract on file)

Campus Ministry Team Assistant (job description and contract on file)

Education: 20%

Juniorate Class

Fall:

Topics in christology (Timothy Kelly, O.S.B.)

Spring: to be decided

Community Service: 15%

M.C. for Abbey liturgies (job description on file)

Schola

Liturgical environment staff assistant

Fire department reserves (i.e., serving refreshments during emergencies)

Liturgy committee

Staying trim and svelte (you wouldn't believe the job description)

The remainder of Brother Michael's time is reserved for lectio, attendance at days of reflection, conferences, etc., as well as for the usual tasks for which all juniors and/or community members are responsible.

4 September 1988

RE: Michael Bik

I spoke to Michael this afternoon about summer work as well as about the fall schedule. With regard to this past summer, first of all, he was generally pleased with what had gone on. He enjoyed working with [redacted] and the bishops, though he (along with [redacted]) felt that substantial changes should be made in the event that the bishops come back again.

He also spoke positively about working with the camps, though he admitted that squeezing in a vacation between the last one and Prep School workshops was not easy. He seemed to have the most difficulty with the aftermath of Otto's death. Apparently some of the counseling staff had difficulty adjusting to any changes in format (Otto's way of doing things was considered the only way to do things in some minds). Also, Otto wrote down nothing, so the staff had no idea of what all should be done and how to do it in some instances. Michael said he was very pointed after a memorial mass for Otto, telling some people that we have to bury Otto, let his way of doing things go, and make our own decisions as to what should be done. This did not go over well with some staff members. And, it is clear that many people are needed to fill in for Otto; future changes may call for quite a few monks/lay staff to handle all that Otto did.

The other frustrating part of the summer was different expectations about beginning the school year. Michael expected [redacted] to come directly here from Hastings (but some vacation time intervened). Michael expressed some problems in adjusting to [redacted] rather free style. Michael seemed unsure of just what [redacted] wanted to do this year, and realizes that he will have to adjust to yet additional changes in leadership with [redacted] etc.

Michael also said he enjoyed his summer classes.

I told Michael that I had two problems with his summer: taking over cars while [redacted] was away (which I had chided him about earlier); and wandering off to the Prep School for extra hours of work. I mentioned his filling in for an ill counselor/leading a discussion as an example of taking on more work without first checking with me. I told him that I am a stickler for procedure, and these situations did not follow procedure--and would only open him up for grief.

We then moved into the question of his current work schedule. I asked him for a complete daily schedule of his work, etc. (showing him a schedule that [redacted] prepared, as an example). This led to two discoveries on my part: [redacted] he has divided his Christian Spirituality class into two classes (instead of all the kids meeting on 1-3-5, he now has two smaller groups on 1-3-5 and 2-4-6). Also, he is sitting in on a calligraphy class that meets at 8:10 on even days. I repeated to him that these were yet additional examples of how he was going in just the opposite direction I wished: he was changing/adding things to his schedule without consultation beforehand. I repeated that this was not the proper procedure and would only get him into trouble. I pointed out that any such changes/additions should be discussed with me or [redacted] or [redacted] before they took effect, and I should not learn about it only by the way afterwards. He explained that he didn't mean to upset anyone (I agreed), but saw these

changes in terms of what was best for the class (two smaller sections) and what was good for him (a creative outlet through an art course--an area he feels starved from). I acknowledged these good side-effects, but repeated the need to talk first, then make adjustments. The extra class period means he is committing himself to additional hours up there; and the calligraphy time runs into the juniorate morning coffee period.

It seemed that on this sour note our conversation would end, until I asked how things were going with personalities--mentioning nearly every monk at the Prep School. With [redacted] name began a longer conversation about work and presence at the prep school. Michael spoke of his irritation with [redacted] hours to date. I would summarize his comments by saying that Michael seemed to see himself as more reasonable, more willing to bend: putting in time and appearances as seemed needed; being available; gaining the trust of the kids so they could talk more freely. In other words, following the spirit of his campus ministry schedule by being present often. [redacted] on the other hand, seems to be more rigid, more determined to keep things to a minimum. He might be seen as more of a legalist--exact hours--little bending for the Prep School when his personal time was at stake. [redacted] cited an example: on Friday everyone was asked to be present for an all-school picture, then go to the football game in Uppsala. Michael went to the game on the sophomore bus, where he felt he belonged: in order to be seen, talk to the kids, etc. He felt that [redacted] should have gone on the frosh bus for the same reasons. In fact, [redacted] went with [redacted] and [redacted] both ways. Michael was cautious about trashing [redacted] and granted there are different styles, but he did not like this--apparently because he genuinely feels that presence is important, and I would guess, because the contrast between the two makes Michael look like he's even more involved in the Prep School.

Michael mentioned another problem area. [redacted] is rather free, apparently, with giving our assignments for campus ministry work--though Michael has made it clear there is a limit to what he'll do and is pleased in general that [redacted] style is not that of [redacted]. Michael is uneasy with [redacted] role; he grants that [redacted] may not have all the necessary abilities, but still seems to be reluctant to do some jobs. (When, for example, [redacted] asked [redacted] to do some xeroxing, [redacted] refused saying he didn't do clerical work. So Michael and others ended up doing the work, and thereby, having to give more time to whatever the project was.)

It is clear that there will have to be some adjustments made as far as dealing with the various styles/mentalities/abilities here: [redacted]!

This, in turn, led to a much longer conversation about Michael and the juniorate. He expressed irritation with being perceived as always at the Prep School when, he feels, he tries very hard to do things in the juniorate and finds no interest on others' part--or simply no one home night after night. He mentioned several specific times when he stayed here all night with the intention of being with his fellow juniors, but sat alone for the evening. He repeated the on-going alienation with his classmate. He mentioned his own hesitancy to organize too many things in the juniorate because he did not want to be perceived as taking over, and especially as taking over the job of the senior junior [redacted] [Whatever responsibilities the senior junior has in this regard is news to me, but Michael said that at the end of his novitiate

took him aside and specifically told him to go easy on organizing things because [redacted] was the senior of the class. This is problematic because [redacted], in Michael's eyes, doesn't do enough, isn't interested in putting on meals, etc., like Michael would like to do.] Michael also said that as the only extrovert in the juniorate, he wanted/needed more gatherings, more planning of things, and did not feel this part of his life was being addressed in the juniorate. [It would seem that when he can't find the companionship/attention he wants here, he moves to the Prep School.]

I told Michael I understood some of his frustration with the general absence of people from the juniorate. That has been my feeling for years (long before working in this program). I also repeated to him the need to realize that with many different people and different work schedules, our ability to be available and not exhausted may vary much from person to person and from day to day. I encouraged him, as I did my RAs, to plan more carefully: when he knows he'll have a free evening, spread the word beforehand. Just appearing in the rec room will not work. Also, he will have to tell people that when he is working in the rec room (on Prep classes), he is available for chit chat and interruptions. (Others may assume that he's busy with class preparations and should not be bothered.) And try to learn what others' schedules are: [redacted], for example, usually arrives here about 3:00 or 3:30. That would be a good time to be around. I also encouraged him [despite [redacted] cautioning] to try to organize things in advance, even though he may never get more than half the juniors to do anything together. If nothing else, maybe the visiting monks may be more interested. And, don't forget about others in the community: go for a walk with the novices; invite [redacted] or [redacted] to do things here or elsewhere; make an appearance throughout the greater community. This will not be easy, but it should be worth a try. Putting as much energy into being with monks as with Preps should be a goal.

This, finally, led to a few words about Halloween and other such bigger events. Michael would love to do more: plan meals for days of reflection, Halloween parties, Prior's birthday, etc., etc. But he wonders about being perceived as taking over all such matters, and realizes how much and varied agendas there were last year (Halloween). He would love to see more gatherings among juniors, with Saint Ben's, etc. He only feels frustrated by the general foot-dragging around here.

I continue to be irritated that Michael did not consult about the various changes in his schedule. If he could take the time to ask his students if they were willing to divide a class into two classes, then I think he could have spoken to me about it as well. This will be the source of further discussions,

At the same time, I understand his frustration with having a particular expectation and ideal of what community means, and being totally unable to find that outlook shared among the juniors. (I've been there too!) I don't like all the time he spends with the Preps, but "you go shopping where the stores are." And it seems that the juniorate (and other parts of the monastery as well) is all too often going out of business, out to lunch, or closed for the season.



~~Confidential~~

19 September 1988

RE: Michael Bik, O.S.B.

I met with [redacted] and [redacted] for about an hour and a half this afternoon, primarily to discuss Michael Bik's work at the Prep School. I opened the meeting by noting my concern that the schedule which had been discussed for Michael for this school year didn't seem to reflect what was now actually going on. The contract/job description prepared earlier this summer calls for Michael to be in the campus ministry office this semester for about 45 minutes (a regular class period) in the late morning; and for him to teach two classes in the morning hours. However, during a conversation with him recently, I learned that he had divided one of his classes into two smaller classes; that he now lists his campus ministry/meetings/presence times as running from 2:00--4:00 each day; and I have seen him fairly regularly in the refectory eating shortly before noon (and obviously not in the campus ministry office). Moreover, he is now attending a calligraphy class in the morning at the Prep School. In other words, the morning schedule (from about 9:30 to noon) has become an 8:00--4:00 schedule, with breaks for noon prayer. This far exceeds what had been discussed this summer with [redacted].

I stated that I was (1) bringing this to them as a matter of information and (2) asking for their support (in my perception) of the growing involvement of Michael in the Prep School and the growing absence of Michael from the juniorate program and the monastery.

Tom explained that he had heard that Michael had divided one of his classes into two smaller classes and didn't regard this as a problem in itself (if Michael would be in his office anyway, there did not seem to be any additional time factor if that period became a classroom exercise instead of an office exercise). Both [redacted] and [redacted] expressed surprise, however, at the overall changes in Michael's schedule. They couldn't imagine why Michael would list campus ministry time in the afternoon, since [redacted] was already there and since most of the students leave immediately after the school day--to go home or to take part in athletics. Thus, they both felt there was no reason for Michael to be in the Prep School in the afternoon hours. They were unaware of the calligraphy addition until I mentioned it.

What followed was a fairly lengthy discussion about Michael Bik and his relationship to the school and his relationship to the formation program. Some high points:

1) [redacted] and [redacted] both suggested that Michael feels persecuted by and in an adversarial role with the formation team (specifically [redacted] and [redacted]). He lives in terror of us. Example: Apparently most of what went on at the Prep retreat weekend was good and fun. As Michael neared Saint John's, however, his mood changed dramatically. He spoke of dreading being back: having to be at office, etc., or the formation team would be on his case immediately, being checked up on.

He supposedly frets about and dreads having to meet with [redacted] or [redacted]. (I explained that some three weeks have passed since [redacted] asked for a meeting with Michael; and, on the other hand, my approach: Michael, we WILL meet either

OSB BIK_00050

today, tomorrow, or the next day. Which is best for you?)

Question: Has Michael had a rough past in his dealings with superiors? Is this something new?

2) Michael, despite his considerable educational background and much experience, apparently has almost no self-confidence in his teaching abilities. He doesn't have a good self-image. He has a personal distrust in his ability to function, work, teach in a professional capacity. Instead of addressing his professional responsibilities (i.e., classroom work), he seems to put all his energy and time into coddling, smothering time, with the kids.

NOTE: [redacted] and [redacted] both were adamant: there is NO sexual problem (Michael's relationship with the kids) involved. There does seem to be an over emotional dependence on the students, however.

Suggestion (from [redacted]): Michael needs a major self-assertiveness course; a good kick in the rear with the statement: you're alright!

3) What is happening with Michael's weight program? [redacted] and [redacted] were very concerned about whether it was being run professionally, because of their perception that Michael's weight loss was becoming a matter of a competition among the group. Follow up is needed here.

4) [redacted] perception: Michael is in the midst of personal disintegration: emotional, affectional, relationship, friendship. He seems unable to cope with things emotionally. He is hurting emotionally and affectively. If Michael's main emotional support is the kids, he is headed for disaster.

In general, there is no future in relationships with kids (they grow up and move on). Does Michael know this? Is he investing all his time and energy with the kids?

(Though it may have been inappropriate for me to reveal this, I did feel I had to share the story of Michael Bik/a visitor to Saint John's this summer: Michael feeling energized by students, and finding the community cold; just the opposite of the visitor's perception of Saint John's.)

5) [redacted] and [redacted] both wondered whether there should be a psychiatric follow up (a discussion with Michael's diet counselor?). (I pointed out the perception that, under Rene, all the formation program is IS psychology.)

6) Formerly, Michael was turned down for a job at Benilde. This does not appear to have any bearing on anything. (The position at Benilde required the ability to teach all levels and grades of high school mathematics. Michael may not have been able to cover this range.)

7) [redacted]: Michael seems to be overextended in all peripheral things; he neglects his primary duty: teaching. (Cooking, baking, attending games, etc. are all fine and well, but they should not be Michael's first concern: he should be attending to his job in the classroom.)

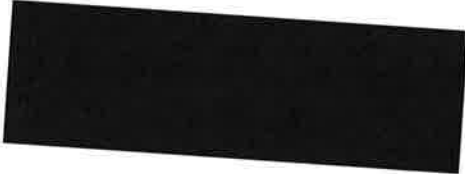
8) [redacted] Michael seems to be paranoid, fearful about failure and acceptance. Is this a mid-life problem? Assertiveness training seems to be needed.

~~Confidential~~

3

Michael's training, school, background is excellent! Does Michael know this? Is Michael preparing for rejection (in chapter) next spring?

- 9) [redacted] spoke very positively about the contribution Michael could make to the Prep School. They want him to work in the Prep School. But they want a healthy person and worry about his balance.
- 10) Suggestion from [redacted]: Talk to Michael Bik on the spur of the moment; no warning--he only frets about it when he knows a meeting is coming. He becomes very introspective (and this is hurting him).
- 11) Is there someone who can talk to Michael to find out what is going on-- someone other than formation people or Prep people? [redacted] seem to be his friends; perhaps [redacted] more than [redacted]. Could [redacted] help? He seems to have had a good relationship with Michael during novitiate.
- 12) This is said in confidence. Michael does not know we talked. [redacted] is concerned about their working relationship and would like to remain behind the scenes. It may be useful for [redacted] and/or [redacted] to meet with [redacted] for a further discussion.



January 17, 1989

Dear [REDACTED]

With this letter, please accept my resignation as kitchen supervisor of the Juniorate cleaning area, effective the end of the current cleaning list.

While my original motives for asking for this responsibility were good, I have found within the last several weeks and overgrowing possessiveness for the kitchen area which has led me to sin against charity, for lack of a better term, over such things as an unwashed butterknife or a countertop covered with toast crumbs. By being the only Junior monk with a specific duty, I have purposely singled myself out for attention and provided the means to be more of a martyr, than a true Martha, bemoaning the fact that there are always dishes to do, etc.

More importantly, though, the kitchen responsibility has provided me with the excuse to visit the downstairs kitchen at night "for supplies" and to cause me to not be compliant with my food plan from the hospital. To be honest, the past few weeks have seen me binge several times late at night while you were asleep. I thought I had the "food thing" conquered, but am only realizing now that I am only just getting started, and I have to be honest with myself and you or I will never get anywhere. In the process of trying to fool you, I am only fooling myself, but I have got to try to stop. Yet, I would like to continue to bake for birthdays and other Junior gatherings as well as prepare the meal for the Sisters when they come. I think I still have some control over food when I am "working with it", and only time will tell if I am wrong or right about this.

I wish I had the guts to say this to you face to face, but I can't yet. I have wanted to say these things to you so often lately but have been afraid that you would misunderstand my motives as grandstanding right before evaluations for vows. I would appreciate it if you would keep this confidential for the time being.

Thank you.

Faternally,

Michael

OSB BIK_00053

Michael Bik

~~Draft:~~ Final Report

February 14, 1989

Michael Bik has completed his three years of juniorate life and his year of novitiate and now asks the community to accept him for final vows. I intend to recommend Michael for vows.

Michael was born 40 years ago this February in Chicago. He has one brother. Both of his parents are living and are in good health. Michael attended grade school in Lisle, Illinois, and then went to high school at St. Procopius. His college studies in mathematics and theology occurred at the College of St. Thomas, where he graduated in 1971 with a BA. He taught math and theology for six years and then pursued his masters degree in ministry with a concentration in liturgy, again at the College of St. Thomas. Following his masters, Michael did liturgy work for five years, before his entrance into our community.

Michael's life always has a bit of the dramatic saga about it. Even though it takes some time for people to catch on that for Michael "The sky is always falling," they eventually discover that Michael would be somewhat disappointed if part of his sky were not falling. Sometimes the drama has a bit of the tragic about it, but the excitement of the drama ordinarily overcomes the tragedy of the situation. As a result of the love of the drama, it is not always clear what Michael feels—he may speak about not staying here, about his need to care for his parents in their old age, about his emotional ups and downs, about the tensions in his own life, about the vagaries and pressures in the Prep School. All of that is quite real, but at the same time all the furor is exceedingly exciting. Hence in hearing his pain and his complaints, as real as they indeed are, it is important to recognize that underneath them are both an abiding and deep love for St. John's and the life of this community, and a love of the drama and excitement in his life.

That love for the community comes out in Michael's attention to community prayer, to his faithful participation in community meetings and general attendance at morning coffee in the formation area. It appears in his desire to be attentive to prayer and *lectio*. It shows up in his willingness to help with any and every need that people express, in his attention to the birthdays of his confreres, in his respect for community symbols and liturgical practices, in his love for the old in the community, in his readiness to volunteer. For much of the past two years, Michael did weekly cleanup of the kitchen in the formation area, surely the least-liked of all our cleanup jobs. Michael loves to be complemented, but generally will do the work even if it is unappreciated.

There are two areas of Michael's life that I would like to comment on a bit more: his weight loss and his work-life in the Prep School.

His weight. This is of course the area that strikes most people, even those who do not know Michael well. On March 1, 1988, a 298 lb Michael Bik began a controlled weight loss program at the St. Cloud Hospital, which continues to the present. The new Michael Bik weighs in at a svelte 175 lbs. Both from a

physical point of view as well as from an emotional aspect, the implications of such a change are immense. One of our confreres, knowledgeable in such addictive behaviours, commented that it takes five years for an alcoholic to readjust to a new life style; he added that the five years is equally true for someone addicted to excessive eating or any other addictive behavior. Some of you have remarked to me on the negative and complaining side that has emerged quite strongly in Michael since the weight loss. Nothing seems quite right to him. The new self-image to which Michael needs to get accustomed is going to mean that there will be emotional flip-flops from time to time. He will act more impulsively than is habitual for him during these years of adjustment. He will seek more reassurance than will eventually be necessary.

At the same time, many more of you have questioned whether Michael is losing too much weight, whether he has become bolemic or anorexic. Because a good number of the monks have asked me about this, I asked Michael to get a report on the state of his health. Michael has asked me to read these two reports, which I have here and will now read.

Michael feels that it is going to be a continuing struggle for him not to regain weight. He still has occasional evening meanderings through the kitchen which leave him a bit depressed and anxious, especially if he goes on an eating binge. Michael fears the community's belief that he is anorexic, because he finds that his confreres then encourage him to eat more, an attitude that he finds only too tempting. It is true that he may occasionally go on the kind of starvation diet that is not healthy for him, but the problem seems to be one of finding balance in what he is eating rather than a problem of anorexia or boulemia.

The second issue: work. As most everyone knows, Michael is working in the Prep School, this year in theology and campus ministry. Brother Robin reports that the administration of the Prep School is pleased with Michael's work at the Prep School. He is well-liked by lay faculty and students and interacts well with both of them. According to the report on his teaching, Michael's teaching is good. The Prep School administration looks forward to having him involved in teaching next year. What I would like to add to that report is some continuing concern on my part that Michael could easily become overly involved in his work, though he is quite aware of this possibility and is trying to guard against it. Michael relates very comfortably with people of high school age: they find it easy to express their problems to him, they find it easy just to converse with him; they feel his interest in their personal lives. That in turn gives Michael a good feeling about his own worth, as important to him as it is to any of us. But work at that point can also become very engrossing, so that Michael could be tempted to spend all his time with his work and the prep students and the prep faculty. Michael now seems quite aware of this tendency in his life, aware that he needs to challenge himself and to be challenged by his friends and superiors lest he become overly married to his work. The more that Michael is certain that he can relate to his own age group and the more that he can find personal satisfaction in his relationships with members of the community, the less, I think, will he be tempted to get lost in his work.

Michael's attention to work has two other side considerations that are of importance. Because of his involvement in his work, Michael is very often up at late hours, getting ready for classes the next day. That may be a question of time management, but in any case it concerns me, because of his loss of sleep. The involvement with work also makes it sometimes difficult for Michael to pay attention to his need for *lectio* and personal prayer. Michael continues to try to deal with this.

None of us has arrived at the peace and stability that we would want in our monastic journey to God. Neither has Michael. Nevertheless, I feel hopeful that with the support and love and challenge of many brethren, Michael will continue on the monastic journey. I recommend him for final vows.

February 27, 1989

Self Evaluation and Request for Solemn Vows

Forty years ago today, my parents carried me to St. Joseph's Church on the south side of the city of Chicago, requesting Baptism and entrance into the Roman Catholic Church for me. I find it only fitting and appropriate that I write this reflection and make my request this day.

Four years ago, I "came knocking" on the doors of St. John's Abbey, requesting to try the life as a candidate in this great Benedictine Abbey. As I think back to those days, I recall that I approached my time here as a sort of "quest" to find out God's Will for my life and try to answer questions about religious life that had been a part of me since I was a youngster. In many ways this has all happened, but at the same time, I had to come to grips with much broader issues.

St. Benedict says that one who seeks a monastic way of life needs to be eager for the Work of God, that is, the Liturgy of the Hours; for humble tasks, and for obedience.

In my time here I have found a growing appreciation for prayer, primarily our prayer together as a community. The rhythm of the Office with its recitation of the psalms and its times of silence has helped me to draw closer to God and to discern His Will for me. Often times I come to choir upset or frazzled from work issues or problems within the community only to find a release of "negative energy" possible, and a reassurance of the Lord's love and strength. While that statement may seem idealistically "in the clouds", it is the only way that I can describe how our common prayer life has affected me, and continues to affect me. It has also "forced" me to examine my private prayer time. I have found a growing need to spend time alone in prayer, lectio and silence. Being the extravert that I am, I laugh when I think back to candidacy and how hard it was to sit in my room and be alone with myself and my thoughts, and remembering how Fr. Julian said that I needed to cultivate "alone time". Boy, was he right!!! Being alone has forced me to confront the "demons" of my life and to realize my need for the Lord's strength. While I doubt that I will ever go floating on the "cloud of unknowing" and become a great mystic like Merton, I know now how much I need private time for ME and GOD to complement and complete the US and GOD of Community prayer.

Humble tasks have posed relatively few problems since coming to St. John's. However, I have needed to come to grips with my motivations for "enjoying" such things as having charge of the juniorate kitchen, or baking for birthdays and feastdays. I have asked myself WHY??? and many times have found myself seeing these as a way of getting "noticed" and of playing the "martyr"---poor Michael, SO overworked. While I think that I will always be a Martha because of my nature and background, there is always going to be the need for my honesty in asking WHY I do for others, and to pull back when the motivation is more for self than for the Community.

My work ethic has had to be examined as well. The years in parish and classroom prior to coming to the Abbey were times when work dominated my time, primarily out of the great satisfaction that was gained and the "boost" to my ego that was achieved in being a "great" teacher or liturgist. I have found myself fighting that here, in balancing my time at school with time in prayer and with my confreres at the Abbey. In many ways work at the Prep can cause one to get out of balance what with going to games, meetings, paper correcting, etc. It is still a struggle. I think for myself, at least for the present, I would like to remain only as a "part time" faculty member, if for no other reason than to serve as a reminder that my place is primarily at the Abbey.

And while I have come to have a great deal of affection for the young men and women of the Prep, I know that I am loved very much by my brothers at home too, and while they may not show it in the same way as the students, it has been there, and they have been there for me in so many ways these past four years, I must root myself in the love for and of the Community, or I will forget my purpose for being at the Abbey---to seek God in the midst of this Benedictine community.

Lastly, obedience. Listening has not always been one of my stronger traits. I love to babble on and on, much of it to hide insecurity, to be noticed, to be loved. But listen I have had to do since coming here. Through this listening I have been forced to face my fears, my problems, my God, in ways that have challenged me. Through listening I have had to come to grips with my food disorder, that I AM and WILL ALWAYS BE a compulsive overeater. While the implications of this are first becoming clearer, I am having to admit that I have a disease, that I am not perfect, that I need help---God's and my brothers--that I cannot do it alone. Because of my food disorder, I tend to be self-centered and at times, self-serving. Maybe, this is why God brought me to St. John's four years ago---to help me discover this imperfection in my life, and to give me a place of peace, and companions to help me deal with this in a real way. I know that because of my disorder and what it has caused in myself, that I have hurt others through lack of charity and ego-centeredness. But I have also found through listening that God loves me, that the Community loves me, and that I am essentially a good person who needs to acknowledge that I need God at the center of my life and not me. And I have also found that this change will be slow, and just as I was encouraged by Fr. Julian to learn to be patient and accept the "slow movingness" of the Community, I must accept the "slow movingness" of change within me. Forty years of living one way will not change over night.

I have come to love our life of prayer and work here; I have come to love the peace of the land, and the closeness to the Lord which it brings; I have come to feel the Lord's love for me through the concern of my brothers especially since beginning the weight loss program almost one year ago. I think four years ago I felt---and at times I still do---I must "prove" myself, be something and what I have found is that I must be ME, and to let the listening to the Lord, through the Scriptures and through the Community give shape and strength. It is hard for me now, after only four years, to remember life outside the Abbey, without the daily flow of prayer and work and silence, but it is even harder for me to see living outside the life of the Abbey and life as a son of St. Benedict.

And so it is that I request of you, Abbot Jerome and the monks of St. John's Abbey, your love and acceptance of me for solemn vows, to continue to seek God through a monastic manner of life here in Collegeville, until death. I also wish to take as my monastic name Michael-Edward as a way of reaffirming my baptismal call as God's child requested by my parents, and also as a means of affirming the love my father, Edward, has given me. While a distance of many miles separates me from my Mom and Dad, coming here and learning to listen has drawn me closer to them than ever before, and while the decision of entering monastic life---and not giving them grandchildren---has been painful, I have been finding a growing acceptance and support from them. And I am grateful!!!

Michael-Edward Bil
March 20, 1989

[REDACTED]

2 March 1989

RE: Michael Bik, O.S.B.

I met with Tom Andert this morning to discuss Michael's work at the Prep School. Tom spoke in generally positive terms about Michael. He felt there has been an improvement in performance and attitude on Michael's part during recent weeks. He considers Michael to be making progress: more positive, having more self-control, not as flighty, not afraid of the staff. (At the beginning of the year, Michael apparently was more nervous--with new courses, a new administration, and a new approach to the theology program in the school.) He does see Michael moving away from campus ministry (this area is becoming more of a [REDACTED] office; Michael does not care to be around [REDACTED]; also Michael does not care to do the leg work which [REDACTED] sometimes needs).

Supposedly it was difficult for Michael to teach the sexuality course; it is a new area for him. But Michael seems to be interested in continuing in theology at the Prep School, and they are happy to have him. Tom sees Michael recovering some of his earlier bubblyness, making progress, and showing promise for the future. According to Tom, Michael has said that he feels good and wants to teach; for next year he is looking at a 60% contract (and perhaps looking to our School of Theology for the rest of his time).

[REDACTED], according to Tom, rates Michael's teaching as good; not excellent, but perhaps that is a reflection that Michael is not at [REDACTED] high level of competence in theology. [REDACTED] feels that Michael could be a more vibrant teacher. Along with [REDACTED] and [REDACTED], Michael has contributed to a good and well-received liturgy schedule at the School.

A good sign, for Tom, is planning and looking ahead. He sees Michael as already preparing for summer camps and being involved with them.

According to Tom, Abbot Jerome told Michael he could work in the summer program, but he could not live in the dorm this summer. In talking to Michael about this, Tom supported the Abbot, saying it would allow Michael to maintain contact with the monastery. Tom has also told Michael that he won't be doing prefecting for awhile.

Overall, Tom and the staff of the Prep School are pleased with Michael's contributions and the general direction he seems to be headed. They look forward to Michael's continued work in the School.

Robert, O.S.B.

OSB BIK_00059

April 26, 1989

HEALTH SYSTEMS INSTITUTE

A DIVISION OF
THE SAINT CLOUD HOSPITAL

1406 SIXTH AVENUE NORTH
ST. CLOUD, MINNESOTA 56303
(612) 255-5664

Father Rene McGraw, O.S.B.
St. John's Abbey
Collegeville, MN 56321

Dear Father Rene:

Mike Bik has been a member of the Optifast Program since March 1988. I have been following his progress from the nutritional aspect of the program. Mike has made some significant dietary modifications that are helping him develop eating habits for long-term weight management.

Mike reached his goal weight of 180 lbs back in September 1988. He is 69 3/4" and an ideal range for a person of his stature which is 165-180 lbs. Since that time, he has fluxuated in a 7 lb range of this goal, which we consider stable. His calorie intake is consistent with my recommendations for proper nutrition.

I understand, that there is concern among community members that he exhibits some anorexic behaviors. The DSM III criteria sites that an anorexic would be 15% or more below ideal body weight. Mike does not meet this criteria. My visits with him and his diet records do not lead me to believe there is any problem of this nature.

I feel, Mike exhibits a healthy fear of regaining weight, which we work with to maintain weight on a long-term basis. He has been active in community to promote good nutrition and has told me of his involvement in planning special events. Your dietary service is to be commended for offering healthy choices. I find Mike's greatest challenge is having a variety of healthy choices to work with to prevent boredom, especially at evening meals. We are continuing to work on ideas for peer influenced snacks and unstructured time when his compulsive nature leads to overeating.

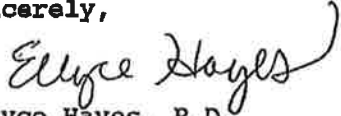
I consider Mike a very successful Optifast client with a good commitment to lifestyle change.

MANAGEWELL* EMPLOYEE ASSISTANCE PROGRAM STAYWELL* OPTIFAST*
FREEDOM FROM SMOKING DIABETES EDUCATION PROGRAM NUTRITION CLINIC
AEROBIC/FITNESS PROGRAMS FOOD SERVICE MANAGEMENT NUTRITION CONSULTING

OSB BIK_00060

If you have additional concerns or questions, please contact me at
255-5641.

Sincerely,

A handwritten signature in cursive script that reads "Ellyce Hayes". The signature is written in black ink and is positioned above the typed name.

Ellyce Hayes, R.D.
Optifast Program Coordinator



A DIVISION OF
THE SAINT CLOUD HOSPITAL

1406 SIXTH AVENUE NORTH
ST. CLOUD, MINNESOTA 56303
(612) 255-5664

April 26, 1989

Father Rene McGraw, O.S.B.
St. John's Abbey
Collegeville, Mn. 56321

Dear Father Rene,

I have had the opportunity to work with Michael Bik in the Optifast program since March, 1988. As the therapist in charge of his group, I have been able to see his physical progress, in terms of losing weight, and observe his emotional growth. In my estimation he has been very successful. He is aware of the compulsive nature of his approach to food and has, in my mind, made some significant changes to handle that more appropriately.

It is my understanding that there is some concern about the amount of weight loss Mike has experienced and his need to be so attentive about what he consumes now. In my professional opinion, I see no evidence of anorexic or bulimic behavior. He does not meet any of the DSM-III-R criteria for those diseases. On the contrary, he is adjusting quite well to his weight loss. He is making changes regarding his body image and his self esteem and he is finding alternative coping skills to the stresses in his life.

I think Mike is feeling undue pressure to prove to the Community that he is not anorexic. Unfortunately, in his mind, the way to prove he is not starving himself is to eat without caution--which is exactly opposite to what we have taught him to do. It is essential in his weight loss maintenance program to be careful about his food choices and food quantities. We teach basic nutritional skills which are important for him to follow to maintain his weight loss. For some, it might seem he is too careful. From our point of view, it is the foundation for long lasting weight loss success.

MANAGEMENT EMPLOYEE ASSISTANCE PROGRAMS - STAYWELL - COUNSELING
TRUTH MATRONS SMOKING - DIABETES EDUCATION PROGRAMS - NUTRITION COUNSELING
SUBSTANCE ABUSE PROGRAMS - FOOD SERVICE MANAGEMENT - NUTRITION CONSULTING

OSB BIK_00062



A DIVISION OF
THE SAINT CLOUD HOSPITAL

1406 SIXTH AVENUE NORTH
ST. CLOUD, MINNESOTA 56303
(612) 255-5664

I would consider Mike a very successful Optifast client. He is committed to healthy eating and living and has made significant lifestyle changes to support that commitment.

If you have any questions about this, feel free to call me at 363-8625 or 252-4214.

Sincerely,

A handwritten signature in cursive script that reads "Nancy L. Holden".

Nancy L. Holden, M.S.
Optifast Therapist

HEALTH SYSTEMS INSTITUTE
1406 SIXTH AVENUE NORTH
ST. CLOUD, MINNESOTA 56303
(612) 255-5664

OSB BIK_00063

ST. JOHN'S ABBEY
COLLEGEVILLE, MINNESOTA 56321

April 30, 1989

Rene'

Here are both reports from the St. Cloud Hospital---one from the Program Director and one from the therapist.

After talking with them as well as the group, I think that it might be best if you read both letters to the Community as part of my report. It may answer some questions/concerns in advance,

A copy of these letters has also been given to Abbot Jerome for him to place in my file.

Should you need to discuss this, let me know.

Michael

St Johns Guaranty
6 July 1989

Profession, continued from page 5

A Minnesota transplant from Illinois, Brother Michael Bik was born on Chicago's west side but grew up in Lisle, Illinois, just "down the road" from Saint Procopius Abbey.

Having been educated by the Benedictines through grammar to high school, Brother Michael decided to journey northward for his college studies, spending four years at the College of Saint Thomas, Saint Paul, where he received his B.A. degree in Mathematics in 1971. He spent the next eleven years at Saint Stephen's Parish in Anoka, Minnesota, which he notes is the "Halloween Capital of the World."

While at Saint Stephen's, he served as liturgist, Sacrament Program Director, Director of the Catechumenate and taught mathematics and religion in Anoka Junior High School. During those same years he completed his M.A. in Pastoral Ministry, also from Saint Thomas.

Following two years of teaching at Saint Odilia's Parish in Shoreview, Brother Michael entered the novitiate at Saint John's in 1985. After making his first vows, he was assigned to Saint John's Preparatory School in both the Mathematics and Theology Departments and has worked with the Campus Ministry team.

Brother Michael is known to the students for his enthusiastic cheering at Prep sports events as well as for a well-stocked cookie jar. The past few summers have found him working as coordinator of religious events at the Summer Leadership Camps.

In the abbey, Brother Michael serves as Master of Ceremonies and on the Liturgy Committee. In the past year, he became an avid walker and, even as he has become more weight conscious, he still enjoys baking "treats" for confreres and ever-hungry students. He can be seen at Tommie-Johnnie football and basketball games, although which team he is cheering on to victory is not always clear. In Fall 1989, he will return to his work at Saint John's Prep and pursue studies in the School of Theology.

OSB BIK_00065

ADDRESSES OF CLOSEST RELATIVES

Name of Monk: Michael Edward Birk

* To be notified FIRST in case of death or serious illness.

(OVER, PLEASE)

OSB BIK_00066

5) Name: _____
Spouse: _____
How Related: _____
Address: _____
City and State: _____, Zip Code: _____
Telephone Number: _____ / _____

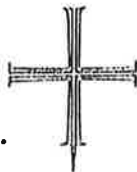
6) Name: _____
Spouse: _____
How Related: _____
Address: _____
City and State: _____, Zip Code: _____
Telephone Number: _____ / _____

7) Name: _____
Spouse: _____
How Related: _____
Address: _____
City and State: _____, Zip Code: _____
Telephone Number: _____ / _____

8) Name: _____
Spouse: _____
How Related: _____
Address: _____
City and State: _____, Zip Code: _____
Telephone Number: _____ / _____

Please list, if you wish, a close friend to be notified.

SAINT JOHN'S ABBEY



Work Assessment: Michael Bik, O.S.B.
September 1989

Finding work for Brother Michael should never be a problem for the abbot or personnel director. Limiting work for Brother Michael may prove to be a more formidable task, however. Michael's compulsive work habits, like his compulsive eating habits, may prove to be a long-range concern for his superiors. Positively, this will mean that Michael will generally be perceived as someone who can always be asked for help on short notice, someone who will rarely say no to someone in need. Negatively, this will mean that Michael will often be running in many directions, overextended, and usually short on time for himself and for community presence.

Michael's work as a teacher in the Prep School (both in theology and math) has been generally well-received by the staff. If there are any shortcomings in particular, they would probably lie in Michael's head: he is short on self-confidence, despite the expressed love from his students, the respect of his colleagues, and his significant formal preparation and years of experience. Also, he often gives the impression that he is getting the short end of the stick in his work and relations with others. Sometimes that may be the case, but not always. Of the two areas in which Michael has made his most significant contributions, it would seem that he is less comfortable and less gifted in the math department; theology/campus ministry is his strong point.

Above all, it is for his dealings with others that Michael is best known. Michael is the ever-ready shoulder on which many young students have cried. Michael is the outstanding cook/baker who has delivered no end of cookies, cakes, and even meat loaf to colleagues, students, and summer campers. Michael is the most faithful cheerleader/chaperon at virtually any activity in any way related to the Prep School or summer camp activities. Indeed, one could do damage to both charity and the Gospel of Matthew by suggesting that "Where two or three preps are gathered, there is Michael Bik in their midst." But alas, it seems true: Michael is unable to resist any opportunity to engage in small talk or serious counseling, unable to resist attending any event, big or small, related to the Prep School.

A confrere has suggested to me that maybe Michael is the new Otto Weber. If that is the case (whether consciously or not), it is a comparison which cuts both ways. Michael may indeed be the next confrere who will be known and loved by many generations of Prep/summer camp alumni, the confrere who works so hard and so long. But he may also be the confrere who so many do not know well simply because he is not present to the community so much of the time. And that is a shame, because those who do know Michael better know that he is a good and loving individual at heart.

Michael would seem well-suited for continued work in teaching and capable of fulfilling the demands of positions related to guest work/hospitality/retreatants. He will certainly make every effort to make others feel at home at Saint John's. It would be helpful, I believe, to pursue situations/assignments in which Michael's talents and good will could be more diversified, to expose Michael to the many opportunities and responsibilities which exist even beyond the world of adolescents.

Robert, O.S.B.

COLLEGEVILLE, MINNESOTA 56321

*Abbot Jerome,
Any comments?*

September 13, 1989

The Most Reverend Bishop Jerome Hanus, OSB
Chancery
214 S 3rd Ave
Box 1248
Saint Cloud, MN 56302

Dear Bishop Jerome:

Br Michael Bik recently informed me, his immediate superior, of your offering him the position of master of ceremonies for this semester's confirmations.

My initial reaction was very favorable. This opportunity of service is a privilege for Br Michael and for our community. It will also be a valuable experience for him.

I did not see a copy of the confirmation schedule until after my discussion with Br Michael. So many confirmations take place in such a short time. I hesitate to imagine what a normal week in the life of a bishop must be like.

I am concerned about Br Michael. He is carrying full load. The situation is more demanding because of its complexity. He is teaching in the preparatory school and taking classes in the School of Theology. This will be the case during the second semester as well. In fairness to Br Michael, we cannot guarantee his availability as master of ceremonies for the coming semester.

Near the end of November Br Michael and I will once again discuss his work load. At that time we will have a clearer picture of the practical demands on his time. We certainly hope circumstances will allow him to continue as master of ceremonies after Christmas. Br Michael will let you know early (December 10 at the latest) if he will be unable to serve as master of ceremonies next semester.

Sincerely yours,

Br Kelly Ryan, OSB
Subprior

cc: Abbot Jerome Thaisen, OSB
Br Michael Bik, OSB

OSB BIK_00069

Saint John's Abbey

Collegeville, Minnesota 56321
September 25, 1989

Dear Abbot Jerome:

Days off are great times for getting caught up on the little things.

I am finally getting caught up with Profession business. Included is money I received as Profession gifts. I don't know to whom it should go, so I thought it might just as well go to you...and if nothing else can be put into the guest house account.

Michael Bik osb

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

26 September 1989

Brother Michael Bik, O.S.B.
Saint John's Abbey
Collegeville, Minnesota 56321

Dear Brother Michael:

Thank you very much for the funds which you have given to me on September 25! Your family was very generous to you on the occasion of your profession. As you suggest, I will put this money into the guest house account. I hope that you will offer proper thanks to the people who were generous to you.

Thank you for accepting the task of being MC for Bishop Jerome! I think it is too much for you to take every Sunday, but I trust he will not have you work excessively during the next two months.

Blessings and peace!

Faternally,

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

OSB BIK_00071

S A I N T J O H N ' S A B B E Y
Collegeville, Minnesota 56321
A b b o t ' s O f f i c e

28 June 1990

Brother Michael Bik, O.S.B.
Saint John's Abbey
Collegeville, Minnesota 56321

Dear Brother Michael:

You have done excellent work in the office of MC for the monastery during the past few years. Father Dunstan Moore tells me that we need to find an assistant MC and also appoint you to another term if you wish to continue in this capacity. I surely want to appoint you to another term as MC. Do you see any problems in your schedule?

Thank you for your fine service at the liturgical ceremonies!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

INFORMATION FOR THE ARCHIVES OF SAINT JOHN'S ABBEY

DATE: Aug 4, 1990

NAME: Michael Edward Joseph Bik
(Baptismal) (Religious Where Different) (Middle) (Last)

BIRTH: Chicago Cook Ill. Feb 11 1949
(City) (County) (State) (Month) (Day) (Year)

YOUR PATRON SAINT: Michael The Archangel NAMEDAY: Sept. 29th

TRIENNIAL VOWS: St. John's Abbey July 11, 1986 Abbot Jerome
(Place) (Date) Thaisson OSB
(Before Whom)

FINAL VOWS/OBLIGATION: St. John's Abby July 11, 1989 Abbot Jerome
(Place) (Date) Thaisson OSB
(Before Whom)

ORDINATION: _____
(Place) (Date) (Bishop)

FATHER'S FULL NAME: _____

FATHER'S BIRTHPLACE: Chicago, Illinois

FATHER'S NATIONAL DESCENT: Polish

FATHER'S RELIGION: Roman Catholic DATE OF BIRTH: Sept. 14, 1919.

HIGHEST LEVEL OF FATHER'S EDUCATION: High School + some college.

FATHER'S OCCUPATION: Inventory Control Specialist
For International Business Machines Retired
(When You Entered Monastery) (Now)

FATHER'S ADDRESS AND TELEPHONE: _____

MOTHER'S MAIDEN NAME: _____

MOTHER'S BIRTHPLACE: Chicago, Illinois

MOTHER'S NATIONAL DESCENT: Polish

MOTHER'S RELIGION: Roman Catholic DATE OF BIRTH: Jan 26, 1921

HIGHEST LEVEL OF MOTHER'S EDUCATION: High School

MOTHER'S OCCUPATION: Secretary - EB College Retired
(When You Entered Monastery) (Now)

MOTHER'S ADDRESS AND TELEPHONE: Same as Father

YOUR CAREER BEFORE ENTERING THE MONASTERY:
1971 - 1972 - Jr. Faculty - St. Stephen's School - Andover, Mn. (math Religion)
1972 - 1982 - Parish Staff - St. Stephen's Parish - Andover, Mn. - Director of Liturgy & Sacraments
1983 - 1985 - Jr. Faculty - St. Odile's School - Shoreview, Mn. (math Religion)

EDUCATION	SCHOOL	FROM	TO	MAJOR	DEGREE	DATE
	St. Vitus School (Chicago)	Gr. 1c - 5	8			1954-1960
ELEMENTARY:	St. Joan's Arch (Chisb)	Gr 6-8	1960 - 1963		diploma grad	June 3, 1963
		Sept 1963 -				
SECONDARY:	St. Procopius Academy	May 1967			Diploma	May 1967
	The College of St. Thomas	Sept, 1967	May 1971	Math with minor in Theology & Education	BA	May 22, 1971
UNDERGRADUATE:						
	The College of St. Thomas	June 1977	July 1980	Pastoral Ministry with a concentration in liturgy	MA	July 19, 1980
GRADUATE:						
PRIESTHOOD STUDIES:						
POST-DOCTORAL:						
OTHER:						

LIST YOUR BROTHERS AND SISTERS IN THE ORDER OF THEIR BIRTH. INCLUDE YOURSELF

IN THE REMAINING SPACE AND ON AN ADDITIONAL SHEET IF NECESSARY PUT DOWN ANY OTHER ITEMS OF INFORMATION OR ACCOMPLISHMENTS OF YOURS THAT YOU THINK SHOULD BE PERMANENTLY RECORDED.

DATE OF FORM: 1990

LIST CHRONOLOGICALLY ALL THE MAJOR ASSIGNMENTS YOU HAVE RECEIVED SINCE PROFESSION AND ORDINATION. Give (a) the *type* or *nature* of the work, e.g., assistant pastor or plumber or math teacher in Prep school, (b) the *location*, (c) the *duration*, (d) any *special achievements* or items of note, e.g., built parish hall in 1978, or Danforth grant in 1980.

Sept, 1986 - present - Faculty of The Prep School

Teaching Math & Theology
as of Sept. 1989 - added to Campus Ministry team of S.T.P.

1 term as Asst MC & then appointed Master of Ceremonies
for Holy Liturgies - currently serving in this position

History Committee
Reflection Committee

Since mid Summer, 1987 & during Fr. Otto Weber, I have served as
Chaplain & Asst Director for the Summer Leadership Camp.

Since Summer, 1986 to present served as Secretary to the
Summer retreat program.

since Sept 1989, served as Master of Ceremonies for Bishop Jerome Hanus OSB,
Bishop of St. Cloud, for celebrations of the Sacrament of Confirmation

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

8 November 1990

Brother Michael Bik, O.S.B.
Saint John's Preparatory School
Collegeville, Minnesota 56321

Dear Brother Michael:

On 6 November 1990 I consulted with the Senior Council about your request to begin priesthood studies in our School of Theology. I am happy to report that the Council was positive in providing me counsel. Therefore, I gladly accept your request to study for the priesthood. You may begin your arrangements with Father Dale Lauderville and with the administration of Saint John's Preparatory School. In due time you will want me to write a letter of recommendation to the School of Theology.

Please stop in to talk about your request. I will pass on to you some of the concerns of the brothers.

I wish you joy in your theological studies!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

OSB BIK_00077

Program	Year	Term	Grade	Hours	Points	GPA	Notes
Graduate Academic Record							
SJU Admitted Program: 1986 FALL							
SCHOOL OF THEOLOGY							
Major: NON-DEGREE							
PIR424	HI XTN	SPR	B+	3.00	3.00	10.50	
			QHR	3.00	3.00	3.500	
Current				3.00	10.50	3.500	
Cumulative				3.00	10.50	3.500	
SJU Admitted Program: 1987 SPR							
SCHOOL OF THEOLOGY							
Major: NON-DEGREE							
PIR470	INDEPENDENT	SPR	C+	3.00	3.00	7.50	
			QHR	3.00	3.00	3.000	
Current				3.00	7.50	3.000	
Cumulative				6.00	18.00	3.000	
SJU Admitted Program: 1987 FALL							
SCHOOL OF THEOLOGY							
Major: UPPER DIVISION							
DNS470	INDEPENDENT	FALL	B	3.00	3.00	9.00	
			QHR	3.00	9.00	3.000	
Current				3.00	27.00	3.000	
Cumulative				9.00	36.00	3.000	
SJU Admitted Program: 1988 SPR							
SCHOOL OF THEOLOGY							
Major: UPPER DIVISION							
TGY470	INDEPENDENT	SPR	B	3.00	3.00	9.00	
			QHR	3.00	9.00	3.000	
Current				3.00	36.00	3.000	
Cumulative				12.00	42.00	3.000	
SJU Admitted Program: 1988 SUM							
MONASTIC LITURGIES							
QNS468	MONASTIC	LITUR	C	1.00	1.00	2.00	
			A	1.00	2.00	4.000	
Current				2.00	6.00	3.000	
Cumulative				4.00	42.00	3.000	
SJU Admitted Program: 1989 FALL							
PATRISTIC THEOLOGY							
HTH400	PATRISTIC	THEOL	A	3.00	3.00	12.00	
			QHR	3.00	12.00	4.000	
Current				3.00	54.00	3.176	
Cumulative				17.00	66.00	3.176	
**** No further entries in this column ****							

Program: 1990 SPRING
 SCHOOL OF THEOLOGY
 NOT DEGREE SEEKING
 Major: SPECIAL STUDENT
 EXECUTIVE MINISTRY
 FUNDAMENTAL THEOLOGY
 ORDAINED MINISTRY
 AHR 4.00 4.00 21.00 21.00
 QHR 4.00 4.00 21.00 21.00
 Current SJU 4.00 4.00 21.00 21.00
 Cumulative SJU 4.00 4.00 21.00 21.00

Program: 1990 SUMMER
 SCHOOL OF THEOLOGY
 NOT DEGREE SEEKING
 Major: NON-DEGREE
 PAULINE TRADITION
 AHR 3.00 3.00 24.00 24.00
 QHR 3.00 3.00 24.00 24.00
 Current SJU 3.00 3.00 24.00 24.00
 Cumulative SJU 3.00 3.00 24.00 24.00

Program: 1990 FALL
 SCHOOL OF THEOLOGY
 NOT DEGREE SEEKING
 Major: NON-DEGREE
 FUNDAMENTAL MORALS
 AHR 3.00 3.00 27.00 27.00
 QHR 3.00 3.00 27.00 27.00
 Current SJU 3.00 3.00 27.00 27.00
 Cumulative SJU 3.00 3.00 27.00 27.00

Program: 1991 SPRING
 SCHOOL OF THEOLOGY
 NOT DEGREE SEEKING
 Major: NON-DEGREE
 CHURCH HISTORY I
 AHR 3.00 3.00 27.00 27.00
 QHR 3.00 3.00 27.00 27.00
 Current SJU 3.00 3.00 27.00 27.00
 Cumulative SJU 3.00 3.00 27.00 27.00

Program: 1991 SPRING
 SCHOOL OF THEOLOGY
 NOT DEGREE SEEKING
 Major: NON-DEGREE
 End of Graduate Academic Record

SSNT400 1.00 4.1
 DDCI402 1.00 3.1
 DDCI415 13.50 6.1
 19.50 3.2
 67.50 3.2

SSNT422 3.00 9.1
 MORL421 7.50 3.1
 HHTH403 12.1 12.1
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Michael Edward Bik
 St. Johns Abbey MN
 Collegeville

SAINT JOHN'S ABBEY



August 1, 1991

Dear Abbot Jerome:

I have met with Dr. Bernie Evans and have drawn up a course of study leading to the MTS degree (the last one, I understand). It is meant to build on the previous work I have done at St. Thomas as well as the course work in Theology that I have done since coming to St. John's. I think it is well balanced, especially giving me a better preparation in Scripture and dogma than I had previously received, and not repeating areas in which I have already studied.

Since Dr. Evans is also in charge of the Social Ministry placement we talked about the possibility of my using next January to fulfill that requirement, and going to the same program in Madison, Wisconsin that Br. Bernie Friedl attended last year. Dr. Evans felt it was a good program and fit nicely into my time schedule.

In talking to Fr. Bob Pierson, OSB, it appears that I would be the equivalent of a third year seminarian. That would mean I need to receive both the Ministry of Lector and Acolyte in the coming year. If possible, may I request receiving the first one this coming September, possibly September 21, the Feast of St. Matthew?

I am due, I think, for my annual "check in" with you this month, so we can discuss this further then as well as what thoughts you have about my "post ordination" career.

As you know I am very nervous about returning to full time studies, but am grateful for your support.

Fraternally,

Michael E. Bik O.S.B.

COLLEGEVILLE, MINNESOTA 56321

Program for the degree Master of Theological Studies

Michael E. Bik O.S.B.

Fall, '91

Introduction to the Christian Tradition	3 cr
Church History I	3 cr
Homiletics	3 cr
Biblical Theology	3 cr

January, '92

Social Ministry Placement	2 cr
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Spring, '92

Special Topics in Moral Theology	3 cr
Pastoral Liturgy I	3 cr
Johannine Tradition	3 cr
Prophets	3 cr

Summer, '92

Clinical Pastoral Education	6 cr
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Fall, '92

Christian Anthropology	3 cr
Trinity	3 cr
Canon Law	3 cr
ILP in Christian Social Ethics	3 cr
Pastoral Liturgy II	3 cr

(possible deacon ordination: Dec '92)

January, '93

Marriage Law	2 cr
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Spring, '93

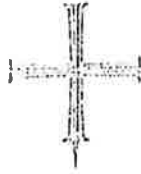
Pastoral Seminar	3 cr
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(Parish Deacon Internship: Feb-May, '93)
(possible priesthood ordination: May '93)

TOTAL CREDITS: 52

submitted August 1, 1991

SAINT JOHN'S ABBEY



August 22, 1991

Dear Abbot Jerome:

I am not sure to whom this suggestion should be directed, but since the matter may have to begin with the Abbot's Staff, thought I'd send it along to you first.

Many of us received our Printery House catalogues this morning carrying the first of the Christmas cards. I noticed that this year they also included 4 choices of postcards for Christmas. Several years ago Fr. Roman's office offered Christmas postcards of the beautiful tree in the Great Hall. Considering how costs have risen with the US Postal Service, might it not be a wise idea of also having a Christmas postcard printed for the community to possible use in addition to a card. It, for one, would make a good use of the postcard and this morning I talked to several confreres who agreed with me.

Anyhow, just thought I'd suggest it for consideration:

Faternally,

Br. Michael BIK OSB

COLLEGEVILLE, MINNESOTA 56321

OSB BIK_00081

Michael Bik

September 21, 1991

Brother Michael Bik received the ministry of reader today
at morning prayer.

Abbot Jerome

MEMORANDUM

Brother Michael Bik received the Ministry of Acolyte during the community mass on 14 December 1991 from Abbot Jerome Theisen.

JT/ev

+

In the Name of Our Lord Jesus Christ. Amen.

I, Brother Michael-Edward Birk,
of Chicago, Illinois, Archdiocese of Chicago,
promise with Solemn Vows,
before God and His Saints,
in the presence of our Father in Christ,
Abbot Jerome Theisen,
and the monks of this monastery,
stability in this community,
conversion through a monastic manner
of life,
and obedience according to the
Rule of Our Holy Father Benedict
and the law proper to our Congregation
+

In witness whereof I have prepared
this document and signed it here at
St. John's Abbey, Collegeville, Minnesota
in the year of our Lord
nineteen hundred and eighty-nine,
on the Eleventh day of July,
th Feast of Our Holy Father Benedict.

B^r Michael Edward Birk
OSB

Certificate of Baptism



ST. JOSEPH CHURCH
4821 South Hermitage
Chicago, Illinois 60609

This is to Certify

That Michael Edward Bick

Child of _____

and _____

Born in Chicago, Illinois

on the 11th day of February 1949

Was Baptized on the 27th day of February 1949

According to the Rite of the Roman Catholic Church

by the Rev. C. Kossacowski

the Sponsors { _____
being { _____

as appears on the Baptismal Register of this Church.

This Certificate issued by
Rev. Raymond M. Sarlog

11th day of February 1985

THE MISSION PRESS - CHICAGO

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

6 January 1992

Thank you once again for your gift to Saint John's Abbey, a present that arrived just before Christmas! I am happy that you continue to support our monastic life and our apostolates. I know that you do so in part because of the presence of Brother Michael but also because of your appreciation of Benedictine monasticism.

Brother Michael was especially busy the past two weeks because he was the MC for practically all of our important liturgical celebrations. He does an excellent job at this and he seems to enjoy it exceedingly. I am happy to receive his directions from time to time as we go through various liturgies.

I wish you the Lord's blessings and peace during this New Year!

Sincerely yours,

Abbot Jerome Theisen, O.S.B.

JT/ev
Enclosure

Phone 612 363-2544

OSB BIK_00086

January 22, 1992

Dear Abbot Timothy,

I am writing this at your suggestion from our meeting last week in the hopes to give you a clearer view of my own vision for my life here at St. John's, especially after ordination to the priesthood next May.

As you are quite aware, coming to Collegeville in my mid thirties, after 14 years of ministry within the Church as well as with two degrees was not the easiest. One of my biggest hurdles was "fitting in", much based on my own problems with self-esteem and self image, but also from pondering over what type of work I would do as a monk.

I must be honest and admit that when I arrived here in February of 1986, I had a rather "idealized" image of monastic life. All the monks got along as one big happy family and that all I had to do was put my life in the hands of God, as experienced in the person of the Abbot, and I would be happy ever after. Boy! was I wrong. Not only did I find the same conflicts, and more, than in family life, I found that if you wanted a job, you had to really fight for it, even enlisting the aid of confreres to help you get it.

Because work for a junior monk was to be on-campus, I went under obedience, to the Prep School, though I had no experience working with high school age youth at all. The first years were quite satisfying. I discovered I could work not only with that age of students, but could work with a department structure as well. I was invited to work with the chaplain, Fr. Francisco, and could satisfy my other "love" besides teaching, namely preparing liturgical celebrations. Unfortunately, that positive experience was not to last. A change in administration and subsequent personnel in theology and campus ministry were not as positive as I had hoped for. After much prayer and discernment on my part, I asked Abbot Jerome for permission to continue studies in theology and possibly be ordained. At that point, I wasn't sure what I would be doing. One possibility seemed to be going to some place like St. Bernard's, where I could function as parish priest and work in the grade and high school, as far away from Mother Abbey and the Prep School as I could get---escapism, pure and simple!

The year that I spent only in studies in the SOT gave me much time to think, reflect and pray about the future. Working with Bishop Jerome gave me an additional perspective on ordained ministry as we visited the parishes of the diocese for Confirmations. I saw men quite committed to service within the Church, but living alone, or with the most, one associate, in a rectory. I heard the stories of loneliness, of being miles and miles from fellow priests, of "burn-out" from being too involved in parish life without taking time for self. At the same time something else was happening. Through former students from the Prep, as well as from my life before entering the Community, I began to interact with the men and women of the colleges. Often these were informal chats when I'd run into them on campus, but as time went on, not only did the number of young people that I got to know increase, but the relationship changed from casual to a much more "formal" one. I was called on to help with theology courses, to discuss problems in their lives, both academic as well as within their families. I was invited over to the college dorms by old students to talk about "monk life" with their friends. I found myself helping young couples prepare weddings, invited to be lector or communion minister at these weddings. I found in working with the college

students a maturity of thought and expression that obviously was missing with the Preps and that I found quite satisfying. A third occurrence was an increase of requests from the Abbey Guestmaster to lead tours of the Abbey Church and give talks on monastic life to student groups from grade school through college. Fr. Sean's comments was: "You have a way of communicating with the students that seems to be very effective." I was also sent to several parishes in the local area to give similar talks to Religious Ed classes. This seemed to be complimentary with the work that I was doing in the summers as chaplain to the Leadership Camps at the Prep School. After Fr. Otto's death I had been asked by Francisco and Linus to work as a "monastic presence" for the camps. So, I did Abbey tours, talks on monastic life, led prayer services and value-based discussions groups for campers and counselors. My last two years I served as Ass't Director, basically taking over in the evenings to allow the Director return home to his wife and family.

So, where is all this leading? As I made clear to you, as I had to Abbot Jerome, if I am to be ordained, I wish to function as priest, and not be content to say two Abbey Masses per year and occasionally help out at a Penance service or two. Yet, I'd also like, if possible, to be able to combine that priestly service with my other two loves, "teaching" and "liturgy". Living among the men of the college for the past five months has "cemented" my feelings about my preference for being involved with young people of that age group. It is my feeling that working in the Campus Ministry at SJU would be my first wish. There I could function as priest, as teacher, as liturgist, while living on campus and thus being able to continue to be a real and active part of the monastic community's life, chiefly, its prayer life. Under the present structure of the Campus Ministry Program, with several monk-priests working collaboratively with lay and student personnel, I could continue living as a faculty resident as well as be available for weekend work as the need arises. Also, with summers "free" from the college life, I could continue to work as the monastic presence for the Leadership Camps. The present Director, Mr. [REDACTED] would like me to become more involved and actually take over directing half the camps so as to give him more time for his own family. If such a plan were possible, I would thus be able to bring in 4 incomes to the community: one as Campus Minister, one as Faculty resident, one as Camp Director and one as "weekend warrior". It would also give me a varied life which could best utilize my gifts and talents.

I am also realizing that there is this policy about "one year in a parish." I am hoping that we could learn to be creative, as I feel we need to be with our apostolates, based on the declining numbers of available community members as well as the gifts and talents of the individual members of the community. I think it could be possible to be "associate pastor" at St. Joseph while remaining on campus and even remaining in the college dorms. Our parishes need to learn to be more collaborative in their ministry styles, something that I have not experienced as I have visited them with Bishop Jerome. We need to model involving the laity in the life and administration of the parish much more than I perceive is presently done. Personally, I would find it a great difficulty to work with certain pastors because of their "leadership style". When I worked in Anoka and Shoreview, it was with pastors who knew how to work with a Staff, building collaborative ministry and shared leadership with lay as well as ordained members of the Staff. A last consideration. At this stage of my monastic life, I am feeling the need to remain close to "Mother Abbey" so as to be able to participate especially in the prayer life of the community. Some of this comes from my continuing struggle to find my "sense of place" within This Place we call St.

John's, Collegenille. Living away from home this past summer for CPE was quite painful, for while I was living with monks, I had very little sense of community life, more like 4 of us living together our separate lives. I felt "cut off" from what was happening here. The response I got when I voiced this concern was "Get used to it! That's what happens when you live away!"

I want you to realize that this could all change after several years of ordained ministry. I may, after 5 years come to your office and ask to be sent to a parish. It is not that I think I would be ineffective in parish ministry--I know I could do it and would do a good job, but I am feeling that since it took me so long to get here, to make a decision about monastic life and ordained ministry, I am still in need of the strength and (yes!) security that is possible living and functioning as a monk-priest on our campus. Should something like I have suggested regarding working at St. Joseph (and I do believe something similar could be worked out at Cold Spring and even St. Aug's), I'd be willing to make a commitment for more than one year.

You need to be aware of one more thing. I have been approached by Br. Doug Mullin about returning to work at the Prep School, primarily in Campus Ministry, but also as a possibility in the theology department. Doug has done much for building up the Prep School, and wants it to continue as a vital apostolate on campus. Doug is quite aware of why I left, and why I hesitate to return, especially at the present time. We have talked about possibilities, but have shared with him the discussion you and I had regarding what may happen after ordination. Like I said, I am hesitant. The bruised reed is still quite bruised from the experience. Again, I think I could do a good job there, but am reluctant to commit myself fully with current conditions. Should major changes take place, I'd be open to discussing possibilities.

I would also like you to be aware that I am willing to be as involved in the community life as may be possible with whatever new duties await. I have served as member of the Refection, Guest and Liturgy Committees, and have found the time with such work very fruitful. I have done tours and talks, and have even broached the subject of forming a possible group to give talks on religious vocations and monastic life to grammar school, junior high and senior high aged students, an area not currently being "covered" by our Vocations Office, but which could be beneficial not only to getting out the word about religious life to "folks" younger than college age (plant seeds at an early age!) but could tie in with recruiting to our schools and summer camps.

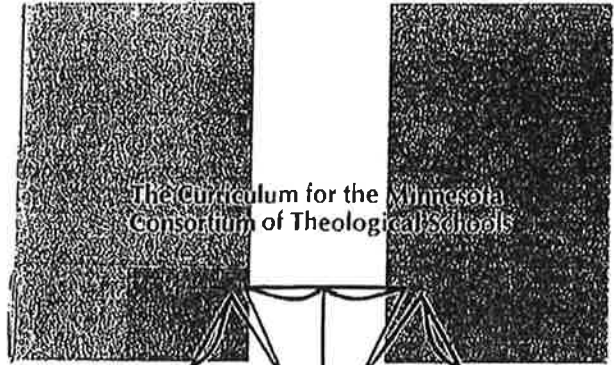
This has gone on longer than anticipated, but you will remember how often our talks in the Novitiate went "over" as well. I trust you will take all this into your confidence and I hope we can continue to "dialogue" on this matter. I also hope you do not sense any rebelliousness or disobedience on my part. I wish to be a good monk, able to contribute to our community life as best I can. Thank you for listening.

Michael Birk
088

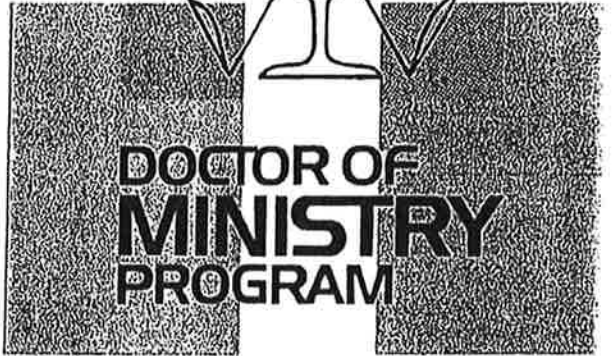
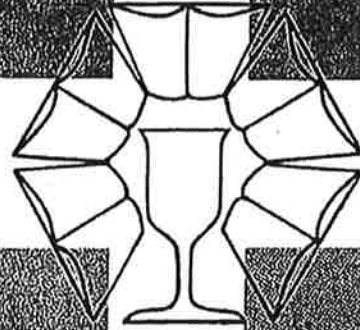
A PS:

I'd like to complete my education with a D.Min. if possible, focusing on ministry with young adults. It could serve me well if I went into Campus Min (on either campus) and/or was able to develop that elem/jr hi/sr hi vocation program and outreach to rel ed programs on rel/monastic life. The Program is now being offered through The University of ST. Thomas, and I could take credits here through the SOT as well--- working while studying, though I'd like to take at least a year off from the Books.

Thanks



The Curriculum for the Minnesota Consortium of Theological Schools



**DOCTOR OF
MINISTRY
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of Theological Schools
Doctor of Ministry Program

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Saint Paul, Minnesota

Michael E. Bik OSB
Self-Evaluation
May 2nd, 1992

I am not sure how I am supposed to do this evaluation as there are no guidelines as to what areas I need to explore, so let's take a look at 4 areas: Academic, Social, Community, Personal.

Academic

I was rather scared returning to the classroom for full time studies, something which has not been a part of my life since I received my BA in 1971 from the College (now University) of St. Thomas. Knowing the quality of the professors, and having heard about the work load expected by students in our School of Theology, I really had doubts as to how well I would do. Surprisingly, I was able to do quite well. Several professors even commented on the fine quality of my work, although they said that since a lot of my problem was self-esteem, I would find difficulty in accepting their comments. But, we'll deal more with that later.

Anyhow, after getting into the swing of things, I really found myself enjoying the studies. Being a student and having no responsibilities at all at the Prep School, I had to really learn how to use my time. I found myself having to study in the morning as well as afternoon when I was not in class, in addition to evenings which was when I usually prepared my classes. It was a necessity---there was a lot to read and to digest.

My greatest challenge came in preparing papers, trying to write papers that were not only creative but grammatically correct as well. Often I felt frustrated in not being able to come up with ideas. But I feel that with time I have done better---after all, it has been awhile since I had to write papers---takes time to get the cob webs out.

All in all, I think I have done very well in class. Knowing that academic preparation is just as vital for ministry in the Church as the pastoral has been the incentive to better manage my time and to make studies a real priority these past months.

Social

I have and always been a "people person", though when first in a new setting I tend to "test the waters" before entering in with both feet. Unfortunately, I had to make a conscious decision to limit my socializing, with confreres, friends and former students. School has had to be a priority. Yet, I have found at times the need to "break out" and just let my hair down--no cracks!

I have tried this past year to cultivate and develop new relationships, both within the community and out of it as well. At the same time, I feel that I have tried to be more of a listener, and to try not to control all conversations I get into with others. I realize that this too, comes from problems of self-esteem.

Community

Ever since I was a kid growing up in Chicago and felt the call to the priesthood, I never saw myself as any thing but a monk in community. It was community life that attracted me to St. John's, and in the deepest depths of myself I know that after Prayer, what is key to monastic life is the importance of community.

But in the last several months I have had some real struggles with community life and my involvement in it at St. John's. The first comes from the old tensions that continue to exist between the ordained and the

nonordained. Since it was announced that I was seeking ordination, I have felt the attitude of many of my brothers become somewhat cool towards me, with comments about myself thinking I was now better, etc. Many of the Brother Monks who are supposed to be my friends as well as my confreres have made it perfectly clear that they will not be present at my ordination in May, 1993. I realize that I have to continue to develop a thick skin and learn how not to let the feelings and life-styles of others influence and affect me as they do, but it bothers me that because of a decision like this, I will get no support from these people. I purposely waited until after solemn vows before asking for ordination---it was not a decision that I entered into lightly.

Then, too, I have found myself becoming much more negative about our community life primarily because of seeing, in my estimation, little exclusive cliques that seem to be having some influence in the direction we seem to be headed as a monastic community entering the 21st Century. I will grant a certain amount of jealousy because I feel myself excluded, and the talents I have not recognized and respected. At times, this has caused me to absent myself from community events, especially meals where much interaction goes on. I do not like what I feel. Ironically, I find myself bragging about our community life to outsiders when I am asked to give talks or when I work in our summer camps.

On the positive side, I have tried to be more present, especially in the evenings, just to gab with confreres on my floor. Just sitting around, especially by the fireplace, has proved to be special. Also, I feel that I have grown closer to several members of my deanery, find myself able to share my struggles and fears with them, and somehow know that they care. I hope that they have found me a good listener. I do enjoy my times of serving lunch and supper, my work with the Refection and Guest Committees, as well as my

role as MC. While there have been many frustrations in working in Abbey liturgy, I am consoled by the gentleness and teasing of Abbot Jerome which has gotten me through some tough ceremonies.

Personal

This is going to be a "catch-all" category.

As I have admitted above, one of my major battles has been in the area of self-esteem, loving myself and feeling good about myself---who I am before God and my community. This past year I felt a lot like "Misfit Mike", because of my age, my previous experiences and the special program worked out for my priesthood studies. I entered this community at 35, and began priesthood studies at 42. I already have one MA in pastoral ministry, with 13 years of parish experience prior to entry into the community. Yet, somehow, it was like my previous studies and experience counted for nothing. St. John's is very much into academics, and as I have admitted, I am into people. How to bridge the two??? Eventually we were able to come up with something, but then, I didn't fit into a specific level in the seminary. Thus I found it difficult to establish relationships there. Somehow, I found myself better able to relate to the "lay folks" who were studying---well, I had been one of them for a lot longer than I had been either a monk or seminarian.

Then, there were dealings with my family. My folks, especially my mom, are so worried about my "first Mass". Add to that the fact that I am realizing that they are getting older and that my dad discovered he had throat cancer right before Easter...and I am 10 hours away---650 miles. With this struggle, there are many in the community who are going through the same thing, especially 2 monks my age whose dads recently died from cancer---much support.

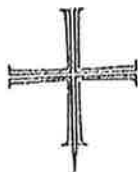
In all the hussle and bussle of abbey life + studies, it has been difficult

to give myself to prayer and reading (non school reading, that is !) It has caused some problems with weight, with trying to find time to exercise. Yes, i haven't been able to procrastinate like I had been---time management has gotten better, and I do know that I am a person that likes to be busy. Yet, I am better able to recognize my weaknesses, though not always able to work on them as soon as I should. Abbot has Jerome suggested a "refresher" session with the psychologist who works with community members---it has taken me 15 months to get up the courage to call for an appointment, and ^{now} happy that I have done so.

I also am looking forward, with some trepidation, to my Clinical Pastoral Experience Program this summer. From others who have participated in it I have heard it is a time of much personal searching and growth.

Though I see many struggles yet ahead and also as I move out of the Abbey and into the college dorms next Fall, I continue to realize that God is with me in all this. Too much has happened to have brought me where I am to convince me otherwise. Amen!

SAINT JOHN'S ABBEY



Dear Fr. [REDACTED]

I find Brother Michael's self-evaluation to be an honest reflection of himself; - he has taken the time necessary to "faire le point" regarding the foundational elements of what he considers to be major issues in his life. The text is permeated by a marked truthfulness, a quality which is to be lauded. Michael's own fears about his future are indeed very real, and they need to be looked at closer, but, with the gentle support and encouragement of his community, these issues can be resolved. He looks forward to the challenges which lie ahead, and I'm sure he recognizes areas in which he needs to be attentive. I sincerely believe that Michael is called to a rich and fruitful ministry - he is, after all, a 'people person'. Michael needs to be nurtured, he needs to feel needed, yet, his great love for prayer, and his willing acceptance of community life, will gradually allow him to 'drop' these needs, and focus more directly on Christ, the origin and goal of monastic life.

With every best wish,

I remain, sincerely yours,
[REDACTED]

COLLEGEVILLE, MINNESOTA 56321

May 7, 1992

To: [REDACTED] OSB

From:

Re: Monastic Priesthood Student Evaluation for Michael Bik, OSB

As I read Michael's self-evaluation I recognized the person I have come to know since September. Through common studies and time spent sharing life over coffee in the seminary lounge, I have found Michael much as his evaluation describes: academically knowledgeable, open to others, and growing through personal struggles one step at a time. I applaud and support Michael's self-awareness accompanied by the realization that growth and change are not immediate, at times, even needing an outside perspective to further development. He is at times overly hard on himself, but Michael isn't surprised when this is pointed out by others.

As a lay person experiencing academic theology for the first time, I have appreciated Michael's insights as a lay person, monk, and priesthood student; they have helped me to construct a bridge between my experiential/pastoral realities and the academic vision fostered in us at St. John's. Michael has been an incredible blessing to me this year, sharing his experience of monastic life with me as well as the eighth-graders in my religious education class, being a model in his dedication to his call to the monastic community and future ordination, and, most especially, the mutual support in the ups and downs the complexities of balancing academics, ministry, family, friends, etc, etc.

In my opinion, Michael is doing well on his journey toward ordination and I look forward to a continuation of our acquaintance.

Respectfully,

Graduate Student in Pastoral Ministry

OSB BIK_00097

Saint John's University

Collegeville, Minnesota 56321

612 : 363-2100

School of Theology

May 20, 1992

Dear Father [REDACTED]

I have been the teacher of Michael Birk for two semesters in graduate courses this year, which is probably why he chose me as a faculty evaluator in his progress toward the priesthood. He had an hour's visit about two weeks ago. Both in it and in his written self-evaluation, submitted previously, he was remarkably candid in his self-disclosure.

As to academic matters first, I find him to have the requisite intelligence and interest in learning to serve in priestly ministry. He is at least an adequate student and could be, I think, a first class one if he were not "busy about much serving." His is a divided life, at this point, as is the case with many seminary students, monastic, and diocesan. He does not seem to have a calling to the intellectual life — more likely, to become a secondary school educator or pastor. As a result, he does not have the drive to pursue scholarly questions deeply. He was, however, a sufficiently diligent student in both courses to earn a grade in the high B range.

Most of our discussion in the hour together was about his transition from lay to monastic life in his mid-thirties: his accommodation to the routine of postulancy, novitiate and professed life; getting along with men of a wide span of ages and variety of temperaments; and the mild tensions that set in with some of his confreres when he opted, or was chosen for advancement to the presbyteral order. I deduced that he could be impatient with some of his peers and had not yet learned not to show it. He is verbal to a fault but, at the same time, remarkably open. He agreed that the essence of common life was to be tolerant of the foibles of all and to go out to them in friendship, if they would have it, or at least try to keep the lines of communication open. Michael made clear that he realized all this and continued to "work at it."

Our most serious exchange was over his need for professional counseling, a matter that had been proposed to him by someone in the monastery (the abbot?) and on which he had begun. Even in our short visit I gathered that there were still some unresolved problems between him and his father — about which he did speak — and even more with his mother, about which he did not. They, evidently are "super-Catholics" but without enthusiasm for the single life he has chosen.

Michael confessed freely to a gregarious spirit, which is both a plus and a minus in his pursuit of a monastic vocation. When he told me he is to be a full profect next year I warned him sternly about disciplining himself sufficiently to guarantee time alone and in silence for study. A new president who is only semi-educated theologically is not needed by the Church at this time.

I have come to like this man more and more as the year progressed. He looks like someone who will be a good monk and priest if he can keep a good check-rein on himself with the Spirit's guidance.

Respectfully submitted,




May 21, 1992

Michael Bik and I met for approximately one hour to discuss his self-evaluation. I have shared with him my response to his paper. Overall, I feel that Michael will be an excellent monastic priest owing to his pastoral sensitivity and keen intellect. The one major problem I see is his lack of self-esteem - something that needs to be addressed immediately. Of course, that is only the root problem of many others including health, career and community life. Michael seems to be waiting for others to take control of the situation. With a renewed sense of self-esteem through professional help, I believe Michael would be in a much better position to minister to whatever congregation he finds himself assigned to - be that at St. John's or elsewhere.

Monastically, I believe Michael is solidly dedicated to prayer and community functions, however, his anxiety sometimes prompts him to absent himself from table and informal gatherings such as hautus and he doesn't feel good about that. Some progress on the self-esteem project will no doubt correct that situation.

All in all, Michael is a strong candidate. He takes his study seriously and seems to amaze even himself at what he's accomplished. His good liturgical sense will be a blessing for this community and good heartedness will make him a fine minister.

Sincerely,



OSB BIK_00099

**CERTIFICATE FOR
CLINICAL
PASTORAL EDUCATION**

*Be it known that, in accordance with the standards of the
ASSOCIATION FOR CLINICAL PASTORAL EDUCATION*

MICHAEL E. BIK
has satisfactorily completed
A SUMMER UNIT of CLINICAL PASTORAL EDUCATION
in a duly accredited program at
FAIRVIEW TWIN CITIES CPE CENTER, MINNEAPOLIS, MN
Credit is hereby awarded for ONE BASIC UNIT
within the period of JUNE 1 - AUGUST 14, 1992

Kathy Valland Administrator
Rev. Dr. Mary G. Pasco Supervisor

**Fairview Riverside
Medical Center**

A Division of Fairview

2450 Riverside Avenue
Minneapolis, MN 55454-1400
612-371-6000



ASSOCIATION FOR CLINICAL PASTORAL EDUCATION
CONFIDENTIAL STUDENT EVALUATION
Student: Brother Michael E. Bik, OSB
Supervisor: The Reverend Doctor Mary A. Sacco
Unit: Summer, 1992, Successfully Completed One Basic Unit

The Center and The Program

Fairview Riverside Medical Center is one of the largest, non-profit health care facilities in the Twin Cities. Located on the Mississippi River in downtown Minneapolis, it cherishes its Catholic and Lutheran roots in offering spiritually sensitive health care through a wide variety of services. Internationally affirmed orthopedic programs, sports medicine, chemical dependency and mental health treatment and special programs for seniors accompany general medical/surgical and emergency care.

The Department of Pastoral Care includes a full-time Director; seven full-time and four part-time Staff Chaplains; three full-time Residents; and several volunteers. The department members represent diverse religious traditions. The Chaplain Interns worked cooperatively with the Staff Chaplains in providing wholistic pastoral care for patients and hospital staff. During this quarter, the Interns were invited to participate in bi-monthly staff meetings and two continuing education seminars.

The eleven week CPE Intern Program began with a week of orientation. During this week the Interns and Staff Chaplains participated in a Commissioning Service followed by a social time. The Interns received their clinical assignments during the service. During this Unit each student was responsible for preparing five verbatims for group presentation; one theological verbatim for group presentation; three theological reflection papers for group presentation; weekly reflection notes for individual supervision; and responsibility for the planning and sermon for one Sunday worship service. As a group the students planned a didactic series which included reading materials, participating in discussion seminars, and experiential seminars related to co-dependency.

OSB BIK_00101

Introduction

Michael is a 43 year old, Roman Catholic seminarian. He has been a Benedictine Monk at St. John's Abbey for several years, and has recently decided to seek ordination as a priest. Michael's professional life, prior to his monastic life, was also serving his church, first as an elementary school teacher and then as a parish worker. Michael participated in this CPE program as a requirement of his Abbey. While participating in this program, Michael also was in counseling and met regularly with his therapist.

Michael's peers included: a 54 year old, divorced, Lutheran seminarian; a 25 year old Roman Catholic seminarian; a 25 year old, single, Lutheran seminarian; and, a 26 year old, single, Lutheran seminarian.

I. Michael As A Student

Michael's learning goals included: "to attempt to become at ease with ME; to learn to be more assertive within the group; and, to become more comfortable in new pastoral situations, learning to focus on others, drawing them out and enabling them." The overall focus of Michael's goals reflected his desire to grow in self-esteem.

Michael entered CPE with a positive attitude and an openness to use this experience to his advantage. He expressed his interest to be in this particular program because it had a female supervisor and because it was in an ecumenical setting. Michael asserted himself in relationship with his religious community in expressing his interest and desire to be in this program. Although Michael's attitude was positive and open throughout the unit, he did express and experience considerable anxiety within the context of the group and in his pastoral ministry assignment. His anxiety appeared to be generated out of his low self-esteem, and his fear of not being a "good" chaplain.

Initially, Michael's energy and focus was concentrated outside of this program. He was easily distracted with the energy and demands placed upon him in leaving the Abbey for the summer, and having to live in a local rectory with men from his community. His distraction was evident in his preoccupation with both his past history and future plans. This lasted for almost half of the unit, until he recognized how he wasn't engaging in the present context and his immediate relationships with his peers.

Michael was open to the feedback he received both in individual supervision and in relationship with his peers. He used the

program to discover, to experiment, and to explore new relational dynamics. He recognized how his fear puts up barriers in his self-awareness and in relating to both peers and patients. It appeared that Michael was at times thrown off guard by the spontaneity of the moment. He often appeared to be prepared for negative feedback, this may be more related to his low self-esteem and internal critic. Receiving positive feedback seemed to be somewhat unfamiliar, which often left Michael without words in response.

II. Michael As A Minister

Michael was assigned to an Oncology Unit. His clinical assignment was unique in that it included a team ministry approach. Michael was expected to participate in weekly patient care meetings with interdisciplinary members. Along with his clinical assignment, Michael was expected to be on-call at least once per week, including at least one Saturday and one Sunday. He was expected to prepare at least one ecumenical Sunday worship service and to prepare a sermon for that service. Michael was asked to provide a Roman Catholic communion service for the Rehabilitation Center. He volunteered to do two of these services during the summer.

Michael's love for worship and ritual are strengths he brings into his ministry. However, in his pastoral care he tended to rely upon ritual more out of his need for security. Initially, Michael was inclined to visit Roman Catholic patients. He appeared to avoid interactions with people of other traditions or of no faith background. Michael had some self-imposed limitations in his pastoral ministry. He found it difficult to work with men his own age, and with female patients who were suffering from what he called "female illnesses." Gradually, Michael grew in self-confidence which began to impact his ministry and helped bridge his perceived limitations.

Michael became less reliant upon Roman Catholic ritual and began to relate to patients on a more interpersonal level. He demonstrated his growth in presenting a verbatim in which he engaged a woman who had breast cancer. With this woman Michael demonstrated his ability to remain with the patient and not his agenda. He was sensitive and caring, risking to ask and to talk about what he once considered taboo. With a male Lutheran patient, Michael was challenged to move beyond his somewhat narrow focus and to think ecumenically. This man gifted Michael with his challenge, "Mike. Mike. Mike. That doesn't matter. Catholic, Lutheran, Jew. We're all the same. It's how we live our life that matters, not really what we believe." Perhaps Michael's self-understanding both as a person and as a pastor was most deeply touched by a male patient close to Michael's age. Michael's pastoral relationship with this man excited a marvelous theological reflection in which Michael

discovered the mystery and miracle of "God with us always and everywhere, not to be figured out or explained, but to be celebrated in the 'here and now' of our daily lives." Most profoundly, Michael learned from this patient relationship that "God is in me, and more than that God is powerfully in me."

Theologically, Michael began to explore the deeper aspect of ritual and sacrament. He came to see Sacrament in the ordinary sacraments of life - of God visible and manifest in the signs of human life and human relatedness for the purpose of giving grace, for the purpose of salvation. It was exciting to participate in Michael's unfolding theologically, pastorally, and personally.

Michael's work with his clinical partner was somewhat challenging for him. He was assigned to work with [redacted] who also was head of the Department of Pastoral Care. Michael frequently deferred to [redacted] authority and experience, while fearing judgment of [redacted]. As Michael looked at his authority issues in his therapy, he began to see how his male internal critic was influencing his relationship with [redacted]. Although Michael did not choose to share his learning experience with [redacted] he did begin to engage [redacted] in a more collegial relationship in their work together.

Initially, Michael related to the interdisciplinary team as an outsider or an intruder. He was often invisible while on the unit, not seeking opportunities to engage the staff concerning patient needs and concerns. Although Michael made an effort to become more involved and present in his staff relationships, he reported seeing the need for this to be more from a "hospital politics" perspective. Hopefully, Michael will come to see the value of his pastoral assessments in the overall care of patients and the need for mutual accountability in professional relationships.

III. Michael In Relationship With His Peers

Initially, Michael's relationship with his peers was strongly influenced by his external preoccupations. However, these relationships proved to be very significant in his learning process. Michael asked his peers for feedback concerning his limited or lack of emotional presence in the group sessions. His peers shared their experience of Michael's emotional distance. Michael met this challenge and made efforts to be more emotionally available. Michael began to use the group for feedback, support, and confrontation. He became more present in the moment and was less preoccupied with storytelling.

Perhaps two of Michael's peer relationships were of most significance in his learning process. In his relationship with [redacted]

██████████, he learned how to identify and to be empathic in spite of not knowing or having exactly the same experience. Michael began to recognize and to experience his own feelings of loss and grief which allowed him to experience compassion for ██████████. From this relationship, Michael was able to use what he learned in his pastoral care.

In relationship with ██████████, Michael learned how his unresolved issues with his brother excited his needs and his desire to want a younger brother in relationship with ██████████. ██████████ age and his unusual silence left Michael wanting. However, Michael also gifted ██████████ in being the only one in the group to directly confront ██████████ withholding posture by telling him, "I want more from you." Once Michael recognized that he wanted ██████████ to be the younger brother, he stopped relating cautiously in that relationship and expected more from ██████████ participation in the group.

Michael's relationship with his three female peers introduced him to significant ecumenical and ecclesiastical growth. This was the first time Michael was in an ecumenical learning environment. Initially, Michael feared that his peers would treat him differently because of his age and because he was a monk. To his surprise, the Lutheran women didn't relate to his monastic lifestyle as he expected. He thought that there might be preferential treatment. However, the women didn't know anything about Roman Catholic piety. They expressed interest and curiosity in Michael's lifestyle and religious expression. He engaged his peers in frequent conversations about monastic life and invited the group to visit his Abbey. Michael delighted in the acceptance he experienced first as a person, Michael, and then as a monk. Michael also learned about women in ministry. He came to deeply value the ministry and integrity of his female peers.

IV. Michael In Relationship With His Supervisor

Initially, Michael came to individual supervision expressing preoccupation with his Abbey life, and with his future plans. With some effort on my part, Michael began to be more self-focused and clinically focused, being less preoccupied with external distractions. At times Michael asked me to evaluate his efforts, and particularly his weekly reflection notes. "Am I doing this right and/or good" voiced some of his concerns. Although Michael grew in confidence in trusting his own self-evaluation and assessments, he appeared to put more weight on my observations and assessments of his process.

Michael noted that he felt different in relationship with me than with male authority figures. This excited his energy both in CPE and in therapy to look at his relationship with his father. He

recognized how he personified his inner critic as a monk - a Franciscan Monk, his father is a lay Franciscan. Michael began to explore how he relates to male authority figures as he relates to his father. Although the difference Michael experienced excited much of his learning related to male authority figures, it would serve him well to explore his relationship with female authority figures.

Michael tended to idealize me and our relationship. He ascribed to me considerable power, often crediting me for his learning. Although Michael reported feeling somewhat "surprised" by my directness, he never expressed any anger or set any limits in our relationship. Michael may not have been fully aware of his feelings of anger or frustration in our relationship. However, I think he may have experienced these feelings nonetheless. I hope he will follow through on his plan to seek out a female spiritual director. Perhaps in this relationship he will begin to explore female authority issues.

V. Conclusion and Growing Edges

Michael used this CPE Unit to work on his issues of self-esteem and pastoral identity. He began to discover his intrinsic worth as a human being created in the image of God. This area of personal and pastoral growth remains an on-going growing edge. I support Michael's plans to remain in therapy as he continues to work on this area, and related family of origin issues. A pastoral challenge for Michael may be related to his reliance on sacramental ritual for security. Hopefully, he will continue expanding his understanding and focus of pastoral ministry as he prepares for ordination. Interpersonally, Michael will be served well if he continues to engage in relationships in which he may experience the fullness of mutual self-expression and disclosure. He began to experience this in his peer relationships. Hopefully he will take this learning back to his interpersonal relationships in his religious community. One last comment regarding Michael's personal growth. It may serve him well to explore his feelings of anger, particularly related to grief and loss.

It was a pleasure working with Michael during this CPE Unit. I pray his ministry and his future personal development will be greatly blessed.

Michael has successfully completed One Basic Unit of Clinical
Pastoral Education.

Rw. Mary A. Sacco
The Reverend Dr. Mary A. Sacco, D.Min.
Supervisor/Chaplain
Fairview Riverside Medical Center

Rev Clyde Burmeister
The Reverend Clyde Burmeister
Training Supervisor
Rochester Methodist Hospital

Br Michael O.E. Bik OSB
Brother Michael Bik
St. John's Abbey
Collegeville, Minnesota 56321

SAINT JOHN'S SEMINARY
COLLEGEVILLE, MINNESOTA 56321

October 30, 1992

Reverend Jonathan Lican, OSB
Prior, St. John's Abbey
Collegeville, Minnesota 56321

Dear Prior Jonathan

In compliance with Canon 1036 of The 1983 Code of Canon Law, I am petitioning for the Sacrament of Diaconate. I have received the ministries of lector and acolyte. I have diligently considered the matter before God and I declare that I am impelled by no compulsion or force of fear to receive this order. I voluntarily desire it and wish to receive it of my own free will, since I believe and feel that I am truly called by God.

I am fully aware of all the obligations that I shall contract in the reception of this order, which I freely wish to receive, and I sincerely and sincerely intend to observe them diligently throughout the whole course of my life.

I acknowledge especially that I clearly understand what the obligation of celibacy means, and I bind myself to fulfill it freely and to observe it in its entirety to the last day of my life, with the help of God.

I sincerely promise that I shall obey willingly all commands of my superiors and whatever ecclesiastical discipline requires of me, according to the norms of the Canon, and I am fully prepared to give at any time of my life both in word and in deed, to that from the reception of so great an office I may merit to be regarded by God.

Sincerely in Christ,

Br. Michael Edward Birk OSB

OATH OF FIDELITY ON ASSUMING AN
OFFICE TO BE EXERCISED
IN THE NAME OF THE CHURCH

I, Michael Edward BIK OSB, in assuming the office of
Deacon, promise that I shall always
preserve communion with the Catholic Church.

I shall carry out with the greatest care and fidelity the
duties incumbent on me toward both the universal Church and the
the particular Church in which, according to the provisions of
the law, I have been called to exercise my service.

In fulfilling the charge entrusted to me in the name of the
Church, I shall hold fast to the deposit of faith in its
entirety, I shall faithfully hand it on and explain it, and I
shall avoid any teachings opposed to that faith.

I shall follow and foster the common discipline of the whole
Church and I shall observe all ecclesiastical laws, especially
those which are contained in the Code of Canon Law.

In Christian obedience I shall unite myself with what is
declared by the bishops as authentic doctors and teachers of the
faith or established by them as those responsible for the
governance of the Church; I shall also faithfully assist the
diocesan bishops, in order that the apostolic activity exercised
in the name and by mandate of the Church may be carried out in
the communion of the same Church.

So help me God, and God's holy Gospels, on which I place my
hand.

Br Michael Edward BIK OSB
Signature

11-3-92
Date

Witness: Matthew Kelly
Rector

PROFESSION OF FAITH

I, Michael Edward BIK OSB, with firm faith believe and profess everything that is contained in the symbol of faith, namely:

I believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. I believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. Through him all things were made. For us men and for our salvation he came down from heaven: By the power of the Holy Spirit he was born of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered, died and was buried. On the third day he rose again in fulfillment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. I believe in one, holy, catholic and apostolic Church. I acknowledge one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

With firm faith I also believe as well everything contained in God's word, written or handed down in tradition and proposed by the Church, whether by way of solemn judgment or through the ordinary and universal magisterium, as divinely revealed and calling for faith.

I also firmly accept and hold each and every thing that is proposed definitively by the same Church regarding teaching on faith and morals.

Moreover, I adhere with religious submission of will and intellect to the teachings which either the Roman Pontiff or the college of bishops enunciate when they exercise the authentic magisterium, even if they proclaim those teachings by an act that is not definite.

Michael Edward BIK OSB
Signature

11-3-92
Date

Witness: Matthew Kelly
Rector



JEROME HANUS, OSB

By the Providence of God and Favor of the Apostolic See

BISHOP OF SAINT CLOUD

By this letter I announce and testify that

MICHAEL BIK, O.S.B.

was ordained to the order of

DEACON

on the 12th of December, 1992

at St. John's Abbey Church, Collegeville, Minnesota

Given at St. Cloud, Minnesota on this 29th day of December

in the year of Our Lord 1992.

Jerome Hanus OSB
Bishop of Saint Cloud

TOTAL RENUNCIATION OF
PROPERTY FOR SOLEMNLY PROFESSED

This Transfer and Total Renunciation of Property, between Michael Edward Birk, known in monastic life as Michael Birk OSB. ("Transferor") and Saint John's Abbey, Collegeville, Minnesota, a/k/a/ The Order of Saint Benedict, ("Transferee"),
WITNESSES THAT:

Recitals

1. Transferor is a solemnly professed member of Saint John's Abbey, Collegeville, Minnesota.
2. Transferor desires to comply with the law of the Roman Catholic Church as it currently exists and to execute necessary documents to evidence his desires respecting remuneration and ownership of real or personal property;
3. Transferor intends to vest the entire right, title, and interest including any beneficial use and enjoyment of all property now owned or after acquired by Transferor in Transferee while Transferor is a solemnly professed member of Transferee; and
4. Transferor intends to waive any claim, including, but not limited to, claims for compensation of any nature for services performed for or time devoted to Transferee during Transferor's membership therein.

NOW THEREFORE, in consideration of the laws of the Roman Catholic Church and of the benefits accruing to Transferor as a solemnly professed member of Transferee including benefits which will accrue to Transferor if he terminates such membership, Transferor and Transferee agree as follows:

A. Transferor hereby assigns and agrees to take any steps necessary to transfer all right, title, and interest to all property of any nature which he currently possesses or in which he has any interest to Transferee;

B. Transferor hereby transfers all right, title, and interest to Transferee, all property and the income from and use thereof which he acquires at any time in the future while he is a solemnly professed member of Transferee;

C. Transferee shall enjoy and Transferor shall make no claim to any interest in, or benefit from the property transferred hereunder.

D. Transferor shall make no claim or demand of any nature directly or indirectly, including, but not limited to a claim for wages, compensation, remuneration, reward for time devoted to or services performed for Transferee; and

E. In the event that Transferor's membership with Transferee is terminated voluntarily or otherwise upon Transferor's death, Transferee shall have no obligation to return any property transferred hereunder or the value or use thereof and shall retain all right, title, and interest to all property transferred and any income earned thereon;

F. Transferor and Transferee agree that this Total

Renunciation of Property supersedes any earlier document addressing the issues addressed herein.

Should any clause or paragraph of this Total Renunciation of Property be unenforceable or invalid for any reason such unenforceable or invalidity shall not affect the enforceability or validity of the remainder of this Agreement.

IN WITNESS THEREOF, the parties hereto have duly entered into and executed this Total Renunciation of Property for Solemnly Professed this 7 day of March, 1993.

TRANSFEROR

Michael Edward Birk OSB

Printed:

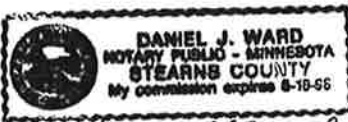
Michael Edward Birk OSB

SAINT JOHN'S ABBEY
COLLEGEVILLE, MINNESOTA, TRANSFEREE

By: _____

Printed: _____

Title: _____



March 7, 1993
Daniel J. Ward

SAINT JOHN'S ABBEY

Nov 27

Abbot Timothy -

Here's my CPE evaluation that Abbot Jerome never got to see & discuss with me - As my note to him indicates, I hope you will respect the confidentiality of the material. I have been continuing with sessions with Fr. Steve Vincent & have made appointments with him through Christmas.

I know you have much to do these days, but I am ~~hoping~~ hoping to be able to talk with you about the evaluation as well as my concerns and a few requests/hopes/dreams about my future within the community & within the Church!

Devotedly -

Michael SR



COLLEGEVILLE, MINNESOTA 56321

SAINT JOHN'S ABBEY

Sept 9

Abbot Jerome:

The CPE evaluation arrived from the hospital so I'm including it with a copy of my own evaluation as well as the evaluations written by my peers at mid unit and at the end of the summer.

It is my understanding that these will not be shared with anyone without my permission. I will submit copies to Fr. Bob Pierson osb and to Dr. Steven Vincent who I have been seeing for therapy at your request. As I mentioned, when you return from Europe, I'd like to get together to discuss the evaluations as well as what options are available after ordination next Spring.

M. Pierson osb



COLLEGEVILLE, MINNESOTA 56321

Michael E. Bik OSB
Final Evaluation
Clinical Pastoral Education
Riverside Medical Center, Mpls.
June 1 - August 14, 1992
Rev Mary Sacco, Supervisor

PROLOGUE

"The Lord is my shepherd, I shall not want;
...He leads me besides still waters."
-Ps 23:1-2

Upon arriving at Riverside on June 1st, it was quite noticeable that this was a building undergoing a major transition, a transition, as we were to learn in Hospital Orientation, caused by the merger of two, well-established medical care facilities, one Roman Catholic--St. Mary's--one Lutheran--Fairview Riverside. Daily as we walked the halls we saw signs of reconstruction: old names replaced by new ones, a new logo, walls being refurbished with fresh paint and new wallpaper. While at times it could seem a bit depressing, esp walking through 3rd floor surgery section, yet somehow there seemed to be new life happening within the old physical plant of the newly formed corporation. Somehow in reflecting upon my experiences here these past 10½ weeks, I find that all quite symbolic for my life, and it is in that spirit, that I write this final evaluation.

I. ATTITUDES & GOALS

A. Initial Attitudes:

I have been aware of the CPE Program for quite some time. I have had friends and confreres over the years participate in such programs primarily as preparation for ordained ministry within the Roman Catholic Church. What I heard from them were primarily the horror stories of dealing with unreasonable supervisors, crabby patients and in-the-middle-of-the-night emergencies. But there were also stories about good patient experiences and experiences of growth and self-discovery. When I approached our Abbot Jerome about my being ordained, I knew that it would require of me to spend a summer away from the Abbey participating in such a program myself.

Based on things I had heard, I began to be filled with many questions. I had met my supervisor-to-be in November, and her attitude had been so positive and inviting that I didn't think our relationship would be a problem. However, I did wonder about my fellow CPE-ers. What would they be like? Would there be a mix of male and female? Would they all be Catholic? How would we get along? How much involvement in hospital life would be expected? What area of the hospital would I be assigned to work in? How would I do? Could I handle tough situations of dying and death?

I have always had the usual "fear of the unknown" at the beginning of a new experience. What compounded the anxiety was not only did I have a new type of program to experience, but a new type of living arrangement in an

environment that was new as well. I was living in one of the Abbey parish rectories with three men with whom I had never shared community life in a small group before. I was surrounded by "newness". The comfortableness of old surroundings and people were gone. Not only was I concerned about performance at the hospital, but also at St. Bernard's. I wondered how living away from the monastic cloister would affect my calling as a monk called to follow the ancient Rule of Benedict of Nursia.

Then add to this the fact that my dad had been diagnosed with a cancerous growth on the vocal cords, and while the growth had been removed, he still had to undergo weeks of radiation therapy. I was not able to be there with him and Mom. I had to rely on the telephone. I felt helpless. There was lots of stuff going on inside me, all sorts of fears keeping me on guard. I was also dealing with a clinical psychologist back in St. Cloud, who, under orders from the Abbot, was helping me come to grips with my poor self image and low self esteem.

B. Goals:

1. personal: To attempt to become "at ease" with ME, accepting & realizing the gifts and talents that I do possess, and come to grips with the weaknesses in a positive and growth-filled manner.

Assessment: While all three of my goals stem from my self-esteem problem, I felt that the place to begin was to name that issue/problem as a goal to be tackled for the summer, "put the elephant on the table" of my life, so to speak. I found that at first it took Mary's comments to me during group to help me focus on the positive comments that were made to me by my peers and herself. I had always focused on the negative. Along with a suggestion from my therapist, I began to be esp attuned for positive comments and situations in which I felt especially good. One major one was Jan's reaction to my preaching in the Rehab chapel. I would come out of visits that were positive, and would sit down and do the "self-talk" thing: Good visit--Good, Michael--Good visit--Good Michael!

The negative comments were not as numerous. In general, I found the working atmosphere more positive than I had been used to. The only comment that I found taking very personally was when the charge nurse on 11A made a comment about the need for a full time chaplain. I felt that she was not satisfied with my presence and work on the unit. I had to process this with Mary in I.S. to come to some behaviours--such as charting, making quick visits, making it a point to stop by the nurses station, giving more patients to Chuck, etc., to alleviate the chaplain's presence on the floor. But also through I.S. I was able to finally name the "inner critic". I also have found myself spending time analyzing group time to listen to the comments of me peers in an attempt to hear their comments as growthful and not hurtful.

2. inter-personal: To learn to be more assertive within the group, and also to learn how to be more comfortable expressing self.

Assessment: As I think back through the quarter, I see this goal as being the most "realized" of the three. It took [redacted] pointing out to me how I really wasn't intouch with the group, that I was above what was happening within the group process. No one had ever challenged me before that. It also took the "out-of-group" experience of me getting angry that day when [redacted] was not here, to point me in the right direction.

I do not think that I will ever forget the looks on their faces, when I "lost it" and got angry at what I was feeling about my confreres at the Abbey at that moment. It broke the dam. I found that I was able to better engaged each of them, was able to speak up with conviction. I remember challenging [redacted] to share with us her encounter with the man in Rehab, not to embarrass her, but to learn from the situation. I could say it without being critical of [redacted] or sarcastic.

I do realize also, that I do need to think more before I do speak. At times when I get excited I can still "babble" or be unclear. I am not always sure when this is happening, and I need others to help me as well as for me to be able to learn to read the "unspoken" body language of my audience.

3. pastoral: To become more comfortable in new pastoral situations, putting aside the fears of "newness", learning how to focus on others, drawing them out and enabling them.

Assessment: In reflecting on this goal, I can name the fact that this "newness" of which I spoke is really the fear of "not being a good chaplain", of not doing a good job, of somehow, failing in the situation and thus contributing to the poor self image of not being a good person. It goes back to goal #1.

Because of this goal, I "hid" within the sacramental safeness of the rituals of the Roman Catholic sacraments, especially the Eucharist and the Sacrament of the Sick. I tended to be more "fearful" of Protestants, and even worse, those with no religious affiliation--after all, What would I say??? My first visit was to a Catholic woman, [redacted] I did go in with my sacramental agenda, to check on her receiving Communion. Yet I found that I was able to carry on a conversation about other things. From my verbatim with [redacted] who was in for a tumor on the brain, I learned that I needed to focus on being present to the patient, to really listen to what was said, what was being asked of me indirectly: Recall I had missed the boat when I did not follow up on her son's dealing with her cancer, but rather suggested support groups and then turned the conversation to where she lived. After that I found myself listening more. *with patients & peers.*

Yet I find myself still experiencing the initial fears of entry into a patient's room. Referrals make it so much easier. I suspect that comes from the incompleteness of dealing with the self-esteem stuff, yet I feel that I have at least become more aware of this fear and thus have become more able to deal with it. I think there is also some change in this due to a change in my seeing the role of a chaplain as limited to sacramental minister but rather as Sacrament of the Presence of Christ. This will be an on-going goal, along with #1 to be especially as I re-enter life at the Abbey and take on a new role as Faculty Resident within the College and then in December as an ordained transitional Deacon. Both of these will provide new experiences of ministry for me.

C. Clearest Learning Incident:

The Clinical Pastoral Education Program is required by my Abbot as preparation for ordination to the priesthood. I assume it is because it is to help the individual look at himself so so as to be able to be a more effective minister of Word & Sacrament. For me, one of the clearest incidents of learning came on Father's Day, June 21, 1992. I had preached the sermon and led the service that morning. In my prayers that morning I asked the Lord that no one die in the hospital that day. Yet that was not to happen. In mid afternoon I was called by the nursing supervisor to the E.R. A 36 year old woman had been brought in with cardiac arrest and had died. The mother was here now, and was in a state of shock. Could I come down and be with her? All the way down from 421 to the E.R. my thoughts were on "What do I say?" I found the supervisor, she explained the situation, and then led me into a waiting room where the mother had been taken while her daughter's body was being "cleaned up." At first the mother resisted my presence. A part of me wanted to run out of that room and as far away from the hospital as I could get. Then I simply grabbed a chair, sat myself next to the mother, and put my arms around her sobbing body. She let forth a rush of emotion and tears, crying "Why?" I held her closer, and repeated over and over to her, "I have no answers, but I'm here to be with you." When she was a bit calmer, I helped her dial her family, but she was too distraught to talk, so I did it for her. I felt the nursing supervisor's presence behind me, a grateful presence. I walked with the woman to view her daughter's body, and just to sit with her in her grief. The questions were more numerous, the tears flowed, and I simply held her. At one point I said the Catholic prayers for the dead, and finally after a long period of silence, the woman asked if we could pray the "Lord's Prayer. I stayed with her til her father came, and I received her blessing of thanks as she got into his car. Father's Day will never be the same.

I learned that I could put aside my fears---I could minister in spite of my fears because I was not alone. The nursing supervisor symbolized God's presence which was with me. Personally, I saw myself as having "what it takes" to be there for one in pain. I was of value to the mother and to the nursing staff of the hospital. I could do it. As a result, I could act in a professional way, as a member of a health services team---or of any team in ministry. There is an inner resourcefulness that comes to the fore, and has many times after this day, to reassure me of my ability to be minister of Word and Presence. What I also learned is that I do not do it alone. As stated before, the nursing supervisor, with her gentle voice, her gentle touch on my shoulder when I was sitting with the woman, assured me that God is right there---be it in the E.R., in a meeting, at the altar, wherever. As the song says, "Be not afraid. I go before you always..."

II. RELATIONSHIPS

A. With Patients:

My understanding of the word "chaplain", in the traditional Roman Catholic sense, was as one who brought the sacraments, primarily Reconciliation, Eucharist and Anointing of the Sick, to the hospitalized person. My only experience with hospitals had been at age 16 with a ruptured appendix, and several occasions when my dad had to be hospitalized for hernia surgery. The priest came to bring you Communion in the morning (very early!!!), and occasionally a little old Sister would stop in to see how you were doing. So, I came here thinking that even though I wasn't ordained a priest yet, I was to be primarily one who made sure the sacraments got "brought" to the sick. I wasn't sure how you were to be a chaplain for Protestants, and even less sure how to be that for Jewish folks.

I have come to understand that chaplains are still bringers of sacraments, but it is not sacraments as things, but rather Sacrament as Person. As chaplain, I bring God in my personhood when I go and see a patient. I don't have to do anything, but rather just be, something that I still struggle with. As mentioned before, my first visit was to take care of someone's sacramental needs, yet it evolved into "just visiting", speaking words of care, and experiencing her warm smile and her acceptance of my hand on hers. I have found in recent weeks that the person's religion doesn't get brought up by me, but more by them, especially when they read my nametag and see the "Brother." I did not experience any patient who did not wish to see me because I was Roman Catholic or a member of a religious community. If anything, I'd get comments like "well, it doesn't really matter anyhow. It's how you live your life that's important. Not your church affiliation."

The other thing that I found was how often the chaplain gets ministered to by the patient---it's a 2 way ministry. You come to bring care and often times you leave feeling better than when you entered the room. This is brought about either through a smile such as I experienced from [REDACTED]---I can still feel her eyes; or the receptive hand of a 54 year old man like [REDACTED]. What I learned from these patients was that I had to be just me when I entered their rooms. They did not really care if I was a religious, or Roman Catholic. It was that I was a person that cared. Saying that I realize that I did not always make any headway, such as with my 16 year old leukemia. I also still find myself having to at times "suck-in-the-gut-and-plunge-into-the-room"---entry is still a problem as I still question my self, but I feel I no longer always need to know the patient's diagnosis before entering a room or even the age. It is not what I bring or what I do that will be important--it is who I am that matters. There have been enough experiences with patients and their families that tell me that I can just BE and it is enough!

B. With Hospital Staff

As I write this I am remembering my first Patient Care meeting on 11A. I sat there in utter overwhelmment as the charge nurse, [REDACTED], went through patient after patient, discussing the diagnosis, and getting feedback from OT, PT, Speech and the dietician as well as the Social Worker. What floored me was [REDACTED] input, how he was able to add so much and how his opinion was respected. I could barely understand all the medical jargon, How could I ever get into this discussion?

Yet, in time, I found myself able to let down my guard. For the most part, I would be the only male in these P.C. meetings and often times, when the discussion centered on "women's stuff", one of the group would turn to me, teasingly, for a comment. I'd usually blush. Then we'd all laugh. I found that I was able to learn enough to enter into the discussions, that was input was valuable. I also found myself speaking to the nursing staff when I'd bump into them as I patrolled the halls. I did ask [redacted] once that if she knew of something specific to please let me know, that I wasn't always able to see everyone everyday.

I mentioned this once in supervision and [redacted] said that I was probably the "ghost chaplain" of 11A, "afraid of being seen." Right on, [redacted]!!! I did not see my role---or my person, really, important on the floor. I then made it a point to be seen, especially at the nursing station. I would run into [redacted] from the Social Services dept. We'd talk about patients. Or I'd see [redacted] from Hospice. The nurses got used to seeing me around, and as happened, would ask me to go in and quiet down an unruly patient. The time [redacted] asked me to step in because the guy was driving them all nuts, I thought I'd wind up hitting the patient to calm him down, but strong words were better medicine than a strong fist. I have come to see how medical healing and spiritual healing need to work together and thus the bringers of such healing must work together as adversaries. I have come to see the folks at 11 A as needy also. There was the time [redacted] broke down and cried, letting me into her world beyond the confines of the hospital. I am to the point now where I will visit with the Staff like the patients, and I've even gotten over gruff [redacted] appearance as he "stands guard" over the charts and say to him, "Good afternoon, [redacted]. Got anything I should be aware of?"

In turn, I have felt the nurses reach out to me as well. [redacted] esp on 11 A seemed to be in touch with my newness and my fears. She often times would visit with me in the halls of 11A, asking how the day was going. Then there have been the nurses when I've been called in on a death or in E.R. who would guide me along as to "what comes next." This was especially true when on Father's Day I was called because a 36 yr old woman had been brought in with a C Arrest, had now died, and her mother was there. The nurses were there with me as well as the mother. They respected my role as chaplain, affirmed it, especially in front of the mother, yet realizing I was new at all that was happening, provided the input I needed to be "effective."

C. With Peers:

As I stated initially, one of my fears about CPE centered around who I'd be --"stuck with", as I had heard about other situations. That first morning as I sat in the Orientation lecture, I found myself scanning the room as to which of these folks would be apart of my "Summer of '92". After sitting eating lunch alone that day, and scanning the noisy overcrowded cafeteria, I spotted a "procession" winding it's way through the table, it red-headed leader chanting(?) "Paging Michael Bik", and all that went through my head was, "Oh, God, what am I in for with this bunch?" I really never expected us to "gel" as we have, especially when I discovered in our first session---and remember the couch????!!! that it would be 2 Catholic men and 3 Lutheran women.

With [redacted] I have felt the experience of one who has been called to "ordained ministry" as a second career. I know I said that at mid unit, but I have continued to experience her and her engage her as such. Her presence has reassured me that I do not walk the path alone. Again, as I have said earlier, I have felt the most comfortable in challenging her, maybe because I was feeling that I was challenging myself to realize the gifts, the talents, the life-situations, that stand before me as resource for future ministry, and not as hindrance. I felt myself getting angry at [redacted] when I would hear her speak of time lost, because a part of me says that also... "if only I had entered at 22, then..." Yet it has also been through engaging her that I have come to see some of my talents and gifts. This has especially been true in presiding and preaching. She affirmed me in both those roles, which I know are key to ordained priesthood, especially within my monastic community. And in doing so, I was also able to share in [redacted] work in Rehab. Being with her on those Thursdays, opened a door to allow us to share deeply as to her dealings with the Staff and patients there. It was because of these experiences that I felt I needed to challenge her to bring the case of the male psychiatric patient that she was handling to group. I felt good about the discussion that took place, how we all were able to share in that discussion.

I also felt that I could engage [redacted] because of the loss that she had experienced in the death of her son, [redacted]. My loss was that of a brother, [redacted] and a friend, [redacted]. But in her sharing of her loss, I became not only in touch with mine, but also with how my mother must still grieve for the loss of her dead son, but also the grief that still must be hers from all of her miscarriages. I could hear [redacted] grow strong as she shared her story of loss and tears, and I saw how I too can learn and grow strong from my loss, my tears.

[redacted]:
[redacted] taught me that you can be a scholar and a chaplain as well. The two are not mutually exclusive. [redacted] was the first to challenge me in my first verbatim, asking if I could not have stated my question in a more positive way, than in the negative: "And she didn't bring you Communion?" (my original statement). At first I thought, "Oh, no, we have an intellectual in the group!" This got reinforced in our conversations about Lutheran vs Catholic. What [redacted] forced me to do was to reexamine what I actually did believe as a Catholic minister of the Gospel. She also proved that 2 people can come from 2 different faith traditions and could still become friends. I didn't have to compromise my beliefs nor she hers. So, there was engagement on the "academic plane", but it didn't stay there. I also sensed within [redacted] a little girl wanting to get out and play, and I felt a little boy in me wanting to do the same. Around her then, I felt engaged as the "children" within us could be playful, without damaging the professionalism that the CPE Program required nor the dynamic of the total group. In other words, we could go swinging on the park swings at noon, but yet challenge each other in group or discuss the situation on 11A & 12 A. There is another level that I have engaged [redacted] in outside the group dynamic, and that of as "older" friend. [redacted] shared with me some of the struggles she was having in several relationships. She gave me permission to enter into her struggle, asked for my advice, and respected my opinion. For that I felt honored.

I will always remember [redacted] as that "red-headed" procession leader. Maybe just as Charlie Brown had his red headed little girl counterpart to teach him how to feel, maybe that's what I could not name back at mid-units when I said that sensed a bond between us. It was in my not really being able to feel her pain when she had shared her story that led [redacted] to challenge my not being part of the group. I could not really feel her pain til I realized that I could not feel her pain, and that, yes, I too, have suffered loss---not the SAME loss, but a loss nonetheless. We have shared in common struggles of weight, and of mothers.

The other area in which we engaged was over my monastic life. She was the inquisitive one who always had the questions. She was funny in her asking, yet never with an intent to hurt or harm, but of really wanting to know. It was because of her inquisitiveness that I felt comfortableness of inviting the group to the Abbey, felt comfortable in sharing a life that was important to me. I did it because of [redacted] acceptance of me as person first, As Michael, and then as Michael the Monk. When I first came to CPE I had not intended in being known as BROTHER Michael because of the image that some people have of Religious (No'. I'm not really like Whoopi in "Sister Act") as well as the bad press male Religious have received lately. This became reinforced when I heard that I would be working with Lutheran women. But the word "Brother" was on the name tag---the "cat was out of the bag"...the "elephant was on the table." Through engaging [redacted] this way I felt more comfortable about my religious vocation, that being "Brother" was very important to me, not because it was something that I was, but someone that I could become.

From all three of the Lutheran women I have grown in an appreciation of my faith tradition, while learning to respect the faith tradition of others. I have also learned what it means to work with other women professional in ministry. While I have worked on a parish staff with women, that has been over 10 years ago, and much has changed within the Church and within society. Working with [redacted] and [redacted] as co-pastors of this "parish" reinforced my abilities to get along with others in a professional setting, to share situations and experiences not only to better the "pastoral situation--the life of the parish", but to work for the mutual growth of the members of the pastoral team. This is not to negate [redacted] from this, but I feel that for me, having lived in a male community for almost 8 years---a closed environment---having the theological as well as the gender differences made the CPE program a much richer experience.

Though I shared in my mid unit that while I may have voiced not wanting to treat [redacted] as younger brother, I feel that through I.S. I have discovered that I think that this has been part of the problem with engaging him as I would have liked. This became most clear in the didactic when we did the "drawing conversations", and he and I had come to a standstill. I felt that the caretaker in me was protecting him, and there was also the fear that I did not want to lose this relationship like I felt that I had failed with my brother and my novitiate classmate. I was silent for the "open" following the didactic, but finally had to challenge [redacted]---and it felt so good, because another dam broke inside me. I could challenge a person of my own gender---not just folks like [redacted]! There has been a lot more engaging of [redacted] since then, and especially when I could hear in his struggles with his Mom, my own mirrored,

As much as I have teased [redacted] about "still waters run deep", I need to remind myself that I can only find out how deep by putting aside my fears and my caretaking to challenge the depths of an individual. I did allow [redacted] to remain silent, more out of my need than his, and while I must learn how to judge the silence of a person, I also have learned that I must be ready to feel the loss of not fully being able to enter into a relationship because I have allowed the silence to continue.

D. Supervisor:

At mid unit I said that I was struggling with my relationship with [redacted], because I did not fully understand what "supervisor" meant. Yet I am able to say that what I was experiencing was a change in the way I related to an authority figure because [redacted] is a woman. Now before I'm hauled into court for sexual harrasment, let me explain. In I.S. we were dealing with the issue of authority, and how I relate to it. In my analysis, I can't see that I saw all authority figures in my life as I saw my Father. This is because the authority figures have always been male. Since I want to please my father, yet live under fear of doing the wrong thing, I have always had a difficulty being myself, and tried to be as I thought he wanted me to be. This was also true in monastic life. I felt that I needed to be the perfect monk---as I had strove to be the perfect son---and so wasn't always ME and lived more in fear of displeasing the superiors than in really and truly living the monastic life as I felt I was being called to live it.

At first, I wasn't sure of the "agenda" to bring in. There was a reluctance, as stated before of "gossiping", but I had come to see I.S. as more of a time to get clarification about my behaviour within the group as well as within the whole CPE experience.

I shared with [redacted] during our last time of I.S. that I felt she served me as Andrew did Peter in the Gospels. Andrew pointed out the Christ for his brother. Mary served as "pointer", as director for me to not only my faults, but my strengths as well. It was in her, "What do you hear, Michael?" that I was able to begin to focus in on the "good." It was her suggestion that led me to write my theological verbatim on [redacted], and I was glad she could celebrate with me in my tears. Yet she was also the one who challenged my weakness, in my staying silent in the group, in my silence around [redacted]. Because of the trust I felt in her presence last November, I was able to share with her more of my story than I had thought I would, especially with some of the struggles at the Abbey. She was the first one who could really name for me wherein is the problem between my classmate [redacted] and myself. (Maybe she should go in to becoming a psychologist---that insight alone was worth the summer here!!!)

I felt touched when she shared with me as well as the group her own relationship with Roman Catholicism. With her I could celebrate many of the "glories" of my own childhood, yet hear her pain with some of the issues that still are a part of the Roman tradition I love, esp around issues of women in the Church. Though her "time out" of 11 weeks ago shook me up quite a bit, it was just another way of her being [redacted], helping bring me to the Lord.

E. With the Department of Pastoral Care:

Once the initial struggle of putting names to faces to unit assignments got straight within my mind, I found working with the members of the Pastoral Care Department to be an affirming experience. I did not feel treated like a student, but rather as a new member of the Staff. Interns and residents worked as colleagues, and I felt comfortable going to [redacted] or [redacted] to talk about a patient or clinical situation. [redacted] was very good in helping me through some of the "Catholic" parts of the chaplain's job. This was especially true as regards the Sacrament of the Sick. While our contact with the "regulars" of the Staff was somewhat minimal, I still felt respected by them as well as feeling their concern for how I was doing as person as well as professional. I appreciated [redacted] comments about how I was doing, as well as the bantering we shared over the coffee pot in 421. At first, I felt somewhat put upon by [redacted] asking me to do the Thursday Rehab Communion service, but in retrospect, I see that as a way for me to not only "try out" preaching, but than to discover my gifts in another way.

There is only one exception, namely my relationship with [redacted]. When I was given the assignment of 11A, it was with the understanding that I was to "team it" with [redacted]. However, with my problem with male authority figures, it took me several long weeks of seeing [redacted] on 11A as "boss" and not as "equal" and "teammate", and I mourn that loss. I felt that I had to do the bulk of the work on the unit, that [redacted] was checking up on me with the nursing staff, I was afraid to speak to him about taking a certain patients for fear he would think I couldn't handle the work, etc. It took my working through journal notes and I.S. to see where the problem was. It was not in anything that [redacted] had done or said. It was, rather, in my perception of him that proved to be a block.

Since speaking with [redacted] about this, I feel a change has come about, not because of [redacted], but because of me. We have talked about how life has been going on the floor, about patient needs, about how things are going with the Staff up on 11A. He has given me information to share at the Patient Care meetings, and afterwards I have been able to meet with him, peer to peer. If I only had another 11 weeks...

III. THEOLOGICAL/PASTORAL

A. Theological:

First of all, I would like to deal with my "sacramental agenda." I had the opportunity to bring Communion to quite a few folks while at the hospital. It was my first experience of bringing the Eucharist to the sick. While I have been a Communion Minister since 1969 (yes, that long), I had never really experienced the healing power contained within that sacrament or that sacramental moment between minister and the one who receives. Yes, I encountered some who appeared indifferent while receiving Communion---I'm Catholic so I should receive Communion---but in general, it was a powerful moment of prayer. I did not feel "functional" at all, but as one who was able to bring the Bread of Life to one in need. The look in the patients' eyes as I said "The Body of Christ" and hearing their Amens, faint as they were at times, has reaffirmed my faith in Christ present to us in a real way in the Reserved Species.

Then there is the Sacrament of the Sick. Unfortunately, because I am not ordained, I am not able to minister that sacrament as yet. There was one episode with a woman quite sick. I spent time with her family, yet I had to call in the priest to do the ritual. I could see how the prayers and anointed were of power to the family. The patient herself was semi-conscious. In a way I felt angry, deprived of this sacramental encounter, but...I found myself using the prayers from the ritual when I visited others, as well as the prayers of commendation for the deceased when called for a death. I found them to be times of great healing, with words able to touch the sick and the families of the deceased when words failed me.

Of course, in my recent theological studies I have been exposed to the broader understanding of sacrament, a fuller understanding in many ways which stretches beyond the "7" and helps us see Christ as THE Sacrament of the Encounter with God, of the Church as sacrament of Christ's presence today, and as each of us as sacraments of God's life within us. This last has been realized for me in a special way in visiting the patients. There will always be the remembrance for me of [redacted], my first patient visit, her eyes and how they touched and welcomed me, affirmed me, and of course, there will always be [redacted] who taught me that I am more than minister, that I am person, I am sacrament of God's love, for God's love & life are within me.

Another theological perspective that was enlivened for me this summer was that of Church, Church as more than Roman, more than Lutheran, Church as Body of Christ, living and loving. I am remembering [redacted] who said it doesn't matter what church you belong to, it is how you live your life that counts. I don't know what my ecclesiology prof would say to that, but I was struck by those and those of [redacted] who said that we are all God's children. We just go about it in different ways. Traditions are important. I could never see myself as anything but Roman Catholic, but the interacting of religious traditions on the Staff among patients with many levels of belief shows how right [redacted] and [redacted] are.

We came as people of faith to work with other men and women of faith and belief and love in a God who heals, and who touches our world primarily through human hands. We came to bring that healing touch of God's love and care to those who sought healing at this medical facility. We did it not as perfect, but rather as broken, but in our brokenness we learned how to help others become whole. That was powerful to learn---in my brokenness, in my pain, in my emptiness, I can be an "agent" of God's healing. I did not feel that I needed to defend my particular faith tradition to be "effective" in my ministry, but rather simply out of my being a part of the Body of Christ universal.

B. Pastoral Identity:

As I have mentioned before, my original pastoral identity was seen as "bearer of the sacraments". I still feel that is important. For the Roman Catholic, the sacraments are central to the spiritual life of the Church, and as her ordained minister it is my responsibility to participate as the Church's "official" representative in those sacramental encounters. Yet I must go beyond only being a ritualist. I, too, must be engaged in the encounter between Christ and his people, and not stand in an isolated position. I must see myself encountering Christ in the sacramental moment, not merely some type of "hot line" through which God's life passes to others---I too, am touched. I, too, grow as God's loving son.

In so doing, I must be a pastor, a shepherd, like Christ is the Good Shepherd. Yet, I too, am sheep, who must follow the Master's voice. My ministry must be patterned after that of Christ, lest I be a false shepherd and lead others down wrong paths to turbulent waters, to banquets that leave one hungry. What does that mean? It means that I must be person first, pastor second. I must be real, not allowing who I am to be hidden behind robes of self interest and self indulgence. I must be true to who God has called me to be through the waters of Baptism.

Thus my motivation for ministry comes from my baptismal call. I became a member of a religious community out of that call, because I felt that it was through the monastic life that I could best live out my relationship to God through Jesus Christ. Now I take that one step further by being asked to serve in a specific role (not special!) within my community as well as my Church. And I have come to realize this summer that unless I am true to my monastic vows and the relationships with my Brothers in community, I will not be true to who I will be as priest in the total Church. I can not be a dual person---one identity within community and one without. I must be a good "minister" within the community or else I will fail or be a phony minister to the Church outside the walls of the cloister.

I wanted to be a priest from the time I was a little boy. I was caught up in the ritual, the ceremony, the transcendence of God. I have learned that God lives in people, and it is people that make community, that make Church. So, I must first be pastor, imitate the Good Shepherd within my Community, actually see my monastic community as a significant part of the Body of Christ for me, and then I can be pastor to others as well.

As pastor, I am called to be an enabler of persons. How? I think primarily as one who helps others realize Christ present in them and the interconnectedness we share in building up the living Body of Christ. As pastor, I have been given a "baptismal baton" by which to direct the different parts of "the ecclesiological symphony" in a chorus of praise of the Creator. I am to be a "monastic music man" (I couldn't resist) whose own life must find nourishment in the prayer and life of the Community and Universal Church.

I do not act alone. I have been gifted by God's Spirit at Baptism, renewed in that Spirit at Confirmation. Through my monastic vows of obedience, stability and "conversatio" I have been gifted with the help of many brothers and under the direction of a Father who stands in the place of Christ. Through the sacrament of Holy Orders I will be anointed for priestly service, not set above, but rather with, alongside, a part of, those whom I will serve. I have been assured that God is in me, that I am gifted, I am loved, and that I need not go to the mountain to find God.

There have been two patient encounters which I think will affect my life in community as I return to the cloister as well as later after ordination. The first is the encounter with the old woman who wanted Communion. I found a woman frightened and alone. Yes, she wanted Communion, but she wanted me, too. Yes, I was "sacramental minister"---I gave her Communion. But she held on to me and pleaded for me to stay: "Don't leave me, Father." I stayed, pulled up a chair, and began to pray the Rosary with her. She rested her head against my chest, and fell asleep. The second is the sixteen year old leukemic, who would not even look at me, who stared directly at the TV, not acknowledging my presence in the room. I left, only to meet the nurse who could tell that I was feeling failure. I hadn't failed, she said. He just wasn't ready. It wasn't me. So, some relationships will be "successful"; others, not so much so, or at least I may never know the result of the encounter.

I often have thought of myself as a "Martha", a DOer for the Lord, but my toughest challenge as a monk, as a priest, as a member of Christ's Church, is to also be a "Mary", a BEer, listening at the feet of Christ, being present in the moment, in the encounters I have with those fellow listeners there with me.

IV. THE CLINICAL EDUCATION PROGRAM

A. Verbatims:

I had heard about verbatims long before I set foot in this hospital, but I wasn't quite sure what their purpose was. Having written a few I now can see how they have helped me see areas of growth. The first came in relationship to my "sacramental agenda (again!)". Another was how I allowed myself to "miss" where a patient is by having my own "stuff" not in order. This was in the verbatim about the woman with the brain tumor. I was not quite in touch with my feelings about my own dad's cancer, and so missed a possibility of the woman's relationship with her son's dealing with her cancer. Yet, they also proved to be beneficial to my seeing strengths--a way of positive feedback to reinforce a positive self-image and self esteem. In that same case just mentioned, I found that I was able to re-direct the conversation to the cancer when we had gotten side--tracked. Then there was the one with [REDACTED], and when his statement was read about me being a "damn good chaplain," I can remember [REDACTED] asking how I felt hearing that.

I will admit that I enjoyed doing the theological verbatim more, and I think that I will continue to utilize the method as part of my own prayer and ministry. That stems from my own way of reflecting on the Scriptures, of putting myself into the biblical story, seeing myself as the man born blind, or as Peter on the mountain witnessing the Transfiguration. I also found it interesting how my mind wandered to help me come up with passages in Scripture that related to the patient encounter. I also think that using this method can help me to continue to be in the moment of the encounter and to be present in the situation.

B. Opens:

Let's put it this way, I've grown more comfortable with open time. While [REDACTED] had verbalized their purpose of being a time to bring things to the group for discussion and feedback as well as a place to "experiment" with new behavior, I found myself always wondering what would happen--would a volcano erupt in our midst? Would I get attacked? I did what I always counsel teens against when doing retreats and camps--I "anticipated" more than I "participated!" Yet if it would not had been for the open time, and [REDACTED] and my peers challenging my lack of being in touch with the group, I don't think I would have been aware of some important issues in my life, especially my not being in touch with my feelings.

I find it interesting that the "dam" busting when it did came in a less structured "open time". From that time on I became more aware of where I was in the group. I found myself able to challenge, though not always, as has been stated previously, in my relationship with [REDACTED].

The only time after that where a sense of uncomfortableness accrued was in the "silent open" following the trip up to the Abbey by the group. I was not aware that we were expected to be present for a given length of time. Yes, time in the past had not been a problem, and while we had a certain amount of time blocked off within our schedules for it, we had not always followed that for verbatims and didactics. So, I was surprised at [REDACTED] reaction about us not having anything to bring up as well as her comments to my attempt to close the time. Again, it was a matter of not knowing.

In looking back I find that the opens did have value for I felt affirmed, challenged (not corrected), and able to see myself as a better participant in group processes and relationships that ever before.

C. Didactics:

I found the didactic time to be extremely helpful. To begin with, it was interesting to be a part of the process to decide on the topic. I found myself somewhat "task oriented" and taking the bull by the proverbial horns trying to get us to decide on a topic. I even remember writing on our white board--was it the teacher (or the little boy in me?).

The reading on co-dependency was very informative. I saw myself as co-dependent for the first time, and was forced to admit it. This was especially true in seeing the co-dependency as related to weight issues and issues of self-esteem. The other article that I found helpful was the one dealing with the white male system vs the female system. It helped me see that a part of me is in the Female system--such as with communication as a bridge vs a way to confuse, win or stay "one-up". I also see that because of my Community life, and especially living within the confines of the cloister, rubbing shoulders with the same men day in and day out, I am encountering White Male System behavior and attitudes: responsibility involves accountability and blame, product/goal oriented behavior vs process. Understanding now where "they" are coming from may help as I return to St. John's.

The most helpful didactic was the art one, for it enabled me to get in touch, and help me name what was going on (or not going on) with Tim, which in turn helped me to get in touch with what was happening with my novitiate classmate's behavior towards me and vice versa. It also pointed out that I have been more comfortable in communicating with women due to the image I tend to project on men as being my little brother or my dad.

"Saving Grace" was truly a graced time for me in our sharing afterwards and seeing modeled for me through the character of the Pope a man who was in touch with who he was able to minister and be ministered to within the Church. I found the time, information and process helpful during all four didactics for future learning experiences.

D. Theological Seminars:

Even though [redacted] had said not to think of these as "research papers", the critic in me wanted to do good, and so I really struggled writing the first one on "suffering"--I suffered over suffering...

I had purposely chosen Riverside Medical as the place where I wanted to do CPE because of the ecumenical nature of it make-up and also because the Supervisor was not Roman Catholic. I felt that I needed to be "enlarged" theologically since all my previous academic settings, from Pre-School through seminary studies had been in a Roman Catholic setting. That happened this Summer, both informally through the sharing that went on within our space as well as the seminar time.

As I did my writing and in the sharing I heard new ideas about God--his helplessness, about the common questions all ask--the "Why?" of life. I came to be stretched when it came to thinking about health as only restoration, and as the healer as one who eliminates suffering--I need to think more. I was "forced" to come to grips with my identity as pastor along with having

to come to grips with who I am as person, and then seeing that they had to go together and work together ---I am who I am as person before I am minister, and I bring who I am when I minister.

And above all, these seminars gave me a chance to not only hear myself discuss theological concerns and issues openly and freely---something that I had doubted and feared failure---but also to experience the discussion with others of differing ideas, traditions and backgrounds and not have to fight a Crusade over defending my ideas---they were respected and affirmed.

V. GROWING EDGES

A. Personal:

There were two major learning experiences for me this summer that have affected my personal life. The first revolves around the identification of my inner critic as a male in a Franciscan habit, namely my father. This had resulted in my viewing all male authority figures in my life, let alone my concept of God, as if I were relating to my dad. I tend then to try to please, of living in fear of doing the "wrong thing". This has been central to my low self esteem and poor self image. The second was a more recent discovery, though it has also been with me for a long time. This has to do with my relationship with my brother. I have emotional needs that I seek out with men, younger than myself, to fill those not being met because of the gap that has come to exist with [redacted] I think this may have been part of the problem of my not being able to engage [redacted] as well as my monastic classmate,

[redacted] has strongly suggested that I continue dealing with these issues in therapy, so it is my plan to share this evaluation as well as [redacted] report with both my therapist in St. Cloud as well as with my Abbot.

I do also need to continue to deal with how I receive feedback from people on my "performance" so that I try to hear the positive as positive, up-building and affirming. In those cases, I need to be able to say "thank you", acknowledging the feedback and affirming myself---take credit for who I am. And to hear the negative not as demeaning to my personhood, but as growthful---and if there is spite to hear it as "the other person's" problem. The other technique I would like to continue is one that [redacted] suggested on 11A, that is, after an experience that somehow makes an impression on me, to spend some time in reflecting on how I acted, ask what it was that I did positively, and what I could have done better or in addition to (NOT did WRONG) Again, keeping in touch with the therapist. I am also thinking of either changing my spiritual director to a woman or simply make it a point to find a woman religious that I can see in addition to the monk with whom I am working now.

B. Professional:

For me, I think I see this as two-fold. The first area is in relationships within the Community. Many of what I said above will carry over here. The thing that I need to keep in mind is that for me, first and foremost, the men before me on a daily basis are my brothers, and members of the Body of Christ. Christ's presence dwells within them. I need to treat them as peers, fellow Sons of the Loving Father. They are not there to fill the void of a poor relationship with my brother.

They are there to support me in my journey of faith, and I am, in turn to accept and support them in theirs, for while our journeys may have similar paths, each is unique, as each of them is unique.

Secondly, in my ministry. I think one thing that I have come to see is how easy I can let my "sacramental agenda" be my protection. Yes, I am a Roman Catholic, yes, the sacraments are important, but I need to keep reminding myself that it is the broader concept of sacrament that needs to be central to my thinking. I also need to keep issues of self-esteem before my eyes. I need to see superiors in a positive light, and to try to "filter" negative messages, get clarification if unsure, respect peers as peers, not as competitors. And I, too, am a professional, with knowledge and learning that is valuable to a situation, opinions that I can share, but that I am more than the sum of my ideas, of my learning.

C. Pastoral:

I think the thing I will need to continually remind myself is that as pastor, be in in the classroom, on the floor in the dorm, or in a parish, that I am not above the people. I am with them. I must learn to be in touch with who I am so as to better be of service. I must allow my humanness to be as much a part of how I minister as my theological studies. As a minister, I walk in the steps of the Master. That means I need to take time for prayer and reflection---I need to take care of myself, to know my limits, to know when to say NO and mean it. And I must be aware that I can fail only if I fail to be true to me. I am not there to "fix" others, or to "caretake" them, but to be a source of the Lord's care.

And above all, I have learned that I must allow myself to be ministered to.. "for it is giving that we receive..."
It goes with out saying that many of the issues around self-esteem will also be at work in this area as well.

D. Theological:

I think that my theological perspective on several topics has been broadened due to the CPE Program. Sacrament(s), ministry, ecumenism, would be the three major ones that I have already spoken about in the above pages. I still see some things that will require further study and reflection.

The first is to continue to reflect on "suffering." Do I really feel that it can be eliminated completely? If so, what does that do to the human condition? Can we ever really return to the Garden? What then, if suffering cannot be eliminated, is the role of the minister? Is s/he a sign of hope? If so, how? I somehow believe that all Creation is returning to that state of perfection known in the Garden. But maybe that is what heaven will be. I don't think it will be all streets of gold flowing with milk and honey with all of us singing "Alleluia" all day---how boring!!!

Another for me is trying to come to some better understanding of why bad things happen to good people---not an original thought, but real for me. Looking at a 45 year old woman with three children who has to deal with a tumor, and asks you "Why?" Is I don't know a "good" enough answer, or is a nice safe answer to fall back on.

Another one that has come to the fore lately is if Jesus became "like us in all things but sin," so what? Is the answer to suffering somehow bound up in the Incarnation? Somehow, can I really think of God as helpless? Will that destroy my image of God? Is God dependent on how I image him?

As a minister of the Gospel, how can one help people see God in the Why of life? Can I, or am I to simply be me and travel along the road with them, helping them see God in Creation as a sign of hope when the WHY? becomes so overwhelming that all you want to do is scream?...and trust that God will hear the scream...be present in the scream.

Maybe we need to ask what purpose theology has if the minister never gets out of the dusty tomes or the technical language and get his/her hands dirty in the WHY? of life. Am I as a minister of the Gospel to try to answer all the questions or to simply be with those and try to live the questions?

As I reread this I feel I am getting more complicated and more philosophical than I am comfortable with at the moment. I look at the Gospels and at Jesus. His life was simple. He was present for others in their need. He prayed with them and for them, he healed them and fed them. He showed them that God is a God of Love, and simply said to "Love God and your neighbor as yourself." Have we allowed our theology to lose the simplicity of the God-Man from Nazareth? For Jesus, it was a matter of relationship....I and the Father are One...Love one another as I have loved you. Can I remain in relationship with God and still ask WHY? Or, maybe, as a friend of mine once said, you are doing OK--with God, with life, with self--as long as you keep asking WHY?

EPILOGUE

There was one thing that I felt needed mentioning but I wasn't sure where it "fit". That was the use of humor. At the beginning of the Program, [redacted] commented on how we used humor sarcastically, and it wasn't til [redacted] mentioned how she was feeling about our kidding did I sense a change. I feel, looking back since that time that I became more comfortable using humor within group time and out as well. I felt it was a way that drew people together--at least this is my perception of my own use. I think that while I can and have used it to hide ME, I think more of the opposite happened---more ME came out, and it helped to see another "gift" come out of the old closet.

One last point. The day I left the Abbey I voiced a fear about the summer. Brother [redacted] parting words which have remained with me throughout the summer were: "We would never have let you do this if we didn't feel you could handle this!" I have proved him right, but the learning process continues....



Mid-Unit Evaluations: Peer Comments

Michael I tried to engage originally on the level of humor through [redacted] It was a safe, guided path, but it was not mine. I have since made it mine through my own humor, but have felt at times that I have put up more barriers than bridges with it. I felt let in to his life the day we told our stories and references to his story since that time have reminded me of that time of sharing. I experience Michael as protective of his feelings, keeping them inside - they are precious to him and he wants them close. It is easier for me to engage him on a level of theological discussion than on any other. This has shown me that on an intellectual level I am always serious, but can let the rest go.

Michael and I have gotten along well right from the beginning. At first we shared a common bond of laughter and sarcasm. This usually attracts me to people right away, because then I can have a lot of fun and carry on the illusion of being really close to people without ever having to share anything intimately. I think this happened with me

and Michael. We shared right away, but only on the surface, and I used my curiosity about Roman Catholicism to attempt to get close to Michael instead of finding out more about Michael. Now I am frustrated because I want to find a more personal connection with him, and I'm not sure how. I feel like I'm trying, but I'm not getting the response or engagement that I'm hoping for. We talked a little bit about this in group time today; that its hard to share with others because we don't know how, not because we don't want to. What I want from Michael is for him to share more of his feelings (honest ones, even if they might be offensive) with the group, and to trust us enough to share with us what's going on with him inside, not just the stuff on the surface.

Mid-Unit Evaluations: Peers Comments, cont'd

Michael: I found it quite easy to make an acquaintance ship with Michael. I experience Michael as a very congenial social butterfly flitting from flower to flower. I do feel that I have a developing friendship with Michael. This may be related to our ages and the fact that we worked together in the Catholic service last week. I do have some problems appreciating, thus relating to Michael's community life. I do think that Michael's invitation for the group to visit the Abbey is a real effort on Michael's part to help us gain some understanding of community and thus his experiences. I think that it is a generous invitation into his life. I do not see Michael challenging nor using the group to work on his issues/goals. I have seen him attempt to challenge individual members of the group. I have seen some positive changes in the past week. He did recently share with the group some of his struggles both in the monastic life and how that hinders his participation in our CPE community. Michael did take a risk here. I would like to get to know Michael on a more personal level. I would like to see him use us to work on his issues. I would be supportive of his efforts in this regard. I have not really challenged Michael on a one to one basis. Part of the reason for this is that I didn't know quite where to begin, nor exactly how to do it. I have learned that even though I wasn't satisfied with Michael's participation, I was not assertive in challenging him concerning this. I feel that I let myself down, I let the group down and I let Michael down albeit unintentionally.

Michael - I feel fairly at ease around Michael. I enjoy listening to his stories about Abbey life and the responses he gives to inquiring Lutherans about Catholicism and being a monk. I hadn't communicated with him on a very deep level until the other day when he seemed to open up and I felt able to identify with the pain he expressed at not feeling able to express openly one's feelings. I felt connected to his struggle and was able to share that a little bit with him.

Final Evaluations: Peer Comments

Michael I had a hard time discerning the level on which I was going to meet him

for competition. He is a professional religious, so he has got lots of experience. Right? And he is very interested in school things, but they are school things that are different from my interests. So what do I do? I hung back from engaging him until I figured it out. In the meantime, I used very sarcastic humor as a medium of communication. I also experienced him as telling us more about others in his life than himself. I wanted more, but again was not faithful in expressing that to him. As the summer went on, I found we could engage on a level of intellectual discussion that was not debate and that we could communicate about other things as well. I felt that he was sharing more of himself and that I was more able to hear it and appreciate it. I stopped looking for levels to compete on and felt more comfortable offering my newly discovered self to the relationship. I was no longer afraid to be me, largely because I have some idea now of who "me" is. I experience Michael as sensitive and caring. I enjoy his care and concern and feel that he is more ready to accept such care from others for himself than at the beginning of the summer. I also perceive him as beginning to be able to accept self-care. I also perceive him as on a journey self-discovery, a journey of finding his own gifts and worth. I have enjoyed watching it and hope it continues.

Michael and I have gotten along well right from the beginning. At first we shared a common bond of laughter and sarcasm. This usually attracts me to people right away, because then I can have a lot of fun and carry on the illusion of being really close to people without ever having to share anything intimately. I think this happened with me and Michael. We shared right away, but only on the surface, and I used my curiosity about Roman Catholicism to attempt to get close to Michael instead of finding out more about Michael. At mid-units I was frustrated because I was longing for a more intimate connection with him, but I wasn't sure how to go about it. I wanted Michael to share more of his feelings with the group, and to trust us enough to share with us what's going on with him inside. I think Michael has been making an effort to do this. On our trip to the Abbey he shared his time, space, and feelings about his home. Since then he has also shared a lot in group time. His questions to me have been helpful, and I think we challenge each other both in and out of group. I really appreciated the time one day at lunch when he opened up to us about his feelings toward a brother at the Abbey. Michael was seeking an honest interpretation of that relationship, and I felt like I could easily share with him my suggestions and observations. In the past I think Michael felt sorry for himself and how he was treated by [REDACTED] but on that day I think he took responsibility for how he engages in that relationship. He seemed to want me to share with him honestly, so I did. This is one example of how Michael has been trusting me more and allowing a more intimate connection between the two of us. I like the new way our friendship has developed, and I think I've learned from this relationship that being straightforward in my

Final Evaluations: Peer Comments, cont'd

Michael: Of all my CPE peers the way that I relate to Michael has changed the least. From the beginning I related easily with Michael. I think that this was based upon the proximity of our ages, maturity level, and the experience of life in general, etc.. Working with Michael in the Catholic Communion service for Rehab on several occasions has facilitated relating to Michael as a colleague. I could easily recognize that we are both in service to the Lord - he in the monastic life, I 'in' the world. I have on occasion related to Michael from my "unpopular school girl" identity when I perceived favoritism to one of the other peers. I do relate to Michael comfortably and affectionately on occasion, i.e., touching. I did not relate to Michael in a challenging manner when I should have except on occasion in 'Open'. I related and responded positively and

gratefully rather than from perceived threat when Michael challenged me. I am generally peaceful and relaxed in Michael's presence. I would like to relate to Michael on the basis of a developing friendship.

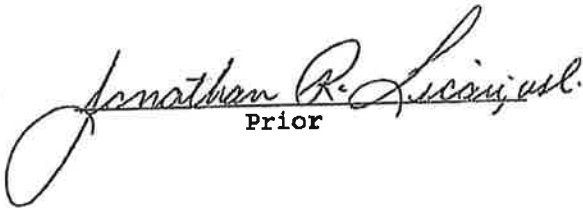
Michael - Although I have noticed, and Michael has admitted, that he sometimes treats me like a younger brother, I was not really bothered by this manner of caretaking. On the contrary, I was all the more ready and willing to defer to my more experienced Catholic peer especially when it came to giving responses to inquiring Lutherans about Catholicism. I found that I enjoyed listening to his stories about abbey life and being a monk, and so it was easy for me to sit back and listen while Michael did most of the talking when we were together. I didn't communicate with him on a very deep level until a few days before mid-unit evaluations when he seemed to open up and I felt able to identify with the pain he expressed at not feeling able to express openly one's feelings. I felt connected to his struggle and was able to share that a little bit with him. After this incident, however, I did not continue to engage Michael at this level, even though I think I did increase the my use of humor in relating to him. It was not until the open meeting when Michael asked for feedback on how others saw him relating in the group that I was again able to relate my feeling to Michael like I did before. It was at this time that Michael specifically requested that he wanted to hear more from me. Although this meant I would have to try to give up my position of dependence in my relationship with Michael, I appreciated knowing that Michael valued my friendship with him and had the desire to want to know me better. I think I was a little slow to respond but I do think I took his request to heart and have made efforts to engage him and the rest of my peers more since then. Again the open meeting following [redacted] last verbatim, was a time when I felt this had happened and I felt a strong connection with Michael over what we shared with each other.

This is to certify that

Br. Michael Bik, O.S.B.

in accord with the 1983 Code of Canon Law has met the following requirements for the Sacred Order of the Transitional Diaconate:

1. He has received the sacraments of baptism and confirmation (cc.1033; 1050:3);
2. He has attained the necessary age of twenty-three years (c.1031:1);
3. He will have completed the prescribed studies. (cc.1031; 1050:1);
4. He received the ministry of lector and has exercised it for a suitable period of time (cc.1035:1; 1050:1);
5. He received the ministry of acolyte and has exercised it for a suitable period of time (cc.1035:1; 1050:1)
6. There will have been an interval of at least six months between the conferral of acolyte and the ordination to diaconate (c.1035:2);
7. The declaration of freedom and petition for diaconate has been freely written and signed in his own hand (cc.1036; 1-5, n.3);
8. He has made the retreat required by c.1039;
9. He has the essential qualities required for ordination according to c.1051:1;
10. He is free from irregularities (c.1041) and simple impediments (c.1042);
11. He has made the profession of faith and taken the oath of fidelity prescribed by the Congregation for the Doctrine of the Faith which took effect on 1 March 1989;


Jonathan R. Linn, O.S.B.
Prior


11 November 1992
Date

COMMUNITY

December 9, 1992

Published by the Office of University Relations



Br. Patrick Wall, OSB



Br. Michael Bik, OSB



Br. Anthony Ruff, OSB

Members of monastic community to be ordained as priest, deacons

Submitted by Fr. Daniel Durken, OSB

Three members of the monastic community will be ordained to the priesthood and the transitional diaconate on Saturday, Dec. 12, at 10:30 a.m. in the Abbey/University Church by Bishop Jerome Hanus, OSB, of the St. Cloud Diocese.

Br. Patrick Wall, OSB, 27, will be ordained to the priesthood. A native of Lake City, Minn., Br. Patrick graduated from Saint John's in 1987 with majors in philosophy and government. He entered the novitiate of Saint John's Abbey and made his first profession of monastic vows in 1988.

While enrolled in Saint John's School of Theology, Br. Patrick has served as a faculty resident and a member of the abbey's fire department, worked with Native Americans at the Tekawitha Center in Duluth, participated in a clinical pastoral education program at St. Mary's Hospital in Duluth and counseled undergraduate priesthood students.

The newly ordained priest will preside at the 10:30 a.m. Community Mass at Saint John's on Sunday, Dec. 13. He will preside

at the 10:30 a.m. Mass in his home parish of St. Mary's in Lake City on the Feast of the Epiphany, Jan. 3.

Br. Michael Bik, OSB, 43, will be ordained a transitional deacon. He was born in Lisle, Ill., and received a B.A. in mathematics and an M.A. in pastoral liturgy from the College of St. Thomas. For 14 years he served in the educational and liturgical ministries of two parishes in the Archdiocese of St. Paul-Minneapolis.

Br. Michael entered Saint John's Abbey as a novice in 1985. He taught mathematics and theology at Saint John's Prep School from 1986 to 1991. He is currently completing his theological studies in Saint John's School of Theology. He also serves as a faculty resident and as the Master of Ceremonies for abbey and diocesan ceremonies. He will be ordained to the priesthood next May.

Br. Anthony Ruff, OSB, 29, also will be ordained a transitional deacon. Born in Franklin, Minn., Br. Anthony graduated from Saint John's in 1986 with a degree in organ performance and liturgical music. For two years he served as music and liturgy di-

rector of St. Mary's Church in Willmar, Minn.

Br. Anthony entered the novitiate of Saint John's Abbey in 1988 and made his final commitment as a Benedictine monk this past summer. He is presently an abbey organist and a full-time student in Saint John's School of Theology. He expects to be ordained to the priesthood next May.

Abbot Timothy Kelly to receive abbatial blessing

Submitted by Fr. Daniel Durken, OSB

Upon the recommendation of the monastic Senior Council, Fr. Timothy Kelly, OSB, newly elected abbot of Saint John's Abbey, will receive the abbatial blessing on Sunday, Jan. 10, 1993, at 4 p.m. in the Abbey/University Church.

Fr. Jerome Hanus, bishop of the St. Cloud Diocese, will preside at the ceremony.

Prior Jonathan Licari, OSB, has been named chair of the planning committee to handle details of the celebration.

1992-94 course catalog being distributed

The course catalog contains the official listing of academic policies, including the requirements for graduation, which must be met by currently enrolled students. Entries for each academic department describe the most recent changes in major requirements and course descriptions.

The new course catalogs are being distributed as follows:

- First-year students receive their copies from their Symposium instructor;
- Sophomores, juniors and seniors can pick up copies in the Registrar's office in Quad 159 at SJU or Aurora basement at CSB.

• Faculty and staff should have received their copies via campus mail. Those faculty and staff members who would like a spiral-bound version of the catalog which can lay open on a desktop can request a copy from the advising office.

Faculty and staff news

Karen Backes, assistant director of admissions; Jim McConnell, director of marketing; Mary Milbert, director of admissions; and Rick Smith, vice president for enrollment management and dean of admissions, attended the ACT Enrollment Planners Conference in Chicago from July 28-29.

Karen Backes, assistant director of admissions, and Connie Koeck, associate director of admissions, attended the Upper Midwest Association of Collegiate Registrars and Admission Officers in St. Paul on Oct. 26.

Daniel Durken, OSB, associate professor of theology, gave an Advent talk on the stories of Jesus' birth and infancy in the New Testament and the apocryphal gospels to members of Holy Name Parish in Medina, Minn., on Dec. 3.

Ozzie Mayers, associate professor of English, published an essay titled "Crazy Fathers, Sane Sons" in the November, 1992, issue of *The Journal of Men's Studies* (vol. 1, number 2).

Mary Milbert, director of admissions, and Rick Smith, vice president for enrollment management and dean of admissions, attended the 48th national conference of the National Association of College Admission Counselors in Los Angeles from October 1-4.

Wendy Sterba, associate professor of modern and classical language, chaired a session at the South Central Modern and Classical Languages Association in Memphis, Tenn. on Oct. 29-30.

Sterba also presented a paper titled "Re-

puddiation of the Phallus in Franz Grillparzer's *Medea*," in the German portion of the event.

Anna Lisa Ohm, associate professor of modern and classical languages, also attended the South Central Modern Languages Association and presented a paper titled "Bettine von Arnim's Child Persona: Challenging Goethe's Patriarchal Authority in Briefwechsel mit einem Kinde."

Proposals due for multi-cultural grants

Proposals from faculty and staff for the support of multi-cultural projects funded by the McKnight Foundation are due in the CSB Academic Dean's office on Jan. 11, 1993. Small grants (up to \$400) are available for a variety of projects. A copy of the funding guidelines is available by calling Sr. Dolores Super's office at ext. 5401.

Calendar

Wednesday, December 9

9 am Alumni Lng. RA Discussion
Admissions Phonathon
7-11 pm Art Ctr. Lec. Hall '92-'93 International Film Festival Movie: "Time of the Gypsies"

7:30 pm Away Basketball: vs. Hamline
9:30 pm FR/RA Meeting
8 pm Great Hall Concert: All College Choir
1 pm W 206 Guild Executive Board

Thursday, December 10

4-10 pm Alumni Lng. Spring Semester Registration
7:15 pm CSB Pre-Job Fair Mtg
8 pm BAC Audit Concert: CSB/SJU Wind Ensemble
4:15-5:15 pm Wimmer 206 Environmental Coordinating Organization Meeting
8:15 Q264 Administrative Assembly
4-5 pm Sci Hall 231 President's Open House discussion

Friday, December 11

Last Day of Classes
Del-Win SJU Corporate Christmas Party
SBH SJS Movie: "Planes, Trains and Automobiles"

Saturday, December 12

Sat 1:30 pm & 8 pm Mpls "Celebrate the Season," CSB/SJU On Location, Basilica of St. Mary
Priesthood Ordinations
Study Day
1 pm Home Swimming and Diving: St. Thomas (Co-ed)

9:30 am Away Wrestling: Warrior Open (JV) optional at Willmar
7:30 pm Home Basketball: vs. Concordia
3 pm CSB Winter Commencement
9 pm Regina Lng. HAs Back Massage
5:45 pm Art 102 Starbase Saints

Sunday, December 13

6-7 pm Sacred Heart Chpl Student Mass
Midnight Regina FireSide Midnight Mass

Monday, December 14

First day of exams
Admissions Phonathon

Tuesday, December 15

Second day of exams

Wednesday, December 16

Third day of exams
Fall term ends
Admissions Phonathon
BAC G and G Lng Exhibition Closing
Senior Exhibition

Thursday, December 17

Alumni Event: WWJO/WJON Radio-SJU football banquet

Thursday, December 24

Thu 11:20 pm Abbey Church Christmas Eve Concert
Midnight Abbey Church Midnight Mass of Christmas

COMMUNITY

COMMUNITY is published weekly by the Saint John's News Service, 113 Luke Hall. Editorial office phone number is 363-2672.

COMMUNITY encourages submissions and letters to the editor. Submissions should be typed and should not exceed two double-sided pages in length. The editor reserves the right to edit any submission and may refuse to print any article which may be considered libelous or damaging to the University or members of the academic community. Submissions may be reviewed by a reading committee.

Deadline for submission of news items is Wednesday of the week previous to publication.

Editor: Glen Belt
Student Editor: Ryan Marquart



JEROME HANUS, OSB

By the Providence of God and Favor of the Apostolic See

BISHOP OF SAINT CLOUD

By this letter I announce and testify that

MICHAEL BIK, O.S.B.

was ordained to the order of

DEACON

on the 12th of December, 1992

at St. John's Abbey Church, Collegeville, Minnesota

Given at St. Cloud, Minnesota on this 29th day of December

in the year of Our Lord 1992.

Jerome Hanus OSB
Bishop of Saint Cloud

2/9/93

Abbot Timothy,

I have spoken with [REDACTED] regarding my involvement with Leadership Camp next summer and (he hopes) for many, many years to come. He will comply with your request for a job description.

A thought I had---if my pastoral assignment is close to the Abbey, I could still assist on weekends while taking care of camps during the week---it's just a thought (kill 2 birds with one stone, so to speak). Enjoy your trip South and don't drink the water!!!

Michael BIK
288

OSB BIK_00143



Summer Leadership Camp

SAINT JOHN'S PREPARATORY SCHOOL
Collegeville, Minnesota 56321

February 16, 1993

Fr. Abbot Timothy Kelly, OSB
Saint John's Abbey
Collegeville, MN 56321

Dear Fr. Timothy:

This coming summer will mark the 27th year of the Fr. Otto Weber Summer Leadership Camps here at St. John's. The camps continue to be very successful, having served close to 15,000 campers in the past 26 years. The camp objectives of "building and maintaining one's self-esteem, getting a sense of belonging to a Christian community and instilling a spirit of leadership" continue to be accomplished.

Last summer marked the first time in the history of the camps in which there was not one member of the monastic community involved in some capacity of the camps. Because of this, I feel the camps suffered somewhat, especially in the area of the spiritual aspects of the camp. In order for the camps to continue to attract young people to both the St. John's and St. Ben's campuses, I feel there is a definite need to get monastic help for the camps.

Br. Michael Bik, OSB had worked with Leadership Camps for several years prior to last summer, when he worked at Riverside Medical Center while completing the Clinical Pastoral Education Program.

Br. Michael has been very instrumental in the success of previous camps. He has acted as the liaison person to the Abbey and St. Ben's when setting up masses that the campers attend. He also has been in charge of the morning discussions held with the campers, in which they discuss pertinent aspects of pre-teen and teenage life. During the evening hours, (6:00 p.m. - 12:00 midnight) when I leave camp to be at home with my family, Michael is in charge of all the campers and counselors. He sets up evening activities and makes sure everything runs smoothly. Obviously, he is in charge of the spiritual guidance given to the campers, something I felt we really missed last summer. Michael also leads the camp parents on a short tour of the St. John's campus on the day they arrive.

Br. Michael truly loves working with young people in these age groups. He is able to develop a very positive rapport with many of them. I feel Br. Michael's contributions to the camp are of vital importance to their success and my wish is that he would remain with the camps for years to come. In Michael, I have found a monastic community member that not only enjoys his work with the camps, but also and does an outstanding job with them.

Therefore, I am asking you to allow Br. Michael to continue his work during the summer months at Leadership Camp. I couldn't ask for a better person from the monastic community.

Thank you for your time. If I can be of further assistance to you, please feel free to contact me. (363-3333).

Sincerely,

A handwritten signature in cursive script that reads "Pete Cheeley". The signature is written in black ink and is positioned above the printed name.

Pete Cheeley

Director

Summer Leadership Camps

CC: Br. Michael Bik, OSB
Fr. Tom Andert, OSB, Headmaster

OSB BIK_00145

Michael E. Bik
Final Priesthood Evaluation
March 1, 1993

My desire to seek ordination has been a decision that has not been made without a great amount of prayer and pain. Now that the actual ordination date is set, there can be some light seen at the end of a very long tunnel.

My hesitation has stemmed from two facts: the first, that of a sense of "unworthiness" to be a priest; and secondly, what makes a monastic priest different/unique from his diocesan counterpart.

The first issue has been a life-long struggle of dealing with poor self-image and low self-esteem. I have written many pages on this for other evaluations for monastic formation and am quite tired of rehashing the past. Suffice it to say that I have been working with a professional counselor, Mr. Steve Vincent, in St. Cloud since last April, and through his efforts as well as a very good CPE program I have not only been made aware of many issues, etc., but have begun to "deal with them" as well---as the jargon of the times puts it! It is my plan to continue to work with Steve after ordination to see how I am doing with these issues, now that I am ordained and have taken on a new role within my community and my church.

The second issue may need to start with my idea of priesthood. Having worked in a large Twin Cities parish as teacher and liturgist prior to entering the monastery, and that parish first being under the guidance of first a diocesan pastor and then a religious order pastor(Crosier), I was able to get a pretty good picture of both styles of priesthood. Yet in both, what remains is that the priest is not one who lords it over his people, is not some "know-it-all, be-it-all" but rather a pastor, a true shepherd who patterns himself after the "Good Shepherd" and is gentle & compassionate, yet firm

enough in his guidance of the "flock" to maintain some sense of order. He is one who recognizes the gifts of the people and who is able to harmonize these gifts for the praise of God and the growth of the community. He cannot do the job alone, but must be a person of prayer and root his life in the ministry of Jesus the Servant. I know this may sound somewhat "idealistic" and "flowery" but I think the ideal is a good one to always keep in mind as something for which one must strive. So much of this has been reinforced in my experiencing priesthood, both positively and negatively, as it is being lived out in the Diocese of St. Cloud through my travels with Bishop Jerome for Confirmations. These past four years have been more beneficial than people will ever realize!

Now to "take on" monastic priesthood. What I think makes us different/unique is our call to community life. Somehow, monastic priesthood should attempt to model for the parish the ideal/image of community. Again, another ideal to shoot for!!! Working with the Crosiers, I came to see what a struggle it can be to live community while being in parish ministry. There were Crosiers who lived within the rectory who were not connected to the parish, and this the people didn't understand---but then, I question whether the folks do understand what religious life is to be about anyhow. These men tried to balance community prayer and activities with their parish commitments. Their community life served as a "support group" if you will, for them as they dealt with the problems one faces in parish ministry as well as a place to celebrate the good times that happen too!

Under our present system of parishes at St. John's, I do not see this modeling of community as happening since the only places that have more than one priest at the moment are at St. Bernard's in St. Paul and St. Elizabeth Ann Seton in Hastings. The others are "single man" parishes where the monk is forced to live like his diocesan counterpart, and must create community for

himself, either through frequent visits home to the Abbey---which can be difficult if the parish is 3 hours away---or when confreres come to visit for a few days.

Personally, I came to St. John's because of the community life. Yes, I will grant that living in the dorms these past months as well as my summer camp experiences from the past five years have created some tension in my always being "there" for prayers, meals and meetings, but just being on the campus gives one a sense of belonging and sense of support for apostolic service to the community and to the greater Church. The Community is there at prayer, at meals, at recreation for me for support and celebration. I do not have to "create" community for myself. It is on-going, though not all are present at all times. Thus I see myself functioning as a monk-priest by being rooted (living and working) here at the Abbey, and then going out to assist at either "our" parishes or at one of the many that we are called on to help out in the state. I told Abbot Jerome that I didn't want my being a priest to mean taking a community Mass three times a year and occasionally helping out at a local Advent/Lent Penance service. I think there is "sacramental work" for me on campus, in campus ministry for the college, in my camp work and in my living in the college dorms. In fact, I have come to see myself as "pastor" of Mary 3, which has helped give some identity to what a Faculty Resident should be.

My prayer experiences with the "Men of Mary 3" have shown that I can be a good leader of prayer---my actual sacramental experience being only one Baptism so far. I think that I can be a good preacher. Again this has been limited. There is great strength in God's Word, and while "breaking it open" for others can be a challenge, it can also be the source of much personal growth. I have come to realize my giftedness in these areas through the feedback of others, and I continue to gain assurance in both preaching and

presiding through "practice makes perfect" and facing/confronting self-esteem issues.

Of course I am aware that my tendency towards "workaholicism" and not allowing enough time for ME---in terms of prayer, exercise, recreation, will follow me into the priesthood, and can overwhelm me if I am not constantly on guard. I am going to have to continue to struggle to root myself in the life of our community, even if I am not living at home for a year or so, and make a concerted effort to be ever conscious that I am a monk first and priest second. My priesthood must always reflect my monastic commitment to a life of prayer, celibacy, simplicity and obedience as laid out in the *Rule of St. Benedict*. Maintaining a balanced life will be especially "key" in the first months following ordination, in the hopes of setting a positive pattern for ministry now and for the future.

Though I have dreamt of being a priest since I was a little boy, I am not angry with myself or others for my taking so long to actually "get ordained". I have come to realize that I have been "doing" ministry for many, many years. The Lord has provided people and situations which have enriched me, encouraged me and challenged me to grow not only as minister but first and foremost as person. What will take place on May 21st, 1993 is not some "zapping" with the Spirit to "make" me a priest, but rather a recognition of my ability to assume a new role of service within my community and my Church, an empowering to do so, and the blessing of support from my confreres, my loved ones and my Church in the person of our bishop.

WILL OF

Michael Edward BIK OSB

I, Michael Edward BIK, OSB of
Stearns County, Minnesota, revoke any prior
wills and codicils, and make this my will.

ARTICLE ONE
PAYMENT OF EXPENSES AND TAXES

1. My personal representative shall pay from the residue of my estate:
 - 1.1 the expenses of my last illness and funeral, valid debts, expenses of administering my estate, including non-probate assets;
 - 1.2 any estate taxes except to the extent paid from other sources, provided that the estate taxes paid by my personal representative shall be apportioned in accordance with the directions set forth in the General Governing Provisions.

ARTICLE TWO
SPECIAL GIFTS

2. I make the following special gifts:
 - 2.1 I give all my tangible personal property to Saint John's Abbey, Collegeville, Minnesota (Order of Saint Benedict).
 - 2.2 I give to Saint John's Abbey, Collegeville, Minnesota, all interests in property used by me for residential purposes and in all real estate contiguous to or used in connection with such property, other than tangible personal property.

ARTICLE THREE
RESIDUE

3. I give the residue of my estate, consisting of all the property I can distribute by will and not effectively distributed by the preceding provisions of this will, except any property over which I then have a testamentary power of appointment, to Saint John's Abbey, Collegeville, Minnesota.

ARTICLE FOUR
FIDUCIARY SELECTION

4. The following provisions shall apply to the selection of fiduciaries:

- 4.1 My personal representative shall be selected as follows:
 - 4.1.1 I nominate the abbot or administrator of Saint John's Abbey as my personal representative.
 - 4.1.2 He shall have the power to nominate an additional or a successor personal representative.

ARTICLE FIVE
FIDUCIARY PROVISIONS

- 5. The following shall apply to my fiduciaries:
 - 5.1 Administrative Powers. My personal representative, in addition to all other powers conferred by law that are not inconsistent with those contained in this will, shall have the power, exercisable without authorization of any court:
 - 5.1.1 To sell at private or public sale, to retain, to lease, and to mortgage or pledge any or all of the real or personal property of my estate;
 - 5.1.2 To make partial distributions from my estate from time to time and to distribute the residue of my estate in cash or in kind or partly in each, and for this purpose to determine the value of property distributed in kind;
 - 5.1.3 To settle, contest, compromise, submit to arbitration or litigate claims in favor of or against my estate;
 - 5.1.4 To make any tax election without reimbursement or adjustment between principal and income or in favor of any beneficiary, even if the election directly affects the value of any beneficiary's share;
 - 5.1.5 To continue in the same form any unincorporated business or venture in which I was engaged at the time of my death, for such period as my personal representative deems advisable, or to incorporate such business and continue its operation in corporate form whether or not any probable distributee of such business objects to such retention, continuation or incorporation in my estate; and
 - 5.2 Administrative Provisions.
 - 5.2.1 Informal Administration. I request that my estate be administered in as informal a manner as my personal representative deems advisable.
 - 5.2.2 Waiver of Bonds. No bond or other indemnity shall be required of any personal representative nominated or appointed by the abbot of Saint John's Abbey or by me.

ARTICLE SIX
GENERAL GOVERNING PROVISIONS

6. In applying the provisions of this document, the following shall govern:

6.1 Definitions.

- 6.1.1 The abbot of Saint John's Abbey is the person duly elected by the monk of Saint John's Abbey and duly holding the office of abbot at the time of my death according to the norms of the canon law of the Roman Catholic Church.
- 6.1.2 The administrator of Saint John's Abbey is the person duly appointed if the office of abbot is vacant to govern Saint John's Abbey at the time of my death.
- 6.1.3 "Tangible personal property" means tangible personal property including money having value in excess of the face value but excluding evidences of indebtedness, documents of title, securities and any property used in a trade or business.
- 6.1.4 "Estate taxes" means any estate or other death taxes that become due because of my death, including any interest and penalties but excluding generation-skipping taxes.

6.2 Rules of Construction.

- 6.2.1 Governing Law. Except as altered by this will, the law of Minnesota shall govern the meaning and legal effect of this will and the administration of my estate. Except as otherwise provided, all references to applicable law and Minnesota Statutes are to those in force on the date of my death and shall incorporate any amendments and successor provisions. References to the Internal Revenue Code are to the Internal Revenue Code of 1986, as amended. References to a particular section of the Internal Revenue Code shall incorporate any amendments and successor provisions.
- 6.2.2 Captions. Captions are for convenience only and are not intended to alter any of the provisions of this instrument.
- 6.2.3 Gender. Where appropriate, the masculine includes the feminine, the singular includes the plural, and vice versa.
- 6.2.4 Writing. The requirement that a person act in "writing" requires a dated written document signed by such person.

6.3 Intentional Omission. I have intentionally limited gifts to Saint John's Abbey, Collegeville, Minnesota.

6.4 Estate Taxes.

6.4.1 Except as provided below there shall be no apportionment of any estate taxes and I waive on behalf of my estate any right to recover any estate taxes from any recipient, including any recipient of property passing apart from this will.

6.4.2 If my personal representative pays any estate taxes on qualified terminable interest property included in my estate under Section 2044 of the Internal Revenue Code or any comparable state statute, or expenses incurred in determining such taxes, then my personal representative shall seek reimbursement from the owners or recipients of the property.

6.4.3 If my personal representative pays any taxes on excess retirement accumulations, then my personal representative shall seek reimbursement from the recipient of such accumulations.

I have signed this will consisting of four pages, this page included, on March 7, 1993.

Michael E. BIKOS

We certify that in our presence on the date appearing above in the State of Minnesota Michael E. BIKOS signed the foregoing instrument and acknowledged it to be his will, that at his request and in his presence and in the presence of each other, we have signed our names below as witnesses, and that we believe him to be of sound mind and memory.

[REDACTED] residing at Collegeville MN

[REDACTED] residing at Collegeville MN

Self-Proved Affidavit

STATE OF MINNESOTA)
) ss.
COUNTY OF Stearns)

We,

Michael Edward BIK OSR

Patrick MADIGAN, OSR and

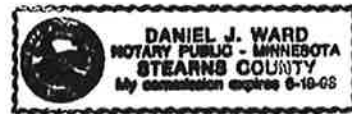
[REDACTED], the testor and the witnesses, respectively, whose names are signed to the attached or foregoing instrument, being first duly sworn, do hereby declare to the undersigned authority that the testator signed and executed the instrument as the testator's last will, that the testator signed it willingly or directed another to sign it for the testator, that it was executed as a free and voluntary act for the purposes therein expressed, and that each of the witnesses, in the presence and hearing of the testator, signed the will as witnesses, and that to the best of their knowledge the testator was at the time 18 or more years of age, of sound mind and under no constraint or undue influence.

Michael E. BIK OSR TESTATOR
[REDACTED] Witness
[REDACTED] Witness

Subscribed, sworn to and acknowledged before me by 7 March 1993, the testator, and subscribed and sworn to before me by Michael E BIK, OSR and [REDACTED] OSR witnesses, this

7 day of March, 1993.

[Signature]
Notary Public



Saint John's University

Collegeville, Minnesota 56321

612 : 363-2100

School of Theology

Summary Evaluation of Br Michael Bik, OSB April 1993

Br Michael's journey to priesthood has been a long and complex one. Naturally given to intense experience of life's dilemmas, Michael has felt the dilemmas intrinsic to ordained ministry most acutely. His capacity to articulate those dilemmas means that he is not held captive by them, but is able to move ahead with some confidence that he knows what he is getting into.

Those who know Michael recognize in him a man of prayer and deep devotion. His love for the Church, for the Mass, for the priesthood are beyond question. This fundamental loyalty sustains him through his ups and downs.

In recent years Michael has put in a lot of hard work in addressing his issues of self-image, self-esteem, need for approval. The combination of strategies he outlines in his self-evaluation, ranging from CPE to work with a counsellor, are good indications of how seriously he takes this necessary work. He notes his desire to continue in counselling after ordination; this therapeutic work is valuable, but will also need complementing by good relationships both inside and outside the monastic community. Michael notes the need to continue deepening his links with the monastic community, links that he notes have been strained by his involvement in jobs and projects that take him out of the mainstream of the day-to-day life of the community. Once he is ordained, how will Michael be accountable to his brothers? Again, strong and healthy relationships with other adults, especially his confreres, can create the network of accountability essential to monastic balance.

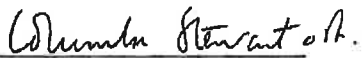
Michael's vision of the role of the priest in parish work is based on ideal and experience. He is realistic enough to note the problems in reconciling our ideal of community and the vast preponderance of one-man parishes. It may take him a while to discern the ultimate meaning of his own call to priesthood: is it really to campus ministry? or to parish work? or to his brother monks? or to an apostolate as yet unimagined? Michael will have a freedom in his priesthood in that he is not tied down by academic or other "professional" responsibilities. At the same time this obliges him to continue his discernment of the ultimate meaning of priesthood for him.


Michael has discovered during these years of seminary that he has more intellectual ability than he would have given himself credit for. How will he continue to develop his mind, and stay abreast with developments in theology, Scripture, ministry? He notes that he has not had much experience in preaching yet; this will be an area in which Michael could attempt the integration of mind and heart he has the potential to achieve.

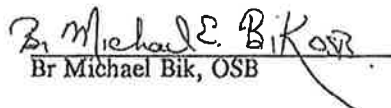


Work, work, work: Michael is good at bearing the burdens not only of his own life, but of the lives of others. This capacity is his blessing and his curse in ministry. As with the issues raised above, how will he remain accountable to some reasonable standard of physical and emotional health?

Michael's discernment has been long and thorough. I encourage him in his commitment.


Fr Columba Stewart, OSB
Formation Advisor


Fr Dale Launderville, OSB
Rector


Br Michael Bik, OSB

Saint John's University

P.O. Box 7288

Collegeville, Minnesota 56321-7288

612 : 363-2100

Fax 612 : 363-2115

School of Theology

April 5, 1993

EVALUATION OF BR. MICHAEL BIK

My knowledge of Brother Michael is based on having had him in my Christian Anthropology class last Fall, occasional conversations outside of class, his self-evaluation and our discussion of it. Michael's work in class did not distinguish him as a scholar or a leader in class discussions, but it was more than adequate. His papers and exams displayed a solid grasp of the material we had covered and some genuine thought about issues related to theological anthropology. He says that he is coming to see more and more the value of theology for effective ministry. Michael's real passion seems to be his work on his dormitory floor. He sees himself as something of a pastor to the young men of his floor. I find this to be a model that could very much work to the benefit of our students, provided the peculiarities of a parish made up of a small group of college-aged men who live together is taken seriously. But then who better to minister in such a situation than a monk-priest? This may indeed be a ministry Michael would be particularly suited for. Lastly, we discussed his work with the bishop over the past few years. He considers this to have been a genuine plus in his preparation for ministry as it has enabled him to see a variety of settings and ministerial styles. Going back to the same places year after year has given him some perspective to evaluate these different approaches. While he does see his primary focus, in the near future at least, to be the dormitories; he looks forward to some extended time in a parish to experience that first-hand.

In general, I would say that Michael seems to have a good sense of his vocation as a monk-priest and of his own particular strengths and weaknesses. I pray that this continues and am happy to say that I see no reason why he should not be ordained to the priesthood.

Sincerely,



Annual Evaluation - Michael E. Bik

I have known Michael Bik as a student in my class "Christian Social Ethics", Fall of 1992. Occasionally I see and visit with Michael as our paths cross on campus. The following remarks, however, are based upon my knowledge of Michael as a student in class and upon his written self-evaluation.

In class Michael seemed to have no problem speaking up and expressing his reactions to the material we were covering. His self-evaluation mentions self-image issues which have been discussed in previous evaluations and which he is addressing through professional counselling. From all appearances in the classroom, Michael seems quite capable of relating to others, interacting publically with the material, and enjoying the company of those around him. My one cautionary observation in this area is that he often seemed pressed by the work facing him--not necessarily academic work, but everything together. This may have been the normal state of any RA, but at times it was evident enough to cause me to wonder.

Much of Michael's self-evaluation, and much of our conversation, revolved around the topic of priesthood. He offered a good experienced-based reflection on priesthood, raising many questions. Perhaps his largest question has to do with balancing the priestly ministry of a monk (in a parish) and the call to community life. How is one to maintain community life while engaged in parish ministry.

Michael exhibits a very strong commitment to community life, that which attracted him to Saint John's. At the same time he seems to understand this community life in a fairly broad sense, such as being able to experience community by just being on campus. The larger question here seems to be whether or not a Benedictine priest will be able to experience the support of his monastic community life while working in a parish. At least, I think this is a significant question for Michael. To his credit he is discussing the issue now in a way which I hope will prepare him to serve in parish ministry effectively and enjoyably for one or more years.

I also appreciated Michael's sensitivity to the whole question or issue of priests in a Benedictine community. I don't know this issue, but what was clear from our conversation was a healthy sensitivity on Michael's part.

My only concern for Michael would be one that he himself raised--the issue of "workaholicism" and taking care of himself, spiritually and physically. In that same paragraph he mentions that he is a "monk first and priest second." I would remind Michael that before one is a monk and a priest, one is a healthy human being. Take care to be that.

In class and out of class, I have nothing but positive experiences of Michael Bik. I enjoy his humor and his give and take with classmates. I sincerely believe he has much to offer and many gifts to bring to the ordained ministry. I recommend that he be encouraged to continue his preparations for ordination to the priesthood.

April 5, 1993

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

6 April 1993

Mr. Pete Cheeley
Director, Summer Leadership Camps
Saint John's Preparatory School
Collegeville, Minnesota 56321

Dear Mr. Cheeley:

At our last meeting of the personnel committee we discussed your request to have Brother Michael Bik work for the Summer Leadership Camp this summer. The recommendation made to me is that we accede to your request. Presuming that Brother Michael so agrees I give my approval to this request and you may feel free to speak with him about this matter.

Sincerely in Christ,

Abbot Timothy Kelly, O.S.B.

TK/kr

cc: Brother Michael Bik, O.S.B.
Father Tom Andert, O.S.B., Headmaster

PHONE 612 363-2544  FAX 612 363-3082

OSB BIK_00159

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

13 April 1993

Brother Michael Bik, O.S.B.
Saint John's Abbey
Box 2015
Collegeville, Minnesota 56321-2015

Dear Brother Michael,

After meeting with the personnel committee and seeking their advice we have decided the following:

- 1) You will be assigned to help in the camps for the summer.
- 2) You will be assigned as associate pastor at Saint Joseph Parish in Saint Joseph, Minnesota, beginning September 7, 1993, when you will take up residence there. This assignment will be for a minimum of one year as is the established policy for those who decide to follow the ordination track.

The assignment to the summer camps you already know. The second assignment is tentative only insofar as I have not yet spoken to Bishop Jerome about it. I see no reason to suspect that he will object.

If you feel any need to speak with me about these assignments please make an appointment through Brother Kelly.

Sincerely in Christ,

Abbot Timothy Kelly, O.S.B.

TK/kr

PHONE 612 363-2544  FAX 612 363-3082

OSB BIK_00160

Michael E. Bik O.S.B.
PTHM 465: Pastoral Seminar
Ministry Paper
April 15, 1993

The Adolescent and the Abbey: A Ministry for the 90's ? !

Table of Contents

Introduction

The Benedictine Tradition

The Holy Rule

Later Developments

St. John's Abbey

The Adolescent

A Definition

Stages of Development

The Adolescent Today

The Problem Compounded

Mentoring Teens Today

Benedictine Tradition & The Adolescent

Benedictine Spirituality

The Faculty Resident as Pastor

Conclusion

Dedication

As corny as this may seem for a grad paper, I wish to acknowledge the fact that the inspiration for this paper has come from my personal interactions with the young men and women of SJP, CSB and SJU, especially the seventy First Year Collegemen of Mary III. They have taught me what it means to be a "pastor" in a very real way. Living among them these past eight months has truly been "a school for the Lord's service."

*In the oratory and at table, small boys and youths
are kept in rank and under discipline. Outside or any place else
they should be supervised and controlled until they are old enough
to be responsible.*

The Rule of Benedict 63.18-19

INTRODUCTION

Working with young people has been a major part of my ministry for over twenty years. During that time I have had a "front row seat" in observing changes in their attitudes and values. Having been a product of Benedictine education myself, and then having attempted to live the monastic way of life these past years, I have had the opportunity to see how monasticism can be influential to the young people who come to live and study in the shadow of St. John's Abbey.

It is my intent to show that as St. John's looks to its future and the continuing of its varied apostolates, a priority needs to be given to these young people at this important time in their lives. I contend that the high school and college years, ages 14 to 22, are crucial for the formation of a way of life. Those who come to be a part of that place called *Collegeville* need our special attention in forming a positive Christian way of life that can sustain them in an ever-changing and complex society.

THE BENEDICTINE TRADITION

The Holy Rule

Any study of Benedictine monasticism must start with the *Rule*, that document written by St. Benedict sometime in the 6th Century in which he sets out a way of life for those who come together to "seek God."

If we examine this *Rule*, we become aware that there has been an interrelatedness between monastic life and adolescents, specifically males, right from the very beginning. We see that there was quite a range of ages of boys who were living within the confines of the cloister. These go from "children," *infantes*, (31.9; 37; 45.3) to "young boys," *pueris, minore aetate*, (30.t,2; 39.10; 59.1,2,6; 63.9,10) to "youths," *adulescentiores*, (22.7; 30.2; 63.16). From Chapter 59 we know that the boys living within Benedict's monastery were presented as an "offering to God"--that is, to become monks. The method of formation in the 6th Century has not changed greatly: dwell within the cloister; live the daily horarium; listen to Rule. The monks, in turn, can observe and see "whether he shows eagerness for the Work of God, for obedience and for trials." (58.9) Interestingly enough, monastic life was not to be made any easier for these youths because of their age. The *Rule* instructs that they are to be allowed less food than their elders (39.10), as infrequent bathing privileges (36.8) and when it came to discipline, could be subjected to severe fasts and strokes of the rod (30). Considering that Benedict considered his monastery as a "school for the Lord's service," (Prologue, 45) these young men learned the monastic life the hard way from the very beginning.

Later Developments

With time, the monastery became a real center of culture as well as center of education. Ultimately, two types of monastic schools developed. The first type was the "internal" school, that is open to those preparing for monastic life. Here the liberal arts were taught in a liturgical setting to prepare the future monk for *lectio divina*, the sacred reading so central to monastic life. The young religious thus acquired a liberal culture contemplative in tendency. (Leclercq 194)

The second type was the "external" school, so called since it was often located outside the cloister. In the case of the great Abbey of Cluny, there was an external school in the market town next to the cloister. To these, young men who were not considering a monastic vocation were admitted, though often times, these young men were preparing to be secular clergy. It would be this type of school that would later give rise to the great universities in the major cities of Europe such as Paris. (Leclercq 195)

The link that was formed between monasteries and education would be the fertile soil from which the educational apostolates of St. John's Abbey would sprout and grow.

St. John's Abbey

On November 10, 1857, St. John's "Seminary" was opened at the Rothkopp claims (now St. Cloud) by monks who had come over from Bavaria to tend to the needs of German immigrants in Pennsylvania and later central Minnesota. There were five young men from the region who merely moved in with the monks, just as students had been doing over the centuries in hundreds of monasteries stretching back to St. Benedict's own Monte Cassino in 6th Century Italy. (Barry 56)

The studies were that of a liberal arts Latin school with instruction in History, English, German, Latin, Greek, Astronomy, Rhetoric, and Mathematics. The students were expected to follow the majority of the monastic horarium, including rising at 5 A.M. with morning prayers and daily Mass, eating the same food as the monks, including such "delicacies" as dry bread, watery bean soup and potatoes, and were in bed by 9 P.M. After night prayers, silence reigned! No talking anywhere! As one student reported: *We began to understand that the rules and regulations of the college were for our own good, that if we observed them they would elevate and ennoble our lives. The*

fine and strict order of the house made a deep and indelible impression upon us. One day the same as the other, every hour had its duty affixed, every thing moved as regularly as clockwork...The sun pursues his course, deviating neither to the right nor to the left and our youthful days at St. John's firmly and equally balanced. (Barry 58)

Yet despite the hard life of the student, the school grew, and many of the Catholic immigrants of Stearns County and beyond brought their sons to St. John's for a Catholic higher education which would at the same time fit them for secular life. All pursued the same course of study, namely, the classical *gymnasium* curriculum of Germany which the monks themselves had experienced, but it was also this setting in which they studied that was to produce a "rich harvest" of teachers, farmers, professional and business men who can be found listed as the first alumni of St. John's. (Barry 59)

Ultimately, this St. John's Seminary would become the three on-campus educational apostolates of the Abbey: St. John's Preparatory School, St. John's University and St. John's Seminary. These would all continue to exist under one roof, namely the Quad, side-by-side with their monastic teachers, until time and programming would cause separate facilities to be constructed for the Seminary (in 1950) and the Prep School (in 1962). The "all-male environment" of the campus would change when in 1973 the Prep School would admit girls, following the closing of St. Benedict's Girls High School in St. Joseph.

Yet the educational mission of the monks of St. John's continues to draw on its monastic heritage and the *Rule* of its founder so as to create an environment for learning which draws its deepest inspiration from a desire for the truth, for justice and for charity. (Mission Statement, St. John's University)

Now let us take a look at who comes to Collegeville to be the major part of this educational apostolate.

THE ADOLESCENT

A Definition

Let's begin with a formal definition of this term: Adolescence is a chronological period beginning with the physical and emotional processes leading to sexual and psychological maturity and ending at an ill-defined line when the individual achieves independence and social productivity. The period is associated with rapid physical, psychological and social changes.

(Shelton 2) That's a mouthful. But we who have "survived" this period of our lives know that adolescence can be, because of its very nature, a time of crisis. During this time of human growth and development so many changes are taking place. The outward physical growth and awkwardness are the most apparent. But within the mind and heart of the individual, psychological and emotional changes are occurring that cause them to face feelings and situations never before encountered. Because of its complexity, we can divide adolescence into three stages.

Stages of Development

Early Adolescence: This stage is most commonly identified with the onset of puberty. During this time, adolescents are concerned with what's happening to their bodies. Intellectually, they are developing the capacity for reflection, critical thinking and creative thought. They are beginning to think in the abstract and may begin to have questions of meaning and destiny that may cause them to think seriously about philosophical and religious issues. It is during this time that the young person may be subject to erratic emotional expressions while at the same time developing personal

relationships which can help buffer the anxiety of the time and also create a supportive network for sharing fears and doubts. This stage can begin anywhere from age 10 or so, with girls beginning earlier than boys.

Middle Adolescence: Taking place from age 15 to 18, this stage is generally associated with high school years, the so-called "Wonder Years." It is during this time that the adolescent struggles with parental separation in order to achieve personal identity. It is also the time of a deepening understanding of a sexual self. This is a critical time of life, with loneliness, confusion and isolation feelings as prevalent. To help cope with these feelings, the adolescent develops deeper, more involved relationships with peers, identification with various causes, and infatuation--"falling in love" and/or deeper relationships with friends, members of the opposite sex, and even adults (non-parent). The adolescent now looks "outward," seeking emotional involvement in relationships with "significant others."

Late Adolescence: What characterizes this stage is CHOICES--college choices, vocational choices, marriage or religious life, career choices. Here the adolescent has concerns focused on roles and duties that is preparatory for entrance into the adult world. This stage is acutely characterized by issues of identity and intimacy. Some psychologists call this stage "early adult transition." Young people at this time of their lives encounter two tasks: they experience the need to terminate adolescence and the need to accept the tasks of young adulthood. Thus, the adolescent needs to separate, alter or terminate present relationships while attempting to redefine self while at the same time exploring tentative commitments to the adult world. (Shelton 3-4)

The Adolescent Today

The media has portrayed American adolescents in certain "group portraits" in each decade since World War II. Let's examine this development. The 50's,

a period of relative peace and prosperity, produced teens who were clean cut--butch hair cuts and bobby socks---materialistic conformists who came from the "Ozzie and Harriet" or "Leave it to Beaver" type families. This "rock and roll" generation was somewhat indifferent to political and social issues. Of course, we cannot forget that this era was "colored" by such types as the "Arthur Fonzerelli greasers", the "Maynard G. Krebs beatniks" and the "James Dean rebels-without-a-causers." The 60's, on the other hand, was Woodstock, Vietnam, Civil Rights marches and political assassinations, mass rioting and lootings. Teens were angry and idealistic, hedonistic and anti-social, assertive and anti-materialistic. Again the pendulum shifted and the teens of the 70's were basically apathetic and conservative, yet still colored by the hedonism of the previous age. While the teens of the 80's could be somewhat categorized as young "yuppies," the phrase "the New Lost Generation" has been applied to them. Theirs has been a generation plagued with problems of mental and physical health, of physical, emotional and sexual abuse, of AIDs and STDs. (Ianni 2)

Then there are the 90's! Talking to teens today you will still find dating and sex at the top of their list of concerns, along with problems with parents, vocational issues, body issues, sincerity of "love bonds," curfews, money, problems in school and with church, but they have inherited the past generation's problems in a more intense way.

AIDs is still with us, and its spread more alarming. Then there are fears of being abducted, abandonment by parents through divorce or desertion, pollution of the environment---"Will we have a world to inherit?" economic shifts and the increase of poverty-stricken families. Sociologists predict that as many as 30%-50% of the current teen population will experience a major crisis before reaching the age of eighteen. Being hospitalized, appearing in

court, experiencing physical or sexual abuse, parental conflicts, attempting suicide, abusing alcohol or drugs, unplanned pregnancy with or without abortion, dropping out of school are all possible. And the threat of these does not stop when one reaches one's 19th Birthday! (Rowatt 19-20)

The Problem Compounded

Granted that some of these teen issues have been with us since Eve birthed Cain and Abel, there have been other changes as well. The family, the Church and the culture or society have always played key roles in assisting adolescents in their development, working hand-in-hand to prepare the "next generation" to assume the duties and responsibilities that come with adulthood. Since the values espoused by family, Church and society were either identical or at least complimentary, problems were somewhat minimal. Each found mutual support from the other two. But what has happened is that the "holy trinity" no longer walks hand-in-hand so harmoniously. This presents a real challenge to youth who are looking today for guidance and role models.

The American family, let alone the American Catholic family, no longer exists, or at least, is no longer the norm! The traditional family of Dad the breadwinner and Mom the housewife along with the kids is long gone. Today there are families with house fathers, with both parents working, with single parents, with blended families, with unmarried couples and children, with homosexual "marriages" with children. (Footlick 15)

The divorce rate has doubled since 1965 with half of all first marriages made today resulting in divorce. One out of every four children is being raised by a single parent. What appears to be happening is that the impermanence of the married state is becoming more reflective of the values of independence and self-expression than ever before. Marriage, along with family

life is being affected by a society that has put consumerism, narcissism and instant gratification first. This message today is being fed to our youth by the two biggest "pacifiers" of the American teen: the Media and the Mall!
(Woodward 60)

Parents work very hard these days acquiring things they feel are important for their children. Yet vastly more important things are not happening. They are not spending time with their children or at least, not very much time. They are not listening to them or trying to teach them anything. Often the problem is they themselves are confused and have given up on themselves. (Coles 26-27)

What about the Church? For the majority of teens, Church, religion and Law are almost synonymous. Traditional Catholic morality that they experience has tended toward legalism. Moral law is often seen as an absolute with few exceptions. Since this rigidity of thinking does not conform to their experience, teens become distanced from the institutional Church. Then, too, we confirm them and call them "adults" but do nothing to help them "fit in." They are bored to death by our Sunday liturgies, and really feel unwelcome as part of the whole parish scene. Those who go off to college often feel abandoned by their parishes. (Shelton 24)

With the Church itself having its "problems of credibility" brought on by such debates as girl servers, ordaining women, contraception and abortion, a declining ordained clergy, let alone the problem of trust that is resulting from the issue of sexual abuse of youth by clergy and religious. Teens are wary of "The Church" as well!

Mentoring Teens Today

The situation is not as hopeless as it may seem. Catholic parishes have learned from their Protestant counterparts the need for youth ministers who

work many hours providing catechetical, relational and service-oriented experiences for today's youth. In addition, Catholic high schools and colleges have for the most part broadened the idea and office of "chaplain" to a Campus Ministry team to do the same. This is also true of secular colleges and universities who accomplish the same through Newman Centers. In the process, youth are able to "connect" with adults in a variety of ways, providing support as they struggle with issues of identity, intimacy, relationships and belonging. What characterizes the mentorship? I share three sets of "qualifications:"

- I. Joseph Moore: When a Teenager Chooses You
 1. Be a good listener. Pick up feelings as well as word. Keep them focused.
 2. Be a "wounded healer." Be personally open and vulnerable. Don't project a falsely perfect Christianity.
 3. Boost self-esteem, providing them with warmth and acceptance.
 4. Be a pray-er, with them and for them.

- II. G. Wade Rowatt: Pastoral Care with Adolescents in Crisis
 1. Establish a positive relationship, based on respect, durability, flexibility, understanding, confidentiality, role tranference.
 2. Know the teen's world view.
 3. Listen carefully.
 4. Be prepared to deal with anger.
 5. Collaborate with them in the "growth task."
 6. Help them make meaning out of life and life's events.
 7. Be able and ready to make referrals.

- III. Charles Shelton: Adolescent Spirituality
 1. Be available, that is open, present and inviting.
 2. Be accepting.
 3. Be authentic.
 4. Be vulnerable, aware of one's personal weakness.

THE BENEDICTINE TRADITION AND TODAY'S YOUTH

Benedictine Spirituality

Having said all the above, I would like to propose what our Benedictine schools can offer our young men and women today is more than the traditional three R's of reading, 'riting and 'rithmetic. What Benedictines can draw from

is their own spirituality as given in the *Rule*. especially the following:

1. Christ-centeredness: I am not implying that we are out to convert our students and make them all Roman Catholic Christians. Rather, it is in Christ that the monk finds a model for learning to live with contradictions and conflicts: Christ who was surrounded by friends but who withdrew to be apart in the desert; Christ who is son but who needed to be "about his Father's business; Christ, who knew who He was, was sure of His mission and ministry, and yet could ask others: "Who do you say that I am?" (De Waal 49) Christ, who taught respect for persons and love of enemy.

2. Community: A common life of prayer, work, study, recreation. Respect for the personhood and property of others. Working to create a common good. People more important than possessions; Possessions as "vessels of the altar." How would Chapter 72 of the *Rule* be received by teens as a way of life today. (see Appendix)

3. Hospitality: Being open to the needs of others, their observations and criticism which should be prudently considered, "...for it is possible that the Lord guided him to the monastery for this very purpose." (RB 61.4)

4. Stability: This is two-fold. First, a physical place in which to "sink roots" and find some sense of purpose in a crazy world. (Read A Sense of Place I & II). Secondly, the sense that I am loved and important not for what I do but for who I am. A place where I can become myself, unique and irreplaceable. (De Waal 56)

5. Listening: The monk is to be one who listens for the voice of God as God reveals God's self in the depths of our very being and from others who daily touch our lives. In a generation so obsessed and plagued with noise, time needs to be taken "to be still and know that I am God."

It is these ideas gleaned from the Benedictine way of life that can

best be shared with our students who are so much a part of what St. John's is. While responsibility for carrying out this task is for the Community as a whole, it is especially true for those monks who live among the students within the dormitories of the Prep School and University.

The Faculty Resident as Pastor

The University "J Book" says the following about residential life in the University and about the monks who live in the dorms. One can adapt this understanding of residential life to Prep life as well.

The monastic apostolate of the Faculty Resident extends the Benedictine presence and values into student life by living among them in the residence halls. He is a person who can encourage the students by his position and example to discover and integrate the values of a Benedictine liberal arts educational experience. (J Book, 1992-93, 20)

In many ways, this is somewhat unclear as to the "specifics" of the role. For myself, I struggled as to what I was to be as an FR on a Frosh floor until I came to see myself as a "Pastor" concerned about providing an environment for positive growth and learning among the residents. Again, I think the *Rule* can provide guidance, specifically as it describes three key officials of the Abbey:

1. Chs 2 & 64: The Abbot:

He must point out to them all that is good and holy more by example than words; avoid all favoritism, showing equal love and applying the same discipline to all according to merits, accommodating himself to each one's character and temperament; goodness of life and wisdom in teaching; use prudence and avoid extremes; show forethought and consideration in his orders.

2. Ch 31: The Monastery Cellarer:

Wise, mature in conduct, temperate, not proud, excitable, God-fearing and like a father to the whole community. He must show care and concern...regard all utensils (the students?) as sacred vessels of the altar. Do everything with moderation and humility. He should be given helpers (RAs ?) that with their assistance he may calmly perform the duties of his office.

3. Ch 66: The Porter/Guestmaster:

Sensible, gentle, who is able to see in all the presence of Christ (Ch 53)

Just as a Pastor of a parish does not operate alone, so neither can the Faculty Resident. He first needs to be always rooted to the Community's prayer and life. He needs to be in dialogue with his fellow Faculty Residents and with the Administration of the school. He needs to be present for the families of his residents, drawing on them for input as well as being ready to support them in their role as parent. He needs to be in touch with the resources available, be ready to up-date himself as to the needs of the youth of today. And above all, he needs to always be in touch with who he is in relationship to himself and his God, realizing that all he is and all he does is gift.

CONCLUSION

Much time has passed since Benedict first allowed boys and youths to live among his monks and so pass on the monastic manner of life and the seeking of God under a Rule and an Abbot.

Much time has passed since the German monks settled in Central Minnesota and allowed the sons of their neighbors to live in their midst to pursue a liberal arts education.

Times have changed. Family life has changed. Society has changed and the Church has changed. Young men and women still pass through the "terrible teen" years and struggle to find out *Who am I?* The Benedictines of Collegeville can provide a more valuable service, a more vital ministry to the Church and to society than mere book learning if they continue to reflect on the wisdom of the *Rule* of their founder and the manner of life that they struggle to follow and share that in a concrete ministry with youth for the

90's and into the next Millenium.

17

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Appendix: The Rule of St. Benedict, Ch 72

The Good Zeal of Monks

Just as there is a wicked zeal of bitterness which separates from God and leads to hell, so there is a good zeal which separates from evil and leads to God and everlasting life. This, then, is the good zeal which monks must foster with fervent love: They should each try to be the first to show respect to the other, supporting with the greatest patience one another's weaknesses of body or behavior, and earnestly competing in obedience to one another. No one is to pursue what he judges better for himself, but instead, what he judges better for someone else. To their fellow monks they show the pure love of brothers; to God, loving fear; to their abbot, unfeigned and humble love. Let them prefer nothing whatever to Christ, and may he bring us all together to everlasting life.



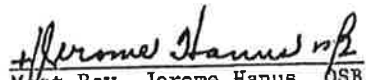
JEROME HANUS, OSB


By the Providence of God and Favor of the Apostolic See

BISHOP OF SAINT CLOUD

I, Jerome Hanus, OSB, Bishop of the Diocese of St. Cloud, Minnesota, do hereby grant a Dispensation from Canon 1031, Paragraph 1 of the 1983 Code of Canon Law which requires an interval of six months to be observed between ordination to the diaconate and ordination to the presbyterate.

I do hereby grant this idpensation in favor of Brother Michael Bik, OSB.


Most Rev. Jerome Hanus, OSB
Bishop of St. Cloud


Rev. Robert E. Rolfes
Ecclesiastical Notary

Given at St. Cloud, Minnesota
The Chancery Office
May 3, 1993

OSB BIK_00181



JEROME HANUS, OSB

By the Providence of God and Favor of the Apostolic See

BISHOP OF SAINT CLOUD

By this letter I announce and testify that

MICHAEL BIK, OSB

was ordained to the order of

PRESBYTER

on the 21st of May, 1993

at St. John's Abbey Church, Collegeville, Minnesota

Given at St. Cloud, Minnesota on this 25th day of May

in the year of Our Lord 1993.

Jerome Hanus OSB
Bishop of Saint Cloud



DIOCESE OF ST. CLOUD
THE CHANCERY

214 3RD AVENUE SOUTH • BOX 1248
ST. CLOUD, MINNESOTA 56302
TELEPHONE (612) 261-2840

May 25, 1993

Rt. Rev. Timothy Kelly, OSB
Abbot
St. John's Abbey
Collegeville, MN 56321

Dear Abbot Timothy:

Greetings in the Lord! It was good to be with you and the community for the priestly ordinations last Friday. Would that there had been twelve!

Enclosed is a check in partial compensation to the abbey for the services of Father Michael Bik as my master of ceremonies during the past several months. He accompanied me on fifty plus trips since last fall. It has been my practice to reimburse at the rate of fifty dollars per trip.

I want to take this occasion to express my gratitude for the fine service Michael offered to me and to the various parishes of the diocese. He ministered with tact and attention to detail. I think he also learned a lot from the experience.

His assignment at St. Joseph next year will most likely make it impossible for him to continue. May I ask if you would have any monks whom you would like to propose for this position. It entails about a dozen trips in the fall (late September through December 8th) and about forty in the spring (late February through Pentecost). A typical schedule has us leaving the abbey around 4:30 p.m. and returning around 11:00 p.m.

Thank you for any suggestions you might have. I will also ask the Crosiers and the permanent deacons, to see if there might be a candidate there.

Fraternally yours in Christ,

Bishop Jerome

Most Rev. Jerome Hanus, OSB
Bishop of St. Cloud

JH:mg
Enclosure

cc: Fr. Michael Bik, OSB

OSB BIK_00183

SAINT JOHN'S ABBEY



January 24, 1994

Dear Abbot Timothy:

At our meeting in early November, you asked me to visit with personnel of the University to "check out" the possibility of employment for myself upon my return from St. Joseph this coming June. This is to advise you that as of last Wednesday, January 19th, I have completed these meetings, and have made it known to the following people of my interest in becoming a member of the University Staff:

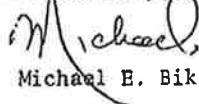
Br. Dietrich Reinhart, O.S.B. President with whom I discussed several possibilities, realizing that full time work may not as yet be available;
Dr. Joseph Friedrich, Acting Vice President for Academic Affairs, with whom I discussed becoming an instructor in the 1st year Symposium Program;
Dr. Gar Kellom, Vice President for Student Affairs, with whom I discussed being involved in work in the residence halls and/or some other aspect of student life, especially in Campus Ministry;
Rev. Timothy Backous, O.S.B., with whom I discussed becoming involved in Campus Ministry, especially in the areas of liturgy and R.C.I.A.;
Rev. Cletus Connors, O.S.B., with whom I discussed the possibility of returning to the student residences as a Faculty Resident.

I found the meetings to be quite beneficial, though no one was able to make any definite commitments for employment. The closest to any type of work opportunity came from Dr. Friedrich who said he would place my name in the "pool" of possible instructors for the Symposium Program. He suggested that I take the Workshop for Symposium instructors in June, but whether I would get such a position would depend on the number of incoming First Year students.

As I mentioned to you in November, if my work on campus does not involve sacramental ministry, I am open to "weekending" on a regular basis, even possibly as a "weekend Assistant" at one of our local Benedictine parish. I am enjoying that type of work among the people of St. Joseph.

I will arrange a meeting with you soon to continue our discussion of my future. Til then, patience is a good virtue for me to be practicing, one as you remember well from my Novitiate days, I struggled with greatly!!!

Fraternally,

 Michael, O.S.B.
Michael E. Bik, O.S.B.

PS: Both yourself and my Pastor, Fr. Gillespie, have "hinted" at returning to work with Bishop Jerome Hanus again. Might that also be an option? Something else we can talk about. You know I would enjoy that!

cc: Br. Dietrich, O.S.B. Dr. Kellom Fr. Cletus, O.S.B.
Dr. Friedrich Fr. Timothy, O.S.B.
COLLEGEVILLE, MINNESOTA 56321-2015

OSB BIK 00184

CHURCH OF ST. JOSEPH

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St. Joseph, Minnesota 56374

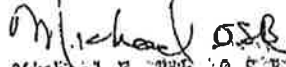
May 27, 1994

Abbot Timothy:

With me being in transition from parish ministry back to life at the Abbey and Prep School, and with Leadership Camp starting soon, my involvement in the Abbey retreat will not be able to be as full as I would have like it to be. But, I have made arrangements after Camp is concluded and before I begin full time at Prep to go make a private retreat. Friends of mine in Duluth are letting me have their home for 3 1/2 days to read, pray and reflect---it's right across from St. Michael's Parish, so I thought it a good omen when they offered it to me! After Parish life and the summer at Camp I will need some time for myself. I hope this is acceptable.

Leaving St. Joe is more painful than I had anticipated---guess I got more involved than I had planned! Maybe we can find time this summer to talk about my experiences there as well as my future!

Fraternally,


Michael E. BIK, O.S.B.

cc: Br Alan Reed O.S.B.

OSB BIK_00185

SAINT JOHN'S ABBEY

August 7, 1993

Prior Jonathan:

Now that Leadership Camp is over for another year, I can begin to focus my attention on my upcoming Pastoral Internship in St. Joseph. Though the Abbot's letter of appointment is not effective until September 7th, I will have to begin work there on a limited basis sooner for two reasons:

1. As Coordinator of Rel Ed for Grades 9 & 10, I must begin to work on Program, getting teachers, etc. I find there is very little in place at the present time. I will also be establishing an RCIA Program and must get some ground working done soon.
2. Our Abbey Guestmaster, Fr. Fran, informs me that due to the large number of student monks, he really needs me to vacate my Abbey room by Aug 25th.

My plan of action is to begin working on the Rel Ed component on Monday, Aug 16th for several hours each day. Then, to accommodate Fran's request, to move into the St. Joe rectory on Aug 25th and be willing to help Tom out with pastoral duties, i.e. daily Masses, on Monday, Aug 29th. I am hoping to make a private retreat Aug 26-28 in preparation for the new work.

Therefore, though I know cars are somewhat limited in August, I am requesting that whatever car I was to have for the coming year be available for my use beginning Monday, August 16th. I would use that same car, then, for my weekend assignment in Kimball on Aug 20/21.

Thank you.

Sincerely,

Michael E. Bik O.S.B.

cc: Abbot Timothy, O.S.B.
Br. Alan, O.S.B.
Fr. Tom Gillespie, O.S.B.

*Just to keep you
informed of what's happening!*

*Michael
OSB*

COLLEGEVILLE, MINNESOTA 56321-2015

OSB BIK_00186

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

11 August 1993

Most Reverend Jerome Hanus, OSB
Bishop of Saint Cloud
214 South Third Avenue
Box 1248
Saint Cloud, Minnesota 56302

Dear Bishop Jerome:

Father Michael Bik, O.S.B., ordained this Spring, is ready for assignment to a parish for the coming year. I am proposing that he be assigned to St Joseph Parish, St Joseph, Minnesota, with a beginning date of August 20, 1993. Currently it is my intent that he remain there until next June. I have consulted with the pastor, Father Thomas Gillespie, O.S.B., and have his consent for this assignment.

Father Michael Bik is known to you, of course, and you know something of his capabilities. As far as I am aware there is no shadow of any problem that might cause you or me to hesitate in making this assignment and in permitting him to work with parishioners of all ages.

Sincerely in Christ,

Abbot Timothy Kelly, O.S.B.

TK/kr

PHONE 612 363-2544  FAX 612 363-3082

OSB BIK_00188



DIOCESE OF ST. CLOUD
THE CHANCERY

214 3RD AVENUE SOUTH • BOX 1248
ST. CLOUD, MINNESOTA 56302
TELEPHONE (612) 251-2340

August 18, 1993

Rev. Michael Bik, O.S.B.
Saint John's Abbey
Collegeville, MN 56321-2015

Dear Father Michael:

Upon the presentation of Abbot Timothy Kelly, O.S.B., I am pleased to appoint you Associate Pastor of the Church of St. Joseph in St. Joseph, Minnesota. The appointment is effective on August 20, 1993, and will be published in the next issue of "The Saint Cloud Visitor", which will come out on September 2, 1993, because of the summer schedule.

As associate pastor, you will work together with the pastor and under his supervision, in accord with Canon 545 of the Code of Canon Law. You are granted all the necessary faculties of the Diocese to fulfill your priestly work.

Assuring you of my prayerful and fraternal support, and expressing my gratitude for your continuing service in the diocese, I am

Sincerely yours in Christ,

Most Rev. Jerome Hanus, OSB
Bishop of Saint Cloud

Rev. Severin Schwieters
Chancellor.

JH:mg

cc: ~~Abbot Timothy Kelly, OSB~~
Rev. Thomas Gillespie, OSB, Pastor
Rev. Steven Binsfeld, Dean

OSB BIK_00189

Michael Birk

Oct. 28, 1993

3:00pm

Summer Camp - mid June to mid August - OK.

On-campus work. Campus ministry extend down.

McKeuff's pursue - Gov. Kellum, Timm, Blane, Clebs - to see what

campus ministry might have available - St. Ben's requirement too.

If there were major structural changes in Prep School - some possibility of interest
to work there.

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

Memo to: Fr. Michael Bik
From: Abbot Timothy Kelly TK
Date: October 5, 1995
Re: Weddings, caskets, cemetery lots

Today a caller who said she was referred to our office by you asked about the wedding policies. This provides as good an opportunity as any for me to outline for you the existing abbey policies on weddings, caskets and cemetery lots and at the same time to clarify my position on how inquiries should be handled.

WEDDINGS: All weddings at Saint John's must take place in the abbey/university church and must be celebrated according to the Catholic rite of marriage. Those who may marry in the Abbey Church are the following:

1. full-time students of Saint John's University, during the time of their enrollment and until September 1 following graduation or termination of full-time studies at Saint John's University, and
2. persons who are members of the faculty, administration or staff of Saint John's, and their children.
3. members of the Parish here at Saint John's.

CASKETS: For tax considerations and so that we will not compete ~~unnecessarily with local merchants. Saint John's does not sell or give away~~ caskets made in our Woodworking Shop.

CEMETERY PLOTS: Plots in the abbey cemetery are reserved for monks and members of our Collegeville parish.

These policies are well thought out and have been deliberated at length. They have my full endorsement. If anyone approaches you on one of these topics, please do not refer them to the Abbot's office. I ask you to inform them in a pastoral way of the corresponding policy. Above all, please do not encourage people to ask me to make exceptions to these policies. Thanks for your help in spreading the word.

TK/kr

PHONE 612 363-2544 FAX 612 363-3082

OSB BIK 00191



SAINT JOHN'S PREPARATORY SCHOOL
COLLEGEVILLE, MINNESOTA 56321

TEL. (612)-363-3315

February 14, 1996

Dear Abbot Timothy:

I received a wonderful phone call from the Chancery Office this morning---no, I am not going to Bismark as the new bishop. I had written Bishop Kinney asking for delegation to confirm five of our resident Prep students so that I would not have to take them to Richmond to receive the Sacrament. His secretary informed me that he was very willing to come out to Collegeville and confirm them himself on Mothers' Day, the only Sunday when he didn't have a diocesan celebration. To say the least I am thrilled he is willing to take the time to do this for us.

I would like to invite you to join us for the celebration, concelebrate the Eucharist and be our guest for the reception and dinner to follow. The date is May 12th and the time for the liturgy is 4 PM. We will be using the upper church and have Bishop Kinney preside from the throne. I intend to invite the entire faculty, staff, student body and parents of the Prep School to be present.

I hope you can join us!

Sincerely yours,

Michael E. Bik OSB
Chaplain

cc: ~~Fr. Mark Thamer OSB~~
Fr. Dunstan Moorse OSB

OSB BIK_00192

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

February 15, 1996

Father Michael Bik, O.S.B.
Saint John's Abbey
Box 2015
Collegeville, Minnesota 56321-2015

Dear Father Michael:

Thank you for the kind invitation to join you and the bishop for Confirmation on May 12. Unfortunately I have a prior commitment and will be at St Procopius Abbey May 10 and 11, and will likely stop to see my brother in Wisconsin before heading home. This depends, of course, on the state of his health at that time.

I hope all goes well and can assure you of my prayers for this important work you do and for the young people who will receive the sacrament that day. Peace and blessings.

Sincerely in Christ,


Abbot Timothy Kelly, O.S.B.

TK/kr

PHONE 612 363-2544 FAX 612 363-3082

OSB BIK_00193

Kelly, Timothy

From: McDonald, Finian
Sent: Friday, April 17, 1998 10:25 AM
To: Kelly, Timothy
Subject: Michael Bik

Oh, my lord and chief honcho, where does one start....I don't think Michael is aware at this point, that the Prep School may be looking elsewhere for a chaplain if indeed Michael does not teach. Michael keeps making noise about wanting to pull out of the Prep School but we know this is just not so. At this time, the plan seems to be that Michael would be 2/7th as Freshman FR, and 2 or 3 7th's as Freshman Spiritual Chaplain (of what ever the title) and also continue 1/7th (as part of University Campus Ministry--this would be 1/7th of the above mentioned "2 or 3 7th's). It is not clear at this time who would pay for this dubious 1/7th--Isaac or Timo. The rest of Mike's time would be at the Prep School. (This is what Michael is planning on). And to my knowledge, this is where it's at right now. I'm sure the scenario will change many times and perhaps already has. To conclude, it is my impression that Michael does not plan to teach in the Prep School but only plans to work at about 25% as the Prep School Chaplain. I remind you, Father Abbot, that the Lord has indeed risen. Allelula

SAINT JOHN'S ABBEY

August 6, 1996

Mr Peter Cheeley
Director, Summer Leadership Camp
St. John's Preparatory School
Collegeville, MN 56321

Dear Pete:

After much prayer and reflection, I am offering my resignation as Assistant Director of Leadership Camp. Many of the events of this past summer added more stress than usual and only heightened the seemingly different vision you and I have in regards to Camp policies, personnel issues and programming.

In addition, as my involvement in the life of the University grows, I am feeling the need to use my summer months for attendance at workshops, classes, tec., as well as spending more time with the monastic community.

I wish you well in the future.

Sincerely yours,

Reverend Michael E. Bik OSB

cc: Abbot Timothy, OSB
Fr Mark, OSB
Br. Benedict, OSB
Fr. Finian, OSB

Abbot Timothy —

I will come in to see you before school starts to give you more details as to the reason for this —

At this point, I'm just trying to get settled in my new room & ready for school.

Thanks for understanding & for your kind words in your August letter —

COLLEGEVILLE, MINNESOTA 56321-2015

Michael
OSB

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

September 3, 1998

After consultation with his doctor, I have asked Father Michael Bik to live in the monastery for reasons of his health. It is hoped that this will relieve some of the stress that he at present does not need.

Abbot Timothy

OSB BIK_00196



FEATURES



Is there such a thing as a Tommie/Johnnie?

Fr. Michael Bik lives the dangerous double life and loves it

BY BRIAN GROSS
STAFF WRITER

A Tommie living among us in Collegeville? How could this happen? I thought we were supposed to be safe up here in the woods from anything un-Johnnie. Somehow we have let one slip through. Father Michael Bik, a St. Thomas graduate, has penetrated the Pine Curtain.

How did he get here? Is it a right-wing conspiracy? How could such a flaw be overlooked in the application process? Was there an intern reviewing the applications at that time?

“ He had never come up during his Tommie days, although he was well aware of the rivalry.

Let's take a look at his past and see if there is anything that would lead us to believe he's here with ulterior motives.

Father Michael grew up with one brother in Chicago. He attended Catholic schools and was taught by Benedictines from elementary school to high school. So far, so good. He couldn't have been too corrupted after that.

However, on choosing a college, he wanted a NON-BENEDICTINE, small, Catholic college. What's wrong with the Benedictines? Is he a spy?

While looking for colleges, he found this "place" down in St. Paul that appeared to have what he was looking for and so off he went. Somehow, he even found this place enjoyable.

"I liked the small, residential style that St. Thomas offered at that time. Being in the Twin Cities I could also go to the theatre and see plays and concerts. I liked St. Thomas very much," Bik said. In his studies, he focused on math and education.

After graduating from St. Thomas, Bik taught 6th, 7th and 8th grade math, English and religion at St. Stephen's in Anoka. While there, he planned the school Masses. After six years at the school, the pastor asked him to be director of worship for the parish. At this time, he also began pursuing a master's degree in pastoral work from that same institution in St. Paul.

It was in 1980 that Bik began to see the light. He came up to St. John's for a Liturgical music meeting. It was his first time on campus. He had never come up during his

Tommie days, although he was well aware of the rivalry.

On this visit he attended prayer with the monks and went for walks in the woods. He felt a sense of peace here, and he was really moved. However, he didn't do anything about it for awhile.

"As a child, I was a typical little Catholic boy," Bik recalls. "I practiced Mass in the basement. I was an altar boy." However, growing up he also felt a pull towards marriage. "I really wanted to have children of my own," he says. "People would say to me 'You're going to be a priest,' and I would deny it saying 'No, No, No!'"

Shortly after college, Bik was engaged and it appeared that he would be right. However, things did not work out. In the summer of '84, Bik was back on campus at St. John's and happened to witness some monks making their vows. He was really moved and it was at that point that he made the phone call and was invited up for an interview.

He recalls one question in the interview specifically. "Do you think that having gone to St. Thomas and being loyal to them could be a problem living here?" Bik responded. "What does that have to do with me being a monk? I will

never be in contact with the college kids. Little did he know.

In February of 1985, he began his candidacy. By July, he was given his habit and became a novice.

In July of 1986, Bik made his first (simple) vows and became a junior monk. During this time, he taught pre-algebra and worked in Campus Ministry at the Prep School. Soon he would be teaching theology as well. In 1989, Bik made his final (solemn) vows to the monastic community.

After five years in the monastery, his calling to the priesthood became quite strong. In the fall of 1991, he entered the seminary here at St. John's. A year and a half into his studies, he was asked to be a Faculty Resident on May 3 and so began his relationship with the college and its students.

He got to know many of the students well and formed lasting relationships with many of them.

“ I like all the kidding during the football, hockey and basketball games. It's a lot of fun.”

— Fr. Michael Bik

When he was ordained a deacon in 1992, most of his floor was present as was the case in May of 1993 when he went from Brother Michael to Father Michael at his ordination to the priesthood. "It was a great year," Bik recalls. "Being ordained was a very moving experience for me. I had lots of good relationships on my floor. I still keep in touch with them and have been to some of their weddings."

Having good relationships with the students doesn't mean they are going to overlook the fact that he's a Tommie. "They always want to know who I am cheering for, St. John's or St. Thomas," Bik says, "I never tell them. It's a lot of fun."

Fr. Michael currently spends most of his days at the Prep School, where he is the chaplain and also teaches theology. He also helps out in the campus ministry department at the University where he teaches RCIA, prepares students for Confirmation and does marriage preparation.

Although he loves his alma mater, Fr. Michael has grown to love St. John's. "Academically, St. Thomas and St. John's are the same," he says, "but the community with the monastery here, and the sense of relationship with God is stronger here as well as the sense of importance of preserving the land and lake. I think St. John's has a lot to offer our students."

He enjoys being a Tommie in the midst of Johnnies. "I like all the kidding during the football, hockey and basketball games. It's a lot of fun," he said.

When the Tommies play the Johnnies, you may not want to sit next to Fr. Michael if you're a die-hard Johnnie fan (unless of course the Johnnies are winning), but make sure you heckle him. Heck, maybe Tommies aren't all bad after all, as long as they admit their mistake and eventually come to the light.

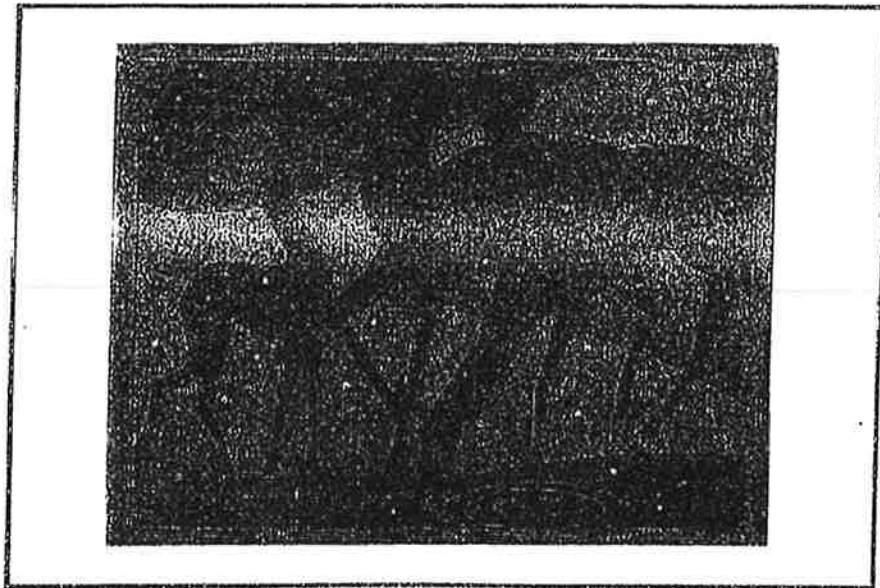


PHOTO BY JOSH EVANS

MADE IN U.S.A.
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PX 901-3



DESIGNED BY
Sam Dufford



... As the deer longs for running streams,
so my soul longs for you, my God....

I wanted you to have this picture as a
reminder of the ordination last May —

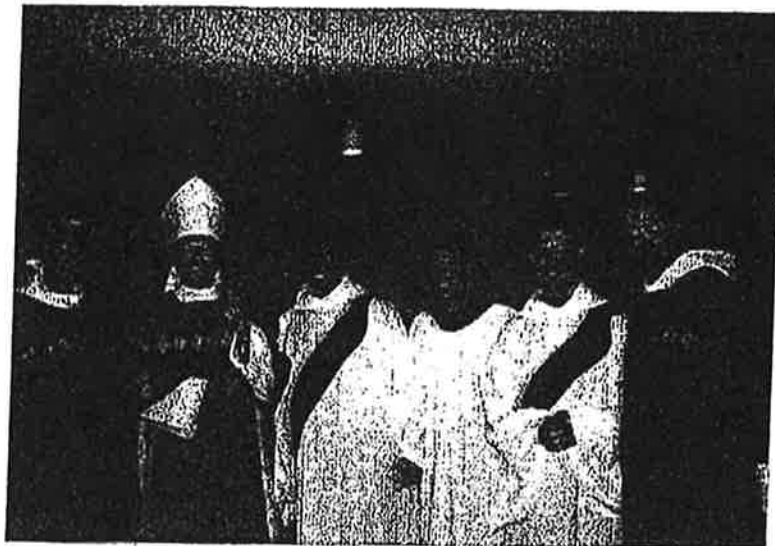
The paradox of the God-made man is
touching my own ministry struggle these days as
I try to find a happy balance between parochial
work + community life. The people of St. Joseph
have been very good to me + I think I've been good
for them, too. Tom + I are leaving more about each
other daily + I do appreciate his leadership, though
we have some major differences on certain issues.
I hope to write to you soon regarding my job
searching, and we ultimately will have to meet
to judge whatever. I ask for your continued
prayers —

Abbot Timothy

The best of wishes to you and yours (all
230+) (all
us!)
for a wonderful holiday season.

Fraternally,

Michael
OSB



OSB BIK_00200

Saint John's University

Collegeville, Minnesota 56321-5000

Abbot Timothy Kelly, OSB
St. John's Abbey
Collegeville, MN 56321

Dear Abbot Timothy,

Just a quick note to inform you of my conversation with Michael Bik regarding a temporary replacement of Blane in the dormitory this Spring. I have had several good conversations with Michael over the last month and I have offered him Blane's spot for the rest of the school year when he leaves for Hastings parish.

Prior to offering this to Michael, I have talked with a number of other people including _____ and Mark Thamert to make sure we were proceeding in the ~~best~~ interests of that entity as well as Michael. Mark liked the idea of asking Michael to take the remaining time this semester and then reviewing his performance. Michael would not be moving into the University dormitories in the Fall of 1995 but I have a spot for him in the Fall of 1996. Michael realises this and is aware of my concerns and conversation with the Mark.

This trial period will give all parties a chance to evaluate where we wish to channel Michael's energy. Also, Michael and I can work on some personal issues if he so desires.



Financial Aid Office

612: 363-3664

OSB BIK_00201

SAINT JOHN'S ABBEY
BOX 2015
COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

November 5, 2002

Father Michael Bik, OSB
Saint John's Abbey

Dear Father Michael:

The past months of intensive media reporting have had a brutal impact on this entire community. However, as someone who has had an allegation of sexual abuse in the past, you, along with other monks, have been singled out by the media for especially negative treatment.

Now that we have gone through the Star-Tribune article and the settlements, I think that we can and we must attend to the emotional and spiritual needs of the entire community, as a group and as individuals. And this needs to be done in a systematic manner. So I am asking Prior Ray Pedrizetti to act as a vicar for all those monks who have had allegations made against them. I write this letter so that you know that when Prior Ray asks to see you and discuss your situation, he is doing so at my request.

I am very grateful to you for your steadfastness and patience during this difficult and heart-rending time. I can only imagine the range of emotions that you have felt during this time. Be assured that we as a community and I as abbot want to attend to healing and reconciliation.

Sincerely in Christ,



Abbot John Klassen, OSB

cc: Prior Raymond Pedrizetti, OSB

PHONE 320 363-2544 FAX 320 363-3082

OSB BIK_00202

August 28, 2003

Father Michael Bik, OSB
Saint John's Abbey

Dear Michael

Brother David Klingeman has been Chapter Secretary for seven years at this time and is feeling the burden of the preparation of minutes in other places as well. He is asking to resign from the position.

Would you be willing to assume the duties of Chapter Secretary? I think that you would be excellent in this role. You are a good writer, a good listener, and fair in the way you would assess the dynamics of the chapter.

Could you let me know in the next days? If you would like to meet to discuss it, I am happy to do so. Thanks for your consideration of this request.

Sincerely,

Abbot John Klassen, OSB

Enclosure: Chapter Secretary Responsibilities

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

February 22, 2005

Fr. Michael Bik, OSB
Saint John's Abbey

Dear Michael:

Thank you for your work thus far with Steve Sawyer and Jannine Hebert from Project Pathfinders. I much appreciate your willingness to meet with them and speak candidly about painful things in your past as well as your program of recovery. This initial phase of the work with them gives me confidence that we can accomplish the goals of this process.

As you will recall the second phase of the work with Steve and Jannine is a number of group sessions in the Twin Cities. Steve and Jannine wish to schedule the first of these for Friday, March 4, from 1-4 p.m. This may be a tight fit with your schedule but I know you will do your best to make it work so that we move this part of the process along. It is crucial the entire group is able to be present for this work.

Please let me know if this will work as soon as possible.

Sincerely,



Abbot John Klassen, OSB

PHONE 320 363-2544 FAX 320 363-3082 E-MAIL abbot@osb.org

OSB BIK_00204

Abbot John Klassen's private account

From: [REDACTED]
Sent: Tuesday, September 27, 2005 4:49 PM
To: Abbot John Klassen's private account
Subject: Re: assistance in getting an offender monk registered for treatment

Abbot Klassen,

I do recall talking with you. I hope all is going better at St. John's these days... To get the ball rolling for your monk, you'll just need to contact our intake coordinator, Jody at [REDACTED] et up an initial appointment. It would be best not to request me, because I doubt that I could see him until December.

Let me know if there are any problems.

Michael H. Miner, Ph.D., L.P.
Associate Professor
Program in Human Sexuality
University of Minnesota
Phone: 612-625-1500 Fax: 612-626-8311

----- Original Message -----

From: Abbot John Klassen's private account
To: [REDACTED]
Sent: Tuesday, September 27, 2005 3:18 PM
Subject: assistance in getting an offender monk registered for treatment

Hello Dr. Miner -

You may well not remember me but you gave me a call in the summer of 2002, when the wheels were coming off and gave me a fundamental insight into the media treatment of our men who had gone through treatment.

At this time one of our monk offenders (offense occurred before he came into monastic life) has been recommended to receive intensive treatment in with PHS by Steve Sawyer and Jannine Hebert at Project Pathfinder. The monk is not resistant to treatment and I think that he genuinely wants to know more about himself and his own sexuality. I would like this treatment to begin as soon as possible.

Can you help me make the right connections and a sense of the sequence to get his moving? Thanks, Abbot John Klassen, OSB

9/28/2005

OSB BIK 00205

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

September 29, 2005

Father Michael Bik, OSB
Saint John's Abbey

Dear Michael:

Blessings on your nameday! I have grown to love this feast of Michael, Gabriel, and Raphael and all angels.

I know that our conversation last week was rough indeed. You need to know that I am really concerned about your good, both in the short term and in the long haul.

Steve Sawyer and Jannine Hebert have strongly recommended your participation in the outpatient program at the Program for Human Sexuality at the University of Minnesota. Dunstan Moore participated in their program in the 1990s and had a good experience with it. The contact person there is Ms. Jody Christensen and she can be reached from 7:00 a.m. - 3:30 p.m. (Monday to Friday): Her voice mail is confidential. Please give her a call as soon as possible and arrange a meeting with her.

I suspect the program sessions will be in the afternoon and early evening. If you need to have a substitute for cooking in the health center, we will arrange for that.

Michael, I suspect that you have a great deal of anxiety about this work but based on the experience of our other men, I can only assure you that both in the short and the long term, it will bring about a peace, a sense of well-being, and worth that will be truly transformative in your life. If there is any way that I can be helpful in all of this, let me know and I will do my best to stand with you.

Blessings and peace,



Abbot John Klassen, OSB

PHONE 320 363-2544 FAX 320 363-3082 E-MAIL abbot@osb.org

OSB BIK 00206

Abbot John Klassen's private account

From: Abbot John Klassen's private account
Sent: Thursday, October 20, 2005 8:14 AM
To: Bik, Michael
Subject: RE: HI

Hello Michael --

Thank you for your note. A factor that may not have surfaces during your discussion is the fact that October 30 through Wednesday, November 2 is the apostolic visitation of our seminary. Because our seminary is monastic in character, Bishop Aymond will be staying in the Bishop's quarters and eating with the monastic community.

For that reason I think the haustus should be canceled. Monday evening's meal should be a normal meal without alcohol. Otherwise, I will explaining this situation and my explanations will not matter one whit! I dislike having to disregard a recommendation that comes from the refectio committee but we have so much on the line regarding the seminary and the environment within the house.

The Halloween party can happen in the usual manner.

With respect to the connecting with the Program for Human Sexuality, this is extremely important and has to take top priority. Do not wait until issues clarify in Illinois with family. Michael, there will always be reasons to delay -- and you need to get this started right now. Please let me know when you have made contact and when you are scheduled for your first appointment. Peace, +John

From: Bik, Michael
Sent: Thursday, October 20, 2005 6:58 AM
To: Abbot John Klassen's private account
Subject: HI

Abbot John---

Was in refectio Committee meeting when you called---I've tried to make contact with that Program, but we've been playing phone tag. This hasn't been a good week as my Mom isn't doing so well, so I've really been waiting to see if I am needed in Illinois---should know more by tomorrow, and then will try again.

Also, the Refectio Committee met yesterday and recommended we move the Nov 1st haustus to Halloween (Monday night) as the All Saints Day Mass(Tuesday) will take longer and people won't be able to enjoy haustus and the special All Saints evening meal and still make office at 7 PM. The Halloween Haustus would be Part One of the Halloween "party"---the second part coming after prayer ---would be a dessert, coffee and cordials get together on 3rd Breur. But we felt we needed you OK before moving it!!!!

Thanks

Michael

10/20/2005

OSB BIK_00207

Abbot John Klassen's private account

From: Bik, Michael
Sent: Thursday, October 20, 2005 10:33 AM
To: Abbot John Klassen's private account
Subject: RE: HI

Will do!
M

From: Abbot John Klassen's private account
Sent: Thursday, October 20, 2005 8:14 AM
To: Bik, Michael
Subject: RE: HI

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Thanks

Michael

10/20/2005

OSB BIK_00208

UNIVERSITY OF MINNESOTA

Twin Cities Campus

*Program in Human Sexuality
Department of Family Medicine and
Community Health
Medical School*

*1300 South 2nd Street, Suite 180
Minneapolis, MN 55454
Office: 612-625-1500
Fax: 612-626-8311*

Treatment Summary

Date: 02/28/06

Abbot John Klassen
St. John's Abbey
Collegeville, MN 56321

RE: MICHAEL BIK, patient (DOB: 02/11/49)

Dear Abbot John Klassen:

Mr. Bik attended and appropriately participated in two diagnostic intake assessments on 11/23/05 and 11/30/05 with Dr. Stacey Seibel. He also attended a follow-up individual appointment with Dr. Seibel to discuss recommendations. At that time, Mr. Bik was told that in order for decisions to be made regarding most efficacious treatment recommendations, he must complete phallometric testing, psychological testing, and polygraph testing.

During the intake process, Mr. Bik admitted to sexually abusing two teenage boys approximately thirty years ago. Mr. Bik denied other incidents of sexual abuse. Mr. Bik insisted that he maintains no sexual attraction to minors. He discussed enjoyment of teen theatre.

Mr. Bik completed phallometric testing 01/09/06: Phallometric testing results indicated significant arousal to three stimulus categories: male adults, male teens, and male children. Mr. Bik's arousal to male adults and male teens was approximately equal, with arousal to male children being significantly lower. Phallometric testing results are not consistent with client's self-report.

Mr. Bik has not completed the required psychological testing. He completed the Multiphasic Sex Inventory (MSI) and the Minnesota Multiphasic Personality Inventory-2 (MMPI-2) 01/06/06. He has not completed the self-report measures, Beck Anxiety Inventory (BAI), Beck Depression Inventory (BDI), Tennessee Self-Concept Scale (TSCS), Millon Clinical Multiaxial Inventory-III (MCMI-III) and Derogatis Sexual Functioning Inventory (DSFI), which are program requirements. Additionally, Mr. Bik has not returned recent phone calls regarding completion of psychological and polygraph testing. Polygraph testing is not complete. MMPI-2 testing results indicated lack of stereotypic masculine interests, psychological turmoil, anxiety, and sadness. He may be pessimistic about the future, does not cope well with stress, and is likely introspective. Testing further indicated that Mr. Bik may not interact well socially. MSI testing results

OSB BIK_00209

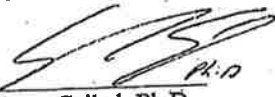
indicated some pedophilic sexual fantasies, cruising and grooming, and sexual assault. Mr. Bik was likely dishonest, underreporting symptoms, when completing the MSI. Sexual inadequacies were reported.

Mr. Bik has not following through with necessary requirements of the Sex Offender Treatment Program at the Program in Human Sexuality: Center for Sexual Health. Thus, his chart will be closed. Based upon obtained information, the following recommendations are indicated:

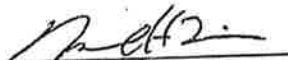
1. Mr. Bik does not appear amenable to outpatient treatment.
2. Mr. Bik should not have contact with children under age 18. This includes: Mr. Bik should not be allowed in the school buildings, should not be allowed to attend teen theatre, and any other contact with minors.
3. It is recommended that Mr. Bik be supervised at all times. All trips away from the St. John's campus should be with an escort.

Please feel free to contact me with any questions and/or concerns at 612-625-1500.

Sincerely,


Stacey Lynn Seibel, Ph.D.
Postdoctoral Fellow

02/28/06
Date


Michael Miner, Ph.D., LP
Licensed Supervisor

3/1/06
Date

Notes on conversation with Dr. Stacy Seibel (612 625-1500) at the Program for Human Sexuality (PHS) 2-28-06

Dr. Stacy Seibel called me at 11:30 am for a fifteen minute conversation, reporting on Father Michael Bik's lack of participation in PHS. Despite my note to Michael on January 27, 2006 he has not returned phone calls to Dr. Seibel,

- 1) has not completed the psychological assessment that were begun in mid-November
- 2) has not taken the polygraph test.

The phallometric test for sexual arousal patterns shows the following:

arousal for male adults
for male teenagers

for male children

No arousal for women or girls.

This indicates that Michael has some disposition for males under age 18 and the arousal towards male adults and teenagers is close.

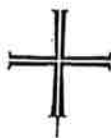
This test usually is low in its result because individuals can sometimes successfully suppress arousal a bit, whereas they cannot fake arousal. Here there is significant arousal for male adults and male teenagers.

Dr. Seibel and staff are concerned that Michael, because of his non-compliance may not be amenable to out-patient treatment. In any case they are recommending that he have absolutely no contact with children under 18.

Dr. Seibel will send a hard copy of this to me and speak with Dr. Mike Miner, who is her supervisor.

I will hand this information on to Ray and have a conversation with him. I think we need to have a three-way conversation with Michael.

I will call Dr. Seibel back after this conversation.



SAINT JOHN'S ABBEY

Office of the Abbot

March 7, 2006

Father Michael Bik, OSB
Saint John's Abbey

Dear Michael:

On Thursday, March 2 I met with you, along with Prior Ray Pedrizetti and Brother Paul-Vincent Niebauer to discuss a phone call from Dr. Stacey Seibel from the Program in Human Sexuality. In addition to trying to be supportive of you, I conveyed to you the oral recommendations and cautions regarding you that I received from Dr. Seibel. I do not know if you have received a copy of the written report from her and so I include it with this letter.

As you will note, the letter is very frank, noting the outcome of the phallometric testing, as well as other interpretations of data that has been gathered. Note as well, from the second page, that because you have not followed through with the necessary requirements of the Sex Offender Treatment Program, your chart is closed, meaning that they will not work with you any longer. This is a serious consequence for you and for us.

I wish to meet with you, Prior Ray and a person you feel can best support you, to discuss the consequences of this situation. I am copying this letter and a copy of the report from Dr. Seibel to Prior Ray. Please know that I want to face this difficult moment with you in as supportive manner as possible. At the same time, the moment must be faced head on.

Blessings and peace,

Abbot John Klassen, OSB

Enclosure: Letter from Dr. Stacey Seibel

cc: Prior Raymond Pedrizetti, OSB

P.O. BOX 2015, COLLEGEVILLE, MINNESOTA 56321-2015
Phone: (320) 363-2546 • Fax: (320) 363-3082 • E-mail: abbot@osb.org • Web: saintjohnsabbey.org

OSB BIK_00212

www.sjprep.net/alumni/Monthly_Updates/SJP%20E-Newsletter%20040406.htm

Michael Bik's mother dies

Funeral arrangements for Mrs. [REDACTED]

Wake: 3 PM - 9 PM Thursday, April 6th at the Blake-Lamb Funeral Home in Lisle, Illinois

Funeral: 10 AM Friday, April 7th at St. Joan of Arc Church in Lisle, Ill

(From Michael Bik, OSB)

"My dear friends, far and near...

It is with a heavy heart that I must inform you of the death of my Mom in her sleep during last evening (April 2nd). As most of you know she had been diagnosed with Parkinson's disease for the past 5 years, though in the fall she was re-diagnosed with something called Lewey Body dementia, a blend of Parkinson's and Alzheimer's. She and dad have been living with my brother and his wife in southern Illinois since that time. I was just down to see her for her 85th birthday in January. This was quite unexpected. She had, according to my brother, a very good Sunday, but when dad went to wake her, she didn't respond. She was taken to the hospital, but...she had decided to celebrate Easter with the Risen Lord along with my baby brother who died 47 years ago, and the other 8 children that were miscarriages. I once told her that they'd be waiting for her. It looks like the funeral will be this Friday (April 7th) down in Lisle, IL.

I would ask you to please keep my dad, my brother and myself in your prayers. While in my head I know it is a blessing and that her suffering is at an end, my heart knows otherwise.

Thank you! ~Michael"

Skudlarek, William

From: [REDACTED]
Sent: Monday, April 03, 2006 2:43 PM
To: [REDACTED]
Subject: Re: [ABBEY] Mom

Conferees:

Thank you to those who have extended sympathy on the passing of my Mom. According to my brother, she had a very good Sunday and there was no indication of any problems. But when my dad went to get her up, he discovered she wasn't breathing. They called the paramedics but she was already gone. She went peacefully, and now her suffering from her Parkinson's and Dementia is over.

It appears the funeral will be Friday morning at St. Joan of Arc Church in Lisle, IL, with the wake the night before at the Blake-Lamb funeral home, also in Lisle. I don't have the specific times worked out yet with the parish.

Anyhow, in speaking to my brother, he would like me to return with him and my dad to Carbondale where the folks have been living for the past almost 5 years so we can go through things as well as make some decisions regarding my dad's future. He is experiencing a narrowing of the arteries in the brain which is causing some memory loss. It appears I'll be down there at least through April 24 or 25.

I am concerned about the Sesquicentennial dinner as well as the things for Holy Week. The meals are all planned out and the wines are ordered. I know you won't go hungry, but there are always little details to cover. I am going to try to leave Wednesday some time, so whatever folks can do to cover, I'd be grateful. The two areas most "complicated" are the Holy Thursday dinner and the reception after the Vigil!
Again, thanks

Michael

4/3/2006

OSB BIK_00214

3 named in abuse allegations

By Frank Lee fcllee@stcloudtimes.com

Published: July 29. 2006 1:00AM, Saint Cloud Times

COLLEGEVILLE — New allegations of sexual misconduct surfaced Friday against three members of the St. John's monastic community.

The Revs. Michael Bik, Bruce Wollmering and the late Rev. Robert Blumeyer were named in a statement by the abbey based on an annual review board report to Abbot John Klassen.

"It is the abbot's view that these allegations are credible," said the Rev. William Skudlarek, abbey spokesman.

The allegations against Bik were made in 1997 and include "inappropriate sexual conduct with two teen-agers in the 1970s" before he joined the abbey and before his ordination.

The allegations against Wollmering were made in 2004 and include "sexual misconduct early in the 1980s reported by a former St. John's (University) student," according to Skudlarek.

The sexual abuse charges against Blumeyer were made in September and involved a teen-age boy he knew while an assistant pastor at St. Bartholomew Parish in Wayzata.

"Sometimes these things are not easy to hear. ... And, as far as I'm aware, they are permanently removed from ministry," Skudlarek said.

Accountability

As many as 13 priests at the abbey have faced similar allegations.

At least 26 priests in the St. Cloud diocese were accused of sexual abuse from 1950 to 2003.

Skudlarek did not elaborate on the allegations against Bik, Wollmering and Blumeyer but said there have been no subsequent allegations against Bik or Wollmering, who remain in Collegeville.

"We really do consider ourselves a family ... and so they are our brothers. You just don't say, 'You're not our brother any longer,'" Skudlarek said.

"The kind of ongoing supervision and mentoring that goes on here — they are in fact at much less risk of re-offending than they would be if they were simply sort of cut loose and on their own, and in fact, this makes for a more safe situation."

Bik, 57, and Wollmering, 65, live in the monastery and work under restrictions in the abbey "where their activities are guided by individual plans of accountability."

"That would mean in terms of freedom to travel, whether or not they could travel unaccompanied, the necessity of informing a superior in the monastery when they would be leaving campus, what parts of the campus they are restricted from," Skudlarek said.

Bik's main responsibilities were teaching theology and working in campus ministry at St. John's Preparatory School until 2002.

Blumeyer, an Iowa native, served as assistant pastor at the Church of St. Augustine in St. Cloud from 1965-68.

He died of a heart attack in 1983 at the age of 61.

Wollmering's main responsibilities were teaching psychology and working in the counseling center at St. John's University until 2003; he is now retired.

Assistance

"One of the reasons for being forthcoming with names is it allows those who may have been victims or affected to come forward with a certain degree of confidence that they will be heard," Skudlarek said.

St. John's Abbey has contracted with the Walk-In Counseling Center in Minneapolis, which is independent of the abbey, to provide assistance to victims of sexual abuse.

"We really do want to reach out to those who have been harmed in any way. We also want to provide for our members who have offended the kind of assistance they need to move on and to make reparations," Skudlarek said.

St. John's Abbey has also contracted with Project Pathfinder Inc., a nonprofit organization that assesses offenders and develops recommendations for treatment.

"Those individual plans of accountability (for Bik and Wollmering) are drawn up and worked out with Pathfinder, ... and basically what they determine is the risk factor of something like this happening again," Skudlarek said.

The abbey's external review board has met with the victims and made recommendations to Klassen for additional support for their "emotional and spiritual recovery."

"I think the other thing that's important, maybe, to underline is there has been no recidivism since these allegations were brought forward," Skudlarek said Friday.

Skudlarek said he was not aware whether the nature of the allegations against the three constituted any sort of criminal behavior.

"If there were anything here in which law enforcement would need to be involved with, that would immediately be reported — that's our policy," Skudlarek said.

How to report abuse or get help:

Victims of sexual abuse related to the St. John's monastic community can receive free and confidential assistance from the Walk-In Counseling Center in Minneapolis by calling (612) 870-0565. For information, visit www.walkin.org.

Review board

St. John's Abbey's external review board was established in 2003 as part of the abbey's response to allegations of sexual misconduct by some of its members.

The nine-member board meets monthly and reports on key issues ranging from assessment and supervision of offenders to assistance for victims.

Source: St. John's Abbey.

Abbey names 3 more accused abusers

• The names have been added to the list of St. John's Abbey clerics who have faced plausible allegations of sexual abuse recently or in the more distant past

By PAMELA MILLER
pmiller@startribune.com

The names of three priests accused of sexual misconduct, primarily in the 1970s and '80s, have been released by St. John's Abbey in Collegeville, Minn., abbey officials said Wednesday.

The abbey's external review board, created in 2003 in response to sex-abuse allegations, included the names in its annual report to Abbot John Klassen, said the Rev. William Skudlarek, Klassen's executive assistant.

The abbey has released about 13 other names in recent years, Skudlarek said. The newly named:

• The Rev. Robert Blumeyer, accused posthumously last year of having had a sexual relationship with a young man from 1969 to 1979, when he was assistant pastor at St. Bartholomew Parish in Wayzata. Blumeyer, who was associated with the

abbey, died in 1983 at age 61.

• The Rev. Michael Bik, 57, accused in 1997 of sexual contact with two teenagers in the 1970s, before he joined the abbey and before his ordination. Bik taught theology and worked in campus ministry at St. John's Preparatory School until 2002.

• The Rev. Bruce Wollmering, 65, a retired St. John's psychology teacher and counselor, accused in 2004 of sexual misconduct with a student in the 1980s.

Bik and Wollmering are among about 10 accused community members who live at the abbey under restrictions, Skudlarek said. They may not do ministerial work and are limited in where they may travel, said Lee Hanley, the abbey's communications director.

The review board, which meets monthly, crafts plans for abusers on the basis of recommendations from Project Pathfinder Inc., a nonprofit group

with which it has contracted to assess offenders and recommend treatment and restriction plans, Hanley said. The abbey also has a contract with Minneapolis' Walk-In Counseling Center to help victims.

Skudlarek, who has been at the abbey since 1951, said he believes abuse has been greatly reduced. "We have dramatically heightened awareness of behavior and boundaries, and know now how very devastating this kind of abuse can be," he said.

Suzanne Severson, co-moderator of Twin Cities Voice of the Faithful, said her group "appreciates any efforts at improving transparency in relation to sexual abuse in the church." But Bob Schwiderski, who is active in several victims' advocacy groups, said St. John's Abbey could do more to help victims.

Swifter release of names and closer coordination with law enforcement officials and victims' advocacy groups would improve St. John's response system, Schwiderski said.

Pamela Miller • 612-673-4290

Monk kept his job after claims

Abbot: If accusations came to us now, we would act differently

By David Unze and Frank Lee
 dunze@stcloudtimes.com, fclce@stcloudtimes.com

COLLEGEVILLE — A member of the St. John's monastic community continued to work at St. John's Preparatory School for five years after he was accused of sexual misconduct.

The allegations against the Rev. Michael Bik were made in 1997 and included accusations of incidents with two teen-age boys in the 1970s, before he joined St. John's Abbey and before his ordination.



John Klassen
 "We would have handled (the Bik case) differently"

"With respect to Bik, if it came to us today we would have handled it differently," Abbot John Klassen said.

Bik — and the Revs. Bruce Wollmering and Robert Blumeyer — were named in a July 28 statement by the abbey concerning alleged sexual misconduct from the 1970s and 1980s. Bik stopped working at the school in 2002.

"It was at that time we said it is inappropriate for Michael to continue to be working in that situation," Klassen said.

See ST. JOHN'S, 5A ▶

FROM PAGE 1A

St. John's

Revelations

The accusations against the late Blumeyer were made in September and involved a teen-age boy Blumeyer knew as an assistant pastor at a Wayzata parish starting in 1969.

"We have had two additional people come forward against Father Robert Blumeyer in June and July 2006," since the abbey disclosed the allegations against Blumeyer in May, Klassen said. Both victims are males.

Wollmering was accused in 2004 by a St. John's University student of sexual harassment that allegedly started when he was a sophomore in 1984 and lasted until he graduated.

"One of the reasons we felt imperative to make this public at this time is that if there are other victims, they can come forward," Klassen said.

Wollmering retired in 2004 as chair of the St. John's psychology department — the same year the accusations were leveled against him.

"He wished to step down at the time ... in relation to this and some other issues," Klassen said.

Bik and Wollmering could not be reached for comment.

Reaching out

Klassen said there are 10 members of St. John's monastic community who are on restriction — or "supervision," as he preferred to call it — including Bik and Wollmering.

"In other words, avoidance of student residence halls on campus, situations where he would have the capacity to develop a relationship with undergraduate men and ongoing attention to living monastery life and therapy," Klassen said.

The Revs. Cosmas Dahlheimer and John Eidschink, who were on the restriction list as far back as 2002, have since died.

"With Wollmering, the inappropriate behavior was not the sexual abuse of a minor. It was sexual harassment, and in my mind there is a difference," Klassen said.

Klassen also was concerned about those Wollmering may have counseled as chair of the St. John's psychology department in Collegeville, whether any misconduct occurred and how to help them.

The abbey is making its concerns about Wollmering public because the confidentiality surrounding counseling records prevents direct communication.

The allegations against Bik and Wollmering were made public after the abbey's external review board submitted its annual report to Klassen and the abbey's senior council.

"The review board has been very helpful ... because they really have urged us to make these allegations public," Klassen said.

That way, if there are additional victims, they can receive the help they need, he said.

Sexual misconduct allegations released by St. John's monastic community

by Joseph Young
Visitor Interim Editor

COLLEGEVILLE — St. John's Abbey External Review Board's annual report to Abbot John Klassen, released July 28, included credible allegations of sexual misconduct against three members of the St. John's monastic community. The Board has dealt with the allegations, according to a news release about the report.

Father Michael Bik was alleged to have had inappropriate sexual contact with two teenagers in the 1970s, before his ordination and his joining the Abbey, according to the release. Father Bruce Wollmering, a retired St. John's University faculty member, had early-1980s sexual misconduct alle-

gations made against him in 2004 by a SJU student. Father Robert Blumeyer, who died in 1983, was alleged with having an abusive 10-year relationship with young man that began in a Twin Cities parish in 1969.

The release added that the Abbey has been working with the Board "to tailor responsible plans for members of the monastic community charged with credible abuse allegations."

The Abbey has contracted with Project Pathfinder, Inc., a non-profit service that assesses offenders and develops recommendations of safety plans for them. The Board has been given summaries of those plans for the individuals involved.

In addition, according to the release, the Abbey has contract-

ed with the Walk-in Counseling Center of Minneapolis to provide first-response assistance to victims of any further allegations of abuse. That initiative resulted from assistance procedures available to victims that were developed by the Board's Victim Assistance Committee.

"We want anyone who may have been abused by members of our community to be able to feel free to come forward with confidence that they will be listened to," said Benedictine Father William Skudlarek, Abbey spokesman.

Through its relationship with the Walk-in Counseling Center, the Abbey can "reach out to those who may have in any way been damaged by abuse," Father Skudlarek said, "in a way that

allows them to bring allegations forward without having to go directly to the Abbey."

Project Pathfinder, he said, "aids the Abbey in supervising and mentoring" monks who have been abusive. It recommends treatment and plans of accountability designed to lead to spiritual and emotional recovery of the monks.

It also "assesses the risk factors so that supervision can be put in place so that any recurrence of abuse can be minimized," Father Skudlarek said.

Fathers Bik and Wollmering live and work under supervision at the Abbey. Father Wollmering, now retired, mainly taught psychology and worked in the counseling center at SJU until 2003. Father Bik taught

theology and worked in campus ministry at St. John's Preparatory School until 2002.

Father Blumeyer was an associate pastor at St. Augustine Parish in St. Cloud from 1965 to 1968.

The Abbey established the nine-member External Review Board in 2003 as a part of its response to allegations of sexual misconduct against some of its members.

The Walk-in Counseling Center's Web site is www.walkin.org. The Abbey encourages victims of sexual abuse by members of the monastic community to contact the center for free and confidential assistance. Phone Gary Schoener at the Center: 612-870-0565, or e-mail him at grschoener@aol.com.

Abbey defends its handling of clergy offenses

By Frank Lee
fleea@stcloudtimes.com

ST. LOUIS PARK — St. John's Abbey officials say the claims made Wednesday by a national advocacy group for clergy molestation victims are inaccurate.

The group calls the abbey's eventual disclosure July 28 of allegations of sexual misconduct from the 1970s and 1980s "be-grudging" and "reprehen-sible."

"Our fear is that during these inexcusable delays by the abbey, other kids may have been hurt and were certainly put at risk," said David Clohessy of St. Louis, Mo.

Clohessy is the national director of Survivors Network of those Abused by Priests, or SNAP, which had a news conference Wednesday outside a Catholic high school in St. Louis Park.

"They are at least implying recklessness on our part that's simply uncalled for," said the Rev. William Skudlarek, spokes-man for St. John's Abbey in Col-legeville.

Full disclosure

Allegations against the Rev. Michael Bik were made in 1997 and involved two teen-age boys in the 1970s, before Bik joined the Catholic abbey and before his ordination.

"Abbot John (Klassen) has already explicitly said if we had known in 1997 what we now know — and there has been an incredible amount of learning not only in the church but by society about sexual abuse since then — we would have done things differently," Skudlarek said.

Bik was allowed to work at St. John's Preparatory School in Collegeville for

MORE INSIDE

Find out how to report abuse and get help. Page 6A.



William Skudlarek
Abbey acted responsibly



John Klassen
Abbey restricts work of accused priests

See SNAP, 6A ▶

FROM PAGE 1A

SNAP

five years after he was accused of sexual misconduct.

"We were dealing here with allegations of abuse that took place decades earlier before Michael Bik came to St. John's," Skudlarek said.

Clohessy, a victim of sexual abuse by a cleric, said any information the Collegeville abbey has regarding sexual misconduct by its monks should be turned over to police.

Bik, 57, and the Rev. Bruce Wollmering, 65, live in the monastery and work under restrictions "where their activities are guided by individual plans of accountability," Skudlarek said last month.

"We think common sense and common decency require that all information about suspected sex crimes should be given to independent officials in law enforcement — not to biased, untrained church officials," Clohessy said by phone after Wednesday's news conference.

The work restrictions by the abbey include "avoidance of student residence halls on campus," Klassen had earlier said.

"We know that abbey officials claim they monitor these guys, but the simple truth is no one can monitor a child molester

HOW TO REPORT ABUSE OR GET HELP

Victims of sexual abuse related to the St. John's monastic community can receive free, confidential assistance from the Walk-In Counseling Center in Minneapolis by calling (612) 870-0565. For information, visit www.walkin.org.

ON THE NET

See the letter SNAP sent Wednesday to Abbot John Klassen. Go to www.sctimes.com and click on this story.

24/7 — certainly not a cleric supervising a fellow cleric," Clohessy said.

SNAP

Accusations against the late Rev. Robert Blumeyer were made in September, involving a teen-age boy Blumeyer knew when he was an assistant pastor at a Wayzata parish starting in 1969.

"When allegations are brought forward, one needs time to determine if the allegations are true and how to proceed," Skudlarek said.

While Blumeyer's name was included in the July 28 news release, the abbey disclosed the allegations against him as early as May, which was reported by the media, Skudlarek said.

"It seems to me that SNAP was expecting an immediate

disclosure, and that is not always the best way to go considering the feelings of the victims involved," Skudlarek said.

In 2004, Wollmering was accused by a St. John's University student of sexual misconduct that allegedly started in 1984.

SNAP handed out 200 fliers Wednesday in the St. Louis Park neighborhood where the Rev. Dunstan Moore, a St. John's cleric accused of molestation, worked in the 1980s.

"It's just unconscionable. May God have mercy on Klassen and his colleagues when a victim comes forward and reports abuse after this," Clohessy said.

St. John's review board member resigns

Marker says delays forced his decision

By Frank Lee
 flee@stcloudtimes.com
 COLLEGEVILLE — Pat Marker felt he was prevented from helping those who needed help the most.
 Marker resigned in protest Friday from an external re-

HOW TO REPORT ABUSE OR GET HELP

Victims of sexual abuse related to the St. John's monastic community can receive free and confidential assistance from the Walk-In Counseling Center in Minneapolis by calling (612) 870-0565. For information, visit www.walkin.org.

The nine-member review board meets monthly and reports to the abbot on key issues ranging from assessment and supervision of offenders to assistance for victims.

Timing

Allegations against Bik were made in 1997. He was accused

See ABBY, 5A ▶

view board formed as part of St. John's Abbey's response to a clergy sexual abuse scandal. Last month, the abbot publicly

St. Cloud Times • www.stcloudtimes.com

FROM PAGE 1A

Abby

of misconduct with two teenage boys in the 1970s, before he joined the abbey and before his ordination.

"It's taken far too long ... and my biggest worry is that since (the board) first found out about Bik, somebody's been hurt since," Marker said.
 Bik worked at St. John's Preparatory School for five years after the 1997 accusation was made. The Survivors Network of those Abused by Priests, a national advocacy group for clergy molestation victims, has called that "reprehensible."

Marker, a 41-year-old Internet consultant from Mount Vernon, Wash., has flown to Minnesota for monthly meet-

ings since he joined the review board three years ago. He is a St. John's clergy molestation victim himself.
 "The fact that I've been accused of being part of the problem by a caller who asked me why it took so long to come clean makes me feel I need to step down," Marker said.

Marker is imploring Abbot John Klassen to send a personal letter to St. John's University and Preparatory School alumni about the allegations of sexual misconduct.

And Marker also wants letters sent to St. Stephen and St. Odilia parishioners in Anoka and in Shoreview, respectively, where Bik worked before he joined St. John's Abbey.

"The board, the abbot and the St. John's community need to do much more to notify potential victims and people who may have witnessed these

crimes against vulnerable adults and children," Marker said.
 The Rev. William Skudlarek, abbot spokesman, declined to comment on Marker's resignation because he said he was not aware of it until contacted by the St. Cloud Times. David Baraga, board chairman, could not be reached for comment.

Other allegations

Wollmering, 65, was accused in 2004 of sexual harassment by a former St. John's University student. The former student said the misconduct started in 1984.

Wollmering was chairman of the psychology department at St. John's at the time and may have counseled other students. He retired from the faculty in 2004.

After the July announcement, the abbey said the allega-

tions about Wollmering were being made public because confidentiality rules surrounding counseling records bar direct contact with potential victims. Skudlarek also said after the announcement that if the abbot had known in 1997 what is known about sexual abuse now, the case would have been handled differently.

Bik, 57, and Wollmering live at the monastery but now work under restrictions. Neither could be reached for comment.

"While these monks get their lives together, the victims aren't afforded the same opportunity, because we are waiting to contact them," Marker said.

Accusations against the late Blumeyer were made in September.

They involve a teen-age boy he knew when he was an assistant pastor at a Wayzata parish in 1969.

"Their names should have been turned over to the public, if not the authorities, long ago, because there were plenty of warning signs," Marker said. "And there are warning signs now that things are still going on there with other monks."

Web site

Marker was one of the first victims to make public his story of sexual abuse at the hands of a St. John's Abbey priest. Marker attended St. John's Preparatory School in the 1980s.

He started the Abuse Disclosure Project, a Web site dedicated to clergy molestation victims and their stories.

He took the site down when he joined the external review board.

"Given the fact that I've been asked to participate in the withholding of information and not in order for that institution to notify victims, I don't feel

comfortable being a part of that any more," he said.

Marker plans to develop a Web site "dedicated to the victims of abuse at St. John's" and has invited Klassen to provide feedback on it so that it may help abuse victims.

"The board sees it as a conflict of interest that I am providing public information about the accused and the history of sex abuse at St. John's while I'm on the board," he said.

"It is important to me that the abbey and the review board look at all allegations of misconduct — not only against monks but also employees and volunteers — because it's just not the clergy (who) have offended," Marker said.

"I think the abbot is doing a good job ... but I think he can do better. He must do better in order for that institution to survive."

Victim creates Web site

By Frank Lee
 fle@scobtimes.com
COLLEGEVILLE — A former St. John's Preparatory School student launched a Web site Wednesday to help molestated victims and challenged Catholic officials in a letter to defend delays in notifying potential victims.

"There are inaccuracies in Mr. (Pat) Marker's letter," said Rev. William Skudlarek, abbeyspokesman. "We will advise him of the inaccuracies in our response to him but will not engage in a media debate with him."

Marker said his Web site, www.behindthecurtain.com, is intended to help victims feel "validated."

"This Web site has the potential to heal," Marker said.

The site contains more than 200 published articles about the clergy sex abuse scandal as it relates to the St. John's community, according to the Survivors Network of those Abused by Priests, or SNAP, a national advocacy group for victims.

Marker, who was molestated by a St. John's priest in 1983,

ABOUT THE WEB SITE

BehindtheCurtain.com was launched by Pat Marker in 2002 as the "Abuse Disclosure Project." It was taken down by the former St. John's Preparatory School student and clergy molestation victim when he joined the St. John's Abbey external review board.

Marker resigned from the board Friday.

The Web site was relaunched Wednesday under a new name, billed as a resource for people interested in the history of sexual abuse and misconduct in Collegeville.

READ THE LETTER

To read Pat Marker's letter to Archbishop Harry J. Flynn and Abbot John Nassen, visit www.scotimes.com.

LOCAL/NATION • Thursday, Aug. 24, 2006 • 5A

ABUSE ALLEGATIONS

Last month, St. John's Abbey in Collegeville publicized allegations of sexual misconduct in the 1970s and 1980s that were made against three of its monks.

Allegations against the Rev. Michael Bilk were made in 1997. He was accused of misconduct with two teen-age boys in the 1970s.

The Rev. Bruce Wolmering was accused in 2004 of sexual harassment by a former St. John's University student. The former student said the misconduct started in 1984. Wolmering was the chair of the psychology department at St. John's at the time and may have counseled other students. He retired from the faculty in 2004.

Accusations against the late Rev. Robert Blumeyer were made in September and involve a teen-age boy he knew when he was an assistant pastor at a Wayzata parish in 1969.

Bilk worked at two Catholic schools in the Archdiocese of St. Paul and Minneapolis before joining the monastery in 1969.

Marker sent his letter Wednesday via fax and e-mail to Archbishop Harry J. Flynn of the Archdiocese of St. Paul and Minneapolis and Abbot John Klassen of St. John's Abbey.

In it, Marker asked Klassen to make public your reasons for waiting nine years to disclose allegations of sexual abuse against Michael Bilk.

And Marker also asked Flynn to make public your reasons for never disclosing allegations of sexual abuse against Michael Bilk.

Bilk, 67, lives at the monastery of FSNAP, a Twin Cities-based, private nonprofit organization that develops recommendations for treatment.

"The abbey will continue to work closely with the external review board," Skudlarek said.

But Marker wants more. He challenged Flynn and Klassen to make public your plan to notify every possible victim of "This type of secrecy is dangerous for kids, unethically for adults and harmful to the entire Catholic community," said Marker, a 41-year-old Internet consultant from Washington.

"I am taking a proactive approach.... I expect to fail in my quest for full disclosure, but someone has to try," he said.

Abuse

FROM PAGE 1A

St. Cloud Times • www.scotimes.com

OSB BIK_00224

THE EDITORIAL BOARD

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OUR VIEW

Abbey needs to address allegations with public

The latest round of sexual misconduct allegations involving Catholic clergy with ties to Central Minnesota hinges on two very familiar themes — truth and trust.

St. John's Abbey stands accused of not doing enough to separate an accused monk and potential victims for at least a five-year period. Making the accusation is Pat Marker, a molestation victim who had attended St. John's Preparatory School.

Marker, an outspoken critic of clergy abuse, resigned his seat on the abbey's external review board last week over the matter. This week he launched a Web site about clergy sex abuse at St. John's and sent its leaders and Twin Cities Archbishop Harry Flynn a letter demanding explanations.

An abbey spokesman told the Times on Wednesday it would contact Marker directly but would not "engage in a media debate with him."

That disappoints us because we believe public discussion and debate of

this issue is paramount to fostering trust, not to mention getting at the truth.

... We believe public discussion and debate of this issue is paramount to fostering trust, not to mention getting at the truth.

Haven't Catholic Church leaders learned by now that many people of all faiths view the church's failure to report abuse allegations to law enforcement for decades as almost as grievous as the abuse itself?

Fortunately in this case, there is a group that can help get at trust and truth. It's the abbey's external review board.

We call on members of this board to share with the public what they know, their opinions on whether Marker's claims have veracity and if abbey leaders did do all they could to protect potential victims.

It is our belief that when the Catholic Church created these external review boards about four years ago in response to the clergy sex abuse crisis, one of their main purposes was to be a watchdog on how church leaders handled situations just like this.

Obviously, Marker believes the abbey didn't do enough in handling allegations made against the Rev. Michael Bik in 1997. They include accusations of incidents with two teen-age boys in the 1970s, before he joined St. John's Abbey and before his ordination.

Marker's main issue is that Bik continued to work at St. John's Prep through 2002, five years after the allegations were known by the abbey.

In addition, Marker claims that prep school students were even told to see Bik "for support" in the wake of the abbey settling lawsuits against several of its members in 2002.

In 2003, Marker said the review board asked about "all allegations against members of the community," but Bik's name was not brought forward for months.

Bik — and the Revs. Bruce Wollmering and Robert Blumeyer — were named in a July 28 statement by the abbey concerning alleged sexual misconduct from the 1970s and 1980s.

In the past few years, this editorial board has praised the abbey for its overall handling of clergy sex abuse matters. However, Marker raises some serious questions that deserve honest answers.

If the abbey doesn't want to answer them publicly, we call on its external review board to do so immediately. Truth and trust hinge on it.

Posted on Fri, Sep. 01, 2006

Ex-St. Stephen teacher accused of abusing teens

Sex-abuse survivors to inform parishioners

BY STEVE SCOTT
Pioneer Press

Members of a church sex-abuse survivors group will distribute pamphlets at St. Stephen Catholic Church in Anoka on Sunday morning informing parishioners that a former teacher of the parish school was recently identified as an accused abuser.

St. John's Abbey in Collegeville in early August publicly identified three accused priests, including the Rev. Michael Bik, who was accused in 1997 of abusing two teenage boys in the 1970s, before his ordination.

Officials of the Archdiocese of St. Paul and Minneapolis said Thursday their employee pension records indicate Bik would have taught at St. Stephen sometime between 1971 and 1992. They said, however, that they had no record of receiving the 1997 allegations against Bik and had not been aware of him until the recent statement by the abbey, where Bik lives.

The pamphlet, to be distributed by members of the Survivors Network of Those Abused by Priests, says Archbishop Harry Flynn "kept silent" about the allegations against Bik.

"(Bik) was a teacher in the school but never a priest of this archdiocese," spokesman Dennis McGrath said. "The archbishop had no knowledge of this, nor did anyone else here."

McGrath said Bik stopped teaching at St. Stephen at least two years before Flynn came to the Twin Cities.

Bob Schwiderski, Minnesota chapter president of SNAP, said Catholic institutions in the state should have better communicated with one another about allegations of abuse.

Last month, the abbey also identified accusations made against the Rev. Bruce Wollmering in 2004, for misconduct in the 1980s, and against the late Rev. Robert Blumeyer, made this year for incidents about 35 years ago.

Steve Scott may be reached at 651-228-5526.

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Posted on Fri, Sep. 08, 2006

Archdiocese finds old abuse records

BRIEFING: TWIN CITIES

After a new search of its files, the Archdiocese of St. Paul and Minneapolis has found records indicating that a man did come forward eight years ago alleging he was abused as a teenager in the 1970s by the Rev. Michael Bik, before the priest was ordained.

The archdiocese had said last week it hadn't heard of Bik until an announcement in July by St. John's Abbey saying Bik had been accused in 1997 of molesting two teenage boys two decades earlier. Bik is a monk of the abbey in Collegeville, Minn.

Archdiocese spokesman Dennis McGrath said a further search of records indicated that an alleged victim of Bik, requesting anonymity, met with Archbishop Harry Flynn in 1998. Flynn subsequently relayed the information to the abbey, McGrath said.

Although not a priest of the archdiocese, Bik formerly taught at St. Stephen's Catholic School in Anoka.

A member of the St. John's abuse-review board quit three weeks ago protesting that the abbey and archdiocese kept silent for nine years about allegations against Bik and two other recently identified abbey monks.

Anti-abuse advocates to distribute literature

Group members will pass out leaflets at church in protest

By Frank Lee
flee@stcloudtimes.com

SHOREVIEW — A national support group for people molested by clergy plans to pass out leaflets in protest today outside a Shoreview church where a Collegeville monk worked for two years.

The Rev. Michael Bik worked at the Catholic Community of St. Odilia where the protest will take place.

Bik was accused of misconduct with two teen-age boys in the 1970s, before he joined St. John's Abbey in Collegeville and before his ordination.

The Survivors Network of

those Abused by Priests contends the church has been too slow to notify potential victims of clergy sex abuse and "has put countless number of youths and vulnerable adults in danger."

According to the pension records of the Archdiocese of St. Paul and Minneapolis, Bik also taught at the Church of St. Stephen in Anoka, said Pat Marker, who recently resigned from an external review board that was formed in response to a clergy sexual abuse scandal.

"It doesn't surprise me that they recently 'found' new records," Marker said.

He also took issue with the archdiocese's claim it did not have records of the 1997 accusation against Bik, who remained a teacher at

See **SUPPORT, 3B** ▶

FROM PAGE 1B

Support

St. John's Preparatory School for five more years.

Bik, 57, lives at the monastery but works under restrictions set by Project Pathfinder Inc., a Twin Cities-based private nonprofit organization that develops recommendations for treatment.

"The fact that the archdiocese didn't come forward sooner speaks more about their continued secrecy than the forgetfulness of the archbishop," Marker said Friday.

The Rev. William Skudlarek, spokesman for St. John's Abbey, could not be reached for comment.

Marker, who was molested by a priest in 1983 while a student at St. John's Preparatory School, recently launched a Web site, behindthepinecurtain.com, to help other victims.

In July, the abbey publicized accusations made against Bik, the Rev. Bruce Wollmering, who also lives at the monastery, and the late Rev. Robert Blumeyer.

Wollmering was accused in 2004 of sexual harassment by a former St. John's University student. The former student said the misconduct started in 1984.

Wollmering was the chair of the psychology department at St. John's at the time and may have counseled other students. He retired from the faculty in 2004.

Accusations against Blumeyer were made in September and involve a teen-age boy he knew when he was an assistant pastor at a Wayzata parish in 1969.

"This won't be the last time we see 'found' documents, and I would call on the archbishop and the abbot to be more proactive helping victims," Marker said.

"That would rest easier with all of us," he said.

StarTribune.com | MINNEAPOLIS - ST. PAUL, MINNESOTA

Last update: September 15, 2006 - 6:17 PM

Delay in sex-abuse case sparks protests

A dispute about the public naming of an alleged abuser underlines differences between the Catholic hierarchy and victims' advocates in handling clergy sex-abuse cases.

Pamela Miller, Star Tribune

Patrick Marker was fed up.

Marker, 41, of Mount Vernon, Wash., had spent three years that he described as "intensely frustrating" on a board monitoring sex-abuse cases involving monks at St. John's Abbey in Collegeville, Minn. Last month, he quit the board, which was created in 2002 as part of a settlement of several abuse cases. He blamed "inexcusable" delays in publicizing abusers' names.

For Marker, the case of the Rev. Michael Bik, who was accused nine years ago but whose name wasn't released until this summer, was "the last straw."

The Bik case dramatically underscores disagreements between the Catholic hierarchy and activists about how and when the names of alleged abusers should be publicized, a process activists see as crucial to locating victims and alerting potential ones. In addition to Marker's protest, the case inspired SNAP (Survivors Network of Those Abused by Priests) to pass out leaflets at Twin Cities churches the past three Sundays.

Bik, 57, is one of three St. John's clerics whose names were released in July because of what Abbot John Klassen deemed credible allegations. Bik, who is both a monk and priest, lives at the Benedictine abbey under travel and social restrictions, abbey officials say, as does the second named priest, the Rev. Bruce Wollmering. The third, the Rev. Robert Blumeyer, died in 1983.

Bik is accused of having had sexual contact in the 1970s with two teenagers when he was a teacher at two parishes in the Archdiocese of St. Paul and Minneapolis, before his ordination and arrival at St. John's. The archdiocese and abbey learned of the allegations in 1997, but Bik was allowed to continue teaching at St. John's Preparatory School and St. John's University for five years before being placed on restrictions in 2002.

Marker, a 1983 abuse victim, and other activists say that as soon as the allegations were deemed credible, Bik should have been removed from teaching and his name should have been publicized.

"Some steps have been taken to make the abbey safer and to notify potential victims," Marker said. "But in general, the external review board has turned into an internal advisory board and serves as a PR tool for the abbey."

Archdiocese, abbey respond

When first asked about the Bik case by a St. Paul Pioneer Press reporter, archdiocese spokesman Dennis McGrath denied that the archdiocese knew of it before this summer. The next day, he said that a file about it had been unearthed.

"There was no intent to hide anything," he said. "When asked about it, we searched the files and found nothing, but a subsequent search turned up the file."

As for the argument that Bik's name should have been released long ago, McGrath said the archdiocese acted properly given that Bik "wasn't a priest in our jurisdiction, but a Benedictine teacher."

In 1998, an "adult male victim" went to Archbishop Harry Flynn with "a very credible claim" of having been abused by Bik while a pupil at St. Stephen's School in Anoka, McGrath said. Flynn informed St. John's of the accusation and "made sure the victim got counseling," McGrath said. "The victim had asked for confidentiality, and the archbishop honored that request."

Abbey spokesman the Rev. William Skudlarek said that Klassen, who became abbot in 2000, now believes that the abbey should have released Bik's name before this summer. But there are several reasons he didn't do so, Skudlarek said.

"These incidents happened well before [Bik] came to St. John's, before he was a monk or priest, and there is no evidence that he has reoffended," he said. "When he came here, he went through all the screening. The decision was made that this was in his past."

Abbey officials have undergone "a sea change in thinking" in the past few years in the wake of lawsuits and widespread publicity about clergy sexual abuse, Skudlarek said.

"It's become clear that part of the problem in the church and society at large has been the attempt to maintain confidentiality," he said. "We now recognize that in general, the names need to be made public for the sake of other victims and potential victims."

"Nothing has changed ..."

David Clohessy, SNAP's national director, traveled to the Twin Cities from St. Louis to join the first leafletting session because "this case shows that nothing has changed in terms of church secrecy," he said. "They're still not putting children's safety first."

Clohessy argues that all allegations should be handled by law enforcement, not church officials. "We don't let schools handle cases of abusive teachers," he said. "Why do we let the church do it?"

Minnesota SNAP director Bob Schwiderski led the leafletting sessions, including two at parishes where Bik taught, St. Stephen's in Anoka and St. Odilia's in Shoreview.

The Bik case exposes several holes in the accountability net, Schwiderski said. For instance, the U.S. Catholic bishops' 2002 Charter for the Protection of Children and Young People, designed to prevent and address abuse, does not apply to priests and monks from religious orders. But the archdiocese "had a responsibility to go to the places where this man taught and talk about what happened as soon as it knew," he said.

McGrath said that Flynn, who by all accounts was key in shaping the 2002 charter, has been proactive against abuse in his jurisdiction. "We have named and removed every priest where there's been a credible abuse allegation," he said.

Meanwhile, Marker has revived the website (www.behindthepinecurtain.com) that he shut down during his time on the board. Skudlarek declined to comment on the site except to say that the abbey has "some problems" with it.

Schwiderski said Klassen has offered to talk to him about the Bik case, and he will do so soon. "Yes, we've seen some progress," he said. "But we have a long way to go."

Pamela Miller • 612-673-4290 • pmiller@startribune.com

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Abbot John Klassen's private account

From: Abbot John Klassen's private account
Sent: Monday, March 26, 2007 9:01 AM
To: Bik, Michael
Subject: RE: dining room and our confreres

Dear Michael –

I think you are right about the note from me – wrong message but I do want you to know of my support. If you wish to write a note, explaining what you are trying to do in the dining room with decorations that highlight a feast or a season and say that it is very discouraging when items are either dismantled or taken with no explanation. If someone has an issue with what you are doing, they should see you in person and speak to you. Something like that – that brings the issue to community awareness. That doesn't mean it will stop because nasty things can be done in secret... peace, John

From: Bik, Michael
Sent: Sunday, March 25, 2007 11:25 PM
To: Abbot John Klassen's private account
Subject: RE: dining room and our confreres

Abbot John---

Thanks for your positive and caring response. Honestly, I don't know if any note would work + it would seem that I had to "run to Daddy" crying because someone was picking on me---something that happened way to often when I was growing up---see, the therapy is helping. I just wish I knew who the "bully" is---it makes it harder to "fight back."

Anyway, I've decided not to do anything for the Annunciation, and see if there are any comments. It's just been a rough week all around. Maybe your staff can give some suggestions.

Thanks for caring.

Michael

From: Abbot John Klassen's private account
Sent: Sunday, March 25, 2007 7:57 PM
To: Bik, Michael
Subject: dining room and our confreres

Hello Michael –

This kind of behavior is very unfortunate. Perhaps I have been less assertive than I might have been with community members. I think that your attention to the refectory in terms of decoration is wonderfully monastic – it is the attention to these details that really reminds us of the feasts and seasons.

Do you wish me to put a sign up, asking community members to keep their paws off? It is damn hard not to take this kind of vandalism personally. At least it would be for me. So I am truly sorry for the bad behavior of a few confreres who do not understand the significance of what they are doing. Let me know what you think. +John

From: Bik, Michael
Sent: Sunday, March 25, 2007 7:41 PM
To: Abbot John Klassen's private account
Subject: decor

Abbot John:

3/26/2007

Just to let you know that the purple votive candle from the niche by the refectory was take sometime late this afternoon---no sign that the glass broke and no note. This is the 3rd time that something has been taken, let alone the countless times that whatever décor I've had in there for a feast or season has been "rearranged". I've decided that for my own sanity, let alone pocketbook, I'm not going to do any decoration of the refectory but spend my energies up in the Retirement Center chapel and dining room. Sorry, but it will give me one less thing to worry about.

Michael

3/26/2007

OSB BIK_00233



*Saint
Luke*

INSTITUTE

April 8, 2008

Confidential

Reverend Tom Andert
St. John's Abbey
31802 County Road, 159
Collegeville, MN 56321

Re: Reverend Michael Bik
SLI#: 15716

Dear Father Andert,

With this letter I would like to inform you that Father Bik has arrived at Saint Luke Institute and is adapting to the Residential Program. Also, as the Director of Clinical Services, I would like to welcome you as the concerned recipient of the progress reports of Father Bik's treatment and introduce some of the staff who will be working with him.

Joseph Collins, DO, is the monitoring psychiatrist and Peter Ellsworth, MS, NCC is Father Bik's individual therapist. Mr. Ellsworth will coordinate Father Bik's treatment and will correspond with you after the Client Staff Conference, which occurs every six to eight weeks, regarding the progress he is making during his stay at the Saint Luke Institute. Please feel free to contact Mr. Ellsworth if you have any questions about his treatment progress. We will continue to reassess Father Bik's progress and alert you accordingly.

Father Bik has opted not to receive phone calls through our front desk during his stay at Saint Luke Institute. However, we ask that you direct any telephone contact to him at his room telephone number which is

If we can be of further assistance, please do not hesitate to contact us.

Sincerely,

Stephen Montana, PhD
Director of Clinical Services

cc: Reverend Michael Bik



Saint
Luke
INSTITUTE

PLEASE NOTE: The information provided in the enclosed evaluation summary letter is provided within the scope of and subject to the medical records and patient/therapist confidentiality privileges as recognized in the State of Maryland. As such it should not be re-disclosed without the written permission of the patient or unless required by law.

April 11, 2008

CONFIDENTIAL

Reverend Tom Andert
Prior, St. John's Abbey
31802 County Road 159
Collegeville, MN 56321

Re: Reverend Michael Bik
SLI # 15716

Dear Father Andert:

Thank you for your referral of Father Michael Bik who is, as you know, a 59 year old Benedictine priest from St. John's Abbey. He was referred for evaluation because of increasing concern over the past year about depression, his distancing from community, inappropriate expression of anger, and increased weight. He has a past history of sexual abuse of male minors and has been on restricted ministry since 2000. Two violations of his restrictions were noted in the past several years. Father Bik was willing to come for evaluation.

Father Bik came to Saint Luke Institute on March 23, 2008, and participated in a cooperative manner during the evaluation process. He was open with us during the interviews and testing procedures, and we believe that the data and impressions we have gathered have enabled us to make an accurate assessment of Father Bik's current physical, psychological and spiritual functioning.

When we evaluate an individual who has been having emotional and/or behavioral problems, we include an assessment of a wide variety of motivations, developmental experiences and physical factors. Our assessment protocol includes the following elements:

1. Psychosocial interview.
2. Clinical interview.
3. Physical and neurological examination.
4. Electrocardiogram.
5. Psychological testing battery including personality and projective tests.
6. Neuropsychological testing including measures of intelligence, attention, memory, abstraction, visual perception and mental flexibility.
7. Spiritual Assessment.

The final step in the evaluation process is a discussion among the evaluation team members about the client. We then meet with the client to report our findings and recommendations. We

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Affiliated with Ascension Health

OSB BIK_00235

are pleased, Father Andert, that you were able to join us for the evaluation summary conference on March 28, 2008. Your presence was an important source of support for Father Bik and helped us to convey our results. This report will summarize our findings and detail our recommendations.

PSYCHOSOCIAL HISTORY: We include an extensive background history of our clients to help us understand how past events may be contributing to current difficulties. Although we took a detailed history of Father Bik's background, only the clinically relevant information is included here. Donna Kelley, IHM, PsyD conducted the psychosocial interview.

Father Bik was born in 1949 in Illinois, and he is the oldest of three children. He is about 2 years older than his next brother. His youngest brother died when he was six weeks old due to a heart condition. This was a tragic loss for the family. Father Bik reported that his mother had had eight miscarriages, and the family was very excited about the birth of this baby. When the baby died, Father Bik was 10, and he experienced also losing his father who blamed himself for the infant's death and thought that God was punishing him for his past deeds.

Father Bik's father worked for IBM as a supervisor, and he described his father as a generous, hardworking and sociable person. His father also had a poor self-image and was fearful of making mistakes. He reported having a close relationship with his father. He described his mother as loving, hard working and stubborn. She was protective and held the children's hands when they walked anywhere. His status as the first born apparently held a place of importance for his mother. As a child, he frequently confided in her about school problems and being bullied by children due to his weight. His younger brother poked fun at him for being over weight, and their relationship was strained. He reported that their relationship has improved recently. They speak by phone once a week and visit twice a year.

Father Bik reported that his parents enjoyed a loving relationship. At times, his parents argued about his father's poor self-image and lack of self-confidence. On occasion, these arguments involved the control his paternal grandfather had on his family. He explained that when his parents were first married, they lived with his grandfather. At one point things became so tense that his parents moved out of the house. His parents were affectionate with each other and with the children. When he was 8 or 9, his father stopped hugging and kissing him, stating that he was too old. He recalled being confused and wondering why his father would not kiss him. This loss was about a year before his father withdrew further after the baby's death. His mother died in 2006, at age 85, and he cried as he spoke of his mother. Presently, his father is 89 and suffers from Dementia; he lives with Father Bik's brother.

Father Bik attended Catholic elementary school and earned "B's." He believes that he had a learning problem because he was a visual learner. Socially, he belonged to a group of boys and girls but also shared that his brother, cousins and classmates frequently teased him about being over weight and he would cry.

Father Bik attended an all boys' Catholic high school run by the Benedictine priests and brothers. He earned grades "B's" and struggled with the sciences. He was involved with various school activities including the yearbook, school newspaper, student government, football and track. He reported that he did not socialize outside of school, but he stated that he was rarely teased during these years.

A serious medical problem arose when Father Bik's appendix ruptured at age 16 when he was a junior in high school. Because the rupture was contained, apparently the doctor could not operate, and he was hospitalized for 2 or 3 weeks while the infection resolved. He recalled affection from his father during this difficult time. He later had to have surgery to remove the residual material, and he was not able to do any work the following summer.

After high school graduation, Father Bik attended the College of St. Paul in MN where he earned a B.A. in math. He reported that his high school Latin teacher had told him that he needed to "get away from home" because his father was too protective. From 1971-1983, he taught 7th and 8th grade math at a Catholic elementary school in MN. He described this experience as a positive one. During these years he earned a master's degree in Pastoral Ministry from St. Thomas College and served as the Assistant Director of Liturgy and Religious Education. In 1983, he reported that a new pastor fired him saying that "he was there too long." From 1983-1985, he taught 7th and 8th grade math and religion at a Catholic middle school.

In 1985, at age 36, Father Bik entered the Benedictine community at St. John's Abbey. He stated that when he was younger, he had wanted to enter seminary. At that time his parents disapproved and continued to be displeased with his choice until after his ordination. He described Novitiate as difficult with a formation director who was "old school" and often found fault with him.

After Father Bik professed vows as a religious brother, he taught pre-algebra to freshmen at the community's high school from 1986-1991. He also supervised students in the computer lab. He reported that he felt "stupid" because he knew little about computers and would ask students for help. He also stated that he felt like a "second class citizen" because he taught in the high school rather than the college.

In 1991, Father Bik entered seminary and struggled with the required academic courses; he was ordained in 1993. He served for 9 months as an assistant pastor, and then taught theology in the community high school and was a campus minister from 1994 to 2000. In April 2000, he was removed from active ministry after the allegation of sexual abuse of a minor. Since that time, he has worked in the dining services of the community's retirement center and coordinated community activities in the abbey. He stated that he finds the early morning work difficult and that he misses interacting with the high school students.

In regard to social support, Father Bik stated that he is close to two of the monks and that he enjoys attending movies and going for walks with them. His two closest friends died, one in 2002 and the other in 2003.

SEXUAL HISTORY: Father Bik reported that sex was not talked about in his home. When his father attempted to talk to him about sex, he reported not understanding. In 7th grade, sex education was provided in his school. He denied any sex play as a child or sexual abuse. He entered puberty in the 5th grade and was confused by his bodily changes. He also recalled being embarrassed about comments his father made in regard to his body odor. He recalled his first sexual feelings in the 8th grade towards a girl in his class. He described a normal history with masturbation and fantasies in high school of girls. As an adolescent, his parent did not allow him to date. During his college years, he dated infrequently. At age 23, he began dating a woman who ended the relationship after 3 years. He denied any sexual contact with her.

When asked about his sexual orientation, Father Bik stated that he is more attracted to men than women, but is uncomfortable naming himself as homosexual. He reported feeling attracted to post teen and older males. He stated that he has a poor self-image and that he feels unattractive and unappealing.

Father Bik reported sexual encounters with two male minors aged 16 or 17 while he was a lay teacher at ages 25 and 26. The first boy was a former student whom he taught in the 6th grade. The boy came to his apartment, and Father Bik stated that he was seduced by the boy who brought pornographic magazines, "explained things" to him, and led Father Bik to his bedroom where they engaged in mutual masturbation. Similar sexual contact occurred about five or six times over the course of a year. The relationship ended when the boy became interested in girls. He is still in communication with this man through Christmas cards.

The second encounter occurred during the same time period. Father Bik reported that the first boy brought a friend to his apartment. The second boy was 15 or 16 years old. Once again, after looking through adult magazines, Father Bik touched the genitals of the second boy. In 2000, this man filed an allegation against Father Bik. Father Bik stated that he has never had further sexual contact with anyone. He reported passing a polygraph test asking if he had had sexual contact with any other boys.

ALCOHOL AND SUBSTANCE ABUSE HISTORY: Father Bik stated that there is no history in his family of anyone having problems with alcohol or drugs. He stated that he has never had a problem with alcohol or used recreational drugs.

MENTAL HEALTH HISTORY AND MENTAL STATUS: Father Bik wondered whether his father suffered from depression and anxiety. His brother suffers from depression.

Regarding depression, Father Bik stated that he has always had a struggle related to self-esteem and self-worth. He said he was depressed when the allegations were made public in the paper and during his mother's illness and death in 2006. After his mother's death, there were a number of other losses in the family. He named symptoms of low energy and not wanting to be around people. He said that in the "darkness and futility of life" he has wondered if dying was a solution, mainly out of shame. However, he denied serious thoughts of suicide, plans or behavior at any time. Currently, he struggles with what he described as a difficult relationship

with his Abbot and sense that he is an embarrassment to the community. He is able to connect his wanting love from his father to his frustrated wish for the Abbot's love and attention.

Father Bik reported that he has been in counseling once a week for the past 3 or 4 years. He has addressed issues of anxiety, self-esteem and problems with authority. He added that he "doesn't feel part of the community." He had been on antidepressant medication for the past 3 years for depression and has found it helpful. He sees his psychiatrist every 3 months.

For collateral information, Dr. Kelley spoke with Father Andert who expressed concern for Father Bik and stated that he has gained between 50 and 75 pounds in the past 6 months, stopped attending community functions and "yells" at the older monks. He also reportedly shares overly personal information with the nurses.

Regarding weight issues, Father Bik reported that he was heavy when he started kindergarten and weight has been an issue for much of his life. He was teased about his weight often while he was growing up, and he reported taking refuge in "munching." He noted that his mother tried to watch what he ate and recently his brother apparently monitored his food when he visited. He said "they tried putting me" on a liquid diet in 1989, and he got down to 160 pounds. Later he put the weight back on. He did not mention gaining weight recently but noted that he has felt more sluggish the past couple of months.

Father Bik is oriented to time, place and person. Speech is normal in rate and volume. His mood appears mildly depressed and affect is appropriate to topic of discussion. He denies current suicidal or homicidal ideation. There are no blatant abnormalities in thought content or process. Insight and judgment are adequate for day-to-day functioning.

SPIRITUAL ASSESSMENT: A spiritual assessment with Father Bik was conducted by Sister Meg Parrish, CSJ, MS, MA, a member of our spirituality staff. Father Bik came from a very Catholic upbringing with much family involvement with the church. His father was an usher and his mother belonged to the Mother's Club. If one of the religious sisters needed help, Father Bik was there to do what was needed. He attended Catholic schools and was an altar server. There were religious symbols in his home and the family prayed the rosary and grace at meals.

Father Bik played mass as a child and felt comfortable in church. In the fifth grade, he lost his baby brother and found the sisters very compassionate toward him, holding him while he cried at the funeral home. All this encouraged his vocation. During college he became interested in marriage and put off coming to religious life. Eventually, he entered the Benedictine Order at St. John's Abbey. He was happy as a brother but eventually felt called to priesthood. He served as the assistant master of ceremonies for his abbot followed by being master of ceremonies for the bishop for four years. He spent only two years in the seminary since he already had a masters' degree in Pastoral Studies.

In the Old Testament, Father Bik identified with Joseph and his struggles regarding being accepted by his brothers, plus his arrogance. In the New Testament, he identified with the elder

Reverend Tom Andert
Re: Reverend Michael Bik - SLI # 15716

April 11, 2008
Page 6

son in the Prodigal Son story. He stated that his father doted on his younger brother while Father Bik did everything and felt self-righteous about it.

Father Bik's image of God has moved from fear as a child to softening into an image of the Good Shepherd and the Prodigal Father. He used to enjoy common prayer, but it has been a struggle these last two years. He misses Morning Prayer because of being in the kitchen, usually falls asleep at Noon Prayer because of getting up so early, but makes it to Evening Prayer two to four times a week.

In his personal prayer, Father Bik has gone back to familiar devotions, including the rosary and adoration at a nearby church. He is not so faithful to Lectio Divina, mulling over what might stand out for him in scripture passages. He had a spiritual director during his first years in community but stopped with this person after he made his simple vows. He has had another director for the last several years and is open with him about his struggles. He receives the sacrament of reconciliation once a year with different confessors. He makes a yearly community retreat.

Prior to the sexual abuse allegations, Father Bik said that he could socialize with some of the monks. After the allegations came in 2000 and then the media got involved in 2003, community life got harder for him. He said that other members got upset about the negative publicity. In addition to several monks in the community, he is close to some families in the area who invite him over and include him on holidays. These are apparently families of his former students.

In summary, Sister Parrish notes that it is important for Father Bik to continue monthly spiritual direction with a trained director, sharing his anger, guilt and lack of forgiveness of himself, plus discussing his prayer life and relationship with God. Having a regular confessor, with whom he would meet monthly, would be another person to support and journey with him in his spiritual life. He may need some discernment about a call to community life, but it seems more likely that community life will support him when he learns what he needs to do to live happily in community with the restrictions he has.

LEGAL STATUS: There are no known legal charges pending against Father Bik.

PHYSICAL EXAMINATION AND LABORATORY EXAMINATION: Father Bik received a physical examination from Uchechi N. Wosu, MD, one of our consultants in internal medicine. Dr. Wosu notes that Father Bik's past medical history is notable for diabetes, hypertension and hyperlipidemia. He denies use of tobacco, alcohol, or recreational drugs. He has no known drug allergies.

On examination, Father Bik is 5'10" tall and obese at 330 pounds. His blood pressure is 158/88; pulse rate is 96 and respiratory rate is 22. Examination of the head and neck is normal, with no evidence of thyroid pathology. Chest and cardiovascular examinations are within normal limits. An abdominal examination reveals no liver or spleen enlargement or other abnormality. Examination of his extremities shows swollen ankles. A neurological examination is normal.

Reverend Tom Andert
Re: Reverend Michael Bik - SLI # 15716

April 11, 2008
Page 7

A laboratory examination was conducted during Father Bik's evaluation. Analysis of laboratory values shows that most levels are in the normal range. His EKG shows normal sinus rhythm with right bundle branch block. Glucose is elevated at 136. Triglycerides are elevated at 174. Dr. Wosu recommends that he have a dietary consultation and begin an exercise regimen. She also recommends an Hgb A1C, increase in Niaspan to 2000mg qhs, discontinue Lisinopril and begin Lisinopril/ATT 20/25mg.

NEUROPSYCHOLOGICAL TESTING: As part of our evaluation we examine the functioning of the brain, since the brain organizes all human behavior and experience. This was important in Father Bik's case since it is now known that neuropsychological impairment is highly correlated with behavior problems. Dr. Gary Thompson, Ph.D. interpreted the neurocognitive testing.

Intellectual testing shows Verbal, Performance and Full-Scale IQ scores all in the High Average range of intellectual functioning. Additional testing with another measure provides an estimate of Father Bik's overall intellectual functioning at the upper limit of the High Average range. Measures of attention and concentration were variable. Mild to moderate impairment was noted on two measures of immediate auditory attention. Two other measures of working memory were in the normal range. Such discrepancies are more likely to result from transient situational or emotional factors than from neurological issues.

Tests of abstract reasoning and complex problem-solving show normal-range mental flexibility and good performance on a complex non-verbal problem-solving task. Tests used to screen for problems in executive functions, which include such abilities as initiating, inhibiting, planning, organizing and monitoring behavior, are mostly in the normal range. One test in the impaired range does not point to specific difficulty in executive functioning. Psychomotor testing shows normal fine motor coordination in both hands. Manual dexterity and grip strength are prominently impaired in both hands compared to other men in his age group and education level. Father Bik's ability to copy simple figures accurately is in the normal range, with ability to copy a complex figure falling in the impaired range. This result appeared to be related to anxiety and lack of attention to detail rather than to a prominent spatial distortion.

In summary, Dr. Thompson notes that Father Bik's intellectual functioning is in the High Average range, with the majority of his neurocognitive tests in the normal range. The exceptions include variability in attentional skills, selective bilateral psychomotor problems, and mild constructional impairment. All of these are likely secondary to transient emotional or situational factors. The results do not point to an organically-based neurological problem or the need for further testing.

PSYCHOLOGICAL TESTING: Psychological testing is an important part of our evaluation procedure. It allows us to compare responses our clients make to objective norms and to validate our interview impressions through test data. Psychological testing is divided into two parts. Personality testing assesses a client's personality style as well as the level of psychological distress currently present. Projective testing allows us to assess a client's strengths and

weaknesses in thinking and in processing emotions. It can also assess the presence of specific psychological conflict areas. Carol Farthing, PhD administered the projective testing and interpreted the psychological testing.

Father Bik's approach to the MMPI-2 personality inventory suggests that he was open and non-defensive. The resulting profile portrays him as a socially responsible but somewhat passive, insecure, and submissive individual who is not reporting a great deal of psychological or emotional distress. Data suggest that he keeps angry feelings under tight control, has higher than average needs for affection, and has more fears than most people. Data also suggest that he is shy and self-conscious.

Father Bik was more defensive on the MCMI-III personality inventory in that he disclosed little personal information. He reported problems with loneliness and low self-confidence. The profile portrays him as a person with higher than average needs for admiration, validation, and recognition. He is likely to attempt to get these needs met through working hard in the hope of being appreciated. Individuals who score this way often try to conform to social expectations and requests, but also experience underlying tension and resentment, which sometimes erupts in derisive comments. The testing suggests that he may be preoccupied with needs for recognition and social approval; his attempts to elicit appreciation from others may backfire in that others may experience him as inconsiderate or arrogant, and he then ends up feeling unappreciated and resentful.

The projective testing supports some of the results discussed above and offers other insights into Father Bik's psychological makeup. The Rorschach Inkblot profile suggests an inconsistent problem-solving style, sometimes basing decisions on thinking things through and sometimes being guided by feelings. Individuals with this style often have difficulty making decisions and may reverse decisions. According to the testing, Father Bik is usually as psychologically resilient as most people. Currently, however, data suggest that he is much more stressed than usual by worry and anxiety, and he may be prone to impulsive actions and emotional outbursts.

Projective data regarding cognitive processing suggest that Father Bik has a generally good ability to understand reality accurately and without a great deal of distortion. This is a notable strength. More problems are likely as Father Bik thinks about the things he has observed. Data suggest that his thinking is often derailed by issues related to his unmet needs and that this interferes with effective problem-solving. The testing suggests a great deal of intense emotional pain of which Father Bik may or may not be aware. Data suggest that he copes with feelings by attempting to keep them in control, but that he sometimes loses control and may express feelings overly intensely. According to the testing, he also tries to cope by keeping a distance from emotionally arousing situations and by intellectualizing about feelings. His ability to describe his behavior and feelings intellectually does not help him manage strong feelings when they next arise.

Projective testing regarding self and others suggests feelings of shame and remorse as well as a sense of self as lacking in some way. Data suggest that Father Bik is likely to be very defensive

when challenged and can be self-aggrandizing to defend against insecure feelings. Individuals who score this way are often more comfortable with younger people or those who are in subordinate positions relative to them. These findings are very consistent with Father Bik's feeling close to those he knew as students. The testing points to a notable strength in his having a good ability to connect in a therapy relationship and make use of such a relationship for growth and healing.

DIAGNOSES:

Axis I - (contains current clinical disorders or conditions except for personality disorders.)

- 302.9 Paraphilia NOS, Ephebophilia
- 296.35 Major Depression, recurrent, in partial remission
- 300.4 Dysthymic Disorder
- 307.50 Eating Disorder NOS, compulsive overeating

Axis II - (contains personality disorders or maladaptive personality traits.)

- 301.9 Personality Disorder NOS with dependent and narcissistic traits

Axis III - (contains current significant medical conditions.)

- 250.00 Diabetes Type II
- 401.9 Uncontrolled hypertension
- 272.4 Hyperlipidemia
- 278.00 Obesity

SUMMARY AND RECOMMENDATIONS: Father Bik's cooperation with the evaluation has allowed us to come to some conclusions that we believe will be helpful for his treatment. The evaluation data suggest that Father Bik has very strong unmet needs for support, approval, recognition and appreciation along with low self-esteem. His behavior problem with sex in the past and his lifelong problem with eating and weight represent ways of attempting to get these needs met. His current difficulties with the community also reflect these issues, in that he attempts to elicit appreciation by working hard and sometimes more directly. It is very difficult for him when appreciation is not forthcoming, and he sometimes responds in negative ways that elicit negative reactions from others resulting in his feeling even worse about himself. The shame related to the allegation becoming public has intensified his bad feelings about himself and made his need for appreciation more intense. Test data suggest that Father Bik is more comfortable with younger or submissive others, and many of his needs to be admired and appreciated were likely met through his students. Because of the restrictions on his ministry, this source of satisfaction is no longer available to him. Shame and deprivation have contributed to his depression.

We make diagnostic note of depression as an issue for Father Bik. We believe that he has had a chronic mild depression called "dysthymic disorder" much of his life. During times of great stress and loss, he has noted episodes of more severe depression. His major depression is currently in partial remission related to his antidepressant medication.

Reverend Tom Andert
Re: Reverend Michael Bik - SLI # 15716

April 11, 2008
Page 10

Based on the evaluation findings, we recommended that Father Bik come for a period of residential treatment to Saint Luke Institute. We are pleased that you and he decided to follow this recommendation, and he was admitted to the residential treatment program on April 7, 2008. Father Bik's primary therapist, Peter Ellsworth, MS, NCC, will be in regular contact with you during Father Bik's treatment. We are please that Father Bik is here and we are looking forward to working with him.

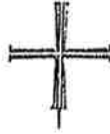
We hope this report is helpful to you and to Father Bik. Please feel free to contact us if you have any questions or if we may be of further assistance.

Sincerely,



Carol Farthing, PhD
Associate Director of Clinical Services

CF/lc
cc: Reverend Michael Bik



SAINT JOHN'S ABBEY

Office of the Abbot

June 23, 2008

Father Michael Bik, OSB
Saint Luke Institute
8901 New Hampshire Avenue
Silver Spring, MD 20903

Dear Michael,

Greetings from Collegeville! I have just completed two weeks on the road, giving retreats at Marmion Abbey in Illinois and Saint Benedict's Monastery in Bristow, VA. I'm not sure how I managed to schedule these retreats back to back because I've tried to make sure that I commit to only one retreat like this per year. Both [REDACTED] and [REDACTED] were trying to get me some years back. I suspect that the difficulty lies in the scheduling three to four years out. Somehow I didn't realize that both of these were in this calendar year. Our retreat with [REDACTED] from Blue Cloud Abbey was very well received. I read through the evaluations during the travel here and have summarized them and I'm very pleased with the way the community responded this year. I think most members of the community found the retreat to be restful and enjoyable.

I'm sure you've heard about this but we continue to have trouble with our bells. As you may recall, last January two of the bells were replaced and the Verdin Bell Company made sure that all of the ringing and clapper mechanisms were working properly. However, in mid-April we heard an odd "clang" in one of the bells, the medium sized one. When we checked it, we discovered that the clapper had malfunctioned and, as a result, the bell was cracked. Last week another clapper malfunctioned and at the same time, another electronic board went out. In the spring of 2007, another one of these boards ceased working and it took almost a month to get a replacement. I'm not sure how many boards are needed to ring the bells. It may be that all of these boards are at the end of their service but we should replace them all at one time. The problem with the clapper mechanism, may be a fundamental design problem. In addition, I'm not sure we're that our physical plant people understand the role that the bells have in our liturgical life. This is not a cheap shot at them but rather an acknowledgement that our lives are shaped by the call to prayer.

You'll be pleased to know that we dedicated to Saint John's Abbey Friends and Alum cemetery on June 6. [REDACTED] is doing a great job as head of this project. We probably had 80 to 90 guests present for the blessing and dedication. In addition about 70 monks were there. In

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Phone: (320) 363-2546 • Fax: (320) 363-3082 • E-mail: abbot@osb.org • Web: saintjohnsabbey.org

OSB BIK 00245

spite of the threatening weather, we were blessed with only one shower of rain before we started. The cemetery at this point is looking beautiful. All the granite elements are in place, most of the plantings are growing, and all that remains to be completed is the sodding of the lower level. I heard many favorable comments from our guests and from confreres about the excellent design of the cemetery. [REDACTED] and [REDACTED] did a great job preparing the liturgy for this event – it was just right.

The addition to Bede Hall is proceeding, but it is very difficult for me to tell if it is on schedule. The overall building is enclosed and the gray-white brick which matches that of the Weber and Meyer Centers is going up a on the south face (complete on the west face). All of the windows are in place and I'm sure that the walls are being constructed in the interior. It is very exciting to have this project moving toward completion, even though it might not make the goal date of August 5 or thereabouts.

The community is working to complete a vision statement in the coming months. It met this past Tuesday evening to identify those elements that community members think absolutely must be in a vision statement for the future. We will be working all day Monday (June 23), trying to bring this work to a level of closure. I may be naïve but I believe that because of the hard work we did on the statement of expectations in 2007 and January of 2008, we will be in a much better position to come up with a short and powerful vision statement. But I say this on my knees in prayer.

Be assured, Michael, of our thoughts and prayers for you, in your treatment process. I am sure there are days that are hard and frustrating. I am sure that you are making some progress, that you understand some of the issues with greater clarity and are getting some new tools to deal with them. Be sure that the Holy Spirit is present in all of it, both the good days and the bad days. Sometimes even the smallest, micro step in the right direction makes all the difference.

Blessings and peace,



Abbot John Klassen, OSB

Abbot John Klassen's private account

From: Andert, Tom
Sent: Friday, January 16, 2009 12:54 PM
To: Bik, Michael; [REDACTED]
Cc: Andert, Tom; Abbot John Klassen's private account
Subject: Raphael Hall Responsibilities

Michael,

Thanks for a very good meeting this morning regarding your specific responsibilities in Raphael Hall which should begin as early as next week, as the renovation project concludes.

Our agreed understanding is that you will do the following:

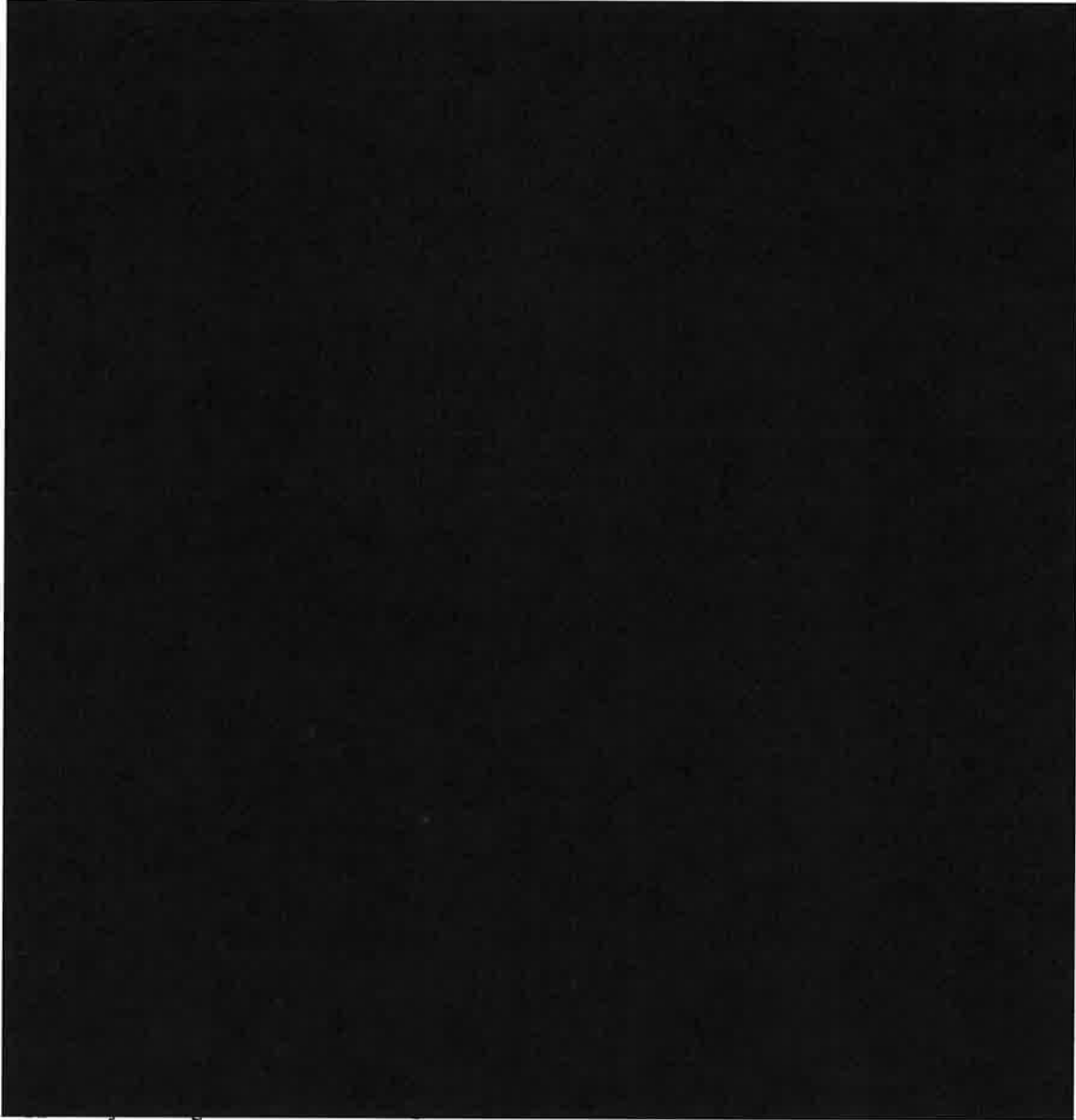
- 1) act as a back up to Jim Phillips for resident transportation needs according to Otto's assignments;
- 2) act as an "activities" coordinator / director for the residents, e.g. plan a movie with popcorn & beer one afternoon a week, etc. with [REDACTED] help & suggestions; the haustus planning and any other major food orders should be placed with [REDACTED];
- 3) act as "spiritual care" coordinator which involves: A) Mass presiders' scheduling; B) Days of Reflection organizing; C) Devotions experimenting (rosary, benediction, stations, etc); and D) Care of the New Chapel with tasteful seasonal decorating, and
- 4) work with the new Abbey Personnel Coordinator, [REDACTED], to start planning and implementing a new volunteer type "companion" program for the residents.

As such, you report directly to me as Prior, under the supervision of [REDACTED], with joint monthly evaluation sessions for reflection and feedback. Your office area will be Quad 237 A with the understanding that this space doubles as an extra emergency overflow patient room in case of need.

If there are any questions, please be sure to let me know.
Prior Tom

Dear Family & Friends:

I hope that this Christmas Season finds you healthy and happy.



I miss you all very much. Wishing you all the best for the New Year!

Love,

Abbot John Klassen's private account

From: Bik, Michael
Sent: Tuesday, September 08, 2009 5:32 PM
To: [REDACTED]
Cc: [REDACTED]
Subject: fyl

Dear SRH Chaplaincy team:

I will be off campus from Sunday, September 13th through Tuesday, October 6th. *3 weeks*

[REDACTED] have each taken a Sunday Mass in SRH while I am gone, so that is covered.

Regarding Monday, September 14th (Profession) and Wednesday, October 1st (Inauguration Day), Mass will be still at 5 PM in SRH. [REDACTED] and I agreed that we didn't want to keep changing the Mass time for the residents as it would get very confusing for them. So, if you are to preside on one of those days and will not be able to cover, please a sub---I'd do it if I were home. As far as I know at this point, there should be no other changes in the schedule at this point. [REDACTED] will let you know if there are.

The residents appreciate your celebrating with them, and I thank all of you, including [REDACTED] for this important service to our SRH confreres.

Blessings

Michael, osb

Abbot John Klassen's private account

From: Andert, Tom
Sent: Tuesday, July 06, 2010 10:52 AM
To: Bik, Michael
Cc: Andert, Tom
Subject: computer

Michael,

██████████ and I are once again reviewing the need for personal computers in individual monks' rooms. We are doing so with the blessings of the abbot, to reduce monastery spending for the new budget year. This discussion is also happening even at the formation level, so that a general "in house computer" policy will be formulated for the whole monastery.

In general, computers in private rooms will only be for those monks who have special needs or who work full time from their living space instead of from an office. The cost of personal computers is becoming exorbitant because IT services keeps raising the maintenance agreement contracts....nearly \$1000 now annually per individual computer, plus fees to activate and deactivate the ports in private spaces. Also, our ancient hardware will no longer run the upgrades slated for the near future, so unless we purchase mostly brand new machines, our current hardware will become obsolete very soon.

Given those realities, we are now enacting a plan to reduce, rather than expand, the number of private computers in the monastery. I think you should be able to do your work for the health center from the public computer area. Could you have that discussion with ██████████ I would like to have you turn in your computer then as you make other arrangements, all right?

Thanks for your understanding, Michael. I appreciate it very much.

Prior Tom

ASSIGNMENTS

Chaplain St. John's Prep School	1994 – 2001
Theology Teacher St. John's Prep School	1994 – 2001
Campus Ministry St. John's University	1994 – 1999
Breakfast Service Refecton Coordinator St. Raphael's Center	2002 – 2008
Residential Treatment Saint Luke Institute Silver Springs, MD	April 2008 – November 2009

NON-PAYROLL JOBS

St. John's Volunteer Fireman	1986 – 1988
Chapter Secretary	September 2, 2003 – December 30, 2003
Chaplain Assistant St. Raphael Hall	2009 – present

Andert, Tom

From: [REDACTED]
Sent: Sunday, July 31, 2011 3:21 PM
To: Andert, Tom
Subject: RE: clarification/fyi

Tom: If Michael says I "approved" his party, I think he misunderstood me when I said, as a member of his support group, that I thought he should do something to celebrate his jubilee of profession privately since he was not going to celebrate on July 11th with the rest of the jubilarians. It never occurred to me that my support for such a gathering implied that I was giving budget approval. I don't approve such things. You do. I assumed that he would check it all out with you, and now I find out that he didn't. I don't know what to say, other than I DO think it's a good idea for him to do something. He and I never talked about budget.

[REDACTED]
Guestmaster
St. John's Abbey Guesthouse
PO Box 2015
Collegeville, MN 56321-2015

From: Andert, Tom
Sent: Sunday, July 31, 2011 3:17 PM
To: [REDACTED]
Cc: Andert, Tom
Subject: FW: clarification/fyi

[REDACTED]
Could I chat with you about Michael's explanation of his party tonight? It sounds to me here that he thinks you approved this dinnerwhen 33 people are having dinner on the monastery's profession expense account, I should have been aware of that party in advance. Can you help me think this one through????

Thanks,
Tom

From: Blik, Michael
Sent: Saturday, July 30, 2011 12:18 AM
To: Andert, Tom
Subject: clarification/fyi

Tom:
When I decided not to publically celebrate my jubilee, my support team encouraged me to still have something to mark the occasion. At that point, I invited my St. Luke's friend, [REDACTED] to come to Collegeville and build a dinner around his presence. [REDACTED] offered a meal at the Guest House and since he was guest master and was also working with the July 11th celebration, that it would all be covered under one budget. Nothing was said about needing any special permission until Isaac said something today. So...there will be 32 people including myself--no "kids" ---I believe 10 monks and the others are friends of mine from different periods of my life. I told [REDACTED] to keep the meal simple--my team simply felt I needed to celebrate all the good aspects of my years at Collegeville and in such a way that there could be no "media" stuff which was one of my reasons for not being involved on July 11th. There was no attempt

of my part to deceive or pull something over. In fact, [REDACTED] is on my team and has been aware of the whole thing and will be there Sunday.

I had signed a car out for the Cities for Saturday, but since [REDACTED] got in so late Friday night, I just may drive him around the area in the afternoon, and we may go to the musical at Sauk Rapids in the evening—depends on how he feels and how hot the weather gets. I will be having the Mass in St. Raphael hall Sunday and working Monday morning. [REDACTED] leaves for Ohio Tuesday mid morning.

M

Abbot John Klassen's private account

From: Licari, Jonathan on behalf of Klassen, John
Sent: Sunday, August 14, 2011 4:06 PM
To: Abbot John Klassen's private account
Subject: FW: SRH Update

Jonathan, osb

From: Blk, Michael
Sent: Sunday, August 14, 2011 3:58 PM
To: [REDACTED]
Cc: [REDACTED]
Subject: SRH Update

A few things to be aware of when presiding in SRH Chapel:

---FR [REDACTED] is having difficulty swallowing. It might be easier just to give him a sip of the Consecrated Wine and not the Host. So far, Fr [REDACTED] can receive both, though it is easier if you dip the Host in the wine and give Communion to him yourself.

---NEW CRUETS, and no longer chemistry beakers, have been purchased for the Chapel. Please make sure you return them to the Nurses' Station after Mass. I will keep the beakers in the sacristy closet just in case.

---OIL OF THE SICK: a new glass container has been purchased along with the cruets the for Oil of the Sick . It is in the SRH sacristy cabinet along with a copy of the ritual for Anointing. Both were purchased with a gift I was given for my recent jubilee in honor of my parents

---STOLES: In the second drawer of the vesting cabinet are a variety of my stoles that I am storing there---feel free to use for Mass, just returned. Most are gifts from family/friends.

---SOILED PURIFICATORS can now be put in the white container under the sink. The sacristans can pick them up from there---it will be less messy in the cabinet.

---PLEASE try not over consecrate Hosts for Mass and store them in the sacristy. As nice as our new tabernacle is---made by our Fr [REDACTED]---it is lined with cedar which seeps in to the Hosts after awhile. I have been trying to change them weekly. We only need to keep a few Hosts in the tabernacle for viaticum and adoration.

---SUBSTITUTES: Please be conscious of who you ask to sub for you. [REDACTED] has received several comments recently about presiders who the residents have difficulty understanding and who are unsteady on their feet. See me if you have questions on this.

As soon as the new missalette is available which will have the new translations of the Mass texts in it, I plan on going through them with the residents. I am also currently looking to see if there will be a larger print booklet for priests with the Eucharistic prayers in it.

Thanks for your service to our SRH residents

Michael, osb

Abbot John Klassen's private account

From: Abbot John Klassen's private account
Sent: Monday, August 15, 2011 4:19 PM
To: Bik, Michael
Cc: Andert, Tom
Subject: follow-up to our conversation

Hello Michael –

Just a follow up email regarding our conversation this morning.

I affirm your ongoing work with OA and acknowledge the difficult challenge of weight management. It requires discipline and regularity, as well as an understanding of your own nutritional needs. You need to be in the driver's seat with respect to your weight.

I affirm your efforts at regular exercise, both with our confreres in Saint Raphael Hall and in the basement Breuer exercise room.

Over the next two weeks we will work out a clearer job description for you and I will formalize it in the September letter to the community. You mentioned that you don't feel that you had the same public acknowledgement from me that others have had and this has a negative influence on you.

I asked that you request permission of the prior to go into town, noting where you are going, when you are leaving and when you are returning. Simply sending Prior Tom and FYI on these matters is not appropriate or adequate, not compliance with a Safety Plan.

I also asked that you begin a monthly meeting with Prior Tom, letting him know what you need from such a meeting, also being aware of Tom giving both affirmation and challenge. I ask you to initiate these meetings.

We also covered many other topics and observations but I consider these to be the ones requiring ongoing action and attention on our parts.

Peace, Abbot John

Abbot John Klassen's private account

From: Andert, Tom
Sent: Monday, August 15, 2011 4:14 PM
To: Abbot John Klassen's private account
Cc: Andert, Tom
Subject: FW: visit

Abbot John,

SOS from Bik....same old stuff! He doesn't understand that these are the occasions where people see him out and about unsupervised. This is another example of "Informing" me rather than "asking" me.

Tom

From: Bik, Michael
Sent: Monday, August 15, 2011 3:22 PM
To: Andert, Tom
Subject: visit

I have been invited by my friends the [redacted] to join them for a visit to the Grasshopper Chapel in Cold Spring followed by pizza. I can be at most of our Evening Prayer. They plan to pick me up at 7:30 PM and I should be home by 9:30 at the latest. I hope this is OK. It is for a family birthday.

Mike

PS: I am riding the Care cab with Br [redacted] tomorrow to the eye surgeon, leaving at Noon, and I hope I'll be back by Mass time. So, I'll go to mid dad prayer in SRH and grab a quick bite of lunch there as well.

Abbot John Klassen's private account

From: [REDACTED]
Sent: Thursday, September 08, 2011 2:38 PM
To: Abbot John Klassen's private account
Subject: RE: Activities

I was going to discuss it at his evaluation, but he "just doesn't have it done yet". I will try to nail him down on it after he returns from St. Lukes. We had his support group meeting today and he started his usual discussion on how people were teasing him and Bob pointed out to him the extent he teased people. We also had a good discussion about job duties and how he "skipped work Monday because I had guests" yet [REDACTED] was up here waiting for him. I think we drove a few points home, but.....it's Michael!!
[REDACTED]

From: Abbot John Klassen's private account
Sent: Wednesday, September 07, 2011 4:31 PM
To: [REDACTED]
Subject: RE: Activities

Hello [REDACTED] - I think that this is a good and thorough job description. Have you had a chance to have Michael review it and sign off on it? +JJohn

From: [REDACTED]
Sent: Tuesday, August 16, 2011 3:20 PM
To: Abbot John Klassen's private account; Andert, Tom; Blk, Michael
Subject: Activities

I will try again!!
[REDACTED]

Abbot John Klassen's private account

From: Abbot John Klassen's private account
Sent: Thursday, December 08, 2011 4:17 PM
To: Bik, Michael
Subject: RE: my family

Michael,

How has the cancer surgery for your niece turned out? [REDACTED]

Please stay healthy, keep up with exercise, come to prayer and meals, stay engaged. Community practices are meant to sustain us in difficult times! Use your OA group as a way to deal with the temptation to compensate with food. I realize that I am being quite directive but I have experienced what I am saying. Peace, +John

From: Bik, Michael
Sent: Tuesday, November 29, 2011 10:29 AM
To: Abbot (SJA); Andert, Tom; [REDACTED]
Subject: my family

Two weeks ago my only niece was diagnosed with [REDACTED]

[REDACTED] I resist going down there now as there isn't much I can do and feel in the way---keeping busy with my work with my Brothers in SRH is very therapeutic, esp the exercise sessions. I have not been sleeping well, and haven't had much of an appetite, but I have been getting down to exercise machine in the basement---walking on the treadmill and listening to MPR has been good. I have a session with Steve Vincent this week as well as my OA group---trust me, I am not suicidal, and worry more about my brother and sister-in-law's emotional life than my own---I can always find one of my confreres to be with and talk to when I need to-- [REDACTED] are surrounded by many good friends down there. I am trying to organize the Secret Santa's for SRH and Christmas, and as of now have no plans not to be here for Christmas. I would simply ask you to keep my family in your prayers, and understand if I am not my usual bubbly, chipper and loud self.
Thanks for listening!

Michael

Abbot John Klassen's private account

From: Bik, Michael
Sent: Friday, December 09, 2011 10:22 PM
To: Abbot John Klassen's private account
Subject: RE: my family

[REDACTED] feel staying here, keeping busy with the men, getting to prayers and exercising may be best at this time. Between that and my poetry writing and correspondence I think I've been doing well. Working with the residents of SRH is my blessing and godsend!

M

From: Abbot John Klassen's private account
Sent: Thursday, December 08, 2011 4:17 PM
To: Blk, Michael
Subject: RE: my family

Michael,

How has the cancer surgery for your niece turned out? [REDACTED]

Please stay healthy, keep up with exercise, come to prayer and meals, stay engaged. Community practices are meant to sustain us in difficult times! Use your OA group as a way to deal with the temptation to compensate with food. I realize that I am being quite directive but I have experienced what I am saying. Peace, +John

From: Blk, Michael
Sent: Tuesday, November 29, 2011 10:29 AM
To: Abbot (SJA); Andert, Tom; [REDACTED]
Subject: my family

Two weeks ago my only niece was diagnosed with [REDACTED]

[REDACTED] I resist going down there now as there isn't much I can do and feel in the way---keeping busy with my work with my Brothers in SRH is very therapeutic, esp the exercise sessions. I have not been sleeping well, and haven't had much of an appetite, but I have been getting down to exercise machine in the basement---walking on the treadmill and listening to MPR has been good. I have a session with Steve Vincent this week as well as my OA group---trust me, I am not suicidal, and worry more about my brother and sister-in-law's emotional life than my own---I can always find one of my confreres to be with and talk to when I need to-- [REDACTED] are surrounded by many good friends down there. I am trying to organize the Secret Santa's for SRH and Christmas, and as of now have no plans not to be here for Christmas. I would simply ask you to keep my family in your prayers, and understand if I am not my usual bubbly, chipper and loud self.

Thanks for listening!

Michael

Abbot John Klassen's private account

From: Licari, Jonathan on behalf of Klassen, John
Sent: Thursday, December 15, 2011 10:09 AM
To: Abbot John Klassen's private account
Subject: FW: gifts!

Jonathan, osb

From: Blk, Michael
Sent: Wednesday, December 14, 2011 10:34 PM
To: Abbot (SJA); Andert, Tom
Subject: gifts!

Abbot John & Prior Tom:

I hate to make more of this gift business than it is worth, but the response I got from [REDACTED] was quite curtly: "Your services are no longer required!" (I saved the email) which only fits the [REDACTED] behavior towards me since I returned home from St. Luke's. It was also the major reason that [REDACTED] got involved with the St. Raphael Hall socials, so I wouldn't have to deal with [REDACTED]--when I tried to order food for a social, he demanded that I meet with him so he could put me in my place...or some such nonsense like that---so it was easier if [REDACTED] just took the whole thing over. I understand that [REDACTED] feels I should have be thrown out of the Community for my past actions.

So, what I was doing the past few years to keep clear of [REDACTED] was to asked Br Otto Thole to order the wine, and I went to [REDACTED] for the cheese. Otto would get me the wine, [REDACTED] the cheese. I'd get some help in wrapping the boxes and hopefully, found someone to help with the delivery and off we'd go! I went to [REDACTED] today and he said [REDACTED] had ordered the cheese, and he wasn't getting in the middle between Neal and myself, so I simply sent an email to [REDACTED] asking for clarification and expressed my willingness to help out, and you see the response.

I don't care one way or another about the damn wine or cheese---I've had my hands full with my family situation the past few weeks, and this whole thing is stupid and childish.

Helping with this simple project was one way I felt somewhat connected to the Community during the holidays.

So, I leave it for you to work out---I have no idea about if the wine is coming or not, but...

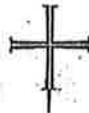
I need you to realize that before I went to St. Luke's, I took the greatest delight in being a waiter for Thanksgiving, Christmas, Easter. Since my return and [REDACTED] attitude towards my presence in the dining room, I take my turn at serving lunch and dinner like everyone else, but I have helped serve my confreres in SRH and have dined with them---no tension!

These kind of situations are the ones that make it hard to feel that I am a part of St. John's Abbey, and that my past is forgiven and forgotten.

Michael, osb

PS: My brother [REDACTED] called tonight, and the good news is that the scan they did [REDACTED]

[REDACTED] ...a definite "HIGH" after the tensions of the past three and 1/2 weeks, and then to read an email stating "Your services are no longer required!" Talk about bursting the bubble!



SAINT JOHN'S
ABBEY

February 20, 2013

Dear confreres:

In light of *Father Michael Bik's* recent health challenges, we are making some significant changes in his working and living assignments. Father Michael will no longer be serving as chaplain or director of the exercise program for residents of Saint Raphael Hall. He will continue to celebrate Sunday Eucharist and be in charge of scheduling and leading devotional prayer, and caring for the chapel (Liturgical Coordinator). We are looking for suitable work for Michael at Liturgical Press. These changes are effective immediately.

Because of the need for private bathroom facilities due to his health condition, Michael will be moving to first floor Breuer.

Please keep Michael in your thoughts and prayers.

Abbot John

Office of the Abbot

OSB BIK_00262

ORDER OF SAINT BENEDICT

Conducting Saint John's Abbey, Preparatory School, and Liturgical Press
BOX 2400
COLLEGEVILLE, MINNESOTA 56321-2400
Human Resources Office

COPY

(320)363-2874

MONASTIC EMPLOYMENT AGREEMENT - Stipend/Hourly Pay

The undersigned agrees to provide services to the Order of Saint Benedict. The stipend payment/hourly rate of pay agreed to in this document shall constitute full payment for any and all services rendered by the recipient and no other payment is authorized unless specifically authorized by other agreements.

General Information

Name: Bik Fr. Michael OSB
Last Name First Name Middle Initial

Please Check One:

Service From: 7/1/2013 Service To: 6/30/2014

Stipend payment or hourly rate of pay: \$ FTE: .25

Budget Account Number to be charged: 50260-6200

Budget Account Name: Give Us This Day - Liturgical Press

Please select the appropriate payment type below (i.e. Stipend Payment or Hourly)

HOURLY - Requires an authorized timecard.

STIPEND PAYMENT Title: Give Us This Day Special Sales and Marketing Support

Part Time: FTE .25 - (10 hours per week)

Services to be performed: Marketing and Sales to special groups

I have read and understand the terms and conditions of this agreement and affirm that I have answered all of the questions truthfully and to be best of my knowledge. Failure to perform the services covered by this agreement may cause the forfeiture of all or part of the stipend.

Recipient Signature Date

Department Head:

AUTHORIZATIONS

7-17-13
Date

Human Resource Manager:

7/18/13
Date

Budget Officer:

7-17-13
Date

Treasurer:

7-18-13
Date

Abbot:

7-19-13
Date

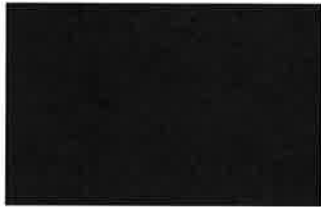
Please return to , Abbey HR, Quad 128

Abbot John Klassen's private account

From: [REDACTED]
Sent: Thursday, June 19, 2014 2:27 PM
To: Abbot John Klassen's private account; Andert, Tom
Subject: MB

Just an FYI-

Michael got his lab work back today. His A1C is 9.7- that tells us an average of your blood sugars over 3 months. This means his average blood sugar is 240.....bad. As a result his kidneys are not working as well and he is scheduled to see Sebas this afternoon. He did say he ran out of meds for a while. He and I discussed his diet, choices, and lack of activity.....he said he was eating less.



★ StarTribune

Ramsey County: No charges in two cases of alleged clergy sex abuse

Article by: CHAO XIONG

Star Tribune

February 11, 2015 - 11:50 PM

The Ramsey County attorney's office will not file charges in two more cases of alleged priest sex abuse, bringing to nine the number of cases that have not met the office's standard for prosecution.

County Attorney John Choi's announcement Wednesday coincided with the release of two more lists of accused priests, issued separately by the Archdiocese of St. Paul and Minneapolis and St. Paul attorney Jeff Anderson, who represents many victims in clergy sex abuse cases.



"As we have said from the very beginning, the facts will lead the way," Ramsey County Attorney John Choi said in a statement.

Glen Stubbe, Star Tribune

"As we have said from the very beginning, the facts will lead the way. We can only do what the law allows, and we will do what justice requires," Choi said in a statement.

The two cases involve allegations from 1992 to 1994 at St. John the Baptist Church in New Brighton, and from 1979 to 1984 at the Church of St. Casimir in St. Paul.

The New Brighton case involved a report of abuse made to the archdiocese in 2006 that was closed when the alleged victim did not contact police, according to a memo released by the county attorney's office. The case was reopened in May 2013 when the alleged victim gave police a written statement that he was cornered in the rectory, fondled and forced to perform oral sex. He said the memories came back to him "in a flood."

Nine altar servers at the time of the alleged abuse were questioned by the Ramsey County Sheriff's Office, and none corroborated the allegation. The case was not charged because of lack of proof and the difficulty of proving a case that relies on repressed memories, said the memo by Assistant Ramsey County Attorney Richard Dusterhoft, director of the criminal division.

In the St. Paul case, a man told police in November 2013 that he was sexually abused by two priests starting in 1979 when he was 13. The alleged abuse continued until 1984, said another memo from Dusterhoft.

One of the priests died in 2008. The other priest allegedly fondled the victim through his clothing in 1981, the memo said. The statute of limitations isn't an issue in the case, Dusterhoft wrote, but second-degree criminal sexual conduct cannot be charged because prosecutors can't prove that the victim was under 16 at the time. Dusterhoft also noted that a lesser count couldn't be charged because of a lack of evidence.

The Survivors Network of Those Abused by Priests (SNAP) issued a statement critical of Choi's office.

"When it comes to clergy crimes and coverups, John Choi has been no 'profile in courage,'" said a statement from Frank Meuers, a Minnesota member of SNAP. "So we're saddened but not surprised by news that he won't prosecute two predator priests."

Two other cases being investigated by St. Paul police remain open, and have been incorporated into "phase two" of authorities' investigation into alleged clergy abuse. The second phase is an "overall investigation of the Archdiocese of St. Paul and Minneapolis," said Choi's news release.

In October, Choi announced that seven cases of alleged clergy sexual abuse had been closed without criminal charges because of restrictions in the law, the death of the suspects and other complications.

Prosecutors decided not to file charges in three cases, he said, and St. Paul police closed four cases without presenting them to his office for prosecutorial review.

Quelling lists of accused

In separate news releases Wednesday, the archdiocese and Anderson's office released the names of four and 17 accused priests, respectively. Only one name was on both lists.

The four men named by the archdiocese have substantiated child sexual abuse claims against them. They are:

The Rev. Michael Bik, of St. John's Abbey in Collegeville; the Rev. James Robert Murphy, who served in several parishes in Faribault in the 1980s; the Rev. James Namie, now deceased, who served in Minneapolis and Twin Cities suburbs in the 1950s and 1960s; and the Rev. Raimond Rose, a teacher at Cretin High School in St. Paul in the late 1960s and early 1970s, as well as at other Catholic schools.

All had been permanently removed from ministry. Assignment histories for the men are available at <http://tinyurl.com/b5abmc2>. Namie was on both lists.

The 17 names listed by Anderson's office represent priests whose alleged victims have contacted Anderson's office in recent months. The priests come from all corners of the diocese, said Patrick Wall, an investigator with Anderson's office.

"They were involved in all aspects of life in the church, from parishes to schools to charities," said Wall. "Hundreds of people were impacted by these perpetrators."

Reporter Jean Hopfansperger contributed to this story.

Chao Xiong • 612-270-4708 Twitter: @ChaoStrib

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Michael Bik

A Minnesota transplant from ~~the Chicago area~~ of Illinois, Brother Michael Bik was born on Chicago's west side but grew up in Lisle, Illinois, just "down the road" from St. Procopius Abbey. Having been educated by the Benedictines through grammar and high school, Br. Michael decided to journey northward for his college studies, spending four years at the College of St. Thomas in St. Paul. He received his Bachelor of Arts degree in Mathematics in 1971 and spent the next 11 years at St. Stephen's Parish in Anoka, Minnesota, the "Halloween Capital of the World!!!" While at St. Stephen's, he served as a Math and Religion teacher in the Junior High school, and later became Liturgist, Sacrament Program Director and Director of the Catechumenate. During those same years he completed his Masters Degree in Pastoral Ministry, also from St. Thomas. Following 2 years of teaching at St. Odilia's Parish in Shoreview, Brother Michael entered the Novitiate at St. John's in 1985. Following First Profession, he was assigned to teach at the Prep School and has taught in both the Mathematics and Theology Departments. This past year he also worked as part of the Campus Ministry team. Br. Mike is known to the Preps for his enthusiastic cheering at Prep sports events as well as his well-stocked cookie jar. The past few summers have found him working as coordinator of religious events at the Summer Leadership Camps. At the Abbey, Brother Michael serves as Master of Ceremonies and is on the Liturgy Committee. He has become an avid walker in the past year and though he has become more weight conscious, he still enjoys baking "treats" for confreres as well as ever-hungry students. He can be seen at Tommy-Johnny football and basketball games, although which team he is cheering on to victory is not yet certain. In the Fall, he will return to his work at the Prep as well as pursue studies in the School of Theology.

OSB BIK_00267

INFORMATION FOR THE ARCHIVES OF SAINT JOHN'S ABBEY

NAME: Michael Edward Bik
(Religious) (Baptismal) (Family)

BIRTH: Chicago Cook Illinois Feb 11 1949
(City) (County) (State) (Month) (Day) (Year)

YOUR PATRON SAINT: St. Michael the Archangel NAMEDAY: September 29th

TRIENNIAL VOWS: St. John's, Abbey July 11, 1986 Abbot Jerome Theisen, OSB
(Place) (Date) (Before Whom)

FINAL VOWS/OBLATION: _____
(Place) (Date) (Before Whom)

ORDINATION: _____
(Place) (Date) (Bishop)

FATHER'S FULL NAME: _____

FATHER'S BIRTHPLACE: _____

FATHER'S NATIONAL DESCENT: Polish

FATHER'S RELIGION: Roman Catholic DATE OF BIRTH: September 14, 1919

HIGHEST LEVEL OF FATHER'S EDUCATION: High School

FATHER'S OCCUPATION: IBM Corporation in
Inventory Control Retired
(When You Entered Monastery) (Now)

MOTHER'S MAIDEN NAME: _____

MOTHER'S BIRTHPLACE: _____

MOTHER'S NATIONAL DESCENT: Polish

MOTHER'S RELIGION: Roman Catholic DATE OF BIRTH: January 26, 1921

HIGHEST LEVEL OF MOTHER'S EDUCATION: High School

YOUR CAREER BEFORE ENTERING THE MONASTERY:

Junior High Math and Religion Teacher: St. Stephen's School, Anoka, Mn 1971-1977

Liturgist, Sacrament Director, Director of the Catechumenate: St. Stephen's Parish, Anoka,
1977-1983

Junior High Math and Religion Teacher: St. Odilia's School, Shoreview, Mn 1983-1985

EDUCATION	SCHOOL	FROM	TO	MAJOR	DEGREE	DATE
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ELEMENTARY:	St. Vitus School, Chicago	Grades K-5				
	St. Joan of Arc School, Lisle, Ill	Grades 6-8	Graduated June 3, 1963			

SECONDARY:	St. Procopius Academy, Lisle, Ill	1963-1967			Graduated May 22, 1967	
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UNDERGRADUATE:	The College of St. Thomas, St. Paul, Mn	1967-1971				
					Graduated with a B.A. in Mathematics, June 22, 1971, candidate for honors	

THEOLOGY: _____

GRADUATE:	The College of St. Thomas, St. Paul, Mn	1977-1980				
					Graduated with an M.A. in Pastoral Ministry with a liturgy concentration	
					July 18, 1980	

POST-DOCTORAL: _____

OTHER: _____

GIVE YOUR PARENTS' PRESENT ADDRESS, IF LIVING.

LIST YOUR BROTHERS AND SISTERS IN THE ORDER OF THEIR BIRTH. INCLUDE YOURSELF.
For those still living give their present address; for those who have died write "deceased." Put an asterisk
before those whom you want contacted immediately and directly by the Abbey when you die.

IN THE REMAINING SPACE AND ON AN ADDITIONAL SHEET IF NECESSARY PUT DOWN
ANY OTHER ITEMS OF INFORMATION OR ACCOMPLISHMENTS OF YOURS THAT YOU
THINK SHOULD BE PERMANENTLY RECORDED.

spend "enough time" with Community---can anyone say what is
enough??? Is being with others--at coffee, TV room, etc. a matter
of quality and not quantity???

how does an extravert, even if he really feels called here,
deal with/live with intraverts without driving them nuts???

I honestly, as I told you, keep asking in prayer WHY am I here
and I keep getting the message STAY, AND STOP ASKING!!!!

Cyril once told me that his first year in the Juniorate was harder
than the Novitiate. I didn't believe him then. I do now. But I do
feel called here, and I do care.

Michael

unity Celebrates]

liturgical ministry. He enjoys cooking, but also likes to get out biking or walking whenever possible.

Celebrating their golden jubilee of monastic profession are Frs. Michael Marx, Clement Burns, and Brendan Forsyth. Fr. Michael Marx was allowed by his father to leave the farm in Saint Michael, Minnesota, and to join the pattern familiar to candidates for the monastery: four years of high school, two years of college, novitiate, and first vows. Born in 1913, he made his first vows to Abbot Alcuin Deutsch and the community twenty years later.

Despite the uncertain political climate in Europe, Abbot Alcuin sent Michael to Collegio di Sant' Anselmo in Rome, where he lived through the poverty and the horror of World War II. Sometimes he can be tricked into telling stories of those years. Somehow school went on, and in 1941, he was ordained to the priesthood and in 1943 he received the doctorate in sacred studies. For the next two years he was a student at the Pontifical Biblical Institute in Rome and earned a licentiate in sacred Scripture.

Since 1946 the monastery has been his regular home, for in that year he began a career of teaching systematic theology, a task which he carried on into the early part of this decade. For an interim period, 1956-1962, he served as chaplain to the Convent and College of Saint Benedict. In 1963 he

Fr. Michael Bik grew up in the shadow of Saint Procopius Abbey (Lisle, Illinois) but came to Minnesota for studies at the College of Saint Thomas in Saint Paul. Despite the rivalry between the two colleges, he does not expect his being a "Tommy" to interfere with his monastic life. Before entering the community, Brother Michael was a junior high school teacher and also worked in parish



Newly professed and jubilarians receive a

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review
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P. M.
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journalist
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MEMORANDUM

TO: File

FROM: Abbot Timothy Kelly, O.S.B.

RE: Michael Bik

DATE: September 3, 1998

August 28, 1998. Msgr. Daniel Taufen, moderator of the curia of the Saint Cloud Diocese, called Rene McGraw to report a conversation he had had with the chancellor of the Archdiocese of [REDACTED] about an allegation of sexual misconduct involving Michael Bik in the mid 70s prior to his joining this community. Father Rene reported this to me at a little after 3:30 P.M. and I attempted to reach the chancellor about 4:00 P.M. CDST. I left a message on voice mail requesting him to return the call when he was in. This was a Friday and I did not expect a return call until Monday or even Tuesday if Monday might have been a day off.

September 1, 1998. Since I did not receive a call back on Monday or so far on Tuesday, I called [REDACTED] once again and asked that the chancellor, Very Rev. [REDACTED] return the call. This he did just before noon CDST. He told me that an offer had been made in the archdiocese that anyone who had suffered sexual abuse in the past in the context of the church was invited to report this and it would be dealt with. A man came forward and reported to him two incidents of sexual abuse occurring in the mid 70s at Saint Stephen's Church in Anoka, MN. The perpetrator was identified as Michael Bik who at the time was a teacher in the Catholic school there. One incident happened at school, the other at Michael's apartment. The incidents involved oral sex and masturbation. I informed Father Gordon Tavis, president of the prep school where Michael now works, and Brother Dietrich Reinhart, president of the university, where Michael is involved in campus ministry and is a faculty resident. I did not reveal to the two presidents the details of the abuse, only that something reportedly happened.

I called Dr. Steven Vincent, Michael Bik's counselor, to seek his advice on how to approach Michael since there is always a danger of extreme reaction when such a message is conveyed. He told me he did not believe Michael would harm himself, though he said one never knows what action a person might actually take in such circumstances. He advised me to tell Michael to call Dr. Vincent after he had been told of the allegation.

Because we are concerned with the timing of this, we wanted Brother Isaac, who is in charge of faculty residents, to be informed that

Michael Bik, page 2

something was coming down. However, Isaac is not on campus and was not available for contact.

September 2, 1998. When it became clear that we would not be able to get in touch with Brother Isaac, we concluded that Michael should be approached and told. However, I decided that it would be better to wait for Thursday morning to talk with him since I did not want him stewing over this alone on Wednesday night. My secretary arranged an appointment with him for Thursday morning.

September 3, 1998. I talked with Michael this morning beginning at about 8:45. I told him of the information I had, advised him to get a monk he could talk with and to let me know who that would be, advised him to contact our lawyer for monks who are accused, and to call Dr. Steve Vincent. He has done all of these things and I find him very cooperative. We spent close to one hour together talking, and I told him he would have to move back into the monastery which he will do. At noon time he sat with me at lunch, we talked briefly in the corridor before he was to visit with the monk he had chosen. I later talked briefly with Dr. Vincent who is on campus today and willing to meet with Michael.

I talked with Michael in my office after supper. He had spoken to the monk he had chosen; he had called the lawyer; and he had spoken with Dr. Vincent. He then acknowledged that there was one other person with whom he had an encounter prior to joining the monastery. He said: "I swear to you that there has never been any sexual encounter with anyone since I joined the monastery."

My perceptions: Michael at no time denied any thing I had presented to him. He also, and this impresses me, offered to tell me of another individual and this was not at my bidding. By mid afternoon today he had done exactly what I had asked him to do in choosing a monk to talk with, in calling the lawyer and making an appointment, and in seeing his therapist. He has been totally cooperative and I would judge totally honest.

-12345X Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

September 3, 1998

After consultation with his doctor, I have asked Father Michael Bik to live in the monastery for reasons of his health. It is hoped that this will relieve some of the stress that he at present does not need.

Abbot Timothy

Phone 612 363-2544

OSB BIK 00277

March 26, 1999

Abbot Timothy:

Since I haven't been able to get in to see you personally, I thought I'd at least give you this note as a little "progress report" on how things have been going.

So far, I am down about 12 lbs since mid January. I think I am eating much healthier—though if I begin to sprout rabbit ears and a tail, it's from all the lettuce and carrots I've been consuming—and am learning to make better food choices both in our dining room or when eating away from the Abbey. It will be a life-time struggle, I think, but it is much better for me to learn how to eat this way than on being on some sort of specialized diet. Along with that I am getting my sugar level checked 3-4 times a week. It has been at a safe level for some time—again, I am learning what to eat so as to keep it in the normal and safe range.

In addition, exercise has become part of my routine, trying to work in 30 -45 minutes at least 5-6 times weekly. The coming nice weather has made it easier for me because I enjoy walking outside much more than going to the gym and walking around the track. In addition, many folks have volunteered to walk with me. I am learning how to accept being loved by others. A group of my former students bought me good walking shoes and a jogging suit for my recent 50th birthday. I am getting many positive strokes.

My sessions with Steve Vincent continue weekly. We have been trying to address my inappropriate behavior of 25 years ago, and in so doing, are going through my psychological history. Steve feels that at some point, possibly in the near future, it might be beneficial to get a "second opinion" and going through some type of evaluation so as to prove to myself as well as to you and hopefully, the bishop, that I pose no risk to myself, the Community or to the Church; and that hopefully, I might be able to get back into some form of pastoral ministry. I do not anticipate ever being assigned to a parish on a full time basis, but would hope is to be able to help the Community out as needed with confessions, covering for Jonathan in the parish here, as well as do baptisms and witness weddings in the Diocese. I do not anticipate this happening within the next 1-3 years, giving myself sufficient time to keep working with Steve as well as on the other health issues which are related.

In addition, I have made more of an effort to become more involved in the life of the Community. I have signed up for additional evening and noon table waiting, gone back to reading at the evening meal, and have made myself available to Paul-Vincent for help with the environment and spoken to Columba about teaching a class to the Novices—it would be a good challenge. It is my hope to become more comfortable eating at table in the evening—I've made several attempts during Lent—something which is still a struggle because of that liquid diet I was on during Formation.

Add to all this, I have been working on my relationships within the Community. After a serious confrontation by [redacted] as well as [redacted], I have been confronted by my negativity and judgmental attitude towards others. I have had positive feedback from both of them that they have noticed a positive change, and I must admit, it does feel good.

Hopefully, a new Michael is emerging through all of this work. I continue to enjoy working at the Prep School especially with Fr Gordon's fraternal love and support these past months. I hope that work can continue to some degree. I am conscious of my behavior around young people and can assure you that I have done nothing for which you need to be concerned.

I leave today to spend Holy Week with my parents, helping Dad with Mom, and to check on an Aunt who is in serious condition in a hospital. I return Easter Monday in the evening. I know you have been busy with the Visitation as well as your trips, but I do hope to get in to see you face-to-face about all this soon.

Fraternally,

Michael
OSB

Chaplain St. John's Prep School	1994 – March 2002
Theology Teacher St. John's Prep School	1994 – Fall 2001
Campus Ministry St. John's University	1994 – 1999
Preparation of breakfast for Raphael Hall and special events for abbey	Summer 2002

AWARDS

COMMUNITY SERVICE AND OTHER EXPERIENCES OF LEADERSHIP: Volunteer fireman 1986 - 1988

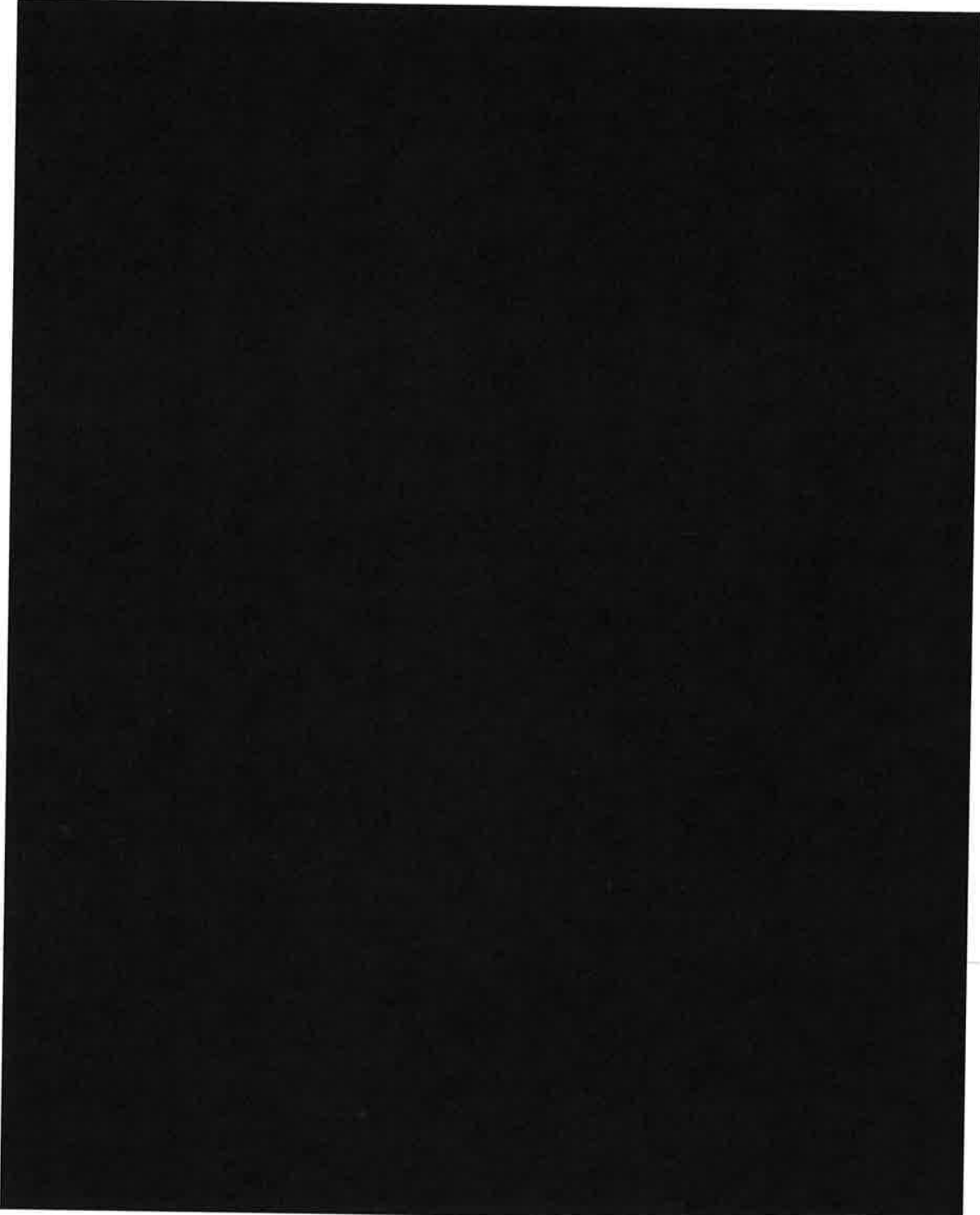
HOBBIES AND INTERESTS

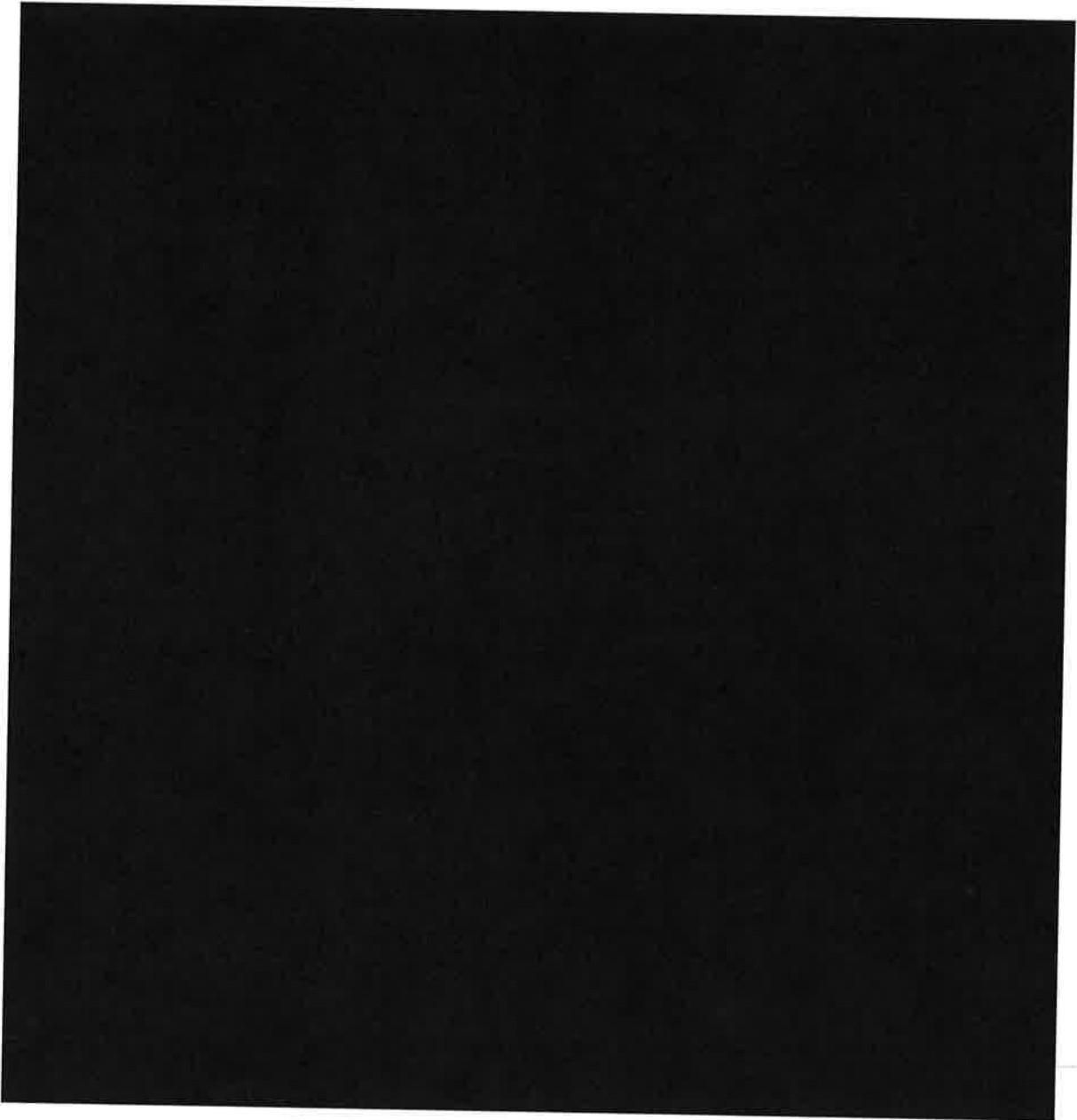
Attending Prep sport events
Cooking and baking
Walking in the woods

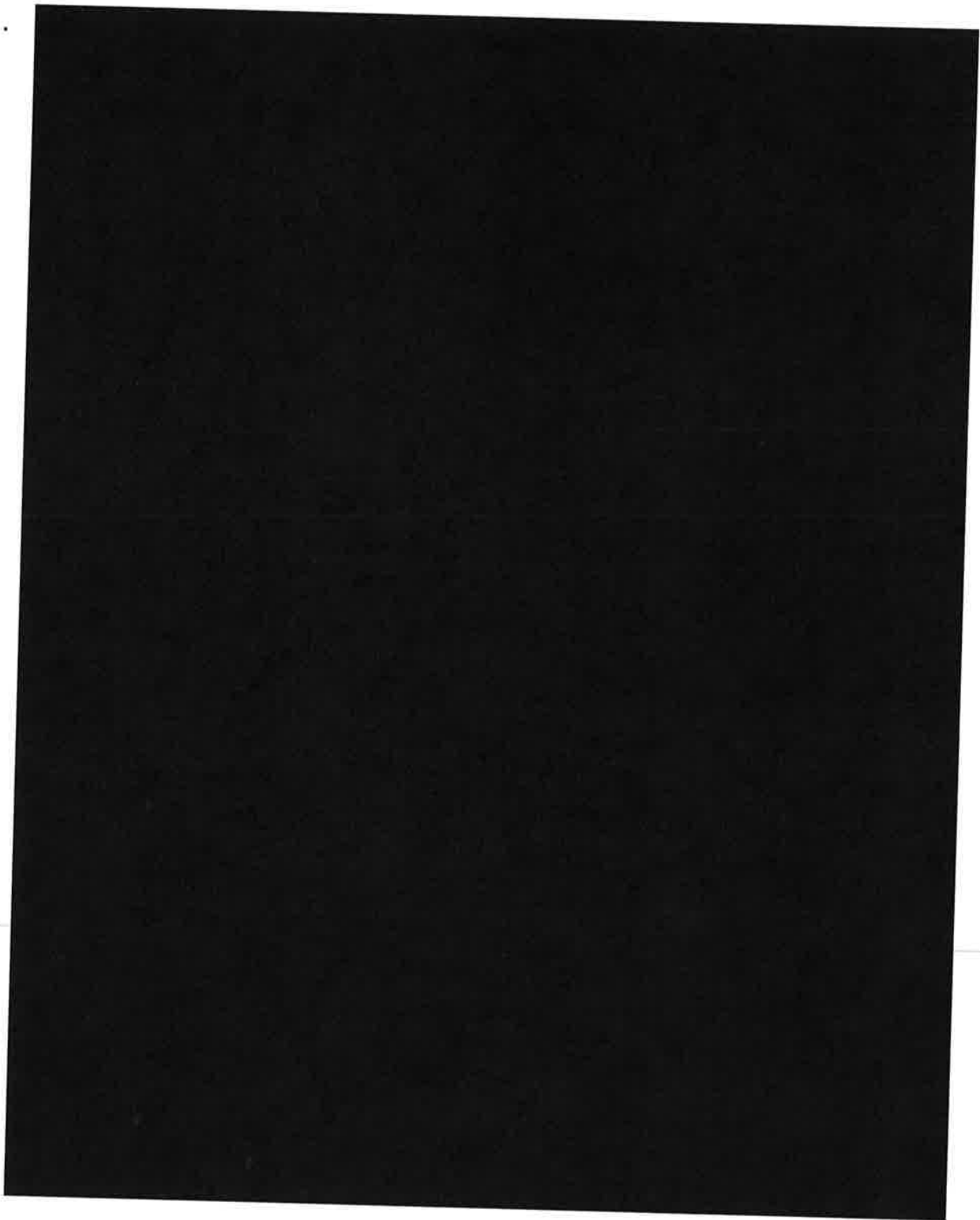
SOME DAY I WOULD LIKE TO HAVE THE OPPORTUNITY TO: Visit Rome, Assisi, Melk and Poland

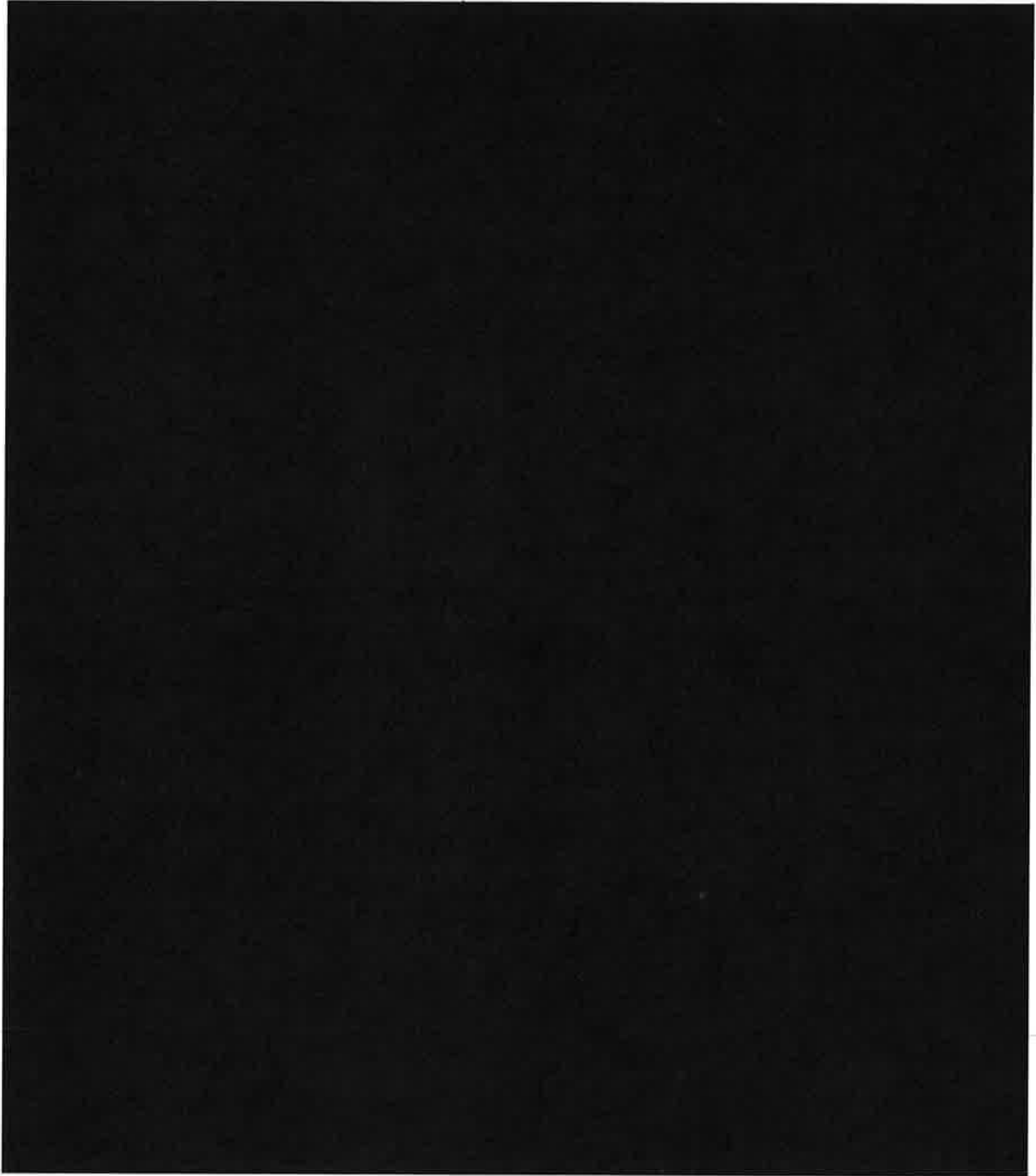
MY MAIN ASPIRATION OR FAVORITE DREAM IS LIFE IS TO: To try to balance my monastic life with my Prep school work

Andrew
Eisenzinner









What about ~~the~~ Receipts?

Investigation → Safety Plans

• Interview

Interviewed

- Ask transfer of the responsibility to:
- meet with him, talk to
- Preparation - interview, interview

Prep School - Enrollment

Probable

Removal center

interview to report to dispose

Very little monetary value
physical - London Police story -

2500 House

interviewed / interviewed

is for use of them

Contact the manufacturing re. the funds -

16 + 17 April -

Revised Decree Extends the Statute of Limitations Against Clergy, Broadens Vatican Authority to Prosecute Cases

By SALLY MEERTZ

VATICAN CITY—Pope Benedict XVI has tightened the Vatican laws to streamline its handling of sexual-abuse cases world-wide and potentially hold more clerics accused of abuse accountable, people familiar with the matter said. The move marks the most concrete measures Pope Benedict has taken to address the crisis that rocked his papacy this year.

Pope Benedict recently approved revisions to a penal decree, or motu proprio, issued by his predecessor Pope John Paul II in 2001, establishing Vatican procedures for prosecuting and disciplining priests accused of sexual abuse, the people said.

The revisions will double the statute of limitations on accused priests to 20 years from the alleged victim's 18th birthday, the people said.

In addition, the revised decree will broaden the legal authority to Vatican officials to prosecute priests accused of abuse, the people said. The Vatican is expected to announce the revisions "within the next two weeks," one person said.

The measures, which were reported Tuesday on the website of the National Catholic Reporter, represent the first legal shift to take place at the Vatican since the outbreak of abuse reports across Europe earlier this year.

by civil and church courts because the statute of limitations larks in.

In some cases, the Vatican's disciplinary office, the Congregation for the Doctrine of the Faith, has waived the statute of limitations, doubling the statute of limitations for all cases under church law, however, could encourage more victims to report abuse. The move would also resolve new cases that were dismissed because the statute of limitations had expired, canon lawyers say.

"The church will be able to be active in cases in which civil courts can't," said Monsignor Rinaldo Bergilegna, a canon lawyer and senior lecturer at Germany's University of Tübingen, where the pope was once a professor.

For more than a decade, Pope Benedict has been involved in shaping the Vatican's response to cases of sexual abuse as both pope and the head of the Congregation for the Doctrine of the Faith.

In 2008, the pope, then known as Cardinal Joseph Ratzinger, introduced a set of practices, known as the "special faculties," that gave the Congregation for the Doctrine of the Faith a broader mandate to prosecute priests accused of sexual abuse. Unlike the special faculties, for example, the congregation would skip the costly and time-consuming step of a canonical trial when cases were deemed "grave and clear" and proceed directly to disciplinary measures.

In principle, the revised motu proprio will give those practices the formal authority of a papal decree, under church law, the people said.

In 2001, then-Cardinal Ratzinger helped to draft Pope John Paul's motu proprio and issued an accompanying letter explaining the rules to bishops worldwide.

The original decree instructed bishops to report all cases of sexual abuse solicited by priests through confession. It also clar-

Papal Decree Evolves



Pope Benedict delivered a Mass marking the end of the Year for Priests at the Vatican in Rome, amid a scandal over sex-abuse allegations.

April 30, 2001: John Paul II issues a decree requiring bishops to report sexual abuse by priests to the Congregation for the Doctrine of the Faith, a Vatican

office then headed by Cardinal Joseph Ratzinger, who later became Pope Benedict XVI.

June 15, 2002: After a sex-abuse scandal explodes in Boston, bishops meeting in Dallas issue national norms requiring bishops to remove abusive priests from ministry and to report allegations of sexual abuse to civil authorities.

February 2003: Cardinal Ratzinger introduces the "special faculties" exception to Pope John Paul's



Pope John Paul II presides at a Mass in St. Peter's Square in 2001.

fixed church penalties for sexual abuse, such as stripping a priest of his ministry. Some church officials and canon lawyers complained the decree was too narrow in defining what kinds of cases fell under the Vatican's jurisdiction.

Barbara Derris, outreach director for the Survivors Network for those Abused by Priests, said

guide in an attempt to explain church rules on sexual abuse to the public. Bishops are required to investigate allegations of abuse by priests, to comply with civil laws in reporting such allegations and to notify the Vatican of any findings.

July 2010: The Vatican is set to announce revisions to the 2001 decree and double the statute of limitations on priests accused of abuse to 20 years after their alleged victims' 18th birthday.

The revisions have been in the works for years, one person said. However, the explosion of sex-abuse cases across Europe, including in the pope's native Germany, has turned up pressure on the Vatican to act. In one case, the pope came under scrutiny for his handling of a priest known to church officials as an abuser in the early 1980s, when



The 2002 U.S. Conference of Catholic Bishops is held in Dallas.

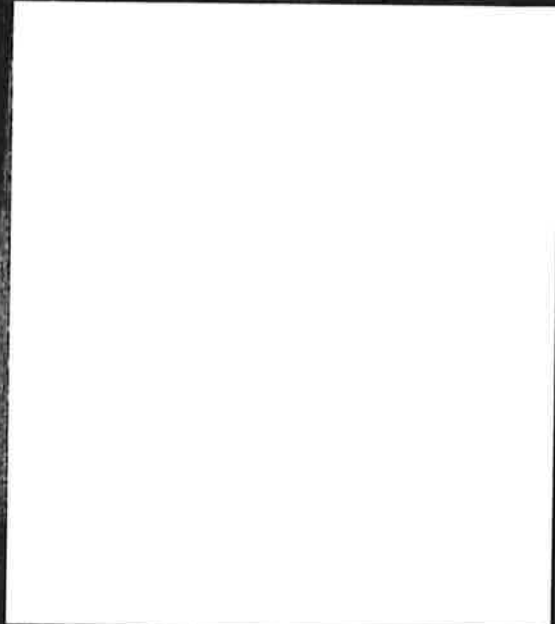
decree, allowing the Congregation for the Doctrine of the Faith to fast-track procedures to discipline some abusive priests.

April 12, 2010: Vatican issues an introductory

the extension of the statute of limitations was "a good step forward." She added, however, that the revision will still leave many cases unaddressed. "The average age of anyone who was abused as a child begins to deal with their abuse in a meaningful way is their mid-late 40s. Why do they need a statute of limitations on this crime at all?" she said.

—Margherita Sironi/Corbis

Bik, Michael
Legal



MEMORANDUM

TO: To File

FROM: Abbot Timothy Kelly, O.S.B. TK

RE: Call from Archbishop Flynn

DATE: January 28, 1999

Archbishop Harry Flynn called me at approximately 9:10 A.M. today concerning his conversation with [redacted]. It appears that [redacted] is now looking for a financial settlement that would include something from Michael Bik. The archbishop told [redacted] that the archdiocese is willing to pay for counselling for him since this happened in an archdiocesan parish. [redacted] still wants Bik to feel the consequences financially. I told Flynn that I am concerned that [redacted] not continue to go through some kind of hell on all this and that I am willing to consider contributing to a settlement though not as a question of justice. St John's has NO responsibility in this matter except one of charity. Bik has no funds because he is a vowed religious. No court of law would require St John's to pay a cent in this case. Nevertheless, we are willing to consider giving something. Flynn suggested that he will talk with [redacted] once again and then wondered if I would be willing to join the two of them at some time to talk about this. I agreed readily.

OSB2432

OSB BIK 00332