

## Questionnaire for Candidates for the Novitiate

Date: April 6, 1956

1. Full Name: Maiers Charles Joseph  
Family Name First Name Middle Name

2. Full Address: Stewart, Minnesota  
Box 29  
Postoffice and State Street or Rural Route

3. Name of Father..... Living or dead? Living

4. Name of Mother..... neo Living or dead? Living

5. Is your father a Catholic? Yes Is your mother a Catholic? Yes

6. Date of birth April 27, 1936 Place of birth Stewart, Minnesota

7. Where was your father's domicile or quasi-domicile? Stewart, Minnesota

8. Baptism— a) Time: May 3, 1936 b) Parish: St. Boniface  
c) City: Stewart d) State: Minn. e) Diocese: St. Paul  
(If the place was a mission at the time of your baptism, state from where it was then attended)

9. Confirmation— a) Time: May 7, 1948 b) Parish: St. Boniface  
c) City: Stewart d) State: Minnesota e) Minister: Cojst. ~~Paul~~ Byrne

10. Student at St. John's: From September '51 to '56

11. Give the name of the colleges and seminaries in which you pursued your studies and the date of your sojourn at each  
Passionist Preparatory Seminary 7101 Natural Bridge Road St. Louis, Missouri 1950-51  
as freshman in high school

12. Mention the dioceses in which you have spent more than six months (one year) after the completion of your fourteenth year; give for each the name of the city, state, parish, and date of sojourn:

Note: If you have been at more places than three, for which space is provided here, please give the information on the back of this.

13. If you have been a postulant, novice, or professed religious elsewhere, state where, in what capacity, and how long: ?

14. Have you the required age for the novitiate (15 years completed)? Yes

15. Is this choice of religious state your free and deliberate act? Yes

16. Did you ever fall away from the Church and join some sect? no If so,  
a) What sect? ..... b) Date of Apostasy.....  
c) Time of membership in sect: ..... d) Date of Conversion .....

17. Were you ever married? no In wife still living? .....

18. Did you ever commit a grievous crime which is or may be laid to your charge? no

19. Have you a debt which you can not pay? no

20. Have you any accountability or business entanglements that may cause annoyances? no

21. Are your parents or grandparents in need of your support? no 15 living brothers & sisters (4 still at home)

22. Were you ever epileptic? no Insane? .....

23. Are any members of your family afflicted with epilepsy or insanity? .....

Family Name MAIERS

Baptismal Name Charles

Entered as Postulant September '51

Entered the Novitiate July 16, 1956

Name in Religion Fr. Paul Brennan

Date of Departure \_\_\_\_\_

Reason for Departure \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

May 2, 1956

Most Reverend John Gregory Murray, S.T.D.  
The Chancery Office  
214 Dayton Avenue  
St. Paul 2, Minnesota

Most Reverend and dear Archbishop,

I am most humbly and gratefully requesting the Diplomatic Letters required to me for

Charles Joseph Maiers,

who has applied for admission to our Clerical Novitiate.

Charles Joseph Maiers was born on April 27, 1936, the son of [redacted] both of whom are still living; their present address is [redacted]

The son was baptized in the church of St. Boniface in Stewart, Minnesota, on May 3, 1936, and received the Sacrament of Confirmation in the same church on May 2, 1948.

After spending one year at the Passionist Preparatory Seminary in St. Louis, Missouri, as a Freshman in high school from 1950-1951, Maiers came to St. John's in September of 1951, and has been a student here since that time. During these five years he has given every evidence that he is a worthy candidate for the religious life and for the priesthood.

I am enclosing a form which Your Excellency may find convenient.

With sentiments of sincere esteem and every good wish, I am

Your Excellency's humble servant,

Abbot

HD:js  
encl 1

OSB MAIERS\_00003

## Litterae Testimoniales

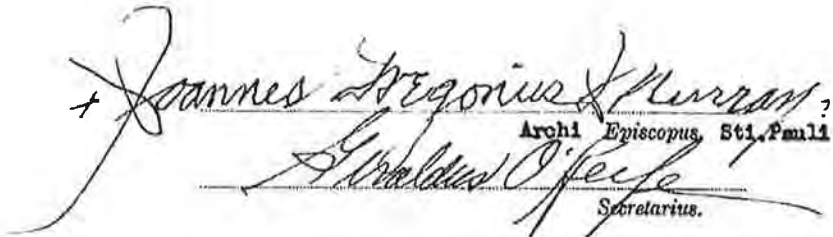

*Praesentes Inspecturis Salutem in Domino!*

Cum ex praemissa diligenti investigatione Nobis constiterit Dilectum Nobis in Christo  
Carolum Joseph Maiers \_\_\_\_\_, ex legitimis natalibus in paroecia S.  
\_\_\_\_\_ in loco \_\_\_\_\_, pie  
educatum atque in religione christiana bene instructum, moribus bonis ingenioque praestanti ornatum, honesta  
vita ac fama conditioneque integra commendatum, neque inquisitum aut aliqua censura, irregularitate aliove  
canonico impedimento, quod sciamus, irretitum esse, neque opitulandi parentibus necessitudine gravatum  
existere: Nos per praesentes litteras indubiam fidem facimus et testamur nihil, quantum cognoscere potuimus,  
ex hac parte obstare quominus praefatum D. \_\_\_\_\_ ut ad  
statum religiosum admittatur commendemus.

In quorum fidem has Testimoniales litteras manu Nostra subscriptas sigilloque Nostro et Secretarii Nostri  
subscriptione munitas expidiri iussimus.

Datum \_\_\_\_\_, ex aedibus Nostris Episcopalibus.

Die \_\_\_\_\_, A. D. 1956

  
\_\_\_\_\_   
Archi Episcopus, Sti. Pauli  
  
\_\_\_\_\_   
Secretarius.



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## Litterae Testimoniales



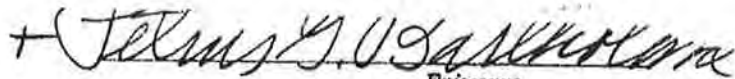
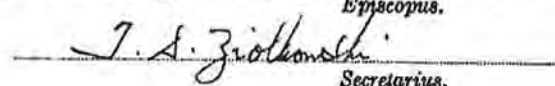
*Praesentes Inspecturis Salutem in Domino!*

Cum ex praemissa diligenti investigatione Nobis constiterit Dilectum Nobis in Christo  
Carolus Iosephus Maiers, qui per quinque annos  
in hac Nostra Dioecesi moratus esse noscitur, moribus bonis ingenioque praestanti ornatum, honesta vita ac  
fama conditioneque integra commendatum, neque inquisitum aut aliqua censura, irregularitate aliove canonico  
impedimento, quod sciamus, irretitum esse, neque opitulandi parentibus necessitudine gravatum existere: Nos  
per praesentes litteras indubiam fidem facimus et testamur nihil, quantum cognoscere potuimus, ex hac parte  
obstare quominus praefatum D. Carolus Iosephus Maiers ut ad  
statum religiosum admittatur commendemus.

In quorum fidem has Testimoniales litteras manu Nostra subscriptas sigilloque Nostro et Secretarii Nostri  
subscriptione munitas expediri iussimus.

Datum - Sancti Clodoaldi, ex aedibus Nostris Episcopalibus.

Die 7<sup>a</sup> iulii, A. D. 1956

  
Episcopus.  
  
Secretarius.

HELP ALONG THE WAY

*7/11/56*  
Fr. Brennan/O.S.B.  
September 1956

**OSB MAIERS\_00006**

Before every hope you find a dream!

Hardly before I could realize the importance of a religious vocation, I always seemed to have one desire—one dream, that is, to be a priest. Other boys my age wanted to be cowboys and policemen; naturally they spent a lot of time playing cowboys and policemen. However the priesthood, at my early age, was foremost in my dreams. Cowboys, indians and policemen had little glamor for me.

During much of my grade-school years I was often playing Mass. My two older sisters were eager to be my altar boys. I remember that I was never so happy than when I could be imitating the actions of the priest at the altar. My mother tells that I use to be so wrapped up, that I'd skip dinner just to stay at my little altar. I still recall how my sisters always felt slighted because girls couldn't serve Mass; so my 'Masses' afforded them with the privilege of serving. These two sisters are now professed nuns at St. Benedicts and I know have found a fulfillment of their childhood desire to be close to Christ.

The nuns in grade school have definitely strengthened my desire for the priesthood with their encouragement and counseling. However it was not until the eighth grade that I finally looked more closely at the reasons why I wanted to be a priest. This step was directly caused through the efforts of a literary contest in which we sought out true motives for becoming a priest. My early childhood enthusiasm of the external splendor of the priesthood was now replaced by more basic and positive motives. In the spring of that year, God provided me with the grace of making a retreat—my first retreat. A Passionist Father, Fr. Henry was retreat master. In him I saw a new kind of priest that contrasted with our almost 'militaristic-Prussian' pastor. Fr. Henry seem<sup>d</sup> to understand young peoples' problems and he spoke at their level. This experience gave me an entirely new look at the role of the priest—that of a father, a friend, a teacher, doctor and an ideal. He gave my spiritual life a shot in

the arm unlike it ever received before. This retreat came at an appropriate time after my serious literary considerations of why I wanted to be a priest. I had a long talk with Fr. Henry and he encouraged me to try the Passionist life. Another classmate of mine was also greatly attracted through this retreat to the Passionist. (He is now in their novitiate) Fr. Henry kept in contact with us that summer. In July sometime, he got his hands on a second-hand bus and motored about fifteen young boys up north for a camping trip. Here I had occasion to talk to other boys who wanted to try the Passionist life. After this trip my heart was set on going to prep school at the Passionist Seminary in St. Louis. My parents were hesitant on letting me go 'so far'. When they learned that my friend wanted to go too, they decided to let me make my first important step in life .

The Passionist Preparatory's training gave me a fairly sound basis for my future—in spiritual and scholastic fields. There was a common life there resembling a novitiate more, than, say Anselm Hall.

Sext, none, vespers and compline were said in common with the fathers. Our Sunday Conventual Mass resembles our own here at St. John's. The mortifying spirit of St. Paul of the Cross' rule was already made part of the student's life. As students the monastic fast was followed, that is abstinence three days a week and throughout weekdays in lent. Spiritual reading and meditation were daily. Silence was maintained with a novitate's flavor; with the most emphasis being on Magnum Silentium.

My first semester proved to be very beneficial and agreeable. During the second semester there became a growing feeling of dissatisfaction and a looking across the street to 'greener' grass. Therefore much spiritual fruit remained unripened. I believe that the main cause for this regression was simply a too strong longing for my home and the playing of my family role. In looking back I could see how much more efficaciously I could have used the prep's opportunities for spiritual development.

I felt that one thing was much lacking in my freshman year; there was a lack of a sense of perspective. This I feel was from a too complete separation from the world at an age when we were beginning to change from adolescence to adults. The value of everything seemed out of proportion in looking back. It was only through that summer's vacation that I finally realized where I exceeded the mark of truth and where I had a false notion. This realization or zeroing in on life's true values is what I consider to be the most helpful experience of my year with the Passionist. You see it wasn't that the fathers there erred in their teaching it just that the impression things made on my mind were askew, which, I think, was caused from a loss of contact with the world; not because the world has any real wisdom to give but because one could see the futility of its philosophy of life.

However, I was never to return to the Passionist. A combination of things set me against returning to the prep, where at first my heart seem to stay. My spiritual director advised me against returning to the Passionist even though I felt it was my first real love. He pointed out that God's will was manifested in view of my second semester's disinterestedness. My sisters' entrance into the Benedictine Noviciate turn my attention to the Benedictines at St. John's. My older brother, \_\_\_\_\_ was at that time here at St. Johns and so the Prep School here seemed to be a natural choice.

Before mentioning some of the influence Prep School had in determining my calling, mention must be made of my home environment. Pervading through my entire twenty years, my home was a wonderful hot-bed in which the seed of my vocation could grow. At the first glance, excepting the size, our family seems quite like any other. It is in many senses, and in other respects, I feel it is quite unique. There was always a common prayer life in our home which has been the source of many blessings, I feel. Our prayer life was put at a time which would enable the entire family to be together. During my early years this was in the evening; but as the evenings were too often filled with activities

during later years, the time was changed to an hour at which everyone would be present. Our common family prayers were now held at breakfast time. Included in these prayers was the Rosary and morning prayers plus addition prayers of devotions which are now a sort of a tradition in the family. This morning prayer-time enabled the entire family to take out time each new day to remind themselves where they were headed <sup>in</sup> ~~at~~ life and impress on each of us that the entire family is aiming for the same goal.

At the head of the family stands my father. Dad ~~is~~ like to describe as a pillar of justice. He always fulfilled his duty completely to family, Church, country, and to his neighbor to a degree that he is known in the community for his justice in all things. He insisted that nothing is small enough to ignore. The bond of friendship between Dad and me was not as close as <sup>stands with</sup> the older brothers and sisters; ~~as~~ I was the fourteenth child and mere age help to create the break. His role never will seem outstanding but his quiet command and sense of justice ~~did~~ have carry-over and has shown itself in the shaping of each of our lives.

My mother, on the other hand, has exerted more direct and measurable influence. My mother's religious piety and devotion to duty made her the vitalizing center of our family. She has sacrificed to all extremes so that the seventeen of us could receive as much Catholic education as possible. Her entire role can best be described by one of her maxims in which her intense concern for the family's spiritual welfare is founded. "Nothing comes before duty!" It is remarkable how her love for charity has extended beyond the home as she has been a mother unto all who were in need around the neighborhood. Through her generosity and sacrificing love, the harvest has proven great.

At the age of twenty four, my oldest brother, whose long-suffering in his sickness has been a grace for the family to <sup>help</sup> put it on center in Christ. During ~~the~~ sickness, mother was very close to him. This close contact with Mom, I believe was in a great part responsible for the extraordinary spirit

maintained throughout two-year~~s~~ battle with life and death. Another blessing given to our family <sup>are</sup> three vocations to the religious life. This desire to seek and serve God of my three sisters was in a great degree nurtured through their close contact with mother. In looking back my life too took most of its inspiration from Mom. The way she played her role in life has not only influenced our whole family but has been the inspiration of many young mothers to whom they came for encouragement and advice when their duties seem to be overpowering.

Another characteristic of my mother's faith was her unwavering trust in God. Each year, in place of hail insurance, she has twenty Masses offered for the poor souls. A couple years ago the hail damage all around was severe while our farm remained virtually untouched. There are numerous other things that would point up to my mother's spiritual standards which enriched the whole family.

The three nuns have also been a source that helped my desire for religious life and the priesthood to grow into a more beautiful vocation. However there was never any pressure from either my mother or my sisters to study for the priesthood.

Their presence has only brought God's will more directly into focus. They had set the pace that made a step to the religious life a step a easier and a more fulfilling vocation. It is difficult to say that this or that individual member of the family was most influential in giving my vocation the proper ground to take root in. It is mere speculation. The entire family atmosphere was a large part of it! My Dad ruled like a compassionate judge; my mother served as a loving maid always solicitous about our salvation. My brothers and sisters followed their parental example and now are helping more human beings to know , love, and serve God.

St. Thomas Aquinas says that the test of strength and power of something is judged by the extent to which it is carried out or how far it extends. The

wholeness of our family can be understood better when you look at its fruits. None of the eight that married are part of mixed marriages or even convert marriages. God has blessed our family with three nuns and a brother whose death became an inspiration to all who knew him. The younger generation, which numbers over thirty, is learning about God because my mother was truly a Catholic mother. She tells that after her second child was born, people came running to her with suggestions on how to thwart the will of God's plan.

We all, married and religious alike, are channels through which my parents are still reaching to new horizons--spreading the kingdom of God in a truly Catholic way. This is what is meant, I think, when stating that the family is the foundation of the Church and state. It points to the piety and road of the unknown tomorrow.

One might suspect that the picture of my mother is blown up. On the contrary, in comparison to ~~those~~ <sup>like</sup> who know my mother, my picture against theirs is weak and incomplete. Our pastor told me last summer that whenever he would be feeling low, he would come out and talk to ~~my~~ mother because he always returned full of the love of God.

This, in rough sketching, is the family which made it possible and feasible for me to be in this Benedictine Noviciate.

The three years of Prep School at St. Johns gave me a opportunity to become interested in the work and life of the Benedictines. The emphasis on the Mass and its application in our daily lives was one of the deepest impressions. Many of the externals of the Benedictine high school were quite different from what I was exposed to at St. Louis. In Prep School here I found my best friends. When I was moody, they help me arise above *them* through their encouragement. Their influence on my vocation could never be tabulated but nevertheless, I feel, it was a friend that helped me over the roughest spots in my high school career.

My professors in Prep School gave me my best insight into the



Benedictines. Fr. Eric's life has always been inspiring to me. He was my spiritual director while in high school and he has never failed to give me the desire to continue studying for the Benedictines. His greatest and strongest influence was his living of his daily life. Another priest who has increased my desire to look closer into the Benedictine way of life was Fr. Gilbert.

There are many things that happened during my three years of Prep School here that helped shape my outlook toward spirituality. It is out of place here to mention all incidents because of their number and vagueness. Only in looking back can one see changes of outlooks and ideals; to recount everything that entered in is not only impossible but also unfair to the truth. However, the family spirit of St. John's community in which the faculty took the lead, helped heighten my love of the Benedictine followers. This in turn has made me ~~interested~~ interested in the rule and way of life that formed these men.

Anselm Hall was just another step on the ladder of my vocation; it wasn't very different in the last step except in friends and externals. Here again priest's example increased my desire.

Fr. Ode, Anselm hall prefect, was a very wonderful backdrop to Anselm Hall. His humility and kindness were very much evident. In his talks to the Hall, we felt the depth of his spirituality which motivated us more than the explicit things he said.

Fr. Gerald's almost mystic concept and understanding of God and man's role was very influential in deepening my own spiritual life. During the days I have been at the noviciate the psalms have been very close to me for the first time. It has happened that after reading a psalm a point that Fr. Gerald made in class strikes home with a terrific impact. He gave me an intense love for the Bible and especially St. Paul's epistles.

So too other monks have sharpened my desire to enter the Benedictine life. Never did the diocesan priesthood have much appeal to me. There always seemed something lacking in contrast to a religious order. I've never tried to analyse it, but I believe my growth in God can find better ground to grow in

a place entirely dedicated to seeking God around the altar. Through my past experiences, my personal make-up seems to fit in better with the religious idea against the secular priesthood.

All the factors I mentioned have made my entrance into the Benedictine noviciate a step that is now close to my heart and a realization which completes my earliest childhood dreams. Each factor which I mentioned were like magnets, drawing me to the priesthood ~~(which are pure gifts from God)~~. It is impossible to evaluate which one was most influential in forming my vocation. Each pole of attraction to the Benedictine priesthood is another view of God's way of showing me my salvation and, I hope, the salvation of other souls.

Each little tributary of influence urged on my childhood dream to be a priest until now it has been a very intense desire. All factors seemed to work unto my Benedictine vocation—a life in which I will be able to truly seek God, and therefore perfection, and a life in which I can be an instrument in God's hand winning souls through 'work and prayer'; above this a life devoted to the praise of God in all things which the Abbot emphasized so wonderfully in his talk to us the Sunday before the Centennial day.

There have been times since my childhood that the direction my vocation was taking was doubtful and confusing. So it must be understood that all influences are not in true proportions. Many obstructing trees, poor roads and even blind alleys were present to impede the way. There were low points in which I wanted to give up the fight. But after prayer and spiritual advice, I turned back to look forward to a Benedictine way of life—a life which will enable me to sanctify myself and with God's help, help others on the road to Heaven.

Fr. Brennan O.S.B.  
September 22, 1956

## Testimonium Magistri Novitiorum

De Fratere Novitio Brenneno Carolo Maiers Age: 21 yrs.

Fr. Brennan is a big, strong, rawboned individual, who has not yet sloughed off some of his boyish traits. In the beginning he often broke the silence of the enclosure by loud talk and uncontrolled giggles. He has almost a boyish interest in collecting curios. Around his desk one can find stones, leaves, cuttings from plants, oddly shaped pieces of paper, etc. The worst is that he wastes time either in arranging these in a variety of patterns, or in moving some sickly plant from one place to another in order that it might have the desired sunlight. This year I found an Easter bunny nest on the statue of Christ the King, which I suspect was built by his hands. Like a boy, he sits for hours at the feet of people whom he idolizes; becomes quickly disturbed if he senses that someone is opposing him; becomes alarmed and even slightly upset at the smallest transitory physical pain. To his credit it must be said that he has a child-like simplicity which readily takes correction if administered in a gentle way. He has a lot of ideas and a strong desire to express them, but at present lacks the maturity to arraign them in proper order. His confreres, at times, are annoyed by his clumsy and phlegmatic listlessness, and his occasional manifestation of a stubborn will. He has a very deep interest in things spiritual, which may be more intellectual at present than affective. Throughout the year he has never had any other thought or desire than to give himself to the religious life. From the measure of control that he has gained

Die 25 mensis Aprilis anni 1957 Sig. Joanna Dabheimer, OSB

Magister Novitiorum

over his impulses it can be said that he has made progress. Three of his sisters are Benedictine nuns.

## SENTENTIA MAGISTRI SPIRITUALIS CLERICATUS

De Fratere Clerico Brennan Maiers, O.S.B.

Fr. Brennan has a very sincere desire to be a good religious. He has sisters who are nuns. His piety is solid and he has been very regular. I have found him to be frank, and he is readily responsive to correction, even under trying circumstances.

Though not highly gifted intellectually, Fr. Brennan has made a very satisfactory effort. His record shows an A.C.E. of 39 and a mark of 19 for English on entering college here, after three years in St. John's Preparatory. After receiving averages of 1.14 and 1.19, respectively for his freshman and sophomore years, in his junior and seniors years in college, he received averages of 2.37 and 2.52. All this was a bit bewildering to Fr. Brennan. His first theology marks were 4 A's and 2 B's. His basic earlier difficulty was probably English. He still has some difficulty in public reading.

Fr. Brennan's other capabilities are average. He has fair judgment. He is not a leader. He is an average worker. He participates well in social and athletic activities. He has been in charge of the weather station and is on the schola. Two clerics voted neutral.

Die 29 mensis April anni 1960 Sig.

Joanna Dabheimer, OSB  
Magister Spiritualis Clericatus

## Petitio Ante Expletum Novitiatum Manu Propria A Novitio Subsignanda et Superiori Porrigenda



Ego infrascriptus novitius Ordinis S. Benedicti, Abbatiae Sancti Joannis Bapt., anno novitiatu mei ad finem vergente, cum matura deliberatione ac sincero animo me esse ad statum monastico-clericalem vocatum existimem, ad vota religiosa et, tempore suo, ad ordines accedere cupio atque hisce praesentibus a Revmo Domino, Domino Baldurino Dworschak, Abbate hodierno praedicti monasterii Sancti Joannis Bapt., admissionem ad professionem monasticam et ad militiam clericalem in statu regulari, tempore debito, humillime exopto.

Fateor et declaro, me cuncta, quae ad naturam et obligationes status religioso-sacerdotalis, ac praesertim ad legem caelibatus votis solemnibus ordinibusque sacris adnexam, pertineant, plane perspecta habere; volo pariter et constituo omnia et singula ejusdem duplicis status onera suscipere eaque etiam propono ac spondeo, ope divinae gratiae, integre constanterque servare toto tempore vitae meae.

Testificor, me propositum habere ascendendi ad omnes ordines nec vero importunis aliorum precibus, suasionibus, obtestationibus vel pollicitationibus pressum aut allectum ad vitam religiosam aut sacram militiam clericalem impelli, sed libera prorsus ac spontanea voluntate, serotinis minis, metu, vi vel coactione, nuncupationem votorum et sacram ordinationem expetere.

Quibus precibus ut ii, ad quos id pertinet, benigne annuere velint, reverenti atque obsequenti animo supplico.

Datum die 5 mensis Maii anni 1952

Bernhardus Carolus Maiers  
Novitius

Praecedentem petitionem mihi tempore et loco, uti supra, fuisse oblatam testor.

+ Baldurinus Dworschak  
Abbas—Delegatus Abbatis.

In Nomine + Domini nostri Jesu Christi. Amen.

Ego, Frater Brennannus Carolus Maiers ex loco  
Stewart, Archidioecesis Sancti Pauli, ad honorem  
Omnipotentis Dei, Beatissimae Virginis Mariae, ac Beati  
Patris nostri Benedicti, et omnium Sanctorum, tempore  
praesentium per vota temporaria ad triennium valitura  
promitto stabilitatem et conversationem morum  
meorum, ac obedientiam secundum Regulam ejusdem  
Sancti Patris Benedicti, et Statuta nostrae Congregationis  
coram Deo et Sanctis ejus, quorum Reliquiae hic  
in praesenti ecclesia sunt, simulque in praesentia  
Reverendissimi in Christo Patris ac Domini, Domini  
Baldvini Dworschak, hujus monasterii Abbatis,  
et coram Reverendis Patribus et Venerabilibus  
Fratribus hic praesentibus: In Nomine Patris,  
et Filii + et Spiritus Sancti. Amen.

In cujus rei testimonium praesentem schedulam  
manu propria scripsi in hoc Venerabili loco  
Abbatiae Sancti Joannis Baptistae, anno ab Incarnatione  
Domini millesimo nonagesimo quinquagesimo  
septimo die undecimo mensis Julii, in festo  
Solemnitatis Sancti Patris Nostri Benedicti.

+ Brennannus Carolus Maiers

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In Nomine ✠ Domini nostri Jesu Christi. Amen.

Ego, Frater Brennanus Carolus Maiers, ex loco Stewart,  
Diocesis New Ulm, ad honorem Omnipotentis Dei, Beatissimae  
Virginis Mariae, ac Beati Patris nostri Benedicti, omnium  
Sanctorum, tenore praesentium per vota sollemnis promitto  
stabilitatem et conversationem morum meorum, ac  
obedientiam secundum Regulam ejusdem Sancti Patris  
Benedicti, et Statuta nostrae Congregationis, coram Deo  
et Sanctis ejus, quorum Reliquiae hic in praesenti ecclesia  
sunt, simulque in praesentia Reverendissimi in Christo Patris  
ac Domini, Domini Baldwini Dworschak, hujus monasterii Ab-  
batis, et coram Reverendis Patribus et Venerabilibus Fratribus  
hic praesentibus: In Nomine Patris, et Filii, ✠ et Spiritus  
Sancti. Amen.

In cujus rei testimonium praesentem schedulam manu  
propria scripsi in hoc venerabili loco Abbatiae Sancti Joannis  
Baptistae, anno ab Incarnatione Domini millesimo nongentesimo  
sexagesimo die undecimo mensis Julii, in festo Solemnitatis Sancti  
Patris nostri Benedicti.

+ Baldwinus Dworschak, O.S.B. ✠ Brennanus Carolus Maiers

# Certificate of Baptism

This is to Certify that Charles Joseph Maiers

Son } of  
Daughter }  
born on the 27 day of April 1936 City Stewart State Minnesota

was Baptized on the 3rd day of May 1936

According to the Rite of the Roman Catholic Church

in St. Boniface Church at Stewart, Minn.

Sponsors  By the Rev. W. C. [unclear]

as appears from the Baptismal Register of this Church.

The E. M. Lohmann Co., St. Paul 1, Minn.

Issued by [unclear] Date Apr 9, 1956

*Charles Joseph Maiers  
Confirmed May 2, 1949  
By Bishop James R. [unclear]  
St. [unclear]  
[unclear]*

**Declaratio Manu Propria a Candidatis Ante Professionem  
Votorum Solemnium Subscribenda, Juramento  
Coram Superiore Emissio**

(Cf. Instr. S.C. de Relig., nn. 17, 18, 1. Dec. 1931, A.A.S., XXIV, p. 80)

Ego subsignatus Brennanus Carolus Maiers  
alumnus Ordinis S. Benedicti, ex Abbacia Sanctae Joannis Baptistae  
cum petitionem superioribus exhibuerim pro emissionem votorum solemnium et recipiendo subdiaconatus ordine, diligenter re perpensa coram Deo, juramento interposito, testificor:

1. Nulla me coactione, seu vi, aut nullo impelli timore in emissionem votorum solemnium et in recipiendo eodem sacro ordine, sed ipsam sponte exoptare, ac plena liberaque voluntate eadem cum adnexis oneribus amplecti velle.

2. Fateor mihi plene esse cognita cuncta onera ex professione solemnium et ex eodem sacro ordine dimanantia, quae sponte amplector, ac Deo opitulante propono me toto vitae curriculo diligenter servare.

3. Quae castitatis voto ac coelibatus lege praecipuntur, clare me percipere testor, eaque integre servare usque ad extremum vitae, Deo adjuvante, firmiter statuo.

4. Denique sincera fide spondeo jugiter me fore, ad normam sacrorum canonum, obsequentissime obtemperaturum iis omnibus quae mihi a Praepositis, juxta Ecclesiae disciplinam, praecipuntur, paratus virtutum exempla, tum opere, cum sermone, aliis praebere, adeo ut tanti officii susceptione retributionem a Deo promissam accipere merear.

Sic testor ac juro, super haec sancta Dei Evangelia, quae manu mea tango.

Datum ex Abbacia S. Joannis Baptistae, Collegeville, Minnesota.

Die 25 mensis Aprilis anni 1960

Brennanus Carolus Maiers

Testor coram Domino, testationem praemissam cum adnexo juramento ante me, loco ac tempore indicato, rite fuisse elatam.

+Baldwinus Dorschak, OSB

Abbas ..... Delegatus Abbaciae





**Petrus Guilielmus Bartholome**  
**Miseratione Divina et Sacrae Sedis Gratia**  
**Sancti Clodoaldi Episcopus**

Universis et singulis has litteras inspecturis fidem facimus et  
testamur Nos die 3 mensis iunii anni 1961

in Ecclesia Cathedrali Sanctae Mariae

Dilectum Nobis in Christo Brennanum Carolum Maiers, O.S.B.

ad sacrum subdiaconatum

juxta Romani Pontificalis Rubricas et assistente Nobis in hac Sancti  
Spiritus gratia promovisse et ordinasse.

In cujus rei fidem has testimoniales litteras sigillo Nostro majori  
insignitas confici jussimus.

Apud Sanctum Clodoaldum,

die 3 mensis iunii anni 1961



Episcopus Sti. Clodoaldi.

LAST WILL AND TESTAMENT

IN THE NAME OF GOD. AMEN.

I, Fr. BRENNAN Charles Maiers,  
otherwise known as Charles Joseph Maiers, being of legal age,  
of sound mind and memory, do hereby make, publish, and declare this to be my last will and testament.

FIRST: I give, devise, and bequeath to

Order of St. Benedict Incorporated, Collesville, Minnesota

all property, real, personal, and mixed, which I now possess or which I may hereafter acquire;

SECOND: I hereby nominate and appoint

Rt. Rev. Baldwin Dworschak, abbot of St. John's Abbey  
and successors in the office of abbot

as the executor of this will, without bond or inventory.

IN WITNESS WHEREOF I have hereunto set my hand this 15 day of June 1960

(Signature) Fr. Brennan Charles Maiers

Signed, published, and declared by the above named Fr. Brennan Charles Maier,  
otherwise known as Charles Joseph Maiers, as his  
last will and testament, 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) Fr. Monaventure J. Kean MSB.

Byron C. Johnson OSB

May, 1962

Fr. Joseph Maier, O.S.B.  
(2012 Joseph Maier)

Page 111

COLLEGE (Seminary and monastery): St. John's University, Collegeville, Minnesota  
Graduated: 31 May 1959;  
Senior Member of Johnny Players (Production Manager)

PARISH: St. Boniface Parish, Stewart, Minnesota

Pastor when came to Novitiate: Father Rudolph Henrich (now pastor at St. Margaret  
Mary's in Golden Valley)

When still in parish was a Mass Server  
a member of the children's choir in Gradeschool  
a member of St. Boniface Society (Catholic Aid Ass.)

-----30-----



**Petrus Guilielmus Bartholome**  
**Miseratione Divina et Sanctae Sedis Gratia**  
**Sancti Clodoaldi Episcopus**

Universis et singulis has litteras inspecturis fidem facimus et  
testamur Nos die 1 mensis Junii anni 1962

in Ecclesia Abbatiati S Ioannis Baptistae

Dilectum Nobis in Christo Brennanum Carolum Maiers, O.S.B.,  
ex Abbatia S Ioannis Baptistae de Collegeville, Minn.

ad Diaconatum

juxta Romani Pontificalis Rubricas et assistente Nobis in hac Sancti  
Spiritus gratia promovisse et ordinasse.

In cujus rei fidem has testimoniales litteras sigillo Nostro majori  
insignitas confici jussimus.

Apud Sanctum Clodoaldum,

die 1 mensis Junii anni 1962

  
Episcopus Sti. Clodoaldi.

EVENTS LEADING UP TO THE COLLOQUY WITH FATHER ABBOT 4 3 MARCH 1963:

Sunday morning after breakfast I (Brannan) was coming up to relieve Fr. Santiago of serving for Father Pius and I ran into Fr. Gray who had just ran into Father Abbot with the message for me that I should immediately report to his office. Puzzled and with many probabilities running through my mind I pushed the button at Father Abbot's door.

I was asked to be seated. He then told me what I thought I was doing last nite during supper to create such a disturbance to the whole community. I was non-plussed and looked at him blank. The only thing that I could think of that I might have been doing was giving Fr. Leander a hard time as is my wont with all his quick movements. Then, he told me, "Do you mean to tell me, that you are going to pretend that you don't know what I am talking about?" I told him that really I didn't have the slightest idea to what he was referring. He then mentioned the clanking of silverware at the end of the meal. I told him that I never did engage in that as I thought it was rather childish. (Then I remembered that this clanking of silverware did happen last nite--begun by Blaise as usual for others who much were not making finished eating and others picked it up -- this was combined with the usual noise of eating from a saucer from those still eating. I did remember that the monks did pick up the food rather earlier than usual that nite and that Father Abbot had inexplicably (then) had waited extra long after everyone was finished eating before he rang the bell.) Father Abbot was rather upset since the source was on the dais and end of the table...he said he expected more out of those who were soon to be ordained and that this was pure revolution, taking things into their own hands, snubbing authority and was a symptom of a very bad spirit in the clericate. He had no consideration for the rest of the community in demanding our own will etc. etc. He related this incident with that of the recent College strike in the refectory as an authority problem. He envisaged that it would begin here, proceed to the chapter room and ultimately be staged even in Church and with regards to the law of God itself. He told me about a prefect who told him about two ex-seminarians who came at the semester and when told by a prefect that he thought it would be a good idea for them to go to Mass daily during Lent they turned right around and saidn they would not stand being told by anyone when they should go to Mass, even on Sundays!

I tried to change this line of reasoning and show him that really what happened did not at all need to be interpreted in that light. I told him this was almost an established custom of informing the Abbot, who cannot see to our end, that some were not finish eating and that was all it signified besides being rather a silly solution. I said I know these clerics and I don't think they are in rebellion against authority and that in fact you will be surprised which ones they were.

In response to the charge of not growing up I said flatly that I didn't think we are ever encouraged to do that in the clericate. He replied that clerics work on responsible jobs of retreats, mental health, Scripture Institutes, Oblate etc. and such things which was way more opportunity than they had. I then talked about an atmosphere of fear by which clerics were conditioned instead of freely being engaged in commitment. I gave examples of what I meant. His reaction was are the clerics stupid...if not they are bad...since he and others insisntently tell them that it is the internal commitment that counts. I said I think that we needed for freedom so that the superiors could tell what we were and help us develop into mature persons. He took this an advocacy of bedlem which I denied and said would be worse than the present situation. I said it is not so much a changing of rules but of atmosphere of fear in which we all can play the legal game to get through without ever being touched or trained. Then he said priests today need discipline and he had to see whether they could follow a schedule. I said that this is no assurance of training as he was well aware from past experience. This type of discussion continued for an hour and then he wanted to call each one of the offenders down and I said that was impossible as I didn't know but one for sure...I suggested a Thursday morning conference. He then decided that all should come down at 1:00 PM as he regarded this as something dangerous and could not be bypassed. He was so angry that he did not give a sermon that Sunday he had prepared about this. He saw no use to talk anymore.

He told me he didn't think he would speak to the clerics on Thursday morning anymore as they are obviously misinterpreting him. The whole problem of emotional conditioning seems an area he cannot see as it is not so much what he says but the emotional communications that takes places...especially when clerics in general or cleric in particular is corrected.

So I left after an hour and put up a sign on bulletin board that those clanking those forks or silverware and dishes lastnite were to see Father Abbot at 1:00 PM that afternoon and immediately I went to see what was to be done. I thought that this was perhaps a perfect time to change this into a discussion about some basic problems of clericate situations. So we decided that we just couldn't let Blaise go in alone so Benji who never engaged in the clanking volunteered to go to lead this attempt at communicating our real problem of the lack of communication being Fr. Jersey and clerics, Father Abbot and clerics etc. Fr. Leander also went, Fr. Job and Herbert had joined in with one clank a piece so they went too...Philip I think went too.

THE FOLLOWING IS FR. BONAVENTURE'S ACCOUNT WRITTEN IMMEDIATELY ON HIS RETURN FROM SEEING FATHER ABBOT:

1. The Abbot seems to be unaware of this ~~fixed~~ institution. He is convinced that it happens at most quite infrequently and that therefore this last case (silverware clanking) is a manifestation of a very serious matter.

He sees this as a symptom of what makes persons defect. He and his counsellors analyzed defection in terms of 1) rejection of obedience or 2) a profound lack of respect for things spiritual and this because of selfishness.

He does not, therefore, interpret our action as an attempt to let him know in a kindly way that we were not finished, rather that we like the students who went on strike are giving expression to an basic disorder. (He says, by the way, that he does not really need this means of communication since his way is to pick out one BIG eater and another SLOW eater and to gauge the ringing of the bell accordingly.)

2. He rejected outright the suggestion that we be allowed to remain after to finish our meal thereby allowing him to ring the bell to suit the community at large. This he said would be uncontrollable and would lead to too much talking in the refectory.

He sees the solution to be in our compromising. Many ~~times~~ Fathers wait for upwards of eight minutes after they are finished eating. On the occasion of Saturday March 2nd it was so prolonged that general unrest ensued among the Fathers. That one or two clerics should hold up the whole community in such a blatant way at a meal in the refectory (the next step would be acting disrespectfully in the Chapter House and then in Church) makes one wonder whether these individuals are ready to undertake the responsibility of the priesthood.

3. To any and all suggestions that we needed more time to eat he replied that it is necessary that men learn to compromise if they are to live peacefully in a community.

4. One thing that seems mighty strange is that the Abbot is quite concerned about inculcating a free response to discipline and is very much afraid that there is too much external conformism. How else was one to explain the way certain individuals behave once they were ordained--defections problems of obedience etc.

It was then suggested that it was precisely this tight regime that produced external conformism without the concomitant interior transformation. It was insisted that unless the individual is given freedom the superior never knows what he is like. Examples were listed of individuals who were exemplary in their external observance and who were therefore thought highly of by their superiors and who were never recognized for what they were until conferences who had their confreres' confidences and recognized what they were heading for felt obliged to disillusion the superiors and persuaded them that such individuals not be allowed to continue.

The Abbot did not, it appears, face this problem squarely. He felt that even if such individuals could not go freely to their superior, they should at least be free enough



with their spiritual director so that things would never come to such a pass.

He did not at that time face squarely the fact that a strict external regime (in which the individual acts out of fear or to please the superior, "playing the game") was calculated to produce just the opposite of what he denied. Such individuals were just sneaking by; in reality they came here without correct motivation. The word "motivation" looms very large in the Abbot's thinking. "Don't they understand the reasons why obedience, silence, etc. are asked of religious, and if they understand why don't they comply." You see the Abbot's diagnosis is, it appears, always just slightly off. (Getting ahead of ourselves somewhat, he would insist that if persons violated silence the reason was they either did not understand the motives for silence or had come to reject those motives).

Once again it was suggested that there has to be freedom if we are to avoid mere external conformism. The Abbot does not seem to be able to fathom how this is practically workable. An example was advanced. Clerics from other Abbeys are trained to put their hands under their scapular from the time they enter the monastery. Here at St. John's we are never so trained; the individual novice is allowed to freely work out for himself monastic decorum; this he does and will probably stick by it for the remainder of his monastic career. Those from other Abbeys often follow this until they have left the novitiate then drop it. (Regimentation in the clericate can produce a similar throwing off of everything once the cleric is ordained.)

The Abbot, it appears, did fully get the point on this level. We can allow freedom in such light matters, but what about monastic institutions over which the Abbot and clericmaster have no control such as silence for example.

A. "Why do clerics talk so much? We simply cannot compromise on the matter of silence.

Cler. "But Father Abbot we are not asking for a compromise."

A. "People in all walks of life have to learn discipline---priests, business men, day laborers. These basic elements cannot be compromised."

Cler. "What we want Father Abbot is a correct analysis of causes for talking not getting rid of the monastic institution of silence. Clerics do not talk because they are unaware of or have rejected the true motives for silence. Have you, for example, noticed that during the summer time when there are fewer clerics, a more relaxed schedule, there is very little problem with silence. During the school year, by contrast, when there are many clerics, when we are following a tight academic and monastic schedule, when clerics are thrown together more, there is much more difficulty with silence. During this time again they do not talk because they are unaware of or have rejected the true motives for silence. They talk because they are too keyed up, too tense; they talk to reduce tension."

A. "I have never thought of that possibility before. However, where will you draw the line? Pretty soon everybody will be talking. How will one handle such a situation? You can't allow everybody to talk."

Cler. "Again, Father Abbot, it should be insisted that we are not suggesting that you compromise on this basic monastic institution. For example, I have often argued in the clericate that it is necessary to maintain a certain monastic discipline without which monasticism cannot fulfill the role it is meant to fulfill in the Church. I would insist, as you yourself have often insisted that people expect to find something distinctively Christian in monks. We cannot become as the late Abbot Alcuin of happy memory suggested, 'a community of bachelors.' What we ask is that problems such as that of much talking be properly analysed and the consequent facts be squarely faced.



↓

For example, persons often talk in static, going from Church to the Refectory. Much of this is not because they simply want to talk. I think it rather because they are tense. As a matter of fact I have noticed that when persons know each other well (are friends, as we say) it is not necessary for them to talk so much to each other."

A. "Again this may be so except in some cases (Clerics who talked so long last Sunday Feb. 24 in front of the wuculla racks) but how would you control it?"

Cler. It would not be necessary to allow more talking but to frankly address oneself to the real reason why clerics are talking; Be able to recognize that they are tense and keyed up; talk freely about it to them (why for example didn't he tell us who had defected and what the circumstances were). For example, Father Maillaux (sp?) spoke to us on the matter of fraternal charity in the summer of 1959. We had heard any number of spiritual conferences on fraternal charity but none were so effective as this. He did not tell us of things we already knew; rather he exposed, brought out into the open specific problems and situations and frankly discussed them with us. His little talk had a noticeable impact on the clericate for months afterwards."

Another Cler. There is a real paradox. The problem of the relationship between freedom and necessary discipline. Perhaps it is a matter of an absence of fear, the fear of being stepped on, of being squelched, of being called in.

A. I could understand how this could be true under Abbot Alcuin. The visitor on the other hand, always accuse me of not administering punishment as much as I should. Abbot Alcuin used to publicly jump on individuals and call them in etc...I don't do this. Why should there be this fear? Of course I understand that some individuals have reason to fear. Should I go out and play touch ball with the clerics. I am a lot freer with the Fathers than Abbot Alcuin ever was with me (and/or others)." So the Abbot did not see the point. I did not have the heart to push it further. Here would have been the place to speak of emotional communication, of emotional conditioning. Here would have been the place to indicate that it is not the intellectual-spiritual content of conferences by the superiors that inculcated this fear that drives individuals to externalism.

In the end the Abbot reiterated that he did not think that it was simply that we wanted him to know that we were not yet done eating in a kindly, humorous way. This public offense by deacons, in a sacred place such as the refectory is an indication (just as was the student's striking) of a basic authority problem.

It was suggested that a more efficient method of handling food be employed. The Abbot wondered how often it had happened that clerics were cut off. He felt not very often.

The telephone rang. We were blessed by our Father and left.

\*\*\*30 on original taking of remembrance\*\*\*

Upon a longer period of reflection... Benaventure wrote:

It was suggested by Father Abbot that the present system of formation allowed room for freedom because, although, for example, the clerical rules or herarium stipulates that a cleric has to be at his desk at a certain time, he remained free once at his desk to study Moral theology or to read a Novel.. It was no doubt observed that Father Abbot did not seem to be able to fathom what was meant by saying that it was not being under a strict regime as such that could eliminate the free response, but it was fear on the part of subject

toward superiors that rendered difficult the free response. Perhaps a word, or two would be in order to try to focus the problem more sharply. Superiors need not be anxious (I can't make out the exact word Boni wrote here instead of anxious) to be feared by their subjects--as a matter of fact this way of inculcating fear is least effective with intelligent persons.

The way in which superiors are feared (in this situation) might be pinpointed by the following examples. Take first the example of the religious who in spite of many years of exemplary religious observance was accused by his superior of being disrespectful of authority, weak in faith and ~~bordering on apostasy~~ bordering on apostasy because he spoke frankly to superiors about things he felt should be brought to his attention.

Take as a second example the religious who frankly tells his superior what he does when away from the monastery. These are things which observant, responsible, and respected religious do but which they deem quite insignificant. Yet the religious who tells his superior these things is regarded as toying seriously with defection.

Note that in both these examples we are dealing with a mature and responsible religious who will probably cease to speak freely with his superior, not because he fears being publicly rebuked etc., but because he fears being completely misunderstood.

\*\*\*30 on account of clerics colloquy with the Abbot 3 March\*\*\*

Notes by Brennan Maier OSB  
+  
Bonaventure Dean OSB

Sketches ~~drawings~~ by Gregory Costanzo formerly Fr. Master of St. Joe's

Bonaventura Dear Bohams



Brennan Mcalls



Santo Bruni  
new  
John G. Paslier  
St. Mauris



Soem, Urban Spence



Byron Johnson  
left as Deacon



Laurance DeMora  
St. Peter



Columbo  
Haley  
St. Mauris



Leander Thompson  
of Bohams



Paul Anthony Sander  
St. Joseph, St. Mary's



Allan  
Richard  
Bosby



Blair Barberas



**Petrus Guilielmus Bartholome**  
*Miseratione Divina et Sanctae Sedis Gratia*  
**Sancti Clodoaldi Episcopus**

Universis et singulis has litteras inspecturis fidem facimus et  
testamur Nos die 1 mensis Junii anni 19 63

in Ecclesia Cathedrali Sanctae Mariae

Dilectum Nobis in Christo Brennanum Carolum Maiers, O.S.B.

Diocesis Abbatis Sancti Ioannis Baptistae,

Collegeville, Minnesota

ad sacrum Presbyteratum

juxta Romani Pontificalis Rubricas et assistente Nobis in hac Sancti  
Spiritus gratia promovisse et ordinasse.

In cujus rei fidem has testimoniales litteras sigillo Nostro majori  
insignitas confici jussimus.

Apud Sanctum Clodoaldum,

die 1 mensis Junii anni 19 63

*+ Petrus G. Bartholome*

Episcopus Sti. Clodoaldi.



IMMACULATE CONCEPTION SEMINARY  
Conception, Missouri

6 July 1963

Dear Father Abbot,

Father Abbot Laurentius Klein, O.S.B. is teaching us here at the Pastoral Institute a course in Ecumenics. He was only elected Abbot in April of this year of the Abbey St. Matthias in Trier, Germany. He is very much interested in getting to visit the Abbey before he returns to Europe. His course ends on July 20th and he said he could not visit then. So what he is currently planning ~~is~~ to fly to Minneapolis on some weekend. This is as far as his plans are articulated. Would it be possible to promise him a ride from the airport to St. John's and back to the airport if he decides to come. Perhaps this is asking too much so I will make no such offer unless you write me to do otherwise.

Father Bonaventure arrived here safely from the Bahamas. In fact his companion was a newly ordained priest from St. Bernard's Father Gregory. It was Father Gregory's classmate that was killed so recently in a car accident. You no doubt have the announcement of Father Kevin's death.

There are about sixty-five priests here at the Institute which is quite a few less than years in the past. It is always good to meet your fellow young priests that you might share your zeal and bolster yourselves in deepening the faith that give endurance to that youthful zeal. Perhaps by next weekend the prior from Conception will be able to send me out on a weekend assignment. Up until now the requests were few and we await our turn.

May our Holy Father Benedict grant us the good zeal he so highly praises in the Rule as we approach the anniversary of our monastic profession. Happy feast day Father Abbot and be assured of a special remembrance on the eleventh when I celebrate the Holy Sacrifice of the Mass.

Gratefully yours in Christ,

*Father Brennan Maiers, O.S.B.*

Diocese of St. Cloud  
CHANCERY OFFICE  
ST. CLOUD, MINNESOTA

CERTIFICATE OF ORDINATION

Date February 18, 1964

I HEREBY CERTIFY, That on June 1 19 63  
Rev. Brennan Maiers, O.S.B. was ordained to the  
priesthood of the Catholic Church, and that he is authorized under the  
rules of said Catholic Church to solemnize marriages\

per

*Peter W. Bartholme*  
Bishop of St. Cloud  
*Bishop of St. Cloud*  
per J.S. Zickmiller

Filed for record and recorded

February 21, 19 64

Albert W. Schmitt  
Clerk of District Court  
Stearns County, Minnesota  
By J. J. Zickmiller  
Deputy

OSB MAIERS 00034

*Made out: June 3, 1964*

INFORMATION FOR THE ARCHIVES OF SAINT JOHN'S ABBEY, COLLEGEVILLE

NAME: BRENNAN, O.S.B. CHARLES JOSEPH MAIERS  
 (Religious) (Baptismal) (Family)

BIRTH: Stewart McLeod Minnesota April 27 1936  
 (City) (County) (State) (Month) (Day) (Year)

YOUR PATRON SAINT: St. Brendan Of Ireland NAMEDAY: Nov. 1st (or May 16th)

TRIENNIAL VOWS: St. John's Abbey July 11, 1957 Abbot Baldwin Dworschak, O.S.B.  
 (Place) (Date) (Before Whom)

FINAL VOWS/OBLATION: St. John's Abbey July 11, 1960 Abbot Baldwin Dworschak, O.S.B.  
 (Place) (Date) (Before Whom)

ORDINATION: St. Cloud Cathedral June 1st, 1963 Peter W. Bartholme  
 (Place) (Date) (Bishop)

FATHER'S FULL NAME: [REDACTED]

FATHER'S BIRTHPLACE: Hesperia, Iowa

FATHER'S NATIONAL DESCENT: Luxemburg (and French)

FATHER'S RELIGION: Roman Catholic DATE OF DEATH: \_\_\_\_\_

HIGHEST LEVEL OF FATHER'S EDUCATION: first year of High School

FATHER'S OCCUPATION: Retired in town Farmer  
 (Now) (When You Entered Monastery)

MOTHER'S MAIDEN NAME: [REDACTED]

MOTHER'S BIRTHPLACE: St. Peter, Minnesota

MOTHER'S NATIONAL DESCENT: Irish and German

MOTHER'S RELIGION: Roman Catholic DATE OF DEATH: \_\_\_\_\_

HIGHEST LEVEL OF MOTHER'S EDUCATION: 8th Grade

YOUR CAREER BEFORE ENTERING THE MONASTERY: \_\_\_\_\_

EDUCATION	SCHOOL	FROM TO	MAJOR	DEGREE	DATE
ELEMENTARY:	<u>St. Boniface, Stewart, Minn.</u>	<u>1942-1950</u>			<u>May, 1950</u>
(1950-51) FRESHMAN:	<u>Mother of Good Counsel Seminary, Passionist Fathers, 7101 Natural</u>				
SECONDARY:	<u>Bridge Rd., Normandy, St. Louis, Missouri (since moved to Warrenton, Mo.)</u>				
(1951-54)	<u>St. John's Preparatory, Collegeville, Minnesota--graduated May, 1954</u>				
UNDERGRADUATE:	<u>St. John's University, Collegeville, Graduated 31 May 1959 with B.A. <sup>with</sup> Honors</u>				
(1954-1956; 1957-1959)					
THEOLOGY:	<u>St. John's University, Collegeville, 1959-1963</u>				
GRADUATE:	<u>Marquette University, Milwaukee Summer 1964 (English)</u>				
POST-DOCTORAL:	_____				
OTHER:	<u>Fifth Year Theology at Conception Seminary in Conception Missouri (Summer 1963)</u>				

[Over Please]

DATE FILLED OUT: June 3, 1964 Brennan Maiers, O.S.B.  
 (Signature)

LIST CHRONOLOGICALLY ALL THE MAJOR ASSIGNMENTS (lasting six months or more) 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 1948.

1. Teacher in the High School here at St. John's Preparatory: English and Religion  
Year began: 1963



AXEL A. OLSON, President  
GUSTAV S. AXELROD, V. Pres. and Attorney  
DR. EARL V. BURTON, V. President  
RUTH DORN, Ass't V. Pres. and Treas.  
ROBERT W. OLSON, Secretary  
SHIRLEY HANSON, Ass't Sec.  
BETTY COLLINS, Ass't Treas.

## T. PAUL FEDERAL SAVINGS AND LOAN ASSOCIATION

211 BROADWAY, NEW YORK, N.Y. 10038 FOURTH & FIFTH

ST. PAUL 1, MINN.

June 11, 1964

Dear Pastor:

As a public service and to emphasize the importance of our churches in the growth of St. Paul, this association is devoting a substantial part of its advertising budget to a series of advertisements on "Our Houses of Worship." These informative and historical articles appear each Friday evening and Saturday morning in the St. Paul daily papers.

We would like to include your church in this series, which is drawing to a close, and we write to ask your permission to do so. If you are willing to allow us to call attention to your church and its program, we will need the following information.

1. A brief history of your church and a description of its present program.
2. A biographical sketch of yourself, including religious education, when called to this church, any matters of special interest in your background.
3. Hours of worship.
4. Glossy photographs of you and your church building. These can be returned if desired.

Kindly write, indicating your wishes in this matter. If interested, send information and photographs. I will call you within a few days to learn your decision.

Cordially yours,



vos:dj

OSB MAIERS\_00037

June 17, 1965

Rt. Rev. Baldwin Dworschak  
St. John's Abbey  
Collegeville, Minnesota

Dear Rt. Rev. Abbot:

During the past two years the parishioners of Saint Patrick's in Edina have had the opportunity to come to know Father Brennan. His interest in the affairs of the parish and the people of the community has endeared him to all - Catholics and non-Catholics alike. Many of us have come to know him through close association in C. C. D. activities. His warm - hearted and well disposed attitude toward us and our questions has been an inspiration. His knowledge of religious teachings and his ability to convey these concepts to others has inspired us. Through his own faith he has shown us the road to Christ - he has made it meaningful - he has given it new dimension.

In the everyday problems encountered with providing for a family, we can sometimes lose perspective of what counts - of what is meaningful - of what is important - of what life is all about and why we are here. To those who have been faint - hearted he has given strength, to those who were pharisaical he provided them with food for thought, to those who were fervent in their beliefs he encouraged them to action, to all, he taught the meaning of God's love for His children. He has helped us on the road toward salvation.

As we reflect on these past two years we were the ones who received - he gave. His teaching has brought us an awareness of Christ - to what Christ is in our lives. The Resurrection has taken on a new significance to us - the Mystical Body of Christ is now a meaningful expression. The Sacraments, the Liturgy, the Redemption, all have taken on an important meaning in our lives. He has given us strength in our beliefs - he has made us appreciative of our religious heritage.

Since Father Brennan is going to leave us, we would like to extend to you Father Abbot a sincere thank you for sending Father Brennan to us. Our only real thanks can be in remembering

OSB MAIERS\_00038

you Father abbot, Father Bernard and all the priests of  
St. John's Abbey in our daily prayers.

Devotedly yours in Christ,

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URGENT MATTERS.

*St. C. Thayer*

## New Assistant Pastor

## To St. Joseph Parish

*Aug. '65*  
*No. 68*

Father Brennan Maiera, O.S.B., is appointed assistant pastor of the Church of St. Joseph, St. Joseph, to succeed Father Olaf Skjolsvik, O.S.B. The appointment, presented by Rt. Rev. Baldwin Dworschak, O.S.B., Abbot of St. John's Abbey, Collegeville, to Bishop Peter W. Bartholome, was approved and was effective August 18.

Father Brennan was born in Stewart, Minn., on April 27, 1936. He is the 14th of 17 children of Mr. and Mrs. Henry J. Maiera. Four of his sisters have also entered the religious life.

His elementary education was received at St. Boniface School, Stewart. He attended the Passionist Seminary in St. Louis, Missouri,

for his first year of high school, and St. John's Preparatory School, Collegeville, for the last three years. College and seminary training was received at St. John's University and Abbey.

Father Brennan was ordained to the priesthood in St. Mary's Cathedral, St. Cloud, on June 1, 1963.

Father Olaf served the Church of St. Joseph since August, 1962. He was born October 4, 1933, in Minneapolis. On July 11, 1955, he was professed a monk of St. John's Abbey, and was ordained to the priesthood on June 3, 1961. For one year, previous to his appointment to St. Joseph, Father Olaf taught and served as prefect at the Collegio San Antonio, Humacao, Puerto Rico.

Please give names and addresses of your  
nearest relatives

Name:

Street:

Town and State:

Name:

Street:

Town and State:

Name:

Street:

Town and State:

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**PERSONAL ACCOUNT**

of

Father Brennan M i rs, . . .

for the year

August 15, 1965 - Jan. 1, 1966

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# PERSONAL ACCOUNT

of BRENNAN MAIERS, OSB

From Aug 18, 1965, to January 1, 1966

**RECEIPTS:**

Aug. 18, 1965  
 Cash on hand Jan. 1, 1965 (excl. Stipends)  
 Mass Stipends on hand, Jan 1,  
 Salary for Pastor,  
 Salary for Assistant,  
 Stipends,  
 Stola,  
 Sale of Devotionals,  
 Donations,  
 Auto Service,  
 House Maintenance,  
 Salary for Chaplain,  
 Honorarium for Confessor,  
 Missions and Retreats,  
 Literary work,  
 Other Sources,  
X-mas Gift

**EXPENSES:**

Salary to Assistants,  
 Wages for Servants,  
 Kitchen, meals,  
 Beverage,  
 Cigars and Tobacco,  
 Clothing,  
 Laundry, day-cleaning  
 Books,  
 Newspapers and Magazines,  
 Stationery and Postage,  
 Devotionals,  
 Barber and Toilet,  
 Telephone and Telegraph,  
 Auto Maintenance,  
 New Auto,  
 Medical Attendance,  
 Medicine,  
 Travel, (bus, air, rail)  
 Carfare and Taxi,  
 Fairs and Entertainments,  
 Alms,  
 Donations, for as with to donors  
 Sundry Expenses, books, stationery  
 Stipends to Abbey,  
 Stipends to Others,  
 Stipends on Hand Jan. 1,  
 Surplus Income to Abbey,  
 Cash on hand Jan. 1, (excl. Stip.)

Total  
 Salary Due Jan. 1,

Total

N.B. Please give information requested on last page

Please give names and addresses of your  
nearest relatives

Name:

Street:

Town and State:

Name:

Street:

Town and State:

Name:

Street:

Town and State:

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PERSONAL ACCOUNT

of

FR. BRENNAN MAIERS OSB

for the year

1966

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# PERSONAL ACCOUNT

of FR. BRENNAN MAIERS, OSB.

From January 1, 1966, to January 1, 1967.

RECEIPTS:	EXPENSES:
Cash on hand Jan. 1, 19 <u>66</u> (excl. Stipend)	Salary to Assistants,
Mass Stipends on hand, Jan 1,	Wages for Servants,
Salary for Pastor,	Kitchen, meals,
Salary for Assistant,	Beverage,
Stipends,	Cigars and Tobacco,
Stola,	Clothing,
Sale of Devotionals,	Laundry,
Donations,	Books,
Auto Service,	Newspapers and Magazines,
House Maintenance,	Stationery and Postage,
Salary for Chaplain,	Devotionals,
Honorarium for Confessor,	Barber and Toilet,
Missions and Retreats,	Telephone and Telegraph,
Literary work,	Auto Maintenance, (Gas)
Other Sources,	<del>Records</del> RECORDS & TAPES
	Medical Attendance,
	Medicine,
	Travel, (bus, air, rail)
	Carfare and Taxi,
	Fairs and Entertainments,
	Alms,
	24 p... Golden Wedding of my PARENTS
	Sundry Expenses,
	Stipends to Abbey,
	Stipends to Others,
	Stipends on Hand Jan. 1,
	Surplus Income to Abbey,
	Cash on hand Jan. 1, (excl. Stip.)
<b>Total</b>	<b>Total</b>
Salary Due Jan. 1,	

N.B. Please give information requested on last page



St. Joseph's Rectory  
St. Joseph, Minnesota  
March 8, 1966

Dear Father Abbot,

I had thought I sent in my personal account in January, but I just found that it was never mailed. I am sorry for this oversight.

Although I did not like to leave teaching in our Parish School, I have found pastoral work here in St. Joseph to be very rewarding. Father O'Leary had done such a marvelous job so that I really had many benefits because of his good work. I am enjoying parish life much more than I had anticipated. Here there are so many different levels of people that one can help--the old, the sick, married, teenagers, children etc. The people here have been very kind to me here. Father Othmar has been really most kind and helpful. Because of gossip, I had expected Fr. Othmar to be very difficult to work under. Anything but has been the real situation. He is a dedicated priest and is able to give one responsibility for certain areas without meddling although he remains interested in progress. He trusts a young assistant with undersanding. Father's health of course is not the best. The permission for a short rest after his recent surgery was really a gracious thing for him. These short vacation breaks is able to renew him very effectively. He is a much better pastor for being able to have these breaks. The relation between Father Othmar and the people of St. Joseph has been much improved from what I understand formerly the situation.

I wanted to take this opportunity to thank you, Father Abbot, for giving me this opportunity to serve the people here in St. Joseph. It is true that I have been busy, much more busy than I ever expected. There is so much need here and such good will that it is a joy to work here. I miss once in awhile the teaching aspect but I still have much opportunity here with the CCD program on Wed. evenings and St. Joseph's all the teaching in Grade School. I miss community life and the support of my brethren. I wish I could find more time to return more frequently.

Asking God to continue to bless you for your great work.

Your son in St. Joseph  
FA BRENNAN OSB.

## Methodist-EUB Ministers Hold State Confab Here

Ministers from Methodist and Evangelical United Brethren churches in Minnesota are in their second day of a three-day ministers convocation at First Methodist Church in St. Cloud.

The conference evolves around two principal speakers, Dr. Daniel Walker, Pasadena, Calif., and the Rev. Brennan Malers, OSB, St. Joseph, Minn., assistant parish priest.

Dr. Walker, theologian and author of "The Enemy in the Pew", spoke Tuesday night and at 9:30 a.m. today. A third address is scheduled for 3:30 p.m. and concluding remarks will be given Thursday at 11 a.m.

Fr. Malers addressed the clergymen at 1:30 p.m. today when the afternoon session resumed.

Walker said the faithless in America's Christian-Judaic society are similar to "men who are lost at sea, eaten by the herring and in turn eaten by their fellow human beings."

"Our job is to see that our faith is the authentic article," he said, and reminded the clergymen religion is borrowed, married, inherited, worn as respectable clothes, but, as a result not always understood.

Dr. Walker warned it was becoming fashionable for clergymen to take life "just as it comes along", and being for Christian attitudes is not sufficient but they must be meaningful in the lives of the congregations the ministers serve.

The ministers convocation is a joint project of the two denominations who will be merging into one church body next spring. It replaces separate ministerial schools and seminars held in the past.

The Rev. Kenneth O. Beck, pastor at First Methodist, said the conference will end at noon Thursday.

**PERSONAL ACCOUNT**

of

*John James MAIERS 1917*

for the year

Please give names and addresses of your  
nearest relatives

Name:

Street:

Town and State:

Name:

Street:

Town and State:

Name:

Street:

Town and State:

# PERSONAL ACCOUNT

Of FR. BRENNAN MAIERS

From January 1, 1966, to December 31, 1967

RECEIPTS:	EXPENSES:
Cash on hand Jan. 1, 1967 (excl. Stipends)	Salary to Assistants
Mass Stipends on hand, Jan. 1	Wage for Servants
Salary for Pastor	Kitchen, meals
Salary for Assistant	Beverage
Stipends	Cigars and Tobacco
Stola	Clothing
Sale of Devotionals	Laundry (including summer school)
Donations (TALKS and y.fts)	Books
Auto Service	Newspapers and Magazines
House Maintenance	Stationery and Postage
Salary for Chaplain	Devotionals
Honorarium for Confessor	Barber and Toilet
Missions and Retreats	Telephone and Telegraph
Literary work	Auto Maintenance - St. Ben's Teaching
Other Sources	New Auto Record & TAPES
	Medical Attendance
	Medicine
	Travel, (bus, air, rail)
	Carfare and Taxi
	Fairs and Entertainments
	Alms
	Donations
	1-07/8/76 summer school transportation
	Sundry Expenses Se. 1966, etc.
	Stipends to Abbey
	Stipends to Others
	Stipends on Hand Dec. 31
	Surplus Income to Abbey
	Cash on hand Dec. 31, (excl. Stip.)
<b>Total</b>	<b>Total</b>
Salary due Jan. 1,	

N.B. Please give information requested on last page



SAINT JOHN'S ABBEY + COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

January 19, 1968

Dear Father Brennan,

I am writing to tell you that I think what you are spending for tobacco is excessive! About this I have doubts whatsoever. I know that I am not your conscience, but I want to absolve my duty by letting you that I can see no excuse for your interpretation of the vow of poverty. If you would like to know, I can tell you that the amount you spend is more than twice as much as those who are considered heavy smokers. How can you justify this? I could comment on the fact also that you spend far in excess of what most pastors or other assistants spend for personal needs. In other words, money and its disposal is just no problem for you.

Having said what I did, I intend to let you think what is to be done. But I think you will regret not taking seriously what I have brought to your attention, at least in later years.

Devotedly yours,



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA  
OFFICE OF THE ABBOT

March 14, 1966

Reverend Brentford Maiers, O.S.B.  
St. Joseph's Rectory  
St. Joseph, Minnesota

Dear Father Brentford,

Although I may see you at the Monastic Discussion this evening, I want to send this brief letter to thank you for your letter of the 6th and for your personal statement for the past few months. When I found on my desk when I returned from the visitation of Sacred Heart Priory last Friday evening, the 13th, I find the statement fully satisfactory and am grateful, in my own name and in the name of the community, for the work you have done and the sacrifices made.

I am happy also that everything has gone well, and is going well, in your work in the parish, and that you have found pastoral work very rewarding. I felt that it was important that some of our younger men, men who have had a deeper vision of and a deeper insight into the real needs of the Church today, have the opportunity to bring this to our parishes. And I am happy that the pastor has permitted and encouraged you to do the things you are doing to serve the people there. Not all pastors, unfortunately, would be as encouraging and as helpful as Father Oltmer. I know that some have found Father Oltmer a bit difficult, but I have always felt that this was because of a lack of understanding and a lack of communication. I am fully confident that you will always do your part to keep the lines of communication and understanding open.

With every good wish, especially for the feast of St. Benedictine and for the blessings of these days of Lent, I am

Your devoted Abbot,

W:je

*Church of St. Joseph*

Telephone 383-7506

St. Joseph, Minnesota 56374

March 29, 1967

Dear Father Abbot,

To be able to work under Father Aloysius has been a real education and a joy. Compared to last year when the major work of the parish was left up to me except for the finances, I find myself even busier with an active pastor. Since Father Aloysius is an intellectual stimulus besides being a pastor sensitive to the people, there has always been real companionship in our pastoral activity.

After almost two years in the parish apostolate, I feel stronger and stronger about the need for real effort to communicate the message of Christ more effectively in the parish situation. I am thankful for my training in the clericate and the effort put into extra reading in theology and scripture as well as discussion. Yet I would very much like to try to improve my effectiveness. To have had good solid theological, scriptural, and liturgical training is not yet the communications of that richness on a pastoral level-- from very young children to the teenager; from the young married couple to the aged widow.

Therefore I am interested in taking the summer Institute of Pastoral Studies offered by Loyola University. If you think this would be proper and useful to me, I would like to begin this summer. This summer session runs from June 25 to August 4 (six weeks). I have talked to Father Aloysius about this and he is agreeable but would need weekend assistance during those six weeks.

I would like this Institute as really it fulfills the pastoral need that exists on the parish level where one is working with such a broad range of needs. This program is a five summer period.

If you would like to see me about this request, I will gladly explain my reasons personally.

May the new life of Christ that we celebrate in this Easter Season be yours.

In Christ your loyal monk,

*Brennan Maiers, O.S.B.*  
Father Brennan Maiers, O.S.B.

P.S. Enclosed is my personal account of income and expenditures.

*Why not continue teaching at St. Joseph's Prep School next yr?*

OSB MAIERS 00051

20 June 1970

Reverend Brennan Maiers, O.S.B.  
St. Benedict's Church  
2969 Otis Avenue  
Bronx, New York 10465

Dear Father Brennan,

By this time I hope the Chancery Office has informed Father Giles of the approval of your appointment to succeed Father Giles as pastor of St. Benedict's. I was given the promise by Monsignor Joseph O'Brien, Vicar General, that he would inform Father Giles and you on the 18th or 19th.

Since we spoke about this possibility when you were here for the renewal program, I presume that this appointment will not come as a surprise to you, nor the fact that Father Mel was assigned to St. Benedict's as an assistant.

You will be taking upon yourself a heavy responsibility as pastor, no matter how you and the other Fathers decide to divide the work. Here also I have divided more and more the work I once did, yet in the end I feel that no one is willing to shoulder blame for something that failed. It will always be presumed that you know what the assistants are doing and that in at least a general way what they do has your approval.

If you continue to have meetings regularly in which you plan and also in which you look back over what has been done and how, I am quite sure you will not be surprised by unauthorized activities in the parish on the part of the assistants. I believe that everyone is ready to admit that when one has the ultimate responsibility he is entitled to more time to decide on changes of policy.

Although I do not expect you to assume the role of religious superior of the assistants, nevertheless, I think you ought to set the tone in the matter of religious decorum and monastic spirit. I am still disturbed that my efforts to keep up the practice of having all in parishes make our the "Personal Account" was completely ignored at St. Benedict's, except by Father Giles. This, at the time when here at the abbey it was thought best to adopt this kind of report on the handling of funds for the ~~Embaumfjethat ChwstnägCchkeswifitappfroweofy~~ your appointment, effective July 1st, let me assure you of my prayers for your complete success as pastor.

OSB MAIERS\_00052





SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA  
56321  
OFFICE OF THE ABBOT

2

As soon as it is convenient I would like to hear from you as to your plans and also to know to what extent you are satisfied with the cooperation of the assistants assigned to St. Benedict's.

I was especially interested in what might become a growing cooperative plan for St. Benedict's to assist St. Anselm's in programs which seem to be successful from the pastoral viewpoint.

I am certain that it will not be possible for me to send you a fourth assistant, and I hope that you can rely on student priests as much as possible during the coming year.

Devotedly yours,

Baldwin Dworschak, O.S.B.



**CHURCH OF ST. BENEDICT**  
2969 OTIS AVENUE  
BRONX, N. Y. 10465

July 14, 1970

Rt. Rev. Baldwin Dworschak, O.S.B.  
St. John's Abbey  
Collegeville, Minnesota 56321

Dear Father Abbot,

Recently Father Roger Schoenbechler asked us priests at St. Benedict's to consider the possibility of adding Father Adolph Ayd to our parish staff. As I told Father Roger, we would always be willing to help a confrere in trouble. And, admittedly, the pleading of Father Adolph's telegram to you does make one feel sympathetic toward him. But none of us here feel that permitting him to return to St. Benedict's would be a service to him or to us. We think his coming would be more of a regression -- an attempt to re-live his former experience here. Perhaps he does not realize that the St. Benedict's of today is not the St. Benedict's he knew while he was here a few years ago. To return now might very possibly crush his expectations.

Therefore, Father Abbot, the priests here feel that Father Adolph should not be permitted to return to St. Benedict's Parish. Father Mel Taylor said that he has talked with some of Father Adolph's friends when Father Adolph first asked to be assigned to either St. Anselm's or St. Benedict's sometime ago. Father Adolph's friends all felt that it would be a disaster to send him back to New York; and we agree with this opinion. The kind of team effort we have among ourselves and with our parishioners might also suffer if Father Adolph were to return. It takes more than ordinary effort to work effectively in the parish apostolate today, without using additional energies to work out internal problems of the house.

We have already committed ourselves to three Fordham student priests for the coming year. Therefore there would be no room if Father Adolph were to come. We trust that you will understand our decision, and we hope that Father Adolph will soon come home to the Abbey to stay.

As far as we are concerned, things are going rather smoothly here, Father Abbot. is such a generous and hard worker. We are glad to have him back with us. is doing very well. He leaves on July 19 to attend the Mental Health Institute at the Abbey. Father Tom is busy with a class this summer at the Bronx Community College, and is still working with his regular jobs.

Page 2

Rt. Rev. Baldwin Dworschak, O.S.B.

July 14, 1970

Needless to say, all of us miss Father Giles. We are especially grateful for all that he did to prepare us and the parish for a smooth transition when he left. As you know, Father Giles gave twenty-five years of service to this parish. We wish there were some adequate way of expressing our appreciation as priests, and that of the people, for what he has done here.

Hopefully your headaches with appointments will soon be finished. Thank you for your confidence in us here at St. Benedict's. We will try not to disappoint you. May God bless you!

Sincerely in Christ,

*Fr. Brennan Maiers O.S.B.*  
(Rev.) Brennan Maiers, O.S.B.

22 July 1970

The Reverend Brethren Maiera, O.S.B.  
Church of Saint Benedict  
2068 Ochs Avenue  
Bronx, New York 10468

Dear Father Brennan:

I was glad to receive your letter of July 14th with the response to the question of Father Adolph about coming to Saint Benedict's. It will be difficult for him to accept this answer, but I am sure that it is the only answer that you could give under the circumstances.

I was glad to hear that things are going smoothly at Saint Benedict's and I hope that you will be able to say the same a year from now. I greeted Father Petham the first day he came at the meeting of the Mental Health group.

When Father Virgil came for the burial of his aunt at Anoka I went there for the funeral and had a good talk with Father Virgil.

All is going well here. Father Walter went to the hospital yesterday because he was so miserable in his room. There are many here visiting from the missions; the enrollment at the first session of the Workshop of Clergymen is about 50.

May God bless you and your work and please greet the others with you.

Devotedly yours,

Baldwin Zworschak, O.S.B., abbot

BD/er

OSB MAIERS\_00056



Msgr. Krug



Msgr. McManus



Father Brennan



Father Wilson

## New Posts for Local Priests Announced by Cardinal Cooke

The Rev. Msgr. Joseph C. Krug, recently named Pastor Emeritus of the Church of St. Bernard in White Plains, had been Pastor there for almost 13 years.

Born in 1830, Msgr. Krug was ordained on December 22, 1928, in Rome. His first permanent assignment was to the Church of St. Patrick in Staten Island in 1929. In 1930 he went to the Church of St. Gregory in Harrison. He remained there until 1940, when he was transferred to the Church of the Annunciation in Crestwood.

In 1941, Msgr. McManus joined the faculty of Cardinal Hayes High School in the Bronx; two years later he was named Vice Principal of the school. In 1947 he was appointed Principal of Stepinac High School in White Plains.

By 1957, when he was made pastor of St. Bernard, he had been elevated to the ranks of Papal Chamberlain and Domestic Prelate.

The Rev. Msgr. Charles J. McManus, recently appointed pastor of the Church of St. Bernard in White Plains, had been principal of Archbishop Stepinac High School for eight years.

Ordained on May 30, 1942, Msgr. McManus was given a summer assignment at Good Shepherd Church in Rhinebeck. He then took postgraduate studies at Fordham University and received his doctorate in

philosophy in 1947. He was then appointed to the staff of St. Patrick's Cathedral.

Msgr. McManus was named director of St. Patrick's Information Center in 1955, and appointed to his post at Stepinac in 1962. He was elevated to the ranks of Papal Chamberlain and Domestic Prelate in 1958 and 1963.

The Rev. Msgr. Raphael F. Pakulniewicz, named Pastor of the Church of St. Anthony in Staten Island, has for the past three years been administrator there.

Msgr. Pakulniewicz was born in 1924 and ordained on June 3, 1950. His first assignment was to the Church of All Saints in Manhattan. In 1954 he moved to the Church of Our Lady of the Rosary in Manhattan.

Msgr. Pakulniewicz' first Staten Island assignment was to the Church of St. Adalbert, but he returned to Manhattan to the Church of St. Agnes in 1965 and St. Christopher's Chapel in 1966. That same year he was elevated to the rank of Papal Chamberlain, and in 1967 he came to St. Anthony's.

The Rev. Brennan Maier, O.S.B., newly appointed pastor of the Church of St. Benedict in the Bronx, had been Associate Pastor there for two years.

Fr. Brennan, born in 1936, is the fourteenth of 17 children. He is a native of Stewart, Minnesota and a Monk of St. John's Abbey, Collegeville, Minnesota. He was ordained on

June 1, 1963.

After ordination, Fr. Brennan joined the faculty of St. John's Prep in Collegeville. In 1955, he was appointed Associate Pastor of St. Joseph's parish in St. Joseph, Minnesota. He also taught at St. Benedict's High School in St. Joseph.

Fr. Brennan came to St. Benedict's in 1968.

The new pastor of the Church of the Assumption in Peekskill, Rev. Charles C. Wilson, had previously been an assistant at the Church of Our Lady of Mount Carmel in Elmsford.

Born in 1916 and ordained on June 7, 1941, Fr. Wilson's first parish was the Church of St. Monica in Manhattan. In 1945 he moved to Bronxville and the Church of St. Joseph, but in 1946 he returned to Manhattan and the Church of St. Michael.

In 1959 he received his assignment to Our Lady of Mount Carmel parish.

The Rev. Donald J. Johnston, recently appointed Pastor of the Church of St. Teresa in Manhattan, had for two years been assistant at the Church of St. Lucy, also in Manhattan.

Fr. Johnston was born in 1930 and ordained May 28, 1955. He spent a year in Puerto Rico, and six years each at the Churches of the Holy Name of Jesus and the Incarnation in Manhattan. In 1968 he was assigned to St. Lucy's parish.

The Rev. Msgr. John J. Mescall, recently elevated to the rank of Honorary Prelate, is Auxiliary Vicar for Religious. He resides at the Church of the Epiphany in Manhattan.

Msgr. Mescall was born in 1927 and ordained on May 14, 1952. He was first assigned to Immaculate Conception Church in Staten Island, where he spent eight years. In 1960 he



Father Johnston

went to the Church of St. Matthew in Hastings, and in 1962 returned to Staten Island at St. Sylvester Church.

In 1966, Msgr. Mescall was assigned to St. Joseph's Seminary in Yonkers, and in 1968 became Director of Pastoral Training program for seminarians there.

In March of 1969 he was appointed Associate Vicar for Religious and later, Religious Vicar.

Also newly named Honorary Prelate is Rev. Msgr. Donald J. Pryor, Msgr. Pryor Associate Superintendent of Schools.

Born in 1925 and ordained on May 19, 1951, Msgr. Pryor's first assignment was to the Church of St. Clare in Staten Island. In 1957 he was transferred to the Church of St. Teresa of the Infant Jesus in the Bronx.

In 1960, Msgr. Pryor joined the faculty of Cardinal Hayes High School. In 1967 he was named chaplain to Wagner, Community, and Richmond Colleges in Staten Island.

CHURCH OF ST. BENEDICT  
2969 Otis Avenue  
Bronx, New York 10465

14 August 1970

Dear

Father Abbot Balaban has forwarded me your letter concerning the funeral of \_\_\_\_\_ on August 23, 1970.

I would like to make you aware of some factors you may not have known. First of all, when I became aware of the husband omitting to request a funeral Mass, I made inquiry as to why? When I discovered that the non-Catholic husband made this arrangement for the sake of "sparing the children", I tried to explain that the Resurrection Mass was a real experience of Christian consolation and hope and would not be a long and drawn-out affair as \_\_\_\_\_ suspected. After this a brother of the deceased personally came to me to find out about the arrangements and to express his regret that a funeral Mass was omitted. It was then that I explained that, while respecting the wishes of the husband, a Mass of the Resurrection could still take place without the body of the deceased prior to the burial. In that way any family or friends could attend if they cared to. When again I was not informed of the brother's final decision concerning this matter, I called to offer this service gratis for the family. I was happy to learn that the husband and children did indeed attend the Mass prior to the burial. Needless to say we always wear white vestments for the Funeral Liturgy and not mindbreakers.

Fr. Harry McGovern, an Oblate of St. Francis, was the person who had the wake services. He was dressed in the customary clerical attire and met with the husband and children prior to the service. Fr. McGovern informs me that he spent at least ten minutes before the Scripture service and prayers. Again after the Bible service, Fr. McGovern consoled the husband and children. In fact, Fr. McGovern took two children at the wake outside to buy them an ice-cream cone. Contrary to your opinion, I feel that he was indeed quite sensitive to the situation.

You may not be aware that many parishes in NYC no longer even go to the gravesite because of the extended time it takes to travel to and from the cemetery. St. Benedict's has continued this policy of going to the cemetery despite its shortage of priests. Father Mel had this service as

OSB MAIERS\_00058

well as the Funeral Mass. His clerical street attire for the gravesite service is what is common practice in NYC. He usually does wear black sandals with black socks which is not uncommon among clerics today.

You are of course aware that \_\_\_\_\_ was not even a member of this parish and that the husband chose this parish as they were married here.

I trust that these factors will help you understand that the concern we had for the situation was more than routine and menial but displayed a real desire to serve. It is indeed unfortunate that some of those present were not able to see this. The fact that there was a Funeral Mass at all is a testimony to our care.

Sincerely yours in Christ,

Rev. Brennan Maers, O.S.B.  
Pastor

RM/ep

cc Baldwin Dworschak, O.S.B., Abbot

Thank you for sending me the letter  
I would appreciate all such letters of  
criticism coming to you. Thank you for your  
letter to Mrs. Haber.

Rev. Brennan Maers

15 September 1970

The Reverend Brother Maier, O.S.B.  
Saint Benedict's Church  
1107 61st Avenue  
Brooklyn, New York 11218

Dear Father Freeman:

As you no doubt know I will be leaving on September 17th for the Congress of Abbots in Rome. That, in part, will explain why I will not be able to be present at your installation as warden of Saint Benedict's. I think it is a good idea to make the installation more formal, as it is done in the Abbatiales of New York so that all necessary will be properly observed.

I did not act upon the receipt of a letter recently which had been sent to Cardinal Cooke, a copy of which was sent to me, complaining of the encouragement given by Father Thomas to the two daughters of \_\_\_\_\_ to not contrary to the wishes of their mother in leaving with the archbishop to a performance in Rhode Island. I did not acknowledge the letter because I was not in a position to judge the case; besides the letter had been addressed to the Cardinal.

I hope that God will give you the strength you will need to carry out your responsibility, and to make sure that He does. Don't fail to ask for the graces you need often.

Devotedly yours,

Helwig Lucrochek, O.S.B., abbot

HL/cv

OSB MAIERS\_00060



Telephone: (212) 828-3403



**CHURCH OF ST. BENEDICT**  
2969 OTIS AVENUE  
BRONX, N. Y. 10465

September 19, 1970

Right Reverend Baldwin Dworschak, O.S.B.  
St. John's Abbey  
Collegeville, Minnesota 56321

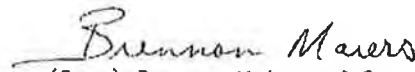
Dear Father Abbot,

Thank you for your letter of September 15. I'm sorry to know that you will not be able to be present for my installation as pastor of St. Benedict's. But I do hope that you will have a good trip to Rome for the Congress of Abbots.

In reference to the case of \_\_\_\_\_ which you cited, I think that Father Tom and \_\_\_\_\_, the Director of the Fife and Drum Corps, acted in good judgment. Although \_\_\_\_\_ has two daughters in the band, the problem arose concerning \_\_\_\_\_, the 20-year-old, who is engaged to be married here in April. \_\_\_\_\_ has been coming to Father Tom for counselling during the past several months, and has been particularly upset because of the fact that her parents, at the time of the Fife and Drum trip, were unwilling to accept her engagement to a young man of the parish. Because of the circumstances, Father Tom and \_\_\_\_\_ encouraged \_\_\_\_\_ to make up her own mind as to whether she should go on the trip, and to inform her parents of her plans. This decision was made a half hour before the bus was to leave, and only after many repeated attempts on the part of all concerned to reach the parents. When the Corps returned from the weekend trip, I scheduled a meeting with Father Tom, \_\_\_\_\_ and her fiance, and the two \_\_\_\_\_ parents, during which we were able to reach a working agreement between \_\_\_\_\_ and her fiance, and her parents, which seems to be working out satisfactorily. It is unfortunate that \_\_\_\_\_ over-reacted to the situation, during her time of stress, by sending the letters to Cardinal Cooke and yourself. Since the time of our meeting, we have seen the \_\_\_\_\_ in church and spoken briefly with them, and they seem to be considerably more relaxed about the situation.

Thanks again for your interest and support for the work that we are doing here. May the Lord bless you!

Sincerely,

  
(Rev.) Brennan Maiers, O.S.B.

cc: His Eminence, Terrence Cardinal Cooke

**OSB MAIERS\_00061**

## Rev. Maiers Will Be Installed As Pastor

NEW YORK—The Rev. Brennan Maiers OSB, a Benedictine Monk of St. John's Abbey, Collegeville, Minn., will be installed as pastor of St. Benedict's Church, Bronx, Sunday.

His Excellency, the Rt. Rev. Patrick V. Abern, auxiliary bishop of New York and Episcopal Vicar of the Bronx, will officiate.



Rev. B. Maiers

Ordained in 1963, Fr. Brennan, 34, has been associate pastor at St. Benedict since 1968 and now succeeds his former pastor, The Rev. Giles Nathe OSB, who was transferred to

duties as pastor in Freeport, Minn. He had served for three years as associate pastor at St. Joseph's Church, St. Joseph, Minn., and taught for three years in two Minnesota high schools.

Fr. Brennan did graduate work at Conception Abbey, Mo., and Marquette University and has pursued a master's degree in pastoral studies at Loyola University, Chicago.

Fr. Brennan is the 14th of 17 children born to Henry and

Grace Maiers, Stewart, Minn. Four of his sisters are nuns and 11 brothers and sisters are married.

## New Assignments for N.Y. Priests

Lady of Mount Carmel, Elmsford, Pastor of the Church of the Assumption, Peekskill.

The Rev. Donald Johnston, fr Assistant Pastor of the Church of Lucy, Manhattan, to Pastor of Church of St. Teresa, Manhattan.

Rev. Msgr. Szebasz F. Pakulniewicz, from Administrator of the Church of St. Anthony, Staten Island, to Pastor of the Church of St. Anthony, Staten Island.

The Rev. Charles C. Wilson, from Assistant Pastor of the Church of Our

His Eminence Terence Cardinal Cooke announces the following appointments of clergy in the Archdiocese of New York:

The Rev. Brennan Maiers, O.S.B., has been appointed Pastor of the Church of St. Benedict, Bronx, replacing Father Giles Nathe, O.S.B.

1970

For  
Fr. Albert Feldman  
Rogers

## St. Benedict's Is Installing Pastor Today

A priest who tells his parishioners "Just call me Brennan" will be installed as pastor of St. Benedict's Catholic Church, Bronx, today in a ceremony that he has revised to give parish council members important roles.

The Rev. Brennan Maier, O.S.B., 34, will be installed by the Most Rev. Patrick V. Ahern, auxiliary bishop of New York and Episcopal vicar of the Bronx.

He asks parishioners not to call him "father" so that there can be more closeness in church work. "It's time to get rid of the benevolent dictatorship idea and share responsibilities with the parish," he said.

### Council Revamped

The keys of the church and four symbols of his office will be presented by parish members at the installation. He has restructured the 19-member parish council into a decision-making body that can act instead of merely making suggestions.



Rev. Brennan  
Maier

The group recently hired a building manager to oversee maintenance of the church and school buildings. It also hired a professional educational coordinator to revamp traditional religious instruction for children to include parents.

Brennan is a Benedictine monk of St. John's Abbey, Collegeville, Minn., and was ordained in 1968. He has been associate pastor at St. Benedict's since 1968 and succeeds his former pastor, the Rev. Giles Nathe, O.S.B., who was transferred on July 1 to duties as pastor in Freeport, Minn.

### Also Taught School

Brennan had earlier served three years as associate pastor of St. Joseph's Church, St. Joseph, Minn., and taught for three years in two Minnesota high schools.

The new pastor has done graduate studies at Conception Abbey, Mo., and Marquette University and during recent summers has pursued a master's degree in pastoral studies at Loyola University, Chicago.

Brennan is the 14th of 17 children. Four of his sisters are nuns, and 11 brothers and sisters are married with a total of 65 children.

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Sept 27/70

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*St. Benedict's Parish Council*  
cordially invites you to attend the  
*Formal Installation*

of

*Rev. Brennan Maier, O. S. B.*  
as Pastor of

*The Church of St. Benedict*

*2969 Old Avenue, Bronx, N. Y.*

*Sunday, September 27th, 1970 at 7 p.m.*

*The Most Rev. Patrick V. Ahern, D. D.*  
will preside at the consecrated Mass with

*Father Brennan and his associates*

*A Fellowship Hour will follow in the*

*School Auditorium from eight to nine p.m.*

*R. S. V. P.*



1  
To: Mr. J. J. ...  
New York, N.Y.

Dear Sir:  
I have the honor to acknowledge the receipt of your letter of the 29th inst. in relation to the ...  
I am sorry to hear that you are not satisfied with the ...  
I will be glad to ...  
Very respectfully,  
J. J. ...



**CHURCH OF ST. BENEDICT**  
2969 OTIS AVENUE  
BRONX, N. Y. 10465

February 25, 1971

Right Reverend Baldwin Dworschak, O.S.B.  
St. John's Abbey  
Collegeville, Minnesota 56321

Dear Father Abbot,

A year ago at this time we were involved in discussions with Fathers Aquinas Sipe and Roger Schoenbechler about changes in personnel for St. Benedict's for 1970-71. Because there has been no personnel director appointed to replace Father Aquinas, we are writing this letter of request and recommendation directly to you for consideration.

- 1) Two years ago when Father Robert Blumeyer was transferred from St. Benedict's, we were told that our cut in staff power from five priests to four was to be temporary until someone could be obtained as a fifth man. Since that time we've been able to limp along with four men, though at times it has been difficult. We were lucky to find two student priests to live with us, but they are at best only part time in pastoral work. And in June, 1971, one of them will be finishing his doctoral work and returning to his home. We don't think we will be able to replace him with another student priest next year. Student priests in New York no longer like to live in parishes, but seem to prefer accommodations of their own while going to school.

Therefore we feel that we must again ask the Abbey for another full time priest. And we'd like to recommend that Father Casper Keogh be appointed for the position. We have discussed this possibility with Father Casper and he has agreed that we ask you to make this appointment. After many years of teaching physics, Father Casper has a growing desire to engage in pastoral ministry. He has spent a summer in this capacity at St. Benedict's, and liked the work here. We as a team feel that he would work well with us, and vice-versa. Also Father Casper would add a dimension to our team that we as younger men do not have.

Because we will be losing one student priest in June, and the other will be going away for the summer, we ask that Father Casper be appointed to St. Benedict's for the summer as well.

- 2) At this point Father Mel Taylor is questioning whether he wishes to remain as part of our pastoral staff next year. He has not made a definite decision yet to leave us, but is giving it serious consideration. He will advise you on his own as soon as he arrives at a decision. Needless to say, it is our hope that Father Mel would choose to remain at St. Benedict's and work with us next year.

- 3) Father Tom Nolan intends to remain with us next year, and will also continue his study. Father Nathan Simmons also intends to remain at St. Benedict's next year.
- 4) We hereby ask that you refer the following matter to the Senior Council for consideration. We have about \$7200.00 in our common Benedictine account for the past year, for which we have not yet made account to the Abbey. Because St. Anselm's Parish in the Bronx is unable to get an Abbey man to assume responsibility for their religious education program, they are considering a layman for the job. But they are unable to meet the salary requirements for such a position. The money in our Benedictine account would make the difference for them. Hence we ask for permission to retain this money for that purpose.

Even though this kind of thing is not normally done in our parishes, we feel that it has a parallel at the Abbey. When a sufficient number of religious personnel are not available for teaching positions in the University or Prep School, laymen are hired to replace them.

All in all, Father Abbot, it has been a good year working together here. We hope that the year has been good to you. We look forward to hearing from you as soon as you can give definite answers to our requests for Father Casper's appointment to St. Benedict's, and the use of our money for St. Anselm's religious educator. Thank you!

Sincerely in Christ,

*Rev. Brennan Maiers OSB*  
 REVEREND BRENNAN MAIERS, O.S.B.

*Thomas Nolan OSB*  
 REVEREND THOMAS NOLAN, O.S.B.

*nathan simmons, OSB*  
 REVEREND NATHAN SIMMONS, O.S.B.

*Mel Taylor OSB*  
 REVEREND MEL TAYLOR, O.S.B.

*Casper Keogh, OSB*  
 REVEREND CASPER KEOGH, O.S.B.

cc: Reverend Roger Schoenbechler, O.S.B.  
 Reverend Timothy Kelly, O.S.B.



28 April 1971

The Reverend Herman Maiers, O.S.B.  
Church of Saint Benedict  
2007 65th Avenue  
Forest, New York 10424

Dear Father Brennan:

I know that it has taken a long time for me to answer your letter of February 25th; before doing so I wanted to consult with Fathers Prior and Rogay about the personnel problems we will be having in filling parishes throughout the various dioceses and also because I wanted to consult the Senior Council concerning your request to hold back the surplus funds of Saint Benedict's Parish for the purpose of supplying some of the needs of Saint Anselm's Parish in the Bronx.

As a matter of policy the Council felt that we should not approve one parish supporting another directly, or, rather, the priests of one of our parishes supporting the work of another parish under our care. If such practice were carried out wherever there are needs in parishes, we could see that it would be difficult to stem a flow of most of the surplus income from the priests on parishes to other parishes having a need.

Whenever possible, we believe a parish in need should make its appeal to the diocesan authorities. As matters stand right now, there is very little income that has been sent to the abbey from the salaries of the four priests and one Brother at Saint Anselm's for the past two years. That is a substantial contribution in itself.

It will be the decision of the Council whether or not some of the money sent by Saint Benedict's Parish priests should be given to Saint Anselm's Parish as a donation. I will bring this decision to the Council when I receive your check for the surplus salary from the priests of Saint Benedict's Parish.

The Reverend Brennan Maiers, O.S.B.  
Page Two  
28 April 1971

I was glad to know that you have had a good year, and I  
noticed that you accepted the giving of a paper on "Sark"  
at the annual retreat in June. Thank you for this!

Devotedly yours,

Baldwin Newcombe, O.S.B., abbot

B/M

I was one of those who had great hopes last year when a decision was made to discuss our St. Johns Apostolates in order to set up some priorities for our community work. I eagerly returned to the abbey at Christmas time to begin the process. I had a feeling of buoyancy as I returned to New York as it seemed we were willing to face some basic issues. As time passed, I began to doubt the validity of that confidence. Soundings came through that indeed the discussion of apostolates was continuing. When the reports came that this phase was coming to a close, I questioned whether we had solved anything or accomplished what we had set out to do. I did note that as a community we were trying to deal with the larger issues of community and work. But the thought lingered, for what good? Was not this the third time we tried to face fundamental questions and in the first two efforts nothing really happened? We had community discussions during the time of the II Vatican Council and somehow, after the pressures were dissipated, the urgency cooled, meetings stopped. Then the community embarked on a self-study program under the guidance of Booz, Allen and Hamilton. Nothing much happened that had visible effect other than we now had a Director of Expositi and later a Personnel Director. I read through the report before beginning this paper and was again amazed how irrelevant this paper should be today if we had but followed the objectives and suggestions of that report three years ago. My fear is that now for the third time we might again content ourselves with the fact that we have had many discussions without any action forthcoming. Is it really helpful merely to describe the present apostolates and work load of the abbey, carefully noting the numbers involved, and thereby instantaneously establish priorities according to the number of men committed to keeping these various works going?

A statement that Dr. Ford made to the World Council of Churches puts in capsule form for me the challenge and problem of ministry today.

Looking at our world and church afresh, I find that this no longer is the case. We are not the privileged few who are involved with questions of interiority, community and social concern. St. Johns problem of identity, of mission, of community, of making prayer and worship a living sacrifice are problems being faced as well by the local parish, the nuclear family, and every traditional institution. All are engaged in a process of challenge and re-evaluation.

#### The Religious Order

Some voices are telling us that religious life is processing itself to the vanishing point. In the beginning the Christian vocation was identical with the baptismal vocation. As soon as the Christian community became part of the mainstream of society, new forms of religious community emerged that brought forth personal rebirth, the second baptism, risk and commitment. Today we seem to have come full circle as once again the local Christian community is discovering the radical choice involved in baptism. Religious life is no longer regarded as the only way for a Christian to express a full commitment. No wonder that religious orders are being forced to reface basic issues of their life and mission. For some communities, updating structures is hastening their self-liquidation. Like the cheshire cats, in Alice in Wonderland, they seem to be fading into insubstantiality, beginning with the tip of their tails and ending with the grin that remains for some time after the cat is gone.

If renewal and re-evaluation at St. Johns is to succeed, we must more directly pursue the innermost dynamism and unifying vision of ourself as a community. We must make sure we are in contact with our souls, the sources of vitality in ourselves, in our world, and in the church today. We must be listening anew to voices of the spirit so that we will not fade and lose the soul that has made St. Johns a great abbey. Henri Nouwen urges this kind of radical consciousness: "Religious community is "ecclesia", which means called out of the land of slavery to the free land. It is

the recent Gallup Poll bears out. The dynamism of the post Vatican II Catholic is coming from those whose baptism and personal commitment in faith means living in tension with the dominant society. Commitment and service are the normative style of this new kind of Christian community. Is not this development within the church saying something to us as a religious community?

#### THE IMPORTANCE AND VALUE OF DEEP HUMAN RELATIONSHIPS IN CONTEXT OF COMMUNITY

It is now commonplace that people believe that they relate to God by relating to their brothers and sisters rather than by detaching themselves from other people. There is a conviction that life without love, without deep friendship and personal relationships is hardly authentic human life. People are seeking a liberation of themselves as whole persons, persons with feelings and emotions as well as an intellect or a marketable value, persons with sense as well as laws, persons who need experience as well as a spirit of asceticism. If one is to risk at all for a cause, there is the necessity of the freeing and supportive bond of community and deep personal friendship.

The new generation, as Charles Reich points out, is already achieving a way of being with people that is closer, warmer, more open, more sensitive, more capable of sharing than some of us have ever experienced. The one characteristic most highly prized of all human qualities is CONSCIOUSNESS. Reich's Consciousness III is the unifying vision that enables us to see and understand what is happening within the new generation. He feels that of all the qualities that are injured, narrowed or repressed in the Corporate State, the most crippled is CONSCIOUSNESS. Consciousness is the most precious and most fragile quality of human existence. Is St. Johns developing its own self consciousness or has it lost its consciousness as it relates to our vast diversified apostolate? Why is it so difficult to forge ahead despite the fact that the community desperately desires to and yet feels

rearing, private property, private wage-earning, an exclusive, life-long relationship between two people. The younger generation in some quarters is telling us that the nuclear family can no longer offer the mutual support necessary for human life; the family unit is too narrow and there is something repugnant about reducing the role of woman to a household serf. Here again, we note the search for relationships that can express love, commitment, and responsibility in a freer and more open way. As an alternative to the nuclear family, people seek a kind of community that resembles a tribe, made up of peer groups which can express values as shared social concern, shared social action, shared reading, shared prayer, shared economic life, shared fun and relaxation and share house-keeping.

The commune experiments may not be widespread but they provide a growing option to the nuclear family. Among many of those engaged in this search for a new human and christian community, there is alive a new search for contemplation and a deeper interior life. This is taking place not only within the religious community but in the local christian congregation and among people who seem to be living on the transcendent edge. Once again it is puzzling to me as a monk of St. Johns to find this concern among people of the world, among students, among adults, whose secularity had once been thought to exclude such traditional monastic values. The late Thomas Merton noted that when the Beatles went in search of contemplation they did not seek out the monks of Gethsemane but an Indian Guru. It is symbolic that Fr. Mel has been able to gather a group of eighty teenagers week after week for something that is billed as "Transcendental Meditation". The growth of the Catholic Pentecostals and the emergence of the Jesus Movement among students all point to a need for prayer in the context of a community.

Yet it should be noted that while people want and need some contemplation,

give his life - wants to go. As work, this can mean anything: education, a chaplaincy in a hospital or a nursing home, mission work, pastoral work et But as soon as any of these enterprises starts to become profitable and successful, we should know that this is a state of temptation and a challenge. We can either cut ties and move on to new areas or choose in a deliberate and conscious way the present work with new vigor and creativity. This is one way of staying in contact with the pillar of fire. It is the same fire which was the symbol of the new community on the day of Pentecost. Instead of huddling together and clinging to each other in fear of the future or of change, the apostles stepped into the world and went out in different directions.

I believe, therefore, that the diversified character of our work is not the source of our difficulty here at St. Johns. Rather it is our inability to give birth to a new community consciousness into which our work can be integrated. If St. Johns Community really wants to face the problems of our apostolates, then we must begin to be more forthright. In looking at our apostolates, it is obvious that, practically, some seem to be privileged and closer to the sense of St. Johns Community than others. Still we lack an overall vision of our work. To make a decision about work in a responsible way, we must consciously choose our apostolates not only once for all, but in a sense each year. Do we do that? Two criteria seem to say we do not do that: namely, slot-filling and making money. It is clear that any life-style that remains deliberately impersonal, and is concerned only with work that is primarily focused on institutional self-preservation, rather than on free and prophetic service, will not survive, except, perhaps, like the smile of the cheshire cat. It seems we are not facing our over-all responsibility when there still remains an all too common feeling that we resort to the practice of merely filling slots. It is often mentioned that something happened to the American boys in Vietnam when the support of the people in the United States became less

Indian Missions were once an effort of great commitment and risk. We have our forgotten heroes in Father Roman Hohmar and Father Thomas Borgerding. They were able to create little communities of people at a time when the Indian had little hope or identity. Today when our national guilt with regard to the Indian peoples is prompting some action, what have we as a community to offer this apostolate that could be creative and innovative? Is merely maintaining some semblance of service out of the generosity of individual people, all we can muster?

Our missions in Puerto Rico and in St. Anselms in the Bronx present a parallel concern of service to Spanish-speaking people. How are we as a community dedicated to this Puerto Rican apostolate? In what way do we prepare men for this apostolate or even encourage them? In what way should the Puerto Rican parishes and school be joined to our efforts in St. Anselms parish? Could not there be a more dynamic interchange of manpower and an exchange of experience that would be helpful? In what sense can St. Johns Community support these two missions with fraternal support, human and financial? Why does an apostolate to the poor become unsavory to us as a community when it cannot stand on its own two feet? It is precisely then, that they need us most desperately. When abbey personnel can no longer fulfill a particular position in the college or Prep School, it is unquestioningly filled by a competent and paid lay person. Why is this a major consideration when it comes to our apostolate at St. Anselms unless this is an apostolate we do not consider worth being maintained by the community.

Our policy toward MISSIONS: Saint Johns had in the not too distant past a goodly number of foundations: Japan, Puerto Rico, Kentucky, Mexico, Bahamas. In what sense did making these foundations carry with them a strong community commitment and sense of mission? We have all in the past talked with men sent to these missions and find a strange bitterness in the way our community treated and supported them in such feeble ways.



they seek. Charles Reich in his Greening of America says it best: "The terrible thing that happens to a person living in the corporate state is that he suffers a substantial and eventually permanent impairment of consciousness. If the State impaired our eyesight or our hearing, it would be bad enough, but permanent damage to consciousness is a worse loss. We lose all our senses; we are unable to be adequately aware of people or of the rest of the phenomena of the world. Man ought to naturally see his life as a steady growth of consciousness, which he cultivates with all his efforts; instead he must see it diminished, so that childhood and youth are the only times of life when man still has his consciousness. The faces in the subway are the faces of impaired consciousness, unmoving and un-moved." Charles Reich points out how youth are in the process of distinguishing self from the world of their parents, from the pressures of school, and the looming demands of role, career and the draft. There is, as he points out so well, a pressing need for older people and middle class workers to recover self. They are prisoners of the technological state, exploited by its economy, tied to its goals, regimented by its factories and offices, deprived of all those qualities which find no functional utility in the industrial machine.

What is the role of the church to the people of the middle class? How can we best serve their needs by bringing them the hope and liberation they yearn for? In what way should the gospel be preached or made available so that they can more readily perceive their true self, and the possibilities of a fully human and Christian life. Among the youth and among the Blacks a change of goals has provided liberation and a new vision. The middle class American lives without a hope of a better life because his goals are tied to the present system. They share, strange as it seems, much of the anger and frustration of youth. Blue collar workers are bitter and dissatisfied with their work, their homes, and with their status. Higher wages do not solve their basic dissatisfaction. The worker shares with the

bishop a sufficient reason for keeping parishes? Is the willingness of a member of our community to work alone in a parish sufficiently significant to our sense of pastoral mission that we maintain these parishes as Benedictine parishes? Should not a group or team effort in a parish be preferred to one or two men parishes since it can more effectively be a microcosm of the larger community?

CHAPLAINCIES are basically one-man commitments of a service to the sick; the elderly. Should the abbey take on these as permanent commitments or should there not be an understanding that the individual monks who wish to serve in these worthwhile apostolates be permitted to do so with the support of the community? I do not want to downplay the outstanding service given to hospitals, convents, nursing homes and military personnel but to question whether this is the commitment of one man or is it that of the community. It would seem to be more honest to let the individual monk choose this type of apostolate if he so wishes.

The issue of men living alone because of their apostolic work is an issue which we have yet to face. Somehow, we as a community must try to face the present conditions where over 50 men of our community are living and working alone, some with only minimal contact with other members of the community.

#### ST. JOHNS UNIVERSITY

The three schools within St. Johns University have become over the years the one major apostolate of St. Johns Abbey. This apostolate developed organically from the very beginning of our community. Involvement in education has been one of the major contributions of the Benedictine tradition through the ages. To continue and further these educational apostolates demands that we review our goals in the light of the community of St. Johns and its sense of social mission in the 70's.

How are we to see ourselves in a time when the small liberal art colleges are struggling for survival? Is it really an advance to give the university

unique to offer. Are we not called to a greater responsibility as a seminary, the more it becomes national in scope? Should not the growing trend towards urbanization in the United States affect in a more radical way the kind of preparation we are offering future priests? In an age where ministry is being radically rethought, should not our seminary become a source for creative experiments in priestly ministry? Should not the parish apostolate of St. Johns be related to the seminary as an arena of field work and experimentation under the direction of experts in the seminary? Do not our larger urban parishes of Minnesota and the two large parishes of New York present special opportunities that we have not yet investigated? Should not the apostolate of the parishes and the seminary have a special and dynamic relationship for the health and vitality of both apostolates?

#### THE PREP SCHOOL:

Along with our commitment to higher levels of education, St. Johns Community has always run a high school that prepared students for further academic advancement. One of the more far-seeing developments in our Prep School was the training of lay and priesthood students together. Ten years ago the community undertook major construction to house this aspect of education on our campus. The motivating force was to provide a place that could nurture further vocations to our own community and the diocesan priesthood. Because of the changing situation in the church, this minor seminary aspect has receded into the background to a point where it is almost non-existent. Yet there remains a public image and a feeling among the members of our community that the former perspective is still the same albeit somewhat transmuted. The Malk Exchange Program; the specialized study program for seniors; the black student program all indicate that there is a vitality within the Prep School in this time of transition. Yet one must continue to ask the real purpose of the Prep School and its legitimacy

easily solved question. In what way can the Benilde High School serve as a feeder for our college apostolate? Is this a realistic expectation? A WORD ABOUT THE LITURGICAL PRESS. The Press at one time was not only a great financial assistance to the support of St. Johns' Apostolates, but was itself a significant apostolate of the Word. While the vision of this apostolate has been basically that of one untiring and incomparable monk, have we really faced the potentialities of the press for the rest of the community? Should not more of the talents and scholarship of members of the community find an outlet through the Liturgical Press? The Liturgical Press possesses in itself an important role as a publishing apostolate within the church in America. Have we critically asked ourselves how we might expand and make that service even more significant? In what ways could there be a more creative inter-change between the Graduate School, the Seminary and the Press?

The Ecumenical Center, the Micro-Film Library, the FM Radio Station are some other aspects that cannot go unmentioned in any consideration of our community work. They further some of the social, religious and scholarship missions of the community. They are signs of vitality in these areas. They must too be continually evaluated in light of how they can offer the best potential for service to the church and to the world.

The Booz, Allen, and Hamilton Study of 1968 attempted to assist us in setting up goals and objectives and management procedures for our abbey and apostolates. That study covers a great deal of what I concerned myself with in this paper on WORK. My concern as I come to the end of my paper is the same concern with which I began -- WILL we really bring the deliberations of our community during this Renewal to some sort of decision and action or has it merely been another exercise in futility. The Study of 1968 rather prophetically and clearly said that "preparations of objectives is in danger of becoming an academic exercise if the effectiveness of the



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA  
56321  
OFFICE OF THE ABBOT

October 25, 1971

Reverend Brennan Maiers, O.S.B.  
St. Benedict's Church  
2969 Otis Avenue  
Bronx, New York 10465

Dear Father Brennan,

I am sorry that it has taken me this long to thank you, and all of the Fathers at St. Benedict's and St. Anselm's, as well as those in school, for your goodness in sending you greetings for the 15th and the round-trip ticket to New York. But the days since the 15th have been very filled, and I am not yet caught up with correspondence and with letters of appreciation. I am slowly getting there.

It was a great day for the community and for me, and my only regret is that there was a coincident time to visit the members of the community that had come and with other relatives, friends and benefactors. I hope that Father Laibe and Howard were able to give you some idea of the event, for which many had been heard and I am sure that you would have participated.

It would be a pleasure to send you the round-trip ticket, and I will be happy to use it at the first opportunity. I cannot plan just now, for the meeting of the Board of Directors, and the Council of the Community, but I will visit the Fathers as soon as possible after the meeting. I will also try to get information from the Prior of the Abbey, who appeared to be the only one who has visited the community, and possibly I can then arrange to visit the community, or visit you or visit the community in Bahamas. I hope to be in New York soon. I am arranging things, and I thank you and all for the gift. I have managed to visit the group at Benilde, and last evening Fr. Robert Baldwin, Fr. Michael and I visited all of the Fathers in the area of the Twin Cities, who had come together at St. Bernard's. It was a very pleasant evening.

With affection to all,  
Yours truly,

Devotedly yours,

# SAINT BENEDICTS PARISH

2969 OTIS AVENUE

BRONX, NEW YORK 10465

Dear Abbot John,

Thanks so much for your Christmas card and message.

For your information, the tide concerning the sex education changed once the solid middle realized what some people were doing and the final result was that the Senate of the Parent Organization voted over two-thirds to recommend the ~~sex~~ program. Those who had hoped to block the program were then upset enough as to say the vote was "fixed". Well, so goes the Sex education program. Actually the work is yet to begin as we need some teacher training and parent education and an accurate slip from each parent as to whether or not Sex Education should be part of their child's education for each grade level.

The Strike was over the same evening the parents gave us the overwhelming majority on the Becoming a Person Series. So we had two welcomed Christmas presents and somehow the blessed season had more joy and peace about it than usual.

The Chancellor of the Archdiocese sent me a special delivery letter today regarding the two obligations on New Years and Sunday. On Oct. 31 we had written: There is an obligation to attend Mass on Sundays and Holy Days of obligation. This is done by attending two Masses. The same will hold true for Christmas and New Years this year as well as All Saints." The Dec, 19 and 26 bulletin failed to reiterate this point which was done verbally from the altar before Christmas and will be done again on New Years. I find it hard to understand how outsiders can find all kinds of thing to write to the chancery about. Upon a few telephone calls I recognized that it came from a priest of neighboring parish to Msgr. Schultheiss, our Episcopal Vicar of the Area and from him to the ~~chancellor~~ chancellor. I fail to see how a secretaries error that has been corrected at the altar can create all that fuss except that there seems to be a mistrust of our motives here at St. Benedict.

This is why the enclosure may be some interest to you. Monsignor Connors visited us and mentioned how we get a bad press from the letters they receive about us and that we should make an effort to communicate to the Cardinal the other side. This is why I asked ~~you~~ to undertake this task. I felt he could be more objective and not defensive as I might become if I felt we were under attack. It becomes harder to understand how such nonsense is believed that flies around. The best rumor that got going immediately before Christmas was that the priests were not going to have a crib for Christmas and a petition began to circulate. Where did this come from is beyond comprehension...but it is typical.

I will see you sometime during the next week when I come to Minnesota but I would like to send this out now.

Happy New Year and God's blessing on all your efforts for us at St. Johns.

Peace--

*R. Brennan OSB*

PHONE: (212) 828-3403

*(Did you see the Chancellor advised you to a V. Res?)*

OSB MAIERS\_0082

# SAINT BENEDICTS PARISH

2969 OTIS AVENUE

BRONX, NEW YORK 10465

Terence Cardinal Cooke  
Archbishop of New York  
Cardinal's Residence  
450 Madison Avenue  
New York, New York 10022

Your Eminence:

The last five or six weeks have been by far the most hectic and exciting period in the history of St. Benedict's Parish. The teachers' strike by itself would have been enough to cope with but the emotional turmoil created by our so-called "sex education" program added greatly to all of our other problems.

Father Brennan has advised me that he was greatly encouraged by the visit on Thursday, December 16th, of Monsignor Connors and the conference with Father Mel, Sister de la Salle, our school principal, and one of our parochial school teachers.

During the meeting, Monsignor Connors referred to the many letters of criticism received at the Chancery Office regarding our handling of both the strike situation and the sex education program. He agreed that from this source the chancery officials had received only one side of the picture. He suggested perhaps there had been a lack of communication between St. Benedict's and Chancery. Therefore, he felt Father Brennan should write directly to you to apprise you of what we were and are doing at St. Benedict's and why certain actions have been taken.

At a meeting of the parish priests this suggestion was considered and apparently it was felt that such a letter from Father Brennan at this time would put him in a position of having merely to defend his actions. It was the feeling of the priests that perhaps a layman who was closely connected with the parish might be more objective in writing to Your Eminence. I was asked to take this assignment which I willingly accept.

At the time of the dedication of the church and convent in 1960, I researched and wrote the history of the parish up to that time. I feel strongly history is now being made in St. Benedict's - history which will benefit the parish for many years to come. Hence, as unofficial historian of St. Benedict's, and with the indulgence of Your Eminence, I undertake this task.

## The Parish Council

Following the instructions of Your Eminence and the guide lines proposed for the archdiocese, a small group, a Committee to Form the Parish Council, was organized. This committee met at least once a week over a period of a year and laid the foundation for the council which has now been functioning for a period of almost eighteen months. Before the council itself was formed, the five committees recommended by the guide lines were organized and in operation.

The council consists of eighteen members. It meets every two weeks during the year

PHONE: (212) 826-3403

OSB MAIERS\_00083

**Saint Benedicts Parish, 2969 Otis Avenue, Bronx, New York 10465**

and almost without exception all members attend each meeting. Father Brennan and one other priest have been regularly in attendance at every meeting since the inception of the idea of the Parish Council.

The eighteen members of the council consist of:

1. Pastor
2. Priest representative of rectory
3. Sister representative of convent
4. Trustee
5. Trustee
6. Area Representative
7. Area Representative
8. Area Representative
9. Area Representative
10. Church Societies Representative
11. Church Societies Representative
12. Church Societies Representative
13. Youth Representative
14. Liturgical Committee Representative
15. Education Committee Representative
16. Parish Activities Representative
17. Community Action Representative
18. Finance Committee Representative

For the purpose of stimulating interest in the parish and to encourage greater parishioner involvement in parish activities, the parish has been divided into four separate areas, each with its elected Area Representative. A year ago area meetings were held in the various areas of the parish and an election of representatives followed. The results of this area set-up have been dramatic.

For example: for years the number of Catholic Charities workers had been dwindling. With the growth of the parish and the subsequent increase in contributions to Catholic Charities, a much greater burden had to be placed on the individual remaining workers. We were proud to be able to reach \$17,737.55 in 1970. With the development of the area concept, in 1971 we had almost 350 Catholic Charity workers, a completely new organization, and the result was the collection of \$24,815.46.

A further example in the social realm: In years past, a dance at St. Benedict's brought out anywhere from 50 to 225 people in our gymnasium or in the school auditorium. With the elimination of the pews in our lower church, and again with area stimulation, two recent parish dances brought out over 350 people to each of two monthly dances. Many of these people had never attended a parish social affair before and in this manner we feel were brought more closely into the parish community, a direction in which we are headed.

The area representatives are now in the process of forming local area meetings to which friends and neighbors will be invited - to get acquainted not only with each other but more importantly to have an opportunity to meet and talk with the "area chaplain". One priest has been appointed chaplain for each of the four areas. Area liturgies are also contemplated. It is hoped that this program will encourage interest in the parish - particularly in those who at present show little or no interest in any phase of parish life.



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To facilitate the area concept, a parish census has been developed so that we now know more about many of the families in the parish and their interests. All parish files are kept on an area basis and are readily available to the area representatives. It is believed as time goes on, this record will prove more and more valuable to the parish.

The committees of the council are equally active each in its own field. The Liturgical Committee, as an example, was instrumental in having hired a professional leader of song for the Sunday Liturgy. At most of our Sunday Masses, the congregation now joins in the singing of the Gospel acclamation: the Holy, Holy, Holy; the Memorial Acclamation; the Great Amen, as well as various psalms and other appropriate entrance and closing hymns.

The Saturday evening Folk Mass is well attended. We have one "silent" mass on Sundays and all other masses have organ and singing. At times of big church festivals we have a special priest to hear confessions in Italian. We are working on the possibility of eventually having an Italian Liturgy.

It should be stated that we have a religious sister as a Parish Visitor. Fortunately she speaks Italian fluently and has been instrumental in opening many doors which heretofore have been closed to the church, except for sick calls which usually came in after the patient had died.

For special occasions, such as the recent Human Development Sunday, a special liturgy was prepared by the Liturgy Committee together with one of the priests, with selected readings and prayers. Parishioners participated by bringing their gifts of food and funds to the sanctuary.

A somewhat similar liturgy was prepared for the collection for the Pakistan refugees. On this occasion, visual aids in the form of pictures projected on a screen were shown during the scripture readings. The wholehearted response of the parish financially on both occasions indicated the interest which had been aroused.

During Advent, an Advent Wreath stands lighted at the foot of the altar. A large banner displays the word "Maranatha". A hymn by that name is sung during the Offertory Procession. A corresponding banner proclaims "God Becomes Man".

It would not be entirely honest to claim that 100% of the parishioners accept these innovations kindly - but there does appear to be an ever increasing acceptance of the "new church" atmosphere. Certainly we are not as radical or "way out" as has sometimes been claimed.

A word should also be said of our Easter and Christmas Penance Services. Although we have been rather severely criticized both in the press and in neighboring pulpits, the crowds flocking to these services attest to their acceptance on the part of our parishioners as well as those who travel considerable distances to attend. Personally, I know of many cases where people have been brought back to the church and the sacraments as a direct result of the opportunity which has been afforded them.

Our Education Committee has sponsored a series of Adult Education Programs on such subjects as family life, drug addiction, changes in the church, and other timely topics which should have had a great deal of appeal to our parishioners. The results have been disheartening. It is safe to say, had the parents of our school children attended

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these talks, which were given by outstanding people in their respective field would not have faced the recent crises with respect to the "Becoming A Person" program. The problem seems to be that the parents are not prepared to face the very facts of life which their children are called upon to face.

An important step in the educational process here has been the hiring of a professional Religious Education Coordinator, a former religious and high school principal. Her task is to coordinate all phases of religious education - children and adults. She has done considerable work with parents in preparing them for the sacramental life of their children. It would appear the work she is originating will have long range effects on the future life of the parish.

The Parish Activities Committee has been engaged in the study of parish communications. This is a rather difficult hurdle to cross in view of the numerous activities in which St. Benedict's is involved. One of the immediate projects of the Committee is the organizing, directing and conducting the Annual Parish Raffle to be held on February 14, 1972. This raffle which has been held during the Month of October for more than 40 years has in recent years provided between \$25,000. and \$30,000. annually for the parish. In the last two years it was felt that sending out chance books in September was an undue burden for parents who were faced with school tuitions, uniforms and the Bazaar at Blauvelt.

In order to relieve this pressure, the Council decided to change the date of the raffle from October to February. A very carefully thought out campaign has been inaugurated and even today the entire mailing is ready to go - even though the mailing date is January 4th. However, with the confusion and difficulties brought about by the strike and so on, it is difficult to project what affect these conditions will have on the success of the Parish Raffle. It is of interest that one of our Parish Activities at the present time is the Throggs Neck Players Association. This is an amateur group of actors. While not connected directly with the parish, we have permitted them to use our school auditorium for rehearsals and the production of several plays each year for the past two years. This is strictly a non-denominational group, but it is the feeling of the council that it is a vital community action which deserves the cooperation of the parish.

Likewise, we were recently approached by a local group of the Boy Scouts of America who no longer could meet in the neighborhood public school because of the increased fee charged for use of the premises. We have offered and they have accepted the use of our facilities one night a week.

A recent development was the organization of our Athletic Association. This program is run and supervised by a group of adult volunteers who hope by providing a program of wholesome sports, to keep our teenagers off the streets and divert them from the dangers which face youth today. This Association was formed so that the youth of the parish are able to use our gymnasium facilities seven nights a week for basketball and sports under proper supervision.

The Community Action Committee is particularly active around election time and they have conducted successfully several "Meet the Candidate" nights. They are very conscious of happenings in the community. As an example, when the proposed home for foster children was destroyed by fire some months ago, they were instrumental in having the council publicly strongly denounce the action of the perpetrators. Incidentally, the resolution of the Council in this regard was not too kindly received in some parts of the community.

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The Parish Finance Committee has been very much concerned over the greatly increased cost of running and maintaining the church, convent, rectory and school. It is recognized that additional revenue must be secured and wherever possible economies must be effected which will not undermine the programs in which the parish is engaged. We are, of course, greatly concerned as to the effect of the recent disturbances on our Annual Raffle which is one of the financial mainstays of the parish.

While our Sunday Contributions have been holding up and even increasing, they do not meet all of our expense. We recently introduced a Special Monthly Contribution Envelope in the packet mailed to our parishioners. The response has been an additional \$1200. to \$1400. per month.

Our Builders Club has had somewhat of a recession. I organized this group with Father Albert some 17 years ago and whereas it has netted over \$750,000. during this period, the annual income has decreased from \$50,000. to about \$35,000. As a personal note and without boasting, I would like to say that I was instrumental in starting similar Builders Clubs in Holy Cross Church, Blessed Sacrament, St. Frances de Chantal, St. Anthony of Padua, St. Simon Stock and recently at Our Lady of Mercy - all on a volunteer basis.

In order to attempt to salvage the falling of of Builders Club income, in the beginning of October we began our series of weekly Bingo games. We were a little concerned over the ability to get workers and were amazed when 95 people volunteered to help out on these Bingo occasions.

As our first Bingo session we literally squeezed over 400 people into our hall. We are now running an average of 200-250 people per week. Thus far we have paid for our equipment, all of our Bingo bills have been paid and we have turned over to the parish \$2,000. for teachers salaries. We are now in process of filing an application with the Bingo Commission to continue these games thru June of next year. Whether or not we will be able to continue Bingo after that date depends on the status of the reconversion of our lower church.

The reconversion of the lower church is one of the most important projects of the Finance Committee. This project is important for several reasons:

1. Our present Bingo games are handicapped by inadequate kitchen facilities, poor ventilation, limited seating capacity. If we are not in the lower church (air-conditioned) by the end of June, we will be forced to discontinue Bingo thereby eliminating this potential source of revenue. With the new facilities available, we would expect to increase our attendance materially.
2. Our parish dances are being carried on despite the fact that we have no kitchen facilities. One single toilet is certainly not sufficient to meet the needs of the size groups we hope to handle.
3. With the changing picture in liturgy, we need the lower church in order to tie the people in more closely with the liturgical celebrations. For example, we visualize small First Communion Group Services, to be followed immediately with family breakfast participation. We have the space for such multi-functions, but the facilities are inadequate.
4. If as has been noted before we can have an Italian language Mass, our lower church facilities would be ideal. Similarly for other special small group area liturgies.

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5. An air-conditioned lower church would enable us to compete with some of our air-conditioned neighboring churches. Many of our parishioners attend there during the summer months. We could hold many of our Sunday masses in the lower church during the summer months in a more inviting atmosphere.

Our big problem at the moment is financial and while the Building Commission is presently studying our proposed plans, any implementation thereof would require substantial financial assistance in the form of a loan from the Archdiocese.

With respect to our financial status, I am sure Your Eminence is familiar with the fact that our parish debt to the Archdiocese has now been reduced to approximately \$50,000. which should be paid up during the early part of 1972. We confidently believe that our Builders Club and Bingo games should bring in about \$50,000. per year to help defer the costs involved.

St. Benedict's School

In the 42 years of my intimate association with St. Benedict's, there has never been a time when there was closer cooperation between the rectory and the convent and the school: between the religious and the lay faculty; between the faculty and the Parents Organization and the parents generally. Perhaps this should be qualified as to the period before sex and strikes became issues. Even here we feel the foundation which has been laid will insure a rapid and secure return to normalcy in our school once these problems have been resolved.

St. Benedict's School has had a Parents Organization for several years. Each parent of one of our school children is a member. A Parents Organization Senate, consisting of two class representatives plus two alternates from each class, together with elected officers, meet regularly.

When the question of a "sex education" program was first proposed, some meetings were held with the parents of individual classes. At that time the vote was 184 to 1 in favor of the program. When the discussions were fanned by pamphlets of extreme right wing groups, such as the Catholic Trust Society and the John Birch Society, some fearful parents objected. The objections focused mainly on a few pages of the fifth grade text which straight forwardly call a "spade" a "spade" - expressions which were deliberately quoted out of context of a God-centered view. Despite meetings to quiet the fears, committees were formed which were determined to eliminate the entire program - even though the objection centered on one particular textbook.

For the past few weeks very heated class meetings have been held. In the meantime many pamphlets have been distributed by those opposing the program. It is of interest to note that as late as last Thursday evening, two of the three fifth grade class parents voted to keep the program. It is significant that a relatively small number of fifth grade parents attended the meetings to vote on this supposedly important issue which seems to have been deliberately built up entirely out of proportion. The fact that the Archdiocese had approved the text of the "Becoming A Person" did not diminish the determination of the dissidents.

It is the belief of the priests, sisters, faculty, the education committee and the parish council that this program should be continued. Every effort is being made to accomplish this goal. All those intimately engaged in this program deserve the highest commendation for the courageous stand taken by them.

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Perhaps one of the important side effects of the present discussions is the growing realization on the part of the laity that they do have the right to express their feelings on issues which directly affect them; that the church is no longer a closed minded organization but a community of people who share in their basic obligations and responsibilities to their families and to the community; that they need have no fear of personal reprisals for opinions held or expressed by them.

Our Benedictine Fathers are very much education oriented and their interest in St. Benedict's School is evidence in the extent of parish involvement. While every parent of a school child is a member of the Parents Organization, each is also in some way or other involved in the school. Over 500 volunteers each week report for some type of cooperative task - yard duty, lunch duty, library, gymnasium, etc., etc.

We are extremely proud of our school library - the direct result of the efforts of two of our volunteers who planned and worked out the details of acquiring a library, and government funds to provide books for the library. Volunteers staff the library daily.

We have a fully equipped visual aid room with all the necessary equipment and a carefully catalogued listing of all the visual aid material available to our teaching staff. A typing and duplicating department meet the daily requirements of our teaching staff.

Under the direction of a professional licensed reading instructor, our mothers have been trained to work with the children to improve their reading skills.

A professional gym instructor leads a group of some 50 women who supervise the athletic activities of our grade school children.

A professional guidance counsellor is in daily attendance to work with and counsel with our children.

St. Benedict's Fife and Drum Corps with its twirlers continues to be one of the best organizations of its kind in the State of New York. They are in constant demand for parades and civic functions.

Over a hundred of our school girls attend a weekly sewing session where under the supervision of our volunteers they learn the fine art of sewing.

Our school dining room has recently been reduced in size to provide a comfortable faculty room which is now used by the teachers, male and female, as well as by the religious teachers. It has helped considerably in breaking down the barriers which previously existed between the lay and religious teachers.

At the time of the teachers strike our Parents Organization voted to back the teachers in their demands for higher wages and to keep their children at home for the duration of the strike. It is doubted that anyone dreamed that the strike would last more than a few days.

It was soon discovered that not all parents agreed with the decision of the Parents Organization and from the very first day of the strike - contrary to the rumors and press reports our school was open. True, not many pupils attended the first few days, but our religious teachers and one lay teacher attempted to maintain an educational program. It was never our intention to open our doors simply to let the children run riot without proper supervision. As other teachers returned additional education programs were established. While the parish council refrained from taking a public stand

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on the issues involved, the teachers received at least moral support from most council members.

### School of Religion

Among other things, we have reason to be especially proud of our Sunday School of Religion. Under the leadership of Father Mel and Casper, as well as our Religious Education Coordinator, over 700 public school children meet weekly for religious instruction. Our lay teachers have been thoroughly trained and the majority have earned proficiency certificates.

### Plant Manager

In order to relieve the pastor of the burden of getting involved with the maintenance problems connected with the proper functioning of our parish plant, the parish council over a year ago authorized the employment of a plant manager. A former production woman with electronic background was engaged with very satisfactory results.

### Senior Citizens

About a year and a half ago, Father Mel organized a group of senior citizens who meet every Tuesday afternoon in our lower church. Now over 100 in number, men and women with ages running from 65 to 87, they are providing a social program for people who heretofore had no such outlet. The group regularly holds sales of cakes and items made by them, the proceeds giving them an opportunity to visit Graymoor and other places of interest.

The conversion of the lower church is important too from the standpoint of our senior citizens. We have had two accidents caused by the raised floor of the former sanctuary. While the lack of proper kitchen facilities presents a handicap, the absence of proper toilet facilities for this age group is even more serious.

### The Clergy

For 29 years the parishioners of St. Benedict's enjoyed the stable pastorate of Father Albert. As a pastor in his time in history, he was without peer. I had the privilege of speaking both at the Abbey church during his funeral services, and here at St. Benedict's at the memorial mass. On both occasions I remarked that Father Albert's accomplishments will stand as a lasting monument to his memory.

Following Father Albert's retirement and the recall of Father Giles as pastor, the church continued more or less on the same type of basis, but with a younger group of assistants, one could sense things were beginning to change. We saw Father Mel with his long hair and beard; Father Nathan growing a moustache and beard (which, thank the Lord he has since discarded) and shedding his ecclesiastic blacks for episcopal gray; Father Brennan raising a moustache.

We saw changes in the liturgy, and a switch in emphasis away from the rosary, novenas, missions, benediction. Instead we were offered penance services, bible vigils, adult education and lectures, parish councils and committees - all radical departures from our past experience. The combination of new personalities and "The Vatican II" new religion created problems for many people. I realize, of course, this situation was not unique with us.

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Without attempting to justify the appearance of some of our clergy, I believe I have been close enough to understand them and their motives. In spite of long hair and beard, Father Mel established our Senior Citizen Group a little over two years ago. The members greatly appreciate his interest in them. He has worked closely with the Sisters at Providence Rest in the development of programs for the elderly. He is one of the two priests charged with the responsibility of our Sunday School of Religion.

Perhaps his least understood and less known activity is in connection with the youth of the parish. He works with a group who are not considered to be among the "better" youth. He has, however, established a rapport with them and represents in many cases the only contact they have with the church. I am told that a good many have been influenced by him and have changed their way of life. Truly, he spends endless hours, day and night, seeking out the lost sheep of the parish.

Father Nathan is our youngest curate. He is "mod" in every respect. He seems to ignore tradition in conforming to the established picture of what a priest should look like. This is no reflection, however, on his priestly attitude and work. As a member of the Liturgical Committee of the Parish Council he has considerable influence on the banners and other innovations. His masses reflect the spirit of "celebration" much more than "sacrifice." Recently he has adopted the practice of ceremoniously carrying the Scriptures in the entrance procession. There is probably nothing wrong with this, but it represents a new trend - and it does keep the parishioners interested.

On the more positive side, Father Nathan is very much interested in athletics and within the past several months has organized St. Benedict's Athletic Association, which as has been stated before, conducts sports programs seven nights a week in our school gymnasium.

Father Nathan is very much interested in civic affairs and has been elected President of the local Mental Health Community Service Organization.

Father Casper Keogh is a recent addition to the staff. Father Casper holds a doctorate in Physics. At the time of coming to St. Benedict's he received permission from the Abbey to bring with him two computers which were no longer being used. He personally loaded them on a rented truck and drove it from Collegeville, Minn. to the Bronx. He then reassembled the units which are now operating. Our eighth grade pupils have been instructed by him in the use of the computers and are being taught the fundamentals of and the art of programming.

Father Brennan, in my opinion, has learned a great deal and has broadened considerably in his year and a half as pastor. He is more understanding and tolerant of the simple religious practices of some of our parishioners. He is a fighter for principles as evidenced by his leadership in the "Becoming A Person" program. He is human and sympathetic as evidenced by his position in the teacher strike situation. He is a public spirited individual, as evidenced by his work of several years as a member of the local Public School Board.

During the racial problems and tension at Adlai Stevenson High School he was a leading factor in cooling tempers, in securing additional police protection, better bus service for the students; and more importantly in persuading parents to return their children to school. While he is still a very young man, I believe he represents the type who will be among the church leaders of the future. It is most interesting to work as a Trustee with a man of his potential.

Saint Benedicts Parish, 2969 Otis Avenue, Bronx, New York 10465

Your Eminence, I realize that these are changing times, that many of our cherished traditions are being challenged and that our faith is being sorely tried. The recent problems at St. Benedict's have been very difficult for priests, sisters and parishioners. We will weather this storm and I am sure we can look forward confidently to a brighter future where once again we will continue to work together toward building a true Christian community.

Good as we think we are, we are far from perfect. Being human, we do make our mistakes. For our successes we ask your blessing. For our failures, we ask your prayers.

Sincerely,

December 23, 1971



**ARCHDIOCESE OF NEW YORK**

**451 MADISON AVENUE  
NEW YORK, N. Y. 10022**

CHANCERY OFFICE

December 29, 1971

Reverend Breanan Maiers, O.S.B.  
Church of St. Benedict  
2969 Otis Avenue  
Bronx, New York 10465

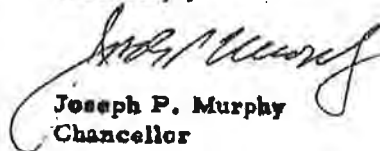
Dear Father Maiers:

Information has come to this office regarding the scheduling of Masses at St. Benedict's Church at seven and eight p.m. on New Year's Day, which would anticipate the liturgy of Sunday and satisfy the Sunday obligation.

This announcement is contrary to the norms communicated to all the parishes of the Archdiocese in a letter from the Vicar General, dated October 19, 1971. This letter was concerned with three situations when a Holy Day and a Sunday followed one another. These were the Feasts of All Saints, Christmas and the Solemnity of Mary, Mother of God. The two norms in the letter applicable to your situation are; 1. that there is a double precept of attending Mass both on the Holy Day and on the Sunday; 2. that the Sunday liturgy (in this case the Feast of the Epiphany) cannot be anticipated the evening before.

Your bulletin announcement that the seven and eight p.m. Masses on January 1st satisfies the obligation for January 2d is contrary to the Archdiocesan regulations and consequently in error. May I ask you to correct this error clearly in the minds of the parishioners and notify this office of the correction.

Sincerely yours in Christ,



Joseph P. Murphy  
Chancellor

JPM:AG

cc - Monsignor Mahoney, V.G.  
V. Rev. John Eidenschink, O.S.B. ✓  
Monsignor Schultheiss

NEW YORK

ARCHDIOCESE OF



COMPREHENSIVE  
PASTORAL  
REPORT

OFFICE OF

PASTORAL RESEARCH

COMPREHENSIVE PASTORAL REPORT

1971 — 1972

For

PARISH Church of Saint Benedict

2969 Otis Avenue

ADDRESS

Bronx, New York 10465

PASTOR Reverend Brennan C. Maiers, O.S.B.

Recognizing the need for appropriate sharing of responsibility for the life of the parish, the following indicate by their signatures that they have seen and approved this report:

ADMINISTRATOR:

ASSOCIATE:

ASSOCIATE:

ASSOCIATE:

ASSOCIATE:

SCHOOL PRINCIPAL:

TRUSTEE:

TRUSTEE:

PARISH COUNCIL CHAIRMAN;

RELIGIOUS EDUCATION DIRECTO

*Rev. Brennan Maiers, O.S.B.*  
*Rev. Nathan Timmons*  
*Rev. Joseph Keogh*  
*Rev. Mel Taylor O.S.B.*  
*Rev. Cesare Bruscia O.F.M. Conv.*

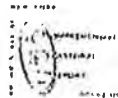
# I. LITURGY & WORSHIP

## A. SUMMARY STATISTICS

		(1) ADULTS	(2) CHILDREN	(3) TOTAL
ANNUAL	1 Baptisms	1	215	216
	2 Confirmations	20	223	243
	3 Marriages			153
	Anointings 4 at home			62
	5 institutions			10
	6 Total			72
	7 Funerals	175	3	178
MONTHLY	Average monthly 8 at home communion calls 9 institutions			120
	10 Total			3
				123
WEEKLY	11 Average weekly confessions	175	30	205
	12 Average Sunday Mass attendance	5000+	1500+	6500 to 8,000
	13 Average Sunday communions	2500+	1300+	3800 to 5,000
DAILY	14 Average weekday Mass attendance	140	5	145
	15 Average weekday communions	131	4	135

## B. LANGUAGES OF RELIGIOUS SERVICES

<i>[Kindly check each used regularly]</i>		(1) BAPTISM	(2) PENANCE	(3) MARRIAGE	(4) DEVOTION SERVICES	(5) MASSES	(6) OTHER
1	English	X	X	X	X	X	X
2	Spanish		X	X			
3	French						
4	Italian		X	X			
5	German		X			X (3)	
6	Other [specify]						
7							



**C. BAPTISM**

- 1 Pre-baptismal instruction program for parents: 1  Mandatory  
 2  Optional  
 3  None
- 2 No. of sessions in program: One 2hr. session with Baptism instruction & ceremony book given to each couple. Session is discussion & film
- 3 Must baptisms be arranged beforehand? 1  Yes  
 2  No
- 4 Baptisms are provided: 1  Weekly  
 2  ~~XXXXXX~~ Bi-monthly (twice a month)  
 3  Monthly  
 4  Other
- 5 Baptisms are celebrated: [check each used] 1  During scheduled Mass  
 2  During special Mass  
 3  Outside of Mass

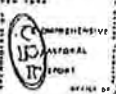
Grade for Children's reception of:  
 6 1st Penance 3-4  
 7 1st Eucharist 2nd  
 8 Confirmation 7th

**D. THE EUCHARIST**

Materials provided for parishioners' participation in the Eucharist:

- 1 Mass texts: 1  Missalette 4  Other [specify] \_\_\_\_\_  
 2  Leaflet Missal 5  Combination of these  
 3  People's Mass Book
- 2 Hymns: 1  Benziger Hymnal 4  Other [specify] Hand-outs for Folk Mass & Special Occasions  
 (In addition to above) 2  Young People's Hymnal 5  Combination of these  
 3  Parish Hymnal

[Please check appropriate box]	(1) EVERY SUNDAY MASS	(2) SOME SUNDAY MASSES	(3) BOTH SUNDAY & WEEKDAY MASSES	(4) WEEKDAY MASS ONLY	(5) NEVER
3 Lectors	X				
4 Communion	X				
5 Cantos	X				
6 Organs	X				
7 Guitars		X			
8 Offertory Procession	X				
9 Prayer of the Faithful	X				
10 Homily	X		X		
11 Peace Greeting	X		X		
12 Hymns	X				



Music in the Liturgy:

*(Please check items regularly sung at some Masses on Sundays and/or on weekdays)*

			(1)	(2)
			SUNDAY MASSES	WEEKDAY MASSES
13	PROPER	Entrance	X	
14		Offertory	X	
15		Communion	X	
16		Recessional	X	
17		Responsorial Psalm	X	
18		Alleluia	X	
19	ORDINARY	Lord have mercy . . .		
20		Gloria	X	
21		Creed		
22		Prayer of Faithful		
23		Introduction to Preface		
24		Holy, holy, holy	X	
25		Acclamation after Consecration	X	
26		Great Amen	X	
27		Lord's Prayer		
28		Lamb of God	X	

29 What is post-communion practice?  
 1  Hymn      2  Psalms      3  Silence      4  Combination of these

No. of Sunday Masses:	
30 Saturday night	<u>1</u>
31 Sunday	<u>8</u>
32 No. of Masses each weekday:	<u>3</u>

33 When is collection take during Sunday Mass? During Offertory Hymn

Methods of ordinary contributions:

34  Envelope Co. used (if any): Church Mailing Service, Butler, New Jersey  
 35 Percentage of Sunday attendance using envelopes 60-75 %  
 36  Other method (specify) Loose in collection basket & by mail

<i>(Check appropriate frequency)</i>		(1)	(2)	(3)	(4)	(5)
		WEEKLY	MONTHLY	SEASONALLY	YEARLY	NEVER
37	Special Eucharists for Children			X		
38	Home Liturgy			X		



**E. PENANCE**

CONFESSIONS ARE HEARD :		NO. OF HOURS	NO. OF PRIESTS HEARING AT A GIVEN TIME
1	<input type="checkbox"/> Daily.....	2	3
4	<input checked="" type="checkbox"/> Saturday.....	5	6
7	<input type="checkbox"/> Sunday.....	8	9
10	<input checked="" type="checkbox"/> Eves of First Fridays & feasts.....	11	12

Penance Services (groups) are conducted:

- 13  During Advent  
 14  During Lent  
 15  At other times (specify) Grade School Children in Sacramental Catechesis

**F. CONFIRMATION**

- 1 How often is confirmation celebrated?  
 1  More than once a year  
 2  Annually  
 3  Every two years  
 4  Less than every two years
- 2 Type of sponsor  
 1  Generally individual  
 2  Generally group

Confirmation instructions are provided regularly for:

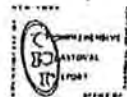
- 3 Children being confirmed  
 1  All children  
 2  Some children  
 3  None
- 4 Parents (of the children being confirmed)  
 1  All parents  
 2  Some parents  
 3  None

**G. ANOINTING OF SICK - FUNERALS**

- 1 How often do you perform the anointing of the sick other than to the dying or dead? 200 Yearly
- 2 Percentage of wakes using:  
 wake services only 100 %  
 rosary only \_\_\_\_\_ %  
 both \_\_\_\_\_ %  
 neither \_\_\_\_\_ %  
 Total 100 %
- 3 Wake services in the Church  
 1  Regularly  
 2  On occasion  
 3  Never

Funeral services for non-Catholics:

- 4 Annual total: 4
- 5 (Check one) 1  Wake 2  Burial 3  Both
- 6 Is there a Parish cemetery?  Yes  No



## H. MARRIAGE & PASTORAL PRACTICE - MATRIMONY

**Total Marriages of Parishioners:**

- 1 In a Catholic Church 153
- 2 Before a Priest elsewhere with dispensation regarding place 1
- 3 Before a minister of another faith with dispensation regarding form

**Total Marriages In Parish Church:**

	(1) BOTH CATHOLICS	(2) CATHOLIC & OTHER CHRISTIAN	(3) CATHOLIC & NON-CHRISTIAN
4 Total during Mass	53	3	1
5 Total Outside Mass	33	10	5
6 Of these how many were Convalidations?	1	1	

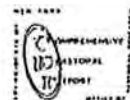
- 7 Marriage Preparation:
- 1  Mandatory Pre-Cena
  - 2  Optional Pre-Cena
  - 3  Private instruction
  - 4  Combination
  - 5  None

8 Private instructions average no. of sessions per couple: 2

	NO. OF COUPLES ANNUALLY
9 Parish Cane Conferences	120
10 Couples' discussions [e.g., CFM]	
11 Counseling by parish priests	30
12 Referrals to Family Consultation	15
13 Referrals to other Counseling	10

## I. OTHER ACTIVITIES RELATED TO SPIRITUALITY

	(1) TIMES PER YEAR	(2) AVG. ATTEND. PER SESSION
1 Marian novena (Miraculous Medal, etc.)	1	125
2 Other Marian devotion (Rosary, etc.)	365	15-30
3 Novena to other saint		
4 Bible services	40	50
5 Stations of the Cross	1	500
6 Nocturnal Adoration	1	75
7 Mission		
8 Evening, Day of Recollection	1	50
9 Retreats	2	18
10 Celebration of Feasts		
11 Preaching series		
12 Other (specify) Bible Study	32	6-10
13		



## 2. RELIGIOUS EDUCATION

### A. YOUTH

*[If figures are not exact, please estimate as closely as possible.]*

	(1) ELEMENTARY SCHOOL AGE	(2) HIGH SCHOOL AGE	(3) TOTAL
1 Total Catholic school-age [5-18 yrs.] population in your parish	18,00	900	2700
2 How many are in Catholic schools?	1100	800	1900
3 How many are in Religious Education Programs (CCD, etc.) in your own parish or elsewhere?	676	80	756

Are Parents responsible for preparing children for:

	YES	NO	NO. TRAINING SESSIONS FOR PARENTS
4 1st Communion	<input checked="" type="checkbox"/>	<input type="checkbox"/>	5 <u>one</u>
6 1st Penance	<input checked="" type="checkbox"/>	<input type="checkbox"/>	7 <u>one</u>
8 Confirmation	<input checked="" type="checkbox"/>	<input type="checkbox"/>	9 <u>one</u>

N.B. Sacramental Preparation is a team effort of School and home with the school still doing the greater part.

10 How many exceptional children in your Parish in Religious Education Programs: 14

11 Center: St. Benedict's CCD School of Religion

Address: 1016 Edison Avenue, Bronx, New York 10465

Person in Charge: Miss Norma Vavalizza

### B. RELIGIOUS EDUCATION PROGRAMS IN PARISH

**DAY CODE\***

*[Please use following numbers to indicate day]:*

1-Sunday 2-Saturday 3-Schoolday

**TIME CODE\***

*[Please use following code numbers for time of programs]:*

1-Morning 2-Afternoon 3-Evening

GRADE	(1) NO. OF STUDENTS	CLASS TIME		(4) RELEASED TIME (check)	NO. OF TEACHERS					(10) HELPERS FISHERS AIDES
		(2) DAY CODE*	(3) TIME CODE*		(5) CCD CER- TIFICATES	(6) NO. OF PRIESTS	(7) RELIGIOUS	(8) LAITY	(9) SEMIN- ARIANS	
K	145	1	1						9	
1	75	1	1						4	
2	103	1	1						7	
3	88	1	1						6	
4	68	1	1						4	
5	65	1	1						3	
6	52	1	1						4	
7	80	1	1						2	
8										
9										
10										
11										
12										

9-12 80 3 3 1 2

13 Transportation of Children to CCD 10 min. average minutes each week per child

14 Instruction of Children 75 minutes average minutes each week per class





**C. ADULT RELIGIOUS EDUCATION PROGRAMS**

Parishioner Participation:	(1) NO. OF ADULTS IN YOUR PARISH PROGRAM	(2) NO. OF ADULTS IN A REGIONAL CENTER
1 Parish Courses	50	
2 Adult Theology Center Courses		5
3 Parish Lecture Series	50	
4 ITV Courses		1
5 Other Religious Education Programs <b>SACRAMENTAL</b>	1150	

**D. CONVERTS**

- 1 Convert Instruction:
- 1  Classes
  - 2  Individual instruction
  - 3  Both
  - 4  None
- 2 No. of people taught this past year:   3

**E. FINANCES**

<u>Parish CCD Expenses:</u> (this school year)	<u>TOTAL</u> (to nearest dollar)	<u>Parish CCD Income:</u> (this school year)	<u>TOTAL</u> (to nearest dollar)
1 Text & Materials	<u>\$1,000.00</u>	11 Textbook Fees	_____
2 Bus transportation	_____	12 Bus Fees	_____
3 Teacher training	_____	13 Registration Fees	<u>\$300.00</u>
4 Audio-Visuals	<u>\$1,000.00</u>	14 Other (please specify)*	_____
5 Coordinator's Salary	<u>\$11,000.00</u>	15 <del>Xmas Candy Sale</del>	<u>\$2500.00</u>
6 Coordinator's Expenses	<u>4,000.00</u>	16	_____
7 Other (please specify)*	_____	17 <u>Easter Candy Sale</u>	<u>\$1,000.00</u>
8	_____	18	_____
9 Total Expenses:	<u>\$17,000.00</u>	18 Total Income	<u>\$3800.00</u>
<u>Projected Budget</u>		<u>Projected Income</u>	
10 Next school year	<u>\$15,000.00</u>	19 Next school year	<u>\$ 900.00</u>



F. PROGRAM DIRECTORS

(Please check box for each position filled and fill in information)

- 1  Parish Religious Education Coordinator \_\_\_\_\_  
Address \_\_\_\_\_
  
- 2  Parish Council Religious Education Committee or a CCD Board  
Chairman \_\_\_\_\_  
Address \_\_\_\_\_
  
- 3  Parent Teacher's Assn for your Religious Education Program  
Chairman \_\_\_\_\_  
Address \_\_\_\_\_
  
- 4  Elementary School of Religion—Principal \_\_\_\_\_  
Address \_\_\_\_\_
  
- 5  High School of Religion — Principal Reverend Mel Taylor, O.S.B.  
Address 2969 Otis Avenue, Bronx, New York 10465
  
- 6  Clergy Moderator[s] Religious Education  
Name Reverend Mel Taylor, O.S.B.  
Name Reverend Brennan Maiers, O.S.B.



# 3. PROGRAMS & SOCIETIES

## PARISH PROGRAMS & SOCIETIES

*[Other than strictly Liturgical Programs and Religious Education Programs already recorded]*

N.B. Please use the following Codes:

- Age groups:**  
 1 Pre-teen  
 2 Teen  
 3 Pre-teen & teen  
 4 Adult (20-35)  
 5 Middle Aged (35-55)  
 6 Adult & Middle Aged  
 7 Older people  
 8 Middle Aged & Older people  
 9 Other - mixed

- Sex:**  
 1 Male  
 2 Female  
 3 Male & female

	(1) GROUP [USE CODE]	(2) SEX [USE CODE]	(3) NUMBER OF MEMBERS	(4) NO. OF TIMES A YEAR	(5) AVERAGE ATTENDANCE
1	Holy Name				
2	Junior Holy Name				
3	St. Vincent de Paul Society				
4	Nocturnal Adoration Society				
5	Other Men's Club				
6	Legion of Mary				
7	Sodality				
8	Cursillo				
9	League of the Sacred Heart	SEE			
10	Sagrado Corazon	ATTACHED SHEETS			
11	Children of Mary				
12	Hijas de Maria				
13	Altar, Rosary Society				
14	Catholic Daughters of America				
15	School Mothers Guild				
16	Other Women's Society				
17	Christian Family Movement				
18	Young Christian Students				
19	Young Christian Workers				
20	C Y O				
21	Teenage Club				
22	Boy Scouts				
23	Girl Scouts				
24	Youth Athletic Teams				
25	Parish Theatre Group				
26	Senior Citizens Club				
27	Catholic Big Brothers				
28	Catholic Big Sisters				
29	Dance Committees				
30	Fashion Shows / Auctions, etc.				
31	Parish Newspaper				
32	Choir				
33	Lectors / Commentators				
34	Ushers				
35	Altar Boys				
36	Liturgical Music Group				
37	Other (specify)				
38					
39					

RECORDS SECTION



PARISH PROGRAMS & SOCIETIES  
ST. BENEDICT'S PARISH

Group	Sex	No. of Members	# Times A Year	Average Attendance
Christian Mothers	2	300	10	70
Cadet & Scout Mothers	2	120	10	30
Flife & Drum Corps Adult Instructors	3 3	165 4	52 52	126 4
Girl Scouts Adult Leaders	2 2	190 14	36 36	170 14
Holy Name	1	125	10	20
Builders Club	3	110	26	50
Apostolic Youth Org. (C.Y.O.)	3	86	12	50
Legion of Mary	3	12	52	9
St. Vincent de Paul	1	12	24	8
Sewing Group Adult Instructors	2 2	130 35	36 36	90 32
Teenage Discussion	3	80	40	70
Athletic Assn. (SBAA) Executive Board Officers	3 3 3 3	500 28 9	10 10 20	500 20 9

	Group	Sex	No. of Members	# Times A Year	Average Attendance
Parents' Organization	6	3	1300	2	400
Senate	6	3	96	10	50
Executive Board	6	3	10	20	10
C.C.D. Teachers	3 2 & 6	3 3	700 54	42 36	500 32 - 35
Bingo players	6 & 7 4 & 8	3 3	95	52 52	80 250
Lectors ushers	2 & 6 4 & 8	1 1	12 12	Unscheduled Unscheduled	8 12
Choir	3 & 6	3	20	72	18
Altar Society	6	2	6	55	2
Senior Citizens	7	3	80	52	65-75
Throgs Neck Community Players	2 & 6	3	40	26	20
School Newspaper- Parents' Org.	6	3	8	10	7
Boy Scouts	3	1	38	40	30
Altar Boys	3	1	70	2	70
Fashion Show	6	2	50	1	700
Dance Committee	6	3	24	5	290

	Group	Sex	No. of Members	# Times A Year	Average Attendance
Parish Council	4 & 5	3	18	24	17
<b>Committees - Parish Council</b>					
Finance	8	3	12	24	10
Education	6	3	15	24	12
Worship	2,4,5	3	10	24	8
Parish Activities	4 & 5	3	10	24	8
Community Action	2,4,5	3	12	24	8
<b>SCHOOL COMMITTEES *</b>					
Clerical	6	2	15	10	12
Library and Audio-Visual	6	2	40	18	16
Health	6	2	15	2	4
Physical Ed.	6	2	30	18	20
Yard-Lunch Duty	6	2	165	18	35
Typing - Duplicating	6	2	20	18	10
Reading Mothers	6	2	20	18	10
Security-Reception	6	2	10	18	10
Bus Helpers	6	2	5	18	2
Teacher's Aids	6	2	20	18	2
<b>SCHOOL COMMITTEE HEADS **</b>					
Library	5	2	1	180 days	
Audio-Visual	5	2	1	165 days	
Typing - Duplicating	5	2	1	144 days	
Physical Educ.	5	2	1	72 days	
Clerical	5	2	1	30 days	
Reading Mothers	5	2	1	72 days	
Security-Reception	5	3	1	20 days	

\* School committees listed above work on a specific time schedule. Allowances are made for a certain percentage of absenteeism (illness etc.). All programs work well since provisions are made for replacements when needed.

\*\* School Committee Heads work the number of days stated above except in cases of illness. Assistants are trained to take over whenever the Committee Head is absent.

# 4. MISCELLANEOUS

## A. VOCATIONS

Please indicate the number from your parish currently in training for the:

- 1 Diocesan priesthood 1
- 2 Religious priesthood 1
- 3 sisterhood 2
- 4 brotherhood 1

## B. CENSUS

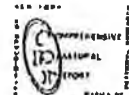
- 1 When was a census last taken in the parish? current year 1970-73
- 2 Any census consultants used? Name Sister Cecily R.C.D. of Suffren, New York  
Name: \_\_\_\_\_
- 3 Approximate number of families in your parish 4500-5000 based on:
  - 1  Census
  - 2  Mailing list of 4300 families
  - 3  other (specify) estimated by  
number of unregistered  
families.

## C. RECTORY CALLS

- 1 On the average, how many people a week come to the rectory for some service: 200 to 350
- | Reasons for rectory visits: | PER CENT  |
|-----------------------------|-----------|
| 2 Records & Mass cards      | <u>20</u> |
| 3 School matters            | <u>10</u> |
| 4 Marriage preparation      | <u>18</u> |
| 5 Single visit advice       | <u>30</u> |
| 6 Counseling                | <u>10</u> |
| 7 Social assistance         | <u>2</u>  |
| 8 Other (specify) KEYS      | <u>10</u> |
| 9 _____                     | _____     |
| Total: 100%                 |           |

## D. HOME CALLS

- 1 What is the extent of priests' visits to parishioners' homes, other than for communion calls or anointings?  
Priests involved
  - 1  all priests
  - 2  some priests
  - 3  none
- 2 Practice:
  - 1  frequently & systematically
  - 2  frequently, not systematically
  - 3  occasionally
  - 4  rarely
  - 5  never



# 5. ECUMENICAL ACTIVITY IN PARISH

## ECUMENICAL ACTIVITY IN PARISH

[Check if there is structure for]:

		[Check if]	
		(1)	(2)
		PRIEST-OFFICER	PRIEST-MEMBER
1	<input type="checkbox"/> Ongoing Catholic-Jewish relations [name] _____		
2	<input type="checkbox"/> Ongoing Protestant [incl. Anglican] relations [name] _____		
3	<input type="checkbox"/> Relations between Catholics and eastern churches [name] _____		
4	<input type="checkbox"/> Interreligious cooperation in social witness [name] _____		
5	<input type="checkbox"/> Education programs for Ecumenism [name] _____		
6	<input type="checkbox"/> Interreligious services usually conducted during the year. [name] _____		

The ecumenical activity of the Parish is basically that of the informal relationships with other non-Catholic clergy. We as a priest staff were involved in a Supervisory discussion of Mental Health Programs and Cases with other ministers with a psychiatrist on a weekly basis.

The priests of the parish also has a special relationship with The Basilian Monks of the Slavonic Orthodox Catholic Church in Exile of Co-op City...it has been social and informal theological sharing of different traditions.

There has been no structured ecumenical activity for religious services.

DPSS 0172



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# 6. CHURCH & COMMUNITY

## A. COMMUNITY OPERATED PROGRAMS

[Check parish /staff membership in]	[Check if]		[Check if]	
	(1) OFFICER	PRIEST (2) MEMBER	(1) OFFICER	OTHER STAFF (2) MEMBER
1 <input checked="" type="checkbox"/> Fraternal Clubs		X		
2 <input type="checkbox"/> Public School Boards				
3 <input checked="" type="checkbox"/> Other Public Educational Activity	X	X		X
4 <input checked="" type="checkbox"/> Health Planning Services	X	X		X
5 <input type="checkbox"/> Professional Associations				
6 <input type="checkbox"/> Civil Services [Fire, police, etc.]				
7 <input checked="" type="checkbox"/> Local Govt. Boards, Committees		X		
8 <input type="checkbox"/> Housing Associations				
9 <input checked="" type="checkbox"/> Narcotics Addiction Councils / Programs		X		
10 <input checked="" type="checkbox"/> Civic Associations, General		X		
11 <input type="checkbox"/> Interracial Councils				
12 <input type="checkbox"/> Peace Groups				
13 <input checked="" type="checkbox"/> Other (specify) Youth Council		X		
14 <input type="checkbox"/>				

## B. PARISH OPERATED PROGRAMS

[Check box regarding program]	(1) PARISH ALONE	(2) PARISH & COMMUNITY	(3) PARISH & CATH. CHARITIES	(4) PARISH & OTHER PARISHES	(5) PARISH & OTHERS
1 <input type="checkbox"/> Headstart					
2 <input type="checkbox"/> Day care program					
3 <input checked="" type="checkbox"/> Employment service (e.g., job fair)					
4 <input checked="" type="checkbox"/> Drug referral, clinic				X	
5 <input type="checkbox"/> Alcoholics Anonymous				X	
6 <input checked="" type="checkbox"/> Program for elderly	X		X	X	
7 <input type="checkbox"/> Housing assistance					
8 <input type="checkbox"/> Housing sponsorship					
9 <input checked="" type="checkbox"/> Health care, referral	X				
10 <input checked="" type="checkbox"/> General welfare assistance					
11 <input type="checkbox"/> Other (specify)					X

COMMUNITY

OPR 5/8/72



**C. STAFF ASSISTANCE TO INSTITUTIONS**

<i>[Check staff (clergy and religious) assistance to the following institutions (e.g., chaplaincy)]:</i>	<b>(1) HOURS PER WEEK</b>
1 <input checked="" type="checkbox"/> Hospitals with Chaplains assigned	1
2 <input type="checkbox"/> Hospitals without Chaplains	
3 <input checked="" type="checkbox"/> Nursing homes, rest homes, homes for Aged	2
4 <input type="checkbox"/> Mental Hospitals	
5 <input type="checkbox"/> Rehabilitation of Physically Handicapped	
6 <input type="checkbox"/> Narcotics Rehabilitation	
7 <input type="checkbox"/> Prisons, Jails, Correctional Homes	
8 <input type="checkbox"/> College Chaplaincy	
9 <input checked="" type="checkbox"/> Other Institutions	2 to 8

OPR 5/4/72



# 7. PLANNING & STAFF

## A. PARISH PLANNING

- 1 Who participate in general parish planning:
- 1  Pastor/administrator
  - 2  Parish religious
  - 3  Parish Council
  - 4  Associate pastor(s)
  - 5  Trustees
  - 6  Other lay staff
  - 7  Other clergy (specify) Student Priests and In-Resident Priests of the Parish
- 2 Parish Council:
- 1  fully elected
  - 2  elected & ex officio
  - 3  elected & appointed
  - 4  elected, ex officio & appointed
  - 5  ex officio & appointed
  - 6  none yet

## B. PARISH COUNCIL RESPONSIBILITY

(Check extent of responsibility)	(1) DECISION-SHARING	(2) ADVISORY	(3) NONE
1 Parochial School		X	
2 Other Education	X		
3 Liturgy		X	
4 Finance	X		
5 Social Action	X		
6 Youth Programs	X		
7 Other Parish Programs	X		

## C. I. VICARIATE MEETINGS

- 1 Extent of involvement:
- 1  All priests usually participate
  - 2  Some priests participate, including pastor
  - 3  All/some of associate pastors participate
  - 4  Does not apply (no vicariate meetings)
  - 5  We do not participate

## C. II. AREA CONFERENCE MEETINGS

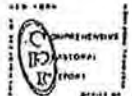
- 2 Extent of involvement:
- 1  All priests usually participate
  - 2  Some priests participate, including pastor
  - 3  All/some of associate pastors participate
  - 4  Does not apply (no area conference meetings)
  - 5  We do not participate

## D. RELIGIOUS STAFF

Numbers of Religious Staff:

	(1) SCHOOL	(2) NON-SCHOOL
1 Brothers		
2 Sisters	<u>11</u>	<u>1</u>

- 3 Communities of Religious
- Name 1 Dominican Sisters of Blauvelt, New York
  - Name 2 Religious of Christian Doctrine, Suffern, New York
  - Name 3 \_\_\_\_\_
  - Name 4 \_\_\_\_\_
  - Name 5 \_\_\_\_\_



**E. LAY OFFICERS**

Trustees:

1 Name \_\_\_\_\_ 2 Name \_\_\_\_\_

Parish Council Chairman

3 Name \_\_\_\_\_

Address \_\_\_\_\_

**F. PARISH LAY STAFF**

*[excluding school staff]*

From the list at the left select the CODE that applies to the services for which you have assistance in the parish. Note: we are not asking specifically that you list each person, but rather each service no matter how many people are necessary to provide that service.

Be sure that the code is correct, indicating job category and salaried or nonsalaried. If you have both salaried and nonsalaried help in any category you should enter each code as separate lines. Where one person does two jobs, divide the time and salary and enter accordingly under both categories.

(1) CODE <i>(see table)</i>	(2) TOTAL NO. PEOPLE	(3) TOTAL HOURS PER MONTH	(4) TOTAL MONTHLY SALARY *
1 102	2	172	\$500.00
2 103	1	40	\$ 80.00
3 104	4	175	\$444.00
4 105	4	175	\$444.00
5 106	1	30	90.00
6 121	2	196	\$550.00
7 122	3	324	\$820.00
8 123	1	50	\$220.00
9 124	3	360	\$1860.00
10 126	3	192	\$400.00
11 141	1	40	\$200.00
12 143	3	70	\$1050.00
13 144	1	60	\$166.00
14 146	1	160	\$900.00
15			

SAL- ARIED	JOB CATEGORY CODE	NON-SAL- ARIED
101	Accounting—audit	201
102	Accounting—clerical, bookkeeping	202
103	Administrative assistance	203
104	General clerical	204
105	Receptionist (door, phone)	205
106	Secretarial	206
107	Telephone operator	207
121	Cooking	221
122	Housekeeping, cleaning	222
123	Laundry	223
124	Janitorial, maintenance	224
125	Protection, security	225
126	Sexton, sacristan	226
127	Table waiting	227
141	Fund-raising (bingo, bazaar)	241
142	Librery	242
143	Music	243
144	Recreational work	244
145	Social work	245
146	Teaching, educational direction	246

\*to the nearest dollar

FORM 10-72



0390 15

### G. CLERGY SHEETS

*[Each priest associated with the parish should prepare a sheet. If not incardinated in New York and not serving in a religious order parish or institution please complete this sheet and Form H—Adjunct Clergy Data, page 18.]*

1 Name <b>Father Brennan Maiers, O.S.B.</b>	Social Security No
---	--------------------

3  Pastor / Administrator      2  Associate pastor      3  Resident      4  Retired      5  Sunday assistant

4  Full-time      2  Part-time

5 Affiliation:

<input type="checkbox"/> Archdiocese of New York <input type="checkbox"/> Other Diocese (specify) _____	<input checked="" type="checkbox"/> Religious Order (specify) <u>Benedictine of St. John's Abbey, Collegeville, Minnesota</u>
---	---

6 Date of Birth: \_\_\_\_\_      7 Date of Ordination: 6 / 1 / 63  
mo. / day / year

8 Date assigned to this Parish or began to be associated with Parish: 7 / 6 / 68  
mo. / day / year

Language fluency:

	(1) FLUENT	(2) ADEQUATE	(3) READING ONLY	(4) NONE
9 English	X			
10 Spanish				X
11 French				X
12 Italian				X
13 German				X
14 Other (identify)				X
15 Other				X

Education:

16 College:    1  Seminary college      2  Seminary & other college      3  Other college

17 Theology:    1  Theology at Dunwoodie      2  Theology in Rome      3  Theology elsewhere

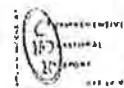
18 Advanced degrees [highest degree obtained in each field]:

**CODE FOR EDUCATIONAL FIELDS:**

- |                         |                        |                             |                      |
|-------------------------|------------------------|-----------------------------|----------------------|
| 01 Accounting, Business | 31 Philosophy          | 45 Sociology                | 61 Physical Sciences |
| 11 Art                  | 32 Religion            | 46 Urban Studies            | 62 Mathematics       |
| 12 Communication Arts   | 33 Religious Education | 47 Area Studies             | 63 Engineering       |
| 13 Drama                | 34 Theology            | 51 Education—Administration | 71 Social Service    |
| 14 Music                | 41 Anthropology        | 52 Education—Counseling     | 72 Library Science   |
| 15 Speech               | 42 Economics           | 53 Education—General        | 81 Law               |
| 21 Languages            | 43 History             | 55 Psychology—Counseling    | 91 Medicine          |
| 22 English, Literature  | 44 Political Science   | 56 Psychology—Other         |                      |

	(1) FIELD [SEE CODE]	(2) FIELD [SEE CODE]	(3) FIELD [SEE CODE]
1 <input type="checkbox"/> Master's			
2 <input type="checkbox"/> Doctorate			
3 <input type="checkbox"/> Professional			
4 <input type="checkbox"/> Certification			

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19 Please indicate any special experience or training used in the course of your work in the Parish.

- 1 12 credits from Pastoral Theology course from Loyola University in Chicago
- 2 6 credits from Conception Seminary for a Pastoral Workshop in Conception, Missouri
- 3 Administrative Systems Workshop for Churchmen from SYSTEMATION Inc. of Colorado
- 4 In-service training with professional guidance in Counseling: 1968, 71
- 5 Three year high-school teaching in religion for boy and girl school in Minnesota

20 Parish Responsibilities:

Please list your responsibilities in the parish, indicate whether they are shared with others or solely yours. Please number each activity, including such items as planning the liturgy, music in the liturgy, religious education, parochial school, societies, community meetings, etc. Please be specific and use Activity Code below.

(1) CODE	(2) DESCRIPTION	(3) RESPONSIBILITY 1-EXCLUSIVE, 2-SHARED
1 010	Pastor of Parish	2
2 020	Counseling	2
3 030	SCC of 101	1
4 030	Coalition for Leh.	2
5 040	Penance Services	2
6 061	Pastor of Fin Com	2
7 064	50-50; Bingo	2
8 071	Pastor of parish	2
9 075	Teacher of theo.	2
10 075	Bapt, Comm Prep	2
11 090	Pastor: Fin Com	2
12 120	Prov. Rest, Hosp	2
13 100	Head of Staff	2
14 073	Staff Meetings	2
15 071	Parent Organizat	2

ACTIVITY CODE

- 010 Administration
- 020 General advice and counseling
- 030 Community organizations
- 040 Para-liturgical services
- 050 Ecumenical activities
- 061 Financial administration, parish
- 062 Fund raising, parish
- 063 Fund raising, diocese (e.g. Catholic Charities)
- 071 Parish school administration
- 072 Parish school teaching
- 073 CCD programs
- 074 Convert instruction
- 075 Adult religious education
- 076 Basic adult education
- 080 Education outside own parish
- 090 Parish council, committees
- 092 Men's societies
- 093 Women's societies
- 094 Youth groups
- 100 Liturgical development
- 111 Social service, employment
- 112 Social service, housing
- 113 Social service general
- 120 Hospital, visitation [incl. nursing homes, etc.]
- 130 Other institutional service

- 16 075 Home meetings 2
- 17 113 St Vincent de Paul 1
- 18 113 Thanksg Clothing 1
- 19 010 Top Manager & Leader 1

21 Other responsibilities: Not related to Parish Assignment (e.g., teaching, chaplaincy, office, confessor)

DESCRIPTION OF ACTIVITY	(1) ACTIVITY CODE	[check if] (2) RESPONSIBILITY	
		1-VOLUNTARY	2-ASSIGNED
1 Benediction monthly to St. Jos Sch	040	1	
2 Liturgy & Adult Ed at Villa Maria	075	1	
3 Member of Priest Senate	030	1	
4 Member of Priest Area Conference	030	1	
5			
6			

*Rev. Brunson Maiers, OSB*  
Signature



G. CLERGY SHEETS

[Each priest associated with the parish should prepare a sheet. If not incardinated in New York and not serving in a religious order parish or institution please complete this sheet and Form H—Adjunct Clergy Data, page 18.]

1 Name MEL TAYLOR Social Security No \_\_\_\_\_

3  Pastor / Administrator  Associate pastor  Resident  Retired  Sunday assistant

4  Full-time  Part-time

6 Affiliation:  Archdiocese of New York  Other Diocese (specify) \_\_\_\_\_ Religious Order  Saint John's Abbey, Collegeville

6 Date of Birth: \_\_\_\_/\_\_\_\_/\_\_\_\_ Date of Ordination: 6/3/67  
mo. day year mo. day year

8 Date assigned to this Parish or began to be associated with Parish: 8/5/67  
mo. day year

Language fluency:

	(1) FLUENT	(2) ADEQUATE	(3) READING ONLY	(4) NONE
9 English	+			
10 Spanish				
11 French				
12 Italian				
13 German				
14 Other (identify)				
15 Other				

Education:

16 College:  Seminary college  Seminary & other college  Other college  
 17 Theology:  Theology at Qunwoodie  Theology in Rome  Theology elsewhere  
 18 Advanced degrees (highest degree obtained in each field):

CODE FOR EDUCATIONAL FIELDS:

- |                         |                        |                             |                      |
|-------------------------|------------------------|-----------------------------|----------------------|
| 01 Accounting, Business | 31 Philosophy          | 45 Sociology                | 61 Physical Sciences |
| 11 Art                  | 32 Religion            | 46 Urban Studies            | 62 Mathematics       |
| 12 Communication Arts   | 33 Religious Education | 47 Area Studies             | 63 Engineering       |
| 13 Drama                | 34 Theology            | 51 Education—Administration | 71 Social Service    |
| 14 Music                | 41 Anthropology        | 52 Education—Counseling     | 72 Library Science   |
| 15 Speech               | 42 Economics           | 53 Education—General        | 81 Law               |
| 21 Languages            | 43 History             | 55 Psychology—Counseling    | 91 Medicine          |
| 22 English, Literature  | 44 Political Science   | 56 Psychology—Other         |                      |

	(1) FIELD [SEE CODE]	(2) FIELD [SEE CODE]	(3) FIELD [SEE CODE]
<input type="checkbox"/> Master's			
<input type="checkbox"/> Doctorate			
<input type="checkbox"/> Professional			
<input type="checkbox"/> Certification			



11-50-66

OPR 5/2/72

19 Please indicate any special experience or training used in the course of your work in the Parish.

1 \_\_\_\_\_  
 2 \_\_\_\_\_  
 3 \_\_\_\_\_  
 4 \_\_\_\_\_  
 5 \_\_\_\_\_

20 Parish Responsibilities:

Please list your responsibilities in the parish, indicate whether they are shared with others or solely yours. Please number each activity, including such items as planning the liturgy, music in the liturgy, religious education, parochial school, societies, community meetings, etc. Please be specific and use Activity Code below.

(1) CODE	(2) DESCRIPTION	(3) RESPONSIBILITY	
		1-EXCLUSIVE	2-SHARED
1 020	General advice etc	1	2
2 030	Community Org.	1	2
3 063	Fund raising Dioc.	"	"
4 073	CCD programs	"	"
5 075	Adult Religious Ed	"	"
6 094	Youth Groups	"	"
7 113	Social Service Gen	"	"
8			
9			
10			
11			
12			
13			
14			
15			

ACTIVITY CODE

- 010 Administration
- 020 General advice and counseling
- 030 Community organizations
- 040 Para-liturgical services
- 050 Ecumenical activities
- 061 Financial administration, parish
- 062 Fund raising, parish
- 063 Fund raising, diocese [e.g. Catholic Charities]
- 071 Parish school administration
- 072 Parish school teaching
- 073 CCD programs
- 074 Convert instruction
- 075 Adult religious education
- 076 Basic adult education
- 080 Education outside own parish
- 090 Parish council, committees
- 092 Men's societies
- 093 Women's societies
- 094 Youth groups
- 100 Liturgical development
- 111 Social service, employment
- 112 Social service, housing
- 113 Social service general
- 120 Hospital, visitation [incl. nursing homes, etc.]
- 130 Other institutional service

21 Other responsibilities: Not related to Parish Assignment (e.g., teaching, chaplaincy, office, confessor)

DESCRIPTION OF ACTIVITY	(1) ACTIVITY CODE	(2) RESPONSIBILITY	
		(check if) 1-VOLUNTARY	2-ASSIGNED
1			
2			
3			
4			
5			
6			

*Russell Taylor*  
 Signature





G. CLERGY SHEETS

[Each priest associated with the parish should prepare a sheet. If not incardinated in New York and not serving in a religious order parish or institution please complete this sheet and Form H-Adjunct Clergy Data, page 18.]

1 Name **HATHAN DANIEL SIMMONS, OSB** Social Security No.

3  Pastor / Administrator  Associate pastor  Resident  Retired  Sunday assistant

4  Full-time  Part-time

5 Affiliation:  Archdiocese of New York  Other Diocese (specify)  Religious Order (specify) **ST. JOHN'S ABBEY COLLEGEVILLE, MINN.**

6 7 Date of Ordination: **JUNE / 1 / 1968**  
mo. day year

8 Date assigned to this Parish or began to be associated with Parish: **JUNE / 19 / 1968**  
mo. day year

Language fluency:

	(1) FLUENT	(2) ADEQUATE	(3) READING ONLY	(4) NONE
9 English	X			
10 Spanish				
11 French				
12 Italian				
13 German				
14 Other (identify)				
15 Other				

Education:

16 College:  Seminary college  Seminary & other college  Other college **ST. JOHN'S ST. JOHN'S MINNESOTA**

17 Theology:  Theology at Dunwoody  Theology in Rome  Theology elsewhere

18 Advanced degrees (highest degree obtained in each field):

CODE FOR EDUCATIONAL FIELDS:

- |                         |                        |                             |                      |
|-------------------------|------------------------|-----------------------------|----------------------|
| 01 Accounting, Business | 31 Philosophy          | 45 Sociology                | 61 Physical Sciences |
| 11 Art                  | 32 Religion            | 46 Urban Studies            | 62 Mathematics       |
| 12 Communication Arts   | 33 Religious Education | 47 Area Studies             | 63 Engineering       |
| 13 Drama                | 34 Theology            | 51 Education-Administration | 71 Social Service    |
| 14 Music                | 41 Anthropology        | 52 Education-Counseling     | 72 Library Science   |
| 15 Speech               | 42 Economics           | 53 Education-General        | 81 Law               |
| 21 Languages            | 43 History             | 55 Psychology-Counseling    | 91 Medicine          |
| 22 English, Literature  | 44 Political Science   | 56 Psychology-Other         |                      |

	(1) FIELD [SEE CODE]	(2) FIELD [SEE CODE]	(3) FIELD [SEE CODE]
<input type="checkbox"/> Master's			
<input type="checkbox"/> Doctorate			
<input type="checkbox"/> Professional			
<input type="checkbox"/> Certification			

OPR 5/4/72



- 19 Please indicate any special experience or training used in the course of your work in the Parish.
- 1 3 WEEKS MENTAL HEALTH INSTITUTE AT ST. JOHN'S UNIVERSITY, COLLEGEVILLE
  - 2 2 WINTER SESSIONS (6 WEEKS EACH) IN LITURGY, WOODSTOCK CENTER OF REL. AND WORSHIP
  - 3 BEGINNING MASTERS IN REL. ED., LOYOLA U. CHICAGO
  - 4 INVOLVEMENT IN LOCAL MENTAL HEALTH CLINIC AND A MINISTERS' GROUP PSYCHOTHERAPY W/PARISH STAFF MEETING WITH THE PART TIME PSYCHIATRIST

20 Parish Responsibilities:

Please list your responsibilities in the parish, indicate whether they are shared with others or solely yours. Please number each activity, including such items as planning the liturgy, music in the liturgy, religious education, parochial school, societies, community meetings, etc. Please be specific and use Activity Code below.

(1) CODE	(2) DESCRIPTION	(3) RESPONSIBILITY 1-EXCLUSIVE, 2-SHARED
1 020	TAKES MOST OF MY TIME	1 AND 2
2 030	PARISH AND COMM.	1 AND 2
3 040	MY MAIN ACTIVITY	1 AND 2
4 062	PARISH LEVEL	1 AND 2
5 074	A FEW A YEAR	1 AND 2
6 075	MOSTLY BAPTISMAL	1 AND 2
7 076	ON IND. LEVEL	1 AND 2
8 080	SEE MENTAL HEA	MOSTLY 1
9 090	LIT. AND COMM.	1 AND 2
10 093	2 OF THEM	1
11 094	GRAMMAR AND HS	1 AND 2
12 100	LIT COMM.	MOSTLY 1
13 111	SEE MENTAL HEAL	1 AND 2
14 120	LIMITED AMOUNT	1 AND 2
15 130	PHOTOG AND ART	1 AND 2

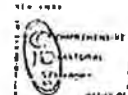
ACTIVITY CODE

- 010 Administration
- 020 General advice and counseling
- 030 Community organizations
- 040 Para-liturgical services
- 050 Ecumenical activities
- 061 Financial administration, parish
- 062 Fund raising, parish
- 063 Fund raising, diocese (e.g. Catholic Charities)
- 071 Parish school administration
- 072 Parish school teaching
- 073 CCD programs
- 074 Convert instruction
- 075 Adult religious education
- 076 Basic adult education
- 080 Education outside own parish
- 090 Parish council, committees
- 092 Men's societies
- 093 Women's societies
- 094 Youth groups
- 100 Liturgical development
- 111 Social service, employment
- 112 Social service, housing
- 113 Social service general
- 120 Hospital, visitation (incl. nursing homes, etc.)
- 130 Other institutional service

21 Other responsibilities: Not related to Parish Assignment (e.g., teaching, chaplaincy, office, confessor)

	DESCRIPTION OF ACTIVITY	(1) ACTIVITY CODE	(2) RESPONSIBILITY	
			[check if]	1-VOLUNTARY   2-ASSIGNED
1	MENTAL HEALTH CLINIC	113	X	
2				
3				
4				
5				
6				

*Rev. William J. ...*  
Signature



### G. CLERGY SHEETS

*[Each priest associated with the parish should prepare a sheet. If not incardinated in New York and not serving in a religious order parish or institution please complete this sheet and Form H—Adjunct Clergy Data, page 18.]*

1 Name <b>CASPER THOMAS KEOGH</b>	Social Security No. <b>1 1 1 - 1 1 - 1 1 1</b>
-----------------------------------	--

3  Pastor / Administrator       Associate pastor       Resident       Retired       Sunday assistant

4  Full-time       Part-time

5 Affiliation:

<input type="checkbox"/> Archdiocese of New York	<input type="checkbox"/> Other Diocese (specify) _____	<input checked="" type="checkbox"/> Religious Order <b>BENEDICTINE, ST. JOHNS ABBEY</b> (specify)
--	--	---

6 Date of Birth: \_\_\_\_\_      7 Date of Ordination: 6 / 6 / 43  
mo. / day / year

8 Date assigned to this Parish or began to be associated with Parish: 6 / 1 / 71  
mo. / day / year

Language fluency:

	(1) FLUENT	(2) ADEQUATE	(3) READING ONLY	(4) NONE
9 English	X			
10 Spanish			X	
11 French			X	
12 Italian				
13 German		X		
14 Other (identify)				
15 Other				

Education:

16 College:  Seminary college       Seminary & other college       Other college

17 Theology:  Theology at Dunwoodie       Theology in Rome       Theology elsewhere

18 Advanced degrees (highest degree obtained in each field):

**CODE FOR EDUCATIONAL FIELDS:**

- |                         |                        |                             |                      |
|-------------------------|------------------------|-----------------------------|----------------------|
| 01 Accounting, Business | 31 Philosophy          | 45 Sociology                | 61 Physical Sciences |
| 11 Art                  | 32 Religion            | 46 Urban Studies            | 62 Mathematics       |
| 12 Communication Arts   | 33 Religious Education | 47 Area Studies             | 63 Engineering       |
| 13 Drama                | 34 Theology            | 51 Education—Administration | 71 Social Service    |
| 14 Music                | 41 Anthropology        | 52 Education—Counseling     | 72 Library Science   |
| 15 Speech               | 42 Economics           | 53 Education—General        | 81 Law               |
| 21 Languages            | 43 History             | 55 Psychology—Counseling    | 91 Medicine          |
| 22 English, Literature  | 44 Political Science   | 56 Psychology—Other         |                      |

	(1) FIELD [SEE CODE]	(2) FIELD [SEE CODE]	(3) FIELD [SEE CODE]
<input type="checkbox"/> Master's			
<input checked="" type="checkbox"/> Doctorate	61 PHYSICAL SCI		
<input checked="" type="checkbox"/> Professional	53 EDUCATION		
<input checked="" type="checkbox"/> Certification	53 EDUCATION		

OPR 5/4/72



18 Please indicate any special experience or training used in the course of your work in the Parish.

1 EDUCATIONAL CERTIFICATE AND TRAINING

2 \_\_\_\_\_

3 \_\_\_\_\_

4 \_\_\_\_\_

5 \_\_\_\_\_

20 Parish Responsibilities:

Please list your responsibilities in the parish, indicate whether they are shared with others or solely yours. Please number each activity, including such items as planning the liturgy, music in the liturgy, religious education, parochial school, societies, community meetings, etc. Please be specific and use Activity Code below.

(1) CODE	(2) DESCRIPTION	(3) RESPONSIBILITY 1-EXCLUSIVE, 2-SHARED
1 020	GEN-ADVICE COUNC.	2 SHARED
2 073	CCD PROGRAM	2 SHARED
3 090	PARISH COUNCIL	2 SHARED
4 092 093	SENIOR CITIZENS	1
5 092 093	LEGION OF MARY	
6 120	XXX NURSING HOME	2 SHARED
7 072	PARISH SCH-TEACH.	
8		
9		
10		
11		
12		
13		
14		
15		

ACTIVITY CODE

- 010 Administration
- 020 General advice and counseling
- 030 Community organizations
- 040 Para-liturgical services
- 050 Ecumenical activities
- 061 Financial administration, parish
- 062 Fund raising, parish
- 063 Fund raising, diocese (e.g. Catholic Charities)
- 071 Parish school administration
- 072 Parish school teaching
- 073 CCD programs
- 074 Convert instruction
- 075 Adult religious education
- 076 Basic adult education
- 080 Education outside own parish
- 090 Parish council, committees
- 092 Men's societies
- 093 Women's societies
- 094 Youth groups
- 100 Liturgical development
- 111 Social service, employment
- 112 Social service, housing
- 113 Social service general
- 120 Hospital, visitation (incl. nursing homes, etc.)
- 130 Other institutional service

21 Other responsibilities: Not related to Parish Assignment (e.g., teaching, chaplaincy, office, confessor)

	DESCRIPTION OF ACTIVITY	(1) ACTIVITY CODE	[check if] (2) RESPONSIBILITY	
			1-VOLUNTARY	2-ASSIGNED
1				
2				
3				
4				
5				
6				

*Rev. Casper T. Keogh*  
Signature



**G. CLERGY SHEETS**

*[Each priest associated with the parish should prepare a sheet. If not incardinated in New York and not serving in a religious order parish or institution please complete this sheet and Form H- Adjunct Clergy Data, page 18.]*

1 Name <b>Thomas Francis Nolan, O.S.B.</b>	Social Security No.
--	---------------------

3 1  Administrator      2  Associate pastor      3  Resident      4  Retired      5  Sunday assistant

4 1  Full-time      2  Part-time

5 Affiliation:

1 <input type="checkbox"/> Archdiocese of New York	2 <input type="checkbox"/> Other Diocese (specify) _____	3 <input type="checkbox"/> Religious Order (specify) <u>Order of Saint Benedict</u> <u>St. John's Abbey</u> <u>Collegeville, Minnesota 56321</u>
--	--	--

6 Date of Birth: \_\_\_\_\_ 7 Date of Ordination: 06 / 05 / 65  
mo. / day / year

8 Date assigned to this Parish or began to be associated with Parish: 07 / 01 / 69  
mo. / day / year

Language fluency:

	(1) FLUENT	(2) ADEQUATE	(3) READING ONLY	(4) NONE
9 English	X			
10 Spanish				
11 French				
12 Italian				
13 German				
14 Other (identify)				
15 Other				

Education:

15 College: 1  Seminary college      2  Seminary & other college      3  Other college

17 Theology: 1  Theology at Dunwoodie      2  Theology in Rome      3  Theology elsewhere

18 Advanced degrees (highest degree obtained in each field):

**CODE FOR EDUCATIONAL FIELDS:**

- |                         |                        |                             |                      |
|-------------------------|------------------------|-----------------------------|----------------------|
| 01 Accounting, Business | 31 Philosophy          | 45 Sociology                | 61 Physical Sciences |
| 11 Art                  | 32 Religion            | 46 Urban Studies            | 62 Mathematics       |
| 12 Communication Arts   | 33 Religious Education | 47 Area Studies             | 63 Engineering       |
| 13 Drama                | 34 Theology            | 51 Education-Administration | 71 Social Service    |
| 14 Music                | 41 Anthropology        | 52 Education-Counseling     | 72 Library Science   |
| 15 Speech               | 42 Economics           | 53 Education-General        | 81 Law               |
| 21 Languages            | 43 History             | 55 Psychology-Counseling    | 91 Medicine          |
| 22 English, Literature  | 44 Political Science   | 56 Psychology-Other         | Nursing              |

	(1) FIELD [SEE CODE]	(2) FIELD [SEE CODE]	(3) FIELD [SEE CODE]
1 <input checked="" type="checkbox"/> Master's	Psychiatric Nursing		
2 <input type="checkbox"/> Doctorate			
3 <input type="checkbox"/> Professional			
4 <input checked="" type="checkbox"/> Certification	Registered Nurse		

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19 Please indicate any special experience or training used in the course of your work in the Parish.

- 1 2 summers in religious education at Loyola Institute of Pastoral Studies, Chicago.
- 2 Baccalaureate program in professional nursing at Cornell University-New York
- 3 Hospital School of Nursing.
- 4 Master's program in advanced clinical psychiatric nursing at New York University.
- 5 \_\_\_\_\_

20 Parish Responsibilities:

*Please list your responsibilities in the parish, indicate whether they are shared with others or solely yours. Please number each activity, including such items as planning the liturgy, music in the liturgy, religious education, parochial school, societies, community meetings, etc. Please be specific and use Activity Code below.*

(1) CODE	(2) DESCRIPTION	(3) RESPONSIBILITY 1-EXCLUSIVE   2-SHARED
1	020	Advice & counseling 2-shared
2	040	Para-lit services 2-shared
3	075	Adult relig ed 2-shared
4	080	Ed outside parish 1-exclusive
5	100	Liturgical Develop 2-shared
6	130	Nursing 1-exclusive
7		
8		
9		
10		
11		
12		
13		
14		
15		

ACTIVITY CODE

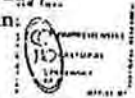
- 010 Administration
- 020 General advice and counseling
- 030 Community organizations
- 040 Para-liturgical services
- 050 Ecumenical activities
- 061 Financial administration, parish
- 062 Fund raising, parish
- 063 Fund raising, diocese (e.g. Catholic Charities)
- 071 Parish school administration
- 072 Parish school teaching
- 073 CCD programs
- 074 Convert instruction
- 075 Adult religious education
- 076 Basic adult education
- 080 Education outside own parish
- 090 Parish council, committees
- 092 Men's societies
- 093 Women's societies
- 094 Youth groups
- 100 Liturgical development
- 111 Social service, employment
- 112 Social service, housing
- 113 Social service general
- 120 Hospital, visitation (incl. nursing homes, etc.)
- 130 Other institutional service

21 Other responsibilities: Not related to Parish Assignment (e.g., teaching, chaplaincy, office, confessor)

DESCRIPTION OF ACTIVITY	(1) ACTIVITY CODE	(2) RESPONSIBILITY	
		[check if] 1-VOLUNTARY	2-ASSIGNED
1 Clinical consultant on Death & Dying	130	1-Voluntary	
2 Nursing care of terminally ill	130	1-Voluntary	
3 Graduate School, N.Y.U.		1-Voluntary	
4			
5			
6			

In addition to part time pastoral responsibilities which are shared with a team of priests, I am a clinical nursing specialist in care of terminally/seriously ill patients and their families, and a hospital consultant in care of the dying.

*Thomas Francis Nolan, M.B.* Signature



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**G. CLERGY SHEETS**

*[Each priest associated with the parish should prepare a sheet. If not incardinated in New York and not serving in a religious order parish or institution please complete this sheet and Form H-Adjunct Clergy Data, page 18.]*

1 Name McLennan, Victor (William P.) C.S. 2 Social Security No. \_\_\_\_\_

3  Pastor / Administrator     Associate pastor     Resident     Retired     Sundry assistant

4  Full-time     Part-time

5 Affiliation:  
 Archdiocese of New York     Other Diocese (specify) \_\_\_\_\_  
 Religious Order (specify) Cenobitic

6 Date of Birth: \_\_\_\_\_ 7 Date of Ordination: 6 / 24 / 69  
mo. / day / year

8 Date assigned to this Parish or began to be associated with Parish: 6 / 1 / 69  
mo. / day / year

Language fluency:

	(1) FLUENT	(2) ADEQUATE	(3) READING ONLY	(4) NONE
9 English	X			
10 Spanish				
11 French	X			
12 Italian				
13 German		X		
14 Other (identify)				
15 Other				

Education:

16 College:  Seminary college     Seminary & other college     Other college  
 17 Theology:  Theology at Dunwoodie     Theology in Rome     Theology elsewhere  
 18 Advanced degrees [highest degree obtained in each field]:

**CODE FOR EDUCATIONAL FIELDS:**

- |                         |                        |                             |                      |
|-------------------------|------------------------|-----------------------------|----------------------|
| 01 Accounting, Business | 31 Philosophy          | 45 Sociology                | 61 Physical Sciences |
| 11 Art                  | 32 Religion            | 46 Urban Studies            | 62 Mathematics       |
| 12 Communication Arts   | 33 Religious Education | 47 Area Studies             | 63 Engineering       |
| 13 Drama                | 34 Theology            | 51 Education-Administration | 71 Social Service    |
| 14 Music                | 41 Anthropology        | 52 Education-Counseling     | 72 Library Science   |
| 15 Speech               | 42 Economics           | 53 Education-General        | 81 Law               |
| 21 Languages            | 43 History             | 55 Psychology-Counseling    | 91 Medicine          |
| 22 English, Literature  | 44 Political Science   | 56 Psychology-Other         |                      |

	(1) FIELD (SEE CODE)	(2) FIELD (SEE CODE)	(3) FIELD (SEE CODE)
<input checked="" type="checkbox"/> Master's DEGREE	34		
<input type="checkbox"/> Doctorate	31 (will be finished in June '73)		
<input type="checkbox"/> Professional			
<input type="checkbox"/> Certification			

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19 Please indicate any special experience or training used in the course of your work in the Parish.

1 \_\_\_\_\_  
 2 \_\_\_\_\_  
 3 \_\_\_\_\_  
 4 \_\_\_\_\_  
 5 \_\_\_\_\_

20 Parish Responsibilities:

Please list your responsibilities in the parish, indicate whether they are shared with others or solely yours. Please number each activity, including such items as planning the liturgy, music in the liturgy, religious education, parochial school, societies, community meetings, etc. Please be specific and use Activity Code below.

(1) CODE	(2) DESCRIPTION	(3) RESPONSIBILITY 1-EXCLUSIVE, 2-SHARED
1 092	Holy Name	1
2 020		2
3		
4		
5		
6		
7		
8		
9		
10		
11		
12		
13		
14		
15		

ACTIVITY CODE

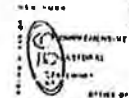
- 010 Administration
- 020 General advice and counseling
- 030 Community organizations
- 040 Para-liturgical services
- 050 Ecumenical activities
- 061 Financial administration, parish
- 062 Fund raising, parish
- 063 Fund raising, diocese (e.g. Catholic Charities)
- 071 Parish school administration
- 072 Parish school teaching
- 073 CCD programs
- 074 Convert instruction
- 075 Adult religious education
- 076 Basic adult education
- 080 Education outside own parish
- 090 Parish council, committees
- 092 Men's societies
- 093 Women's societies
- 094 Youth groups
- 100 Liturgical development
- 111 Social service, employment
- 112 Social service, housing
- 113 Social service general
- 120 Hospital, visitation (incl. nursing homes, etc.)
- 130 Other institutional service

21 Other responsibilities: Not related to Parish Assignment (e.g., teaching, chaplaincy, office, confessor)

	DESCRIPTION OF ACTIVITY	(1) ACTIVITY CODE	(2) RESPONSIBILITY	
			Check (✓) 1-VOLUNTARY	2-ASSIGNED
1	Teaching philosophy	080	1	
2				
3				
4				
5				
6				

*Victor Roberts OSB*

Signature





H. ADJUNCT CLERGY DATA

1 Name Father Cesare Inserra, O.F.M. Conv. 2 Social Security No. 1 1 1 - 1 1 - 1 1 1 1

3 Status in United States:  
 U.S. Citizen by birth     U.S. Citizen by naturalization     Immigrant Visa     Refugee     Student     Visitor

4 Country of birth Italy (Sicily)

5 Citizen of other country (specify): Italian Citizen

6 1 Year applied for naturalization: 1971 2 Year arrived in U.S.: 1970 7 Date visa expires   /  /  

8 1 Diocese where ordained: Palermo 2 Diocese/Order for which ordained: Conventual Franciscan of Sicily

Present canonical status:

9 Secular Priest  
 1 Diocese in which now incardinated \_\_\_\_\_  
 2 Present arrangement or affiliation with canonical diocese \_\_\_\_\_

10 Religious Order Priest  
 1 Order in which now a member Conventual Franciscan Friar 2 Province Sicily, Italy  
 3 Present arrangement or affiliation with order Temporary affiliation to Immaculate Conception Province, Union City, New Jersey  
 4 Present superior Very Rev. Shawn Nolan, O.F.M. Conv. Union City, N.J.

11 Relationship to Archdiocese of New York: [Check only one of the following]  
 Applied DATE  
 \*  for incardination here: \_\_\_\_\_  
 Intending to return to home diocese or order: \_\_\_\_\_  
 \*  Intending to apply for incardination here: \_\_\_\_\_

Other (or future uncertain) - please explain. I am applying for transfer to Imm. Concept. Province of Union City, N.J. which has a three year probationary period. I intend to work for the Italian Apostolate in St. Benedict's Parish, Bronx, as long as pastor of St. Benedict's and my Provincial agree.  
 \*N.B. - This does not constitute an application for incardination.

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12 Experience in the Archdiocese of New York:

(Please list all positions you have held in this archdiocese, beginning with your present position and concluding with your earliest positions. Please indicate dates.)

	(1) POSITION	(2) PARISH / INSTITUTION	(3) DATES MO. YEAR	(4) Check one!	
				FULL TIME	PART- TIME
1 (present)	Associate Priest for Italian People	St. Benedict's	Since 6/72	x	
2					
3					
4					
5					
6					
7					
8					

13 If you have worked as a priest in another diocese before coming to New York, please indicate the diocese where you worked immediately before coming into New York and the date when you began to work as a priest there and left there:

Previous diocese Newark Dioc. (Hoboken) began Oct. 1970 left June, 1972 position Associate Priest

14 Special Education training or experience: Assistant Priest in Sicily for 9 years; Pastor for 3 years;

Details: Local Superior of House for 3 years; Provincial Vicar for 3 years; I have an Italian education and am fairly good in the English Language.

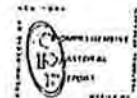
15 Additional Comments:

16 Please explain the nature of your assignment by your Provincial or Bishop which will affect your future.

I hope to serve the Italian-speaking community of the Archdiocese of New York where I am needed. This intention has been approved by both my Sicilian and New Jersey Provincial. In the three year probationary period which I am now fulfilling, I intend to transfer permanently to the Province of Union City, N.J.

*Fr. Cesare Inverso*

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# 8. PARISH FACILITIES

## A. PUBLIC FACILITIES

Please select the appropriate CODE that identifies each facility (the residences are in the following section B) in your parish and provide the information requested for each. Where you have more than one facility in a category, please list each separately, repeating the code number.

### FACILITY CODE

- |                 |                   |   |                          |
|-----------------|-------------------|---|--------------------------|
| 01 Main church  | 03 Mission church | 05 School auditoriums                   | 07 Rectory meeting rooms |
| 02 Lower church | 04 Parish center  | 06 Gymnasium (distinct from auditorium) | 08 Storefront            |
|                 |                   |   | 09 Other                 |

(1) FACILITY CODE	(2) SEATING CAPACITY	(3) CONDITION				(4) 1-ADEQUATE 2-INADEQUATE	(5) DATE OF CONSTRUCTN
		1 EXCELLENT	2 GOOD	3 POOR	4 VERY POOR		
1 01	1,000	X				1	1958
2 02	1,000	X				1	1958
3 04	700		X			2	In Process
4 05	500		X			1	1930
5 06	200			X		2	1930
6 09	50		X			1	1930
7 09	70			X		2	1958
8							
9							
10							

## B. RESIDENCES

	(1) CAPACITY	(2) CONDITION <i>Use (3) in above table</i>	(3) NO. LIVING THERE NOW	(4) DATE OF CONSTRUCTION	(5) ELEVATOR		(6) CHAPEL	
					YES	NO	YES	NO
1 Rectory	7	1	7	1955		X		X
2 Brothers' House								
3 Convent	24	1	15	1958	X		X	
4 Other [identify]								

## C. OTHER PROPERTY HELD BY CHURCH

*(Please specify)*

- 1 NONE
- 2 \_\_\_\_\_
- 3 \_\_\_\_\_
- 4 \_\_\_\_\_
- 5 \_\_\_\_\_



**D. CONSTRUCTION / RENOVATION OF PARISH BUILDINGS**

Are there plans for construction/renovation of any parish buildings? Please describe.

1 Yes. June 29 the Board of Consultors approved lower church renovation to Hall

2

**E. PARISH USE OF OUTSIDE FACILITIES**

Does parish regularly/occasionally utilize any facilities in area?

- 1  Regularly  
2  Occasionally  
3  Never

2 Use: [describe] We occasionally have Card Parties, Luncheon's, THANK YOU Dinners,  
in local eating establishments within the parish. We have  
used the K.C. Hall and American Legion Hall for Parish Council  
Area meetings.

**F. OUTSIDE USE OF PARISH FACILITIES**

1 Do non-Parish groups in area use parish facilities?

- 1  Regularly  
2  Occasionally  
3  Never

2 Use: [describe] Boy Scouts; Public School Board Meetings; Youth Guidance Meetings;  
Drug Control Meetings; Political Candidate Nights; School Community Council  
Meetings; Sacred Heart School Sports and Parent Meetings; Local Community  
Mental Health Meetings; Neighborhood Youth Meetings on Gangs by Community;  
Area Church Youth Groups; Italian Religious Society; John Birch Society Meetings;  
THE Herbert Lehman H.S. COALITION Meetings;

## GENERAL REVIEW

### I. GENERAL STATUS AND GOALS

1. Please describe the composition of your parish population: total area's population, Catholic population, occupational characteristics, income levels, education levels, racial and ethnic groups, age levels. (Where possible indicate source of your information.) Total Area Population of St. Benedict's: 21,938\* - 4300 Families registered in Parish (3-4 per household): 12,900 to 17,200. Not registered or non-Catholic Population: 9,036 to 4,736. Estimated no. of families registered in St. Theresa & Santa Maria: 150; 450-600 people. Catholics estimated that are not registered in any church: 500; 1500-2000 people. Protestant, Jewish, Eastern Rite & others: (estimated) 2,236 - 6,536 people (10-30%).

Occupation of parishioners: Civil Service 50%; Professional & White collar 25%; Factory and Blue-collar 25%.  
Education: Gradeschool and under 25%; High School 50%; College 23%; Graduate 2%.  
White, including Puerto Ricans: 99.5% \* ; Non-white: .5%  
Average income: \$12,000 to \$18,000. - Average home valued at \$25,000\* - 60% of parishioners own their own homes\*.  
Age Levels: Under 5: 7.6%; 5-14: 18.8%; 15-24: 17.3%; 25-34: 11.6%; 35-44: 11.8%; 45-54: 12.5%; 55-64: 10.5%; 65 and over 9.9%.

\* This information is taken from the New York Department of Planning, 1970 Census, First Count, NYC, through the courtesy of the Soundview-Throgs Neck Mental Health Clinic of Glebe Avenue, Bronx.

2. Are there any significant divisions among the parish in terms of religious viewpoints, needs, relationship to the church? As among the church at large, the parish has a considerable group of alienated people due to fear & the lack of information of the reasons for change. One significant fact is emerging from our parish census: many people are now passive because they were unable to have their children attend parochial school. There are the ultra-conservative John Birchites & sympathizers. While small in number they are very vocal & often confuse people during discussions of specific issues such as Sex Educ., War and Peace debates. There are a significant no. of people (active) who are open to the new lay involvement in parish life & support the recent changes in the church. There is a sizable group of parishioners who want their children baptized, receive communion, confession, confirmation & to have a church wedding & funeral. They come to church, especially for ashes & palms, at Christmas and Easter, and are generally bewildered by what is going on in society and in the church.

3. Are there any significant changes occurring in the population or social conditions, e.g., growth, decline, changing composition?

While this past year we have had a larger number of families move from the parish, the neighborhood is basically stable. People with Italian background continue to move into our neighborhood. While there are small inroads of Spanish-speaking people in the parish, this fact is not significant since they are middle class people. The city's projection for Throgs Neck for the next ten years is that the area should remain relatively stable. The projection indicates that the Spanish ethnic groups with Catholic background will be the next shift. The Parish has and will have a continued life of service for Catholic Ethnic groups. Our parish statistics reflect the effect of the birth-control syndrome of the rest of the country. Our school registration is down. Baptisms have decreased. In 1961 there were 379 baptisms; in 1971 there were 216 (one hundred and fifty less). The last few years is steadily 100 less than the previous decade. Housing during this period has remained stable during the same ten years.

4. Goals are the general purposes for which groups work. Objectives are the specific ends intended by parish programs. Means are the programs and other resources developed to accomplish the objectives that serve a parish's goals. Could you describe briefly your goals as a parish, the objectives you hope to accomplish within the next year or two, and the means you intend to use for these purposes. The goal of St. Benedict's Parish is to

GOALS: build a Christian community that expresses an adult faith in worship and in Christian action that flows from a commitment to Christ & His body. This is done within the confines & limitations of the people, time, space and money available. This goal can be subdivided into seven smaller goals. 1) to have a Parish Council that blends leadership & responsiveness. 2) to teach in every way without being teachy. 3) to encourage a laity that can generate a vigorous parish life. 4) to be a Christian community that acts its Christian ideals. 5) to have a liturgy that people do not merely attend. (cont'd. below)

OBJECTIVES:

1. To more adequately meet the religious needs of the diverse population of St. Benedict's.
2. To give people a deeper experience of faith in small group liturgies.
3. To have people share a sense of belonging to St. Benedict's & have pride in it.
4. To help educate people in understanding the faith and answer their fears and questions.

MEANS:

1. To use the new Parish hall for small group liturgies for children & people of the four areas on a regular and scheduled basis.
2. To have our Religious Education Director begin neighborhood group discussions on Theology and their questions.
3. To celebrate the 50th anniversary in the Parish in such a way as to involve as many as possible in this important event that will give people a sense of belonging, of pride and of celebration. (cont'd. below)

5. Are there any special resources or lack of resources that help or impede your working toward these objectives?

- 1) New Church hall will help for our 50th Anniversary and small liturgies.
- 2) New Religious Educational Director is more germane to people meeting at homes.
- 3) Fr. Cesare is an Italian speaking priest fit St. Benedicts from Sicily.
- 4) Insufficient time and energy to meet the limitless challenges that face the parish and getting bogged down in routine work that will not permit our priority work.

GOALS(cont'd) 6) to promote human growth at every stage from infancy to old age.  
7) to be a community that excels at questioning and reconciling.

MEANS (con't)

- 4) To continue to find ways such as our Parish dances, Catholic Charities Drive and Raffle that people can comfortably contribute to with time and talent.
- 5) To have Parish Mission for religious education or liturgical education.
- 6) To make the liturgy committee more responsible for improving the services of servers, ushers and lectors.
- 7) To develop the Italian Apostolate in the parish by employing Fr. Cesare Inserra, OFM CONV.



## II. PARISH WORSHIP LIFE

1. What do you understand to be the goals of worship programs in your parish?

To provide for meaningful and intelligible, community, eucharistic and auxiliary worship services to celebrate the faith of our people and to inspire faith and commitment for a diverse group of people within the official guidelines of New Roman Catholic Liturgical Renewal.

2. How successful are the specifically liturgical programs for serving these goals? How would you rate the quality of liturgical life in your parish: ceremony, participation, devotion? We feel we have some of the best liturgical celebrations in the city. Our diversity is striking and broad. Our lectors, servers and ushers are not as contributing as we would like. For the most part, people participate well by singing, listening, responding, going to Communion and by the Kiss of Peace ceremony. Our music leader is excellent. Our Easter and Christmas liturgies & special occasion liturgies are outstanding. Devotion is good except for unescorted children and teenagers who seem to lack reverence and appropriateness.

3. What part do para-liturgical and other worship-oriented programs play in the life of the parish?

Communal Penance Services are true celebrations of sorrow and reconciliation in a non-sacramental way. Confessions are provided during and after this service to take advantage of this special moment of grace. Our Lenten Evening Prayer helped develop meditative prayer and was well attended for extra liturgical experiences. For all those interested, the Rosary is said after the main Parish Mass by the Legion of Mary. The staff is considering a program of some Renewal Mission for our people.

4. What specific objectives do you have for worship life over the next year or two?

To develop the lectors, servers and ushers so that they can make a more meaningful contribution to our liturgy. To include women for those functions permitted. To have an occasional Latin liturgy for those who prefer that type of celebration. To have small group Masses in our finished Church Hall for adults and children of specific ages. To find a sound system that will adequately reproduce the voice of participants. To have a Parish Mission that would help people in their liturgical and spiritual renewal.

5. What programs are you planning to accomplish these?

The Liturgy Committee of the Parish Council will set up professional training sessions for lectors, ushers and servers. In October we hope to begin the renovation of our lower church hall that will suit smaller group liturgies. We plan to have the audio problems of the church solved by competent consultants and audio-engineers. We will have the Paulist Fathers come for a planning session for our proposed Parish Mission.

### III. RELIGIOUS EDUCATION

1. What are the goals of the parish religious education program? What are you trying to accomplish through them?

To lead the faithful to an adult Christian and Catholic Faith. This is done through various ways: a) a meaningful liturgy b) homilies that are orientated to the people's needs by staff discussion c) Sacramental programs for parents d) lecture-type series by experts on specific topics such as Conscience, Scripture, etc. e) getting people to break down barriers by socials and societies and work-orientated contribution of time and talent since anonymity is the biggest enemy of a large parish such as ours. In these ways we hope to reach the different levels of development for all children, teenagers, adults and parents.

2. How would you rate present program in light of these goals? It is a long road home since most adults have stopped their religious formation with their school training. Despite the best CCD program or parochial school, some parents find it difficult to understand the importance of their role. We have been successful in involving people in work that gives these people a sense of belonging, such as working for the parish school and for parish functions. Our direct religious education efforts for adults has not proved successful as we had once hoped but it has been a real benefit for those who take advantage. Our CCD program and Religious Education program are good. I'd give a "B".

3. What specific needs of religious education are there in your parish? *(programs, staff, materials, etc.)*

To have smaller group discussions in the home or neighborhood and small group liturgies in order to break down the fear and mistrust so that people can talk about "gut" issues of faith and practice. The ignorance of people regarding what has happened since the beginning of the Council and the history of the development within the Church cause alienation and frustration. The Archdiocesan Educational Centers should be decentralized throughout different parishes since people are afraid to go beyond their immediate neighborhood and also to facilitate the building up of the parish community. Better programing would result in more parishes by sharing of the wealth of available speakers.

4. What specific objectives have you set for the near future regarding religious education?

To begin kitchen-theology sessions with women from the neighborhood. To do more with the small group (priest and people) sessions concerning questions people have about changes and theology. To make a renewed effort at the development of our CCD catechists for their own personal development as well as for the students. To utilize the lower church for smaller liturgies so that people are more involved with planning, etc.

5. Are there any special difficulties regarding religious education that require consideration? 1) The "liberalizing" of people's reaction to change in the church, especially among the younger couples (this includes the reactionary, conservative, & the progressive). They make a decision to go it alone without great involvement in the parish or church structure & take their changes with the Lord directly. This is caused by the polarization in church and, we feel, especially from lack of consistent clerical leadership on all levels. 2) The formation of a Christian conscience & the development of true faith to replace the tendency toward legalism & magical faith. People too often have so little personal development in religious education that they feel left out at sea with what which is happening in the world, in church and in society. They are completely mesmerized by the habit of defining themselves from the outside and by non-essentials, so that when change & developments come, they feel they have been tricked & sold down the river since they had bought into an external-justifying faith that was extrinsic & not sufficiently intrinsic and personal and mature. 3) To find methods and means to reach the common ordinary people & not merely to be content with the budding "lay theologian". This would mean de-centralization on Area and Parish level.



#### IV. ORGANIZATIONS AND SOCIETIES, COMMUNITY INVOLVEMENT

1. What groups of the parish are reached by societies, clubs? (e.g., age groups, men-women, ethnic groups?)

SEE ATTACHED SHEET

2. Is participation widespread or concentrated among a few groups?

SEE ATTACHED SHEET

3. How much are the staff and parishioners involved in general community life? Is the parish a significant partner in the life of the general community? Specify. During the last four years the pastoral team of our parish has led the way in terms of community involvement. As mentioned before this also became more feasible as the parish switched from a totally parochial school centered parish to one that was equally concerned with CCD and public school children. The priests are involved in School Community Councils, School Board Elections, Community Mental Health Programs, working with community leaders, religious, political and interested adults on Youth and Gang problems, contact with Providence Rest, St. Joseph's School for the Deaf, Villa Maria Academy. The Community Action Committee of the Parish Council has spear-headed more people participation such as: Candidate's Night, Involvement in Community Mental Health Projects, Sanitation Department, (cont'd. below)

4. Are there areas of life to which the parish should direct its energy through parish societies or committees or through community involvement? Any plans to do so?

Whenever there is a necessity or an opportunity to get involved in community affairs, both the priests and a certain segment of the laity will do so. This will no doubt be as in the past, with the local public school systems; sanitation service for the area; the stimulation of the construction of local library, community-recreational center; express busing to and from Manhattan; the youth and gang problems. If there will be a public school strike this fall there will be a great deal of work done for children of the neighborhood who are affected. There are no over-all plans other than those which flow from the new sensitivity and contact with community interests and concerns.

3. (cont'd.) local busing problem and school and racial violence. Bingo and Senior Citizens help provide social outlets for many of the elderly of the community. The parish has been involved with the Youth Services Agency in providing them office space and providing summer jobs and adult supervision. In short, the mere parochial interest of family and parochial school has developed to an awareness of the total parish community and the larger aspects of community that directly influence us whether we want to acknowledge it or not.

#### IV. ORGANIZATIONS AND SOCIETIES, COMMUNITY INVOLVEMENT

##### 1. What groups of the parish are reached by societies, clubs ?

During the past four years, St. Benedict's has doubled the amount of activity (from 15 to 30) in organizations and societies. This had a definite effect on the older 15 societies regarding membership, since parents were now needed and capable of working on Parents' Volunteer Committees. Secondly, the scope of parish activity has gradually come to include community involvement which resulted from changing a parish almost totally centered on the parochial school, to a parish that saw a dual and equally important commitment to the public school student and his parents. This second aspect developed into the all lay-volunteer CCD School of Religion and a greater involvement of priests and others in the problems of the public schools in the neighborhood.

For the young people there are the: Fife and Drum Corps, Athletic Association, Sewing Group, Teenage Youth Center, Discussion Group for Teenagers, Apostolic Catholic Youth Organization; for the men there is the Holy Name Society; for women there are the Christian Mothers, Cadet and Scout Mothers, Altar Society, School Volunteer Committees and services; for men and women there are the: Builder's Club, Bingo, Senior Citizens and Parish Dances. These youth, teenage, men and women societies and organizations are represented by all different ages. Organizations for young adults and young married people are almost non-existent. People of this age do have the Theatre Group, Folk Mass Musicians, Teaching and helping the CCD. It does not seem important for the parish to sponsor social clubs for these adults since the parish is not really their interest at this point in their life. But all in all, the parish has been successful in providing a wide range of possible alternatives for people of St. Benedict's parish.

##### 2. Is participation widespread or concentrated among a few groups ?

While membership has fallen off in the traditional societies due to many other commitments in the parish and in the changing pace of our society, the number of people has risen for all those societies that were task orientated and not merely social and money making. There is the classic distinction between the "joiners" and the "non-joiners" in church groups, people who prefer their family and social needs to the activity of the parish. In a fast moving urban society, the local parish is called upon less and less to provide for the social and recreational needs of adults. We have more than 900 adults involved in the various church organizations and societies. We find busy and committed people are participating in more than one aspect of parish organizations and societies.

## V. PLANNING AND STAFFING

1. How well does the staff work together, -- priests, religious, laity?

The Parish staff works rather well together. There are regular staff meetings for the priests and religious education director. There is a good relationship between priests, religious and lay teachers in our school. We accomplish this by our socializing, planning and studying together. The laity feels they have been brought into the process and have a real voice through the Parish Council and Area representatives. The great majority of people are unaware of many of the avenues of contact and influence despite our repeated efforts to encourage and develop the lay council and its committees. We conclude that a greater effort must be made to individuals and small groups to break down the built-in alienation process of huge numbers.

3. ARE THERE SPECIAL STAFF NEEDS NOT NOW PROVIDED FOR  
~~2- Are there staff meetings? If so, are these held on a regular basis? Who attend?~~

We feel the entire Youth question is something that demands more expertise and time. The priests cannot accomplish this merely part time and hope to create the kind of programs and environment necessary for youth work. There is thought that we have a need for a Youth Director for the parish. We also need additional space for these activities since the civic community is greatly lacking in youth facilities.

~~3- Are there special staff needs not now provided for (e.g., sisters or laity with special qualifications, priests with special experience)?~~

2. ARE THERE STAFF MEETINGS ? IF SO, ARE THESE HELD ON A REGULAR BASIS ?  
WHO ATTENDS ?

Yes, there are regular weekly staff meetings. All priests attend as well as the Religious Education Director. We have monthly staff meetings with the School Faculty (priests, teachers, laity and religious). We have clerical staff meetings as the need arises. And the Parish Council meets every two weeks.

4. The following questions are on the parish council. If you do not have a parish council, what are the reasons for not having one?

- a. What is the composition of your Council, for example, by ethnic group, occupation, age, geographical areas of the parish, etc.? Does it include representatives of existing parish organizations?

Our Parish Council represents the following categories: Youth, religious, priest (other than Pastor), elders or trustees, three representatives from Parish Societies and Organizations, one representative from each of the four geographical areas of the parish and in turn these representatives have their areas broken down into sub-groups for easy communication. Lastly we have representatives from the various five Parish Council Committees.

Ethnic Grouping: 6 of Irish background : 6 of Italian background  
2 of German background : the rest mixed

Occupations: Lawyer, retired businessman, telephone company, housewives, public school teachers, insurance business, professional singer, draftsman, clerk.

- b. To what degree are parishioners involved in the Council? For instance, what percentage of the parish voted in the last Council election? In what ways are youth and the golden age groups involved in programs? What standing committees do you have and how effectively do they function?

Parishioners are not too involved in the Parish Council despite all our publicity and efforts. 10 to 20% voted in the last Council elections. Youth has a seat on council which has, for the most part, remained empty since the parish affairs do little to interest them. Our Senior citizens are represented by the 3 Society representatives and Fr. Casper who is their moderator. We have the 5 usual committees. They perform good work but once again it is difficult to get people to volunteer for these committees. One gets a basic impression that people are not quite ready for even middle-management, not to speak of the few interested in top management in a parish. It would be wrong to conclude that the people are apathetic since we get good results when we ask people to work on a project or for some identifiable work that they feel they can easily do.

- c. As a result of the Council, is there a sense of community in the parish? Has the Council increased involvement of the laity? What kind of relationship does the Council have with the pastor, other clergy and religious, and with long-standing parish organizations?

The Council is a seed of the Community, but it is not the symbol of it for the people. The Council itself works very well and shows great thought and concern for the larger community. Internal parish organization and the Council relationship are good, although there is always some rough edges when communication is poorly done. The Council has increased involvement of laity except for explicitly seeing the Council as their voice. The projects sponsored by Council have created a closer community and have been well supported by all.

d. What channels of communication are used to keep the parish apprised of Council activities, and how effective are they?

The use of weekly and monthly bulletins. Personal communication of societies by society representatives. Personal communication to Area representatives and their people by newsletter or telephone and small group meetings. The need has been brought up of having an internal newsletter from the Council to all of our many organizations and societies. Communications are good from the end of the Council but sometimes it seems we do not reach all the people we desire. Feedback is difficult even though everyone is welcomed to Parish Council meetings and Council members make themselves available for people.

e. In light of the above questions, how would you rate your parish council on the following scale?

Scale	representativeness	effectiveness	involvement
very good 5	*	*	
4			
3			*
2			
very poor 1			



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

56921

OFFICE OF THE ABBOT

January 3, 1972

Rev. Msgr. Joseph P. Murphy, Chancellor  
The Chancery Office  
451 Madison Avenue  
New York, New York 10022

Dear Monsignor Murphy,

The copy of your letter of the 29th of December, sent to Father Brennan Maiers, C.S.B., pastor of St. Benedict's Church in the Bronx, arrived here only this morning, even though it was sent airmail and special delivery.

The same mail brought me a letter from Father Brennan Maiers, with an explanation that the error happened in the bulletin throughout the oversight of a secretary, and that a clear explanation of the obligation was given to the people of the parishes before Christmas and again on New Years. He indicated also that the proper statement had been made in the parish bulletin for the 11st of October, and that the statement on October 31 included a reference to Christmas and New Years.

I presume that this same explanation has been sent to the Chancery Office, and that the matter has been cleared up. As I indicated in a letter to Monsignor Mahoney a few days ago, I judged on a recent visit to St. Benedict's that the Fathers are trying to carry out the regulations and directives of the Archdiocese, and I regret that contrary reports continue to come to the Chancery.

I regret also that I cannot write more this morning, since almost the entire morning has been spent in discussing parochial matters with the Bishop of Crookston, and I am leaving after lunch to attend the funeral tomorrow of Bishop Hegarty's mother. With all good wishes,  
Yours

Sincerely yours in Christ,

John Widenschink, C.S.B.  
Abbot

cc: Monsignor Mahoney, V.G.

OSB MAIERS\_00138

# SAINT BENEDICTS PARISH

2969 OTIS AVENUE  
BRONX, NEW YORK 10465

Monsignor Edward H. Connors  
Superintendent of Schools  
Diocese of New York  
150 West 50th Street  
New York, New York 10022

Dear Monsignor Connors:

I am enclosing a copy of the January 23rd Sunday Bulletin in which I restated the facts surrounding the BECOMING A PERSON controversy. On Monday evening, January 24, the last class had a meeting concerning the program and voted in its favor.

It should be noted that most of these class meetings had about 20 to 25% of the parents present. Significant too, was the fact that those in opposition most frequently had two negative votes since both parents attended.

While the loyal opposition was claiming that a majority of parents were against the program, you and I both knew that no one could actually know the extent of opposition until each family had been polled. As the bulletin indicates only 12% asked to have their children removed from the BECOMING A PERSON PROGRAM. The actual numbers were 10% out of 682 families. We are also aware even of this number, some parents admitted that they did not understand the issues involved but were told to send in the release slip provided by the opposition.

In accord with your correspondence and our phone conversations, we wish therefore to incorporate the program BECOMING A PERSON as a part of our regular curriculum. Sister de la Salle and I are very conscious of our responsibility for the children excused from these classes. It is our intention to have supervised study with teachers and teacher-aids, complemented by a mini-Great Books program.

In view of the above, we would appreciate your endorsement of the BECOMING A PERSON PROGRAM here at St. Benedict's.

Thank you very sincerely for all your advice, encouragement and patience.

Sincerely yours in Christ,

Rev. Brennan Maiers, O.S.B.  
Pastor.

January 25, 1972

cc. Monsignor Joseph O'Keefe, Secretary for Education  
Monsignor Gustav Schultheiss, Co-Episcopal Vicar  
Right Reverend John Eidenschink, O.S.B., Abbot of St. John's Abbey

PHONE: (212) 828-3403

OSB MAIERS\_00139

# ST. BENEDICT'S CHURCH

2969 OTIS AVENUE, BRONX, NEW YORK 10465

Phone: 828 - 3403 School Info. TA 9 - 9557

## JANUARY 23, 1972 THIRD SUNDAY OF THE YEAR

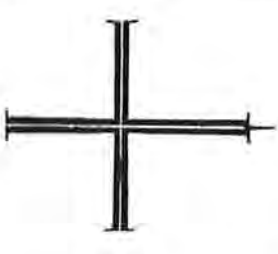
### MASSSES FOR THE WEEK

<b>SUNDAY</b> 10:00am	<b>JANUARY 23</b> For the Parish
<b>MONDAY</b> 7:00 8:30 8:00pm	<b>JANUARY 24</b> Carmela Carrocetto Michael Sangiulio - Ann Pasqua Parisi - Ann
<b>TUESDAY</b> 8:30 8:00pm	Enleo Rego Dominick Mancini Margaret Mast
<b>WEDNESDAY</b> 7:00 8:30 8:00pm	<b>JANUARY 26</b> Helen Sugrue - Ann William J. Conran - Ann Emil & Frida Prizm
<b>THURSDAY</b> 7:00 8:30 8:00pm	<b>JANUARY 27</b> Vincenzo Palumbo Thomas O'Connell Frank Barola
<b>FRIDAY</b> 7:00 8:30 8:00pm	<b>JANUARY 28</b> Rocco Paccione Jerry Bernard Vincenzo Ognibene
<b>SATURDAY</b> 7:00 8:30 8:00pm	<b>JANUARY 29</b> Martin Costello Agnes B. Zerramer - Ann Philip Engelbrecht - Ann

CONTACT YOUR AREA REPRESENTATIVE NOW FOR TICKETS TO THE PARISH - RAFFLE DANCE TO BE HELD ON SATURDAY, FEBRUARY 12th IN THE LOWER CHURCH. PRICE: \$1.50

### AREA REPRESENTATIVES

AREA I	Eileen Fitzgerald	892-2830
AREA II	Vivian Foy	892-1317
AREA III	James Giorgi	792-2152
AREA IV	Eleanor Galbi	792-5469



**SUNDAY MASSES:**  
Saturday - 8:00 P.M. (Folk Mass)  
Sunday - 7, 8, 9, 10, 11, 12, 1 and 7 P.M.

**WEEKDAY MASSES:**  
7, 8:30 and 8 P.M.

**MASSSES FOR HOLY DAYS:**  
7, 8, 9, 10, 11, 12, 7 P.M. and 8 P.M.

**CONFESSIONS:**  
Saturdays, Thursday before First Friday; day before Holy Days:  
8:00 am to 8:30 am  
4:00 pm to 5:00 pm  
7:30 pm to 8:00 pm

**BAPTISMS:**  
Preparatory Instruction Periods for Parents are held in the lower church on the first and second Sunday of each month from 3:30 pm till 5:00 pm. Baptisms take place in Church on the third and fourth Sunday of each month at 4:00 pm. Baptisms will not be performed without a prior instruction for parents.

**MARRIAGES**  
Arrangements must be made six weeks before Wedding is to take place. No Hospital Masses available on Sundays.

### RECTORY OFFICE HOURS:

9 am - 12 noon  
1 pm - 5 pm also 7 pm - 9 pm  
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FROM THE PASTOR'S DESK

CONCERNING THE BECOMING A PERSON PROGRAM

As Pastor of St. Benedict's, I feel obliged to set the record straight.

- 1) 23 classes of 24 had class meetings and parental consultation concerning the Becoming A Person Program; one class of the second grade had no meeting but we understand are having one Monday evening.
- 2) Of the six classes omitted in the flyer that had meetings, five had voted in favor of the Program and Mrs. Byrne's Fourth Grade Class was recorded as voting against when as a matter of fact it voted for it. CLASSROOM PARENTAL CONSULTATION: 13 for; 8 against; 2 tied; 1 no meeting.
- 3) The Senate of the Parent Organization on December 21st voted: 29 yes; 14 no; 2 abstentions.
- 4) After consulting all the parents of St. Benedict's School by letter this past week, only 13% of our parents have indicated their disapproval from the classroom during the teaching of this program. (An average of six out of every 45 children.) This means at the least that 88% of our parents find no objection to the program or are in fact in favor of it.
- 5) The BECOMING A PERSON PROGRAM is not a mere Sex education program. The Fifth and Sixth grade program deals with the usual aspect of growing up but it is mainly a Christian education program written by a Catholic priest and approved by the Archdiocese of New York and our faculty and priests.
- 6) This program in no way intends to deny the parents their primary obligation and right to the education of their children but merely to supplement what is already being done in the home for a God-centered point of view. Each text has a parent handbook so that the parent is closely involved and associated with this program on all grade levels.
- 7) There will be opportunities for parents to be further educated by Adult programs for parents which will give them the assistance they need and desire from the Family Life Bureau of the Archdiocese and other centers in the field.
- 8) Those children excused by parents from this program will have to be excused first in either an enrichment academic program or in supervised study. This too is not finally planned except these children will be cared for in the best way we can in these circumstances.

PARTISH COUNCIL - The Parish Council is looking for several people who would enjoy being a Publicity Committee to bring information and activities of the Parish to the attention of our parishioners. Experience in advertising or publicity would be helpful but is not necessary to join this committee. If you are interested in helping your parish this way, please call Pat Jennings, Chairman of the Parish Council, at 572-5172

AGENDA FOR THIS WEEK'S MEETINGS OF THE PARISH COUNCIL  
 1 - Committee Reports, 2 - Area Reports, 3 - Society Recommendations reports; 4 - St. Benedict's Athletic Assoc. Report to the Parish Council; 5 - report on "Becoming A Person Program."

A WORD OF THANKS to the members of the Holy Name New Years Dance Committee and other volunteers who worked to make the New Years dance the tremendous success that it was.

RELIGION FOR ADULTS - A chance to join a small discussion group that will meet Fridays at 8:30 P.M. in the Lower Church. The first meeting will be on January 28th.

REMINDER All parents who expect that their children will receive Holy Communion this year are asked to attend one of the following sessions: 1st - Tuesday, Jan. 26 at 1:00pm in the school auditorium at 10:00am; 2nd - Wednesday, Jan. 26 at 1:00pm in the Lower Church, Holy Name, at 8:30pm in the school auditorium. Your attendance at one of these meetings is essential.

MEETINGS OF THE WEEK

DATE	SOCIETY OR ACTIVITY	TIME	PLACE
Sunday Jan. 23	GEO. INSTANTANEOUS PARENTS MEETING (19:00hrs)	9:45am	School
	CHRISTMAS/ADVENT FAIR (Communion)	10:00am	School Auditorium
	BAPTISMS	4:00pm	Church
	WINTER SOCIAL (S.B.A.A.)	4:00pm	School Auditorium
	T.M.C.P. AUDITIONS	7:30pm	School Auditorium
Monday Jan. 24	SENIORS CLUB	7:30pm	Lamez Church
	SENIOR CITIZENS P.O. SENATE MEETING	7:00pm	Lamez Church
Tuesday Jan. 25	P.C. LITURGY COMMITTEE	8:00pm	Lamez Church
	THROUGH NECK COMMUNITY PLAYERS	8:00pm	Lamez Church
Wednesday Jan. 26	PARENTS MEETING	7:00pm	Lamez Church
	BOY SCOUTS	7:30pm	Lamez Church
Thursday Jan. 27	LEGION OF MARY	8:00pm	Lamez Church
	WOMEN'S COUNCIL	8:30pm	Parish Rm - School
Friday Jan. 28	TEEN DISCUSSION	7:30pm	Lamez Church
	BINGO (Group One)	7:45pm	School
Saturday Jan. 29	RELIGION FOR ADULTS (Discussion)	8:30pm	Lamez Church
	BOXING	8:30pm	School Auditorium

SCHEDULED MASS INTENTIONS for 1973 - As published earlier, scheduled mass intentions for the Parishioners desiring to schedule mass intentions for the Month of February 1973 may do so starting February 1, 1973. This procedure will continue throughout the year.

PETER'S PENNY COLLECTION Your offering to the Peter's Penny Collection next Sunday enables the Holy Father to continue this holy work. Your prayerful and generous support strengthens his holy work. Your offering of our brothers and sisters in God's human family all over the world. (Escrowed from 1972's collection to the Holy Father's Office, New York) Copy of Letter on Salvatore from the Most of Church. We ask that you be as generous as your means permit.

YES, VIRGINIA - There is a Santa Claus and this Sunday's Football Game is absolutely, but finally, the last Football game of the year. So...what are you going to be doing on the afternoon of February 12th? Why not take the family to the J.L.I.C.P. concert at 2:30pm in St. Benedict's School Auditorium...we have had a social at the home...enjoy the show...enjoy the show of 100 voices. Tickets are now available in the rear of the church...enjoy the show...enjoy the show. However, tickets will cost \$1.50 at the door. Price: \$1.00.....

## WIN A NEW CAR!

**THIS YEAR, MAKE IT ANY CAR!**

Yes, win a new car... in St. Benedict's Parish radio drawing next month. In the past, one pre-selected car and model was the big prize; this year, the winner can choose his car, because 1972's first prize is an even bigger \$1,000! (Good for a Volvo-and-a-half!) One second prize: \$1,000! Third prize: \$500! Give \$100 to St. Benedict's Parish and you'll be in your family's draw! Tickets are now available in the rear of the church by Saturday, February 6. ENJOY!

# SAINT BENEDICTS PARISH

2969 OTIS AVENUE  
BRONX, NEW YORK 10465

Reverend Monsignor Joseph O'Keefe  
Secretary for Education  
Archdiocese of New York  
32 East 51st Street  
New York, New York 10022

Dear Monsignor O'Keefe:

The departure of Msgr. Connors for a pastorate leaves us in a most ambiguous position. The adversaries to our decision to implement the Becoming a Person program in our school have, on many occasions, associated your name with their position with the implication that you have serious doubts about such a program. We have given little credence to these statements, but at the moment a petition which we enclose, is being circulated for signatures. Since it is addressed to you we would like to clarify our position.

At the beginning of the school year, it was the unanimous decision of the priests and faculty that the Becoming a Person program would be suitable for our school and very necessary. Since that initial decision several incidents have occurred which support our thinking. Two of our eighth graders have run away from home, one of them the daughter of the leader of the opposition to this program. Another left our school in most unusual circumstances. We are also painfully aware of the use of drugs and alcohol by some of our students and by our recent graduates. Many other incidences could be supplied if that were all that were necessary.

We call your attention to the last paragraph where they, in a most nocuous manner, attribute ill will and malice to the priests and faculty. We equally object to the innuendo of the second to last paragraph. To condone this in any manner is to lay our credibility and our trustworthiness on the line. On this point we expect your complete support.

As we have stated before, we have consulted every family involved and the great majority want the program. We have already begun our preparations. To do otherwise at this time would infuriate the parents who feel, at least for the moment, that they are indeed the "silent majority". We reiterate that the opposition is a very small, highly organized group with the support of the John Birch Society and the Catholics United for the Faith, using every means at their disposal to confuse the people. The furor would seem to indicate otherwise but we are certain of these facts.

Our decision was not an arbitrary or capricious one. In preparation we formed two committees which considered all the ramifications of such a program. As priests and educators, it remains our decision that the Becoming a Person program is a worthwhile and a necessary program for our school. Any contrary petition notwithstanding, we expect that you will honor our decision reached after many months of study, consultation and approval of the Becoming a Person program by the Principal, the Priests, Faculty, Senate of the Parent Organization and the great majority of our parents.

Thank you for your attention and if there is anything we can do to clarify the facts,  
do not hesitate to let us know.

Sincerely yours in Christ,

*Sr. M. de la Salle, O.P.*  
Sister de la Salle, O.P.  
Principal

*Sister Agnes Carmel, O.P.*  
Sister Agnes Carmel, O.P.  
Ass't Principal

*Rev. Brennan Maiers, O.S.B.*  
Rev. Brennan Maiers, O.S.B.  
Pastor

*Rev. Mel Taylor, O.S.B.*  
Rev. Mel Taylor, O.S.B.  
Associate Pastor

*Rev. Nathan Simmons*  
Rev. Nathan Simmons, O.S.B.  
Associate Pastor

*Rev. Casper Keogh*  
Rev. Casper Keogh, O.S.B.  
Associate Pastor

cc: Sr. Eleanor Ford, O.P., Supt. of Schools  
Msgr. Gustav V. Schultheiss, Episcopal Vicar  
Rt. Rev. Abbot John Eidenschink, O.S.B., Abbot of St. John's

February 8, 1972

Reverend Monsignor Joseph J. Keefe  
Secretary for Education  
Archdiocese of New York  
32 East 51st Street  
New York, New York 10022

Dear Monsignor O'Keefe:

"Since parents have conferred life on their children, they have a most solemn obligation to educate their offspring. Hence, parents must be acknowledged as the first and foremost educators of their children." (Taken from "Declaration of Christian Education," page 10, Pope Paul together with the Fathers of the Sacred Vatican Council, October 28, 1965.)

In keeping with the above statement issued by the Vatican Council, we, the undersigned parents of St. Benedict's School, Bronx, New York, sincerely request that you, Monsignor O'Keefe act on our behalf in preventing the "Becoming a Person Series" from being implemented in our school.

We further state that for various reasons some of us have not asked to have our children excused.

We further sincerely request that because we have fear of reprisal and intimidation that you do not reveal our names to our Pastor or other Clergy or Religious in St. Benedict's. If you feel the need to contact any of us in order to verify our names, we would welcome an inquiry from you.

Sincerely,

	NAME	ADDRESS	NUMBER OF CHILDREN IN ST. BENEDICT'S	GRADES
1.				
2.				
3.				
4.				
5.				
6.				
7.				
8.				
9.				
10.				
11.				
12.				
13.				
14.				

**Archdiocese of New York**  
**DEPARTMENT OF EDUCATION**  
32 EAST 51 STREET • NEW YORK, N. Y. 10022  
OFFICE OF THE SECRETARY  
759 - 1400

February 16, 1972

Rev. Brennan Maiers, O.S.B.  
St. Benedicts Parish  
2969 Otis Avenue  
Bronx, New York 10465

Dear Father Maiers:

Thank you for your letter of February 8th concerning the proposed introduction of the Becoming a Person series in St. Benedict's School. My position is quite simple and quite clear.

I endorse the resolution of the Senate of Priests of the Archdiocese which states that courses in Family Living should be introduced when the following conditions are present:

1. The faculty believes the course should be taught and they feel competent to teach it.
2. The pastor believes the course is pastorally desirable.
3. The parents agree that the course should be taught.

What my personal opinion is regarding the matter is irrelevant since personal opinions, while sometimes interesting, really should not dictate conclusions. I know of schools where the conditions given above are present and the course is being taught. I know of other schools where they are not present and the course is not being taught. I have taught material of a similar nature but obviously in greater detail at the tenth grade level.

I was presented yesterday with the petition to which you refer in your letter. It is claimed that the petition has been signed by 31% of the families with children in the school. If the claims are accurate, and the course is introduced I would anticipate you will have difficulty maintaining the unity in your parish which should be the sign of the Christian community. With this in mind I have forwarded the material to the Co-Vicar

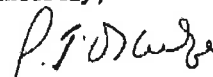
(continued)

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Father Maiers  
Page Two  
February 16<sup>th</sup>, 1972

of the Bronx, Monsignor Gustav Schultheiss 1. the hope that the scandal  
of intra-parish conflict can be avoided.

Sincerely,



Rev. Msgr. Joseph T. O'Keefe  
Secretary for Education

cc: Rt. Rev. Abbot John Eidenschink ✓  
Bishop Patrick Ahern  
Monsignor Gustav Schultheiss  
Sister Elinor Ford  
Father Mel Taylor  
Father Nathan Simmons  
Sister de la Salle  
Sister Agnes Carmel

# SAINT BENEDICTS PARISH

2969 OTIS AVENUE  
BRONX, NEW YORK 10465

*Feb. 18, 1972*

Dear Abbot John,

It has been a few years since I last filled out a personal account for the abbey. I think you deserve a word of explanation. I did dutifully do this when I was stationed at St. Joseph's Parish in St. Joe until I got a response from Abbot Baldwin that he did not understand my concept of the vow of poverty, that he no longer felt responsible for my keeping of it, and that I smoked more than any other monk of the abbey. I was hurt and decided that until the abbot could be more realistic about such things, I was not going to mount a very dishonest report.

I do feel that as a member of St. John's that I want to make a report to you and the community. I know that some of my expenses are rather high. I did not keep accurate records except through my check book, but I tried to reflect the basics. New York, I feel, is an expensive place and we are not close to our families and friends for the most part. I try to be responsible in my expenses and yet am aware that I tend to spend money during times of frustration or tension.

The Sex Education controversy seems to be about over. The 31% that the Secretary for Education mentions was obtained from a house to house canvassing. This was not infrequently done with false information and scare tactics as at least ten people came to me about how they were saying that we were showing slides of human intercourse for our fifth graders, that motion pictures of horses and animals copulating would be shown to second graders, that our library was complete with sex books etc. They seemed to have tried any and all means to build up opposition to the program. This past Monday we had the Religious Editorial Consultant for Benzinger's speak on the whole program. She was very well received by the majority of people present. The opposition from St. Frances de Chantal, our neighbors, and from our own parish were there too. I did not want it to be an evening of speeches after her presentation and made it a rule that all questions had to be written. This infuriated the opposition as they had come to speak. They all had their opportunity for discussion in our classes and in our senate so that no one really felt it was an unfair procedure. The question period took over forty-five minutes alone without speeches from the opposition. She was excellent and people who said they had signed the petition came up to Sister de la Salle and me to tell us they had been misinformed as to the nature of the program and were sorry. I feel that it was the chancery office that has caused this expanding of opposition by their lack of support of a program they approve and suggest. The opposition is very much supported by the CUF (Catholic United for FAITH) from New Pochelle which is five minutes from here. They are weird, but determined. Many good people are caught in between this conflict.

Peace and thanks for your care.

PHONE: (212) 828-3403

*Fr. Brennan Maier*

OSB MAIERS\_00147

Abbot John, within a week or so we will report on the Mass stipend account and our procedures. We also hope to send back some surplus, but not to the extent of former years as we will explain. God bless you. Fr. Brennan

SAINT BENEDICTS PARISH

2969 OTIS AVENUE  
BRONX, NEW YORK 10465

Dear Abbot John,

I found my Personal Account on my desk and therefore must have left it out of my accompanying letter and check. Sorry about that.

Fr. Finian came down this weekend to be with his monastic brothers. I guess all goes well for him for he was a little lonesome. He has gotten an apartment and is settled down and mentions how living at the Abbey we take so many things for granted -- food, laundry, light, heat, confreres etc.

I must go now. I was so upset that I forgot to include my report.

Peace.

*Fr. Brunson OSB*

PHONE: (212) 828-3403

OSB MAIERS\_00148



**PERSONAL ACCOUNT**

of

Rev. Brennan Maiers, O,S,B,

**for the year**

1971

**Please give names and addresses of your  
nearest relatives**

**Name:**

**Street:**

**Town and State:**

**Name:**

**Street:**

**Town and State:**

**Name:**

**Street:**

**Town and State:**

# PERSONAL ACCOUNT

Of Rev. Brennan Maiers, O.S.B.,

From January 1, 1971, to December 31, 1971

RECEIPTS:	EXPENSES:		
Cash on hand Jan. 1, 19 (excl. Stipends)	Salary to Assistants		
Mass Stipends on hand, Jan. 1 (under s	Wage for Servants		
Salary for Pastor	Kitchen, meals		
Salary for Assistant	Beverage		
Stipends	Cigars and Tobacco		
Stola	Clothing		
Sale of Devotionals	Laundry (dry-cleaning)		
Donations	Books		
Auto Service	Newspapers and Magazines		
House Maintenance	Stationery and Postage (Xmas cards)		
Salary for Chaplain	Devotionals		
Honorarium for Confessor	Barber and Toilet		
Missions and Retreats	Telephone and Telegraph		
Literary work	Auto Maintenance & bridge tolls		
Other Sources	<del>NEW YORK</del> 3 Parking violation		
	<del>XMAS</del> <del>CONFERENCE</del> Doctor		
	Medicine		
	Travel, (bus, air, rail) 3 trips to Mn)		
	Carfare and Taxi		
	Fairs and Entertainments		
	Alms		
	Donations, gifts, alms etc.		
	Sundry Expenses		
	<del>Stipends to Abbey</del> Credit Card Ap		
	<del>Stipends to Others</del> Loans to needy		
	<del>Stipends without Pre</del> <del>Stip</del> Conference		
	Surplus Income to Abbey workshops		
	Cash on hand Dec. 31, (excl. Stip.)		
<b>Total</b>	<b>Total</b>		
Salary due Jan. 1, (included)			

N.B. Please give information requested on last pa

February 29, 1972

Dear Father Brennan,

I received your letter of February 18, together with the check of \$1,000.00 just as I was leaving on the morning of February 21 for Minneapolis to catch the plane for Miami and Puerto Rico. I found your second letter, together with your personal statement for the past year, when I returned from Puerto Rico on the evening of Sunday, the 27th. I am grateful to you both for the statement and for your explanation of the statement, as well as for the check of one thousand dollars which you sent. In the name of the community as well as in my own name, I am grateful to you for the work you have done and for the sacrifices which you have made which enabled you to send this amount for the support of the community and its work. I will await the stipend account which you indicated you would send a little later. I find the statement fully satisfactory; I realize that some of the accounts are a bit high, but I realize also that the expenses are greater out east than they are in our area, and that the monks in our area do not have such things as bridge tolls, as an example. I am concerned that all of our monks try to be responsible in the use of money, and I am convinced that you have been responsible.

I rejoice with you also that the sex education controversy seems to be over now. I did receive copies of various items that you had sent or that the chancery had sent you. All I can say is that I appreciate the work that you and others in the parish have done, and I am hopeful that this program of educating the youngsters will be wholly successful, and that the opposition will gradually die out. I know that it has been a trying experience for you and the other Fathers, but I rejoice that you were able to overcome the strong opposition from different segments.

I hope to be able to write out a report on my visit to Puerto Rico since I believe that every member of the community should be aware of the work that is being done there and of the problems that the community faces in its mission. I had hoped to be able to do the report this week, but now I must leave for Newark Abbey on Thursday of this week, for a special visitation of that abbey, requested by the abbey and approved by the Abbot President. I wish that I might run up to New York to see you, since I enjoyed my last visit with you and the other fathers, but my schedule in March is so tight that I must hurry back here as soon as the visitation is over.

All of the members here are quite well at the moment, and we are all eagerly waiting for spring. With greetings to all of the Fathers and with a prayer that God will continue to bless you and your work, I am

Fraternally yours,

Fr. Brennan Maiera, OSB  
Saint Benedict's Parish  
Bronx, New York 10465

Abbot

OSB MAIERS\_00151

# SAINT BENEDICT'S PARISH

2969 OTIS AVENUE

BRONX, NEW YORK 10465

Right Reverend Abbot John Eidenschink, O.S.B.  
Saint John's Abbey  
Collegeville, Minnesota 56321

Dear Father Abbot,

Enclosed is the Comprehensive Pastoral Report of St. Benedict's Parish that was done for the Archdiocese of New York. We have put a substantial amount of work in it and it reflects a first full profile of the parish here.

I had once sent the original forms to you and Father Daniel as a possible development for keeping a record on all our parishes of the Abbey. The completed forms I think can tell the story of exactly how useful this kind of form could be. This report is not meant to include the financial picture of the parish. This will be forthcoming in our October Monthly bulletin. Furthermore, this report is only to be done every three and even five years. The Pastoral Development Office of the Archdiocese would surely be willing to send you the original forms that they sent us. A copy of which was sent to Cardinal, the Vicar General, the Vicar and one kept for Parish Files. I duplicated a few extra so that I could share the study with you and with Fr. Daniel.

School is about to begin here on the 7th of September. I can hardly believe it is almost here. I plan to come to Minnesota for about a week from September 12 to September 20th to see my parents and also to get to the abbey for at least a visit. Fr. Mel and I are still amidst plans of have our A-Band of our Ancient Fife and Drum Corps come to St. John's for Homecoming on September 30th. Father Michael Blecker has promised the kids board and room if we could manage to fly the kids out. The Fife and Drum Corp here wins many prizes each year for their performance and I'm sure would be a treat for the university and abbey. Even though the band has only 20 or so people in a division, they really are quite exciting for someone even as unmusical as I am. I am very much in favor of this kind of exposure of the parish to the abbey. It would also be good to have people in Minnesota know that we have pastoral and educational work going on here in New York City. I would love to travel with the band but I doubt it if I can get away again so soon. One of the priests surely will travel with the band to Minnesota.

Hope this letter finds you all in good health and spirits. Everyone here is home for the school year. Fr. Tom will take a much needed break after his nursing this summer at Cancer Memorial Hospital.

I hope this report will give you a better picture of our parish and of our work here. I am rather proud of the basic picture, and yet I feel we were very honest in describing the pastoral problem here.

Sincerely yours in Christ,



Rev. Brennan Maiers, O.S.B.  
Pastor

28 August 1972

PHONE: (212) 828-3403

**OSB MAIERS\_00152**

September 12, 1972

Reverend Brennan Maiers, O.S.B.  
Saint Benedict's Parish  
2969 Otis Avenue  
Bronx, New York 10465

Dear Father Brennan,

Thank you for your letter of the 28th of August, which arrived several days ago along with the Comprehensive Pastoral Report of the parish that was done for the Archdiocese. I delayed somewhat in replying because I wanted to look over the report at least rapidly before I wrote. I really haven't had time to study it as yet, nor to discuss it with Father Daniel. But from what I have seen, I think it is a very fine report and I think that we should give serious consideration to having each of our parishes do such a report every three or every five years. I think that it would be helpful to all concerned and would justify the work that is involved in the preparation. I am grateful to you and to all for the work done, not only in giving this basic picture of the parish but also in building up the parish community.

As you know, we have already begun the school year, and everything seems to be going smoothly, with increased enrollment in each of the divisions with the exception of the Prep School. But even that has held its own, and the staff is confident that they will be able to keep to the budget that was projected last December. The new Vice President of the University is also interested in the Prep School, and there is some hope that he will be able to help so that the future of the Prep School will be assured. I don't know quite what he has in mind, but Father James Tingerthal seemed quite enthused one day when he spoke about it.

I hope that Father Mel's and \_\_\_\_\_ plans work out to have the A-Band of the Fife and Drum Corps come to St. John's for Homecoming on the 30th. I agree with you that this would be good both for the youngsters involved as well as for all here to become more aware of the work the community is doing in New York. I hope to be here on the 30th, though I have the visitation in St. Anselm's Manchester, from the 24th to the 29th of September, and then from the 8th to the 11th of October the visitation at St. Peter's, plus a meeting of the Council at St. Vincent later in October. Then I will be through with Congregational work for a while and can concentrate on getting ready for our own visitation here in February.

Although I hope to see you when you are in Minnesota this week, I thought it best to send this letter of appreciation for your report. With greetings to all of the men there, and every good wish,

Devotedly yours,

Abbot  
RF-6-



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA  
56321

OFFICE OF THE ABBOT

November 24, 1972

Reverend Brennan Maiers, O.S.B.  
Saint Benedict's Parish  
2969 Otis Avenue  
Bronx, New York 10465

Dear Father Brennan,

I am sure that you and all those on the East Coast had a good time at your Thanksgiving celebration yesterday. We had a good celebration here also, with Father Daniel giving the homily at the 10:30 Mass, to which the parish was also invited, and the usual dinner at noon, to which quite a few of the Fathers near here came. In the evening I had a second turkey dinner at the in Cold Spring, an invitation I felt I could not refuse in view of his help to the community in the past. So this afternoon I took a hike to work off some of the effects of the double dinner, and I had the chance to watch one of the girders being put up in the new gym. Yesterday and today we have had bright sunshine and warmer (45) weather, and so the workers are happy.

Thanks for your letter of the 20th and for your reaction to the possibility of having Archbishop Sheen give us conferences along with the priests of the Diocese. I am happy that you felt free to write frankly. However, the arrangements for participating in the conferences are already made, as will be made known in the next issue of CONFERRERE which Fr. Daniel is now preparing. The reactions to the possibility of having Archbishop Sheen were favorable on the part of those here. One of our deacons, who has been working in Communications, heard Sheen recently, and he was quite well impressed. I took this as a good sign because, in the minds of some of the more conservative, Alan is rather far out. I hope that Sheen will not be reactionary when he is here, for I agree that that would polarize the community -- and that would be tragic. I hope, too, that having our community exercises as usual will keep us reminded that we are one community.

I am sorry that there is some misunderstanding between Fr. Mel and yourself, and I am grateful that you have tried to figure it out even with psychiatric consultation. I really don't know what to suggest, since I do not know Mel that well. I wonder if a good heart-to-heart talk with him might be helpful. That is all that comes to mind at the moment, since I am sure that you will continue to try to be understanding and gentle with him in the day to day working together for the welfare of the parish.

I am happy also that Father Michael Blecker was able to spend a weekend with you while he was out East. He returned a few days ago, but has been swamped and so I have only spoken with him very briefly. Sometimes he looks very tired and I wonder whether he is not pushing himself too hard. The break at St. Benedict's I am sure was welcomed by him.

With greetings to all and the prayer that the problem with Fr. Mel will be worked out,

Fraternally yours,

Abbot

OSB MAIERS 00154

# SAINT BENEDICTS PARISH

2969 OTIS AVENUE

BRONX, NEW YORK 10465

Nov. 20, 1972

Dear Abbot John,

Greetings. Father Michael Blecker was with us this past weekend during some of his fund-raising for the University. It was great to have him here. We are all looking forward to our Thanksgiving Day Dinner to which we have invited all the Benedictines on the East Coast. Fr. Bill Skudlarek and Fr. Nathan and the rest are doing the honors with turkey and all the trimmings. It was also a pleasure to have Father Stanley stop here for dinner the past week when he came in for a refresher course in his chaplaincy program.

My major reason for writing is to respond to the possibility of Bishop Sheen being our retreatmaster, along with the diocese of St. Cloud. First, I feel the community as community should be making the retreat and not with the ministry of the St. Cloud Diocese. If individuals would prefer that, I surely feel it would open to them just as the making of a private retreat. I think we should have our own retreat and our own retreat master--the style or business is not the greatest concern, but being able to come home with my fellow monks is and secondarily to be renewed with them with someone whom I could respect.

Archbishop Sheen may be a very effective speaker and a holy man, but he is reactionary. I had the privilege of having a Mass for a private academy here in the Bronx ~~last~~ last year and for the Breakfast, Archbishop Sheen talked. I was appalled with some of the reactionary aspects of his talk. He was in good form and the people ate it all up---except those parents who were more involved in the academy's adult religious education ~~in~~ program. The Sisters of Notre Dame are doing a fantastic job there with the children and with the parents. Bishop Sheen made it seem that non-traditional habits was a major cause for religious crisis today. I know these dedicated Women who are not far-out in any sense of the term. It was really insulting. I reacted too to a Bishop-Bartholome-like theme when he begged the people to save the church and bring it back to its senses. Now I think the people can save the church today, but in a completely different way than he suggested. He also gave one of the feeling of a return to the completely separation between the spiritual and every-day life of the Catholic Christian. My most serious objection is that he is too effective a speaker to stabilize people and comfort them in reactionary ways. It would harm the community and tend to help polarize us. I have been proud of our community since despite the many pluralistic opinions, there seems a real unity that is much better than the Church in America at present with CUF and BIRCHITES and the swing to the right. I feel strongly about this. The community was together in your election to be our abbot, even when minor candidates of others were not successful. I was proud that not one serious candidate for election was a reactionary type of an abbot. I may be out of focus but I wanted to share my experience of Archbishop Sheen last Spring and also my reflection of the abbey joining the diocese.

By the way, Fr. Mel seems to be in some distress from me. I cannot figure it out even with psychiatric consultation. I need him very much and respect him but he seems to find me a difficult person to work with. I suspect the problem is not me although I sometimes believe he thinks so. I wish I could help us get back to working together. Peace, Abbot John and thanks for letting me blow off for a moment. You have given me the kind of confidence: THANKS

FR. SHANNON

OSB MAIERS\_00155

SAINT BENEDICTS PARISH

2969 OTIS AVENUE

BRONX, NEW YORK 10465

Dear Abbot John,

Enclosed is my personal account that you requested. I think it merits a few comments. Since we broke up as a group therapy group, I have continued on a personal level with another group as well as individual sessions. It has been a much more valuable experience for me. One of things that I did not realize was the strength of my feelings regarding Abbot Baldwin because of the three major confrontations I had with him during my coenobitic days. I never knew that the hurt and anger were so close under the surface. I would surely like to get rid of that. Part of psychiatric expense was a complete testing and evaluation by a Dr. Brown. I was pleased to find out that I'm rather normal--whatever that means but could use some work in improving the quality of life for me. It seems that my ego has been hurt and I have a pervasive but mild depression that I've been intent on understanding. Dr. Rosner admitted that I did not absolutely need this therapy, but since I wanted to work things out further, it would be very useful in becoming a happier person and more productive member of our community.

I was also surprised when I went through my check book and took account on what I spent on personal level and for guest that come from the abbey, friends, a few relatives. While I am not happy about those expenses, I do not feel that I've really been living high off the hog. I will try to do better this coming year.

Last year I did not really get a vacation break. I did take off a week for a home visit and to spend a few days at the Abbey in September. My parents are not in the best of health--Mother is 77 and Dad is 80+ now. I plan to take a couple weeks off in the beginning of February. I have a chance to go to Spain and I think I need a real break. I hope you will therefore understand why I am not returning any surplus cash this year.

I'm enclosing, however, a ~~am~~ check from our Benedictine account for the sum of \$6,000. Fr. Mel maintains this account for us. Many of our Mass intentions are being sent to Fr. Remy, for some of the Fathers away at school etc.

Hoping all is well and asking God's blessing for a successful visitation.

Sincerely yours in Christ,

*Fr. Brennan Maiers O.S.B.*

Brennan Maiers, O.S.B.

January 24, 1973

PHONE: (212) 828-3403

OSB MAIERS\_00156



# PERSONAL ACCOUNT

Of Rev. Brennan Maiers , From Jan 1 1972 to Dec. 31 1972

RECEIPTS:	EXPENDITURES:		
Cash on hand <u>Jan 1</u> 19 <u>72</u> (excluding Stipends)	Salary to Substitute		
Stipends received—for Masses offered	Wages for hired help		
Salary for Pastor	Food and Beverage (personal)		
Salary for Assistant	Tobacco		
Received from Abbey	Clothing and Laundry		
Withdrawn from Business Office	Room, Board, Tuition		
Donations	DUES Books, Newspapers, Magazines , subscrip		
Auto Allowance	Stationery and Postage, Xmas Cards		
House Maintenance	Dues and Subscriptions		
Salary for Chaplain	Barber and Toilet		
Honorarium	Telephone and Telegraph		
Missions and Retreats	Auto Maintenance ; Bridge tolls		
Literary work	Psychiatric Medical Attendance and Medicine		
Other Sources	Travel (other than Vacation) (bus, air, rail, taxi)		
	Entertainment and Recreation		
	Alms and Donations		
	Vacation		
	Other Expenses Loan to Poor		
	Xmas gifts to associates from qt		
	WORKSHOP for Clergy:SYSTEMATION		
	Entertainment of Quests: OSB, al		
	Surplus Income to Abbey		
	Cash on hand <u>Jan 1</u> 19 <u>73</u>		
<b>Total</b>	<b>Total</b>		

N.B. Please give information requested over.

Mass Stipends to Abbey \$ \_\_\_\_\_

Mass Stipends to Others \_\_\_\_\_

Total \$ \_\_\_\_\_

Mass Intentions on Hand \_\_\_\_\_

Dollar value of Stipends on Hand \$ \_\_\_\_\_

To those residing outside the Monastery, to avoid any difficulty at time of transfer or death:

Please list items of value which are in your possession and belong to the Monastery, such as cameras, tape recorders, radios, stereos, television sets, chairs, and valuable objects of Art. (Do not list things which belong to the rectory or parish.)

Sony Taperecorder  
Stereo & Radio in dining room  
one Olympia typewriter  
one camera  
one original painting by Margareta  
one GE transistor radio  
one chalice and paten

PLEASE GIVE NAMES AND ADDRESSES OF YOUR NEAREST RELATIVES.

(Even if you filled this out last year, this might require updating.)

NAME:

STREET:

CITY AND STATE:

NAME:

STREET:

CITY AND STATE:

NAME:

STREET:

CITY AND STATE:



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

56321

OFFICE OF THE ABBOT

February 4, 1973

Reverend Brennan Maiera, O.S.B.  
Church of St. Benedict  
2969 Otis Avenue  
Bronx, New York 10465

Dear Father Brennan,

Thank you for your letter of the 24th of January and for your personal statement for the past year, as also for the check of \$6000 which you enclosed from the Benedictine account. I appreciate the explanation given of some of the items on the expense side, and also your statement that, while the expenses have been heavy, you have not "really been living high off the hog." And that is the important part, along with the resolve "to do better this year." I fully approve of the psychiatric expenses and rejoice with you in that it is helping you to become a happier person and a more productive member of the community. You have always struck me as being happy and productive in your work, and I know that others make the same judgment. We, of course, do not know the struggle that may go on inside, and if this can be lessened, so much the better.

I approve also of your visit to Spain for a break now. I wanted to write you before this, but I did go to Puerto Rico from the 23rd to the 27th, and since then the days have been crowded with many things, including catching up with the mail that came in while I was gone; it was heavier than usual because many were sending in their statements, and I try to reply to each. This may not reach you until your return from Spain since you indicated that you planned to take a couple of weeks early in February. I hope that the trip will be (or has been) a real break.

The visit to Puerto Rico, I think, was successful even though it was very brief. I found more tension this year than last, partially because of some misunderstandings between the natives and the continentals and partially because Fr. Eric's 2nd term as Prior is up in April and they are thinking of whom to select. Even though it is still dependent, I told them that I would okay an election as if they were independent; I think this will be better for the group there. But Frs. Leo and Nathan, who arrived the evening before I left, will be able to give you a better picture of the situation there.

Here all are quite well now, though Fr. Rembert has been confined to his room this past week. Last Sunday I had to ask him not to offer Mass for a few days because his legs were very much swollen. It was hard for him to forgo his daily Mass, but he accepted graciously; these older men are always an inspiration.

With greetings to all, and every good wish and thanks also for the prayers for the success of the visitation,

Faternally yours,

Abbot

OSB MAIERS\_00159



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

56321

OF ~~March 28~~ ~~1973~~

March 28, 1973

Dear Father Brennan,

I have now made reservations for the flight to New York for the Jubilee Celebration of Saint Benedict's Abbey. I will arrive at La Guardia airport at 1:10 p.m. on Sunday, April 8, on United flight #918 from Cleveland. I would be grateful if you could arrange to have someone meet me at La Guardia. I hope that the time of my arrival will not be too inconvenient. I had promised to be here on the 7th for a Parents' Day convocation and I felt I should not change this.

I plan to leave New York from La Guardia on Tuesday, April 10, on United flight #495, at 12:30 p.m. I realize this cuts my stay in New York very short but I have scheduled a Chapter meeting for the evening of April 10 to consider the candidates for the novitiate. Normally I would delegate Father Prior to hold the Chapter, but since the visitation discussed the candidate program, I think it better that I be here since I hope that the discussion on the candidates will be helpful in working towards a more fully acceptable program.

Even though my stay is short, I hope to be able to see each of the men in New York at least briefly. If your house will be crowded Sunday and Monday evening, perhaps you could arrange with Father Burton that I stay at Saint Anselm's.

Looking forward to seeing you and the others soon, and hoping that the Jubilee celebration is not creating too much work for you, I am

Devotedly yours,

Abbot

JE:fp

Father Brennan Maiers, O.S.B.  
St. Benedict Community  
2969 Otis Avenue  
Bronx, New York 10465

OSB MAIERS\_00160

# ST. BENEDICT'S CHURCH

2969 OTIS AVENUE, BRONX, NEW YORK 10465

Phone: 428 - 3403

School Info. TA 9 - 9557

## APRIL 15, 1973 - PALM SUNDAY

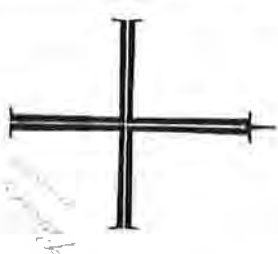
### MASS SCHEDULE FOR HOLY WEEK

Sunday	April 15	Tuesday	April 17
7:00am	For the Parish	7:00am	Cecil Denek & son
10:45am	Providence Rest	8:00am	Angie Cambariel
		8:30am	Bradnik Family
		6:00pm	Richard Healy
Monday	April 16	Wednesday	April 18
7:00am	Mary Regina	7:00am	Anthony & Mary Puleo
8:00am	Charnela Amabile	8:00am	Biagio LaRocca
8:30am	Mr. & Mrs.	8:30am	Ernesta Borsch
5:00pm	Christian Mothers	8:30am	Cesare Mousciglio

Holy Thursday	April 19
5:00am	Angelo Giromamia & Joseph Scarlato (Laltum Mass)
12 noon	Mass
8:00pm	Evening Mass of the Lord's Supper following by Nocturnal Adoration until 12 midnight.
Good Friday	April 20
8:00pm	Special Liturgical Service in honor of the Lord's Passion. (no communion)
8:00pm	Solemn Good Friday Service (there will be communion)
Holy Saturday	April 21
no morning Masses	
8:00pm	Solemn Easter Vigil to celebrate Christ's passing from death to life.

### PENANCE SERVICES AND INDIVIDUAL CONFESSIONS - Holy Week

Monday	Wednesday
8:00pm Penance Service	Confessions after the morning masses (7-8-8:30 am) 8:00pm Penance Service
	Holy Thursday Confessions 11-12 noon 4-5:00pm - (English and Italian Confessions)
	Good Friday Confessions after the 3:00pm Services until 5:00pm. 7:00pm Penance Service and after this 8:00pm Good Friday Service.
	Holy Saturday Confessions 3 to 5:00pm (English and Italian) no confessions after 5:00pm.



**SUNDAY MASSES:**  
Saturdays: 8 p.m. (Folk Mass)  
Sundays: 7, 8 (Italian), 9, 10, 11, 12, 1, and 7 p.m.  
**WEEKDAY MASSES:**  
7, 8 (Italian), 8:30, 5 p.m. Masses  
**FOR HOLY DAYS:** Eve of Feast: 8 p.m. Feast: 7, 8 (Italian), 9, 10, 11, 12, 1 p.m., and 8 p.m.

**CONFESSIONS:**  
Saturdays, Eve of First Fridays and Holy Days: 8:00 a.m. to 8:30 a.m., 4:00 p.m. to 5:00 p.m. (English & Italian) 7:30 p.m. to 8:00 p.m.

**BAPTISMS:**  
Preparatory Instruction Periods for Parents are held in the lower church on the first and second Sunday of each month from 3:30 pm till 5:00 pm. Baptisms take place in Church on the third and fourth Sundays of each month at 4:00 pm. Baptisms will not be performed without a prior instruction for parents.

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50th ANNIVERSARY - GOLDEN JUBILEE - ST. BENEDICT'S PARISH

My dear parishioners:  
The Lord smiled on St. Benedict's Parish last Sunday. Following a cold, windy and wet Sunday morning, the rain left the area in time for the impressive procession of 200 people who marched from the school to the church. It was a genuine thrill as we entered the church to hear the overflowing congregation and choir join in singing "Praise God From Whom All Blessings Flow".  
I would roughly estimate that as many as 2000 people were in attendance at the church during the Mass of Thanksgiving, Tenesse Cardinal Cooks concelebrating with Rt. Rev. Father Abbot, Bishop-elect Masties, Fathers Lawrence, Giles and Jubins together with the parish priests.  
My deepest gratitude goes to every one involved in making this Eucharistic Celebration such a moving experience; priests, lay men and women worked tirelessly for many months to prepare for this occasion. They have my most sincere thanks and appreciation.  
In addition, I must express my thanks to our parishioners who responded so generously and enthusiastically to the spirit of our 50th Anniversary Program. Without your help, it could not have been accomplished. God bless you one and all.  
Following the Mass and the dedication of Father Albert Hall, all present were invited to share in the parish reception. It was a real pleasure to greet so many friends and parishioners. We also had an opportunity to renew acquaintances with Father Lawrence, Giles and Jubins. All in all, it was a day when the Lord truly "let His face shine upon us". We are grateful.

Father Breman

Announcing the Annual Spectacular Eucharistic Banquet and Supper for all the people of St. Benedict's Parish.....JUNE 4, 1973

The first batch of advertisements for the Golden Jubilee Journal have been delivered to the printer. We are now awaiting the photographs taken on Sunday after which the final pages will be prepared. In the meantime, we can still accept ads and booster listings up until Sunday, April 22nd. The Journal should be ready for distribution around the middle of May. Please be patient.

If you have not yet returned your Chance Book on the Parish Raffle, will you please do so as soon as possible so that our records may be completed. The winners of the three grand prizes were: A. Liso, Westbury Ave. \$9000...J. Barilli, Westbury Ave. \$1000...J. Scario, Emaline Ave. \$500... Congratulations  
We wish to thank the generous people who lent pictures and materials for the Golden Jubilee Exhibit. The materials may be picked up at the Rectory. If they are not picked up, they will be delivered after Easter.

We wish to express appreciation to our parishioners for their support of the Catholic Charities and Education Appeal to the extent of \$15,650.55. Our thanks to the teachers and our generous contributors.

FOR SALE - 1 family brick, 6 rooms, completely private...TY 2-0189.

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Mass umbrella, large black with smooth handle taken by mistake on April 1st. Please return for exchange.... this happened at school during the Golden Jubilee Exhibit.

MEETINGS OF THE WEEK

Date	Society or Activity	Time	Place
Sunday	CCD CLASSES Baptisms	10-11:30am 4-5:00pm	School Church
Monday	Christian Mothers Society Sewing Group	8:30pm 7:50-9pm	Dining Room Auditorium
Tuesday	Scout CHMzeus Leontine Penance Program for Adults	1-4:40pm 8:00pm	Auditorium Upper Rectory
Wednesday	Parish Council Boy Scouts Legion of Mary Choir	8:30pm 7-9:00pm 8:00pm 8:30pm	Faculty Noon Auditorium Upper Rectory Church
Thursday	RUNGO	7-8:45pm	Father Albert Hall

This is the most solemn week of the liturgical year in which we celebrate the Paschale, Death and Resurrection of our Lord Jesus Christ and His gift to us of the Holy Eucharist. We urge all our families in the parish to participate as much as possible in these solemn services so that these sacred three days will be special days of prayer in our homes and in our parish church. We wish to remind you again that we have one day of fast and abstinence on Good Friday. The Schedule for the Liturgical Services and the opportunity for confession is printed on the front cover of this Bulletin. There are extra Easter envelopes which may be obtained in the back of the church for those who did not receive them. Let us pray for one another during these sacred days so that we may all become closer to Our Lord as we begin our second fifty years in St. Benedict's.

SCHOOL NEWS - First and Second Grade children will not have bus service on Monday, Tuesday and Wednesday because the public schools are not in session. We will close at 11:30am on Wednesday for our Easter holidays and school will reopen on Tuesday, May 1.

NOMINATION OF PARISH COUNCIL REPRESENTATIVES - Nominations are now being accepted for Area II and Area III Representatives. The names of interested candidates should be submitted to Father Casper. Representatives present the views and opinions of their fellow parishioners to the Parish Council.

CADET & SCOUT MOTHEES SOCIETY - Dinner-Dance May 12th \$7.50 per person including set-ups & beer or Miriam Donovan TY 2-5835.  
in Father Albert Hall. Reservations contact Evelyn Phillips 623-7251

CHRISTIAN MOTHERS SOCIETY - meeting Monday April 16th at 8:30 in the school reading room. Father Breman will address the group. Mrs. Corallo is still taking reservations for our June Theatre Party. call TA 3-5741. We will play Bingo at this meeting. Anyone whose turn it is to bring cake, please do so.

GIBL SCOUT PLAYERS - proudly present a new 20's musical "Dames at Sea" on April 26th, 27th & 28th at Fresh Lumbermen Church Hall, Hollywood & Hazley Aves. Donation \$2.00. For tickets, call S. Scupper at TA 9-3636.



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA  
56321

OFFICE OF THE ABBOT

April 25, 1973

Father Brennan Maiers, O.S.B.  
St. Benedict's Church  
2969 Otis Avenue  
Bronx, New York 10465

Dear Father Brennan,

I should have written you before this to thank you for your kind hospitality on the occasion of the Jubilee of the parish, to congratulate you and the others on the very excellent program and, unfortunately, to let you know that I will not be able to send you Father Michael Parrino as I had hoped.

A few days ago after my return from New York, I met with the personnel staff and we tried to finalize most of the appointments. We found that we had to assign Father Michael Parrino to the Prep School since we are withdrawing Father Otto and several of the juniors who have been teaching in the Prep School this year will not be able to do so next year. At the present time I do not know of any younger man whom I might send to St. Ben's to replace Father Mel. We have one or two of the older men not yet assigned, but I really do not think that any of these would be helpful to you or the confreres. Although you indicated that it would be more difficult to function adequately with the help of student priests, I hope that you will be able to find two suitable student priests who can be an asset to the parish.

Father Prior left this morning for Puerto Rico for the election there tomorrow. I do not know how long he will be in Puerto Rico but I assume he has, or will let you know when he will arrive in New York. I believe he expects to spend a few days in New York and at that time you can discuss with him the possibility of getting help from students. I sincerely regret we do not have a young man to send you this year.

With greetings to all the men there and every good wish, I am

Devotedly yours,

Abbot

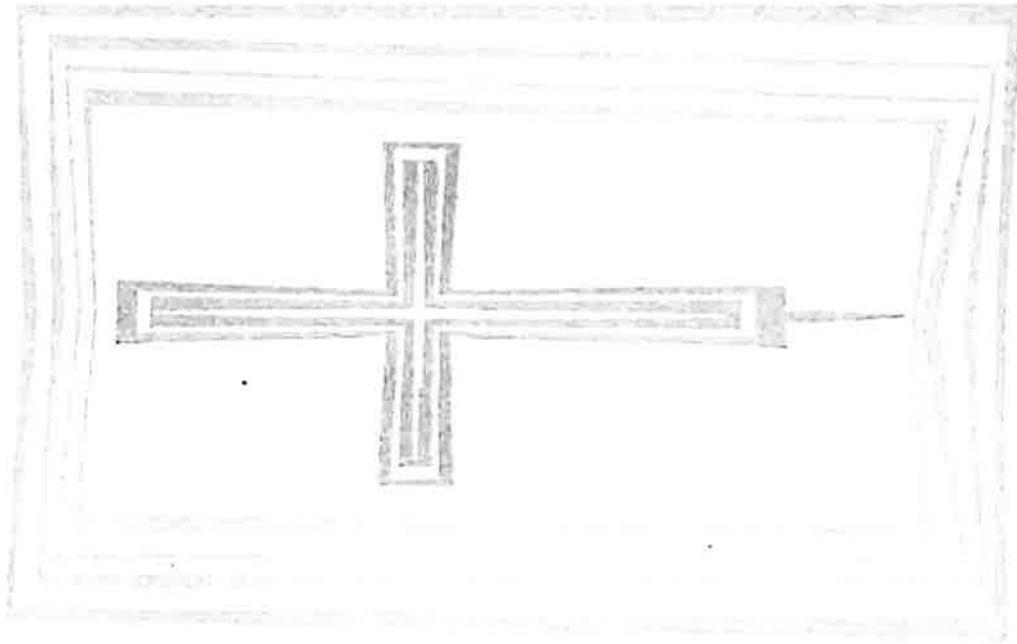
JE:fp

OSB MAIERS\_00163

Dear Abbott John,

I write a note to express  
my sincere appreciation for  
your honoring us at our  
Jubilee Celebration. Thanks  
too for your gifts and  
understanding. I've talked  
to many people who were  
very impressed with your genuineness  
A Blessing and joyous Easter  
to R. Sumner





Published by Saint Benedict's Parish  
2969 Otis Avenue, Bronx, New York 10465

OSB MAIERS\_00165



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA  
56321  
OFFICE OF THE ABBOT

August 31, 1973

His Eminence  
Terence Cardinal Cooke, D.D.  
451 Madison Avenue  
New York, New York 10022

Your Eminence:

After several phone calls from Father Brennan Maiers, C.S.B., pastor of St. Benedict's parish in New York City, I have come to the decision that I must remove Father Nathan Simmons, O.S.B., as assistant at St. Benedict's and from active duty for a time in order to prevent a scandal in the parish.

To replace Father Nathan Simmons, I wish to present Father Stephen Beauclair, O.S.B., for the appointment as assistant at St. Benedict's parish in the Bronx and for the grant of the faculties of the Archdiocese. The pastor, Father Brennan, would welcome Father Stephen Beauclair, and I have no hesitation in recommending him for this appointment and grant of the faculties. If this is agreeable to Your Eminence, I would recommend September 13 as the effective date of the appointment.

Father Stephen Beauclair was born in 1940 and was ordained in 1967. Since then he has been engaged in parish work as assistant: one year in Richmond, Minnesota and five years in Moorhead, Minnesota. He has done good work in both parishes, and I am confident that he will do good work at St. Benedict's.

With sentiments of sincere esteem and every good wish, I am

Sincerely and respectfully,

John Eidenschink, O.S.B.  
Abbot

JE:fp

OSB MAIERS\_00166



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA  
56321  
OFFICE OF THE ABBOT

September 1, 1973

Reverend Brennan Maiers, O.S.B.  
Church of St. Benedict  
2960 Ozia Avenue  
New York, New York 10465

Dear Father Brennan,

It is almost time for the mail to leave here, and so I must write only briefly, but I want to let you know the following:

1) Father Nathanael stopped in this afternoon, on his way back to New York. I let him speak first and he told me, after outlining briefly the struggle he has been going through these past months, that he has come to the decision to ask for a dispensation from all obligations. Then I told him what had happened, your phone call, Father Cloud's need for a change, and my decision to send Father Stephen to St. Benedict's. I added that, if he had come to a decision to give up the relationship with the woman in question, I would have recommended his going to school for a year or so. He understood and was grateful for your understanding and the help given him. We then discussed the process required for obtaining a dispensation, and I gave him an outline of what he is to do, though assuring him both that I would, respecting his decision, help expedite the petition or, if there were a change of mind, help him in whatever way possible in finding himself again in the work of the priesthood. He indicated that his decision was quite firm, particularly since he had met his and her folks.

2) Father Stephen is ready and willing to come to St. Benedict's, and we have set the 10th of September as the day on which he should report there -- he wants a few days to visit his parents, and Fr. Jordan asked for a bit of time so that the parish could give a farewell party for him. I have written to the Cardinal, indicating that I was withdrawing Father Nathan and asking for the approval of the appointment of Father Stephen, effective Sept. 13. Though I haven't had a reply yet (the letter only went out yesterday), I am fully confident that the Cardinal will approve.

I am writing this today because tomorrow I will celebrate the centennial Mass at St. Rose of Lima (near Forest) -- we began the parish; Bishop Bartholome will preach and Bishop Spaltz will give out some medals of merit. I plan to leave Monday morning for a few days; I expect to be back here the night of the 5th of Sept. I leave for Rome on the 17th and return on the 4th of October; I will not stop for a visit then, since I will be in Washington on the 16th of October, and at that time I expect to come up to New York at least for a brief visit at both parishes.

With greetings to all and the prayer that everything will work out for the best, I am

Devotedly yours,

Abbot

OSB MAIERS\_00167



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA  
56321  
OFFICE OF THE ABBOT

November 6, 1973

Dear Father Brennan,

Thank you very much for filling out the questionnaire in reference to Father Nathan. I think you have done a very fine job and I am sure that the notes which you added at the end will be very helpful, both to me in preparing my recommendation and to the Holy See as it makes its decision on his petition.

Father Conrad and Father Alphonse seem to be holding their own and all the others of the community remain quite well. We have had heavy frost the last few nights and snow is predicted for tonight and tomorrow. Cold seemed to come more suddenly this year since October was quite warm.

Please give my greetings to all of the men there -- I enjoyed my stay though I wish it might have been longer.

With every good wish and the prayer that God bless you and your work, I am

Devotedly yours,

Abbot

JE:fp

Reverend Brennan Maiers, OSB  
Saint Benedict's Parish  
2969 Otis Avenue  
Bronx, New York 10485

OSB MAIERS\_00168



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA  
56321  
OFFICE OF THE ABBOT

January 18, 1974

Reverend Brennan Maiers, O.S.B.  
Church of St. Benadict  
2969 Otis Avenue  
New York, N. Y. 10465

Dear Father Brennan,

Perhaps you have heard that last November the decision was made to move, at the end of this school year, Father James Tingerthal from being Headmaster of the Prep School to the business office as an assistant to the Procurator. Since then the Faculty Advisory Board has received suggestions, at my request, from the faculty, students, parents and others interested in the Prep School for a replacement for Father James. The Faculty Advisory Board then listed five candidates, among whom your name was included, and I now have the recommendations from the Prep Faculty and the Advisory Board concerning these five candidates. The final decision I have reserved to myself, after consulting with the Personnel Staff (Fathers Prior, Roger Schoenbechler, Daniel and Simon).

Since I understand that the Faculty Advisory Board has not contacted the five persons whom they recommended, I would be grateful if you would let me know your reactions to being considered for the position of Headmaster. Some of the members of the faculty remember your work in the Prep School and therefore recommend you highly; others do not know you and therefore recommended others whom they knew better. I should not have said: they do not know you; rather, they have not had the opportunity to work with you; at least the members of the faculty who are members of the community know you as pastor of St. Benedict's even if they do not know your past work in the Prep School.

From the point of view of your doing a good job in the Prep School as Headmaster, I would have no hesitation in naming you. From the point of view of removing you from where you are doing a very fine job, I would hesitate seriously. But I don't want to make any decision without consulting you, and I assure you that I will take seriously your wishes in the matter. Since I would like to meet with the Personnel Staff early next week, I would appreciate your giving me a call after you have received this and have had whatever time you need to consider the matter. I will be in the office throughout Monday and all of Tuesday morning; I will not be in on Tuesday afternoon or evening (since Fr. Daniel and I are meeting with the men in the Archdiocese), but will be in again throughout Wednesday. My phone number is:

Last Friday, the 11th, Father Conrad was very weak and I anointed him late in the afternoon with about 25 of the community present. Since then he has perked up somewhat, though he remains weak and the doctor thinks that the end may be near. Yet he is resigned and cheerful. All others remain well. With greetings to all, and every good wish,

Devotedly yours,

Abbot

OSB MAIERS\_00169

**SOUND VIEW - THROGS NECK  
COMMUNITY MENTAL HEALTH CENTER**

February 25, 1974

Abbot John & Community  
Collegeville, Minn. 56321

Dear Abbot John & Community:

I am writing this letter to you at the request of Father Brennan Maiers, the pastor of St. Benedict's Church. My name is \_\_\_\_\_ and I am the community organizer on the staff of the Throgs Neck Community Services, which services the area including St. Benedict's parish.

My own purpose in writing is to communicate the influence, the involvement and the impact the staff has had in the community, in terms of mental health.

Our clinic is one branch of three in the Bronx under the auspices of the Albert Einstein College of Medicine, Department of Psychiatry, which is located in the Northeast Bronx. Our staff attempts to involve the community in dealing with situations which are, or can become, emotionally charged.

In this attempt, St. Benedict's staff has cooperated magnificently. Their leadership in the area of youth, senior citizen concern, schools and other community organizations and affairs has created an important impression in peoples' minds. The Benedictine staff has presented the Church to many people of various ages, faiths and races.

Since 1968, when our center was fully established in the Throgs Neck area of the Bronx, members of the Benedictine staff worked closely with members of our staff here in the clinic to identify problems in the community and to form viable, continuing committees and organizations to begin to deal with these problems.

continued.....

One of our early areas of concern has been the area of youth. Frs. Mel and Nathan worked with us to identify and deal with problems arising from the Throgs Neck youth culture. Fr. Nathan, for three years, worked with me and other members of the community to establish a very active youth council. This council now consists of youth from four corners of Throgs Neck who meet regularly every week to discuss problems of youth and what they can do to solve them. They have likewise organized clean-up campaigns, trips to a State Institution for emotionally disturbed, film-making workshops and numerous social events.

Fr. Mel has worked with our staff in an especially important time in the City of New York when the community was attempting to deal with the youth gang phenomenon. He has been involved with a number of schools' parents' organizations.

Fr. Brennan has been active in Public Junior High School 101 and the Lehman High School coalition. He took up the leadership of the Pelham-Day - Throgs Neck Coalition and guided it through a very rough period at the time of its conception.

The Benedictine staff has encouraged our presence in St. Benedict's School which has benefited both the faculty and the students.

St. Benedict's has allowed its facilities to be used as a very successful Senior Citizen Center, as a center for cultural enrichment with the foundation of the Throgs Neck Community Players, and as a center for important civic, political and social affairs. In short, St. Benedict's has opened its arms to the community and the community has been touched by their openness.

My hope is that their presence and involvement in the community will continue. In many ways, we have just begun to introduce the kind of attitude that will allow future growth and change that will lead to real health.

*Brennan Maier*

March 5, 1974

Throgs Neck Community Services  
3036 East Tremont Avenue  
Bronx, New York 10461

Thank you for your letter of the 25th of February, written at the request of Father Brennan Maier, pastor of St. Benedict's Parish in the Bronx.

I am very happy to learn from you of the influence, the involvement and the impact the staff of St. Benedict's Parish has had in the community in many areas, but particularly in the area of mental health. I have been aware of the good work that the men assigned to St. Benedict's Parish are doing, but it is always a pleasure to have this impression re-affirmed from reliable sources.

It is my hope also that the members of St. John's Abbey will be able to continue to serve at St. Benedict's Parish and to be involved in the community to an even greater extent. I have no reason at present to believe that our men will not continue at St. Benedict's Parish.

With all good wishes, I am

Sincerely yours,

John Eidenschink, O.S.A.  
Abbot

OSB MAIERS\_00172



MEMO TO ABBOT JOHN AND FATHERS RENE AND DANIEL

FROM father Brennan Maiers, O.S.B. (March 11, 1974)

RE: Some possible thoughts and suggestions on our current manpower shortage

There seems to be a growing necessity for the Personnel Director to make two lists of priests and monks through consultation of each person involved. The two lists would include A) persons willing to work in a parish with two or more Benedictines B) persons only really willing to work in a one-man parish or situation. Perhaps, it could become a policy that the one-man commitments would only be fulfilled through list B or through volunteers; secondly, the more than one man parishes could be a fuller Abbey commitment and these parishes would be staffed by people in category A.

I also have some random thoughts on easing the present and future pressure of manpower:

1. To have a Dean of Parishes who could oversee the quality of ministry, oversee to some degree the formation of the juniors in terms of preparation for the widest possible development of talents necessary for pastoral work, to be a central source and medium of communications between abbey and parishes, and lastly to try to recruit monks from whatever source for our parish apostolates. (It is my personal conviction that the Dean of Parishes need not have extensive experience in parish work as long as the person would be sensitive and knowledgeable about our parishes and their task. I know that many would not agree possibly with this but I feel that this is more from a psychological persuasion than it is an absolute necessity.)
2. Encourage school personnel of the abbey to take sabbaticals in some of our larger parishes. (see Daniel at St. Anselms)
3. Make it a policy that all newly-ordained monks to spend two years in a parish setting prior to teaching or placement in an Home Abbey Apostolate. (I think personally that one who is unwilling to do this should not readily be ordained)
4. Continue to permit and encourage Juniors, whether theological students or not, to spend limited or extended service in a parish setting. It might even work out that such a person could do some school work of an academic or trade nature at the same time.
5. Encourage our monks to seriously consider second careers in larger parishes, where they can gain experience most easily of a non-academic nature and then to be assigned work as the abbey has need.
6. To establish an Abbey policy that the Abbot and/or Personnel Director can require at anytime during a monk's life to give three years of his life to the needs of the abbey as long as prudent judgment would assure reasonableness of such a request. This might balance out the current and good trend of letting monks develop their talents in the direction that they feel commensurate with their gifts by retaining the right of the community to make limited and specified and reasonable demands on the individual monk for the community's welfare which may be quite different from a personal goal or intention.
7. Chaplaincy and one-man parishes should be staffed from volunteers or list B mentioned above
8. Invite and encourage other religious and diocesan priests to help out temporarily in our parish apostolates.
9. Encourage semi-retirement in larger parishes, where lots of limited service could be given without the person being over-taxed or burdened as if he were a full time assistant.
10. Make the two lists of people suggested in the introduction as a service to Personnel Director: to work with others or to work alone in parish apostolates. All members of community. (This might be a vote and clarification of where we are at as a community.)

OSB MAIERS\_00173

March 15, 1974

Reverend Brennan Maiers, O.S.B.  
St. Benedict's Parish  
2969 Otis Avenue  
New York, New York 10465

Dear Father Brennan,

I am enclosing two letters which I received recently in reference to Father [redacted]. I think the letters are self-explanatory. This morning we had a meeting of the personnel staff and, despite the 2nd last paragraph of Father [redacted]'s letter, thought that it would be worth while writing to you to ask if you thought the situation at St. Benedict's, where he might possibly meet many of his former friends and thus be led into temptation again, is such that it would not be good for him to be assigned there.

My own feeling is that St. Benedict's might be a rather ideal situation for him: it is a large parish, with varied activities, possibly something like the parish he has been working in for the last two years (St. Ferdinand's), the pastor is very understanding, there is cooperation among the priests working there and these would also I think be supportive of him. This month he will have been totally dry for two years.

I have not written to Father [redacted] and will not until I hear from you. I would think of sending him to St. Bernard's, but that may be too close to his parents -- and I think that they were part of the problem for those few years when he lived in St. Paul and only did weekend work, and it was during these years that he resisted any attempt to obtain help until one day when he hit bottom. Since then the relationship between him and myself has been good, though the correspondence has been infrequent. A year ago he seemed almost ready for an assignment from me, but then his counselor suggested another six months at St. Ferdinand's, and Fr. [redacted] asked for another year. I granted the latter, and from the pastor's letter you will note that he has done good work there. But unless I withdraw him now and get him back into community work, he may simply want to continue there. I think it worth a try to get him back into the community. However, I am not urging that you accept him at St. Benedict's; if you have any objection or strong hesitation, please let me know.

I am rushed for time this afternoon, and I don't want to delay in getting this out. If you would think it okay for Father [redacted] to come, my plan at the moment would be: withdraw Father [redacted] (he doesn't know this year), and replace him with Father [redacted] (he doesn't know this year either) and with Father [redacted]. With greetings to all, and thanks again for the visit to the community and the benefit given it through your talks,

Devotedly yours,

Abbot

encls 2

OSB MAIERS\_00174

# SAINT BENEDICT'S PARISH

2969 OTIS AVENUE  
BRONX, NEW YORK 10465

Dear Abbot John,

First, I want to thank you for giving me the privilege of speaking to the community on Tuesday evening, March 5th. I was quite thrilled by the tone of the discussion and most of the comments made that evening. It may not have solved the basic underlying problem, but it was some real sharing of hopes, frustrations and a spirit that seemed more than willing to face this difficult problem. I am happy that no vote was taken on St. Anselm's and that the discussion was much broader than the two New York Parishes.

Secondly, you will find a Memo included in this letter that reflects some further thoughts on the current problem of manpower for parishes and a possible suggestion. If you want you could perhaps share the Memo with Fathers Rene and Daniel. The idea is not well worked out, but there are some possible suggestions that I wanted to be heard now if they have any merit.

Thirdly, I include a little article on the Augustinian Recollects that was in last week's New York Catholic News in a vocation section of the Archdiocesan paper. Also included is the advertisement about the Benedictines from St. John's Abbey. It was a little disturbing to see that we advertise that among our primary work is first of all, parish work. That is not the truth, it seems to me, nor is it the sense of our community. Why are we advertising in this way in the NY Catholic press when the very existence and presence of the Benedictines in New York is under serious re-evaluation.

Fourthly, I submit my long overdue personal financial account of the past year. I am amazed to see that I have spent so much. Part of this is due to my seeing Dr. Richard Rosner on a weekly basis. That is going very well, but I do feel that it is almost a luxury at this point. He has been most helpful to me and I appreciate the community's and your tolerance of this self-growth opportunity. I do have what I think might be a better suggestion in regard to avoiding a hassle in getting a monk's money from his personal account in event of his death. Each year when this personal financial account is sent to you, each monk should include a check dated and signed with either a blank amount or with a phrase "Balance of the Account". In this way the monastery in case of death would have an easy way to obtain funds in personal accounts since that check has a date prior to death and a valid signature. Same procedure could be followed in the event of Saving Accounts. I enclose a blank check as my own personal procedure since I feel this is better than having two people authorized to sign my personal checks.

Fifthly, I enclose a check for \$6,000 of surplus funds from our common Benedictine account within the parish. During this past year we loaned Father Tom Nolan \$500 and we gave Fr. Nathan \$400 for his first semester's tuition at Columbia. We continue to send Mass stipends to members of the community who request such, some to Father Cesare's convent in Sicily, some to missionary priests from the parish.

Sixthly, I would like to respond to your question concerning Father [REDACTED]'s returning to St. Benedict's. I appreciate what you are trying to do in bringin Adolph back into the realm of the community, but I do not think St. Benedict's is any place for him at this point. People still know and remember him and his breakdown and drinking. There would be no respect he could count on since his activity was well known. His friends here are not as numerous as he would have one think. People have pity for him and he takes it as friendship and regard. It would be very difficult for him to return here in the sense that it would be

PHONE: (212) 828-3403

OSB MAIERS\_00175

# SAINT BENEDICT'S PARISH

2969 OTIS AVENUE

BRONX, NEW YORK 10465

a totally different parish with quite different goals than the ones he remembers under Father Albert. In a sense one cannot go home again as they say. One cannot live in the past as Father [REDACTED] is prone to do. Within the year he visited the parish and I was very upset that while he was indeed sober he was not at all together mentally. He seems so much a child in many ways--no doubt because of the sad relationships with his parents who seem intent on keeping him dependent. Sobriety is not the sign of health that I think is the key issue with Father [REDACTED]. I think sobriety is a good sign and I think it is a better sign that according to the letter that he thought it might not be a good idea to return to the very place where he had fallen apart. At one time he felt he could go no other place. I would suspect that theologically he would find it most disturbing and difficult to understand the pastoral style that has come to be identified with St. Benedict's. I sincerely find it difficult to determine what he could offer St. Benedict's in terms of ministry. I talked the possibility over with the trustees and a few of his former friends and they all thought it would disastrous for him and for the parish to send him back to St. Benedict's. In view of my misgivings, I tend to agree with their evaluation since I do not know Father [REDACTED] except superficially. I did discuss the issue with Father Stephen and Casper who also have similar serious misgivings. While I would welcome additional Benedictine staff, I think Father [REDACTED]'s presence would be a liability rather than an asset for himself and for the parish. I would appreciate that these comments and reflections would be held in confidence since Father [REDACTED] would be crushed and hurt if he were to know the tone of this response.

LASTLY, I want to thank you personally for all the kindness you have shown me and the parish of St. Benedict's. The sending us of Father Stephen has been a great blessing and help. I am confident too that Father Peter's coming for a year will be a good thing despite the fact that there remains important theological and pastoral differences between us. Father Peter is a hard working and effective pastoral minister. He could give added balance and depth to our work here during the coming year.

Sincerely yours in Christ,

*Rev. Brennan Maiers, OSB*

April 4, 1974

PHONE: (212) 828-3403

OSB MAIERS\_00176

# PERSONAL ACCOUNT

Of Fr. Brennan Maiers, O.S.B., From Jan 1, 1973 19\_\_ to Dec. 31, 1973 19\_\_

RECEIPTS:	EXPENDITURES:
Cash on hand <u>Jan 1, 1973</u> (excluding Stipends)	Salary to Substitute
Stipends received—for Masses offered	Wages for hired help
Salary for Pastor	Food and Beverage
Salary for Assistant	Tobacco
Received from Abbey	Clothing and Laundry
Withdrawn from Business Office	Room, Board, Tuition
Donations	Books, Newspapers, Magazines & dues
Auto Allowance	Stationery and Postage & Xmas Cards
House Maintenance	Dues and Subscriptions
Salary for Chaplain	Barber and Toilet
Honorarium	Telephone and Telegraph
Missions and Retreats	Auto Maintenance & Bridge tolls
Literary work	Medical Attendance and Medicine (Rosner)
Other Sources	Travel (other than Vacation) (bus, air, rail, taxi)
	Entertainment and Recreation
	Alms and Donations
	Vacation (Spain—two wks)
	Other Expenses
	Loan to hardship case
	Entertainment of Guest, OSB, friends
	Surplus Income to Abbey
	Cash on hand <u>Jan 1</u> 19 <u>74</u>
Total	Total \$

↓  
 sent \$6000  
 from OSB  
 account plus  
 bank check in  
 case he should  
 die  
 4/8/74

N.B. Please give information requested over.

Mass Stipends to Abbey \$ \_\_\_\_\_

Mass Stipends to Others \_\_\_\_\_

Total \$ \_\_\_\_\_

Mass Intentions on Hand \_\_\_\_\_

Dollar value of Stipends on Hand \$ \_\_\_\_\_

To those residing outside the Monastery, to avoid any difficulty at time of transfer or death:

Please list items of value which are in your possession and belong to the Monastery, such as cameras, tape recorders, radios, stereos, television sets, chairs, and valuable objects of Art. (Do not list things which belong to the rectory or parish.)

Sony Tape recorder  
AM-FM CLOCK Radio  
Painting by Maurgarite  
Olympia Tyewriter  
one camera  
Stereo in dinning room

PLEASE GIVE NAMES AND ADDRESSES OF YOUR NEAREST RELATIVES.

(Even if you filled this out last year, this might require updating.)

NAME:

STREET:

CITY AND STATE:  
Phone:

NAME:

STREET:


CITY AND STATE: Phone:

NAME:

STREET:

CITY AND STATE: PHONE:

*Hold!*  
*(In case of death)*

REV. BRENNAN MAIERS, O.S.B.		2921
2969 OTIS AVENUE		
BRONX, N. Y. 10465		
PAY TO THE ORDER OF	<i>St. Johns Abbey</i>	<i>March 12 1974</i> $\frac{1-2}{210}$
		\$ _____
		_____ DOLLARS
	THE CHASE MANHATTAN BANK National Association 3528 East Tremont Avenue, Bronx, N. Y. 10465	
MEMO _____		

OSB MAIERS 00179

April 8, 1974

Dear Father Brennan,

Thank you for your letter of April 4, for your personal financial statement for the past year, for the check of \$6,000 which you enclosed from the common Benedictine account of St. Benedict's, and for the blank check which you enclosed to be used to withdraw whatever money you might have in the bank in case something, which God forbid, happened to you. I think this is a good way of handling the matter and I may suggest it to others rather than, as I had earlier suggested, having double signatures.

I appreciate what you have written about your own expense account for the past year and your remark that seeing Dr. Posner is almost a luxury at this point. But I leave it to your judgment as to when it would be best to terminate seeing him.

Thank you also for the memo which you enclosed for Fathers Daniel and Rene and myself, concerning our current manpower shortage and various policies that might be established. I have already given copies to Fathers Daniel and Rene and I am sure they will give it serious consideration, as I will also.

After checking the advertisement about the Benedictines of St. John's, that appeared in last week's New York Catholic News, I spoke with Father Baldwin. He told me that the News has been very generous to St. John's in the past in giving us publicity on various occasions, without cost, and in mentioning only St. John's among the Benedictines. He was asked several months ago to place an advertisement in last week's issue of the Catholic News and he felt he should do so because of the previous generosity of the paper. At that time he had no knowledge that we were possibly thinking of withdrawing from St. Anselm's; otherwise he would not have put parish work as our primary apostolate.

I appreciate very much your rather lengthy response to my questions concerning Father [redacted]'s returning to St. Benedict's. In view of what you have written I will completely forget about this possibility for I believe the reasons you have given are sound. At the moment I do not know whether we will be able to send an additional monk to St. Benedict's. I have just written to Father Casper, asking him to accept an assignment to Moorhead, though I have also asked him to keep the matter confidential for the present since I want to speak with Father Jordan first and I am not sure just when I will be able to do this. For the present then, my plan is to withdraw Father Casper and to send Father Peter as his replacement. If at all possible I will send an additional man and I will consult with you before making any definite decision. I will not in any way indicate to Father [redacted] what you have written.

The community appreciated your coming for the meeting on March 5th and I have heard complimentary remarks about your presentation. I know also that the

OSB MAIERS\_00180



Father Brennan

2

April 4, 1974

young men appreciated the opportunity to get to know you better and to hear your explanation of the ministry at St. Benedict's as part of our community apostolate. I am hopeful that the tone of the discussion that existed on March 5 will also be in evidence in the discussions in June.

From the CONFRERE you will know that I was in the hospital from March 22 to April 1 -- the back and leg were painful shortly before that, as they were a year ago. The treatment in the hospital lessened the pain almost entirely and I have been able to function, though on a somewhat limited basis, since my return on the first. Last week was crowded because I interviewed each of our ten novices and because of Father Conrad's death and funeral. I hope to manage the remaining days of Holy Week and then to report back to the hospital for further tests on April 17. But I hope my stay there will be brief, because there are many things to be taken care of before the end of the school year and before our retreat and discussion.

With greetings to all for the blessings of these days and for the joys of Easter, I am

Devotedly yours,

Abbot

JE:fp

Father Brennan Maiers, O.S.B.  
Saint Benedict's Parish  
2969 Otis Avenue  
Bronx, New York 10465

OSB MAIERS\_00181

July 1, 1974

Reverend Brennan Maiers, O.S.B.  
Church of St. Benedict  
2969 Otis Avenue  
New York New York 10465

Dear Father Brennan ,

Last Thursday evening we settled the appointment of Father Alban to St. Benedict's, and he told me that he would be ready to leave for New York on July 6; he will probably use a U-Haul and should therefore be there by the 10th or 11th of July.

Father Howard was in this afternoon, since he had to bring some Sisters down to St. Benedict's. I have not had a chance yet to check with Fr. Prior when he will be able to send someone to White Earth to replace Fr. Howard. But I will do so today yet or tomorrow, and Fr. Howard will be down again on the 4th for the meal mentioned in the last CONFERE. By then we should be able to set a definite date as to his coming to New York. But with Father Alban coming on the 10th or 11th, I hope you will be able to manage even if Father Howard does not arrive until later in July.

I am also sending a brief note today to Father Peter, asking him to help at St. Benedict's yet for this coming Sunday, July 7, and also to inform him that I have cleared his appointment to Hastings with the Archbishop of St. Paul. I have written to the Cardinal; the letter went out last Saturday, informing him of the changes in St. Benedict's and St. Anselm's. I think we have things finally squared away now, except for one possible change in our chaplaincies yet.

Again, I appreciate your willingness to work with Fathers Alban and Howard, and I am hopeful that everything will work out well. At first Father Alban seemed a bit reluctant to go to New York, but, after thinking it over, he thought it might be the beginning of a new career for him.

Bro. Paul is in the hospital with a badly infected left foot. We hope that the infection will clear up before the 11th, since we had planned to have him renew his vows publicly that day. Bro. James Hugues is also in the hospital; his health is failing.

With greetings to all, specially for the feast of St. Benedict, I am

Devotedly yours,

Abbot

OSB MAIERS\_00182

# SAINT BENEDICTS PARISH

2969 OTIS AVENUE  
BRONX, NEW YORK 10465

*Sept 19 1974*

Dear Father Abbot,

Thank you for asking me to be Dean of our apostolate in the New York Archdiocese. I am surely willing to cooperate in that capacity for planning and feed-back to the Abbey Central. However two parishes are not a large task to coordinate and communicate with.

I would suggest that you appoint Fr. Burton and Fr. Howard as members of the committee here in New York. I suggest Burton for obvious reasons and Fr. Howard since he has experience of the longest duration of both St. Benedict's and St. Anselm's.

I am sorry that I failed to respond earlier than this, but I trust I am not too late. All is going well now that the full staff is here for the year. Fr. Howard is doing well; It is great to have Fr. Stephen back from his summer school which sounds most rewarding. Fr. Alban is a little baffled I feel with the New York experience; we have had some negative feed back from a few of his sermons and funerals that he has conducted. Again this was before we began our regular staff meetings in which we discuss the next Sunday's Sermons after meditating on the up-coming Scriptures. I have had some of the staff mention to him some of the reaction and I will soon discuss with him personally these matters. I am well pleased with his willingness to work for the parish and I am using his knowledge in sound, electronics for the benefit of us all. His presence has alleviated for me some of the regular pastoral burdens and I am extremely grateful. I think and hope that he will work out fine in this kind of set-up. He seems relaxed and enjoys the presence of his confreres at table.

I plan to take an evening course at NYU this semester in management as a stimulation and a help to trying to do a better job as pastor here. The thought has occurred to me to do something more formal such as obtaining a MBA (Masters in Business Administration) not so much interested in the accounting end as in personnel management. I think this would be possible over a few years, merely by taking a course or two one evening of the week. I think that this would help me not only presently but in the future service to the abbey. I am not interested in academics as such and going on for further degrees in order to teach; but I do believe that I could use such an exposure to current insights in management skills. This is part of NYU's Continuing Adult Education Department. It would in no way interfere with my present and first responsibility here in the parish.

I hope that you are all well. It was good to have Brother Michael here for a month this summer...I think he enjoyed it and he was of help to us here at St. Benedict's. I did wonder whether at some future date that a year of seminary training might not be carried on here with courses at Dunwoodie, Union Theological or New York Theological and residence in one of our parishes. It has great possibilities.

Peace to you and all the brethern,

*Fr. Brennan Maier, OSB*

PHONE: (212) 828-3403

OSB MAIERS\_00183

September 20, 1974

Abbot John Eidenschink, OSB  
St. John's Abbey  
Collegeville, Minnesota 56321

Dear Father Abbot:

Rev. Henry J. Mansell, Director of the Office for Parish Councils of the Archdiocese of New York, recently requested me, as Chairman of the St. Benedict's Parish Council, to summarize for him some of the recent achievements of our Parish Council.

A copy of the report is enclosed so that you will also be aware of the continuing progress of our Council, of which we are very proud.

I am also enclosing a copy of the September issue of the St. Benedict's Church Monthly Bulletin in which -- for the first time -- there is a pictorial introduction of the Parish Council members so that we may be more recognizable to the parishioners. We will also be particularly concerned this year with preparation for the Holy Year of Renewal and Reconciliation.

Respectfully yours,

OSB MAIERS\_00184

September 24, 1974

Dear

Thank you for your letter of September 20th and for sending me a copy of the report of the activities of St. Benedict's Parish Council, which you prepared for Father Mansell. I have glanced through the report and I find it not only very interest but also very stimulating. I think it could well serve as an inspiration to other parish councils.

I appreciate also your sending me a copy of the September issue of St. Benedict's Church Monthly Bulletin in which the members of the Parish Council are pictured. I recognise some of them from my visit to St. Benedict's, and I know of the good work the Council has been doing. I know, too, that this work is much appreciated by the pastor and his associates.

With every good wish and the prayer that God continue to bless you as chairman of the Parish Council, as well as all the members of the Council, I am

Sincerely yours in Christ,

(Right Rev.) John Eidenschink, O.S.B.  
Abbot

JE:fp

OSB MAIERS\_00185

September 24, 1975

Dear Father Brennan,

Thank you for your letter of September 19 and for your willingness to serve as Dean of the Archdiocese of New York, and for your suggestions that I appoint Burton and Howard as members of the committee. I will gladly do so, and I hope to get out a letter to all of our Fathers concerning this procedure within the next couple of days. Your delay in replying has not caused any inconvenience.

I am happy to know that all is going well now that the full staff is there and that you have begun the regular staff meetings for discussions for the next Sunday's sermon, after meditating on the prescribed readings. I have had several letters from Father Alban and he is pleased with his work there though in his last letter he raised some theological questions. I will respond to him briefly and encourage him to mention the difficulty he feels in the staff meetings so they can be openly discussed. I am sure you will also be able to help him through personal discussions with him.

I gladly approve of your plan to take an evening course at NYU this semester in management, and I would have no objection to your working toward an MBA over the next few years. I think this could be very helpful in your pastoral ministry.

Yesterday Brother Michael came in to report on his experiences in New York and I appreciate, as he did, all the help given him and the opportunities not only to work in the parish but also to see some of the major attractions of the city. Perhaps it will be possible at some future date that our men might take a year of seminary training at Dunwoodie, Union Theological or New York Theological, with residence even at St. Ben's or St. Anselm's. I will mention this to Father Alfred so that he can think about it.

With greetings to all and every good wish, I am

Devotedly yours,

JE:fp

Abbot

OSB MAIERS\_00186



Telephone: (212) 828-3403

**CHURCH OF ST. BENEDICT**  
2969 OTIS AVENUE  
BRONX, N. Y. 10465  
December 20, 1974

M83

Dear Father Abbot and Members of the Senior Council,

On December 17th, the Benedictines of St. Anselm's and St. Benedict's parishes in the Bronx held a meeting to discuss our own personnel needs for the report that is due January 1st. (That report will follow as soon as possible) At that time an idea was discussed that we would like to throw into the hopper for consideration by the larger community. While having no explicit connection with the up-coming Benilde discussion, it was felt that our proposal might have an indirect effect on any discussion of our commitment to the high school apostolate.

The idea grew out of many concerns and factors: A. The recent ruling of the Minnesota Supreme Court on tuition aid B. a creative and responsible use of personnel in an age where international, national and ecclesiastical resources are limited C. a way of continuing our commitment to secondary education that would not be as costly to the community of St. John's without abandoning our special expertise and quality education that the Prep School has become identified with. D. a sacrificial act and witness in the Holy Year that seeks to promote renewal and reconciliation at all levels. One might best elucidate this proposal or idea by making the following statements and proposals

1. To close the academic school of St. John's Prep as we know it by sending Prep students to Cathedral High School in St. Cloud on the one hand; on the other to deploy as many members of our present religious Prep School faculty so that our tradition, character and high-leveled education might be transplanted to the Cathedral High School re-organization.
2. To keep open the boarding facilities of the Prep School for students from out of town who still wish to take advantage of Benedictine education. The prefects or monks that care for the boarders would not necessarily be the same as the teachers at Cathedral. Even some classes might still be taught in the Prep buildings--at least in theory.
3. By releasing some of the space within the Prep School Building Complex from classrooms, there might be the opportune moment to begin to develop the Guest House idea that was voted on last summer. This space could afford us to begin on a small scale and yet be open for excellent possibilities for expansion.
4. It seems that this would be a great gift and benefit for the Diocese of St. Cloud and the Abbey's relationship with it. It could not help but create good will within the diocese and with all the parishes that send students to Cathedral. Our Benedictine presence and influence would be broaden since we would have contact with a larger base of high school students. It could also be a cooperative venture with St. Benedict's Convent as well as with the diocese.
5. The day-students that presently attend the Prep School form a group that could just as easily travel to St. Cloud for a Benedictine-flavored education on the secondary level.
6. After a committee looked into the feasibility of such a radical plan, an approach could be made to the bishop with the offer that we are willing to close the Prep School, share our talent and provide for the administration of Cathedral High School. In an age of shortages this type of decision might be welcomed and could serve as a witness of our commitment to serve the larger community by a slightly different use of abbey personnel.

OSB MAIERS\_00187



**CHURCH OF ST. BENEDICT**  
2969 OTIS AVENUE  
BRONX, N. Y. 10465

page two

7. If our Prep School would cease to exist, our commitment to our Prep lay faculty would also cease too. That is an eventuality that they must face whether this plan is tried or not. Although, it might be possible to bring some of the lay faculty with us into the new Cathedral experiment of cooperative education.
8. By having High School students living on the St. John's campus, certain obvious advantages would still remain for such students. In fact there could be a whole new type of influence that could be developed and highlighted. Secondly, it would leave open any future possibility of re-opening the Prep School at some future date if factors and community interest would change. This type of major re-organization and perspective might open up the future option of having a school with only or almost only monastic personnel that would have a special flavor reminiscent of St. John's in its earliest beginnings.
9. Financially, there would also be evident advantages. The deficit of the Prep School would be gone; boarding Cathedral students in the "Prep Annex" or former Prep buildings could be a profit-making venture since the facilities are there and operating. The salaries of the monastic community members would be assured by our working in a diocesan high school.
10. The teaching monks and boarding students could rather easily continue to live on campus and commute to school. Transportation for this would not seem to pose impossible problems.
11. Such a possible action by St. John's Community could have a major impact on the people of the diocese and the diocese itself. It could be a credible witness of service in these days when there is so much concern over the proper deployment of religious personnel. We are all aware that in recent years the Prep School no longer sees itself as a major vocation source but more as providing a quality education that is unique. By moving our center of secondary education to St. Cloud does not seem to necessitate the loss of the character and quality that St. John's Prep School has become noted for.

This proposal or idea is not meant to be insensitive to the monks who are currently doing great work in the Prep School. Much has been done and most would surely like to see the Prep School flourish. But in these days of shortages, must we not sometimes leave behind what we would like and prefer? Should we not rather think of what we should responsibly do as a community of service? The Prep School may be a privilege that we can no longer afford for ourselves and for the total good of the community. It might seem incongruous, if not presumptuous, for men living in New York to make such a wild proposal for consideration. We ask your pardon since we merely wanted someone to consider the pros and cons of such a possible direction. We are far-removed from the concerns, the facts and even the sensitivities involved. However, we did not want to refrain from putting this idea before you and the community so that at least it might be shot down in view of the realities and factors involved that we may not be aware of. Thanks for listening to a few confreres from the East.

We see the Benilde discussion as having some slight bearing on this idea. If we might begin on a radical re-thinking of the Prep School, then it might be well to keep our presence in Benilde for the time being to keep all options opened to the community.

Sincerely, *Fr. Brennan O.S.B.*

Fr. Brennan Maiers, O.S.B., Coordinator of the NY Apostolate

**OSB MAIERS\_00188**





SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA  
56321  
OFFICE OF THE ABBOT

[M 83]  
attached

MEMO TO: Members of the Senior Council  
FROM: Abbot John  
RE: Attached letter from Father Brennan

Father Brennan's letter of the 20th of December arrived this morning, December 23. Since he sent it airmail, special delivery, and since it is addressed to members of the Council as well as to me, I thought I should get it out to you even on the days before the Vigil of Christmas.

Perhaps some such suggestion will come up during the Chapter meeting on the 27th of December, though personally I do not intend to bring in the discussion of our Prep School since I do not think we will be ready for it. But in case it does come up, you will know at least of the thinking of the men in New York.

To keep our memos straight, this one has been designated as M-83.

We will discuss it at our next meeting. I do not know for certain yet when that will be, though it will not be on the 24th or the 31st of December! possibly it will be on the 7th of January.

Meanwhile, a blessed and peaceful Christmas!

December 23, 1974

cc: Father Alan Steichen

*John, OSB*

January 21, 1975

Dear Father Brennan,

Just a note to let you know that I will be arriving at Kennedy airport on Sunday, January 26, at 4:40 p.m. on Northwest flight # 220 from Minneapolis, and that I will be leaving for Rome Sunday evening at 8:30 p.m. on Pan Am flight #110. I am to meet Abbot Martin at the Pan Am building at 7:30 that evening since we are flying to Rome together for this meeting at Sant' Anselmo. My memory of the time it takes from Kennedy to St. Benedict's is very vague, but given the uncertainty of plane schedules, I am sure it would not be worthwhile to try to get out to St. Benedict's before leaving for Rome. Nor would I expect anyone to come from St. Benedict's or St. Anselm's to the airport because I know that Sundays can be very busy in a parish. Even at this late date I am not certain yet of my return plans. I do have a return flight on Friday, the 31st, leaving Rome at 12:30 p.m. and arriving in New York at 3:45 p.m. on Pan Am flight #111. But I have been asked to visit Melk and Chartres while I am in Europe; I will do so if I can make good flight or train arrangements while I am in Rome. If I can, I would fly back on the 3rd of February to the abbey without stopping in New York. In that case, I would plan to visit New York on my way back from the visit to the Bahamas and Puerto Rico the first days of March. Sorry to be so uncertain. If I do get back to New York on the 31st of January, I will call you from the airport. Meanwhile, with greetings to all and every good wish,

Devotedly yours,

OSB MAIERS\_00190

FILE: Fr. Brennan Maiers, O.S.B.

February 6, 1975

M. Rev. P. Giuseppe Fiasconaro  
Ministro Provinciale  
Basilica S. Francesco d'Assisi  
ITALY 90133 PALERMO, Sicily

Very Reverend and dear Father,

I hope that you will pardon my writing you in English instead of in Latin or in Italian. Although I can read either of these languages without difficulty, I would find it difficult to write in either language because of lack of practice.

I am writing today to ask you kindly to permit Father Cesare Inserra, O.F.M. Conv. to continue his work at our parish, St. Benedict's Parish in New York City, at least throughout 1976. As you know, Father Cesare has been working in St. Benedict's Parish since 1972, and he is willing to continue his priestly work there, if this is agreeable to you.

Last week I was in Rome for a series of meetings at Sant' Anselmo, and on my return to the United States I spent a few days visiting our two parishes in New York City. I spoke both with the pastor and with Father Cesare. The pastor is very well pleased with the work that Father Cesare has done and is doing for the Italian-speaking people of the parish. Father Cesare told me that he enjoys the work there, that his health is good, and that he feels he is serving the Italian-speaking people well. In addition, his working at St. Benedict's Parish permits him to be near to his brother, who has not been well recently.

I do not have an Italian-speaking priest whom I might send to St. Benedict's to replace Father Cesare, and there are many Italian-speaking people in the parish. Again, therefore, I would be very grateful if you would kindly permit Father Cesare to continue his work at St. Benedict's Parish in New York City.

With all good wishes, and the prayer that God bless you and your work, I am

Fraternally yours in Christ,

John Eidenachink, O.S.B.  
Abbot

OSB MAIERS\_00191

Telephone: (212) 828-3403



**CHURCH OF ST. BENEDICT**  
2969 OTIS AVENUE  
BRONX, N. Y. 10465

M. Rev. P. GIUSEPPE FIASCONARO  
Ministro Provinciale  
Basilica S. Francesco d' Assisi

ITALY- 90133 PALERMO- Sicily-

SAINT BENEDICTS PARISH

2969 OTIS AVENUE

BRONX, NEW YORK 10465

May 4, 1975

Dear Abbot John,

During the last couple weeks I had a long talk with Father Howard to try to determine his intentions to stay at St. Benedict's or to be transferred to St. Anselm's. Perhaps understandably so, Fr. Howard does have a great interest in the people of the South Bronx and spends a considerable amount of time helping these people. I do not mean that he is neglectful of anything that I have assigned him or asked him to do here at St. Benedict's. He has been most willing in anything that I ask. But it seemed obvious to me that his real preference would be St. Anselm's.

I write to you, and I'm sorry if this is so late, because I think Fr. Howard finds himself in an awkward position. While he is perfectly willing to stay here at St. Benedict's, he would prefer to be assigned to St. Anselm's. The reason he has refrained from making that request is that he does not want you or the Personnel Committee to think he is once again asking for a change. This might unfortunately be seen as a continuation of his continual seeking of new and different places to be committed to. So he is hesitant.

In view of that and in view of your concern that Fr. Howard remain stable in his choices, I thought it my place to make this known to you from my own perspective. I am not asking Fr. Howard to be assigned to St. Anselm's because he has been a great help to me and the parish. However, he does do part-time work continually in St. Anselm's parish. I have never forbidden him that right and Father Burton is fully aware of his work there.

These days of Spring here are most hectic. There are Confirmations (over 250); First Communions galore; meetings; social events; upcoming graduation here in the Parish. We hit a new record the other week. We had five funerals on one Monday and about six more the remainder of the week. But all is going fairly well. We are currently trying to address ourselves to four most difficult pastoral problems in our staff meetings. It seems that the great variety of theological background has given rise to conflicting and confusing ways of handling pastoral problems connected with 1. sex, premarital and otherwise; 2. Divorce; 3. Abortion and 4. the old standby, Birthcontrol. We have chosen to use cases we have encountered with role-playing so that we can all learn from each other how best pastorally to handle different situations. While we do not expect everyone to act the same and believe the same, we are hoping that how we handle these problems will not be mutually contradictory but at least harmonious.

Hope you are well. Thank you for your visit and your interest in our work. Anything you can do for Fr. Howard will be much appreciated by him. At times he feels we do not truly understand him as a community.

Sincerely in Christ and the Spirit,

*F. Brennan* *BB*  
Father Brennan Maiers, O.S.B.

PHONE: (212) 828-3403

OSB MAIERS\_00193

May 9, 1975

Reverend Brennan Maiera, O.S.B.  
Saint Benedict's Parish  
2969 Otis Avenue  
Bronx, New York 10465

Dear Father Brennan,

Thank you for your letter of the 4th of May in reference to Father Howard and the possibility of his being transferrad to St. Anselm's for the coming year. I can understand his hesitancy in asking for a change, and I know of his interest in the people and the work at St. Anselm's. But I appreciate your writing, and I am happy to know that he has not been neglectful of his work at St. Benedict's and that he has been most willing to do whatever is asked of him.

Since I do not have anyone to replace Father Howard at St. Benedict's, and since things are pretty well set for St. Anselm's for the coming year, my present thinking is that I should leave Father Howard at St. Benedict's. But the Prep School is in need, and this morning when Father Cletus and I spoke with Father Alan, the Headmaster, the name of Father Jose came up as a possibility for work in the Prep School. For the moment, please do not mention this to anyone, since I have to do some checking yet, and then I will get in touch with Father Burton. If Father Jose is to work in the Prep School, I would ask Father Burton if he would accept Father Howard. So there is still a possibility of a transfer. I should know definitely in a few days as Father Alan has to know whether it will be necessary for him to hire someone.

Spring has really come to Minnesota today, finally. And all are well, with everyone back from the hospital, except Brother Placid, who fell off a horse last Sunday and broke his leg between the knee and the hip - a bad break and he will be in traction for some time before a cast can be put on.

With greetings to all and every good wish,

Devotedly yours,

Abbot

OSB MAIERS\_00194

May 15, 1975

Dear Father Brennan,

In my letter of the 9th of May I indicated that I would let you know within a few days whether Father Jose would be going to St. Anselm's in New York and, therefore, whether Father Howard should continue at St. Benedict's. I called Father Burton yesterday to let him know that Father Jose would be coming to St. Anselm's after he completes his work with the migrants in northern Minnesota about the middle of the summer. At least for the coming year, then, we will plan on Father Howard's remaining at St. Benedict's. I am hopeful that Father Jose will work out well at St. Anselm's, and also that all will continue to go well at St. Benedict's.

With greetings to all, especially for the feast of Pentecost, and with all good wishes,

Devotedly yours,

Abbot

OSB MAIERS\_00195

*Handwritten notes:*  
A. J. ...  
M. J. ...

September 9, 1975

His Eminence  
Terence Cardinal Cooke, D.D.  
452 Madison Avenue  
New York, New York 10022

Dear Cardinal Cooke,

In a very round-about-way I heard recently that you preferred not to speak about Father Brennan Maiera, O.S.B., to one of his classmates, a monk of St. Martin's Abbey in Olympia, Washington, who happened to be sitting next to you at a dinner.

Three years ago when I visited our two parishes in New York City (St. Anselm's and St. Benedict's), you kindly met with me to discuss the two parishes. At the time you were concerned about St. Benedict's and Father Brennan Maiera. I believe that the questions raised were cleared up, and that impression was further strengthened at the celebration of the Golden Jubilee of St. Benedict's parish and the blessing of Albert Hall.

At times I am uneasy about St. Benedict's and Father Brennan, but at other times I am pleased at the reports of the good work that is being done at the parish. The report mentioned in the first paragraph has again made me uneasy.

I am wondering whether there is something about Father Brennan which you would care to share with me, or whether you would prefer that I remove Father Brennan from St. Benedict's. Though this would be very difficult at this time, I would comply with your wishes.

With sentiments of esteem and cordial good wishes, I am

Sincerely yours in Christ,

John Eidenschink, O.S.B.  
Abbot



CARDINAL'S OFFICE  
1011 FIRST AVENUE  
NEW YORK, N. Y. 10022

September 11, 1975

Dear Father Abbot:

Your kind letter of September 9th arrived just as I was leaving for the Canonization of Mother Seton in Rome and I was somewhat surprised by the interpretation given to my brief meeting with one of the members of the Community. I do not recall the matter in detail, but you can be sure that I am always positive about members of the Benedictine family.

As far as I know, good pastoral care is being given to God's people at St. Benedict's and I appreciate your continued interest in the welfare of St. Benedict's, as well as the Mother Parish of St. Anselm.

Hoping to have the pleasure of seeing you when you are visiting New York City and remembering you and all at St. John's Abbey in my prayers at the Canonization, I am

Sincerely yours in Christ,

  
Archbishop of New York

Right Reverend John Eidenschink, O.S.B.,  
Abbot,  
St. John's Abbey,  
Collegeville, Minnesota 56321

TO: Rev. Henry Mangell  
FROM: St. Benedict's Parish Council  
DATE: September 15, 1975  
SUBJECT: Annual Survey

St. Benedict's Parish Council has worked cooperatively with our pastor, Rev. Brennan Maiers, O.S.B. to:

1. emphasize the Holy Year themes of renewal and reconciliation.
2. improve communication between the Parish Council and the parishioners.
3. deal with the major concerns of our parish.

1. Emphasis of the Holy Year Theme of Renewal and Reconciliation

1. Introductory Activities - Our monthly parish bulletin and the sermons at masses on several Sundays introduced our parishioners to the concept of a Holy Year and developed the themes of renewal and reconciliation.
2. Christmas Reception (1974) - Parishioners were invited to attend a reception after each Mass on the Sunday before Christmas. Tables were set up which depicted Christmas customs and offered samples of food of the ethnic groups which comprise our parish. Hundreds of parishioners attended the reception; visiting the tables, sampling offerings. A festive, rejoicing, sharing atmosphere prevailed. We expect to conduct a similar reception this year.
3. Lenten Lecture Series - A series of talks were prepared by the staff of St. Benedict's on significant topics. Many parishioners used this opportunity to broaden their understanding of current church teaching.
4. Parish Handbook - A parish handbook has been prepared. All parish societies, organizations, services, etc. have been listed. These booklets are distributed to new parishioners when they register. They will be utilized also in the Pilot Project and Parish Renewal Program that are described in this report. (Sample of this handbook is included.)
5. Joint Meeting + Religious Education Program - The parents of students in our parish school and our CCD School were invited to a meeting that explained the religious education program in both schools. Presentations were made by Rev. Brennan Maiers, our pastor, Sr. M. de la Salle, OP, St. Benedict School Principal and Parents were encouraged to ask questions after the presentation. After coffee, parents met in small groups according to grade to deal with specific objectives of instruction on that level. Many parents expressed their appreciation for this meeting.

6. Teen-Age Program - Several members of the Parish Council pointed out the need for a program which would deal with the spiritual needs of our teenagers. A sub-committee was formed. Teenagers sponsored a baby-sitting service for masses during the summer. Further activities of this group are being planned at the present time.
7. Spiritual Renewal Program - A spiritual renewal program is planned for the end of the year. A variety of activities will be organized within this program. Rev. Patrick Keenan, CSSR will conduct a parish wide mission during the period between Thanksgiving and the feast of the Immaculate Conception. It is expected that home visits and discussions will occur at this time. Previous to this program, our Pilot Project will be actuated. The entire parish will be involved in the preparation including the parish school and the CCD school children, parish societies and organizations, Area masses and discussions culminating in a week of preaching in the Parish church before the Immaculate Conception Feast.
8. Pilot Project - The Pilot Project will contact 100 families in our parish by telephone or personal visit. These families will be selected through a statistical check of our parish files. The contact workers will try to learn about the relationship and attitude of each family to our parish. The workers will attempt to discover:
  1. the degree of participation in our parish, e. g. mass attendance, participation in organizations, children in school, etc.
  2. attitudes towards parish policy, liturgy, etc.
  3. personal or spiritual needs that our parish might attempt to meet.

The parish handbook will be used in this program.

9. World Hunger Committee - This committee has been established in order to implement Archdiocesan programs in this area. We have had bulletin articles on this topic; collection taken up for hunger at Sunday liturgy and a St. Vincent de Paul Society meet the needs of the poor and hungry of the parish.
2. Communication between the Parish Council and Parishioners.
1. Parish Bulletin Articles - Each month our parish bulletin carries an article regarding our Parish Council. The September 1974 issue presented pictures of Council members and explained their function. Successive articles publicized various aspects of Parish Council work.
  2. Parish Council Elections - In order to increase interest and participation in elections, the following efforts were made:
    1. Announcements were made in the weekly bulletin informing parishioners of how they might run and the positions open on the Parish Council.

2. Masses were arranged for the parishioners in areas which were electing an area representative. Fr. Brennan gave a homily at each Mass which explained the Parish Council and the need for involvement of all parishioners. A coffee and cake reception followed each Mass. Parish Council members spoke to those who were interested in running for office and those interested in joining Parish Council committees.
3. Monthly bulletin - once candidates had been nominated, pictures and resumes of all candidates were presented so that parishioners could vote intelligently. (Samples included)
4. Those interested in becoming candidates for Council were encouraged to attend Parish Council meetings prior to the election period.
5. These efforts resulted in our most successful election. More people sought nomination. More parishioners participated in the elections. Several parishioners joined Parish Council Committees.

3. Major Concerns of our Parish

1. Italian Immigrant Parishioners - In recent years, our parish has seen the arrival of a considerable number of Italian Immigrants. We have included an Italian speaking priest, Father Cesare Inserra, OFM Conv. on our staff. We have established a mass which is said in Italian each Sunday. For the Holy Year an additional Italian Mass is held in Father Albert Hall each Sunday at 11 am. An Italian Club has been established and we have been successful in gaining a New York City Board of Education class for adults who wish to speak English.
2. Improvement of the Physical Plant - The Parish Council voted to install air conditioning in Father Albert Hall. This improvement allows the possibility of more comfortable mass attendance during the summer months; a more attractive rental situation for the Senior Citizen facility; continued attendance at Bingo during the summer. This improvement was possible because of the cooperation of the Archdiocese.
3. Fair Share Financing of our School - We have developed a new system for financing our parish school. Parents are credited with all contributions made to our parish. Our parish continues to underwrite the school to the same degree that it has subsidized in the past. It is our belief that we will be able to continue our school in the immediate future because of the benefits of this system.
4. Fathers Club - This new organization has provided funds for some expensive repairs and improvements in the school, e. g. reconstruction of the gymnasium floor. The Parish Council has encouraged the development of this organization and is grateful for their contribution to our school.

Annual Survey (continued)

-4-

The Parish Council of St. Benedict's Parish is an active, enthusiastic unit. From its beginning, it has worked closely with the pastor to develop and enhance a lively, dynamic parish. We look forward to busy, productive years dedicated to the continued growth of our wonderful parish.

*F. Brennan Maier, O.S.B.*  
Rev. Brennan Maier, O.S.B.  
Pastor of St. Benedict's

OSB MAIERS\_00201

PARISH St. Benedict ADDRESS 2969 Otis Avenue TOWN \_\_\_\_\_  
Bronx, New York COUNTY Bronx ZIP 10465

Please  
(e.g. Chairperson  
Specific Committee)

Name	Address	Town	Zip	Tel#	Title
Brennan Maiers, OSB	2969 Otis Avenue	Bronx, N.Y.	10465	828-3403	Pastor

+PAX

Sept. 21, 1975

Abbot John Eidschirik OSB  
St. John's Abbey

Your Grace!

I wish to express my thanks to you for your very kind letter of September 15, 1975, which reached me as of September 17, 1975. As a result of your letter, I took the following actions:

- 1) Cancelled my flight reservations to Pittsburgh for September 18, 1975 and until such time as I hear again from you as to the results of your inquiry into the situation.
- 2) Called my lawyers to postpone actions that were in process;
- 3) Called my aunt so that she postponed action by the N. A. C. P. lawyers.
- 4) Was in touch with \_\_\_\_\_ who had planned to summon Father Breunen to his chambers as well as certain calls to people in the office of the Mayor (this is postponed.);
- 5) Asked my friend  
Consul General of West Germany not to continue efforts

to bring this matter to the attention of the Cardinal's Office,

6) did not proceed to involve the Media,

7) had the two letters, prepared by the secretaries at school to be sent on to Rome, filed with the approval of my Principal.

Everyone with whom I have spoken, continues to be shocked and appalled by the treatment of Father Brennan of myself and of His Grace.

Yesterday, I was quite pleased to receive a post-card from St. Vincent's Arch Abbe, informing me of the safe and happy arrival of

He intends to return to New York City on September 29, 1975. As far as I am concerned, he can spend the two nights where he chooses (October 1 - flight back to Europe); at my home, OR at Saint Benedict's. It is his choice.

I wish again to thank you for your most cordial and kind letter. Hoping for a happy and satisfactory outcome of this situation I remain,  
Respectfully,  
na... ..



File  
Fr. Brennan  
March 1975

September 27, 1975

Dear

Your airmail, special delivery letter of the 21st of September arrived here on the 24th, or possibly on the 23rd -- it was either on the day Abbot Odilo arrived or the day after his arrival. I am grateful to you for cancelling or postponing actions which you had planned.

We were delighted to have Abbot Odilo with us for three nights and two days -- he left here yesterday morning to visit Washington, D. C., and to spend a couple of days at St. Anselm's Abbey there. He told me that he was both pleased and grateful for his visit to St. Benedict's in New York, and I was happy to hear that. He also enjoyed his stay here, enthralled by the beauty of our location, especially at this time of the year.

I do not know when I will be able to make the trip to New York. One of the matters that had concerned me has been cleared up and because my schedule here is crowded at this time, I think I can postpone the trip to a later time.

With all good wishes, and the prayer that God bless you and yours, I am

Sincerely yours in Christ,

John Edenschick, O.S.B.,  
Abbot

Abbot John Eidenschink  
Saint John's Abbey  
Collegeville, Minnesota

October 14, 1975

Your Grace,

I am sorry that this letter had to be delayed. So many projects are under way here and at Martha's Vineyard. His Grace Erzabt Odillo left New York on October 1, 1975 on Pan Am's direct Munich flight. His trip to Kennedy included a subway ride as well as bus trip.

His Grace informed me of your kindness towards him, and of how beautiful the area was. He was very happy there. From what I understood, the rest of the trip was as enjoyable. I have now taken the final step of cancelling all steps that I had postponed. This means that my efforts in this direction are at an end. Some of the people who are aware of this situation are not satisfied, but are respecting my decision. I cannot close this letter without making a point or two clear to you, as this is my last communication.

In your letter, you wrote me of His Grace relating how happy and grateful he was for his stay at Saint Benedict's Rectory. You said you were happy to hear that. There is a difference between hearing and listening. I am certain that you have enough experience to know that an Abbot may not always feel comfortable in being frank with a brother Abbot of another country, as he would be with a friend. That is not to say that he told an untruth. It depends on the interpretation of the words. It is needless to say, his words were diplomatic. Let me give you another interpretation of these words, so that if there were any feeling on my part of an attempted "whitewash" of the events by the Administration of the Abbey, such feeling could be assuaged. Therefore, His Grace was, "so happy and grateful for his stay at Saint Benedict's," that he asked my permission to stay at my apartment, upon his return from Washington before he left for Pittsburgh, as well as calling me Sunday night September 28, 1975, from Washington D. C. asking if I would give my permission for him to stay at I at no  
time volunteered my apartment. He said to me if he could not stay with me, he would be forced to return to Saint Benedict's. It was then that I told him, even though I am Black and live in Harlem, that he could stay here. It is shameful, when a Benedictine feels that he has to seek elsewhere than among his own Brothers, because of a most UN-Benedictine situation.

We teachers were docked because of the strike. I had to borrow money to feed His Grace. One of the teachers drove me to the airport so that we could avoid the rush-hour subway traffic. He tasted Bar-B-Que Spareribs with Hot Sauce. Tuesday, he had an appointment at Saint Patrick's, after which I met him at the Riverside Church. We then visited the Cloisters, after which we joined Father Steven for dinner by invitation of my Aunt. His Grace enjoyed himself very much. My Aunt, however could not restrain herself from making some negative comments about Father Brennan to Father Steven, who was kind enough to drive us home. Wednesday, His Grace spent the day at our school, sitting-in on classes and touring. The school staff as well as the students knew previously of the story of Father Brennan, and so everyone went out of their way to be kind. He had so much affection shown him, that by 3:00P.M., he wept. Is it not ironic that the evil of Father Brennan should cause such good? I am finished. It is now between you and God. I wash my hands of this. If another person comes and is mugged or abused, it must be on your head, not mine.

OSB MAIERS\_00206

I wish you and your Brothers the best. I feel as if I owe the Benedictines a lot. They changed my life a great deal. I am sorry that this situation had to develop. May God bless you, Your Grace, and give you strength. I remain

The I. S. 10 Parents' Association

Abbot John Eidenschink  
Saint John's Abbey  
Collegeville, Minnesota

October 23, 1975

Your Grace,

I would just like to take a few moments to tell you how happy and proud we were to have His Grace, the Archabbot of Bavaria Doctor Lechner visit our school. He was a very real and amiable person. It was a day that we shall all remember.

On behalf of the two thousand or so parents of this school, and others of of this community, I would like to express my disappointment of the way our and His Grace were treated by your Father Brennen. Having heard with dismay the facts, we went out of our way so that His Grace should understand that all Americans are not like Father Brennen. We do have manners and are a hospitable people. When a person in public service feels he can dismiss anyone with, "I'm going to eat," or, "I'm a very busy man," it is time for him to find another place to work.

Some of us considered paying a visit to Saint Benedict's, so that we might discuss the matter personally with Father Brennen, but dissuaded us. We want you to be aware that we are very concerned, and we hope that you shall see to it that Father Brennen is reprimanded.

Another fact for your consideration is that the regular Airport Busline to New York stops at Grand Central Station; a place where many people have been mugged. A person coming from Europe would not think or know to look for a Westchester Busline, when their experience in America might be nil. In my opinion, it is most important that prospective "guests" of Saint Benedict's be afforded transportation to the Bronx.

If you ever find yourself in New York City at a time when the children are having one of the special programs, we would be very happy to welcome you here. God bless you and yours.

Sincerely yours, /

\_\_\_\_\_  
President, I. S. 10 Parents' Association

OSB MAIERS\_00208

FREDERICK DOUGLASS INTERMEDIATE SCHOOL  
1, S. 10, MANHATTAN, 2581 SEVENTH AVENUE  
NEW YORK, N. Y. 10039  
TELEPHONE: 926-0887

October 24, 1975

Abbot John Eidenschink  
Saint John's Abbey  
Collegeville, Minnesota

Your Grace:

The parents, staff, and students of our school were very honored by the visit of His Grace, Dr. Odillo Lechner, Abbot of Saint Boniface from Munich, West Germany. On October 1, 1975, His Grace spent the day touring the building, attending classes, talking with parents and staff during lunch, and found time to confer with various members of my administration. We found him to be a very humble and wonderful person. A tape of the Christmas concert shall be mailed to Saint Boniface as an expression of our joy at having had the pleasure of meeting the Erzabt.

I must regretfully, however, inform you of my indignation after being made aware of events involving His Grace, and Father Brennen of Saint Benedict's Parish in the Bronx. At request, two letters were prepared concerning this situation, to be sent to Rome, Italy. Upon confirmation by His Grace of the events, I signed both of these letters.

Since that time, requested the withdrawal of the letters. I feel that the matter should be pursued further, but have respected wishes. However, I do feel that I must express dissatisfaction with what seemed to be the apparent disrespect and lack of consideration on the part of Father Brennen accorded and His Grace.

I leave it to you naturally, to make whatever disposition is necessary and appropriate in this matter.

May God continue to bless you, Your Grace, and your Brothers.

Sincerely yours,

OSB MAIERS\_00209

*of: Fr. Brennan (Minneapolis) OSB*  
Saint Benedicts Parish, 2969 Otis Avenue, Bronx, New York 10465

*sent note: Fr. Brennan 11/12/75*

November 9, 1975

Right Rev. John Eidenschink, OSB  
Abbot  
St. John's Abbey  
Collegeville, Minnesota 56321

Dear Abbot John:

The New York Archdiocese requested that we provide them with information regarding the activities of St. Benedict's Parish Council in the last year. We thought that you might be interested in a copy of the report.

As you can see, a good deal of our efforts have been directed toward the development of a Holy Year program. Our report also reflects our concern for increased communication among our parishioners. Finally, we have continued to maintain and improve St. Benedict's excellent plant.

None of these achievements would be possible without the enthusiastic leadership of Fr. Brennan and the efforts of our Benedictine staff. We look forward to many years of their service to our people.

Perhaps we will enjoy the pleasure of a visit from you in the future.

Sincerely yours,

November 24, 1975

The I. S 10 Parents' Association

I sincerely regret the long delay in my replying to your letter of the 23rd of October in reference to the visit of the Abbot of Saint Boniface in Munich, the Right Reverend Odilo Lechner, O.S.B., to your school and to the indignities which he and ... suffered from our Father Brennan, pastor of St. Benedict's parish in the Bronx.

After ... had written to me, I wrote him that I hoped to be able to visit our two parishes in New York City and speak with Father Brennan. But that became impossible. However, I did send the Prior of St. John's (who is second in command) as my representative, and I am confident that there will be no repetition.

I appreciate both the many courtesies extended to Abbot Odilo Lechner and your kind invitation to visit your school. I hope that I will have the opportunity to do so at some future date. With all good wishes for the blessings of Thanksgiving, I am

Sincerely yours,

John Eidenschink, O.S.B.  
Abbot

OSB MAIERS\_00211

NOVEMBER 24, 1975

Frederick Douglas Intermediate School  
I.S. 10 Manhattan

I regret very much the long delay in my replying to your letter of the 24th of October in reference to the visit to your school of the Abbot of St. Boniface in Munich, Dr. Odilo Lechner, O.S.B., and to the events which involved Dr. Lechner and Father Brennan, pastor of St. Benedict's parish in the Bronx.

After I had first written to me about these events, I wrote him that I hoped to be able to visit our two parishes in New York City and speak with Father Brennan. But such a visit became impossible because of a very tight schedule here. However, I did send the Prior of St. John's (the Prior is second in command) as my representative, and I am confident that there will be no repetition of such events.

I am happy that Abbot Odilo Lechner was able to visit your school, and I am grateful for the many courtesies extended to him. I am sure that he will deeply appreciate the tape of your Christmas concert that you plan to send him.

Reciprocating your good wishes and your prayers for God's blessings, I am

Sincerely yours,

John Eidenachink, O.S.B.  
Abbot

OSB MAIERS\_00212



*Copy for Fr. Abbot*

December 22, 1975

Rev. Cesare Inserra, O.F.M. Conv.  
2969 Otis Avenue  
New York, New York 10465

Dear Father Cesare,

The day after you called I brought your remarks to Father Abbot's attention. He called Father Brennan and had a long talk with him.

Father Abbot and I both think, after my visit and after his discussion, that Father Brennan may not in fact be the most prudent person. But that we are willing to accept his statement that there is in reality no homosexual activity going on between himself and

Father Brennan told Father Abbot that indeed had been at the house and had stayed over one or the other time. He said that was sleeping on the opposite end of the house and that he did not think that he had violated the agreement that he and I had made when I was in New York. I feel that I am in a position that I must take Father Brennan's word until there is some sort of proof to the contrary.

I would also like to tell you, in confidence, that Father Howard has in previous situations been a rather divisive type of person. What I mean to say is that he somehow seems to be able to set persons at odds with one another. In saying that I am not meaning to say that this is what I think has happened in this instance. Nor do I wish to say that I think this whole thing is merely a figment of Howard's imagination. But Howard is not the most stable person himself. On the other hand, Father Alban had been severely criticized in his previous parish for reading sexual overtones into all kinds of things. Some of the people in the St. Benedict's household, other than the priests, let me know that Father Alban was in fact doing more or less that same thing in some of his sermons in New York. Again, I am not trying to say that I think this is merely someone putting sexual overtones into a situation where they don't exist, and I am not trying to deny the very real possibility of our having a drastic situation on our hands. But for all of what I am saying, I am telling you that, in my opinion Father Brennan must be given a chance. I do not think the mere presence of at St. Benedict's on infrequent occasions means that there is some sort of clandestine problem.

I would like to point out two more facts. These again are in confidence. My recommendation upon returning to St. John's from New York City was that Father Brennan be replaced as pastor at St. Benedict's church in June. The second is that St. John's Abbey is currently evaluating all of the parishes which it conducts. As I am quite sure I told you, our upcoming manpower to staff these commitments is almost zero. The type persons we do have coming along are individuals who are at the point of retiring from college or prep school teaching. While some of these may make very fine pastoral ministers, there aren't enough of them to solve our problems. Consequently, we are looking at the need for retrenchment. On December 29 we will be discussing our parish problems and will be opening up the need to cut back. I am calling this to your attention because, as I read the situation, there is a very strong likelihood that the two parishes in New York City will have to be discontinued.

OSB MAIERS\_00213

December 22, 1975

I am pointing out both of these last two points to you in order for you to be able to plan your own future. Possibly it will be difficult for you to continue to live and work at St. Benedict's for the next six months, but after that point I am expecting that either the Benedictines will not be there or that Father Brennan will not be there. At that point in time you may very well prefer being at St. Benedict's. I know you have many friends there and I also know from what others have told me that you are very well liked and are doing excellent work.

In closing, let me just say again that neither my visit nor the discussion that we have had recently with Father Brennan shows an open-and-shut case in either direction. I did not find what I considered to be a clear case of scandal with widespread feelings. If I had found either, I would have pushed for immediate removal of the pastor. Even then, if it were a situation where I was positive that St. John's would continue to operate St. Benedict's parish, I probably would also have pushed for immediate removal. For the situation is extremely difficult for Father Brennan also. However, after speaking with Bishop Mahoney and seeing the real possibility that St. John's may be released from its commitment, it was thought best to leave the pastor for the last months of our involvement. Of course, if anything overt were to occur, we would be forced to act immediately and would do so.

I hope that you can see my position. I hope that you can see the situation a little more fully. I am hoping in your approach you will see fit to remain at St. Benedict's for these remaining months, and that you will do so without reference to anyone other than to me or Father Abbot, if you are finding further evidence.

My best wishes to you for a most blessed and joyous Christmas season. I hope you will have a chance to visit your brother at that time. My invitation to visit St. John's still holds. I would like to see you come and stay a while.

Sincerely yours,

Gordon Tavis, O.S.B.  
Prior

Saint Benedicts Parish, 2969 Otis Avenue, Bronx, New York 10465

25 of December

Dear Father Abbot,

The memorandum that is enclosed should be self-explanatory. I am deeply concerned about the method in which the personnel difficulties of the parish apostolate is handled. I therefore felt it was imperative that I try to get something to you and the staff before the 29 of December discussion. Hopefully, you can make copies for members of the community.

*see  
Benedict's*  
Fr. Jose Louis was here for one of our Penance Services. Fr. Jose, Fr. Stephen and I had a frank and good discussion. I told him I was intensely interested in his being assigned to St. Benedict's if he would like that too. I told him I did not want to ask you before seeking our his own personal reactions. To my delight, he is interested in the move. I think it will be excellent for him, for Stephen and needless to say for me. So, I ask that sometime early January you assign Father Jose to St. Benedicts. THANKS.

After the fourth of January, I have decided to let Father Cesare Inserra go from the staff here. I was concerned to continue the Italian Apostolate for the 100-150 people who have grown used to this service. Fr. Anthony Minielli, is a native-born Italian who teaches at the College Seminary, Doughlaston, N.Y. I obtained him from the Italian Apostolate office of the Archdiocese. However, he will continue to live in his present circumstances and come on weekends for confession and Masses. I am happy about that. Father Cesare may be quite unhappy about this, but I think in the long run it will be better for him. It surely will be more peaceful for us here. I have consulted my trustees about this and they concurred in my decision.

Merry Christmas and a blessed New Year. Thanks for listenting to my angry outpourings the other week.

Peace. *Fr. Brennan OSB*

OSB MAIERS\_00215

December 30, 1975

Reverend Brennan Maiers, O.S.B.  
Saint Benedict's Parish  
2969 Otis Avenue  
Bronx, New York 10465

Dear Father Brennan,

Your letter of the 25th of December arrived only yesterday morning, along with the statement which you had prepared in re St. Benedict's Parish and the general principles we should keep in mind in considering our parish apostolates. Father Stephen also arrived yesterday morning, and I saw him again this morning. I have given him a copy of my report to the Chapter of yesterday afternoon, and he will be able to explain my plan for proceeding before the Chapter on February 3.

I am still pretty well tied up, and this afternoon we have the diocesan clergy gathering here for a talk, a social hour and dinner. What I want to write about briefly is that I have called Father Burton about the transfer of Father Jose Luis to St. Benedict's. Since it is okay with him, as he had indicated earlier, I will write to Father Jose and to the Chancery today, asking Father Jose to move over to St. Benedict's on the 8th of January, and asking the Chancery to approve of that date for the transfer. I, too, think that this move will be good for him, for you and for Father Stephen.

With greetings to all for a blessed and happy New Year,

Devotedly yours,

Abbot

OSB MAIERS\_00216

New York 1-6-76

Reverendo Abbat John mi rivolgo a  
lei per un favore non per me personale  
ma per la nostra parrocchia, che è la  
Parrocchia di S. Benedetto 2969 45th ave  
Bronx. N.Y. 10461 noi siamo Italiani e da 11  
anni siamo fedeli della chiesa di S. Benedetto  
e più della metà siamo Italiani eravamo  
tanti contenti che da tre anni e mezzo  
ci abbiamo un Prete Italiano che è Padre  
Cesare <sup>INSERITA</sup> che a fatto tanto bene per  
noi Italiani e anche per gli Americani  
e sempre pronto a tutto per le confessioni  
per le comunioni per gli ammalati per  
le chiamate urgenti e parecchi Italiani si  
sono convertiti da quando ci abbiamo il  
prete Italiano, e parecchi che non  
andavano a messa e ora ci vanno, e  
vi possiamo assicurare che è tanto bravo,  
però ora Domenica 5 gennaio ci è annunciato  
che il parroco della chiesa che è P. Brennan  
lo manda via senza nessuna ragione,  
e noi siamo tanto dispiaciuti, perciò ci rivo-  
lgiamo a lei se ci può aiutare in qualche  
modo, o perlomeno di sapere la ragione  
perché lo manda via, e se è in suo potere  
di fare qualcosa per noi Italiani e per il

nostro Padre Cesare per farlo  
rimanere perlomeno fino a che scade  
il termine che sarebbe in Ottobre  
proximo - quindi se potete fare qualche  
cosa per lui e per il nostro padre  
che nostro padre vive in Italiano?  
ne saremmo molto grati

Eia l'addio cara Cristina

answered with brief letter on 1/10/76

New York 1-6-76

Reverend Abbot John:

I come to you for a favor, not anything for me personally, but for our parish, that is, the Parish of St. Benedict, 2969 Otis Ave, Bronx NY 10465.

We are Italians, and for the last 11 years we have been faithful members of of the Church of St. Benedict, and what is more, as Italians we were very happy during the last three and a half years to have an Italian priest, namely, Cesare Inserra (O.F.M. Conv.), who has done so much good for us Italians and also for the American-born of our parish. He was always available to everyone for confessions, and for bringing Holy Communion to the sick, ~~xxxxxxx~~ and was zealous in answering urgent calls for help. Not a few Italians have come back to the Church since we had an Italian priest. And not a few Italians, who formerly never attended Mass, have been doing so since we have had an Italian priest.

And now we wish to state that Father Cesare Inserra was such a good priest - however, this Sunday, January 5, it was announced to us that the pastor of the Church (of St. Benedict), who is Father Brennan, has sent Father Cesare Inserra away, without any reason (given), and we are so displeased about this.

For this reason we turn to you, hoping that you will help us in some way, or at least you should know (should find out, should investigate) what the reason is that Father Cesare has been sent away.

And, if it is in your power to do anything about this for us Italians and for Father Cesare, so that he (Father Cesare) might be allowed to remain here at St. Benedict's until the end of the school year at least, the end of which would be in October (sic!), we therefore repeat, and request that you try to do something to help us and to help our priest. I say our priest, because he speaks Italian. For anything you might do, we shall be most grateful.

May Jesus Christ be praised!

Father Abbot:

The Italian is simple and clear. The letter is mild in tone.

It is characterized by a certain anguish on the part of the writers, who are in the dark as to just why Father Cesare was (as they say) asked to leave.

I mention this, to assure you that the letter is not belligerent. The writers are good and simple persons.

*Roger E*

*Jan 9/76*

OSB MAIERS\_00219

Saint Benedicts Parish, 2969 Otis Avenue, Bronx, New York 10465

*Jan 6, 1976*

Dear Abbot John,

Thanks so much for your response in assigning Fr. Jose Luis here to St. Benedict's. He seems really pleased and excited at this time. He mentioned his interest in continuing his work with the migrant workers during the summer. I told him that would be fine with me since we normally have a couple of priests who love to come to our parish at that time for some pastoral work and the opportunity to do a little studying or to take a course or so from one of the universities here. (E.G. Father Victor Roberts, OSB of Shawnee and Father Aaron O.F.M. of Quincy College, Illinois)

Of course all these matters depend on the vote of February 3rd. I will be meeting with the Parish Council on Wednesday, January 7th. At that time I will inform them of the vote to be taken on February 3rd. They will be very upset, I'm sure. I have spoken to the Trustees already and they are planning to make a motion concerning having some input to the community and to you and your staff. One of their ideas which I think has a great deal of merit is that you and a couple of staff members would come to St. Benedict's to speak with the Council and a few parish leaders. I supported this idea. After all the St. John Benedictines have staffed this parish for 53 years and this type of face-to-face meeting and discussion would help the people here understand the monastic side of things as well as provide them with an opportunity to express their feelings and concerns about what they would lose if the Benedictines are withdrawn from this parish. I am convinced that if you show them this consideration that whatever the decision of February 3rd is, they will be better prepared to accept the decision with greater calm and insight. Since this idea will be presented Wednesday, I am sure you will be hearing from the chair person of the Parish Council before the week is up.

The real reason I sat down to write these few words was to send you the Dominican Sisters of Blauvelt Enactments of 1975. I just received a copy after Christmas. On page two and three there is a concise spelling out of community policy and the manner and process for retrenchment. I had to smile a bit since I felt that this is just the sort of thing our community at St. John's need--explicit, concise, clear expression of policy and criteria. We need this type of document for the parish apostolate badly. It would provide so much easier method and basis for community decision. I guess this is the type of thing I really would like St. John's to have before making retrenchment in our parish apostolate, since then it would be done on the basis of some logical order and community consensus.

Hope you are well and you can be sure that we will be working hard to present our case of St. Benedict's to the members of the community both prior to and at the Chapter meeting of February 3rd. I am still convinced that to close St. Benedict's would be unwise for our community and for the people whom we serve.

God bless you and all of us in these days of important decisions.

Sincerely yours in Christ,

*Fr. Brennan M.S.*

Rev. Brennan Maers, O.S.B., pastor  
January 5, 1976

OSB MAIERS\_00220



*Maiers*



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA  
56321

January 16, 1976

OFFICE OF THE ABBOT

Dear Father Brennan,

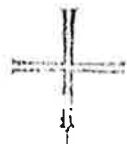
Although I did say "thank you" for the retirement check of \$925.00 which you handed me yesterday morning, and for the check of \$400 which you gave me the day before to cover the cost of Fr. Dan's and my flight to New York, I want to repeat that "thank you" more formally and in writing so that there will be a record in the files. I have, of course, given these to the Proc urator's office (the Proc left early this morning the Nassau with the Prior), but it is also good to have a record in my files. Both sums are helpful to the community, and it is in the name of the community and its apostolates that I am grateful, as I am also for the good visit Father Dan and I had at St. Benedict's.

We had a very good flight back, smooth and on time, and we were back at the abbey at 11:45. I am a bit tired today, but okay, and now I want to run into the hospital to see the sick again; they seem to be doing alright, but yesterday a novice was taken in. Apparently during cross country skiing he got some kind of spasm and will need heat treatments for some days. The first report was a split disk in the neck, but that fortunately was a false alarm. With greetings to all, and looking forward to seeing you on the 3rd,

Devotadly yours,

Abbot

OSB MAIERS\_00221



## SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

February 3, 1976

Dear Brennan,

I didn't get to see you after the chapter. I have told Steve to have you look me up if you come back to St. John's before returning east. Since I don't know how that will work out I have decided to put some thoughts on paper.

I wonder if you realize how much the chapter vote was, at least for some of us, a personal victory for you. After Bill Skudlarek spoke I decided to vote neutral. Then Dan Durkin won me back to what I considered my better judgment. As much as it would mean to me personally to have a parish in New York, I am convinced that the Twin Cities will be a much better area in which to accomplish what are I think our shared goals.

I cannot overcome the feeling that on the highest levels of government in the church in New York there will be a sigh of relief that "trouble-making" Benedictines are getting out. On the other hand I am optimistic that the new archbishop in St. Paul wants us badly enough to make some kind of meaningful understanding possible. I think that we should be clear ~~RRRWGK~~ in our own understanding of what we should be doing for the future of the Church. I think the archbishop of St. Paul would accept, perhaps even welcome, our working in his archdiocese on such terms.

As a training school for our young monks I think that there will be a lot more opportunity for sharing between the Twin Cities and St. John's than there was between New York and St. John's.

Behind this letter is my own conviction that what you were doing in New York is at least in large measure the agenda we would want to develop in this area. My vote was at least in some measure a vote to free Brennan for what I will pray and work for, a very fruitful ministry out here.

Sincerely,

*mailed*

OSB MAIERS\_00222

February 5, 1976 p.m.

Dear Father Brennan,

I am still fighting the flu, spending part of each day in bed. But I have just finished a letter to the Cardinal, since I couldn't get at it during the day, and I am sending a copy of the letter to Bishop Mahoney, to you and to Father Burton. I had spoken by telephone both with the Cardinal and with Bishop Mahoney; though both were regretful, both were understanding. I thought it best to summarize our conversation in the letter for the sake of the record and lest my memory fail me later. I am sending a copy to you and to Father Burton so that each of you will know what I have written, and I hope that this will help to smooth the transition.

Quite a few are down with the flu, including Fr. Gervase with a rather bad case of it, and both Brother Elmer and Father Elmer are in the hospital. I had the flu all last week, but felt fairly decent after the long day Monday. But yesterday and today it seems to be returning again, and I am heading for bed in a few moments. I am scheduled to visit Tokyo on the 11th, but if I don't feel better by Sunday, I will postpone the trip to later. With greetings to all and every good wish,

Devotely yours,

Albot

encls

OSB MAIERS\_00223

Answered by telephone on 3/6/76, when I gave him report of the meeting with  
the delegation from ST. Benedict's. John, osb

## SAINT BENEDICTS PARISH

2969 OTIS AVENUE  
BRONX, NEW YORK 10465

Dear Father Abbot John,

By this time you are aware, as well as I am, of the intense feelings that are being expressed by the people of St. Benedict's Parish concerning the decision of our abbey on February 2nd. When I returned here after a visit with my aging parents, I could not believe the intensity of their reaction.

I learned, upon my return, of all the actions taken by the Parish Council and of a visit by a delegation from the Parish Council to the Archdiocese. They met with Monsignor O'Keefe, a newly appointed Chancellor for pastoral affairs. He was most sensitive and respectful of the feelings of the parish and expressed again the Archdiocese's difficulty in staffing the two parishes.

I have been back two weeks now and there seems little abatement of their unwillingness to accept easily the decision to remove the Benedictines after fifty-three years. Interesting to me has been the different levels of concern within the parish that are present; it is not only the presently active parishioners and school parents who feel most threatened but parishioners who encompass the entire length of Benedictine presence.

As pastor, I feel it is my duty to give a reading from my vantage point. In view of the intensity of feelings, I respectfully suggest that you and your staff consider the possibility of giving an extension of time for the transition period. It would take the steam out of their reaction and would become a time when they could come to accept more graciously the decision of the chapter. I realize that this might be possible, especially in view of your letter to the Cardinal in which you expressed a willingness to do anything possible to make the transition easier for people to accept. I think this extra time would calm the people without undermining the Chapter's decision. It would also give the Archdiocese a little extra time to prepare for staffing St. Benedict's.

I am deeply concerned that, in view of the February 2nd decision, that the Abbey and the Archdiocese remain sensitive to the feelings and the needs of the people here so that the ultimate transition will not hurt the basic thrust of the parish and the active and concerned people who comprise the parish.

Sincerely yours in Christ,

*Brennan Maiers, OSB*

Rev. Brennan Maiers, O.S.B. Pastor

March 2, 1976

cc Terence Cardinal Cooke  
St. Benedict's Parish Council

PHONE: (212) 828-3403

OSB MAIERS\_00224

April 29, 1976

Father Brennan Maiers, O.S.B.  
St. Benedict's Community  
2969 Otis Avenue  
Bronx, New York 10465

Dear Father Brennan,

The personnel staff and I have spent many hours in trying to work out the appointments for the coming year in a way that will best fit the needs of each person as well as the needs of the particular apostolate and the commitments of the community. Our final meeting was held on the 28th of April.

It had been my hope, and the hope of the personnel staff, that I would be able to offer you a sabbatical for the coming year. But for the present, that appears to be impossible if we are going to take care of our needs adequately. I would like to ask you to accept the appointment as pastor of St. Boniface Parish in Cold Spring, an appointment that would become effective after you are free to leave St. Benedict's and, if you wish, after a regular vacation. Or, if you could arrange things, it might be easier to make all changes if you were to take your vacation after you have been at Cold Spring for a time. I think Cold Spring is a good parish, but it needs your kind of leadership, and I would be grateful if you would accept this appointment.

I am writing today to Father Joel to ask whether he would accept an appointment as associate pastor at Cold Spring. He plans to come to the abbey, possibly next week after he has completed his Comps, but I think it best to let him know my thinking now so that he will have time to think it over. If you and Father Joel accept, this means a new team at St. Boniface in Cold Spring, but I feel fully confident that together you will bring new life and enthusiasm to the parish. Father Jose has accepted an appointment to St. Joseph's in Moorhead for the coming year, and I am writing today to Father Stephen, asking him to accept an appointment to Hastings, with Fathers Robert and Diane.

I hope that this proposed assignment will be fully agreeable to you, and I would appreciate your giving me your reaction as soon as possible. I would also appreciate your letting me know when it would be most convenient for you to make the proposed change. After I have heard from all those concerned, I will be able to set a definite time and will then be in touch with you again.

Meanwhile, all good wishes and the prayer that God bless you and your work.

Devotedly yours,

Abbot

May 12, 1976

Reverend Brennan Maiers, O.S.B.  
Church of St. Benedict  
2969 Otis Avenue  
New York, New York 10465

Dear Father Brennan,

It is almost time for the mail, and so this can be only a short letter. But I want to let you know, that Bishop Mahoney called me a short time ago and told me that the Cardinal has just appointed Monsignor Vic Pavis, presently pastor of Holy Rosary, as pastor of St. Benedict's, effective on May 22.

Bishop Mahoney also told me that he had called you today but was informed that you would not be in for the rest of the day. He added also that Bishop Ahern will be in touch with you and that Bishop Ahern will bring Monsignor Pavis over to St. Benedict's to introduce him to you and the other members of the staff. The Bishop then asked if I would write you to let you know that the new pastor's appointment is effective on the 22nd of May, thus freeing you, or if that was his function. I said I would write, and he said he would also be in touch with you, since he had left word at St. Benedict's for you to call him.

After the Bishop hung up, I realize I should have asked him if the new pastor would take over on the 22nd of May, or if it meant that the appointment would be effective then and he would gradually get to know the parish with your help, as I believe had been the original plan. In any case, I presume this will be worked out when you meet Monsignor Pavis and Bishop Ahern. And, whatever is worked out, will be agreeable to me.

I appreciate much your willingness to become pastor of Cold Spring. Father Joel was here last week and is happy about the assignment. Let me know, when you can, when you will be leaving St. Benedict's and the most convenient date for you to begin at Cold Spring. Father Joel will not be through with his practicum until the 1st week in August. With greetings to all, and every good wish,

Devotedly yours,

PS Bishop Mahoney said no appointment yet for St. Anselm's, or other men for St. Benedict's; he said he would call me again soon about these.

Abbot

OSB MAIERS\_00226

June 17, 1976

Dear Father Abbot,

I had a nice talk with Father Peter during the retreat and he informed me that we would be leaving St. Boniface in Cold Spring after the 4th of July weekend, that is, July 6th. So July 6th is a fine day for me to enter into my new assignment. I am looking forward to working in my new pastoral ministry with Father Joel Kelly.

I much appreciate Father Thomas's willingness to stay on until after the August 15th parish celebration. This will make my coming so much easier. It will also be an excellent time to meet the people of Cold Spring.

I should be returning from New York the middle of next week. My family is planning a celebration for my parents tentatively on the July 4th weekend since they are in their sixtieth year of married life. We will have a simple Mass and family affair since that is the wish of my Mom and Dad. No doubt I will be spending some time at the abbey when I return from New York, but I will also spend most days with my parents. Mother is unable to attend Mass in church and I am happy to be able to celebrate Mass for her in our home.

Thought I had better officially inform you of Fr. Peter and my agreement on date of transfer.

*Peace - Fr. Brennan Maier, OSB*

Happy Father Day!

June 23, 1976

Reverend Brennan Maiers, O.S.B.

Dear Father Brennan,

Thank you for your letter of the 17th, written from New York. I hope that the graduation exercises went well and that your experience at St. Benedict's was more pleasant than Father Burton's at St. Mel's when he returned there for the installation of the new pastor.

I appreciate your writing about the agreement reached with Father Peter, who had also spoken to me, about his leaving on the 6th of July and your taking over at Cold Spring on that date. I have written to the Bishop, but only last night. So I don't have the official okay yet about the change of date which I had set before I knew just when you would be free from St. Benedict's. But I had mentioned the 6th of July to Bishop Spaltz about a week or so ago when I met him here, and he okayed it verbally. So everything should be in order.

I am also happy that Father Thomas is willing to remain until after the August 15 parish celebration. I have given August 3 to the Bishop for the date of Father Joel's arrival at Cold Spring, but he may still have to remain in Chicago for the weekend of August 7-8. So he may not arrive in Cold Spring until August 10th or 11th.

My greetings and congratulations to your parents as they continue their sixtieth year of married life! I hope that both will be quite well for the family celebration planned for the weekend of the 4th.

With all good wishes,

Devotedly yours,

Abbot



June 23, 1976

Reverend Brennan Maiers, O.S.B.

Dear Father Brennan,

Thank you for your letter of the 17th, written from New York. I hope that the graduation exercises went well and that your experience at St. Benedict's was more pleasant than Father Burton's at St. ... when he returned there for the installation of the new pastor.

I appreciate your writing about the agreement reached with Father Peter, who had also spoken to me, about his leaving on the 6th of July and your taking over at Cold Spring on that date. I have written to the Bishop, but only last night. So I don't have the official okay yet about the change of date which I had set before I knew just when you would be free from St. Benedict's. But I had mentioned the 6th of July to Bishop Spaltz about a week or so ago when I met him here, and he okayed it verbally. So everything should be in order.

I am also happy that Father Thomas is willing to remain until after the August 15 parish celebration. I have given August 3 to the Bishop for the date of Father Joel's arrival at Cold Spring, but he may still have to remain in Chicago for the weekend of August 7-8. So he may not arrive in Cold Spring until August 10th or 11th.

My greetings and congratulations to your parents as they continue their sixtieth year of married life! I hope that both will be quite well for the family celebration planned for the weekend of the 4th.

With all good wishes,

Devotedly yours,

Abbot'

12 April 1977

The Reverend Brennan Maier, O.S.B.  
Saint Boniface Church  
509 Main Street  
Cold Spring, Minnesota 56320

Dear Father Brennan:

In my letter of March 14th I asked the members of the community to recommend names of people to prepare papers on prayer and on questions that confront the community as we face the future and on ways we might work together to realize our future. Your name was suggested frequently for the second, i.e., for preparing a discussion paper on questions facing the community, along with the names of Father Prior Gordon and Father Bene. I am asking each of you to accede to the wishes of the community and to my request that you prepare such a discussion paper. I am confident that your paper will be not only enlightening but well received.

As I stated in my letter of March 14th, I would like to send copies of the discussion papers to each member of the community before the retreat actually begins. I would like to send them out by the middle of May. Please let me know soon whether you can accept this request and if you can complete the paper by mid-May.

With every good wish for these Easter days, I am

Devotedly yours,

Abbot

JZ/ev



## Benedictine Fathers

St. Boniface Rectory  
509 Main Street  
Cold Spring, Minnesota 56320  
April 14, 1977

Dear Abbot John,

Although I would like to have some input on the discussion papers dealing with questions facing our community, I would like to excuse myself from this task. I am much in favor of the retreat format for this year and want to help but it would not be responsible for me to do that since I would not have the time to do it justice. I feel my work on the PASTORAL PLANNING TASK FORCE is important too. Also I did give a lengthy paper at one of the community retreats not so long ago. I think too that someone closer to the abbey could do a better job. Please excuse me and I hope that you will be able to find someone else to do this task. I surely was tempted to try but I feel I cannot meet the time schedule in view of my other commitments at this time.

I surely am pleased to know some people think I could have triggered some discussion in this important area.

Peace.



Fr. Brennan Maier, O.S.B.



I spoke with Father Brennan by phone on 5/17/77, and he will welcome and help Fr. Jose. Also is agreeable to have Fr Meinrad take over Jacob's Prairie

*John*

13 May 1977

The Reverend Brennan Maiers, O.S.B.  
Saint-Boniface Church  
509 Main Street  
Cold Spring, Minnesota 56320

Dear Father Brennan:

Although I indicated on the phone yesterday morning that I would see you next week, I think it wise to send this letter so that you will know my thinking after our Personnel Staff meeting yesterday. I intend to ask, if it is agreeable to you, Father Jose Guierrez to serve as assistant at Cold Spring. I have not spoken to him about this because I first wished to have your reaction. I think Father Jose will welcome an appointment to work with you.

If everything else works out as we planned yesterday, I would ask Father Meinrad to take over Jacobs Prairie. I had had some thought of having two assistants at Cold Spring, but that doesn't quite work out. We might also continue the present arrangement whereby two men at Cold Spring, with weekend help, also care for Jacobs Prairie. However, I would like to give Father Meinrad some pastoral experience. Perhaps next year he will be ready to work full time in a parish -- this year he will still be teaching here.

I will be in touch with you on Monday or Tuesday to set a time when we can discuss this further.

In the meantime, with every good wish, I am

Devotedly yours,

Abbot

JJ/ev

28 October 1977

The Reverend Brennan Miers, O.S.B.  
Saint Boniface Church  
509 Main Street  
Cold Spring, Minnesota 56320

Dear Father Brennan:

I have now received affirmative answers from each of the men to whom I sent my memo of October 24th in re membership on the ad hoc committee to draft a job description for the Coordinator of Parish postolate.

The men to whom I sent the memo are:

Father Prior Gordon, O.S.B.  
Father Daniel Durken, O.S.B.  
Father Gregory Soukup, O.S.B.  
Father Florian Muggli, O.S.B.  
Father Blaise Berres, O.S.B.

I am grateful to you for accepting the chairmanship and for contacting these men now for a meeting.

With every good wish, and a prayer that God bless you, I am

Devotedly yours,

Abbot

JE/ev

OSB MAIERS\_00233

9 November 1977

The Reverend Brennan Maiers, O.S.B.  
Saint Boniface Church  
509 Main Street  
Cold Spring, Minnesota 56320

Dear Father Brennan:

Just a note to thank you for sending me a copy of your memo to the Special Committee for the writing of a job description for the Coordinator of Parish Apostolates, or whatever he may be called. I find some of the suggestions interesting, especially the DAM.

With the prayer that God bless you and the work of the committee, I am

Devotedly yours,

Abbot

JK/ev

OSB MAIERS\_00234

*Abbot — for your information — a help to clarify issues!*

of Parish Apostolate  
From: Father Brennan Maiers, O.S.B.

MEETING THIS FRIDAY at 2:30pm in Abbey Meeting Room nears Abbot's Office, Nov. 11th.

SOME CONSIDERATIONS TO REVIEW PRIOR TO MEETING. (Make some notes on each item)

1. Should the name of position be changed from CPA to something else as suggested by some in Chapter meeting

- POSSIBILITIES:
  - Coordinator of Pastoral Apostolate (CPA)
  - Director of Pastoral Apostolate (DPA)
  - Abbot's Pastoral Apostolate Director (APAD)
  - Director of Pastoral Ministry (DPM)
  - Director of Parish Ministry (DPM)
  - Director of Abbey Pastoral Mission (DPM)
  - Pastoral Ministry Director (DPM)

(other)

2. BASIC RELATIONSHIP TO ABBEY POSITION AND HOWS TO BEST PERFORM THAT JOB DESCRIPTION

- \* Relationship to Abbey
  - A) To goals of the Abbey and its various functions and apostolic work
  - B) To Abbot
  - C) To Abbot's Staff
  - D) To Senior Council
  - E) To Chapter
  - F) To Personnel Committee
  - G) To Abbey Personnel as have manpower in younger and second
  - H) To Parish Ministry Teams of the diocese/Diocese

- What are the main goals in ministry presently (parishes, chaplaincies, Ministries)
  - A) assignment and number of such
  - B) professional development for each person
  - C) their personal development and individual goals
  - D) the relationship of monastic goals and ideals with the situation
  - E) their involvement in Pastoral Planning for the Abbey

3. Relationship to Administration: Diocese, Parishes, Hospices, etc.

- A) to Administration of various apostolic teams, parishes, etc.
- B) Communications concerning the pastoral work of the Abbot and the effectiveness of the Abbey in ability and willingness to serve present

4. Relationship to the Vincentian Charities, etc.

- A) to Administration of various apostolic teams, parishes, etc.
- B) Communications concerning the pastoral work of the Abbot and the effectiveness of the Abbey in ability and willingness to serve present



## Benedictine Fathers

St. Boniface Rectory  
509 Main Street  
Cold Spring, Minnesota 56320  
April 14, 1978

Dear Father Abbot John,

As you may know, the parish of St. Boniface here in Cold Spring is celebrating its 100th Anniversary of its existence this year 1978. While we have been having many different moments of celebration since February 2nd, our major event will be a Eucharist celebrated in the former Big Gym of St. Boniface School on the eve of our patron, St. Boniface, namely, June 4, 1978 at 2pm. It would indeed an honor to the parish if you would be with us as one of the concelebrants of the celebration. Bishop Speltz will be the main celebrant for the affair. We are inviting back all the former Benedictine Sisters and Fathers who have served this community over the past years. A beef dinner will follow the Mass. The Parish Centennial Committee will also have many and various types of displays to highlight the day's festivities. I hope your calendar is open for June 4th so that you can be here with us.

I am happy to inform you that Bishop Speltz has officially approved of the Comprehensive Building Plans for St. Boniface Parish. It will include a new church, a basement school that takes advantage of our present site, the renovation of our present church into a community center and a new rectory in front of the present church structure. It is our hope that we might begin construction this fall. The present estimated price of the two phases is a little over \$1,500,000. Since parish assets are almost \$1,100,000, we hope to raise the rest before construction is completed.

Peace and continued Easter joy!

*Fr Brennan O.S.B.*

Fr. Brennan Maiers, O.S.B.

17 April 1978

The Reverend Brennan Maiers, O.S.B.  
Saint Boniface Rectory  
509 Main Street  
Cold Spring, Minnesota 56320

Dear Father Brennan:

Thank you for your letter of last Friday and for the invitation to participate in the 100th anniversary of Saint Boniface Parish on June 4th. I am happy that I have that date free, and I will definitely plan to be with you and to be one of the concelebrants.

I am, also, happy to know that Bishop Soeltz has officially approved of the Comprehensive Building Plans for the parish. I would be interested in seeing either a sketch or a model but the schedule at the moment is full. Perhaps I will have a chance to stop in sometime before June 4th. I leave on Wednesday for a meeting with Bishop Balke and then on to Fargo for three days. Meanwhile, I am interviewing candidates for solemn and simple vows.

With greetings, and every good wish, I am

Devotedly yours,

Abbot

JE/ev

## Benedictine Fathers

St. Boniface Rectory  
509 Main Street  
Cokl Spring, Minnesota 50320  
May 31, 1978

Dear Abbot John,

Enclosed is some surplus cash that I have. I am sure that you can use it. I know that I have not been too good at this in the past and am trying to do better.

We look forward to our big celebration on June 4th at 2pm to celebrate our 100 years of faith. Father Vincent was great in letting me copy a couple of old documents written by the first pastor, Fr. Leo Winter, O.S.B. from the archives that deal with the origin of Chapel Hill and the Grasshopper plague. We got mother in St. Paul to translate the old German script. They are great documents that relate to our origin and we are most grateful to get that glimpse into our past and origins. Also a short history about the parish was found written by Father Ludger Ehrens, the fourth pastor of the parish. That too brings us back close to our origins. It seems that Father Christopher had many of these things in readiness prior to his death.

Fr. Vincent has requested a copy of the translations which we are happy to provide. I sent a copy to the Bishop since I know he has a special affection for the HILL.

Peace! *Fr. Bunnin OBC*

FATHER BRENNAN MAIERS, O.S.B.

2 June 1978

Dear Father Brennan:

I am grateful for your letter of yesterday and for the check of \$1,000 which you enclosed as surplus income for the support of the community and its apostolates. I am grateful also for the assurance that you will do better than in the past.

I look forward to being with you on Sunday to celebrate and to give thanks for the 100 years of faith in Cold Spring. I am happy that Father Christopher had prepared some materials from the archives and that Father Vincent was very cooperative.

With greetings also to Father Jose, and every good wish, I am

Devotedly yours,

Abbot

JE/ev

OSB MAIERS\_00239

Bishop Speltz, Father Brennan and All,

For me it is a distinct pleasure and honor to be here to celebrate the Centennial with Saint Boniface Parish. I feel so very much a part of it because my grandparents lived in the mother parish of Saint James where I spent my summers. Since those years, I have become very much interested in both the successes and some of the heartaches of this parish. My sincerest congratulations on the successes and on the good faith that overcame the hardships. I would like to say a special word of thanks to the parish for the monks of Saint John's Abbey that have come from this parish. We cannot rival the Sisters in number, but the vocations that we received have been splendid, some of them are here with us today, concelebrating.

And for the future, just one word. God has been extremely good to you here. He has given you faith, and love and hope -- a hope that is expressed in your building program for the future. Your patron, Saint Boniface, was an intrepid missionary. His work was spreading the Good News, evangelizing. I hope that in your next hundred years you will continue to spread that Good News of Christ's love for all mankind, and that your example of Christ's love will extend far beyond the confines of Saint Boniface Parish itself. May God bless you in this!

Transcript of Abbot John's remarks at Saint Boniface Parish Centennial,  
4 June 1978

TRANSCRIPT OF ABBOT JOHN'S REMARKS AT ST. BONIFACE PARISH CENTENNIAL: JUNE 4, 1978

Bishop Speltz, Father Brennan and all, ~~who are here,~~

For me it is a distinct pleasure and honor to be here to celebrate the Centennial with Saint Boniface Parish. I feel so very much a part of it because my grandparents lived in the mother parish of St. James where I spent my summers. Since those years, I have become very much interested in both the successes and some of the heartaches of this parish. My sincerest congratulations on the successes and on the good faith that overcame the hardships. I would like to say a special word of thanks to the parish for the monks of St. John's Abbey that have come from this parish. We cannot rival the Sisters in number, but the vocations that we received have been splendid, some of them are here with us today, concelebrating. And for the future, just one word. God has been extremely good to you here. He has given you faith, and love and hope--a hope that is expressed in your building program for the future. Your patron, Saint Boniface, was an intrepid missionary. His work was ~~the~~ spreading the Good News, evangelizing. I hope that in your next hundred years, you will continue to spread that Good News of Christ's love for all mankind, and that it will extend far beyond the confines of Saint Boniface Parish itself. May God bless you in this.

~~It is~~ your very example of  
Christ's love

## Benedictine Fathers

St. Boniface Rectory  
509 Main Street  
Cold Spring, Minnesota 56320

July 18, 1978

Dear Father Abbot,

I thank you for your participation and involvement in our recent Centennial Celebration of June 4th. We did appreciate your remarks. I have included a rough transcript of your message. We would like to include it in our proposed history of the parish that we are working on. As you know it is often the custom to have such letters in those books. But we would like you to agree to our printing your message at the celebration. Please correct, expand, change (as long as you do not take out its basic thrust and essence) according to your pleasure. Write it or correct it as your talk of that day. The Bishop, Mother Evin are doing the same. Fr. Meinrad and my homily will also be made part of the book.

It has been quite a hectic summer with plans for church etc. Actually the roughest part has been finding a temporary place to live during construction of Phase I. Now that we have decided to build a temporary rectory (a permanent house to be re-sold later) on South-west corner of the Convent block, we have to find yet an intermediate place to live while the house is being constructed. It is a little awkward with Father Ian being with us as Deacon. I hope he won't mind all the transition and upheaval inherent in our situation this fall. We hope bids will be awarded the first part of September. Say a pray that all goes well. Thanks again and PEACE!

*FR. Bunnan OSB*

21 July 1978

The Reverend Brennan Maiers, O.S.B.  
Saint Boniface Rectory  
509 Main Street  
Cold Spring, Minnesota 56320

Dear Father Brennan:

Thank you for your letter of the 18th. I will be pleased to have my brief talk at the Centennial Celebration of the parish included in the proposed history of the parish. As I think I mentioned to some at least, I had a little longer talk prepared but somehow was under the impression that it would be given at the dinner. Hence, I did not have it with me when I spoke at the end of the Mass. I appreciate the transcript which you sent and I will change it only slightly. I am enclosing the revised copy and I hope I have not taken out its basic thrust and essence.

The summer here has also been somewhat hectic and promises to continue to be such. I can understand the difficulty of the problems involved in finding a place to live during construction of Phase I. I am sure Deacon Ian will understand the necessary upheaval also. I think he will do well there.

With the assurance of a continuing prayer for yourself and the work of the parish, I am

Devotedly yours,

Abbot

JE/ev  
Enclosure

OSB MAIERS\_00243



5 September 1978

The Reverend Brennan Maiers, O.S.B.  
Saint Boniface Church  
309 Maine Street  
Cold Spring, Minnesota 56320

Dear Father Brennan:

Father Aloysius informed me that he spoke with you in reference to the possibility of Father Jose becoming part-time pastor of Jacobs Prairie while continuing to help at Saint Boniface in Cold Spring. I appreciate your willingness to approve this plan, and I think it will work out well for both parishes.

I tried to call several times this morning but the line was busy. I wanted to express my appreciation for the above as well as my thanks for your sending over to me a copy of last week's local paper. I, also, wanted to express the hope that, despite the letters, things are working out both for the building program and for you. I sympathize with you and your difficulties which you have encountered.

With the assurance of a continued prayer that things will work out, I am

Devotedly yours,

Abbot

JL/ev

7 September 1978

Dear

I am grateful to you for your kindly sending me a copy of the resolution, dated September 5, 1978, affirming the unanimous support of the Parish Council of your pastor, Father Brennan Maier. He has my full support also. I appreciate also the statement of the Council that it accepts full responsibility for all its decisions.

I know there has been some controversy concerning the exterior of the proposed new Church in Cold Spring. As I wrote to Father Brennan, I hope and pray that the matter can be settled amicably.

With every good wish, and with the prayer that God bless you and all the members of the Parish Council, I am

Sincerely yours in Christ,

John Eidenschink, O.S.B.  
Abbot

JE/ev

OSB MAIERS\_00245

11 June 1979

The Reverend Brennan Maiers, O.S.B.  
Saint Boniface Church  
509 Main Street  
Cold Spring, Minnesota 56320

Dear Father Brennan:

I received the original of the enclosed letter last week, but I didn't have an opportunity to mention it to you during the retreat. Since \_\_\_\_\_ said I should feel free to tell you about his letter, I feel free in sending you this copy. I did write to \_\_\_\_\_ indicating that I was sure the Mass itself was not part of the auction.

I would look forward to seeing you on the 24th when Father Ian will have his Mass of Thanksgiving there. Unfortunately, I promised earlier Brother Mark Thmert I would be at his Mass at Owatonna the same day.

With every good wish, and with a prayer that God continue to bless you and your work, I am

Devotedly yours,

Abbot

JE/ev  
Enclosure

OSB MAIERS\_00247

## An Open Letter

[Editor's Note — The following letter was written by Mr. Schurman prior to his visit to the St. Cloud Diocesan Chancery office, as indicated on page one].

To All Concerned Members of St. Boniface Parish:

If this gets printed, it's because I have the Bishop's approval. This article pertains to the decision of our Parish Council (9 to 5) to use brick as an exterior finish on our Parish Complex in preference to granite.

I can think of no better way to get an important message to the wonderful people of this area than by way of the Cold Spring Record. I'm not capable nor do I have the time to take care of this project all alone, so please volunteer and after a few weeks we'll have a happy ending. It could involve a petition. Father Brennan's first reaction to last week's "Open Letter" was "some fellows put Mel up to this." Not true. My only regret is that I didn't write the letter a month or so earlier.

On Saturday morning I kept my apron on and paid Father Brennan a visit. It developed into a one-hour debate and argument. I didn't take notes, so I'll be skipping around on things you might want to know about this debate.

He said it doesn't make a bit of difference to the people of our parish if we use granite or brick. He is so wrong. You wouldn't believe the number of calls and personal visits that I had last week telling me how wrong he is. Now this is probably no fault of Father Brennan's. But I really think the Bishop kept him in New York too long.

Aside from the fact that granite is a natural, more beautiful and durable building stone, we use it because it's the only way to say "thank you" for the many past favors the Granite Co. and their families have done for our parish. I'll mention just a few, because some people in this area have become members of our parish after all this took place.

On the parochial school addition (including the auditorium) the men from the granite company volunteered their time, the Granite company donated the material (even the steel, welding rods, and

what have you).

On one other occasion we had a crisis in our parochial system. John Alexander, President of Cold Spring Granite at that time, came to me and said he would personally match with cash any amount of money we could solicit for this project, and he did just that. And it was many thousands of dollars. Now, a lot of people don't know about this, and John didn't want them to know because just like today, he wouldn't want the people to think that the granite company was acting as a dictator.

I'll give you just one more example of their generosity to all of us. How about the several hundreds of thousands of dollars that they placed in a building fund for our future church? To all of this Father Brennan and at least (maybe 9) members of the Parish Council say "So what? That gives us no obligation to the granite plant?" And we have people in the granite organization who will tell you they don't want us to feel obligated to them. That's how beautiful they are. But I say we would be violating one of the basic rules of life if we wouldn't show our appreciation to them. They treated us like human beings, let's

treat them right back.

Father Brennan had an employee of the Granite Company tell him he couldn't care less if they used granite or brick. At this time our debate grew into an argument and I told him that several years ago we had "religious" around that had such an attitude toward their "employer" (the Catholic Church) and they soon gave up their vocation. I'm really sorry I said it, but I will say we don't have anybody like that on our Bakery crew. Thank God.

Father Brennan had a past top official of the Granite Company tell him that regardless if they go brick or granite it will be a nice complex. Just another example of Granite Company policy not to "jam their product down our throat." But this official should never tell Father Brennan such a thing.

Father Brennan said: "Why didn't the people come to the meeting and voice their opinion?" My reason — 120 hours a week at the Bakery, and I had some confidence in the Parish Council, but in all fairness to the Parish Council I will say that after they listened to the architect and Father Brennan voice their opinions, it's

no wonder that they voted as they did.

Now, we are all human and letting our personal feelings toward one another enter into this argument vote is very possible, but it's not too late to correct this situation. The Granite Company withdrew because they thought it was hopeless, one or two of their members could have cast a ballot but in line with company policy didn't show up — and I admire them for this.

The company also withdrew their offer to furnish granite for the price of brick, installed, and we'll have a rough time getting them to come back with such a beautiful "once in a lifetime" offer again. As far as putting granite inside, people who know granite better than Father Brennan and the architects will say it can give you a few different situations.

I can't promise that this will be my last letter to you, but I can promise there is going to be a granite exterior on the parish complex because that's how considerate and thoughtful the people in this area are.

God bless each and every one of you.

Mel Schurman

## Which Will It Be For New St. Boniface Building Granite or Brick?

by Mel Schurman

[Editor's Note — Mel Schurman wrote the following "letter to the people" for page one publication, concerning the question of using brick or granite for the exterior of the proposed new St. Boniface Church complex. On page three of this issue will be found another letter by Mr. Schurman, written before his visit with church officials in St. Cloud].

Due to the fact that I have mutual trust, respect and confidence in the people of this area, I paid a visit to Monsignor Kraemer (acting as Bishop for the Most Rev. George Speltz while he is in Rome). It was one of the most beautiful experiences of my life. He is a very fine and most intelligent man. His message was very encouraging for those who feel granite should be used as an exterior finish on the new St. Boniface Parish complex.

He said he doesn't know Father Brennan very well, but that he just can't see why Father Brennan or anyone else would even consider using brick, "when you live in a Granite City like Cold Spring." By the way, they let me know that Bishop Speltz also feels that granite should be used.

Monsignor Kraemer said: "If the Parish Council refuses to change their vote, we will need a signed petition. If we have 600 families, it will take 300 signatures."

Needless to say, I was in tears of joy while talking with Monsignor Kraemer. I felt that I had made a firm, fair and friendly approach to this important matter and now I had someone of authority telling me I was doing the right thing. It's going to make practicing my religion a lot more fun, too!

There is going to be granite on that complex, and everyone will love it!



**POLISHING THEIR OFFENSE** — The Record Spartans have been working hard this week preparing for Friday night's season opener at Apple Valley. In the photo above the offense runs through a play again, trying to get it "just right". Although hurt by graduation, the Spartans are expected to have a good season after last year's second place finish in the State Class AA playoffs.

27 August 1979

The Reverend Brennan Maiers, O.S.B.  
Saint Boniface Church  
509 Main Street  
Cold Spring, Minnesota 56320

Dear Father Brennan:

Abbot Jerome received the enclosed check for \$100 from  
. As you will note on the check, sent this  
for a memorial for Father Matthew.

In thanking Father Abbot said that he thought it  
would be very fitting to send this check to Saint Boniface  
since you are building a new Church and since Father Matthew  
was pastor in Cold Spring -- thus, the enclosed check.

Hope all continues to go well with your building project.  
Father Colman took us over one evening to see how it was coming  
along. We were amazed! It will be beautiful!

All best!

As ever,

Secretary to  
Father Abbot

Enclosure

OSB MAIERS\_00250

29 August 1979

The Reverend Brennan Maiers, O.S.B.  
Saint Boniface Church  
509 Main Street  
Cold Spring, Minnesota 56320

Dear Father Brennan:

I am happy to inform you that you have been elected to the Senior Council (Profession Group: 14-23). I realize that you have many demands on your time, especially because of the construction of the new church, but the abbey needs your advice and counsel!

We have not selected a regular time for meeting. On occasion it might be Tuesday night, though generally I am reserving that night for conferences, chapter meetings, and discussions. I know Wednesday evenings are not convenient for pastors, or at least that is my assumption. Perhaps Thursdays might be our best choice.

                  was happy with our decision to send his \$100.00 check to the building fund of Saint Boniface Parish as a memorial for Father Matthew Kless.

Peace and blessings!

Fraternally,

Abbot Jerome Theisen, O.S.B.

JT/ev

March 1980

## Church of Saint Boniface

501 Seventh Avenue North  
Cold Spring, Minnesota 56320

612: 685-3280

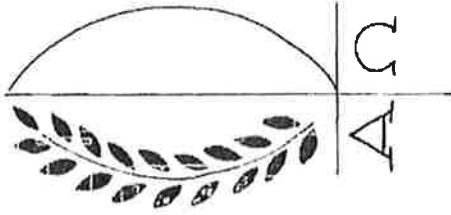
MARCH 14, 1980

DEAR FATHER ABBOT JEROME:

✓  
HERE ARE THE NAMES, ADDRESSES AND PHONE NUMBERS OF MY IMMEDIATE FAMILY IN CASE OF  
EMERGENCY.

OSB MAIERS\_00252





Let it be joyfully known that

Glorified his father while here on earth;  
finished his labors for a kingdom of love;  
and entered eternal life on February 24, 1982.

Let us come together in Christ's Peace . . .  
to mourn because we are human,  
to rejoice because we are Christian,  
to thank the Father for the gift of

His Life,

to celebrate the power of Jesus' Resurrection  
and to sing our alleluia of hope . . .  
because we are an Easter People In Life  
and in Death.

Amen

*Mass of the Resurrection*

*for*

When, through the woods and forest glades I wander  
And hear the birds sing sweetly in the trees:  
When I look down from lofty mountain crannies  
And hear the brook and feel the gentle breeze

When Christ shall come with shout of acclamation  
And take me home, what joys shall fill my heart!  
Then I shall bow in humble adoration  
And there proclaim, my God, how great thou art!

Processional: Organ

Entrance: "I am the bread of life"

Entrance Hymn:

— I am the bread of life. He who comes to me shall not hunger;  
he who believes in me shall not thirst.  
No one can come to me unless the Father draw him.

Refrain: And I will raise him up, and I will raise him up, and I  
will raise him up on the last day.

— The bread that I will give is my flesh for the life of the world,  
and he who eats of this bread, he shall live forever, He shall live  
forever.

— Unless you eat of the flesh of the Son of Man and drink of his  
blood, and drink of his blood, you shall not have life within you.

— For my flesh is food indeed, and my blood is drink indeed. He  
who eats of my flesh and drinks of my blood abides in me.

— As the living Father sent me, and as I live because of the Father,  
so he who eats me shall live because of me, shall live because of me.

— I am the Resurrection; I am the life. He who believes in me, even  
if he die, He shall live forever.

Old Testament Reading: Sirach 34:13 - 17

Mary Funk (Paul) or Colleen Triviss (Loy)

"The eyes of the Lord are upon those who love Him."

Page 2

When we've been there ten thousand years  
Bright shining as the sun.  
We've no less days to sing God's praise  
Than when we'd first begun

Holy, Holy (sung)

Acclamation:

Keep in mind that Jesus Christ  
has died for us and is risen from the dead  
He is our Saving Lord  
He is joy for all ages.

Peace Song: "Peace is Flowing Like A River"

Communion: "Reach Out and Touch" by Charles F. Brown  
Pat Day and Monica Maiers (Stan)

"On Eagles Wings" (refrain)

And He will raise you up on eagle's wings  
bear you on the breath of dawn,  
make you to shine like the sun,  
and hold you in the palm of his hand.

Meditation: "The Many Faces of Love"

Sister Coleman O'Connell O.S.B.

or

Sister Emmanuel Renner O.S.B.

Recessional: "How Great Thou Art"

O Lord, my God! When I in awesome wonder  
Consider all the worlds, thy hands have made,  
I see the stars, I hear the rolling thunder  
My Pow'r through-out the universe displayed.

(Refrain;) Then sings my soul, my Savior God, to thee.  
How great thou art, how great thou art!  
Then sings my soul, my Savior God, to thee  
How great thou art, how great thou art!

Response: "You Are Near"

Refrain: Yahweh, I know you are near.  
Standing always at my side.  
You guard me from the foe,  
And you lead me in ways everlasting.

New Testament Reading: Ephesians 3:14 - 20

Michelle Rubischko (Maureen) or Joan Mack (Therese)

"May Christ dwell in your hearts  
and may love be the foundation  
of your life."

Gospel Proclamation: Alleluia

Gospel Reading: Matthew 25:31 - 40

"As often as you did it to the least of my brothers and sisters,  
you did it to me. Come Blessed of my Father."

Homily

Petitions: Stan

Presentation of gifts by daughters.

Eucharistic Gifts

— Bouquet of Roses - representing

17 children and wife,

— Golden Wedding Album

— 60th Wedding Album

— Dad's Famous Dill Pickles

Presentation of Gifts: "Amazing Grace"

Amazing grace how sweet the sound

That saved a child like me.

I once was lost, but now I'm found

Was blind, but now I see

Through many dangers, toils and snares

I have already come

'Tis grace has brought me safe thus far

And grace will lead me home

14 October 1982

The Reverend Brennan Maiers, O.S.B.  
Church of Saint Boniface  
418 Main Street  
Cold Spring, Minnesota 56320

Dear Father Brennan:

I am happy to report that the monastic Chapter elected you for a one-year term to serve on the Board of Regents of Saint John's University. I hope that you will see fit to accept this election. The first Board meeting that you should attend is scheduled for Monday, October 25. I am sure you will find this task challenging and fruitful.

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

# Church of Saint Boniface

418 Main Street  
Cold Spring, Minnesota 56320

612 : 685 - 3280

Abbot Jerome Theisen, O.S.B.  
Saint John's Abbey  
Collegeville, Minnesota 56321

Dear Father Abbot,

Enclosed are two checks that were sent to me from \_\_\_\_\_, the attorney  
that was taking care of the Estates of my father and mother,  
The estates are now closed and this represents 1/16th of their Estates.

From the estate o:  
From the estate o:

As a member of St. John's Abbey, I hereby hand over this inheritance from  
my parents as I vowed to do.

Although I realize that I have no authority over this inheritance, I was wondering  
if it could be applied to the contemplated ABBEY GUEST QUARTERS. Maybe a room  
could be designated as a memorial to \_\_\_\_\_ Whatever you think  
is best is of course satisfactory to me.

I was surprized that my parent's estate was as large as this  
My parents divided it evenly between the 16 living children.

May the new life of this Easter Season be yours!

Sincerely in the Lord and our Holy Father Benedict,

*Fr. Brennan Maiers, O.S.B.*

Reverend Brennan Maiers, O.S.B.

11 April 1983

The Reverend Brennan Maiers, O.S.B.  
Church of Saint Boniface  
418 Main Street  
Gold Spring, Minnesota 56320

Dear Father Brennan:

Thank you very much for the two checks which represent your share of the estate of your father and mother! It certainly is a considerable sum of money. I will take your suggestion and put this money aside for an abbey guest house or abbey guest quarters. I am pursuing this issue in a consistent manner; right now a special committee is studying the options that we have, whether to build a separate house or to renovate sections of the monastery for guests. At this time I am not sure what we will do about memorial gifts, but I will keep your request on record, that is, your request to have a room dedicated to the memory of your parents.

We are still negotiating with Father Burton Bloms about the time when he will leave Saint Bernard's Parish in Saint Paul. The archbishop accepts my petition to have you become pastor of Saint Bernard's but he is waiting for a specific date before he gives me final approval. I know that Father Germain is contacting both of you about plans for a study and pastoral leave.

Thank you for your excellent work in Cold Spring!

Blessings of this Easter season remain with you!

Faternally,

Abbot Jerome Theisen, O.S.B.

JT/ev

OSB MAIERS\_00258

FAREWELL APPRECIATION TO FATHER BRENNAN MAIERS

ST. BONIFACE PARISH  
COLD SPRING, MINNESOTA

June 1, 1983  
7:30 p.m.

Master of Ceremonies

Welcome and opening remarks by \_\_\_\_\_ (wearing various hats to  
represent Father Brennan's roles in the parish)

This is Your Life in Metropolitan Cold Spring, Father Brennan!

1976 - YEAR OF ARRIVAL - Narrated by

Back in March, 1976, the Parish Council of St. Boniface met with Fr. Daniel and Fr. Gordon from St. John's Abbey. The priests wanted to know what qualities the parishioners thought were needed in a new Pastor. After a lengthy exchange of ideas, everyone realized that St. Boniface needed a very special, talented person.

Piano - "East Side, West Side"  
\_\_\_\_\_ comes in with car. "Where in the h--- is Cold Spring?"

Who do you suppose arrived that July 4th weekend? None other than Fr. Brennan Maiers, driving his Chevy Malibu with Wu-Wu as the backseat driver! They came from St. Benedict's Parish in New York City. It wasn't easy for you to leave St. Benedict's Parish. Earlier that spring, they had sent a delegation to Abbot John, to try and persuade him to let you stay in their parish, but the Abbot said, "No. I need you elsewhere."

After one of your first Masses here at St. Boniface, you returned to the rectory to find a lady in distress. This lady was trying to get into the rectory, but the door was locked. You asked, "Who are you? What do you do around here?" The lady quietly answered, "I am \_\_\_\_\_, the house-keeper." It didn't take long for you to find out what \_\_\_\_\_ could do! She became your second mother.

In one of your first homilies, Fr. Brennan, you promised to truly listen to the parishioners, but didn't promise to always agree with them. You kept that promise.

As you know, the St. Boniface School building had been sold and the Parish was now renting class room space from District #750. The two schools had a wonderful working relationship. Your younger sister, \_\_\_\_\_ was the Principal of St. Boniface Grade School. Bishop Speltz knew the \_\_\_\_\_ Clan, and felt that Catholic Education was in good hands at St. Boniface.

In the fall you told the Parish Council, and I quote, "I am new and ignorant about many things concerning you and your Parish, but I am trying to serve you as well as I can, with God's help." With that in mind, progress started. This was the beginning of many statistics. Many pies were diagrammed and fed to the Council to serve as pictures to help us understand ideas.

1977 - YEAR OF COMMITTEES - Narrated by  
(Council members walk across with string of paper people)

In January, the Centennial Committee was formed to help prepare for the 100th Birthday of the Parish in 1978. The first COR weekend was held in the Granite Company Guest House.

The Needs Assessment Committee was formed in February with 4 parishioners and you. The group became known as "NSP" for Needs, Space, and Price. Your weekly meetings developed future goals for the Parish.

                                i became the new Administrator at Assumption Home this spring. Fr. Joel left and Fr. Jose became the new associate pastor.

During the summer the basement of the old church was renovated to be used by District #750 for the Trainable Mentally Retarded Program. Volunteers cheerfully donated their time and talents, including you, Fr. Brennan.

August 15, 1977, was the Centennial of the Grasshopper plague. The parish celebrated with a pilgrimage from Church to Chapel Hill. Some of you might still remember the long walk and steep climb up the hill. Busses were hired for the less agile.

Our architect,                                  was ready to present designs of the new complex to the Parish Council. Council meetings were 3-4 hours long while discussing design, financing, and the best way to present the full picture to the Parish. The Parish must have the final vote and they need the facts.

Fr. Brennan has a knack of putting things together and saying the right things at the right time. At times you had so much on your mind, that you were not sure which hat you were wearing! Am I Pastor? Chairman of Assumption Home? Religious Advisor? Builder? or just plain Brennan? Thank you for being you!

1978 - PARISH CENTENNIAL YEAR - Narrated by  
(a style show representing the last 100 years is presented)

February 2, 1978, Candlemas Day, we started celebrating the Centennial of our Parish. This date was the first recorded date of St. Boniface Parish in 1878.

You helped us celebrate with -

1. A Parish Mission led by 3 Dominican priests during Lent.
2. A Pictorial Directory of the Parishioners.
3. An Historical Book covering the first 100 years of the Parish.
4. A special Mass celebration on June 4
5. The Parish Festival theme was "Old to New"

The Sponsor-a-Child Program for the Grade School was started in February. This has developed into a trust fund for the Catholic School.

On February 12, the Parish voted to build a new Church. The vote was 986 for and 265 against. 79% were in favor of building.

Bishop Speltz approved of the building plans with a school in the lower level during his Confirmation visit. A Fund Raising Committee was off and running. By July 10 there was \$271,232.00 committed. Another phrase which became a byword was Every Member Committed, or EMC.



... was hired as the Administrator for Assumption Home in May. Much of your enthusiasm was shared by him, and the two of you made a great pair.

Our Special Centennial Celebration with Mass by Bishop Speltz and a dinner was held on June 4. Displays from the "Olden Times" were set up in the school.

Three Bishop Medals were given to parishioners for their service in the Parish, to Chapel Hill, and work within the Church.

Nine Parish Medals were also awarded for special recognition to:

- Catholic Education
- Assumption Home
- Chapel Home Grounds
- Outstanding Lay Person
- Organist
- Oldest Parishioner
- Former Superintendent
- Former Principal
- Writing Parish History

There were really 10 medals made, and now we would like to present you, Fr. Brennan, with a Parish Medal.

presents Fr. Brennan with the medal and a clock that has put together in a wooden stand)

At this time in 1978, everyone was concerned about the building plans and had their own idea. Brick or Granite exterior walls were the biggest issue. Bishop Speltz peacefully settled the issue by saying that the exterior walls will be made of Granite.

You had to move out of the yellow-brick rectory in September. Your new home became 501 No. 7th Avenue. A silent auction was held for every conceivable item in the old rectory. Some people even took the wallpaper from the walls! The building was used as a drill for the Cold Spring Fire Department in November.

The final OK on construction debt came on October 16 from the Bishop. He approved our new Church and School Complex with a maximum limit of \$1,900,000.00 set for construction costs. This was also the Day John Paul I was elected Pope.

(council members with shovels and hard hats walk across)

Ground breaking was held on October 29. Many parishioners were there. This was probably one of the most exciting events for our Parish. The enthusiasm was felt throughout the entire town of Cold Spring.

Even before the ground breaking for the new Church, the possibility of housing for the elderly was becoming a reality. You did not have time for your bargaining skills to become dull!

Everyone needed to become involved in our new Church. The Revitalization Committee was formed. As a result, the Filet & Play dinners, car raffles, and special fund raisers were started.

The Needs Assessment Committee became the Priorities Committee. They had the job of deciding what was needed most for the new Church. What could we afford? It was time consuming and sometimes just plain frustrating!

1979 - YEAR OF CONSTRUCTION - Narrated by

(council members with hard hats and construction tools appear carrying a sign reading "And I will raise it up".)

This was a bad winter, so there were a number of delays during construction.

The first Filet & Play night was held at the Blue Heron in May. What better way to spend money and enjoy it! A Slave Auction was held at Sportsmen Park in June. The prices went sky high for the unusual services.

Our C.C.D. Program was going strong under the guidance of Sr. Marlene. She announced she would be leaving. Change was not new to St. Boniface. We were assigned a newly ordained priest, Fr. Fran, to be the new associate.

The Fall Festival was moved to the area north of Cold Spring Elementary School. The festival was bigger and better than ever! Just another example of the excellent cooperation between St. Boniface and District #750.

Pope John Paul II visited Des Moines, Iowa on October 4. The parish sent 2 bus loads of parishioners for this historic event. Remember the champagne? It helped everyone to fall asleep on the early morning trip.

Ground-breaking for the apartments for the elderly was held on October 5. The apartments were going to be called Sunrise Apartments, but 2 incidents changed your mind. The Bishop had given his blessings and OK for the construction of our new Church and School on the day that Pope John Paul I was elected. Secondly, the visit of Pope John Paul II to the United States coincided with the ground-breaking for the apartments. Some how it seemed fitting to name the new building - JOHN PAUL APARTMENTS - in honor of the two social minded Popes.

1980 - YEAR OF MOVES - Narrated by

(council members appear carrying desks, books, etc.)

Moving day for the grade school arrived on the weekend of January 18-19, 1980. Some confusion was evident, but for the most part, the move was smooth. Remember seeing the students eagerly carrying the books across the parking lot to their new home? It didn't take long for students and staff to feel at home!

Blessing for the new school was held on the Feast of St. Scholastica. The Bishop was please to remind us that St. Scholastica and St. Benedict were sister and brother, and how appropriate that St. Boniface had Sr. Gracemarie and Fr. Brennan, sister and brother, at the helm!

February brought our refugee family, to Cold Spring. What a welcome they had, arriving during an ice storm. You were truly their "Father Figure".

Dedication was set for our new Church for June 28. You had a few sleepless nights wondering if the carpeting would be laid? the pews installed? the granite laid? Everything was done just under the wire. Even the weather! The tables were being set in the parking lot for the Dedication Dinner that was to follow the Mass the next day. It rained for over an hour! Someone remarked that the Lord was washing off the dining room floor! You must have a special connection with the Lord, because your prayers for good weather were always answered, with one exception - the winter of the church construction!

The Dedication was a special day for the community of Cold Spring!

Another special day was soon to follow. The first tenants moved into the John Paul Apartments on July 21. This project you considered as "icing on the cake".

Every area of the parish felt your guidance. The Pre-school for 3 and 4 year olds started in the fall.

A new gas furnace was installed in the Convent House.  
Pews, Lectern & Altar were sold from the old Church.  
The idea of a Youth Center was gaining momentum.  
Mother Teresa Home was under construction.  
The Parish Center was being remodeled extensively.

1981 - OTHER SIDE - Narrated by Fr. Fran wearing Fr. Brennan's large western hat.

I never could fill his shoes, and it looks like I can't fill his hat either!

Fr. Brennan planted many seeds of faith during his seven years here at St. Boniface; There were:

563 Baptisms  
220 Weddings  
446 First Communions and Reconciliations  
560 Confirmed  
219 Funerals

He really taught me how to share in a family's grief at the time of death.

The Parish Center was completed and the OTHER SIDE was into the second year. The parish was sad to hear that Sisters Gracemarie, Christine, Mary and Augustine would be leaving after their many years of service to St. Boniface. Sr. LaVonne became the new principal. Theme for the festival was Westward Ho!

I want to share a message from the July 5, 1981 bulletin that says, "From the Desk of Father Brennan." This is unusual, because most of the time you couldn't see his desk for all of the things on it. The only time he cleared it was when he expected the Bishop to visit!

From the Desk of Father Brennan:

July 5th marks my fifth anniversary here in the parish as your pastor. Much has taken place these past five years and not only in the Building Program of the last years. I have the dubious honor of taking the richest parish and making it one of the poorest. I am profoundly pleased that we do have a fantastic parish and now a fantastic parish plant for the next hundred years and some.

Humor is one way to keep a sense of perspective and I would like to share with you a little humor - something I shared with Parish Council recently. It is a little ditty about Chain-letters and the desire for a perfect pastor. I thank you for your patients with me and for your support in the work of Christ here. Together we have been able to accomplish some marvelous things.

"Perfect pastors are 29 years old with 40 years experience in the ministry. They roundly condemn sin without hurting anyone's feelings. They never preach more than ten minutes. They make 15 calls a day on their people and are always in the office when needed. The perfect pastor is always in the next parish over." THE CHAIN-LETTER CLOSES AS FOLLOWS: "If your

pastor does not measure up, simply send this letter to 6 parishes that are also tired of their pastor. Then bundle up your pastor and send him to the Church at the top of the list. In one week you will receive 164 pastors and one of them should meet your needs. Have faith in this letter. One Parish broke the chain and got its old Pastor back!"

I think St. Boniface would be lucky if they got you back as Pastor!

Under Fr. Brennan's guidance, the number of parishioners increased from 3,015 in 1976 to 3,785 in 1982. That shows a remarkable increase.

1982 - YEAR OF SADDLE BAGS - Narrated by

( gallop across with saddle bags over their shoulders and "horses")

The beginning of 1982 was a very trying time for you and your family. The Lord called both of your parents to their eternal reward during Lent. We know that one of your favorite songs is "Amazing Grace", after your dear Mother, Grace. We would like to sing this song for your. ( leads us in song)

The Pony Express Fund Drive was held this year. You were the corral boss and the results were overwhelming. All ages of the parish responded affirmatively!

The 1st Car Raffle and Dinner was in June. Another big success!

July was moving day again for you. This time you moved to the convent, or Maurin Home. The school sisters exchanged homes with you and moved into 501 No. 7th Avenue. The sisters who work at the nursing home opened their convent on North 5th Avenue.

November was time for another ground breaking ceremony. This time Assumption Home started their addition for 27 additional residents. You and are two go-getters who make dreams a reality.

ASSUMPTION HOME - AND DREAMS - Narrated by

Brennan, the dreamer.....a man who could see things before others could see them or see things that no one else could see at all.

If you said why? Brennan would say "why not"? To tell Fr. Brennan that it couldn't be done was to invite endless discussion of how it could be done. What a year, 1982! Do you remember that year, Fr. Brennan?

1982 really began for you and Assumption Home back in October of 1981 when you, Sr. Kathleen, and myself met with the Central Minnesota Health Systems Agency to explore the need for additional nursing home beds in Cold Spring.

You saw an opportunity to not only add nursing home beds but also to give new life to our aging building through renovation. Comparing the new John Paul Apartments to our nursing home continued to trouble you. Remember all those meetings with a Building and Grounds committee about roof leaks?

You believed that the heritage handed down by those pioneers of the early sixties that faced uncommon hardship as the original Assumption Home was built, should not be forgotten, and that perhaps we must take responsibility for the next twenty years and those future generations of older people who would look to St. Boniface in times of illness or disability. Our ministry must not only survive but also grow, you thought. And so, it began under your leadership as it has these past several years.

In late March a Certificate of Need was completed and you said to the Board of Trustees we must move forward for four reasons:

1. Need to add Intermediate Care so as to provide a full range of services.
2. Need to remodel and make our building both more comfortable and safer.
3. Need to seize upon the opportunity to use Industrial Revenue Bonds as a vehicle for financing, and finally
4. A need to anticipate competition expected from other nearby rural homes.

Fr. Brennan, do you recall the times of anguish and joy that played upon us all as we presented our case hearing after hearing to both health planning authorities and city officials. Like a roller coaster ride the future of our home seemed bright and then doubtful. Yet through it all....you remained resolute, confident.

I may have been your workhorse but you were the rider, and without pause, the Board of Trustees and I came to you for guidance and direction.

Later that summer, when approvals had been gained by health authorities, the question of city approval and interest rates remained open. Even when city approval was finally given, interest rates dominated our attention.

On September 28, 1982, eight construction bids were received and much to our satisfaction the lowest bidder, Gohman Construction, was nearly 15% less than what we had anticipated. On October 7th, authority was given by the Board of Trustees to offer bonds for sale to the public and construction was under way in November.

Certainly 1982 was more than just the drama of building and remodeling Assumption Home. Under your leadership we built a beautiful park for both residents of Assumption Home and tenants of John Paul Apartments. A Home Delivered Meals Program was also launched to meet the nutritional needs of older people who remained physically able to live in their own homes.

I guess that what I remember most vividly about 1982, as 1982 seems to melt away into the past, is your unalterable optimism, spontaneity and drive. As a Chairman of the Board, I and our trustees, saw you from a prospective hidden from the experience of the parishioners of St. Boniface. You were the Chairman ....without question the man in charge....meetings began promptly and proceeded as any major multi-million dollar organization would have proceeded....you wanted facts, answers, figures, and they had to be reliable.

And yet, the mission of Assumption Home never became lost or confused by business activities....you continually reminded each of us that our charge was to offer care to those in need as we have been taught by the example of Jesus. The rule of St. Benedict "Before all and above all care must be taken of the sick as if they were Christ in person" was ever present in our minds and in our actions because you remained vigilant as our leader.

1982, in the annals of Assumption Home's history, this year will be the gift given many times, because you were here....an active and strong voice for our people.

I would add a personal note....side by side we have slain many dragons and awakened with dreams that seemed distant. In learning that you must move on to new challenges, I cannot deny my pain...you have been my Chairman, my nemesis, my pastor, my friend...I love you as any man can love another man and will miss you.....though at times, you have been a pain in the lower regions of my backside.

1983 - YEAR OF QUESTION MARK AND RUMORS - Narrated by  
(a large cardboard question mark is lowered from the ceiling)

Is Fr. Brennan leaving? Is Fr. Fran being transferred? No one admitted to knowing.

COR weekend was held in the Parish House for the first time. Did you get any sleep with 55 overnight guests in your house? This is only the beginning of many activities planned for the 3rd floor meeting room.

Newcomers are welcomed to the Parish with a Pot luck Supper in the Parish Center. What would we do without that space!

The Renew Program takes shape during a retreat for the involved parish leaders.

Oh, yes! The truth comes out! Fr. Brennan will be going to St. Bernard's in St. Paul. Life will be different for you -- and us, too.

Today you celebrate your 20th Anniversary of Ordination. Congratulations from all of us! If you accomplish as much in the next 20 years as you did in the past 20 years, we will not be surprised.

Abbot Jerome is with us this evening and I wonder if you would like to say a few words?

Abbott Jerome talks.

The parishioners would like to give you a gift to show their appreciation for all you have done and given to St. Boniface. In behalf of all of us.....

(the trustees, present a stereo,  
tape deck & recorder combination.)

Father Brennan talks.

Blessing by

Heavenly Father,

We thank you most sincerely for having loaned to us,  
the faith community of St. Boniface,  
a much-loved shepherd, Father Brennan,  
Who challenged us to new commitments,  
Who led us to become better Christians;  
To work together,  
To pray together---Like we never had before.

We thank you for making Father Brennan --- not just an effective leader,  
But a doer, as well  
And a caring friend.

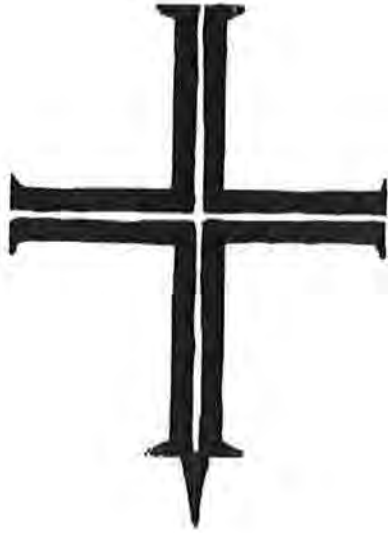
We ask you, Lord, to impart your choicest blessings upon him  
While he is on vacation,  
And in his studies,  
And as shepherd of his flock at St. Bernard's.

Lord, in a spirit of love and gratitude,  
We ask your bountiful blessings upon Father Brennan  
All the days of his earthly life and in eternity.

We ask this in the name of Jesus Christ, our Lord. Amen.

Everyone proceeds to the Parish Center for coffee, punch, cookies, and  
Fr. Brennan's favorites - rice krispy bars!

Hopefully everyone signed the guest book.



St Bernard's

community  
celebrates !!

with

Brennan Maiers, Pastor

and

Priest Associates

Gregory Soukup  
Martin Rath

Installation by

Most Reverend J. Richard Ham MM  
Auxiliary Bishop

November 6, 1983

"What I am for you terrifies me,  
What I am with you consoles me.  
one, a duty; the other, a grace,  
one, a danger; the other, 'salvation.'"  
- st. augustine



PRELUDE: In Glad Adoration ----- Cornell  
Choir

INTRODUCTION:

PROCESSIONAL: Trumpet Voluntary ----- Clarke

OPENING SONG: Come, Holy Ghost

1. Come, Holy Ghost, Creator blest, And in our hearts take up thy rest;  
Come with thy grace and heav'nly aid To fill the hearts which thou hast made.
2. O Comfort blest, to thee we cry, Thou heav'nly Gift of God most High;  
Thou Font of life, and Fire of love, And sweet Anointing from above.
3. Praise be to thee, Father and Son, And Holy Spirit, Three in One;  
And may the Son on us bestow The gifts that from the Spirit flow.

INTRODUCTORY RITES:

Greeting

Penitential Rite

Gloria ----- Andrews  
Choir

Opening Prayer

LITURGY OF THE WORD:

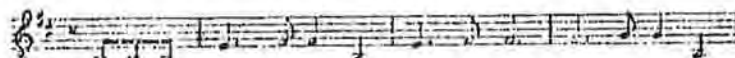
Lector:

First Reading: ISAIAH 61: 1-3

Responsorial Psalm: EAGLE'S WINGS - All sing between verses:

REFRAIN

MICHAEL JONCAS



And He will raise you up on ea - gle's wings, bear you on the



breath of dawn, make you to shine like the sun, and



hold you in the palm of His hand.

Second Reading: 2 THESSALONIANS 2:16 - 3:5

Gospel Acclamation:



Gospel: MARK 10: 42-45

Homily: Most Reverend J. Richard Ham MM

CEREMONY OF INSTALLATION

LITURGY OF THE EUCHARIST:

Presentation of Gifts:

Offertory Song: Hail Mary, Gentle Woman ----- Choir  
Holy, Holy

BOB DUFFORD, S.J.

DAN SCHUTTE, S.J.

Ho - ly, Ho - ly, Ho - ly Lord,  
God of pow'r and might. Hea - ven and earth are filled with your  
glo - ry. Ho - san - na, Ho - san - na, on high.  
Bless - ed is he who comes in the name of the  
Lord. Ho - san - na in the high - est. Ho - san - na in the  
high - est. Ho - san - na, Ho - san - na on high.

Memorial Acclamation:

Dy - ing you de - stroyed our death, ris - ing you re -  
stored our life. Lord Je - sus, come, in glo - ry.

Chords: G1m, E7, A, B, E

Doxology:

3. A - men, al - le - lu - ia, for -  
ev - er and ev - er, for - ev - er, al - le - lu - ia, for -  
ev - er and ev - er. A - men.

The Sign of Peace  
Lamb of God

Trinity Mass

Bocket Senchur, OSB

$\text{♩} = 40$   
Lamb of God, you take a-way the sins of the world: have  
mer-cy on us. (2x) Lamb of God, you take a-way the  
sins of the world: grant us peace, grant us peace.

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Communion Hymn: YOU ARE NEAR - All sing Antiphon

DAN SCHUTTE, S.J.

Ant. Yah - weh, I know you are near, stand-ing  
al - ways at my side. You guard me from the  
foe, and you lead me in ways e - ver - last-ing. *Flur*

God Is My Shepherd ----- Choir

Song of Thanksgiving - ARIOSO  
Choir

Closing Hymn: FOR THE BEAUTY OF THE EARTH

Verses 1 and 4 --- All

Verses 2 and 3 --- Choir

Verse 1 For the beauty of the earth,  
For the beauty of the skies,  
For the love which from our birth  
over and around us lies:  
Lord of all to Thee we raise  
This our hymn of grateful praise.

Verse 4 For Thy Church which evermore  
lifteth holy hands above,  
Off'ring up on ev'ry shore  
Her pure sacrifice of love:  
Lord of all, to Thee we raise  
This our hymn of grateful praise!

RECESSIONAL: Trumpet Tune ----- Clarke

LITURGY/MUSIC DIRECTOR -----

ORGANIST -----

PIANIST -----

FLUTE -----

TRUMPET -----

CALLIGRAPHY -----

VESTMENTS -----

Archdiocese of St. Paul and Minneapolis

Special thanks to:

Father William Hennen, Dean of Deanery 3,  
for joining us in this Parish Celebration;  
and, all the people who helped make this  
Ceremony of Installation a blessed and  
joyous occasion.

Everyone is invited to a reception in the Parish Center  
immediately following this Mass.

CHURCH OF ST. BERNARD

197 W. Geranium Ave.  
ST. PAUL, MINN. 55117

December 8, 1983

Dear Father Abbot,

I enclosed a proposal that was given to me by the principal of St. Bernard's High School. He talked to me last Tuesday about this possibility and I loved the concept but did not see the feasibility. As it happened Fr. Blane, O.S.B. was staying here at the rectory a few days and I did not even think of him, even though I had known he may be looking for a different assignment. It was not until he poked his head in to say goodbye that a flash went through me. So I mentioned it to Fr. Blane and his interest was immediately piqued. I do not know if this will be possible, but I would be remiss not to share it with you and Fr. Germain. I think he would be ideal for the position with his teaching background and also his interest in pastoral work--for there is both in this offering. I think he would love living with his confreres here at St. Bernard's. His presence there might have rewards that are not even thought of--regarding Benedictine presence and Benedictine vocation possibilities as well as possible college students for St. John's. I myself would support this as well as Fr. Gregory and Fr. Martin to whom I did mention this possibility. Personally I think it would be a better use of his talents in a setting where he would be independent in his role and yet be able to have the support of his fellow monks regarding living conditions.

I trust that you will seriously consider this proposal as well as Fr. Blane filling it.

Sincerely,

*Fr. Brennan M.B.*

Fr. Brennan Maiers, O.S.B., Pastor

*cc Fr. Germain + Fr. Blane*

*Thanks for coming to see us last week!*

DEC 1983

Dear Abbot Jerome,

When I think of the gift of my life - I thank God for you and your leadership. I thank you for my Israel studies & my Sabbatical: I think it was greatly enriching.

Things are still going well here at St. Bernard's. Personal services from you will visit school children & U.S. students despite their original fear of face to face. Now on to the adults. I trust the Lord will use them to raise & heal people - at least to begin the process. Gregory is wonderful! Martin is very energetic & enjoyed the Conference article. I was surprised Alfred gave it front page as well.

May the Lord be present to you and our entire community so we may grow more fully into his image.


Love,

Brennan O.S.B.

- to find the lost • to heal the broken •
- to feed the hungry •
- to release the prisoner • to build the nations •
- to bring peace among brothers •
- to make music in the hearts •

Many thanks for your support and leadership. Just found out I was elected to Presbyterial Council as Dean of Deering 3. Wish that was not true! Peace -  
I do my best, tho! Fr. Curran OSB





When the song of the angel is stilled,  
when the star in the sky is gone,  
when the kings and the princes are home,  
when the shepherds are back with their flock,

♦♦ THE WORK OF CHRISTMAS BEGINS: ♦♦



OSB MAIERS\_00278



FATHER BRENNAN'S REFLECTION ON OUR NEW ST. BERNARD'S MINISTRY

MARCH 21, 1984 -- FEAST OF ST. BENEDICT

THE LORD LEADS ME STEP BY STEP. There is in my heart an overwhelming feeling that the Lord is present and that His Spirit is supporting me in my ministry here at St. Bernard's. As your pastor, I pray that I can be an instrument for accomplishing His work and not be a stumbling block to God's will. I want to share with you some signs of the Spirit's presence. Maybe you can confirm this too in your experience as parishioner, as staff members, as an interested christian.

1. I feel that you the people of St. Bernard's have opened your heart and minds to me--reluctantly at first or perhaps I should say cautiously. That is okay since I think that we should test the spirit whether it comes from God or not. I feel your faith and your openness when I come down and try to preach the word of God for us as best as I can. I see more smiles than frowns. I see more openness than closedness. I have seen through my short ministry here that God is calling people to growth and some of you are responding. I praise God for that.
2. I am so pleased with the blossoming of the Communion Ministry here in the parish since I came. We have more people serving God's people at Mass and most importantly to the home bound of the parish. I feel there is lots of prayer power out there that is strengthening our work here in the parish. Much good will come from people learning how to be ministers to one another in the name of Christ and by bringing Christ in more ways than one.
3. I saw a new reconciling spirit come alive in the parish during the Advent Communal Penance Services--both with the children, young people of our both schools and among the adults of the parish. I felt a willingness to grow in changing ones hearts and lives to be more fully in tune with the Lord.
4. There is the new development of St. Bernard's Sharing Service--a group of people with Sister Vivian willing to be of service to the poor, the helpless and the little ones of God. If we are not concerned about food, shelter and basic necessities, we are ignoring the pain of Christ in our midst. The poor have the Good News preached to them.
5. The whole Sacramental Programs of First Communion and First Penance and the Sacrament of Confirmation has been another sign of hope. People are being called to change and grow into a more mature faith. I have been especially thrilled with the Confirmation Program here. First your willingness to adopt one of our young 8th Grade students to pray and to care for them. I have asked many of my penitents to also pray for these young people. I feel the Lord has been answering our prayers. Many good things have happened during the retreat for the 8th grade--the Prodigal film, the talk on sexuality, Fr. Mike Kolar, the four youth speakers from Good Shepherd and the Communal Penance Service. One could almost see the spirit moving the hearts of these young people and calling them in the deep recesses of their souls. Growth was happening. The Confirmation interviews, the test and service projects all were positive influences. This is not to suggest that all is peace and light. But the Spirit is moving and touching these young people and there is obvious growth. The celebration of the Sacrament of Confirmation was a truly moving event and experience.
6. Fr. Martin's efforts to begin Scripture prayer-study groups in the homes is another sign of openness to the spirit. People sharing and growing through the word of God...faith shared and faith strengthened.
7. Possibilities are opening up for the young people who attend CCD and our two schools. We have the real possibility of having next year, a High School Chaplain who will teach and also be available for ministry to youth. We have the possibility

of a Parish Youth Minister and Campus Minister in a young man, connected with CYC-- a man who is filled with the Spirit of God and has worked with youth in calling them to faith and growth through enriching retreat experiences. We plan, if he will agree to come to St. Bernard's, that he be also involved in a teaching experience in our Junior High so that he might by position be able to get to know our young people on a structured level. Where the Spirit will lead us is yet unclear but there seems to be openness and willingness to create something that will reach out to our youth in a more profound and personal way in the faith. Instead of merely knowing about Jesus, young people will be invited to know Jesus in a personal faith-filled way. The Spirit, I firmly believe, will teach us how this is to be done if we do not get in the way. He has indeed opened up the possibilities for this new level of youth ministry in a way that we could not have planned or even hoped for. It is the work of God and not our work that is making this come to be. We are merely trying to prepare and arrange this new dimension of ministry among our young people. Much good and greater faith vitality will come from any sacrifices we make to permit this to happen.

8. Through our contact with people in the Baptismal Program, in our Marriage Preparations, in our Sacramental Program for parents both for Confirmation and First Communion, through the preaching of the word of God at Sunday liturgies and our more personal approach to grieving families at the time of the death of a loved one--something is beginning to stir. It is like the spring--where new life seems to be sprouting in various and myriad ways. Seeds are being sown and far beneath the snow comes signs of new life. Confessions are being heard; marriages are being validated; annulment processes are being begun so that Christian family life might be more firmly established and alienation healed. There's people who are taking courage and knowing that they are loved by a merciful God and that they are important. People who saw church as condemning and forbidding are beginning to see compassion and love within the ministry here at St. Bernard's. People in their good faith and in their good will are being confirmed through humanness. Incarnation or the enfleshment of God is seen as part of an eternal Christmas. God is seen as taking us where we are and letting his light and love shine through our ordinariness--both minister and ones ministered to.

9. Structurally in the parish staff the signs of the spirit are present. Peoples' gifts and talents are permitted to blossom into better service. Our Principals are creatively thinking on how better to serve our students and use our limited resources. Liturgies are beginning to be seen an important ministry to the majority of our people. All priests and lay members of the staff seem to be working better together and with greater respect and peace. Our agenda is not personal agenda but the Lord's. Staff is supported and appreciated so that we can make greater strides to serve and create climates of growth and development. As pettiness is diminished among our employees so a new dynamism seems to be growing--a dynamism bent on doing the Lord's work.

10. Even negativity in the parish is helping us to grow. Sometimes it is only in the Spirit that people reveal themselves on whose side they really are on--the powers of darkness and division or the powers of light and love. People who try to disrupt and destroy because of an evil or rigid spirit seems to spark new growth among those trying to discern where God is leading us. The signs of the spirit's presence are clear. They are not sadness, fear, rigidity and refusal to change no matter what. People are seeing that. By our fruits we will be known--one way or other. God can make goodness flourish in the face of unjust and unloving criticism.

11. Our rectory doors have become veritable flood gates. People are coming to be healed; to receive hope and encouragement; to find their way back to God and the Church. There is much pain and suffering in the parish. The way of the cross is not merely a past historical event. Christ continues to suffer in his members. Some suffering we can only support in love and faith. Other suffering is caused by the sins of the Church who tried at times to be more faithful to the law than to the mission of Christ. There healing is needed. No three priests, however talented, can possibly touch all who need the saving grace and healing power of Christ. We must call people to serve with us in the Lord's name--not by solving problems but by listening with the heart of Christ. Listening is a powerful way to love and love is a powerful force of healing.

Page Three

THE LORD IS LEADING US? Do you agree? Can you agree? Do you see what I see?  
Let us praise God for his loving mercy and work to make his kingdom come--just a little  
more fully through our faithful service. Spirit of God, lead us kindly, gently, yet  
surely!!!

OSB MAIERS\_00282

INFORMATION FOR PERSONNEL FILE

NAME BRENNAN MAIERS, O.S.B.

Present Date Sept. 29, 1984

PRESENT work assignment (s)

Pastor of St. Bernard's, St. Paul, MN

PAST work assignment (s) (General Data)

Teacher at Prep School 1963-1965 - English & theology  
Assistant Pastor, St. Joseph's, St. Joe, MN - 3 years 1965-68  
Assistant Pastor, St. Benedict's, New York - 1968-1970  
Pastor, St. Benedict's, New York - 1970-76  
Pastor, St. Boniface, Cold Spring, MN - 1976-1983

FUTURE work interest (s)

~~\_\_\_\_\_~~  
~~\_\_\_\_\_~~

Pastoral Ministry in Parish; Chaplaincy in Nursing Home etc.

return by 11-1-84

OSB MAIERS\_00283

## CHURCH OF ST. BERNARD

197 W. Geranium Ave.

ST. PAUL, MINN. 55117

November 13, 1984

Dear Father Abbot,

I thought I would send you a copy of my reflections of the strengths and weaknesses of St. Bernard's that I published in the October bulletin. For about a month and a half I had gone through a sort of discouragement at ever hoping to impact the tenor of our parish community. I wondered if I would be better off in some other pastoral setting. I had planned to share with you some of my frustrations since there were a series of factors that made me feel all ways to growth was blocked--vast majority of present leaders are resistant and tough to the new vision of church and building a Christian community. I did make an off-hand comment to Prior Julian and he was very supportive--something I did appreciate. But I am feeling better--perhaps more realistic about what one could expect after a year. Our WELCOME PROGRAM on Tuesdays which Father Blane shared with us is going well--45 people attending each week. Fr. Gregory and I team with Blane in this. It is sort of an RCIA type of program for people searching and Catholics who want more. We are pleased. I am also hopeful that we will get a good reading of the whole parish in our upcoming VISITATION PROGRAM which we hope to do during Lent. We will take 400 parishioners and give them a little training and visit our 2100 households. TO LISTEN, not census or fund-raising. To see what their needs are, their hopes, dreams for the parish, our schools etc. It is always a risk to listen to where people are really at--but that is where we have to begin and attempt to serve in the Lord's name. I personally am doing fine. My priest staff has been supportive. We are happy to be here together--despite our differences in style and personalities. People I think see us united and not split. Peace & best wishes!

*Fr. Brewster OSB*



*My letter to friends in N.Y. and Spring etc.*

## CHURCH OF ST. BERNARD

197 W. Geranium Ave.  
ST. PAUL, MINN. 55117  
Christmas, 1984

Dear Friends,

St. Bernard's has been my home the last fourteen months. I have gone from hope to discouragement and from discouragement to a limited flickering light of hope. What gave me hope to begin was the fine staff of priests and professionals that I found here; the great schools from K to 12. What was disconcerting was the final dawning of reality that the people here seemed hopelessly lost in a faith of privatism and devotionalism that resisted all efforts to call them to a vision of a vital and believing community. Twenty years of Vatican II has not made a significant dent. They see it as one of the many options and they prefer the status quo of a "Catholic Ghetto." At least it seemed so to me as certain things became clearer. But I have also felt the pain, the alienation of so many people to God and especially to the Church. For such people I feel energized to continue. I am embarrassed that we Benedictines have served this parish for the last eighty years and there does not seem there is any fundamental understanding of what liturgy is and what faith opens one to. But there are little glimmers of light at the end of the tunnel. During Lent we plan to visit each of the homes of our parishioners (c. 2100) to listen to their hopes, their dreams, their concerns as well as getting some important broad base feedback. While it is a risk to really know rather than to guess, it is the only basis upon which one can begin to serve the real needs of this parish. We will train about 400 parishioners (indirectly involving new leaders and training them) to go to about 5 to 7 homes--not with a clipboard or as a census-taker, not as a fundraiser, but just to talk about their needs and hopes. It is one way of telling every parishioner--hey, you really are important and we need your input and your help to create the community that Christ is calling us to be.

This year we have the addition of two priests with us. There are five of us in all--the envy of many parishes. Fr. Blane is teaching in our Catholic High School and also Chaplain there. Father Arno, instead of retiring to the abbey, is fired with real zeal and has become a part of our outreach program that calls people to a more vital faith. He has home Masses and helps couples get their marriages straighten out if they wish to have a covenant with the Lord and he also ministers to the elderly and the alienated--that we know of. We have a fine priest staff even though we are all quite different. We get along well and share a common vision--that is beautiful, mutually enriching. I pray that the soft rain of God's love can soften the soil for the beginnings of real renewal. It becomes so clear to me the difference between real faith that is open to growth and a cultural faith that climbs desperately to the safe and comfortable. Don't misunderstand there are some wonderful people in this parish but at this time they surely do not seem like the majority, nor are they in leadership positions. I guess it is always hard to leave places that one has grown to love like Cold Spring and New York! Maybe I get more impatient as I get older and expect people to love me unconditionally like the Lord. Well, not really. But I would have thought that there might have been more people eager and willing to move into a more vital faith community that serves and celebrates. One would think that my enthusiasm would be more realistic by this time. But I guess if one stops to dream and to hope and to grow--then we may go on living but surely we are definitely d-e-a-d! When one permits oneself to be opened to the Lord, he never does make it very easy. But we can only begin if we can accept each other where we are at--with all our history, our pain and our fears.

This past summer I drove out to San Juan Capistrano, California for the wedding of my cousin, I drove with my sister, and her friend, --both of whom had celebrated their 25th years as a Benedictine nun. Also with us was my Mom's sister, who was 82 years old. She was terrific and had more energy and spirit. It was a great trip since had pre-arranged that we meet some of our Buhr Cousins. They were spaced appropriately all the way to California so that we had a good days drive and some time to get to know some really fine relatives.

OSB MAIERS\_00285

My sister, \_\_\_\_\_ became a doctor of philosophy from the University of Miami this September. She did it in record time. Her topic was a fascinating one. It tried to study the level of moral decision-making among principals and how that effected the mission of education in a particular school. I was quite interested in some of the instruments that were used and the results. It did prove her assumption that the style or I should say the higher level of ethical or moral thinking in dealing with faculty, parents and students, the more effective the person was in creating a proper educational climate and effectiveness. She was hired by St. John's University in Collegeville even though she is a Benedictine from St. Benedict's our sister institution which also runs a women's college that has many shared departments and cooperative ventures. I am still on the Board of Regents for St. John's University there. I find this fascinating, especially since I am on the Finance Committee. I am impressed with the quality of education and the growing cost factor for all concerned. With the number of available students on the decline in the next decade, the University has been able to maintain its enrollment. But I think St. John's has a unique product or education to offer. As usual in most colleges, we are in a Capital Fund Campaign. So if you want to donate lots of money, I will be glad to help it go to a great cause. HA!

Our schools here at St. Bernard's have a grand total of 1100 students from K to 12. Our Catholic High School has the cheapest tuition in the metropolitan area for private and Catholic schools. Yet our product is really quite good. I am impressed. I take none of the credit but am happy to be associated with schools that really care about young people and give them the best education at the cheapest cost. There are few parish High Schools left these days. We have begun a Development Office for our two schools to attempt to begin a sounder financial base for our educational mission for now and the future. Like the colleges have always known, endowment is the key to a stable future. Parishes alone cannot provide that stability, neither can parents paying tuition. Our Grade School is also a fine school and we have excellent leadership and dedication there too. We only have two nuns teaching in the grade school and two in the high school, but dedication is real. Like all service organizations, our costs are salary intensive. I am amazed what they are able to accomplish in the spaces and buildings here. So you see, there are some consoling and encouraging realities as well.

It is nice to be back in a larger city. While I have been rather busy, one does have more opportunity to take in some of the cultural events in the area. I appreciate that. But it of course does not begin to compare to the big Apple. HA! I do wish I had more time to sneak back to see a few of my friends in Cold Springs. I saw a picture of the new church in Cold Spring in the Diocesan paper and I realize that I am still a little homesick for Cold Spring. I suppose those feelings and memories will never really go away but will always enrich me. But I guess I will be here at St. Bernard's for some time yet and maybe it will become home to me as well--I mean the parishioners. I have little or nothing to complain about regarding our professional and supportive staff here. That is very nice!

My four month trip and educational experience in Israel and Europe still continues to enrich me. In some ways when one gets busy, however, it almost becomes like a dream. But I am so grateful for having had that opportunity of a life-time. I met wonderful people in my travels and am glad that I have a few of Jerusalem Program friends around to visit and enjoy. My own family continues to be an important part of my life. We agreed at the time of Mom and Dad's death that we would get together once for sure in the summer with all our nieces and nephews in context of a picnic and once around Mom and Dad's wedding anniversary (Jan. 9th) for all my brothers and sisters and their spouses. We have a celebration of the Eucharist each time which has been very special to us. I am thrilled to be able to help bring this celebration about. Naturally, we miss our parents very much but are happy they have a well deserved peace with the Lord. They are strangely present to us still--well I guess it is not so strange but wonderfully gift. It helps one to realize the full reality of the doctrine of the COMMUNION OF SAINTS.

Well, a blessed Christmas to all of you, dear friends. We know that all the best gifts of our lives are people--people who have helped us grow, people with whom we have shared pain and joy, people who have imaged God to us and who have been that tangible presence in our lives. I guess that is what Christmas is all about--love becoming visible and real!

*A letter and secret to my family & friends in  
N.Y. & Carol Spring etc. May be interstitial in it.*

Saint Bernard's Parish  
197 West Geranium Avenue  
Saint Paul, Minnesota 55117  
CHRISTMAS, 1985

Dear Family and Friends,

St. Bernard's looks quite differently to me as I begin my third year here. I was given hope and encouragement as an unexpected result of our PARISH VISITATION PROJECT that we were engaged in during Lent of this year. It was a program that attempted to visit all our known parishioners by parish volunteers. They sat down with them and listened to their hopes and dreams, to their suggestions and hurts concerning the Church and the parish. There was no hidden agenda. Its purpose was merely to listen and to be with one another. The parish did seek some feedback regarding its strengths and weaknesses, liturgy, spiritual needs, neighborhood and our two Schools. What we discovered is that the great majority of people were open and positive. It became clear that the vocal minority (who often claimed to speak for all) did not well represent the broad base of parish feeling and opinion. That surely was encouraging to me. When 200 people see you as the death knell of the parish and are willing to anonymously attack ones best efforts at leadership, it is helpful to know that the other ninety percent are much more open and positive and willing to grow. Another benefit of Project Visitation was the surfacing of new leadership within the parish. That too was blessing and grace to me. So, I am in much more peace now here at St. Bernard's.

This past summer the Parish Finance Committee and the Parish Council went through a long and exhaustive process of advertising and interviewing for a PARISH OPERATIONS DIRECTOR. was chosen; he has much background in management of non-profit organizations and has worked in the community of the North Edd and Rice Street Area for the last five years. He has been very successful and is well respected in the community. He was the Administrator of a local Medical Clinic a few blocks from us. With a parish and its two schools from K to 12, we run about a \$2,000,000 annual budget. We desperately needed a business expertise regarding fiscal management, maintenance, and Development and Planning. This position fills a vacuum for the parish. It essentially separates my functions as pastor into the Management part and the Pastoral Ministry part. I am greatly relieved to see the parish being managed in a much more business-like manner. Parish will be well served. I am also happy to be relieved of that part and to concentrate on what I love most-- ministry and spiritual leadership!

I continue to be proud and pleased with our faculty and staff in our Grade School and High School. We have over 1,000 kids here on our two blocks of consecrated buildings. There are six of us Benedictine monks living together since September. This is valuable benefit in days of priest shortages. Our transitional deacon, Fr. Becker Franks is on an internship here and is from the Abbey of St. Procopius near Chicago. He has been quite helpful and energetic. Fr. Blane is our H.S. Chaplain and teacher full time in the High School; he has become a vital key in our serving these young people. Fr. Arno at 79 is still here and reaches out to the elderly and alienated. Fr. Martin who is very gentle and welcoming does a lot of work with the elderly and the hospitals that we service. Fr. Gregory who celebrated in July 50 years as a monk of St. John's Abbey is a great gift to me personally with his wisdom, his openness to the future church. Likewise he is gift to whole parish!

One of the profoundly moving experiences of this past year was the death of my brother, He has been sick with complications from a brain tumor these last 23 years. I feel privileged to witness the love of and their seven children as they gathered to let return to hands of the one who created him. Death surrounded by faith and love is never as fearful and empty, although the pain of loss is still there. The Mass of the Resurrection was a truly moving and fitting celebration of entrance into new and abundant life. The support of the wider family and friends was really uplifting. I was pleased to be able to anoint bring him Holy Communion and preside at his funeral Mass. is really a beautiful and loving person. I was glad to be in the Twin Cities for and his family at this time.

Our new Operations Director is trying to help me break what has become an annoying habit. I easily and readily recall my ministry at COLD SPRING whenever we discuss some project or need here. Since we are currently in a program to increase our income for the continued work of the parish, has suggested that I donate 25c for every time I mention Cold Spring. Now you might not think at first that this would be much of a fund-raiser, but he and others are convinced that the parish will be greatly blessed if I just follow that simple suggestion. But I feel I am getting better! It is hard not to rely and recall ones good experiences at Cold Spring. I know that the people of Cold Spring had to endure my mention of New York in much the same way!

Christmas is indeed a time to remember the "giftedness" of our lives. That is why I can lovingly think of all of you! I pray that this Christmas will be a fresh experience of God's presence in your lives and that the New Year of 1986 will be a year of healing, hope and growth for us all. If this past year has re-confirmed anything in my life it is simply this: that people are more important than law and that I have my best times when I can help authenticate people's experiences as growth and loving. For wherever there is love, thoughtfulness, kindness, forgiveness--there is God. People still do not fully realize how God is in the very fabric of their lives and its struggles. I find a lot of suffering and pain in people's lives. A BLESSED CHRISTMAS TO YOU ALL! I TRULY LOVE AND CHERISH HOW IMPORTANT YOU ALL HAVE BEEN IN MY LIFE! YOU HAVE MADE ME A BETTER PERSON AND A BETTER MINISTER FOR GOD! T H A N K S!

OSB MAIERS\_00287

21 January 1986

The Reverend Brennan Maiers, O.S.B.  
Saint Bernard's Church  
197 West Geranium Street  
Saint Paul, Minnesota 55117

Dear Father Brennan:

On Tuesday, 4 February 1986, I will attend a meeting of the Formation Committee of the CMSM. Our committee meets with the Bishops' Committee on Priestly Formation in Saint Paul under the chairmanship of Archbishop John Roach. This meeting lasts from 12:00 noon on Tuesday, February 4, to noon on Wednesday, February 5. I would like to stay overnight at Saint Bernard's.

On Tuesday morning I would like to visit with the monks working at Saint Bernard's. I suspect I could see a number of you on Tuesday morning and a number of you on Wednesday afternoon after my meeting. Is this convenient for you and the others at Saint Bernard's?

We are eagerly awaiting the presentation of the master plan on Friday of this week. We will have an opportunity to critique the plan as presented by our team of architects.

Blessings and peace in the Lord!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

OSB MAIERS\_00288

The Reverend Brennan Maiers, O.S.B.  
Church of Saint Bernard  
197 West Geranium Avenue  
Saint Paul, Minnesota 55117

25 August 1986

Dear Father Brennan:

Thank you for your letter of 11 August 1986! Sorry I am late in responding to your letter, but I was away from campus for about ten days.

Before I received your letter I already contacted Father Francis Studer about being dean of the Minneapolis/Saint Paul Deanery to complete the term of Father Thomas Gillespie. You might remember that I appointed deans for a two-year term. I thank you for your suggestion of Father Vernon Miller as dean, but I trust it is good to give him a rest! In accepting the deanship Father Francis mentioned that he would consult with Father Vernon, an experienced dean!

Thank you for accepting Brother Nicholas Doub in your midst and introducing him to the intricacies of pastoral ministry. I am sure you were able to assist him very much, and he with all his talent was able to contribute to the parish.

Last week I spoke with Father Arno Gustin. He mentioned that he will not live in the convent of Saint Bernard. He apparently has gained strength during his time at Saint John's and is ready for regular work once again. I mentioned to him that he may return to Saint John's at any time, that is, when he feels that he can no longer do the work.

I agree with your position that the parochial ministry we are looking at in Hastings is a unified situation. The Benedictines could very well take care of all the pastoral needs by working as a team under the leadership of one pastor. It is a difficult situation to assess, but I hope that the matter can be resolved in a satisfactory way.

Hope you had a good celebration of the feast of Saint Bernard!

Blessings and peace in the Lord!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

St. Bernard's Rectory  
197 West Geranium Avenue  
St. Paul, Minnesota 55117

Christmas, 1986

My dear family and friends,

Greetings from St. Paul! As the years roll by I seem to be more and more caught by the fast approach of Christmas. I am even tempted to skip a year. One less epistle from Brennan wouldn't be that significant. People could read last year's if they still have it cluttering up their Christmas Card Box. Then it happens, a few cards begin to arrive from various corners of the country and I begin to remember more my family and friends and what various people have shared with me during these last fifty years of my life. Then suddenly my laziness and procrastination symptoms begin to disappear. Once again I want to send at least something. That I'm alive and well...that St. Bernard's is a tough assignment...that St. Bernard's has some real joys and opportunities...that maybe I'm here for purpose and that is fine and good. It is quite a blessing to be working with some wonderful people of faith--both priests and lay staff--in the schools and in the parish. Where else could I have so many co-conspirators for good and growth??? Part of my current mental preoccupation is really, however, the state of the country and the state of the church.

I would really like to sing a new song instead of the "Suffering with the Church Blues". Have we learned nothing from the past about repression and thought control. The Hunthausen situation pains me a great deal. I would have liked to see a stronger position taken by the U.S. Bishops. Who will be next? Does not the scriptures give us great precedent when we hear that Paul withstood Peter to the face and said--I think you are wrong. Authority is something we need desperately today and I see the actions in our nation and in our church as being destructive ones and one that encourages people to think there is no need for authority. Authority means, for me, to author life, not destroy by ultimatims and repression and bypassing systems of accountability. I guess if I did not love the Church some of this would not bother me as much. The Curran teaching position at the Catholic Pontifical University may appear merely as a legitimate internal housing move. I do not think so. At the turn of the century a good Scripture scholar was similiarly dismissed from Catholic University in Washington because he could not in conscience teach or believe that Moses wrote the first five books of the Bible--well maybe they would exclude his writing about his own death as prophesy. The need for dissent in the church is crucial on those items that are not yet crystal clear. As a priest here in the Archdiocese said in an open meeting of the priests here--it is a little confusing when Curran cannot teach and yet the great majority of priests use his approach on a regular basis in their everyday pastoral practice. Some might feel, Well, that is the point. I do not think so. Pope John XXIII said when he opened the II Vatican Council that the church today need not use severity since its truth can be defended best by its persuasive force of its teaching. He pleaded for compassion not condemnation. Who would have thought some twenty-four years ago that would be at this stage again. Father Gregory, one of my wise associates, says we should be more patient as the Lord is merely purifying his church and letting this ugly and non-scriptural spirit run its course before the spirit of Christ returns.

The Archdiocese of St. Paul began the 2½ year process of RENEW here. Naturally, our parish has become heavily involved. I am for anything that will get people to read the Bible and apply it to their lives in an atmosphere of prayer and response to God's call. Also faith-sharing is the very heart of growth as a faithfilled people. We need each other and our stories of how God has touched our lives. By these sharing of experiences we truly grow and become stronger people of faith and justice. Here we only had 400 parishioners that would sign up for small groups, but to be honest I was thrilled so many did sign up. People are frightened since our tradition as Catholics is to see faith as a private matter. Someone came to me and said they heard that small groups was just therapy. I said that the purpose of small groups was prayer and faith-sharing...Now to be sure prayer and sharing faith might be therapeutic but that is not the purpose of Renew--it is to grow in faith and to praise God and to act justly. I feel and hope that Renew can surface the leaders which we can rely upon as we build the future of St. Bernard's!

Was pleased to see \_\_\_\_\_ here in Minnesota, the \_\_\_\_\_ in LasVegas, some friends from Cold Spring and to be with family for weddings. Death has touched us again such as \_\_\_\_\_ in Cold Spring and \_\_\_\_\_ in New York. How I wish that I could be with those who suffer such losses and yet to celebrate their life and victories as well. Christmas is a great feast to meditate on how daring God really was for us. He was willing to become one like us in order to be with us in our pain, in our darkness, and our struggles. The Incarnation is really quite a truth! When we go back to the source then we see and experience His peace, His hope! I do that in my ministry here--touch his profound presence in my life and the lives of others. God bless you all and may His light and love brighten and warm your days!

LOVE AND PRAYERS--

*Brennan, OSB*

OSB MAIERS 00291

**ST. BERNARD'S PARISH COMMUNITY**

PARISH RECTORY 197 W. Geranium Ave. St. Paul, MN. 55117  
488-6733

September 1, 1987

Dear Father Abbot Jerome or Prior Julian,

I am and have been praying about what to do about an invitation from \_\_\_\_\_ of Cold Spring to go to Medjugorje October 3 to October 15 of this year. She told me the trip would be paid for. I've talked with my confreres here and they encourage me but also question my purpose. I am not one who has much interest in reputed visions and secrets from visions. When I had my sabbatical in Jerusalem and Europe in 1983 I did not go to Fatima or Lourdes etc. In fact it never occurred to me.

I have read literature that \_\_\_\_\_ has given me; also from NCR, also from the English TABLET. I viewed the Video that interviews the priests involved there and with two of the young people. There seems to be some reverence and growth of grace evident in the children and young people as well as in the town folks.

When I was in New York the BLUE ARMY with the so-called Veronica Lutken (sp?) visions at the Vatican Pavilion and the Nazeta; Wisconsin Marian appearances left me not only cold but repulsed. There seems to be something different about the Yugoslavia ones. It would be just like God in his irony to use the faith behind the Iron Curtain to call people to faith, prayer and penance. The message seems pretty scriptural except I usually am turned off by secrets and such...look at the third secret of Fatima and how it still causes interest and questions. Too much sensationalism it seems to me.

I also look at this parish here of St. Bernard's. At times I feel so helpless in bringing the good news and having true faith take solid root here. In 1990 we will be celebrating our Centennial here at St. Bernard's. We are planning to look at some capital construction and some worship space renovation. Every hint is that people see no need to change to have the space fits current liturgical demands and needs. They are so threatened. I wonder if they saw me as a pilgrim myself that they might have softer hearts. It occurred to me this past Easter Season why I find so much resistance here to the Gospel, to Renew and to Conversion and Prayer. It was when I was praying and reflecting on the EMMAUS passage. If one thinks he or she has it made, then one has arrived and there is no need to grow and change. It is only when we realize that we are on a journey...a pilgrimage, sinners seeking God's will with all the pain of change and growth--then what I am asking for would make more sense to the parishioners here at St. Bernard's. No wonder they look at me dumb-founded. They are fine just the way they are and have no need to change and grow.

I know there has been, whatever else there is in Medjugorje, a miracle of faith and conversion in the parish there. Now that is attractive to me. I would be willing to go for that reason alone--to admit that it must be the work of the Spirit and not mine to have conversion take place here. This is the main reason I would go--to pray for myself as pastor and the flock that has been entrusted to me. Not as wager or bet, but as a pilgrim of faith.

So I sincerely ask you as my superiors to help me to decide what God wants me to do. I am open to either a "yes" or "no" answer. Thank you for helping me discern!

Peace in His Will,

*For Brennan OSB*

Rev. Brennan Maiers, O.S.B.

**OSB MAIERS\_00292**

Saint John's Abbey  
Collegeville, Minnesota 56321

Office of the Abbot

9 September 1987

The Reverend Brennan Maiers, O.S.B.  
Saint Bernard's Parish  
197 West Geranium Avenue  
Saint Paul, Minnesota 55117

Dear Father Brennan:

Sorry about the delay in responding to your letter of 1 September 1987. I have been off campus for the last six days. It is true that I came to see me about various monks who could accompany her and others to the shrine in Medjugorje. She mentioned you by name as well as three other monks. I allowed her to talk to four monks about the trip without wanting to put pressure on anybody.

Since speaking with her, however, I read in the Catholic press that bishops are not in favor of having pilgrims go to this shrine. Obviously the bishops of Yugoslavia are not promoting this pilgrimage.

Thus, I would like to suggest that you not take up suggestion to go on this pilgrimage. I appreciate very much your thoughts about Marian devotion and what this could do for your parish and for yourself. I suspect, however, that you are ingenious enough to see other ways of fostering this devotion. So many people cannot go on an actual pilgrimage and yet must see themselves as pilgrims. I like this image very much and bring it into my teaching whenever possible.

I wish you blessings for the new scholastic year!

Fraternally,

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

OSB MAIERS\_00293



Saint John's Abbey  
Collegeville, Minnesota 56321

Office of the Abbot

11 September 1987

The Reverend Brennan Maiers, O.S.B.  
Church of Saint Bernard  
197 West Geranium Street  
Saint Paul, Minnesota 55117

Dear Father Brennan:

In early January we are scheduling once again a pastoral workshop for chaplains and pastors. The general theme of the workshop will be collaboration between pastors, bishops, and laity. At the present time I have asked Bishop Jerome Hanus and Father Joseph Charron to give talks on this subject.

I wonder whether you would be willing to give a brief talk on the subject of collaboration in a parish, especially as it relates to administration. What I have in mind is the appearance of both you and                                   It seems to me the two of you could give remarks about collaboration and lead a discussion about this matter for our chaplains and pastors. The day would be Wednesday, 13 January 1988, from 9:00 a.m. to 11:00 a.m. I would anticipate a lively exchange between the two of you and the members of the workshop on the subject of parish administration and cooperation with the laity.

Thank you for considering this matter!

Blessings and peace in the Lord!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

OSB MAIERS\_00294

SAINT BERNARD'S PARISH COMMUNITY

23 September 1987

Right Reverend Abbot Jerome Theisen, O.S.B.  
Saint John's Abbey  
Collegeville, Minnesota 56321

Dear Father Abbot,

and I will be happy to accept the invitation and challenge to be a part of the Pastoral Workshop on Wednesday, January 13th, 1988 from 9am to 11am.

We do think that we have something important to share regarding the sharing of administrative responsibilities within a parish setting. was a consultant for Father Florian at Hastings and this past week we both were asked to share at St. Mark's Parish off of Marshall Avenue in St. Paul.

Is there a specific format that you would like us to follow or should we devise our own system. From your remarks and our own preference we think that there should be time for questions, for discussion and challenges. That sharing part and discussion we feel should be primary. If you wish to instruct us further, please do so.

Thank you for asking us.

Peace in the Lord,

*Brennan Maiers, O.S.B.*

Reverend Brennan Maiers, O.S.B.  
pastor

PARISH RECTORY 197 W. Geranium Ave. St. Paul, MN. 55117  
488-6733

OSB MAIERS\_00295

Saint John's Abbey  
Collegeville, Minnesota 56321

Office of the Abbot

25 September 1987

The Reverend Brennan Maiers, O.S.B.  
Saint Bernard's Parish Community  
197 West Geranium Avenue  
Saint Paul, Minnesota 55117

Dear Father Brennan:

Thank you for accepting the invitation to take part in the Pastoral Workshop in January 1988! I appreciate your willingness to share your experience of working with an administrator.

Yes, I would very much want you to have a lively exchange with the participants. Therefore, you should leave plenty of time for comments, questions, discussion.

Bishop Jerome Hanus will also speak to us about cooperation between the bishop and people in the parish.

I wish you blessings and peace in our Lord!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

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OSB MAIERS\_00296

Saint John's Abbey  
Collegeville, Minnesota 56321

Office of the Abbot

11 November 1987

The Reverend Brennan Maiers, O.S.B.  
Church of Saint Bernard  
197 West Geranium Street  
Saint Paul, Minnesota 55117

Dear Father Brennan:

I wish to update you with regard to the Pastoral Workshop in January 1988. In my previous letter I mentioned that Bishop Jerome Hanus would give the keynote address on Monday evening, January 11. But a few days ago he wrote me and indicated that he would not be able to address the workshop; apparently some important meeting has come up and he finds it necessary to withdraw from this commitment. I am still trying to figure out what to do about the first evening. I have also had difficulty getting a major speaker on the subject of collaboration and laity.

What I have decided to do is to shorten the workshop, that is, have it begin on Monday evening and finish the following evening with Father Gregory Soukup's conference on "The Eucharist, the Monk, and Parochial Ministry." What I would like you to do is to shift your panel discussion from Wednesday morning to Tuesday morning. I am still thinking of a two-hour period with coffee break and discussion. Would this be all right with you and

Thank you for this consideration!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

OSB MAIERS\_00297

St. Bernard's Parish  
197 West Geranium Avenue  
St. Paul, Minnesota 55117

Christmas 1987

Dear Family, Friends and Fellow-journeymen,


Well, our Minnesota Twins beat the odd-makers and won the Baseball World Series! The spirit was almost visible during the Playoffs and the Series. I recalled how excited I was when the Mets won it when I was stationed in New York! But for us Minnesotans this was the best! We felt a little like Roger Dangerfield--we just didn't get no respect! It was great fun.

To begin my fifth year here has quite a lot of peace for me! St. Bernard's continues to be a magnificent challenge for me. I am so much more hopeful as finally a new day is dawning. I remember the saying my confrere, Nathan Simmons, put on the sign outside St. Benedict's in New York--"The Bread is also rising." New leadership is emerging! The negative spirit is no longer in control. These are exciting times for me as a priest--it becomes clearer and clearer. The invitation of the Lord is to grow and change! The mountains of resistance called the "status quo" need to be leveled. How we stand and choose will make the ultimate difference. But the cross becomes a way and no longer an obstacle! But I do know even more profoundly that we need a community of support, (we call that church in the old language). I am grateful for all of you, my dear family, friends from New York, friends from Cold Spring friends from other parts of my journey. Part of the problem I faced here at St. Bernard's was that the openness and support of the community was there but slow to emerge since those in power were jealous of keeping power with no invitation to others to come on in. The grip has broken and I feel at home. We have many battles to fight and many strongholds to overcome; but somehow I am confident and hopeful. This Christmas is a time when I can indeed rejoice that the Lord is with us! But the peace He brings is not a false peace of comfortability, status quo; no rocking the boat--it is a peace that does not fear conflict and what we are calling creative tension. To be sure it is only in tension and conflict that we can grow--that people grow. They have to decide and take a stand. That reveals the heart and the spirit! Jesus' presence was not one of false peace--he was causing trouble and challenge all over the place! But strangely there is peace amid the chaos. I think Christmas has a lot to do with that! The commitment to Christ and His values that challenge us to the max!

As some of you know I have quit smoking a year and a half ago. Last January I had risen in weight to about 270 lbs. I participated in Weight Loss Clinic and went down to 200 lbs. I made a national advertisement for them which some saw in New York, Cold Spring and Denver. I am holding my own but have gained about 20 lbs--220 now. But I am trying to go back down a little with Christmas Season upon us. You know the whole culture of food is against one. I have become an apple-holic. One thing I did learn is that one does not eat more to gain weight after smoking--ones metabolism is better. Well, it is a constant struggle--sort of like the Christian life itself. I've quipped that if food were God, I'd be a saint!

One of key "quarterbacks" for us here at St. Bernard's has been the hiring of a Parish Administrator. He has brought vision, consistency, clarity and fairness to all parts of our parish management areas. We in the church, non-profit world have been rather poor stewards of people, both hired and volunteer, as well as financial management. We have a budget here of about 2,700,000 a year and there is no way I or any other priest should have to manage and direct such an operation. People deserve better than we can possibly give. With the growing shortage of priests, we are needed for the pastoral dimension of parish life. This June 1st is my 25th year of priestly ordination. I can hardly believe it has gone so rapidly. All of you have been a part of that life and our lives have touched. I am a better priest because of you! You called me to reach beyond what I could have dreamed. The Lord has been with me--I can see his hand, his presence in so much of the past, now that I have this better perspective! In this Christmas, 1987--I thank you all! Merry Christmas to each and everyone of you! A blessed and grace-filled New Year! I pray for each of you and ask you to remember me as well! Christ is among us--let us embrace Him!

Love,

 Brennan OSB

OSB MAIERS\_00298

Saint John's Abbey  
Collegeville, Minnesota 56321

Office of the Abbot

14 January 1988

The Reverend Brennan Maiers, O.S.B.  
Church of Saint Bernard  
197 West Geranium Street  
Saint Paul, Minnesota 55117

Dear Father Brennan:

Thank you very much for your participation in the Pastoral Workshop! Thank you, too, for arranging to have address the pastors and chaplains. When I first asked you to take one session of the workshop, I thought that the two of you would hold some kind of dialogue; but I was happy with the address of He both challenged and inspired the crowd. I think he could have talked for another two hours!

I wish to offer him some stipend for his work. What do you suggest? \$100? \$150? \$200? If I send him a check directly, I will need his social security number since our business office does not issue a check without it.

Maybe we should have back for some future workshop!

Blessings and peace!

Fraternally,

Abbot Jerome Theisen, O.S.B.

JT/ev .

Phone 612 363-2544

OSB MAIERS\_00299

SAINT BERNARD'S PARISH COMMUNITY

19 January 1988

Dear Father Abbot Jerome,

Thank you for having [redacted] and me share a perspective that I hope was helpful to most of those attending. I let [redacted] give his general perspective since our time was limited. We could have used the morning, afternoon and evening session to share the message and involve the people there in the process. Despite the weather and his health, I was pleased people heard him and accepted so much of what he had to offer.

There is the danger that at first one might easily misunderstand how he actually works in a real setting. That did not come out as clearly since the time was short and I told him to give at least an over-view of his perspective. He really would have loved involving the group more. He does that well.

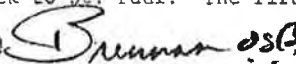
Perhaps in some future workshop, maybe other Parish Administrators might come be part of the workshop that [redacted] could easily set-up. Collaboration is an important issue. Management and Leadership issues are also central to fulfilling our mission whether we are working in a parish, a nursing home, a hospital, a monastery, or a carpenter shop. I feel we here at St. Bernard's has been gifted with the service of his talent and dedication.

[redacted] does not feel he personally deserves a fee since he was working for the parish during this time. If a stipend is offered, then it should be made in his name to the parish of St. Bernard's. My suggestion would be to send him a \$100 (or whatever) check made out to the parish of St. Bernard. It would be his conviction that this would be only fair to the parish as he took time from it to do this workshop.

I know he would be interested in coming back sometime for a more participatory session. Already two or three of our priests have asked him to come to their parishes to help them in setting up a Administrative position in their parish or a group of parishes. He had already done this at St. Elizabeth Ann Seton and for St. Mark's in St. Paul.

Father Gregory did an interesting job on Eucharist here at St. Bernard's. I asked him if he really was that discouraged as one could surmise from his description of the parish. He assured me that he has more hope but wanted to share a bleak picture since he feels many in our monastery have romanticized St. Bernard's from some illusionary past. I feel progress is being made but it is slow. Chaos always proceeds growth and development!

Was nice to be home for a short time. The roads back were quite icy but Fr. Stephen did a great job driving back to St. Paul. The first third of the way was tough.

Peace and Creative tension!  Fr. Brennan Maier, O.S.B.

(Please note that [redacted] spells his name with a "v" not a "ph"!) 

PARISH RECTORY 197 W. Geranium Ave. St. Paul, MN. 55117  
488-6733

OSB MAIERS\_00300

Saint John's Abbey  
Collegeville, Minnesota 56321

Office of the Abbot

4 February 1988

The Reverend Brennan Maiers, O.S.B.  
Saint Bernard's Parish Community  
197 West Geranium Avenue  
Saint Paul, Minnesota 55117

Dear Father Brennan:

This is a short note to indicate to you that we have sent a check for \$200. I mentioned that he may deal with it according to your suggestion in your letter of 19 January 1988.

I thanked for his excellent talk. The pastors and chaplains seemed to listen attentively and respond to him with vigor. I am sorry we did not schedule a longer period of time for the two of you. I would have liked to hear more of your comments about how you deal with an administrator.

On Tuesday evening we heard Sister Joanne Lucid, and Father Paul O'Hara. They were three excellent speakers on the subject of AIDS. It is obvious that is on the cutting edge of research and care. The other two provided excellent comments about pastoral care of AIDS victims.

I wish you blessings for Lent!

Blessings and peace in the Lord!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

OSB MAIERS\_00301



## ST. BERNARD'S PARISH COMMUNITY

PARISH RECTORY 197 W. Geranium Ave. St. Paul, MN. 55117  
488-6733

Dear Father Rene and the Formation Team,

On my way back from St. John's to St. Paul, I had some time to think, to pray and to reflect on the experience of the Tuesday evening Chapter Meeting, May 3, 1988. I am still energized to write this morning.

As a member of St. John's Abbey, I want to say to you and the entire formation team: THANKS! I was impressed with your openness, your honesty and commitment to fairness and balance in all of your reports! I was impressed with the ability of the community to discuss and share without attacking divergent views--with some notable exceptions!

As a community we have asked for a New Formation Team and I think now that we indeed have a very good one! I want to lend my support to each of you for what you have done for the four men in our community. You have challenged them to grow! You have celebrated their strengths and confirmed their gifts. Yet you have lovingly pointed out weakness and areas that needed attention and change. That is really what a loving community is called to do and you are doing it so well in our name. Unfortunately that same call to growth, assessing strengths and weaknesses is not part of regular monastic life in any formal way outside of the Abbot's fatherly visits. Anyway, I saw a Formation Team in action Tuesday evening that is exactly what I have been waiting for and dreaming about since my own formation years and after having witness our other attempts at effective formation.

Your ministry has done a fantastic service. You are a great formation team! It became clear that most of the monks reviewed have never been challenged so well prior to this. Your challenge is that ongoing invitation to growth. If we demand nothing, we will get even less. If we cause no tension, we do not truly cherish the gifts of people the Lord has sent our way. ~~Not to challenge and prune for growth is irresponsible.~~

Regarding the consideration of Brother Jan Santich for Solemn Vows, I want to make a couple reflections:

1. Your report and recommendation were consistent with your belief despite the enormous pressure and misunderstanding within the community. That was courageous and I salute you for that courage and witness.
2. Only as I reflected did I begin to realize how Brother Jan since January has done more to cause turmoil, confusion and pain for our community than any other single applicant of memory. At first I felt it was a sincere disagreement but now it appears more and more calculated to fulfill and to further HIS OWN WILL. This was the motivating force and he would do this even if it meant harming the New Formation Team--both in harming credibility and even the destruction of it if necessary. I have the feeling that the community has been used and manipulated. He brought in good and respected members of the community to fight for him. He used them too. Even his choice of the former Abbot Baldwin as his Spiritual Director was probably a trump card he had planned. What has pleased me in this is that because of your strength and conviction, his ploy has not worked. After last evening I feel we have a stronger community since the challenge you provided Jan has in turn challenged us to growth. That tension has served us too in the end! What is disquieting was Jan's ability to stir up the community for his own

page two


2. continued

personal purposes. Brother Jan is obviously talented, gifted and would be an asset for the community's riches. His age and independent style -- both of which surely causes concerns to surface but nothing that disqualified him for monastic profession. His seeming intention of being God-called to be ordained seemed, as you pointed out, to be out of sync with his lone-ranger image. Is the community being used to get ordained? That remains a big unanswered question for me. His willingness to jumb through any hoops or jumb over any obstacles is an alarming syndrome. We are not engaged in running a formation program where people jumb through hoops like some kind of monastic zoo-training. That is what resembles the old way of formation during my day. Today we are much more serious about personal growth in faith and in community than merely having people endure an obstacle course. The dealing with the alcohol questions seem to be little more than that--a jumbing through an abbatial hoop!

THANK YOU for challenging Jan and through him our entire community! For me the issues are much clearer. Hopefully the community will share that same experience in this coming year's extension.

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3. My final comment is merely to assure you of my personal support and I think that of the great majority of the community. As people come to reflect on how we were used by one person for their own personal goals, then clarity will shine! Who knows conversion and growth may still be possible with the help of God and our community!

Keep up the great work for our community! When you change a system that was not noted for stepping up tension and challenge, we surely should not be surprized that a few sparks fly. We are all enriched for it! THANKS AGAIN AND GOD BLESS!

  
Rev. Brennan Maier, O.S.B.  
pastor

4 May 1988

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OSB MAIERS\_00303

Fr. Brennan Maier Family, 25th ANN.  
ST. JUSTIN MARTYR: JUNE 1st, June 1, 1988

In the name of the Father and of the Son and of the Holy Spirit. AMEN. Grace and mercy and peace from God the Father and Christ Jesus.

My confreres and fellow journeyers with the Lord: Today we remember and celebrate JUSTIN MARTYR, the first Christian P.R. man and market specialists, more commonly known as the First Christian apologist.

As a Greek-speaking philosopher seeking truth in Second century Galilee he encountered the Jewish-Christian community. After embracing Christ as the ultimate truth he felt driven to share the vision of Christ and His Kingdom. If only they knew, they would be converted. While confronting the untruth of a prominent Roman he crossed the boundaries of power and found the full force of the Roman Empire come crashing down on his head. Let us not be afraid to CONFRONT the evils of our own day as we try to promote the Christian life and vision by our own monastic witness.

--God, the living one, we know your truth and yet are often timid in proclaiming it: LORD HAVE MERCY.

--God, the promised one, we call you Lord but we are careful to keep you safely from our strongholds: CHRIST HAVE MERCY.

--God the Sent one, we are challenged in your love yet we many times prefer being weak, indifferent and foolish: LORD HAVE MERCY.

May almighty God have mercy on us, forgive us our sins and bring us all to life everlasting. AMEN

1988

St. Justin Martyr: June 1st: Brennan's 25th anniv. of Ordin.

Like Paul message to Timothy I'd like to share a little of my heart today and to give thanks as I remember you all in this Eucharist of Thanks-giving.

Like Justin, <sup>as Apologist</sup> I'd like to give a little commercial for pastoral ministry.

25 years ago today, June 1st, I was ordained a priest. It is not often that a monk is given an opportunity to publically say THANKS to his monastic community. SO Thanks Father Abbot Jerome and to you this really great community--so rich in talent and characters. It has always been a grace to be included in your company.

It is hard to hold back the waves of nostalgia in these moments as I reflect on how much I have been gifted by this community. I could go through the ordo and thank each of you who have nourished me, sustained me and strengthened me over the years and in the present. Perhaps you will indulge me to have a litany of thanks for seven monks who were an important part of my formation as a monk and priest. (I chose 7 because I had to have some connecting point with the gospel with its 7 wives.) If feel if I disclose a sampling of my heroes you will understand my thankfulness for all of you.

1. In thankfulness for the truthfulness of Father Eric Buerman, my Bede Hall Prefect when I transferred to the Prep School. He wrote to my Stewart pastor--confidentially--that I was sometimes foolishly stubborn and very opinionated and not as innocent as I looked--but he graciously added--that he is a pretty good boy and is sincere in his desire to be a priest.
2. Thanks to Fr. Allen Tarleton for teaching me a love of poetry and English Literature. He open for me in those young years to a wonderous adventura.
3. Thanks for a Fr. Dominic Keller who welcomed me into the blue room and whose gracious solicitude touched me. When Dominic heard I was applying for novitiate here he was shocked. He called me over and said I should be know that he did not provide the proper picture of an ideal monk. He did not want me to enter under false assumptions.

page two

4. Fr. Eleutherius of Woodside and Fr. Ernest--I count them as one--who awakened my mind to the wonders and delights of philosophy.
5. For Fr. William Heidt for opening the Scriptures for us and not letting us be ignorant of the Word of God and for teaching us about the theophany of the burning bush. He did get a little nervous when we began to apply form-criticism to the infancy narratives.
6. For Michael Marx who taught us dogmatic theology and sacramental theology and read to us in class each new edition of Xavier Rynne from the NEW YORKER on the first behind the scenes accounts of the first session of the II VATICAN COUNCIL. He prepared us with theology that is as solid 25 years later as was then. By the way that was the time I found out that each of us are sacraments, Abbot Hilary. Have you confreres notice as I have that Abbot Hilary is indeed a sacrament, especially of the humanity of Jesus and his sacramentality is gloriously reminiscent of Pope John XXIII as well.
7. And to Abbot Baldwin who accepted me into the community, presented me for ordination, sent me into parish ministry. I am most grateful for that. I probably was a conundrum to him with my questionings and my fearless enthusiasm for the future church. What I am grateful for -- is that he trusted more in God than in his understandable reactions to me. For that faith I am indebted.

The Epistle today reminds Timothy that he is called to be a preacher, an apostle and a teacher. <sup>W. A. + C. A.</sup> He is called to be strong, loving and wise. <sup>W. A. + C. A.</sup> He is called to stir into flame the gospel of Jesus Christ.

As a monk in parish pastoral ministry I would like to fan into flame a spirit that I fear is sometimes dying among us as a monastery. I ask you to consider seriously this challenge of an overzealous brother who has spent 23 years of his 32 monastic years in parishes.

To be a teacher is surely a major thrust of all our monastic work here at St. John's whether it is expressed in the Prep School, the University, the School of Theology, the Lit Press, the Monastic Hill Library, the Ecumenical Center, Benilde, and our parishes and chaplaincies <sup>missions</sup>

page three

We surely do have a gift to bring and to share--a tradition of faith, a tradition of family and community, a tradition of the best of Christian culture and humanism.

As teachers we are well aware--if we are truly humble--that learning is a two-way street and dynamic. We begin to discover that we are students of those whom we teach and serve--that is, people in nursing homes, people in hospitals, people in parishes, <sup>people in nursing homes, people in hospitals,</sup> ~~students~~ <sup>students</sup> in classrooms. All have much to teach us. We are enriched by their faith, their fear, their struggles, their pain, their hopes, their dreams, their experience of life. I come from the farm and I know just a little about cross-pollination. That it is something good for agriculture and makes good theology and a more vital monastic tradition. The experiential makes our pastoral and academic and monastic lives more solid, more hearty, more substantial.

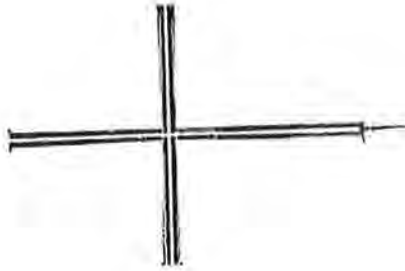
I want us to consciously choose again that special charism that Boniface Wimmer brought to our style of American Benedictine life. If we do <sup>not</sup> think we lose a vitality and a precious contact with reality as lived by most people. The pastoral dimension--whether inside the monastery or outside of it--is not something to be endured but a dimension to be nourished and cherished and continued. To cut ourselves off from how most people discover and live their faith is to die. Let us not lose our pastoral dimension. It has and will continue to enrich us!

What I loved as a teacher of Preps I have found more fully when parish ministry revealed to me the entire gamut of God's seasons of life. To be in parish ministry is to be constantly awashed in life and reality. Whether we are ordained or not, our monastic tradition is a tradition of mission and service to the people surrounding us. We have --to be sure--much to give and we have also much to receive ..much to hear as we are called to discover anew what it means to be a disciple.

<sup>family & us</sup>  
St. Paul calls us to be strong, loving and wise...I figure if we do not respond to that call we can be the opposite--weak, indifferent and foolish.

**THE TWENTY-FIFTH ANNIVERSARY  
OF ORDINATION TO THE PRIESTHOOD  
OF FATHER BRENNAN MAIERS, O.S.B.**

THE PATRONAL FEAST OF SAINT BONIFACE  
SUNDAY, JUNE 5, 1988  
SOLEMN MASS OF THANKSGIVING: 9:30 A.M.  
+  
THE CHURCH OF SAINT BONIFACE  
STEWART, MINNESOTA



MAY GOD BLESS ALL OF YOU

WHO HAVE TOUCHED MY LIFE

THESE PAST TWENTY-FIVE YEARS!

Dad and Mom  
my steppen sisters and brothers and their spouses  
my fifty-six nieces and nephews  
my sixty-nine aunts, uncles and nephews  
my grandparents through various levels of schooling  
my fellow monks of Saint John's Abbey  
my brother priests who share a challenging ministry since 1963  
my former students of Saint John's Prep and Saint Boniface's High School  
my parishioners who have called me, formed me, consecrated me,  
and shared Christ's ministry in various parishes where I served:  
Saint Patrick's in Edina  
Saint Joseph's in Saint Joe  
Saint Benedict's in the River  
Saint Boniface in Cold Spring  
Saint Bernard's in Saint Paul  
and all whom I have met along my journey  
with whom I have been gifted  
and whom I am proud to call FRIENDS.

THANK YOU for walking this journey with me.  
For without you, life would have been poor or impossible  
but with whom, I have rejoiced to share the Eucharist and the Word of God.

The way has not always been easy but it has been  
exciting, challenging and enriching.

May we go forth from this stopping juncture  
to the new mission that is before us all  
empowered with renewed faith and love of Christ!

With a grateful heart and with endless praise!

*Brennan Maiers, O.S.B.*

WHAT I AM FOR YOU TERRIFIES ME.  
WHAT I AM WITH YOU CONSOLES ME.  
ONE, A DUTY; THE OTHER, A GRACE.  
ONE, A DANGER; THE OTHER, SALVATION.  
—Saint Augustine

# THE LITURGY

## THE INTRODUCTORY RITES

**ENTRANCE SONG:** MUSIC ISSUE 1988—No. 218

*"For the beauty of the earth"* . . . . . tune: *DIX*

## GREETING AND PENITENTIAL RITE

**OPENING PRAYER:** Saint Boniface and Corpus Christi

## THE LITURGY OF THE WORD

**FIRST READING:** Book of Revelation 21:5-7

*(I am the Beginning and the End.)*

## RESPONSORIAL PSALM:

Psalm 100

David King

The image shows a musical score for Psalm 100. It consists of two staves of music. The lyrics are: "We are Gods people, the flock of the Lord." The music is in a simple, rhythmic style, likely for a choir or congregation.

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## SECOND READING:

II Corinthians 3:1-6  
*(You are a letter of Christ written by the Spirit of God.)*

## ACCLAMATA:

No. 442 . . . . .

## HOLY GOSPEL:

Saint John 10:11-16  
*(I am the good shepherd. I know my sheep and my sheep know me.)*

## HOMILY

## PROFESSION OF FAITH

## PRAYER OF THE FAITHFUL

## THE LITURGY OF THE EUCHARIST

**PREPARATION OF THE ALTAR AND GIFTS:** No. 264

*"Gift of finest wheat"* . . . . . tune: *BICENTENNIAL*

## EUCCHARISTIC PRAYER:

**HOCY, HOCY, HOCY:** No. 443 . . . . .

**MEMORIAL ACCOMMODATION:** No. 444 . . . . .

**GREAT AGEN:** No. 445 . . . . .

## COMMUNION RITE:

**OUR FATHER**

**SIGN OF PEACE**

**LAMB OF GOD:** No. 448 . . . . .

**COMMUNION SONG:** No. 353

*"Blest are they"* . . . . .

## PRAYER AFTER COMMUNION

## THE CONCLUDING RITE

**BLESSING**

**DISMISSAL**

**CONCLUDING SONG:** No. 225

*"Joyful, joyful, we adore thee"* . . . . . tune: *HYMN TO JOY*

+ + +

## MINISTERS OF MUSIC:

## MINISTERS OF THE WORD:

## MINISTERS OF THE BREAD OF LIFE AND CONSECRATED WINE:

## ALTAR SERVERS:

**GIFT BEARERS:** *Members of Saint Boniface Parish Council*

## MINISTERS OF HOSPITALITY:

+ + +

*EVERYONE IS INVITED TO AN INFORMAL OPEN HOUSE IN THE PARISH HALL IMMEDIATELY FOLLOWING THE LITURGY.*



I have a confession to make! I have been GIVEN more than I have shared! First, I thank the Pastoral Ministers here, Fathers Dick and Dennis for letting me come home to St. Boniface here in Stewart to give thanks for 25 years in the ministry of the Catholic priesthood.

When I was born to \_\_\_\_\_ as their fourteen child out on the farm north of Stewart, I was graced not only with my human family, my parents, my brothers and sisters, born and yet to come; I was graced through a faith-family here at St. Boniface Parish. The Sisters of St. Joseph of Crookston taught me [as well as my sisters and brothers] here in the Catholic School, built out of sacrificial commitment. My vocation to follow Christ was nourished here and gently guided here. Eventually I would transfer to St. John's Prep School. I always wanted to be a member of a religious order as well as a priest. Growing up in a family the size of ours, that was pretty natural. Besides, with whom would I fight and who would love and forgive and challenge me if I did not live in a large family? The priesthood--part of my vocation was nourished by the faith and the spirit of the priests who served Stewart: Fr. Neudecker who baptized me, Fr. Funke whom Mom taught us to respect even if we did not always agree with him, Fr. Stolz whose quiet encouragement during most of my grade school years and during my high school years was very important, Fr. Henrich who gave me hope that I could be human and still love God as number #1, Fr. Sterner who served with the longest tenure of faithfulness, and Fr. Cooney who was so understanding and cooperative when Dad and Mom died in 1982.

When I was growing up in St. Boniface Parish, I did not know that St. Boniface was a great 9th century Benedictine missionary to the Germanic peoples. But somehow I was drawn to the Benedictines at St. John's. St. John's in Collegeville became my new home of nourishment. I was ordained a priest on June 1st, two days before Pope John XXIII died on June 3, 1963. There is no connection between his death and me, however. But come to think of it, the torch had passed. His work was completed and mine had begun. HA! and you thought triumphalism was dead.

---

The reason I wanted to come home to my Stewart parish today is to CONFESS that much of the credit for my priestly vocation comes from this parish--the Josephite nuns who encouraged my early desire, the priests here who inspired me with their faith, my parents and my family who prayed for me and kept scratching their heads and saying--Why, O Lord, HIM of all people. Such human questions merely underlined for me the fact that the priesthood is a gift and a call from one who confounds mere human wisdom. Actually my family is and has been a major support system in my life. I thank you and love you for it!

A revolution has been taking place within the church since John XXIII opened the windows. Much has happened to you and to me. But there is one thing that can keep us solid and stable--a commitment to Christ, a rejection of pettiness; a love of the Word of God and a quick dismissal of foolish rumors and faulty judgments.

page two

That some people since Vatican II have had some momentary confusion in the past is pretty natural and normal. When I get up from the bed each morning, I have to take it a little easy so that my blood can get to the proper places in my brain. Otherwise I get dizzy. So changes take time. Some people unfortunately are so frozen holding on to the past, that they are left holding a bag of collector items. They forget that faith is a living reality that grows and changes--always has and always will! I thank God that I grew up in a family that discussed everything from politics to religion, farming and whether one should put a dab of sugar in the dill pickles. "Sister Said" and "Father Said" did not solve any arguments but just created more discussion. Somehow I picked up from all that communication (now that is a beautiful word for something that sounded like the Tower of Babel)...I picked up the great insight that theology and religion had a reasonable side as well as a mystery side to it.

It all began right here in the liturgy. Scripture was restored to its rightful prominence! The COMMUNITY aspect of worship began to take center stage--singing, praying, welcoming, forgiving, loving, serving, ministering. It has long been my conviction that the essence of the Vatican II Revolution comes from a rediscovery of the SACRAMENTS OF INITIATION: BAPTISM, CONFIRMATION AND EUCHARIST! For these sacraments helped us to re-discover the dignity of the person, the sanctity of the person and the ministry of all the initiated. That is why collaboration in the church is no longer an option, something nice, but something that is required by our very nature. Collaboration between men and women, between ordained and non-ordained, between educated and non-schooled, between Catholics and other baptized Christians. Further the movement of the Holy Spirit calls us to trust the experience of God in our lives. We begin to see that the Word of God is also our story too and not merely a story about some past sinfulness and some past faithfulness. Scriptures reveal our own story and our own journey of faith. Each of us are part of the revelation. We are as St. Paul says "a letter from God"...a letter written by the Spirit on our hearts. ~~But what can destroy this covenant, this letter of God in us? What can often distort its message?~~

Narrowness instead of openness. Closed minds instead of open hearts. Another more common word for this is SIN. Remember how we used to hear so much about Sin? I think it is time to re-instate that word and begin to recognize its destructive power in our homes, in our parishes, in our communities.

But our notion of sin must be much more profound today. In the olden days everything was a sin--or at least we were afraid it might be. Sin was seen from a legal and law-breaking mentality. Now we have re-discovered the true nature of sin--a lack of respect, a lack of love, a lack of sacrifice, a kind of ego-inflation and self-righteousness. About two years ago, a group of Sociologists studied the heart-beat of our American society and its values in a book called HABITS OF THE HEART under the editorship of Robert Bellah. He discovered the values that makes America great and what unreflected values threatens America.

page three

They discovered a deadly spirit afoot in American society...a kind of narcissism, selfishness where personal goals and values are enshrined over those of the common good. This disease will destroy America; it will destroy family; it will destroy any parish. However, what made and makes our nation great was a spirit of giving and sacrifice. The good of the whole was more important than personal comfort and satisfaction. Seeking the common good over personal good. This is the spirit that makes a parish great. These were the same values with which I grew up. For the sake of comparison, consider our life-style today and our life-style of late 1920's and early 1930's. To be honest I wasn't born yet but the oral history of our family has come down to us younger folks. A Catholic Grade School was built and opened in 1927. This took commitment and sacrifice. The story I remember from my Father was that our family was assessed around \$600 but there was no possible way he could pay that. So Mom and Dad went to their bachelor friend, Johnny McMahon to borrow the money. Today such an amount would conservatively amount to close to \$6,000. If 90 families did that today, that would amount to a half a million dollars for Catholic Education! My Dad and Mom were no different than all of ancestors of the Stewart parish...all made a real sacrifice for the good of all. No such sacrifice today would be made for passing on our Christian values! Now we surely do not want to go back to the repressive parts of our faith and a priest sending out an assessment on our level for donating...however we surely could use a little of such a generous and sacrificial spirit today! Not only in Stewart, but in St. Paul and throughout the nation. People, while having one of the highest standards of living in the world, have different values today--recreational boats, extra cars, top of the line material things for pleasure and comfort. Too much of our values seem to come out upholding "my comfort", "my way", "my life", "my family". There is something sinful going on when sacrificial values of giving and sharing are slowly being eroded. This sinfulness is part of me and all of us. It is never a proper defense to look at another's sins as if they provided an excuse for my own! We all will stand alone before our Creator one day to account for what we have done and what we have not done to shepherd God's people! ~~What we have done with our time on earth, with our talents, with our treasure--there will be an accounting to be sure!~~ We all must continue to deal with the question of what is really necessary for my life and what is greed and what is need? What is small heartedness and what is truly generous? One thing we can be sure about is that the stingy will not inherit the kingdom of God. I focussed on this character flaw reported on in the book HABITS OF THE HEART because it has the power to destroy us as family, as parish, as church, as a nation.

BUT the authors discovered something truly magnificent in the American character as well! It is a spirit of generosity, a spirit of neighborliness, a spirit of sharing, a spirit of sacrificing private good for the common good. Stewart and this faith community can indeed be an example of what is good and vital about faith life in the 1980's and 1990's. Last summer I experienced first hand what made St. Boniface great!

page four

I come here today to give thanks to this community of faith, this small rural community with its virtues of solid family life and hard work. I salute you for plowing new ground for the church. You are a part of a bigger experiment within the church today. Can a faith community survive without a resident priest? Can a community retain its greatness and sense of common purpose in serving the Lord and bringing into being His Kingdom? Can a community pass on to the young generation a faith that is vital and lived? Can a sacrificial spirit of cooperation and service flourish from Catholic Christians committed to Christ and this particular community? I believe in my heart that it truly can and you are proving it day by day!

Last summer I must frankly admit that I was overwhelmed by your beautiful Centennial Celebration--from the Eucharist celebrated by Monsignor Vacek--God grant him eternal life--the beautiful program, the Eucharist with Bishop Lucker, the wonderful turkey dinner and the splendid museum in the parish hall. You were a eloquent witness and sign of mutual respect, hard work, living faith and love! The parish of St. Bernard in St. Paul is currently looking forward to celebrating its own Centennial in 1990. Frankly, I was jealous of how you as a parish community worked together and put on a great celebration! It attests to a spirit of God alive within you--a spirit that must not be lost or squandered. I praise you for that fine accomplishment. Surely it was not your only finest hour but a mere new beginning of many more to come. Pulling together in the name of the Lord--is that not what a church is? So THANKS TO YOU, POEPL E OF GOD IN STEWART AND ST. BONIFACE FOR THE NOURISHMENT YOU HAVE GIVEN ME--in faith life, in splendid sacrifice, in dedication to Catholic education. I do want you to know that whenever I come here to celebrate with you, it is always a thrill. It has a feeling about it "of coming home", coming back to my roots deep in the soil and life of McClelland County, deep in the soil of Christian faith.

Perhaps what continues to be for me one of my favorite quotes from St. Augustine regarding the role of the ordained priest:

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WHAT I AM FOR YOU, TERRIFIES ME!  
WHAT I AM WITH YOU, CONSOLES ME!  
ONE, A DUTY!  
THE OTHER, A GRACE!  
ONE, A DANGER!  
THE OTHER, SALVATION!

I just wanted to you to know that I have found here today--consolation, grace and salvation!  
THANKS AND I LOVE YOU!

Father Brennan Maiers, O.S.B.

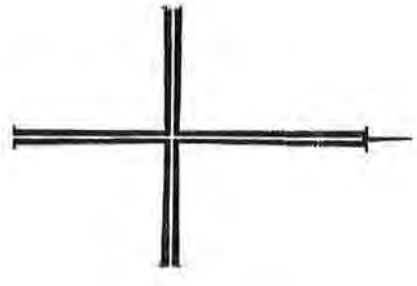
OSB MAIERS\_00313

KEEP FOR ARCHIVES

**THE TWENTY-FIFTH ANNIVERSARY OF ORDINATION TO THE PRIESTHOOD OF FATHER BRENNAN MAIERS, O.S.B.**

ELEVENTH SUNDAY IN ORDINARY TIME  
JUNE 12, 1988  
SOLEMN MASS OF THANKSGIVING: 10:30 A.M.

THE CHURCH OF SAINT BERNARD  
SAINT PAUL, MINNESOTA



WHAT I AM FOR YOU TERRIFIES ME.  
WHAT I AM WITH YOU CONSOLES ME.  
ONE, A DUTY; THE OTHER, A GRACE.  
ONE, A DANGER; THE OTHER, SALVATION.  
—Saint Augustine

**COMMUNION RITE:**  
**OUR FATHER**  
**SIGN OF PEACE**  
**AGNUS DEI:** Supplement No. 808-I . . . . . Richard Prohászka  
**INVOCATION TO COMMUNION**  
**COMMUNION MUSIC:**  
Alleluia . . . . . Wolfgang Amadeus Mozart  
(brass quartet)  
Motet on Philipians 1:6 . . . . . Jan Bender  
(schola)  
*He which hath begun a good work in you will perform it until the day of Jesus Christ.*  
**COMMUNION SONG:** Peoples Mass Book No. 121  
"Father, we thank thee" . . . . . tune: **RENDEZ A DIEU**  
**PRAYER AFTER COMMUNION**

**THE CONCLUDING RITE**  
**BLESSING AND DISMISSAL**  
**CONCLUDING SONG:** Peoples Mass Book No. 148  
"Sent forth by God's blessing" . . . . . tune: **THE ASH GROVE**  
**POSTLUDE:** Trumpet Tune and Air . . . . . Henry Purcell  
(brass quartet)

+ + + + +

Father Brennan Maiers, OSB, Pastor Michael Rodelius, Parish Musician  
*The Saint Bernard's Schola Cantorum*  
Instrumentalists: Jerry Opland and Linda Ness, trumpets;  
Brent Rudolph, trombone; and Dennis Opland, euphonium

EVERYONE IS INVITED TO AN INFORMAL OPEN HOUSE IN THE  
PARISH CENTER IMMEDIATELY FOLLOWING THE LITURGY.

# THE LITURGY

## THE INTRODUCTORY RITES

### PRELUDE:

Ragaudon . . . . . *Arkno Capra*  
Ricercar del primo tuono . . . . . *Giovanni Pierluigi Da Palestrina*  
Two Fantasias . . . . . *Arturo Bonavent*  
(brass quartet)

EMERANCE SONG: Peoples Mass Book No. 206 (please stand)  
"All people that on earth do dwell" . . . . . tune: *OLD HUNDREDETH*

### GREETING AND PENITENTIAL RITE

GLORIA IN EXCELSIS DEO: Supplement No. 808-B . . . . . *Richard Proulx*  
(A COMMUNITY MASS)

### OPENING PRAYER

## THE LITURGY OF THE WORD

FIRST READING: Ezekiel 17:22-24

RESPONSORIAL PSALM: Peoples Mass Book No. 430 . . . . . *J. Michael Joncas*

SECOND READING: II Corinthians 5:16-10

GOSPEL ACCLARATION: Peoples Mass Book No. 563 . . . . . *James M. Burns*

NOUJ GOSPEL: Saint Mark 4:26-34

### NOUJ

### PROFESSION OF FAITH

### PRAYER OF THE FAITHFUL

## THE LITURGY OF THE EUCHARIST

### PREPARATION OF THE ALTAR AND GIFTS:

*Te Deum laudamus (We praise thee, O God)* . . . . . *Healey Willan*  
(schola)

The TE DEUM LAUDAMUS, like the GLORIA IN EXCELSIS DEO, is not in the Scriptures, but the canticle surely dates at least to the fourth century. The Rule of Saint Benedict (A.D. 530) speaks of it as the canticle at Matins. The general use of the TE DEUM LAUDAMUS in connection with solemn occasions of thanksgiving has led to the composition of innumerable polyphonic settings for choirs.

We praise thee, O God, we acknowledge thee to be the Lord.  
All the earth doth worship thee, the Father everlasting.  
To thee all Angels cry aloud,  
the Heavens and all the Powers therein.

To thee Cherubim and Seraphim continually do cry:  
Holy, holy, holy, Lord God of Sabaoth,  
Heaven and earth are full of the majesty of thy glory.

The glorious company of the apostles praise thee.  
The goodly fellowship of the prophets praise thee.  
The noble army of martyrs praise thee.

The holy Church throughout all the world  
doth acknowledge thee,  
the Father, of an infinite majesty,  
thine adorable, true, and only Son,  
also the Holy Ghost the Comforter.

Thou art the King of glory, O Christ.  
Thou art the everlasting Son of the Father.  
When thou tookest upon thee to deliver man,  
thou didst humble thyself to be born of a Virgin,  
when thou hadst overcome the sharpness of death,  
thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God,  
in the glory of the Father.  
We believe that thou shalt come to be our Judge.  
We therefore pray thee, help thy servants,  
whom thou hast redeemed with thy precious blood.  
Make them to be numbered with thy saints,  
in glory everlasting.

O Lord, save thy people and bless thine heritage.  
Govern them and lift them up for ever.  
By day we magnify thee;  
and we worship thy name ever, world without end.

INTRODUCTION TO PRAYER

PRAYER OVER THE GIFTS

EUCCHARISTIC PRAYER:

INTRODUCTORY DIACOGUE

SACRUCUS ET BENEDICTUS: Supplement No. 808-C . . . . . *Richard Proulx*

MEMORIAL ACCLARATION: Supplement No. 808-D . . . . . *Richard Proulx*

CRESC AMEN: Supplement No. 808-E . . . . . *Richard Proulx*

ELEVENTH SUNDAY IN ORDINARY TIME: June 12, 1988: Brennan's Celebrating 25th Anniversary as  
Ordained priest

Most of you know that I grew up on a farm north of a little town called Stewart as the fourteen<sup>th</sup> child out of seventeen. Out there in Minnesota Valley Country of McCleod County, I learn a little bit about seeds and farming. Jesus makes it sound pretty easy... just plant the seed and come back at harvest time and reap the grain. That's not quite the way it is-- the ground needs to be tilled, fertilized, how to take care of the weeds, where and when to plant. In fact on our farm, in the days before weed-killing chemicals, my Mom and Dad would give us younger kids the job of pulling out the mustard plants that grew with the wheat and the oats. We didn't think much of parables and how small seed could produce so big a moisture-and-nutrient sapping plant. In fact we would edge over towards some friendly neighbors and feign hunger so we could get a delightful break. So mustard seeds, however small, and grain planted did not seem very persuasive parables and examples--at least at first. Then I recall the wonderment of life...that the farmer does not give life, God does. We only manage his creation for our good and the good of people throughout the world. In fact the more one thinks about it, one is filled with wonder and awe. The seed has in itself the pattern of its growth. The infinitely great is already present in the infinitesimally small. It finally dawns on one that these stories are not about farming at all--they are about the KINGDOM OF GOD.

As a priest I have continued to be amazed how true it is that the kingdom of God is like a small, infinitesimally small seed, that is planted in every human heart. The kingdom is already within the listeners, waiting to come to life, ready to break through the confines of their existence. When I was younger and more foolish I thought I was the one to carry the great message of God's love to all the people--this humble, fragile piece of clay to bear so weighty a burden. It wasn't that way of all. God had already planted the gospel in every persons heart...it was only my job--along with parents, along with friends, along with any method God might chose to AWAKEN and JAR LOOSE that dynamism that lay hidden. To cultivate and keep the weeds from choking the new life is of course a personal and community-responsibility.

Do you remember the old story about the Marble sculpturer--one day a young girl was fascinated by the determination of the sculpturer who was pounding with hammer and chisel against the marble stone. Day after day, the little girl would return to see what was happening. And gradually, she began to see something take shape. Now she was more than just curious to watch was being born before her very eyes. Finally she was absolute amazed to see this beautiful and magnificent lion marble statue. She got up courage and said--Sir, how did you know that that Lion was hiding in that block of marble?

It has been the same with the kingdom of God. It is hiding in all of us waiting to be found...waiting to be born. The kingdom of God is within you Jesus says! That is one of the great messages of this Sunday. But we walk by faith and not by sight that the kingdom is being born each day, little by little--unless we repress it, kill it, distract it, destroy it. The miracle of the kingdom grows day by day within each of us.

page two

My ministry as a priest these last twenty-five years have been sort of like the wonderment of that little girl seeing the MARBLE LION emerge. Whether in St. Patricks in Edina, St. Joe, New York, Cold Spring or here in St. Paul, I have been amazed at the miracle of the kingdom yearning and struggling to be born and to grow strong and vibrant.

There were times when I thought it was my job to give the kingdom -- it was merely my job to find it and encourage its proper growth. One of things I have learned over these years is more patience and humility. I have been blessed more than I have given. I feel very strongly that not only did Bishop Peter Bartholome ordained me June 1st, 1963 but all the people I have served. Their needs, their sorrows, their faith, their hopes and dreams called out of me a better person. I became a better priest because of what you have demanded of me to be. You too have called me and ordained me in the Lord. For finding that priestly heart in me, I thank you. Otherwise I might just be a big block of marble or flesh if you will. My family too help take off the rough edges and called me to be the best I can be. As I grew older, I began to see much more clearly how gifted I was through my parents, my brothers and sisters, my friends, my parishioners and yes even my burdens and crosses. It is always a good corrective to realize in the profound depths of ones hearts that the Lord loves my enemies and those who annoy and irritate me as much as He loves me.

Then it is clear that I must not yet love as the Lord calls us to love. That does humble one and gives ones pride a much-needed jolt. So I thank the Lord for the difficulties and troubles in my ministry as well--the crosses made me better.

So thanks to almighty God for choosing me to confuse the wise! Thanks to my Benedictine community who tried to smooth off the rough edges. Thanks to my family, friends and people who have touched my life and called me to be the best I can be. Thanks to those parishioners who were challenged to find the good in me and throw away the bad. The seed is waiting to be born. Let us nourish it and grow together in the Lord as family, as friends and fellow members of the kingdom. God bless you all for coming today and please pray for me. God is not done with me yet!

OSB MAIERS\_00317



Saint John's Abbey  
Collegeville, Minnesota 56321

Office of the Abbot

30 September 1988

The Reverend Brennan Maiers, O.S.B.  
Saint Bernard's Church  
197 West Geranium Street  
Saint Paul, Minnesota 55117

Dear Father Brennan:

On the same day I can read letters of commendation and criticism of various monks of Saint John's Abbey. Enclosed you will find copies of a letter proclaiming the good Christian leadership that you, Father Gregory and Father Stephen provide this person.

I am writing her a letter thanking her for her words of commendation for your pastoral care.

I will not attend the deanery meeting this Sunday since I am still in the process of catching up from my trip to England and Rome. Also, I will officiate at a wedding of one of my nephews this weekend.

I wish all of you blessings and peace as you continue to work in the Church of Christ!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev  
Enclosures

Phone 612 363-2544

OSB MAIERS\_00318

St. Bernard's Rectory  
197 West Geranium Avenue  
St. Paul, Minnesota 55117

My dear family and friends,

HOPE is a precious reality! We know that despite the darkness, a light is waiting to be born, to break through our defenses and into our hearts, our families, our parishes, our nation and our world! Hope springs eternal the wise person says! That is my greeting for you this Christmas 1988 and New Year 1989: May the hope of faith and the hope of love uphold you and give you peace and an ever-widening smile!

Signs of hope in my life was the many family and friends that came or sent me best wishes on my Twenty-fifth anniversary of ordination to the priesthood. It was wonderful to feel and experience the love you all are. When darkness seems to engulf me, I remember our celebrations together at Stewart on June 5th and at St. Bernard's in St. Paul on June 12th. Another moment that was special to me was my privilege of presiding at the Community Eucharist during our annual retreat at St. John's Abbey on the actual day, June 1st. I tried to highlight six members of my Benedictine community who had touched my life in a profound way as a symbol for the myriad ways so many people and friends had made a difference throughout my life. Each of you are one of them. My celebration was a time of remembering and being renewed by your outpouring of love and caring for me! I want to say "THANKS" for giving me a new surge of hope

In 1990 our parish here is celebrating one hundred years of faith. As we plan for the future, there have been many challenges facing our people and me. We hired an architect, and a consultant, to help us develop a MASTER PLAN of our entire complex. The architect used a unique process called CONSENSUS PLANNING in which the people are involved in sharing their dreams and prioritizing their options. The German and Austrians here are wonderful in their loyalty but difficult in their unwillingness to change and think new thoughts for the future. A significant number came with the express purpose of restoring the church like some museum out of the past--Keep the Communion Railing they said; no matter if we have not used it in twenty years. It seems to comfort those who see the past as their life and future. Yet the one thing we do know about the future is exactly the opposite--it will not be the past! Then another group of people who value a community-based worship and who value their talents and gifts as essential to good community--these press for a vision that will provide space for gathering, space for visible baptizing, orientation of altar and pews so the community highlighted along with Word and Altar. It is especially at these times that I long for the worship spaces of Cold Spring. But the calling of the question, while difficult and challenging, is important for discovering who really wants to be a part of the future. For those people provide the base upon which to build a new day. Others, seemingly, want to coast out their days in a warm nostalgia of religious feeling. The church today is facing the heart of the matter--will people chose to promise to follow the Lord or not? I think we were often lulled into thinking the "olden days", where fear of hell and social pressure reigned people's conduct, was a golden age. But where is our heart and what is the necessary image of God in that system? Some were surely committed and became saints. But it is clear that when the constraints were removed, the real lack of faith and commitment showed itself in real life. I truly believe the future church will be a smaller church but one with greater commitment and lived values. There will always be the broader church with "members" who prefer to be affiliate members where one can remain anonymous, invisible and without commitment to a visible parish community. It is based purely on personal feeling of convenience. It is a privatized faith with devotional accents but not the faith of the Scriptures and the faith that has been the leaven of history. We are called to be vibrant communities where love of God and love of neighbor as self are all essential keys and not optional or a matter of taste! I've been here at St. Bernard's for five years and we have not yet turned the corner. But we have called the question! That makes it very exciting and depressing at the same time!

So these Christmas preparation days are days I treasure visiting with you as I send out wishes of love, hope and peace to you all. You are a part of my stability--not as some marble communion railing, but as an ever alive, flesh and blood people who continue to give me hope and life! May God bless you all for the way you are gift to me! We all need to be reminded to continue to be gift to each other. MERRY CHRISTMAS!

Love, Fr. Brennan *FB*

OSB MAIERS\_00319

APPENDIX F

II. JOHN'S ABBEY POLICY OF INTERVENTION AND TREATMENT OF A MONK  
ACCUSED OF SEXUAL ABUSE OF A MINOR OR A VULNERABLE ADULT

When considering sexual abuse of a minor or a vulnerable adult by a monk, the Abbey maintains a primary concern for the victim's safety and well-being. Recognizing that the sexual abuse of a minor and a vulnerable adult can be a disease, and that it has tragic consequences for the victim as well as the abuser, the Abbey will exercise the following steps in dealing with a monk accused of the sexual abuse of a minor or a vulnerable adult.

1. When a monk has been accused of sexually abusive behavior toward a minor or a vulnerable adult, the Abbot or his delegate will investigate the facts of the case.
2. In the instance of a credible charge, the Abbot will:
  - A. Seek appropriate legal advice.
  - B. Ensure that the victim is offered immediate and on-going pastoral care.
  - C. Ensure that the appropriate police or child protection agency is contacted according to law and direct monastic authorities to cooperate in the investigation and prosecution of the case.
  - D. Make arrangements, if permissible under the circumstances, for immediate in-patient diagnostic evaluation and treatment in a supportive environment, and arrange for immediate transportation of the monk to the treatment center. This action is not only to demonstrate the Abbey's responsibility to prevent further abuse, but also to provide support for the monk during this time of stress.
  - E. Contact the monk in person and inform him of the credible charge, the Abbey's responsibility to cooperate in the investigation, and the treatment arrangements which have been made for the monk.
  - F. Accompany the monk to the treatment center.
3. Pending the investigation and prosecution of the case, if any, the Abbot shall temporarily relieve the monk of his work if such work may endanger a minor or a vulnerable adult.
4. If the monk has been found to have sexually abused a minor or a vulnerable adult or has manifested such tendencies, the monk

shall complete the requisite treatment. If the recommendation of the treatment center is positive for continuing monastic life or monastic priestly ministry, the monk will enter a four-year supervised aftercare program which will:

A. Have the Abbot appoint a director/supervisor who will work with the monk in regular accountability meetings.

B. Have the monk live at the monastery, unless the treatment center recommends otherwise.

C. Design a vocational rehabilitation program of up to four years in non-parish work and non-youth work, if the monk had been engaged in either work.

D. Require the monk to participate in on-going treatment.

E. Require the monk to participate in a one-week annual evaluation and therapeutic workshop over this four-year period.

F. Have all elements of the aftercare program under specific contract between the monk and the Abbot. Failure to successfully cooperate with this contract will result in the process of dismissal of the monk.

5. If the monk successfully completes the after-care program and receives a positive evaluation, the monk will be eligible for consideration of a permanent, full-time assignment, excluding work with minors and vulnerable adults. He shall continue to participate in a regular support group and shall report to a supervisor assigned by the Abbot.

6. If at any time it is determined that the monk cannot continue in monastic life or monastic life and priesthood, the Abbot shall take the appropriate canonical actions to protect the Abbey.

Approved by the Senior Council  
on 7 February 1989

8-24-89

Albert Jerome,

I am writing this letter for a number of reasons.

1. To help rid myself of shame, guilt and depression.
2. To keep my marriage from failing.
3. To help prevent what happened to me, happen to any others.

Let me tell you how I remember my childhood as an altar boy in the St. Joseph Parish twenty some years ago. Father Brennan was pastor or assistant pastor then, and we seemed to get along. Then one Sunday morning after serving mass he gives me a hug which led to him taking down his pants, taking my hand putting it around his penis and masturbating him. I remember at the time not really knowing what was going on or knowing the sexual mechanics of the human body. Scared if someone found out, shame for letting it happen, or for not just running away. This took place more than once behind the altar in a hallway that

went behind the altar to a room on the other side. I also remember times up in his room after helping him make out the servers schedule, he would take off my pants fondle me and masturbate himself between my legs. I remember gritting my teeth so hard, so he couldn't get his tongue in my mouth. It took over twenty years for me to tell someone what happened to me, and it hurts so much, and yet I hope it will make me feel better to rid this from inside me.

Separation from my wife seemed to be in the near future for me, I think in part because of her involvement in the church. All the times she spends getting donuts for after church, calling people and asking if they can donate time at brunches, getting parties together for the kids, running to do this and that, made my emotions very hard to deal with. The anger I felt towards her and not being able to tell her why. Not feeling comfortable

going to church as a family, not being able to help her because of what happened to me, and what just seemed to be, resenting her for volunteering to help with church functions. It just eats me up inside and I couldn't ask her to stop without a reason, and I don't think I could even with the one I have. I have feelings that need to be dealt with and questions that need to be answered.

I've ~~(of)~~ been seeing a psychologist since June 22 1989 to help me with the past, so I can handle the future. First with myself then with my marriage.

At this time I would like a response to this letter. I would like to know if this priest is still active, and possibly the parish he's worked in for the past 20 years. Cost for treatment at psychotherapeutic resources is \$80.00 an hour. Insurance pays 80% of therapy costs for the first 10 hours. After 10 hours

a formal report needs to be sent to the insurance company to determine if coverage is still available. I also would like to know if there is a fund available in the diocese for such victims.

I also feel at this time that if life seems to have closed a door, God will open a window. I am hoping that help from psycho-therapeutic resources and by me writing this letter I have chosen the window that God is opening for me.

Please Respond





ABBOT JEROME  
ST. JOHN'S ABBEY  
COLLEGEVILLE, MINN.  
56321

Memorandum

4 September 1989 (Labor Day)

I met with \_\_\_\_\_ for a half hour today. I expressed my three concerns: 1) help for him personally, 2) help for Fr. B., and 3) help for any other victims.

I offered to pay for any counseling; he will send the bills to me and I will have the business office pay them.

I will report back to him about my talk with B. and what I am doing about it. He wants to know what is being done.

I asked him whether I could talk to Fr. Dan without mentioning his name. He said OK.

Both he and his wife will see the counselor on Wednesday of this week. They have been in counseling before (for the last two years?). This episode has been the big item in their marital problems.

He works in Sauk Rapids. Owns a 60 acre farm (hobby farm). Both he and his wife are from the area.

He \_\_\_\_\_ said that he cannot predict the outcome of \_\_\_\_\_ the counseling; he just wants to take it day by day.

His counselor is from Saint \_\_\_\_\_ Cloud. A person he referred to as

I wondered with \_\_\_\_\_ whether it would be important to have B. meet \_\_\_\_\_ *him*  
face to face.

Sept 8, 1989 I met with Fr. B. He regrets what happened in S. Joe, but he claims that this did not happen in the other places where he worked. He would like or he offered to meet with \_\_\_\_\_ and his counselor to apologize and to do what he can to help the healing process. He said that he received counseling in New York for a time. He also has had some counseling recently.

Sept 9, 1989 I met with \_\_\_\_\_ today and report<sup>ed</sup> my talk with Fr. B. I relayed B.'s offer of a meeting. \_\_\_\_\_ will talk to his counselor to see if it is ok. \_\_\_\_\_ and his wife are meeting with the same counselor. I ~~say~~ said the stories did not exactly mesh but they were close enough (given the distance of over twenty years).

13 Sept. 1989 Discussion with Fr. Dan and Fr. Roger. I reported on events. Dan suggested that I ask B. to get a letter from the counselor to the effect that he is able to minister, that his ministry poses no threat. Also, I could pay the 20% that is not picked up by the insurance agency.

OSB MAIERS 00327

Memorandum

Meeting with

(1989)  
on the evening of Oct. 12 at their house.

I mentioned that B. would like to see the same counselor and tell his story and that ~~this~~ this could lead up to a meeting of the counselor, and myself. They could not forbid B.'s seeing the counselor but right now they are not ready to have a group meeting. said he wanted to take one thing at a time, look at one issue at a time in his life. He seemed to think that one issue could be taken care of without looking at all of them. He said ~~that~~ it would be overwhelming to look at all of them at once. said that would like a written statement and that <sup>a</sup> it should be given to him <sup>because he writes it</sup>. Even a general statement of "I'm sorry" because this is where is at the present time, at this step. I did not promise a written statement and only repeated B.'s willingness to tell his story to the counselor and to apologize in presence. I also urged to continue counseling because it seemed that he was backing away from it. I said that he could counsel ~~for~~ for six months to a year. We left the matter at that: B. will see the counselor. No agreement about a written statement.

15 Nov 1989

Called to check on how he is doing. He is preparing a letter for Brennan. I gave him Brennan's address and telephone number.

6 January 1990

Called to check on how he is doing. He says he is moving along. I told him that Brennan is seeing a counselor of the O of M. Someone object in the issues.

Psychotherapeutic Resources  
 325 N. 33rd Avenue  
 Suite 103  
 St. Cloud, Minnesota 56303

Sep 26 89

Abbot Jerome  
 St. John's Abbey  
 Collegeville, 56321

DATE	PLACE	CODE	DESCRIPTION	CHARGES	CREDITS
			Balance Forward	220.00	
			Ins Form Sent		
	0		Ind. Therapy 1 Hr.	80.00	
	0		Ind. Therapy 1 Hr.	80.00	
	0		Ind. Therapy 1 Hr.	80.00	
			Ins#1		176.00
			Balance Forward	284.00	
			Ins Form Sent		
	0		Ind. Therapy 1 Hr.	80.00	
			Ins#1		192.00
	0		Ind. Therapy 1 Hr.	80.00	
	0		Ind. Therapy 1/2 Hr.	40.00	
			Balance Forward	292.00	
			Ins Form Sent		
	0		Ind. Therapy 1 Hr.	80.00	
	0		Ind. Therapy 1 Hr.	80.00	
			Resp Person Pay - TWS		160.00

*leggy*

*Handwritten notes and dates*

Past due:	30 DAYS	60 DAYS	90 DAYS	120 DAYS	BALANCE
	132.00	0.00	0.00	0.00	292.00

Please make checks payable to Psychotherapeutic Resources.

OSB MAIERS\_00329

## ST. BERNARD'S PARISH COMMUNITY

PARISH RECTORY 197 W. Geranium Ave. St. Paul, MN. 55117

488-6733

Christmas, 1989

My dear Family and Friends,

A BLESSED CHRISTMAS AND A NEW YEAR FILLED WITH PEACE!

This has been quite a year of challenge for me and I know that I am not alone in that. There was the upset in the parish here when we tried to remove a popular principal from our High School because of managerial deficiencies. This served as a fuse to ignite a larger conflict within the parish as well as the schools. There were many meetings, noisy cheerleaders, petition signing to remove me and the Parish Administrator, flyers that called for economic boycott. It was quite an intense experience. But the Abbot and Bishop were most supportive as well as our Pastoral Council and Finance Council. Of course these Councils took it in the neck as they were called rubber stampers—which they understandably found offensive. "Does it not occur to those who disagree that we disagree with their analysis. One does not kill the messenger with the bad news and get rid of the problem." I think many parishioners here longed for the good ole days when the pastor and bookkeeper could manage it all. Secondly, the wall to accountability of parishioners and those in management positions is new. We did compromise and let the principal stay with a much different job description and then hired a Director of Education who would be in charge of personnel and budget for all our schools here at St. Bernard. Things have been going much more smoothly but there remain great challenges for all Catholic School Systems these days.

A similar disruption took place in my home parish of St. Boniface in Stewarts. Some of you may have read about it in the papers, secular and religious. The central theme in this situation was whether and his creation theology should be the core curriculum for Religious Education or whether the parents could have any input into teaching the basics of the Catholic Faith. Many good people became quite polarized over this issue, especially when the celebration of the Eucharist in the parish was stopped for a few months. Members of my own family have been hurt and took opposite positions—some supporting the Notre Dame Sister, parish priest and bishop versus supporting the understandable concern of the majority of many good parishioners who felt the very foundations of their faith threatened. I am profoundly sorry that so many people were hurt and continue to be alienated. I pray that all of us, especially those in our family can let go of the past parts as we press on to building a solid and collaborative future. Only our faith in the Lord and our openness to one another can bring us balance if not uniform agreement. I personally have felt so helpless when I experience this deep level of hurt and misunderstandings. To unravel the faces seems almost impossible. There seems to be nothing that can heal the rupture that has taken place between good people who disagree. I can only pray that God may give us a new year of growthful peace and reconciliation in the Lord. I am now convinced that speaking of the issues can only further the separation from each other. We priests have not done our job in helping lay people take responsible leadership for the common good and future of the local church.

Last January I invited a Neo-catechumenal Team from Boston and Italy to hold a Catechesis here in the parish for two months. I had researched and visited members of this Way for a year and a half. We have about fifty parishioners who are part of a small Neo-catechumenal Community here in the parish. It is the first one here in the five state area. This Way is 25 years old and came to the United States about fifteen years ago from Spain. It models itself after the 3-4th century catechumenate which was the process and journey an adult person took to become a Catholic and enter deeply into the mystery of Christ. The "neo" merely means it is "new" for using to help adult baptized Catholics truly go through a profound transformation and conversion process. It has been my experience of twenty-five years that most people do not truly appreciate their baptism and merely go through a certain amount of externals as a Christian. This Way is not a easy or fast fix. The journey takes up to twenty years to complete. It is one way (not the only one) to be church. It has three important legs: the Word of God, the celebration of Sacraments and Community. I have been very impressed with the growth of the fifty people who are in it here and I must say that I have found it to be a great source of strength for me to be able to walk with other Christians in following the Lord. Goal is to be a true adult Christian which is to love us Jesus did—in the manner of the Cross. Chapter 5,6,7 (Sermon on the Mount) of St. Matthew. I find it very sound and classical. I like it that they define conversion as reality. It is not pious and holy, holy because that would not fit my needs or spirit. I truly feel that the Neo-catechumenal Community came just at the right time in my life! I am very much at peace with this small community style of faith!

OSB MAIERS\_00330

Another energizing movement I have been involved in is at the other end of the religious spectrum — in the area of Social Justice. The Gamaliel Foundation from Chicago have been helping to train staff and lay leaders in our parish and schools as well as lay people and pastors of other churches. I have been involved in the formation of a Ecumenical, cross cultural and multi-racial, Church based community organizing effort. About thirty various churches are involved at this point—Baptist, Catholics, Methodist, Lutheran, Presbyterian, Anglican etc. This is being centered here in the city of St. Paul where issues of crime, drugs, housing, jobs and safety threaten people from all our congregations. One of the Black Baptist Ministers said that what Christ prayed for at the Last Supper might now come to reality because of necessity. That we need each other and we need to work together to face these problems for the good of our churches. This Community Parish-based organizing effort is very interested in evangelization and also in the training of leaders. So often the ordinary person of the pew does not see the churches and their Sunday worship truly dealing with the issues that are part of their ordinary lives. When churches begin to do that, many marvelous people begin to come forward and marvelous things begin to happen. I took a week of Training in Chicago November 12-17th. It was wonderful to help leaders think new thoughts and challenge old ways of doing things. What I liked especially was the insight into the parishioner who is a "victim"—the "selfless" person who is always doing you a favor for being there and helping you. They are really very uninteresting and dull people who have no creativity and no self-worth and no leadership ability—sort of a church co-dependent! Yet instead of seeking new leadership we imprison our future by trying to use these seemingly good people as leaders. Religion has sort of made them into whimps! They contrasted this person with the prophets of the Old Testament and especially Jesus who was a person of power and influence who challenged most of the accepted norms of his day. There were many things that will help me to be a better pastor and serve the people here better. But one cannot do that alone so they teach you how to make connections with other leaders and potential leaders. A couple weeks ago I was elected to the Steering Committee of this Ecumenical Organizing effort. Together the churches are the most organized centers in the inner city. Together we can make an impact and a difference while alone we are powerless.

1990 is our Parish Centennial! We are planning a Capital Campaign to raise some money over the next three to five years to renovate our church worship space and hopefully build a new gathering space for the community can be together for many things outside of worship. Our plans are still in thinking stage and there is not an overwhelming enthusiasm for taking a step into the future. I remember with some affection the same juncture that St. Boniface in Cold Spring had to face in building or not building a new worship space, school and parish center. If we could be only somewhat successful here at St. Bernard's, I would rejoice exceedingly. During the anti-Bremman period last winter, a man got up and said: "They didn't like Fr. Bremman in Cold Spring either and he tried to shove some building down their throat and they finally got rid of him there and now we are stuck." I was a little speechless to say the least. I admit that not everyone in Cold Spring liked me but that I was fairly confident that seven out of ten might have something good to say about my tenure as pastor. Anyway this parish continues to challenge me but there is a new birth and revitalization going on. People are beginning to see how a few loud mouths had misled them and a new and stronger leadership seems to be emerging. It is encouraging to see that the pain we went through this past winter and spring will yield a new beginning. At least that is my hope and that is what I am laboring for. It would be much easier to let the secret death wish take firm control of our future but I cannot as pastor permit that to happen without a good and strategic fight. A lot of poison was spewed around the parish and it takes a while to clear up the infection with truth and balance.

Another exciting involvement I have is with three St. Paul Eastside parishes—St. Patrick's, Sacred Heart and Saint Casimir's. We four parishes are working with the Archdiocese in a new collaborative effort for both shared expertise, ministry and schools. We are only beginning but it is one of the first of its kind in the Archdiocese. We have established a think-tank of 12 people—the pastor and two lay leaders from each parish—to think of ways of collaboration and mutual help. We are all going to do some simple preliminary efforts like Adult Education Series together and a Needs Assessment Survey that is common for all four parishes so that we can compare ourselves to see where we are similar and where we are different and unique.

This year has been a busy one for me. I am very late in getting my Christmas mail out, as impersonal as this is. But there comes with each letter and card a loving greeting and remembrance that make me proud to call you a member of my family and to call you a friend. Because Christmas would not seem like Christmas if I did not touch base with you! Pray for me as I try to sort out my priorities. I merely cannot do everything I would like to do. I feel well but have regained much of my former weight. Stress and disciplined eating I have not yet conquered!

May the celebration of this Christmas feast be one of hope and strength for you all! Have a New Year filled with peace and love!

*Sam H. Bremer*  
Fr. Bremer

INFORMATION FOR THE ARCHIVES OF SAINT JOHN'S ABBEY

DATE: January 18, 1990

NAME: Charles Brennan Joseph Maiers  
(Baptismal) (Religious Where Different) (Middle) (Last)

BIRTH: Stewart McLeod Minnesota April 27th 1936  
(City) (County) (State) (Month) (Day) (Year)

YOUR PATRON SAINT: Charles - Brenan NAMEDAY: November 4 --November 1st

TRIENNIAL VOWS: St. John's Abbey July 11th, 1957 Abbot Baldwin  
(Place) (Date) (Before Whom)

FINAL VOWS/OBLIGATION: St. John's Abbey July 11, 1960 Abbot Baldwin  
(Place) (Date) (Before Whom)

ORDINATION: St. Cloud Cathedral, St. Cloud June 1, 1963 Bishop Peter W. Bartho  
(Place) (Date) (Bishop) lemew

FATHER'S FULL NAME: \_\_\_\_\_

FATHER'S BIRTHPLACE: \_\_\_\_\_

FATHER'S NATIONAL DESCENT: Luxembourg/German/French

FATHER'S RELIGION: Catholic DATE OF BIRTH: January 4, 1893

HIGHEST LEVEL OF FATHER'S EDUCATION: 9th Grade

FATHER'S OCCUPATION: Farmer Deceased  
(When You Entered Monastery) (Now)

FATHER'S ADDRESS AND TELEPHONE: N/A (Deceased February 24, 1982)

MOTHER'S MAIDEN NAME: \_\_\_\_\_

MOTHER'S BIRTHPLACE: \_\_\_\_\_

MOTHER'S NATIONAL DESCENT: Irish/ German

MOTHER'S RELIGION: Catholic DATE OF BIRTH: February 21, 1896

HIGHEST LEVEL OF MOTHER'S EDUCATION: Eighth Grade

MOTHER'S OCCUPATION: Mother and Homemaker N/A (Deceased)  
(When You Entered Monastery) (Now)

MOTHER'S ADDRESS AND TELEPHONE: N/A (Deceased March 29, 1982)

YOUR CAREER BEFORE ENTERING THE MONASTERY: None/ Student and worked on Dad's farm

EDUCATION	SCHOOL	FROM	TO	MAJOR	DEGREE	DATE
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ELEMENTARY:	St. Boniface Grade School, Stewart, Minnesota	1942	50		with Certificate	
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SECONDARY:	Passionist Preparatory, St. Louis, Missouri	1950	51			
	St. John's Prep School, Collegeville, Mn	1951	54		where graduated	

UNDERGRADUATE:	St. John's University, Collegeville, Mn	1954	1959		(1956 in Novitiate) B.A.	
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PRIESTHOOD STUDIES:	St. John's Seminary, Collegeville, Mn	1959	1963			
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"Fifth Year of Seminary" Summer of 1963 at Conception Abbey, Missouri

GRADUATE:	Marquette Univ. in Milwaukee	for one summer	in English			
	Loyola University in Chicago	for 2 summers	in Religious Education			
	Was given my Master of Divinity Degree from St. John's May 20, 1973					

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.

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DATE OF FORM: 1990

OSB MAIERS\_00334

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.

1. Taught Religion and English in Prep School 1963-1965

2. Associate Pastor at St. Joseph's Parish, St. Joseph, Minnesota 1965-1968

3. St. Benedict's Parish, Bronx, New York : Associate Pastor 1968-1970  
Pastor 1970 - 1976

4. St. Boniface Parish, Cold Spring, Minnesota, pastor from 1976 to 1983

5. St. Bernard's Parish, St. Paul, Minnesota, pastor from 1983 to present *July August, 1991*

6. *Sabbatical in Rome, Sept. to Dec., 1991*

7. *St. Scholastica Monastery, Jan. 4, 1991, to April 20, 1996*

7a. *St. Mary's Medical Center, 1991-96*

7b. *Duluth Federal Prison Camp, 1992-96.*

8. *St. John's Abbey, Assignments, Oct., 1996 -*

INFORMATION FOR THE ARCHIVES OF SAINT JOHN'S ABBEY

NAME: Brennan Charles Joseph MAIERS  
(Religious) (Baptismal) (Family)

BIRTH: Stewart McL Bod Co. Minnesota April 27, 1936  
(City) (County) (State) (Month) (Day) (Year)

YOUR PATRON SAINT: St. Brenan NAMEDAY: November 1st

TRIENNIAL VOWS: St. John's Abbey July 11, 1957 Abbot Baldwin  
(Place) (Date) (Before Whom)

FINAL VOWS/OBLATION: St. John's Abbey July 11, 1960 Abbot Baldwin  
(Place) (Date) (Before Whom)

ORDINATION: St. Cloud Cathedral June 1, 1963 +Peter W. Bartholome  
(Place) (Date) (Bishop)

FATHER'S FULL NAME: \_\_\_\_\_

FATHER'S BIRTHPLACE: \_\_\_\_\_

FATHER'S NATIONAL DESCENT: Luxemburger, French, German

FATHER'S RELIGION: Catholic DATE OF BIRTH: \_\_\_\_\_

HIGHEST LEVEL OF FATHER'S EDUCATION: 2nd year of High School

FATHER'S OCCUPATION: Farmer Retired since 1960  
(When You Entered Monastery) (Now)

MOTHER'S MAIDEN NAME: \_\_\_\_\_

MOTHER'S BIRTHPLACE: \_\_\_\_\_

MOTHER'S NATIONAL DESCENT: Irish-German

MOTHER'S RELIGION: Catholic DATE OF BIRTH: \_\_\_\_\_

HIGHEST LEVEL OF MOTHER'S EDUCATION: 8th Grade

YOUR CAREER BEFORE ENTERING THE MONASTERY:

NONE - helped my Father on the farm during the summers while attending school

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EDUCATION	SCHOOL	FROM TO	MAJOR	DEGREE	DATE
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ELEMENTARY: St. Boniface School, Stewart, Minnesota 1942-50 Elementary certificate

1. Passionist Preparatory Seminary, St. Louis, Missouri 1950-51

SECONDARY: 2. St. John's Prep, Collegeville, Mn 1951-54 High School Diploma

UNDERGRADUATE: St. John's University, Collegeville 1954-59 B.A. Degree in 1959 (Philosophy)  
(1956-Novitiate)

THEOLOGY: St. John's Seminary, Collegeville, Mn 1959-63 Ordained with no degree

- A. Conception Abbey--"Fifth Year"--summer of 1963 (Missouri)
- 1. Marquette University, Milwaukee: one summer in 1964
- 2. Loyola University, Chicago: two summers in 1967 & 1969
- 3. Did fulfill requirements for Masters of Divinity Degree from St. John's Sem in May 20, 1973.

GRADUATE: Jerusalem Study Program, Summer, 1983

POST-DOCTORAL: \_\_\_\_\_

OTHER: Certificate in Administrative Systems for Churchmen, New York Theological Seminary New York, New York in 1970

LIST CHRONOLOGICALLY ALL THE MAJOR ASSIGNMENTS (lasting six months or more) 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 1948, or Danforth grant in 1960.

1. Taught English and Religion to freshman & sophmores in St. John's Prep, Collegeville  
1963-65
2. Associate Pastor in St. Joseph's Parish, St. Joseph, Minnesota 1965-68 (taught one year  
St. Bona-H.S.  
Senior Religion)
3. Associate Pastor in St. Benedict's Parish, Bronx, New York 1968-1970
4. Pastor of St. Benedict's Parish, Bronx, New York July 1, 1970-June 1, 1976
  - a) ~~Member of priest Senate of the Archdiocese of New York for four years~~
  - b) Creation and renovation of Father Albert Hall & Parish Center in 1973 (St. Benedict)
  - c) Was last Benedictine pasotr of St. Benedicts before abbey withdrew its men

5. Pastor of St. Boniface Parish, Cold Spring, Minnesota July 5, 1976 to ~~present (1977)~~ <sup>JUNE, 1983</sup>
  - a) ~~Temporary Administrator of St. James Parish, Jacobs Prairie Jan, 1977- June, 1977~~  
<sup>Oct, 15,</sup> due to the long illness of Father Matthew Kiess, O.S.B.

6<sup>th</sup> 1983 - *Pastor of St. Bernard's Parish,  
ST. PAUL, MN.*

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.

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# REINHARDT & ANDERSON

Attorneys at Law

E-1400 First National Bank Building  
332 Minnesota Street, Saint Paul, Minnesota 55101  
Office: 612 227-9990

\*Also admitted in Wisconsin  
\*\*Also admitted in Washington, D.C.

Jeffrey R. Anderson\*  
Mark Reinhardt\*\*  
Susan Bedor  
William H. Crowder  
Mark A. Wendorf  
Joanne Jirik Mullen

February 15, 1990

Reverend Daniel J. Ward  
Attorney at Law  
St. Johns Abbey  
Collegeville, Minnesota 56321

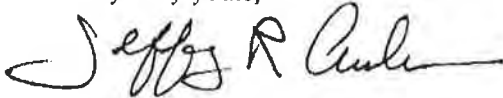
Re: Service of Summons and Complaint  
John A. Doe vs. The Order of St. Benedict of the Roman Catholic  
Church, The Diocese of St. Cloud and Father Brennan Maiers.

Dear Reverend Ward:

Enclosed and served upon you by U.S. Mail you will find a Summons and Complaint. Also enclosed are two copies of the Notice and Acknowledgment of Service by Mail form. Please sign, date and return one copy within 20 days of receipt. I have enclosed a self-addressed, stamped envelope for your convenience. by your signature, you simply acknowledge receiving the documents, nothing more. If you chose not to sign and return the document, pursuant to Rules of Civil Procedure, we will have them served personally on you for which you will bear the cost.

Thank you for your cooperation.

Very truly yours,



Jeffrey R. Anderson  
JRA:lrb  
Enc.

OSB MAIERS\_00340

STATE OF MINNESOTA

DISTRICT COURT

COUNTY OF STEARNS

SEVENTH JUDICIAL DISTRICT

Case Type: Personal Injury

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John A. Doe,

Plaintiff,

SUMMONS

vs.

The Order of St. Benedict of the Roman  
Catholic Church, a/k/a St. Johns  
Abbey, The Diocese of St. Cloud,  
and Father Brennan Maiers,

Defendants.

Court File No.: \_\_\_\_\_

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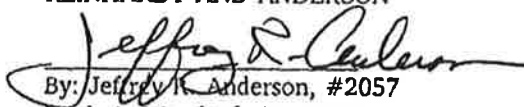
THE STATE OF MINNESOTA TO THE ABOVE-NAMED DEFENDANTS:

YOU ARE HEREBY SUMMONED and required to serve upon Plaintiff's attorney  
an Answer to the Complaint which is herewith served upon you within twenty  
(20) days after service of this Summons upon you, exclusive of the day of service.

If you fail to do so, judgement by default will be taken against you for the  
relief demanded in the Complaint.

Dated: 2/13/90

REINHARDT AND ANDERSON

  
By: Jeffrey R. Anderson, #2057

Mark A. Wendorf, #173484

Attorneys for Plaintiffs

E-1400 First National Bank Bldg.

332 Minnesota Street

St. Paul, Minnesota 55101

(612) 227-9990

OSB MAIERS\_00341



STATE OF MINNESOTA

DISTRICT COURT

COUNTY OF STEARNS

SEVENTH JUDICIAL DISTRICT  
Case Type: Personal Injury

---

John A. Doe,

Plaintiff,

ACKNOWLEDGEMENT OF SERVICE

vs.

The Order of St. Benedict of the Roman  
Catholic Church, a/k/a St. Johns  
Abbey, The Diocese of St. Cloud,  
and Father Brennan Maiers,

Defendants.

Court File No.: \_\_\_\_\_

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The enclosed Summons and Complaint are served pursuant to Rule 4.05 of the Minnesota Rules of Civil Procedure.

You must complete the acknowledgment part of this form and return one copy of the completed form to the sender within 20 days.

Signing this Acknowledgment of Receipt is only an admission that you have received the summons and complaint, and does not waive any other defenses.

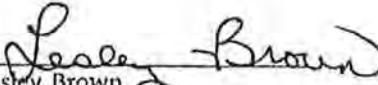
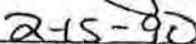
You must sign and date the acknowledgment. If you are served on behalf of a corporation, unincorporated association (including a partnership), or other entity, you must indicate under your signature your relationship to that entity. If you are served on behalf of another person and you are authorized to receive process, you must indicate under your signature your authority.

**OSB MAIERS\_00342**

If you do not complete and return the form to the sender within 20 days, you (or the party on whose behalf you are being served) may be required to pay any expenses incurred in serving a summons and complaint in any other manner permitted by law.

If you do complete and return this form, you (or the party on whose behalf you are being served) must answer the complaint within 20 days. If you fail to do so, judgment by default will be taken against you for the relief demanded in the complaint.

I declare, under penalty of perjury, that this Notice and Acknowledgment of Receipt of Summons and Complaint was mailed on February 15, 1990.

  
Lesley Brown  
  
Date of Signature

**ACKNOWLEDGMENT OF RECEIPT OF SUMMONS AND COMPLAINT**

I declare, under penalty of perjury, that I received a copy of the summons and of the complaint in the above captioned matter at St. Johns Abbey, Collegeville, Minnesota 56321.

  
Reverend Daniel J. Ward  
  
Relationship to Entity/Authority to  
Receive Service of Process  
  
Date of Signature

STATE OF MINNESOTA

DISTRICT COURT

COUNTY OF STEARNS

SEVENTH JUDICIAL DISTRICT

Case Type: Personal Injury

---

John A. Doe,

Plaintiff,

COMPLAINT

vs.

The Order of St. Benedict of the Roman  
Catholic Church, a/k/a St. Johns  
Abbey, The Diocese of St. Cloud,  
and Father Brennan Maiers,

Defendants.

Court File No.: \_\_\_\_\_

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Plaintiff, for his cause of action against defendants, alleges that:

**PARTIES**

1. Plaintiff John A. Doe is an adult male resident of the State of Minnesota whose identity is made known to defendants by separate cover letter. Plaintiff John A. Doe was a minor at the time of all sexual abuse and sexual exploitation alleged herein.

2. At all times material, defendant The Order of St. Benedict of the Roman Catholic Church, a/k/a St. John's Abbey (hereinafter "Order"), a Roman Catholic religious order of priests, was and continues to be a non-profit religious organization authorized to conduct business and conducting business in the State of Minnesota with its principle place of business at St. John's Abbey, Collegefield,

Minnesota.

3. At all times material, defendant Diocese of St. Cloud (hereinafter "Diocese"), was and continues to be a non-profit religious corporation authorized to conduct business and conducting business in the State of Minnesota with its principle place of business at 214 South Third Avenue, St. Cloud, Minnesota. The St. Joseph parish was and continues to be a parish of defendant Diocese, located in St. Joseph, Minnesota and organized and operating under the direct authority and supervision of defendant Diocese.

4. At all times material defendant Father Brennan Maiers was and continues to be a Roman Catholic priest, ordained by and remaining under the direct supervision, employ and control of defendant Order, and in particular, remains under the direct supervision, employ and control of the Abbott of defendant Order. Further, at the time of the sexual abuse alleged herein, defendant Father Brennan Maiers was, contemporaneously, under the direct supervision, employ and control of defendant Diocese.

#### FACTS

5. Plaintiff was raised in a large, devout Roman Catholic family, and was baptized, confirmed and regularly celebrated weekly mass and received the holy sacraments through the Roman Catholic Church and particularly through the St. Joseph Parish. Therefore plaintiff developed and maintained great admiration, trust, reverence and respect for Roman Catholic priests.

6. In approximately 1966, plaintiff John A. Doe was an altar boy at

St. Joseph Parish and a student at the St. Joseph parochial school. At this time defendant Father Brennan Maiers was employed as an associate pastor at St. Joseph Parish. As a result, plaintiff came into frequent contact with defendant Father Brennan Maiers through church and school activities and plaintiff developed great admiration, trust, reverence and respect for defendant Father Brennan Maiers as his parish priest, teacher, holy man and an authority figure.

7. In approximately 1966, defendant Father Brennan Maiers repeatedly sexually abused and sexually exploited the minor plaintiff John A. Doe when the plaintiff was approximately nine years old. This sexual abuse occurred in the sacristy at St. Joseph Parish immediately after defendant Father Brennan Maiers and plaintiff served mass, in St. Joseph rectory while the minor plaintiff was assisting defendant Father Brennan Maiers in preparing the service schedule and at other locations on and about the premises of St. Joseph Parish while defendant Father Brennan Maiers was engaged in church business.

8. As a direct result of the sexual abuse and sexual exploitation, plaintiff John A. Doe has suffered and will continue to suffer severe emotional distress, embarrassment, loss of self esteem and humiliation, was prevented and will continue to be prevented from performing his normal daily activities and obtaining the full enjoyment of life, has sustained loss of earning capacity and has incurred and will continue to incur expenses for medical and psychological treatment, therapy and counseling.

9. The sexual abuse and sexual exploitation of plaintiff John A. Doe and the

circumstances under which they occurred caused plaintiff to develop various coping mechanisms and symptoms of psychological distress, including great shame, embarrassment, guilt, self-blame, denial, depression and disassociation from this experiences. Because of this psychological distress and the coping mechanisms which resulted, plaintiff John A. Doe was unable to realize or understand that defendant Father Brennan had committed a wrongful act, or to perceive or know the existence or nature of his psychological and emotional injuries and their connection to the wrongful conduct of defendant Father Brennan Maiers. As a result, plaintiff did not know or have reason to know that his injuries were caused by the sexual abuse until approximately February, 1989. Since that time, plaintiff has been able, through psychological counseling, to recognize and report that he was sexually abused, and has begun to understand the past and present impact of this abuse. Plaintiff's action is therefore timely pursuant to Minn. Stat. 541.073.

**COUNT I: DEFENDANT FATHER BRENNAN MAIERS - BATTERY**

Plaintiff, for his first cause of action against defendants, alleges as follows:

Plaintiff incorporates all paragraphs of this complaint as if fully set forth into this count and further alleges that:

10. From approximately late 1965 through early 1966 defendant Father Brennan Maiers regularly and repeatedly inflicted unpermitted, harmful and offensive sexual contact upon the person of the plaintiff John A. Doe.

11. As a direct result of defendant's unlawful conduct, plaintiff has suffered the injuries and damages described herein.

COUNT II: DEFENDANT FATHER BRENNAN MAIERS - CLERGY MALPRACTICE

Plaintiff, for his second cause of action against defendants, alleges as follows:

Plaintiff incorporates all paragraphs of this complaint as if fully set forth under this count and further alleges that:

12. As a ordained priest, teacher and spiritual advisor, defendant Father Brennan Maiers had a duty to adhere to the standards of Ecclesiastical care of priests similarly situated in the community, which included, without limitation, the duty to act as a reasonably honest spiritual advisor, leader, counselor and teacher of lay members of the Catholic Church, including the plaintiff John A. Doe.

13. Defendant Father Brennan Maiers pursuant to this duty was required to instruct, advise, teach and counsel, and to interpret truthfully and faithfully the doctrines and tenets of the Catholic Church on matters of faith, morals, and religious doctrine. The duty of Defendant Father Brennan Maiers extended particularly to Plaintiff John A. Doe, a minor parishioner, student and counselee entrusted to the care of Defendant Father Brennan Maiers.

14. Defendant Father Brennan Maiers, while acting within the scope of his authority as a Catholic priest, teacher and spiritual counselor, breached his duty of care to plaintiff John A. Doe by wrongfully and incorrectly instructing and advising the minor plaintiff in matters of faith, morals and religious doctrine established by the Roman Catholic Church. Specifically, Defendant Father Brennan Maiers used his job-created authority and influence as a minister to importune, cajole, coerce and overpower the minor plaintiff. The minor plaintiff was

convinced that since Defendant Father Brennan Maiers was a Catholic priest, his actions, teachings and instructions were those established by the Roman Catholic church, and were beyond reproach.

15. Defendant Father Brennan Maiers further breached his ministerial duties to the minor plaintiff by wrongly misusing his job-created authority as a Catholic priest, teacher and spiritual counselor, by entering into a spiritual counseling relationship with plaintiff John A. Doe, a minor and potential victim of defendant's sexual exploitation and sexual abuse, with full knowledge of his own exploitive propensities. Further, Defendant Father Brennan Maiers breached his duty to the plaintiff by continuing the spiritual counseling of the minor plaintiff after the first instance of sexual abuse occurred, by not informing the minor Plaintiff that he had been sexually abused, by not seeking the proper counseling for himself and withdrawing from the spiritual counseling relationship, and by failing to advise and direct the minor plaintiff to seek the appropriate therapy and counseling.

16. As a direct result of defendant's breach of his clerical duty, plaintiff has suffered the injuries and damages described herein.

**COUNT III: DEFENDANT ORDER AND DEFENDANT DIOCESE -  
RESPONDEAT SUPERIOR**

Plaintiff, for his third cause of action against defendants, alleges as follows:

Plaintiff incorporates all paragraphs of this complaint as if fully set forth under this count and further alleges that:

17. At all times material, defendant Father Brennan Maiers was employed by defendants, and each of them, and was under defendants' direct supervision,



employ and control when he committed the negligent and wrongful acts alleged herein. Defendant Father Brennan Maiers engaged in this negligent and wrongful conduct in the course and scope of his employment with defendants. Therefore, defendants, and each of them, are liable for the negligent and wrongful conduct of defendant Father Brennan Maiers under the doctrine of respondeat superior.

**COUNT IV: DEFENDANT ORDER AND DEFENDANT DIOCESE -  
NEGLIGENT EMPLOYMENT**

Plaintiff, for his fourth cause of action against defendants, alleges as follows:

Plaintiff incorporates all paragraphs of this complaint as if fully set forth under this count and further alleges that:

18. Defendants, and each of them, knew or should reasonably have known of defendant Father Brennan Maiers' dangerous and exploitive propensities as a sexual exploiter and/or unfit agent, and despite such knowledge, defendants, and each of them negligently hired and/or continued the employment of defendant Father Brennan Maiers in a position of trust and authority as a Roman Catholic priest, teacher and counselor, where he was able to commit the wrongful acts against the plaintiff. Defendants, and each of them, failed to provide reasonably supervision of defendant Father Brennan Maiers and failed to provide adequate warning of defendant Father Brennan Maiers' dangerous and exploitive propensities to the plaintiff or his parents.

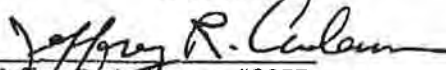
19. As a direct result of defendants' negligent conduct, plaintiff has suffered the injuries and damages described herein.

WHEREFORE, plaintiff demands judgement against Defendants individually,

jointly and severally in an amount in excess of \$50,000 plus costs, disbursements, reasonable attorneys fees, interest, and whatever other relief the Court deems just and equitable.

Dated: 2/13/90

REINHARDT AND ANDERSON



By: Jeffrey R. Anderson, #2057

Mark A. Wendorf, #173484

Attorneys for Plaintiff

E-1400 First Natl Bank Bldg.

332 Minnesota Street

St. Paul, Minnesota 55101

(612) 227-9990

#### ACKNOWLEDGEMENT

The undersigned hereby acknowledges that costs, disbursements, and reasonable attorney and witness fees may be awarded pursuant to Minn. Stat. §549.21, subdivision 2, to the party against whom the allegations in this pleading are asserted.



Jeffrey R. Anderson

Saint Johns Abbey  
Collegeville, Minnesota 56321

Office of the Abbot

21 February 1990

The Reverend Brennan Maiers, O.S.B.  
Saint Bernard's Parish Community  
197 West Geranium Avenue  
Saint Paul, Minnesota 55117

Dear Father Brennan:

Yesterday I brought your request for campaign funds to the Senior Council for discussion. The members of the Council were not in favor of setting a precedent such as you propose in your recent letter. It is true that Saint John's Abbey has contributed to the construction of a cathedral in Crookston and it is true that the abbey has assisted in the construction of the rectory of Saint Bernard's Parish. It is my understanding, however, that the contribution was made in view of the way in which Benedictine monks use the rectory for housing of people who are not directly related to ministry in the parish.

We might note a recent decision of the Council at Saint Boniface Parish in Minneapolis. We were willing to help them to renovate the rectory so monks could be housed there while they went to school or worked at the University of Minnesota. The parish chose not to accept our offer and wanted to finance the renovation itself.

I understand why a campaign manager would want the leaders of an institution to make a substantial contribution, but I wonder if he understands the nature of the relationship between monks working in a parish like Saint Bernard's and their home monastery.

I hope we can talk about this matter in the future when we have time to visit more at leisure.

I wish you the Lord's blessings and peace!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

OSB MAIERS\_00352



## ST. BERNARD'S PARISH COMMUNITY

Abbot Jerome Theisen, O.S.B.  
Saint John's Abbey  
Collegeville, Minnesota 56321

Dear Father Abbot,

I was very disappointed with the decision of the Senior Council and a little confused. It seems to me that we already have a precedent for supporting the various missions of the Abbey, unless pastoral work in parishes is not considered an official ministry of the Abbey.

It seems that there has been a long tradition that salaries paid to Abbey personnel have been used to support the Prep School, the College and Seminary. As an Abbey we have pretty regularly supported not only foreign missions but also our ministry to Red Lake. Even though many monks do not fully understand, our ministry here at St. Bernard's is to the poor of the inner city.

In former days when salaries were paid to the individual monk working in parishes, the possibility existed for the monk to show support in what he thought would be appropriate and important. Now that we parishes pay directly our fees for contracted services to the Abbey, we no longer have that option. My understanding that this new procedure was primarily for protection from IRS rulings and not to inhibit our leadership role and relationship to our various parishes.

It has only been in recent years that I have fully understood that if I am asking our parishioners to practice the ancient practice of tithing, then I could no longer excuse myself. So I have been giving 10% of my Abbey personal account to support the work of the parish. This Capital Campaign is an important water-shed for the parish and we three Benedictine priests here felt strongly that we too should make a sacrificial gift. Since we have no ability to do that of ourselves, we sought the help of the central Abbey.

Clearly, our way of thinking about this began from different points. I merely want to ask you to re-consider this request. Perhaps another way of making this gift is to use the time-honored way of taking some of the compensation due to us monks and applying it to the Capital Campaign. In that way there is no direct outlay of dollars from the Monastery but yet effectively makes a beautiful leadership statement to our people.

We await your response to this request of letting us in parishes also make a similar monetary contribution to our parochial mission.

Thank you for taking a second look at this reasonable request!

Sincerely in the Lord and our Holy Father Benedict,

*Fr. Brennan Maiers OSB*  
Rev. Brennan Maiers, O.S.B., pastor

February 26, 1990

197 W. Geranium Ave. St. Paul, MN 55117  
488-6733

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**SAINT JOHN'S ABBEY**  
COLLEGEVILLE, MINNESOTA 56321

1 March 1990

Jeffrey Anderson  
E-1400 First Natl Bank Bldg  
332 Minnesota Street  
St. Paul, MN 55101

Re: John A. Doe vs. The Order of St. Benedict et alia

Dear Mr. Anderson:

Enclosed please find a bill for counseling services provided for your client, The Defendant Order had agreed to pay for such counseling services, but in light of the suit brought by your client against the Defendant Order, I have advised Defendant Order not to continue payment at this time.

Please advise your client of this fact.

Sincerely,

(Rev.) Daniel J. Ward, OSB  
Attorney-at-Law

encl.

Psychotherapeutic Resources  
 325 N. 33rd Avenue  
 Suite 103  
 St. Cloud, Minnesota 56303

Feb 26 90

Abbot Jerome  
 St. John's Abbey  
 Collegeville, 56321

DATE	PLACE	CODE	DESCRIPTION	CHARGES	CREDITS
			Ind. Therapy 1/2 Hr.	40.00	
			Resp Person Pay		80.00
			Balance Forward 40.00		
			Resp Person Pay		40.00
			Ind. Therapy 1 Hr.	80.00	
			Ind. Therapy 1 Hr.	80.00	
			Balance Forward 160.00		
			Ind. Therapy 1 Hr.	80.00	
			Resp Person Pay		160.00

Amount due:	30 DAYS	60 DAYS	90 DAYS	120 DAYS	BALANCE
	0.00	0.00	0.00	0.00	80.00

Please make checks payable to Psychotherapeutic Resources.

OSB MAIERS\_00355

SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

1 March 1990

Psychotherapeutic Resources  
Suite 103  
325 N. 33rd Avenue  
St. Cloud, MN 56303

Re: Professional services for

Dear Sir/Madame:

Please be advised that Abbot Jerome of St. John's Abbey will no longer provide coverage for the counseling services of  
The most recent billing has been forwarded to  
attorney.

Sincerely,

(Rev.) Daniel J. Ward, OSB  
Attorney-at-Law

OSB MAIERS\_00356

**CONFIDENTIAL**

**ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS**

**MEMO TO:** Archbishop John R. Roach  
Bishop Robert Carlson  
Father Michael O'Connell

**DATE:** March 6, 1990

**FROM:** Father Kevin M. McDonough

**RE:** FATHER BRENNAN MAIERS, OSB

I spoke by telephone on March 2, 1990, with Dr. Richard Rosner, M.D. Dr. Rosner is currently a clinical professor of psychiatry at the New York University School of Medicine. He is president of the American Board of Forensic Psychiatry and vice-president of the American Academy of Forensic Psychiatry. He has a variety of other quite impressive credentials. He is certified to practice in psychiatry, forensic psychiatry, and in administrative psychiatry.

During the 1970s, Father Brennan Maiers saw Dr. Rosner for counseling. My purpose in speaking to Dr. Rosner was to see whether he could help us with what we are calling the "safety" question in regard to Father Brennan. To that end, I asked him whether his clinical experience with Father Brennan would give him any cause to disbelieve Father Brennan's statement that the sexual contact in the late 1960s is an isolated incident.

Dr. Rosner said that he had no reason to disbelieve Father Brennan's statement. In fact, he said that he would have a good deal of reason to believe Father Brennan. He saw Father Brennan over an extended period of time and he believes that Brennan talked about nearly everything that was on his mind. He found Brennan to be a sincere and committed individual and priest, who was seeking to do the right thing. Although he did not have his records in front of him, it was Dr. Rosner's memory that Father Brennan showed no preoccupation or sexual inclination toward young people.

It was his overall assessment that the struggles Father Brennan was having in the 1970s were situational, that he was an honest man trying to find his way through a confusing time. In particular, Father Brennan was facing some normal early mid-life questions.

I will be in contact with Dr. Eli Coleman as soon as possible. I hope that Dr. Coleman will be able to give us some understanding of Father Brennan's state of mind. If Dr. Coleman's endorsement is anywhere near as positive as that of Dr. Rosner, then I will be prepared to recommend that we have no grounds to be concerned about his safety with young people in ministry.

cc: Dr. Richard Rosner, M.D.  
Abbot Jerome Thelsen, O.S.B.  
Reverend Brennan Maiers, O.S.B.

COPY

OSB MAIERS\_00357



**CONFIDENTIAL**

**ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS**

**MEMO TO:** Archbishop John R. Roach  
Bishop Robert Carlson  
Father Michael O'Connell

**DATE:** March 8, 1990

**FROM:** Father Kevin M. McDonough

**RE:** FATHER BRENNAN MAIERS, OSB

On March 7, 1990, I spoke with Dr. Eli Coleman. There was some delay in our getting in touch because of schedule complications for both of us. We had a helpful conversation on the phone, however, once we were able to speak. He has been working with Father Brennan Maiers. You may recall that Father Maiers was referred to him last fall when the Abbey first learned of allegations about sexual misconduct with a minor 20 years ago. I called Dr. Coleman in order to seek his help in answering our concern about the safety of parishioners during Father Brennan's ministry.

Dr. Coleman told me that, from the limited contact he has had so far, there has been no reason to doubt Father Brennan's report that the incident 20 years was an isolated one. In fact, the initial interviews suggest that Father Brennan's profile is very different from what might be expected from an abusive person. However, he is not able to give us a definitive statement at this point. Rather, he is having Father Brennan do a complete work up through the University of Minnesota Program in Human Sexuality. The results of that work up will be released to us so that a final determination can be made.

All the evidence available to us so far suggests that it is entirely reasonable to conclude Father Brennan is not a danger to anyone in his pastoral role. I recommend that he be left in the parish, certainly for the next couple of months. The longer-term questions will have to be addressed at another time.

cc: Dr. Eli Coleman  
Father Brennan Maiers, O.S.B.

NOTE: This information is disclosed to you from records whose confidentiality is protected by Federal Law. Federal regulations prohibit you from making any further disclosure of this information without the specific written consent of the person to whom it pertains, or of a person authorized by such regulations. A general authorization for the release of medical or other information is not sufficient for this purpose. Use of information is prohibited except for stated purposes.  
THE PROGRAM IN HUMAN SEXUALITY  
UNIVERSITY OF MINNESOTA

**COPY**

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue  
Saint Paul, Minnesota 55102-2197

Office of the Archbishop

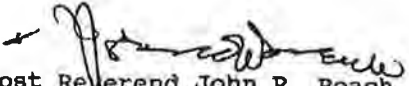
March 13, 1990

Reverend Brennan Maiers, O.S.B.  
Church of St. Bernard  
197 Geranium Avenue W.  
St. Paul, Minnesota 55117-4426

Dear Father Maiers,

Thank you for sending me the copy of beautifully done commemorative history of the St. Bernard's Parish Community. That's an interesting 100 years and records a dynamic presence of the Benedictines in one of the principal parishes in St. Paul. It's really very readable and quite interesting. Thanks again for sending it along to me.

Sincerely yours in Christ,

  
Most Reverend John R. Roach, D.D.  
Archbishop of Saint Paul and Minneapolis

P.S. I know that we had  
days for you. I pray for  
you. *John*

OSB MAIERS\_00359

Saint John's Abbey  
Collegeville, Minnesota 56321

Office of the Abbot

26 April 1990

The Reverend Brennan Maiers, O.S.B.  
Church of Saint Bernard  
197 West Geranium Street  
Saint Paul, Minnesota 55117

Dear Father Brennan:

The Personnel Committee met yesterday and talked about an assignment for Father Meinrad Dindorf. He has interviewed with the administration of the Newman Center in Minneapolis and I was told that the committee was favorably impressed by him, but the archbishop is putting pressure on Father Jon Alexander to obtain another Dominican priest to replace Father Ryan Perkins. This is fine with me since I think we need Father Meinrad more in parochial ministry at this time. I would like to suggest that Father Meinrad become an associate pastor of Saint Bernard's. Father Germain tells me that Father Meinrad would like to complete the fourth unit of CPE this summer. Thus he would not be available until 1 September 1990. The question I am putting to you is whether you would accept Father Meinrad at this time. It is my impression that Father Gregory is getting older and he could easily move up to the position of resident guru in the rectory. I would welcome your comments on this suggestion.

I hope that your second celebration of the centennial went well. I am glad that Abbot Baldwin Dworschak could represent the abbey at this second celebration.

I still hope to stop in to visit with the three of you at some future time.

May you experience the joy of this Easter season!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

OSB MAIERS\_00360

May 10, 1990

Father Kevin M. McDonough  
Archdiocese of Saint Paul and Minneapolis  
226 Summit Avenue  
St. Paul, MN 55102

RE: Father Brennan Maiers, OSB

Dear Father McDonough:

I have completed my evaluation of Father Brennan Maiers. There is no reason to doubt that Father Maiers had an isolated experience with a young parishoner twenty years ago. There is no evidence of any psychosexual conflict and Father Maiers is not in danger to anyone in his pastoral role, as far as I can determine.

He has gone through extensive counseling in the past with Dr. Rosner over this issue and questions regarding his sexuality have been resolved. There is no question that Father Maiers is a sincere, committed individual and priest. He is not in need of any psychotherapy due to any psychosexual conflict or disorder.

As you might know, Father Maiers came to me initially seeking assistance in dealing with the recent accusations of sexual misconduct that occurred twenty years ago. Father Maiers was deeply concerned about trying to be helpful to this young man in any way that he could. He was very willing to undergo counseling to guide him in this process. We were prepared to work with the abbot at St. John's who was working with this young man and his counselor. It was hoped that we might be able to resolve this young man's current difficulties through a counseling process.

As you know, this has now become a legal matter and has precluded an opportunity for Father Maiers to follow this approach. Now, he is in a position of having to defend himself.

Currently, Father Maiers is handling the situation fairly well. His only need for counseling at this point is some adjustment counseling for the trauma of these allegations and the lawsuit which threatened his entire career, ministry and self-respect. It is my feeling that he is handling the situation very well and should be given all the support that the Archdiocese and abbot can give him. I think it would be unfortunate to remove him from his current position.

OSB MAIERS\_00361

May 10, 1990  
Page 2

If you have any further questions, please feel free to contact me.

Sincerely,

Eli Coleman, Ph.D.  
Licensed Consulting Psychologist

/p

**MEMORANDUM**

**DATE:** Wednesday  
May 30, 1990

**TO:** Parents, Students and Faculty  
of St Bernard's High School

**FROM:** Chairman, SOS Committee

**SUBJECT:** Update

The volunteer committee, which resulted from last night's meeting, put together the attached letter which was taken to the Chancellory Office along with the signed petition this morning at 8:00 a.m. The committee members who went to see Bishop Carlson included myself,

Several students, with parent permission, were also at the Chancellory demonstrating their concern with the issues currently before us. A Channel 5 news team was present and interviewed several members of our group.

Archbishop Roach came out to meet with us in front of the Chancellory at approximately 8:45. We very briefly stressed our most crucial concern, that being the situation regarding the contract negotiations/non-renewals with the teachers and requested a meeting at which we could further present our case. The Archbishop agreed to have his representative, contact the School Board president, and to arrange for a meeting for this purpose.

I have spoken with today regarding the upcoming meeting, proposing it be as soon as possible - Monday or Tuesday of next week. We are concerned that this may be a closed meeting and so I have asked to request that this committee be allowed to attend. Channel 5 News has asked to be kept informed of our activities and also the date of the meeting. I have spoken with several persons today to begin the process of gathering together all the information at our disposal so that we may put together a presentation that is pertinent, factual, positive and objective. Our committee will be meeting again at 7:00 p.m. today to discuss the best possible way to move forward.

I will try to give you regular "news briefs" to keep you informed. Please keep the attached letter as it has the names and numbers of the committee members. We are representing you so do feel free to contact us.

If you have not yet sent your letter to Bishop Carlson, please do so asap, sending a copy to Archbishop Roach as well as Abbott Theisen. Archbishop Roach said that he was not aware of any of this.

And please pray! We can use some "Divine intervention and inspiration."

TO: BISHOP CARLSON  
FROM: S.O.S (SAVE OUR SCHOOLS) COMMITTEE

DEAR BISHOP CARLSON,

WE, AS REPRESENTATIVES APPOINTED AT A MEETING HELD AT ST. BERNARD'S HIGH SCHOOL ON TUESDAY, MAY 29TH, CONCERNING ISSUES OF SERIOUS CONSEQUENCES TO OUR SCHOOL, ARE PRESENTING ON BEHALF OF THE PARENTS, ALUMNI, AND STUDENTS THE ATTACHED SIGNED PETITION WHICH STATES OUR MAJOR CONCERNS AND OBJECTIVES.

WE ARE AWARE THAT YOU HAVE BEEN APPROACHED PREVIOUSLY CONCERNING SOME OF THESE ISSUES AND WE ARE MOST INTERESTED IN PURSUING DISCUSSIONS WITH YOU IN HOPES OF FINDING A REASONABLE AND LASTING SOLUTION TO RECURRING PROBLEMS. WE ARE DEDICATED TO PRESERVING THE INTEGRITY AND MISSION OF QUALITY CATHOLIC EDUCATION AT ST. BERNARD'S HIGH SCHOOL.

WE ARE AVAILABLE TO MEET WITH YOU THIS WEEK AT YOUR CONVENIENCE, THE IMMEDIACY DUE TO THE FACT THAT SEVERAL OF OUR HIGH SCHOOL TEACHERS HAVE BEEN FIRED AND SEVERAL MORE ARE THREATENED WITH DISMISSAL.

THANK YOU FOR YOUR CONCERN AND YOUR ASSISTANCE IN THIS MATTER OF EXTREME IMPORTANCE TO THE PARENTS AND STUDENTS OF ST. BERNARD'S COMMUNITY.

SINCERELY,  
SAVE OUR SCHOOLS COMMITTEE

OSB MAIERS\_00364

June 6, 1990

Father Brennan :

I attended the SOS (Save Our Schools) Mtg. tonight at the North End Improvement Club. (These people must not hear you or read the bulletins. You're repeatedly saying that our school system is a significant part of the St. Bernard's Parish future plans. I believe their negative carrying on could jeopardize the future of our schools and the spirit of our parish. Also, their disrespect could infect the youth of our schools & parish in their present and future dealings with priests, bishops & others in authority. I pray that God will come to our assistance regarding all of this.)

Attendance - Approx. 224-230, - No more than 230!! (Only 10-12 youths were there - compared to the 50-60 who came to the May 29<sup>th</sup> Mtg. - glad their number dropped.) See p. 9 re: attendance - bottom of page!

Presided. [I'll use incomplete sentences again - to save time & space]

SOS Members - sat up front. (Had a microphone this time.)

- Didn't take leadership - there for entire mtg. Mingle in crowd afterwards.

1.

We're starting late (7:20 pm). Locked out of our parish bldg. 19<sup>th</sup> members over there & dis. parents over here - waited for all of you. Introduced each member of SOS Comm. Told parents to feel free to contact those members re: problems. Hand-out of their names & phone numbers given to all.

2.

- I'm your former Pres. of the School Bd. (All laughed.) read letter we rec'd from Fr. Brennan, informing him that he was being dismissed for his insubordination for calling the May 29<sup>th</sup> Mtg. said: I didn't call that mtg., I only presided! - I was told by a letter I rec'd from the Archdiocese, that I was not to have that mtg. - the day after they met with Fr. Brennan!

3.

- Read her letter from Father Brennan.

4.

I'll do a "GLAD YOU ASKED" now:

...our 50 kids picketed at the Bishop's House, May 30<sup>th</sup>, Bishop Roach came out & told them to go to the School Bd. Here's the line to be observed: Kids are to go to parents & parents to teachers & teachers to School Bd. / The due process has been followed until now because now there is no School Bd. The SOS COMM. to Take ACTION NOW! Our School Bd. no longer exists!

Problems are dealt with thru Due Process thru the Archdiocese, which is called Conciliatory Process - and now, since neither of these processes are working, we have to go to another process which is called Binding Arbitration.



5.

We are going to take action, by Binding Arbitration, effective immediately. We spoke to <sup>at the</sup> Chancery who will be sending us the necessary papers for this.

We are going to be using the legal process to deal with our teachers' contracts and with the Div. of Ed.

We will use dignity and professionalism. There will be no picketing, petitions or barn-burning, although this could be very effective. We will do everything peacefully.

Using Binding Arbitration, we can only deal with one issue at a time. And we will do this by a panel rather than by an individual.

Now we were told that Father Brennan and <sup>may</sup> refuse to go by Binding Arbitration. If they refuse, our next recourse would be a BINDING APPEAL to the ARCH BISHOP.

We want to eliminate <sup>and</sup> We want <sup>running our High school, as before, with no</sup> interference from the Administration. Then all our problems will end.

A Hearing Panel will take 30 days for deliberation, though, and this will take to the 2nd wk. of July or August. And this is our situation:

- 5 teachers - have no contracts
- 4 teachers - not told if they have a contract for next year
- 3 teachers - chose not to accept contracts offered.

So 12 teachers may not be staffing our schools & this is a big problem. The timing of the Adm. has caused a dilemma, that is, it's hard for our teachers, without contracts, to find jobs for next year, and it will be hard to find teachers to replace them.

Finances are needed. Our legal council said we can be helped at a reduced rate. We need your financial help. We need donations from every parent to retain legal assistance.

Communications - lots of communication will be going out and we'll need help with this.

Must Keep Strong, Tough and Angry to win! Don't lose this over the summer!

Incorporate School as an Independent Entity from the Parish. We need to do this! It will be hard to do, BUT WE WILL DO IT!!

Cont. ... We'll set up a board - the very best - because our kids are the best!

We need an Im. powered School Board. We have been stripped of power, bit by bit, over the past 3-4 yrs.

Those of you who haven't signed our petitions yet, be sure to do this. We already have 500 signatures. We'll file this, from our parent group, to use with our Binding Arbitration Process.

6. A Man - When you set up this Board, what will its opinion be if Fr. Brennan and \_\_\_\_\_ refuse to deal with Binding Arbitration? Tell me, Why would Fr. Brennan accept this? Why would Roach accept this? What good would it do them?

7. Called on \_\_\_\_\_ a lawyer, whose wife, \_\_\_\_\_ was not rehired for next year as a teacher, to respond.

8. - Well, right now I can't say much because I'm dealing with my wife's case. But re: the question; Fr. Brennan; may refuse to deal with Binding Arbitration. Who's to say, they disbanded the School Board!

9. A Man - Then set up the school as a separate corporation!

10. We can't! The school is parish-owned and it's under the Diocese!

11. Same Man - Are there rules or a constitution or anything in writing regarding the schools?  
as b.

12. Explained line of Authority: This is how he said it!

Top 5: Archbishop, Vicar General, Pastor in the middle with a swinging vote, Dir. of Ministries, Dir. of Ed. } all moaned!  
Dir. of Finances }

and

Below them; 3 lay boards + Pastoral Council.

13. Same Man - What I'm asking is: Are there written rules, is it a fact, can Fr. Brennan legitimately disband the School Board? What's written down? (Couldn't get an answer).

14. Lady - In a parish she knows of, the parish priest wanted to close down the schools. Bishop Carlson wouldn't help them until they threatened not to contribute money to the parish. Then priest sent elsewhere and Bishop Carlson's handball partner became pastor.

15. A Lady - If we go through the Irish case it will take forever. It took forever to get my annulment.

16. A Man - With the Binding Arbitration, if you can only bring one issue forth at a time, why not form 2 committees so 2 issues can be dealt with at a time? (No one commented.)

17. I'll call the chancery and ask if Fr. Brennan can legally disband the school board. Fr. Brennan told me he disbanded the school bd. to protect the innocent. (Moans)

18. A group of us met with the Bishop and he said that the pastor is the boss - he has the final say about everything, so we have to go through the Abbot.

19. A Lady - But Fr. Brennan's check comes from the parishioners of St. Bernard's! If we withhold our money this will make a difference with Fr. Brennan and the Abbot. Let's get to all the parishioners, including the little old ladies, to stop giving money. Then, we'll get what we want! (All clapped loudly!)

20. A Man - If we take our kids out of the school, which I was planning to do, then Fr. Brennan and the Administration wins! We have to stick to one plan to win. They win if we take our kids out of the schools!

I suggest that we get to the person the Bishop and the Abbot fear. Turn to Washington - to the Nuncio!

2

- The TV people came to the picket line of our kids May 30<sup>th</sup> and I were to be the spokesperson. Archbishop Roach came out and looked me in the eye and said - and, I'll tell you, I felt, without the slightest doubt, that he was lying to me - that he doesn't know what's going on at St. Bernard's. He was lying, I saw it in his eyes! And this got on TV. But it wasn't aired because of Forbachew. It may be aired at another time though. But I couldn't get over how I could see that he was lying in his eyes.

22. A Man Interjected here: Was the Bishop sober? (Many Laughter)

23

We were told we would never get to him (Bishop) through letters. Told to go thru channels.

24.

TV people may come tonight, they had said they wanted to do a follow-up.

I'd like to say again that is dealing with  
litigation and can't say much. And we need money for retainers.  
I hear your skepticisms. We will deal with the most crucial  
issues first - and - the first is STAFFING!  
You have Power! Remain excited  
energetic and  
angry!

We need these forces to win and WE WILL WIN!!

25. A Man - (Said he works with Telephones as a living) I don't think we should go by such a slow process. I called The Bishop more than once and talked. I think if all of us kept calling him we'd get somewhere. Keep phones ringing all the way to Collegaville! And those of you who aren't parishioners, call your pastors and complain about what's going on here & ask them questions!

26. A Lady - I say withhold your funds from the parish!

27. A Man - When is Dr. Brennan's tenure up?

28. - When he first came here, he signed up for 10 years and 6 of these years have been used up at this time, I heard, though, that he has plans to sign up for 8 more years!

29. A Lady - I heard we're losing 8 grade school teachers!

30. A Lady - Hit them where it hurts! Don't give any money! A priest north of the cities was gotten rid of by getting a rich man in the parish to stop paying! When the Bishop heard that this rich man stopped giving, he immediately removed the priest.

31. - The pull tabs at Tin Cups brings in thousands of dollars. This was all set up to raise money for the grade school but only some of it goes to the grade school. The rest goes to the parish to pay parish debts. I feel that if we all stop giving money to the parish, until we get what we want, this will be the most effective! Stop paying what you pledged to pay for the building fund! (Most clipped.)

32. A Lady - I don't know this Dr. Brennan, but I heard he was going to put up a Social Building. I'll hike with you!

33. I think we should invite \_\_\_\_\_ or  
\_\_\_\_\_ here for an interview. Father Brennan thinks only a few are  
rebel rousers in the parish. He screens parishioners for the  
Parish Council and the School Board. Need power with parishioners!
34. A Lady - There was a reporter here from Pioneer Press until just a  
while ago - may be an article in tomorrow's paper.
35. I will be filing out petitions as parents. Our SOS Group  
will need help. Ex. \_\_\_\_\_ will be in charge of the Calling  
Committee (Telephoning) and will need help. We must start as  
soon as possible! ? \_\_\_\_\_ will be in charge of the Mailing  
Committee and needs help.  
I will be at Legal Council tomorrow!  
\_\_\_\_\_ just told me to tell you that the SOS Group is  
here on your behalf.
36. Father Brennan believes (quoted letter he rec'd from M.B.) that the  
the SOS Committee is unable to get together capable people to accom-  
plish aims. He said our actions will defeat our aims.  
Father Brennan claims he will meet separately with each  
School Board Member before reorganizing the Board. I won't  
meet with him!
37. - I rec'd a letter to run for the School Board. When I  
saw that 13 members of the past failed - I didn't run!  
\_\_\_\_\_ was a friend of my husband. I wrote him a letter  
a year ago and he never answered it. A year later, not too  
long ago, \_\_\_\_\_ called me, apologizing for not answering my  
letter, and talked awhile picking my brain. Then a few days  
later I learned why. I rec'd a letter asking me to run for the  
School Board. I resent this! That he picked my brain to see  
if I would be favorable, not in opposition to the Adm., and  
then - only then - was I considered qualified to run for the  
School Bd.! I know there's a Chain of Command and  
that the School Board has no power. So I wouldn't run!
38. A Lady - Since the Binding Arbitration takes 4 wks, what are we  
going to do in the meantime? I think we should work on  
getting letters out to many people.



39. A Student - Why don't we publish a paper, listing all the places parents of the students and parishioners can write to and all the phone numbers they can call?

40. send letters with a cc note to Bishop Carlson, too, and to every person in that line of authority and to every person on the Board you spoke of (Corporate Bd.)

41. Let's get a Cease to Desist Order setup legally! This is like a Restraining Order which will prevent Fr. Brennan & the Administration from hiring a new staff to replace the vacated positions of our teachers.

42. Closed Mtg. - I invited people to guess SOS members if they wanted to.

After the meeting, the people talked in small groups all around the room. Many gathered around SOS members. This lasted another 1/2 hr.

43. Came over to us <sup>Now,</sup> & I asked: are you friends of Fr. Brennan or not? <sup>said that we</sup> were there to learn the truth - to learn both sides.

44. Everything was fine until Fr. Brennan hired <sup>was left to run the school</sup> if they were fired & <sup>does it sit around</sup> his own all our problems would end! All, doing nothing. He gets up now & then to eat, he doesn't know what anyone of the teachers is qualified to teach or whether or not they're doing a good job, or not. - When my husband got on the school Bd. he was attounded at all that was going on with the sch. You'd be shocked if you knew all that he found out!

& Fr. Brennan are devils, it's all politics! I remember my school days - you do too - well it's not like that anymore, I'm not kidding! That. Is the brains behind all that's happening and our schools are going down the drain. I know for a fact that they want to change our schools into Nsg. Homes & Day Cares to make money for the parish. At first they wanted to put our schools way north of the parish. Now, they want to close them. I always loved our schools and they're taking them away from me & our parish. Those pull tabs at Tin Cup made \$300,000.00 last year. And this money was to go just for our Grade Schools - but only part of it did, like I said before. The rest went to pay off parish debts. I'm telling you the honest, goodness truth, we're going to lose our schools if we keep that

she was cut off, before any replies could be made, by who called her aside to ask her something, then others circled around her and her husband. so we were able to leave without replying. she is totally convinced of what she says & believes. she can convince many people, because of this, because of her ability to express her ideas + beliefs.

45. The SOS Committee directs great anger and dislike for the High School to have absolutely no interference by anyone. They want and they have no respect for Sr. Brennan, Bishop Carlson, Archbishop Koach or the Abbot because they aren't letting them have what they want and are petitioning for:

1. Dir. of Ed. to resign
2. Teachers Rehired
3. Office of Dir. of Ed. eliminated
4. to continue
- Principal with no interference by Administration and
5. to stay out of day to day activities of the Schools.

46. Their spirit of anger is causing division and I believe they are giving the students bad example. Students affected aren't learning to respect priests + bishops or the Church or mass. One good thing - as I said before - 50 or more students came to the May 29<sup>th</sup> mtg. and only 10-12 came to the June 6<sup>th</sup> mtg.

47. Don't give up, Sr. Brennan and I admire you for all that you are doing for our parish, in spite of these angry people. Luckily, there are only a few ring leaders, and their followers are mainly former parishioners or non-parishioners (students parents) & others aren't that numerous. But they're an angry group, determined to have their way, so I pray that God will bless them + so His Will may be done! I agree with you, Father Brennan, that if they keep up what they are doing, they may defeat the very purpose they are organized to accomplish. If our School ever close, it may be their doing! But God can do the impossible, so don't give up on our parish! God bless you!

P.S. This time people didn't say who they were - but whenever I said A Lady or A Man said this or that, it was the same ones. About 10-11 people did all the talking! See p. 9.

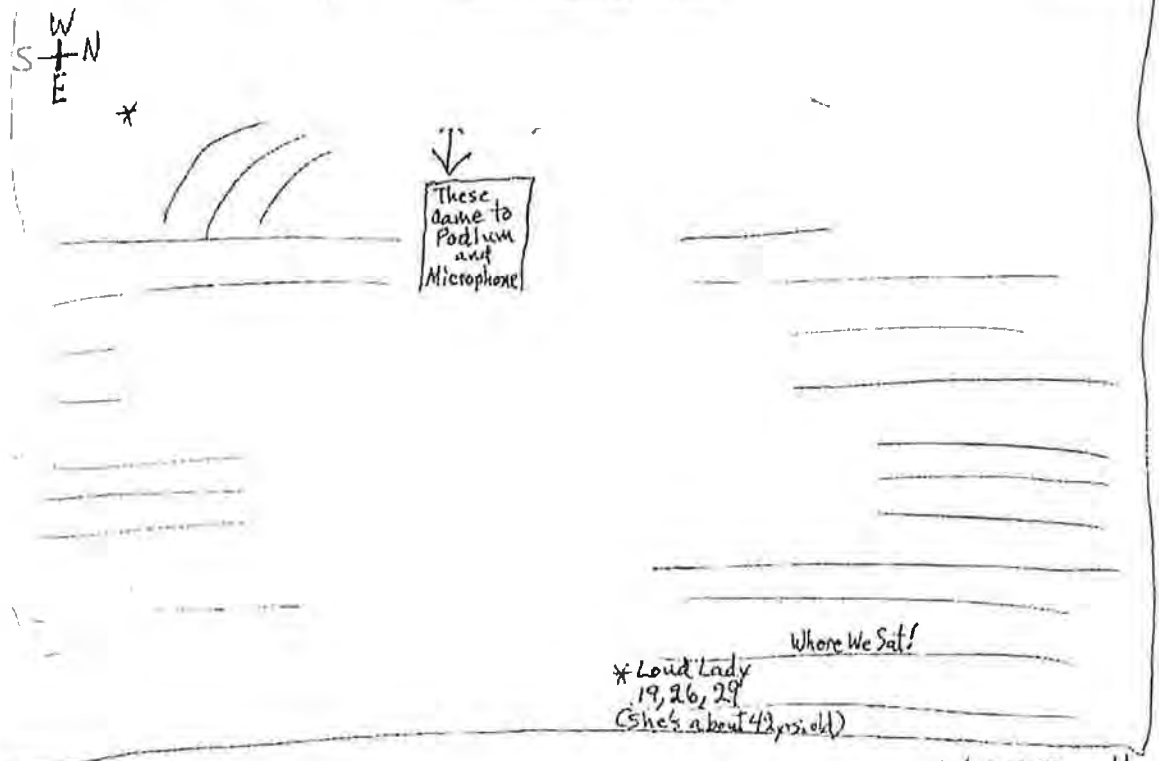
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## Where Talkers Sat and What They Said at the June 6, 1990 SOS Meeting

At the North End Improvement Club - in Basement Rm.

Out of the 224-230 who attended, only 19 spoke, but 3 of these were only making comments viz., "Was the Bishop sober?" "The Pioneer Press Reporter was here & just left!" and "I'm confused about what's going on and came to help and learn."

Here's where they sat: (The numbers, by their names, indicate where you can find what they said on pp. 1-8 of letter.)



\* Loud Lady  
19, 26, 29  
(She's about 43 yrs. old)

\* A 45-50 yr. old man.  
Said #20. He said #20 - half of it earlier - half later.

\* Allan  
Said #25  
(He's about 45 yrs. old)

These couple food on it on long table with others.

\* A lady... TIME... 101

... wall of room.

- \* There were:
  - 12 rows of 12 Chairs (22 one a side)
  - 3 short rows with 15 chairs.
  - 5 chairs center front.
  - 60 or so people standing in back. (60 or less)

\* Student-39  
They kept saying they had 350-400 people at mtg. See Below:  
This totals 224 people with 164 sitting & 60 standing! Since the SOS group had a long table up front, and a podium, the 12<sup>th</sup> row was close to the door, so not more than 60 people could stand in the back by Rice St. door.



BRENNAN'S MEETING WITH ARCHBISHOP ROACH: 3pm June 9, 1990

OVERVIEWS:

1. He began with is position: Need to be timely on contractual obligations and enter into Arbitration. Matter of justice at this late date. We will be seen as out of step with Archdiocesan policy-- Contracts offered by March 15 and back by April 15. He said that he normally does not stick his nose into this arbitration stuff and asked \_\_\_\_\_ to get the very best she can find for this case. He is worried about losing any arbitration cases...and says paper work better be in order if you hope to win these. \_\_\_\_\_ should know this.

he does not see the prudence in dealing with this now as it is gas on the fire. He will not however forbid me but hope this one the paper is in order or else you may be forced to take him back. He suggested trying to buy him off so there is no arbitration or law suits.

I spoke of \_\_\_\_\_ and he wondered if this was wise...if you get rid of \_\_\_\_\_ --won't that be enough? He asked about the written paper work on him. I explained the specific command and the specific defiance of attending the forbidden meeting. He does not seem impressed with that.

He is concerned with the public image of spitefulness. Especially he is concerned with losing in Arbitration. He does not say it is not justified to fire \_\_\_\_\_ --but PRUDENCE.

He read this piece by 9th grader and said--was she confronted with this and does she agree she did this. Maybe this is just student vengeance. Does not think this is enough for firing her. Surely not if she denies it.

He said why not speak to him and ask why he did this? Would not you learn something? I said I didn't think so as he was a supporter of \_\_\_\_\_

He feels that we should

1. Divide and conquer and get out supportive people to speak publicly at meetings and one on ones.
2. Start an true information blitz
3. Does not support the SOS committee and separate incorporation
4. Is impressed with 250 parents supporters of the SOS
5. Must have a democratic Board by August 15th in place and declare such.
6. Board has to know its role and limitations
7. Does not know how to de-escalate the situation except by not firing more people.
8. Separate all into separate issues: Teachers firing  
SOS committee  
Separate Corporation  
New firings  
School Board  
Arbitration -- he will force us to abide, even if teachers or administrators are forced to come back.

He has never dealt with anything as mixed up as this is. Does appreciate more how I feel about cutting out the central cancer; then he says take on \_\_\_\_\_ and win it. Does not advise that or any other firing. Four teachers are not a big deal but the administrators to lose that one in arbitration or court would be disastrous.

IN SUMMARY: Insist on immediate arbitration--feels that will quell the outcry of injustice Will not order me what to do with regard to more firings except to have all paper work in order...does not seem to be impressed by insubordination as cause.

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BRENNAN'S REACTION TO THE EXPERIENCE WITH THE ARCHBISHOP of June 9, 1990

1. He does not want to empower the SOS COMMITTEE AND DOES NOT WANT TO REMOVE ME IN ANY WAY
2. Totally disagrees with our prudence and measures of doing things. Will let us act in further firings. Recommends against them but can see the main one if all is in order. Asked what do we owe in justice at hispoint for firing him with no job.
3. Says we don't seem to do anything to get troops divided and conquered except to give them more amunition by doing more stuff--like firing deeper.
4. Maybe I did not make clear that the basic issue is WHO IS IN CHARGE and therefore acting is a way of clarification.
5. Is frightened for us and perception of the public even if we are right! Who will speak for us---no want petitions--want voices in the community to speak out and also at any more public rallies.
6. Felt inadequate when its major point was winning arbitration...very anti law suits...very adamant about not losing too much in arbitration. I feel we are paralysed until we know what that all entails and means.
7. He said it is not fair to compare to St. Agnes the other parish high school because there has never been any doubt who is in charge...we have the opposite history of the last five pastors. He sees need to have a Board for window-dressing and credibility even though he says they cannot have ultimate power onparish level.
8. He read the notes from last meeting and is not at all interested in SOS or Separate Incorporation.
9. Asked who would run the school next year as head administrator.
10. Can you find 20 to 50 people supporting your position who will stand and speak out? That is what you need. Seems like you Brennan are standing alone with and
11. I am confused: Are we that off base here? Will we lose all our cases in binding arbitration where not only money but they may return to their jobs? That would be worse than now. Intolerable for me. Should we cut back and scale down and only take one out--our best case...negotitate with him or if he won't budge, fire him and win in arbitration. last time said he would leave if was fired. Maybe we might win two with one deal.
12. Advise from Bishop and from are from two different perspectives. I think we are ignorant about ARBITRATION...SOMEONE HAS TO FIND OUT PERIMETERS AND PROCEDURES FAST! Bishop overstates the mess in theparish and in the scholl parents I feel. He surely is more cautious. Even if tsomething is the right thing to do, should we do it in prudence if the public perception is negative?
13. Glad he will let us act. He will not remove me for this. He does not want the problem. I felt I did not do an adequate job in presenting our position on court cases and arbitration. I lack information. How significant are facts and testimony over files and signed documents that two people agree on through an evaluation process? Who can help us in this. How do we begin to prepare our cases that will be our best effort. I offered to die for my ability to fire and would leave as a ransom but did not think I was the problem. He agreed. I think he wants me to be buffer. It distances him
14. It is a mixed blessing as I get confused and wonder if we will be paying \$200,000 in damages and salaries!

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

*Office of the Archbishop*

June 11, 1990

Reverend Brennan Maiers, OSB  
Church of St. Bernard  
197 W. Geranium Avenue  
St. Paul, Minnesota 55117

Dear Father Maiers,

This is to confirm the discussion that you and I had on June 10, 1990.

1. You have agreed to enter into binding arbitration with the teachers who have filed for arbitration. You will be prepared to enter into that arbitration just as quickly as the Office of Due Process is able to arrange for arbitrators.
2. You informed me that you felt that you absolutely had to terminate the employment of \_\_\_\_\_, who has been serving as Principal and \_\_\_\_\_, who has been serving as Dean of Students. I told you that I was in no position to tell you that you could not terminate them, but urged you to try to negotiate with \_\_\_\_\_ in particular, and to seek his resignation, rather than having to terminate him. You agreed to do that. In the case of \_\_\_\_\_, I urged you to check the files to be sure that there is sufficient evidence of his having been counseled and warned. If that evidence is lacking, I indicated to you that I saw no way that you were going to be able to win either a civil suit, or get an affirmative judgement in binding arbitration. You indicated to me that you felt that there was more than sufficient evidence to get an affirmative judgement in the case of \_\_\_\_\_. I then informed you that even if you have enough evidence, the time question may be such that an arbitrator would bind you to another year of contract.
3. On the larger question of the parent groups and your own Board of Education, you agreed that you would work immediately to put into place a Board of Education to replace the current Board, and that

OSB MAIERS\_00376

Page 2  
Brennan Maiers

that Board of Education would have a clear definition of responsibility. I agreed with you that it is unthinkable to separate the high school of St. Bernard's from the parish. That is an unreasonable expectation on the part of some of the parents.

I also indicated to you that I felt that you ought to devote whatever energy you possibly can to informing 20 leaders in the parish of all of the circumstances surrounding this whole issue, so that they can become spokespersons for your point of view. As it is, it is clear that, at least among the people who represent the SOS parents group, you are standing alone.

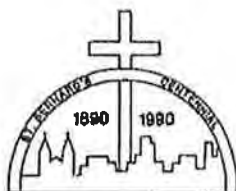
I also urged you to take a careful look as to whether or not you are really, in fact, being well served by  
I made no judgement about that,  
but indicated that you ought to look at that question closely.

I hope that this letter is an accurate reflection of our discussion.

Sincerely yours in Christ,

→ 

Most Reverend John R. Roach, D.D.  
Archbishop of Saint Paul and Minneapolis



## ST. BERNARD'S PARISH COMMUNITY

June 14, 1990

Dear Parents of Saint Bernard's Three Schools and Friends,

It is right and good in this Centennial Year of St. Bernard's that we re-affirm and re-state our commitment to Catholic Education through Catholic Schools. Catholic education has been close to the heart of our parish community of faith for 100 years.

We see two fundamental purposes for our Catholic Schools:

1. To share the Good News of Jesus Christ and our Christian faith.
2. To seek academic excellence for all our students.

The Greek and Christian word for sharing faith is called Evangelization. Our entire Management Staff has committed itself to regaining this basic purpose of Catholic Schools -- to bring our students and their parents to be part of a worshipping faith community each Sunday. If the children we teach and their families do not become a vital part of the churches from which our students come, then we have failed in our mission. It will not be easy to regain this focus of yesteryear. But a staff that lives their Christian faith will be better able to invite and to share such life-values with our students. We must do the work of bringing people to Christ in the 90's!

Academic Excellence has been a more consistent goal in Catholic Schools and all studies show that we are doing fairly well. But we must be committed to making our good schools even better. We must find the best available staff for the resources we have. We must make the teacher, the parent and the student educational partners in our Catholic Schools.

the Director of Education for all our schools, has two immediate goals he wants to implement to do this better: First, he wants to insist on the basic standard that all teachers teach in the subject matter for which they have been prepared. Secondly, he is implementing an Individual Education Plan for each student in our schools. This means that the teacher will sit down with the parents and, if possible, with the student in order to design an individualized plan for each student. is planning some in-service workshops to sharpen awareness on the various ways students learn. This awareness is essential for creating an individual plan.

**The Parish of Saint Bernard reaffirms its commitment to Catholic Education in Catholic Schools for now and into the future. We will continue to operate as part of our parish mission our Saint Bernard's High School, Grade School and Early Childhood School!**

As a parish school we are different from Archdiocesan schools. It is for this reason that I thought it would be useful to share once again our mission, our purpose in sponsoring Catholic Schools that are used by many churches beside our own. We think your confidence in our schools is well placed. Together we can make our good schools even better . . . places that nourish lived faith and schools that reach for academic excellence!

Sincerely in Christ, our Way, our Truth, our Life,

*Fr. Brennan Maiers, O.S.B.*  
Reverend Brennan Maiers, O.S.B.  
Pastor

197 W. Geranium Ave. St. Paul, MN 55117  
488-6733

OSB MAIERS\_00378

SAINT PAUL PIONEER PRESS

# METRO

SATURDAY  
JUNE 16, 1990

9A

## Signs of discord at St. Bernard's



RICHARD MARSHALL/STAFF PHOTOGRAPHER

About 30 students and a half-dozen parents picketed the Archdiocese of St. Paul and Minneapolis on Friday over the firing of six faculty members at St. Bernard's High School. The most recent firing was that of Tom Hansen, athletic director and dean of students. Hansen said he was told by Pastor Brennan Maior that the reason was "insubordination." Story on 16A.

# Church of St. Bernhard

## TRINITY SUNDAY



**PARISH HOUSE:** 488-6733  
197 West Geranium Avenue, St. Paul, MN 55117  
Monday-Friday: 8 am-8 pm  
Saturday: 9 am-4:30 pm

**MASS OF SUNDAY**  
Saturday: 5 and 7:30 pm  
Sunday: 7:30, 9, and 11 am

**WEEKDAY MASSES**  
Monday-Friday: 6:30 and 8 am  
Saturday: 8 am

**CONFESSIONS**  
Monday-Friday:  
after 6:30 am Mass  
Saturday:  
3:30 and 4 pm, and after  
7:30 pm Mass  
Thursday before First Friday:  
3:30 pm

The Sharing Service may be contacted by calling 484-9397.  
For Parish Center rental, call the Parish House.

**GRADE SCHOOL:** 488-8086  
1167 Albemarle Street  
Monday-Friday: 7 am-3:30 pm

**EARLY CHILDHOOD CENTER:** 488-9203  
1160 Woodbridge Street  
(Infant-Toddler Childcare Center, 896 Rice Street)  
Monday-Friday: 6:30 am-6 pm

**HIGH SCHOOL:** 488-1338  
170 West Rose Avenue  
Monday-Friday: 7 am-4 pm

**BOWLING LAMES:** 488-2677  
167 West Geranium Avenue

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**THE LITURGY AT SAINT BERNARD'S**

<b>SATURDAY EVENING, JUNE 9</b> Masses at 5 and 7:30 pm
<b>SUNDAY, JUNE 10: TRINITY SUNDAY</b> Masses at 7:30, 9, and 11 am
<b>MONDAY, JUNE 11: Saint Barnabas, Apostle</b> Masses at 6:30 and 8 am
<b>TUESDAY, JUNE 12: Weekday</b> (Tenth Week in Ordinary Time) Masses at 6:30 and 8 am
<b>WEDNESDAY, JUNE 13: Saint Anthony of Padua, Priest and Doctor</b> Masses at 6:30 and 8 am
<b>THURSDAY, JUNE 14: Weekday</b> Masses at 6:30 and 8 am
<b>FRIDAY, JUNE 15: Weekday</b> Masses at 6:30 and 8 am
<b>SATURDAY, JUNE 16: Weekday</b> Mass at 8 am
<b>SATURDAY EVENING, JUNE 16</b> Masses at 5 and 7:30 pm
<b>SUNDAY, JUNE 17: SOLEMNITY OF CORPUS CHRISTI</b> (Father's Day) Masses at 7:30, 9, and 11 am

**Readings for the Week of June 10**

Sunday: Ex 34, 4-6-8-9/2 Cor 13, 11-13/Jn 3, 15-18
Monday: Acts 11, 21-26; 13, 1-37/Mk 10, 7-13
Tuesday: 1 Kgs 17, 7-16/Mt 5, 15-16
Wednesday: 1 Kgs 18, 20-38/Mt 5, 17-19
Thursday: 1 Kgs 18, 41-45/Mt 5, 20-26
Friday: 1 Kgs 19, 5:11-16/Mt 5, 27-32
Saturday: 1 Kgs 19, 15-21/Mt 5, 33-37
Next Sunday: Dt 8, 2-3:14-15/1 Cor 10, 16-17/Jn 6, 51-58

**UPCOMING MARRIAGE**

L. Richard Gibbons and Dana Frazzer

Dear Members of St. Bernard's School Board, Effective today, June 4, 1980, I am disbanding the St. Bernard's School Board temporarily. As hard as many of you have tried to work toward compromise and reconciliation and fairness-mindedness, it seems that a new process has emerged. Some parents have taken action to side-step you and set up their own committee to represent them. It is an interesting action by people who had an opportunity to vote for you, their representatives, just a few months ago. It is interesting in view of the difficulty you had in finding parents to run for regular School Board elections just a month ago.

A number of you have recommended to me to disband the existing Board of Education. I now accept that recommendation as in the best interests of you, as individuals, who get caught in the middle of what has become an emotional power struggle.

Those of you who have terms extending into the 1980-1981 School Year as well as those parent candidates recently nominated and about to be seated—all of you will have an opportunity to meet with me this month to offer your thoughts, comments, and suggestions on how and when to re-constitute the School Board.

Thank you again to all of you for your efforts and dedication. Please pray with me for common sense and reconciliation for all of us. A power struggle in which some people are even willing to destroy the school cannot be tolerated. I cannot permit the School Board to become a victim in the middle of a power struggle.

God bless you all!

*FR. Brennan O.S.B.*

Reverend Brennan Maters, O.S.B.  
Pastor

**PARISH LIFE AND GROWTH**

A BAKE SALE, sponsored by the Ladies Council of the Catholic Aid Association, continues today from 8:30 am to 12 noon in the Parish Center. Through the matching grant program, all proceeds will be given to our Grade School.

ALL PARISH YOUTH belonging to the Catholic Aid Association are invited to the Parish Center, this Thursday, June 14, for a free lunch and free bingo party from 11 am to 2 pm. Cash prizes.

**WOMEN VOLUNTEER MENTORS NEEDED OR COUPLE VOLUNTEER MENTORS NEEDED:** Bernard a Saint Paul or Minneapolis woman in Catholic Charities' Women's Employment and Resources Center (W.E.R.C.), Program which promotes self-sufficiency through employment. Provide support and morale during period of pre-employment training, confidence building, problem solving, and job search. Time commitment is flexible and at your convenience. Call once a week. Visit twice a month for six months to a year. Benefits include initial training, insurance, ongoing assistance, monthly mentor support group, downtown parking, and inner-satisfaction of knowing that your ministry to another woman made a difference in her life. Call Eamie Collins at 332-8770 for further information.

**COME AND JOIN A PILGRIMAGE TRIP TO MEDJUGORJE,** where many believe Our Lady is appearing to teenagers. Over 12,000,000 people have come to this site. Join Father Dennis Evesham and Saint Columba parishioners September 24 to October 1, 1980. Cost is \$1,389 from Minneapolis. Call 645-9179.

**THERE IS A SUBTLE PREJUDICE** against persons with handicaps which views them as burdens rather than gifts. Yet, the reality is that handicapped persons are givers, not takers. They enrich us by making us more compassionate and sensitive, and by drawing us out of our own selfishness and self concerns. In short, they make us more human.

**THE TWIN CITIES CATHOLIC ALUMNI CLUB** has over three hundred members from a wide variety of backgrounds and schools. The membership requirements are a two-year or four-year college degree, the age limit is 21 and older, and members must be free to marry in the Catholic Church. Many local members are from the University of Minnesota, Saint Catherine's, and Saint Thomas, along with members from many other colleges and universities from the upper midwest and throughout the nation. If you have any questions about the Catholic Alumni Club, call the answering service at 887-0991, or club president, Alan Kohls, at 861-7174. The club has much to offer to singles, and new members are always welcome.

**PARISH CAMPOUT:** Reserve your space now for a fun-filled, relaxing weekend at the sixteenth annual parish campout. It will be at Baker Park on Lake Independence, July 27-29. For reservations, call Don or Joann Grundhauser, 222-1429. Mark or Beth Cermak, 487-2298, or Fred or Karen Halder, 482-9580.

**CENTENNIAL SOUVENIRS** are available at Merwin Drug and Family Restaurant, located in the new North End Center at Rice and Front. They serve as the distribution center for all Saint Bernard's centennial items: history books, plates, cups, suncatchers, thank you notes, and buttons. Stop by for some lunch, shopping, and to pick up your centennial souvenirs.

**SUNDAY YOUTH NIGHT** continues each week in the Parish Center, Grades 7, 8, and 9; 6 to 8 pm. Grades 10, 11, and 12; 8 to 10 pm. Please join us on Sunday at your identified time.

**YOUR OPINION COUNTS!** Since the 1973 Roe v. Wade decision, the nation's laws on abortion have been set by the U.S. Supreme Court. It is likely that President Bush will have the opportunity to appoint at least one new Supreme Court justice. If you feel President Bush should appoint a justice holding a pro-life position, dial 1-800-836-2288. This call costs 95 cents and will be charged on your phone bill. Results will be tabulated by an independent accounting firm and forwarded to President Bush on a regular basis.

**BLESSED BE GOD THE FATHER AND HIS ONLY-BEGOTTEN SON AND THE HOLY SPIRIT: FOR HE HAS SHOWN THAT HE LOVES US.**  
—Entrance Antiphon for Trinity Sunday

**OUR OFFERINGS TO THE LORD**

Solemnity of Pentecost, June 3:

Envelopes	\$ 6,971.25
Maintenance	\$ 1,191.75
Plate	\$ 344.91
Children and Young Adults	\$ 6.06
Total	\$ 8,513.97

Catholic Communication Campaign..... \$ 421.25

**AT THE SUNDAY 9 AM MASS**

**RECTIONAL REFRAIN: Send us your blessing. Lord, send us in the power of your Spirit, to live the Good News. Proclaiming your gospel of peace; that all the world will come to believe; salvation and glory, and wisdom and power are yours, are yours. Salvation and glory, and wisdom and power are yours, now and forever!**

**MINISTRY BULLETIN BOARD**

"My volunteer ministry at Saint Bernard's is important to me because I deeply love and care for the people of Saint Bernard's. I consider Saint Bernard's my home and family. I find great satisfaction and peace in knowing that I am contributing to the spiritual growth by 'reaching-out' in love to the needs of others. I feel that it is not only my obligation, but a privilege to help others. For in doing so in some little way, I am serving God. Awareness of another's needs, problems, etc., gives me an opportunity to be of help—to be an instrument of God's love and thus be pleasing to him. The 'blessings'—the rewards—she receives are much greater than one gives. The returns are a hundred-fold! Besides, one is doing the work that God intended—to love thy neighbor as one's self. We are brothers and sisters in Christ."

—Toss Schroeder

"My volunteer ministry at Saint Bernard's is important to me because I feel that I'm part of the church and I belong. It is also an opportunity for me to pass on what God has given me." —Mary Lee Schwabater



# Central St. Bernard

## PERMISSIONS



**PARISH HOUSE: 488-5723**  
197 West Geranium Avenue, St. Paul, MN 55117  
Monday-Friday: 8 am-8 pm  
Saturday: 9 am-4:30 pm

**GRADE SCHOOL: 489-8086**  
1167 Albemarle Street  
Monday-Friday: 7 am-3:30 pm

**EARLY CHILDHOOD CENTER: 489-9203**  
1160 Woodbridge Street  
(Infant-Toddler Childcare Center, 836 Rice Street)  
Monday-Friday: 6:30 am-6 pm

**HIGH SCHOOL: 489-1336**  
170 West Rose Avenue  
Monday-Friday: 7 am-4 pm

**BOWLING LANES: 489-2577**  
167 West Geranium Avenue

**MASSES OF SUNDAY**  
Saturday: 5 and 7:30 pm  
Sunday: 7:30, 9, and 11 am

**WEEKDAY MASSES**  
Monday-Friday: 6:30 and 8 am  
Saturday: 8 am

**CONFESSIONS**  
Monday-Friday:  
after 6:30 am Mass  
Saturday:  
7:30 pm Mass  
Thursday before First Friday:  
3:30 pm

The Sharing Service may be contacted by calling 484-9397.  
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# COME HOLY SPIRIT

and renew our hearts.

<b>THE LITURGY AT SAINT BERNARD'S</b>
<b>SATURDAY EVENING, JUNE 2: VIGIL OF PENTECOST</b> Masses at 5 and 7:30 pm
<b>SUNDAY, JUNE 3: SOLEMNITY OF PENTECOST</b> (Easter Season ends with Second Vespers) Masses at 7:30, 9, and 11 am
<b>MONDAY, JUNE 4: Weekday</b> (Ninth Week in Ordinary Time) Communion Services at 6:30 and 8 am (no Masses) High School Commencement at 7:30 pm at the Cathedral of Saint Paul
<b>TUESDAY, JUNE 5: Saint Boniface, Bishop and Martyr</b> Communion Services at 6:30 and 8 am (no Masses) Grade School Commencement at 7 pm
<b>WEDNESDAY, JUNE 6: Saint Norbert, Bishop</b> Communion Services at 6:30 and 8 am (no Masses)
<b>THURSDAY, JUNE 7: Weekday</b> Communion Services at 6:30 and 8 am (no Masses)
<b>FRIDAY, JUNE 8: Weekday</b> Communion Services at 6:30 and 8 am (no Masses)
<b>SATURDAY, JUNE 9: Saint Ephrem, Deacon and Martyr</b> Mass at 8 am
<b>SATURDAY EVENING, JUNE 9</b> Masses at 5 and 7:30 pm
<b>SUNDAY, JUNE 10: TRINITY SUNDAY</b> Masses at 7:30, 9, and 11 am

<b>Readings for the Week of June 3</b>
Sunday: Acts 2, 1-11/1 Cor 12, 3-7, 12-13/Jn 20, 19-23
Monday: 2 Pt 1, 2-7/Mk 12, 1-12
Tuesday: 2 Pt 3, 12-15, 17-18/Mk 12, 13-17
Wednesday: 2 Tm 1, 1-3, 6-7/Mk 12, 18-27
Thursday: 2 Tm 2, 8-15/Mk 12, 28-34
Friday: 2 Tm 4, 1-8/Mk 12, 35-37
Saturday: 2 Tm 4, 1-8/Mk 12, 38-44
Next Sunday: Ex 34, 4-6-9/2 Cor 13, 11-13/Jn 9, 16-18

**EASTER IS COMPLETE!**

A blessed Fifth Day! (That is what Pentecost means.) A blessed last day of Easter time! A blessed last day of mystery, the fifty way-up, way-down days of intense reflection by the newly baptized on what really happened that night of the great Paschal Vigil. A blessed outpouring of the Spirit of Jesus and the Spirit of the Father! A blessed commissioning to become fishers of people! Congratulations on your powerful gifts from the Spirit!

The Day of Pentecost marks the founding of the Church, and is the completion of the Paschal mystery in dynamic and dramatic terms.

As we look back over the readings of this Easter Season, we share breathtaking stories as a Church. And Pentecost's stories, especially at the Vigil, are some of the best. The Spirit's gift of tongues allowed the apostles to tell the story that penetrates all cultures and languages, and blends far-flung strangers into a family of faith.

At one time—like the Easter Vigil—new converts were baptized and welcomed into the Church on Pentecost Eve. Their white garments gave the feast its other name—WHITSUNDAY.

This is our birthday anniversary as a Church—and our gifts are knowledge, counsel, fortitude, wisdom, piety, understanding, and fear of the Lord. Could we ask for more?

**COME HOLY SPIRIT, FILL THE HEARTS OF YOUR FAITHFUL, AND KINDLE IN THEM THE FIRE OF YOUR LOVE.**

**GLAD YOU ASKED . . .**

Q. Are Saint Bernard's Schools closing?  
A. No! The Saint Bernard's school system is a significant part of the Saint Bernard's Parish twenty-year future plan.

Q. What's going on in the High School?

A. Several teachers that are disgruntled about the personnel decisions made for the 1990-91 school year are trying to stir emotional responses from students and some parents.

Q. What teachers were not re-hired in the High School?

A. Mary Anderson, Pam Flich, Pat Krieger, Rick Menzel, and Betsy Polakowski.

Q. Are students going to "walk out" of the High School?

A. It is difficult to know. If they do, the school year will be extended into the summer for both teachers and students.

Q. Why is no one being hired back at the High School?

A. Most of the staff is being asked back. Twenty-three of the twenty-eight High School positions have been asked to return.

Q. Who makes hiring decisions in the High School?  
A. The Director of Education has the responsibility for hiring High School personnel.

Q. Will those teachers who were not re-hired be replaced?  
A. The Board of Education has approved a preliminary budget which keeps the number of staff in the High School equal to the present number of staff.

Q. Is there a meeting of concerned parents?  
A. No! The Archdiocese has recommended to the chairperson of the Board of Education and the Director of Education that no meeting be held.

**PARISH LIFE AND GROWTH**

THE PARISH PRIESTS will be on their annual retreat at Saint John's Abbey this week. Please note carefully this week's Liturgy schedule.

NO TUESDAY EVENING MOVIES this week due to the Grade School Commencement.

ANNUAL RECOGNITION DAY: The seniors (age 55 and over) of our parish are invited to the Annual Recognition Day Mass and Luncheon, sponsored by Catholic Charities Program for the Aging, to be held on Thursday, June 14, at the Bell Rite Ballroom, Highway 10 and Edgewood Drive, Maurice View. Mass will be celebrated by Bishop Robert J. Carlson at 10:30 am. Lunch and entertainment will follow. Cost is \$9.50 per person. A bus will provide transportation from Assumption Church at an additional cost of \$3 per person. Reservations must be postmarked by June 8. To register, send your name, address, phone number, and check, along with \$9.50 (\$12.50 if you ride the bus) to: Catholic Charities Program for the Aging, Attention: Sue Carter, 215 Old Sixth Street, Saint Paul, MN 55102.

THE MORE YEARS LEGALIZED ABORTION CONTINUES, the more accepted a part of the "American way of life" it becomes, and the more difficult it is to arouse the Christian conscience to action, to say "no" to this choice between life and death. The Pentecost event reminds us we are Pentecost people, a people empowered by the Spirit to "make bold proclamation." Our Savior proclaimed, "I came that they may have life." We, his followers, can do no less!

THANK YOU for gifts received in memory of Albert P. Olson.

A BAKE SALE, sponsored by the Ladies Council, will be held next Saturday, June 9, 1 to 5 pm, and Sunday, June 10, 8:30 am to 12 noon, in the Parish Center. Through the matching grant program, all proceeds will be given to our Grade School. Anyone wishing to donate bakery may bring it to the Parish Center after 9 am on SATURDAY, June 9.

SPORTSMEN'S PARTY: The Saint Bernard's Men's Club thanks everyone for coming and supporting the twenty-seventh annual Sportsman's Party which was held on Friday, May 4. A special thanks to all the wives and families of the Men's Club members who helped to make

the party a success. Many people were unhappy because there were no card or dice games, but city and state laws prohibit the same. The winners of the door prizes were: (I) 14-foot aluminum boat, 15-horse Johnson motor, and trailer—Sylvan Booster Club; (II) 2 season tickets to Vikings games—La Verne Esch; (III) Eagle dophin finder—Tom Meyer; (IV) \$150 in cash—John Malin; and (V) \$100 in cash—Rick Krieger. Although the income was way below figures from past years, the party was a success, for everyone seemed to enjoy themselves.

**GRADE SCHOOL GIRLS' SOFTBALL TOURNAMENT:** Many thanks to the members of the Men's Club and their wives who helped out at the first annual Saint Bernard's Grade School Girls' Softball Tournament, especially Marlene Bazzheim, Lu Ann Gubman, and Sharon O'Hara. A special thank you to Joe Zschokke and the Syrian Booster Club, along with Debbie Wyszard, for their help. Congratulations to all the teams that participated: (Champions) Blessed Sacrament (with three wins); (II) Mauney of Mary/Saint Andrew; (III) Saint Bernard; and (IV) Saint Luke. It was a very entertaining and enjoyable day with a great turn-out of parents and friends. The Men's Club is looking forward to next year with much enthusiasm.

THANKS TO ALL who donated to and attended yesterday's Altar and Rosary salad luncheon. See you next year!

**CUR OFFERINGS TO THE LORD**

VI Sunday of Easter, May 27:

Envelopes	\$ 6,208.55
Maintenance	\$ 184.00
Plate	\$ 270.37
Children and Young Adults	\$ 117.50
Total	\$ 6,674.87

Solemnity of the Ascension \$ 2,206.96

**AT THE SUNDAY 9 AM MASS**  
**RECESSIONAL REFRAIN:** Send us, as your blessing, Lord, send us in the power of your Spirit to live the Good News. Proclaiming your gospel of peace that all the world will come to believe; salvation and glory, and wisdom and power, are yours, Salvation and glory, and wisdom and power are yours, now and forevermore!

**MINISTRY BULLETIN BOARD**

The Flower Hut on Rose Street donated two dozen roses to help along with the lun and festivities at our Friendship Sunday on May 20. Drop in to tell them thanks.

Thanks also to the volunteers who are bringing some new energy to the monthly coffee klatch we call Friendship Sunday. There's more to come. Thanks to all for participating and ministering to each other in friendship.

"My volunteer ministry at Saint Bernard's is important to me because it is a way to thank God for all the good he sent and all the bad he didn't. I've made many good friends, also."  
—Kabe Nadeby

"My volunteer ministry at Saint Bernard's is important to me because it always me to share my walk with Christ."  
—Milla Bernart



**Welcome!**

Jay A. LeBlanc and Deborah Ann Ulsen  
 Robert J. Trobuck and Rita M. Bzombicki  
 Paul T. Warner and Margaret A. Neumann  
 Jeffery A. Rezer and Nancy A. Zeman  
 Dennis J. Wheeler and Catherine A. Skocz  
 Thomas J. Dettonia and Patricia M. Kolstad  
 David L. Williams and Mary Ann Celski  
 Richard A. Matshina and Debra A. Horvath  
 John R. Kelly and Nancy A. Kelly  
 James M. Aherthy and Laurine A. Quinn  
 Brian T. Dean and Jill M. Pflak  
 Paul Kamp and Lisa LaPlaca  
 Ronald Neumeister and Kathleen Weiss

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**NEW MEMBERS**

Charlene J. Amblering  
 Mrs. Lorraine T. Hart  
 Mrs. Catherine A. Eske  
 Mr. & Mrs. Ronald L. Banley  
 Mr. & Mrs. Michele G. Mondry  
 Mr. & Mrs. Robert J. Trehaugh  
 Mr. & Mrs. Raymond Parsena  
 Mr. & Mrs. James J. Kocouransky  
 Mr. & Mrs. Bruce Bond



Every Christian by baptism has received a call to witness. Witness involves both a loving relationship with the Father, the Son and the Spirit and liturgical service of other people, especially the needy and oppressed.

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**WELCOME!!!**  
**FATHER BRENNAN**



**Baptisms**

Erica Warren  
 John A. O'Han  
 Thomas Gibbon  
 Charles R. Lake  
 Joseph F. Uhl  
 Jerome M. Trzaskowski  
 Virginia G. Raussek  
 Harold G. Ansbert  
 Brian P. Schudeller  
 John Ohl  
 Edward J. Prescott  
 Elizabeth Bergeren  
 Wayne L. Hull

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**BAPTISMS**

Elisha Mae Cleveland  
 Brock John Henschelsook  
 Erin Kathleen O'Connor  
 Katie Ann Pacey  
 Jason Bennett Teshling  
 Patrick Nicolas Sokol  
 Cassandra Leann Martens  
 Jennifer Lynn Meitz  
 Jacob Andrew Mickus  
 Danielle Lynn Mondry  
 Kere Anne Palc  
 Jordan Thomas Roering  
 Carl Joseph Weber  
 Jessica Ann DeMars  
 Michael Francis Gooberl  
 Tina Marie Wiley

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**HAPPY HALLOWEEN**  
**REMEMBER ALL SOULS DAY**

For all Jesus died and rose again, so will the Father bring with him those who have died in Jesus. Just as in Adam all men die, so in Christ, all will be made alive.

# St. Bernard's Parish News

10 THOMAS

On September 14th, the feast of the Exaltation of the Cross, I was in St. Peter's Square in Rome. Pope John Paul II, all the people, the mayor, and the entire press, were present to receive all of the people back in the triumph of the papal victory of Christ's love for each one of you. This tremendous message of love, message that has passed from the 1900's when those who died in the mass and were again to give us life, without making any mistake.

Someone I think is in Rome for me to be here at St. Bernard's in this Holy Year. For to call us - both you and me - to get our hearts into the feast of the Exaltation of the Cross, I think it is time that we see something about you here. I believe in you and me - please and please, I believe it is time that we see something about you here. I believe in you and me - please and please, I believe it is time that we see something about you here. I believe in you and me - please and please, I believe it is time that we see something about you here.

I believe in you and me - please and please, I believe it is time that we see something about you here. I believe in you and me - please and please, I believe it is time that we see something about you here. I believe in you and me - please and please, I believe it is time that we see something about you here. I believe in you and me - please and please, I believe it is time that we see something about you here.

Fr. Brennan M.A.S.S. O.S.B., Pastor

# Thank you

## RUMMAGE SALE

MANY THANKS to all of you who participated in our Fourth Annual Rummage Sale. This includes all who donated, picked-up, set-up, or sold articles. Your response and cooperation was, as usual, GREAT!

Besides our cash proceeds of \$518, we were able to provide many people with needed clothing and household goods at a nominal cost. We also gave some needy families "free" articles.

Many of you have asked what we did with the leftovers. They will be dispersed to the needy through the St. Agnes Center where members of our parish may go at any time to obtain free clothing and household articles throughout the year. As you know, we do not have facilities here at St. Bernard's to give this service.

As in the past, one-half of our cash proceeds from this Rummage Sale was sent to the David School. This is an elementary school in Kentucky which serves the "poorest of the poor". God will bless each and every one of you for your generosity to His people!

## SQUARE DANCE

On November 10, the BLUE ANGELS Square Dance Club will note its first birthday. This group was begun and is fostered as an Adult Education Social Activity of the Parish Council.

Born of an expressed need for more recreational outlets particularly for single adults, it has grown to include couples and entire families in its membership. Full membership is held by 80 persons of all ages, from pre-teens to the eighties. Participation is not limited to regular members, visitors and spectators are always welcome and do join in on the fun! A family from Germany spent a month dancing with the group last summer.

Lessons run for 30 weeks. A good group started in September and will graduate in April '84. If you have danced in the past or had lessons elsewhere recently, you can still join St. Bernard's group. Every Sunday from 6:00 to 7:00 pm in the Parish Center, caller Dan Sahlsrom, gives lessons for beginners. Experienced dancers assist with the lessons, and a good time is had by all. You don't need a partner. All you need is a desire to learn.

If you already are a graduate dancer, the first birthday dance on Thursday, November 10 promises to be a gala occasion. Dancing starts at 7:00 pm and continues until 9:30 pm. Pot luck is served, door prizes are awarded. Members and non-members are welcome. Regular dances are held on the 2nd and 4th Thursday of each month. Further information: 489-3522

## THE GRACE OF LOVE

"Love is . . . Growing Old Together"

Sixty years of marriage does not just happen. It takes a lot of daily love to maintain a happy union - along with imagination, cooperation and dedication. A music box plays one tune over and over again. It is a simple, mechanical operation. But a marriage is a living relationship that cannot be boxed in with the melody of a single tune. Love is constantly creating new songs of joy and fulfillment.

God created us with the possibility of being paired. As the Bible says in Genesis: Chapter 2: Verse 24, "Therefore a man leaves his father and his mother and cleaves to his wife and they become one flesh." Pairs of persons are to function as one, as do pairs of eyes, hands and feet. Together, a woman and a man can do more than either can do individually. For love is working together.

God supplies us with the finest tools to build this marital mansion. It is ours for a lifetime and it takes time and energy to build it properly. Therefore, use faith for the foundation; the finest grade of love for the lumber. Putty all the windows with prayer. Trim the house with trust. Furnish it with forgiveness, for love is building for eternity.

As sixty years have gone by, old age has given you aches and pains, loss of vigor, and silver hair. But growing old together has brought you mellowness, achievement and tranquility. Each stage of life has its hurdles and its special rewards. Traveling two by two is the best way to climb the mountains of life. Each plateau is special. Each achievement is doubled with joy when you share it together. For love is growing old together." (Reprinted from the West Douglas County Record for September 25, 1983)

## PRO-LIFE

EDUCATION is the key. We must all become educated to help wage a war against abortion.

Abortion is not just a religious question. Instead, abortion concerns the entire civilized society in which we live. It is not a Catholic or Protestant or Jewish issue. It is a question of who lives or dies. Public opinion is being swayed toward acceptance of abortion as a public need. Pro Lifers are in the majority, but they must become more aggressive to win.

A human life begins when the sperm and ovum unite. Each stage of development from the fertilization of the egg to old age is merely maturing of what is entirely there at the start. In the United States, abortion is permitted up to nine months. An unborn does have legal rights, for instance, the right to inheritance, to damages received while yet unborn, to get a blood transfusion after his mother's objection, to have a guardian appointed, and other rights of citizenship, but does not have the most basic right of all - THE RIGHT TO LIFE!!

Abortion is not the answer to problems of poverty, overpopulation and out-of-wedlock pregnancy. Par- ticular to respond to these problems constructively with compassion. The right to life is the most basic human right bestowed on us by God.

The Supreme Court decision of January 22, 1973 must be reversed. The only way to accomplish this is to let our congressmen and senators know how we stand on this issue. Therefore we must relentlessly keep writing campaigns going to cast our ballots against liberalized abortion laws.

There should be no connection between abortion and the Equal Rights Amendment (ERA). In recent congressional hearings the message becomes clear that abortion advocates plan to use ERA's to secure the right to abortion. We must ask our legislators to support ERA proposals which do not include abortion. (Reprinted from Knights of Columbus State Bulletin, September, 1983)

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A family is little things  
Like waking good morning  
At the beginning of the day  
The kisses that make the pairs go cozy

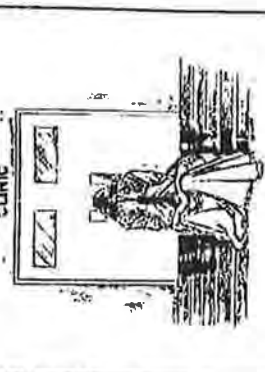
A family is the time we share,  
A family is saying "I care."  
A family is tucking the little ones in bed.  
The times when we're mad,  
And the times when we say,  
"I love you."

A family is sharing, loving,  
Finding time to play and pray,  
For a family is love,  
And love is in the little things  
That go on through the day.

... Tom Walker



## ABORTION CLINIC



Jesus Wept

-National Catholic Register-

## THE ADVANTAGES OF CHOIR MEMBERSHIP

1. You never have to worry about what to wear.
2. You have excellent seats and are assured a reserved seat for Christmas and Easter.
3. From your advantageous seat you can gaze at, smile at, ignore and otherwise enjoy the rest of the people in the congregation.
4. The pastor is nearly always looking the other way.
5. You're in a wonderful spot to see new members.
6. The cost for all these benefits? Just one evening a week.
7. Oh, yes, one more reason, you'll want to be in the choir: You are a leader in the worship experience.

-Second Baptist Church  
Liberty, Missouri

**We are still recruiting for the Adult Choir. We could use one or two more in each section. Thanks to all who have already answered the call! We meet on Wednesday evening at 7:30 pm in the church choir loft. YOU ARE ALWAYS WELCOME.**



<b>JOHN A. PECCHIA</b> Attorney At Law 926 Rice St. 488-0232	<b>PIZZA FACTORY ST. PAUL</b> 370 W. Mariposa 387-3454	<b>BRADLEY AUTO BODY</b> 488-5995 1360 Rice St.
<b>KAMP'S SUPERMARKET</b> Counter Service Meats 1059 N. Western 498-0836	<b>ST. PAUL MEAT &amp; PRODUCE CO. INC.</b> 488-4727	<b>PEDRO Luggage</b> The Factory (United Store) 281-2818
<b>ADAM BROADHAW HAUGE</b>	<b>JOHN ANDERT JR.</b> 488-4727	<b>Donnelly Electric</b> 1126 Rice St. 487-2877
<b>WIRTZ ACE HARDWARE</b> 9-4 Weekdays, Sat. 8-5 1707 Rice St. 488-8315 Paints - Glass Repair - Shades	<b>WAZATAK's Rabbit Travel</b> St. Paul 645-9088 536-1000 635-1000	<b>KADLAC TRANSMISSION SERVICE</b> 488-7855 792 Rice St.
<b>KUBY'S PLACE</b> Bud & Shirley Barbary 1141 Rice St. 488-4280	<b>ERGETT'S ADDITIONS</b> 488-5272	<b>MUNTEAN'S DEPT. STORE AND SPORTING GOODS</b> 916-920 Rice St. 488-1600 488-3955
<b>PARADE REALTY</b>	<b>RISE STREET LIQUORS</b> "WE DELIVER" 951 Rice 488-3324	<b>STASNY FOOD MARKET</b> Service Meat Department 1053 N. Western 488-2171
<b>PELZER</b> Ornamental Iron And Welding Shop General Welding Of All Types 575 W. Minneapolis 488-1014	<b>PIZZA HEARTHSTONE RESTAURANT</b> 1641 Rice St. 488-0549	<b>NO-NO CONTRACTING</b> 7137 20th Ave. So. Centerville 489-2669
<b>THE NEIGHBORHOOD BAR</b> "Large Game Room" Pool League 230 Front 488-4473	<b>CAPITAL CITY BANK</b> A Full Service Bank 1020 Rice 488-2316	<b>COMPLIMENTS OF A FRIEND</b>
<b>FOX &amp; HOUNDS RESTAURANT</b> Steaks - Seafood - Liquors 1734 Adelphius	<b>BAUER BROS. SALVAGE &amp; WRECKING</b> Used Building Material 174 E. Arlington 489-3044	<b>DO YOU GET THE NUTRITION YOU NEED?</b> Call Marga Kelly 489-6714
<b>RICE &amp; MARYLAND</b> 1643 Rice St. 488-5591	<b>THE NEW CHALET LOUNGE</b> 1620 Rice 488-0872	<b>THE LEAFLET MISSAL CO.</b> 487-2819
<b>PAPA MIKE'S PIZZERIA</b> 1104 Rice St. 488-0501	<b>REICE ST. HARDWARE</b> 1218 N. Oak Center 488-1037	<b>ITAN ENZYME DINE</b> 488-3481
<b>PAPA MIKE'S PIZZERIA</b> 1104 Rice St. 488-0501	<b>DEV BROS. GREENHOUSES INC.</b> 1218 N. Oak Center 488-1037	<b>WARREN'S STELLIAN</b> 3 Generations of Service 488-3481
<b>DISCOUNT LIQUORS</b> 1104 Rice 488-2422	<b>Donald's</b> 872 Payne Ave. 716-2723	<b>GRILL GREENHOUSE &amp; GARDEN CENTER</b> 488-1037
	<b>AMERICAN TOOL SUPPLY, INC.</b> 1115 Rice Street	<b>Harder's</b>

# Church of St. Bernard



AS CHRIST GATHERED HIS APOSTLES IN THE FIRST EUCHARIST AS A SUMMATION OF HIS MISSION,  
SO TOO THE PRIEST IS CALLED TO BE A LEADER OF PRAYER,  
ESPECIALLY TO PRESIDE OVER THE EUCHARIST



**MASSSES OF THE WEEK**

**SATURDAY EVENING, NOVEMBER 5, 32ND SUNDAY IN ORDINARY TIME**  
6:00 pm Lawrence Calhoun, anniv.  
7:30 pm Joseph Dabruzzi, St.

**SUNDAY, NOVEMBER 6, 32ND SUNDAY IN ORDINARY TIME**  
7:30 For the Parish  
9:00 Martin Waschler, anniv.  
10:30 Installation of Fr. Brennan Maiera by Bishop Ham. (Adult Choir)

12:00 Thomas Gibbons

**MONDAY, NOVEMBER 7**  
6:30 Special Intention-Poor Souls  
8:10 Rose Young, anniv.

**TUESDAY, NOVEMBER 8**  
6:30 Strutz Family  
8:10 Mathias Peek, anniv.

**WEDNESDAY, NOVEMBER 9, Dedication of Lateran Basilica**  
6:30 George M. Mackfelder  
8:10 Mary Hatch, anniv.

**THURSDAY, NOVEMBER 10, St. Leo the Great, pope & doctor**  
6:30 Póth Walsh (Altar & Rosary)  
8:10 M/M Thomas Kalisheko, anniv.

**FRIDAY, NOVEMBER 11, St. Martin of Tours, bishop (Veteran's Day)**  
6:30 Andrew T. Wolf  
8:10 Richard Loids, anniv.

**SATURDAY, NOVEMBER 12, St. Josephat, bishop-martyr**  
8:10 Special Intention

**SATURDAY EVENING, NOVEMBER 12, 33RD SUNDAY IN ORDINARY TIME**  
6:00 pm Mathias Lendway, Sr., anniv.  
7:30 pm Francis Smith, anniv.

**SUNDAY, NOVEMBER 13, 33RD SUNDAY IN ORDINARY TIME**  
7:30 Margaret Terrau, anniv.  
9:00 Anna Schlossmacher, anniv.  
10:30 For the Parish  
12:00 Dolores Weller, anniv.

**MASS SERVERS**  
Saturday, November 12  
5:00 T. Cavem-P. Fleischer  
7:30 D. Hafner-M. Dorrain

Sunday, November 13  
7:30 S. Lacis-D. Leuer  
9:00 M. Seeman-J. Sorlie  
10:30 E. Miller-D. Olson  
12:00 T. Olson-D. Peterson

**PARISH NEWS DEADLINE - MONDAY, NOVEMBER 14**

**VETERANS DAY POLYMUSICAL CONCERT** You are cordially invited to attend a VETERANS DAY POLYMUSICAL CONCERT this Friday evening, November 10th at 8 pm featuring the West Point Jewish Choir at the Terrace of our Community, 616 So. Mississippi River Boulevard, St. Paul, MN. There is no charge for the event. For more information, call 698-8974.

**FOR THE WEEK OF NOVEMBER 6th**

**Sun (11-6)**  
Installation of Fr. Brennan as Pastor at the 10:30 Mass; Reception following in the Parish Center.

**Men's Club Turkey Bingo, 1-5 pm, Parish Center**

**Square Dancing, 5 to 7 pm, Parish Center**

**Tues (11-8)**  
Perpetual Help Novena, 7:30 pm, Church.

**ELECTION DAY**  
Adult Choir, 7:30 pm, Church  
Altar and Rosary Society, 6 pm, Parish Center

**Charismatic Prayer Group 7:30 pm, Roly Ed Center, Grade School**

**Thurs (11-10)**  
Sq. Dancing, 7:30-8:00 Round Dance, 8:00-10:30 Squares and Rounds, Parish Center.  
Literary Mtg., 7:30 pm, Rectory

**Father Brennan Maiera, O.S.B., our new pastor, will officially be installed as pastor of St. Bernard's Church at the 10:30 Mass Nov. 6 today-by Bishop Ham. A Reception will follow in the Parish Center.**

**ALTAR AND ROSARY SOCIETY NEWS:** St. Bernard's Altar and Rosary Society-November 6th-at 6 pm. Luncheon is served-a short business meeting to follow. Card bingo will be played at 25¢. Many door and bingo prizes. If you have a ticket you can't use, please call Adelaide at 483-5690. Sewing ladies will have the tickets for the Christmas Raffle.

**COLLECTION FOR THE WEEK OF OCTOBER 23**

Envelopes \$604.54  
Plate 330.23  
Maintenance 127.00  
Children 49.93  
Young Adults 26.30  
Mission-\$257.82

**THE ALTAR FLOWERS FOR NOVEMBER 6TH ARE IN MEMORY OF ANTHONY KASSEKET.**

**1983 CAMPAIGN FOR HUMAN DEVELOPMENT - Collection Sunday is November 20th. This is a program of the U.S. Catholic Conference for helping the poor help themselves and for educating the public-at-large about the need to pursue social justice as the Church teaches. Twenty-five percent of this collection remains in the diocese; the remainder goes for nationally funded projects - grants and loans.**

**VOTE - TUESDAY - NOVEMBER 8TH: ANNUAL CATHOLIC APPEAL.** From the Development Office: "Because of your generosity to the 1983 Annual Catholic Appeal, our parish recently received \$6,588 from the Archdiocesan Development Office. This check represents the major part of our 25¢ Appeal refund which is used for educational purposes. Thank you, thank you, thank you!"

**FATHER BRENNAN TO BE INSTALLED AS PASTOR**

This Sunday at the 10:30 am Mass Father Brennan will be installed by Bishop Ham as the pastor of St. Bernard's. His associates and partners in priestly ministry, Father Gregory and Father Martin, will join in the installation Mass. The Dean of Decatur Three, Fr. Bill Hennan, pastor of St. James, will be present to represent the area clergy.

There will be a short reception after the liturgy in the Parish Center for parishioners after the 10:30 am Mass. Those attending the 10:30 am Mass are surely invited to stop over for coffee or juice as well as say other parishioners who attended a different Mass this weekend.

Father Brennan and his associates ask that all the people of St. Bernard's remember them in their prayers this weekend so that the Spirit of Christ might animate their ministry here at St. Bernard's in this new beginning.

A favorite quote of Father Brennan was printed on the special program for the 10:30 Mass. It indicates the dual relationship of a priest with his people. One is the awesome task of bringing and imagining Christ to the people of God and the other is the realization that priests stand with all of God's people in their journey of faith to the Lord, fully as much in need of redemption.

**WHAT I AM FOR YOU TERRIFIES ME. WHAT I AM AGAINST YOU CONSOLES ME. ONE, A CITY; THE OTHER, A GRACE. ONE, A DANGER; THE OTHER, SALVATION.**

— St. Augustine

The priests of St. Bernard's beg you all to help them minister to all the needs of the Body of Christ here at St. Bernard's. With God's help his love will be proclaimed and lived more fully in our community of faith.

**OUTSIDE EVENTS:**  
St. John Vianney College Seminary will host a LIVE-IN between 5-7 pm on Thursday, November 17 and conclude at noon on Saturday, November 19. It is for juniors and seniors in high school as well as college-aged men who are interested in learning more about the seminary program and priesthood. For more information, contact Fr. Richard Palma of St. John Vianney at 647-5541.

**HILL-MURRAY FALL FESTIVAL** will be held on Sunday, November 6 from 11:30 am until 5:30 pm at the school, 2625 E. Larperneur Ave., Maplewood. The festival features a roast beef dinner and a variety of booths, and much more.

**HOLIDAY SHOPPE - St. Luke's Church, Oxford & Summit, St. Paul - Sunday, November 13th from 9 am to 2 pm, featuring antiques, handicrafts, plants, baked goods and much more.**

**RUMMAGE SALE AND BOUTIQUE - St. Patrick's Church, 1085 DeSoto Street, St. Paul - November 12 & 13, from 9 am to 5 pm.**

**ST. BERNARD'S HIGH SCHOOL FALL PRODUCTION "THE ADMIRABLE CRICETON"**

**THIS WEEKEND - FRI., SAT., & SUN**  
November 4, 5 & 6 - HIGH SCHOOL GYM  
Friday and Saturday, November 4 & 5 at 8 pm.  
Sunday, November 6 at 7 pm.

**TURKEY BINGO - TODAY**  
SUNDAY, NOVEMBER 6th  
1:00 - 4:00 pm

**FAKESH CENTER**  
Sponsored by St. Bernard's Men's Club  
"COME AND WIN A TURKEY"

**ST. BERNARD'S HIGH SCHOOL** will participate in the Special Milk Program. In the operation of child feeding programs administered by the U.S. Department of Agriculture, no child will be discriminated against on basis of race, color, sex, age, religion, national origin, or handicap. If any member of a household believes they have been discriminated against, they should write immediately to the Secretary of Agriculture, Washington, D.C. 20250

**SQUARE DANCE ACTIVITIES**  
Lessons are offered from 5 to 7 pm each Sunday evening in the Parish Center.

The **FIRST** birthday square dance for the **BLUE ANGLES** Square Dance Club will be held this Thursday evening from 7 to 9:30 pm. All dancers are invited. Information: 488-8592.

**HOLY YEAR - YEAR OF THE BIBLE**  
An Archdiocesan celebration marking both the Fifty Year of the Redemption and the year of the Bible will take place on Sunday, November 20, at 2:00 pm at the Cathedral of Saint Paul. This official Holy Year event will take the form of a specially designed service of the Word and will be led by Archbishop Rouch.

**COLLECTION FOR WEEK OF OCTOBER 30**

Envelopes \$6423.75  
Plate 329.19  
Maintenance 125.00  
Children 30.05  
Young Adults 28.80  
Mission-\$73.00

**OUTSIDE EVENTS**  
**ARTS & CRAFT FAIR - Nov. 12th Sun 7:30 - 11:30 pm.** Located in the cafeteria (835 E. 5th Street). For more information call 776-2741.

**SACRED HEART HOLY NAME/MEN'S CLUB** will be sponsoring a **CASINO NITE** on Saturday, November 12th from 7:30-11:30 pm. Located in the cafeteria (835 E. 5th Street). For more information call 776-2741.

**VETERANS DAY - FRIDAY, NOVEMBER 11**

# OF St. Bernard

KEEP FOR ARCHIVES

13th SUNDAY IN ORDINARY TIME



WHOEVER GIVES A CUP OF WATER TO A LOWLY ONE  
MT 10-42

<b>Artistic Cabinet &amp; Display</b> 1078 Rice St. St. Paul 488-1548	<b>KADLAC TRANSMISSION SERVICE</b> ADJUSTS & REPAIRS ALL MAKE CALL 489-7755 1315 Superior Ave. S. St. Paul	<b>MERWIN DIERK FAMILY RESTAURANT</b> 945 Rice Street 487-2825 Lunch and Dinner
<b>ARTISTIC CABINET &amp; DISPLAY</b> 1078 Rice St. St. Paul 488-1548	<b>THE NICHORSHOOD BAR</b> 230 Elm St. St. Paul 488-4473	<b>BRADLEY AUTO BODY</b> Complete Collision Repair Your satisfaction is our reputation 488-5996 1389 Rice Street
<b>CAPRI BEHAIR &amp; HAIRWEAVE SERVICE</b> 2015 Rice St. St. Paul 488-1548	<b>HAUSERS IGA</b> 121 Moryland Ave St. Paul 489-8809	<b>MASSES OF SUNDAY</b> Saturday: 5 and 7:30 pm Sunday: 7:30, 9, and 11 am
<b>MARK HERMES</b> 224-4821	<b>A &amp; A Auto Parts</b> We Pay Cash For Junk Cars 487-2117	<b>WEEKDAY MASSES</b> Monday-Friday 6:30 and 8 am Saturday 8 am
<b>STANIS FOOD MARKET</b> 1055 N. Western Avenue 489-7171	<b>THE COFFEE CUP</b> 1446 Rice St. 489-0020	<b>CONFESSIONS</b> Monday-Friday: after 6:30 am Mass Saturday 8:30 and 10 am, and after 7:30 pm Mass
<b>WIRTZ ACE HARDWARE</b> 98 Westdays St. St. Paul 1707 Rice St. 489-9315	<b>THE COFFEE CUP</b> 1446 Rice St. 489-0020	<b>EARL'S CHURCH OF THE RISE</b> 1100 W. 5th St. St. Paul 488-1548
<b>PRICE STREET HARDWARE</b> 1110 Rice St. St. Paul 488-4800	<b>JOHN T. FINLEY ATTORNEY AT LAW</b> 7 W. 4th St. Suite 400 St. Paul 221-2914	<b>HIGH SCHOOL</b> 1100 W. 5th St. St. Paul 488-1548
<b>KUBY'S PLACE</b> 4411 Hennepin St. St. Paul 488-9390	<b>THOMPSON CHIROPRACTIC CLINIC</b> 1110 Rice St. St. Paul 488-4800	<b>ROLLING TILES</b> 1100 W. 5th St. St. Paul 488-1548
<b>Donald's</b> 912 Payne Ave. 776-2723	<b>Jack Carrick's Minnesota Repair</b> ELECTRICAL & WIRELESS REPAIRS 487-3358 70 HYPOCENE AVENUE WEST	<b>PARISH HOUSE</b> 197 West Garabrum Avenue St. Paul, MN 55117 Monday-Friday: 8 am-8 pm Saturday 9 am-5:30 pm
<b>PELZER</b> 912 Payne Ave. 776-2723	<b>KAMP'S</b> 1059 N. Western 488-6656	<b>GRADE SCHOOL</b> 1100 W. 5th St. St. Paul 488-1548
<b>WESTERN BANK AND INSURANCE</b> 1381 Rice St. St. Paul 488-1548	<b>LENITSCH'S BAR &amp; EATERY</b> 1059 N. Western 488-6656	<b>BAUER BROS. SALVAGE &amp; WRECKING</b> 1101 Rice Street 488-6561
<b>HAWK PASTER PASTOR</b>	<b>VIDEO WEDDINGS</b> 1101 Rice Street 488-6561	<b>TOM'S MOBIL SERVICE</b> 1101 Rice Street 488-6561

**THE LITURGY AT SAINT BERNARD'S**

<b>SATURDAY EVENING, JUNE 30</b> Masses at 5 and 7:30 pm
<b>SUNDAY, JULY 1: THIRTEENTH SUNDAY IN ORDINARY TIME</b> Masses at 7:30, 9, and 11 am
<b>MONDAY, JULY 2: Weekday</b> Masses at 6:30 and 8 am
<b>TUESDAY, JULY 3: FEAST OF SAINT THOMAS, APOSTLE</b> MESSAGES at 6:30 and 8 am
<b>WEDNESDAY, JULY 4: SAINT ELIZABETH OF PORTUGAL (Independence Day)</b> Masses at 6:30 and 8 am
<b>THURSDAY, JULY 5: SAINT ANTHONY ZACCARIA, Priest</b> Masses at 6:30 and 8 am Confessions for the First Friday of July at 5:30 pm
<b>FIRST FRIDAY, JULY 6: SAINT MARIA Goretti, Virgin and Martyr</b> Masses at 6:30 and 8 am
<b>FIRST SATURDAY, JULY 7: Weekday</b> Mass at 8 am Nuptial Mass at 2 pm, officiating Jeff Schwartz and Joanne Kramlinger
<b>SATURDAY EVENING, JULY 7</b> Masses at 5 and 7:30 pm
<b>SUNDAY, JULY 8: FOURTEENTH SUNDAY IN ORDINARY TIME (Mission Sunday)</b> Masses at 7:30, 9, and 11 am Rosary and Benediction of the Blessed Sacrament at 2 pm

**ORDINARY TIME RESUMES**

Finally, a Sunday in Ordinary Time. Finally, we are back reading up Matthew, picking up here in the midst of the second long instruction he has woven together from all the words he had of Jesus, a speech about how the disciples are to conduct themselves. Finally, we are back reading through Paul's long letter to the Romans—we'll stick with that letter in the middle of September. So perhaps this Sunday we might ask: Who is Paul? (Last Friday, June 29, was the Solemnity of Saints Peter and Paul.) Why is he writing these people? And what are we doing these hundreds of years later still reading it?



Introductory notes in the Jerusalem Bible (a translation of the Scriptures), summarize what we know of Paul. He was born a Jew (and, he would tell us, never ceased being a Jew) perhaps a few years before Jesus and grew up in the town of Tarsus in what is now Turkey. Paul was a Roman citizen. His education was in Jerusalem under the best teachers. He makes no claim ever to have seen Jesus in those years, but tells us of his conversion on the road to Damascus just a few years after Jesus' execution. Then for more than thirty years Paul gave every energy to traveling, writing and preaching. He journeyed again and again through the lands that border the Mediterranean Sea, taking the Gospel to those who were not Jews and, in doing so, turning a small group within Judaism into a large and mixed people.

Nothing could stand in his way. He took on prison, debated with opponents, embraced suffering. He did the work, gave God the credit and enjoyed the spotlight. He could show the gentlest forgiving heart or a fierce and biting anger. He was well and broadly read and he borrowed freely from writers of various cultures and languages.

In the year 57 or 58, Paul was planning his first trip to Rome. There had been a Christian community there for years—started probably by immigrants from Palestine. Paul knew of them and wanted to see them on his way to Spain (he was nothing if not ambitious). And he knew that they had heard of him—mixed things, certainly. So he decided to write a long, introductory letter, and to put into that letter what he called "his gospel." He got the letter off to a good start; he first sentence in the original Greek has more than 90 words and summarized his gospel well. We have it as Romans 1, verses 1 to 7.

Today's passage picks up Paul developing his great theme that God's justice is revealed in Christ to all who believe. What kind of a deed then is baptism? What happened to you Roman Christians in those waters?

**A HOUSEHOLD PRAYER ON INDEPENDENCE DAY**

*GOD, source of all freedom, this day is bright with the memory of those who declared that life and liberty are your gift to every human being.*  
*Help us to continue a good work begun long ago. Make our vision clear and our will strong; that only in human solidarity will we find liberty, and justice only in the honor that belongs to every life on earth.*  
 Turn our hearts toward the family of nations: to understand the ways of others, to offer friendship, and to find safety only in the common good of all.  
 We ask this through Christ our Lord. Amen.

**PARISH LIFE AND GROWTH**

**SAINTE THOMAS THE APOSTLE** is remembered by the Church this Tuesday, July 3. Thomas is known as the apostle who would not believe Jesus was risen until he could see Christ with his own eyes and even touch his wounds. His doubt is often considered something less than admirable, but Saint Gregory the Great offers an interesting reflection on the incident: "What (Thomas) saw and what he believed were two different things. God cannot be seen by mortals. Thomas saw a human being, whom he acknowledged to be God, and said, 'My Lord and my God.' Seeing, he believed; looking at one who was human, he cried out that this was God, the God he could not see."

**THE FESTIVAL MASS OF FREEDOM** will again be celebrated on the fourth of July, this coming Wednesday, at the Church of Saint Michael in Stillwater. Special music by Michael Westermarck, Cecilia Lupien, and Brother Lawrence will begin at 9 am, with the Mass at 9:30 am. The theme for the liturgy is: "Our Heritage of Faith and Freedom." The Reverend Walter Scatena, pastor of Saint Lucas United Church of Christ in Lake Elmo, will give the homily. Following the Mass, a social time with coffee and donuts will take place on the church lawn.

**THE DEADLINE** for the July 8 Sunday Bulletin is Monday, July 2, at 12 noon.

**THANKS** to the Tuesday evening Diet Club for their recent contribution.

**A SPECIAL THANK YOU** to the women of the Altar and Rosary Society for donating the beautiful white chasuble and matching over-vest stoles in honor of our centennial year. The vestments were designed by Mrs. Tilly Ellis of Cold Spring, Minnesota, and will be worn on special occasions, feast days, and solemnities.

**JOIN THE PILGRIMAGE** to Our Lady of Guadalupe in Mexico City! Visit Our Lady of Guadalupe and apparition sites. Tour Mexico City, the pyramids, the floating gardens, and the world renowned Museum of Anthropology. Visit Father Wasson's Orphan Home near Cuernavaca. Enjoy the National Ballet Folklorico, and shopping in the open markets. December 11-18, 1990—the last day celebration, or February 19-26, 1991—the

winter vacation pilgrimage. For additional information, please contact Guadalupe Travel, Inc., at 488-8468.

**AS THE ABORTION CONFLICT RAGES**, "old arguments like 'separation of church and state' are being resurrected to stir up fear and distract the public from the central issue that abortion ends a human life. The 'red flag' of 'separation of church and state' ignores the fact that a church's opposition to abortion on moral grounds no more makes it a church-state issue than does the opposition of churches to murder or their support of equal rights for all races.

**A GRIEF EDUCATION AND SUPPORT GROUP** is being started by Saint Joseph's Hospital and Hospice HealthCare. All phases of the grief process will be addressed. Beginning July 12, and the first and third Thursdays of each month thereafter through September 20, 1990, the group meets from 12:30 to 2:30 pm, or 6 to 8 pm. For further information and registration, please call 231-3060.

**NEXT SUNDAY, JULY 8, IS MISSION SUNDAY.** Father Martin Erapu will be speaking at all of the Lord's Day Masses. The Mission Collection will be for the Diocese of Bungoma, Kenya, East Africa.

**OUR OFFERINGS TO THE LORD**

Solemnity of the Birth of Saint John the Baptist, June 24:  
 Offerings..... \$5,983.17  
 Maintenance..... 174.00  
 Pledge..... 364.92  
 Children and Young Adults..... 4.81  
 Total..... \$6,526.90

**PASTORAL COUNCIL CORNER**

Celebrations have been flourishing this spring! First, our celebration of the many years of Benedictine service to Saint Bernard's, then our Easter celebrations, and finally, our centennial anniversary events.

As with any celebrations, there are many people behind the scenes planning, organizing, preparing, and serving. Our thanks to all those who:

- sent invitations.
- organized the Benedictine reception.
- served, canored, played instruments, or sang at these special liturgies.
- prepared food and decorations for the Easter Vigil celebration, and decorated the church with balloons for the Easter morning Masses.
- organized the centennial dinner.

as well as those who played many other numerous and important roles in making these celebrations successful!

Thank you all for this pastoral ministry.

**UPCOMING MARRIAGES**

- ii Jeff Schwartz and Joanne Kramlinger
- iii Thomas R. Paschke and Dawn M. Miller



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LETTER SUBMITTED TO THE SAINT PAUL PIONEER PRESS

A caller to my office commented, "You still have a job?" I work for Saint Bernard's. Therefore, I will lose my job. Or will I?

Saint Paul Pioneer Press reports on the "discord" at Saint Bernard's lest the thinking skills of its readers. Three major concerns surfaced in my reflections: 1) parameters of the education profession, 2) professionalism of employers, and 3) responsibilities of ethical reporting.

The public has been informed of disagreement between administrators and teachers (all teachers?), between administrators (all administrators?), refusals to hear concerned parents, stripping boards of power, demands for reinstatement of authority, charges of roadblocks, and insubordination.

SOME PARAMETERS OF THE EDUCATION PROFESSION. Parents are unrelenting in their demand for quality education. Their expectations triple and quadruple relative to the out-of-pocket tuition of private schools. Employees are expected to be dedicated, value-centered personnel equal to their counterparts in the public school with regard to degrees and qualifications.

What cost is inherent to an educational system striving for excellence? Is a certified teacher always an excellent teacher? What standards need to be upheld? Who defines them? What skills, attitudes and attitudes justify continued employment in any educational system position? What, or who, should be encouraged to stay, or leave? Should a disgraced teacher with poor skills in transferring knowledge be in a classroom? What about teachers who cannot encourage good habits of thinking, problem solving, or decision making? What about staff members who are not team players, or fail to interact well with others? What "red tape" lack of education, or discriminatory biases toward the academically struggling or people of other races, creeds or religions? What qualities destroy team-playing, staff morale, effectiveness?

How have we forgotten that human beings, not gods, staff our schools? Some personnel are excellent, some great, some good, and some aren't! From whence does an assumption that a person's strengths will qualify them for their position. How have we become so intolerant of facing the effects of our weaknesses?

I am a secretary. I am also a teacher of more than ten years' experience. I have been told frequently that I am an excellent teacher. However, time and experience revealed that I am most effective supporting teachers and administrators in the implementation of programs. I am

not a bad teacher; my effectiveness and success depend on recognizing both my strengths and weaknesses. Facing where I lack strength reflects positively on the goals for which I aim. Education today demands that kind of courage. The public needs to refrain from a "good or bad" judgment and focus on the development of effective education programs employing the greatest quality of staff.

PROFESSIONAL RESPONSIBILITIES OF EMPLOYERS. About a year ago, a large meeting of parents, staff and students at Saint Bernard's was highlighted in the Saint Paul Pioneer Press. At issue was the firing of John O'Neill, Principal of the High School. Anger, disbelief, confusion, frustration, and strong convictions nearly paralyzed the community. Many attended to the goodness of the community. Many made for releasing the reasons for dismissal. The administration refused to speak. Disgust and anger resulted.

When an employee freely, or with encouragement, leaves the educational position they hold, does that make them a "bad" employee? July 15, students and parents protested the firing of Tom Hansen, athletic director and dean of students. Was it because he was not a good man? Can any employer be permitted to publicly denounce an employee? It is hoped that the strengths and successes are acknowledged and publicly lauded; however, weaknesses or inability to fulfill responsibilities should be dealt with privately between employer and employee, or brought before a mediator when necessary.

I signed my contract, a contract which is renewable yearly, expecting my employer to challenge me to pursue the vision with which this institution identifies. I am free to follow my convictions, respecting the right of my employer to have a mission and to develop good business practices to accomplish it. In return, I am expected to contribute to the creation of good policies and to acknowledge when my goals and values are not supportive. It is not a matter of good and bad; it is the reality of different focuses, different perspectives, different dreams. As an employer, Saint Bernard's has the right to state the direction it wishes to pursue; it has done so in response to the educational challenges facing our schools. As an employee, I have the right to state my differences; if a compromise cannot be accomplished, I have a responsibility to seek a smooth transition out of my position.

RESPONSIBILITIES OF ETHICAL REPORTING. The reporter of June 16, 1990, quoted Mr. Hansen, "Good men once in a while speak up for what they believe in." The goals and dreams of Mr. Hansen are at the heart of that statement. However, in my opinion, this quote slanted the perspective of the reader, because the reporter failed to reveal the broader context in which Saint Bernard's Parish exists. The entire community is

## NEWS FROM OUR SCHOOLS

**TWO STUDENTS FROM SAINT BERNARD'S HIGH SCHOOL** received "superior" ratings at the Region 4A Solo and Ensemble Competition held at Marquette State University on Saturday, May 12. Jenny Seeger, a senior at Saint Bernard's, received her superior rating for her singing ability. Doree Kerkvater, a junior, was rated superior for the second year in a row for this drum set solo.

**MRS. PUTZMANN'S SEVENTH AND EIGHTH GRADE LITERATURE CLASS** accepted the challenge during the third trimester to read "something more difficult" than what was required, and then culminated it with an interesting activity.

They chose to read two books written by Minnesota authors at the turn of this century, *Main Street* by Sinclair Lewis, and *Spirit of Saint Louis* by Charles Lindbergh.

After the completion of the reading, they planned a day's trip to Saint Centre and Little Falls to visit the boyhood homes of the two authors. Both books had over five-hundred pages and were definitely challenging reading for the twenty-five students. Not only did they do the reading, but they learned to use cliff notes, recognized satire, compared characters, identified "local color," examined settings, and became acquainted with different styles of writing.

On May 30, at their hard work paid off. At about 7 am, the class boarded a beautiful coach bus to begin their day's adventure. They arrived in Saint Centre at 9:30 am where they went through the Sinclair Lewis Interpretive Center, then on to his boyhood home, took a drive down the famous "Main Street" after which the book is named, and lastly, on to the local cemetery to view the modest flat headstone where the remains of Sinclair Lewis are buried.

The trip then took them about sixty miles across the Minnesota "flat lands," as mentioned in both books, to Little Falls. They ate a picnic lunch in Lindbergh State Park and had some extra time to walk the nature trails or relax.

At 2 pm, the group walked across the road from the park to the Lindbergh Interpretive Center, where they watched an interesting video on the life of Charles Lindbergh and toured the informative center. The tour then continued to view his boyhood home located right on the bank of the Mississippi River, seeing many of the Lindbergh artifacts mentioned in his book.

The group arrived back at Saint Bernard's flag pole about 5:30 pm, tired, but very content, and satisfied with the work they had accomplished in their literature class this last semester.



...developing a very painful process of responding to increasingly critical educational, neighborhood, and family issues. The reports in the newspaper narrow this to an issue of authority.

Two comments in the July 16 article are untrue by not containing full facts. The paper states that Father Maken's incorrect statement not to attend public meetings about Saint Bernard's current problems. Only unannounced attempts to undermine the authority and responsibilities of the school board and administration were included in that "used" meetings to discuss resolution of problems are "says taking place and are supported.

Another comment referred to the disbanding of the school board by Father Makers. Readers were not informed that, due to inability to fulfil their responsibilities because of a power struggle, members of the board voted for and received a temporary disbanding of the board. There is a letter printed in the parish bulletin attesting to this. No reporter made sure that the general public knew this fact. Is that ethical? Are all news reports of the *Saint Paul Pioneer Press* biased in this way? Readers have been allowed to believe injustices are perpetrated at Saint Bernard's. Answering the phone gives me the opportunity to hear their anger and disbelief in our school. Did the press contribute to resolution of "tensions or to blind and deaf emotionalism?"

What reader recognizes that an employer cannot publicly defend its position out of respect for the privacy of an individual employee? Injustice does not reign at Saint Bernard's. At the proper time, without attaching any individual, or denigrating anyone, I know that the administration will answer questions and reveal the sources of its struggle with people and policies. The individual is respected at Saint Bernard's, at the cost of Saint Bernard's reputation. Public denunciation of the administration has been permitted to this day without censure. Has the newspaper raised any question calling attention to the personal right of employees to the professional silence of employers? Justice in employment practices demands such silence.

Have reporters, or the public, sought to know the creation, goals, vision, hopes and dreams encouraged and pursued at Saint Bernard's? Contrary to the public image, there is opportunity to disagree, be different, challenge, and contribute to the growth of Saint Bernard's. Hurt is a consequence; growth is a strength. Differences and changes are uncomfortable; past experiences of both increase the struggle. Suffering is not denied; neither can this institution become paralyzed and ineffective. Should Saint Bernard's contribute to making the North End a great place to live and work and raise children? Our growing pains have been public. Will the *Saint Paul Pioneer Press* make sure the public also becomes informed about our success? Will this public respond?

The questions are raised. The chance exists to hear. The future depends on it.

— Jennifer M. Lentzen  
Administrative Assistant  
Saint Bernard's Grade School

## LES ANGELUS

Poem by Jehan le Pevre Moyne

**I In the Morning**  
In the morning the Angelus rang above my sleeping city, the Angelus of sleeples and homage to Mary; see how the night flies and how the salvation from the Archangel is joyous above my sleeping city.

Like the dove's lawn, the sun will bound from behind the hills! The house of the rich or poor, the trees, and the gardens soon will be golden, and the children will play like the dove's lawn.

Another day brings happiness to the heart!  
Lord, I adore Thee in the sublimity of the first light of dawn, and I thank Thee for another day.

**II At Midday**  
At midday which buzzes and gleams, as the above the noise of robes and crowds, is the cry of a bright sun! O God, the bells of the Angelus cry for mercy at the brilliant noon.

In the midst of the way, as we make our pilgrimage between beloved childhood and fearful death, Holy Mother of God, we pause to implore your help as we travel, for the task is immense and heavy for our arms. Your maternal hands soothe our suffering from noon until the fall of evening; guide our steps to the rewards of your Son—for the task is immense.

**III In the Evening**

As night returns to the sky and to our hearts, and as the hour has come when each one accounts for his works, his sorrows, his ascension, we pray to you again as the night returns. O Virgin, be merciful at the last Angelus, which cradles the sleep of the lamented earth! Let us no longer think of the day's miseries, of our human sin—O Virgin, be merciful.

In eternal life where night does not come, carried by wind made only by cherubs' wings, our Ave Marias sing to you our love in life eternal.

Kateri's refusal to marry drew the ridicule of her tribe, forcing her to flee to the Jesuit mission of Saint Xavier near Montreal, Canada.

Upon Kateri's death just three years later, her face became radiantly beautiful and free from all the scars of her childhood illness. Buried at Caughnawaga, Ontario, Kateri was beatified June 22, 1980. Many favors and miracles have been obtained through her intercession.

Blessed Kateri Teakawitha's feast day is July 14.

## IN GIVING YOU WILL RECEIVE

By Father John Powell, SJ

In the thirteenth century, Saint Francis of Assisi, the little poor man of God, composed a prayer asking God to enable him to replace his hatred with love. At the end of this beautiful prayer, Francis details some of the paradoxes posed by Jesus. Among them he says that "It is in giving that we receive."

I remember once when I volunteered to give a retreat a few years ago for a group of nuns whose order was founded to treat terminal cancer victims. All of the people they cared for were poor and could not afford personal medical care. Almost every day the sisters experience the pain and the death of their patients. I went to the retreat expecting that these heroic sisters would be last.

Contrary to my anticipation I found the sisters among the most joyful and happy people I have ever met. I remember that the sisters received a call during the retreat. They were told that an old lady was lying on a pile of rags, dying of cancer.

The sisters flew into action. One whisked and a helper drove us in a remodeled hearse to take them to the poor woman. They brought her to the convent, bathed her washed body, dressed her in silk pajamas and laid her in a bed between clean white sheets.

Within fifteen minutes the woman was dead! I remarked that it was unfortunate she didn't live longer. "Oh, no," one sister said with a smile, "she died with dignity. And that's what we're here for."

"We treat them all as children of the King. She died between clean sheets with people praying for her. And now she is with God, praying for us."

The retreat was preached by me to the sisters, but the lesson the sisters preached to me by their lives was much more valuable. I learned that "It is in giving that we receive." Just as Jesus himself promised: "If you do this, you will be very happy."

## BAPTISMS

Scott Dennis Cooper  
Nicholas Ryan Jelen  
Jacob Henry Esays  
Dustin Alan Kzar  
Evan Joseph Waller

Christine Marie Riane  
Joshua Robert Cunnien  
Scott Jacob Cunnien  
Brianna Marie Cunnien

## DEATHS

Dorothy M. Anderson (81)  
Joseph W. Schmitz (82)  
Ronald Heitzinger (27)  
Gerald J. Brzandovsky (49)  
Mary Rose Donahue (85)

LaVerna Taylor (88)  
James A. Kirby (73)  
Robert J. Macbratney (68)  
Bertha Bronch (64)

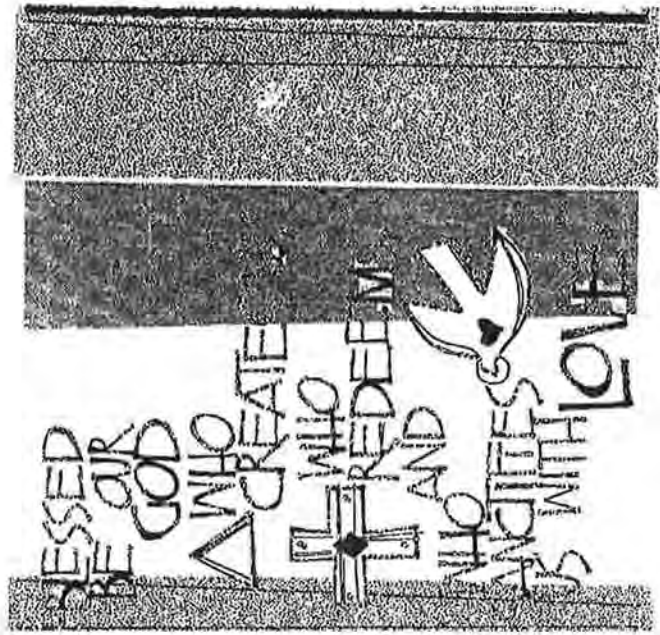
## THE LILY OF THE MOHAWKS

Known as the "Lily of the Mohawks" for her saintly life, BLESSED KATERI TEKAWITHA was born in Auriesville, New York, in 1656. Her mother, a Christian Algonquin, was wife to the pagan chief of the Mohawk Indian tribe.

When Kateri was three years old she lost her father, mother, and only brother to a smallpox epidemic, which left her disfigured and partially blind.

Raised by an uncle, Kateri was baptized into the Catholic Faith when she was nineteen years old, against the wishes of her relatives. Wowing to lead a virgin life, she spent her days in prayer, and in caring for the sick and elderly.

# Church of St. Bernard



**PARISH HOUSE: 197 W. GERANIUM**  
 Rev. Brennan Meiers, O.S.B., Pastor  
 Rev. Gregory Soukup, O.S.B., Associate  
 Rev. Martin F. Rath, O.S.B., Associate  
 Rev. Arco Gustin, O.S.B. Associate  
 Rev. Blaine Warner, O.S.B., W.S. Chaplain/Associate  
 Dennis Donovan, Principal, Grade School  
 John O'Neill, Principal, High School  
 William J. Maurer, Sacramental Coordinator  
 Mrs. Barb Weisz, Sat. CCD  
 Mrs. Joanne Adams, Director of Liturgy & Music

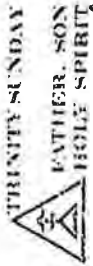
**MASS SCHEDULE:**  
 Weekend Masses:  
 Saturday Evening: 5:00 & 7:30 PM  
 Sunday: 7:30, 9:00, 10:30, 12:00  
 Weekdays: 6:30 & 8:10 AM  
 Saturday: 8:10 AM Only

**CONFESSIONS:**  
 Saturday, at 3:30; at 4:00 and after the 7:30 PM Mass  
 Daily after the 6:30 AM Mass  
 Thursday before First Friday at 3:30 PM only.

**BAPTISM:**  
 Sundays during the 12:00 Noon Eucharist by special arrangement.  
 488-6733  
 488-6733  
 488-1234  
 488-9557

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<b>BAR &amp; GRILL</b> 719 N. Duluth St. 489-4681	<b>ST. PAUL MEAT &amp; POULTRY INC.</b> 487 University Ave. 489-1177	<b>TONER'S BAR &amp; GRILL</b> 719 N. Duluth St. 489-4681	<b>PEDRO Luggage of St. Paul</b> The Factory Outlet Store 228-208 210th & Roberts & Free Parking
<b>JOHN ANDERT JR.</b> 415 W. Roberts 488-5551	<b>H &amp; H TONY'S Upholstery</b> 868 Rice St. 488-8054	<b>JOHN ANDERT JR.</b> 415 W. Roberts 488-5551	<b>Domnelly Electric</b> 1121 Rice St. 487-2877
<b>VIDEO VIDEO 2</b> 799 N. Millbrook 488-5319	<b>Gregory M. Sheehan Dentist</b> 1215 Rice St. 488-7251	<b>VIDEO VIDEO 2</b> 799 N. Millbrook 488-5319	<b>KADLAG TRANSMISSION SERVICE-E</b> 782 Rice St. 489-7765
<b>FAY-JO'S FAMILY RESTAURANT</b> 1888 Rice St. 489-9827	<b>STASNY FOOD MARKET</b> 315 Rice St. 489-3314	<b>FAY-JO'S FAMILY RESTAURANT</b> 1888 Rice St. 489-9827	<b>TEMPERSON CHIROPRACTIC CLINIC</b> Dr. Paul D. Thompson Little Canada Mall (Behind McDonald's Hwy. 36 & Rice) 482-7613
<b>ROBERT A. GODFREY, D.D.S., P.A.</b> 387 Rice St. 488-7222	<b>ARK INCOME TAX SERVICE</b> 919 Rice St. 489-3314	<b>ROBERT A. GODFREY, D.D.S., P.A.</b> 387 Rice St. 488-7222	<b>CONTRACTING</b> 425-2659
<b>LAW OFFICE JOHN T. FINLEY</b> 220 S. Rice St. 227-2974	<b>LARGE REMOVER 1 OR 2 APARTMENTS</b> 1510 Park St. 489-4733	<b>LAW OFFICE JOHN T. FINLEY</b> 220 S. Rice St. 227-2974	<b>KEERNAN'S SALE</b> 489-2659
<b>PARLETTE REALTY</b>	<b>BAKER BROS. SALVAGE &amp; REPAIRS</b> 174 E. Arlington 488-9044	<b>PARLETTE REALTY</b>	<b>THE LAFLET MISSAL CO.</b> 457-2813
<b>KAMP'S</b> Open 3 am-9 pm, 7 Days A Week Fresh Bakery on Site Every Sunday Morning	<b>PELZER</b> 975 W. Minnesota 488-1004	<b>KAMP'S</b> Open 3 am-9 pm, 7 Days A Week Fresh Bakery on Site Every Sunday Morning	<b>WARNER'S STRIP IAN</b> 1711 No. Snelling at Larpentaur
<b>WINTER STATE BANK</b> 1740 Rice St. 487-2851	<b>HAMERNICKS</b>	<b>WINTER STATE BANK</b> 1740 Rice St. 487-2851	<b>WARNER'S STRIP IAN</b> 1711 No. Snelling at Larpentaur
<b>PAPA MIKE'S PIZZERIA</b> Delivery in Our Area Enjoy it Here or Take it Out	<b>CAPITOL BRATE &amp; ALBERT SERVICE</b> 188 Univ. Ave. 221-1945	<b>PAPA MIKE'S PIZZERIA</b> Delivery in Our Area Enjoy it Here or Take it Out	<b>M &amp; L MOTOR SUPPLY</b> 137-1116
<b>1048 Rice 489-2122</b>		<b>1048 Rice 489-2122</b>	

**For Sale**  
 Take up an ad space and support our parish  
 Call: 831-3206



THIS WEEK!

Sun (6-2) Bingo, 2 pm, Parish Center
8th Grade Graduation, 2 pm, Church
8th Grade Graduation Reception after 2 pm Mass in the High School Basement
Square Dancing, 9 pm, Parish Center

Wed (6-5) Charismatic Prayer Group, 7:30 pm, Parish Center. Everyone is welcome!
St. Bernard's Senior Citizens, 11 am, Parish Center. BRING A BAG LUNCH.
Card Playing, 7:30 pm, Parish Center

Fri (6-7) MASS SERVERS
Saturday, June 8
7:30 pm: Jeff Acharcz-John Acharcz
7:30 pm: Ray Cloutier-Joe Cook

Sunday, June 9
9:30 am: Jesse Fraelat - Shawn Burggraf
9:40 am: Bryan Voyda - John Curtis
10:30 am: Dave Olson - Todd Hogan
12:00 pm: Craig Garcia - Owen Nordius

WEEKEND COLLECTION FOR MAY 26
Envelopes \$5,394.80
Plate 106.26
Children 250.99
Young Adults 29.54
Total \$5,798.64

FRIDAY NIGHTER CARDS: Come on, all you over-18s who like to play pocket cards - 500 or cribbage - your chance! Every Friday night (except August) from 7:30 to 10 pm in the Parish Center, a group meets for friendship and fun. \$1.50 pays for admission, chance for prizes and refreshments. Information: 468-7585.

WINNERS - H.S. RAFFLE
HIGH SCHOOL RAFFLE: (Held at the School Board Meeting)
1. A. Borgstrum - \$1,000
2. David Stafford - \$100
3. Evelyn Nemacke - \$100
4. Keith Norton \$50
5. Jerry Grundtner \$50
6. Marylou Zerwas \$50

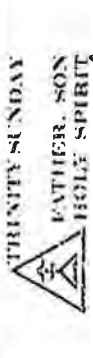
PARISH CAMPOUT
ST. BERNARD'S PARISH CAMPOUT WEEKEND will be the weekend of July 26, 27, 28 at Kory Oaks Camp, North Branch, MN. Weekend cost non-electric \$21.00, electric \$24.00. All money is due in June 2 (TODAY). We are looking for families to join us this year. If you are interested, please feel free to call any one of the committee members to make a reservation. Mark & Beth Cernak 467-2258; Fred & Jessie Klein 469-1948; Ernie & Dyanne Haug 774-6226.

THERE WILL BE NO NOVENA SERVICE ON TUESDAY, June 4, 1985 because the Priests will be at St. John's Abbey on Retreat.

REMINDER III
PARISH FESTIVAL... Sunday, August 18.
Start thinking "WHITE ELEPHANT" and BOOK STORES.
Save your items - Bring them to the High School the week of August 18.

CHILDREN'S DAY AT THE CATHEDRAL ORGAN- On June 2 (Today), children from across the Twin City metropolitan region are invited to a special tour of the Cathedral of St. Paul and a brief organ recital. The tour begins at 1:30 pm and the recital at 2:00, ending at 3:00 pm. For more information, call Barbara DiSanto at 291-4422

ST. BERNARD



MASSSES OF THE WEEK
SATURDAY EVENING, JUNE 1
5:00 pm: Mr. & Mrs. Richard Franke, 50th Wedding Anniversary
7:30 pm: Carl J. Schwartz
SUNDAY, JUNE 2: TRINITY SUNDAY
7:30 am: For the Urban Family
9:40 am: John Urmann, anniversary
Leo Peck, anniversary
10:30 am: Raymond Pecker
12:00 pm: For all our parishioners
2:40 pm: 8th Grade Graduation Mass

MONDAY, JUNE 3: St. Charles L'Orange & Companions
6:30 am: Communion Service (No Mass)
8:30 am: Communion Service (No Mass)

TUESDAY, JUNE 4
6:30 am: Communion Service (No Mass)
8:30 am: Communion Service (No Mass)

WEDNESDAY, JUNE 5: St. Boniface, bishop-martyr
6:30 am: Communion Service (No Mass)
8:10 am: Communion Service (No Mass)

THURSDAY, JUNE 6: St. Norbert
6:30 am: Communion Service (No Mass)
8:10 am: Communion Service (No Mass)

FIRST FRIDAY, JUNE 7
6:30 am: Communion Service (No Mass)
8:10 am: Communion Service (No Mass)

SATURDAY, JUNE 8
8:10 am: Leonard A. Lind, anniversary
Clement Esays
2:00 pm: Wedding of David Katz and Antonietta Bonniwell
2:30 pm: Wedding of Kevin Hartzell and Mary Beth Blumberg (at Morton)

SATURDAY EVENING, JUNE 8
5:00 pm: Eichel Cernak
Lola Nadeau, anniversary
7:30 pm: Deceased members of the Sheffel Family

SUNDAY, JUNE 9: CORPUS CHRISTI
7:30 am: Mary Ferrizo, anniversary
Michael & Mary Thebida, anniversary
9:00 am: Alois Lalla
Baldoni Family

10:30 am: For all our parishioners
12:30 pm: Florian Lutenberger, anniversary
Irene Horvath

UPCOMING MARRIAGES
L. Robert Horvath and Mary Jeannette Riordan
L. John Rodenas and Mary Thompson
L. Jay Paulson and Christine Longen
I. Michael J. Stacey and Debra Jean Keata
III. David Katz and Antonietta Bonniwell
III. Kevin Hartzell and Mary Beth Blumberg

Glory to the Father, the Son and the Holy Spirit; to God who is, who was, and who is to come. Alleluia!

PARISH SEEKING OPERATIONS DIRECTOR

St. Bernard's parish is actively seeking a Parish Operations Director to manage the business affairs of the total parish corporation including the church, a high school, and a grade school. The applicant should have broad base experience in Operations, Personnel, Staffing and Management, Finance, and Organizational Development. The required background could be educational or experiential. Job description are available for all interested parties from Father Brennan Maier through the parish office at 197 W. Cedar Avenue, St. Paul, Minnesota, 55117; telephone number (612) 488-6723.

BINGO - SINGO - BINGO

BINGO will be held today in the Parish Center at 5 pm. The jackpot was not won last week so today's \$500.00 Jackpot session help support St. Bernard's Schools. Thank you for your continued support. Special thanks to our volunteer crew.

Workers for today, June 2: Roth Buchal, Charlie Gobel, Cindy Norak, Loretta Okonski, Mary Plankner, Steve Schwanz, Betty Tansy and Robin Tracy.

Workers for next Sunday, June 3: Ruth Buchal, Linda Joyce, Mary Olson, Dave Olson, Dennis Anton, Robert Meyer, Sharon Garcia, Bob Kujawa, Karen Holmbom.



CONGRATULATIONS GRADUATES!

GRADE SCHOOL GRADUATION - JUNE 2nd, at 2:00 pm AT ST. BERNARD'S CHURCH

WHAT HEAVEN IS LIKE ...

Heaven is a beautiful place to be. To get there you have to be good on earth. When you go to Heaven you enter the Golden Gate. There a wonderful thing happens. You find God on a Golden Throne. Some people say you get every thing you want. But if God asked me what I want, I would say "Nothing." All I ever wanted in life is to be in Heaven! No one can teach knows quite what Heaven is or where it is. Not all I know is, it is a wonderful, beautiful and best place to be in the whole entire world.

Written by Stephanie Olson - Grade 4 - Room 295 St. Bernard's Grade School



PARISH COUNCIL MET ON MONDAY, MAY 20th

Items dealt with:

1. Loss of the opportunity to purchase property and building due to our unpreparedness and people's lack of information. Need to have some long range planning needs for the parish and school. Need to be able to react appropriately to possibilities that may arise in the future.
2. Approval of the PARISH OPERATIONS DIRECTOR position and job description with approval of a search for the proper person to assist the parish in overall management -- finances, personnel, office management, buildings and plant, purchasing, development, resource etc.

3. Benedictine Deacon will do internship here in the fall -- Fr. Beckert, Franha, O.S.B. This will be for about five months

4. Beginning in January of 1986, parishioners church envelopes will be mailed bi-monthly so that we can keep a more accurate file system of parishioners. During Project Vitalize we were able to clean-up our files. We have 715 Active households who use envelopes and 335 households that want to remain on the file but do not wish to use any envelopes due to circumstances. A total of 1,850 households that represent 5,250 parishioners in St. Bernard's. Therefore we have 277 members of each household. The cost to the parish with this new envelope mailing system is little more than the current box envelope cost with many wide benefits.

5. Fr. Brennan announced that Mr. Michael Rodolius would be Parish Chaplain for the coming year and would coordinate the centers.

6. Budget for 1985-86 Parish Budget was reviewed and sent to the Finance Committee for further reflection. To balance the budget, Fr. Brennan suggested cutting out any replacement of table and chairs in the Parish Center, any fixing of the church sound system. He suggested a special little drive for this and the response would guide us in what to do. Other items were lightened up so that the budget would show a balanced budget. However, there is no margin for mistakes and eventualities that could easily open up during the year. Each year unpaid bills have kept us behind from the very beginning of our budget. We are trying to work out from under that noise. New budget will be on line for July 1, 1985. The total budget of the parish division is \$650,000. Combined with the two schools, the budget is over \$2,000,000.

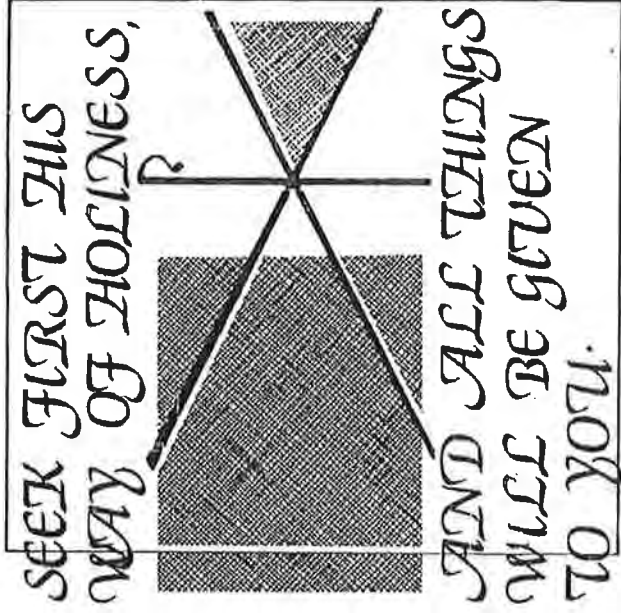
7. The arrival here will be on retreat during the first week of June at St. John's. There will be NO Mass here in the parish but there will be Communion Services at the regular times in an emergency; there are chaplains in hospitals and in the event of death, someone would return for the funeral.

RICE ST. AA MEETINGS held at North Emanuel Lutheran Church, 301 Hatch Ave., Monday evenings 8:00 pm - AL ANON MEETINGS, Monday morning 8:30 am

\*For a Pre-Life Message call LIZIE BELL - 822-2509\*



# Church of St. Bernard



**PARISH HOUSE: 197 W. GERANIUM**

**MASS SCHEDULE:**  
 Weekday Masses:  
 Saturday Evening: 5:00 & 7:30 PM  
 Sunday: 7:30, 9:00, 10:30, 12:00  
 Weekdays: 6:30 & 8:10 AM  
 Saturday: 8:10 AM Only

**CONFESSIONS:**  
 Dennis Donovan, Principal, Grade School  
 John O'Neill, Principal, High School  
 William J. Maurer, C.C.D., Coordinator  
 Mrs. Joanne Adams, Director of Liturgy  
 Thursday before First Friday at 3:30 PM only.

**BAPTISM:**  
 Baptisms during the 12:00 noon Eucharist by special arrangement.

**489-6733**  
 Rev. Brannan Maiers, O.S.B., Pastor  
 Rev. Gregory Soukup, O.S.B., Associate  
 Rev. Martin F. Rath, O.S.B., Associate

**489-8086**  
 Dennis Donovan, Principal, Grade School  
**489-1336**  
 John O'Neill, Principal, High School  
**489-5086**  
 William J. Maurer, C.C.D., Coordinator  
**489-6733**  
 Mrs. Joanne Adams, Director of Liturgy

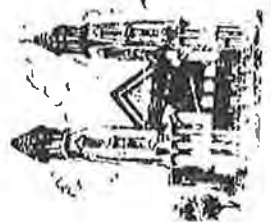
**489-0206**  
 Sister Vhlan & Sister Lalanda, Parish Workers

**489-6733**  
 Convent

<b>JOHN A. FECHIA</b> Attorney At Law 929 Rice St. 489-0232	<b>VIDEO SERVICE</b> TV SALES & SERVICE Video Discs - Sales & Rental 1643 Rice St. 489-5591	<b>BRADLEY AUTO BODY</b> 1390 Rice St. 489-5596
<b>KAMP'S SUPERMARKET</b> Counter Service Meats 1059 N. Western 489-4638	<b>ST. PAUL MEAT &amp; PRODUCE CO. INC.</b> 402 Rice St. 489-5591	<b>PEDRO LUGGAGE</b> of St. Paul The Factory Outlet Store 21 - 29th St. & Robert & Free Parking
<b>ARK</b> INCOME TAX SERVICE 919 Rice St. 489-5314	<b>Wizards &amp; Rabbit Travel</b> St. Paul 615-2988 331-9890 636-1060	<b>Donnelly Electric</b> 26th St. St. 487-2877
<b>ADAM BRADSHAW-HAUGE</b>	<b>ERETT'S ADDITIONS</b> 951 Rice 489-3244	<b>KADLAC TRANSMISSION SERVICE</b> 792 Rice St. 489-7755
<b>WITZ ACE HARDWARE</b> 954 Wendon, S.W. 9-5 1797 Rice St. 489-3315	<b>RIKE STREET LIQUORS</b> "WE DELIVER" 481-2273	<b>MUNTEAM'S DEPT. STORE AND SPORTING GOODS</b> 916-920 Rice St. 489-1600 489-5955
<b>KUBY'S PLACE</b> complements of Bird & Shively Hardware 1141 Rice St. 489-8388	<b>PIZZA HEARTHSIDE RESTAURANT</b> 1641 Rice St. 488-0549	<b>STASNY FOOD MARKET</b> Services Meal Deliveries 1053 N. Western 489-2171
<b>LAW OFFICE JOHN T. FINLEY</b> 5018 1/2 St. Paul, MN 55107 327-7974	<b>CAPITAL CITY BANK</b> 1020 Rice A Full Service Bank 489-2616	<b>RO-SO CONTRACTING</b> 7137 20th Ave. So. Centerville 429-2889
<b>PELZER</b> Ornamental Iron and Welding Shop Ornamental Iron Manufactured And Installed General Welding Of All Types 975 W. Minneapolis 488-1914	<b>THE NEW CHALET LOUNGE</b> Fully Remodeled 488-0872	<b>COMPLIMENTS OF A FRIEND</b> DO YOU GET THE NUTRITION YOU NEED? Nutritional Products, Naturally Call Marga Kelly 489-6714
<b>THE NEIGHBORHOOD BAR</b> "Large Game Room" Pool League - Dart League 230 Front 489-4473	<b>RICE ST. HARDWARE</b> 1850 Rice 489-0044	<b>THE LEPLET MISSAL CO.</b> 489-2816
<b>WESTERN STATE BANK</b> 1310 Park Street 489-1738	<b>GREENHOUSES INC.</b> 1075 N. Dale C-137	<b>WANNETT'S STELLIAN</b> Nine Bands for "Major Orders" 1771 N. Dale C-137
<b>FOX &amp; HOUNDS RESTAURANT</b> Steaks - Seafood - Liquors 1734 Adolphus	<b>Donald's</b> Shopping For The Family Official School Uniforms 912 Payne Ave. 778-2723	<b>GRILL GREENHOUSE &amp; GARDEN CENTER</b> 2499 N. Rice 489-1408
<b>RICE &amp; MARYLAND</b> 1310 Park Street 489-1738	<b>AMERICAN TOOL SUPPLY INC.</b> 1115 Rice Street	<b>Hardee's</b>
<b>PAPA MIKE'S PIZZERIA</b> PIZZA OUR SPECIALTY Deliver To Our Area Enjoy It Here or Take It Out 1048 Rice 489-2422	<b>CHITRA BHAJE &amp; ALBERT SENICE</b> 188 Rice Ave. W. 228-1462	
	<b>LENNY STEINER DISCOUNT LIQUORS</b> Try Us! You Will Like Us! Rice & Maryland 174 S. 2nd & Little Bl. Cheaper	



# Saint Bernard's Parish News



FEBRUARY 1984 CIRCULATION 2,000

## I WALKED WITH THE LORD

By Sister Lelande Niemann

Yes, the Lord leads me and I follow. On Wednesday I went the sick at Bethesda Hospital. This is my happiest day as the dear sick are always glad to see me. One first son seemed depressed as I said but he closed the Lord was and that she never was alone. I said, "Give yourself with all your riches to His for God's People. This will open for the Lord and He will help and suffer with you." With a brilliant smile she said, "No one ever talked to me like that before! Are you coming again?" I assured her I'd come again soon, week.

Upon inquiring of other patients if they had seen a priest they said they were there on days and had not seen one. That day before I left I asked the lady at the main desk if the priest had been around. The patients names and room numbers were given to the lady at the desk. The following week the lady assured me that the priest visited the patients. I requested a priest for another patient, a young strong man, had a blood clot. It must have been hard for him to be in bed, but he said the pain was very severe. He too was happy to hear about God's great love for us.

It really gives me great joy to ask the Lord to heal their bodies and souls. I do pray and ask the Lord to help me so I can continue to minister to the wonderful sick. They do give me a great joy and I know the Lord has touched me. The average number of people I visit there is about five or six. When I return I give a list of the names to Father Brennan and comment on their progress. He is very interested in this report.

The rest of the week spend visiting the sick and lonely in their rooms. At times I go to the ones who returned from the hospital. Upon calling a dear lady, I said she wanted me to bring her Holy Communion, exactly as she explained. "Are you all right and are you still at St. Bernard's?" I assured her that I was here and I'd come over. She said, "You are all I want, I don't want anyone else."

On Saturdays, I teach 14 lovely first graders CCD. During the year when necessary I teach children from our school to make their First Holy Communion and First Confession.

I thank Father Brennan and all you Holy People at St. Bernard's to allow me to walk with the Lord to visit your sick and lonely and that you let me hear from your children.

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BLESSED IS THE PARISHIONER who writes in the amount, seals the envelope without Scotch tape and staples, remembers that the parish must pay its bills regularly, and with himself pay monthly or weekly, who doesn't get mad if the shoe fits, but humbly corrects the situation. (From another parish bulletin)

HOW MANY PARISHIONERS DOES IT TAKE TO MAKE A PARISH? EVERY ONE.

**FATHER GREGORY RECEIVES ALUMNI AWARD**

Fr. Gregory Soukup, O.S.E., was presented the Saint John's Preparatory School Armor of Light Award on February 3, 1984. He served on the staff at Saint John's Preparatory School for thirty years. Fr. Gregory graduated from the School in 1942, following ordination to the priesthood in 1941, he perfected in the dormitory and taught religion, Gregorian chant, English, drama and speech at Saint John's Prep over the following nine years. In 1953 Fr. Gregory was appointed Headmaster of the School, a position he held until 1972. His fourteen years in office is the longest tenure as Headmaster in the 126 year history of Minnesota's oldest secondary school. Under his leadership, a campus separate from that of Saint John's University was built for Prep students. Dramatic curricular changes were initiated. Prep School enrollment climbed to a peak 374 students during Fr. Gregory's tenure. **CONGRATULATIONS, FR. GREGORY!**

- BAPTISTS**
- Gina Marie Steiner
  - Cassandra Ann Gauzer
  - Neal Michael Giacomini
  - Philip John Gross
  - Melissa Kathryn Johnson
  - Jeffrey Gerard Cowell
  - Michelle Susan Blagen
- Parish in Prayer**
- Bernice D. Wezschneider
  - John L. Bourket
  - Elizabeth Fischer
  - Jeffrey W. McMahon
  - Catherine Reiling
  - Leona L. Huber

**Welcome!**  
NEW MEMBERS

**Barniques**

Bryan Jensen and Michelle Mirach

Miss Jeanette Wyatt  
Mr. Louis Hoffman

Dear Parishioners of Saint Bernard's,

On March 24 we begin the Holy Season of Lent—Triduum—Easter. Forty days to become disciplined in the faith, to enter the church, to live earnestly our Baptismal Commitment. The Three Days of the Triduum, Holy Thursday evening, which begins our union with the Pasch of the Lord—his death, his burial and his resurrection to new life. Fifty days of Easter and Pentecost unfolds to us little by little how baptism and eucharist are the means of the church's life and our own life. There is an important unity and intimate connection between the fifty days and the 50 days.

This whole tripart season is called the Paschal Season. "Paschal" is another way of saying "Passover." This term reminds us of our Jewish roots and has come to mean for us Christians the springtime festival. Our word EASTER refers to other important events involving the rising out of the East or the dawn. Passover means first to what happens to the earth: there is life again after the dark, the cold and ice of winter. Earth has passed over—and we too, for we are fundamentally united with the earth and its seasons. Within this comes the celebration of the passover of the Jewish people—the deliverance from slavery and the mighty love of God that brought the Israelites to freedom.

For us Christians, our passover is Christ: here also our life and death in struggle, the forces of slavery and those of freedom, of higher and solidarity. Dying, he destroyed our death, and rising he restored our life. Passover is also experienced in our daily lives. It is seen in the battles we wage inside of us all—the battle to change life and the goal over the stone of death and the head news of selfishness. There is the evocative struggle of our parish of our church to bring goodness and justice and life (and out of death in all of its many forms).

The waters of Baptism are at the very center of Passover. We hope to symbolize that here at St. Bernard's by the re-positioning of the Baptismal Font during Lent and Pasch. For baptism is our starting in the pasover-entrance of the Lord—through the death of the baptismal waters we share in the new life of Christ.

The Paschal Triduum, those central three days of our faith, stands between our Lent and Easter. Holy Thursday evening to Easter Sunday is center of the whole year's work and prayer. The fasting of Good Friday—and hopefully people will extend that to Holy Saturday—leads to the great Easter Vigil at which we baptize between death and life in these baptismal waters.

To help us live these days of Lent: Passover, we have suggested some of the following programs here at St. Bernard's:

- LENTEN PROGRAM: Prayer, Fasting, Almsgiving**
1. Daily Mass Monday to Friday at 8:30 am, 8:10 am and 6:30 pm.
  2. Evening prayer of the Church Monday to Friday before 8:30 pm. Mass at 5:0 pm. This would include the praying of three psalms, Lenten Reading, and Mary's Magnificat.
  3. Stations of the Cross on Fridays at 1 pm and 7:30 pm in the Church. The Friday evening stations will be followed by Benediction of the Blessed Sacrament.
  4. Weekly there will be a newspaper called LENT 84 which has single, married, family, and elderly articles and methods of entering into the Lenten Season. Read it; pray it; follow some of the suggestions.
  5. Reading the daily Lenten Readings as published in LENT 84.
  6. Read the Bible for prayer and union with God and understanding His vast.
  7. Making a commitment as an individual or family on the 1st Sunday of Lent by filling out and handing in a Lenten Resolution slip from the Weekly Bulletin of March 4th.
  8. Extending one day a week or having a poverty meal and donating money to the Rice Bowl.
  9. To have a family prayer night where you can grow as family and can grow in spiritual understanding by reading of Scripture or praying together.
  10. To perform some act of service to a friend, a neighbor, a relative who is lonely or confused by being present to them in a way they may need us.

(continued on next page)

**RESPECT LIFE ESSAY WINNERS**

**Life is Precious**

By: Timothy Perfect

"All Human Life, from the moment of conception and through the subsequent stages, is sacred because human life is created in the image and likeness of God." This statement was made by Pope John Paul II, when he was in Washington, D.C. in 1979, fighting for the unborn.

Human life is a continuum. At conception, there is a new human being. At 18-25 days, the heart beats. At six weeks, there is quickening (moves in womb) and brain waves are present. At eight weeks, the child crawls, and swims freely. At twelve weeks, the child breathes, sucks its thumb, cries, sleeps and wakes, and all organ systems are functional, including mental. At birth, the child exits from the uterus, breathes, and swallows food. After birth, the child continues to grow through different stages up to old age and natural death.

On January 22, 1973, the United States Supreme Court issued a ruling that said, "The unborn child is only 'potential' life, and is not entitled to constitutional protection of his or her life until birth." In the nine years since 1973, there have been 687,266 battle deaths. Every year more than 1.3 million unborn are killed by abortion; 682,714 more deaths by abortion, or at least 5,600 per day or one every 24 seconds. There are generally five types of abortion: (1) Suction (2) D and C (3) Prostaglandin (4) Saline (salt poisoning) and (5) Hysterotomy. Each of these methods are cruel and serve no other purpose. Because of the Supreme Court's decision legalizing "abortion on demand," anytime up to normal birth, we must also be ready to accept the serious consequences of infanticide and euthanasia.

The Church firmly believes that human life, even if weak and suffering, is always a splendid gift of God's goodness. Pope John Paul II

+ + + + +

**Respect Life**

By: Lisa Misakakis

Every human being is unique! We all have our special gifts and talents from God! Human life should end at natural death. Abortion seems to be socially accepted in our society and it needs to be put to a stop. There are laws protecting the terminally ill, mentally retarded, diseased, or handicapped from execution. We seem to respect them and we should also respect the unborn our future generation.

There are alternatives to abortion. The mother could give the child up to a loving family who would support it, or she could keep it and get financial help.

Human life begins at the moment of conception; the child's nervous system is being established at 20 days; the heart beats at 21 days. At 28 days the arm and leg buds appear.

People must realize that the fetus is a human life and we are destroying them by the thousands day after day. Think how lucky we are to be living, not to have been destroyed when we were young by violent methods such as saline solution or suction.

Let us pray for the unborn and join together to push for a constitutional amendment banning abortion.

I look forward to my future and the unborn future. Remember, if we don't do something to stop this unnecessary killing, my future generation will not be complete and some of the lives we are killing could be the lives of our future leaders.

Abortion has one meaning to me and that is killing a human life. The fifth commandment clearly states "Thou shalt not kill." I don't remember any clause saying: "Unless an unwanted child is conceived, feel free to terminate its life."

+ + + + +

**Appreciate Life**

By: Joseph Cook

God made us because he wanted to. God makes people because he wants them. When God makes the handicapped or mentally ill, it is because he wants them. Sometimes he might even test us for our attitude and what we think of them.

What is wrong with abortion? You are killing one of God's creations! If God wants you to have a child, you should not kill the child. You should cherish it because it is a gift from God.

What is wrong with the elderly? Nothing! Just because they are old, you shouldn't be mean to them. You will get old yourself and would you like children being mean to you? Besides, they are tools of knowledge and they know many things from the past, of interest to us. They are loving, kind, and lonely.

The handicapped give us a special kind of love too. I have a cousin who was perfectly normal until six years old. She was in a car accident and now four years later still cannot walk or talk. She communicates with us and is always happy unless she is sick. She never gives up.

If a person is terminally ill, it means that they are about to die soon. We can't neglect them just because they have a disease. We must show them our love now, even more than before. They usually accept their fate better than we do, because we don't want to face the reality of losing them.

God gave us his life to grow in his likeness. He chose us especially to share in his love. He wants us to be good and grow spiritually as well as physically. We are one of his chosen people. We can share in his eternal kingdom if we decide to lead good lives and be Christlike.

- 11. To attend some of the special talks for Lent that will be offered by our priests.
- 12. To attend the FILM at Roseville called THE PRODIGAL—a modern presentation of the Prodigal Son. This is a spiritually enriching film put out by the Billy Graham organization and needs our support and attendance.

13. To donate to the ST. BERNARD'S SHARING SERVICE—a new organization under Sister Vivian and a group of parishioners to help the poor and needy and elderly parishioners.

14. To participate in the Sacred Triduum as the central part of our fast—not as an obligation but as a spiritual renewal commitment.

15. To fast on Holy Saturday in preparation for Easter Vigil and as an extension of the Good Friday Fast when Christ lay in the tomb awaiting resurrection.

**FR. BRENNAN TO PREACH ON WEEKEND OF FEBRUARY 25-26**

In reviewing the contributions of St. Bernard's for 1981, I want to give a hand-out that analyzes the giving pattern of all parishioners and to challenge them to true sacrificial giving. The Tithing Program is the goal that the Bible offers. 10% of one's gross income—5% going to the Church and 5% to other worthy causes and charities. We give as a primary obligation to thank God for all his gifts to us—we do this first and not merely with the crumbs left over. Giving is not a matter of merely paying bills—it is to represent a fair share (10%) of what we have received. I will also be giving a schedule that spells out what that goal would be like. I hope this is the last time I will have to use the Sunday Masses to talk about this. It is very hard for me to do this, yet as your pastor I feel I must teach the true spiritual reasons for giving.

**THANK YOU!**

I want to thank all of the parishioners who have been so warm and welcoming to me in these my first four months at St. Bernard's. It proves to me that you are an open parish—one that is willing to give me a chance to do the Lord's work here. I thank you for that. I still hope for the day that people will be willing to stay until the end of Mass and not rush out after Communion or before the priest leaves the altar. The Lord's question to the apostles in the Garden of Gethsemane may also be directed to us: "Could you not watch and pray with me for one hour a week?"

Let us continue to grow together in the Lord so that together we might do the work that is for our entire parish. The invitation of the Church and of St. Bernard's is there. Now all we have to do is decide if we will or will not respond. The Lord wants our hearts. He already loves us. Do we know that? If we do know both intellectually and personally, how can we not respond and grow more fully in His image.

Sincerely in the Lord who died and rose out of love for each of us!

Fr. Brennan Masters, O.S.B., Pastor

+ + + + +

**HOLY YEAR PILGRIMAGE AND CELEBRATION FOR ST. BERNARD'S PARISHIONERS**

St. Paul Council of Catholic Women are inviting any interested families or individuals to participate in a special Holy Year celebration at St. James Church, Randolph Street, St. Paul on the first Saturday of Lent, March 10 at 10:30 am for a special Mass. This Holy Year marks the 1850 years since Christ redeemed us through his death on the Cross. There will be a Eucharist and the stations of the Cross at St. James. Events should be finished by noon. St. James is one of the designated Churches for fulfilling the requirements to obtain the Holy Year blessings and indulgences. We recommend this to any parishioner who would like to begin the Lenten season by joining other people in the city of St. Paul for this special Holy Year Service.

**THE HUMAN HEART**

The "Light of the World" is a beautiful painting which was created by Holman Hunt. It is a painting of Christ in a garden at midnight. In His left hand He is holding a lantern and with His right hand He is knocking on a heavily paneled door.

On the day the painting was unveiled, a group of art critics was present. As the curtain was drawn aside, one of them approached the artist and said: "Mr. Hunt, why, you haven't finished your work."



—Fairfax Downey



## Students picket to protest firings at St. Bernard's

NANCY LIVINGSTON STAFF WRITER

**F**or the second time in three weeks, about 30 students and a half-dozen parents from St. Bernard's Catholic High School in St. Paul picketed offices of the Archdiocese of St. Paul and Minneapolis Friday to protest the firing of school staff.

The protest was sparked by the firing on Tuesday of St. Bernard's popular athletic director and dean of students, Tom Hansen. Hansen, who had been at St. Bernard's for seven years, said he was fired by Pastor Brennan Maier for insubordination.

"Good men once in a while speak up for what they believe in," said Hansen of his firing. "I expected this."

Hansen said Maier issued a memo recently instructing staff not to attend public meetings about



Hansen

St. Bernard's current problems. Hansen attended a meeting May 29 called by the former president of the school board for five teachers who have lost their jobs and others who are in danger of losing their jobs. Hansen said he spoke on their behalf.

On Tuesday, Hansen had a meeting with Maier and director of education John Albert, and he was told he was fired. "I would hope Archbishop Roach would step in," said Hansen.

On Friday, Frank Wray, director of education for the archdiocese, told the students and parents that he knew there were "serious divisions" at St. Bernard's.

But Wray said he has met several times with St. Bernard's two trustees, the board of education (which was disbanded by Maier last week), teachers and Maier. He said four teachers who were fired are participating in an arbitration process that will be concluded "soon."

Maier, in a telephone interview, confirmed that he fired Hansen for insubordination.

"He went to a meeting that his direct supervisor told him not to attend," Maier said. The pastor added that he was also unhappy with Hansen for allowing students to leave school May 30 and picket the archdiocese, and for allowing petitions to circulate through the school.

Mary Falvey, mother of a junior at St. Bernard's, said the school's seniors circulated a petition to keep Maier from presiding at the graduation Mass and all but four of the 106 class members signed it. Maier said the Mass anyway.

Noting that he has been criticized for not tolerating dissent, Maier said he considers speaking out against decisions of the school administration "insubordination, not dissent."

Maier said he intends to appoint a new school board by August and he hopes the 11-member panel will include people from the Save Our Schools Committee, the group that has spoken out against the layoffs of teachers.

## Man shoots himself, dies after standoff in Hudson

**A** 19-year-old Madison, Wis., man shot himself to death Friday after police in Hudson, Wis., surrounded him and asked him to surrender his stolen vehicle.

Hudson Police Chief Pat O'Connor said he spied the man in a car parked at Riverfront Park by the St. Croix River shortly after noon Friday. A computer check on the car's license plates revealed the vehicle had been stolen recently from the Madison area.

O'Connor said he called for backup help, and eventually the man was surrounded by eight squad cars from the Hudson Police Department and the St. Croix County sheriff's office.

After a three-hour stand-off, the man shot himself in the chest.

# St. Bernard parents want school to break with parish

Parents and teachers from St. Bernard's Catholic High School met Wednesday evening to outline a strategy to recover power they say they lost last week when the parish board dismissed the parent school board.

Year that included the firing of five teachers, the temporary disbanding of the parent school board and the resignations of three teachers. The parish board has the final say on all the motions, while our board has been stripped of its power," said Ivy Carvegn, head of the parents group. "We want to honor the school as a separate entity from the parish."

However, the Rev. Brennan Maier, pastor of St. Bernard's, said parents will have the opportunity to meet with him this month to discuss problems.

Moved. The parents also want Principal Joan O' Neill to assume more administrative duties and parish administrator Steve Martin relieved of his responsibilities.

Claiming that the parish administration's actions are not in the best interest of the school, the parent group wants the school to break its association with the parish.

Attempts for the parents group to be heard in the past have gone unrecoginized by the parish board, said Michael Hogan, chairman of the school board until his dismissal last week.

As a result of the growing controversy over the administration's authority, the parent group says it will file legal action.

Maier has said he does not plan to meet the demands. A hearing with an arbitrator on the matter will not happen for at least another three to four weeks, Carvegn said, so the power struggle will continue in the meantime.

Parents complained of administration problems over the past

North End Improvement Center said they want the five dismissed teachers reinstated and the director of education, John Albert, re-

"We are conferring with legal counsel," Carvegn said. The parents, who met at the North End Improvement Center, said they want the five dismissed teachers reinstated and the director of education, John Albert, re-

"We have tried to work with this administration, but it's been one roadblock after another," Carvegn said.

## **St. Bernard's priest target of protests**

Nearly 400 protesters marched Sunday at St. Bernard's Catholic Church, carrying signs that asked for the removal of administrators at the church-run high school. It was the third time protesters have marched outside the church in the past month.

The protesters, a collection of parents, parishioners and students, marched for nearly an hour yesterday morning in front of the church on St. Paul's North End.

At issue is the way the school is being run, particularly the firing by church officials of several teachers and the dean of students, and the dismissal of the school board.

The protesters also called for the dismissal of the church's pastor, the Rev. Brennan Maiers. He has maintained that the teachers were fired because they were inadequate and that the school board was disbanded because it had lost its effectiveness.

Parents have met several times since mid-May to discuss the school's future, and have carried their demands to Archbishop John Roach.

ST. PAUL

**Picketing students get archbishop's ear**

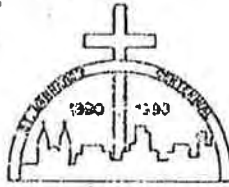
About 50 students from St. Bernard's Catholic High School in St. Paul spoke briefly with Archbishop John Roach Wednesday morning about problems with the administration at their school.

The students picketed the office of the Archdiocese of St. Paul and Minneapolis Wednesday to protest the recent laying off of five teachers and said disagreements between administrators and teachers are jeopardizing the school's future.

Jerry Klein, assistant director of communications for the archdiocese, said someone from the Catholic Education Center will meet with St. Bernard's representatives in the next few days to investigate the students' claims.

About 300 parents attended a meeting at the school Tuesday night to discuss problems at the school. Parent Judy Edgett said those in attendance decided to form a committee and demand that five teachers who were dismissed be reinstated and the director of education, John Albert, be removed. Parents also want Principal John O'Neill to assume more administrative duties and they want parish administrator Steve Martin relieved of his responsibilities.

St. Bernard's Pastor Brennan Maler said Wednesday that he does not intend to meet the parents' demands.



## ST. BERNARD'S PARISH COMMUNITY

June 17, 1990

Archbishop John Roach  
Archdiocese of Saint Paul and Minneapolis  
Chancery Office  
226 Summit Avenue  
Saint Paul, Minnesota 55102

Dear Archbishop Roach,

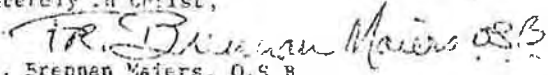
Thank you for taking the time to see me a week ago Saturday at your home. Your written account of the meeting seems quite accurate in dealing with your concerns, instructions and advice. Thank you for writing that out so we are all clear.

You have again been the subject of demonstrations and picketing since I meet with our Dean of Students. I did invite him to resign but he refused. We offered him help in finding a job because he is a person of some talent and leadership, but he refused. I did terminate his job here at the parish of St. Bernard in St. Bernard's High School. I did it for insubordination of his immediate superior and for his lack of controlling the atmosphere in the school the last weeks of school. The Lay Trustees and I spoke rather clearly and explicitly to all management of the High School in what was expected of them in the compromise of letting I stay as principal and the hiring of a Director of Education who would have final authority regarding contracts and budgets. He has shown by various acts that he does not wish to work in harmony with the administration of the parish and of the High School. This cannot be tolerated.

I prayed and thought about these actions as being in the best interests of our school and parish. While you may think these actions pour more gas on the fire, I see it as trying to cut out the disease in a sick and unmanageable organization. I do this not in spite but I do this in sadness that our efforts for compromise and reconciliation were in the end shunned and seen as a sign of weakness and lack of direction. I believe in my heart that the Lord has asked me to use my role as leader to solve this long-standing problem here at St. Bernard's by cutting out the disease at its core and beginning to build a truly Catholic High School where Christian values are lived by teachers and where the authority of bishops and pastors are respected. What untold harm has been done to our students by the action of teachers through their defiance of authority and for their disturbing the students for personal gain and emotional power that also upsets parents and students. We are beginning to get out information to all our parents about our educational mission, facts and figures. We are inviting individually members of the S.O.S. committee to come and meet with me and the trustees. We will be trying to form a good and diverse and representative School Board by August 15th as you have urged and I have agreed to.

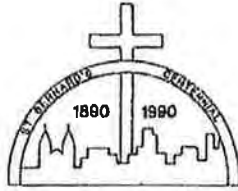
I ask for your prayers and thank you for letting me do what I must do as the pastor of this parish for its future. Without action as difficult as this, we would be lost! I am sorry if any bad publicity reflects on you and your leadership.

Sincerely in Christ,

  
Rev. Brennan Maiers, O.S.B.

197 W. Genesee Ave. St. Paul, MN 55117  
488-5733

OSB MAIERS\_00402



## ST. BERNARD'S PARISH COMMUNITY

June 20, 1990

We at St. Bernard's want to share some important facts with you regarding St. Bernard's Schools.

St. Bernard's High School has 117 paid 9th grade registrations for the 1990-1991 school year.

The Early Childhood School serves 200 children.

St. Bernard's Grade School continues to have strong enrollment with representation from 31 parishes.

Because parents are important partners in education all children from pre-school through twelfth grade will have an Individual Education Plan (I.E.P.) which will be developed by the student, parent and teacher.

All grade school teachers send home a weekly student progress report.

Early Childhood teachers speak with their parents on a daily basis.

High School students may earn college credit by taking Calculus, and are offered an Advanced Placement course in English.

A Middle School program was begun for students in grades 6, 7 and 8 this past year. It allows eighth graders to take Math and World languages in the high school and also allows 6th, 7th and 8th graders to participate in theatre and some athletics at the high school level.

The all-day kindergarten program offers the traditional curriculum along with academic enrichment activities.

St. Bernard's High School offers co-operative programs with St. Jerome's, St. John's of Little Canada, and Maternity of Mary-St. Andrew's schools.

As a member of the Inner Urban Catholic Coalition St. Bernard's Grade School is united with 16 other Catholic schools and parishes in pursuing a course of **academic excellence and evangelization.**

Over 50 children are enrolled in the summer daycamp program offered by the Early Childhood School.

St. Bernard's Parish, including our schools, has paid off over a quarter of a million dollars of their debt this past year.

At this time 70% of the staff members of the high school are expected to return next year with over sixty applications already in for the positions that need to be filled.

St. Bernard's Schools will be opening on Tuesday, September 4, 1990.

Sincerely,

197 W. Geranium Ave. St. Paul, MN 55117  
488-6733

OSB MAIERS\_00403

ST. JOHN'S ABBEY ARCHIVES  
COLLINGSVILLE, MINNESOTA 55201

June 21, 1990

Dear Concerned Parishioner:

We feel that the activities of the last few months are of great concern to all St. Bernard's Parishioners. We hope that this letter can clear up any misunderstandings there may be concerning the SOS (Save Our School) Committee. One misconception may be that there are only a handful of people involved in the effort. Our committee represents hundreds of parents, students, alumni, and teachers and the numbers are growing daily as people become informed of certain facts.

We know that many people who helped to build and nurture these parish schools do not have close dealings with the schools now unless they have children or grandchildren attending. The fate of these schools will be affected not only by the recent events at the schools but also by the activities of the next couple of months.

The parish priests have been addressing you in the weekly bulletins and by mail. We feel it is necessary to inform the parishioners that the reason for forming this SOS Committee stems from the unfair and unchristian treatment that has been shown to the teachers and the serious negative impact this has had upon the students.

Normally, teacher contracts are given out in March or April so that both teachers and administration have time to prepare for the following school year. This year, contracts were not offered until the middle of May or later. Why? At this late date five teachers were outright fired and many more were only offered part-time positions. The cut-back of teachers is NOT A RESULT OF DECLINING ENROLLMENT OR ECONOMICS. Keep in mind that teachers all over the city have already secured jobs for next year so there is little or no chance that teachers who were let go or cut back can even get teaching jobs for the '90-'91 school year.

On June 12, Dean of Students, was fired by Fr. Brennan. The reason given was insubordination, specifically, attendance at a meeting on May 29, of parents and teachers gathered to discuss the CRISIS that we feel our school is in. On June 19, Principal, was dismissed, also for insubordination.

The SOS Committee requested and was granted a special meeting of the School Board, scheduled for June 6, at which to present concerns and requests. However, on Monday, June 4, President of the School Board received a letter from Fr. Brennan, dated May 30, dismissing him as President of the Board. On Tuesday, June 5, the rest of the members of the School Board received letters from Fr. Brennan, dated June 4, disbanding the Board. WE NOW HAVE NO SCHOOL BOARD TO REPRESENT THE PARENTS OF STUDENTS OF ST. BERNARD'S SCHOOLS. His letter to the members also stated that there would be no space available to the parents to meet on June 6. Therefore, we were unable to make a presentation to the Board (including Fr. Brennan) as planned. Instead, we were forced to pay rent at a nearby hall to hold a general parent's meeting to share information and plan how to proceed, with legal counsel, to petition for binding Arbitration through the Archdiocese.

OSB MAIERS 00404

Now that we no longer have a School Board, hundreds of concerned individuals have written letters to Archbishop Roach, Bishop Carlson, and Abbott Theisen. We still do not have answers to many of our questions:

1. Why does a school with a reputation as good as that of St. Bernard's suddenly need to purge so many of its faculty?
2. Why did an administrator who now claims that it was his responsibility to make decisions about teacher contracts fail to conduct any classroom visitations until after the April 15 deadline?
3. Why are those who are being purged after years of service to St. Bernard's being given such inappropriate reasons as "a negative attitude toward Father Brennan and Steve Martin?"
4. Why does Fr. Brennan continue to support a Director of Education who has breached contractual responsibilities to individual teachers by ignoring the April 15 deadline, and who has inhumanely subjected them to the real probability that they cannot obtain other teaching positions next fall?
5. Why does Fr. Brennan continue to risk age discrimination and other major litigation against the school and the parish by cutting the class loads of senior faculty, and, in at least one case, offering a full class load but reduced pay?
6. Why has Fr. Brennan continuously sought to reduce a principal, in whom the parents have confidence, to the role of the mere figurehead in the school's administration?
7. Why has Fr. Brennan refused continuously to meet with the parents as a group, or at least with their representatives?

If you feel you would like more information or have questions of your own, there will be another general meeting at the North End Improvement Club on Thursday, June 28, at 7:00 p.m. You may also contact any committee member for information.

Please pray along with us for a speedy resolution to these problems.

Sincerely,

The SOS COMMITTEE



# Community

Ramsey/Washington

Star Tribune

Thursday  
June 21/1990

1

Grounds skyway access. Signversion skid.

## Rift between high school and pastor threatens enrollment at St. Bernard's

By James Walsh  
Staff Writer

The 100th year of St. Bernard's Catholic Church would seem to mark the best of times.

A 20-year renovation plan is under way, the high school is fiscally sound after years of decline and the girls' softball team captured another state championship this spring.

But it is also the worst of times, say some in this North End parish. A schism between church administrators and a group of high school teachers and parents is threatening enrollment and the continued vitality of the school.

"Parents don't want to send their freshmen to the school next year because of the turmoil," said Mary Fal-

vey, a school volunteer and wife of a former school board member. "It's divided kids, it's divided the neighborhood — it's a very sad situation."

A disagreement over the church's role in running the high school is at issue.

Since mid-May, the church administration has fired five teachers and the high school's dean of students. And the Rev. Brennan Maier, the church's pastor, recently disbanded the school's board of education, saying the members couldn't work together.

Parents, students and alumni have called for the reinstatement of the school's board of education and more autonomy for the high school. They also demand Maier's removal as pastor and that John Albert, the school's director of

education, and Steve Martin, the parish's administrator, be fired.

They've carried their demands to Archbishop John Roach, groups have protested the firings outside the offices of the Archdiocese of St. Paul and Minneapolis twice in the past month.

Maier said he's struggling to convince people that this is a Catholic church school, not simply a community school. It's a tough sell, he said; 80 percent of St. Bernard students come from outside the parish.

"We're dealing with a very emotional power struggle with parents who don't understand this is a parish school," he said. "We have this history here of the high school not feeding School continued on page 6Y

## School

Continued from page 1Y

accountable to the parish."

Maier said the teachers were fired because they weren't very good. He said the school board had become divided and dysfunctional, working against his efforts. He said a new board will be in place by this fall and that disgruntled parents are free to run. It's not that he wants everyone to agree with him, Maier said, but that everyone should work together once a decision is made.

Parents like Falvey, whose mother and grandfather went to St. Bernard's grade school, say Maier is heavy-handed and vindictive — firing teachers who have taken a stand against him.

"These are good teachers and this is a good school," she said. "It's been a vicious fight and I just don't understand why it's happening."

Caught in the middle are the students. Many of those standing outside the Chancery during a protest last week said the fired teachers were the best they've had.

"I'm going to college now and I'm using stuff I learned from these people," said 1988 graduate Melissa Erickson. "These are excellent teachers."

Frank Wray, director of education for the archdiocese, has met with Maier and has spoken to parents and administrators. But church law gives the parish priest authority to do what he's done, Wray said.

"We hope to help facilitate reconciliation," he said. "But you just don't move into a situation because of a public reaction. We don't operate

# What's Up?

ST. JOHN'S ABBEY ARCHDIOCESE  
COLLEGEVILLE, MINNESOTA 55321

PRESS RELEASE

JUNE 24, 1990

St. Bernard's is a Benedictine Parish (the Benedictine Fathers from St. John's Abbey, Collegeville, Minnesota, furnish the priests to St. Bernard's Parish, not the Archdiocese of St. Paul/Minneapolis). The superior at St. John's Abbey is Abbot Jerome Theisen, O.S.B. St. Bernard's Parish is also an educational institution in that it has a grade school, high school, and child care.

A flow chart is attached so that you can determine the chain of command.

For 16 months parishioners, parents of students, and students have asked for Archdiocesan help in solving the problems at St. Bernard's Schools and Parish.

This year was the 100th anniversary of St. Bernard's Parish, and we are fighting to save it and keep the schools alive. The present administration of St. Bernard's has fired the Principal of our High School, fired the Dean of Students and Athletic Director, did not offer contracts to six teachers, demoted the Counselor and reduced his salary substantially, others were offered reduced contracts, and some are not returning because of the social injustice at St. Bernard's (see attached fact sheet).

Not only are teachers, school administrators, parents, and parishioners suffering as a result of this unjust action, but the students are suffering immensely.

Archbishop Roach told our picketing students and parents that the problems would have to be approached through the Board of Education. Pastor Brennan Maiers then "temporarily" disbanded the Board of Education, so the parents would have no recourse.

At a meeting on May 31st, Archdiocesan officials informed our now suspended Board of Education that they would help in the matter. Mr. Frank Wray, an employee at the Archdiocesan Education Center, was asked by the Archbishop to help resolve the problem. Mr. Wray said that he was going to facilitate this matter, but, apparently, has only talked with one side. Mr. Wray stated in an article in the Catholic Bulletin that he has had many sleepless nights over this problem. Students, teachers, school administrators, and parents have had many sleepless nights waiting for the Archdiocese to resolve the problem.

OSB MAIERS\_00407

PRESS RELEASE

JUNE 24, 1990

QUESTIONS:

1. Why the intimidation of teachers, including the Grade School? Is there a gag order?
2. Why were volunteers fired for no apparent reason?
3. Why was a letter of misinformation sent to parents on May 25th?
4. Why was the President of the Board of Education fired by Father Brennan Maiers?
5. Why were the school locks changed without notice? The Girl's State Championship Softball Team could not hold a welcome back program in the school cafeteria as planned because the parish administration had the locks changed.
6. Why did hundreds of parents sign a petition to dismiss as Director of Education on May 29th? Why hasn't this been addressed?
7. How many students have and will drop from St. Bernard's for the 1990-91 school year?
8. Where did the money come from to pay off the quarter million dollar debt if schools are in financial trouble as stated by Abbot Jerome Theisen?
9. Why hasn't Abbot Jerome come to St. Bernard's to listen to the people's serious concerns?
10. Why hasn't there been an audit which has been requested many times, and which Bishop Carlson said the Board of Education has a right to receive.
11. Why is the High School paying a large percentage of:
  - a. the Parish Comptroller's salary?
  - b. the Parish Secretary's salary?
  - c. the Night Secretary's salary?
  - d. the Custodian's salary?
  - e. the Director of Education's salary?
  - f. the Parish Administrator's salary?
12. Why have so many of the St. Bernard's parishioners left?
13. Why have there been so many resignations from the Board of Education?
14. Why did Father Brennan say that St. Bernard's is his Church and not the people's?

OSB MAIERS\_00408

PRESS RELEASE

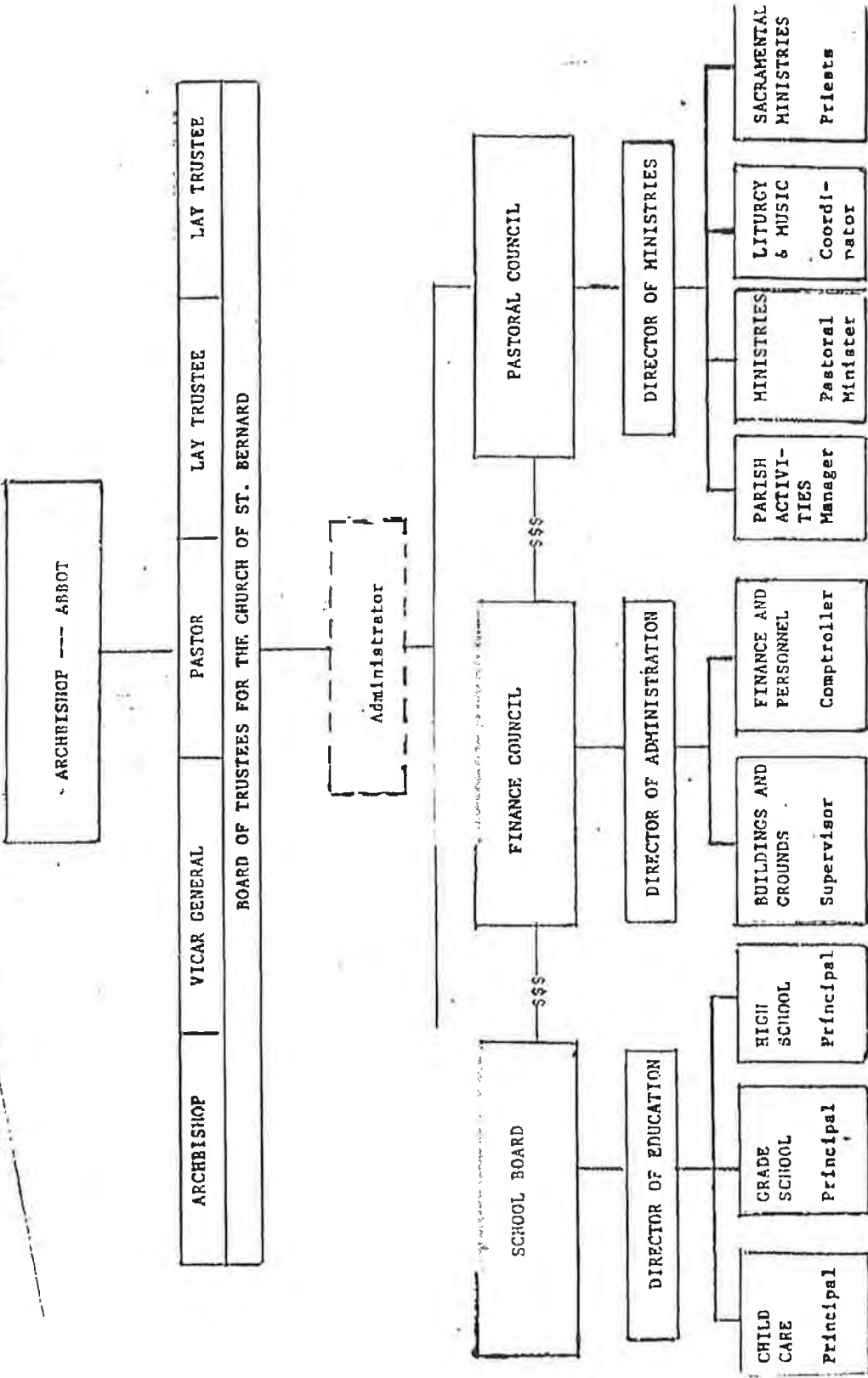
JUNE 24, 1990

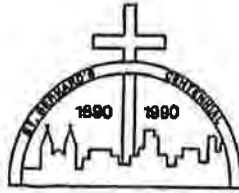
15. Why did the Abbot say that the St. Bernard Schools belong to the Archdiocese and Father Brennan say that they belong to the Parish?
16. Why did the Pastor say, "If you don't like it, leave?"
17. The way things have been happening, it appears as though the goal of the Parish Administration is to close the schools. Why?
18. Does \_\_\_\_\_ have all the degrees that he stated in his letter?
19. Why aren't the parents allowed to hold meetings on campus?
20. If a decision to not renew contracts was made by the existing administrator, isn't it only Christian justice to notify these individuals at the earliest possible date to allow ample time to seek alternative, appropriate employment?
21. Is St. John's Abbey and/or the Archdiocese of St. Paul/Minneapolis endorsing these injustices at the expense of our children and their education?
22. Is there a grand scheme on the part of St. John's Abbey and/or the Archdiocese to kill the school? Are there any other schemes that the parishioners, parents, teachers, students and community at St. Bernard's should know about?

WE ARE NOT AGAINST THE AUTHORITY OF THE CHURCH, BUT WE ARE AGAINST THE ABUSE OF AUTHORITY.

FACT SHEET

TEACHER	YRS. AT SBH	CONCERN
1.		no contract offered, only reason given "negative attitude toward Fr. Brennan and
2.		offered full load contract which should be paid approximately \$30,000 but was given \$2,500 less: after repeated attempts to meet with he stated he would make final decision after school is out. June 21, still pending due to negative rumors heard by
3.		no contract offered, only reason given "negative attitude toward Fr. Brennan and
4.		reduced one class per day with pay reduction of \$4,800.
5.		no contract offered, reason given that he was not using new computer room (which had not been equipped with printers or software).
6.		no contract offered, told no position available.
7.		reduced to one class per day, no reason given. Subsequently resigned because of injustice. 43 years in Catholic Schools.
8.		dropped two classes with pay reduction and possibly forbidden all outside coaching.
9.		no contract offered, told no position available; part time religion which she is qualified for was available - had already been advertising the position) but said it was not.
10.		taken out of counseling and put back in the classroom with \$7,500. reduction in salary.
11.		no contract offered
12.		one class taken away, \$3,500. reduction, to avoid five preps per day.
13.		offered contract at 5 classes less. Verbal contract of full complement of classes.
14.		fired - insubordination: attending meeting called by president of School Board to clarify situation to concerned parents. 30 years in Catholic Schools
15.		fired - insubordination - same reason as above.





## ST. BERNARD'S PARISH COMMUNITY

June 27, 1990

Dear Parents, Parishioners, and Friends:

During the past weeks you have heard many rumors about St. Bernard's High School. You have also heard about the activities of a group of high school parents and others who object to the policies of the administration of St. Bernard's Parish Community (SBPC). They call themselves the SOS (Save Our Schools) Committee. Some of you may have attended their recent meetings. We ask you to consider the following facts:

1. **The Mission Statement of SBPC is enclosed. (Attachment 1)** Central to this mission is education. This is the reason SBPC operates an education system starting from child care through high school. 75% of our staff and 74% of our financial resources are dedicated to education. We plan to continue this emphasis on education and will operate our schools in the foreseeable future.
2. **Enclosed is the organization chart for SBPC. (Attachment 2)** The legal entity of SBPC is the Corporate Board. This means that all legal transactions or obligations such as employee contracts, loans, disbursements, construction/repair contracts, etc. must be executed by this board or staff personnel authorized by this board.

The Pastoral Council, Finance Council and School Board are volunteer policy making organizations which provide a means for parishioner and parent input into the operation of SBPC. The corporate board is responsible for making sure the policies enacted by these boards are:

- a. consistent with the mission of SBPC.
- b. in compliance with canon and civil law.
- c. consistent from one board to another.
- d. financially responsible, adequately funded and properly budgeted.
- e. properly staffed and implemented.

For these reasons the Pastoral Council, Finance Council and School Board are asked to submit, for review by the corporate board, all approved motions which effect policy in SBPC. If the corporate board finds a motion does not meet the requirements of a thru e (above), it is returned with an explanation to the originating board for reconsideration. During the past year only **ONE MOTION HAS BEEN RETURNED FOR RECONSIDERATION**. The organizers of the SOS Committee object to this review process!

197 W. Geranium Ave. St. Paul, MN 55117  
488-6733

OSB MAIERS\_00412

3. The SOS Committee is talking about organizing the high school as a separate corporation. We think you should be aware of the following:
- a. The name ST. BERNARD'S HIGH SCHOOL and the building, furnishings and land are the property of St. Bernard's Parish Community. The high school building is valued at \$1.7 million. This amount does not include the contents, the land, the annex, the Rcmuald Gym or other buildings and facilities used by the high school students and parents. The high school does not pay rent for the use of these facilities. SBPC would expect to be compensated for these assets and the use of these facilities if a separate high school corporation were established and that same corporation expected to operate the high school at its present location.
  - b. For many years the high school has operated in a DEFICIT - spending more money than it takes in. SBPC has repeatedly taken bank loans and implemented new revenue sources to keep the high school financially sound and tuition levels among the lowest in the Archdiocese. A separate high school corporation would not have the financial backing of the SBPC.
  - c. We know that the Archdiocese would not favor the establishment of a separate high school.
4. The organizers of the SOS Committee object to running our schools as a business. SBPC is a christian community with a very clear mission; a mission that is strongly focused on education. When you have an education staff of about sixty and facilities which require utilities, supplies, repair, maintenance, etc. you need to operate as a business. This doesn't detract from our educational and spiritual mission, but the reality is you need money to operate the schools and pay teachers' salaries. We have made every effort to keep tuition as low as possible, to provide parents with opportunities to earn tuition money, to pay our teachers above the Archdiocesan average and to continue our drive toward excellence in Catholic education. If this is running our schools as a business then we are proud of it.
5. A few years ago we decided to take a good look at our school system since it used about 75% of parish personnel and financial resources. We directed the parish administration to look into the operation of the schools, not from an educational view point, but from an operational view point including financial management and accountability, and personnel policies and procedures. This is what was found:

Financial Management:

- For the past five years the high school overspent an average of \$60,000 - \$80,000 per year. In the 1988-1989 school year alone, the high school over spending was \$160,000.
- Budgets were based on unrealistic enrollment numbers and little responsibility was taken for a balanced budget.
- Outstanding unpaid tuition was over \$125,000 by mid 1988 and rose to over \$170,000 by the end of 1988-1989 school year.
- Tuition was forgiven and tuition not collected. Some people owed over \$12,000 with no interest on the outstanding money nor a workable repayment plan - A GRAVE INJUSTICE TO ALL PARENTS WHO PAY TUITION PROMPTLY.
- The State Fair Dining Hall, a high school managed fund raiser, broke even at best for the last decade.
- The high school had been operating for over thirty years, yet lacks an active alumni organization, a proven source for endowment monies.



Financial Accountability:

- Athletics operated its own separate checking account with no accounting of income and expenditures.
- Poor accounting of \$10,000 per year of vending machine income and its use.
- Non-taxed payments were made to employees, clearly a violation of existing IRS laws.
- Some salaried employees received double pay.
- Established "step and lane" teacher pay scales were violated.

Personnel Policies and Procedures:

- Teacher salaries and benefits were significantly below the Archdiocesan average.
- No job descriptions existed for employees.
- There was no effective employee/faculty policy manual.
- Employee performance reviews and evaluation processes were informal and not documented.
- Nepotism existed in student work programs, staff selection and school board recruitment.

During the period of this study it became apparent that a change in the SBPC structure was necessary. The Pastoral Council, Finance Council and School Board all provided input from public meetings regarding that structure. The new structure outlined a compromise that allowed the high school principal to remain and a director of education position filled. (Attachment 2)

6. We worked to empower the school board from being an organization which dealt with school uniforms and the like, to a viable policy making organization which would represent parents, and assist in leading our schools into the next decade of educational excellence. The function of the school board is to help establish policies for the operation of our schools. The school board was asked to focus on balanced budgeting, educational excellence, future planning, student recruitment, alumni programs and tuition collection.
7. The corporate board charged the school board with the responsibility of recommending the director of education. The board, under the leadership of Mr. Mike Hogan, did an outstanding job of defining the position and interviewing candidates. The school board presented their first choice plus an alternate to the corporate board. This first choice, Mr. John Albert, was hired. Mr. Albert is a professional educator and administrator with over twenty-five years of Catholic education experience.
8. We expected the director of education to take a new look at the operation of the SBPC schools and to make changes in programs, procedures, curricula, staff, etc. consistent with our present and future needs and our commitment to educational excellence. The director of education worked with the school board and its committees, the administration and staff of the schools, and the administration of SBPC. After having studied the operation of the schools for the greater part of the 1989-1990 school year, he reported to the school board that changes in the high school administration were necessary. The school board voted to support his recommendations on April 9, 1990, Motion #900903. Staffing is not the responsibility of the school board. However, for informational purposes, the director of education informed the school board executive committee that some teacher contracts would not be renewed. (Teacher contracts are for one school year with no expectation of renewal.) (Attachment 3)

9. However a minority of Board members did not vote to accept the recommendation. These Board members then went outside of the structure and began to initiate action without Board approval or consent. The meeting of concerned parents on May 29th was called by a few members of the Board even after the top school and parish administration, as well as the Archdiocese, refused to meet. This was unfortunate because it causes misunderstanding, a blurring of official structures put in place, suspicion and pain. Such action undermines our mission of Academic Excellence and our mission of Evangelization.
10. We invited all of the individual members of the SOS Committee to visit with us on Monday, June 25th, to discuss their concerns, answer questions and listen to suggestions. We hoped this would be a first step toward reconciliation, collaboration and mutual trust. They did not choose to accept our offer to meet. (Attachment 4) However, we intend to meet with the members of the SOS Committee on July 17, 1990 in order to make that step towards reconciliation and development of mutual trust.
11. The high school debt - THE \$60,000-\$80,000 short fall during each of the past five years is being paid by lawful gambling revenue. The parish administration also provides this as a means for parents to earn tuition money. The income from this source has been appropriated according to the recommendations of the finance council. Some of the money is for direct school subsidy during the current year, the major portion is used to pay off the school debt and some is put in reserve for capital improvements and special projects. We are still not out of the woods, however. SBPC had to borrow \$70,000 in June, 1990, to help meet faculty payroll during the summer. Many teachers elect to be paid on a twelve month basis. Hopefully, our request for a balanced budget throughout SBPC will allow us to operate efficiently and effectively, get out of debt and start building our future on a sound financial base.

This has been a long communication and we commend you for your patience and persistence in reading thus far. We have tried to present some of the facts without breaching any employer/employee confidentialities. We know you may still have questions and we WELCOME hearing from you. Please be assured that our commitment to quality Catholic Education at St. Bernard's is stronger than ever. We ask that you continue to support that commitment and our goal of academic excellence and evangelization. We also ask you to continue to choose St. Bernard's Parish Community Schools for your students. Our schools open Tuesday, September 4, 1990.

Thank you,

**ST. BERNARD'S PARISH COMMUNITY**

**Mission Statement**

The Church of St. Bernard is a living and growing Catholic parish community in the North End of St. Paul. St. Bernard's continues to be influenced by the century old history of service of the Benedictine Sisters, Brothers, and Priests. Father Bernard, the second abbot of St. John's Abbey, founded St. Bernard's Parish shortly before his election in Collegeville. The grade school educational system has been in place since the turn of the century. Our high school has recently celebrated its Silver Jubilee.

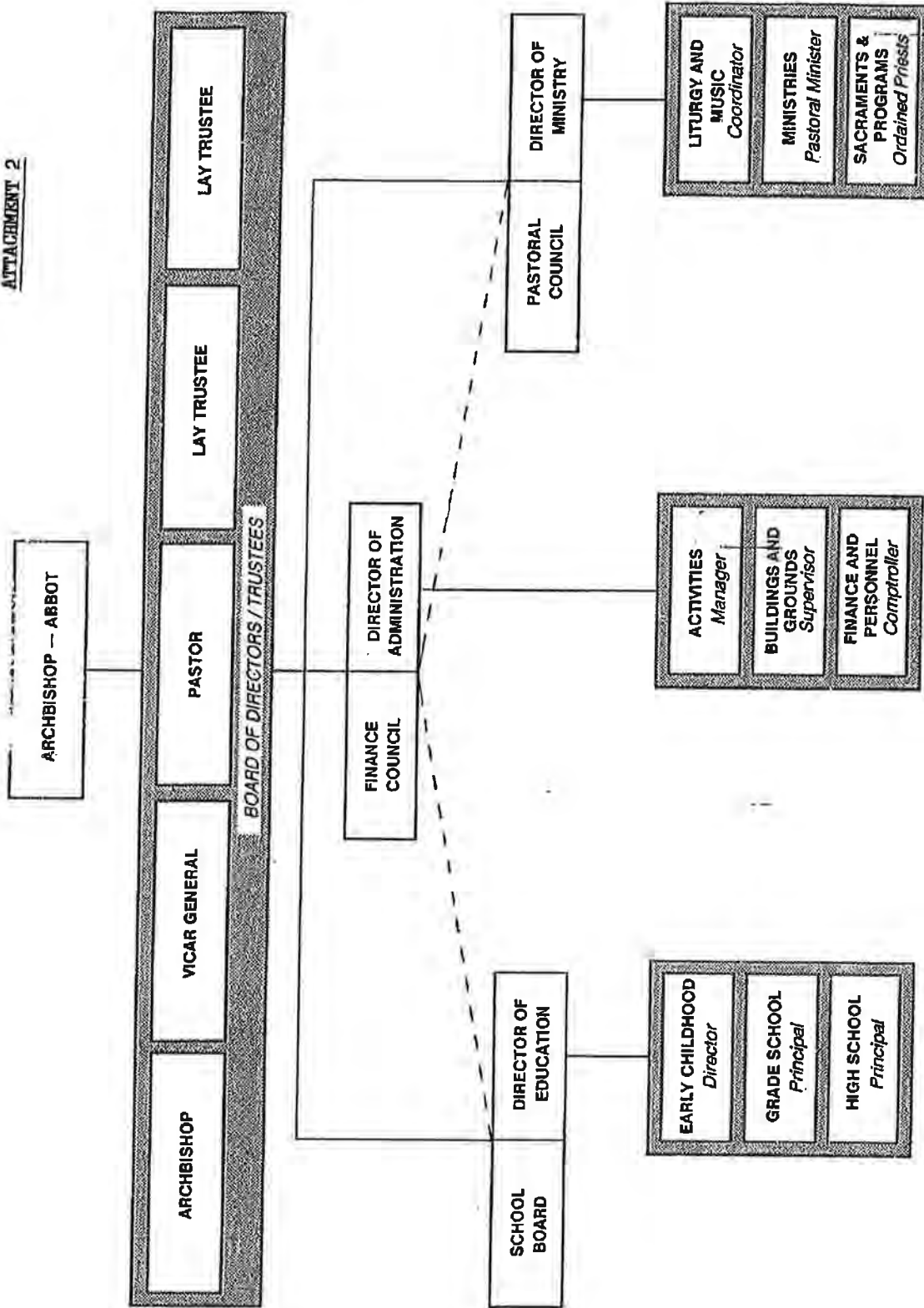
The Diocesan priests served the Parish from 1890 until the Benedictines returned in 1912. Prior to that return the Benedictine Sisters began a strong educational system that rivals any in the Archdiocese. The Church structure was built in 1905 that continues to dominate the skyline of the North End as one of the finest American examples of German Art Nouveau Architecture.

Worship and Education are the driving forces of the St. Bernard's Community. The people's commitment to Catholic Education is continually demonstrated in our parish educational system from Kindergarten through High School. Our schools provide value centered education that strives for quality and self discipline. St. Bernard's Schools, while Parish nurtured, reach out beyond the immediate area.

A parallel commitment of St. Bernard's is the liturgy where the community gathers for Eucharistic Worship. It is the Eucharistic celebration that renews us for expanded ministries.

The German tradition of strong family life and relationships is cultivated and nourished through both schools and the church.

ATTACHMENT 2



PARISH OF ST. BERNARD—revised 9-1-89  
 Archdiocesan Approved

Notes in Mary's ll

June 28, 1990

Father Brennan,

Here are more notes re: the SOS mtg. held tonight. It's difficult to repeat the things they say about you, when I see you in such a totally different light. I see you as a tender, loving, prayerful, compassionate, generous and Christ-like priest who is very dedicated to our parish and to the needs of each parishioner. We will always be grateful to you for the support you were during death & dying and during Mom's illness; for bringing the Neo-Catechumenate Way to our parish & being a part of it with all of us; for your beautiful liturgies and homilies. I should go on - but I'll go on with the purpose of this letter, the SOS mtg.:

1. led everyone praying the Serenity Prayer and the Our Father.
2. Attendance - 10 rows of 3, 12 rows of 8, 10 rows of 5, 60 standing, 5 on side tables - totals 241.
3. Collection - for legal fees & expenses such as for activities of the Action Committee - \$1200.00 collected.
4. Glad to see so many tonight. Much to share. You must know the Action Comm. planned & carried out the Picketing around the Church, Sunday (June 24) not the SOS Comm. The Action Comm. is expanding more than us - it's expanding for the good of the parish. - Our lawyer, Mr. Hoover, said we should not (The SOS Comm) be involved with demonstrations, like picketing because this could be held against us when in court.
5. A Lady - The SOS Group can't get involved with any demonstrations because there has to be one body in the parish that is legal - to deal with Fr. Brennan & the Administration.
6. - Our lawyer said it's important not to be doing things - like Fr. Brennan said, on his TV interview, is going on at the rectory - like unsolicited calls, such as sending pizzas to the rectory. He said we shouldn't be doing this. I told him kids must be doing this & he said: caution your children against this. [Ex. Tonight at mid-night a pizza came. Delivery man had double-checked by calling phone number given.

Fr. Brennan's Rectory address was given & harasser's phone number - to OK it!

7. - Gave an update of teachers - named those who didn't get renewed contracts, those who resigned - and dates of when some "fired." Spoke of this being a lack of Christian justice. One teacher, who resigned June 22nd, said she would return if \_\_\_\_\_ would go. \_\_\_\_\_ and \_\_\_\_\_ had contracts renewed recently, rehired (Moans) Major to be Principal during the 1990-1991 school year (Moans) Big

8. Grateful to all of you for your support & faith in us.

- Don't know how all of this will turn out - BUT -
- Have more tactics! (All laughed)
- Write to Abbot - to Abbot!
- Read letter (long one) she sent to Fr. Brennan, Abbot, Bishop, Corporate Br. Dealt with: Abbot only one that can save school; unjust firing of teachers; cut-back in hours; Fr. Brennan backing, & not meeting with them; preventing their mtgs. from being held; SOS trying to save situation thru Archdiocese and legal counsel; exhausted every avenue to solve problem; wanting Father Brennan to be asked to freeze hiring until Abbot can investigate each teacher's firing.
- Said it would be a disaster to be replaced by \_\_\_\_\_ and let year grad. students.
- Stayed home waiting for a call from Abbot, Bishop, Corporate Br. No Call/No Response in Mail. (Exp. response to her letter.)
- Said she has a contract so took a risk to do this & to come to mtg.

9. His letter - Praised \_\_\_\_\_; devastated at extraordinary firing, with no due process; requested an investigation - do thru airing. Read letter of \_\_\_\_\_ to Bishop Carlson: Life-long resident of North End; something definitely wrong if 310 parents petitioned removal of \_\_\_\_\_ Father Brennan; firing of \_\_\_\_\_ and \_\_\_\_\_ our many school board - not rational, but a sign of an emotionally disturbed person.

My Response to above Fr. Kathleen { I don't know about \_\_\_\_\_ - to draw such conclusions and to take such actions, based only on one side - the opponents of Fr. Brennan. How unfair and judgemental! }



10.

T thought  
was  
- honest  
talking

- Standing ovation. Said this all must be confusing to many of you. The budget & enrollment was up; teachers & parents were satisfied, then, at the end of May, some teachers were not to return & this is when the power struggle began! I was told by Mr. Brennan I was not to go to the May 27th mtg. He said I wouldn't be on his side if I attended this mtg. I only wanted to go to the mtg, to answer questions of parents. And I was let go for insubordination.

- Announced that [redacted] resigned - (Oh, and Ah)
- People find it hard & won't want to work in an atmosphere of intimidation, fear of losing jobs,
- Named those that were let go or who resigned (Teachers) totals 12. Must act before this number grows.
- Atmosphere used to be loving & caring - We worked for kids to reach fullest potential.
- Told of Alumni - influenced by SBHS to become a missionary. Mother wrote to tell him of what's going on here. Missionary's letter expressed distress of the collapse of ethics and morals, said he can't continue his monetary support any longer.
- Wrote letter to Abbot - No response.
- 500 Picketed Sunday - No response from Abbot or Bishop.
- Continue efforts of SOS!
- \* What's the Answer to all this?

Could start school North of Area! -or-  
Send our kids to other schools.

- 11. Lady - Mr. Brennan doesn't know how many kids will return. Be sure to let the Adm. know that you're taking kids out!
- 12. Lady - If the teachers were fired for not being qualified, then why were they hired in the first place?
- 13. - Every teacher, but one, is qualified and he's taking a course & will be qualified or certified soon.
- 14. Lady - No one was ever told why the teachers were fired! We were never told why they were fired!
- 15. Man - What did she say? (Most didn't hear her.)
- 16. - She said the teachers were never told why they were fired. (He twisted her words!)

17. I'll tell you what some of the fired teachers tell me. One said she was fired because she didn't acknowledge Sr. Brennan at a mtg. Another said she was told she was fired because Sr. Brennan thought she had a bad attitude. (Grous)
18. Lady - Is it true that Sr. Brennan wants to use the school bldg. for his own use? (Grous)
19. Man - Does everyone know that 50% of the grade school teachers left?
20. Some of you laughed before, when I said we could start our own school. I was serious! We could do this!
21. Man - How about merging with St. Agnes?
22. O'Neill - This was brought up before, but the Monsignor at St. Agnes wants no part of this! (Many laughed).
23. Lady - Who runs the school - the principal or the pastor?
24. The pastor is to be the superintendant. It always was that way, and there was little involvement by the pastor. But now the pastor keeps getting more + more involved. (Grous)
25. Before the Capital Campaign - the schools were in the black - they were not in debt.
26. Lady - Heard tuition funds were used to pay other bills of parish?
27. Not quite like that. Sr. Brennan said: let's use tuition funds to repair parish hall. (Ohs! Ahs! Grous!)
28. There hasn't been an audit! We should request one. Where is the money going? Why no audit? They do worse bookkeeping here than anywhere else I know.
29. Ally - They impeach a President for not doing a good job - who's not the pastor? (Applause)
30. Read letter (June 13) sent to Sr. Brennan:
- Criticism of late visitations in classrooms so too late with contracts; - discrimination (age) cut class loads on older teachers + told them late; - inhumane to let teachers go so late; couldn't find jobs for next year; - why refusal to meet with parents of students?
- Ask Corporate Bd for mtg. - to ask for mtg. betw. Sr. Brennan and tuition-paying parents. Tell them students shouldn't have to transfer. Tell of plan to file for binding arbitration with Arch Diocese or Civil Court.



31.

Cont... After reading their long letter to Fr. Brennan, I said we have a letter from Fr. Brennan - will only take time to read part of it. Said Fr. Brennan said he and trustees could arrange time to meet with individuals to discuss questions - could bring one other person for support. (Means) He said we could meet as a group at a later date. (I learned later, read only first 2 paragraphs, Failed to read 2 very important paragraphs which were very positive, leading to reconciliation. I read this letter.)

- Read June 22 letter - Fr. B's lawyer's letter re: June 19 letter;
- And letter (SOS lawyer) to Fr. B's lawyer) Why do parents feel they need to resort to demonstrations to be heard?

- \* • Mtg. with Corporate Bld. + Trustees + Fr. B's lawyer in July 17th!
  - said this date was set by parish council (she may have meant the above - viz. Corporate Bld, Trustees, Fr. Brennan + lawyer set date.) We prefer to meet next week than to wait until July 17th. Everything is more relevant NOW, but agreed with July 17th.
  - Will stress importance for independence of school from parish.
  - Re: Binding Arbitration - What they want:
    - Restore structure - with Principal and Dean at the top.
    - Restore incumbent principal.
    - Remove all interference from parish.
    - Restore integrity of school.
  - Fr. Brennan may choose not to go with Binding Arbitration.

39.

Representing Action Committee: "I have pain!! Who would have thought, 3 yrs ago, that it would come to this? My pain is for the students - they deserve a good school, a good education.

- Remember the Action Comm. is separate from the SOS Comm. We are doing the demonstrations.
- Sorry to hear Fr. Brennan say on TV that he is given authority from God - I'm appalled that he's hurting people & doing all that he's doing and thinks he's got God's authority to do this!
- We need 2 Buses to go to the Abbot at Collequille this weekend! Who will go? (about 30-40 raised hands) Good + ask a friend! Oh - I guess we'll have to check & make sure the Abbot will be there first - but sign a paper so we have your names & phone numbers!

Working on 5

32

Cont... Fr. Brennan thinks there's only a few  
rebel routers in the parish. Look around / Do we look like a few  
rebel routers?

looked  
2

• Met with at Chancery: Told him how hurt kids are &  
asked: "How long will this go on?" excused himself  
and said he remembered he had another appt. and said wait and  
listen to me. He did for awhile. Told me the Bishop returned from  
the Bishop's Retreat Wed. at midnight. So the Bishop is Home!

seems I  
put vestments  
on Mon in March  
90

• I can't understand how Fr. Brennan can keep hurting so many people.  
When was the Abbot here last - He hasn't been here for yrs & it's  
his duty as a religious to make visitations!

• Read the article in the Bulletin between the lines! - The facts are  
wrong! Ex: God. Sch. enrollment - doesn't represent 31 parishes in the  
care of children! Accused Fr. Brennan - But this report was  
written by Principal of Hrd. School, Sally Hermer & Dis. of Ed.)

• How about another Demonstration at the Chancery - this Sunday?

33. Lady - (About 74 yrs of age) Let's have one every Sunday until they listen!  
(Many said yes.) (She has old face with dyed drk brown hair - with grey, balding on top)

34.

- Went to a Parish Council Mtg. the other night. The priest  
& I walked with said Fr. Brennan is concerned that only 20% of  
the kids go to Church! How does Fr. Brennan come up with a  
figure like this? I never saw any survey proving this!  
Where is that survey? How can he say this?

- There's two sign-up sheets now:
  1. Demonstration after 9 o'clock mass. But, remember, we  
won't do this during mass. Let's meet there at 9:30 am.  
→ Later, he changed the time to 9:45 am at the Church.  
Then when the parishioners W. the 9:00 mass sign home  
we'll walk to the Cathedral! Those who can't  
walk that far can drive to the Cathedral &  
meet us there.
  2. sign up to go, by bus, to the Admont at St. John's  
in Collegeville. When I leave on a home, I'll  
contact you.

This is  
Communion  
time

• Be sure to be there now - Don't let me down!  
said he had so many sleepless nights - over all this!  
What about all of us?

35.

- A guy sent Archbishop's Appeal Card back with notes  
won't pay anything, said: You'll need money to pay for legal fees  
for that priest's ego.

36. A Lady gave financial report re: use of \$1,000.00 they collected at last SOS mtg. June 6<sup>th</sup> Balance left - \$311.05. Gave their lawyer a \$500.00 retainer which will last thru their mtg. E. Corporate Bldg. W. Lawyer spent 35 hours helping us so far - just taking care of preliminary steps. Those sending checks to help us - send c/w SOS We keep money in First Bank.

37. (About 45.) Came up to microphone, The SOS needs money + ex. There's those bus fees going up to Collesville. Hope all of you are the Movers + Shakers of your parishes. I suggest you put your collection envelopes in baskets on Sundays with a note saying your money is going to the SOS. Collection Taken - Took in \$1200.00 tonight!

38. A Lady - We can give our money to other Churches too.

39. <sup>Text</sup> Notice, the SOS won't be able to sign up to picket or to go to St. Johns in Collesville, so don't expect this.  
• A rumor is going around that the SOS members lost 50% of their members. Not true. Lost one who spoke with Fr. Brennan + asked him if he was going to fire. He said: No! And the next day he fired.  
• Mpls Paper - Quoted Fr. Brennan as saying the teachers who were fired weren't good anyway. I don't know legally, but isn't this grounds for slander? And Fr. Brennan wouldn't retract his statement.  
• We don't know when Fr. Brennan will give us his decision about whether or not he'll go with Binding Arbitration. He could take 3 wks. to decide, (losing time!)  
• Let's picket the pull tabs!

40

41.

42.

• SOS can't do this, but the Action Comm. can. I suggest we picket the establishments that let St. Bernard's sell pull tabs or if they won't cooperate let's boycott their businesses!

43. Some (Moans + Groans) - People: 'We can't do this'

44

- Where is all the money going that comes in from those pull tabs? Where is it going to?

45.

SCREAMED! Get tougher & rougher! None of these plans of purkating & raising & colleagues is going to do a bit of good!! They don't give a damn! They'll just say: Get the kids out of here! We know all what was going on years ago & now the teachers just woke up to what's going on. We have to get tough right here!

46.

How many would be willing to pull their kids out of school -- about 30-40 raised hands. You can't send them to another school!

47.

I volunteered a lot of hours at the High School over the years, but I was told I can't return now to volunteer because I was not a member. (6 yrs.)  
• And my daughter was told she can't teach here anymore because she's our daughter. (Grooms)  
(Went to microphone to say a word.)

was a teacher being a good teacher

This was not what we want nearly removed

49.a. \* What are you fanning about - walk to the Chancery - from here, by the time we get to the Bishop's place, he'll be at the Bar! (Many laughed.)

50.

Lady - If our schools would go back to being Christian schools, I suppose we sign petitions by writing this or will pull out our kids.

- What we all really want is to get rid of

Mr. Brennan. (Screamed everything!) We want to get rid of Brennan. The Abbot said he won't send us anymore priests. Fine! Let's get a Lutheran Minister! We'll get a lot more religion than we're getting now!

Get letters going to the Abbot - everyone of us should write. If the Abbot gets 300 letters he'll do something about it. I'd like to pull Brennan out of that Rectory with my bare hands! [then to those nearby said: You can't pull your kids out of

the schools! This is what Mr. Brennan wants! He wants to close our schools!

51. Lady - Three kids thru St. Bernard's - One still going thru school. (Crying voice). Searched & found this school - it's been good. Don't let it close!

51. Cont. (Lady) <sup>same</sup> is a good lawyer! You have the best! He's called on to try other lawyers & always wins!

52. Guy - Aug. 1st is deadline for \$50.00 payment for registration, Don't pay til you know who will be teaching.

53. Lady - Have til July 31st to register.

54. Yelled: Let's go over to the Rectory right now!

55. Lady - to what purpose?

56. - I don't know; I'm angry!

Let's go over there to make them listen to us!

57. Lady - It's 9 o'clock! It's too late! May not even be there!

58. - July 31 is registration deadline. If principal, & is there & let yr. grad. teachers are there, do we even want our kids to go there? (No's, groans, moans)

59. - All of this, about registration, has to be in writing! Put it in writing that you want to cancel your registration if yr. grad. teachers will be there & you want your \$50.00 back, or hold \$50.00, til you know stuff. Maybe it should be done legally! (Many said Yes!)

60. Maybe you can use legal stationary too. (Many - Yes!)

61. Lady - I left the school where he followed me here. was, to get away from him.

62. Man - I heard the Adm. rec'd. a transcript of all that went on at our last SOS mtg. I say we should be able to go to their mtgs, too, to get information!

63. That's the difference between the Adm's mtgs. ours! Ours is open to everyone!

Closed Mtg. Reminders to sign up to picket 7/1 & to Colledgeville!  
Many stood around talking 2. I'll end so I can get these notes to you!  
Our prayers are with you, many love you here at St. B, and God & Mary are with you & love you very much & all things are poss. to God - He'll help you. Love & prayers