

St. Bernard's and today's values

The newspaper reports on the uproar in St. Paul's North End Catholic parish of St. Bernard's demand a long, hard look. Three issues are at stake: 1) educational excellence and accountability, 2) professionalism, and 3) ethical reporting.

EDUCATIONAL EXCELLENCE AND ACCOUNTABILITY. Parents have a right to, and demand, quality education. Tuition increases expectations, including dedicated, value-centered staff, and superior educational opportunities for the children.

What makes excellence? Is every certified teacher an excellent teacher? Is every working teacher dedicated for the long haul of many years in the system? What qualifies a person to teach or direct programs? Is everyone a "team" person, able to meet the challenges and problems with creativity and cooperative effort? Who stands up well under the pressures of differing opinions and changing educational standards? What weaknesses influence teachers as they respond to the students?

Every child will experience the sum total of those answers. That is the child's educational environment. Those are some of the questions administrators must answer throughout the school year; that is the workplace for every employee in a school. How does each teacher answer those questions?

PROFESSIONALISM. The newspaper articles about St. Bernard's suggest unfair practices in denying contracts and firing staff members.

The goodness of people and their strengths are not at issue. An employee can choose not to renew their contract in order to pursue other dreams and opportunities; an employer may need to terminate a

ETHICAL REPORTING. What has made newspaper headlines has been the painful public struggle of many people with half-truths, misinformation, and strong points of view. These reports, and people's struggle, highlight the responsibility to weigh well what we hear.

St. Bernard's parish community is responding to increasingly critical educational, neighborhood, and family issues. People are afraid of this "new" church. There is deep anger and uncertainty. Beliefs are protected. Other points of view are not heard. Have the newspapers only added to the confusion?

Everyone has a right to be heard. The Save Our Schools committee has been publicly active, with picketing and meetings, mailings, and letters on parked cars.

What are the rights of our children? To better educational opportunities? To more open-minded teachers and leaders? To cooperative efforts between schools and programs? To see others weak but not labeled "failures"? To hear adults defend beliefs without destroying their opponent's reputation?

In the struggle, will we permit our children to experience the resolving of differences, the facing of failures, the admittance of mistakes, and the growth of a stronger school system? What values are we witnessing in this city of St. Paul, which has an increasing rate of acts of hatred?

New Hope for a Troubling and Persistent Problem:

What are Church Antagonists?

Antagonists are individuals who, on the basis of nonsubstantive evidence, go out of their way to make insatiable demands, usually attacking the person or performance of others. These attacks are selfish in nature, tearing down rather than building up, and are frequently directed against those in a leadership capacity.

What Problems do Antagonists Cause?

Runaway antagonism can —

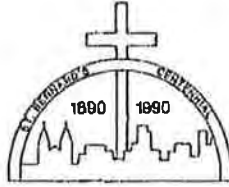
- undermine trust among church members
- burn out pastors and church leaders
- destroy careers and push people to resign unnecessarily
- intimidate church members
- severely disrupt the families of those affected
- waste the resources, talents, and time of the congregation
- curtail ministry within the congregation and beyond
- drive members away and promote inactivity
- keep prospective members from joining and hinder growth
- scar and embitter those it touches
- destroy the unique, loving witness of the congregation
- divide a congregation into warring camps
- make the experience of loving Christian community impossible

ANTAGONISTS in the Church

*How to Identify and Deal with
Destructive Conflict*



Kenneth C. Haugk



ST. BERNARD'S PARISH COMMUNITY

PRESS RELEASE

July 1, 1990

The Communications Office of the Archdiocese will be handling communications regarding the Saint Bernard's High School and the disagreement with the administration by a group of concerned parents called the S.O.S. Committee and its Action subcommittee.

- Only 13% (two out of 16) of the S.O.S. Committee are contributing members of St. Bernard's Parish Community. Two others are on our inactive parishioner files.
- Over 100 teacher applications are being processed by the St. Bernard's High School Administration for the open positions at St. Bernard's High School. Two-thirds of them come with some or considerable teaching experience.
- Saint Bernard's High School will continue to seek to share accurate information with its parents and students and friends. Communication # 3 went out this past Friday, June 29, 1990. This was a detailed review of important governance issues and a brief report on the operations of our schools from a non-education point of view: financial management and accountability, personnel policies and procedures.
- Regarding the non-renewal of Teacher's contracts, no comment can be made in respect to the individuals involved. Some of them are also in the process of conciliation and arbitration.

--30--

197 W. Geranium Ave. St. Paul, MN 55117
488-6733

OSB MAIERS_00430

Letters



Write a personal note to grieving friend

I recently was visiting relatives in the Twin Cities and came across the Catholic Bulletin's May 24 insert on "grief." May I compliment you on publishing that section for people — most people, for that matter — who do not know what to do or say. I am a death/grief/mourning educator in Billings, MT, and I find that most people do not want to talk about death in any way, shape or form.

May I add one note, a small one at that, to the "25 ways," all of which I thought were very practical though not easy to do. When a friend wants to send a card, spend some time selecting the card, and most important, write a personal note with it. Many of the cards out now are very suitable for a grieving friend, but I think the less verse, and more meaningful words, are essential. I do not like "the praying hands" or the "sweet" portrayals of Jesus or Mary. In fact, most people want the card to be simple, directly meaningful to the bereaved and showing indirectly that a person spent some time getting the "right" card.

Thanks again for your insert; Therese Schoeneck should be commended for her efforts to help people feel comfortable about death, the funeral and the bereaved. Eugene T. Carroll
Billings, MT

People in recovery also get community

While Ron Kricieny's June 28 article on spirituality I believe starts with the personal and spreads out to the community, a person in recovery doesn't survive only on private prayer, but through the fellowship.

I only fear that the politics of organized church is now not found in AA, Alanon, etc. that I myself belong to. My rules for recovery are my own made up of the moral virtues I hold as my own. I make my faith commitment and live my life within the parameters of the 12 steps of AA.

I thank you for your article but feel you need to experience a 12-step group first before making erroneous judgments. Bill Coughlin
Madison Lake, MN

How about doing what Christ wants?

Concerning your item "Music at Mass" How about the Catholics and the church doing what Jesus Christ would like for a change?

Also, the Lord's altar is not a theater stage. It's for Our Lord Jesus Christ and to be revered.

No one seems to care what Jesus Christ thinks or wants anymore or for that matter what he says for us to do. Whose church is it anyhow?

Mrs. L.M. Maghan

Not everybody agrees on dissent

By Laurie Hansen

Catholic News Service staff

U.S. theologians and bishops voiced a mixture of kind words, criticism and questions about a Vatican document that asks theologians not to make public issues out of disagreements with church teachings.

The 28-page instruction, issued June 26, said some forms of theological debate can help the church grow. But it called on dissenting theologians to go to the magisterium with their disagreements rather than to the mass media.

Jesuit Father Ladislav M. Orsy, canon law professor at the Catholic University of

News background

America, told Catholic News Service that telling theologians they cannot disagree publicly amounts to saying "all we can do is write a letter to a bishop or to Rome."

But he said the church has no official channels through which to object to church teaching. "It's not as if the bishops or the Vatican are bound to listen to you," he said.

Assumes many hold 'wild beliefs'

Father Orsy applauded the document for "giving importance to dialogue" and "freedom of inquiry," but objected to what he saw as the writers' assumptions that "there are many theologians holding wild beliefs."

"This is not a document to encourage theologians who work responsibly," he said, but one that "condemns" those few who are part of the "lunatic fringe."

Auxiliary Bishop Richard J. Skiba of

Some theologians and bishops see positive aspects of the document, although they also cite shortcomings.

Milwaukee, a member of the U.S. bishops' Committee on Doctrine, is pleased that the document "doesn't presume that non-acceptance" of church teachings automatically means "dissent." But he said he wished the document defined dissent clearly.

He said the major limitation of the document is that it ignored one of the two aspects of the "theological endeavor."

Bishop Skiba said the instruction focuses exclusively on theologians' catechetical role, ignoring the "pre-evangelization" role in which the theologian "enters into dialogue with the larger culture."

Theologians also have a mission to accept and explore new questions, he said.

"The instruction doesn't talk about the signs of the times," Bishop Skiba said.

Jesuit theologian Father Avery Dulles of Fordham University in New York said the instruction contributes positively to the dialogue on the role of the theologian.

The document correctly stresses that theologians must "be careful not to divide the church" and "not to treat our own ideas as

if they were infallible," he said.

Such a warning was needed, he said, "I don't wish to attack my colleagues, but the document is a healthy reminder of the ecclesiological responsibility of the theologian," Father Dulles said.

He said there has been "a tendency to confuse" the theological concept of "sensus fidei," that is the "sense of the faith," with public opinion, which he said is often influenced by secular beliefs.

Large numbers don't make it right

The instruction rejected the view that a dissenting opinion can be validated if held by a large number of Christians — an expression of the "sense of the faith."

Father Charles E. Curran, a moral theologian whom the Vatican has declared ineligible to teach Catholic theology, said the document shows a "reversion to a pre-Vatican II position."

Father Curran, who is president of the American Theological Society, said theology "has to be done openly. It can't be done behind closed doors."

He said the church needs "faithful dissent. Sure, dissenters make mistakes, but if we don't have their voices, there's no one to bring up what we don't want to hear."

In his weekly column Cardinal John O'Connor wrote that to color the instruction negatively is to misread it.

"If the document asks that neither public opinion pulls nor the mass media be used to determine what is morally right and doctrinally sound, it nonetheless invites theologians to apply the best that theological discipline has to offer in seeking truth," the cardinal wrote.

MY TURN: St. Bernard seeks values

By Jennifer Lenzon

The newspaper reports on the uproar in St. Bernard parish demand a long, hard look.

Three issues are at stake:

■ Education excellence and accountability.

■ Professionalism.

■ Ethical reporting.

Let's take them one at a time:

Educational excellence and accountability. Parents have a right to, and demand, quality education. Tuition increases expectations, including dedicated, value-centered staff and superior educational opportunities for the children.

What makes excellence? Is every certified teacher an excellent teacher? Is every working teacher dedicated for the long haul of many years in the system? What qualifies a person to teach or direct programs? Is everyone a "team" person, able to meet the challenges and problems with creativity and cooperative effort? Who stands up well under the pressures of differing opinions and changing educational standards? What weaknesses influence teachers as they respond to the students?

Every child will experience the sum total of those answers. That is the child's educational environment. Those are some of the questions administrators must answer throughout the school year; that is the workplace for every employee in a school. How does each teacher answer those questions?

Professionalism. The newspaper articles about St. Bernard suggest unfair practices: denying contracts and firing staff members.

The goodness of people and their

strengths are not at issue. Employees can choose not to renew their contracts to pursue other dreams and opportunities; an employer may need to terminate a contract for various reasons: inability to fulfill responsibilities, unwillingness to buy into the direction of the institution, the "lone ranger" as opposed to the team player, serious mistakes which jeopardize the programs academically or financially, being in a position that is beyond the ability of the employee; the list could go on.

The employer is responsible for protecting the reputation of the employee, even at the cost of its own reputation. The employee must seek justice and understanding. However, the hearing should be before a mediator, not through the public ears. It is a human characteristic to be loyal to friends and to good past experiences; the problem in defending someone publicly may be that loyalty hides serious evidence.

In clarification to the public, all employees at St. Bernard are free to speak their convictions and contribute to changes. The only requirements are upholding the mission of the parish and schools, being a team player, and being honest and fair. St. Bernard schools are striving for excellence: improving academically, stabilizing financially, and promoting Christian values. Signing a contract means accepting this directive. The educational needs of our children demand that kind of commitment. This involves not only skills, experience, ideas, and expertise, but also honest understanding of self. Employees are free to pursue other dreams, not renewing their contracts; St. Bernard's administration supports and encourages the development of each staff person, even if it means they do not con-

tinue to work at St. Bernard. St. Bernard is also free, and will continue to ask any employee to support its vision for growth and the future.

Ethical reporting. What has made newspaper headlines has been the painful public struggle of many people with half-truths, misinformation, and strong points of view. These reports, and people's struggle, highlight the responsibility to weigh well what we hear.

St. Bernard's parish community is responding to increasingly critical educational, neighborhood, and family issues. People are afraid of this "new" church. There is deep anger and uncertainty. Beliefs are protected. Other points of view are not heard. Have the newspapers only added to the confusion?

Everyone has a right to be heard. The Save Our Schools Committee has been publicly active, with picketing and meetings, mailings, and letters on parked cars.

What are the rights of our children? To better educational opportunities? To more open-minded teachers and leaders? To cooperative efforts between schools and programs? To see others weak but not labeled "failures"? To hear adults defend beliefs without destroying their opponent's reputation?

In the struggle, will we permit our children to experience the resolving of differences, the facing of failures, the admission of mistakes, and the growth of a stronger school system? What values are we witnessing in this city of St. Paul, which has an increasing rate of acts of hatred?

Jennifer Lenzon is administrative assistant/secretary at St. Bernard Grade School.



UNIVERSITY OF MINNESOTA
TWIN CITIES

Program in Human Sexuality
Department of Family Practice
and Community Health
Medical School
Research East Building
2630 University Avenue S.E.
Minneapolis, Minnesota 55414
TE: 21627-4360

July 6, 1990

Abbot Jerome Theisen, OSE
St. John's Abbey
Collegeville, MN 56321

Dear Abbot Theisen:

Father Brennan Maiers requested that I send you a copy of the letter I wrote to Father Kevin M. McDonough which summarizes my evaluation of him.

I hope this information is helpful to you. If you need any further information, please feel free to contact me.

Sincerely,

Eli Coleman, Ph.D.
Licensed Consulting Psychologist

/p

HEALTH SCIENCES

OSB MAIERS_00432

St. Bernard pastor takes a leave to calm conflict

By Pat Norby

Catholic Bulletin Staff

Months of bitter debate and personal harassment over how St. Bernard High School should be run took their toll on Benedictine Father Brennan Maters, pastor. Father Maters announced during weekend Masses July 7 and 8 that he would take a sabbatical beginning July 9.

"He felt there was more attention being focused on personalities," said Joan Bernd, archdiocesan communication director. "He wants the attention focused on the school."

Problems at the St. Paul school began last year when then-principal John O'Neil was fired and reinstated. Friction began again this year when contracts for five teachers were not renewed and O'Neil and Tom Hansen, dean of students and athletic director, were fired.

A committee called Save Our Schools, SOS, has picketed the church, the chanery and St. John's Benedictine Abbey in Collegville, which staffs the parish. The group has alleged that Father Maters is controlling and unfair.

About 80 percent of the students at St. Bernard High School are from outside the parish. Only two of the 16 SOS committee members are contributing members of St. Bernard parish, and another two are on the inactive parishioner files, Father Maters said.

Jennifer Lenzon, a St. Bernard parishioner who also works in the office of the parish grade school, said the church became extremely quiet when Father Maters made his announcement.

Sensed certain sadness

"I sensed a certain sadness," she said, adding that parishioners were disturbed to hear that someone had thrown a rock through a window at the rectory the evening of July 6 while Father Maters was watching the news.

"It's something we don't expect to have happen," Lenzon said. "I think these things have beat him up hard."

However, she said, Father Maters' message was a positive one and he encouraged the congregation not to return evil with evil. Parish administrator Steve Mar-

tin, who also has been criticized, said the intensity of the harassment increased during the past couple of months. He said Father Maters was receiving a lot of harassing phone calls, hate mail and even pizzas being delivered at midnight.

"It's gone completely emotional and irrational," Martin said. "I think it's a relatively small group of people that are operating on hate."

Judy Plante, pastoral council president, said, "This issue is the latest of many issues that have come up." She said parishioners had not even talked about Vatican II until Father Maters arrived.

"He has pushed and prodded us," she said. "We seen him bring so much to this parish to keep it a viable community. I'm afraid that we'll stop moving forward."

Plante said the majority of the people involved in the controversy are good-hearted people who want to see the school survive. "We'd like to get them to understand that that is why the actions were taken this spring."

Benedictine Abbot Jerome Thiesen is expected to name a ten-

porary replacement for Father Maters.

"I'm beginning to talk to three monks who are possibilities," he said in a phone interview.

"Generally I have been supportive of the administration of St. Bernard's parish. That includes the governance of the high school," Abbot Thiesen said. "We hope through a more reasoned approach, people will see what's best for St. Bernard School."

Steve Bryant, SOS committee member, said he is concerned that Father Maters' sabbatical will interfere with a meeting scheduled July 17 with the committee and the trustees.

"That's all we've ever asked," said Bryant, a parishioner with three children in the St. Bernard school system, which includes about 960 students in pre-school through high school. About 440 are in the high school.

However, Bryant added, "Our main goal is to get Father Maters, Mr. Martin and Mr. Albert (education director) out of the running of the school." Bryant said he expects a mass exodus of students if those three remain.

ADVERTISEMENT

Catholic Bulletin Feature Section

Home Improvement

**PASTORAL COUNCIL
STATEMENT TO PARISH
JULY 14 AND 15, 1990**

I am speaking to you today for two reasons: first, to share with you the Pastoral Council's response to the recent departure of our pastor and what that means to the parish, and to call you to action.

Our community has become a place of anger, even rage, a battleground where many are injured and few - if any - emerge winners. The divisions have existed for a long time, certainly before any of the controversy in the high school. I am not here to talk about the situation in the school, but rather its aftermath.

This has become a divided parish. The parish has lost a pastor. People who have been neighbors and friends for a lifetime now take up sides against one another. There is more time spent arguing than there is building and maintaining a spiritual community. And this grieves us.

Our aim as a Pastoral Council is to foster a strong stewardship community. Many of you are involved in one or more of the ministries here in the parish. It is through the building of a strong organization that we can support the spiritual life of this church.

But there is a threat to all that has been built over this hundred years. Our own tendency as members of this community to battle each other rather than work together is becoming our undoing. We are the "talk of the town" through the continued media coverage, but that coverage plays on our weaknesses as a community, not our strengths. And the messages of weakness are being sent not only to the public, but to the Abbot and the Archbishop and the neighboring parishes as well.

Our contentiousness has led to a very real and imminent crisis for this parish. The Abbot is seriously considering the future of the Benedictine mission here at St. Bernard's. Let me put it more bluntly: we may lose the Benedictines.

Perhaps that would make some people happy. But I suspect that for most of you, this would be a serious problem. There is no guarantee that the Archdiocese would act to fill that void. We could be maneuvering our way out of existence as a parish community.

Think for a moment about what this parish means to you. What do you get from your membership here at St. Bernard's? How important is your life in this community? What would it be like if the doors closed for good?

Unlikely? I used to think so. I would still like to think so. But unfortunately we are very, very close to this point.

This is a crisis for the parish. The Chinese symbol for crisis is made up of two characters - the signs for danger and opportunity. The danger for us is to continue on the path we have been taking for many years now: arguing, fighting, letting the negative in our community obliterate the positive. The opportunity is for us to take constructive action; to make a new start; to begin - from this day forward, NOW, this second, this moment.

HERE IS OUR CALL TO ACTION.

First, we call each and every one of you - regardless of what role you have played in the past, regardless of what side you are on - to take personal responsibility for making the fighting stop. That means that all of us must take a good hard look at our words and our actions. We must be sure that when we address an issue, it is with the goal of solving the issue, and nothing else.

This means that all of us must take a good hard look at ourselves and each other - and stop the bickering and backstabbing where it begins. This parish has been battered. Enough is enough.

Second, we call you to communicate to the Abbot and the Archbishop immediately if you want this community to continue to exist. Tell them what you value from this community, what it means to you, what you are willing to do to see the community thrive. Tell them if you are interested in a future for St. Bernards that goes beyond in-fighting. We believe that the majority of St. Bernard's parishioners want this community to survive and thrive, and want the internal nonsense to stop. We believe this - but there is very little evidence of this desire to present to the people who will decide our future. We have addresses for the Archbishop and Abbot at each door - please act on this. The first decision on our future begins here, today.

Thank you.

Addresses

Abbot Jerome Theisen, O.S.B.
St. John's Abbey
Collegeville, MN 56321

Archbishop John Roach
Chancery Office
226 Summit
St. Paul, MN 55102-2197

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

July 24, 1990

TO: ST. BERNARD'S PARISHIONERS AND
PARENTS OF STUDENTS AT ST. BERNARD'S HIGH SCHOOL

Dear Friends,

I am writing to let you know about some further developments at your school. With so much information in circulation, some true and some not, it may be helpful to you to know what is being done to address the questions raised by some people about St. Bernard's High School. In particular, we want you to understand the role of the Archdiocese and the Abbey in that process.

Abbot Jerome Thelsen, O.S.B. and Archbishop John R. Roach continue to consult about the naming of a temporary pastor for St. Bernard's. Obviously, this appointment is very important for a school which is connected to a parish, as St. Bernard's is. Since many pastoral assignments were made just over a month ago, it is difficult to move such priests again so soon. Given the critical nature of the appointment, the Archbishop and Abbot want to take particular care in making it.

Even as that appointment is under consideration, some parents are involved in another Archdiocesan process. Several members of the 1989-90 school staff believe that they were treated unfairly when their contracts were not renewed. Some of these staff members are pursuing the due process appeal procedure, which is organized and supervised by the Archdiocese. Well credentialed and experienced people, usually trained as labor organizers, attorneys, and so on, serve as conciliators and arbitrators throughout the process.

Finally, Abbot Jerome and Archbishop Roach have just appointed a fact finding team to give them an objective assessment of the various questions surrounding the school. The three members bring years of experience in Catholic and public education, both as administrators and teachers. Team members are

OSB MAIERS_00436

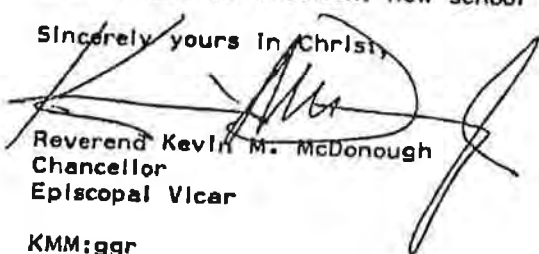
ST. BERNARD'S PARISHIONERS AND
PARENTS OF STUDENTS AT ST. BERNARD'S HIGH SCHOOL
Page 2
July 24, 1990

They will listen carefully to various perspectives on the state of the school and on its governance structures. They will collect information and present it to Archbishop Roach and Abbot Jerome, who will, in turn, use that information in giving any needed instructions to the new temporary pastor.

In order to accommodate the work of these special procedures, the St. Bernard's High School administration has agreed to extend the refund deadline for the new school year to August 15. By that time, it is reasonable to hope that all three special procedures — the appointment of a temporary pastor, due process, and the fact finding team — will have completed their course. The remaining pieces for the new school year will then be put into place.

Abbot Jerome and Archbishop Roach are in agreement about the importance of a strong and united St. Bernard's parish and St. Bernard's High School. It is their hope that by becoming involved in these three processes they can help strengthen and unite parish and school. In turn, they ask your support and careful listening. They ask your prayers as well, for a reconciling summer and an excellent new school year.

Sincerely yours in Christ,


Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:ggr

OSB MAIERS_00437

Father Brennan Maiers, O.S.B., pastor and
School: reflections and meetings

, Principal of St. Bernard's High

1. When I came in 1983, I tried to work with what was here. There seemed to be an openness to me personally. When it came to budgets for the 1984-85 School year, it was obvious that no one was in charge of the budget other than the pastor. [redacted] did all the detailed work of keeping track of payroll and bills. I worked with [redacted] on the budget. I tried to look at the previous year numbers as a guide. But this was not always helpful since the outstanding bills were not in the proper categories and therefore I not able to accurately predict or measure even the past year's total expense for an item.
2. My greatest difficulty was in figuring out what one could reasonably expect from tuition based on the number of projected students. This was flawed because I did not realize that tuition collection was not consistent and principals would forgive debts on a per person basis with no guidelines and no hold over for indebtedness. A deal would be struck and then the rest wiped clean from their account. Consistency was no a goal; fairness was not a value for delinquent parents as a whole. Secondly I did not have accurate figures for projected enrollment for the coming year. The highest possible number of hoped for enrollment in the high school was given and I used that to base my tuition collection. What was evident was that what was collected in Tuition and fees from the prior year did in no way balance out with what was expected. At the time I was confused and therefore while I tried to make adjustment to reality versus expectation, it was not an accurate way to budget. It was clear that we needed someone to oversee the whole parish operations both in regard to finances, management of resources and future planning. It was out of this experience that An Operations Director was hired after a long process of interviews. All three Boards agreed and were part of the process.
3. I asked [redacted] the Parish Administrator whom I called at first the Operations Director, to help in overseeing the budgets and personnel issues. He worked with both principals. Eventually, the Board of Trustees asked that a closer look be given to the operations of the High School. The first year [redacted] was here, he concluded that was not a good manager or administrator. I sat in on the first year's evaluation:
[redacted] did a self-evaluation that was very positive. [redacted] countered with some different opinions and judgments. In fact [redacted] had written up an evaluation of [redacted] from a management point of view only. As pastor I asked [redacted] to share that written evaluation with [redacted] and put him on notice that we are not satisfied with his job performance. I felt that at least another year was necessary to give [redacted] a chance to change or improve. While at least the external assurances were ones of cooperation, the inner realities were not really modified because of the lack of insight or competence. The warning came in the spring of 1986.
4. In January, [redacted] shared with [redacted] that his contract would not be renewed given him. It was suggested that he work at the H.S. in an area where he was more competent. The suggestion was ATHLETIC DIRECTOR or DEVELOPMENT DIRECTOR. These positions were not considered to be worthy of his talents. [redacted] saw himself as a good administrator and we did not--that is [redacted] and Fr. Brennan. Nice person, poor administrator. The sharing with the Executive Committee of the School Board on February 6, 1989 of the action taken was said to be confidential. It was not kept that way. By February 13th when the big meeting of parents, teachers and students was held in Fr. Romuald Gym, it was clear that confidentiality was not respected. Because of the total support of teachers, a compromise was struck with [redacted] wherein he could remain principal but that we would hire a Director of Education who would have final say in the two areas we needed help from a parish management point of view: budget ~~and~~ finances and personnel. Despite this agreement being agreed to a minimum of a week to ten days prior to February 13th, the public demonstration to support [redacted] and the public attacks on [redacted] and myself was permitted to happen despite my plea to President of the Board to speak first and tell the assembled people the compromise. Despite the fact I was the pastor, this was not permitted. I had to talk 90 minutes after the personal attack and public support of [redacted]. The motion to hire a Director of Education was passed publically at the meeting; reaffirmed in the Faculty Room of the High School. Already some of the Board members began to resist the implications of the agreement regarding the Director of Education despite Board approval of the compromise: [redacted] stays; Director of Education hired.

OSB MAIERS_00438

Page two: Brennan reflection on events with

5. April 3, 1989, the two Lay Trustees and I met with faculty at 7am to inform them of the new situation regarding signing of contracts: 18 agreed to generically and needed to be signed by _____ or one of the Trustees to be valid. We spoke also the role of the faculty professionally--we bemoaned the behavior of teachers involving students and parents in a personnel matter. We spoke of future expectations for professional behavior and acceptance and working cooperatively with the Director of Education who would be hired. We also made ourselves available to hear complaints of abuse of power by _____. No one came but _____ talk to us. We again made it clear that his power had been modified by the compromise for the coming year. He was to be like one of the four deans and Director was over-all responsible for personnel and budget-finances. Contracts that were approved, could be signed by _____ those whose contracts he questioned would have a review by the Trustees with _____ sharing his reasons for and _____ sharing his reasons against hiring.
6. I had a one-on-one meeting with _____ on April 18th after our Boards met with Bishop Carlson at the Chancery Office on April 14th. I explained our position once again to _____. This was not a personality issue but an issue of accountability. I asked him: "To whom are you accountable?" _____ answered: "To God, to myself and to my family." I countered and said: "You mean you feel no accountability to the parish corporation as a whole from whom you received your livelihood...no accountability to me the pastor and through me to _____ the chief administrator of the parish in matters that are non-pastoral?" This statement of _____ clearly focused for me the heart of the problem. The High School has been an island unto itself with no accountability to the parish as a whole. The parish as a whole merely has to pick up the debts and results of poor management from its top HIGH SCHOOL ADMINISTRATOR??? I explained to him the role of the Director of Education and his need to cooperate.
7. I had a second meeting on June 7th at 12 noon with _____ and re-stated his role for the coming year. I told him that he has not to play more games with me and the Director of Education. If he does not fulfill his agreement with us concerning a complete cooperative effort with the Director of Education, he cannot stay here. I will remove you in January of 1990 I said. We must work together for the good of the students and our mission as a Catholic School and as a parish. While this compromise is not of his liking; neither is it of mine. This is done for reconciliation and compromise. He can do a lot of good for our mission of the school if he would ask his friends on the board to stop the negativity and to ask them to cooperate with administration. In fact I bemoaned his lack of help throughout the ordeal. He could have brought calm to students and parents. Our hands were tied by law and by justice--not to destroy his reputation for the future if all our evidence of incompetence were to be shared publically. We would not mind going to court with a third party being arbitrator. Rather let us work together.
8. _____ when chosen by the School Board had a final interview with me and the lay trustees. _____ agreed to work with _____ and the new school board in a cooperative way for reconciliation. I monitored the relationship as best as I could and saw cooperation and non-blockage of the role of the Director of Education. I wrote such in the Parish History Book cover I gave to _____ at Christmas time. As time went on _____ felt that he was not accepted by Management team and faculty for the most part. No direct opposition but subtle ways of non-inclusion. Oh sorry, we are so used to doing such and such ourselves. _____ began to see from the first weeks the areas in which our education was weak or poor and where adequate and were good. He began to share with me that he felt _____ was not a competent principal who could build a strong faculty since people were teaching in areas where they were not trained and longevity seemed more important than competence. Files on teachers were uneven and visitation of teachers were only done at _____ insistence. Files were empty, upon investigation except for some. In March and in April _____ began to share with me the positive and negatives of our total staff in all schools. He wanted to move slowly and yet to move to improve the faculty and its spirit. When three teachers were not given contracts for the coming year, this fact was throughout the school in fifteen minutes. This was shared with _____ and _____ prior as well as with the executive committee of the School Board. Then all hell broke loose. They must have been waiting to pounce the moment an action was taken!

OSB MAIERS_00439

page three: Brennan's reflection on events with

9. In the April meeting of the Board of Education (School Board) when _____ shared with the Board his thoughts on re-organization of the management of the High School that would ~~the~~ best use of people's gifts for the good of the school, one of the members began so agitated because the term principal was not being used. He stated that if we thought last year was bad, just wait for this year--what we have planned for you. He reacted as if the compromise of the previous year would endure forever. There were no names attached to the various re-organizational models. In fact it was stated that it was purposely left off so that the concept could be looked at first without the persons. At this time no change was contemplated in the management of the High School; re-focusing of jobs and tasks was all that was at stake. _____, in view of this violent reaction by three members of the Board, decided to leave titles alone and keep his basic vision of tasks in an effort at reconciliation.
10. After the not offering of three contracts to three high school teachers, the campus was electric with rumors and agitation. It was clear that teachers had once again used the students to agitate against any change in faculty. Naturally the parents of these students were also thereby involved. _____ the president of the School Board, called _____ to reserve space for a meeting with concerned parents to review his job performance and to answer questions regarding the teachers not being offered contracts. _____ said this was not to be a school board meeting but a concerned parents meeting. Both I and _____ said that such a meeting was not appropriate since public review is not proper and teachers' contracts are not able to be discussed publically by law. _____ was also told by _____ of the Archdiocese School Board not to have this meeting on May 29th. _____ told me that Bishop Carlson felt it was also a bad idea since we had a similiar experience that was quite unproductive in February of 1989. Space for the meeting was denied. The Fr. Romuald Gym was asked for. I asked _____ to tell _____ explicitly that this meeting was forbidden and unauthorized and as management they were not to attend this May 29th Concerned parents meeting. _____ told me he carried out my explicit directions. Their very presence at this meeting at which a petition was offered for the removal of _____ and the re-instatement of teachers was a clear statement of defiance and insubordination. This was not a slight matter of misunderstanding that both _____ are now proposing. There is a fundamental misunderstanding of management and employees. Of course dissent is always legitimate but so are the obvious consequences of undermining the administrative decision of teacher's contracts, of educational atmosphere of the school with the involvement of students, of good order and direct insubordination of the highest authorities of the Church of Saint Bernard.
11. When _____ and I met with _____ on June 19th, I expressed to him my regret that he had chosen to defy and break our agreement of last year. He knew the consequences. I then told him that he could no longer work at our school because there is no more trust and we cannot tolerate insubordination of such a blatant nature. I also listened at length to his justification of the president of the school board calling a meeting at which the Archdiocese would be present was not seen as wrong or insubordinate. I reminded him that _____ talked to him explicitly regarding this meeting. He said a teacher _____ and _____ said it was an approved meeting after he spoke to _____ I asked if he checked back with _____ or with me, _____ supervisor? He said "NO"! I also told _____ that I had given him every benefit of the doubt. I brought in _____ to help us from a business and management point of view. He was found to be incompetent despite surface goodwill. We brought in last year a person with educational credentials in _____ found him to have some gifts and some charism but that it was his judgment that _____ was an incompetent principal as well in the area of teacher evaluation and in educational standards. _____ was upset by that judgment and _____ outlined again prior conversation with him. The files of teachers were mostly empty with no evaluations. _____ said he cleaned them out in most instances. I strongly objected to such a procedure and question whether this was not illegal to destroy documents. _____ asked for some financial help for the summer. I said I would get back to him. I asked _____ to work something out with _____ Three times _____ refused to talk or see _____ whom I had asked to work out something that would be fair and just in view of his long-~~time~~ employment at St. Bernard's. With that refusal and his going into arbitration and due process, my hands were effectively tied in any mutual agreement.

30-

EB Brennan

FACT FINDING COMMITTEE REPORT FOR ST. BERNARD'S

Submitted By:

August 6, 1990

Overall, the "Vision of the 90's" developed by Father Brennan Maier was outstanding. Without this vision, the parish would not have the solid financial and spiritual base to be the religious and spiritual catalyst that it is. Father's work with city officials, ecumenical groups and the IUCC is a source of strength to many. Liturgically, the parish has moved ahead under his pastoral leadership. The outreach of the parish, through a variety of programs, especially day care, is commendable.

The point of stress/difficulty is the manner in which the "Vision" was implemented. Whenever a major change is made in philosophy or way of doing business, time should be spent in educating the persons affected by the change. The overemphasis on the CEO/Corporate style and the "bottom-line" business style has stifled the generous spirit of many parish organizations and groups.

The current organizational chart gives too much power to the business manager - "lay pastor". The priest/pastor needs to reclaim his authority and redesign the parish committees/councils to enliven and empower the community of faith through structures which are open to the faithful. The high school serves students from many parishes and these persons need a clear communication channel.

The pastor should be the school superintendent, but the principal should run the day to day operations of the school.

A parish is made up primarily of people, not programs. It is a community to be formed, not forced. It is a place where the love of Jesus Christ is shared, not dictated. Its strength is diversity and unity of purpose, not sameness in a regimented style.

The high school is respected by all for the academic programs, community spirit and the individual care and concern given to each student.

The elementary school has many morale problems, since the tone which has been set is heavily weighted toward the "business" camp.

To restore order and confidence, and to build on the positive spirit of St. Bernard's, the Committee recommends that:

1. The Archbishop and the Abbot prepare a statement to extol the "Vision" of Fr. Brennan Maier, including the aspect of financial planning.
2. The Archbishop, the Abbot and the Fact Finding Committee prepare a statement in support of the parish high school.
3. The position "Director of Education" be eliminated.
4. The scope of the work of the business manager be re-examined, with particular emphasis on isolating the schools from that office's line responsibilities.
5. The principal and dean of students be reinstated.
6. The teachers in arbitration receive a favorable hearing under the guidance of the school administrator.

Other areas needing review:

1. The reduced loads of the higher salaried high school staff.
2. The demotion of the academic counselor.
3. The new persons hired to replace the persons in arbitration.
4. The parish committee/council structure and relationship to the trustees and the high school.
5. The Gamaliel Institute and its affect on the parish and the school staffs.
6. The placement of the kindergarten in the overall organization.
7. Morale of the elementary staff.
8. Position of the administrative assistant in the elementary school structure.
9. A performance evaluation system which is compatible with the

mission of the parish and the growth and development of all staff members.

10. The possibility of an employee/parish assistance program available to help parishioners and staff re-enter a community of faith.
11. A concerted effort on the part of all to bring the parish and school communities together.

It would be helpful if the parish as a whole continued the following discussions:

1. The feasibility and/or wisdom of incorporating or moving the high school operation in light of the overall parish mission.
2. The possibility of a higher tuition rate for parents and/or subsidy from parishes sending children to St. Bernard's High School.

are willing to serve in an advisory capacity for as long as the new pastor wishes.

Someone you should know

Meet 'hospitable' Father Arnie Weber

By Pat Norby
Catholic Bulletin

Staff members at Holy Name of Jesus in Medina say the best thing about Benedictine Father Arnold Weber is that he's "present" for everyone in the parish.

"He doesn't have to preach a lot of hospitality, because he is a model of it," said Pat Egan, a religious education coordinator at Holy Name.

A stranger recently walked into the parish center as Egan was thinking about Father Weber's presence to people. Father Weber walked over to greet the man and welcome him to Holy Name.

Even though he is in the midst of running two parishes, he takes time to talk with anyone who may need him, Egan noted.

"He's present to you when he's with you," she said. "It's not a put on. It's just who he is. It radiates to everybody around here. . . . He sure is filled with God's grace."

Father Weber, 64, recently was appointed temporary administrator of St. Bernard in St. Paul, a

parish beset with controversy over administration and staffing at its high school. Father Weber is filling that post along with his pastorate at Holy Name of Jesus in Medina.

Bishop Robert J. Carlson said as he announced the appointment, "Father Weber seems to be known by everybody."

Ellen Olsen, principal at Holy Name, said Father Weber has a tremendous skill in helping people see where they can help and where they are valuable. "He recognizes in people where their strengths lie and he brings out those strengths."

Bishop Carlson said, "He is a person who is able to rally great numbers of people around him, and he has a clear Vatican II vision of what the church is all about."

St. Joseph of Carondelet Sister Jane Hurley said Father Weber knows what's going on in all 68 ministries at Holy Name. He also knows many children in the school, oversees parish business, spends time counseling couples and provides inspiring liturgies, said Sister Jane, Holy Name's personnel and programs director.

"The word I'd use for him is



Father Weber: Present for all

“Of all the

wonderful things of
God, people are the
most beautiful.”

— Father Arnold Weber

“hospitality,” she said. “Nobody is turned away here.”

Father Weber is one of 12 children reared in the Weber home in St. Martin, MN, just 2.5 miles from St. John's University in Collegeville, where he entered the Benedictine Abbey and was ordained in 1952. Four of his siblings are Benedictine Sisters, and a brother who died three years ago was a priest.

“I grew up in one of those old Catholic German towns where religion was a part of life,” said Father Weber, who has served his order as a teacher, vocations director, personnel director, pastor and school administrator.

One of the ways Father Weber maintains his spiritual stronghold is through prayer — morning, afternoon and evening. Throughout the day, “I use short mantras,” he said. “Jesus. Lord. Our Father. Come Holy Spirit. I’ve shared that in homilies how powerful that is.”

He said preaching kindness is not as effective as meeting a kind person. “Of all the wonderful things of God, people are the most beautiful,” Father Weber said.



CONFRERE

Volume XXVIII, no. 6 ^{AUGUST} June 1990

Saint John's Abbey, Collegeville, Minnesota

THE SITUATION AT ST BERNARD'S

A letter of July 24 from Fr Kevin M. McDonnough, the chancellor and episcopal vicar of the archdiocese, to St Bernard's parishioners and the parents of students at St Bernard's High School supplies information on the latest developments in that conflict situation. As you know Fr BRENNAN MAIERS is on temporary leave of absence. Abbot JEROME and Archbishop John R. Roach are exercising particular care in the appointment of a temporary pastor.

Some parents and members of the school staff who believe they have been unfairly treated are involved in a due process procedure organized and supervised by the archdiocese using well credentialed people such as labor organizers, attorneys, and so on, to serve as conciliators and arbitrators in the process.

In addition, Abbot JEROME and Archbishop Roach have appointed Sr Nathalie Meyer, OP, director of the Catholic Education Center, Fr ARNOLD WEBER, former principal of Benilde-St Margaret High School and Dr George Christianson, recently retired vice-principal of Irondale High School, as a fact finding team.

Fr BRENNAN has supplied some background for this situation:

"The underlying issue in the dispute is one of governance--who is the ultimate authority for a parish school. Part of the confusion comes from the fact that St Bernard's High School has only 15 to 20% of its students that come from the parish itself. The rest come from the west, the north and the east. The last four pastors have all experienced in varying degrees the independent spirit of the high school which acted often as a separate island from the mission of the parish. In recent years the parish had to pick up nearly half a million dollars of operational expense. Change was in order but it has been resolutely resisted by the long-termed faculty and high school leadership as well as some parents. These parents and students have been used to spread the discontent far and wide in a well-orchestrated plan of resistance by a vocal minority.

"The present dispute was triggered by the non-renewal of three teachers contracts and then further escalated when the principal and dean of students were terminated.

"The current budget amounts to over \$3,000,000 for the entire parish with all of its subdivisions."

"WHAT IS A MONK?"

is a question we have all been asked. The Abbey Vocations Office under Brs KELLY RYAN and DOUGLAS MULLIN, after wide consultation especially with Frs HUGH WITZMANN and DANIEL DURKEN, has produced a new leaflet to promote vocations. The leaflet, entitled PEACE, was designed and prepared for publication by Brs PAUL JASMER, ROBIN PIERZINA and DENNIS BEACH. It is available in the baptistry of the abbey church. Pastors and other monks able to distribute the leaflet more widely should obtain copies from Brs KELLY or DOUG.

FROM THE ABBEY CHRONICLE

6/14-15--visits from two former capitulars, Br FELIX NEUSSENDORFER who transferred to San Antonio Abad in Puerto Rico where he has been teaching science and mathematics and Br SILVESTRE KINNEY who transferred to Abadia del Tepeyac where he has been in charge of maintenance.

6/26--chapter meeting with Abbot JEROME's commentary on chapters 39 and 40 of the Rule and Fr RENE MCGRAW's report on _____ who will be up for solemn vows next year.

7/2-6--a workshop on the Benedictine vows directed by Fr DANIEL WARD and attended by 140 monks and nuns from communities all over the country.

7/6-9--25th anniversary of the Prep School's Melk program. The celebration was run by Frs THOMAS ANDERT and MARK THAMERT and German instructor in the Prep School. About 250 people were joined by about 50 Austrian alumni who travelled to Collegeville for a festive program. Among the special guests were the headmaster from Melk, Fr Wilfried Kowarik, a monk of Melk, and the

7/8--Abbot Jerome invested four novices, _____

As the climax to extensive publicity in newspapers and on TV and picketing at the Chancery in St Paul two bus loads of protesters appeared on the mall in front of the abbey church and paraded with placards from 10 am to 1 pm to protest recent policies at St Bernard's High School.

7/11--Feast of St Benedict Patriarch of Western Monasticism. Brs ANTHONY SZPILKA and LUIGI BERTOCCHI made simple profession; Br BENEDICT LEUTHNER made solemn vows. Frs ELIAS ACHATZ, BURTON BLOMS, FINTAN BROMENSHENKEL, MAGNUS WENNINGER, ERIC BUERMANN, GERVASE SOUKUP, and Br JOHN ANDERL renewed the vows made 50 years ago. Fr EVERARDO STUEBER, prior at Tepeyac, was unable to be present. Frs BENJAMIN STEIN, FABIAN WEGLEITNER and COSMAS DAHLHEIMER renewed the vows taken 60 years. (See Quarterly.)

7/12--return to the abbey of Fr CASSIAN OSENDORF after more than 50 years of pastoral ministry, most recently in Meire Grove.

7/17--conference and chapter. Fr JOHN KLASSEN described participation in a nationwide study on religious life up to the year 2010. A vote to sanate the decision of St Augustine's Priory to accept Neil LALOO in the novitiate.

7/18--word that our capitular _____ active for over 30 years in the development of Tepeyac, had suffered a massive heart attack.

7/19--the refecton committee announces a meatless buffet line for lunch.

7/23--announcement of the election of Prior Peter Novecosky, a former student at St John's, as the fifth abbot St Peter's, Saskatchewan, Canada.

INFORMAL POLL ON GIRM PROPOSALS

Issue	Agree	Neutral	Disagree	Comment
Three genuflections if possible.				
Concelebration on Sundays				
Continue to use current bread recipes				
Reverencing the altar at the beginning and end				
Using only the Nicene Creed				
Weekday intercessions to be added				
Initiating the Offertory Procession on Sundays				
Presider preparing gifts instead of server				
Reinstating the Washing of Hands				
Continue standing during Eucharistic Prayer				
Assembly bowing profoundly after each consecration				
Not to mention the Abbot's name in Canon				
Sign of Peace restricted to sanctuary				
Presider to receive Communion first				
Continue using our current system on Sunday Mass, i.e. after the congregation				
Continue using our current system at daily Mass				
Bowing before reception of communion				
Using God bless you, not us				
In general, dynamic equivalence, instead of unity by uniformity				
Unity in essentials and diversity in non-essentials				
Other:				
Other:				

SAINT JOHN'S ABBEY

August 14, 1990

Dear Father Abbot,

Just an update on my sabbatical, break, recycling:

- 1) Father Eugene tells me that the fall CPE program is filled for this semester but he could assure me of getting me in for the January term. He is sending me application for that.

QUESTION: Should I apply for that CPE for January 1991 and fill in this fall with the Rome Renewal Course?

- 2) I talked to the lay catechists that brought the Neo-catechumenate to St. Bernard's and asked that they have the head catechist of the United States to call you. This is regarding the possible permission to release me for a year to be a member of an itinerant catechist team for the Neo-catechumenal Way as the presbyter. These teams would go to parishes that invite us for a two month catechesis and evangelization. I know that this request must needs be strange since you would not be able to know of this evangelization and renewal method. It is much more available in East and West coast in U.S. as well as in Spain and Italy. I understand that is in Rome and will call you from there to explain this request to you. All I wish to say is that I would be pleased to be given permission to spend a year as an itinerant catechist with a Neo-catechumenal team. It is very serious in intent and very centered on the Lord and the Scripture and the reality of community. But since I am quite new in this Way, it is hard for me to explain this possible direction for the coming year or maybe for sometime in the future.

Give me some guidance on this. I will fill out the application from Duluth CPE for second term. Part of this might be my chaplaincy with the Mount St. Scholastica.

Peace and thanks!
COLLEGEVILLE, MINNESOTA 56321

OSB

ST. BERNARD PARISHIONERS AND HIGH SCHOOL PARENTS
August 15, 1990

After hearing their report, Archbishop Roach, in his role as chief pastor of your parish, has decided to take several steps. In doing so, he acts only after careful consultation with Abbot Jerome Theisen, O.S.B. Our cooperation with one another is important because it is the intention of the monks of St. John's Abbey to continue serving as parish priests at St. Bernard's. A Benedictine pastor will be appointed for the parish quite soon. In preparation for his appointment, however, and so that the school year may get off to the best possible start, the following decisions will be enacted in the next several days.

██████████ are restored to their administrative positions in the high school. We believe that they will be able to continue the atmosphere of learning and loyalty which has characterized your school. We have asked that they work closely with a new pastor in strengthening the governance structure of the school. Members of the fact finding team have volunteered to serve as consultants to the new pastor and to ██████████ and we believe that their special expertise will serve to strengthen an already good institution.

Two parish administrative positions will be changed significantly. The position of director of education will be eliminated. The position of parish business administrator, which has been found useful in many other parishes, will be more narrowly defined. The new pastor will have our support in carrying out this task.

Employment and due process questions in regard to other members of the staff of the school will be resolved over the next days with the cooperation of the high school principal, ██████████. We understand that substantial progress has already been made in creating an atmosphere of trust that will speed resolution. We do not foresee major difficulties in completing the process.

These are only the first steps which will be important for the future health of your parish and school. In the longer term it will be critical that you work to recreate an atmosphere of trust and of mature communication. As the events of this past summer have shown, that will require hard work, prayer, and forgiveness on the part of all involved. We must let you know that irresponsible provocation on the part of a few individuals delayed our entry into this process and makes reconciliation more difficult. We ask for your patience and consideration in the upcoming weeks as a new pastor arrives and the important work of these longer range questions is undertaken.

You may want an opportunity to hear more information or to express your own reflections about your parish and school. There will be a meeting this Friday night at 7:00 p.m. at St. Bernard's Parish Center. Representatives from the Archdiocese and the Abbey will be present. We invite you to attend that meeting.

ST. BERNARD PARISHIONERS AND HIGH SCHOOL PARENTS
August 15, 1990

After hearing their report, Archbishop Roach, in his role as chief pastor of your parish, has decided to take several steps. In doing so, he acts only after careful consultation with Abbot Jerome Theisen, O.S.B. Our cooperation with one another is important because it is the intention of the monks of St. John's Abbey to continue serving as parish priests at St. Bernard's. A Benedictine pastor will be appointed for the parish quite soon. In preparation for his appointment, however, and so that the school year may get off to the best possible start, the following decisions will be enacted in the next several days.

are restored to their administrative positions in the high school. We believe that they will be able to continue the atmosphere of learning and loyalty which has characterized your school. We have asked that they work closely with a new pastor in strengthening the governance structure of the school. Members of the fact finding team have volunteered to serve as consultants to the new pastor and to and we believe that their special expertise will serve to strengthen an already good institution.

Two parish administrative positions will be changed significantly. The position of director of education will be eliminated. The position of parish business administrator, which has been found useful in many other parishes, will be more narrowly defined. The new pastor will have our support in carrying out this task.

Employment and due process questions in regard to other members of the staff of the school will be resolved over the next days with the cooperation of the high school principal, We understand that substantial progress has already been made in creating an atmosphere of trust that will speed resolution. We do not foresee major difficulties in completing the process.

These are only the first steps which will be important for the future health of your parish and school. In the longer term it will be critical that you work to recreate an atmosphere of trust and of mature communication. As the events of this past summer have shown, that will require hard work, prayer, and forgiveness on the part of all involved. We must let you know that irresponsible provocation on the part of a few individuals delayed our entry into this process and makes reconciliation more difficult. We ask for your patience and consideration in the upcoming weeks as a new pastor arrives and the important work of these longer range questions is undertaken.

You may want an opportunity to hear more information or to express your own reflections about your parish and school. There will be a meeting this Friday night at 7:00 p.m. at St. Bernard's Parish Center. Representatives from the Archdiocese and the Abbey will be present. We invite you to attend that meeting.

ST. BERNARD PARISHIONERS AND HIGH SCHOOL PARENTS
August 15, 1990

We are pleased to be able to pass on to you what we consider to be fundamentally good news. Your high school is a good one. Important progress has been made in your parish in recent years. The right people either are in place or will soon be in place to continue and deepen this heritage. Know that you have our prayers and concern as you move ahead.

Sincerely yours in Christ,

+ JOHN R. ROACH, D.D.

Archbishop of Saint Paul and Minneapolis

+ JEROME THEISEN, O.S.B.

Abbot of St. John's Abbey

Dear Father Abbot,

came up to St. John's today to share with me the letter from Archbishop Roach and you to the parishioners of St. Bernard's and the parents of St. Bernard's High School.

I tried to contact you so that together we could have a little visit together- you and I. While I find the decisions that were made personally incomprehensible, I am even more concerned for all those staff and members of Council who support me and my directions for the parish and the schools.

Could you ask the new pastor to give some human consideration to those central staff and school employees who have supported me some way out of what can be an intolerable situation. Perhaps after the shock of the decision, these employees who could well be subtly punished for their support of me and my decisions be given a chance or a way to leave gracefully without undue hardship financially and emotionally. That is my only request in this situation as you may not be aware of the fall-out possibilities for those who were my main supporters at St. Bernard's.

To have empowered the S.O.S. group by meeting all of its demands seems like a blessing and acceptance of their behavior. I cannot even begin to put into words how I feel about my seven years at St. Bernard's now that my most fundamental decisions have been reversed.

I am going to spend a couple days with my brother for some space. I never believed that the worse case scenario was what was to become reality. I feel devastated.

There are about 11-12 people who might wish to leave at this juncture if something can be worked out with the new pastor. The lay leaders will make their own decisions I am sure but the staff may need a way to crawl out with some dignity.

I am sure you can understand my feelings and fears for my loyal supporters and helpers!

Pray for me and the parish of St. Bernard's!



Rev. Brennan Maiers, O.S.B.

August 16, 1990

P.S. Is there any chance that I may see the report written by the Task Force?
I'd appreciate that as it can help me deal with this decision and put it into some perspective.

August 16, 1990

Archbishop John Roach
226 Summit Avenue
St. Paul, MN 55102

Dear Archbishop Roach:

This letter serves as my official resignation as Trustee of St. Bernard's Parish Community.

Your decision in the St. Bernard's case shows a total lack of support of the Pastor, the Trustees, the Parish Council, the Finance Council, the School Board and the Administration of St. Bernard's Parish Community, who have worked so diligently to build St. Bernard's into a dynamic, viable Catholic Community for the future. Previous assurance of support by you and Abbot Jerome evaporated in the face of antagonists. You are allowing a small group of vocal dissenters to hold this community hostage.

I find it impossible to continue as a member of St. Bernard's with such spineless support from the leadership of this Archdiocese and St. John's Abbey. I also find it increasingly difficult to feel positive about the Catholic church in this area and to financially support its efforts. It is with great sadness that I leave after many, many years of involvement.

Sincerely,

cc: Bishop Robert Carlson
226 Summit Avenue
St. Paul, MN 55102

Rev. Michael O'Connell
226 Summit Avenue
St. Paul, MN 55102

Abbot Jerome Theisen, OSB
St. John's Abbey
Collegeville, MN 56321

OSB MAIERS_00452

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

MEMO TO: Father Brennan Maiers, O.S.B.
FROM: Abbot Jerome Theisen, O.S.B.
DATE: 17 August 1990
RE: Plans for 1990 - 1991

I met with the in-house Personnel Committee yesterday and we talked about the various proposals that have been put forth for your assignments this coming year. The committee thought it best to recommend a sabbatical in Rome during the fall semester. It was our hope that you could still enter the theological renewal program at Saint Anselm's in Rome.

The committee also supported the suggestion that you take CPE in Duluth the second semester. It would be my hope that you could live at Saint Scholastica Priory and serve as their chaplain during the period of your stay in Duluth.

JT/ev

Phone 612 363-2544

OSB MAIERS_00453

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

Office of the Archbishop

August 17, 1990

Dear

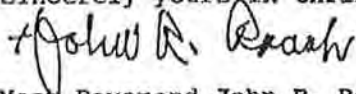
I regret very much your feeling that you must resign as trustee of St. Bernard's parish.

I want to be honest with you, and tell you that had the situation at St. Bernard's not deteriorated to the point that it deteriorated, I would never have had to appoint a fact finding committee to move into that situation.

I suggest that people who have had responsibility at St. Bernard's for the conduct of that parish and school allowed a situation to develop which became absolutely untenable.

Thank you for all of your past service and I pray that you will continue to find the Catholic Church a nourishing home for you.

Sincerely yours, in Christ,



Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

17 August 1990

The Reverend Brennan Maiers, O.S.B.
Saint John's Abbey
Collegeville, Minnesota 56321

Dear Father Brennan:

Let's meet at 11:00 a.m. on Monday, August 20.

Your reaction to the decisions with regard to Saint Bernard's is understandable. I don't know how you could react otherwise. You are close to the situation and others have had to look at the issues from a broad perspective.

Read the archbishop's and my letter again. It indicates that your vision was on target. The implementation was not successful, at least in certain areas.

No, I don't have the written report of the fact-finding team. I hope that in time you can assimilate the decision and move on to other service.

Thank you for the tremendous amount of good work you did at Saint Bernard's!

Fraternally,



Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

OSB MAIERS_00455

August 20, 1990

Archbishop John R. Roach
226 Summit Avenue
St. Paul, MN 55102

Dear Archbishop Roach:

My first inclination upon receipt of your letter was to toss it into the trash can because up to now you have not been interested in the position of the lay leadership of St. Bernard's Parish Community (SBPC).

I agree with you, the situation at SBPC was untenable. Three previous pastors had been run off by a small group of antagonists. This group has had a strangle hold on SBPC for years, and no one has challenged them.

During the past several years, we have built a strong parish organization. We empowered the parish council, the finance council and the school board to become part of this community's policy and leadership organization. Things were on the move at St. Bernard's! SBPC was rescued from the brink of bankruptcy and put on a sound financial footing. Our community and spiritual programs were running well, and we all felt very positive about the future! We knew, however, that a confrontation with the antagonists was inevitable if SBPC was to fulfill its vision for the 90's.

The confrontation came at the High School where the antagonist group was deeply entrenched and where they had support from a similar non-parishioner group. The High School administration and several staff supported by the group mentioned above vehemently opposed accountability to the SBPC pastor and lay leadership. They did, however, want us to pick up the tab for gross mismanagement -- averaging \$60,000 - \$80,000 per year for the last 5 years and accounting for the major portion of the SBPC debt.

At the direction of the corporate board, a study of the personnel and financial management practices of the High School was conducted and numerous irregularities and bad practices were uncovered. It became obvious that was an incompetent administrator, and we needed to change the leadership of the High School. I will not go into all the details, but your office and the Abbey were kept informed of our intentions and action plans. In fact, we received several suggestions from your leadership. We were assured of support for our actions. The very least we expected was for the Archdiocese to stay out of it. How wrong we were!!

OSB MAIERS_00456

Archbishop John R. Roach
August 20, 1990
Page 2

We knew there would be a storm, but we felt we had a pastor, a SBPC administration, a lay leadership and the financial strength to free SBPC from the strangle hold of these antagonists. Your direct involvement ended all of this!

Your fact-finding committee was a farce. The only way any of the lay leaders got to talk with the committee was for us to seek them out and try to get an appointment in their busy schedule of interviewing the opposition. Many of the lay leaders couldn't even get an appointment. I firmly believe the primary mission of the fact-finding committee was to justify your surrender to the demands of the antagonists. Clearly, your decision was not a compromise since you granted every single demand. I've read the fact-finding committee's report, and it is a laugh! No where do they examine the governance issue which is the root of the controversy nor do they examine alternative courses of action such as perhaps supporting the existing SBPC leadership and administration, putting the High School under an independent professional school board, etc.

I believe your decision for SBPC has set a terrible precedent. You have sent a message to every antagonist or dissident that if you make enough noise, spread enough vicious rumors, tell half truths and outright lies, get into the news media and picket the Archbishop, you will get your way. You have also told the students of St. Bernard's High School that anarchy is rewarded. Heaven help the Pastors of the parishes in your Archdiocese. At this point, I think you need my prayers more than I need yours!

Sincerely,

cc: Bishop Robert Carlson
226 Summit Avenue
St. Paul, MN 55102

Rev. Michael O'Connell
226 Summit Avenue
St. Paul, MN 55102

Abbot Jerome Theisen, OSB
St. John's Abbey
Collegeville, MN 56321

OSB MAIERS_00457

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

21 August 1990

Sister Rosemary Ferguson, O.P.
Clinical Pastoral Education Center
Saint Mary's Medical Center
407 East Third Street
Duluth, Minnesota 55805

Dear Sister Rosemary:

Father Brennan Maiers has applied for the CPE program at Saint Mary's Medical Center in Duluth and I am most happy to send a letter of recommendation.

Father Brennan has served in the pastoral ministry since the 1960's and has taken on some very difficult assignments. He was pastor of a large parish in the Bronx, New York, at a very young age. Then he was asked to become pastor of one of the largest parishes in the Saint Cloud Diocese where he managed to have the parish build a new church. He used all his skills at persuasion and determination to get this church built in Cold Spring, Minnesota. Finally, for the last seven years he has been at a very difficult parish in Saint Paul called Saint Bernard's. Through various circumstances, much of which was beyond his control, he had to leave Saint Bernard's. He is now taking a sabbatical, part of which will be spent at our International College in Rome and part of it in CPE.

Father Brennan is one of our brightest pastors and one who very forthrightly moves parishes according to the norms of Vatican Council II. This has been his strength but also his source of irritation in many parishes. I think CPE would be an excellent chance for him to reflect on his work in parishes and at the same time give him a break before his next assignment.

I recommend him to your program and know that he would benefit considerably from your skill and your staff.

Phone 612 363-2544

OSB MAIERS_00458

Sister Rosemary Ferguson, O.P.
21 August 1990
Page Two

Thank you for this consideration!

Sincerely yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

Office of the Archbishop

August 27, 1990

Dear

I suspect that you and I can't reach a point of agreement.

I do want you to know, however, that I have a great deal of respect for you.

I have looked at the process used by the fact finding team and looked also at the quality of membership, and I disagree with you.

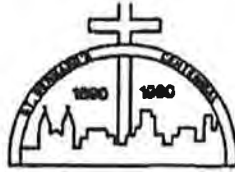
You fail to understand that there is a distinct difference between those parishes which are in the hands of religious communities and those which are in the hands of the Archdiocese. It is, indeed, regrettable that the thing went on as long as it did. In hindsight I would have moved in much sooner. I know that you will not accept this, but my reason for not moving in sooner was to try to respect the structure in place in the parish. That broke down, and broke down badly, and it was only at that time that I sent the fact finding team in.

I do thank you for all you have done, and I believe you in your presentation of the facts as you see them. Regrettably, I think that I had no alternative but to do what I did.

Sincerely yours in Christ,



Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis



ST. BERNARD'S PARISH COMMUNITY

August 28, 1990

Dear Parishioners of St. Bernard's,

This past weekend was very enjoyable for me. It was a privilege to preach at all five Masses and share some thoughts with you. I want to thank you for your many kind remarks. You certainly showed me that we can become a wonderful Christian community. Every once in a while in the life of a parish as in our own lives things don't go well. Those are the times we especially need to pray and most often seek greater conversion of heart. I'm sure we all want to do this so we can be closer to God. Be sure you pray every day for peace and unity. I wish I wasn't so busy so I could spend more time at St. Bernard's. I love a place that has many possibilities as I truly believe St. Bernard's has. You are good people, hard working and caring people. Let's enjoy each other and accept each other. Accepting each other doesn't mean we accept people's conduct, but we respect everyone because they are made to the image and likeness of God. Christ treated the woman who committed adultery so beautifully. He didn't approve of her conduct, but he did love her and I'm sure after she met Jesus, she changed. If we see Christ in all it helps us to change. People are beautiful. We should be merciful. We are all sinners, and God continues to love us. God loves us always, no matter how we behave, He continues to love us unconditionally. Isn't that wonderful for us? Let's try and imitate that in our relationship with others.

I know that there are some problems with the sound system, but maybe as I get used to it, it will be better, but I think we should do something about it. Preaching is so important in a parish. The Word of God is Sacred and should be heard. The problem is I see many things that should be cared for soon, but we definitely have some money problems. You may not be aware of it, but the conflict in the parish will cause some great expenses. When six (6) people's contracts were terminated, six (6) other people were hired. Now some have been reinstated and now the others have a right to be paid. I can't tell you how much this will cost, but it will probably be high. We are trying our best to solve all these problems peacefully, but it won't be easy. Just like a war is costly; a conflict like this leads to a lot of extra costs.

I have decided we should have a second collection once a month to help pay these expenses which are not in the budget, nor is there money for this. I'm also writing to all parents who have children in the high school to consider paying an extra \$50.00 by October 1st to help with these expenses.

Many people left the parish. Many good people left the parish. Some were angry the way the administration was treated. Others were angry with the administration. This has also lowered the collections. I would like

197 W. Geranium Ave. St. Paul, MN 55117
488-6733

OSB MAIERS_00461

everyone to consider increasing their Sunday giving from \$1 to \$5 dollars weekly. Maybe there are a few who would like to donate towards a new sound system. I know there are many things that should be done soon — repair, cleaning, etc. If it isn't done soon, it will cost more. Let's all do a little extra for God that "in all things God may be glorified". I would like to have the first second collection the weekend of September 8 - 9. We really need to give more to keep St. Bernard's in a program of preventive maintenance. I see many areas needing improvement soon or it will cost much more. Too bad this conflict makes it all the harder. Maybe giving more is a good way of being forgiven by God. Almsgiving has always been recommended by Jesus.

Since the sound system is poor I would like to mention very briefly some points I stressed that I think we should all pray about and live by them.

1. Place the parish first. Everything we do, education, ministry, schools, flow from the parish. The parish comes first. The most important event is the Sunday Mass. This is where we will become a happy and holy community of faith and love.

2. Our vision of parish goes beyond our parish. We are asked to enrich His Kingdom. This means daily we become people who want to share our faith with others. We realize Stewardship is important. We use our talents and treasury for others.

3. Parish decisions are made by parishioners only, not by people from other parishes. They can be part of school life if they send their children to us; but only parish members decide the major decisions about our schools. I personally believe some non-parishioners over-stepped their boundaries.

4. Religion demands worship. We declare our dependence upon God and then live accordingly. Our behavior (morality) flows from our worshipping in truth and sincerity. We have to put our heart into it. The key ideas about the Mass are celebration, community, hospitality and love. We must deliberately and on purpose seek to share, seek to be peaceful. We become religious only if we do things religiously.

5. Accept each other. We are in the mercy business, not the judging business. Please don't tear people apart, it tears Christ apart.

Remember Christ said: "What you do to the least of my brethren you do unto Me". So let's be good to each other, kind to each other, be at peace with everyone. Scripture says: "How beautiful it is when all are at peace". I personally believe that everyone in their heart wants to be peaceful and loving.

God love you. I'll see you next weekend. I'll celebrate the 5:00 p.m. Mass and the 9:00 a.m. and 11:00 am Mass on Sunday. God love you. Have a good week. If you go to the fair -- stop at St. Bernard's Dining Hall.

In the Lord,

F. Arnold Weber, O.S.B.

Father Arnold Weber, O.S.B.

*Peace -
the
50s
way*



407 East Third Street
Duluth, Minnesota 55805
(218) 726-4000
FAX (local) 720-2391
FAX 1-800-272-2391
(TDD/TTY) 726-4333

August 31, 1990

Abbot Jerome Theisen, OSB
St. John's Abbey
Collegeville, MN 56321

Dear Abbot Jerome:

Thank you for your letter of recommendation for Brennan Maiers. Unlike many recommendations, yours is helpful. I feel as though I know Brennan a bit vicariously through Blaine. So I am very happy he will be with us and after a wonderful journey in Rome. This year has all the ingredients of wonderfully healing time.

I saw _____ the other day and he seems fine. He did such fine work here, both on his inner journey and outer journey, too. And it is good to hear he is continuing that.

Peace to you. Come and see us. We may have a huge report to give you on Eugene!

Sincerely,

Rosemary Ferguson, OP
Rosemary Ferguson, OP
CPE Center Coordinator

AN EQUAL OPPORTUNITY EMPLOYER

OSB MAIERS_00463

Letters to the Editor

Brennan - Anita's article says it all! Page

Dear Editor,

How many times, how many sermons did Brennan preach to us about conversion? Think for a moment. Wasn't conversion his message over and over again? His asking us, like John the Baptist in the desert, to "repent and love one another." My God, that is an awesome message in this 21st Century. Even when Your Son preached repentance, he was criticized, beaten and hung on the cross. Is that the way it is when great leaders challenge us to change our lives?

Is there in your heart and soul a longing - a pain that won't go away - a hole that can't be filled no matter how much you drink or eat - spend money - gamble - use sex - no matter what you do - that hole is still there? Brothers and Sisters, that hole can only be filled with Our Lord Jesus Christ." Billy Graham says, "Come forth and be saved." Brennan said; "Be converted."

The programs that Brennan began at St. Bernard's helped us to struggle through "conversion." Project Visitation, RICA, the Jobs Task Force with I.U.C.C., Renew, Fund for the Future, The Environmental Committee, Centennial Group, RAC, Befrienders, and

the Neo-Catechuminate community are all programs Brennan had the faith to help us enter into. He took the risk of introducing these programs into our parish with the hopes that our lives might become more fruitful. To make this parish, this church, this community and this city a better place to live — These ideas and actions speaks of a man with vision!

I feel I understand why some of the hurt is in so many hearts.

The Church lacked the foresight in helping us grieve for the "old ways." Does the anger and resentment still reflect that pain — the changes were all so new that no one realized we needed a grieving process. Brennan took us through Project Visitation hoping that it would be a time of healing.

Remember when Brennan first carried the newly baptized across the altar? Here was a leader who dared to say "Greet your new brother or sister in Christ."

Do you remember when a previous pastor forbade us to applaud in Church? Then when Brennan came applause was welcome. Remember

what a release of emotion it was to applaud great music, a great homily or even each other?

Remember how Brennan came to us when the Church was going through struggles (as it is today) and how difficult it is to make changes? Yet he pulled and stretched us to new ways of thinking.

If he had a fault, it would have been pushing too hard — he was so anxious for us to let God reign in our hearts. Remember how he preached his sermons and would come down into the body of the Church, not speaking down to us but rather with us. Some people said — "Let him stay in the pulpit." His intention was not to offend but rather to say: "This message is for me also — I have to work each day just as you do in being holy."

Next would be his involvement in RICA that helps new members of our parish begin their faith journey.

If great men are known by the company they keep, then Brennan was walking with some of the most distinguished of this City — Rev. Jim Battle, Fr. Steve Adrian, Fr. Tim Kern, Fr. John Clay, Rev. Jim Sbertoli, Rev. Linda Patterson, Fr. Gilbert Endress, and Rev. Luther Bexell. He helped to develop an organization of inner city churches called SPEAC (St. Paul Ecuminal Alliance of Congregations) trying to make this City a safer, more just place to live and raise our families.

So this is the bottom line. I would never be so foolish as to tell you that everyone loves Brennan and the call he gave us. No strong leader has been accepted by everyone. There is a silent majority at St. Bernard's who knows that to make it in this world today with all its ugliness and violence there is a need for strong leaders like Fr. Brennan. I feel this world needs more people with vision that aren't afraid to take risks. Only with risks can we grow to become the "Easter People" that Brennan called us to be. I need to pause here and reflect on our Easter Vigil Service that would end with a celebration in the Romuald Gym.

Tables festooned in spring colors. An altar with the "Lamb of God" having the focal point. An altar adorned with spring flowers, Easter eggs, decorated cup cakes, jelly beans, wine and punch. Truly a feast in honor of our Risen Lord. Thanks, Brennan, for helping shape that tradition.

I say to you, Abbot Jerome, and to you, Archbishop Roach, what would your churches be like if you had 100 priests just like him? Would you turn them away or would you say, "This, as uncomfortable and messy as it is, is the way in which our faith in our Lord Jesus Christ commands us to move!"

If Brennan cannot come back, then I and many others than our God for having known him and for the effect he had on our lives as we humbly walk the road of conversion to which he called us.
Anita Thompson



Dear Editor,

I was extremely disappointed in the coverage your paper gave the SOS Committee of St. Bernard's Church. The front page coverage along with quotes from people who were not even willing to give their names seems to be a discredit to our paper. The editorial by Art Herkenhoff was not even an editorial, it was an article filled with accusations without proof. I think your editorials should be screened by competent people.

St. Bernard's has been celebrating its centennial for a year. We have had many activities and have sent many articles to your paper, none of which received such lengthy coverage. The article covering our parish festival should have been a feature article as it includes all members of our community not just the few who are antagonizing our church. I believe your paper should use articles to build up the community, not destroy it.

Keep the North End News a community paper, not a National Enquirer.

Judy Sheehan

North End News
1021 Marion Street
North End Multi-Service Center
St. Paul, Minnesota 55117
488-8828

September, 1990 • North End News

Dear Editor,

Last month you chose to print the equivalent of a five page letter from an individual named Art Herkenhoff. That letter listed an abundance of accusations and slanted questions about St. Bernard's. The Finance Council of the St. Bernard's Parish Community would like to take this opportunity to respond.

Our Finance Council is comprised of seven voting members. Three members are elected at large from the parish community, two representatives appointed from the elected members of the Pastoral Council and two members appointed from the elected members of the School Board. The Finance Council establishes policies regarding personnel, general administration, building and facilities operations, maintenance and financial reporting for the best interests of the entire parish community.

Art Herkenhoff is a teacher

at Como Park Senior High School who sends his children to St. Bernard's High School. He lists his church membership as that of St. John's of Little Canada and lists his residence as Little Canada. He is also an ex-employee of St. Bernard's and a very good personal friend of John O'Neill. The most surprising thing to us is his short memory for information that we all receive and know given his status as a recent past member of this Finance Council.

Below are our responses to his questions:

1) Why were teachers and administrators fired without due process?

No one was fired without due process. The due process procedure begins at the time a disagreement over termination is identified. Those employees who feel they were wrongful-

Cont. on p. 6

letters to editor

Cont. from p. 2

ly discharged are in due process right now.

2) Why was the president of the Board of Education fired?

The president of the Board of Education submitted his resignation to be effective July, 1990. When he chose to host an improperly called meeting and one not appropriately sanctioned by the Board of Education he was relieved one month early of his responsibilities.

3) Why was the Board of Education disbanded?

Due to the improper behavior of the Board of Education President, the Board of Education members asked for and received a temporary (2 month) disbanding of the Board. It had become clear that the president and a minority of Board members were not acting within the Constitution and By-Laws of their own organization.

4) Why were volunteers fired for no apparent reason?

We are not sure what this question is in reference to. We will assume it refers to the changing of some volunteers

who count the church collections. A number of the money-counting volunteers were asked not to continue in that position due to their continuing a boycott of their own contributions after being given one year to adjust to a compromise, signing a letter requesting the removal of the pastor, and no longer being trusted to handle large amounts of cash given their publicly stated positions and attitudes.

5) Why were the school door locks changed without notice? ... Is this TRUST?

The High School door locks were changed as a matter of practice that comes from a policy recommending that action whenever there is an unamicable termination. Unfriendly terminations seldom have much trust.

6) In the past few years, why have there been so many resignations from the Board of Education?

We do not know. Art Herkenhoff was the president in 1988-89, and Mike Hogan was the president in 1989-90.

7) Why have letters of misinformation been sent to parents?

We do not know why people associated with the Save Our Schools (SOS) committee used school mailing lists inappropriately and encouraged their students to hand out letters in school to disrupt the students' educational setting.

8) Why have so many St. Bernard's parishioners left the parish?

This does not seem accurate to us. In June, 1985, the Pastoral Council reported 1,950 households. In June, 1990, the Pastoral Council reported 1,825 households. Why would one believe that in an older parish that averages 100 funerals per year that this statistic would qualify as "so many."

9) Why did hundreds of parents sign a petition to dismiss John Albert as Director of Education on May 29, 1990.

We do not know why individual parents sign a petition. An assumption we make is that if the meeting was improperly called and not sanctioned by anyone or any group in authority that inaccurate, slanted, and unbalanced information was shared by people with limited perspectives. It has also been our individual experiences that it is difficult to say "no" when someone asks us for something.

10) Why will the administration of St. Bernard's only meet on a one-to-one basis with the Save Our Schools Committee rather than with the group as a whole?

1) We have experienced the irrational, unprofessional mass meetings of some of these parents last year; we do not support those meetings in any form.

2) The SOS committee is not an organization of this

parish community in any way, shape, or form.

III. The name alone—"Save Our Schools"—implies an absolute lie. Namely that someone or some group does not want to save our schools. We know this to be a complete falsehood.

IV) This group has neglected the authorized, approved chart of organization for this parish community.

V) The stated goal of SOS is to "run the High School." We do not want to even converse with people who state such an objectionable goal.

VI) We believe that the best listening and communication happens in one-to-one situations.

11) Why did all but four of this year's senior students sign a petition requesting that Father Brennan not be at their Graduation?

Again we do not know why individuals sign petitions. We do know that this was a mean, intentional act aimed at another human being, and we condemn this act and the behavior of all adults associated with it.

12) Why hasn't there been an audit of St. Bernard's Financial books?

We established several months ago an audit committee to review selected sections of the parish corporations "Financial Records." We do not support a full audit for two reasons. A full audit would cost approximately \$25,000, and we monitor the financial records monthly and are convinced these reports fairly represent the fiscal affairs of the Institution.

The Board of Education is welcome to redirect some of

their budget to pay for an audit.

13) Why is the High School paying a large percentage of: The parish Comptroller's Salary?

The Parish Secretary's Salary?

The Night Secretary's Salary?

The Director of Education's Salary?

The Parish Administrator's Salary?

The Custodian's Salary?

The high school pays their pro-rated share of Central Administrative functions. This formula is based on the total square footage of the complex and what percentage of that footage each of our parish organizations use. Therefore the entire square footage of the complex is 160,000 square feet. The high school used 59,000 square feet. 59,000 is 37% of 160,000 and therefore the high school pays 37% of: copying, accounting, heat, electric, water, phone, insurance, maintenance supplies, trash, snow, street assessments. The high school also pays 37% of those employees that are shared in common with all organizations that make up St. Bernard's, namely the Comptroller, Buildings and Grounds Supervisor and the Finance Secretary. Due to a specific request by the Board of Education the Parish Administrator Salary is no longer done on this formula's basis but rather is based on actual time this position is asked to spend on high school related activity. That resulted in 19% this past fiscal year. The total dollars spent by the high school for services of the Central Staff this past fiscal year was ap-

proximately \$35,000.

The Director of Education's salary and determination of payment was established by the Board of Education. The high school pays 65%, the grade school 25% and the Early Childhood 10%. These percentages were prorated based on the budget size of each of the three schools.

There is no part of the Pastoral Secretary paid by the high school. There is no "night" secretary.

14) Where did the money come from to pay off the quarter million dollar debt?

Lawful gambling proceeds were used to pay off this debt incurred last fiscal year.

15) Why aren't the parents/parishioners allowed to hold meetings on St. Bernard's campus?

All clubs, organizations and ministries of St. Bernard's are welcome to use the facilities free of charge. Unauthorized groups or individuals who have not been recognized and approved by one of the policy boards (Pastoral Council, Finance Council, Board of Education) are not allowed to use St. Bernard's Facilities.

16) Why hasn't Abbot Jerome Theisen come to St. Bernard's to listen to the very serious concerns of the community?

Abbot Jerome Theisen has been here a number of times this past year to hear and meet with individuals. It is our best estimate that the core group of individuals making up that SOS and "Action" committee have lost their credibility due to their constant complaining over the years. We believe the Abbot is more interested in what our elected boards and councils have to share.

17) Why did Father Brennan say "If you don't like St. Bernard's leave it?"

We do not know the context of this statement. But if this was said to Art Herkenhoff we are sure it has to do with his poor record of attendance of properly scheduled meetings, his not being a member of St. Bernard's but constantly complaining how St. Bernard's runs things, and a general lack of responsible action.

18) Why are trustees, appointed by the pastor and not elected by the parishioners?

The pastor appoints the trustees from the elected boards of St. Bernard's. Mr. Rupert Strobel was appointed from the Finance Council, and Mr. Edward Mielech was appointed from the Board of Education.

19) Why are candidates to the Pastoral Council and Finance Council screened before their name can be placed on the ballot? Does this express the will of the people?

All candidates of the Pastoral Council and Finance Council are asked to submit an application outlining their qualifications. The respective councils then review all candidates and nominate those individuals who best meet the criteria established. At least twice as many nominees are selected as openings.

These councils are elected by the parishioners, therefore, it would seem they are the will of the majority of people voting.

20) Why has Mr. Wray, head of the Archdiocese Education Department chosen to listen to only one side of this controversy? Why wasn't he at a meeting of concerned parents?

Mr. Wray has been involved speaking with both sides of

Cont. on p. 18

letters to the editor ...

Cont. from p. 6

this controversy for over a year. We believe that Mr. Wray did not attend the meeting of "concerned" parents this year because he was very unimpressed with the "concerned" parent's meetings he witnessed last year.

21) Why hasn't the Archdiocese done anything? Why do they ignore us?

We don't believe they have ignored our situation. They just have not responded as Art Herkenhoff would like.

22) Why did Mr. Wray state he had had many sleepless nights over this problem?

We don't know this for sure but we would guess that he was very sympathetic towards all of the people that have been hurt by this controversy.

23) How many students have and will leave St. Bernard's school for the 1990-91 school year? Is this what the administration really wants, despite their claims to the contrary?

To date 11 high school students registered for the 1990-91 school year have re-

quested their registration fee returned. We hope very few additional students leave our high school but understand the parents of the SOS committee and the action committee will be removing their students due to their belief that this is now no longer an acceptable high school for their students.

Given our plans in budgeting and marketing, we know the administration of this parish wants to keep these schools open for years to come.

24) Is it the goal of the Parish Administration to close

the High School? Why?

We know there has never been any plan or intention to close the high school by the parish administration because the potential for the high school to assist in keeping vitality in this parish community is an important ingredient to our future.

25) Is there a grand scheme on the part of St. John's Abbey and/or the Archdiocese to kill the school? Are any other schemes that the parishioners, parents, teachers, students and community at St. Bernard's should know about?

There is no grand scheme to close St. Bernard's High School by anyone. The first time we even heard of that kind of talk was from the SOS committee — a complete irony to us.

There are no schemes at St. Bernard's Parish Community other than in the paranoia of a few individuals.

26) 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? Why?

The Abbey and Archdiocese are working in a responsible way to provide a balanced perspective and a productive analysis. All of us would be better served by those individuals concerned to share some constructive alternatives to grow from rather than constant emotional reactions with no positive alternatives offered.

As the Finance Council of the St. Bernard's Parish Community, we encourage each of you to seek out your information directly from the leadership of this community. Seek your answers from those who know. The Pastoral Council, Finance Council, Management Staff, and lay trustees are all in a position to answer your questions or know where to go to get the information you want. Do not listen or believe those who speak of their past positions as reasons for knowing what is accurate information now. Finance Council St. Bernard's Parish Community

Dear Editor,

Channel 11 news reported that St. Bernard's is run like a dictatorship. Why does the media, both newspapers and television persist in this "drive to kill"?

Do people know that many of the dissenters and picketers are not from St. Bernard's?

What reporter is informing the public about the exciting and healthy life in this North End parish?

St. Bernard's parish has programs of care, support, and education for children from six weeks through 12th grade. The Grade School just completed a two-year self study; seven educators from St. Paul/Minneapolis recommended accreditation of the school. We are striving to upgrade curriculum, initiate community wide programs, beautify and maintain the complex and neighborhood, and literally move 100 years of history into a new era of growth and prosperity for the North End. Programs involve adults in everything from maintaining the grounds to working for safe neighborhoods, from serving in the Dorothy Day center to nourishing the hungry of mind and heart. Pay scales are being upgraded, and benefits from the parish and archdiocese support the continuing education of the staff. In a word, anyone can be PROUD to participate in the community outreach at St. Bernard's.

I am tired; no, I RESENT hearing that St. Bernard's is a "bad" place. It is a GREAT place for people who listen, people with the guts to pursue dreams of better society, people with sweat behind their courage, and people with faith in great possibilities. Justice is not "doing it my way." Justice is the many-edged sword of responsibility, accountability, commitment and belief in a value-centered vision. St. Bernard's vision is to build a community of faith and trust which meets today's challenges and turns promises into reality. I CHALLENGE THE MEDIA to begin presenting this legacy to the public, and cease sounding a death knell for St. Bernard's.

Jennifer Lenzen

Letter from the Editor

A decision has been reached. The three-member fact-finding panel appointed by Archbishop John Roach and Abbot Jerome Theisen has finished its study of the conflict at St. Bernard's Parish Community and high school. St. Bernard's High School will reinstate Principal John O'Neill and Dean of Students, Tom Hansen, as well as other teachers who were fired, or not offered contracts. This has been a long, hard summer for all involved.

Two months ago rumors were flying; everyone along Rice Street was talking about the escalating crisis at St. Bernard's. In a newspaper staff meeting held in late June, we questioned ourselves, "Is this a story we should do?" Knowing that it was a very emotional issue, we pondered whether we, as a community newspaper, should even attempt to do the story. We know there are people in our community who believe that we should report only the good news that happens in our neighborhood. We decided

that as a community newspaper we could not ignore a story that plays such a vital part in our North End neighborhood. St. Bernard's Parish Community has been part of the very fabric of life in the Rice Street Area, for 100 years. We agreed that we would cover the story. Our goal was to present the story in a fair, nonjudgemental manner and we set out to do that.

It was a difficult story to investigate, and even more difficult to write. I talked to many, many people with many differing opinions. A lot of history is part of the ongoing struggle. Each person I interviewed seemed sincere, and genuinely concerned about the future of St. Bernard's. I wrote the story as I heard it, from the lips of some of the many people involved. As much as our space allows and realizing that North End News is a monthly, not a daily newspaper, we will continue to tell the stories of our North End Community as they happen. Mary Thoenke Associate Editor



They're back and just in time for school to open! Tom Hansen, Dean of Students, and John O'Neill, Principal, have been re-instated at St. Bernard's High School. Both men were fired at the close of the last school year, as part of a lengthy dispute between former parish pastor, Father Breunan Maier, O.S.B. and parents, students, staff, and parishioners. A three member study panel, appointed by Archbishop John Roach and Benedictine Abbot Jerome Theisen, recently announced its recommendation to rehire the two administrators.

September 3, 1990

Robert J. Burke
Director of Planning
Archdiocese of St. Paul and Minneapolis
328 West 6th Street
Saint Paul, Minnesota 55102

Dear Bob:

I am writing to you because I am concerned about what happened at St. Bernard's Parish over the summer. I am still stunned by what the archdiocesan officials did, and I have considered writing a letter to the editor of the Catholic Bulletin or one of the Twin Cities dailies. I still might do it. However, I would like to run my thoughts by you. I think you understand strategic planning and management in a church setting. Maybe I have missed something.

I should begin by saying that I am not altogether disinterested in the matter, and I might lack some objectivity. However, I have followed developments there closely for the past three and one half years, ever since my brother-in-law, _____ agreed to serve as one of the lay trustees of the parish corporation.

Father Brennan Maiers, O.S.B., asked _____ to serve as a trustee as part of a systematic approach to the parish, its problems, and its opportunities as it went into its second century. _____ is a top executive in international marketing for the 3M Company. About the same time Fr. Brennan invited _____ a sales manager for a computer software company, to be the other lay trustee.

I am sure you are aware that on many parish boards the lay trustees are simply rubber stamps for decisions arrived at by the pastor and possibly the Archbishop or his staff. Fr. Brennan saw it as a central governing body making decisions with the advice of the various parish boards: the school board, the finance council, and the pastoral council.

I can appreciate the problem he faced. When I was at the Newman Center there was always the question of whether the Newman Council was advisory or decision making. We also had an active administration and finance committee, a social justice committee, a liturgy committee, an education committee, and, of course, a corporate board. Fortunately, we finessed most issues by adopting a consensus approach. However, it was clear in my mind that the corporate board was the final decision making entity both in law and in fact. Fr. Brennan formalized this in

OSB MAIERS_00468

the organization of the parish and brought on two very competent people to help him in making decisions about planning and policy.

Several problems were clear from the start. The parish schools were running in the red. Moreover, not everybody agreed about the relationship of the schools to the parish, especially when it came to the high school whose students came principally from outside of the parish. For many years a group of people associated with the high school looked upon it as somehow independent of the parish administration, even though 75% of the parish's resources of personnel and funds went into the operation of the schools, let alone their capital expenses.

Fr. Brennan and the two trustees instituted a process of strategic planning. I won't go into the details, but let me say that they were serious about the planning process from the start. They knew that changes had to be made and that there would be opposition from people who were accustomed to the old way of doing things and who did not share their vision for the parish.

One of the first steps was to get a competent parish administrator and to charge that person with oversight of all the financial and material administration of the parish, including the finances of the parish schools. Shortly after that they hired a Director of Ministry to work with the pastoral council, the liturgy and music coordinator, the pastoral ministers, and the ordained priests.

By the early months of 1989 it was clear that changes needed to be made in the administration of the schools, particularly the high school. The problems are listed on pages 2 and 3 of the June 27, 1990 letter from the Trustees to "Parents, Parishoners, and Friends." At first the parish administration decided to demote the high school principal from his job and hire another principal. This created a big stir, and he was allowed to stay on for another year. In the meantime the school board developed a job description of Director of Education, interviewed candidates, and recommended two ranked candidates to the pastor. The pastor appointed their first choice and gave him supervisory responsibility for the high school principal, among other responsibilities. The principal was given clear goals and objectives for the coming year and informed that these would serve as the basis for his evaluation.

In the early part of 1990 the director of education realized that the principal was not performing adequately and that changes would have to be made which included removing the principal from his position in the school. Since the principal was a very popular person the administrative team anticipated problems. Their contingency planning even included provision for a ten percent drop in high school enrollment.

The two lay trustees were concerned that their plans had the approval of the Archbishop and the Abbot of St. John's Abbey. In February or March of 1990 the pastor and administrator met with both the

Archbishop and the Abbot. They assured the trustees that both the Abbot and the Archbishop supported their plan of action.

You are probably aware that when the action plan was implemented all hell broke loose. A clear majority of the school board approved the reorganization of the high school which included a reassignment of the principal (not a firing) and the non renewal of several teachers on renewable one year contracts. After that action was taken, several board members who voted in the minority took active roles in organizing the Save Our Schools (SOS) Committee to protest, and hopefully reverse, the action. The protest took the form of misinformation; personal vituperation of the pastor, the administrator, and the lay trustees; picketing of the parish on Sundays; pounding on the windows of the Chancery after a meeting; and stirring up school children in the classroom (a highly unprofessional and unethical action by the teachers involved).

The parish administrative team (the pastor, the two lay trustees, the administrator, and the directors of education and ministry) felt that they could ride out the storm with the backing promised by the Archbishop and the Abbot. They were willing to arbitrate the non-renewal of the teachers' contracts, but they were convinced that the principal could no longer function in that capacity. When the level of personal villification escalated, the pastor took a leave of absence for the stated purpose of defusing the conflict. He hoped that by removing himself from the scene people could concentrate on issues rather than on personalities.

Much to their surprise, the Archbishop responded by appointing a so-called independent fact finding committee. I am informed that, prior to agreeing to serve on the "fact finding committee" Fr. Arnold Weber, O.S.B. had been offered the position as administrator of the parish by the Abbot. He withheld agreement until he could have a look at the situation. In my estimation this totally compromised the integrity of the committee. It was clearly a conflict of interest and unethical for Fr. Arnold to accept appointment to that committee.

In management terms the "fact finding committee" was a charade. Why did the Archbishop bypass the archdiocesan and parochial structures established for planning, administration, and resolution of conflict? Why did he not use the mediation services of the archdiocese or of various alternative dispute resolution centers in the Metropolitan Area? Why did he go back on his promise of support to the pastor and the administrator? Why did he invest the committee with the authority to make such sweeping recommendations? In other words, why did he give the committee such a broad mandate to overturn in several weeks the careful planning of more than three years?

Obviously, there is something I don't understand. I am not surprised by the Archbishop's use of the committee of experts approach. That has marked his management style for as long as I have known him. In this case, however, he undercut his own corporate board. From my vantage point I can only speculate that one or another of the protesters got to him and became his chief channel of information

about the conflict. It raises a host of questions about back channel communication, influence peddling, and palace politics that are the death of strategic planning in any organization.

The procedure of the committee raises even more questions. They met with many of the dissidents but made no serious attempt to contact the parish leaders. They did meet with the Director of Administration, and he gave them a list of names, including the lay trustees, that they should contact. As far as I can tell, little or no attempt was made to do so. [redacted] contacted the committee on his own and succeeded in obtaining a pro forma interview. The committee never interviewed the other lay trustee, [redacted].

The two lay trustees asked that they be given advance notice of the report, and the committee promised to do so. In the end, they found out about it when the Director of Administration informed them by phone that two archdiocesan officials came into his office and demanded the keys to the school. They used the same sort of heavy handed tactics that one uses with an administrator suspected of criminal activity. There is a question here of violation of civil and canon law, since no one had informed the Director of Administration of the appointment of a new parish administrator. There is no question of the fact that those archdiocesan officials failed to extend even the most common courtesy to an administrator who had carried out his job in an exemplary fashion.

I can only say that I was appalled by the report of the "fact finding committee." It is two and one half pages long; it contains no situation analysis (0%); it has one page of conclusions (40%); and it has a page and a half of recommendations (60%). It praises the vision of Fr. Brennan and, with a kind of docetistic double speak, recommends the dismantling of the very organization which embodied that vision.

The report makes gratuitous, unsubstantiated assertions which impugn the integrity of the parish leaders such as: "The overemphasis on the CEO/Corporate style and the "bottom-line" business style has stifled the generous spirit of many parish organizations and groups." Somehow "business" has become a dirty word to use to attack management decisions with which the dissenters do not agree. The committee offered no evidence whatever to support this evaluative judgment.

The report is contentious when it refers to the director of administration as "the business manager - 'lay pastor.'" That is simply name calling, prejudices the issue, and is unworthy of a professional report. There is absolutely no evidence to support the implied contention that the director of administration was attempting to usurp the pastor's responsibility.

The report is doctrinaire when it states: "The pastor should be the school superintendent" Is this a generally accepted principle for parish schools? If so (which I doubt) where is the justification for this statement? If this is a preference of the committee members, how dare they impose it on the parish after only a few weeks of observation? It took years of painstaking planning to develop

parish structures which the parish administration felt were appropriate for the particular pastoral situation at St. Bernard's Parish. The committee reversed all those judgments on the basis of several weeks' study. I can only call that arrogance.

The report mouths platitudes as the basis for decision. "A parish is made up primarily of people, not programs. It is a community to be formed, not forced. It is a place where the love of Jesus Christ is shared, not dictated. Its strength is diversity and unity of purpose, not sameness in a regimented style." I have no doubt that every one of the parish leaders, including the two lay trustees, support each one of those assertions. It is outrageous that they are used in the report to condemn their actions. I am simply stunned by that sort of tactic in the hands of so-called professionals.

The recommendations are equally appalling. No semblance of due process is suggested in the elimination of the position of Director of Education. In spite of the fact that the parish runs the schools and puts 75% of its financial resources into their operation, in spite of the fact that the principal has been shown to be incompetent in the area of financial administration, and in spite of the fact that they recommend that the Pastor be Superintendent of Schools, they recommend that the schools be isolated from the line responsibility of the Director of Administration (whom they persist in referring to as "the business manager"). Finally, they have the gall to recommend that the teachers receive a favorable hearing in arbitration! What is the purpose of arbitration if not to resolve disputes in a disinterested fashion? It would have been far more straightforward of them to recommend the reinstatement of the teachers than to suggest the outcome of arbitration "under the guidance of the school administrator" who was a party to the case in the first place.

As far as I can tell the second list of "other areas needing review" and the last two recommendations contain nothing that the parish administration had not already considered at some length. Their inclusion in the report, however, leaves the impression that these matters had been left neglected. That is really a low blow which should be beneath the dignity of educational professionals.

The report is a hatchet job. The three authors should be ashamed to have their names associated with it.

I must say that I am embarrassed and angered that the Archbishop accepted the report and acted on its recommendations. To paraphrase Supreme Court Justice Byron White in *Roe v. Wade*, this strikes me as a raw exercise of ecclesial power. It undercuts the enterprise of pastoral planning; it devalues the contribution of the lay persons involved in parish leadership; it neglects the valid contributions of business management; it flies in the face of elementary due process; and it bodes ill for the future of Catholic education. Nearly a month after the date of the report I can hardly believe it happened. It is pathetic to read the Archbishop's statement in a letter: "I saw no alternative but to appoint that fact finding team, and believe that the high quality of the people, plus the process they used, was about

as good as you could get." Unfortunately, he is reduced to believing his own propaganda and trying to insulate himself from the consequences of his decision.

Thank you for taking the time to read this lengthy letter. I plan to share it with the two lay trustees involved. Since it appears that a serious injustice has been done, I would appreciate it if you could give me some reason why I should not share this with a wider public.

Sincerely,

Community

St. Bernard's Parish Festival

The St. Bernard's Parish Festival weekend this year is August 18 & 19. This will be the closing ceremonies for our year long Centennial celebration that has been taking place throughout the year. It will also be the kick off to our next 100 years!

The celebration begins on Saturday evening with a dance under the big tent beginning after the 7:30 PM Mass. Music is provided by Dennis Donovan and the Midas Touch. Admission is free and families of all ages are encouraged to attend and have fun.

Sunday, the festivities begin at 11:00 a.m. Old traditions will be mixed in with new ideas again this year. Children's games, moon walk, and cake walk will be back to entertain you in the area between the church and the grade school. Due to last year's popularity the coin toss, football toss, pop toss, sports radar and hi-striker will be returning to test your skills. Because of the road work in our streets the train will not be returning this year but in its place will be pony rides for the younger ages. We'll also be taking a polaroid picture of the child on the pony if you'd like. Make sure the kids also stop to see the clown! Try your luck for the best time at the remote control car track. Children's

traces will be added this year. They will begin at 2:00 p.m. sharp. Don't be late! Also get your reservation in now for the horseshoe pitching team competition by calling our Rectory, 488.6733.

The Centennial Committee will again have their video on hand to watch. Or perhaps you missed a few of the celebrations during the year — they'll also have some videos that were taken of the various celebrations. So if you have missed out during the year, plan to stop a their booth for your last chance to view these celebrations or even if you need more memorabilia.

Maybe you would like to stop and eat. Choose from hamburgers, hot dogs, brats, tacos, corn on the cob, pup, beer, mineral water, popcorn or ice cream cones. Try one of the new food features such as french fries, pronto pups, or caramel melted over apples. Don't forget our traditional turkey dinner with all the trimmings that is served in the parish center.

Of course the cherry tree and lollipop tree will be located in its usual spot of the High School basement. Looking for a couple of bargains — try the White Elephant, Silent Auction, Bottle Booth or 52 pick. Bingo begins at 2:00 p.m.! Remember the uniform exchange is in the parish center. Get there early for the best choices.

ADDRESSES OF CLOSEST RELATIVES

Name of Monk: MAIERS, Brennan, O.S.B.

Date: September 7th, 1990

5)

6)

7)

8)

--
Ple.

1)

To the esteemed brother
Monsignor Paul Josef Cordes
Vice President of the Pontifical Council for the Laity
"personally" responsible (in charge of)
for the Apostolate of the Neocatecumenical Community

Every now and then the Holy Spirit causes to germinate within the Church an impulse toward a greater fidelity to the Gospel, and they flourish new charisms which manifest this reality and new institutions which put (such impulses) into practice. It has been thus since the Council of Trent and since the Second Vatican Council.

Among the realities generated by the Spirit in our days (of this nature) figure the Neocatecumenical Community, begun by Signor K. Argüello and by Signora C. Hernandez (Madrid, Spain), the effect of which is the renewal of the christian life as announced by my predecessor Paul VI as a fruit of the Council: "What joy and what hope is given us by your presence and your activities... To live and to promote this reawakening is what is called by you a form of "after Baptism" which can renew the daily christian community by effecting within it a maturity and a deepening which were realized in the primitive Church during the period of preparing for Baptism." (Paul VI to the Neocatecumenical Community, General Audience, 8 May 1974, in Notitiae (Notes) 96-96, 1974, 230).

I also, in many meetings made as the Bishop of Rome, in the roman parishes, with the Neocatecumenical Communities and their Pastors and in my apostolic trips to many nations, have been able to count numerous fruits of personal conversion and a fruitful missionary impulse.

Such communities as these make visible, in the parishes, the sign of the missionary Church and "as such enforce the opening of the road of evangelization to whoever has sort of abandoned the christian life, offering them a typically catecumenical itinerary (route), which follows all of the fases of the primitive Church that the catecumenats followed before receiving the Sacrament of Baptism; they thus reapproach the Church founded by Christ." (cfr. Post Catecumenats Baptismal in Notitiae 96-96, 1974, 229). The proclamation (announcing) of the Gospel, the testimony in small community (groups) and the celebration of the eucharist in groups (cfr. Notification about the celebration in Groups of "the Neocatecumenical Way" in L'Osservatore Romano, 24 December 1988) are the things which permit the members to place themselves at the service of the renewal of the Church.

Various of the Brothers in the Episcopate (Bishops) have recognized the fruits of this Way. I wish to limit myself to recording now the Bishop of Madrid, Mons. Casimiro Morcillo, in whose diocese and under whose guidance were born, in the year 1964, the Neocatecumenical Communities which he embraced with much love.

After over 20 years of life as a Community, it has spread to five continents,

- recognizing the new vitality which animates the parishes, of the missionary impulse and the fruits of conversion which come forth from the efforts of the members who walk (this Way) and ultimately, of the works of the families which have evangelized in every de-christianized part of Europe and throughout

the entire world;

- In consideration of the vocations, encouraged by this same Way, to the religious life and the priesthood, and the birth of a diocesan college of formation to the priesthood through the new evangelization, that is the Redemptoris Mater of Rome;

- having seen the documents that you have presented:

acknowledging the request you have sent me, I recognize the Neocatecumenal Way as a systematic way (itinerary) of catholic formation, valid for society and for modern times.

I hope, furthermore, that the Brothers in the Episcopate (the Bishops) value and assist - together with their priests - this work of new evangelization, because and so that it might be realized according to the lines proposed by the founders, in the spirit of service to the Ordinary of the place and in communion with him and in the context of unity ~~with~~ the local Church with the universal Church.

As a result of all of this, I impart to you and all who participate in the Neocatecumenal Community, my apostolic Blessing.

From the Vatican, the 30th of August, 1990, 12th year of this Pontificate.

John Paul II



Al Venerato Fratello
Monsignor PAUL JOSEF CORDES
Vice Presidente del Pontificio Consiglio per i Laici
Incaricato "ad personam"
per l'Apostolato delle Comunità Neocatecumenali

Ogniqualevolta lo Spirito Santo fa germinare nella Chiesa impulsi di una maggiore fedeltà al Vangelo, fioriscono nuovi carismi che manifestano tali realtà e nuove istituzioni che le mettono in pratica. E' stato così dopo il Concilio di Trento e dopo il Concilio Vaticano II.

Tra le realtà generate dallo Spirito ai nostri giorni figurano le Comunità Neocatecumenali, iniziate dal Signor K. Argüello e dalla Signora C. Hernandez (Madrid, Spagna), la cui efficacia per il rinnovamento della vita cristiana veniva salutata dal mio predecessore Paolo VI come frutto del Concilio: "Quanta gioia e quanta speranza ci date con la vostra presenza e con la vostra attività... Vivere e promuovere questo risveglio è quanto voi chiamate una forma di "dopo il Battesimo" che potrà rinnovare nelle odierne comunità cristiane quegli effetti di maturità e di approfondimento che nella Chiesa primitiva erano realizzati dal periodo di preparazione al Battesimo" (Paolo VI alle Comunità Neocatecumenali, Udienza

Generale, 8 maggio 1974, in Notitiae 96-96, 1974, 230).

Anch'io, nei tanti incontri avuti come Vescovo di Roma, nelle parrocchie romane, con le Comunità Neocatecumenali e con i loro Pastori e nei miei viaggi apostolici in molte nazioni, ho potuto constatare copiosi frutti di conversione personale e fecondo impulso missionario.

Tali Comunità rendono visibile, nelle parrocchie, il segno della Chiesa missionaria e "si sforzano di aprire la strada all'evangelizzazione di coloro che hanno quasi abbandonato la vita cristiana, offrendo loro un itinerario di tipo catecumenale, che percorre tutte quelle fasi che nella Chiesa primitiva i catecumeni percorrevano prima di ricevere il sacramento del Battesimo; li riavvicina alla Chiesa ed a Cristo" (cfr. Catecumenato post-battesimale in Notitiae 96-96, 1974, 229). Sono l'annuncio del Vangelo, la testimonianza in piccole comunità e la celebrazione eucaristica in gruppi (cfr. Notificazione sulle celebrazioni nei gruppi del "Cammino Neocatecumenale" in L'Osservatore Romano, 24 dicembre 1988) che permettono ai membri di porsi al servizio del rinnovamento della Chiesa.

Vari Fratelli nell'Episcopato hanno riconosciuto i frutti di questo Cammino. Voglio limitarmi a ricordare l'allora Vescovo di Madrid, Mons. Casimiro Morcillo, nella cui diocesi e sotto il cui governo sono nate, nell'anno 1964, le Comunità Neocatecumenali che egli accolse con tanto amore.

Dopo oltre vent'anni di vita delle Comunità, diffuse nei cinque continenti,

- tenendo conto della nuova vitalità che anima le parrocchie, dell'impulso missionario e dei frutti di conversione che sbocciano dall'impegno degli itineranti e, ultimamente, dall'opera delle famiglie che evangelizzano in zone scristianizzate d'Europa e del mondo intero;

- in considerazione delle vocazioni, sorte da questo Cammino, alla vita religiosa e al presbiterato, e della nascita di Collegi diocesani di formazione al presbiterato per la nuova evangelizzazione, quale il Redemptoris Mater di Roma;

- avendo preso visione della documentazione da Lei presentata:

accogliendo la richiesta rivolta, riconosco il Cammino Neocatecumenale come un itinerario di formazione cattolica, valida per la società e per i tempi odierni.

Auspico, pertanto, che i Fratelli nell'Episcopato valorizzino e aiutino - insieme con i loro presbiteri - quest'opera per la nuova evangelizzazione, perché essa si realizzi secondo le linee proposte dagli iniziatori, nello spirito di servizio all'Ordinario del luogo e di comunione con lui e nel contesto dell'unità della Chiesa particolare con la Chiesa universale.

In pegno di tale voto, imparto a Lei e a tutti gli appartenenti alle Comunità Neocatecumenali la mia

Benedizione Apostolica.

Dal Vaticano, il 30 Agosto dell' 1990, XII di Pontificato.

Joannes Paulus II

SAINT JOHN'S ABBEY

September 11, 1990

Dear Father Abbot,

I am going for my interview with Sister Rosemary Ferguson on Friday, September 21st so that I might be accepted into the CPE program in January, 1991. I will be glad to serve as chaplain to the Sisters of St. Scholastica Convent while I do my CPE.

Brother Sean Sullivan has been most gracious and helpful in my preparations for the Renewal Course in Rome this Fall. No definitive word has arrived yet. But my travel plans are tentatively set: October 3rd departure and Dec. 18th return.

I know that I have talked somewhat about my continued interest in the Neo-catechumenal Communities and my willingness to be an "Itinerant Catechist" for this Way. I want to share this small book of pictures and discourses of Pope Paul VI and John Paul II to these communities. I ask you to note especially the appendices pp. 97-106 which gives a brief history and explanation of the Neo-catechumenal Communities by Kiko Arguello, the founder of the Way, to the Synods on Evangelization and on Penance and Reconciliation. This book makes clear that this Neo-catechumenal Way is very serious about Baptismal Conversion and catechesis through Scripture, Sacraments and Community. It is a lay movement that is blessed by the most recent Popes. In order for me to be a priest member of a itinerant catechist team, I need your blessing and permission. I see this as a hope and prayer of mine for sometime in the future. Therefore I am desirous that you know more about it. Father Kilian McDonnell came to the three day retreat at Mankato when the Neo-Catechumenal Community from St. Bernard's was born on March 19, 1989. He found the movement mainstream and classical and serious. There is a Theological Discernment book on the Neo-catechumenal Communities by Spanish theologian from Salamanca and now auxiliary bishop of Santiago de Compostela, Ricardo Blazquez.

I would like the Discourses back sometime. No hurry.
Thanks!

COLLEGEVILLE, MINNESOTA 56321

Fr. Brennan OSB

Feast of Exaltation of Cross
Sept 14th

ROMA
Basilica di S. Giovanni in Laterano
St. John in the Lateran's Basilica
Basilique de St. Jean du Lateran
Basilika Hl. Johannes im Lateran
Basilica de San Juan de Letran

Dear abbot Jeroni,

Greetings from the Eternal City. Was at the Papal Audience Today at St. Peters. What a marvelous experience. Fr. Peter Stenger & Sr. David & I will have lunch together on Thursday. Nice to see one confress. I am fine and had an excellent summer. I wish I could share everything I see and visit. I swel was a great 7 1/2 wk 'retreat'. I pray God will bless my work at St. Bernard's. Pray for me in this new challenge! Soon I'll be

da fotocolor Kodak Ektachrome
coming home to do some work!

I love to the end - Brennan OSB.



Abbot Jerome Johnson OSB
St. John's Abbey
Collegeville, Minnesota
56321

U.S.A.

PAR AVION

AIR MAIL

riproduzione vietata

41

Brian M.

SAINT JOHN'S ABBEY

September 17, 1990

The overwhelming experience this past month is still incomprehensible! The feeling of betrayal by those in whom we have some trust to see both sides clearly without preconceived conclusions. The feeling of anger towards those in authority who have stabbed us in the heart. The feeling of rage against those who have transformed black into white, who have portrayed themselves as victims instead of victimizing under guises of truth. The promise that personnel decisions would not be revisited and the subverting of the Due Process of the Archdiocese and then broken. The faint praise of vision that felt patronizing and belittling when the implication is that we have a great idea that we just had poor ability in implementing. The outlandish praising of the High School when objectively it is known that there are serious educational weaknesses that we have quietly been trying to correct. The holding up of the High School as the ideal and seeing the Grade School and Parish as the locus of "the problem" or "the disease". The attack upon the call to accountability and the call to stewardship and the call to evangelization--this narrow mindedness assaults ones very marrow of being. The undermining of our pastoral dimension as insensitive to the do-nothings and antagonists. The failure to realize that only in doing nothing could some people who prefer the past to the challenge of the future be pacified. The total disregard of the effective and acting Pastoral Council and Finance Council and Trustees. The absolute and stunning silence of authority towards those negative leaders who used some of the most vicious strategies to get a hearing--lies, half-truths, harassment, misuse of students and concerned parents, picketing that infringed on the dignity and sacredness of the parish. The expediency of restoring the high school leaders to obviate further difficulty from those who continued their push. The total disregard of pastoral concerns and parish structures in their attempt to solve "the high school problem". These are some of the explosive reactions that still smolders in the depth of my being.

I could not help think of a gross scriptural quotation that I remember from my seminary days. Proverbs 26:11 : "As a dog returns to its vomit, so a fool reverts to his folly." I understand the "fool" to be the antagonist as empowered and canonized by the Fact-Finding Committee and the Archdiocese and the Abbey. To return to the incompetency and unaccountability and treachery of the past is surely as distasteful as a dog revisiting his vomit as good food.

Sorry if this is a little too gross for you but it does me some good to get the poison out less it poison me. Perhaps it can be good therapy for you as well. What really continues to hurt is the total lack of trust of the administration and team of both staff and volunteers that had been built up. The arrogance of brushing all of truly wonderful and committed and responsible Catholic Christian aside and for what? For "them" to be at peace. WOW! What may have been put aside now for a year or so will once again be discovered and that is the need to change if there is to be a future Catholic Church. To soft-sell the real cost of discipleship is to sell the Lord and his mission for even less than twenty pieces of silver. To ask people to be responsive, accountable stewards is not an option but a necessity. To withstand the status quo seekers and fighters takes courage and stamina. I truly regret my decision to ask for a sabbatical as it cleared the deck to destroy what we had worked to build together. I thought it would help clarify the issue was not personal but institutional and governance. If I had known I would have rather laid down and let them run over me with the clearest accountability of what they were doing. Now they could throw me faint praise and then disregard the direction we had worked so hard to forge. The only wrong decision was asking for the sabbatical. But I trusted they would stick to their commitment to me that my decisions would not be reviewed or changed. Even that was blown to smithereens! Thanks for helping creating and fostering the vision and the structures. Someday truth will win out!

May the peace that comes from truth and integrity be with you always! THANKS!
COLLEGEVILLE, MINNESOTA 56321

OSB MAIERS_00485

September 25, 1990

Dear Fellow Journeyers,

I have the distinct advantage of being able to get some distance from the issues and persons surrounding the St. Bernard's upheaval even unto Roma, Italia. Some of you might need for peace to escape the parish or reduce your contact with those aspects of the parish where negativity might blossom into bloom. Others are able to grieve and regret and let go and let God one day settle the account. Such people are not traitors to me or to the vision for which we were precisely praised. Such people are able to psychologically create a line in the movement of time and begin to try to build and support the issues of the parish that we still have some hope of rescuing from death and disease. Everyone has different reactions and different needs depending on the kind of investment that had been made and depending on the depth of hurt they have experienced. Let us not condemn each other for being different in these matters. We are not mindless followers of people but we are dedicated to a vision that the Lord calls us to. Be rather faithful to that than to persons.

I cannot help but think about the various groups of Jews that existed at the time of Jesus: some were Zealots who were uncompromising toward the Jewish occupation of Palestine and were in fact willing to mount an armed rebellion against the Romans; some were Pharisees and Scribes who were faithful to the tradition of law and were the super-Jews of Jesus time and tended to be legalist; some were Samaritans who only accepted the first five books of Moses and did not accept the development in Jewish thinking and theology that took place over the years. These were the true conservatives of the Mosaic Law and was interested in purity of Mosaic thought. The leading group of this was called Sadducees. Lastly, there were the group of Jesus followers and disciples just as John the Baptist had his followers and disciples. You can apply the people and fringes of St. Bernard into similar continuum or camps--namely some who are convinced and faithful to the truth; some who are strong but open to development; some who would like a coup and upheaval that they would love to foment and create. From a feeling point of view we surely might have already gone through some of these stages of loyalty and rebellion.

But I still have thoughts and questions and feelings--they are all mixed up and not yet seen as objective or lasting! I am amazed that Fr. Arnold sees and presents himself as the Super-Pastor who can run two parishes. I think that the Abbot should assign Fr. Arnold full time to St. Bernard's since he set-up the present situation--I call it unnecessary confusion. Fr. Arnold is a good man but a little arrogant or lack in depth perception. It will take more than a few smiles and a charismatic and bombastic talk or letter to change the hardened hearts of antagonists. The good people of St. Bernard's--and there are many--will come to respond to the getting on with implementing the vision. Ushers Club, Women's Council and Altar & Rosary Members are not going to be so supportive when they discover that Fr. Arnold also will not go backwards but forwards with the Vision of a VATICAN II CHURCH. Calls for money and generosity will work for only people of openness and faith. Conversion is necessary to see the importance of Stewardship and accountability to God, to others and to oneself! The viciousness and stridency has ebbed because of the recent victory but it was only a battle not the war. As soon as the negative and unconverted people discover the push and the direction Fr. Arnold is going -- there will be new passive aggression and flare-ups of opposition parties. Repetition and sloganism are common for both Fr. Arnold and the antagonists. This is not an issue conflict; it is a personal destruction effort to anyone in power who will not do what they want! That is what I wish to warn the authorities about in the Abbey and the Archdiocese. The implement of these decisions by re-instating incompetent people will come to haunt the schools and the parish. This is more than a difference of style--which it surely is! But it is a failure to see into the depths that will poison and strangle in the long run!

OSB MAIERS_00486

page two

The message that comes again and again is that my vision was good but I was a poor leader who was incompetent and unable to implement my vision since I ran rough-shod over wonderful and good people. They really bought the accusation that too many people were hurt and negative. Therefore, we tried to create by edict and by authoritarianism. I totally reject that view. Who I ask is authoritarian...a Fr. Brennan who worked hard to collaborate with Councils and volunteers or Fr. Arnold who orders and decides without consultation like some supreme Emperor??? Did it ever occur to them that there were a solid 500 plus parishioners who were willing to be the solid base for the future and that the nay-sayers were a minority who achieved their power by lies and distortions and vicious slogans? Did it ever occur to them that those who were opposed to our call for accountability and stewardship are precisely those whose selfishness and pride were being challenged. When someone throws a rock back and saying we are throwing rocks--then there must have been made some connection of reality and truth! There is now a financial hole as well as a loss of talent. If the parish gets by without a \$200,000 increased debt, it would be a minor miracle. Fr. Arnold and his committee dug an unnecessary hole for the parish and its mission. The \$200,000 could have been better used for the Master Plan and the Church Renovation! Instead we have had a re-instatement of questionable personnel and the loss of both outstanding staff and outstanding volunteer leaders with much talent.

One cannot challenge people--slowly over seven years--to be more accountable, to be converted to the Lord and to the future that the Lord is calling us to and be surprized that they are not all happy. When you confront people with narrowness and pettiness, one cannot be so surprized that they are defensive and begin a counter offensive. When you point out a lack of consistency and self-serving attitudes that uphold the minimum or at least the old ways, there is going to be a reaction that the leaders are rocking the boat or trying to move too fast. Not to move forward in the inner-city is to move backwards.

It was never a goal of mine to become the most loved, the most popular pastor of St. Bernard's! If I had done that, then I could not have been faithful to what the Lord was calling me to lead his people of St. Bernard's into a bright new future. The surprizing thing the committee did not see was that there was a marvelous coalitionbuilding and a movement that was coming together and it included the best as well as the middle core of the parish. Only the vocal minority who had been dis-empowered by ministries and elected boards were screaming foul! So the re-instatement of this mean-spirited and unpleasant former parishioners of St. Bernard was a great tragedy. One of the monks here said: Why when you had won the war, did they suggest unconditional surrender??? While we call people to live their baptism and not merely be baptized pagans as evidenced by their words and actions, we do not reject the wounded and hurting. The pastoral touch and reach always went out to those. But we did not in any way wish to be co-dependent to those few who found many excuses not to grow and not to give and not to be a part of the Christian Community to which the Lord calls us! I am not regretting calling people to be people of the Word and people of living faith. I have seen the death of parishes where people are merely bored and endure religious externalism unsmilingly.

We visited the people; we called them to RENEW; we called them to active community worship! We called people to accountability; We called and invited people to be STEWARDS of ALL that God has blessed them with. There is as St. Benedict a good zeal and an evil zeal. The pain and the tragedy at St. Bernard's is that the Task Force cannonized the evil zeal! They did nothing to correct the methodology of the antagonist and negative leaderships who embodied the false principle that the end justifies the means. They have taught some people very well a tragic moral deformity. They have discouraged and gravely tried the faith of many faithful people who were midwives of the emerging vision. My prayer is that the future of St. Bernard's can be saved and not forever compromised. Somehow I still believe that the spotlight and focus has been put on notice certain ugly methods and behavior. Good seeds even after a storm and set-back will continue to grow and will one day return in full force for the Gospel will win. There is no chaining for long the Word and Truth of God. No slogan can substitute for truth and reality. God give us wisdom, courage, strength to be faithful to you and your people. There will be a new dawn! That is why I have hope in the midst of destruction and a terrible set-back to reality and truth! Good Zeal or Bad Zeal will show its true colors eventually! Peace but not surrender to death! God bless us all!

OSB MAIERS_00487

ST. BERNARD'S PARISH COMMUNITY

PARISH RECTORY
197 W. Geranium Ave.
St Paul, MN. 55117
488-6733

GRADE SCHOOL
1167 Albemarle St.
St. Paul, MN 55117
489-8086

HIGH SCHOOL
170 W. Rose Ave.
St. Paul, MN 55117
488-1338

October 1, 1990

Dear Parishioners,

My last letter I spoke about forgiveness which is a mark of a good Christian. In fact it's hard to see how anyone could ever really become a good Christian without the spirit of forgiveness. I know for myself the number of times I have had to both ask for forgiveness and also forgive others. I have never in my life felt badly after I apologized but there have been times I have felt poorly until I did.

Today I want to write about trust. Trusting others gives one a sense of peace. It gives others also a good feeling. Trusting builds good relationships. It's difficult to communicate when you don't trust. People who don't trust often get to be angry people, and they handle conflicts poorly. They tend to become self-righteous. They tend to cause division. They also tend to have trouble with the truth. They tend to exaggerate, start rumors and finally simply not tell the truth. To build strong community we need to believe in each other and trust in each other. When there are conflicts we should handle them as Christians should: calmly and intelligently and truthfully. I must honestly share with you it's important there be better trust at St. Bernard's between each other. I have the last 3 months met so many wonderful people at St. Bernard's. I have now had contact with all administrators at St. Bernard's, a marvelous group of people. The people in the business office, Kathy and Janet, are wonderful to work with, very competent and cooperative. Kathy has been the comptroller for a number of years and during this last year has been assisted by Janet. They have prepared the financial statements for a number of years and have done so competently. Whenever I ask for information I receive what I want. I find both schools to have dedicated staffs. Appreciation for the staff and administration is something we all owe them.

I want to share with you some things about finances. You have received good financial information annually. The St. Bernard's Parish News last summer listed the entire financial picture. There was no reason for spreading falsehoods about finances. If you read the annual statement that was in the St. Bernard's Parish News you had the total picture of the finances. I want to share a few items. This is my evaluation as I looked at the statement and other records.

A) Fund for the Future - goal was 1 1/2 million - 608 parishioners pledged \$525,028.00. Of the pledges \$134,463.00 has been received.

Expenses thus far - Fund Raising Firm	\$42,000
Architects Fees	17,539
Secretary & Office Supplies	17,667
First payment of bells	19,345
	<u>\$96,551</u>

There were small miscellaneous expenses so at present there is a balance of \$38,033 in the account and after the bells are paid for, less than \$20,000.00.

B) Pulltabs last fiscal year - Income to St. Bernard's - \$373,160.00

How was it allocated ~\$ 43,000	Fix the roof in school
20,000	To High School
26,000	To the Grade School
<u>268,000</u>	To the bank & interest in the short term loan needed in the operations chiefly the grade school.

\$357,000

Remainder various miscellaneous items

OSB MAIERS_00488

C) School finances

Deficit in High School	\$ 45,000	Covered by \$20,000 pulltabs
		\$25,000 Parish Subsidy
Deficit in Grade School	\$276,000	Covered by \$26,000 pulltabs
		\$250,000 Parish Subsidy

Income not high enough so loan taken & repaid through pulltabs income.

D) Parish debt

June 30, 1989

Catholic Aid	\$285,397.00
Short Term Loan	250,000.00
	<u>\$535,397.00</u>

June 30, 1990

Catholic Aid	\$240,759.00
Short Term Loan	150,000.00
	<u>\$390,759.00</u>

My observations

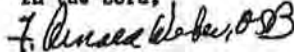
- *Without income of pulltabs Parish would not be able to finance the schools, especially the grade school unless Sunday income would increase substantially.
- *While income in total dollars has not decreased significantly the last 5 years, it has decreased about 30% in comparison to cost of living (expenses).
- *Expenses of school not due to inefficiency: The school expenses are probably 40% below the public school system.
- *It costs to have schools. If people want schools you have to pay for them. You will not be able to cut much the expenses of the schools and keep quality schools and teachers.
- *Outside parishes are not contributing for the cost of their children. They don't cover 1/2 of the cost. St. Bernard's probably subsidizes outside parishioners \$150,000 a year (that's an estimate). This should be evaluated.
- *The whole school situation should be studied.

Remember these are only my observations. I'm not making value judgments only financial observations. However, the future of the parish in my mind demands studying the 2 schools. Financially it is at this time chiefly a grade school problem. Maybe it hasn't always been that way -- I studied the fiscal year 1989-90. No ones fault. It costs to have schools. The reason the grade school has such a high subsidy is because tuition is much lower than the high school.

I'm hoping that this letter gives you some information to consider. The full financial statement will again be printed in the future.

One final note we are working hard to get the pulltab problems resolved. All the records are now in the hands of the Stat. I will meet with them in the next week or so and they will let us know if we can continue and on what terms, if we can. I ask your prayers that all will turn out as the Lord wants it. I ask for your prayers. It's been a hard 3 months for me doing this along with my own parish of 1800 families and I'm the only priest at Holy Name. I need your prayers. God loves you.

In the Lord,



Father Arnold Weber, O.S.B.

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

Office of the Archbishop

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

October 4, 1990

The Reverend Brennan Maiers, O.S.B.
Church of St. Bernard
197 West Geranium Avenue
St. Paul, MN 55117

Dear Father Brennan:

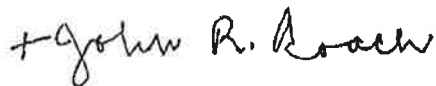
I have been informed that you are no longer in this Archdiocese.

Your service here has been a blessing for the people you have served. I am sure that they deeply appreciate your pastoral care and concern for them.

Please accept my own thanks for all the good work you have done here. You have served this local church well, and I express my sincerest appreciation to you for that work.

I pray God will bless you richly in the future.

Sincerely yours in Christ,



Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

OSB MAIERS_00490

Oct 9th

ROMA
Piazza S. Pietro
Place Saint Pierre
St. Peter's Square
Hi. Peters Platz



Dear Fr. Abbot,

Am settled in Rome & was good to see Fr. Michael P. He was our president today at morning Eucharist. He is in middle of passing his Creek Expedition.

Thank you for sending me this. I think I need this space! I had powerful experience with the New-Catechumenal Way. The Holy Father Aug 30 writes a strong letter of support!

PAX - Fr. Deaver OSB [MAIERS]



Fr. Abbot Jerome Theisen
C.S.B.

St. John's Abbey
Collegeville, MN

56321

U.S.A.

Airmail

Riproduzione vietata



OSB MAIERS_00492

Sant' Anselmo
Rome, Italia
October 19, 1990

Dear Father Abbot,

Yesterday, we had the experience of going to Subiaco and the Sacro Speco, the very origins of our Benedictine way of life. We were treated with great hospitality. The whole RENEWAL program is going well for me. The classes in Scripture, Christology and Liturgy are very good and provides an opportunity to review and renew myself with the best in current scholarship. I especially have enjoyed the trips to the Roman Forum, the excavations under St. Peter's and Subiaco.

When I first arrived here, I was met by a young man, who is a Lay Neo-Catechumenate missionary in Korea. He drove me to the Neo-Catechumenal Center across the other side of Italy on the Adriatic Sea to a city called Porto di Sant' Giorgio. The founders, and were there along with catechists from the original Neo-Catechumenal Communities here in Rome. There were about 350 people from Italy; 40 from Paris; 3 from England and including me 3 from U.S.A. It was a weekend of prayer, encouragement, celebration of Penance and Eucharist. People also renewed their volunteering for mission and also some for the first time. 12 couples volunteered to go any place in the world with their families to begin Evangelization; 24 couples volunteered to do a couple months catechesis for the Way and eight priests also volunteered, on the condition their Bishop or Religious Superior approves, for one year. I want to share with you that I was one of the eight priest who did stand up to be a part of a Neo-Catechumenal team of Catechesis.

I am enclosing a letter from our Holy Father, John Paul II, that was only recently written as of August 30, 1990. It gives his personal endorsement of the WAY as a way of religious formation for our time. He also says the method and manner should be that of its founders, following the steps from the early Catechumenal Process of the third and fourth centuries. I felt and feel called to give myself in this new evangelization if you will give me permission. They do believe in obedience and so do I.

Many things lead me to this Way in my situation right now as you well know. I see that after my CPE training, then I might be given permission from you to be released from other work for this evangelization team. The Abbey would remain my home base and I would return there in-between catechesis which lasts for two months at a time.

There has been criticism of this Neo-Catechumenal Way at St. Bernard's and also in England where a Benedictine parish is also involved. I have heard that Cardinal Dume, however, is open and friendly to this way. A tirade has recently been published here in Italy against and the Way as being the anti-Christ and the destruction of the Church. It was sent to all the Bishops of Italy. It is good that the letter from Pope John Paul II was sent to all the bishops of the world or will be, even though the letter is to concerning the Neo-Catechumenal Way. It is a call to renewed conversion for the baptized who were never truly catechized. It has three basic classical components: The Word, Sacraments and Community. It will never be a popular movement. It is very much in the best of Vatican II tradition. It is a way of evangelization pure and simple. It is radical in the sense of taking the root call of Christ seriously--to love as Jesus in the manner of the Cross!

I thought I had better share with you this hope and desire as my spiritual Father. Thanks for listening...I mean reading. Sorry about the mistakes as this typewriter is old manual with no correcting ability. I am sending a photo-copy of John Paul II's letter in Italian and I had a fellow student do a translation into English for me. Peace be with you!

Fr. Brunner OSB

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

22 October 1990

Sister Clare Marie Trettel, O.S.B.
Office of the Prioress
Saint Scholastica Priory
935 Kenwood Avenue
Duluth, Minnesota 55811

Dear Sister Clare Marie:

I am writing to inquire about the situation of the chaplaincy for the second semester of this academic year. Am I right in assuming that your present chaplain will leave Duluth at the end of December? I seem to recall that he was scheduled to complete his CPE course at Saint Mary's Medical Center in December 1990.

Father Brennan Maiers, a monk and priest of Saint John's Abbey, will begin a CPE course in January at the same medical center. I wonder whether he could provide you with chaplaincy services and reside at the priory. If not, he would live with Father Eugene in the house near the hospital.

Bishop Roger Schwietz was present on this campus last weekend to attend a meeting of the Advisory Council of the School of Theology. We spoke briefly about the possibility of Father Brennan's work at the priory but I wanted to check schedules with you before I actually wrote a letter to Bishop Roger about the matter.

I trust you are enjoying this fall.

Blessings and peace in the Lord!

Sincerely yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

OSB MAIERS_00494



October 30, 1990

Rt. Rev. Jerome Theisen, O.S.B.
St. John's Abbey
Collegeville, MN 56321

Dear Abbot Jerome,

Thank you for your letter of October 22nd regarding the situation of the chaplaincy here after Fr. Ignatius leaves. We are very pleased to learn that Fr. Brennan Maiers will be taking the CPE course at St. Mary's Medical Center and that he could provide chaplaincy services for us during that time. We are happy to have Fr. Brennan serve as chaplain and reside at the Priory as previous chaplains have done.

You referred to the chaplaincy as being filled until the second semester of this academic year. Actually, Fr. Ignatius is planning to leave on December 19th, and that raises the question of a replacement for the rest of the year. Would it be possible for Fr. Brennan to arrive at that time or someone from St. John's fill in until Fr. Brennan arrives?

I am sorry there has been a delay in my response but it is just a week today since my mother's funeral and I am a little behind in my correspondence.

With prayerful good wishes for the Feast of All Saints,
I am

Sincerely,

Sr. Clare Marie Trettel
Sr. Clare Marie Trettel
Prioress

1200 Kenwood Avenue
Duluth, Minnesota 55811
218-728-1817

OSB MAIERS_00495

STATE OF MINNESOTA

DISTRICT COURT

COUNTY OF STEARNS

SEVENTH JUDICIAL DISTRICT

John A. Doe,
Plaintiff,

Personal Injury

vs.

NOTICE OF TAKING
DEPOSITION

The Order of St. Benedict of the
Roman Catholic Church, a/k/a
St. John's Abbey, The Diocese
of St. Cloud, and Father Brennan
Maiers,

Defendants.

TO: DEFENDANTS ABOVE NAMED and their attorneys of record.

PLEASE TAKE NOTICE, that the deposition of Father Brennan Maiers, by oral examination will be taken before a qualified notary public at the offices of Reinhardt and Anderson, E-1400 First National Bank Building, 332 Minnesota Street, in the City of St. Paul, County of Ramsey, State of Minnesota, on the 19th day of December, 1990, at 9:30 o'clock a.m., and thereafter by adjournment until the same shall be completed.

Dated: 10/31/90

REINHARDT AND ANDERSON

By: Jeffrey R. Anderson, #2057

Mark A. Wendorf, #173484

Attorneys for Plaintiff

E-1400 First National Bank Bldg.

332 Minnesota Street

St. Paul, Minnesota 55101

(612) 227-9990

OSB MAIERS_00496

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

2 November 1990

The Most Reverend Roger Schwietz, O.M.I.
215 West 4th Street
Duluth, Minnesota 55806

Dear Bishop Roger:

Sister Clare Marie Trettel of Saint Scholastica Priory indicates that they would welcome the services of Father Brennan Maiers from December 1990 to the end of summer 1991. Father Brennan, as you might recall from our conversation, is scheduled to take the clinical pastoral education at Saint Mary's Medical Center during the second term of this academic year. He is presently enrolled in a theology renewal program at our international college in Rome, the College of Sant' Anselm. I expect him back before Christmas and I am not sure the exact date when he would be ready to take up residency at the priory and perform chaplaincy services for the Sisters.

What I am asking, therefore, is the granting of faculties for Father Brennan during the time that he is taking CPE at Saint Mary's. I will ask him to make an appointment to speak with you personally about his work at Saint Bernard's Parish in Saint Paul and about his pastoral experience up to this point.

Thank you for attending the meeting of the Advisory Council of the School of Theology! Many good things were said during the two major sessions that we held and I hope that we can implement some of them, especially the need to focus on what we do well at Saint John's.

I wish you the Lord's blessings and peace in your life and ministry!

Sincerely yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

OSB MAIERS_00497

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot .

6 November 1990

The Reverend Brennan Maiers, O.S.B.
Collegio di Sant' Anselmo
Piazza Cavalieri di Malta, 5
00153 Rome, Italy

Dear Father Brennan:

I received a letter from Sister Clare Marie Trettel, O.S.B., prioress of Saint Scholastica Priory in Duluth. She gladly accepts your assignment to the priory as its chaplain during the time that you are engaged in CPE at Saint Mary's Medical Center. Their present chaplain leaves a week before Christmas but I assume that you will not be able to take up the chaplaincy work until near the first of the year. Perhaps I am mistaken in this matter. If I am, please correct me. This means that you would live at Saint Scholastica Priory and be responsible for daily mass and confessions from time to time. You might have spoken with Father Blaine Wasnie about his residency at the convent; I am under the impression that the demands are not great.

Yesterday I received a letter from Brother Isaac Connolly in which he describes the renewal program up to this point. He is excited by the program and he mentioned explicitly how good it is to have you in the group of students. Your knowledge of theology and your experience add much to the conversation. I am happy that you are able to visit the sacred sites of Benedictine history as well as the important shrines in Rome. These were the kinds of places I visited over thirty years ago when I was a student in Rome. I enjoyed the opportunity to visit these places at leisure and repeatedly during my six years at Sant' Anselmo. Of course, I also had to take my licentiate and doctorate at Sant' Anselmo so my stay was not exactly a tourist trip!

I have come to no conclusion as yet about whether or not to allow you a year's leave to engage in

Phone 612 363-2544

OSB MAIERS_00498

The Reverend Brennan Maiers, O.S.B.
7 November 1990
Page Two

neo-catechumnal work. I think we need to talk about this matter face to face and perhaps even after you have begun your CPE program. I have no doubt that the neo-catechumnal work is good for parishes and people, but I wonder whether it is good for you at this stage in your life. This is something I want to explore with Sister Rosemary Ferguson. I also will want to seek counsel from my personnel committee.

Our Search Committee is beginning to receive nominations to the office of president of Saint John's University. In the next few weeks we should narrow the search down to a few names. I hope to have a name by mid-January.

Greetings to the confreres!

Blessings and peace!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

STATE OF MINNESOTA

DISTRICT COURT

COUNTY OF STEARNS

SEVENTH JUDICIAL DISTRICT

Personal Injury

John A. Doe,

Plaintiff,

vs.

PLAINTIFF'S ANSWERS
TO DEFENDANT DIOCESE OF
ST CLOUD'S INTERROGATORIES

The Order of St. Benedict of the
Roman Catholic Church, a/k/a
St. John's Abbey, The Diocese
of St. Cloud, and Father Brennan
Maiers,

Defendants.

TO: Defendant The Diocese of St. Cloud and its attorney, James T. Martin, 7600
Parklawn Avenue South, Edina, Minnesota 55435

Plaintiff John A.Doe, for his Answers to Defendant Diocese of St. Cloud's

Interrogatories, states under oath as follows:

1. State your full name, date of birth, place of birth, present residence address,
marital status, and social security number.

ANSWER:

2. State the full name and address of all counselors, psychiatrists, or psychologists
with whom you have treated or consulted for any of the damages referred to in your
Complaint herein and as to each such person identified, set forth the following:

a. The date or dates of first consultation or treatment;

- b. The nature of treatment received;
- c. The date or dates of last treatment or consultation.

ANSWER:

a.-c. Plaintiff was treated on September 26, 1989 for depression.

3. If married, state your spouse's full name, the date and place of your marriage, and the names and ages of your children, if any.

ANSWER:

4. Have you ever been divorced? If so, state the name and address of your former spouse(s) and the date of divorce.

ANSWER:

No.

5. Give your employment history over the past 15 years to include the following:

- a. The name and address of each employer;
- b. The dates of employment;
- c. The job or title held by you;

- d. Your annual income at each place of employment.

ANSWER:

a.

b.

c.

d.

a.

b.

c.

d.

a.

b.

c.

d.

a.

b.

c.

d.

a.

b.

c.

d.

6. With respect to your claim that The Diocese exercised direct control over Father Maiers at all times leading up to the events referred to in your complaint, set forth in detail the following:

- a. All facts supporting your allegation that The Diocese exercised such control;
- b. The name and address of all persons providing information concerning such facts.

ANSWER:

Because discovery depositions of the principals have not been taken, specific facts relevant to this question are not in plaintiff's possession. However, in prior litigation, Bishops, including Archbishop John R. Roach of the Archdiocese of St. Paul and Minneapolis and former Bishop Loras Watters of the Diocese of Winona have testified that the ordinary of each Diocese have ultimate control over the placement, supervisory requirements, limitations of duties, transfer and removal of all priests serving in parishes of that Diocese. At the time of the sexual exploitation alleged in this action, Father Brennan Maiers was serving as an associate pastor at the Church of St. Joseph, which is a parish of the Diocese of St. Cloud. Discovery is continuing.

7. With respect to your allegation that The Diocese had actual or constructive knowledge of any alleged propensities on the part of Father Maiers to perform the acts complained about in your complaint as of the date of the incidents referred to in your Complaint, set forth all facts upon which you base such allegations and the name and address of the person or persons having knowledge concerning such facts.

ANSWER:

Because discovery depositions of the principals have not been taken, specific facts relevant to this question are not in plaintiff's possession. However, Father Brennan Maiers admits in his interrogatory answers that he has undergone psychotherapy on two separate occasions. In 1989, when plaintiff met with Abbot Jerome, the Abbot admitted his knowledge that Father Brennan Maiers has received counseling over the years. Plaintiff presumed that defendant Diocese performed a reasonable investigation into the fitness of Father Brennan Maiers before placement in the parish, and would have been told of his problems at the time he was placed at St. Joseph's Parish. Further, pedophilia is a recognized compulsive disorder and it is believed that individuals suffering this disorder generally act out sexually with children on a repeated basis.

8. To the extent not otherwise disclosed in your answers to the preceding interrogatories, set forth all facts upon which you rely in claiming The Diocese was negligent in employing Father Maiers at the time and place of the incidents referred to in your complaint or at any time prior to such dates.

ANSWER:

See Answer to Interrogatory No. 7. Discovery is continuing.

9. Have you retained an expert witness to give any testimony concerning any of the matters referred to in your Complaint? If so, set forth the following:

- a. The name and address of each such expert;
- b. A statement of the opinions and conclusions to which each such expert is expected to testify;
- c. A detailed statement of the factual bases for all such opinions and conclusions.

ANSWER:

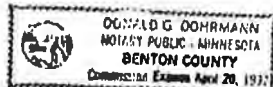
Plaintiff has not retained expert witnesses regarding this litigation. Discovery continuing.

10. Do you claim that The Diocese has made any admissions with respect to any of the matters referred to in your Complaint (except as they may appear in the Answer to The Diocese herein)? If so, set forth the following:

- a. The date and place of each such admission;
- b. The name, age, and address of each person in whose presence such admission was allegedly made;
- c. The name, age, and address of each person allegedly making such admission as an agent or employee of The Diocese;
- d. The substance of each such admission.

ANSWER:

No.



Subscribed and sworn to before me this

29 day of Oct., 1990.

Donald G. Dohrmann
Notary Public

Dated:

REINHARDT AND ANDERSON

By *Jeffrey R. Anderson*
Jeffrey R. Anderson, #2057
Attorneys for Plaintiff
E-1400 First National Bank Bldg.
332 Minnesota Street
St. Paul, Minnesota 55101
(612) 227-9990

St. John's Abbey
Collegeville, Minnesota 56321

CHRISTMAS, 1990

My Dear Family and Friends,

There are some chapters of life that become difficult, if not impossible, to put easily into perspective. Such is 1990 and the reasons for my unexpected leaving of St. Bernard's in St. Paul six months ago on July 9th. It was intense, painful and confusing. When one searches for meaning in the short run, few answers and lights appear. I take hope from the fact that God can write straight with crooked lines and to bring new life out of the cross and chaos.

I have four times attempted to write this Xmas letter and to summarize the events, both positive and negative, but I found some residual anger sneaking through. I found myself attempting to defend myself and my administration about how we went about creating a vision and plan for St. Bernard's--our efforts to build a growing consensus and a solid core of volunteer leaders and staff. Judgments are to remain in God's hands and yet I was sneaking in a few of my own. Suffice it to say, that the parish went through an ordeal where good people were seemingly discounted in favor of a well-orchestrated negativism and polarization. The Abbey and the Archdiocese tried to solve it in a way that was bewildering and seemingly back-sliding. But while doing this, they praised my vision for the inner-city parish and hinted a criticism of my methodology at implementing my vision. I know in the past what seemed darkness was only the close of one chapter and the beginning of a new one. Sometimes even good gardening demands a pruning of a bush or vine in order to stimulate more growth and health to the plant. If we have sown the vision and structures wisely, the seeds of new life will not all wither and die. This "set-back" or "advance" (as some who opposed me might see these same events) will pin-point issues and ultimately reveal what is true in the hearts of all. Crisis has a way of doing that. Both Fr. Arnold and Fr. Germain, the new pastor, have tried to sort out the spirits and structures of all and to give everyone to show their true intentions and colors. Many challenges face an inner-city parish such as St. Bernard's--a parish which was slow to know and accept Vatican II, a parish that is aging and is dying in some respects, a school system that is facing the very challenge of existence and purpose, a neighborhood that is showing signs of destruction. Time and action will reveal what was truth, what was a guise, what was of goodness, what was an ineffective way of creating the broadest consensus of the truly many, many good people of St. Bernard's. I wish the new pastor well in his ministry to bring further healing and a vibrant new life to the entire parish.

To speak of good things of 1990 is much easier. 1990 was the Centennial year of the parish and many celebrations helped to celebrate it. For me it was a seven-year water-shed. A growing consensus and solid core within the parish was forming. A core of 600 families were willing to contribute to a Capital Fund Drive that was meant to renovate the church and add a very important dimension to it by the building of a new Gathering Space/New Parish Center. More and more parishioners were beginning to see that Stewardship of time, talent and treasure was at the heart of being truly thankful to God for the gifts we have been so freely given. A growing number of parishioners were beginning to embrace their rightful role as ministers and to bring their time and talent to serve the people of God both within and outside the parish. A coalition of Christian inner-city Congregations began a process of strengthening their own churches and forming an alliance that was ecumenical, cross-cultural, and multi-racial in order to give a powerful voice to evils that threatened all done in the name and according to the values of Jesus Christ. Our three schools began to face the question not only of quality education but the very purpose of our original existence--Evangelization! In what way DO our schools and CAN they be instruments of sharing the faith for the future and purpose of our schools requires new strategies to justify the tremendous expenditures of resources (money and personnel). Accountability and responsibility for teachers, parents and administrators were considered indispensable as this re-established goal of Evangelization required. Liturgical renewal continued steadfast in our effort to have a more lively and friendly atmosphere in our worship together. Faith-sharing of teachers, staff and volunteers was attempting to break through the individualistic wall of a God-and-me mentality. We need the support of each other in our journey to God--because this is the will of God and His plan. (Her plan). Small groups of faith-sharing were encouraged in RENEW, R.C.I.A. and in the Neo-Catechumenal Community. On August 30, 1990 Pope John Paul II blessed the Neo-Catechumenal Way of an excellent way of Catholic Formation that was appropriate for our time and mentality. Within this small community that listened together to the Word and celebrated God's unconditional love was for me a tower of strength and encouragement during the darkness of last spring and summer. A growing number of volunteer leaders along with a committed staff was being developed to gather more and more parishioners who could help create and implement a new and emerging vision of a new and more healthy St. Bernard's. Never before did I have the hope coming to its fuller potential and reality. It was awesome!

OSB MAIERS_00507

I prefer to be silent about the antagonism and polarization that was fueled and organized by the High School Community and non-parishioners and disgruntled former parishioners. I trust their intentions were as honorable as were mine in trying to create a new reality and life for St. Bernard's. It is true, calm has been restored and the clamoring for the olden days and status quo was NOT to be the hallmark of the new priests. Let us continue to pray for all those who are sincere in building a new and more vibrant parish that is responsive to the new exigencies of modern times. We are not to author death but new life; on-going judgments cannot cleanse the soul for the task before the parish. Jesus came to build the Kingdom of God...Let us not be found fighting or undermining it but be found supporting and helping it to birth!

Since I left St. Bernard's, some wonderful things have opened for me on a personal level. I spent this first semester as many of you know at our Benedictine House of Studies in Rome, Italy--St. Anselm's. There were ten of us in the program that were exposed to twenty-five of the best theologians Rome has to offer. What a thrill and stimulant that has been! Secondly, we were able to savor the classical history of Rome and the religious history of this fascinating city! We also had an opportunity of a life time to touch base with our Benedictine origins. This has indeed been a true gift to me from my Abbot and Abbey!

Rome also opened to me the special grace of seeing and experiencing the Neo-Catechumenal communities at closer hand. I was able by chance (I truly think by God's loving hand) to attend a Neo-Catechumenal Convivencia (Gathering) at Port St. George on the Adriatic Sea where over 300 leders had gathered with the Founders of this Way: Because of simultaneous translation the three of us who spoke English could participate easily. While in Rome I also was a part of the second community of St. Louis Gonzaga; there are five such communities in that one parish that represents about 150 people. The second community has been walking in the Way for over fifteen years. I was able to help them in a halting way as a priest who could lead them in Eucharist. I would use Italian for everything except my homily naturally (Some Seminarian would translate for me.) and the sung parts of the Mass--the Preface, Consecration, and the rest of the Eucharistic Prayer. They responded in Italian while I sang in English. Worked fine. My Italian accent has greatly improved but I never did manage to sing the Italian Eucharistic Prayer. When I was in Port St. George I volunteered to be a priest on a Neo-Catechumenal Itinerant Catechesis Team that would go to parishes that invite others to begin this Way in parishes throughout the United States. I told my Abbot and for this to happen he would have to free me from my other duties for a year or a time. As yet no decision has been made, I would do this after my CPE work in Duluth. Maybe the Lord will prepare the way for the right time if it is in God's plan. The Second Semester I am going to take some CPE (Clinical Pastoral Education) training at St. Mary's Medical Center in Duluth, Minnesota and at the same time be chaplain for the Benedictine Sisters at St. Scholastica. I am looking forward to that. I go there soon after I return to the States!

During this time of difficulty, I have been enveloped in much love from my family, my friends from St. Bernard's, my friends from St. Paul, from New York, from Cold Spring, and from my own Benedictine family. I am indeed grateful! The distance to Rome has been helpful but not magical. I continue to need your help as I face a future that is truly unknown. God must have a plan and clearly it is not of my own making. As I assess the defects within me that has caused pain and upset, I also hope to celebrate my strengths as well. Like in the spiritual life, one can only face the ugliness in self if one is upheld by an overwhelming love.

In this Christmas Season, I must tell you that I have truly felt your gift of love and caring for me. That is a Christmas gift that I have been experiencing the past six months in a even more special way than usual. Because of this, I am not destroyed by resentment and anger. I am quite at peace with reality but surely have some lingering questions and try to seek perspective and purpose in this all. What can I learn about myself, about my method of pastoring and about how best to deal with those who oppose and organize against me? While I had been deeply shaken and hurt, I am not destroyed by any means! God is good and continues to show me love, his mercy and his caring through you all.

A blessed Christmas to you all! I know that crisis, challenge, and pain are not absent from any of your lives either. May you know God's unconditional love in your crosses as I have experienced it. For that is Christmas afterall: light overcoming the darkness; new life emerging out of ashes; new freedom from the prisons of negativity, anger and judgments. May the star of hope shine brightly in your lives through Jesus the Lord. The Lord tells us not to be afraid--"I love you more than you can comprehend!"

Until I get a stable address, my permanent one is always: Saint John's Abbey, Collegeville, Minnesota 56321.

Merry Christmas and thanks for your many gifts of love throughout the year!

Love & Prayer -- Fr. Raymond OSB

1-4-91

Dear Abbott,

I am from St. Bernard's

Parish. Perhaps you don't like having

Parish members. I don't know. I

don't know what I would have done if I

was you, but were praying that God

gives you the wisdom to do your job

well. I would like to introduce myself

to you, and tell you a little bit about

myself. My name is _____, and I am 41

years old. I am married. My wife's name

is _____. We have been married for 14 years,

and our first baby died after being born

4 days. But now we are going to have

another child in April. I have been a

member of St. Bernard's Prayer Community

for 13 years. I was a leader for the last

four years. I have belonged to the Jesus

Workshop team at St. Peter's for 3 years.

But I have been a member of the

_____ in Eden Valley for 6 years.

In the last 3 years I have been on

19 retreats, and I have directed them.

I have a degree in Psychology from St. Thomas

college. I have works on the retreats
with such great men as Fr. Dickson
St. Clair, and my favorite, Fr. Hardin
Bro. Richmond. Perhaps, you are wondering
why I am telling you this? I am telling
you this because my background is very
great. Since my conversion in 1947, God
has been healing me and preparing me
for service in his holy Church. I am
willing. God has shown me many things
and has touched me deeply with his healing
love.

Now, God has brought into my life the
greatest gift yet. Perhaps one of his greatest
gifts is the Neo-cathedral Way. The
hardest but the one that offers much to the
people called to be members. This way
offers to ordinary sinful people one thing -
the ability to love like Christ loved. Not
to judge or condemn but only to forgive and
love. For me, this is a great honor to be
called by God to be a member of this
community. I think perhaps greater than
even you can imagine. Because to
understand one must participate.

One Priest had the vision and the
courage to allow this community into
his parish - Fr. Brennan. And for too
years we have been walking and Fr.
Brennan was our shepherd. We have
learned to love Fr. very much. Not
because he is a great person but because
he is probably your worst priest. He
was called into conversion by God to
walk in the way. Each one of us recalled
to live the gospel, but who can do that?
Who can be light in such a dark, dual
world? Fr. Brennan can and will.

Dear Abbott, I am writing to you today
to ask that you order Fr. Brennan to
report to Rochester Jan. 17-18-19-20. We
as a community will be going through our
first step in our journey to be living
saints. Father won't go, but if you
order him he will gladly attend. God
has picked the people and God has
picked Fr. Brennan. Dear Abbott, I can
tell you that I believe that these
four days will mean more and do
more for our dear Fr. than Rome and

Delight embued if you order
Fr. Brennan to attend you will get
many sides: First, you will get a
happier & happier Parent Assembly, all
the people that God has called will be
there to minister to each other. There-
fore will we be happier
and more complete. Thirdly, the world
will be a little brighter place to live in.
We do not want Fr. to walk with us
on a weekly journey; we will be satisfied
that Fr. was allowed to be with us for
these four days. We must be patient
and wait until God in his mercy will
allow us to walk as a family again.

Respectfully, Dear Abbott, I am asking
Fr. Brennan presence in Rochester. If
it is possible and "All things are possible
with God." Fr. Brennan will be with us for
these four days. Refraining to be
obedient to your will and the will of
Our Father in heaven. Please, you have
his life in your hands.

Yours in Christ

over
↓

We will accept what ever your decision
is. Knowing that you are wise and pure of
heart. We want and need to be submissive
to you too.

St. Bernard's Church faces \$127,000 tax bill for pull-tab operations

CLARK MORPHEW STAFF WRITER

Three months after learning that it was missing \$200,000 in charitable gambling receipts, St. Bernard's Catholic Church in St. Paul was hit Monday with a state bill for \$127,000 in tax, interest and penalties for its pull-tab concessions.

The Rev. Germaine Loeber said the demand from the state Department of Revenue came as a complete surprise and a blow to the parish, which uses the concessions to support a high school and a grade school.

"At no time in the last — since we've been working with them — was there any indication that they had this in mind," Loeber said.

But Roger Swanson, supervisor of the lawful gambling tax unit of the revenue department, said he had talked to former parish administrator Steve Martin about the way the parish was calculating taxes.

He said the parish at 197 Geranium Ave. had been reducing its tax improperly by filing tax forms as five separate organizations.

"We're taking the position that there is one organization," Swanson said. "This is a disagreement between us and the church, whether they have one viable organization or five."

Pull-tab profits are taxed on a graduated scale. If income remains under \$500,000, no tax is levied. But the tax is 6 percent on income over \$900,000. Adding the profits from St.

Pull-tab profits are taxed on a graduated scale. If income remains under \$500,000, no tax is levied. But the tax is 6 percent on income over \$900,000. Adding the profits from St. Bernard's five pull-tab concessions into one income puts the total over \$900,000, according to the state revenue department.

TAX CONTINUED ON 5B ▶

TUESDAY, JANUARY 8, 1991

TAX

▼ CONTINUED FROM 1B

Bernard's five pull-tab concessions into one income puts the total over \$900,000, Swanson said.

From October 1989 to June 1990, St. Bernard's paid \$109,310 for pull-tab income from five separate organizations. But the state says the tax should be levied as income for one organization. That would make the total \$203,890, a difference of \$95,580.

In addition, the state has fined the parish \$22,153 and added interest payments of \$9,686.

In October, Loeber and an acting parish administrator discovered that \$200,000 was missing from pull-tab concessions the parish operated at five bars in its North End neighborhood.

Loeber, who was assigned to the parish in October, immediately shut down all pull-tab operations and informed the St. Paul police and the state that discrepancies existed. The money has not been recovered, but the parish has since resumed operation of two pull-tab concessions.

Loeber said the state's decision to levy additional taxes and penalties will be appealed within 60 days.

"We never expected this," Loeber said. "We've worked with them almost daily for months and never did we hear that there would be this kind of taxes." The schools that St. Bernard's supports depend on the pull-tab profits for daily expenses and scholarships.

Swanson says the parish had been warned through previous employees, Martin and the Rev. Arnold Weber.

"It was not intentional," Swanson said. "We had conveyed everything to the proper authorities that we were thinking about this action. But I will not guarantee that Father Loeber was warned."



January 8, 1991

Dear Brother Sean,

Just a note to thank you for a lovely room during my coming home period to St. John's! Also I wanted you to know that I have completely moved out as you probably have already discovered.

The keys to the room are back where I found them in the ledge over the sink behind the sliding doors.

The comforter on the bed I am leaving to the room if that is okay. Also the summer last year demanded a fan which I purchased and have left it with its box in the upper top storage area. The documents for the fan is in the desk drawer. So if you want to leave it fine for the next person or take it for a better use in your work for us.

A word of special thanks for all the help you gave me in arranging for my sabbatical in the Sant Anselmo Renewal Program. I could not have done it without you. I especially did appreciate your suggestions and insights about living at Sant Anselmo--finances, tickets, needed clothes etc. I felt very good about that during a time when I was feeling a little alienated from the monastery or rather my past and my unknown future.

St. Scholastica's Convent will be a nice place to hang my hat. The sisters have been very welcoming and they have a nice chapel--newly renovated that works well. They are a little reserved which I guess is customary. But they are good listeners and give good feedback at least so far.

My first Eucharist I did for Fr. Eugene at the hospital on Saturday evening. The chapel was full and we were celebrating Epiphany. We had no musicians but we sang up a storm with their help. This was the first ministry I had for some months and it felt good and the people gave me good feedback. It was wonderful to get such a positive response with a new group of people. This was not my normal experience in my seven years at St. Bernard's...although there are wonderful people there.

The pull tab missing money is really a shame. All monies that came into the parish were well accounted for but we trusted too many people (100 workers) who must think all this money is play money. I know I had problems at the parish festival with workers thinking they deserved all the beer they could drink for nothing, all the food they wanted etc. I never was too successful in showing them that was stealing.

Also I think it is unfair to have the State issue permits and licenses and now take them back and tax the parish unfairly. I hope Fr. Germain fights that one. The ruling they used prior to this interpretation was that every organization or unit listed in the Minnesota Catholic Directory were separate organizations. In a real sense the High School is surely separate from the parish when only fifteen percent of its students come from the parish. The thing the paper did not say in the recently Minneapolis paper was that the parish went into pull tabs to pay for the debt created by the High School (for the most part) in its poor financial management. Surely, they did not plan on the pull tab money for operations--they never did and neither did the parish. It was to be used as a special and temporary way to solve a fiscal problem created by poor management--all of which has now been restored. They will find out. The High School enrollment was conservatively scheduled at 440 and only 402 are there which is already a \$87,000 deficit. Will the truth ever be known? Sorry to ramble on.

Peace and a Blessed New Year to you and your work for us! THANKS AGAIN!

Fr. Sean

OSB MAIERS_00515



St. Scholastica Priory
1200 Kenwood Avenue
Duluth, Minnesota 55811

January 9, 1990

Dear Father Prior Jonathan,

My move to St. Scholastica's Priory has been accomplished with some ease and I am more or less settled here awaiting the beginning of my C.P.E. course. It was very satisfying and affirming to have Saturday evening Mass at the hospital for Fr. Eugene who had to be in Iowa for a wedding. The chapel full of people and families were most responsive to my manner of celebrating. What a difference from my experience at St. Bernard's where so many people would look sullen and sad from the very beginning. But of course there are wonderful people at St. Bernard's who did make you feel welcome and did respond but it was not the general experience.

My reception here at St. Scholastica has been warm and genuine it seems and they too like my style of presiding. So that is nice for me to experience. I think it will be a good mix. I was to a liturgy planning meeting this morning and that was nice to be included. The Chapel here has been renovated very nicely and Sister Christa does a good job in the planning.

Last evening Fr. Eugene brought me to the annual Knights of Columbus dinner for priests and in that way I met the Vicar General and some of the priests of the diocese. That was good as well.

Yesterday's newspaper articles on the Pull-Tab stuff at St. Bernard's was a little annoying. Do you know that neither Fr. Arnold nor Fr. Germain ever talked to regarding this or any other management issues facing St. Bernard's. Even if they do not like him or his style it seems absolutely foolish not to hear what he knows of the situation. At first they said they knew nothing of the missing money until the middle of October. Then suggests by juxtaposition that this may be the reason for and my leaving St. Bernard's. I mentioned to the Abbot that the Vice-squad did talk to on July 11th (I left on the 9th of July) \$130,000 was missing then and they decided that never touched the money directly and that the investigation into who stole or did what would be fruitless and so they told them they would drop it at that point. They also were told about fifteen steps that proposed to bring greater control and to discover where the leakage was coming from. But the re-instatement of the old guard in the High School and the dissidents stopped that procedure. No one talks to. Pull Tabs are stopped and now one will never find out what really happened. We obviously trusted too many people (90) with money selling pull tabs. I see the paper says over 4,000,000 were sold in the various bars. What a volume. This lower middle class mentality must have seen it as "monopoly" or play money because of the volume. I know from the leakage from the Festival that people would reward themselves for their hard work and I could never convince them that this was stealing--stealing from their fellow parishioners. They had the mentality that the church owed them something. This sure that mentality persisted in the pull-tab operation.

It surely seems absolutely unjust that St. Bernard's should be taxed as one organization when they approved of various divisions as separate entities. The State and City both gave us multi licenses and how can they go back and make out they did not and follow that tax rule. The non-negotiable check system paid to the workers was shared with the city and the state and they did not find anything objectionable at the time. How can they go back now and make people pay taxes and the parish withholding taxes. Fr. Germain says the High School is not planning on using any pull tab monies for their budget. I smile as it was because of the poor management in the High School that the church was 300,000 dollars behind in debt. The pull-tab operation was begun precisely because of this fact for the most part. Fr. Arnold and Fr. Germain think the High School is fine. What a rude awakening some people will have!

OSB MAIERS_00516

The St. Paul Police came to visit me yesterday to get the over-all structure of the Pull-Tab operation. While I was not so directly involved in its operations I do know quite a bit of its setup. He does not suspect me of money. In fact I never even went into the bars where our tabs were being sold the last year. I told him of our strong suspicions on two bar owners whom we know but cannot legally prove one of whom was a parishioner of St. Bernard's. We used the City of St. Paul as our guide in setting up our operations and they would help us change things and systems to make it better. But we had no idea that people were stealing up to \$200,000 before it was ever banked. Actually we were making such good money we obviously did not manage as well as we should have--trusted too much in parishioners and parents. The officer who came basically agreed with me where the problem was. The people see themselves as the parish and therefore if they take something for themselves or some friends, it is not really stealing. After all this belongs to them and the parish is getting enough already. Also people who would think there were some big times still left, would sometimes buy the rest (say \$150 worth) and then discover no more money was left. They would be mad and demand from the pull-tab seller their money back. To create heat, they would do that and not consider it stealing but "satisfying the customer." This whole gambling business is so new and no controls have yet been developed that can prevent people from un-accountable. Too much money flying around.

Never did we envision the pull-tab operation as being a long-term thing upon which our schools and parish would depend. It was always felt that STEWARDSHIP was the only way for the true future health of the parish and schools. But for a short-term bail-out, it seemed like something that would help us get out of the hole that was dug mainly by the High School. I hope that Fr. Germain will fight this retro-active tax on the parish since all operations had official state and city permission and licenses.

People better be careful too not to defame individuals like or else there could very well be a lawsuit as it would destroy his reputation for integrity which he has to the nth degree. I am up here and feel a little removed. Although I have been deeply hurt by the attitude of Fr. Germain and Fr. Arnold toward my tenure and style and goals, I find it hard to see it much differently now than in any seven years there. I guess I could have done some things better but I am still convinced that the St. Bernard's system is a sick system where the old boys network means accountability and lives of a mutual congratulation ethic that has little to congratulate itself for. It seems more like mutual self-deception to me. I can understand why they did not tolerate my analysis of the situation--which I came to after six years--nothing precipitous about that. I guess I should have kept both the Archdiocese and the Abbey informed on the enormity of the problem step by step. No one has ever heard or listened to my accumulated experience and documentation on the leadership of the High School.

Sorry to go on and on. I thank you for listening. I know that you too supported the recommendation of the Task Force which I reject as prejudicial and out of focus. I will estimate that within five years, the High School will be closed and in ten years the parish will be a typical dead inner city parish--like the history of St. Boniface in Northeast Minneapolis--but for different reasons of course. My efforts were to save St. Bernard's and Catholic Education for the future. To do that would require sacrifice and unpopular action in the short run. I did my best and all is now restored to its former blissfully ignorant peace. I guess I did have to share some of my frustration with just this one item of pull-tabs and how some people are trying to make and the fall-guys when the truth of the matter is that it is an indictment of some members of the parish and schools who were untrustworthy workers...at best.

Oh, Fr. Prior could you send me my JANUARY installment of my budget as I had some needs for my beginning here and am running short. Thank you for taking care of that.

Just a further note of thanks for listening...Try to keep an open mind to a different perspective. I do feel you have been good and supportive to me personally. For that I am grateful to you and Fr. Abbot. Rome was wonderful. I think C.P.E. will be good too to deal with my feelings. But that will not change real things to which I responded and which will rise again if people have eyes to see and ears to hear. I am holding on but these things cast doubt on integrity of.

Peace and have a good New Year--pray for me too. THANKS AGAIN FOR EVERYTHING!

P. Brennan

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

15 January 1991

Dear

I would like to respond to your letter of 4 January 1991 in which you request the presence of Father Brennan Maiers at a meeting in Rochester. You know, of course, that Father Brennan has moved to Saint Scholastica Convent in Duluth and is about to undertake a program of Clinical Pastoral Education. He is also assisting our chaplain at Saint Mary's Medical Center in Duluth. I suspect he is very busy in managing his educational program and his duties at the convent.

One of our principles is once a monk leaves a position he should as much as possible divest himself of commitments. Many pastors find themselves invited to celebrate weddings and other occasions with parishioners that they once pastored. This is not quite fair to the new pastor of the parish. I think you should understand that Father Brennan has gone on to other work and other assignments and that he is not generally available to continue his past commitments.

I appreciate the confidence you have in Father Brennan. He surely did touch the hearts of many people at Saint Bernard's Parish but of course he also ran into opposition on the part of other parishioners. It is hard to sort out the attitudes that people have towards him.

I wish you the Lord's blessings in your life and work!

Sincerely yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

OSB MAIERS_00518



March 12, 1991

Dear Father Abbot,

It has been just over two months that I've taken up residence in Duluth. It has been good for me. I thank you for the suggestion and recommendation you gave me last July.

My living and celebrating for the Benedictine Sisters has been very affirming to me. They have been most welcoming and warm and responsive to my ministry. I am glad that Fr. Blane did such a good job while he was here. They appreciate what he has done for them and they seem most appreciative to me. My little apartment here is very comfortable for me as it is really the first time in my life that I've had that kind of space of my own. I enjoy being out of the crucible of Saint Bernard's and parish evening meetings.

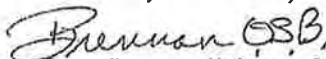
My Clinical Pastoral Education (C.P.E.) seems to be going very well indeed. We have mid-terms this week which should prove tough but growthful. My work in the hospital setting is quite different than pastor's visiting their own parishioners. Here we are able to minister to all the people of whatever faith. The human and personal dimension is at times quite profound. I enjoy covering for Eugene and he is most generous in covering for me when it is necessary. It is good to be with him here. I think he feels the same.

The personal growth part of C.P.E. has been quite intense. The six people of our Group II are very different and very good. We have jelled easily. Profound personal issues are dealt with. While C.P.E. is not therapy it is therapeutic in the best sense of the word. Sister Rosemary Ferguson is one of the top leveled Directors of programs in the country I understand. I surely agree with that assessment. I know Fr. Blane had great respect and admiration for her as well as This is the first time in my life that I have spent this much time on personal growth issues. It begins to be clearer and clearer how important this is before any ministry is undertaken. This experience will be a great blessing for me as I am dealing with issues of long-standing, both within my childhood and within my monastic formation and life in the pastoral field.

A couple weeks ago I had the thought that I should not interrupt what good is happening here. I consulted my Spiritual Director and also my supervisor, Rosemary Ferguson. Both concurred that it would be appropriate and helpful if I could spend the whole next year here in C.P.E. at Duluth as well as continue my work as the Chaplain of St. Scholastica. I would like you to consider this possibility and let me know what you think. If you want to call Sister Rosemary Ferguson, my supervisor, that would be fine with me. It may also be helpful to you. I still would like sometime to be given permission to work on a team of Neo-catechumenate catechists for a year or so. That has been my personal preference. But the wisdom of continuing my personal growth here in St. Mary's C.P.E. program feel very good and wholesome. I don't think it would be wasted. I never thought about chaplaincy before but even that is looking more attractive to me as possible future work.

I will need to apply here rather soon since it seems that they will have only one group this coming Fall and applications must be made soon. The summer I would continue my work here at St. Scholastica as Chaplain. What do you think would be helpful to me for the coming year? Thank you for seriously considering this request!

Sincerely in Christ,


Rev. Brennan Maiers, O.S.B.

OSB MAIERS_00519

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

28 March 1991

The Reverend Brennan Maiers, O.S.B.
Saint Scholastica Priory
Duluth, Minnesota 55811

Dear Father Brennan:

I am planning a pastoral visit to Duluth on Sunday, April 14, and Monday, April 15. I expect to stay with Father Eugene overnight but I could meet you on Sunday evening or Monday morning. I also have set up a meeting with Bishop Roger Schwietz because I want to talk with him about a possible assignment for you in the Duluth Diocese. We already spoke about this on some other occasion. During my visit we could also talk about your recommendation to take more CPE.

Perhaps I could see Sister Rosemary Ferguson, your supervisor, during my stay in Duluth. It would be good to get her observation of your progress in CPE.

I am happy that you enjoy your living and working conditions at Saint Scholastica Priory. I know from past chaplains that the Sisters are very appreciative of the chaplains and make them very comfortable and welcome.

I wish you the blessings of Easter!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

St. Scholastica Priory
1200 Kenwood Avenue
Duluth, Minnesota 55811

April 10, 1991

Dear Father Abbot,

Eugene and I look forward to seeing you this coming weekend.

Could I have a copy of Dr. Eli Coleman's report for myself?
I would appreciate it very much if you could bring me a copy
when you come to Duluth. Thanks!

Sister Rosemary Ferguson, my CPE supervisor, asked me to ask
you if she could see you on Monday morning at 9am in her
office on Seventh Floor of St. Mary's Medical Center.

My testimony has been postponed to sometime in May.
Will speak to that when you come.

It was great to have Father Rene McGraw and Father Blane come
to Sleepy Eye for my funeral on April 1st.
I lost not only a brother but a friend.

Sincerely in Christ,



Rev. Brennan Maiers, O.S.B.

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

16 April 1991

Sister Clare Marie Trettel, O.S.B.
Saint Scholastica Priory
1200 Kenwood Avenue
Duluth, Minnesota 55811

Dear Sister Clare Marie:

I have been in conversation with Father Brennan Maiers about his work as chaplain of Saint Scholastica Priory. He enjoys the work very much and I trust that the sisters are happy with his service. I imagine you notice the quality of his preaching. He reads very much contemporary theology and I assume that this has a way of getting into his homilies.

Father Brennan is very happy with his CPE program at Saint Mary's Medical Center and requests another two units of the same program. I talked the matter over with my Personnel Committee and we all agree that he should indeed remain with the CPE program for another year. This would mean that he could continue to reside at Saint Scholastica Priory as its chaplain if you are agreeable to this arrangement. I spoke with Bishop Roger Schwietz about this matter and he too is happy with Father Brennan's presence at the priory and at the hospital.

I wish you the Lord's blessings and peace during this holy season of Easter!

Sincerely yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

OSB MAIERS 00522

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

16 April 1991

The Reverend Brennan Maiers, O.S.B.
Saint Scholastica Priory
1200 Kenwood Avenue
Duluth, Minnesota 55811

Dear Father Brennan:

I had a fruitful visit with Sister Rosemary Ferguson, your CPE supervisor, on Monday morning. She indeed is a very perceptive woman and you are fortunate to have her supervising your program. She agreed that it would be well for you to take a full year of CPE and I gladly give you permission to do so.

I spoke with the bishop about this new turn of events and he seemed agreeable to your remaining at the priory another year and taking two more units of CPE. Next year we will have to sit down to determine what your assignment will be in the future. The chaplaincy of UMD is covered right now but perhaps some other arrangement might be necessary next year.

I enjoyed my visit with you and Father Eugene. It was a very pleasant meal and conversation that we had on Sunday night.

I am happy that you are progressing well in your program and I thank you for your service at Saint Scholastica Priory! I will write Sister Clare Marie Trettel about your continuing on at the priory.

I wish you the Lord's blessings and peace!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

STATE OF MINNESOTA IN DISTRICT COURT
COUNTY OF STEARNS SEVENTH JUDICIAL DISTRICT

JOHN A. DOE,
 Plaintiff,

vs.

THE ORDER OF ST. BENEDICT OF THE
ROMAN CATHOLIC CHURCH, a/k/a
ST. JOHN'S ABBEY, THE DIOCESE
OF ST. CLOUD, and FATHER BRENNAN
MAIERS,

Defendants.

Deposition of ABBOTT JEROME
THEISEN, taken pursuant to Notice of Taking
Deposition, and taken before Gary W. Hermes,
a Notary Public in and for the County of
Ramsey, State of Minnesota, on the 18th day
of April, 1991, at E-1400 First National
Bank, St. Paul, Minnesota, commencing at
approximately 1:50 o'clock p.m.

AFFILIATED COURT REPORTERS
743 NORWEST BANK MIDLAND
MINNEAPOLIS, MN 338-4348

COPY

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

APPEARANCES:

JEFFREY R. ANDERSON, ESQ., Attorney at Law, E-1400 First National Bank, St. Paul, Minnesota 55101, appeared for Plaintiff.

KENNETH A. SKRIEN, ESQ., Attorney at Law, 2600 Eagan Woods Drive, Suite 450, Eagan, Minnesota 55121, appeared for The Order of St. Benedict.

SCOTT P. DRAWE, ESQ., Attorney at Law, Suite 120 The Crossings, Minneapolis, Minnesota 55401, appeared for Father Maiers.

ROGER R. SCHMITT, ESQ., Attorney at Law, 124 East Germain Street, St. Cloud, Minnesota 56304, appeared for Diocese of St. Cloud.

PATRICK M. CONLIN, ESQ., Attorney at Law, 7600 Parklawn Avenue South, Edina, Minnesota 55435, appeared for Diocese of St. Cloud.

ALSO PRESENT:

* * *

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

I N D E X

CROSS-EXAMINATION BY MR. ANDERSON.....5
CROSS-EXAMINATION BY MR. CONLIN.....40

DEPOSITION EXHIBIT 1 MARKED.....16
DEPOSITION EXHIBIT 2 MARKED.....17
DEPOSITION EXHIBIT 3 MARKED.....60

* * *

P R O C E E D I N G S

ABBOTT JEROME THEISEN,

called as a witness, being first duly sworn,
was examined and testified as follows:

* * *

MR. DRAWE: I'd like to put on the
record, I'm Scott Drawe, I'm the attorney for
Father Brennan Maiers in this matter.

It is possible that this deposition
can come close or ask questions regarding the
priest/penitent privilege, of Father
Brennan's reliance on the Abbott as a
spiritual advisor. I want it understood that
we do not waive any priest/penitent privilege
and that any allowance of any questions
regarding conversations with Father Brennan,
between Father Brennan and the Abbott should
not be deemed a waiver of that privilege.

MR. SKRIEN: On behalf of the
order, we had been previously advised and now
on the record advised that Father Brennan is
continuing to assert that privilege and we
intend to abide by that privilege, and we,
too, would indicate that any answers that are
given here today by the Abbott should not be

1 construed as waiving or constituting a waiver
2 of any privilege that he might assert.

3 I also, too, would like to indicate
4 on the record that we expect there might be
5 questions that might get into the realm of
6 attorney/client privilege between the Abbott
7 and Father Dan Ward, who is a canon lawyer
8 and a civil lawyer and was acting as such on
9 behalf of my client and the Abbott during
10 some of these incidents. So we will assert
11 the attorney/client privilege, if necessary.
12 Thank you.

13 CROSS-EXAMINATION

14 BY MR. ANDERSON:

15 Q. Just for the record, would you repeat your
16 name, Abbott?

17 A. Jerome Paul Theisen.

18 Q. It's now the afternoon and we spent the
19 morning here together in a deposition of a
20 you on another matter. The same ground rules
21 apply, this is the same type of matter, same
22 type of proceeding, just a different matter.

23 All right?

24 A. Very good.

25 Q. I asked you a number of questions about your

1 background and about the Order of St.
2 Benedict and a number of questions about the
3 monastery and about your background and
4 training and your role, your responsibilities
5 as Abbott of the Abbey or the monastery, and
6 I don't intend to repeat those because I
7 think it's of record in that matter.

8 I would like to ask you some
9 questions first about Brennan Maiers. When
10 in time do you recall first coming to know
11 him in any context?

12 A. He was a student in our seminary in 1963,
13 '62, '63, early '60's anyway, and I was
14 teaching theology at that time, so while I
15 didn't have him in class, we were working
16 together on an Ecumenical dialogue between
17 Lutheran seminarians and Roman Catholic
18 seminarians, so I just found him to be a
19 bright, articulate student.

20 Q. My records, based on what you told me
21 earlier, show that you were teaching at the
22 University between '65 and '68?

23 A. Right.

24 Q. And that '62 to '65 you were at the College
25 of St. Benedict?

- 1 A. Right. But from '60 to '63 I was also
2 teaching in our seminary program, so one year
3 overlapped when I was living in St. Joe and
4 driving over for one class, but for the most
5 part working on the campus of the College of
6 St. Benedict.
- 7 Q. All right. And you perceived him at least to
8 be a bright student at that time?
- 9 A. Correct.
- 10 Q. Nothing else unusual about him?
- 11 A. No. He seemed to be pushing the edges of
12 theology.
- 13 Q. In what sense is that?
- 14 A. Well, that is, taking the -- reading the
15 authors that were very forward looking and
16 testing boundaries of the church
17 theologically.
- 18 Q. When he was ultimately made a candidate,
19 accepted as a candidate first for the
20 novitiate, did you have any role in that?
- 21 A. No. I was in fact in Rome at the time.
- 22 Q. Then when he began or took his temporary
23 vows, did you have any role or participation
24 in that in any fashion?
- 25 A. I wasn't even present for the community

1 chapters.

2 Q. When he finally professed his solemn vows,
3 you were not involved in any way, manner or
4 fashion in that?

5 A. Not around.

6 Q. In fact, if the community met in
7 consideration of his candidacy for any of
8 those three things, you probably weren't even
9 voting then because you weren't in
10 attendance?

11 A. No. I was in Rome.

12 Q. All right. When then after your dealings
13 with him just in the context of you having
14 taught at the seminary and him being a
15 student, when is the next time then that you
16 recall having any contact or dealings with
17 Brennan Maiers?

18 A. Well, of course, I knew him after ordination,
19 I think he was ordained in '63 and I knew who
20 he was and followed him from afar, but
21 actually, he was not a close friend of mine
22 and so we -- we never associated very much.

23 Q. Okay.

24 A. It was only after I became Abbott that I had
25 to meet with him individually and talk about

1 his work or his life.

2 Q. Prior to your installation or election as
3 Abbott, had you ever heard any rumors,
4 founded or unfounded, but any rumors about
5 Brennan Maiers as it pertains to his
6 sexuality, homosexuality, anything of that
7 kind?

8 A. No.

9 Q. Had you ever been privy or heard of any
10 complaints or talk about his unfitness or any
11 rumor of sexual misconduct in any fashion?

12 A. No.

13 Q. We've already covered that you were elected
14 and installed as the Abbott in July?

15 A. August 22nd, 1979.

16 Q. August of '79. When, if at all, is the first
17 time you ever received any information of
18 complaint or concern or anything of that kind
19 in connection with Father Brennan Maiers?

20 THE WITNESS: We can talk about
21 that theater incident?

22 MR. SKRIEN: Yeah, that's been --

23 THE WITNESS: It's been talked
24 about?

25 MR. SKRIEN: Yes.

- 1 A. That was the first time that I had any
2 indication that something was up, and he came
3 to --
- 4 MR. SKRIEN: Wait a minute. Just
5 answer the question.
- 6 Q. (By Mr. Anderson) What year was that, Abbott?
- 7 A. It might have been '84 or '85, one of those
8 two years.
- 9 Q. How did information come to your attention
10 first?
- 11 A. He came and told me himself.
- 12 Q. He had been arrested, had he not?
- 13 MR. SKRIEN: If you know.
- 14 A. I don't know if that was -- was it a formal
15 arrest? I'm not acquainted with the niceties
16 of what happened.
- 17 Q. (By Mr. Anderson) Did he impart to you,
18 communicate to you that he had received a
19 citation --
- 20 A. Yeah.
- 21 Q. -- or had gotten in some trouble with the
22 police?
- 23 A. Right, that was it.
- 24 Q. And it was at a movie theater in Minneapolis?
- 25 A. Right.

1 Q. And it involved some sexual conduct between
2 himself and another man?

3 A. Right.

4 Q. And he reported that to you?

5 A. Yes.

6 Q. He told you that the other individual was an
7 adult, did he not?

8 A. Right, but -- yeah.

9 Q. At least what he told you is the other person
10 was a non-clergy person, is that right?

11 A. That's right.

12 Q. What did he tell you when he came to you on
13 that occasion?

14 MR. SKRIEN: Excuse me.

15 MR. DRAWE: Well, I don't know if
16 this is in the context of counseling, and
17 maybe if you can establish one way or the
18 other whether it was, I'll know whether I
19 should assert an objection.

20 Q. (By Mr. Anderson) He came essentially to
21 report to you what had happened?

22 A. Yeah.

23 Q. And not in the context of seeking spiritual
24 care at that moment, is that true?

25 A. Well, as I said this morning, you can't

1 distinguish that carefully that compartment.
2 We'll talk now about your health and now
3 about your assignment and now about your
4 spiritual life. I mean, when I talk to
5 people, I talk about their global existence
6 and, obviously, he was not exactly agitated,
7 but very, you know, disturbed this had
8 happened and he wanted me to know and, yes,
9 that's in the realm of something that
10 concerned his very being, his soul, yeah.

11 MR. DRAWE: On that basis we would
12 assert the privilege.

13 MR. ANDERSON: Well, on that basis
14 every conversation he has with every clergy
15 person is privileged?

16 MR. DRAWE: Jeff, I've tried to
17 give you a lot of leeway on this, but
18 according to the Abbott, Father Brennan came
19 to him seeking spiritual guidance.

20 MR. ANDERSON: No, that's not what
21 he said. He said that whenever he speaks
22 with somebody like this he can't
23 compartmentalize the spirituality aspects out
24 of it. He didn't say that he was seeking
25 spiritual guidance.

1 MR. DRAWE: You interpret his
2 testimony one way that I believe is
3 inconsistent with what he testified to and
4 I'm asserting the privilege based on his
5 testimony.

6 MR. ANDERSON: Well --

7 MR. DRAWE: I gave you a lot of
8 leeway in asking questions in this area and
9 full well intend to continue in that respect,
10 but on this particular issue I think based on
11 what the evidence said I have to assert the
12 privilege on behalf of my client.

13 Q. (By Mr. Anderson) Well, let me ask you this.
14 When he came to you on this occasion and
15 talked to you about the matter that involved
16 the incident in the movie theater, did you
17 perceive that he was coming to you as a
18 penitent?

19 A. He was a penitent, yeah.

20 MR. SKRIEN: That's fine, you've
21 answered it.

22 Q. (By Mr. Anderson) Did you perceive that he
23 was coming to you for counseling or to report
24 an incident to you because you were the
25 superior of the order?

1 A. Yes, counseling in the broadest spiritual
2 sense that he -- seeking guidance from the
3 father of the family, yeah.

4 MR. ANDERSON: So on that basis I
5 presume that if I ask any further questions
6 on that your assertion of the privilege will
7 be --

8 MR. DRAWE: You're assuming
9 correctly.

10 Q. (By Mr. Anderson) All right. Prior to that
11 incident or the time in 1984, 1985, when he
12 came to you on this matter, it's your
13 testimony that you had no information or you
14 had received no information up to that time
15 of any inappropriate sexual conduct by Father
16 Brennan?

17 A. That's right.

18 Q. When, if at all, is the next time that you
19 ever received any information of any
20 inappropriate sexual conduct or allegation of
21 inappropriate sexual conduct by Father
22 Brennan?

23 A. Well, it was the affair of '89.

24 Q. Okay. How did that come to you initially,
25 the first time?

1 A. It came by way of the pastor of the parish,
2 Roger Klassen.

3 MR. DRAWE: How do you spell that
4 last name?

5 THE WITNESS: K-l-a-s-s-e-n, Roger
6 Klassen.

7 Q. (By Mr. Anderson) That's at St. Joseph's?

8 A. He was -- he was pastor of Collegeville
9 parish. And he said one of his parishioners,
10 mentioned that had been
11 abused when he was an altar boy at St. Joe
12 parish in St. Joseph, Minnesota, but she
13 didn't know who it was and she didn't tell
14 Roger who it was. And Roger talked to me
15 about it and I said, "Well, we can't do
16 anything about it until we get a name." And
17 that's the way it stood for about six weeks,
18 I don't know, month, I can't recall just how
19 long, but --

20 MR. SKRIEN: Let him ask the
21 question.

22 Q. (By Mr. Anderson) Father Klassen is a
23 diocesan priest serving in Collegeville or
24 he's an order --

25 A. No. He's an order priest, Benedictine.

1 Q. And he was then serving in St. John's at the
2 parish at Collegeville?

3 A. Right.

4 Q. Did he tell you at that time anything else
5 that he had learned?

6 A. No.

7 Q. Did he identify _____ at that time as
8

9 A. Yes.

10 Q. Did something else happen six weeks later
11 that you received more information?

12 A. _____ sent me a letter indicating that he had
13 this experience in St. Joe. Yeah, that's a
14 copy of it (Indicating).

15 MR. ANDERSON: I'll have him mark
16 that in a moment.

17 (Whereupon, Deposition Exhibit
18 1 was marked for identification.)

19 Q. (By Mr. Anderson) Abbott, I'm going to show
20 you --

21 A. Yeah, that's okay.

22 Q. I'm going to show you what's been marked for
23 purposes of identification, that's simply a
24 procedure we use in depositions, as
25 Deposition Exhibit 1. Is this a copy of the

1 letter you received?

2 A. Why isn't my salutation on there?

3 MR. SKRIEN: My copy, counsel,
4 shows the salutation to Abbott Jerome. Let
5 me see if I made any other marks on here.

6 THE WITNESS: That's interesting.

7 MR. SKRIEN: That's all right.

8 MR. ANDERSON: Well, the copy that
9 was produced and given to me didn't have the
10 salutation, that's the only thing I can tell
11 you. I don't know why it isn't.

12 A. Well, then I can't tell.

13 Q. (By Mr. Anderson) Well, you can look at it
14 and see, I'll show you the exhibit and then
15 you have --

16 MR. SKRIEN: Why don't we mark
17 that, too.

18 MR. ANDERSON: Sure. Let's mark
19 this one.

20 (Whereupon, Deposition Exhibit
21 2 was marked for identification.)

22 Q. (By Mr. Anderson) I'm going to show you now
23 what's been marked for purposes of
24 identification as Exhibit 2, purportedly the
25 same, evidently the same letter, but this

1 one's got the salutation to you, is that
2 correct?

3 A. Yes, this is -- this is -- it's my
4 salutation; yeah.

5 Q. So Exhibit 3 more accurately reflects --

6 A. Two.

7 Q. Excuse me, Exhibit 2 more accurately reflects
8 the way it was received by you?

9 A. I think so, without looking it through
10 thoroughly. This is comparative literature
11 here.

12 MR. SKRIEN: I guess you better
13 comment on that, too.

14 Q. (By Mr. Anderson) And the last page of the
15 letter, Exhibit 1, doesn't show an address,
16 but Exhibit 2 does, is that correct?

17 A. Yes. So that's a second difference.

18 Q. Well, let's look at Exhibit 2 then because
19 it's a truer representation of the way it
20 evidently was sent to you. It's dated
21 8-24-89. Do you have any idea as to when you
22 actually received it?

23 A. About the 30th.

24 Q. All right. Let me go back to the
25 conversation you had about six weeks or so

1 before you received this letter, Abbott. You
2 had indicated earlier this morning that on
3 occasion when having conversations with
4 various people there were times where you
5 would take notes, and you did when you met,
6 for example, with the priest we talked about
7 this morning on a couple of occasions.

8 A. Uh huh.

9 Q. Did you make any notes either during or after
10 your conversation with Father Klassen about
11 the subject of that conversation?

12 A. Not after talking with Father Klassen.

13 Q. Okay. Have you any notes that relate to this
14 matter?

15 A. I have memorandum that I took after talking
16 with

17 Q. And those were notes that were prepared by
18 you?

19 A. They were from -- that's right, for my
20 memory.

21 Q. And again, these were notes that you yourself
22 retained?

23 A. Yeah.

24 Q. And I presume these are notes that you have
25 not yet produced or been asked to produce,

1 for that matter, to the attorneys?

2 A. That's right, yeah.

3 Q. At this point you've reviewed them?

4 A. I read them recently.

5 Q. In preparation for this deposition?

6 A. Right.

7 Q. What else have you reviewed in anticipation
8 of the deposition?

9 A. That's -- that's it.

10 Q. These are notes that, as you testified is
11 your practice this morning, that you make
12 them for your purposes as Abbott, I trust?

13 A. Uh huh.

14 Q. Yes?

15 A. Yes.

16 Q. And you retain them, since you prepared them,
17 in your own personal files which you
18 maintain?

19 A. Right.

20 Q. And I presume you would have maintained these
21 in the file that you have on Father Brennan?

22 A. No. That would be a separate file. The
23 regular file in the Abbott's office is a file
24 of letters, documents. My memoranda are
25 different, are separate.

1 Q. Yes. You keep a separate little file on --

2 A. Right.

3 Q. And I'm talking about your own personal file
4 on Father Brennan.

5 A. That's right.

6 Q. And that's separate and apart from the file
7 maintained at the Abbott's office?

8 A. That's right.

9 Q. I think we designated the files at the
10 Abbott's office on the various monks to be
11 the files on the monks?

12 A. That's right, all kinds of stuff.

13 Q. And the file you're referring to would be
14 your own personal file?

15 A. That's right.

16 Q. Do you have those with you?

17 A. I don't.

18 MR. ANDERSON: We're going to ask
19 that that be produced and I'll send you a
20 letter specifically on that also.

21 MR. SKRIEN: Sure.

22 Q. (By Mr. Anderson) Is it legible? Are your
23 notes legible?

24 A. I would think so.

25 Q. Okay. As far as these notes that you do have

1 go, how many pages are there?

2 A. It would be three or four.

3 Q. As far as anything else that you have in
4 connection with Dunstan Moorse in your own
5 personal file, not the Abbott file, but your
6 own personal file --

7 MR. DRAWE: This is the Brennan
8 Maiera case.

9 Q. (By Mr. Anderson) Excuse me, Brennan Maiera.
10 Do you have anything else?

11 A. No.

12 Q. After you received this letter, Exhibit 2,
13 what, if anything, did you do?

14 A. I called I think it was a call, not a
15 letter, and asked if we could meet and
16 said yes. And he came to me my office within
17 -- could have been a week after that letter.

18 Q. Was he alone?

19 A. He had his daughter with him.

20 Q. Did you then meet with him in your office?

21 A. Right.

22 Q. Was anybody else present?

23 A. No.

24 Q. Did you prepare some notes of that
25 conversation?

1 A. I did.

2 Q. As best you recall, what did tell you or
3 what did you ask him on that occasion?

4 A. As I recall, he repeated more or less what he
5 had said in his letter by way of indicating
6 what happened and indicating why he had come
7 forward at this time because of what happened
8 in counseling. And I think I told him that
9 those were my concerns, too. I mean, I'm --
10 I had never heard of his abusing any youth,
11 of course. I knew of this other incident in
12 a movie theater, but certainly no abuse of
13 youth. And that I was concerned about that
14 as well, concerned about whether it was
15 happening anywhere else and concerned about
16 himself and about the cost of the
17 counseling. And I believe on that occasion
18 or maybe the next time we met I said we would
19 pay for the counseling.

20 Q. Okay.

21 A. And I also said -- I'm sorry. Fine.

22 MR. SKRIEN: I'm not sure what the
23 standing question is, but why don't you
24 continue.

25 Q. (By Mr. Anderson) What else did you say?

1 A. I said I, obviously, have to meet with
2 Brennan to find out what his side of the
3 story was.

4 Q. Did you ultimately meet with Brennan to find
5 out what his side of the story was?

6 A. Right. Yeah.

7 Q. How soon after you met with

8 A. Probably three, four days.

9 Q. On that occasion, did you tell Father Brennan
10 that you had talked to and what he had
11 said?

12 A. Right.

13 Q. Did you ask Father Brennan if he had done
14 what had claimed that he'd done?

15 MR. SKRIEN: Now, before you answer
16 that --

17 MR. DRAWE: I think that's outside
18 the scope of the privilege.

19 A. Now, something -- something took place
20 between himself and He did not --

21 Q. (By Mr. Anderson) What did he say?

22 A. He did not describe, you know, particulars.

23 Q. First, did you tell him that had claimed
24 that he had engaged him in sexual abuse or
25 sexual contact when was a minor and a

1 youth, an altar boy at St. Joseph's?

2 A. As I recall, I tried to indicate what was in
3 the letter.

4 Q. Did you have and prepare notes of the
5 conversation with Brennan Maiers, too?

6 A. Yeah.

7 Q. And those are in the notes I've already asked
8 you about?

9 A. Right.

10 Q. What was Father Brennan's demeanor when you
11 had this conversation with him?

12 A. He seemed apologetic and remorseful that it
13 had taken place, that whatever took place.

14 Q. Did you ask him if he had done this or if
15 this had happened with anybody else besides
16

17 A. He either volunteered on that occasion or on
18 some other occasion that it never happened
19 anywhere else.

20 Q. Let's go back to this first occasion then
21 when you raised this subject with Father
22 Brennan. Do you recall Father Brennan on
23 that occasion acknowledging to you that he
24 had done something with of an
25 inappropriate nature that was sexual?

- 1 A. Something happened, yes, but he did not, you
2 know, describe it for me.
- 3 Q. And you didn't press him for details?
- 4 A. Did not press him.
- 5 Q. What did you tell him at that time?
- 6 A. That this -- this is the complaint that was
7 coming in to me about him.
- 8 Q. And then he made whatever acknowledgement
9 you've described?
- 10 A. Uh huh.
- 11 Q. Yes?
- 12 A. The acknowledgement of -- he -- as I said, he
13 indicated that something had taken place, but
14 he did not describe it for me.
- 15 Q. And you didn't press him for it?
- 16 A. I did not press him for it.
- 17 Q. What did you tell him then?
- 18 A. I told him that, you know, was interested
19 in whether or not anything had happened
20 elsewhere, that was a concern of And as
21 I said already, he said it didn't happen
22 anywhere else. Another concern -- I don't
23 recall his saying that he was particularly
24 concerned about this matter in a pastoral
25 sense, but I think he might have said that,

1 too. It certainly was my concern, about Joe
2 as a person, a parishioner, and our concern
3 about him.

4 Q. Did you direct that Father Brennan do
5 anything?

6 A. Yes.

7 Q. What?

8 A. To seek counseling, and he indeed did that
9 fall at the University of Minnesota. I
10 forget precisely when he started, but he --
11 he began to see Ely Coleman in the sexuality
12 institute or whatever they call it at the
13 University of Minnesota. There's a --

14 Q. Program on Human Sexuality?

15 A. That's right, there's a group of counselors
16 apparently that deal specifically with the
17 subject.

18 Q. Did you receive some authorization from
19 Father Brennan to get some information from
20 Dr. Coleman about his treatment and progress
21 at the Program in Human Sexuality?

22 A. There was a letter that came to the
23 Archdiocese eventually in the spring of the
24 year that was some indication of how he was
25 doing or just how safe he was as a minister.

1 Q. Why did it go to the Archdiocese, do you
2 know?

3 A. Well, because Brennan was assigned at St.
4 Bernard's parish as the pastor just off of
5 Rice Street.

6 Q. That's a parish in the Archdiocese, but
7 evidently staffed largely by monks or priests
8 of the Benedictine order, is that right?

9 A. Right. It was begun in 1890 by a
10 Benedictine, then there was a hiatus for a
11 few years where diocesan clergy had it, then
12 we got it in 1912 again, so since 1912 we
13 staffed it.

14 Q. So when did you see this letter?

15 A. Which letter now?

16 Q. The letter from Ely Coleman.

17 A. In the spring of 1990.

18 MR. DRAWE: Object, there's no
19 foundation.

20 MR. ANDERSON: I haven't gotten a
21 copy of that letter. Do you have it?

22 MR. SKRIEN: I don't have it.

23 MR. CONLIN: I don't have it.

24 MR. SCHMITT: Didn't know it
25 existed.

1 MR. ANDERSON: Do you have a copy
2 of that?

3 MR. DRAWE: Not to my knowledge.

4 MR. SKRIEN: Excuse me, let's go
5 off the record.

6 (Discussion off the record.)

7 MR. SKRIEN: I was unaware of any,
8 I'll check with his counsel, Dan Ward, and
9 see if they have a copy.

10 Q. (By Mr. Anderson) What was the context in
11 which you saw it? I mean, where were you and
12 how did you come to look at it?

13 A. Look at what?

14 Q. The letter.

15 A. It was a copy of a letter sent to the
16 Archdiocese, and since he's a monk of St.
17 John's, I got a copy of it from, you know.

18 Q. And it's addressed to Archbishop Roach?

19 A. No. To Kevin McDonough.

20 Q. I'm going to go back now to the meeting that
21 you had been describing with Brennan, Father
22 Brennan, the first meeting with him after you
23 received the letter.

24 A. Yeah.

25 Q. You directed that he receive some counseling

1 at that time, is that correct?

2 A. I believe it was on that occasion or maybe a
3 subsequent meeting we had, I'm not sure, it
4 was certainly in -- in that period, time
5 period, anyway.

6 Q. And the meeting you would have had and that
7 you're describing of -- would have been late
8 August of 1989?

9 A. September, because I didn't receive this
10 until the 30th of September -- August.

11 Q. So it was early September of '89?

12 A. Early weeks, early week or second week of
13 September.

14 Q. Do you know when he did start receiving some
15 counseling?

16 A. It was within a month or two, but I'm not
17 sure when that started.

18 Q. He remained at St. Bernard's in St. Paul?

19 A. Right.

20 Q. And that was with your authority that he
21 remain there, is that correct?

22 A. Sure.

23 Q. Yes?

24 A. Yes.

25 Q. Where is Father Brennan assigned now?

- 1 A. He is in Duluth, he is a chaplain to St.
2 Scholastica Priory, which is a convent.
- 3 Q. How long has he been there?
- 4 A. Since January of '91. He is also taking
5 clinical pastoral education at St. Mary's
6 Medical Center in Duluth.
- 7 Q. When do you recall receiving notice of this
8 lawsuit or the papers themselves?
- 9 A. Must have been January, February. February
10 of 1990, somewhere in there.
- 11 Q. Where was Father Brennan then?
- 12 A. Still at St. Bernard's in St. Paul.
- 13 Q. Did he remain there until January of 1991?
- 14 A. Remained there until July of '90 -- '90.
- 15 Q. Did you remove him from there?
- 16 A. There was a big blowup in the parish about
17 other matters, if you read the papers in the
18 summer of '90 you will know that Brennan and
19 his administrator fired the principal and a
20 number of teachers and as a result of that --
21 principally as a result of that there was
22 picketing at Masses and a great uproar and so
23 he left in July of 1990.
- 24 Q. So his departure from St. Bernard's had
25 nothing to do with this lawsuit or the claims

1 in this lawsuit, but rather, around
2 controversy caused by the firing of people
3 there?

4 A. That's right.

5 Q. All right. I'll go back to that, but I'm
6 going to go back again to the initial meeting
7 with Father Brennan after you received the
8 letter from

9 Anything else you recall being said
10 either by yourself or Father Brennan on that
11 occasion?

12 A. I don't recall, no.

13 Q. The notes that you prepared you prepared
14 after you met with Father Brennan?

15 A. Right.

16 Q. Why did you prepare those notes?

17 A. Aid to memory and indicated an indication of
18 what steps I was taking.

19 Q. Did you discuss anything that you had talked
20 with Father Brennan about with anybody else
21 after you met with him?

22 A. I asked Brennan to -- to see counsel; that
23 is, Dan Ward, so Dan Ward became his counsel.

24 Q. Why did you ask him to see Father Ward?

25 A. Because Dan is a -- has a Doctor in civil law

1 and canon law and would be able to assist him
2 as a confrere and in a legal fashion.

3 Q. Did indicate to you at any time
4 either in his letter or in his conversations
5 with you that it was a legal matter, in other
6 words, anything that he was going to do
7 legally?

8 A. No. I had no indication that he was going to
9 proceed legally with the matter.

10 Q. Did you refer him to Father Ward anticipating
11 that that was a possibility?

12 A. Oh, Brennan? Refer Brennan, not

13 Q. Yes.

14 A. Yes.

15 Q. You referred Brennan to Father Ward?

16 A. Yes. Yes.

17 Q. Yeah.

18 A. It's always a possibility, sure, I mean, but
19 I wanted to -- Brennan to proceed properly, I
20 wanted to make sure that I proceeded properly
21 and so I wanted him to get the best counsel
22 in-house.

23 Q. Has Father Ward ever discussed Father Brennan
24 with you?

25 THE WITNESS: This is counsel.

1 MR. DRAWE: I would object to that
2 question, and the preliminary question is
3 probably appropriate, but anything about the
4 nature of the consultation would be
5 attorney/client privilege.

6 MR. ANDERSON: Well, is it? Father
7 Ward's not representing him.

8 MR. DRAWE: He was seeking counsel
9 as an attorney from Father Ward, according to
10 his testimony, and any time you seek legal
11 advice you're being represented and that's
12 privileged.

13 MR. ANDERSON: Sure, but Father
14 Ward is then talking with him, okay, and he
15 is waiving the information by his disclosure
16 to this individual, isn't he?

17 MR. DRAWE: No. And I'll stand on
18 the privilege, Jeff.

19 MR. ANDERSON: I understand. I'm
20 just getting this on the record to see if
21 there's an issue here. There potentially is,
22 but I don't see it as a big one.

23 Q. (By Mr. Anderson) Okay. After you met with
24 Father Brennan then some days after the
25 meeting, the letter from what

1 else, if anything, did you do in connection
2 with this matter?

3 A. Well, as I said, it was either that time or
4 the subsequent time that I asked him to seek
5 counseling. I had already told that we
6 would pay for the counseling. His insurance
7 was picking up some of it, we would pick up
8 the rest and carry it on after the insurance
9 did not carry it any more. I also went to
10 visit and and his family in
11 October of '89 and I wanted to -- to do that
12 in a pastoral setting, I wanted to give him
13 whatever encouragement or help I could.

14 Q. Between, oh, the first meeting with and
15 the October meeting with of '89, any
16 other contacts with him?

17 A. came twice, if I'm not mistaken. I mean,
18 the first time to talk about the letter and
19 the second time to talk about a response or
20 -- yeah, the response of Brennan to me, and
21 so I think came to my office twice. I
22 went to his house once.

23 Q. Let's see if we can get the chronology of
24 those three events then.

25 A. Okay.

1 Q. The first time came to your office, do
2 you know that?

3 A. Okay. That was early September.

4 Q. All right.

5 A. And the second time was later September.

6 Q. Is that where he came to your office again?

7 A. Yes.

8 Q. Is that with his wife?

9 A. No. His wife never came to my office. His
10 daughter who is 6 or 7, came either
11 twice or once, anyway, I remember.

12 Q. And the third meeting was where you went to
13 his home in October?

14 A. In October, yup.

15 Q. Let's go to the second meeting then you had
16 with him in your office. How did that come
17 about?

18 A. I promised that I would contact Brennan
19 and that I would get back to him, and so the
20 second meeting was to report that I did.

21 Q. What did you tell him on that occasion?

22 A. I believe I -- I said that Brennan
23 acknowledged that something went on, that the
24 stories were not the same, but were either
25 close or approximate, but again no -- no

1 specifics, you know, were exchanged. I mean,
2 I didn't talk to about specifics.

3 MR. SKRIEN: Counsel, may I ask
4 just a couple questions to establish the fact
5 that he received Brennan Maiers' permission
6 to talk to so that he's not violating any
7 confidences here?

8 MR. ANDERSON: Sure.

9 MR. SKRIEN: Abbott, is it true
10 when you talked in this instance you're now
11 relating about when you talked
12 to Brennan Maiers, Brennan Maiers gave you
13 permission to relate all of this information
14 back to

15 THE WITNESS: Yes.

16 MR. SKRIEN: Okay. That's fine.

17 Q. (By Mr. Anderson) Did you tell at that
18 time that Brennan Maiers had given you his
19 version and while there were minor
20 discrepancies, it was pretty much the same as
21 the version that had given you?

22 A. Well, I would -- I don't think the word minor
23 or the phrase minor discrepancy was used.
24 They were different stories. Something
25 happened there. I think probably the

1 frequency was not -- was less in Brennan's
2 recollection and what happened was more
3 indistinct. That was my recollection of
4 listening to Brennan.

5 Q. What was the frequency, as you understood it,
6 in report?

7 A. In the -- the letter it looked like it
8 happened, I would say, a number of times
9 during a year. I mean, that's -- that was
10 the implication I think.

11 Q. And you understood from Brennan Maiers that
12 it happened less than --

13 A. I think it was -- yes, he would --

14 Q. What was your understanding about the number
15 of times?

16 A. Less, yeah, less than what I had.

17 Q. How many times did you understand from him
18 that it happened?

19 A. I didn't -- I didn't catch a number.

20 Q. Did you have an understanding about how long
21 a period it lasted, months, weeks, years?

22 A. From letter it looked like it was a
23 year, year and a half, something like that.
24 Brennan didn't seem to indicate any -- any
25 limitations on time.

- 1 Q. Going back to the second meeting with
2 then, anything else that you said to him?
- 3 A. I think I repeated some of the items that I
4 said the first time about pastoral care,
5 about counseling, about what Brennan had
6 said. If I'm not mistaken, I might have
7 reported back to him that Brennan said this
8 never happened anywhere else, that was an
9 original concern of
- 10 Q. When you reported to that it had not
11 happened anyplace else, were you relying
12 entirely upon what Brennan Maiers told you?
- 13 A. Maiers.
- 14 Q. Maiers.
- 15 A. Yes, at that time.
- 16 Q. You had not directed or personally gone and
17 directed or conducted an investigation as to
18 each of the parishes or locations that Father
19 Brennan had served, is that correct?
- 20 A. I had not, no.
- 21 Q. And you relied on what Father Maiers -- is it
22 Maiers?
- 23 A. Maiers.
- 24 Q. -- Maiers said to you about that?
- 25 A. Yes. Yes.

1 Q. What did say to you in this meeting?

2 A. I can't recall. That he -- I don't recall
3 any specifics, except that he was still going
4 to counseling, that we were concerned about
5 the payment of that, that he was still
6 hurting very much about it and found it very
7 painful to talk about it.

8 Q. Are you aware that whoever was paying for
9 counseling has terminated?

10 A. Yes.

11 Q. Did you make that decision to stop paying for
12 his counseling?

13 A. I think it was a decision that Dan Ward and I
14 made, yes.

15 Q. What was the reason for that?

16 MR. SKRIEN: Excuse me. I'll
17 object to that as invading the
18 attorney/client privilege and instruct him
19 not to answer.

20 Q. (By Mr. Anderson) What was demeanor in
21 this meeting? Was he angry? Was he
22 tearful? Anything that you can recall or
23 describe about it?

24 A. Well, I thought he was courageous to come and
25 tell me and I thought he expressed it as

1 clearly as he could, and while he found it
2 very painful to talk about it, he did,
3 because he doesn't seem to be a person who
4 talks about the inner self very easily and so
5 I could see that this was painful.

6 Q. You met with him a third time in October of
7 '89?

8 A. Right, I went to his house.

9 Q. Was that arranged in advance?

10 A. Yes.

11 Q. Did you initiate that call for the meeting or
12 did he?

13 A. I did.

14 Q. And your reason for having done that at that
15 time was?

16 A. Pastoral care.

17 Q. When you went there on that occasion, had you
18 received any additional information from
19 Father Maiers about what had happened?

20 A. No.

21 Q. Had you received any information from any
22 other source, other than attorneys?

23 A. Maybe by that time I had checked his file,
24 his regular file in the Abbott's office, and
25 found nothing, you know, pertaining to that

1 period of time in St. Joe.

2 Q. The file that was in the Abbott's office,
3 there wasn't much in there, was there?

4 A. No.

5 Q. What was in that?

6 A. He was at St. Joe in three years, you know,
7 as an assignment, '65 to '68, if I'm not
8 mistaken.

9 Q. What was in his file?

10 A. I didn't find anything pertaining to -- to
11 this -- this matter.

12 MR. ANDERSON: I have a request for
13 production of documents on this, Ken, and in
14 response to our request from the order we got
15 none, other than the letter of plaintiff
16 identified in answer 10, that's Exhibit 2.
17 Clearly there's a number of other documents.
18 This request pertains to the priest file, the
19 documents of employment, documents of
20 retention, documents of supervision, all that
21 stuff. Do you have that with you today?

22 MR. SKRIEN: I don't have that with
23 me. In reviewing that last night I noticed
24 that was what was provided. I was unaware of
25 any other documents. I have no other

1 documents that I'm aware of. And we didn't
2 discuss specifically files I guess last
3 night, so I certainly will produce those as
4 they are producible and I apologize for not
5 having them, but you got what we got, that's
6 all we have.

7 MR. ANDERSON: Does anybody have
8 them? I mean, I'd like to know if there's
9 something in there I need to ask about, not
10 have to call him back, for the sake of
11 everybody.

12 MR. SCHMITT: The diocese has no
13 information, we have no file concerning
14 Father Brennan Maiers at all.

15 MR. SKRIEN: And I will certainly
16 not object to you calling the Abbott again if
17 it's necessary when we produce that
18 document.

19 MR. ANDERSON: Okay. I thought it
20 was funny when I learned the diocese didn't
21 have a file, I thought maybe the diocese had
22 the file because it was transferred to the
23 diocese, then I learned today the diocese
24 didn't have a file, so that explains it.

25 Q. (By Mr. Anderson) When you went to

- 1 ; home in September of '89 --
- 2 A. October.
- 3 Q. Excuse me, October of '89, what was discussed
- 4 at that time?
- 5 A. counseling. I think his wife,
- 6 was also urging some kind of a statement of
- 7 apology from Brennan and I wasn't -- I wasn't
- 8 prepared to do that and I don't think Brennan
- 9 was either, to put it in a letter form. What
- 10 he wanted to do was to apologize in the
- 11 presence of a counselor and myself.
- 12 Q. Why weren't you prepared to accede to his
- 13 request for an apology?
- 14 A. I thought it --
- 15 MR. SKRIEN: Excuse me. Counsel, I
- 16 object to the form of the question, lack of
- 17 foundation. I think the Abbott testified
- 18 that the request was made to Father Brennan
- 19 Maiers to apologize, not to the Abbott.
- 20 A. Not to me.
- 21 Q. (By Mr. Anderson) Oh, okay. I thought you
- 22 said you weren't prepared to.
- 23 A. Well, I wasn't prepared to say I will insist
- 24 that Brennan do it.
- 25 Q. Oh, okay. Did you discuss that with Father

1 Brennan, an apology?

2 A. Yes, and we had suggested that Brennan meet
3 with counselor and would be there,
4 I could be there, could be there and
5 Brennan.

6 Q. communicated to you, did they
7 not, that they didn't feel that that would be
8 healthy?

9 A. They didn't think they were ready at that
10 time.

11 Q. For

12 A. felt he wasn't ready.

13 Q. What else was discussed at that time?

14 A. That's all I recollect right now.

15 Q. Did you indicate to them at that time that
16 Father Brennan had been in counseling in New
17 York?

18 A. I might have, but I -- I'm not sure.

19 Q. Had he been in counseling in New York?

20 A. He did see a counselor in New York, yes.

21 Q. When was that?

22 A. In the early '70's.

23 Q. How did you know about that?

24 A. I think he told me, but I -- I'm not sure
25 just when he told me.

1 Q. Was he in treatment, inpatient at that time
2 or outpatient?

3 A. He was certainly not institutionalized. It
4 might have been for his -- his personal
5 development.

6 Q. What do you know about his counseling in New
7 York?

8 MR. DRAWE: I object. I think this
9 goes into both his physician/patient
10 privilege and priest/penitent privilege.

11 MR. ANDERSON: So is he going to be
12 instructed not to answer the question?

13 MR. DRAWE: We're asserting the
14 privilege.

15 MR. SKRIEN: If they're asserting
16 it, we're instructing him not to answer.

17 Q. (By Mr. Anderson) Well, what did you tell
18 and , in any case, about Father
19 Brennan counseling in New York?

20 A. I'm not sure what I told them. In fact, it's
21 -- I -- I just have no recollection.

22 Q. Did you also tell them that he was counseling
23 or had received counseling in the Twin
24 Cities?

25 A. I -- I think I did tell them that, yes.

1 -- I mean, that Brennan was counseling with
2 -- I don't know if I mentioned the name Ely
3 Coleman, but that he had gone into counseling
4 at the University of Minnesota.

5 Q. Did ask you what the counseling was
6 for?

7 A. Uh huh.

8 Q. Do you remember replying to the effect that
9 you hadn't found out yet?

10 A. Well, it was early, I mean, this was early
11 October --

12 MR. SKRIEN: The question was do
13 you remember replying to that.

14 A. No.

15 Q. (By Mr. Anderson) Anything else you recall
16 about that meeting that was said by either
17 he, or yourself?

18 A. I -- I recall urging to continue with
19 counseling, but I think I felt that he might
20 be pulling away from it, pulling back from it
21 because it was too hard to look at. And I --
22 I think I was saying, "Stick with it."

23 Q. I want to go back to the occasion before this
24 October '89 meeting where you met with in
25 your office, ask you a couple more questions

1 about that, Abbott.

2 Do you recall at that time
3 explaining to that Father Brennan,
4 purportedly during the time he was at St.
5 Joseph's and some of this happened, that you
6 discussed with that Father Brennan had
7 been in a difficult situation at that time,
8 working on a major project of some kind?
9 Does that --

10 A. I don't recall anything like that.

11 Q. Do you recall discussing that Father Brennan
12 had gained weight around some issues or
13 something like that?

14 A. I don't remember, but, you know, anyone that
15 had seen him knows that he gained weight.

16 Q. Oh, okay.

17 MR. CONLIN: I didn't hear that.

18 THE WITNESS: Anyone who had seen
19 Brennan would realize that he had gained a
20 lot of weight.

21 Q. (By Mr. Anderson) Do you know if Father
22 Brennan was working in what you've described
23 as a difficult situation?

24 MR. SKRIEN: Well, I'm not sure
25 who's describing what as a difficult

1 situation. The question was put to him had
2 he had a discussion about a difficult
3 situation and Abbott said he had not had such
4 a discussion.

5 Q. (By Mr. Anderson) Do you know if Father
6 Brennan was ever in a parish situation that
7 you would describe as a difficult situation?

8 A. I described before the difficult situation at
9 St. Bernard's.

10 Q. Is that when he gained the weight, when he
11 was at St. Bernard? It was earlier?

12 A. He had gained weight, too, I think steadily
13 through the '70's, into the '80's.

14 Q. After the third meeting with at his home,
15 did you ever speak with him again?

16 A. By telephone.

17 Q. When was that?

18 A. Early -- I think a month later and then in
19 early 19 -- January of 1990 -- '90, January
20 of 1990. I spoke with him twice on the phone
21 after we had visited in his home, just to
22 check in, see how things were going.

23 Q. You called him?

24 A. I called him both times.

25 Q. Was the conversation brief?

1 A. Brief, yes, and without much consequence.

2 Q. Did you make any notes of the telephone
3 conversations?

4 A. Only that I had made them.

5 Q. Did you make notes of the meeting with him
6 and at their home in October?

7 A. Yes.

8 Q. Those have been retained by you in the file
9 you referred to?

10 A. Right.

11 Q. All right. What was said in the January 1990
12 conversation?

13 A. That last -- that was the last time that Joe
14 and I talked on the phone. I think I asked
15 him how things were going, he said okay and
16 we chatted for a few minutes and that was it.

17 Q. What was your reason for calling him?

18 A. Pastoral care.

19 Q. Have you ever spoken with Ely Coleman about
20 Father Brennan?

21 A. I don't think I called him, no, nor he me. I
22 did speak with someone on that staff and I'm
23 trying to think what it was -- I don't think
24 it was Coleman.

25 Q. What was the reason for that conversation?

1 A. That was with -- with what we talked about
2 this morning because --

3 MR. SKRIEN: You mean a different
4 priest?

5 THE WITNESS: A different case,
6 okay, a different case.

7 Q. (By Mr. Anderson) Not in connection with
8 Father Brennan?

9 A. Yeah, I think that was the case.

10 Q. Father Brennan remains a priest and monk,
11 priest of the order and a monk of the Abbey,
12 is that right?

13 A. Let's say priest and monk of St. John's
14 Abbey. You're getting close.

15 Q. Okay. At all times since he's been assigned
16 since you've been Abbott, ultimately, you're
17 the individual that has been responsible for
18 his assignment?

19 A. Yes.

20 Q. And as you understand it then, at all times
21 prior to your installation as Abbott and
22 while he was a priest, the former Abbott or
23 Abbots would have been responsible for those
24 assignments?

25 A. Right.

1 Q. Now, at certain --

2 MR. SKRIEN: Excuse me. Just for
3 the record, I'm going to object to the form
4 of the question in as much as it may call for
5 a legal conclusion as to responsibility.
6 It's gray to me as to what you're inferring
7 in the term responsible. It's my
8 understanding he has indicated, the Abbott
9 has indicated that he indeed does assign
10 these people, he makes that decision, but to
11 the extent it calls for a legal conclusion of
12 responsibility, I'll note my objection. He's
13 already answered.

14 Q. (By Mr. Anderson) On occasion Father Brennan
15 has served in parish work, obviously, you're
16 aware of that, correct?

17 A. Yes.

18 Q. And when that has happened and when it does
19 happen that an order priest is assigned to a
20 diocese, it's the Abbott that grants
21 authority and permission for that?

22 A. He proposes the name to the Bishop and the
23 Bishop actually gives the faculties, the okay
24 to assign someone to a parish in a diocese.

25 Q. When Father Brennan, for example, would then

1 serve in, let's use the Archdiocese as an
2 example, at St. Bernard's --

3 A. Right.

4 Q. -- as an associate pastor there or pastor
5 there, monies are received for that work, but
6 it goes to the order, I would assume?

7 A. Directly to the Abbey, yeah, or the salary
8 comes to the Abbey, yes.

9 Q. When he is assigned there then, it is at the
10 request of the Abbey or the Abbott and with
11 the permission of the Archdiocese, vis-a-vis
12 Archbishop Roach?

13 A. Right.

14 Q. And he couldn't work there without the
15 authority and permission of both of them, is
16 that right?

17 A. That's right.

18 Q. Have you received any other information from
19 any source whatsoever of any sexual
20 impropriety or claim of sexual impropriety
21 from any source whatsoever, other than what
22 what we've discussed?

23 A. No.

24 Q. There's reference in some of these answers,
25 we ask who knows or has information about

1 these matters, and one is Father Otemar
2 Hohmann, H-o-h-m-a-n-n, O.S.B. He's a member
3 of the order. Was. He died in 19 -- January
4 of 1980.

5 Q. Have you ever discussed the matter of Father
6 Brennan with him?

7 A. Never.

8 Q. So you have no idea what he knows or doesn't
9 know?

10 A. I have no way of contacting him right now.

11 Q. Well, sometimes you get a letter or something
12 like that. You don't know --

13 A. Be nice if they floated down.

14 Q. How about Father Aloysius Michaels, O.S.B.,
15 do you know him?

16 A. Oh, yes, he's a monk of St. John's, still
17 living.

18 Q. Have you ever discussed Father Brennan with
19 him?

20 A. No.

21 Q. At some point Father Brennan served outside
22 the actual Diocese of St. Cloud and we know
23 he served in St. Bernard's. Since you've
24 been Abbott, where do you know he has served?

25 A. Cold Spring.

- 1 Q. When was that?
- 2 A. He served there from 1976 to 1983.
- 3 Q. As an associate pastor?
- 4 A. As pastor.
- 5 Q. Of what church?
- 6 A. St. Boniface Church. And '73 -- or '83 to
- 7 '90 at St. Bernard's.
- 8 Q. Why was he assigned from St. Boniface at Cold
- 9 Spring to St. Bernard's in '83?
- 10 A. Because the -- I asked the previous pastor at
- 11 St. Bernard's to move on to another
- 12 assignment, I wasn't satisfied with his work
- 13 and I tried to find someone who was very
- 14 successful and bright and so I landed on
- 15 Brennan Maiers, who had just completed a
- 16 church in Cold Spring.
- 17 Q. Then he served in St. Bernard's until was it
- 18 1989?
- 19 A. July of 1990.
- 20 Q. And then was moved on the heels of a
- 21 controversy?
- 22 A. Upheaval. Upheaval, yeah.
- 23 Q. And has been at St. Scholastica since?
- 24 A. He had a sabbatical, which meant he went to
- 25 Rome to take a renewal program, to live at

- 1 our international college in Rome that we
2 talked about this morning, and he took
3 classes in theology, scripture, pastoral
4 care, and came back before Christmas from
5 that renewal program, so he had the fall
6 semester off for continuing education.
- 7 Q. That was not for purposes of getting therapy?
- 8 A. No. That -- that program is strictly
9 theological and pastoral.
- 10 Q. The only letter then or written communication
11 that you've seen in connection with his
12 therapy, if he's had any, is the letter that
13 you referred to from the department of human
14 sexuality that you got a copy of, is that
15 right?
- 16 A. It was -- yeah, a copy of -- it was -- yes,
17 that's -- that's the one.
- 18 Q. Have you discussed Father Brennan's course of
19 treatment and the issues for which he has
20 treated with Father Brennan outside of the
21 context of a priest/penitent type
22 conversation?
- 23 A. No.
- 24 Q. There is a reference in some answers to
25 interrogatories about a Reverend Greg Soukup,

1 S-o-u-k-u-p, O.S.B. Who is he?

2 A. He is presently associate pastor at St.
3 Bernard's parish.

4 Q. Have you ever discussed Father Brennan with
5 Father O'Connell of the Archdiocese?

6 A. I don't think I have.

7 Q. Have you ever discussed Father Brennan with
8 Archbishop Roach?

9 A. We did when we were -- when we had this
10 upheaval at St. Bernard's.

11 Q. Did you discuss the fact of this lawsuit or
12 any of the allegations or circumstances of it
13 with him?

14 A. I think we indicated that there was this
15 lawsuit, yeah.

16 Q. Is that what you told him, that he had been
17 sued?

18 A. I'm pretty sure that we informed him of that.

19 Q. What did he say?

20 A. He received the information, that's all.

21 Q. He didn't comment on it?

22 A. Not that I recall.

23 Q. When the information came about Father
24 Brennan having been cited, arrested or
25 whatever it was in the movie theater in

1 Minneapolis, did you make any effort to
2 investigate whether there were other
3 instances of sexual conduct by Father
4 Brennan?

5 A. I did not write around, no.

6 MR. CONLIN: Is this a good time
7 for a break?

8 MR. ANDERSON: Sure. Go ahead,
9 let's take a break. I think I'm done.

10 (Recess taken.)

11 Q. (By Mr. Anderson) I just have one question,
12 Abbott. Are you familiar with a provision in
13 canon law that says that if a priest commits
14 a violation of the Decalogue, specifically
15 the Commandment against adultery with a minor
16 or in public or the public exposure, it
17 provides that that priest shall be removed
18 from the clerical state? Are you familiar
19 with that provision?

20 A. What canon is that?

21 Q. It's 1630 I think, but I'm not sure of the
22 number.

23 A. And is it before or after the matter has been
24 certified or identified as authentic?

25 Q. The canon that I am referring to doesn't

1 address -- it says if it has been committed,
2 the language says if the priest has done
3 that.

4 A. But surely that has to be proved, huh?

5 Q. Well, that's what the canon provides. My
6 question first is, are you familiar with
7 that?

8 A. Well, I -- I don't know. Is that the new
9 canon law or is that 1917?

10 Q. It's new.

11 A. I haven't -- I don't know that I've read
12 that.

13 Q. In any case, you have not as Abbott of the
14 monastery initiated any canonical proceeding
15 in connection with Father Brennan?

16 A. No, not -- dismissal you mean, any
17 dismissal?

18 Q. Well, there's other canonical proceedings,
19 such as --

20 A. Removal.

21 Q. -- removal.

22 A. From a parish.

23 Q. Yes.

24 A. No, I haven't.

25 MR. ANDERSON: I have nothing

1 further.

2 MR. DRAWE: No questions.

3 MR. CONLIN: Abbott, I have a few
4 and I'll try and be brief. I represent the
5 Diocese of St. Cloud along with attorney
6 Schmitt here.

7 CROSS-EXAMINATION

8 BY MR. CONLIN:

9 Q. Did you have a chance to take a look at this
10 June 13th, 1989 letter? You can have that
11 marked.

12 A. Yeah, I got a copy of that.

13 (Whereupon, Deposition Exhibit
14 3 was marked for identification.)

15 Q. (By Mr. Conlin) Do you have a recollection of
16 receiving that letter?

17 A. Yes.

18 MR. SKRIEN: That's been marked as
19 Exhibit Number 3, counsel?

20 MR. CONLIN: Yes.

21 MR. SKRIEN: Okay.

22 Q. (By Mr. Conlin) Did you receive it shortly
23 after it's dated?

24 A. I think I did, yeah.

25 Q. What's the date on there?

- 1 A. June 13, 1989.
- 2 Q. Are you aware of whether you or anyone from
3 the Abbey made any formal written response to
4 that letter to the Diocese of St. Cloud?
- 5 A. I wonder whether Dan made that, notified
6 Father Taufen, but I'm not -- I don't know.
7 I don't recall doing that myself.
- 8 Q. You don't recall writing a letter back saying
9 anything in response to that letter?
- 10 A. I didn't really write to any -- this letter
11 didn't require any response, immediate
12 response.
- 13 Q. Well --
- 14 A. I don't think.
- 15 Q. -- didn't it --
- 16 A. Who are currently or who have worked in the
17 diocese in the past. No, I did not answer
18 that.
- 19 Q. So you think that if anyone would have
20 answered it it might have been Father Ward?
- 21 A. Might have been, yeah, might have.
- 22 Q. Do you remember having any conversations
23 with --
- 24 A. Dan?
- 25 Q. -- Reverend --

1 A. Taufen.

2 Q. -- Hanus, the Bishop --

3 MR. SCHMITT: Bishop Hanus.

4 A. No.

5 Q. (By Mr. Conlin) -- in response to that
6 letter?

7 A. No.

8 Q. Is there any other communication that you're
9 aware of with respect to this case of
10 to the diocese?

11 A. I'm not aware of any.

12 Q. Either verbal or written by you or the Abbey?

13 A. I'm not aware of it.

14 Q. Are you aware that or do you understand that
15 if a monk or a priest such as Father Maiers
16 is assigned to a parish, that the Abbott has
17 the right to withdraw that priest or monk?

18 A. Right, I am.

19 Q. And I believe your testimony was that the
20 Bishop also had the right?

21 A. Right, the Bishop could -- could remove the
22 person as well.

23 Q. But either one of them singly could do it of
24 their own accord, is that right?

25 A. Yes.

1 Q. Is it your understanding that St. Joseph's
2 parish is one of the parishes that was
3 granted by the diocese to the Abbey many,
4 many years ago?

5 A. Right, it was one of our first parishes going
6 back to the 1850's, if I'm not mistaken.

7 Q. Do you have any other information about that
8 in terms of how that was carried out, the
9 process?

10 A. What was -- what process was carried out?

11 Q. The decision of assigning St. Joseph's to the
12 Abbey.

13 A. I suspect the Bishop at that time, who was
14 the Bishop of St. Paul, found that we had
15 come into this area to take care of the
16 German immigrant and that was right in the
17 middle of the migration, moving into Stearns
18 County, and so I suppose we were given that
19 parish early on because it was an area where
20 Germans were farming and settling.

21 Q. As far as you're aware, you yourself did not
22 advise the Diocese of St. Cloud of this
23 particular claim?

24 A. No. You mean did I assign Brennan to St.
25 Joseph?

1 Q. No, I guess I mean the claim of

2 A. Assign it -- I'm not sure.

3 MR. SKRIEN: You want to repeat the
4 question? I'm not sure he heard it.

5 Q. (By Mr. Conlin) Let me try that over again.

6 A. Go ahead.

7 Q. When you became aware of the claim of
8 did you notify the Diocese of St.
9 Cloud?

10 A. St. Cloud was notified immediately in the
11 summons, so I didn't have to.

12 Q. How about prior to the commencement of the
13 suit by attorney?

14 A. Between September and January, whenever it
15 came out, no, I didn't.

16 Q. Did anyone else on behalf of the Abbey
17 contact the diocese, as far as you know?

18 A. That's what I don't know, whether Dan did or
19 not. He would be the one to have done it.

20 (Discussion out of the hearing
21 of the court reporter.)

22 MR. CONLIN: I have no further
23 questions. Thanks.

24 MR. SKRIEN: We'll read and sign.
25 Thank you.

1 I, ABBOTT JEROME THEISEN, do hereby certify
2 that I have read the foregoing transcript of
3 my deposition and believe the same to be true
4 and correct, except as follows: (noting the
5 page number and line number of the change or
6 addition and the reason for it)

7
8 Throughout the document "Abbot" should be spelled
9 with one t.

10 Page 13, line 19: delete "a."

11 Page 32, line 4: one should add the following:
12 "Of course the lawsuit was on his and my mind
13 during the spring and early summer of 1990."

14
15
16
17
18
19
20
21
22 Subscribed to and sworn
23 before me this day
24 of _____, 1991.
25

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25

STATE OF MINNESOTA

ss

COUNTY OF RAMSEY

I hereby certify that I reported the deposition of ABBOTT JEROME THEISEN, on the 18th day of April, 1991, in St. Paul, Minnesota, and that the witness was by me first duly sworn to tell the whole truth;

That the testimony was transcribed under my direction and is a true record of the testimony of the witness;

That the cost of the original has been charged to the party who noticed the deposition, and that all parties who ordered copies have been charged at the same rate for such copies;

That I am not a relative or employee or attorney or counsel of any of the parties, or a relative or employee of such attorney or counsel;

That I am not financially interested in the action and have no contract with the parties, attorneys, or persons with an interest in the action that affects or has a substantial tendency to affect my impartiality;

That the right to read and sign the deposition by the witness was not waived and a signature page and copy of the deposition has been presented to him for the signature;

WITNESS MY HAND AND SEAL THIS 2nd day of May, 1991.

Gary W. Hermes



April 18, 1991

Rt. Rev. Jerome Theisen, O.S.B.
St. John's Abbey
Collegeville, MN 56321

Dear Abbot Jerome,

Thank you for your letter of April 16th, following your visit with Fr. Brennan Maiers, our Chaplain. We are pleased to know that Fr. Brennan Maiers will remain in the CPE Program at St. Mary's Medical Center for another year and that he could continue to provide chaplaincy services for us during that time. We are indeed happy to have Fr. Brennan continue residing at the Priory and serving as our Chaplain. We appreciate his homilies and the life that he brings to our Eucharistic liturgies. He seems to like it here very much, so the arrangement should be mutually agreeable.

We are deeply grateful for all you have done and are doing for our Community. We want you to know we appreciate your concern for our needs.

May the blessings and graces of this Paschal Season be bestowed in fullest measure upon you and your community.

Sincerely,

Sr. Clare Marie Trettel

Sr. Clare Marie Trettel
Prioress

1200 Kenwood Avenue
Duluth, Minnesota 55811
218-728-1817

OSB MAIERS_00590

STATE OF MINNESOTA

DISTRICT COURT

COUNTY OF STEARNS

SEVENTH JUDICIAL DISTRICT

John A. Doe,

Plaintiff,

vs.

The Order of St. Benedict of the
Roman Catholic Church, a/k/a
St. John's Abbey, The Diocese
of St. Cloud, and Father Brennan
Maiers,

Defendants.

Personal Injury

SUPPLEMENTAL
REQUEST FOR PRODUCTION
OF DOCUMENTS

TO: DEFENDANTS ABOVE NAMED AND THEIR ATTORNEYS

PLEASE TAKE NOTICE that plaintiffs require defendants to produce for inspection and copying the following documents within thirty (30) days at the offices of Reinhardt and Anderson, E-1400 First National Bank Building, 332 Minnesota Street, St. Paul, Minnesota 55101, or at such other time and place as may be mutually agreed upon by counsel.

This request for production of documents is to be deemed continuing. If you, your counsel, or anyone representing your interests obtains any documents or takes any statements within the scope of this document request at any time prior to the final entry of judgment in this action, you are hereby requested and directed to furnish those documents or statements to the undersigned attorneys.

DEFINITIONS

"Document" means any written, printed, typed, recorded, or graphic matter, however produced, reproduced, or stored, including, but not limited to, correspondence, memoranda, telegraphs, reports, microfiche, microfilm, data stored on magnetic tape or disc, booklets, pamphlets, manuals, printouts, flyers, handouts, files, distributions, calendars, notes, minutes, summaries, phone messages, photographs, charts, graphs, diaries, contracts, agreements, notices, drawings, sketches, designs, newsletters, letters, statements, resumes, or transcripts, in the possession of, under the control of, or known to exist by you, any member of your family, or your present or former agents, employees, employers, representatives, or attorneys, and all drafts and copies thereof, by whatever means made.

"Sexual misconduct" means any "sexual contact" or "sexual penetration" as those terms are defined in Minn. Stat. §609.341, with an individual under the age of 18, any of the defendant's parishioners, or any individual defined within Minn. Stat. §148A.01, which is implicitly or explicitly suggestive of future "sexual contact" or "sexual penetration", or any attempted "sexual contact."

IDENTIFICATION OF PRIVILEGED DOCUMENTS

If any document requested below is claimed by you to be privileged, for each document please state the ground upon which such privilege is claimed and identify the document by specifying:

1. the type of document (e.g., letter, memorandum, photograph);
2. the date(s) it was created;
3. its title, if any;
4. its originator(s) or creator(s);
5. its addressee(s), if any;
6. its present location;
7. the person(s) having possession, custody or control of it or knowing of its existence.

IDENTIFICATION OF DESTROYED DOCUMENTS

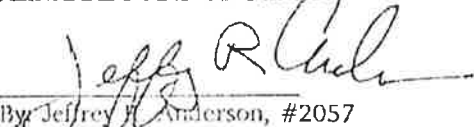
If any document requested herein has been destroyed, erased, or otherwise discarded, please identify that document in the same manner as you have been requested to identify documents that you claim are privileged, to the extent that such identification is possible.

REQUESTS FOR PRODUCTION OF DOCUMENTS

1. All notes prepared by Abbot Jerome regarding conversations with
2. All notes prepared by Abbot Jerome concerning conversations with Father Brennan Maiers.
3. Letters sent to the Archdiocese with a carbon copy to Abbot Jerome from the Department of Human Sexuality concerning Father Brennan Maiers.
4. All archival files on or about or pertaining to Father Dunstan Moore.

Dated: 4/22/91

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

WILL OF

Brennan Charles Joseph Maiers, O.S.B.

I, Charles Joseph Maiers a/k/a Brennan Charles Joseph Maiers of Stearns County, Minnesota, revoke any prior wills and codicils, and make this my will.

ARTICLE ONE
PAYMENT OF EXPENSES AND TAXES

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

ARTICLE TWO
SPECIAL GIFTS

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

ARTICLE THREE
RESIDUE

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

ARTICLE FOUR
FIDUCIARY SELECTION

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

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

ARTICLE FIVE
FIDUCIARY PROVISIONS

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

ARTICLE SIX
GENERAL GOVERNING PROVISIONS

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

6.1 Definitions.

6.1.1 The abbot of Saint John's Abbey is the person duly elected by the monk of Saint John's Abbey and duly holding the office of abbot at the time of my death according to the norms of the canon law of the Roman Catholic Church.

6.1.2 The administrator of Saint John's Abbey is the person duly appointed if the office of abbot is vacant to govern Saint John's Abbey at the time of my death.

6.1.3 "Tangible personal property" means tangible personal property including money having value in excess of the face value but excluding evidences of indebtedness, documents of title, securities and any property used in a trade or business.

6.1.4 "Estate taxes" means any estate or other death taxes that become due because of my death, including any interest and penalties but excluding generation-skipping taxes.

6.2 Rules of Construction.

6.2.1 *Governing Law.* Except as altered by this will, the law of Minnesota shall govern the meaning and legal effect of this will and the administration of my estate. Except as otherwise provided; all references to applicable law and Minnesota Statutes are to those in force on the date of my death and shall incorporate any amendments and successor provisions. References to the Internal Revenue Code are to the Internal Revenue Code of 1986, as amended. References to a particular section of the Internal Revenue Code shall incorporate any amendments and successor provisions.

6.2.2 *Captions.* Captions are for convenience only and are not intended to alter any of the provisions of this instrument.

6.2.3 *Gender.* Where appropriate, the masculine includes the feminine, the singular includes the plural, and vice versa.

6.2.4 *Writing.* The requirement that a person act in "writing" requires a dated written document signed by such person.

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

6.4 Estate Taxes.

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

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

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

I have signed this will consisting of four pages, this page included, on June 10, 1991.

Charles Joseph Maiers

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

Magnus J. Henningsen residing at Collegeville MN 56321

Laudeline Robling residing at Collegeville MN 56321

Self-Proved Affidavit

STATE OF MINNESOTA)
COUNTY OF Stearns) ss.

We,

CHARLES Joseph MAIERS
Magnus J. WENNINGER and
Landelin Robling, OSB

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

Charles Joseph Maiers TESTATOR
Magnus J. Wenninger Witness
Landelin Robling, OSB Witness

Subscribed, sworn to and acknowledged before me by Charles J. Maiers, the testator, and subscribed and sworn to before me by Magnus J. Wenninger and Landelin Robling, OSB, witnesses, this 10th day of June, 1991.

[Signature]
Notary Public



Legal Documents, Healthcare
Forms, Next of Kin,
Baptismal
Certificates, Wills, etc., etc.

BRENNAN C. MAIERS

St. Scholastica Priory
1200 Kenwood Avenue
Duluth, Minnesota 55811

June 28, 1991

Dear Father Abbot,

On Monday I returned from the Itinerant Convivence in Kearny, New Jersey when all the teams of the Neo-catechumenal Way reported back to each other regarding their efforts at the New Evangelization. The witness of these married couples, the priest and single laymen and women was quite radical and profoundly moving. Teams of itinerants go to parishes where pastors have invited a two month catechesis of the Neo-Catechumenal Way in their parishes--a priest, a married couple with their children, one or two single young men, often potential seminarians but not necessarily. The priest and the young men live in a rectory and the parish provides a house or apartment for the married couple. Outside of their tickets, they radically live the gospel and travel with no security, no money. They do not beg but accept food and living expenses when offered. Sometimes the fathers of the family and the young men would have to take day jobs to get something to eat. Most of the times the Lord seemed to provide.

The Neo-catechumenal Way is still very young in the United States. It is in 29 dioceses, 58 parishes. There are only 131 communities in the United States. As you know the Holy Father has blessed the Way as an appropriate way of evangelizing for our time, as a charism of the Holy Spirit that flowed out of the II Vatican Council. They have many more requests than they can handle because they lack priests. I prayed more earnestly and saw that this would be for me a challenge and hardship but I felt called to offer myself for these teams of Evangelization if you would give me permission to do so for a year or so. Who knows I may be back in six months!

I found out that the end of this month Cardinal Hume, who was not always totally positive, was meeting with _____ to begin a Neo-catechumenal international seminary in England. This development of ten seminaries in various countries is a recent fruit of the Way. The one I visited in Rome--Redemptoris Mater--had a hundred seminarians from throughout the world--all young men who were part of the Way wherever they came from. Archbishop McCarrick has this past February set up a Neo-catechumenal seminary in Kearny, New Jersey with about fifty seminarians from the Way--also international in character. They take their theology from the diocesan seminary--like Seton Hall. In Rome they went to the Gregorium for the most part. Cardinal Hume's support has been very welcomed as well as The Cardinal Archbishop of Rome. I forget where all the other seminaries are--Polland, Spain, South America, etc. It is difficult to explain how they are different from the usual ones. First the seminarians come from all over the world; secondly they come from the Neo-catechumenal Way; thirdly they stay connected to the parish-based communities throughout their seminary training; they have morning and evening prayer together as I imagine is normal but half of the psalms are sung according to tones developed in the Way; They have a Chapel of the Word where they scrutinize the word of God for their life (sort of a place for Biblical lectio divina). One must almost see it and experience it to know the difference. Their theological training is what is available in their area regarding theologates.

I feel very much drawn to the Way because it is very serious about the scriptures and the need for evangelization in our world--especially to the hurting and dying Catholic congregations of the world. When communities are formed within the parish, they after a few years begin further evangelization in their own parishes and this is when the fallen-aways and alienated begin to hear the Word and return to the faith in a new way. As a pastor I have for twenty-five years agonized over the superficial level of living the faith mere as pietism and devotionism and ethnic custom. I loved the RCIA and the Neo-catechumenal Way was just a much more powerful way to create little Christian communities in our mega-parishes for those already baptized. I have seen the growth of those in St. Bernard's First Neo-Catechumenal Community. Even though they have lost the services of a priest, the community has become more solid in faith. I think Fr. Germain can vouch for that as well as Fr. Gregory! Something profoundly good is happening that is faith growth in community!

OSB MAIERS_00604

I did not intend to be so long and detailed. But I did want you to know that I have found a deepening desire to serve as a priest on an Itinerant Team for the Neo-catechumenate. I see that it would be good for me and good for the new evangelization within the church. Because of the need I would be open to being assigned in January although I know we have made a kind of commitment to the Sisters here and to my third unit of CPE. I mention it only to indicate my openness and willingness. I do trust the Lord will open this up for me if it is His will and not merely mine.

The second reason I wanted to write besides telling you a glimpse of my weekend in New Jersey with the Neo-catechumenate that Fr. Prior gave me permission to attend--is to ask about another permission. This time to travel outside the States for ten days. This year the Holy Father is having a World Youth Day in Poland with a pilgrimage to our Lady of Chestockowa in August. All Diocese will be invited to send young people. The Neo-catechumenal communities have likewise been invited. About 400 people are planning to come from the Neo-catechumenal communities in the United States. They figure about 40,000 Neo-catechumenal people--young, catechists and priests will be in attendance in a gathering that promises to be 500,000 strong. My catechist asked me to come and be a priest on one of the busses by which we will be traveling once we are in Europe. We will spend most of our time in Poland and then I think travel to Rome before flying home. I told my catechist that I did not have much desire for that since I had just spend three months in Rome and I could not ask the monastery to pay for more. He asked me to ask permission from you and so I am asking permission to go to Poland August 9-19. Fr. Emeric has volunteered to come here for my vacation so that the Priory might be covered in that way. I did not ask him yet for these specific days however. He merely has volunteered. The cost is a minimum of \$1,500 to \$2,000 for plane fare, bus rental, food and lodging. For lodging we will be sleeping in sleeping bags on gym floors--roughing it for the most part. We will be praying the office together on the bus and reading scripture. It will be a true pilgrimage with sacrifice and prayer; it will not be a vacation for fun. I am open to going because of the need and because of the experience of this way of making pilgrimage and connecting with thousands of other Neo-catechumenate priests and members. But I am asking for your discernment in this regard. Whatever you decide is okay with me.

It is important that I know fairly soon so I can make arrangements. So please let me know what is your answer. Thank you for considering this unusual request.

I will need the extra \$2,000 for the trip beyond my budget of course! But coverage here at the Priory seems to be covered during that time. Fr. Ray Pedrizzetti also volunteered to come for a few days as well.

Personally, I feel I am doing well. My CPE last unit was tough but rewarding. I am getting into personal growth issues that I have never delved into before. I am seeing Dr. Faris Keeling, a psychiatrist, this summer for extra help. I am seeing a nun spiritual director once a month. I am attending my priest support group in St. Paul once a month. I am taking more walks and beginning to do more on my diet issue. My spiritual life is deepening it seems to me through my NEO-Catechumenal experience that calls me to honesty and prayer and scripture on a profound level. I learned a new degree of humility when I was in New Jersey--Not to be scandalized by one's human weakness and sin because God is never scandalized. Also we were reminded that our brokenness is a call to deeper conversion and trusting more in God. That has given me much more peace now, a year after St. Bernard's. I still have deep feelings. I still think the re-instatement of people I terminated was wrong. I still think to empower the antagonists within the parish is to lose the saner part from its life. I do not take any blame for the financial difficulties of the parish--those are merely the results of the decision for the 95% of it. I feel the truth of my discernment will gradually be clearer. I am amazed that Sister Vivian has been re-hired. I know Fr. Gregory has no respect for her and her competence. But in another way it is good. Now the team of the old is complete. I also believe the schools will die with a whimper through financial strangulation and poor leadership. I am glad that some things continue to go forward--the church renovation plans, the consolidation with area gradeschools, the SPEAC effort of working with other St. Paul Congregations in an inter-cultural, inter-racial and ecumenical way, and the Neo-catechumenal community that remains faithful to Christ and the needs of the parish. Thank you for listening and for making an answer to my pilgrimage to Poland August 9-19th.

Blessings + Peace - Fr Brennan OSB

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

1 July 1991

The Reverend Brennan Maiers, O.S.B.
Saint Scholastica Priory
1200 Kenwood Avenue
Duluth, Minnesota 55811

Dear Father Brennan:

Thank you for the lengthy account of your recent visit to the meeting of the teams of the Neo-Catechumenal Way in New Jersey! You obviously enjoy meeting with these people and learn much from them. I am sure you also have much to offer them.

You might remember what I mentioned to you in personal discussion that it did not seem appropriate for you at this time to join one of these teams. This would mean that you would have to go from diocese to diocese and be responsible to the local bishop and pastor. In each case I would have to provide some kind of document to the effect that you are on assignment from Saint John's Abbey.

With regard to the trip of the Neo-Catechumenal people to Poland, I think it best that you not make this trip. It is not only costly but exhausting. I am sure you could provide much chaplaincy care to the group on your bus but, I think it better that you not spend more time in Europe. You were there very recently and I think that one should wait a few years before making another trip like the one you describe.

You obviously are doing well in your CPE work together with its accompanying counseling. I am happy that you are looking at many issues in your life, especially family systems issues. It seems that you are approaching your work at Saint Mary's and your personal life in a holistic fashion. In some way or other it all is interconnected: interaction with a support group, diet, exercise, spiritual reading, public prayer and liturgy, etc.

Phone 612 363-2544

OSB MAIERS_00606

The Reverend Brennan Maiers, O.S.B.
1 July 1991
Page Two

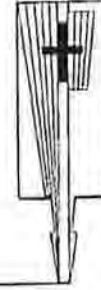
I hope that we have an opportunity to talk about your progress when you visit Saint John's. During the week of retreat both of us were quite busy so that we did not get a chance to exchange ideas. I had seen you a month or so previous to the retreat, so I did not want to press for a meeting at that time.

I wish you the Lord's blessings as you continue in CPE and the difficult work of understanding self!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev



ANNUNCIATION PRIORY

7520 University Drive Bismarck, ND 58504 (701)255-1520

August 5, 1991

Abbot Jerome Theisen, OSB
Saint John's Abbey
Collegeville, Minnesota 56321

Dear Abbot Jerome,

I was in Duluth in mid-July attending the Chapter meeting of the Federation of St. Benedict which was held at St. Scholastica's. The presider for our Eucharistic liturgies was Father Brennan Maiers of St. John's Abbey. I understand he is participating in the Clinical Pastoral Education program at St. Mary's Hospital in Duluth. I trust he is doing well in the program and is a caring and compassionate chaplain, if I can judge from his liturgies.

My reason for writing is to ask you to consider encouraging Father Brennan to apply for a chaplain's position at our hospital, St. Alexius Medical Center, in Bismarck. Traditionally the monks of Assumption Abbey have served as chaplains at St. Alexius. Two of their monks are with us now; however, they are not certified chaplains. We would prefer to have a Benedictine and would be pleased if Father Brennan would apply here when his work for certification is complete.

In past years Father Egbert Coeb and Father Terence Carroll served as chaplains at our hospital in Garrison. We were pleased and grateful for their faithful service. Garrison is a small rural hospital. St. Alexius Medical Center is a larger, more specialized facility. Benedictines from St. John's were instrumental in its establishment in 1885, so we can say we have "connections." If you and/or Father Brennan would like more information, please do not hesitate to contact me or Mr. Richard Tschider, Administrator of St. Alexius Medical, Bismarck.

SISTERS OF ST. BENEDICT

OSB MAIERS_00608

Abbot Jerome Theisen, OSB
August 5, 1991

Re: chaplain position

Page 2

I hope your summer has allowed you some vacation and relaxation. I missed the Monastic Institute this year but nine sisters from our community participated in it and the reports are positive. Thank you for offering this enriching opportunity.

May you and your community be blessed in your ministry to God's people.

Sincerely in Christ,

Sister Susan Lardy, OSB
Sister Susan Lardy, OSB
Prioress

sbf

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

23 September 1991

Sister Susan Lardy, O.S.B.
Annunciation Priory
7520 University Drive
Bismarck, North Dakota 58504

Dear Sister Susan:

I would like to respond to your letter of 5 August 1991 in which you expressed your desire to have Father Brennan Maiers apply for the office of chaplain at Saint Alexius Hospital. I can only agree with you that Father Brennan is a talented person, one schooled in contemporary theology and pastoral practice. From all reports he is doing well in the Clinical Pastoral Education program at Saint Mary's Hospital in Duluth.

In point of fact our personnel committee has not yet decided on an assignment for Father Brennan. We are studying his own needs and the needs of our customary places of pastoral work. It is very possible that Father Brennan might remain in Duluth to assist in Saint Mary's and to remain as chaplain to the sisters. In any event I will keep your letter on file and consider your proposal as one of the many options open to us and to Father Brennan.

The monastic institute was indeed a success this summer; some 50 persons who wanted to attend had to be turned away at the last moment; no more room. Father Daniel Ward and others have consistently prepared a program that meets the needs of many monastics and lay people.

I wish you a pleasant fall and the Lord's peace!

Sincerely,

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

May you be
blessed today
with all the good things
God has to give.

God Bless You This Christmas

About Timothy, bless upon you in
your newly imposed burden! I'm
pleased to be here at St. Scholastica and
at the Federal Prison and helping out
Eugene when necessary! It's been quite
an ordeal but I've come to rest in peace
knowing my own Social Truth despite
the acrobatics + misprints! May the Lord
be with you always as you lead us into the
bright future of Ab: love + Mission. Love -
Shannon OSB

The Lord
bless you,
and keep you;
The Lord
make His face
shine upon you;
and be gracious
unto you."

NUMBERS 6:24-26

*Christmas
Elegance*



OSB 352
© 2012 DAYGILDING
MAIERS
PERIODICALS, L.L.C.

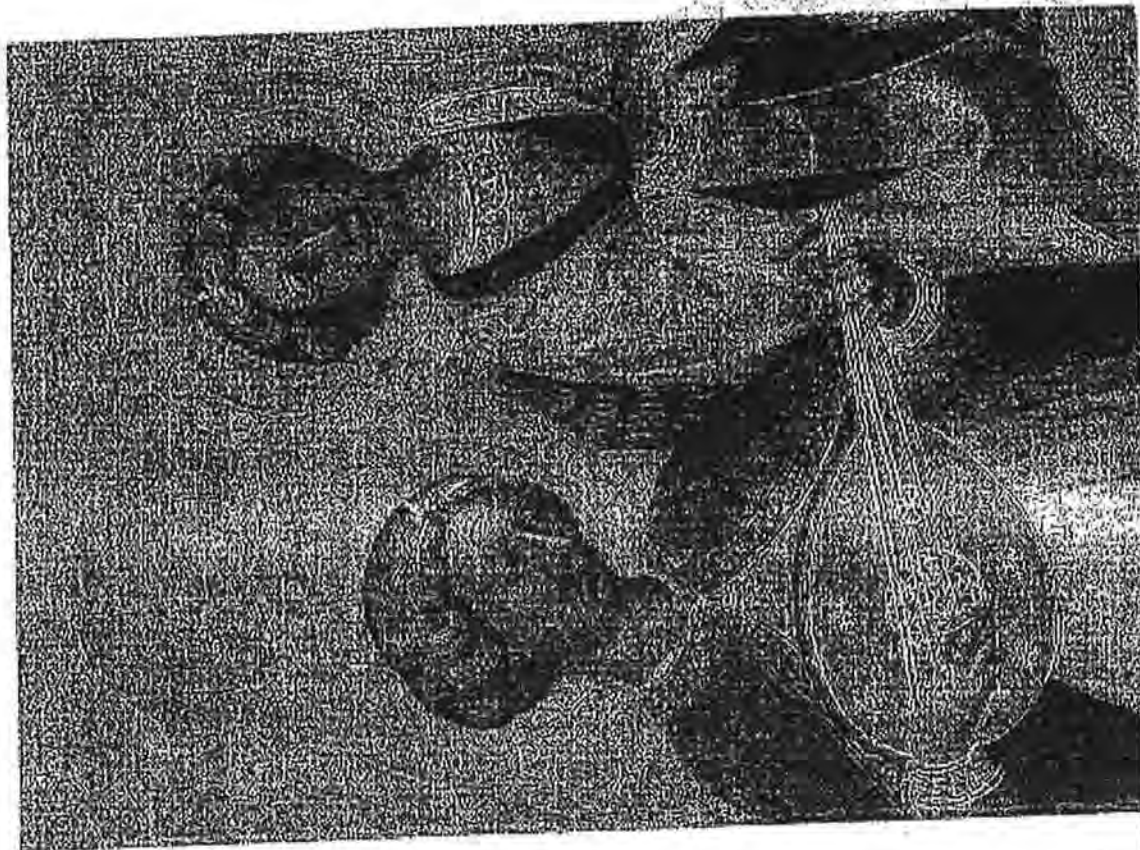
DEC 1991

Gloria in Excelsis Deo

Dear Fr. Abbott,

Many thanks for letting me
continue my growth journey
here in Duluth! Since 4 quarters
are necessary as of September to
be certified, I'm contemplating that
maybe I can finish that 4th
unit in September - October, 1992.
My third unit begins January. I am
growing but weight problem still
stumps me. Peace + Blessings!

Brian OSB



ANGELS

Detail from a painting, *Madonna and Child with Angels*, by
Pietro di Domenico da Montepulciano, Italian (School of the Marches),
active first quarter of the 15th century
Tempera on wood with gold ground

THE METROPOLITAN MUSEUM OF ART

Rogers Fund, 1907 07.201

© 1991 MMA

11-09140-2

Printed in the U.S.A.

St. Scholastica Priory
1200 Kenwood Avenue
Duluth, Minnesota 55811

Feast of St. Scholastica
February 10, 1992

Dear Father Abbot,

C.P.E. is going well this third unit for me. It is good to have Brother John Hansen here with Fr. Eugene and me. I would very much like to take a fourth unit this coming Fall, 1992. To be certified as a Chaplain in the Catholic Chaplain Association, one needs four units of C.P.E. It seems reasonable to finish my fourth unit here at St. Mary's Medical Center.

It is also true that I have enjoyed being chaplain for the Benedictine Sisters here at the Priory here in Duluth.

Since I must sign up for the Fall term now, I thought I had better seek the proper permission now. Will you be coming to Duluth soon to visit? We could talk of this then.

Happy Feast of St. Scholastica!

Sincerely in the Lord,


Brennan Maiers, O.S.B.

Saint John's Abbey
Collegetown, Minnesota 56321

Office of the Abbot
18 February 1992

The Reverend Brennan Maiers, O.S.B.
Saint Scholastica Priory
1200 Kenwood Avenue
Duluth, Minnesota 55811

Dear Father Brennan:

I wish to acknowledge your request to take the fourth unit of C.P.E. at Saint Mary's Hospital in Duluth. You brought this matter up to me on some other occasion, ~~if I am not mistaken,~~ and I might have answered at that time that I was in favor of your taking the full four units of C.P.E. I brought your request to the Personnel Committee last week and everyone seemed to be in agreement that you should continue in your program until Christmas of this year.

I am happy that you will continue as chaplain to Saint Scholastica Convent in Duluth. I know that they enjoy your challenging homilies and your counsel.

I would like to visit Duluth on some occasion in the next few months but I do not know when this will take place. At the present time I do not know what assignment we will give you upon your completion of C.P.E. in Duluth. You have been reflecting on this, I am sure, and the matter crosses my mind from time to time. Perhaps some hospital chaplaincy might be the best kind of assignment.

Sorry you could not make our mid-winter workshop at the end of December. Many fine statements were made by monks in the various discussion groups and the reports back to the full assembly of monks were outstanding. We hope to provide these reports to the whole community. In the meantime the envisioning process goes on and in the not so distant future you will receive another questionnaire!

It seems that you are enjoying your life and work in Duluth and for this I am happy. I wish you the Lord's blessing and peace!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.
Phone 612 363-2544

Word to chapter on 24 March 1992

This afternoon I was notified that a law suit was filed against Father Brennan Harris.

We have been aware of the possibility of a law suit for over two years. Jeffrey Anderson, the plaintiff's lawyer, served us papers over two years ago and today he filed them in the Stearns County Court House. The case concerns alleged sexual abuse of a mass server in the mid-1960's while Father Brennan was associate pastor of Saint Joseph Parish in Saint Joseph. The abbey will publish a public statement for the press tomorrow.

Saint John's Abbey
statement concerning the complaint against
Father Brennan Maiers

In August 1989 a former parishioner of Saint Joseph Parish, Saint Joseph, Minnesota, made a complaint to the abbey that, as a youth, he was sexually abused by Father Brennan Maiers in 1966. The Abbey had no previous knowledge of any such complaint involving Father Maiers. Father Maiers, a member of Saint John's Abbey, was associate pastor of Saint Joseph Parish from 1965 to 1967. Following abbey policy in these matters, the person was provided pastoral care in addition to professional counseling at the abbey's expense. Father Brennan received psychological evaluation and assessment; presently he is taking a Clinical Pastoral Education Program at Saint Mary's Hospital in Duluth.

The abbey regrets the pain experienced by the former parishioner and others. It is committed to achieving a just resolution of the matter.

Dated: 25 March 1992

Sex abuse case names diocese, abbey, monk

by S.N. Bauer
Visitor editor

ST. CLOUD — The St. Cloud Diocese is one of three defendants named in a lawsuit stemming from allegations of sexual abuse by a Benedictine priest.

A civil complaint filed in Stearns County District Court alleges that Father Brennan Maiers, a monk of St. John's Abbey, sexually abused a 10-year-old boy from late 1965 to early 1966 while he was associate pastor of St. Joseph Church, St. Joseph. The plaintiff, now in his 30s, was an altar boy and a student at the parochial school at the time.

According to the complaint, the alleged abuse occurred in the sacristy, the rectory and "at other locations on and about the premises of St. Joseph Parish while defendant Father Brennan Maiers was engaged in church business."

In addition to Father Maiers, the diocese and abbey are named as defendants because, according to the complaint, the priest was under their "direct supervision, employ and control." St. Joseph Parish is a parish of the diocese, but has been affiliated by Benedictines since it was founded in 1856.

According to Jeff Anderson, attorney for the plaintiff, criminal charges have not been filed against Father Maiers because the accusation was not made until 1989, more than 22 years after the alleged abuse occurred and therefore beyond the statute of limitations.

According to the complaint, the plaintiff suffered psychological distress but "did not know or have reason to know that his injuries were caused by the sexual abuse until approximately February, 1989."

Anderson said the plaintiff first went to the abbot of St. John's to report the incidents but was not satisfied with how it was handled so decided to pursue a lawsuit.

Abbot Jerome Theisen OSB confirmed that the young man did meet with him, but added, "I don't know his reasons for going elsewhere."

Abbot Theisen said he was aware that there might be a lawsuit, but had not heard that it had been filed this week until the *Visitor* called him for a response.

Father Maiers, he said, is currently taking Clinical Pastoral Education classes at St. Mary's Medical Center, Duluth.

The suit asks for damages "in excess of \$50,000," but no amount is specified.

Last August a similar suit was filed against the abbey and one of its priests. In that case Father Dunstan Moore was accused of sexually abusing two former students of St. John's Preparatory School.

This also marks the second recent case of allegations against someone who had ministered at St. Joseph Parish. A criminal complaint was filed in January against former St. Joseph youth minister Matthew Feeney. In that case, the alleged abuse took place at a camp in Aitkin County, which is not affiliated with the diocese or any institution within the diocese.

Anderson, a St. Paul attorney who has a national reputation for dealing with cases of clerical abuse, said he has handled more than 80 such cases against priests since 1986 and about another 30 against clergy of other denominations.

The St. Cloud Diocese issued a sexual misconduct policy last September. St. John's Abbey and University and the College of St. Benedict have similar policies.

In November, the diocese initiated an advocacy program for victims of sexual abuse. Four specially-trained advocates are available to respond to complaints of sexual abuse perpetrated by employees of the diocese.

local church

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

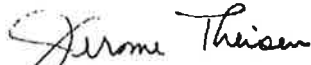
26 March 1992

My dear Confreres:

Enclosed is a statement which the abbey released to the press in regard to the complaint against Father Brennan Maiers. I thought you should get the full statement in case the media did not provide the full text.

Please pray for Father Brennan and know that we are doing what we can to support him and others who are pained as a result of the issue.

Fraternally yours,



Abbot Jerome Theisen, O.S.B.

JT/ev
Enclosure

Phone 612 363-2544

OSB MAIERS_00620

Saint John's Abbey
Statement concerning the complaint against
Father Brennan Maiers

In August 1989 a former parishioner of Saint Joseph Parish, Saint Joseph, Minnesota, made a complaint to the abbey that, as a youth, he was sexually abused by Father Brennan Maiers in 1966. Father Maiers was associate pastor of Saint Joseph Parish from 1965 to 1967. Following abbey policy in these matters, the person was provided pastoral care in addition to professional counseling at the abbey's expense. Father Brennan received psychological evaluation and assessment; presently he is taking a Clinical Pastoral Education Program at Saint Mary's Hospital in Duluth.

The abbey regrets the pain experienced by the plaintiff and others. It is committed to achieving a just resolution of the matter.

Dated: 25 March 1992

26 March 1992

Jerome,

A quick note on the Brennan case.

Enclosed are the two statements to be read at the parishes. When I checked with Vincent on the dates Brennan was pastor in Cold Spring, he told me that Brennan's form showed him in St. Joe from 65 to 68.

will be present at the St. Joe meeting on Tuesday evening. Be sure to introduce her and include her in the meeting. Also, note my mention of praying with the parish in the St. Joe statement.

Contact Dan Taufen on Monday to coordinate the meeting. Contact Kevin McDonagh on Monday to get information on conducting the meeting.

If there are problems or other developments in this or the Dunstan case, call KEN SKRIEN our attorney in these cases

Good Luck! I say hello for you to JPPI!!!

A handwritten signature in dark ink, appearing to be 'JPPI', is centered on the page below the main text.

(Note to Dan Tanfer)

26 March 1992

Dan,

A brief note as I try to tie things up before I leave for Rome.

Enclosed are the two parish statements. Roger Klassen asked for a statement to be read in Cold Spring. I assumed that this would be fine. If not, call Roger.

Last evening, _____ called me. After we spoke about the situation, we decided that it would be good for her to be present at the St. Joseph meeting on Tuesday night. Be sure to introduce her and to include her. I think that this will take the pressure off of you and Abbot Jerome, and also show the deep interest of the Church in this and similar matters.

You and Abbot Jerome should coordinate before the meeting. One or the other of you should contact Father Kevin McDonagh on Monday for details in conducting the meeting at St. Joseph.

Tom Gillespie told me this morning that people are feeling relieved and good about the proposed meeting.

Good Luck!!

**STATEMENT TO BE READ AT ALL THE MASSES AT ST. JOSEPH'S PARISH
ON SATURDAY AND SUNDAY, MARCH 28 AND 29**

During this past week a lawsuit was publicly filed against Saint John's Abbey and the St. Cloud Diocese. In August, 1989 a former parishioner of St. Joseph's Parish made a complaint to St. John's Abbey that, as a youth, he was sexually abused by Father Brennan Maiers in 1966. The Abbey and the Diocese had no previous knowledge of any such complaint involving Father Brennan who was associate pastor here at St. Joseph's Parish from 1965 to 1968.

Following the Abbey's policy in these matters, the person was provided with pastoral care in addition to professional counseling at the abbey's expense. Father Brennan received psychological evaluation and assessment; presently he is taking a Clinical Pastoral Education Program at Saint Mary's Hospital in Duluth.

The Abbey and Diocese wish the parishioners of St. Joseph's to know that the Church regrets the pain experienced by the former parishioner and others, and now the pain and questioning being experienced here in the St. Joseph community. The pain is more acute at the present moment because of the pending investigation involving Matt Feeney.

In an effort to deal with the situation within our parish, there will be a meeting for those interested this Tuesday evening, March 31st, at 7:00 p.m. in the school dining room. Abbot Jerome Theisen of St. John's Abbey and Father Daniel Taufen of the Diocese of St. Cloud, will be present to answer questions, respond to concerns, and to pray with the parish for all those involved in this matter.

The Abbey and the Diocese wish all to know that the Church is deeply concerned when sexual abuse has occurred. Both want people to know that the representatives of the Church are open and available to persons who have experienced sexual abuse within the Church.

Please support one another and pray for God's blessings and peace.

3/25/92
DJW

**STATEMENT TO BE READ AT ALL THE MASSES AT ST. BONIFACE PARISH,
COLD SPRING, MINNESOTA ON SATURDAY AND SUNDAY, MARCH 28 & 29**

During this past week a lawsuit was publicly filed against Saint John's Abbey, the St. Cloud Diocese and Father Brennan Maiers who had been pastor here at St. Boniface from 1976 to 1983. In August, 1989 a former parishioner of St. Joseph's Parish, St. Joseph, Minnesota made a complaint to St. John's Abbey that, as a youth, he had been sexually abused by Father Brennan in 1966. The Abbey and the Diocese had no previous knowledge of any such complaint involving Father Brennan who was associate pastor at St. Joseph's Parish from 1965 to 1968. There had never been a complaint about him, before or since.

Following the Abbey's policy in these matters, the person was provided with pastoral care in addition to professional counseling at the Abbey's expense. Father Brennan received psychological evaluation and assessment; presently he is taking a Clinical Pastoral Education Program at Saint Mary's Hospital in Duluth.

The Abbey and the Diocese wish the parishioners of St. Boniface Parish to know that the Church regrets the pain experienced by the young man and others, and now the pain and questioning being experienced here in the Cold Spring community. The Abbey and the Diocese want everyone to know that the Church is deeply concerned when sexual abuse has occurred. Both want people to know that the representatives of the Church are open and available to persons who have experienced sexual abuse within the Church.

I ask for prayers for all of those involved in this situation: for the young man and his family, for Father Brennan, for the people of St. Joseph and the entire Diocese, and for the Abbey. I particularly ask you to support and pray for one another. May God's healing love come upon us.

3/26/92
DJW



Newsleader

Educational Center of Central Minnesota No. 121 June 19, 1992 75 cents

Victim comes forward in sexual abuse case Charges aired against former St. Joseph priest after 26 years

by Stuart Goldschen
While fond memories of care-free childhood soothe the souls of most hearted adults these days, they rub against painful scars in the mind of a 35-year-old native St. Joseph-area man.
The man says he was abused

sexually by a parish priest in St. Joseph Catholic Church, St. Joseph, 26 years ago and that he repressed the memory until three years ago. He is now taking steps

Local man requests anonymity

to uncover the truth to inform the public of the seriousness of the matter and to ease the pain of his long silence.

Representing anonymity in an exclusive interview last week with the Newsleader, the man, who is now married and has a family, is referred to herein as John Doe. He said he has been forced to take legal action to "get some answers" to disturbing questions about his alleged abuse.

Doe filed a civil lawsuit in March in Stearns County District Court, alleging that a St. John's Abbey priest, the Rev. Brennan Maiers, molested him on several occasions in 1965 and 1966 when Doe was a 9- and 10-year-old altar boy in the St. Joseph church and Maiers was the church's associate pastor. Also named in the suit are St. John's Abbey and the St. Cloud Catholic Diocese.

Doe said he is waiting for the court to set a trial date to hear his complaint.

Maiers is a 1959 graduate of St. Joseph's University in St. Cloud, Minn., and served as a priest in the St. Joseph church for 26 years. He was ordained in 1961 and served as a priest in the St. Joseph church for 26 years. He was ordained in 1961 and served as a priest in the St. Joseph church for 26 years. He was ordained in 1961 and served as a priest in the St. Joseph church for 26 years.

gone through this," he said. "I have a gut feeling there are more."

Indeed, Doe said he received a phone call recently from a woman who believes her brother, a grown man who was recently killed in a work accident, was abused as a third-grader by Maiers. The woman, who reached Doe through his attorney, said her brother abused her in turn when she was a child.

"He had letters he had written to his wife saying how something happened in the third grade," Doe quoted the woman as saying. Doe said, "He never admitted to it, but all the facts are there and there's no doubt in my mind that it did happen."

After the news of his suit was released, Doe said he called people he knew during his childhood in search of more information. He said one man told him that he and Doe "used to spend a lot of time up in his (Maiers') room."

Another friend reminded Doe
Sexual abuse
continued on back



An omen of victory
St. Joseph Saint Greg Feddersen ignites his team to victory with a first-inning lead-off double in a Stark Valley League game against American Division leader Sartell in Memorial Park on June 6. The Saints won the game, 11-10, in 11 innings behind the hitting power of Feddersen, Joe Adelmeier, Karl Johnson and Derek Holman. See p. 9 for more on Saints. (Photo by Stuart Goldschen)

Mavor Steve Dehler tests state's political waters

Sexual abuse continued from front

of the time they were in Maleri's car and the priest "grabbed my hand and put it down his pants and made some comment about his balls," Doe said.

Doe said he has no recollection of those events and that the thought of more revelations frightens him. "It's been real scary trying to go back and find out what really happened," he said. "I don't know what I don't remember, but I know what I do remember, and I have a real vivid and strong memory of it."

Those memories are an indelible and so wrenching in Doe's mind that he was unable to recall them to the interviewer. He chose instead to reveal a letter he had written in August 1989 in Fr. Jerome Thelen, abbot of St. John's Abbey, in which he described his experiences with Maleri and sought a response from Thelen.

"I'm writing this letter in rid myself of shame, guilt and depression, to keep my marriage from falling and to help prevent what happened to me from happening to any other," Doe wrote.

Doe explained that he and Maleri "came together" until one Sunday morning after Mass when the priest took advantage of him in a hallway behind the altar. "He gave me a hug which led to him taking down his pants, taking my hand and putting it around his penis and masturbating him," Doe said. "I also remember times up in his room after helping him make out the servers' schedule when he would take all my pants, fondle me and masturbate himself between my legs. I remember grinding my neck against his neck until he gets his tongue in my mouth."

Doe said in the letter that such incidents took place "more than once" and that he "look over 20 years to tell someone what happened to me." He said he first told his wife about them in February 1989 after they were married for 14 years.

"Separation from my wife seemed to be in the near future for me. I think in part from her involvement in the church," Doe's letter continued. "I seemed to be receiving help for volunteering to help with church functions and it just came up in his head I couldn't ask her to stop without a reason... I have feelings that need to be dealt with, questions that need to be answered. I've been seeing a psychologist since June 22, 1989, to help me with the past so I can handle the future. But within myself then with my marriage."

The letter asked for a response from Thelen, including information on Maleri's church work since the all-god incidents and the possibility of financial assistance from the diocese to help defray the cost of therapy. Doe said he has been receiving psychological counseling since 1989.

Doe said he met with Thelen three times after he wrote the letter but found the abbot progressively less understanding and helpful after the first meeting. "All I really asked for was a written apology from Brennan and to know what happened, what went wrong," Doe said.

"All the first meeting I felt like Fr. Jerome was avoiding me and that he felt it was good that I had come forward," Doe said. "He said he would take the letter to Brennan to talk to him about it and get his response and get back to me and that they (the Abbey) would pay for all my costs."

That hope faded in the following weeks when Thelen "looked up and wouldn't say anything" for fear of a lawsuit. Doe said "When he got the complaint he discontinued talking to me and discontinued paying my bills," he added.

The abbot did say, however, that Maleri admitted to the basic revelations in Doe's letter, according to Doe. "The abbot also confessed," Doe said, that Maleri had undergone "extensive counseling in the 1970s" for an undisclosed problem.

Doe said he saw Maleri about a year and a half ago for the first time since the alleged incidents at a deposition hearing for the legal suit. Doe said Maleri lied in his deposition by "misquoting" the facts of the case and admitting only that "something happened."

Doe alleged that Maleri had a "real long history of sexual problems" and that he was once arrested in St. Paul for soliciting a male prostitute in an adult cinema. "It just scares me that he's been a priest that long," Doe said.

Meri is fighting just for Doe and others like him in the fact, they say, that the problem of sexual abuse by the clergy is a growing phenomenon nationwide. Among other such cases revealed recently is one involving a St. John's Abbey priest at St. John's Preparatory School in Collegeville and another implicating two parish priests affiliated with the St. Cloud Diocese.

The Rev. Damian Moore of St. John's is accused in one pending civil suit of sexually abusing two male students at the prep school while he was a teacher there in 1983 and 1985, and two other men have been accused of sexual misconduct toward young

males in the local diocese between 23 and 40 years ago.

Doe's lawyer Jeffrey Anderson, who specializes in cases of sexual abuse involving the clergy, said he is currently representing victims in 22 states and that "there are literally thousands of other cases pending nationwide."

"There's a crisis facing the church at the present time because of its historical failure to deal with reports of sexual misconduct by clergy and the pattern of covering it up," Anderson said. "As a result of they're faced with lawsuits in every state across the country."

Thelen and the Rev. Daniel Teufen, vicar general of the St. Cloud Diocese, have denied covering up incidents locally and have defended the general moral and professional stature of priests.

Thelen said the problem of sexual abuse affects society in all walks of life and is not just an issue in the church. He said, "It doesn't make it any better (if a priest is involved), but a priest is a human being and can engage in unacceptable behavior as well as anyone else."

Teufen said the problem appears "across the board" throughout society and not only among priests. He said, "Sure it's worse if a priest does it, but it's worse, too, if a priest can make and goes on a sick call and spreads the disease."

Doe criticized such remarks as a "venny light attitude to take for something that serious." He said, "It's just not acceptable, and the hierarchy or church officials have got to do something about it... I don't feel the church is doing all that it should be doing to prevent it."

Teufen's comment that Maleri's actions were manifestations of an illness more than a moral lapse provoked Doe to accuse the church of a "moral lapse in the hierarchy for not doing anything about it," Doe said. "I don't know how they can sleep at night."

Doe said his experiences have caused him a lot of physical, emotional and psychological damage from which he still suffers today. He said professional training of his psychological condition has frightened him because it shows that "I have a lot of work to do to get my act together."

He said he's afflicted with post-traumatic stress disorder and has experienced varying degrees of stomach problems, anxiety and low self-esteem. He said he has been on and off medication for depression since 1989. "Since the story has come out it's been somewhat of a relief," he

said. "But if I just can't shake it," Doe feels the trauma is basically responsible for his past use of drugs, trouble with the law and his decision to drop out of school. He said, "I put my parents through a lot of stuff."

It has been his parents, however, and his family who have kept him on track with their unwavering support. He said, "My whole family is behind me 100 percent, which is what's probably getting me through this."

Doe said he told his family only three years ago when he could no longer suppress the events in his own mind. He said he initially had doubts that it even happened and convinced himself no one would believe him anyway if he told the story.

"As you get older and learn what happened to you there's a lot of guilt and shame that you carry with you," he said. "You spend a lot of time trying to feel normal and trying to cover that up, just to forget that it happened. You do that not really knowing you're doing it."

Doe said he revealed his experiences to his wife on Valentine's Day, 1989, by telling the story on a cassette tape, which he called a "suicide message." He said when he listened to himself on the tape "it scared the hell out of me."

The decision to tell his wife, Doe said, became necessary the deeper he became involved with the church. He said in his letter to Thelen that "all the time she spends getting donors for other church, calling people and asking if they can donate time at lunchees, getting parishes together for kids, and running to do this and that made my emotions very hard to deal with."

Doe said he said his wife into such marriage counseling this month.

He said in every religious home of devout Catholics, Doe was an active participant in the church's services and social functions at an early age. His memory of Maleri, however, caused him to sever his church connection in 1989, and now neither he nor his family attends church services.

"I have a hard time separating what this man (Maleri) did to me and the church," he said. "There's a lot of distrust for the hierarchy..."

biggest my mind that they (the church) can't look at it as a moral occasion and get rid of those priests... Nobody wants a person like this in their neighborhood, let alone as a priest."

Doe said he used to get sick to his stomach while sitting in church and would "get those thoughts that you wouldn't trust anybody that was up there (at the pulpit)." He said he used to walk outside after services to make sure the altar boys had left the church safely.

"I tried to think of how I could forgive this person (Maleri) for what he did, and I guess I don't have the answer yet," Doe said. "What I see being a hard is for him to admit to what happened and to answer anybody's questions honestly. That would make a big difference in the healing process for a lot of people."

Another difference for Doe and a lot of others has been the organization of sexual abuse victims that are active in mutual support and in educating the country to the seriousness of the situation. They are Chicago-based SNAP, a Survivors Network for Children Abused by Priests, and an new national group called VDCAL, Victims of Clergy Abuse Listup.

Doe said he attended a SNAP gathering in San Francisco last February and left convinced that it was necessary to file his civil suit. He said he met people there whose "incredible stories" made his seem mild by comparison.

He plans to attend the first annual VDCAL conference in August in Indianapolis, Oct. 16-18.

Doe said his whole purpose in coming forward is to help himself and others deal with their victimization through these and other such organizations. He said he also would be happy to talk to anyone who has been involved in any way in the repression of sexual abuse.

"I know there are more (victims) out there, but I don't know how to get people to investigate themselves to come forward," he said. "They should know that there's an organization called SNAP and that VDCAL is out there for them."

"The more they come forward the less of them there are going to be. That's what motivates me, and if that's really one then what I'm doing is good."

Videos & Balloons
Available To Go

405 County Road 75
 St. Joseph, MN 56374

363-7715

HOURS:
 Sunday 12-18
 Mon.-Thurs. 11-9
 Fri.-Sat. 10-10

Balloons for:
 • Baptism • Birthday
 • Father's Day • Wedding
 • Over-the-Hill • Get Well Soon

RENT ONE GET ONE FREE
GOOD ON SUNDAY-THURSDAY
TIL JUNE 25
the 2nd thru
 "Two-day rental on games and movies"

COME FOR

Coffee

AND STAY FOR...

Father's Day
Sunday Breakfast Buffet
9 a.m. to 1 p.m. Sunday, June 21

- Quiche
- Blueberry pancakes
- Fresh fruit
- Bacon, sausage
- Hash browns
- Caramel rolls
- Donuts, muffins
- Coffee cakes
- French toast mix
- Scrambled eggs
- Croissants

\$5.25

Kay's Kitchen
 St. Joe 363-8403
 "where there's always something cookin'!"

Letters to the editor

Taufen clarifies sexual misconduct statement

To the editor:

In a front-page story of the June 19, 1992, *St. Joseph Newsleader* dealing with the alleged sexual misconduct of Father Brennan Maiers there are several statements on which I would like to comment.

In the article I was quoted as saying: "Sure it's worse if a priest does it, but it's worse, too, if a priest has measles and goes on a sick call and spreads the disease." If I made a statement like that, and I don't recall so doing, I would have made it in a broader context than what appears in the article. By itself the comparison appears at least, irrelevant; at most, odious.

As I have frequently explained in public meetings dealing with sexual abuse by clergy, the reason clergy abuse is so destructive is because it involves a person in whom victims have placed the highest kind of trust, confidence and respect.

The article stated "Taufen commented that Maiers' actions were manifestations of an illness more than a moral lapse..." I have never made a judgment about Father Maiers' guilt or innocence or what may or may not have provoked the allegations referred to in the article.

What I did say in public at a parish meeting in St. Joseph and what I have said on numerous other

occasions when I have addressed the topic of sexual abuse in the Church is that in the past the Church tended to look upon incidents of sexual abuse very little differently than other sins. When a sinner of any kind showed signs of genuine remorse and the intention of avoiding the sin in the future, he was forgiven and sent on his way.

Now, however, the Church has become keenly aware of the fact that certain kinds of sexual misconduct involve more than immorality. They also reflect a deep pathological condition and need to be treated as such. The Church has also come to realize the terrible trauma victims go through in this kind of abuse and the risk of such conduct recurring in a perpetrator's life. For these reasons, the Church's attitude toward such cases is dramatically different than it used to be. None of these considerations, at any time however, have been specifically directed by me toward or about Father Brennan Maiers. They were general observations.

The article states, "Among other such cases revealed recently is...another implicating two parish priests affiliated with the St. Cloud Diocese." I am the director of the program dealing with sexual misconduct in the Diocese of St. Cloud. I am totally unaware of any recent revelation implicating two parish

priests affiliated with the St. Cloud Diocese.

In a news article in the *St. Cloud Times* early in the fall of 1991 there was mention of four priests of the Diocese so implicated. In point of fact, one represented a much-publicized case which was first reported in October of 1989. The other three priests about whom allegations had been made are long since dead and the references to their alleged misconduct were 25, 25 and 49 years ago.

Sincerely,

The Rev. Daniel J. Taufen
Vicar General
Diocese of St. Cloud

(Editor's note: The *Newsleader* wishes to apologize to Fr. Taufen for erroneously connecting one of his general comments on sexual abuse to the specific case of Fr. Brennan Maiers. Fr. Taufen indeed made no statements of judgment specifically on the Maiers case to the interviewer.

Fr. Taufen's comment on "measles," however, is documented in the transcript of a tape recording of the interview. The broader context of the statement that was not published, which Fr. Taufen suggests, would appear in his words immediately following the statement: "I don't want to compare the two, but there's a parallel here in the sense that yes, a priest is a highly trusted person, and the very field in which this is occurring—he's preaching sexual morality—violates it.")

Readers upset with church/sex abuse coverage

To the editor:

We want to express our disappointment with the article about sexual abuse in the June 19 issue of the *Newsleader*.

You could have done that "news" in a more appropriate way. We feel you offended more people



op ignite in celebration of crackers all, they'll be on arrow. (photo by Stuart

permit the sale of alcohol

) islands.
plied by Laurel Winter.

10 a.m. to 9 p.m.
10 a.m. to 8 p.m.
11 a.m. to 6 p.m.

g & shoes
Expires 8/31/92

discs, cassettes,
k leather jackets
hing, posters,
ies & incense
1 251-2569

it was
t Buy.
just
hat.

Videos & Balloons
To Go

"Call to reserve your favorite movie"

- Large selection of movies
- Nintendo games & machines
- Sega Genesis games & machines
- VCRs
- Balloons for all occasions

363-7715

Sunday 12-8

ing, posters,
es & incense
251-2569

it was
it Buy.
just
hat.

redecessor was a
Best Buy. But now,
cooled engine,
88 Lawn Tractor,
d Best.

Mid-
Summer
Sale



DEERE.



ment

S
10

What I did say in public at a parish meeting in St. Joseph and what I have said on numerous other occasions is that I am totally unaware of any recent revelation implicating two parish

parallel here in the sense that yes, a priest is a highly trusted person, and the very field in which this is occurring—he's preaching sexual morality—violates it.")

Readers upset with church/sex abuse coverage

To the editor:

We want to express our disappointment with the article about sexual abuse in the June 19 issue of the *Newsleader*.

You could have done that "news" in a more appropriate way. We feel you offended more people than you helped!

Ray and Jean Weyer
St. Joseph

Letters

continued on p. 14

Videos & Balloons
To Go

"Call to reserve your favorite movie"

- Large selection of movies
- Nintendo games & machines
- Sega Genesis games & machines
- VCRs
- Balloons for all occasions

363-7715 405 County Rd. 75 St. Joseph, MN 56374	Sunday 12-8 Mon.-Thurs. 11-9 Fri.-Sat. 10-10
---	--

GENESIS
FULL HAIR CARE — TANNING

- Newly remodeled
- Under new ownership—
Deb Lucas

Super Summer Specials on Tanning

Come see
Vavoom! Matrix
Nexus • Aveda

6 Reg. \$13.95
6 Facial \$17.95

PERM SPECIAL
Ask for Michelle or Becky
\$23⁹⁹ & \$27⁹⁹
Reg. \$27⁹⁹ & \$30⁹⁹
Offer good until 7/18/92

Next to Mills Fleet Farm RR4 St. Cloud 253-8853

St. Joseph Newsleader

Box 324
St. Joseph, Minn. 56374
363-7741 or 352-6743
FAX No. 363-4875

Established as a means to convey local news to St. Joseph residents, the *St. Joseph Newsleader* serves the immediate and surrounding St. Joseph area. It is published every two weeks in St. Joseph, Minn. Third class postage paid at St. Joseph, Permit No. 21.

The deadline for news and advertising is noon of the Friday following the most recently published issue.

The owner/publisher is Jancle Von Pinnon. Managing editor is Stuart Goldschen.

Letters to the editor (continued from p. 2)

Reader is disgusted by sexual abuse detail

To the editor:

I am writing to express my extreme disgust with the lead article of the June 19 edition of the *Newsleader*, dealing with the sexual abuse case of Fr. Brennan Maiers, OSB. The reporter has included highly offensive descriptions of the sex acts alleged to have occurred between the priest and the altar boy. There is absolutely no need to detail the acts of masturbation that supposedly took place.

What was your purpose in doing so? Was it to rival the *St. Cloud Daily Times* in its recent graphic depictions of rape? Are you in a ratings war, like the TV stations?

If such reporting should ever occur again in your newspaper, I will cancel my subscription. Such journalism is not fit for family reading. I think you owe your readers an apology.

John Schnelder
St. Joseph

New Edition owner

To the editor:

As the owner of New Edition Night Club in Waite Park, I feel that parents and young people of your community should be alerted to some changes which have recently been implemented by our establishment.

After opening our doors as a non-alcoholic entertainment alternative for the youth of Central Minnesota in March 1991, we enjoyed tremendous success, welcoming hundreds of individuals between the ages of 15 and 21 every weekend and serving as a clean, decent and safe environment for them. However, in the past few months, our club has experienced negative changes which we painfully regret.

New Edition's location, appearance and staff all seem perfectly suited for the clientele which we once attracted. Unfortunately, our club had become a meeting spot for a certain misguided group of St. Cloud youth who represent juvenile delinquency and contradict the high standards which characterize the majority of young people in our area. This group, along with similar individuals from the Twin Cities (who have since ceased coming to the club), succeeded in making patrons feel uncomfortable and literally drove away the clientele which had re-

peatedly returned many area commu-

It is an atrociously minuscule fraction of the population in our area aged to rob the area. It was once a popular native. The majority of St. Cloud and the surrounding areas are clean, decent and we welcomed with the intent that they socialize with similar individuals.

Thus, we have implemented several new policies to once again accommodate previous clientele and new customers.

1) A dress code no-cap rule, required to be strictly enforced. White Sox, Chicago Angeles Raiders wear will be tolerated.

2) The membership which were the source have been informally longer permitted to club. We also will not our right to refuse

Pulse or

Two St. Josephs recently completed 7-13 at Legionville Training Center, Brainerd, Minn.

They are the crew of Blanchette Prom.

Legionville was founded in 1936. It is sponsored by the Minnesota American Legion as an annual enrollment campers. The purpose is to train boys of the State of Minnesota and graduates of school safety sections and in the

**Come celebrate
our 15th anniversary**
July 3 & 4
Bang-up store specials
Register for prizes to be given away
Hollander's Country Store
Highway 75, St. Joseph 363-8636

Coupon


 

\$1 off wet cut
\$2 off style cut

Paul Mitchell

PERM SPECIAL
w/Evonne or Vicki
Our regularly \$40 perm
only \$32.50

**Tailor-Made
Business
Protection**



St. Scholastica Priory
1200 Kenwood Avenue
Duluth, Minnesota 55811

July 8, 1992

Dear Father Abbot,

I enclose a copy of a letter that my attorney, Bob Stich, sent to Jeff Anderson regarding the awful publicity that was placed in the St. Joseph paper.

I am deeply hurt by the plaintiff's action and self-serving statements regarding me and regarding your involvement. It is one thing to have the protection of the legal system hear the case with protections for both parties. I feel violated to have the plaintiff try and hang me in the local paper without any opportunity to challenge assumptions and cross-examine and to not admit hearsay evidence and to permit innuendos and vicious interpretations. He seems to have been coached to think that this publicity will bring forth his assumptions that there has been a series of abuses. There just are not any such people. I could not believe that the Paper would print his descriptions which I challenge in more than one instance. But I have become a victim of the press and suffer grave injustice.

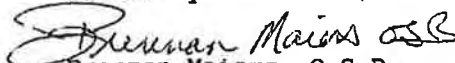
I am seeking a way to respond in some brief way to the paper to object to the story and to say there is another side of the story. But it cannot be carried forth in the newspaper. I feel I need to say something or my silence would seem to say that I don't object or protest his view. I have not worked this out with my attorney and will run it past you and Dan before I do anything. But at this time I feel strongly that I need to say something or else I become twice victimized.

This new wrinkle has caused me much anguish. I take for granted that he will go to trial not for the money as for purpose of discrediting me and my ministry, past and future. I hang on to my own inner truth. That feels helpful. But I believe I need to say something however small! I wonder if you are tempted to do anything?

Thank you for listening to my pain but I wanted to share this letter from my attorney to Jeff Anderson.

Happy Feast of St. Benedict! We are having a final profession here on the Eleven at 3pm.

Sincerely in Christ,


Brennan Maiers, O.S.B.

OSB MAIERS_00633

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

13 July 1992

Rev. Brennan Maiers, O.S.B.
Saint Scholastica Priory
1200 Kenwood Avenue
Duluth, Minnesota 55811

Dear Father Brennan:

Father Daniel Ward and I conversed about the article which appeared in the Saint Joseph Leader. We too were of the opinion that it was unfair and immoral. We, of course, cannot answer from here since we represent the institution. Father Daniel wondered whether you wished to contact your lawyer, Robert Stich, about a response. Would he allow one and what shape would it take?

One might expect an editor to respect the legal system and personal sensitivities, but this the editor of the Saint Joseph paper has not done. Is he interested in getting the story from both sides? It is not apparent that he is.

Sorry for the pain that the article caused you. It is not easy for you to take this kind of attack without being able to respond. There should be a law!

Thanks for the greetings on the feast of Benedict! I wish the same for you.

Peace and blessings!

Fraternally,

Abbot Jerome Theisen, O.S.B.

JT/kr

Phone 612 363-2544

OSB MAIERS_00634

JULY 19, 1992: CENTENNIAL CELEBRATION
DULUTH BENEDICTINE WOMEN
Sixteen Sunday in Ordinary Time

Sisters, Friends, Alumnae and Alumni. It is good for us to be here on this Holy Hill, in this Sacred Space, with all you faith-filled people! We are here like Mary of the Gospel to listen to the Lord and be united with Him and one another in this Centennial Liturgy.

How appropriate that the theme that dominates our Scripture today is HOSPITALITY...a well-cultivated virtue of the Benedictines for over 1500 years. But we realize that St. Benedict did not invent hospitality. Abraham and Sarah stand clearly as the patriarchs of hospitality as shown so clearly in First Reading.

The three visitors to Abraham has been seen as a Theophany--the revelation of God. It was a favorite subject of ancient icon painters. There is something astounding about the story itself--three men appearing suddenly in midday heat of the desert as Abraham sits before his tent under the Tree at Mamre. Immediately Abraham knows that a guest at this time is something very very special and sacred. He begs them to stay. We see the extravagance of hospitality in everything he does. Water is scarce. Yet he offers water for their feet as well as to drink. Abraham asks that they rest in the shade as he prepares a little food. Boy was that understatement! Three seahs or measure of flour...enough bread to feed ten times their number. A calf (Steer) was chosen for its tenderness--beef--not a normal item in the desert diet. To keep sheep in arid land is one thing but a calf, (beef) in the desert was a luxury of luxuries. He also brings milks and curds. Now realize there is no refrigeration and it is unusual to say the least to have some milk products for the desert guests that happened by in the midafternoon heat. We might have passed over the significance of these items that Abraham offered his guests but now we might comprehend that Abraham was a most gracious and generous host--hospitality plus!

We see that same hospitality shown by Martha who welcomes Jesus to her house. We are wrong to see the roles of Mary and Martha opposed. Martha sounds a little co-dependent to our ears when she resented caring and fretting about all the details of having a guest. Jesus protects Mary's sitting and listening. Culturally this role was part of the male-privilege to sit and listen. Jesus objects to that and says that Mary has chosen the better part. Not to minimize the importance of hospitality and its work but to add a necessary correction. Contemplation is not opposed to Action.

The Benedictine tradition that we celebrate today has always sought to have them balanced as we know through their motto: Prayer and Work, Worship and Ministry, Contemplation and Service.

St. Scholastica--We thank you and we praise for all the good that God has shown forth in you over the past 100 years. May we together face the unknown future with an equal courage and spirit of welcome. May we change and be transformed as we sit and listen to the Lord. May we have the courage to seek new solutions for the challenges of today and tomorrow and put them into practice. We have Mary and Martha as our twin guides! We have 100 years of the grand tradition of St. Scholastica for our imitating!

Can we all raise our hands in vigorous applause for the work of God in the BENEDICTINE WOMEN OF VISION, OF FAITH IN ACTION!

Rev. Brennan Maiers, OSB
Chaplain



The St. Joseph

Postal Customer

Newsleader

Educational Center of Central Minnesota No. 126 Aug. 28, 1992 75 cents

Bulk Rate
U.S. Postage Paid
St. Joseph, Minn. 56374
Permit No. 21

New sex charges against former St. Joseph priest Monticello woman alleges 'secondary victimization' by Fr. Brennan Maiers

by Stuart Goldschien
Sexual abuse that occurred 25 years ago might be history for the offender, but it's eternal pain and trauma for the victim—and the cause in some cases of further victimization.

As in the life, for example, of Much Afraid, a 33-year-old Monticello, Minn., woman and former St. Joseph resident. Afraid claims she was sexually abused as a child by her brother, who she believes was abused himself in St. Joseph by a Catholic priest about 25 years ago.

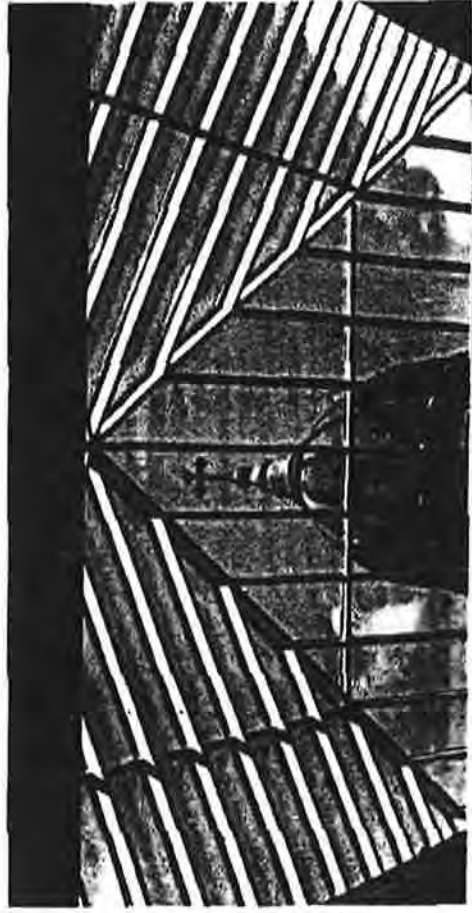
Requesting that her real name not be used to protect family and friends, Afraid said she chose her pseudonym from a book about a woman named Much Afraid who took a journey with two companions named Sorrow and Suffering. She said, "That lady is me."

Revelations follow similar claims by local man

Separated from his wife and two teen-age children. Also divorced and the mother of two small children, Afraid is not seeking any legal redress from Maiers. Like Doe, however, she wants to tell her story publicly to encourage other victims to break their silence. She feels the truth is important to help heal victims and educate the public.

She spoke with the Newsleader for almost two hours and gave the newspaper an 11-page cathartic summary of her experiences that she had written recently. Her story paints a grim picture of childhood sexual abuse, marital violence and rape, attempted suicide, divorce, family strife and a legacy of physical and emotional scars.

Church but that he and Doe did not know each other. She said Roy was a high school dropout who was



Afraid revealed her story recently in an exclusive interview with the *Newsleader* after reading the newspaper's June 19 account of a similar interview with John Doe, the fictitious name of a 35-year-old St. Joseph man who said he also was abused sexually as a child by the St. Joseph priest.

Doe has filed a civil lawsuit in Stearns County District court against the priest, the Rev. Brennan Maiers, who was appointed by St. John's Abbey in 1965 as associate pastor of St. Joseph Catholic Church. Maiers is currently the chaplain for St. Scholastica Priory in Duluth.

The suit, which is pending the announcement of a date for trial, also names St. John's Abbey and the St. Cloud Catholic Diocese as co-defendants.

Doe alleges that Maiers mo-



Light from above

The skylight in St. Benedict's Convent Gathering Place in St. Joseph opens to the world outside, the convent church and the heavens above. (photo by Stuart Goldtschen)

Joseph church. Doe said he came forward with his story, which he repressed until three years ago, to "get some answers to disturbing questions" and to raise the public's consciousness about the damaging effects of sexual abuse.

In his interview with the *Newsleader*, Doe spoke of a phone call he received soon after he filed his suit from a woman who said Maiers also had abused her brother as a child and that her brother abused

Doe before his suit was filed but that they have met since and have become friends. She said she reached him initially through his St. Paul attorney.

Afraid's brother Roy (a pseudonym), who was one year younger than Doe, died almost two years ago at age 34 in an accident on a construction site in Pennsylvania.

Afraid said Roy was also an altar boy at St. Joseph Catholic

A former St. Joseph elementary school student and 1977 graduate of Monticello High School, Afraid has been in sexual abuse counseling for more than five years. She said she takes medication for bleeding ulcers, nervous attacks, anxiety, depression and "body memories," which she described

Sex abuse
continued on p. 4

Grade schools open Sept. 8, college classes start Sept. 2

Kennedy Elementary
open house Sept. 3

Drop your books, kids, and grab your books. Summer's at an end and school's around the bend.

The first day of school at Kennedy Elementary School and the St. Joseph Laboratory School is Tuesday, Sept. 8, the day after the Labor Day holiday.

open house for parents and students from 6:30 to 8 p.m. Sept. 3. Kennedy Principal Hugh Skajja said participants will be able to visit classrooms and sign up respectively for participation in Boy Scouts, Girl Scouts and Kennedy PTA organizations.

Skajja announced Kennedy's participation in a new program this year entitled "Skills for Growing."

Sex abuse continued from front

as abdominal pains caused by psychological and emotional stress.

She said she has improved lately with the help of counselors, friends and self-help and inspirational literature but that a complete recovery is unlikely.

"They say in sexual abuse that healing is a spiral—that it's never going to get way up there like you want it to," she said. "It's going to be there for the rest of your life because you don't forget it. You can forgive, but you can't forget."

Forgiving, however, isn't easy in the light of the trauma that she says stems from a priest who was "teaching our children about God and also victimizing them with sexual abuse." She accused Maiers of harming "secondary victims" like herself as well as those he allegedly abused directly.

Although she said there is no concrete proof that Maiers sexually abused her brother, Afraid is convinced by circumstantial evidence resembling revelations by John Doe that he did so. She said Roy would not talk about Maiers but that he developed "sexual problems" and later told his wife that he "was taught to do those things."

"He would tell me sick things about the nuns and priests and make

me watch him do weird things like play with himself till he got an erection and masturbate," Afraid said.

"My other brother told me once that Roy also did weird things in front of him and taught him weird things. He told me (later) that the things they did were not to be talked about and would be buried with my dead brother forever."

Afraid said both she and her mother had asked Roy directly if anything had happened between him and Maiers and that Roy would express confusion. "He would always get into, 'I don't know, I don't know,' and he'd walk around in circles real jittery," she said.

Childhood incidents

Afraid said Maiers' alleged abuse occurred when Roy, who was two years older than she, was a third-grader in what is now the St. Joseph Laboratory School and an altar boy at the church. She said her family lived in St. Joseph until she finished the sixth grade and they moved to Monticello.

"My mother had always thought that my brother had been abused by Brennan, and she brought this thought up more than a few times," she said. "Things just were not right the way they happened when my brother was an altar boy.

"Brennan would always call

my brother to serve at the last minute. My brother would try to fight going and would cry, but my mother, who was very Catholic, told him if he was to sign up to be an altar boy he was to listen to Brennan and be there at church when he was needed.

"My poor Mom just cringes at the thought that she made him go in and serve."

Afraid said her mother felt that Roy initially enjoyed his position as altar boy but that "something happened as he and Brennan became too close." She said her mother noted that Roy suddenly didn't want to perform his duties or even go to church and that he started having trouble in school.

Afraid said the nuns at school reported that Roy was "either jumping all over and couldn't sit still or was lost and lackadaisical and would just sit and stare with no interest at all."

She said her other brother, one year younger than Roy and also an altar boy in the St. Joseph church, once heard Maiers screaming and swearing at Roy in a room in the church. Her brother said Roy came out of the room crying but would not explain what had happened.

"I have a strong belief he (her other brother) is hiding something," she said. "He knows something, but he ain't talking."

On another occasion, Afraid said, Roy was caught stealing host wafers at the church and that Maiers was furious. She said Maiers first called her parents to ask that Roy be punished but called again later to say that any action on their part was unnecessary because he (Maiers) already had punished the boy.

During that time Maiers went to New York "to get some counseling," according to Afraid, and he wrote several letters and cards to Roy from there. She said Roy "didn't want anything to do with those letters," which she said contained questions about Roy's life

WANTED

FUN-LOVING PEOPLE

to bowl in a league at

GREAT RIVER BOWL

No experience necessary
Call 253-2910 for details



but no information about himself and what he was doing.

Afraid interpreted the correspondence as threats to keep Roy silent about their relationship.

The *Newsleader* contacted Maiers by telephone at St. Scholastica Priory, but he refused to talk about the accusations against him. He said, "I'd rather not talk to you. I don't appreciate what you did because I don't think it's helpful to try things in the newspapers."

"I think it's very unfortunate, but that's why we have a court system," he said. "I would love to respond in my defense, but my attorney says I should not."

Maiers remembered

Afraid said she remembers Maiers as a "kind of nicer-looking priest, kind of handsome with nice eyes." She said, "We all have good sides, and Brennan has a good side to him, too, but all the good he has in him doesn't excuse the bad."

"I don't have any right to judge him because that's God's decision above," she said. "But for what he did I have a hard time believing that this man believes in the same God that I do...I can't see him being a priest."

Afraid said she wants to confront Maiers now and tell him personally of the wide-ranging effects of his alleged actions.

"All I want to do is look at this guy face-to-face and say, 'You're going to listen to what I have to say,'" she said. "I don't even need a response. I just want him to know what I went through and what my brother went through because of him."

"I'm not going to ask him for nothing. I don't want nothing from that man...I just want him to be aware of the pain he's caused and the lives he's screwed up."

Afraid said she tried this year to arrange a meeting with Maiers through Fr. Jerome Theisen, abbot of St. John's Abbey, and Maxine Barnett-Cernele, executive direc-

tor of the Central Minnesota Task Force on Battered Women who works with the St. Cloud Diocese on cases of sexual abuse.

Afraid said Theisen and Barnett-Cernele at first were understanding and sympathetic with her situation and told her a meeting with Maiers would be arranged. When they learned of John Doe's lawsuit, however, she said their positions changed and any meeting with the Duluth priest was suddenly out of the question.

"Do you know," she said, "how many times I almost got into the car and drove up to Duluth just to knock on his door and say, 'Hey, I'm here, you talk to me. Pretend I'm one of your parishioners or one of the nuns and just sit down.'"

Afraid believes that Maiers' relationship with Roy ultimately caused her brother's deterioration and death and led to her problems first with Roy and later with her husband.

"I know all too well how he (Roy) felt," she said, "because I felt the same way—only towards my brother—a little later in life."

She said Roy became a "very mixed up suicidal man who always went to counselors to see what was wrong with him." He was a drug addict, compulsive spender and rebellious troublemaker, she said, but also a "very emotional person who would cry at the drop of a hat."

Afraid said Roy went to Pennsylvania to try to start anew but was killed in a fall with two other construction workers from a perch on a high beam. She said he "died trying to get his life together."

Victim becomes victimizer

That life turned sour at the age of 8 and 9 during his alleged involvement with Maiers, according to Afraid. She said her brother soon thereafter turned his pain, shame, anger and violence on her and that her life in turn has been severely traumatized.

Afraid said Roy began to abuse her when she was in the second or third grade and that he raped her five or six times before she was 13. She said he once ripped up a new doll her mother had bought for her and told her with conviction, "This is what I'm going to do to you next if you tell anyone" what had happened.

"I really cannot remember too

sexual, and it made me sick.

"I don't remember too many details of the abuse, but the ones I do remember are too scary, sick and shameful to write out on paper...Just bringing these thoughts back make me shake and get sick and I start to get flashbacks and body memories again..."

"I felt so ashamed and guilty that when I was threatened not to tell anyone, I didn't. I held in this secret for 22 years and felt filthy and guilty because I was told it was part my fault. I watched as both of our lives headed straight toward hell, and it just went on. I used to pray that my brother would die or just go away."

Afraid said she tried to commit suicide at age 13 after Roy raped her in the bathroom of their home shortly before he enlisted in the Army. She swallowed all the pills she could find but was discovered soon thereafter and induced to expel them.

"I was going to get back at them (her family)," she said. "I was going to die that night in front of him (Roy) and he was going to have to tell my Mom and Dad why."

She said she attempted suicide again on three different occasions by swallowing pills once more, cutting her wrist and nearly driving her car into a moving train. In a continuing attempt to destroy herself, she said she also used to eat poison and pull her hair out in clumps.

Afraid said she broke the secret of Roy's violence against her about three years ago in a fit of rage in front of one of her other brothers at a family party. She said her sister later learned of it and told her mother.

"I felt bad," she said, "because she (her sister) had to do the dirty work that I should have done years ago."

Afraid said her mother reacted with shock and anger but sympathized with her initially. After Roy's death, however, Afraid said her mother expressed more support for him than her and "made him into a saint."

Afraid said, "She stuck up for him and that really hurt me."

Bad marriage

The abuse robbed her of her

self-esteem as ity, Afraid said believe she doesn't marriage. I want who beat, abuse was the worst conscious self-destruction.

"My husband verbally abused me, she said of her father with whom she and was married for their divorce wanted to find a treat me the way didn't think I was deserving.

"Sometimes own worst enemy of beating myself."

Afraid said threatened to kill and on one occasion down the stairs leaving her alone, one of her brothers took her to the hospital.

The extent of Afraid's victimization is indelible scars on her body and mind of the need to repress with the *Newsleader* other victims to face the stark reality of sexual abuse.

"I learned to and go through started to learn to let down all the and say, 'Yeah, happened.' I learned was really harmful in what ways as I've got a lot of

Afraid criticized area residents as receptive to She said she is a letters to the *Newsleader* disliking for graphic details in the interview.

"Do you feel was too inappropriate and did to the letter write you think John and I feel every have to think things Brennan

Success!

Interviews & Resumé service

Best qualifications opportunities

self-esteem as well as her virginity, Afraid said, and she came to believe she deserved no better. Her marriage later to a Monticello man who beat, abused and raped her was the worst example of her conscious self-destruction.

"My husband physically and verbally abused me from day one," she said of her first and only spouse, with whom she lived for 15 years and was married for 12 years before their divorce last year. "I wanted to find someone who would treat me the way I felt because I didn't think I was ever going to be deserving.

"Sometimes I feel like I'm my own worst enemy and I have a way of beating myself up all by myself."

Afraid said her husband once threatened to kill her with a knife and on one occasion threw her down the stairs in her home, leaving her alone and bleeding until one of her brothers found her and took her to the hospital.

The egregious nature of Afraid's victimization and the indelible scars it has left on her body and mind have convinced her of the need to reveal her story. She said she proposed this interview with the *Newsleader* to encourage other victims to do the same so that they and society as a whole can face the stark reality of the problem of sexual abuse.

"I learned to meet it head on and go through it," she said. "I started to learn to cry again and to let down all those ugly defenses and say, 'Yeah, this is what happened.' I learned to accept that I was really harmed and to find out in what ways and try to fix them. I've got a lot of stuff to fix."

Afraid criticized St. Joseph-area residents who have not been as receptive to such revelations. She said she is angry about recent letters to the *Newsleader* expressing dislike for its publication of graphic details in the John Doe interview.

"Do you feel that the coverage was too inappropriate, detailing, offending and disgusting?" she said to the letter writers. "Well, how do you think John Doe, my brother and I feel every morning when we have to think about the abusive things Brennan did?"

"How many of these disgusting details must you hear or read before you wake up and see what Brennan has done to his victims and try to pull together and support these victims so they can shed some of their pain, shame and guilt?"

'Healing begins with support'

In response to one writer who asked, "When does the healing begin?," Afraid said, "The healing could probably start if some of you people could begin to listen and understand and try to support these victims."

"It took a lot of guts (for John Doe) to go through all that pain again just to alert the townspeople of St. Joe and to find out if there are any other victims out there who are still hiding and keeping this dreadful secret," she said.

"I am sure that there are many other victims out there who cannot and will not come forward simply because of how John Doe was treated...Future victims will never stand up for their own rights if the victims now are being shoved around and not heard."

Afraid also responded to the Rev. Daniel Taufen, vicar general of the St. Cloud Diocese, who wrote to the *Newsleader* that he was misquoted and quoted out of context in the John Doe article. She questioned Taufen's assertion that he was "totally unaware of any recent revelation (of sexual misconduct) implicating two parish priests affiliated with the St. Cloud diocese."

Afraid said Taufen, who is the director of the the diocese's program dealing with sexual misconduct, should have been aware at least of her attempts to get a meeting with Maiers and should have contacted her about the matter. She accused Taufen of being "totally unaware and blinded to the subject of sexual abuse" or of supporting

"a big cover-up."

"I feel that someone has brought this to your (Taufen's) attention and that you chose to ignore it, or there really is a big cover-up going on," she said. "You can surely call me and talk it over if you would like and try to explain it to someone who has tried for a meeting (with Maiers) and was not heard."

Meanwhile, in her attempt to straighten out her own life, Afraid has finally been able to claim that she is a "survivor." She said she

has learned to face her past in to build her future.

"I am finding out that I am not a weakling, a bitch, a slut, ugly, stupid, crazy or insane as my husband said and drilled into my head for 15 years," she said. "I am finding my fears, but I know now where they stem from and can work at them.

"I am learning what my weaknesses are, but I also know now that my strengths outweigh them, and the main proof is that I am still here today trying to sort it all out."

St. Joseph Rec Little League

St. Joseph Summer Recreation Little League final standings are as follows:

	W	L	T
Hurricanes	12	2	1
Crusaders	10	5	
Rangers	4	10	1
Clubbers	3	12	

Scores for July 27-30, playoff and championship games are as follows: Clubbers forfeit to Crusaders; Rangers forfeit to Hurricanes; Crusaders 7, Hurricanes 5; Clubbers forfeit to Rangers; Clubbers 15, Hurricanes 9; Rangers 12, Crusaders 10; playoffs—Crusaders 23, Rangers 9; Hurricanes 17, Rangers 9; championship (best two of three)—Crusaders 29, Hurricanes 15; Crusaders 19, Hurricanes 11.

The top 10 little league batters and their averages are as follows: R. Klein (Crusaders) .744; N. Baraga (Hurricanes) .743; B. Mayer (Clubbers) .724; M. Loso (Clubbers) .711; B. Herzog (Clubbers) .692; B. Anderson (Crusaders) .674; T. Netters (Crusaders) .652; J. Loso (Rangers) .639; M. Folgt (Crusaders) .636; T. Hoeschen (Clubbers) .613.

Little League awards went to the following: Crusaders, team champions; highest batting average, Russ Klein; and Most Valuable Player of the League, Jay Loso.

Scores for July 13-23 games are as follows: Crusaders 17, Clubber 16; Hurricanes 15, Rangers 5; Hurricanes 11, Crusaders 8; Clubbers 28, Rangers 3; Crusaders 15, Clubbers 3; Hurricanes 11, Rangers 10; Hurricanes 12, Crusaders 8; Rangers 8, Clubbers 8.

July 16, the teams played Avon; July 23, the Clubbers forfeited to the Hurricanes and the Rangers forfeited to the Crusaders.

The top 10 little league batters and their averages for weeks July 13-23 are as follows: R. Klein (Crusaders) .757; N. Baraga (Hurricanes) .742; B. Mayer (Clubbers) .720; M. Loso (Clubbers) .706; M. Folgt (Crusaders) .692; B. Anderson (Crusaders) .683; T. Netters (Crusaders) .667; J. Loso (Rangers) .656; B. Herzog (Clubbers) .636; and T. Joyce (Crusaders) .629.

Open House
Sunday





Bulk Rate
U.S. Postage Paid
St. Joseph, Minn. 56374
Permit No. 21

The St. Joseph Newsleader

Postal Customer
Educational Center of Central Minnesota No. 126 Aug. 28, 1992 75 cents

New sex charges against former St. Joseph priest Monticello woman alleges 'secondary victimization' by Fr. Brennan Maiers

by Stuart Goldstein
Sexual abuse that occurred 23 years ago might be history for the offender, but it's eternal pain and trauma for the victim—and the cause in some cases of further victimization.

As in the life, for example, of Much Afraid, a 35-year-old Monticello, Minn., woman and former St. Joseph resident, Afraid claims she was sexually abused as a child by her brother, who she believes was abused himself in St. Joseph by a Catholic priest about 25 years ago.

Requesting that her real name not be used to protect family and friends, Afraid said she chose her pseudonym from a book about a woman named Much Afraid who took a journey with two companions named Sorrow and Suffering. She said, "That lady is me."

Afraid revealed her story recently in an exclusive interview with the Newsleader, and it is included in the newspaper's June 19 account of a similar interview with Jean Doe, the fictitious name of a 35-year-old St. Joseph man who said he also was abused sexually as a child by the St. Joseph priest.

Doe has filed a civil lawsuit in Stearns County District court against the priest, the Rev. Brennan Maiers, who was appointed by St. John's Abbey in 1965 as associate pastor of St. Joseph Catholic Church. Maiers is currently the chaplain for St. Scholastica Priory in Duluth.

The suit, which is pending the announcement of a date for trial, also names St. John's Abbey and the St. Cloud Catholic Diocese as co-defendants.

Doe alleges that Maiers mo-

Revelations follow similar claims by local man

luded him on several occasions in 1965 and 1966 when Doe was a 9- and 10-year-old altar boy in the St.

Joseph church. That woman was Much Afraid. Afraid said she does not know

the priest, but that he and Doe did not know each other. She said Roy was a high school dropout who was

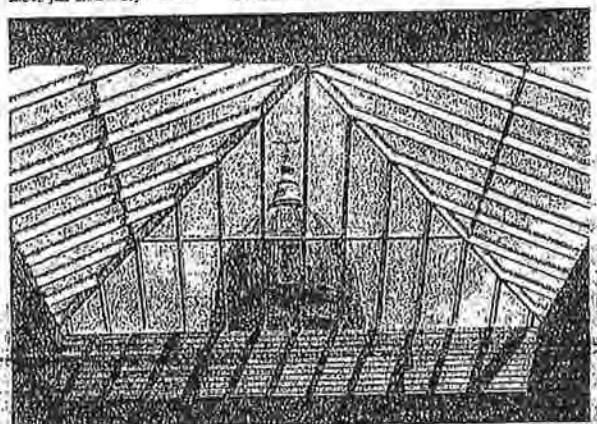
separated from his wife and two teen-age children.

Attempt to break the silence
Also divorced and the mother of two small children, Afraid is not seeking any legal redress from Maiers. Like Doe, however, she wants to tell her story publicly to encourage other victims to break their silence. She feels the truth is important to help local victims and educate the public.

She spoke with the Newsleader for almost two hours and gave the newspaper an 11-page Catholic summary of her experiences that she had written recently. Her story paints a grim picture of childhood sexual abuse, marital violence and rape, attempted suicide, divorce, family strife and a legacy of physical and emotional scars.

A former St. Joseph elementary school student and 1977 graduate of St. Joseph High School, Afraid has been in sexual abuse counseling for more than five years. She said she takes medication for bleeding, ulcers, nervous attacks, anxiety, depression and "body tremors," which she described

Sex-abuse
continued on p. 4



Light from above
The skylight in St. Benedict's Convent Gathering Place in St. Joseph opens to the world outside, the convent church and the heavens above. (photo by Stuart Goldstein)

Joseph church. Doe said he came forward with his story, which he repressed until three years ago, to "get some answers to disturbing questions" and to raise the public's consciousness about the damaging effects of sexual abuse.

In his interview with the Newsleader, Doe spoke of a phone call he received soon after he filed his suit from a woman who said Maiers also had abused her brother as a child and that her brother abused

Doe before his suit was filed but that they have met since and have become friends. She said she reached him initially through his St. Paul attorney.

Afraid's brother Roy (a pseudonym), who was one year younger than Doe, died almost two years ago at age 34 in an accident on a construction site in Pennsylvania.

Afraid said Roy was also an altar boy in St. Joseph Catholic

Grade schools open Sept. 8, college classes start Sept. 2

Kennedy Elementary open house Sept. 3

Drop your boots, kids, and grab your books. Summer's at an end and school's around the bend.

The first day of school at Kennedy Elementary School and the St. Joseph Laboratory School is Tuesday, Sept. 8, the day after the Labor Day holiday.

The College of St. Benedict and St. John's University get an early start this year with their first day of classes on Sept. 7.

Kennedy will host its annual

open house for parents and students from 6:30 to 8 p.m. Sept. 3. Kennedy Principal Hugh Stapleton said participants will be able to visit classrooms and sign up responsively for participation in Boy Scouts, Girl Scouts and Kennedy PTA organizations.

St. John's announced Kennedy's participation in a new program this year entitled "Skills for Growing," a part of the Quest program in positive youth development for grades K-5. Handout materials will be available at the open house for parents perusal.

City watering ban through Aug. 31

An outdoor watering ban is currently in effect in St. Joseph to accommodate a temporary water shortage resulting from the construction of new water mains now underway in the city's water tower project.

The week-long ban started Aug. 24 and is effective through Aug. 31. City Clerk Rachel Stapleton said.

All outdoor watering, including lawn watering, car washing and sprinkler application, is prohibited during that time. Stapleton said

the ban will be strictly enforced and that fines will be levied for violations.

The ban is necessary, Stapleton said, to preserve water during the first stage of the water main construction project. She said St. Joseph's water supply will be provided by the College of St. Benedict during that time.

Stapleton said residents may experience low water pressure and some water discoloration during construction but that the water is perfectly safe to drink.



Preparations for school?

Kennedy Elementary School Principal Hugh Skoja (with shovel) hopes to start the new school year Sept. 8 with a bang instead of a whimper through the construction of a new \$9,000 playground facility. Skoja and area volunteers recently erected the metal play gym, which was paid for by St. Cloud School District 742, while parents and friends of the school donated their labor to set it up. (photo by Stuart Goldstein)

Newsleader office closed Aug. 28-Sept. 8
The Newsleader office will be closed Aug. 28 through Sept. 8.
If you have any news items, photographs and/or advertisements that need to be published in the Sept. 11 issue, send them to St. Joseph Newsleader, P.O. Box 324, St. Joseph, or bring them to the drop box at the cash register of Murphy's Restaurant Diner (formerly Harb's Restaurant).
Enclosed is emergency phone: Stuart at 363-4525.

Sex abuse continued from front

as abdominal pains caused by psychological and emotional stress. She said she has improved lately with the help of counselors, friends and self-help and inspirational literature but that a complete recovery is unlikely.

"They say in sexual abuse that healing is a spiral—that it's never going to get way up there like you want it to," she said. "It's going to be there for the rest of your life because you don't forget it. You can forgive, but you can't forget."

Forgiving, however, isn't easy in the light of the trauma that she says stems from a priest who was "teaching our children about God and also victimizing them, with sexual abuse." She accused Malers of harming "secondary victims" like herself as well as those he allegedly abused directly.

Although she said there is no concrete proof that Malers sexually abused her brother, Afraid is convinced by circumstantial evidence resembling revelations by John Doe that he did so. She said Roy would not talk about Malers but that he developed "sexual problems" and later told his wife that he "was taught to do those things."

"He would tell me sick things about the nuns and priests and make

me watch him do weird things like play with himself till he got an erection and masturbate," Afraid said.

"My other brother told me once that Roy also did weird things in front of him and taught him weird things. He told me (later) that the things they did were not to be talked about and would be buried with my dead brother forever."

Afraid said both she and her mother had asked Roy directly if anything had happened between him and Malers and that Roy would express confusion. "He would always get into, 'I don't know, I don't know,' and he'd walk around in circles real jittery," she said.

Childhood incidents
Afraid said Malers' alleged abuse occurred when Roy, who was two years older than she, was a third-grader in what is now the St. Joseph Laboratory School and an altar boy at the church. She said her family lived in St. Joseph until she finished the sixth grade and they moved to Monticello.

"My mother had always thought that my brother had been abused by Brennan, and she brought this thought up more than a few times," she said. "Things just were not right the way they happened when my brother was an altar boy."

"Brennan would always call

my brother to serve at the last minute. My brother would try to fight going and would cry, but my mother, who was very Catholic, told him if he was to sign up to be an altar boy he was to listen to Brennan and be there at church when he was needed.

"My poor Mom just cringes at the thought that she made him go in and serve."

Afraid said her mother felt that Roy initially enjoyed his position as altar boy but that "something happened as he and Brennan became too close." She said her mother noted that Roy suddenly didn't want to perform his duties or even go to church and that he started having trouble in school.

Afraid said the nuns at school reported that Roy was "either jumping all over and couldn't sit still or was lost and lapsed and would just sit and stare with no interest at all."

She said her other brother, one year younger than Roy and also an altar boy in the St. Joseph church, once heard Malers screaming and swearing at Roy in a room in the church. Her brother said Roy came out of the room crying but would not explain what had happened.

"I have a strong belief he (her other brother) is hiding something," she said. "He knows something, but he ain't talking."

On another occasion, Afraid said, Roy was caught stealing host wafers at the church and that Malers was furious. She said Malers first called her parents to ask that Roy be punished but called again later to say that any action on their part was unnecessary because he (Malers) already had punished the boy.

During that time Malers went to New York to get some counseling," according to Afraid, and he wrote several letters and cards to Roy from there. She said Roy "didn't want anything to do with those letters," which she said contained questions about Roy's life

but no information about himself and what he was doing.

Afraid interpreted the correspondence as an effort to keep Roy silent about their relationship.

The *Newsleader* contacted Malers by telephone at St. Scholastica Priory, but he refused to talk about the accusations against him. He said, "I'd rather not talk to you. I don't appreciate what you did because I don't think it's helpful in trying things in the newspapers."

"I think it's very unfortunate, but that's why we have a court system," he said. "I would love to respond in my defense, but my attorney says I should not."

Malers remembered
Afraid said she remembers Malers as a "kind of nice-looking priest, kind of handsome with nice eyes." She said, "We all have good sides, and Brennan has a good side to him, too, but all the good he has in him doesn't excuse the bad."

"I don't have any right to judge him because that's God's decision above," she said. "But for what he did I have a hard time believing that the man believes in the same God that I do. I can't see him being a priest."

Afraid said she wants to confront Malers now and tell him personally of the wide-ranging effects of his alleged actions.

"All I want to do is look at this guy face-to-face and say, 'You're going to listen to what I have to say,'" she said. "I don't even need a response. I just want him to know what I went through and what my brother went through because of him."

"I'm not going to ask him for nothing. I don't want nothing from that man—I just want him to be aware of the pain he's caused and the lives he's screwed up."

Afraid said she urged this year to arrange a meeting with Malers through Fr. Jerome Theisen, abbot of St. John's Abbey, and Maxine Barnes-Cemele, executive direc-

tor of the Central Minnesota Task Force on Battered Women who works with the St. Cloud Diocese on cases of sexual abuse.

Afraid said Theisen and Barnes-Cemele at first were understanding and sympathetic with her situation and told her a meeting with Malers would be arranged. When they learned of John Doe's lawsuit, however, she said their positions changed and any meeting with the Duluth priest was suddenly out of the question.

"Do you know," she said, "how many times I almost got into the car and drove up to (but) just to knock on his door and say, 'Hey, I'm here, you talk to me. Pretend I'm one of your parishioners or one of the nuns and just sit down.'"

Afraid believes that Malers' relationship with Roy ultimately caused her brother's deterioration and death and led to her problems first with Roy and later with her husband.

"I know all too well how he (Roy) felt," she said, "because I felt the same way—only towards my brother—a little later in life."

She said Roy became a "very mixed up suicidal man who always went to confession to see what was wrong with him." He was a drug addict, compulsive spender and rebellious trouble-maker, she said, but also a "very emotional person who would cry at the drop of a hat."

Afraid said Roy went to Pennsylvania to try to start anew but was killed in a fall with two other construction workers from a perch on which he was working. She said he "died trying to get his life together."

Victim become victimizer
That life turned sour at the age of 8 and 9 during his alleged involvement with Malers, according to Afraid. She said her brother soon thereafter turned his pain, shame, anger and violence on her and that her life in turn has been severely traumatized.

Afraid said Roy began to abuse her when she was in the second or third grade and that he raped her five or six times before she was 13. She said he once ripped up a new doll her mother had bought for her and told her with conviction, "This is what I'm going to do to you next if you tell anyone" what had happened.

"I really cannot remember too much of how and when the sexual abuse began because I know I did a good job of blocking a lot of it out," Afraid said. "I can recall one time when I was very young and that something my brother did to me was very wrong, sick, bad,

WANTED
FUN-LOVING PEOPLE
to bowl in a league at
GREAT RIVER BOWL
No experience necessary
Call 253-2910 for details

Newly remodeled
GENESIS
Grand reopening
Aug. 31-Sept. 5
Drawings daily
Grand Prize:
Limo for Two (Limos No Limit) +
Dinner for Two at the Blue Heron
Under new ownership--Deb Lucas
Back-to-School Specials on Tanning
6 Reg. \$13.95 • 6 Facial \$17.95
HAIRCUTS
Reg. \$8 NOW \$6.50
PERM SPECIAL
Ask for Michelle or Becky
\$23⁹⁹ & \$27⁹⁹
Reg. \$27⁹⁹ & \$30⁹⁹
Offers good Aug. 31 - Sept. 5 only
Next to Mills Fleet Farm RR4 St. Cloud 253-8853

Career Success!
Professional Interviews & comprehensive resumé service
Bring out your best qualifications
Enhance your opportunities for the perfect career
Call for an initial consultation
363-7741

COMPLETE AUTOMOTIVE REPAIRS
24 HOUR RADIO DISPATCH SERVICE
Steve's Garage Inc.
A FULL SERVICE STATION
ESTABLISHED IN 1938
WHEEL LIFT TOWING • CAR STARTING
363-7535
105 W MINNESOTA ST ST. JOSEPH
AFTER HOURS 363-8827

sexual, and it made me sick.
 "I don't remember too many details of the abuse, but the ones I do remember are too scary, sick and shameful to write out on paper... Just reliving these thoughts back make me shake and get sick and I start to get flashbacks and body memories again...
 "I felt an ashamed and guilty, but when I was threatened not to tell anyone, I didn't. I hid in this secret for 22 years and felt filthy and guilty because I was told I was part of my fault. I watched as both of our lives headed straight toward hell, and it just went on. I used to pray that my brother would die or just go away."
 Afraid said she tried to commit suicide at age 19 after Roy raped her in the bathroom of their home shortly before he enlisted in the Army. She swallowed all the pills she could find but was discovered soon thereafter and induced to expel them.
 "I was going to get back at them (her family)," she said. "I was going to die that night in front of him (Roy) and he was going to have to tell my Mom and Dad why."
 She said she attempted suicide again on three different occasions by swallowing pills once more, cutting her wrist and nearly driving her car into a moving train. In a continuing attempt to destroy herself, she said she also used to eat poison and pull her hair out in clumps.
 Afraid said she broke the tears of Roy's violence against her about three years ago in front of a family party. She said her sister later learned of and told her mother.
 "I felt bad," she said, "because she (her sister) had to do the dirty work that I should have done years ago."
 Afraid said her mother reacted with shock and anger but sympathized with her initially. After Roy's death, however, Afraid said her mother expressed more support for him than her and "made him into a saint."
 Afraid said, "She stuck up for him and that really hurt me."
 Bad marriage
 The abuse robbed her of her

self-esteem as well as her virginity, Afraid said, and she came to believe she deserved no better. Her marriage later to a Monticello man who beat, abused and raped her was the worst example of her conscious self-destruction.
 "My husband physically and verbally abused me from day one," she said of her first and only spouse, with whom she lived for 15 years and was married for 12 years before their divorce last year. "I wanted to find someone who would treat me like a lady. I felt because I didn't think I was ever going to be deserving."
 "Sometimes I feel like I'm my own worst enemy and have a way of beating myself up all by myself."

Afraid said her husband once threatened to kill her with a knife and on one occasion threw her down the stairs in her home, leaving her alone and bleeding and one of her brothers found her and took her to the hospital.
 The egregious nature of Afraid's victimization and the indelible scars it has left on her body and mind have convinced her of the need to reveal her story. She said she proposed this interview with the Newsleader to encourage other victims to do the same so that they and society as a whole, can face the stark reality of the problem of sexual abuse.
 "I learned to meet it head on and go through it," she said. "I started to learn to cry again and let down all those ugly defenses and say, 'Yeah, this is what happened.' I learned to accept that I was really harmed and to find out in what ways and try to fix them. I've got a lot of stuff to fix."

Afraid criticized St. Joseph-area residents who have not been as receptive to such revelations. She said she is angry about recent letters to the Newsleader expressing dislike for its publication of graphic details in the John Doe interview.
 "Do you feel that this coverage was too inappropriate, detailing, offending and disgusting?" she said to the letter writers. "Well, how do you think John Doe, my brother and I feel every morning when we have to think about the abusive things Brennan did?"

"How many of these disgusting details must you hear or read before you wake up and see what Brennan has done to his victims and try to pull together and support these victims so they can shed some of their pain, shame and guilt?"
 "Healing begins with support."
 In response to one writer who asked, "When does the healing begin?" Afraid said, "The healing could probably start if some of you people could begin to listen and understand and try to support these victims."
 "It took a lot of guts (for John Doe) to go through all that pain again just to alert the townspeople of St. Joseph and to find out if there are any other victims out there who are still hiding and keeping this dreadful secret," she said.
 "I am sure that there are many other victims out there who cannot and will not come forward simply because of how John Doe was treated... Future victims will never stand up for their own rights if the victims now are being shoved around and not heard."
 Afraid also responded to the Rev. Daniel Taufen, vicar general of the St. Cloud Diocese, who wrote to the Newsleader that he was misquoted and quoted out of context in the John Doe article. She questioned Taufen's assertion that he was "totally unaware of any recent revelation (of sexual misconduct) implicating two parish priests of St. Joseph in the St. Cloud Diocese."
 Afraid said Taufen, who is the director of the diocesan program dealing with sexual misconduct, should have been aware at least of her attempt to get a meeting with Maier and should have contacted her about the matter. She accused Taufen of being "totally unaware and blinded to the subject of sexual abuse" or of supporting

"a big cover-up."
 "I feel that someone has brought this to your (Taufen's) attention and that you chose to ignore it, or there really is a big cover-up going on," she said. "You can surely call me and talk it over if you would like and try to explain it to someone who has tried for a meeting (with Maier) and was not heard."
 Meanwhile, in her attempt to straighten out her own life, Afraid has finally been able to claim that she is a "survivor." She said she

has learned to face her past in order to build her future.
 "I am finding out that I am not a weakling, a bitch, a slut, ugly, stupid, crazy or insane as my husband said and drilled into my head for 15 years," she said. "I am finding my fears, but I know now where they stem from and can work at them.
 "I am learning what my weaknesses are, but I also know now that my strengths outweigh them, and the main proof is that I am still here today trying to sort it all out."

St. Joseph Rec. Little League
 St. Joseph Summer Rec. Little League final standings are as follows:

Hurricanes	W	L	T
Cyclones	12	2	1
Rangers	10	5	1
Clubbers	4	10	1

 Scores for July 27-30, playoff and championship games are as follows: Clubbers 10 over Cyclones; Hurricanes 2 over Rangers; Clubbers 10 over Rangers; Cyclones 11 over Rangers; Hurricanes 7 over Rangers; Hurricanes 11 over Cyclones; Hurricanes 15 over Cyclones; Hurricanes 11 over Rangers; Hurricanes 12 over Rangers; Hurricanes 8 over Rangers.
 The top 10 Little League boys and their averages for weeks July 18-23 are as follows: Cyclones (Clubs) 7.77; Hurricanes (Hurricanes) 7.77; Rangers (Rangers) 7.77; Cyclones (Clubs) 7.77; Rangers (Rangers) 7.77; Hurricanes (Hurricanes) 7.77; Rangers (Rangers) 7.77; Cyclones (Clubs) 7.77; Hurricanes (Hurricanes) 7.77; Rangers (Rangers) 7.77.

St. Joseph Rec. Little League
 St. Joseph Summer Rec. Little League final standings are as follows:

Hurricanes	W	L	T
Cyclones	12	2	1
Rangers	10	5	1
Clubbers	4	10	1

 Scores for July 27-30, playoff and championship games are as follows: Clubbers 10 over Cyclones; Hurricanes 2 over Rangers; Clubbers 10 over Rangers; Cyclones 11 over Rangers; Hurricanes 7 over Rangers; Hurricanes 11 over Cyclones; Hurricanes 15 over Cyclones; Hurricanes 11 over Rangers; Hurricanes 12 over Rangers; Hurricanes 8 over Rangers.
 The top 10 Little League boys and their averages for weeks July 18-23 are as follows: Cyclones (Clubs) 7.77; Hurricanes (Hurricanes) 7.77; Rangers (Rangers) 7.77; Cyclones (Clubs) 7.77; Rangers (Rangers) 7.77; Hurricanes (Hurricanes) 7.77; Rangers (Rangers) 7.77; Cyclones (Clubs) 7.77; Hurricanes (Hurricanes) 7.77; Rangers (Rangers) 7.77.

has learned to face her past in order to build her future.
 "I am finding out that I am not a weakling, a bitch, a slut, ugly, stupid, crazy or insane as my husband said and drilled into my head for 15 years," she said. "I am finding my fears, but I know now where they stem from and can work at them.
 "I am learning what my weaknesses are, but I also know now that my strengths outweigh them, and the main proof is that I am still here today trying to sort it all out."

Open House

Sunday August 30th 1:00 to 3:00 p.m.



MILLSTREAM Learning Center Come and meet our highly qualified staff and visit our school.

Preschool program openings for children ages 3 to 5 years old.

322 W. Minnesota Street
 St. Joseph, MN 56374
 (612) 363-4643

Christina Lodermeier, 7, daughter of Theresa Lodermeier, Bowlus, Minn., recently won Lambert the Lamb through a drawing held in the clinic. Drs. Styles and Cotton introduced the idea of using stuffed animals to relax young kids in the office. A drawing will be held four times a year to give away one of these animals. Children 10 and under may register during an appointment.

We Welcome New Patients
 Office Hours By Appointment

ST. JOSEPH DENTAL CLINIC
 FAMILY DENTISTRY

Joseph R. Styles, D.D.S. St. Joseph Office: 363-7729
 Curtis F. Cotton, D.D.S. Avon Office: 336-7374

St. Scholastica Priory
1200 Kenwood Avenue
Duluth, Minnesota 55811

October 2, 1992

Very Reverend Dale Nau, Chancellor
Catholic Diocese of Duluth
2830 East Fourth Street
Duluth, Minnesota 55812

Dear Father Nau,

I enclose the acknowledgment of receipt of the new **SEXUAL MISCONDUCT POLICY OF THE DIOCESE OF DULUTH**.

Before I came to Duluth to be Chaplain at St. Scholastica Priory and a CPE student at St. Mary's Medical Center, my then Abbot Jerome Theisen informed Bishop Schweitz of the pending civil law suit against me for sexual misconduct when I was an Associate Priest in St. Joseph Parish in St. Joseph, Minnesota in the mid 1960's.

Dr. Eli Coleman, head of the Institute of Human Sexuality for the University of Minnesota did an evaluation of me that concluded that I was not a danger to anyone in pastoral ministry. He told me that to remove me would be a grave injustice. This report and judgment was given to Archbishop John Roach where I was working at the time. Father Abbot told me he shared a copy of that report with Bishop Schweitz after the case was filed in Stearns County Court on March 21, 1992 of this year.

The Abbot and Bishop Schweitz also agreed to offer me the job being Contract Chaplain for the Duluth Federal Prison Camp in addition to my duties at the Priory. I have gone through their security check now and have been given proper authorization as a Contract Chaplain with the ability to be unescorted when I come for Catholic Services and visits with inmates there.

Even though these safeguards predated the publication of this new policy, it seems that in my situation there is no further need for investigation and assessment. If there is more information that you need, I would be happy to provide it.

I have enjoyed my ministry here in Duluth at the hospital, at the Priory and at the Prison. I have had great support from all three institutions, as well as from Bishop Schweitz. This is greatly appreciated.

Our election for our new Abbot at St. John's will take place Thanksgiving Day, November 26 and continue through Saturday, November 28th if necessary. As you know Abbot Jerome Theisen, O.S.B. was elected to be Abbot Primate of the whole Benedictine Order in Rome a few weeks ago.

Sincerely in Christ,

Reverend Brennan Maiers, OSB

OSB MAIERS_00646

DIOCESE OF DULUTH
2830 E. 4th St.
Duluth, MN 55812

Reference BRENNAN MAIERS, OSB

Has any allegation, or civil or criminal complaint ever been made against the above named person alleging physical abuse, sexual abuse, sexual harassment or exploitation?

Yes No

If yes, give a short explanation of the complaint. (Please indicate the date, nature and place of the incident leading to the complaint, where the complaint was filed, and the disposition of the complaint.)

There is a civil complaint filed against Brennan, for sexual misconduct while working as an assistant in St. Joseph Parish, St. Joseph, MN - case is 26 years ago.

Had the above named person ever had employment terminated for reasons relating to allegations of physical abuse or sexual abuse by him/her? Yes No

If yes, give a short explanation of the allegations. (Please indicate the date, nature, and place of the allegations, the disposition of the allegations, and the employer at the time, including the employer's name, address and telephone number.

Has the above ever received any medical treatment, physical or psychological, for reasons involving physical abuse or sexual abuse by him/her? Yes No

If yes, give a short description of the treatment, including date(s), nature and location(s), identifying the treating physician with name, address and telephone number.

However, Brennan is presently receiving psychological treatment.

The information I have provided on this questionnaire is accurate to the best of my knowledge.

I understand that all information supplied on this form is confidential.

Jonathan R. Licari, OSB
Print Name

Jonathan R. Licari, OSB
Signature

3 November 1992
Date

(This form is used for a Religious Superior or Bishop of a priest/religious requesting to join or to continue working in the diocese)

U.S. DEPARTMENT OF JUSTICE
Federal Bureau of Prisons
Federal Prison Camp

Duluth, MN 55814

January 12, 1993

Sister Rosemary Ferguson, O.P.
St. Mary's C.P.E. Center
407 East 3rd St.
Duluth, MN 55805



Dear Sister Rosemary;

This letter is a report on Fr. Brennan Maiers' work here at the Federal Prison Camp, Duluth, MN. Fr. Brennan has been here since June 7, 1992, when he was appointed to replace Fr. Kerry Sopoci as the Catholic Priest.

Fr. Brennan comes out to the camp two to three times each week. On Sunday mornings he does Mass at 8:30 a.m. On Tuesday evenings (at least twice/month) he drives a volunteer up here from St. Scholastica to do a Spanish Bible Study. While Sr. Anita is here, Brennan sees inmates on a one-to-one basis. On Thursdays, Brennan is here from 1:00 p.m. to 9:00 p.m. He has one-to-one counseling sessions at 1:00 p.m., a Catholic Invitation Class at 2:00 p.m., a meeting with myself at 6:00 p.m. and then an informal discussion group at 7:00 p.m.

As I have indicated above, I meet with Fr. Brennan once each week for about an hour. During this time he shares with me how things are going as well as any ideas, wants and/or dreams he has. This meeting schedule was initiated by Brennan and has turned out to be very helpful to both of us.

I have been very pleased with Fr. Brennan's work these past six months. He has brought energy and vitality to his ministry here at F.P.C. Duluth. I find him to be open, generous and willing to cooperate in a shared ministry to the men here. In my seven years as a prison chaplain, I have never worked with a contract person who was more security conscious as well as open to all manner of people and faiths. I sincerely believe Fr. Brennan has made a great and vital contribution to the ministry here since he began.

Sincerely,



Erling Midthun,
Chaplain

OSB MAIERS_00648

LAKE SUPERIOR ASSOCIATES, P.A.

Faris E. Keeling, M.D.
Psychiatry

Mary Merlin, Ph.D., L.P.
Psychology

Mary Graf, M.S.W., L.I.C.S.W.
Psychotherapy

•
Jeffrey L. Tucker
Office & Business Manager

Sellwood Building, Suite 700, 202 West Superior St., Duluth, MN 55802 (218) 726-1006

January 26, 1993

Abbot Timothy Kelly, O.S.B.
Saint John's Abbey
Collegeville, MN 56321

RE: Father Brennan Maiers, O.S.B.

Dear Abbot Kelly:

I have been Father Maiers' psychotherapist for the past year-and-a-half, since June 1991. We have met regularly, about every other week. I have now closed my practice in order to pursue other professional goals, and I am referring him to another therapist to continue facilitating his personal growth.

As you know, Father Brennan has acknowledged that he did have inappropriate sexual contact with a minor, years ago as a parish Priest. I am writing because you need to know whether or not he continues to be at risk for this type of behavior.

We have discussed his sexual history in great detail, repeatedly. We were continually dealing with issues related to sexual abuse, given the active court case and multiple newspaper articles during this time. We were frequently reviewing past relationships with regard to interpersonal boundaries. In all of this work he was forthcoming, genuine, honest, and willing to face painful material with my support and with only a normal amount of ambivalence.

He became newly aware of a number of details and issues as a result of all this work. But no other instances of sexual abuse have come to light, despite active searching. (And indeed, apparently no other victims have come forward, despite the active newspaper campaign encouraging this.)

He remains remorseful about the abuse which he perpetrated on It clearly had an effect on him at the time, making him uncomfortable and causing him to avoid any other such intimacies with parishioners. He continues to feel frustrated with how the legal process has precluded his

OSB MAIERS_00649

participating in therapeutic work towards healing.

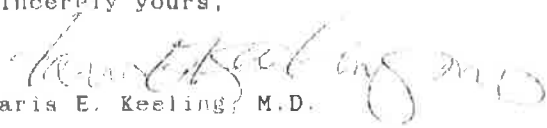
He has become very sensitive towards and aware of interpersonal boundaries in everyday life, and this has changed how he conducts his ministry. He has also become aware of the many subtle ways in which "victim-perpetrator" interactions can be set-up and acted-out in daily life. He is now more comfortable with his sexuality and with his decisions regarding sexual behavior.

Given his growth since the abuse came to light, further abuse is not at all likely. He is probably now LESS likely than the average person to perpetrate sexual abuse.

It is very important to understand that this man is NOT a pedophile. Persons with pedophilia notoriously fail treatment, and repeatedly re-offend. Unfortunately, due to recent media attention focused on pedophilic ministers, ALL ministers who have abused tend to be inappropriately painted with that same broad brush. Not everyone who once abuses alcohol (causing harm to self and others) goes on to develop a pattern of repeated, compulsive drinking. The same goes for sexual abuse.

I think that you can safely place Father Brennan in any ministerial position without fear that he will perpetrate sexual abuse. The only precaution needed would be adequate opportunity for connection with trustworthy and caring peers who offer mutual emotional support and feedback. The same is true for everyone, of course--but is especially important for anyone working to maintain and extend new patterns of self-awareness and interpersonal functioning.

Sincerely yours,


Faris E. Keeling, M.D.

cc: Father Brennan Maiers

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

9 February 1993

Father Brennan C. Maiers, O.S.B.
Saint Scholastica Priory
1200 Kenwood Avenue
Duluth, Minnesota 55811

Dear Father Brennan,

Slowly but surely I'm getting mail answered, but more slowly than I anticipated it would be. This is a busy office, I must say, and frequently enough the only time I do get to the correspondence is after hours when I can close the door and not be interrupted. But I do not really mind the interruptions either.

Thanks for your earlier note to me (your long-term memory may be tested here to remember that). I do appreciate your prayers and your support.

This Friday I leave for Mexico and the abbots' meeting there and next month I head for Japan to visit the brethren there. The Bahamas will have to wait until next fall. I got a letter from Father Kieran this morning and it looks like my time will be quite well taken while I'm there.

One of these days I'll have to take a drive up to Duluth and visit. I'll give you advance warning. In the meantime, keep praying and know that you are in my prayers as well.

Sincerely in Christ,

Abbot Timothy Kelly, O.S.B.

TK/kr

Phone 612 363-2544

OSB MAIERS_00651

UNIVERSITY OF MINNESOTA

Twin Cities Campus

Program in Human Sexuality

*Department of Family Practice and Community Health
Medical School*

Suite 180

*1300 South 2nd Street
Minneapolis, MN 55454*

612-625-1500

Fax: 612-626-8311

February 17, 1993 ✓

Abbott Timothy Kelly, O.S.B.
Saint John's Abbey
Collegeville, MN 56321

Re: Father Brennan Maiers, O.S.B.

Dear Abbott Kelly:

Several years ago I evaluated Father Brennan Maiers regarding whether he, in his pastoral role, was a danger to anyone. I directed my evaluation to Father Kevin McDonough of the Archdiocese of Saint Paul and Minneapolis. That letter was dated May 10, 1990.

At that time, I had no evidence of any psychological conflict and did not feel that Father Maiers, in his pastoral role, was a danger to anyone, as far as I could determine.

He had gone through extensive counseling in the past with Dr. Rosner over questions regarding his sexuality. He seemed to have a good understanding of his sexuality and I determined there was no need for any psychotherapy due to any psychosexual conflict or disorder. I was impressed that Father Maiers was a sincere, committed individual and priest.

As you might know, Father Maiers came to me initially seeking assistance in dealing with recent accusations of sexual misconduct that occurred 20 years previous to my evaluation. Father Maiers was deeply concerned about trying to be helpful to this young man who had made these accusations. Father Maiers was very willing to undergo counseling to guide him in this process. We were prepared to work with the previous Abbott at Saint 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 probably know, this then became a legal matter and precluded an opportunity for Father Maiers to follow this approach. He was then in a position of having to defend himself.

At that time, Father Maiers was handling the situation fairly well. His need for counseling at that point was for adjustment to the trauma of these allegations and the lawsuit that threatened his entire career, ministry, and self respect. I was impressed that he was handling the situation very well and felt that he should be given all the support that the Archdiocese and the Abbott could give him. I felt it would be very unfortunate to remove him from his current position.

OSB MAIERS_00652

Father Maiers has kept me briefly up to date with his progress in correspondence to me over the years. I recently received a letter from him letting me know that the civil court case, which was brought against him, had been dismissed after negotiating a settlement. As part of the settlement, I understand that there was a request that he meet with the complainant,) his therapist, and his current psychiatrist. I understand from Father Maiers that since then there have been further accusations and it is questionable whether it would be in his best interest to meet with at this time. These are decisions for Father Maiers, his lawyer, and his current psychiatrist.

I also received a letter that was written by his psychiatrist to you. I have reviewed that letter and I find that his evaluation concurs with my previous evaluation.

Given my evaluation and the evaluation of Faris Keeling, I have no concerns of Father Maiers' safety in working in a parish and other ministry. In fact, I am more concerned that Father Maiers not be afforded the opportunity of continuing his ministerial duties.

I hope this information is helpful to you and to Father Maiers. If I can be of any further assistance, feel free to contact me.

Sincerely,


Eli Coleman, Ph.D., L.C.P.
Director and Associate Professor

UNIVERSITY OF MINNESOTA

Twin Cities Campus

*Program in Human Sexuality
Department of Family Practice and Community Health
Medical School*

*Suite 180
1300 South 2nd Street
Minneapolis, MN 55454
612-625-1500
Fax: 612-626-8311*

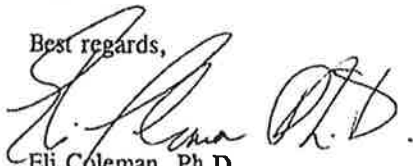
February 17, 1993

Brennan Maiers, O.S.B.
St. Scholastica Priory
1200 Kenwood Avenue
Duluth, Minnesota 55811

Dear Brennan:

I received your letter dated 2 February 1993. I was pleased that your civil court case had been settled but disturbed to hear of your continuing difficulties. I have written a letter to Abbot Timothy Kelly as you requested and would be glad to help you in any other way that you feel I can be of assistance. I continue to support you and hope that the healing can begin.

Best regards,



Eli Coleman, Ph.D.
Director and Associate Professor

OSB MAIERS_00654

March 19, 1993

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

Dear Abbot Kelly,

I want to thank you for your letter of January 5, 1993, which should suffice for your assignment of priests for substitute and weekend assignments in the Diocese of Duluth. I appreciate your assistance in helping us comply with our Sexual Misconduct Policy.

Currently we have been reviewing all allegations and questions of sexual misconduct with our Sexual Misconduct Investigation Committee, which is composed of a lawyer, social worker, clinical psychologist and physician. At its meeting on March 19, 1993, the members of this committee were concerned with the sexual misconduct case involving Father Brennan Maiers, OSB. The committee has decided that we need to ask again for the documentation requested in my letter to you of November 11, 1992.

It is the discernment of this committee that before the Diocese can continue the confirmation of your appointment of Father Maiers for ministry in our Diocese that we would need to review: 1) a copy of the initial evaluation and the treatment recommended; 2) a copy of the current evaluation and indication of what was done for treatment; 3) an indication of whether aftercare is being recommended and if there are any restrictions on ministry assignments; and 4) the disposition of the litigation brought against Father Maiers in March of 1992. The committee feels that such a review and disclosure is necessary for the Diocese to comply with section 6.3 of its Sexual Misconduct Policy:

Religious or ecclesiastical superiors will submit to the Vicar General a statement for all religious and/or clerics of other jurisdictions who work for the Diocese indicating whether or not allegations of sexual misconduct have ever been made against them. If any allegations have been made, the Vicar General will ascertain the suitability of that cleric for continued ministry in the Diocese by investigating the allegations and providing a written report to the Bishop.

OSB MAIERS_00655

page 2

Abbot Kelly, I acknowledge the reservations indicated in your letter of January 5, 1993, regarding the documentation the Diocese would request in such matters. I can assure you that this documentation is reviewed only by myself and that our committee maintains strict confidentiality with any information shared with it. In these matters we cannot delegate our legal and moral responsibility to judge the fitness for ministry of any cleric accused of sexual misconduct. Our confirmation of your appointment of Father Maiers to ministry in our Diocese requires such a discernment and the committee requests the documentation in a timely fashion, that is, by its April 22, 1993 meeting. If this documentation cannot be obtained the committee has decided it would then recommend to Bishop Schwietz that there be a restriction on the faculties granted to Father Maiers.

It is the hope of the committee that this documentation would clearly indicate that there is no danger to vulnerable people in the assignment of Father Maiers to ministry in our Diocese. The absence of such documentation would also require that the committee recommend to the Bishop an independent evaluation of Father Maiers by a professional of our choice and subsequent treatment, if such were indicated as necessary by this independent evaluation. It is my hope that, working together, we can allow Father Maiers the continued opportunity to feel welcome in ministry here in the Diocese of Duluth.

Our legal counsel advised us in a letter dated January 27, 1993, that the policy between the Diocese of Saint Cloud and the Abbey had not been completed. We would be happy to review this policy when it is completed and to work with you on these issues. At this time, however, it is necessary for us to review the ministerial assignment of Father Maiers and to ask you to help us comply with the policy that has been promulgated for the Diocese of Duluth.

Abbot Kelly, I will be on vacation until April 5, 1993, but if you would like to talk about these matters before then, please feel free to call me at [redacted]. This is the number of the private residence I will be using while I am on vacation.

May God continue to bless you in your ministry.

Sincerely in Christ,



Rev. David Tushar
Vicar General

OSB MAIERS_00656

St. Scholastica Priory
1200 Kenwood Avenue
Duluth, Minnesota 55811

April 13, 1993

Dear Father Abbot Timothy,

Here are the reports that I think will help you answer the questions from the Diocese of Duluth:

a) Letter to Abbot Jerome of July 6, 1990 that includes the official report of my evaluation to the Archdiocese of St. Paul and Minneapolis of May 10, 1990.

2. Internal MEMO'S of Kevin McDonough to the Archbishop Roach regarding early determination of my safety by his phone call to two experts:

- a) Dr. Richard Rosner of New York
- b) Dr. Eli Coleman of University of Minnesota

3. Letter I sent to Chancellor, Rev. Dale Nau of the Duluth Diocese complying with the new sexual policy of the diocese.

4. *Letter from Head Master Chaglain regarding my work there - info for record*

I hope this will give you sufficient documentation for your understanding and sending to Duluth. My only hesitancy about the internal memo's is the precedent and this is not really asked for by Duluth Diocese. I include them more for your information and files.

May Easter continue to take root in our hearts that new life can arise from the grave of the past! Be happy to see you in Duluth.

*Peace in Him,
Burrman, OSB*

St. Scholastica Priory
1200 Kenwood Avenue
Duluth, Minnesota 55811

April 30, 1993

Abbot Timothy Kelly, O.S.B. and Abbey Social Justice Committee,
St. John's Abbey
Collegeville, Minnesota 56321

Dear Abbot Timothy and Social Justice Committee,

I write in hopes that you can again this year designate one of the Sunday Collections to support my Prison Ministry here in the Federal Prison Camp of Duluth. Last year your financial support from an August Sunday Collection was a great support to the men at the Prison.

Because of your support, we were able to help sponsor Fr. Daniel Durken's Retreat Day which was well received by a cross section of people. Also in our RCIA program books and materials were able to be purchased to help the men in the journey of faith development. The Hispanic population is growing larger and I was able to also obtain some Spanish Bible Study Aids that was much appreciated. Sister Anita Jennison, a Franciscan Sister from Little Falls volunteered to run a Bible Study in Spanish. A new Easter Candle and other liturgical extras were made possible due to this support.

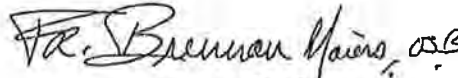
During the budget cuts at the Prison, the financial support that came from the St. John's Sunday Community Eucharist in August enable us to enhance and maintain the level of ministry. So the men and I are indeed indebted and grateful.

So I would like to ask again for this wonderful support to the Prison Ministry here in Duluth by designating one of Sundays for that purpose.

I am hoping to begin a BEFRIENDER MINISTRY PROGRAM of peer ministry within the Prison System this coming year. The Abbey has paid for my training. Therefore I am able to train the BEFRIENDERS within the prison system. But there are needs for materials for that training. This would be a unique ministry within the Prison System. Needless to say, this is an exciting possibility for training of inmates and out reach to prisoners. 90% of marriages end in divorce during a prison term beyond a year. Coming into the Prison is often a bewildering experience and peer support in the name of Christ would make a difference. Death is no stranger to family members of prisoners. On Easter morning a mother of an inmate had her car roll over in the ditch and died. This past week a father lost a ten year old son in a tragic accident. THE BEFRIENDER MINISTRY would be a great blessing in these tough experiences.

Thank you for considering this request! God bless you for your support of 1992!

Sincerely in the Risen Lord,


Rev. Brennan Malers, O.S.B.

OSB MAIERS_00660

RELEASE AND CONFIDENTIAL SETTLEMENT AGREEMENT

FOR THE SOLE CONSIDERATION of

receipt of which I

hereby acknowledge, I fully and forever release and discharge The Order of St. Benedict of the Roman Catholic Church, a/k/a St. John's Abbey, The Diocese of St. Cloud, Father Brennan Maiers, Security Insurance Company of Hartford/Connecticut Specialty Insurance Company, members of the Orion Capital Cos., Continental Insurance Company, their agents, employees, heirs, administrators, executors, successors, and assigns, and all other persons and organizations who are or might be liable, from all claims for all damages which I sustained as a result of the incident which is the subject of the lawsuit filed in Stearns County District Court, Court File No. C9-92-993, entitled John A. Doe v. The Order of St. Benedict of the Roman Catholic Church, a/k/a St. John's Abbey, The Diocese of St. Cloud, and Father Brennan Maiers.

I.

By executing this Release, I agree that:

1. "Claims" includes demands, actions, and rights of action and also includes all claims which I now or hereafter may have arising out of, in consequence of, or on account of said accident.
2. "Damages" includes damages for personal injury; bodily injury; sickness; disease; pain, suffering and emotional injury and damage; death resulting from such injury, sickness, disease, or damage; injury to or destruction of property; damages for care

and loss of services arising from such injury, sickness, damages, or disease; damages for loss of use of property because of its injury or destruction; and all other damages of whatever kind or nature.

II.

I expressly intend and agree that this Release applies to all of my claims arising from said accident, including, but not limited to, claims for known, unknown, latent, developed and undeveloped injuries; anticipated and unanticipated consequences, and known and unknown developments of any of such injuries; and claims as respects the nature, extent and permanency of any of such injuries.

III.

I expressly agree to satisfy any liens, now claimed or which could be claimed relative to this matter, from the above noted proceeds of settlement and to defend, indemnify and hold harmless the released parties from any such claims.

IV.

In executing this Release, I am relying on my own judgment, belief, and knowledge as to all phases of my claims, and I am not relying on representations or statements made by any of the parties herein released, anyone representing them, or any physicians or surgeons employed by them.

V.

I acknowledge that said sum is paid in compromise and settlement of disputed claims, that payment thereof shall not be

construed as admission of any liability whatsoever by any of the parties herein released by whom liability is expressly denied.

VI.

If more than one person has executed this Release, the consideration paid shall apply jointly to all such persons. All other provisions shall apply separately to each such person. The word "person" as used in this paragraph includes natural persons, firms, associations, organizations, and corporations.

VII.

The parties agree that the existence of this Release and its terms and conditions are to be held in strict confidence.

John A. Doe and their attorneys, agree not to disclose the existence of this agreement, its terms and conditions to any individual, except to their attorneys, accountants, tax consultants, state and federal tax authorities or as may be required by law; and The Order of St. Benedict of the Roman Catholic Church, a/k/a St. John's Abbey, The Diocese of St. Cloud, Father Brennan Maiers, Security Insurance Company of Hartford/Connecticut Specialty Insurance Company, members of the Orion Capital Cos. and Continental Insurance Company, and their respective attorneys, also agree not to disclose the existence of this agreement except as is necessary to their accountants, auditors, state and federal tax authorities, their managers, officers and board of directors, or board of trustees, insurers, attorneys or as may be required by law.

Dated: 12/28/92

Dated: 12/28/92

Dated: 12/28/92

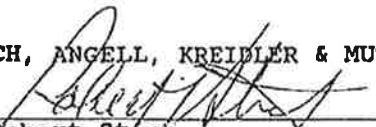
REINHARDT AND ANDERSON

By: Mark Anderson
Jeffrey R. Anderson (#2057)
Attorney for Plaintiff,
John A. Doe
E-1400 First Nat'l Bank Bldg.
332 Minnesota Street
St. Paul, MN 55101
612/227-9990

Date: 1-6-93

By: Kenneth A. Skrien
Kenneth A. Skrien (#101965)
Attorney for Defendant, The
Order of St. Benedict of the
Roman Catholic Church, a/k/a
St. John's Abbey
2600 Eagan Woods Drive, #450
Eagan, MN 55121
612/454-0022

Date: 12-22-92

STICH, ANGELL, KREIBLER & MUTH
By: 
Robert Stich,
Attorney for Defendant,
Father Brennan Maiers
Suite 120, The Crossings
250 Second Avenue South
Minneapolis, MN 55401
612/333-6251

Date: Dec 22, 1992

Roger R. Schmitt
Roger R. Schmitt
Attorney for Defendant
The Diocese of St. Cloud
Box 1752
St. Cloud, MN 56302

Date: 12/23/92



Patrick Conlin,
Attorney for Defendant,
The Diocese of St. Cloud
7600 Parklawn Avenue South
Minneapolis, MN 55435

Date: 1-17-92

CONTINENTAL INSURANCE COMPANY

By: Michael Winters

Its Internal Auditor

Date: 2/3/93

SECURITY INSURANCE COMPANY OF
HARTFORD/CONNECTICUT SPECIALTY
INSURANCE COMPANY, MEMBERS OF
THE ORION CAPITAL COS.

By: Clayton J. Maurice

Its _____



May 6, 1993

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

Dear Abbot Kelly,

I am writing for our Sexual Misconduct Investigation Team, which met on April 22, 1993, and had the opportunity to review the documentation you sent with your letter of April 15, 1993, regarding Father Brennan Maiers, OSB. On behalf of the committee, I want to thank you for providing the documentation the committee requested. It was very helpful to the committee and its need to make a recommendation to Bishop Schwietz.

I am pleased to report the committee's recommendation was that full and unrestricted faculties continue to be granted to Father Brennan Maiers, OSB. Bishop Schwietz has accepted that recommendation. Enclosed is a pagella of those faculties, in the event a copy was not given when Father Maiers began ministerial work in our diocese.

I am unaware if you have discussed this matter with Father Maiers. We have not discussed this review with him, so I would ask that you discern the most appropriate way for him to be notified of this decision. If I can be of any assistance, please let me know.

Thanks again, Abbot Kelly, for your cooperation and help in this matter.

With prayers that God will grant you many blessings during the Easter Season, I am,

Sincerely in Christ,

A handwritten signature in cursive script that reads "David Tushar".

Rev. David Tushar
Vicar General

Encl.

cc: Most Rev. Roger L. Schwietz, OMI

DIOCESE OF DULUTH



2830 East Fourth Street
Duluth, Minnesota 55812

Tel: (218) 724-9111 Fax: (218) 724-1056

OSB MAIERS_00671

St. Scholastica Priory
1200 Kenwood Avenue
Duluth, Minnesota 55811

May 12, 1993

Dear Father Abbot Timothy,

Just a note to ask for your prayers as I meet with [redacted] and his therapist, [redacted] next Wednesday afternoon, May 19, 1993 in St. Cloud. Dr. Farls Keeling has agreed to accompany me in this meeting which I hope will be a healing one for [redacted]. This is a meeting I suggested from the very beginning three years ago. But I guess it was not timely for him then.

I know that Doctor Eli Coleman from University of Minnesota told me that those who go the legal route abandoned the healing mode for the duration of the legal scenario. One of my priest friends from Minneapolis said the same thing but more dramatically. He said the victim needs to remain sick and victimized during the litigation time span. That healing during this time frame is out of the realm of possibility until that route is finished.

My intention is of course to be a part of [redacted] healing mode and hopefully this long-awaited meeting will do that. I just wanted you to know that so might send some spiritual healing energy my way on May 19th, the day before Ascension Thursday.

Hopefully, [redacted] can get on with his life. Since I talked to you, you may not have known that in addition to the Phil Donahue Show, [redacted] was also on the McNell/Lehrer Report as part of a support group. Neither the Abbey's name nor my name was mentioned on national T.V. in either situation. For that I am grateful.

I'm looking forward to my days of Retreat at the Abbey.

Sincerely In the Risen Lord,



Rev. Brennan Maers, O.S.B.

SAINT JOHN'S ABBEY

BOX 2015
COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

13 May 1993

Reverend Brennan Maiers, O.S.B.
Saint Scholastica Priory
1200 Kenwood Avenue
Duluth, MN. 55811

Dear Father Brennan,

Enclosed is the pagella of faculties for the diocese of Duluth. I am happy to report that in a letter dated May 6, 1993, Father David Tushar, Vicar General, informed me that the committee that reviewed our request that you be given and/or continue as an assigned member of our community working in the diocese of Duluth has approved the request. The pagella is given in case it was not given you earlier. This step is out of the way and I believe it clears another hurdle from your path and should help return things to normal.

I got your letter this morning and I am glad that this next step with _____ is now being taken. Surely it will be painful in its own way but I hope and pray that it will be truly and deeply healing for him and for you. I will keep this event in prayer.

Father Michael Marx's funeral and Father Giles Nathe's funeral went well. Both have sisters at Saint Ben's and both funerals gave evidence of the growing closer relationship between our two communities.

I look forward to seeing you at retreat time. Peace.

Sincerely in Christ,


Abbot Timothy Kelly, O.S.B.

TK/kr

Enclosure

PHONE 612 363-2544  FAX 612 363-3082

OSB MAIERS_00673

St. Scholastica Priory
1200 Kenwood Avenue
Duluth, Minnesota 55811

August 4, 1993
Feast of St. John Vianney

Dear Abbot Timothy Kelly,

I was reading the new biography of Thomas Merton the other day by [redacted] a friend and poet (SONG FOR NOBODY) and saw that one of the Abbots of Gethsemani was Timothy Kelly. (Monastic trivia question?)

Here are the notes that I took from Abbot Simon of the Silvestrian Benedictines. He lives in Rome and is a marvelous character who inspired me with having his feet on the ground and asking great questions. I like his emphasis that our first responsibility is to be people of the Gospel for that is where the power of Benedictinism comes from. It made sense that we were founded out of a good deal of romanticism as well as new impulse towards liturgy and studies. I also like the idea that crisis is a judgment on us that we need to listen to. I hope you enjoy these poor notes. I don't take excellent ones but there is enough to be able to stimulate thought and reflection. At least it turns me on.

Thanks for your visit to us in Duluth. I enjoyed your dreaming of new ministries. As you will see the outreach aspect of Benedictinism has always been controversial. But Abbot Simon and you have a pastoral thrust to your view of monasticism which I feel is absolutely necessary and essential if we are to be faithful to the Gospel and ourselves.

I know the budget stuff is an area I have great shame around. I don't drink or do drugs. I don't go to massage parlors and do anything outstanding. Yet I know that I am not within the normal range of expenditures. I see my family once a month on my overnight to the Twin Cities where I attend a priest support group for the last five years. I eat out necessarily once a week for breakfast with Eugene as our standard get-together. I also cannot make evening meal on Thursday when I am at the prison and during year on Tuesday so I tend to eat at a fast food place or take something in my own room. So my food budget is also high. My weight fluctuation also is a problem for need of clothes. I really do not have a lot of that except maybe ties. I take no long vacations except to spend a few days with family members. When Abbot Jerome let me attend some convivences out East with the Neo-catechumenal Communities that is expensive as it is air-fare and hotel/meals. And that is not for vacation but for renewal and prayer. We spend all day Friday normally in silence and steeped in the Scriptures (to soak as it were) before an evening Penance Service followed by an Agape. Saturday is presentations and work followed by normal Saturday evening Eucharist which takes two to three hours. Sunday is another work day beginning with Morning Prayer with a teaching included. Work and late afternoon conclusion. Little time for fun but I always enjoy the break. It is difficult to get replacement for my work here at the Priory and at the Prison.

Back to my shame with budget. Abbot Baldwin once wrote me that I was the most spend thrift monk of the abbey when I was an associate at St. Joe. We got \$66 a month and Othmar kept that and send it back to the Abbey and I had to ask for anything I needed. I was smoking cigarettes then and paid them from my personal spending money. I did not know that most of the monks just went to the common supply. Abbot Baldwin said I smoked more than any other monk. He said he took no further responsibility for my interpretation of the vow of poverty. I guess I am still stunned from that experience. So for years I felt personally excused from giving a report even. When Abbot John was elected I did feel I should give some kind of accounting. I really don't want to lie but yet want to give an accounting. What can I say--I'll try to do better, but as they say in AA "TRYING IS LYING".

Please + blessings!
Brennan OSB

OSB MAIERS_00674

St. Scholastica Priory
1200 Kenwood Avenue
Duluth, Minnesota 55811

November 26, 1993

Dear Abbot Timothy,

Even though THANKSGIVING has come and gone, one of the persons I thanked the Lord for was you and your ministry to our community! I believe that Thanksgiving and gratitude are always in season and appropriate.

I recently with the help of Sister Joan Braun, O.S.B. became a published author. It is not something that will be in much demand although those who use it seem to appreciate it. The enclosed booklet, AFFIRMING OUR DARKNESS AND LIGHT, was given out this past Saturday when the St. Scholastica Community came for Monastic Chapter.

It grew out of a request, as the memo tells, from some of the nuns attending a Penance Service and wanting a copy of my Examination of Conscience. Since I had many more than I had used I offered the whole list. The Interested nuns said they had never heard of an Exam that was specifically for them before. PART II came as an inspiration that nuns need even more than a list of sins a series of affirmations. I do feel that this does fittingly balance the necessarily negative aspect of an Examination of Conscience.

I thought you might wish to have copy and so I am dropping this in the mail. I continue to love my ministry here at the Priory and at the Prison and also to be available for Father Eugene when he must travel with his new responsibilities in the NACC.

Blessed Advent to you and know that you are kept in my prayers.

Sincerely In St. Benedict,

A handwritten signature in cursive script that reads "Brennan Maiers".

Brennan Maiers, O.S.B.
Chaplain

With Christmas Greetings

and all Good Wishes

for the New Year

Fr. Abbott -

Many thanks for all you do
for us monks! God bless your
leadership! Thanks for your kindness
to me!

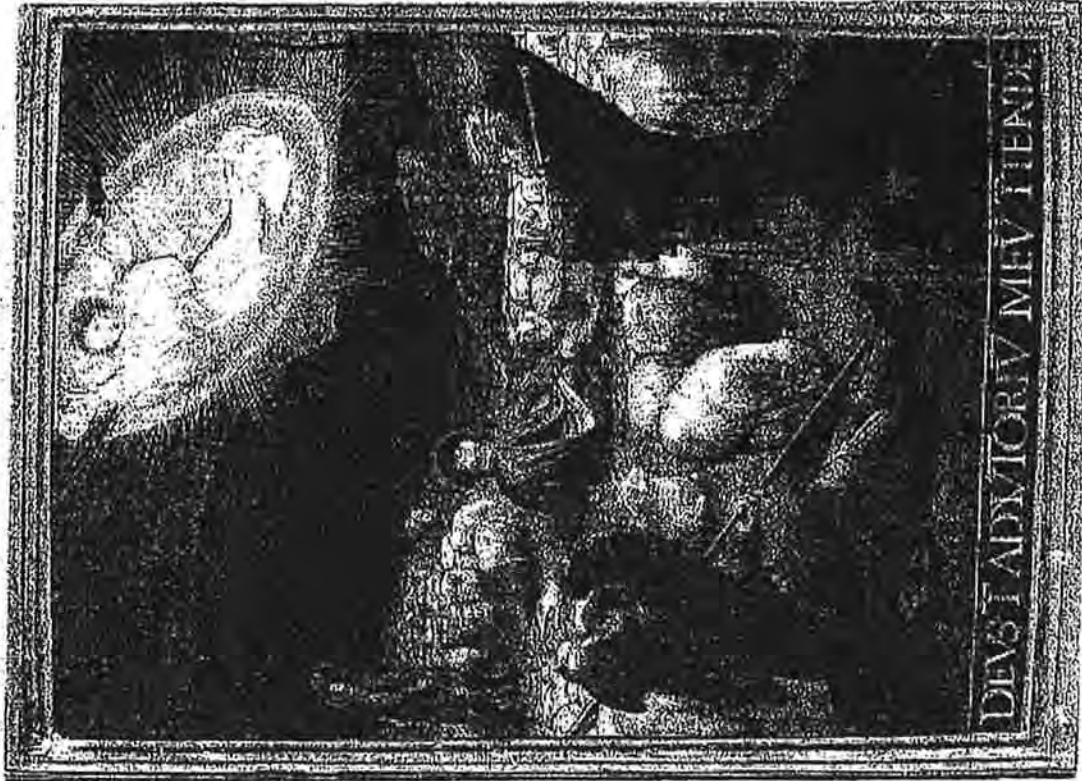
Peace & Love -

Bruce O.S.A.

WHILE SHEPHERDS WATCHED THEIR FLOCKS

Words by Nahum Tate

MUSIC: ESTE'S PSALTER (16th century)



1. While Shep-herds watched their flocks by night, All
 2. Fear not said he, for might-y dead Had
 seat-ed on the ground. The
 seized their trou-ble - et think: "Glad
 An-gel of the Lord came down and
 ti-dings of great joy I bring To
 glo-ry shone a-round
 you and all man-kind.

3. To you in David's town this day
 Is born of David's line,
 A saviour, who is Christ the Lord;
 And this shall be the sign:
4. The heavenly babe you there shall find,
 To human view displayed,
 All meanly wrapped in swaddling bands,
 And in a manger laid.
5. This spake the seraph, and forthwith
 Appeared a shining throng,
 Of angels praising God, who thus,
 Addressed their joyful song:
6. "All glory be to God on High,
 And on the earth be peace;
 Goodwill henceforth from heav'n to men,
 Begin and never cease."

THE MUSEUMS & GALLERIES COLLECTION
 CHRISTMAS CAROL C-42D

Museums & Galleries Marketing Ltd
 Design © M/GML/CHT 1993

Printed in Great Britain
 XMB 9301

SAINT SCHOLASTICA PRIORY
KENWOOD AVENUE
DULUTH, MINNESOTA 55811

January 13, 1994

Rt. Rev. Timothy Kelly, O.S.B.
St. John's Abbey
Collegeville, MN 56321

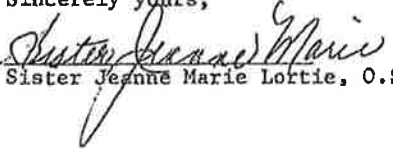
Dear Father Abbot:

As you know Father Brennan Maiers has written a pamphlet, AFFIRMING OUR DARKNESS AND LIGHT: A HELP FOR ONGOING CONVERSION. I feel that it is very good and that many sisters in other communities would appreciate it as our sisters do. I would like to publish it with a copyright by Priory Books.

I assure you that this is not a big publishing press like the Liturgical Press, but it serves our purposes. I started Priory Books for sisters who were having difficulties in getting their manuscripts published by commercial companies. My only interest is getting materials to sisters throughout the United States and Canada who would profit with our publications. I do feel that Father Brennan's book would serve such a purpose - a help for ongoing conversion.

We appreciate Father Brennan and what he does for us. We hope that he likes it here as we would not want him to go elsewhere. As for monetary gains with a book like this, they would be minimal. I would be glad to pay Father a royalty. I hope that you will give me your permission to publish Father's book.

Sincerely yours,

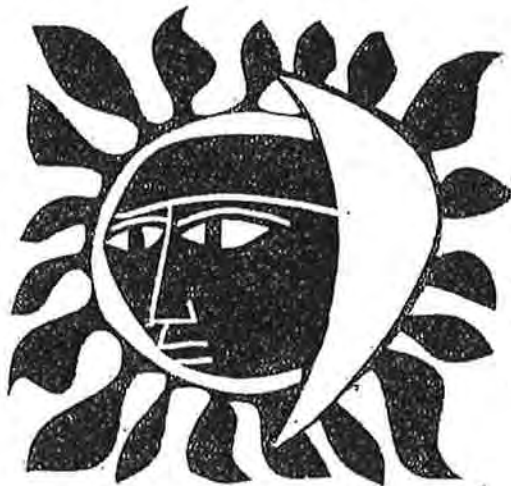

Sister Jeanne Marie Lottie, O.S.B.

OSB MAIERS_00678

**AFFIRMING OUR DARKNESS AND LIGHT
A HELP FOR ONGOING CONVERSION**

BY

BRENNAN MAIERS, O.S.B., CHAPLAIN



**ST. SCHOLASTICA PRIORY
DULUTH, MINNESOTA**

**MENO TO: MEMBERS OF ST. SCHOLASTICA PRIORY
AND SPECIAL FRIENDS**

FROM: BRENNAN MAIERS, O.S.B.

After the Lenten Communal Penance service here at the Priory, some of the sisters asked me for a copy of the Examination of Conscience that I had used. When I mentioned that I had over fifty such ideas on my word processor, Sister Joan Braun agreed to help me edit and arrange them according to topics. For this painstaking task, I am profoundly grateful.

One day as I was returning from visiting my family in Hutchinson, the idea occurred to me that what the sisters needed was not more self-castigation with newly formulated sins, but a complement to the Examination of Conscience called AFFIRMATIONS. I believe that we need to affirm our God-given goodness just as we need to admit our shortcomings. Hence, the title, AFFIRMING OUR DARKNESS AND OUR LIGHT.

This booklet is offered to you as an aid, and a tentative one at that, for your spiritual growth. I would appreciate your feedback and suggestions. I believe that in the long run, these affirmations will prove to be a helpful tool in releasing the positive spirit of God within your being.

I do not presume to tell you how to use this booklet. But you may find it helpful to note especially those items which speak directly to your heart. I hope that the sharing of this booklet may be of some small help on our journey to the Lord who is all Light!

Feast of St. Gertrude, 1993

**AFFIRMING OUR DARKNESS AND LIGHT
A HELP FOR ONGOING CONVERSION**

To examine one's conscience is usually to focus on our lack of love and on our moral imperfections. Sin is not primarily a breaking of a set of rules, but a lack of love for God, for others, and for our best selves. The practice of examining one's conscience is usually a negative process. But there is a way of looking at sin so that one can see that in every defect there is a grace and blessing.

This two-part aid, **AFFIRMING OUR DARKNESS AND LIGHT**, will make us become more aware of our darkness (sin) and of our light (goodness). It is our prayer that you will embrace fully the reality of your true selves.

As a priest for over thirty years, I have noticed that we need not only to acknowledge our sins and imperfections sincerely, but we also need to strengthen and affirm our goodness. To affirm our inner goodness, our sacred center, is a productive and healthy way to promote the fullness of life. As St. Irenaeus said, the glory of God is for each of us to be fully alive.

God's merciful love is meant to affirm us so that we will never mistake ourselves for our mistakes. Because of our wounded self-image, we are all too prone to identify ourselves with our faults and our sins. The Lord does not do that, and neither should we.

We need to re-affirm, within the journey of reconciliation, the sacred center that has been and is being redeemed by God.

The kingdom of God is within us as Jesus announces and proclaims in the Gospels. We are being transformed by our union with Christ and with one another in loving peace. We need to begin affirming our core self and our gifts with which God has blessed us.

In my practice of offering the Sacrament of Penance, I have often felt the need to give as a "penance" the task to do something affirming and give a gift to oneself; to do something that would encourage and not deflate the true center of our lives. From my perspective we seem to have much more practice at putting ourselves down than fostering growth.

These AFFIRMATIONS are intended to help us practice the healing task of affirming ourselves by accepting both our darkness and our goodness. We may need to grow into some of these affirmations since we are unaccustomed to affirming ourselves. I trust this practice will promote growth in our journey. Mindless optimism is not the goal. Honest admission of our moral defects and truthful affirmations of our inner core goodness seem to fulfill a healthy balance of Christian growth. That is why I firmly believe we need to exercise to further our inner journey to affirm both our darkness and our inner light.

**SECTION I
AFFIRMING OUR DARKNESS
A SAMPLING TO EXAMINE OUR CONSCIENCE**

LACK OF LOVE FOR GOD

For my lack of faith and trust in God's love and mercy for myself and for my community. LORD HAVE MERCY.

For the lack of involvement in my prayers, both communal and private, and for being content to merely attend to them as an external duty. LORD HAVE MERCY.

For failing to listen to what the Lord is saying to me through Scripture, through prayer, through the movement of the Spirit in my heart. LORD HAVE MERCY.

For misusing the limited resources of our planet Earth, and not being open to the social justice issues of our day. LORD HAVE MERCY.

For not being faithful in the use of the various ways for keeping attuned to God's will for me. LORD HAVE MERCY.

For not respecting the sacred things of the monastery. LORD HAVE MERCY.

For being careless in my daily need for the Word of God, meditation, and personal prayer. LORD HAVE MERCY.

For not judging my thoughts and actions according to God's will, but preferring the standards of the world: pride, power and influence. LORD HAVE MERCY.

For refusing to see God in all persons despite race, creed, handicaps and limitations. LORD HAVE MERCY.

For allowing the daily and Sunday Eucharist to become routine and mechanical. LORD HAVE MERCY.

For not trusting in the rich mercy of God that is offered to me daily; in the Eucharist and in the many opportunities for Reconciliation and Penance. LORD HAVE MERCY.

For settling for mediocrity in my faith and prayer life. LORD HAVE MERCY.

For failure to listen to the voice of God and being deaf to the Spirit of our time. LORD HAVE MERCY.

For taking credit for God's grace in me as if I am self-created. LORD HAVE MERCY.

For not trusting God's word that I am lovable despite my limitations. LORD HAVE MERCY.



LACK OF LOVE FOR OTHERS

For being critical of the Church and my community without assuming my responsibility for its vitality and health. LORD HAVE MERCY.

For tearing apart the Body of Christ by my gossip, negative attitudes, and the peddling of my objections among my friends and neighbors. LORD HAVE MERCY.

For my propensity to hurt others with my sharp tongue, rash judgments and unfairness. LORD HAVE MERCY.

For being slow to forgive and to forget when others have offended me consciously or unconsciously. LORD HAVE MERCY.

For holding grudges, being quick to take offense and not overlooking the blunders and mistakes of others. LORD HAVE MERCY.

For being unjustly angry and punitive or impatient with those with whom I live and work. LORD HAVE MERCY.

For my lack of respect for life in all its forms, especially among the poor, the voiceless, the elderly. LORD HAVE MERCY.

For ignoring the sick, the less educated, the easily neglected, or the elderly. LORD HAVE MERCY.

For not being forthright and truthful, and for injuring others by deceit and lies. LORD HAVE MERCY.

For letting walls build up between myself and others in community. LORD HAVE MERCY.

For ignoring or disregarding the community's decisions. LORD HAVE MERCY.

For having more respect for things and ideas than for people. LORD HAVE MERCY.

For not helping to make my community an attractive place of love, unity and peace. LORD HAVE MERCY.

For enabling others to hurt my community without ever saying how I feel. LORD HAVE MERCY.

For being silent when good people suffer. LORD HAVE MERCY.

For being strident in my dealings with other community members. LORD HAVE MERCY.

For failing to heal the wounds of the past in family, among friends, and within the workplace. LORD HAVE MERCY.

For being overly concerned with my wants and pleasure so that I neglect others. LORD HAVE MERCY.

For attempting to dominate or manipulate others rather than serving them. LORD HAVE MERCY.

For not being dependable in my promises and commitments to help. LORD HAVE MERCY.

For poking fun at people behind their backs. LORD HAVE MERCY.

For being habitually late and disruptive at community events and prayers. LORD HAVE MERCY.

For being racist and sexist in my words and actions. LORD HAVE MERCY.

For attempting to destroy rather than to build up a person or institution. LORD HAVE MERCY.

For being impersonal and grumpy in my dealings with others. LORD HAVE MERCY.

LACK OF LOVE FOR MY BEST SELF

For the "false gods" that I am prone to worship and give too much importance: my work; my position or role within the community; my success or my rigid opinions. LORD HAVE MERCY.

For complaining about my work and responsibilities for the good of the community due to laziness. LORD HAVE MERCY.

For the stingy use of the gifts with which God has blessed me; time, health, strength, talents, resources, or love. LORD HAVE MERCY.

For letting myself be so engrossed with worldly values and issues through T.V. and my reading materials so that my Christian sense of values is dulled. LORD HAVE MERCY.

For not keeping a sense of balance between my work and my prayer, my interests and my commitment to the community. LORD HAVE MERCY.

For not respecting the sacredness of the gift of human sexuality by words; thoughts, or actions. LORD HAVE MERCY.

For being proud and boastful and hard of heart. LORD HAVE MERCY.

For being too hard on and critical of myself so that I become harsh and bitter towards others. LORD HAVE MERCY.

For being too rule-oriented instead of spirit-oriented. LORD HAVE MERCY.

For not speaking up when truth and charity and justice are at issue. LORD HAVE MERCY.

For being too complacent and not speaking my sacred truth for the benefit of all the community. LORD HAVE MERCY.

For jeopardizing my health by poor lifestyle habits. LORD HAVE MERCY.

For my lack of self-care physically, emotionally, and spiritually. LORD HAVE MERCY.

For not recognizing the goodness within myself with which God has blessed me. LORD HAVE MERCY.

For being lazy and coasting along with the crowd. LORD HAVE MERCY.

For being too rough and too hard on myself in ways that are destructive to my sacred center. LORD HAVE MERCY.

For being sarcastic, over-critical and fault-finding. LORD HAVE MERCY.

For over-eating or drinking excessively. LORD HAVE MERCY.

For being jealous or envious of others. LORD HAVE MERCY.

**SECTION II
AFFIRMATIONS:
A CUP OF KINDNESS FOR HEALING ONESELF**

LISTENING TO THE DIVINE VOICE

I am loved by God. LORD HEAL AND AFFIRM ME.

I am a sacred center, still unfolding and discovering. LORD HEAL AND AFFIRM ME.

Christ died out of love for me. LORD HEAL AND AFFIRM ME.

I am who I am and God causes me to share in the dynamism of divine life. LORD HEAL AND AFFIRM ME.

I am a divine expression of life. I love and accept myself where I am right now. LORD HEAL AND AFFIRM ME.

The Divine Spirit is within my being. I am safe and loved and totally supported. LORD HEAL AND AFFIRM ME.

I listen to the Divine Voice within and rejoice that I am able to hear it. LORD HEAL AND AFFIRM ME.

My God supports me. I am normal and natural.
I am at peace with myself. LORD HEAL AND
AFFIRM ME.

I trust my Higher Self. I listen to my
inner voice, the voice of God and my own
sacred truth. LORD HEAL AND AFFIRM ME.

I am a part of God's grand design. LORD
HEAL AND AFFIRM ME.

My inner sacred child is safe and loved.
This precious child is welcomed and
cherished. LORD HEAL AND AFFIRM ME.

RELEASING THE PAST

I trust the process of life. I release the
past and I am free to move forward in love.
LORD HEAL AND AFFIRM ME.

I release the old and welcome the new in my
life. LORD HEAL AND AFFIRM ME.

I release the past and allow myself time to
heal every area of my life. LORD HEAL AND
AFFIRM ME.

I am a person of infinite value no matter
what my failings and mistakes of the past
are. LORD HEAL AND AFFIRM ME.

There is always a new and better way for me
to experience life. I forgive and release
the past. I move into joy. LORD HEAL AND
AFFIRM ME.

I love forgiving myself. LORD HEAL AND
AFFIRM ME.

I totally and completely forgive myself
forever. LORD HEAL AND AFFIRM ME.

To make amends is not to undo the past,
but to live fully for the future in love.
LORD HEAL AND AFFIRM ME.

MOVING FORWARD

I am still becoming--more holy, more beauti-
ful, more wonder-filled. LORD HEAL AND
AFFIRM ME.

I am on an endless journey through eternity
and there is plenty of time. LORD HEAL AND
AFFIRM ME.

I open myself to expand to life. There is
plenty of space for me to grow and to change.
LORD HEAL AND AFFIRM ME.

Today I begin a joyous and wonderful new
life. All is well. LORD HEAL AND AFFIRM ME.

I will gently flow with life and each new
experience. LORD HEAL AND AFFIRM ME.

BEING FREE

I am safe and I allow my thoughts to be free.
LORD HEAL AND AFFIRM ME.

It is my birthright and baptismal right
to live life fully and freely. LORD HEAL
AND AFFIRM ME.

I forgive others. I forgive myself. I am
free to love and to enjoy life. LORD HEAL
AND AFFIRM ME.

I am free to ask for what I want. It is safe to express myself. LORD HEAL AND AFFIRM ME.

I am flexible and able to be at ease as I see all sides of an issue. There are endless ways of doing things and seeing things. LORD HEAL AND AFFIRM ME.

It is safe now for me to grow and flourish. I choose to be free. LORD HEAL AND AFFIRM ME.

I nourish myself with spiritual food and I am satisfied and free. LORD HEAL AND AFFIRM ME.

BEING AT PEACE

I will drink in the beauty of God's creation: in the storm; in the calm; in the sun; in the rain and snow; in the lush growth; in the barren desert. LORD HEAL AND AFFIRM ME.

I forgive myself and I love myself now. I am at peace with God, with others, with myself. LORD HEAL AND AFFIRM ME.

I am peaceful. Clarity and harmony are within me and around me. LORD HEAL AND AFFIRM ME.

I lovingly release the day and slip into peaceful sleep, knowing tomorrow will take care of itself. LORD HEAL AND AFFIRM ME.

I am willing to make changes in my life so that I can flourish and be at peace. LORD HEAL AND AFFIRM ME.

I release the need to be right. I am safe enough to be flexible. I am at peace. LORD HEAL AND AFFIRM ME.

I take in and give out nourishment in balance. LORD HEAL AND AFFIRM ME.

SEEING AND CREATING

The movies of my mind are beautiful because I choose to make them so. LORD HEAL AND AFFIRM ME.

I breathe life into my vision and see with compassion and understanding. LORD HEAL AND AFFIRM ME.

I am a creative power in my world. I rejoice in my own expression of life. LORD HEAL AND AFFIRM ME.

BODY-CARING

I love my body. I love myself. I lovingly take care of my body, my mind, my soul, myself. I love my death-life cycles. LORD HEAL AND AFFIRM ME.

I allow the love from my own heart to wash through me and cleanse and heal every part of my body and emotions. LORD HEAL AND AFFIRM ME.

I lovingly and joyously accept my sexuality and its power. I accept what supports me and makes me feel worthwhile in the divine plan for me. LORD HEAL AND AFFIRM ME.

Self-care is the way I respect and cherish the gift God has called me to be. LORD HEAL AND AFFIRM ME.

BEING FULFILLED

I love and approve of my deepest self right now. LORD HEAL AND AFFIRM ME.

I am both powerful and desirable. It is wonderful to be me. I am fulfilled. LORD HEAL AND AFFIRM ME.

My heart beats to the rhythm of love. LORD HEAL AND AFFIRM ME.

I am doing the best that I can. I am wonderful. I love and approve of myself. LORD HEAL AND AFFIRM ME.

I experience life as a joyous dance. LORD HEAL AND AFFIRM ME.

It is safe for me to grow up. I can now handle my own life with joy and with ease. LORD HEAL AND AFFIRM ME.

I express my joy of living and allow myself to embrace every moment of each day totally. LORD HEAL AND AFFIRM ME.

I allow the love from my own heart to heal everyone and everything that needs healing. LORD HEAL AND AFFIRM ME.

I am free to circulate love and joy in every part of my world; I love life. LORD HEAL AND AFFIRM ME.



EMBRACING OUR GIFTEDNESS

I am a person blessed by gifts--inner gifts bodily gifts, friends and surroundings. LORD HEAL AND AFFIRM ME.

I exist in time and I am a special word God has sent to this place, this time. LORD HEAL AND AFFIRM ME.

Miracles happen every day. I am a miracle in uniqueness. I go within and dissolve the negative patterns that trip me up. I now accept a divine healing. LORD HEAL AND AFFIRM ME.

I am precious and special--I will let no one treat me like junk: LORD HEAL AND AFFIRM ME.

I have qualities of character that are energizing my life. LORD HEAL AND AFFIRM ME.

I will live forever and I promise to start living to the fullness that Jesus promised. LORD HEAL AND AFFIRM ME.

I trust my inner voice. I am strong, powerful and wise. LORD HEAL AND AFFIRM ME.

I rejoice in who I am. I am a beautiful expression of life. LORD HEAL AND AFFIRM ME.

I know that I am worthwhile. It is safe for me to succeed. Life loves me. LORD HEAL AND AFFIRM ME.

I use my power wisely and I do not give it away to another. LORD HEAL AND AFFIRM ME.

I deserve to rejoice in life. I accept the pleasures with which God has showered me.
LORD HEAL AND AFFIRM ME.

I will be kind and gentle with myself. I will not feel guilty to cherish myself as God cherishes me. LORD HEAL AND AFFIRM ME.

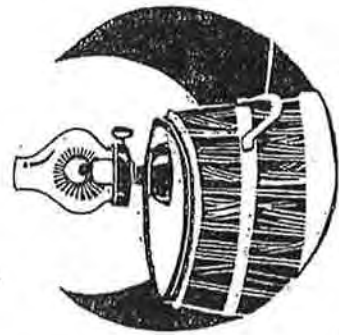
I need to discover how wonderful I am. I choose to love and to enjoy myself. LORD HEAL AND AFFIRM ME.

I trust in the process of life. I am always in the right place, doing the right things, at the right time. LORD HEAL AND AFFIRM ME.

I am gifted by being able to be alive with each heart beat praising God in tune with the universe. LORD HEAL AND AFFIRM ME.

Please add your own affirmations especially in regard to your special and unique personal gifts. If you do not know them, ask a friend or someone who knows you and loves you.

THAT IN ALL THINGS GOD MAY BE GLORIFIED



SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

January 14, 1994

Sister Jeanne Marie Lortie, O.S.B.
Priory Books
1200 Kenwood Avenue
Duluth, Minnesota 55811

Dear Sister Jeanne Marie:

Thank you for your letter of January 13 and for your kind words about Father Brennan. We, too, are thankful for his many gifts. Father Brennan has often commented on how much he appreciates working with the Saint Scholastica community.

You certainly have my permission to publish Fr. Brennan's pamphlet, *AFFIRMING OUR DARKNESS AND LIGHT: A HELP FOR ONGOING CONVERSION*. No doubt you have discussed this project in detail with Father Brennan and are proceeding with his encouragement. I wish you every success with it.

Peace and blessings.

Sincerely in Christ,

Abbot Timothy Kelly, O.S.B.

TK/kr

PHONE 612 363-2544

FAX 612 363-3082

OSB MAIERS_00690

Duluth Federal Prison Camp
Catholic Ministry Program
Saint Scholastica Priory
1200 Kenwood Avenue
Duluth, Minnesota 55811

April 8, 1994

Abbot Timothy Kelly, O.S.B.
Saint John's Abbey
Collegeville, Minnesota 56321

Dear Father Abbot,

What a marvelous Easter joy it was to receive a check of \$639.00 to support my work here at the Federal Prison Camp here in Duluth. This touches me not only for the financial support for this ministry among God's poor and neglected but for the spiritual and emotional support of me in that ministry.

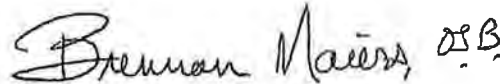
Even though the Duluth Federal Prison Camp is a minimum security and some details may seem humane and pleasant, I can assure you that for most of the prisoners I meet in my ministry it is a kind of hell. They are separated from their family and loved ones and their lives and treated in ways that are hardly respectful. While it provides more freedom of movement, there are other indignities they must endure within the Prison System.

This contribution will enable to obtain materials need for ministry programs within the prison and to enhance our liturgical celebrations as well as to make available some personal rosaries and daily Scripture aids. One of the dreams is to begin a BEFRIENDER Program within the Prison so that the inmates can do peer ministry.

I am so appreciative of this support from the Abbey and those attending the Sunday community liturgy. It enables me to do some things and buys some materials that we would otherwise not have for both our RCIA program and the celebration of our liturgies. This past year we had a workshop of Male Anger by Dr. Robert Brenning of St. Scholastica and the year before Father Daniel Durken who spoke on the Book of Revelation a much misused reading among the Biblical fundamentalists.

Happy Easter to you and thank the committee for support this ministry here in the Federal Prison System!

Sincerely in the Risen Lord,



Rev. Brennan Maiers, O.S.B.

P.S. I enclose a letter I just received from a former inmate this week.

OSB MAIERS_00691

SAINT JOHN'S ABBEY

BOX 2015
COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

April 28, 1994

Father Brennan Maiers, O.S.B.
Saint Scholastica Priory
1200 Kenwood Avenue
Duluth, MN. 55811

Dear Father Brennan:

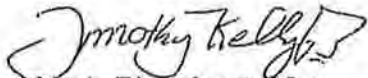
It was good to hear from you on April 8. We did get your work on the list this year for our Sunday collection and I'm happy that the collection was a good one and that we could help in your valuable ministry at the prison camp.

The past week I was in California teaching in an Academy for Spiritual Formation, as you know from my April community letter. It was a good week and the group came together more quickly than in any of the eight or ten academies I've taught in. Following that I visited a community of men and women who are looking to have a mentoring relationship with St John's and St Ben's. Sister Mary Reuter, prioress of St Ben's, was there also and I think we observed some interesting workings of the Spirit.

I am hoping to be able to make more rounds of our parishes and chaplaincies after this school year is over now that all commitments I had made before becoming abbot are finished. It would be nice to get up to Duluth again and I hope that before the summer is over that will happen.

We'll see you at least during the retreat. Thanks for writing.

Sincerely in Christ,



Abbot Timothy Kelly, O.S.B.

TK/kr

PHONE 612 363-2544  FAX 612 363-3082

OSB MAIERS 00692

April 1, 1994

Dear Father Brennan:

I wanted to give you an update, and also thank you for your support while I was in Duluth. I actually miss the week of Easter with you because it was the first but not the last that I got so involved with the week of Easter celebration.

I must say that the Lord has been good to me since I have left. He has blessed me with the return of my children for a visit of 10 days during spring break and it was as wonderful as I dreamed it would be. My children found a father that was calm and loving and one that did not raise his voice toward their small transgressions. My soft voice was heard by them just as well and over a period of 3 days, I became their father again. Now even though my divorce was final on Valentine's Day, the pain of the divorce is erased by the love for my children and the support of my father and mother, and the Lord.

I have found great support in Des Moines and have a secure job with potential of a large income. People again respect me for my opinions and I have not forgotten my growing faith and need to love Jesus and have him love me back. I think the biggest thing I learned during this past year besides my true faith is that we do develop friendships in a place like Duluth. I continue to wonder about and
And I continue to have hope for and the rest of
the Thursday afternoon crowd. I hope that another pianist better than
I has had the calling and made your job easier.

One thing I can tell you father is that for your work, you do make a difference. You are helping the truly needy and are loved and remembered by all that come in touch with your friendship. I consider myself lucky to be able to know you and I will continue to remember you in my heart. I hope this Easter is a joyful one for you, I for one will spend it with my folks knowing that June 1, I will see my children again. Thank you again. And I am still on a ankle bracelet until April 21, my last day before freedom, but it is not bad when you get to sleep with family.

Bless you

St. Scholastica Priory
1200 Kenwood Avenue
Duluth, Minnesota, 55811

May 13, 1994

Dear Father Prior Jonathan,

Nothing can fill my heart with terror so much as getting our annual sheets to give an account to the Abbey of my financial expenditures and needs for the coming year. This year is no exception. Even though the Abbot and I discussed this specific issue when he visited with me in Duluth, I have not been able to accomplish my goals. So I am basically asking for next year what I received this past year.

I have found it easiest to merely go through my check book and credit card bills of the past year and categorize what the expenses were. Some I had to guess at what category to put them into.

I did buy some sports jackets and trousers again this year due to the fact I dress in suit and tie almost every day of the year. I also note again that I did a lot of eating out. Maybe with my here this past year increased that, although I did eat with many times as well. But then I would normally bring something which expenses would fall into Apartment Food Supplies.

I did not have a decent Stereo System so I did splurge and get one with a cabinet to hold it and my other stuff like T.V. and VCR. I use tapes and CD's for pre-recorded music for Prison Chapel for those times when there is not other leaders or musicians. To prepare for those I need this kind of system to record from CD or Tape on to another tape.

Because I was too late last year in asking to have a collection for my Prison ministry, I had more than usual expenses there. This current year I will have some help due to good collection the Monastery sent me from the Spring Collection for Duluth Prison Camp. Already it has been helpful to obtain some Spanish devotional materials that the Prison does not provide. I see this ministry as an outreach program of our Abbey to the poor and down-and-out.

I perhaps have a tendency to be too generous to others with donations and gifts. I am trying to curb that in my projections.

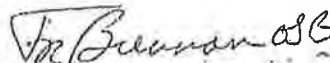
I continue to enjoy my ministry here at St. Scholastica. The Sisters have been very good to me and seem to appreciate my style of ministry. I try to be sensitive to the needs here of a woman's church, even though I am male. Sister Danlle, the new Prioress, said she is planning on increasing my salary to the Abbey for which I am grateful. I may also have to take some ministerial responsibilities for the Benedictine Health Center. It seems--like emergency anointings etc.

I also love my ministry at the Federal Prison. The guys seem to appreciate my work there. Almost half of my time there is volunteer. The Federal Prison Camp is always cutting back.

I am also pleased to be able to help Fr. Eugene out when his NACC work takes him out of town. He is also a good confrere to me and generous. It is good to be here with him.

Thank you, Father Prior, for all your support and help during some very difficult times in my life. I am so happy that I am able to minister here in Duluth--Duluth which I love besides. May God bless you for your faithful and loving service to me and the entire community!

Sincerely in Christ,



OSB MAIERS_00694

PERSONAL FINANCIAL REPORT OF BRENNAN MAIERS:
JUNE to MAY, 1993-1994

St. Scholastica Priory
1200 Kenwood Avenue
Duluth, Minnesota 55811

June 28, 1994

Dear Father Abbot Timothy,

There is some relief that I can finally get some help because you cared enough to call this past Sunday evening. I am deeply shamed which I hope can be transformed into healthy humillity.

I want you to know that I did speak to Sister Danile, the Prioress here. She wants to meet or speak with you while she is at the Monastic Workshop next week. I also spoke to Eugene and shared my addiction with him. I feel badly that he felt he said he should have monitored me better. But that is not his problem but mine.

As promised I investigated the help available here in Duluth and was truly pleased with what is available. In fact I went to my first Early Bird Morning Gamblers Anonymous today at 7:30am. I think I cried through most of it but I did speak and share some of my pain and shame and hurting of the community I love. They have given some of the available resources available here. I have that included in this letter. I am getting an initial assessment on Tuesday before I come to see you Wednesday at 1pm.

The other item I have done is to list my outstanding credit card balances. I am absolutely horrified and shamed beyond comprehension. Denial just isn't a river in Egypt as they say. I want you to see this before I come so that you can see the symptom full extent.

I was pleased to learn that Duluth is one of the six Minnesota Centers for Gambler Intervention services. I am pleased to see that they have an OUT-PATIENT program here for 24 meetings or 3 months duration as described in my Information sheet. Rest of the information is what I have discovered from here.

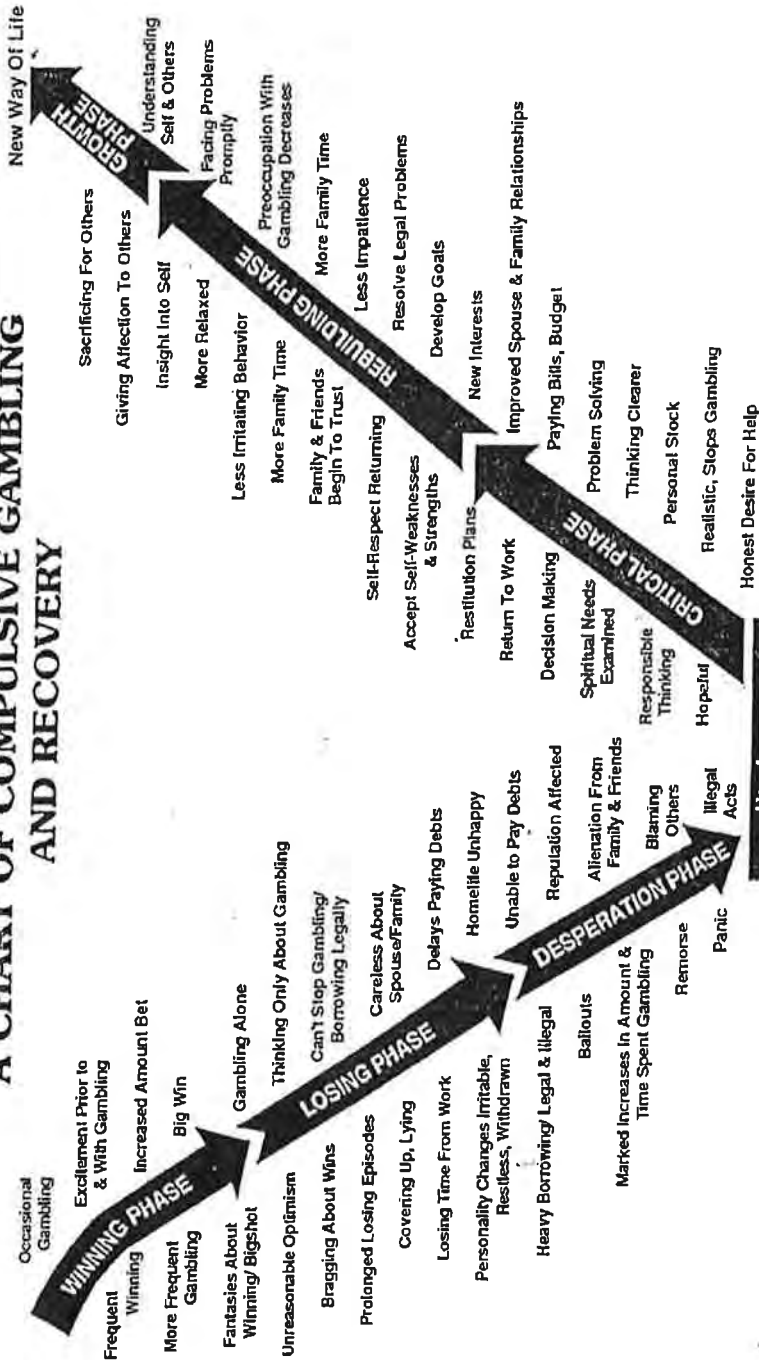
I want you to know that you have made it much easier for me than I had anticipated with your outreach and your love. But I also have to tell you that even as we deal with this Gambling Addiction, I still have a problem with my personal budget. For the items on the yearly accounting are not fictitious but real. So that problem still remains even if we stop the hemorrhaging of the addictive gambling. We can talk about this on July 6th.

To say THANKS sounds phony but I am grateful for your caring and tough love!

Sincerely In the Lord,


Rev. Brennan Maier, O.S.B.

A CHART OF COMPULSIVE GAMBLING AND RECOVERY



Author: Robert Custer, M.D.

GAMBLERS INTERVENTION SERVICES
 1000 TORREY BUILDING
 314 W. Superior St.
 Duluth, MN 55802
 (218) 722-2273

GAMBLERS INTERVENTION SERVICES
COMPULSIVE GAMBLING PROGRAM GUIDE
PRIMARY CARE

- Session 1. Step 1 - Presentation
- Session 2. Problem Solving
- Session 3. Shame and Guilt Lecture
- Session 4. Step 1 - Work and Financial
- Session 5. Grief Lecture
- Session 6. Self-Esteem
- Session 7. Step 2 - Lecture
- Session 8. Step 2 - Work
- Session 9. Boundaries Lecture
- Session 10. Stress Management - Meditation (Sandy)
- Session 11. Step 3 - Lecture
- Session 12. Step 3 - Work
- Session 13. Addictive Personality and Cross Addictions
- Session 14. Financial - L.S.S.
- Session 15. Depression
- Session 16. Feelings
- Session 17. Step 4 & 5 - Lecture
- Session 18. Step 4 & 5 - Work
- Session 19. Relapse
- Session 20. Treatment Plan Work
- Session 21. Treatment Plan Work
- Session 22. Treatment Plan Work
- Session 23. Treatment Plan Work
- Session 24. WRAP UP - MEDALLIONS - GRADUATION & 12 STEP OVERVIEW

Reading and written tasks between sessions.

4 - Individual sessions with counselor

Clients must be accountable for all sessions.

Mandatory G.A. meetings weekly; abstinence from alcohol, drugs and gambling.

Aftercare - 12 weeks, one night weekly.

Client responsible for scheduling at least 1 family session within month of intake.

*Revolving Program **

GAMBLERS INTERVENTION SERVICES FEE PLAN

Each person receiving GIS services is expected to participate in their assessment and treatment plan by obligation of fee for services. Fees are based on sliding scale utilizing the Minnesota Social Services Income Eligibility Guidelines. Services will not be denied due to inability to pay and fees are not expected to be financially restrictive.

Gambling Assessments are \$150 per family. Counseling and Group Outpatient Primary Treatment fees are based on the guidelines, not to exceed a total of \$2,000 for out of pocket expenses, regardless of income. Aftercare Group service fee is \$5/per session. A minimum payment is expected of all clients as follows: \$5/per week for Primary Outpatient Treatment/Individual/Family counseling while receiving services. Payment plan for assessments only shall be individually determined. All clients may receive a 10% discount for payment of fees at time of service or if total fees are paid by the time services are completed. No discount is available for persons not completing treatment services and they are expected to pay the full fee. A \$10 fee will be assessed for "missed" or "broken" appointments with GIS, HDC or CCCS outside of group services.

INSURANCE: YES NO CO. & POLICY # See file

Brennan Mavers
NAME

TREATMENT:

- 1) Gambler Annoymous: Tuesday Early Morning 7:30am Torrey Building
- 2) Gambler Annoymous: Wednesday 6pm, Torrey Building

ASSESSMENT SERVICES through the Gamblers Intervention Services 722-CARE:

- a) INITIAL SCREENING: GIS free (I have an appointment on Tuesday, July 5 after group)
- b) Full Assessment with MMPI AND HDC: \$150.
- c) OUT PATIENT TREATMENT: 24 Weekst at the Gambling Intervention Services Monday and Wednesday 6pm to 9pm: Full cost for the 24 sessions (3 months) \$801.00 Actual cost is \$3200 but it is one of the 6 State-funded Centers in Minnesota
- d) There are three In-house Treatment Centers in Minnesota: St. Mary's in Mips; Vanguard in Granite Falls, Minnesota; and one in Woodstock, Minnesota which is privately funded and has a Christian Emphasis but this Treatment Center is not funded by State and therefore would be much more expensive.

Gamblers Intervention Services
722-CARE

Lake Superior Area Family Services
815 Torrey Bldg.
Duluth, MN 55802

Judy Gaskill, NCPG
Counselor

A Listing of Credit Card Balances: June 27, 1994

Brennan Maiers, O.S.B.

PERSONAL FINANCIAL REPORT & BUDGET

Name _____

FOR: July 1, 1994 June 30, 1995

Return to Superior by: 16 May 1994

I. CALCULATION OF MONTHLY CHECK THAT WILL BE SENT TO SAINT JOHN'S ABBEY

Monthly Salary _____	Health Allowance/12 _____
Retirement Allowance/12 _____	Car Allowance/12 _____
Retreat Allowance/12 _____	Workshop Allowance _____

TOTAL MONTHLY SALARY AND BENEFITS \$ _____

II. INCOME OVER AND ABOVE STANDARD SALARY AND BENEFITS (Keep to Meet Expenses)

Gifts _____	Lectures, Retreats _____	Stipends _____	Other _____
-------------	--------------------------	----------------	-------------

USABLE INCOME \$ _____

PLEASE SEND DINATION AND TRINATION STIPENDS TO THE PRIOR FOR OUR MISSIONS

III. EXPENSE REPORT & BUDGET

1993	1994	1994	1995
Actual	Actual	Budget	Budget
Expansitures	Request For		

IV. MONTHLY CASH FLOW NEEDED (Total = Rightmost Expense Column - Useable Income)

July	Aug	Sept	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May	June	TOTAL
------	-----	------	-----	-----	-----	-----	-----	-----	-----	-----	------	-------

Items charged at Saint John's* _____

Budget approved as indicated above _____ (Signature of Superior)

* Itemize Budget Items on Reverse Side

St. Scholastica Priory
1200 Kenwood Avenue
Duluth, Minnesota 55811

October 4, 1994

Dear Abbot Timothy,

I promised to send you a three month report this past July. An account of my expenses for the three months is included.

Today I had my first meeting with Jodi Anderson, a professional Credit Counselor with the Lutheran Social Services of Minnesota. I had brought my last year's Expenses and my three month's expenses as well as an estimation of my income.

We talked through each of the categories and she could tell what was reasonable for many things in my situation. Some were harder for her to make determination and I merely presented some rationale for various expenses. I shared with her those areas about which you had some questions.

A couple things have changed regarding my income since we talked. Federal Prison are

My TREATMENT PROGRAM AT GAMBLERS INTERVENTION SERVICES has been going well. Here are a few of the topics besides the four first steps I had to work on to help me get in touch with issues that have fed into my addiction: PAPER ON WHAT MY TEARS MEAN? LIST TEN RESENTMENTS AND DISCUSS WITH GROUP. HOW I BLAMED PEOPLE, PLACES AND THINGS AS A DEFENSE OF MY LIFE-STYLE, 20 THINGS THAT I ACCOMPLISHED IN MY LIFE AND SHARE WITH PEERS, WHAT I WOULD CHANGE ABOUT MYSELF, WHY I DESERVE RECOVERY, WRITE PAPER ON HOW MY GAMBLING CONFLICTED WITH MY VALUES, A PAPER ON NEED FOR SELF FORGIVENESS IN TREATMENT.

This was quite an experience doing this writing. I am amazed how old resentments have had so much power in my life. In fact I was very embarrassed when I compared that with all the blessings and advantages I have had through my family and my Abbey. I have entered into the Treatment program with sincerity and zeal. I notice that I am no longer obsessing about gambling. I have been faithful to my GA (Gamblers Anonymous) meetings and have been clean since I began Treatment.

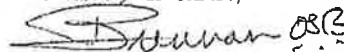
I can hardly believe it but my three months of treatment are almost over. I will graduate on Monday, October 17th. We will then once a week AFTERCARE for three months. Besides this we have GA meeting once a week.

I am profoundly grateful for your support during this time in my life when I am looking at my addictive behavior in gambling and spending and eating. I have enjoyed my work in Treatment and found the support through other recovering addicts helpful.

Feel free to call my counselor, Judy Gaskill, of Gambler Intervention Services to get a different perspective.

My ministry is going well. In some sense I did not fit the customary addict as I was not in lots of pain, or depressed. It has been a void, black hole in which gambling was exciting and something totally different from my ministry for others. My ancient resentments and submerged anger empowered some of the power of my addiction. As you know this recovery is an ongoing process. Treatment and its work has been helpful process in itself. The twelve step program is a good one I find.

Sincerely in Christ,

 OSB

OSB MAIERS_00704

BRENNAN MAIERS PERSONAL BUDGET MADE OUT
WITH THE HELP OF LUTHERAN SOCIAL SERVICES:
CREDIT COUNSELOR, JODI ANDERSON

EXPENSES

Monthly Budget

Yearly Budget

My Credit Counselor, Jody Anderson, feels this is a reasonable budget for me. At any rate this is what I am going to try to follow as my discipline for this year.

PERSONAL FINANCES OF BRENNAN MAIERS, OSB
July 1 - October 1, 1994:

CATEGORY

COST



**Lutheran Social Service
OF MINNESOTA**



LSS/Duluth
500 Ordean Building
424 West Superior Street
Duluth, MN 55802
(218) 726-4767



Jody Anderson
CERTIFIED CONSUMER CREDIT COUNSELOR

CONSUMER CREDIT COUNSELING SERVICE
500 ORDEAN BUILDING • 424 WEST SUPERIOR STREET
DULUTH • MN 55802
(218) 726-4767
1-800-777-7419

LUTHERAN SOCIAL SERVICE OF MINNESOTA

Budget Worksheet

Name Brennan Maiers Date 10-4-94

Number of Dependents Claimed _____ Ages of Children _____

Using past records, such as receipts, statements, and checks, complete the income section below and the expense form on the following page. Categories are suggested, please adjust according to your individual needs.

INCOME:

Source	How Often Paid	Gross Income Per Check	Net Income Per Check	Monthly Net Income
--------	----------------	------------------------	----------------------	--------------------

Credit Union payment or bond deduction out of check? Amount _____

Security _____ Balance _____

HOUSING EXPENSES:

Rent or House Payment (Circle One)		Heating Fuel		
Home Impr. or Lot Rent		Phone: Local	paid	
Electricity		Long Distance	30	
Water & Gas		Garbage		
Water Softener		Other:		

30

VARIABLE EXPENSES:

✓ Food at Home
Kit./House Supplies
Kit./House Supplies
Lunches (at work) Restaurant Eating
Lunches (school)
Laundromat/Dry Cleaning
Car: Gas & Oil
Maintenance
Parking
Bus Fare
Clothing: Family
Diapers
Child care
Newspaper/Magazines
Church/Charities

Haircuts/ Permanents
Toiletries
Med./Dental Expenses
Entertain./ Hobbies/Music
Tobacco
Products
Alcoholic Beverages
Cable TV
Gifts/Cards
Allowances
Postage
Bank Charges
School Activ/ Lessons Therapy
Other: Stationery
Child Support
Books
Savings
Vacation

PERIODIC EXPENSES:

	Amount Due	How Often	Deducted	Cost per Month
Auto Insurance				/
Auto Insurance				
Auto License				
Home or Rent Ins.				
Property Taxes				
Life Insurance				
Union Dues				
Membership Dues				
Hospitalization				
Income Tax				



LSS/DULUTH
 500 Ordean Building
 424 West Superior Street
 Duluth, MN 55802
 (218) 726-4767



LUTHERAN SOCIAL SERVICE OF MINNESOTA

10-4-94

BUDGET SUMMARY FOR:

CLIENT Brennan Maiers

COUNSELOR Judy Anderson

MONTHLY INCOME:.....

Fuel Assistance. _____

MONTHLY EXPENSES:

Food Stamps..... _____

HOUSING.....

WIC..... _____

VARIABLE.....

PERIODIC

TOTAL MONTHLY EXPENSES...

INCOME REMAINING/SHORT
 AFTER MONTHLY EXPENSES...

RECOMMENDATIONS:

- 1) Write to all credit card accounts you aren't using; also write AT&T Universal and ask for a credit limit of no more than \$2500.
- 2) Develop a system that works for you to manage a budget.

- 3) Allow yourself \$25/week cash to cover misc expenses like groceries, cards, movies.
- 4) Buy a ledger book to maintain on going track of expenses and where you stand annually.
- 5) Be careful handling a lot of cash - controlling your own money is a risk when you're recovering from a gambling addiction - talk about any problems with your group.

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

October 7, 1994

Father Brennan Maiers, O.S.B.
St Scholastica Priory
1200 Kenwood Avenue
Duluth, MN 55811

Dear Father Brennan:

Thank you for your letter of October 4, and the accounting of the past three months' expenses. The treatment program is obviously doing well for you and I am impressed with the courage you show in pursuing this program. Your journey has brought you to an honesty in life that is liberating and I believe that is why you are able to benefit so richly from the events of your life.

On Wednesdays I regularly have Mass in the health center and try to give something of a homily that might fit the folks there. Two days ago when we had the gospel about the disciples asking Jesus to teach them to pray I suggested to our confreres there that praying always doesn't mean using lots of words. It does mean learning how to listen to the voice of God even in our aches and pains, even in our dying. Sometimes we need to see our agonies as well as our ecstasies as part of our prayer life and to recognize that the journey includes uninterruptedly all of these things. I thank God for the faithfulness shown to you and for your response of faithfulness to the God whose love is everlasting.

As you continue to listen to God in your life you will identify your idols and demons, your substitutions and even injustices. But you will also come to a clearer and deeper perception of the blessings that come even through pain -- which makes the blessings of pleasure even better!

I will, at some point, want to talk more about the budget in light of your growing self-knowledge, not as a means of getting more income from you but rather facilitating growth in that simplicity of life that identifies how we run from God.

Know you are loved, by God and by me and by this community. Keep me and all of us in prayer -- as I know you do. Peace.

Sincerely in Christ,



Abbot Timothy Kelly, O.S.B.

TK/kr

PHONE 612 363-2544  FAX 612 363-3082

OSB MAIERS_00711

St. Scholastica Priory
1200 Kenwood Avenue
Duluth, Minnesota 55811

November 27, 1994

Dear Father Abbot,

Happy Advent! It was good to see and be with you at Eugene's last weekend. My Sister-in-law did die Sunday afternoon, Nov. 20th. I went down for the wake on Tuesday after my Mass at the Priory. Eugene graciously offered to take my Masses at the Priory for four days--Wednesday the day of the funeral at Annunciation Parish in Minneapolis--Thursday, Friday, and Saturday. I was privileged to preside at the funeral for [redacted]. Her seven children took care of her at home until she died as she did for my brother, [redacted] Holy Angels Academy of Richfield where [redacted] worked for some twenty-four years did a great job with the music for the Wake and the Mass of Resurrection. Normally people may not be as close to an sister-in-law as our family was. She cared for my brother, [redacted] for 23 years, 6 years of which he was bed-ridden. She was an icon of faithful love for us all. She never complained then or even in her own illness. I was able to anoint her on three different occasions. She was a faith-filled woman. But it was sad as well as a celebration of her life of love and service.

You might enjoyed the story about my niece who lives here in Duluth who called me after her Mom [redacted] died. She said she had to make a confession. She said that it was so tough seeing her mother suffer and get weaker and weaker. She prayed to God to take her. She said she was getting exasperated and she said to herself: "I knew it. It is true. God is a man. He doesn't listen." Then as she thought about it after her Mom's death, she realized how short it really was--three months from diagnosis to death. She said: "God really did hear her prayers...She really did."

I am sending you my little research of the root meaning of EL SHADDAI. I had other stuff there too so I merely printed it all. As chaplain of Benedictine Sisters, they appreciate any effort and sensitivity I have for this language problem with God who is more than any gender and includes us all. I don't know why some people get so excited about the feminine face of God. John Paul the First was very clear in his brief reign when he said: "God is as much a Mother as a Father." When some of the curial officials were shocked...he explained he was only quoting Isaiah.

I enjoy the Amy Grant Video and went out and got a copy. I think I will give it as a gift to Sisters here.

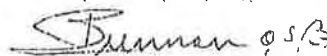
My aftercare is going well. My money problems continue in the sense of my ongoing working with a budget. But I am really am trying to constrain myself especially with Christmas upon us. At least I have not gambled since July. I guess this issue will be with me as well as my weight problem. But I am working on both.

What a snow storm we are having! Duluth, while we started here later, is going to have up to 12 inches. Lots of power outages here and road travel came to a stop!

I love Advent Season with the prophets and the hopefulness of our waiting. Beginning it with the burial of Lucille and then a birthday party of my brother Allan who turned 60 on November 25th--Advent has a very personal reality. To prepare and await the Lord's coming does not remain an intellectual thing.

Peace and thanks for your love and support!

In Christ and St. Benedict,


Brennan C. Maiers, O.S.B.

OSB MAIERS_00712

BIBLICAL FEMININE NAME OF GOD:

*****EL SHADDAI*****

ARAB ROOT OF THE WORD SHADAH means well-watered.

HEBREW ROOT - SHAD - means the breasts of an animal.
means breasts of a woman

El Shaddai is sometimes translated as God of the Mountain.
Mountains are easily perceived as the breasts of the earth.

SHADDAI is normally translated, ALMIGHTY.(Gk: Pantocrator)

BUT MORE ACCURATE A TRANSLATION OF
EL SHADDAI would be "NOURISHING GOD"--a decidedly
feminine image of God. One sees a relationship with
the ancient Goddess gods and this popular biblical name for
God. El Shaddai is the often used named by the patriarchs

(Genesis 17:1: Exodus 6:2-3). THE PRIESTLY TRADITION
of Pentateuch gives us that this was the name of god of
the ancestors. SHADDAI is rendered in Greek as -----
pantocrator (almighty). Also translated God of the Mountain.
In Canaan the chief God was "EL" and the chief
mother/Goddess was Asherah. Baal was god of storms and
rain and the fertility god was Astarte.

THE use of the feminine gender for referring to the Holy
Spirit. Hildegard of Bingen calls the Holy Spirit "the
feminine touch of God". In Hildegard's words, the Spirit is
the Spirit is the life-giving breath that pours on us
"greenness and freshness and fruitfulness." At the universal
level God's Spirit can be seen at work in bringing life itself.

Symeon says the Spirit is a pool of light in which we find ourselves immersed.

The early Church Fathers tell us that the Holy Spirit herself is wholeness. "She does not derive wholeness from somewhere. She is wholeness herself." (Gregory Naziansen) "She is the source of all wholeness. She is a fire that purifies and inspires, thus bringing wholeness" (Basil the Great). The Spirit is the essential wholeness of Father and Son (St. Augustine).

The Spirit is God in us. She reveals God as One in Three, a God of inner relationships, a God of love. Gregory the Miracle Worker, a Bishop of the third century Asia sums up: "I believe in one Holy Spirit, who receives all substance from the Father and who became manifest to us through the Son; image of the Son; completion of him who is complete; life which causes all to life; source of wholeness; pure wholeness that empowers wholeness in others; who reveals God the Father to us and God the Son."

ADDITIONAL INFO FROM TORJESEN: "WHEN WOMEN WERE PRIESTS"

Despite the occasional burst of feminine image for God in Scriptures, Christianity has for the most part have been imprisoned by symbols from the patriarchal society.

But hierarchic patriarchy is not essential to Christianity or to its message or to its counter-culture origins.

Recently we have come to know the earth-centered religion of Old Europe and the Indigenous people of the Americas. Also we have discovered the Mother goddess and its family culture that Jesus promoted.

The feminine face of God in Hebrew Scriptures, while not great in number, are most instructive. One of the primary attributes of God is "RAHUM" which is often translated as compassion or mercy. The literal meaning of Rahum is "womb love" and it connotes a yearning for new life present in the womb. In Jeremiah 49:15--"Can a woman forget her nursing child or show no compassion for the child of her womb? Even though she may forget but I will not forget you!"

Deut 31:11 shows Yahweh as an eagle protecting and gathering her young. Psalm 22 gives over to tribulation and tries to reconcile that with God's love. This God is like a midwife--you took me from the womb and kept my safe on my mother's breast. Hosea 13:8 Compares God's anger with that of a mother bear losing her cubs--There are multiple images of God as gratitude, shield, mother hen as in Psalm 17 and 36 and 91.

Jesus picks up this image in Luke 13:30-35. How often I have desired to gather your children

together as a hen gathers her brood under her wings and you were not willing.

The most feminine face of God is found in Wisdom Literature in the Jewish Scriptures: SOPHIA. Poverbs 8:14-17 and Wisdom 10:10-18. Matthew presents Jesus as Sophia Incarnate and John in the opening hymn transformed the titles of Sophia to Jesus: In the beginning was the Word and the Word was with God and the Word was God.

Culturally we are not prone to accept anything except a --- voice. Dame Julian or Norwich of the 14th century did easily. God rejoices that He is our Mother! There is a Syrian Hymn of the 4th century that images God as having large breasts that nourish us with the milk of love.



NEW LIFE
Duluth woman
inspirational — 1E

3 YEARS SERVED
Mike Tyson released
from prison — 1D



WEATHER
Wind: rain, late
snow; high 38 — 2A

INSIDE
Books — 10A
Food — 3E
Outdoors — 14F
Letters — 11A
Puzzles, advice — 2E
Columns — 10B
Sports — 4D

Duluth News-Tribune

The Northland's Newspaper

Volume 126, No. 349

\$1.25 (LOCAL DEALERS \$1.25)

930
MARCH 26, 1995 — SUNDAY

Bishop hopes to restore trust, asking all abuse victims to step forward

In focus: Stopping pastoral abuse



Roger Schwietz: "Doing everything possible to make this diocese a place where all our people are safe."

By Susan Hogan/Albarch
News-Tribune staff writer
Bishop Roger Schwietz is appealing for anyone ever sexually abused by priests in the Catholic Diocese of Duluth to come forward.
The appeal comes in the wake of three new lawsuits filed recently in St. Louis County alleging sexual misconduct by two priests who once served in the diocese.
The bishop said the diocese

wants to help victims of any of its priests begin the process of healing and restore their "crusily shattered" sense of trust in the church.
"I cannot undo the wrongs of the past," he said in a letter last week to diocesan clergy. "But I can, and will, commit myself to doing everything possible to make this diocese a place where all our people are safe, where children and other vulnerable persons can trust again, where

those already victimized can find support and care."
The appeal is the bishop's strongest statement to date on behalf of victims. Since a Grand Marais priest's January arrest, the prelate has been unusually outspoken, especially about the need for the diocese to take responsibility for those wounded by its clergy.
"While this is indeed a difficult time for all of us in the church, it can also be a time of

purification," he said. "I ask your support and prayer for all those affected by the scourge of sexual abuse."
The cases
Since 1980, three priests have been convicted of criminal sexual conduct involving boys. A fourth case involving former Grand Marais priest Mark Mlawski is pending.

The diocese won't disclose how much it has paid to settle the lawsuits, only that its insurers picked up the tab. The diocese has had to pay its own attorneys' fees and counseling

In addition, seven lawsuits

Please see Abuse, Page 6A

'Middle' means 'more'

Government

Sentence in

Abuse:

From Page 1A

Voices for victims

"People shouldn't be fooled into thinking these victims are crying girl scouts of morality, because that isn't the case," said Jeffrey Anderson, a St. Paul attorney representing claimants. "The Diocese of Duluth hasn't taken a financial hit."

Four of the suits involve Robert Klein, a priest convicted in 1982 of three counts of criminal sexual conduct. Another suit filed this month, involves Victor Chaussevier, who pleaded guilty in 1993 to molesting two boys.

Chaussevier, a priest belonging to the Texas religious order, had been on loan to the diocese since 1952. He served Holy Family Parish on Bell Isle Lake until his arrest.

As in the Malinowski case, the diocese reported Chaussevier to law enforcement officials after receiving an allegation of sexual misconduct from a priest. Anderson said there's no evidence the diocese had prior knowledge of Chaussevier's misconduct, though his investigation isn't complete. He said the man living in the parish wasn't involved in the criminal case.

The other two new lawsuits involve the Rev. John Nicholson, a priest who died in 1978. The allegations are being made by adult men who claim the priest molested them as children while he served St. John's Parish in Proctor. During his 40 years in ministry, Nicholson also served parishes in Grand Rapids, Hill City, Swanton, Deer River, Chisholm and Derwood.

The diocese said it has received roughly seven complaints about the priest in the past 25 years. In 1993, the bishop met with clergy to discuss Nicholson served in an attempt to locate other possible victims. He also put notices in the parish bulletin asking victims to come forward, though Nicholson's name wasn't used.

"We know now that if you don't mention the name of the priest, some victims may never come forward and begin the healing process," said the Rev. Bill Fournier, the diocese's spokesman.

Screening process

Most of the cases against the diocese involve other clergy ordained in an era before heightened awareness about sexual abuse. Anderson said that victims are coming forward now because there's greater permission to do so.

The Catholic Diocese of Duluth has established a sexual misconduct hotline. Call 724-2221 (Duluth area) or (800) 777-7315.

Many have only begun to come to terms with what happened to them as children.

As a new generation of clergy has risen in the ranks, the number of cases has declined. Negative publicity prompted new commitments about sexual boundaries and tougher screening measures for priesthood candidates.

It's estimated that, across the country, the Catholic Church has paid \$165 million because of suits against clergy ministers.

"The victims speaking out have made a difference," said the mother of a brainied boy abused by Klein. "It's a scary thing to stand up to the hierarchy of the church. We can only hope that they are sincere in their change."

Earlier this year, the diocese announced its priesthood candidates must answer sexually explicit questions before undergoing psychological tests. Despite the added questions, the church knows there isn't any test to definitively weed out molesters.

"Sexual abuse is not an old, younging priest issue," said Elizabeth Strick-Tippett, a Seattle-based church abuse educator. "It's not a generational issue. The training and screening needs to be there, but, even so, there's no reason to believe the new, young priests coming in will be fine."

No guarantees

Most victims have been boys in the diocese's parishes. Complaints against Nicholson and Klein also include girls. The diocese said boys were victimized more often because priests had greater access to them as altar servers.

The diocese also said it's "very unlikely" that any priest removed of a sex crime would ever be allowed to serve here. However, priests involved in misconduct will be considered on a case by case basis. No pedophiles — predatory molesters — are eligible for ministry.

The question is whether the priest is ever capable of doing ministry again. Fournier said, "We wouldn't take anybody unless we were convinced they had something to offer and wasn't a risk. We would never knowingly put people at risk."

The diocese has one priest ac-

tive in ministry who engaged in sexual misconduct with a boy 25 years ago. The priest, a monk from St. John's Abbey in Collegeville, has worked in Duluth for four years. He is a chaplain to nurses and prison inmates and occasionally presides at worship in some parishes. He said he isn't a pedophile or a danger to anyone.

But attorney Anderson, who handled the victim's case, said any cleric who uses his position of trust to violate youth shouldn't remain a priest. The diocese declined to comment about the priest.

New directions

The diocese's aggressive, new approach to responding to victims is a marked change from past practices of treating them like adversaries and being secretive about allegations against priests.

The impetus began in 1992, when an sexual misconduct policy was established. At the same time, the diocese created an independent lay panel consisting of a doctor, lawyer and social worker to investigate allegations.

"In the past, I don't think we in the church ever comprehended the seriousness of the extent of this problem," said Fournier, who played a major role in shaping the diocese's policy. "The church was protective of its image and people were not only not given help, but retaliated. I don't like the words for what has been weakened in these people (victims)."

Even after the policy, Fournier said, the diocese initially didn't reach out to victims in lawsuits on the advice of attorneys. He said the bishop now will reach out regardless of whether victims sue.

"We initially bought into the legal approach and that has a price," Fournier said. "But our responsibility is not legal, but pastoral."

The new approach has brought new allegations to the diocese. How do you reach out to victims who refuse to identify themselves? At what price do you go public with allegations against a priest? And, in the case of Nicholson, how do you investigate claims against dead priests?

"It's very, very difficult when the priest isn't alive," Fournier said. "What really tipped us off on the Nicholson case was when we started getting similar reports from different areas of the diocese."

Going public

The Malinowski case illustrates

the dilemma over when to go public. The diocese immediately subpoenaed the priest when it reported him to the Cook County sheriff. However, the diocese waited until his arrest, two weeks later to inform the public about the allegation.

"It's up in the air yet on how exactly to handle these things," Fournier said. "You worry that if the alleged perpetrator is not guilty or it's some type of spoof, are we liable for the ruin of the priest's reputation?"

Fournier said the diocese still is learning as new situations unfold. With Malinowski, it has tried to be supportive while he awaits trial, yet responsive to the public's perception about past inactivity toward victims.

It's a difficult line to walk and one that hasn't been smooth. For instance, when Malinowski attended Sunday worship at one of the former parishes he served — and sat in the front row — the diocese was quick to inform him that wasn't appropriate.

But then the diocese, with court approval, allowed Malinowski to move into the rectory at St. John's Church in Duluth's Woodland neighborhood. Parents were alarmed because the church has a liturgy program in the rectory and a nearby school.

Fournier said several parcels complained even though their children were under constant supervision and never in danger. Nevertheless, Malinowski was moved to a West End parish.

"Clearly, unfortunately, we were not able to deal successfully with parents," Fournier said. "Frankly, their response was somewhat hysterical."

Reaching out

The diocese said it expects some victims may feel their new outreach is "too little, too late." Still, the bishop would like to establish links.

A hot line has been set up for victims to use. The call is helmed by the Rev. Dave Tuziak, who is second in command. The diocese said it will protect the confidentiality of victims and assist them in getting counseling, if needed.

"It's the least we can do," Fournier said. "We obviously can't take away their pain, but we can at least reach out to them to offer an apology for their pain and suffering. We want them to know that we recognize and take responsibility for our past mistakes."

Open for Fall

- Tuesday, March 26th 6:00
- Brief Informational Program
- School Tours and Question
- Preschool through Grade 10
- Licensed On-Site Child Care
- Private of Summer Classes
- Laundry Program
- Fall Registration
- Children Invited

1900 W. 4th Ave. East
1900 W. 4th Ave. East

Duluth's Excellent Precision Hearing
The State of the Art



THE VIDEO OT
For the first time ever, precise Video Otoscope projects a diagram on a high resolution

Part of our commitment to helping a patient

MARCH SPECIAL

\$200 OFF

- Purchase of a completely in-the-ear hearing instrument. The OTC offers a discount. You may receive many benefits because of the discount in the ear canal. Call us today for a complete demonstration.
- Expires March 31, 1993

Call today to schedule your F.

Hearin

722-3366 or 742-8844

Continuing Education Program

University for Seniors Begins Sept
An exciting series of study groups offered: "A B's Plus," "The Roman Way," "World and Nature Happenings." For a brochure

Building Self-Concept: You Make Through a unique blend of theory, practical Corwin Krumberg presents powerful building. MM. 31 at the DECC of Apr. 7 at the Center call 218-724-6536

Spring Eddy Lecture: Management of Motor Speech D
Kathryn M. Yorkston, Ph.D., will speak on dysarthria and dysphagia, traumatic brain injury and Parkinson's disease. Presented in conjunction with Communication Sciences and Disorders and For a brochure or information, call 218-724-

Johnson & Johnson: T1 Rites & Rites of Cooperation

ARABIA & Iittala SALE

ARABIA
ENAMEL BOWLS
\$24.99 reg. \$36

ARABIA
Linen napkins
OUR SPECIAL VOLUME PRICING
5 piece price to sell
\$25 to \$48
PRICEY SALE
NOT SEEN SINCE 1970

Iittala Finland
Iittala Crystal
ALL 20% OFF
If you need them you gift now is the time to buy.

FESTIVO
CANDLESTICKS
\$12.99

Start your collection today with a one knob set
\$9.99 reg. \$18.99
Iittala
CLOSE-OUT SPECIALS
CANDLE HOLDER
\$6.99 and up

Scandinavian Designs Unlimited

GRAND AVENUE
Central Square Mall
218/726-7252

DULUTH LOCATION
813 West Central Avenue - Kenosha area
913/777-1407 - Evening at the dock

PRESS PASS DEAL



Saint Luke Institute

February 20, 1996

CONFIDENTIAL

Right Reverend Timothy Kelly, OSB
Abbot
St. John's Abbey
P.O.Box 2015
Collegeville, Minnesota 56321-2015

Re: Rev. Brennan Maiers, OSB
SLI #13238

Dear Abbot Timothy:

Thank you very much for the referral of Father Brennan Maiers, a 59 year old Benedictine monk from St. John's Abbey, who was ordained in 1963. I regret that bad weather interfered with your traveling to the Saint Luke Institute to hear the results of our evaluation in person. I do appreciate your confidence in us, manifested by the referral of Father Maiers.

You are well aware of the circumstances of referral, but to put this report in context, let me summarize briefly here. Father Brennan was treated as an outpatient for a gambling problem over a year and a half ago. The problem was significant in that it was one of the reasons he had amassed debts of over fifty thousand dollars. He participated actively in the outpatient program and refrained from gambling for several months, but he eventually resumed. When he got in over his head again, he asked you for assistance. In addition to this primary concern, there were other issues regarding his eating habits and subsequent obesity, as well as a history of some sexual behavior problems.

Father Brennan came to us on February 11th and participated in a very cooperative manner in all phases of the assessment process. Although he found the assessment stressful, he managed to give a great deal of detailed information about his life and behavioral problems. His collaborative manner enhanced our confidence in the validity of our findings. You are familiar with the scope of our assessment process from previous referrals, but for the sake of Father Brennan's record, let me describe it here.

We see human behavior as deriving from a wide array of motivations, experiences, and even physical factors. In evaluating behavior that may be problematic we take a very broad approach.

We see human behavior as deriving from a wide array of motivations, experiences, and even physical factors. In evaluating behavior that may be problematic we take a very broad approach. Our evaluation protocol, which has evolved over time, currently consists of the following elements:

1. A psychosocial interview,
2. A psychiatric interview,
3. A physical and neurological examination,
4. Electrocardiogram,
5. Chest x-ray,
6. Psychological testing battery including personality and projective tests,
7. Neuropsychological testing including intelligence tests, memory tests, the Halstead-Reitan Neuropsychological tests,
8. Spirituality assessment.

The last step in the formal evaluation process is a feedback session. In preparation for this, our evaluating team goes over all of the information at our disposal and sifts through it to formulate diagnoses and appropriate recommendations. These findings are then conveyed to the subject of the evaluation. The remainder of this report will essentially recapitulate what was said in the feedback session held on Friday, February 16, 1996. A few sections will include a bit more detail to help guide the recommended therapy.

PSYCHOSOCIAL HISTORY: Father Brennan is the 14th of 17 children born in his family, who worked a family farm in rural Minnesota. His family life was stable and reasonably secure financially. There were family traditions of hard work and responsibility. Along with these positives, there was a certain amount of emotional deprivation because of the large number of children and the limitations on how much nurturance and attention could be given to each individual.

Father Brennan describes his own father as a proud, honest and just man, who emotionally was somewhat distant. He could discipline with a mere look of disapproval. At times young Brennan was a bit fearful of him.

Father Brennan describes his mother as a wonderful, caring person. He holds her in very fond regard, but he also remembers that it was rare for him to have a sense of approval from his mother that he had done a job well enough.

Education was held in high regard in the family. When Brennan started school he took to it quite well and was very pleased with the praise he got for working hard. He felt liked by both teachers and fellow students. His grades initially were only average, but as he progressed over time, he managed to play into his strengths.

Rt. Rev. Timothy Kelly, OSB
Re: Rev. Brennan Maiers, OSB

February 21, 1996
Page 3

After completing grade school, Father Maiers went on to high school seminary. His first placement was at the Passionist's Seminary in St. Louis. He didn't feel comfortable there and transferred to St. John's Prep School. The remainder of his priestly training was in the St. John's system. There is some evidence pointing to authority struggles during the seminary years and immediately thereafter. His ordination was called into question over some concerns about his theology. We wondered if there might have been other issues besides this rather specific concern.

Father Brennan's first assignment was as a high school teacher. He did well at this work, although some in administration thought he was a bit divisive. After two years teaching, he was given a parish assignment at St. Joseph's parish, and it was in this situation where he acknowledges two instances of sexual misbehavior with an 11 year old boy.

His third assignment was at a Benedictine parish in New York City. He apparently did well there and was made pastor at the young age of 32. He recalls this as a rather positive time in his life. He worked with an agreeable team in a large and stimulating parish setting. While in New York, he did a certain amount of sexual experimentation. He also sought the assistance of Dr. Rossner, a psychiatrist. He was diagnosed as having a low grade depression. Subjectively he saw himself as having difficulty feeling confident and enjoying his success, even though, on an intellectual level, he could acknowledge significant accomplishments.

Other assignments are undoubtedly a matter of record, and we are aware that after the surfacing of complaints about earlier sexual behavior in 1990, his ministry options were significantly reduced. In recent years he has worked in Duluth with a mixed ministry involving chaplaincy to a women's Benedictine community, as well as some hospital and prison work. Overall, Father Brennan sees himself as enjoying his ministry and feeling successful at it. He has developed a circle of support in Duluth. Despite all of these positives, he has not been able to effectively deal with his impulses to gamble and overspend.

PSYCHOSEXUAL DEVELOPMENT: Because of his history, we spent special effort in tracing the development of Father Brennan's sense of his own sexuality. In childhood, he appears to have had some subjective feelings of emotional deprivation. There is no data to indicate sexual abuse in the pre-school years. Father Brennan was able to describe a pattern of behavior with an older brother involving some mutual sexual play, which began when he was an adolescent. He does not frame this behavior as abusive, but he does wonder how it may have affected the course and direction of later sexual interests.

With the advent of puberty, Father Brennan found masturbation quite pleasurable. He did not experience a great deal of guilt or conflict over this behavior. It apparently did not become particularly compulsive. His sexual experimentation in young adulthood was quite minimal. After ordination and when working in a parish, he did become sexually involved with a minor.

Rt. Rev. Timothy Kelly, OSB
Re: Rev. Brennan Maiers, OSB

February 21, 1996
Page 4

Father Brennan was quite believable in his description of the nature and extent of this relationship. It was allegations regarding this behavior that surfaced a few years ago. We are cognizant of the comments of both Dr. Coleman and Dr. Rossner opining that Father Brennan does not have an ongoing sexual attraction to minors.

Early in his priesthood, Father Maiers developed rather close friendships with two women. He reports being somewhat frightened by their sexual availability and he did not have intercourse with them.

When he was stationed in New York, Father Brennan became more overtly exploratory in the area of sexual behavior, and had a number of anonymous contacts, as well as a small number of relationships that lasted a bit longer. It is relevant that he was arrested for soliciting in a theater in Minneapolis in the 1980's. He found this embarrassing and somewhat frightening and has apparently not acted out with others since then. His continued use of pornography as a masturbatory stimulus is not frequent, but nonetheless recurrent. In our opinion, Father Brennan has not fully integrated his sexuality and some therapeutic attention is warranted in this area.

ALCOHOL USE HISTORY: Father Brennan does not present significant genetic predisposition to alcohol abuse problems. He himself does drink occasionally, but we have no data to suggest that it is a difficulty. It does not appear to be part of his gambling addiction.

SPIRITUALITY ASSESSMENT: As part of his evaluation, Father Brennan filled out a spirituality questionnaire which was reviewed and discussed with him. He comes from a very religious family background, which featured a regular morning family rosary, before turning out to do work on the farm. He felt a sense of religious calling as early as the time of his First Communion. Three of his sisters remain in religious life, a fourth was also a nun, but eventually returned to secular life. Father Brennan states that he likes being a Benedictine monk, but admits to a long history of authority conflicts.

As regards his prayer practice, he regularly spends an hour a day praying and avails himself of various retreat opportunities. He has a sense of being loved unconditionally by God, but he also admits to a longstanding feeling within that something is wrong. When one discusses in detail his approach to reconciliation, certain elements of rebelliousness are apparent.

He can identify biblical images that have meaning for him. From the Old Testament, Isaiah 43 and the conviction of being formed and called by God is quite vivid. New Testament figures with whom he identifies are the Woman at the Well and Peter. He can acknowledge within himself, as did these biblical characters, a need for healing. Our recommendation for Father Brennan is that he use spiritual direction to address the compartmentalization that is a feature of his inner experience. An ongoing spiritual direction that addresses conflict would serve to effect his deep desire to be a better monk.

Rt. Rev. Timothy Kelly, OSB
Re: Rev. Brennan Maiers, OSB

February 21, 1996
Page 5

LEGAL ISSUES: We are not aware of any legal issues pending in Father Brennan's case. We are aware that the debts he has accumulated through gambling and overspending are very significant and a number of parties probably have significant claims against his resources.

PHYSICAL EXAM AND LABORATORY EXAMINATION: Father Brennan identified a number of health concerns for which he is in active treatment. He has long been overweight, and over the last year has managed to drop some 15 pounds from his maximum weight of around 290. He continues on active treatment for hypertension, using Atenolol and Monopril. He also takes an oral hypoglycemic agent. He acknowledges that a significant weight reduction would help both of these difficulties, but he has had difficulty acting on this knowledge.

While with us, Father Brennan received a thorough physical examination and a neurologic screening examination by Dr. David Isaacs, our consultant in internal medicine. On examination he was noted to be 72 inches tall and frankly overweight at 275 pounds. He was afebrile, his pulse was 67, his blood pressure 150/95. Examination of the head and neck was normal, without evidence of hypertensive changes in the eye grounds. Chest and cardiac exams were within normal limits. Abdominal exam showed no liver or other organ enlargement. He did appear somewhat flushed. There was no evidence of hidden gastrointestinal bleeding. A neurologic screening exam showed symmetrical reflexes and good coordination. Peripheral pulses were normal in strength and equal bilaterally. An EKG and a chest x-ray were both within the normal range.

Extensive laboratory studies were done, yielding results largely within normal limits. Normals included a complete blood count and measures of kidney, liver and thyroid function. His blood glucose was elevated at 134, but his A1C hemoglobin, which is a measure of longer term blood sugar regulation was within the normal range. His serum testosterone was a bit lower than normal at 256 ng/dl. This is not medically dangerous for him, but might be a function of other endocrine problems. A toxicology screen showed no substance of abuse present in his system. Antibodies to Hepatitis A, Hepatitis B, Hepatitis C and the HIV virus were all negative. Dr. Isaacs thought that his high blood pressure and flushed appearance might reflect adrenal hyperplasia, that is Cushing's Syndrome. This should be followed up with the appropriate laboratory studies which would include a 24 hour urine collection for adrenal metabolites.

A more aggressive treatment of Father Brennan's hypertension and elevated blood sugar, along with his obesity, would greatly enhance the quality of his life in the years to come.

NEUROPSYCHOLOGICAL EXAM AND PERSONALITY ASSESSMENT: The human brain is the organ of the body responsible for the highest level of integration of both experience and behavior. In assessing behavior that may be problematic, we take pains to determine the health of this organ. To this end we use an extended battery of brain function studies.

Rt. Rev. Timothy Kelly, OSB
Re: Rev. Brennan Maiers, OSB

February 21, 1996
Page 6

A neuropsychological screening assessment showed Father Brennan to have an estimated IQ in the High Average range with the likelihood of superior verbal skills. His attention concentration capacities were adequate overall, although a somewhat poor performance in Digit Span was noted.

Memory function was variable. As regards verbal memory, it was fine when simple tasks were presented, but as the tasks grew in complexity, increasing impairment was noted. With the most complex of the verbal memory measures the impairment was clear, though mild. Nonverbal memory featured fairly consistent difficulty with both simple and complex stimuli.

Father Brennan's abstract reasoning and complex problem solving ability were within the normal range. The Abstraction Quotient of the Shipley Scale showed mild impairment. Frontal lobe function, as measured by the Wisconsin Card Sorting Test and Stroop Color Word Test, was unimpaired.

Motor function was somewhat variable. Fine motor coordination was very good. Grip strength was average and manual dexterity was mildly subpar. Complex psychomotor learning ability also was a little less efficient than expected.

In summary, Father Brennan demonstrated mild neuropsychological deficits most notable in memory and motor skills. They do not point to an ongoing neurologic problem. They are probably congenital and well compensated and no particular follow-up is recommended.

The formal personality assessment yielded a number of important findings. They included both objective and projective measures. Among the objective psychological tests were the MMPI and the MCMI. The former indicated Father Brennan to be a person who might have some difficulty in fully trusting others. The profile also suggested substantial underlying aggression that he works to keep in check, and a fairly high competitive drive.

The MCMI showed Father Brennan to have a strong need to present himself in a favorable light. Despite this effort to show himself as desirable, there were elevations of certain clinical scales. The profile suggested an individual who at times could have a somewhat arrogant sense of self-importance. They are likely to present themselves with an air of dignity and confidence. Behind this presentation may lurk some indifference as to how their behavior might impact others and certain gaps in social conscience.

The projective portion of the test battery indicated that Father Brennan is in a chronic state of stimulus overload. His resources to deal with these emotional pressures are overtaxed, despite his liberal use of intellectualization and rationalization as defensive strategies. He must deal with significant pressure from a variety of unmet need states, with some of which he has little conscious contact. The projective record pointed to significant aggression and a level of anger that runs quite deep. It is quite likely that this anger fuels some of his compulsive behavior.

Rt. Rev. Timothy Kelly, OSB
Re: Rev. Brennan Maiers, OSB

February 21, 1996
Page 7

Technical analysis of some of his projective responses identified a degree of rebelliousness consistent with Father Brennan's history of authority problems.

In the area of emotional processing, he demonstrates poor modulation of responses to affective stimuli. This increases his risk for impulsive behavior.

In the cognitive realm, there was data to suggest poor reality testing. Father Brennan's perceptual accuracy can be quite skewed. He tends to see things at variance with the consensus view. This perceptual inaccuracy may make it quite difficult for him to see a situation from another person's perspective. This, in turn, can lead to interpersonal conflict.

In summary, the projective tests pointed to significant psychological distress, which includes a frightening amount of aggression. Father Brennan apparently works hard to contain this aggression, but as stated above, it may contribute to some aspects of compulsive behavior.

DIAGNOSES:

- Axis I
1. 312.31 Pathological gambling
 2. 307.50 Eating disorder not otherwise specified, compulsive overeating
 3. 301.9 Sexual disorder not otherwise specified, unintegrated sexuality
 4. Rule out dysthymic disorder
- Axis II
- 301.9 Personality disorder not otherwise specified, with narcissistic and antisocial traits
- Axis III
1. Hypertension
 2. Hyperglycemia
 3. Obesity
 4. Low serum testosterone
 5. Rule out Cushing's Syndrome

RECOMMENDATION AND DISCUSSION: Given the failure of outpatient therapy to adequately contain Father Brennan's gambling, a period of residential treatment for gambling addiction is indicated. Beyond this specific focus, our evaluation unearthed a number of personality factors and psychological stresses that warrant attention. Although valuing his current ministry situation and not particularly enthusiastic about a period of residential treatment, Father Brennan basically agreed with our findings and seemed willing to go along with the recommendation. He reported that some of the things we said did not match well with his subjective experience, but other formulations did.

He presents as a man with a history of meaningful achievements and many positive qualities. On the other hand, he also has demonstrated a longstanding difficulty in managing his impulses and,

Rt. Rev. Timothy Kelly, OSB
Re: Rev. Brennan Maiers, OSB

February 21, 1996
Page 8

at times, he is a bit minimizing of the consequences of some of his behavior. He can acknowledge at an intellectual level that his actions have done harm, but he tends to minimize the possibility of problematic behaviors continuing. Despite this minimization, we see significant good will in him, as well as some awareness of longstanding elements of unhappiness and unmet need. We're optimistic that he could make significant gains in a period of residential treatment, and we look forward to working with him should you concur with our recommendation.

In closing, I would like to thank you again for the referral of Father Brennan to us. We very much hope that our evaluation and/or treatment services prove useful in guiding him to better psychological and physical health. Asking for your prayers in support of our work and those we serve, I am

Respectfully,



Frank Valcour, MD
Medical Director and
Vice-President for Clinical Affairs

FV/gb
cc: Rev. Brennan Maiers, OSB



LAKE REGION TRAVEL

011828 ITINERARY INVOICE
PAGE NO. 1
PNR: 1P-ZZY304
TK-41/9AM BK-41/9AM

ST. JOHNS ABBEY
COLLEGEVILLE MN 56221
FR BRENNAN MAIERS
1200 WENWOOD AVE
DULUTH MN 55811
NOTES/BRENNAN.FR

Please make checks payable to
LAKE REGION TRAVEL
THIS STATEMENT REPRESENTS AN IMMEDIATE TRANSFER OF FUNDS
FROM OUR AGENCY TO THE PARTICIPATING CARRIERS UPON ISSUANCE
OF TICKETS. YOUR PROMPT REMITTANCE WILL BE APPRECIATED.
Your Check is Your Receipt

022941002 23MAY96

FROM	TO	CLASS	FARE	CARRIER	STATUS	NOTES
MINNEAPOLIS	STPAUL	110P		NORTHWEST	1940 OK	SNACK
WASH/NATIONAL		420P				OSTOP JET
		SEAT		19-C	**BOARDING PASS ISSUED**	MAIERS/BRENNAN.FR
SCAPE	LV DUL	3350		NORTHWEST	3000 OK	BREAKFAST
WIL	STPAUL	12196				OSTOP 757
		SEAT		25-B	**BOARDING PASS ISSUED**	MAIERS/BRENNAN.FR

TICKET NUMBERS: 0121054124136

AIR FARE	257.00
TAX	8.00
TOTAL AIR FARE	265.00
AMOUNT CHARGED	265.00

THIS AMOUNT WILL BE CHARGED TO CREDIT CARD VI 4758 2640 0000 9640

COMMITMENTS OF LAKE REGION TRAVEL 100000 FLIGHT
INSURANCE AT AN ADDITIONAL COST

CONTACT US FOR YOUR BUSINESS

DATE 5/10/96 AMOUNT \$265.00 FORM OF PAYMENT CC

RECEIVED BY

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

April 24, 1996

Father Brennan Maiers, O.S.B.
Saint Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Father Brennan:

~~By now you have spent the first week at St. Luke's and I hope you~~
are adjusting to the new environment. I don't expect it will be
all that easy but I am grateful that you have been and continue
to be willing to undergo what surely is not easy. I pray for you
and with you daily for continued openness to this process.

As you requested, I put a sign on the board which said:

Father Brennan Maiers some time ago asked for help with a
gambling addiction problem he was experiencing. Today he
entered Saint Luke's Institute in Suitland, Maryland to
begin a program of treatment to overcome this problem. He
asked me to inform the community of this.

I then gave your address and I hope you will be hearing from
confreres who are supportive of you in this program.

On Monday evening on my way to the concert of the Plymouth Music
Series performed in the Humphrey Theater I ran into your sister
who had just returned your car and the keys. She said you had a
good get together and I'm glad you had the chance to be with your
family before heading east.

I hope having both you and Tom in the same place works out and
I'll depend on both of you to let me know if this is or is not a
good idea. Also, I'm hoping that there will be the opportunity
to visit with you sometime. You are much on my mind and in my
prayers. I hope you are and will continue to experience a deep
peace. Blessings and all good things to you.

Sincerely in Christ,

Abbot Timothy Kelly, OSB

TK/kr

PHONE 612 363-2544 FAX 612 363-3082

OSB MAIERS_00728



Saint Luke Institute

Confidential

April 25, 1996

Rt. Reverend Timothy Kelly, OSB
Abbot
PO Box 2015
Collegeville, MN 56321-2015

Re: Reverend Brennan Maiers, OSB
SLI #13238
Admission Date: 4/22/96

Dear Father Kelly:

With this letter I would like to inform you that Father Brennan has arrived at Saint Luke Institute and is adapting to the Inpatient Program. Also, as the Director of Clinical Services I would like to welcome you as the concerned recipient of the progress reports of Father Maiers's treatment and introduce some of the staff who will be working with him.

Frank Valcour, MD is the monitoring psychiatrist and Anna Marie Ciarrocchi, LCSW-C is Father Maier's individual therapist. Mrs. Ciarrocchi will coordinate Father Maier's treatment and will correspond with you after the Patient Staff Conference, which occurs every six to eight weeks, regarding the progress he is making during his stay at the Saint Luke Institute. Please feel free to contact Mrs. Ciarrocchi if you have any questions about his treatment progress. Length of stay is determined by assessment and by progress in treatment. Our experience indicates that it takes most persons five to seven months to reach treatment goals. We will continue to reassess and alert you accordingly.

Please be assured of our prayers for you and for the fine work you do in the service of Christ's Church.

Sincerely,

Stephen Montana, PhD
Director of Clinical Services

SM/ng

cc: Rev. Brennan Maiers, OSB

St. Luke's Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

May 15, 1996

Abbot Timothy Kelly, O.S.B.
Saint John's Abbey
Collegeville, Minnesota 56321

Dear Father Abbot,

Thank you for your letter welcoming me to St. Luke's Institute. It meant a lot to me.

I am beginning my fourth week here and am adjusting. I find the therapy very growthful and deeply spiritual for me. I consider the Abbey's willingness to send me here for help a great undeserved gift. I feel I will take full advantage of the opportunity here. The homilist on Sunday compared St. Luke's to a mother's womb that can give us new birth. That is my hope and also what I am feeling.

The second day I was here I began to experience severe headaches and even dizziness. I was a little frightened because I had two brothers with brain tumors. They sent me to a Neurologist and he sent me for tests which included a MRI. While he the Neurologist said one does not begin to get migraine headaches after sixty, I think he is mistaken. For I have never had headaches and to have two weeks of them almost non-stop was not easy. So I conclude that it had something to do with my coming and my emotions--none of which I was conscious of. I am happy to report that my headaches have been gone for the last five days. What a relief! They did take my health seriously which helps me to feel safe here. While I have not been back to the Neurologist, Dr. Valcour shared with me the results of the tests. There was nothing to indicate stroke or tumor being the cause. I had already made my own conclusions as I mentioned above. Dr. Valcour has put me on Prozac due to the low grade depression the evaluation found. I do not feel depressed but I said I would accept their recommendation.

I do want to mention that while I was worried about my presence here and Fr. [redacted]s, [redacted] did share with me that he did withdraw from his treatment for awhile due to me being here in most of his groups for us beginners. It is not a problem for me. He told me it has been for him but he think he will work it through. I tried to tell him that I am very non-judgmental and want him to get all the help he needs. I did want to mention this to you.

I also want you to know that I have a signed a waiver for Sister Danile Lynch, the Prioress at St. Scholastica in Duluth to be given progress reports as well as you. In fact I would like her to be with you and me at the final report. She said she would come gladly as she will necessarily be part of my recovery when I return to work in Duluth. I am happy to share with her as I am with you. I have shared my evaluation with her as well prior to my coming here.

While I found it difficult to leave my ministries in Duluth, I am not unhappy to be here to have this opportunity here at St. Luke's Institute. I do miss the people naturally but my work here is important. I like my therapist, Anna Maria Ciarrocchi. She is very perceptive and is straight forward which I need. I like Michael Fonseca's approach to spirituality very much as it is very Eastern and holistic. It dovetails with my own preferred style of meditation, centering prayer. I am being diligent at my yoga and exercise and caught myself actually enjoying it. This is new behavior for me.

One of the former residents here has been sentenced to Duluth Federal Prison Camp. It will be good to be able to be of support to him when I return to Duluth.

Thanks again and may the Spirit give you new life for your ministry to us all!

Peace -
Brennan OSB

OSB MAIERS_00730

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

May 15, 1996

Father Brennan Maiers, O.S.B.
Saint Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Father Brennan,

Are you all settled in? I hope that these first few weeks haven't been too painful and that you are finding it all to be helpful. It isn't as free an environment as you are used to but I think the opportunity well entered into will produce another kind of freedom that you especially will appreciate all the more. Just know that there are a lot of people supporting you in prayer these days, and a lot who support you everyday of your life through prayer for someone who is loved.

There are many adjustments to be made and I'm sure they are addressing issues of health of body as well as of spirit and psyche. Undoubtedly they're all connected and the holistic approach is to leave nothing out in the process of healing. I just hope that whatever the pain you will find it worth your energy to pursue.

This past weekend I was at St Procopius Abbey to give two talks on work as part of a series of outside speakers they are having in this year. It also provided the better part of a full day to read and relax before coming back here.

Drop me a line and let me know how things are going. You are daily in my prayers as a brother who is highly valued by me and by this community. If I get out that way I'll surely stop in for a visit. Peace and blessings to you in every way.

In Christ,



Abbot Timothy Kelly, OSB

PHONE 612 363-2544 FAX 612 363-3082

OSB MAIERS_00731

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

May 20, 1996

Father Brennan Maiers, O.S.B.
Saint Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Father Brennan:

Thanks for your letter. I'm glad that you were able to get such prompt help for your headaches and that you are finding the staff there attentive to your medical needs. Dr. Valcour I believe is an excellent man and I thoroughly trust him and the staff with whom he and you work.

Before either you or [redacted] left for St Luke's I informed each of the other's presence in the program. It does not surprise me that there may be some hesitation after the reality comes to be. I asked the staff there if they thought it would be appropriate to have two members of the same community in the same place and they found no difficulty with it. At the same time I think I would have hesitated more if it were not you two involved in this. You are both very honest men and I suspected that if there were any difficulties neither of you would bury them to the detriment of your own healing. From your letter I sense confirmation of my supposition. I'm very grateful for both of you and especially for the honesty with which you face issues.

Well, I just wanted to get a quick note off to you while there is something of a break in today's meetings. I keep you in prayer daily and also give thanks to God for being in the same community with you. Peace and blessings.

Sincerely in Christ,

Abbot Timothy Kelly, OSB

TK/kr

PHONE 612 363-2544 FAX 612 363-3082

OSB MAIERS 00732

Interfaith Sexual Trauma Institute

Saint John's Abbey and University
Collegeville, Minnesota 56321

27 June 1996

CONFIDENTIAL

Oh, Dear Brennan,

Thank you for your letter, friend, that came on the threshold of some activity here and then got misplaced in a folder of stuff. I was hoping to see you and [REDACTED] on a trip East but it didn't work out for us to get together. I'm sorry this task took so long also because I don't like to do what you're asking of me and find it hard.

How you come across, Brennan, is a straightforward question with a complex answer. I experience you as bright and quick, usually perceptive and entertaining, rather self-defacing and demurring, frequently critical and dismissing, and often curt and caustic. You're good at ruminating and much of your reflections deal with the problematic past. Your stories detail behaviors, conflicts, predicaments and incidents that often put you on center stage and include definite conclusions, at times ingratiating judgments about yourself (I can't believe I did that) and at times demeaning observations of others (You have no idea how stupid they are).

I used to find you on a fast track, quick to decisions and quite overwhelming like a hurricane if not overbearing like a flood, but as intense and awesome as a volcano muscling power and commanding attention. But you can be hurt easily by misunderstanding and unfairness, and you notice kindness. Now you're more like a proving ground, demonstrating openness and feeling compassion. It often looks to me like you are entertained by your own glibness that may have become a means of admiration from others and their approval.

You've always impressed me as being confident, controlling and caring, appreciative of practical things in day to day living and in admiration of those whom you see as coming up from down under. But the train of relational meaningfulness in your life seems to move on intellectual rails that are always being scanned for persuasive insight and relevant trends.

At times it seems, Brennan, like you may spend a lot of energy on how your head and heart look to others with a calculated honesty and I wonder if it is as important to you as it is hard for me to be close to people on an equal footing without the needs to be right and superior, and in charge, masking my fears and holding me back and getting in the way. Those blocks and others are like too much expensive food that tastes good but ruptures the healthy body and conceals its beauty. Personal learning for constructive change may be harder in the short run for you than unchecked habits of coping that point to destructive patterns. But there is a wonderful deity in you that is hidden a lot. It all seemed so unnecessary to a person whom I also experienced as competent, confident, articulate, intelligent and loving, qualities that I was striving for while growing up with you in the community on a long, lumpy and uncertain path.

Perhaps this is enough for now to sort through and see what of it is right for you. It looks from your comments, Brennan, that you're in the right place at the right time and working hard to come out better, and I'm happy for you. Our retreat master was extraordinary this year with a theological simplicity that was refreshing. I hope you can hear the tapes of the short conferences, all of which I thought were excellent, stuffed with your kind of perceptive thinking.

[REDACTED]
612.363.3931 Fax 612.363.2115

OSB MAIERS_00733



Saint Luke Institute

June 28, 1996

CONFIDENTIAL

Right Reverend Timothy Kelly, OSB
Abbot
PO Box 2015
Collegeville, Minnesota 56321-2015

RE: Reverend Brennan Maiers, OSB
SLI NO: 13238
Admission Date: 4-22-96

Dear Abbot Kelly:

We are writing regarding Father Brennan Maiers who has now been in treatment two months. A few weeks ago we met with Father Maiers to review his progress. The staff affirmed him for initiating to turn over his check book and credit card and recommended that he keep a spending record. He also accepted to go on a trial dose of Prozac to deal with dysthymia which is common in gamblers.

While Father Maiers acknowledges his authority problems, he seems to have little awareness of the depth of his anger and aggression. In our meeting he spoke of the "cauldron that has run my life into destruction." Our challenge to him is to describe the contents of the cauldron without explaining or interpreting them. The work of interpretation needs to be left to others—especially to the members of his small group.

Recently Father Maiers also presented to his peers a detailed account of his acting-out through gambling/spending, sexual behavior and eating. He was affirmed for his honesty, his ability to reach out to fragile people, his intelligence, his humor, and compassion. His peers also challenged him to deal with his self-loathing which he often hides with humor and sarcasm, to look at thoughts which fuel depression, to deal with anger and his fear of being overwhelmed by his feelings, and finally, to explore his fear that he cannot be helped.

The road ahead will be a demanding one for Father Maiers. It is clear that he has the support of the Saint Luke Institute community as well as that of his religious community, friends, and

Right Reverend Timothy Kelly, OSB
RE: Reverend Brennan Maiers - SLI NO: 13238

June 28, 1996
Page 2

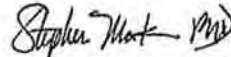
family back home. It will require courage and trust to engage in the painful, at times boring, work of recovery.

We will continue to keep you informed of Father Maiers' progress in treatment. Please be assured of our prayers for you and for the fine work you do in the service of Christ's Church.

Sincerely,



Anna Marie Ciarrocchi, LCSW, DCSW
Primary Therapist



Stephen Montana, PhD
Director of Clinical Services



Frank Valcour, MD
Medical Director and
Vice President for Clinical Services

AMC/mz
cc: Reverend Brennan Maiers, OSB
Sister Danile Lynch, OSB



Saint Luke Institute

July 26, 1996

Confidential

Right Reverend Timothy Kelly, OSB
Abbot
P.O. Box 2015
Collegeville, MN 56321-2015

Re: Reverend Brennan Maiers
SLI# 13238
Admission Date: April 22, 1996

Dear Abbot Kelly,

We are writing to update you on the progress Father Brennan Maiers is making in treatment. On July 18, the staff met with Father Maiers for the second review of his progress. We affirmed him for the excellent goals and objectives he set before us. However, we noted that in our presence the competent, skilled Father Maiers pretended not to know what to do so that we would help him. He also skillfully set us up to shame him. This is a very old, self-defeating pattern. It will lead to anger and resentment and ultimately to an excuse to act out by gambling/spending, eating, or acting out sexually.

Our challenge to Father Maiers is that he get the angry, resentful Brennan who hurts others into treatment. This is the one who fears no one will ever understand him and care for him and thus draws negative attention – the only kind he believes he deserves.

Reverend Timothy Kelly, OSB
Re: Reverend Brennan Maiers SLI# 13238

July 26, 1996
Page 2

We will continue to keep you informed of Father Maiers progress in treatment. Please be assured of our prayers for you and the fine work you do in the service of Christ's church.

Sincerely,



Anna Marie Ciarrocchi, LCSW-C, DCSW
Therapist



Stephen Montana, PhD
Director of Clinical Services



Frank Valcour, MD
Medical Director and
Vice President for Clinical Affairs

AMC/ab
cc: Reverend Brennan Maiers, OSB
Sister Danile Lynch, OSB

St. Luke Institute
9801 New Hampshire Avenue
Silver Spring, Maryland 20903

September 20, 1996

Abbot Timothy Kelly, O.S.B.
Collegio San Anselmo
Rome, Italy

Dear Abbot Timothy,

I am very pleased that you want to be present for my official visit as I come to the end of my residential treatment here at St. Luke's. My therapist, Anna Marie Ciarrocchi, set up an appointment with you, on Monday, October 14, 1996, with the Prior. Tentatively she sees Tuesday, October 22nd, as my departure date as that is the completion of my six month here at St. Luke's. I hope that date of October 14th can work for you. Sister Danile Lynch, O.S.B., Prioress of St. Scholastica Monastery, told me that she has an appointment with you the week of October 7-11th. She also would like to participate and be present, if that is possible, for my official visit. Would that be acceptable to you?

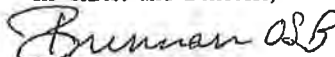
Your invitation that I might wish to do some further study as part of my recovery plan is an idea that my Therapeutic Team would not let me dismiss out of hand. It is their recommendation that I do something to further hone my skills by going to school-- something of my choosing not even to exclude the idea of pursuing a doctorate. At 60 years of age that gruesome task is not too appealing unless it could be done easily in a year or two. I want you to know that I did hear the staff say to me that they feel I have not fully used and developed my talents. They think I would be bored merely to return to my Duluth ministries despite my satisfaction with these ministries. They see that to do nothing more than those ministries would not be good for my ongoing sobriety. I had in my mind only considered two options: to return and be "warehoused" at St. John's or to return to Duluth. Such a narrow choice the staff challenged.

Once I opened up and heard your invitation and that of the staff, I began to get some exciting new ideas. Depending on what you may believe is in my best interest. I may or may not stay in Duluth. Here are some ideas about which I need your input and wisdom. I can see staying in Duluth can also open up rich possibilities for me. I could take classes at St. Scholastica, at UMD, at University of Superior, at Duluth Community College to name a few resources. I thought of getting a degree in Counseling, becoming a CPE supervisor, getting some specialized training in Spiritual Direction, study a contemporary Mystical theology as well as learning Spanish or learning Piano. I also remember Abbot Jerome challenging me to do some writing. So the possibilities even in Duluth are rich and exciting to think about. I know you may have further ideas and suggestions for me. If it meets your approval I would like to return to Duluth until a plan of action can be agreed upon but surely no later than the summer of 1997. That would surely give you and me time to discern what is best for my recovery as well as for me to wrap up my ministries in Duluth if plans necessitate me to move. Perhaps a decision can be made sooner rather than later. This possible time line is at least what comes to my mind. What is yours?

My team insisted that this question of going on for school or training is still an open question that is vital for my ongoing recovery. I feel I have done a lot of work here and am much more in touch with my inner core and have faced head-on my demons.

I await your official visit, help, and input as you discern what is best for me and my continuing recovery. THANKS FOR CARING SO MUCH AND SENDING ME HERE!

In Christ and Benedict,


Brennan Maers, O.S.B.

OSB MAIERS_00738



Saint Luke Institute

September 20, 1996

Confidential

Rt. Reverend Timothy Kelly, OSB
Abbot
PO Box 2015
Collegeville, MN 56321-2015

Re: Rev. Brennan Maiers, OSB
SLI#: 13238

Dear Abbot Timothy,

We look forward to seeing you on October 14th to meet with you regarding Fr. Brennan's progress. However, we would like to briefly update you on the feedback the staff gave him at our last Patient Staff Conference on September 5th.

Regarding his gambling/spending addiction, Fr. Brennan has a good sponsor who is guiding him in working the steps of the GA program. He is connecting gambling/spending to anger. He maintains a weekly spending log and with only one exception has stayed within his spending plan. The exception was the week that SLI moved to its new quarters.

Currently Fr. Brennan is in the Disordered Eating Focal Group. He is following the eating plan designed by Karen Stone, RD and is exercising. He has lost 35 pounds, an accomplishment of which he is justly proud.

The area of greatest work has been on the emotional and interpersonal issues. Fr. Brennan has come to an awareness of his deep yearning for care and connection. When he does not get his needs met directly and legitimately, he's outrageous. He also has difficulties admitting his neediness and avoids this admission by going into a "helper" mode. He has requested and received some excellent feedback from the community regarding these patterns.

After your visit Fr. Brennan puzzled over your question regarding whether he would have wanted to study. The staff has pushed him to explore options for the future which would be more creative and which would utilize his enormous talent. You have received a fax from him

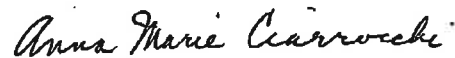
Rt. Reverend Timothy Kelly, OSB
Re: Rev. Brennan Maiers, OSB - SLI#: 13238

September 20, 1996
Page 2

describing his exploration in this area. We believe that if Fr. Brennan does not find healthy outlets for his energy and skills, he will be bored and resort to self-destructive patterns.

We hope your time in Italy has been enjoyable and fruitful. We look forward to seeing you in the near future. Prior Jeffrey has promised to inform us of your travel plans so we can pick you up and provide hospitality to you during your stay.

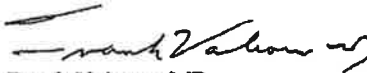
Sincerely,



Anna Marie Ciarrocchi, LCSW-C, DCSW
Primary Therapist



Stephen Montana, PhD
Director of Clinical Services



Frank Valcour, MD
Medical Director and
Vice-President for Medical Affairs

AMC/ng

cc: Rev Brennan Maiers, OSB
Sister Danile Lynch, OSB



U.S. Department of Justice
Federal Bureau of Prisons
Federal Prison Camp

Duluth, MN. 55814

October 11, 1996

Bishop Roger Schwietz
2830 East Fourth Street
Duluth, Minnesota 55812

Dear Bishop Schwietz:

The purpose of this letter is to inform you the religious services previously provided by Father Brennan Maiers will no longer be required at the Federal Prison Camp, Duluth, Minnesota. After evaluating the existing program, I have elected to continue using the present Catholic Priest who is under contract to offer Mass for our inmates. I have informed Abbott Kelly of my decision regarding Father Maiers, via a copy of this letter.

Let me also express our thanks and gratitude to St. John's Abbey for the past services of Father Maiers. He made positive contributions to the spiritual life of the prison inmates during his tenure as our contract Priest.

We appreciate your kindness in making a Priest, from St. Joseph's Parish of Duluth Heights, available to offer Mass for the inmates. We welcome your presence in offering Mass in our Chapel when you are able to come.

Sincerely,


Martha L. Jordan
Warden

cc: Abbott Timothy Kelly, OFB



Saint Luke Institute

October 25, 1996

Confidential

Right Reverend Timothy Kelly, OSB
Abbot
PO Box 2015
Collegeville, MN 56321-2015

RE: Reverend Brennan Maiers, OSB
Admission Date: 4-22-96
SLI#: 13238

Dear Abbot Timothy,

We are writing you regarding Father Brennan Maiers whom we discharged to your care on October 22, 1996. We were happy to have the opportunity to meet with you on October 14th to review Fr. Brennan's progress and plan for his continued recovery. Enclosed is a copy of the Continuing Care Contract that he designed to guide his recovery. We ask that your sign and return the Addendum to signify your support of our work with him. Also, we remind you that Father Ken Phillips, TOR will be Fr. Brennan's continuing care therapist and you are encouraged to consult him at any time if you have questions or concerns. His direct line with voice mail is

As we said at the time of our meeting Fr. Brennan has done some good work in treatment and is experiencing a conversion experience. In AA they say "The man I was will drink again." Clearly, the only way to recovery is to continually work on the characterological problems that foster the addictive process. This includes changing the thinking patterns that fuel the disease. For Fr. Brennan who has a long history of living a compartmentalized life, this will require behavior changes in the way that he lives. It will be important for him that he be faithful to the accountability structures that he has designed. Also, he will need to check out decisions prior to making them so that he can catch his tendency to outrageousness and impulsive behavior that is self-defeating. The events that surfaced at the time of your visit emphasize the importance of this. Fr. Maiers is a talented man who got stuck in the 1960's with the belief that limits squelched rather than offered the possibility to express oneself in a direction. He now has the

8901 New Hampshire Avenue • Silver Spring, Maryland 20903 • (301) 445-7970 • FAX: (301) 422-5400
Affiliated with the Daughters of Charity National Health System

OSB MAIERS_00742

Right Reverend Timothy Kelly, OSB
RE:Reverend Brennan Maiers, OSB - SLI#: 13238

Page 2

opportunity to truly express himself in a creative, life-giving way that respects others and himself.

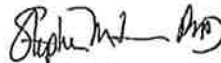
As we said, Fr. Brennan has a good grasp of the work ahead of him. If he were not going to be in a community which will challenge him, we would have recommended that he spend some time practicing these new behaviors a little longer in the Halfway House. Please be assured that if you and he decide that such a stay would be beneficial, you need only ask.

Thank you for the pleasure of working with Fr. Brennan. We appreciate your support of our work. Also, we keep you and your community in our prayers.

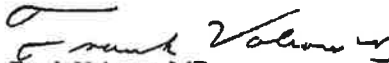
Sincerely,



Anna Marie Ciarrocchi, LCSW-C, DCSW
Primary Therapist



Stephen Montana, PhD
Director of Clinical Services



Frank Valcour, MD
Medical Director and
Vice-President for Medical Affairs

AMC/amc-ng

cc: Rev Brennan Maiers, OSB
Enclosures

OSB MAIERS_00743



Saint Luke Institute

October 28, 1996

Right Reverend Timothy Kelly, OSB
Abbot
PO Box 2015
Collegeville, MN 56321-2015

Re: Reverend Brennan Maiers, OSB
SLI # 13238

ATTACHMENT TO CONTINUING CARE CONTRACT

Enclosed is a copy of the Continuing Care Contract for Father Brennan Maiers. Please review its contents and then sign and return this form to indicate your support of him and the Saint Luke Institute Continuing Care program in their efforts to promote a life of quality recovery for Father Maiers.

Signature

Date

Return to: William F. Stumpf, PhD
Saint Luke Institute
8901 New Hampshire Avenue
Silver Spring, MD 20903

8901 New Hampshire Avenue • Silver Spring, Maryland 20903 • (301) 445-7970 • FAX: (301) 422-5400
Affiliated with the Daughters of Charity National Health System

OSB MAIERS_00744

SAINT LUKE INSTITUTE
8901 NEW HAMPSHIRE AVENUE
SILVER SPRING, MARYLAND 20903

CONTINUING CARE CONTRACT

PATIENT: MAIERS, Reverend Brennan, OSB SLI NO: 13238
ADMISSION DATE: April 22, 1996
DISCHARGE DATE: October 22, 1996
PRIMARY THERAPIST: Anna Marie Ciarocchi, LCSW-C, DCSW
PHYSICIAN: Frank Valcour, MD

TERMS OF THE CONTRACT -

A) Compulsive Gambling

1. I will abstain from all forms of gambling.
2. I will attend two GA meetings a week.
3. I will secure a GA sponsor by December 1, 1996.
4. I will see or call my sponsor once a week.
5. I will work the steps.
6. I will not debt using credit cards and borrowing money.

B) Compulsive Overeating

1. I will follow a sensible eating plan as outlined by Karen Stone that is low sugar, low fat.
2. I will exercise at least three times a week for a minimum of a half hour each time.
3. I will get support in my daily eating habits by obtaining a food buddy to help me monitor myself.
4. I will attend one OA meeting once a week.

C) Psychosexual Integration

1. I will be a celibate monk and abstain from sexual relations with men and women.
2. I will attend a SLAA meeting once a week or a similar 12-step meeting.
3. I will celebrate my sexuality in appropriate ways that are non-abuse and non-dependent.
4. I will obtain a SLAA sponsor before December 1, 1996.
5. I will call or see my sponsor once a week.

D) Physical Health

1. I will meet with my personal physician every six months.
2. I will visit my dentist at least twice a year.
3. I will continue to lose weight until I reach my ideal weight of 220-225 pounds.
4. I will monitor my blood sugar to reach acceptable range without medication.
5. I will gradually decrease my dependence on high blood pressure medication.

PATIENT: MAIERS, Reverend Brennan
SLI NO: 13238
DATE OF DISCHARGE: 10-22-96
CONTINUING CARE CONTRACT

Page 2

E) Emotional Health

1. I will select a therapist and meet at least twice a month.
2. I will have massage therapy once a month.
3. I will meet with my support group at least once a month and speak to them weekly.
4. I will take a day off each week for renewal.
5. I will take Prozac as prescribed.

F) Social-Interpersonal Health

1. I will work 40 hours a week.
2. I will continue meeting with my Priest Support regularly.
3. I will continue meeting with my ex-CPE friends in Duluth two to four times a year.
4. I will live and participate in the community life at St. John's Abbey on a daily basis.
5. I will call or see my Benedictine friends at least every other month at Hastings.

G) Spiritual Health

1. I will choose a spiritual director and meet at least once a month.
2. I will spend at least half-hour in private prayer and lectio each day.
3. I will make my annual retreat with my Benedictine Confreres at St. John's Abbey.
4. I will pray the divine office with my Benedictine brothers daily.
5. I will read a daily meditation book from AG or OA or another appropriate meditation book.

H) Personal Development

1. To discern with my Abbot any necessary training and development for my new employment within the Abbey's work and mission.
2. To find with the help of my monastic superiors a suitable job for my talents and creativity.
3. To discern with the Abbot the advisability of future professional training or education.
4. To spend time writing poetry, attending concerts, visiting art galleries at least once a month.

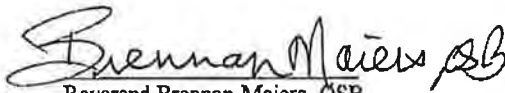
I) Accountability

1. To follow a \$300 a month budget for food, recreation, coffee, gifts, movies and other personal needs.
2. To give a weekly or monthly report of my spending pattern to the Prior.
3. To get prior approval for any expenditure over \$200.
4. To sent to the Prior any bill or credit card bill for him to monitor for any purchases not covered in the \$300 budget.

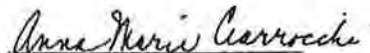
PATIENT: MAIERS, Reverend Brennan
SLI NO: 13238
DATE OF DISCHARGE: 10-22-96
CONTINUING CARE CONTRACT

Page 3


5. To re-negotiate with the Prior any change in my budget plan to meet other legitimate needs.
- J) Continuing Care
1. This contract will take effect on October 22, 1996 and reviewed in six months with my continuing care therapist, Ken Phillips.
 2. I will call my continuing care therapist weekly until my Re-Entry Workshop.
 3. I will organize my Re-Entry Workshop ASP but no later than December 31, 1996.
 4. I will organize a Support Group of 6-8 members including either the Abbot or Prior.
 5. Prior to the Continuing Care Workshop, I will distribute the feedback questionnaire to my support group to be filled out and sent to Ken Phillips.
 6. I will attend continuing care workshops at Saint Luke Institute as determined by the policies of the Institute.
 7. I will be accountable to my religious superior, Abbot Timothy Kelly, OSB and/or the Prior of St. John's Abbey, Father Geoffrey Fecht, OSB, by visit, phone or memo at least monthly.


Reverend Brennan Maiers, OSB
Patient

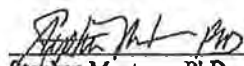
Oct 22 1996
Date


Anna Marie Ciarrocchi, LCSW-C, DCSW
Therapist

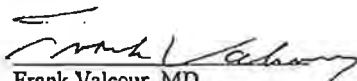
10-22-96
Date


Reverend William Stumpf, PhD
Coordinator, Continuing Care Services

10-16-96
Date


Stephen Montana, PhD
Director of Clinical Services

10-16-96
Date


Frank Valcour, MD
Medical Director and
Vice President for Clinical Services

10/16/96
Date

COPY

21 March 1997

Dear Brennan:

Thanks much for coming along with us yesterday. The trip to the museum proved to be a good opportunity for some of the elderly members to deal with "cabin fever." It was also a nice time for me to do something for them. Your presence was of good support in all of this and I'm happy you joined us. Thanks. I'm hoping to plan more of these outings in the future. If you have any suggestions, please let me know. Also, you are always welcome to join us.

I looked over your latest request for driving out to Washington with Father Luis. In order to check myself on it this time, I discussed it with Abbot Timothy to get his impression. He, as with me, feel it is best to simply have you fly out as originally planned, to do your visit at Saint Luke's, and to come back home. Part of the issue is establishing boundaries of expectations. Those boundaries, as you probably know, include a responsibility and accountability to your community here at Saint John's, including work assignments, money issues, and building a support network within the monastic community itself. These are issues you and I talked a bit about the other day. They are big challenges. The shorter the amount of time going to and coming back from St. Luke's the better.

Brennan, I want to encourage you in this regard the best I can. I appreciated much our visit the other day. You are a wonderful person with a keen pastoral sense. The trick is for us to corral, to some extent at least, this gift to be used in the context of a monastic life that offers pastoral outreach within the abbey's apostolic ministry. As you pointed out the other day, the closer we can keep these experiences to home, the more cost effective they will be for us. I feel this is part of the boundary issue and certainly one of the challenges you face in bringing certain disciplines into play in your life. I know it must be a tough demand.

I would like for you to start doing two things on a regular basis for me. I want you to drop by and see me for at least a short visit once a week. Just pop in and briefly tell me how things are going. But also a visit every couple of weeks of greater length to touch base with me. Also, I want you to keep an itemized list of spending: how much you spend each month and on what. I think this will help us deal with some of the money issues. I want you to be able to stay within the boundaries of your budget. I feel it is important for you to realize there are limits to spending. It is one of the aids you have to help you remain accountable.

Brennan, all told, I feel you are making good progress. But I also feel there is quite a long journey yet to go. My prayers are with you on this journey and I wish you well. As I said the other day, I am very happy you are a member of our community and I'm glad you have this opportunity to spend time with us here at the abbey to allow us to get to know you better. It also offers us the opportunity to help a confrere in need. We are all winners.

Take care and have a happy feast.

Peace,

Geoffrey, OSB
Prior



Saint Luke Institute

April 25, 1997

Confidential

Right Reverend Timothy Kelly, O.S.B.
Abbot
PO Box 2015
Collegeville, Minnesota 56321

Re: Reverend Brennan Maiers, OSB
SLI # 13238

Dear Abbot Timothy,

Father Brennan Maiers recently attended a workshop with us here at Saint Luke Institute between April 14 and 18, 1997 as part of his continuing care program. We want to inform you at this time regarding his progress in recovery since leaving inpatient treatment. These observations are based on collateral letters received, group participation in the workshop and a structured interview on 4/16/97.

- 1. Recovery Program:** This is Father Maiers first continuing care workshop according to the terms of his contract. He reports that he attends Gamblers, Overeaters and Sexual problems twelve step meetings , 2 GA, IOA and 1 SAA meetings weekly. He has sponsors in the Sex and Gamblers meetings so far and has agreed to have a "food buddy" at meals to help him monitor his intake of food. Father Maiers has a spiritual director and sees a therapist every other week. These have both been helpful to him. Since his re-entry workshop at the Abbey Father Maiers has met with his support group monthly and they have been very helpful in their support and challenge. It seems Father Maiers has adapted very well to life at the Abbey and with a few glitches has appreciated the support of the monastic community in his recovery.
- 2. Current Living Experience/Vocational Functioning:** As mentioned Father Maiers has appreciated the life of the community and especially mentions the office in choir. It is a radical change for Father Maiers in accountability matters but recognizes the helpfulness to him at this time of early recovery. His having to negotiate permissions has given him pause for reflection on his former unmanageability and his vowed commitment. Father Maiers seems to be more aware of the negative as well as positive, entertaining, effects of his outrageousness. He has become aware of the endearing as well as off-putting qualities of his behavior and sincerely wants help in getting feedback from others. As you know Father Maiers does some ministry to religious women and work in the archives. At present he seems to enjoy this level of involvement.

8901 New Hampshire Avenue • Silver Spring, Maryland 20903 • (301) 445-7970 • FAX: (301) 422-5400
Affiliated with the Daughters of Charity National Health System

OSB MAIERS_00749

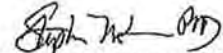
3. **Medical:** During the course of the workshop we monitor physical health through the use of various laboratory indices. Father Maiers has gained 14 pounds since discharge six months ago. While in treatment we were able to stop his diabetes medicine and keep blood sugars under control by diet and exercise. Since his weight gain his glucose is climbing and was 144 in the lab report. His A1C was still within normal limits. His lipid levels are within normal limits and have never been a problem for him. Father Maiers is compulsive with food and hopefully if he asks people around him to help him monitor his intake and with the better weather gets more exercise he should do well.
4. **Recommendations and Treatment Plan:** Father Maiers is using the tools of recovery in going to twelve step meetings, therapy, spiritual direction and using his support team. He understands he is a very compulsive person and is sincerely enlisting the help of others for his recovery. The support team is helpful in its support as well as holding Father Maiers accountable to the terms of his contract. From the collateral letters it appears that the team does exactly that. Father Maiers was very open during the workshop to the impressions of others regarding his recovery and helpful in turn to them. The supportive community and support team giving him feedback on his behavior is a most valuable situation for Father Maiers' recovery.

We look forward to seeing Father Maiers for his next scheduled workshop between September 8 and 12, 1997. A copy of this letter is being sent to Father Maiers for his reflection. If you or he have any questions regarding this report please do not hesitate to contact us. We thank you for your support of Father Maiers in his recovery and assure you of our prayers for the work of your monastic community in the Church. Please remember us to the Lord for the work we do here at Saint Luke.

Sincerely,



Rev. Kenneth Phillips, TOR, MS, NCC
Psychotherapist
Services



Stephen Montana, PhD
Director of Clinical Services



Rev. William S. Stumpf, PhD
Coordinator, Continuing Care



Frank Valcour, MD
Medical Director and
Vice-President for Clinical Affairs

KP/bml
cc: Rev. Brennan Maiers



Saint Luke Institute

Confidential

September 18, 1997

Right Reverend Timothy Kelly, OSB
PO Box 2015
Collegeville, MN 56321

Re: Reverend Brennan Maiers, OSB
SLI # 13238

Dear Abbot Timothy,

Father Brennan Maiers recently attended a workshop with us here at Saint Luke Institute between September 8 and 12, 1997 as part of his continuing care program. This letter is to inform you of his progress in recovery since his last workshop. Our observations are based on the collateral letters received from his support group and therapist, his participation in the group process of the workshop and a structured interview on 9/10/97.

- 1. Recovery Program:** This is Father Maiers' second workshop. He reports he attends 4-12 step meetings each week, 2 GA, one OA and one SAA. These continue to help him integrate his recovery into his everyday life. He has a sponsor and a therapist in Dr. Vincent. Dr. Vincent's letter attests to the fact that Father Maiers uses the sessions well for his growth. Father Maiers says the support group meets every six weeks and continues to be very helpful. Having a food buddy has not worked well because of scheduling. Spiritual direction has also become an important part of recovery. At this point in recovery Father Maiers is using the tools of recovery and beginning to feel some of the benefits. He says he is more aware of his "outrageous" language and so better able to monitor it. He is monitoring his phone bills more closely and says he has cut back somewhat on the use of the Internet. These were topics for which Father Maiers sought input from the group here at the workshop and was pleased with what he heard though it means changing some of his practices. In this the workshop was very useful for him.
- 2. Current Living Experience/Vocational Functioning:** As you know Father Maiers is doing some internal ministry in the archives and other areas. He also enjoys giving tours of the abbey to visitors. His ministry at Saint Raphael's Home is enjoyable to him and other supply work challenges him to prepare and present good liturgy. He appreciates the opportunity and is able to hear the appreciative comments of those who attend.
- 3. Medical:** During the course of the workshop we use laboratory indices to monitor physical health with the consultation of our physician and dietitian. Our dietitian commented that

8801 New Hampshire Avenue • Silver Spring, Maryland 20903 • (301) 445-7970 • FAX: (301) 422-5400
Affiliated with the Daughters of Charity National Health System

OSB MAIERS 00751

Right Reverend Timothy Kelly, OSB
Re: Reverend Brennan Maiers - SLI# 13238

September 18, 1997
Page 2

Father Maiers' weight is creeping up again. In treatment he went from 275 to 243. Now less than eleven months he has gained back 18 pounds. His triglycerides are elevated at 223 and Hemoglobin A1C is at 6.9 translating into a mean glucose of 144. This is not bad since he is controlling his diabetes without medication. He does however need to get more exercise and refocus on snacking and eating. He says one of the other monks has asked him to be a 'walking buddy' so that should help them motivate each other. Father Maiers continues to use Prozac with benefit.

4. **Recommendations and Treatment Plan:** Father Maiers is doing many of the tasks of recovery and using lots of energy in the process. He is to be commended and he has begun to feel good about his recovery. He is much more aware of his behavior and is allowing others to help him with reality checks regarding his behavior. He knows that he has to focus on some immediate issues in the present: 1. to continue to monitor phone bills and spending, 2. To lessen his use of the Internet and concentrate on finding and developing relationships in the community and with his existing friends, 3. To increase exercise and monitor dietary intake. Father Maiers has lots of good will and energy for recovery and will continue to be challenged in this process of recovery.

We look forward to seeing Father Maiers for his next workshop between March 16 and 20, 1998. A copy of this letter will be sent to Father Maiers for his reflection and use with his support group. If you have any questions regarding it please do not hesitate to call upon us. Thank you for your care for Father Maiers. Please remember us to the Lord for the work we do here at Saint Luke and know that we remember the work of your monastic community in prayer.

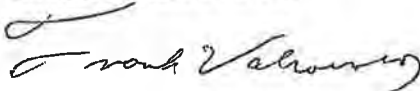
Sincerely,



Reverend Kenneth Phillips, TOR, MS, NCC
Coordinator, Continuing Care Services



Stephen Montana, Ph.D.
Director of Clinical Services



Frank Valcour, MD
Medical Director and Vice-President for
Clinical Services

KP/kp

cc: Reverend Brennan Maiers, OSB



Saint Luke Institute

March 26, 1998

Confidential

Right Reverend Timothy Kelly, OSB
Saint John's Abbey
P.O. Box 2015
Collegeville, MN 56321

Re: Reverend Brennan Maiers, OSB
SLI # 13238

Dear Abbot Timothy,

Father Brennan Maiers recently attended a workshop with us here at Saint Luke between March 16 and 20 as part of his continuing care program. We want to inform you of our observations of his progress in recovery. These observations are based on collateral letters received from his support group, his participation in the group process during the workshop and a structured interview on 3/18/98.

- 1. Recovery Program:** This is Father Brennan's third continuing care workshop according to the terms of his contract. According to his self report, his collateral letters and our observations of his participation here during the workshop he is doing well in his recovery process. He reports he attends three twelve step meetings each week; GA, SAA, and OA and he has a sponsor in GA and SAA. He continues to meet with his spiritual director and sees a therapist for individual therapy once a month. The collateral letter from his therapist, Dr. Vincent, indicates Father Brennan is able to process the many issues of his recovery in their sessions. There were twelve collateral letters sent which indicates Father Brennan continues to use his support group relationships to help him in the recovery process and to stay honest with himself and others. Most of the letters indicate they see a change in him and they like the change. They do not fail to challenge him and hold him accountable and this is very valuable along with their supporting him and complimenting him when they see positive changes. Father Brennan is aware of his addictive tendencies and is beginning to understand how accountability and maintenance is vital to a life of

sobriety. Many of the letters mention he seems to be more at peace with himself and is negotiating authority issues better. The letter from Father Geoffrey was helpful to us in discussing with Father Brennan his adjustment to the monastery and authority.

2. **Current Living Experience/ Vocational Functioning:** Father Brennan says he enjoys living within the monastic community and doing his assigned work. Brother David in his collateral letter says Father Brennan enjoys working in the archives and cooperates with enthusiasm. He enjoys the opportunity to preach to the various communities of religious women and using his preaching talents for the Liturgical Press. He continues to work with the computer which seems to be a healthy outlet for him at this time. He says he makes use of various educational opportunities by going to events such as guest lecturers, concerts, and other educational events. His reading has increased and his own writing poetry is an outlet for his emotional and intellectual talents.
3. **Medical:** During the workshop we monitor physical health through the use of various laboratory indices and the consultation of our physician and dietitian. Many of Father Brennan's collateral letters mention a concern with his weight. Our dietitian notes that he continues to gain weight every workshop. His discharge weight in 10/96 was 243. He is now up to 269. His lipid levels and blood sugar is within normal range and his A1C of 5.7 was also in normal range. He says it seems his addictive personality is now concentrating on food. He needs a food-buddy, someone to help him monitor his input and he also needs an exercise/walking buddy, someone who will join him daily for some exercise which he says he also lacks. Father Brennan continues to benefit from the use of Prozac.
4. **Recommendations and Treatment Plan:** Father Brennan is benefiting from his use of the tools of recovery. His sobriety is important to him. His use of support group, twelve step fellowships, and better relationships is helping to bring about the change so many of collateral letters mentioned. We want to recommend that he keep using these tools for a deeper transformation and spiritual renewal which he seeks. He sees and we concur that he needs to work on his dietary monitoring and exercise. He now is seeing his therapist monthly. That seems to be a good fit and we suggested he keep that in place for his locus to process his growth outside the ordinary venues. He asked about the frequency of his support group meetings. They presently meet every four to six weeks. We think that at this time every two months might be acceptable. Father Brennan and the group need to experiment with this to see if it feels right. The importance of food monitoring and exercise are very important and need to be put in place for the sake of his health. We thank him for his participation in the workshop and his honesty regarding himself and his helpful comments to others as well.

We look forward to seeing Father Brennan for his next scheduled workshop between September 14 and 18, 1998. A copy of this letter is being sent to Father Brennan for his reflection and we encourage him to share it with his support group as well as thank them

Right Reverend Timothy Kelly, OSB
Re: Reverend Brennan Maiers, OSB

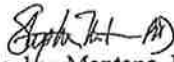
March 26, 1998
Page 3

for their letters which are always vital for the recovery and assessment process. If you have any questions regarding this report please do not hesitate to contact us. We thank you for your support of Father Brennan in his recovery and we assure you of our prayers for the work of your monastic community in Christ's Church. Please remember us to the Lord for the work we do here at Saint Luke.

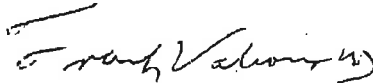
Sincerely,



Reverend Kenneth Phillips, TOR, MS, NCC
Coordinator, Continuing Care Services



Stephen Montana, Ph.D.
Director of Clinical Services



Frank Valcour, MD
Medical Director and Vice-President
for Clinical Services

cc: Reverend Brennan Maiers, OSB
KP/kp-ar



Saint Luke Institute

November 10, 1998

Confidential

Right Reverend Timothy Kelly, OSB
Saint John's Abbey
P.O. Box 2015
Collegeville, MN 56321

Re: Reverend Brennan Maiers, OSB
SLI # 13238

Dear Abbot Timothy,

Father Brennan Maiers recently attended a workshop with us here at Saint Luke Institute between November 2-6, 1998 as part of his continuing care program. We want to inform you of our observations of his progress in recovery. These observations are based on collateral letters received from his support group, his participation in the group process during the workshop and a structured interview on 11/4/98.

- 1. Recovery Program:** This is Father Brennan's fourth continuing care workshop according to the terms of his contract. Father Brennan was an active participant in the workshop and the workshop was helpful to him in his recovery process as he gave and received valuable feedback from his peers. Father Brennan is actively involved in using the tools of recovery. He attends two twelve step meetings weekly, one SAA and one GA. At present he is attending no OA, Overeaters Anonymous meetings. Father Brennan has a sponsor in these fellowships and is a sponsor to others. This is helpful in his recovery process. He has a spiritual director and finds this helpful at this time of his life. He continues to meet with a therapist for individual therapy once a month. He continues to find this important in gauging his recovery and emotional life. Father Brennan continues to meet with his support group every six to eight weeks. This is a good support and the group can also be challenging when they feel it

8901 New Hampshire Avenue • Silver Spring, Maryland 20903 • (301) 445-7970 • FAX: (301) 422-5400
Affiliated with the Daughters of Charity National Health System

OSB MAIERS_00756

is appropriate. The letters from his support group indicate he is in good recovery and has less need to be 'outrageous' to get attention from others. Father Brennan continues to examine the appropriateness of the Prior being on the support group as some other members of the support group also question it. It seems the roles get confusing and issues which might be day to day issues raised in another forum are made issues in the support group meeting. This needs further discernment. There are positive and negative aspects of this continuing. The main issues brought by Father Brennan to the workshop were his physical health and his ministry.

2. **Current Living Experience/ Vocational Functioning:** Father Brennan enjoys the regular life and monastic schedule. He enjoys his work in the archives and ministering to the community by taking care of the cars. He realizes that his ministry at Saint Raphael's is coming to an end and has enjoyed his ministry there. He understands his limitations but is also eager to be involved in ministry. Using leisure time in healthy and life-giving ways is accomplished by writing poetry, attending concerts, etc. One of the focuses of the workshop was the importance of savoring the moments in our lives which can bring a growth in spirituality.
3. **Medical:** During the workshop we monitor physical health through the use of various laboratory indices and the consultation of our physician and dietitian. Father Brennan, much to his credit, arranged to meet with our dietitian for an hour session regarding his diet. He had kept a ten day food log to present to her and this in itself was evidence of how serious he is taking his weight gain. Our dietitian says the session was positive, he saw what he was doing wrong and was grateful for the help. Getting back to his meal plan and exercise is important for his health. He says he plans to use the new exercise equipment on a regular basis. Father Brennan's glucose was elevated to 170 but his A1C was only a little above normal. Doctor Valcour mentioned if Father Brennan lost 15 pounds he would probably bring these values into the normal range.
4. **Recommendations and Treatment Plan:** Father Brennan seems to be using the tools of recovery and is basically on track. He seems to know where he needs to put his energy for recovery and will do so in the coming months. Father Brennan has set three goals for himself for the next six months. They are: 1. To address his weight gain and get back on track with his meal plan, exercise and OA meetings, 2. To see if there is any possibility for another ministry he can be involved in once what he is doing ends, and 3. To learn how to savor the moment and continue building his spiritual life. We certainly concur with these goals and encourage him to continue in the recovery process as we see the progress that is evident.

We look forward to seeing Father Brennan for his next scheduled workshop between May 10-14, 1999. A copy of this letter is being sent to Father Brennan for his reflection and we encourage him to share it with his support group as well as thank them for their letters which are always vital for the recovery and assessment process. If you have any

Right Reverend Timothy Kelly, OSB
Re: Reverend Brennan Maiers, OSB - SLI # 13238

November 10, 1998
Page 3

questions regarding this report please do not hesitate to contact us. We thank you for your support of Father Brennan in his recovery and we assure you of our prayers for the work of your monastic community in Christ's Church. Please remember us to the Lord for the work we do here at Saint Luke.

Sincerely,

Kenneth Phillips, TOR

Reverend Kenneth Phillips, TOR, MS, NCC
Coordinator, Continuing Care Services

Stephen Montana, PhD

Stephen Montana, PhD
Director of Clinical Services

Frank Valcour, MD

Frank Valcour, MD
Medical Director and
Vice-President for Clinical Services

KP/kp-rpp
cc: Reverend Brennan Maiers, OSB



Saint Luke Institute

May 21, 1999

Confidential

Right Reverend Timothy Kelly, OSB
P.O. Box 2015
Collegeville, MN 56321

Re: Reverend Brennan Maiers, OSB
SLI # 13238

Dear Abbot Timothy,

Father Brennan recently attended a workshop with us here at Saint Luke Institute between May 10 and 14, 1999 as part of his continuing care program. We want to inform you of our observations of his progress in recovery. These observations are based on collateral letters received from his support group, his participation in the group process during the workshop and a structured interview on 5/11/99.

- 1. Recovery Program:** This is Father Brennan's fifth continuing care workshop according to the terms of his contract. Overall Father Brennan continues to make strong progress in his recovery. His participation in the group this past week was active and meeting his own needs as well as helping others. Father Brennan is engaged in various activities of recovery including two twelve step meetings each week, GA and SA. He does not attend OA but has a sponsor in that fellowship. Father Brennan appreciates the help of his spiritual director who is helpful in integrating the various parts of himself. He sees his therapist every two weeks and his therapist, Doctor Vincent remarked in his letter that Brennan uses therapy well and that the quality of his recovery is good and becoming more solid. He also wonders how to better motivate Father Brennan to attend to his health behaviors. Father Brennan says he meets with his support group every two months and their letters attest to the fact that he uses it well for feedback. Father Geoffrey mentioned that he will no longer be a part of the group but it seems the structure Father Brennan

8901 New Hampshire Avenue • Silver Spring, Maryland 20903 • (301) 445-7970 • FAX: (301) 422-5400
Affiliated with the Daughters of Charity National Health System

OSB MAIERS_00759

proposed will assure accountability nonetheless. Father Brennan mentioned the loss of his friend who was refused entry to the community. Though he is angry and disturbed he seems also to be experiencing the pain abuse can cause others including his own victims. There is great progress for Father Brennan considering how in the past he might have focused only on his own anger and loss. Growth in victim empathy is a healthy sign for recovery.

2. **Current Living Experience/ Vocational Functioning:** Father Brennan says he deeply enjoys the monastic experience of living at the Abbey and is reluctant to take a ministry that might take him away from it. He however does enjoy the assignments to convents which give him the opportunity to be active in priestly ministry. He enjoys the tasks to which he has been assigned in the community. Father Brennan seems to have been able to engage family and friends in his recovery and for support. His life is more open to others and himself which continues to produce growth.
3. **Medical:** During the workshop we monitor physical health through the use of various laboratory indices and the consultation of our physician and dietitian. Father Brennan has lost weight since his last workshop but was reminded by the dietitian that he was 28 pounds lighter two and half years ago. His blood sugar seems to have been consistently higher these past months with an A1C of 7.5. She recommends he refer these lab results to his physician and possibly use the services of a dietitian to help him with his diet.
4. **Recommendations and Treatment Plan:** Father Brennan seems to be doing well in his general recovery. He has set some goals for himself which address his weight and physical health: 1. He will work with his sponsor in Overeaters Anonymous, 2. He set a goal of losing 10-20 pounds in the next six months, 3. Continue to work with his therapist in the relationship between his weight and his sexuality. This will be helpful not only physically but will further the integration of his sexuality into the whole of his life. These are very good goals for Father Brennan and we certainly endorse them. We thank him for his participation and encourage him to continue to deepen his recovery and spiritual growth.

We look forward to seeing Father Brennan for his next scheduled workshop between November 8 and 12, 1999. A copy of this letter is being sent to Father Brennan for his reflection and we encourage him to share it with his support group as well as thank them for their letters which are always vital for the recovery and assessment process. If you have any questions regarding this report please do not hesitate to contact us. We thank you, Abbot Timothy, for your support of Father Brennan in his recovery and we assure

Right Reverend Timothy Kelly, OSB
Re: Reverend Brennan Maiers, OSB

May 21, 1999
Page 3

you of our prayers for the work you do in Christ's Church. Please remember us to the Lord for the work we do here at Saint Luke.

Sincerely,



Reverend Kenneth Phillips, TOR, MS, NCC
Coordinator, Continuing Care Services



Stephen Montana, PhD
Director of Clinical Services



Frank Valcour, MD
Medical Director and
Vice-President for Clinical Services

KP/kp-lc
cc: Reverend Brennan Maiers



Saint Luke Institute

June 16, 1999

Confidential

Right Reverend Timothy Kelly, OSB
P.O. Box 2015
Collegeville, MN 56321

Re: Reverend Brennan Maiers, OSB
SLI # 13238

Dear Abbot Timothy,

Father Brennan recently attended a workshop with us here at Saint Luke Institute between May 10 and 14, 1999 as part of his continuing care program. We want to inform you of our observations of his progress in recovery. These observations are based on collateral letters received from his support group, his participation in the group process during the workshop and a structured interview on 5/11/99.

1. Recovery Program: This is Father Brennan's fifth continuing care workshop according to the terms of his contract. Overall Father Brennan continues to make strong progress in his recovery. His participation in the group this past week was active and meeting his own needs as well as helping others. Father Brennan is engaged in various activities of recovery including two twelve step meetings each week, GA and SA. He does not attend OA but has a sponsor in that fellowship. Father Brennan appreciates the help of his spiritual director who is helpful in integrating the various parts of himself. He sees his therapist every two weeks and his therapist, Doctor Vincent remarked in his letter that Brennan uses therapy well and that the quality of his recovery is good and becoming more solid. He also wonders how to better motivate Father Brennan to attend to his health behaviors. Father Brennan says he meets with his support group every two months and their letters attest to the fact that he uses it well for feedback. Father Geoffrey mentioned that he will no longer be a part of the group but it seems the structure Father Brennan proposed will assure accountability nonetheless. During the workshop Father Brennan demonstrated a growth in victim empathy and this is certainly a sign of a deepening of his recovery.

2. Current Living Experience/ Vocational Functioning: Father Brennan says he deeply enjoys the monastic experience of living at the Abbey and is reluctant to take a ministry that might take him away from it. He however does enjoy the assignments
8901 New Hampshire Avenue • Silver Spring, Maryland 20903 • (301) 445-7970 • FAX: (301) 422-6400
Affiliated with the Daughters of Charity National Health System

OSB MAIERS_00762

to convents which give him the opportunity to be active in priestly ministry. He enjoys the tasks to which he has been assigned in the community. Father Brennan seems to have been able to engage family and friends in his recovery and for support. His life is more open to others and himself which continues to produce growth.

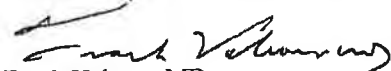
3. **Medical:** During the workshop we monitor physical health through the use of various laboratory indices and the consultation of our physician and dietitian. Father Brennan has lost weight since his last workshop but was reminded by the dietitian that he was 28 pounds lighter two and half years ago. His blood sugar seems to have been consistently higher these past months with an A1C of 7.5. She recommends he refer these lab results to his physician and possibly use the services of a dietitian to help him with his diet.
4. **Recommendations and Treatment Plan:** Father Brennan seems to be doing well in his general recovery. He has set some goals for himself which address his weight and physical health: 1. He will work with his sponsor in Overeaters Anonymous, 2. He set a goal of losing 10-20 pounds in the next six months, 3. Continue to work with his therapist in the relationship between his weight and his sexuality. This will be helpful not only physically but will further the integration of his sexuality into the whole of his life. These are very good goals for Father Brennan and we certainly endorse them. We thank him for his participation and encourage him to continue to deepen his recovery and spiritual growth.

We look forward to seeing Father Brennan for his next scheduled workshop between November 8 and 12, 1999. A copy of this letter is being sent to Father Brennan for his reflection and we encourage him to share it with his support group as well as thank them for their letters which are always vital for the recovery and assessment process. If you have any questions regarding this report please do not hesitate to contact us. We thank you, Abbot Timothy, for your support of Father Brennan in his recovery and we assure you of our prayers for the work you do in Christ's Church. Please remember us to the Lord for the work we do here at Saint Luke.

Sincerely,



Reverend Kenneth Phillips, TOR, MS, NCC
Coordinator, Continuing Care Services



Frank Valcour, MD
Medical Director and
Vice-President for Clinical Services



Stephen Montana, PhD
Director of Clinical Services

KF/kf-arr

cc: Reverend Brennan Maiers, OSB



Saint Luke Institute

November 15, 1999

Confidential

Right Reverend Timothy Kelly, OSB
Abbot
P.O. Box 2015
Collegeville, MN 56321

Re: Reverend Brennan Maiers, OSB
SLI # 13238

Dear Abbot Timothy,

Father Brennan recently attended a workshop with us here at Saint Luke Institute between November 8 and 12 as part of his continuing care program. We want to inform you at this time regarding his progress in recovery since his last workshop. These observations are based on many collateral letters received from Father Brennan's support group, group participation in the workshop, and a structured interview on 11/9/99.

1. Recovery Program: This is Father Brennan's sixth continuing care workshop according to the terms of his contract. Father Brennan appears to be sincerely enjoying his recovery and continuing to use the tools of recovery and consultation with others. He has a good support system in place with a therapist, spiritual director, and sponsor. He attends two twelve step meetings weekly, is part of the monastic support group every two weeks and a priest support group monthly. He continues to meet about every six weeks with his support group, which he formed after treatment. They were very helpful in their letters sent on his behalf and also challenge and give Brennan valuable feedback. Brennan sees his therapist at this time every two weeks. Doctor Vincent says, "Brennan's willingness and ability to use therapy is very good and he is open to looking at his recent experiences and receiving feedback". Some comments from his support group include - "Brennan is at peace with himself", and Father Geoffrey says, "He is kind and thoughtful in his interactions".

2. Current Living Experience/Vocational Functioning: Father Brennan says he genuinely enjoys being part of the monastic community and engaging in the various activities of the Abbey. He does enjoy his ministry at Saint Scholastica Convent and receives much from his interaction with the sisters. He feels very appreciated. Sister Teresa Duerr to whom he reports says, "though he has had a run in with the liturgy director his care and compassion toward the sisters

Right Reverend Timothy Kelly
Re: Reverend Brennan Maiers - SLI # 13238

November 16, 1999
Page 2


and giving their needs priority is very evident." It is obvious, he is deeply appreciated by the community there and he receives much from their wisdom as well.


3. Medical: During the course of the workshop, we monitor physical health through the use of various laboratory indices. Our dietitian says Father Brennan did good work in improving his blood sugar control with good results. The indicator of the control over the past three months (HA1C) was at a good level. His triglycerides and VLDL cholesterol were also improved though his total cholesterol and LDL -cholesterol were higher than desirable. She says he identified regular exercise as an aspect of lifestyle that needs attention and this would be beneficial.

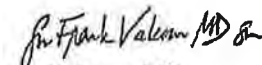
4. Recommendations and Treatment Plan: Father Brennan seems to be at a very good place in recovery. He seeks the feedback from others which is necessary and trusts the feedback. He enjoys participation in the community and is fulfilled and feels appreciated in his ministry. If he continues using the tools of recovery as he has he will experience an even greater depth of happiness and spirituality. He has set three goals for himself for the next year in recovery. They are: 1. to speak to you, Father Timothy, about some of his more recent feelings, 2. to continue to lose weight and speak to his physician about the advisability of medication as an added help, and 3. to take some time each week for legitimate recreation with family or cultural events.

Father Brennan has finished his six month cycle of workshops and will return for two annual workshops, the next being November 6-10, 2000. A copy of this letter is being sent to Father Brennan for his reflection. If you or he have any questions regarding this report, please do not hesitate to contact us. We thank you, Father Timothy, for your support of Father Brennan in his recovery and assure you of our prayers for the work of your monastic community in Christ's Church.

Sincerely,


Reverend Kenneth Phillips, TOR, MS, NCC
Coordinator, Continuing Care Services


Stephen Montana, Ph.D.
Director of Clinical Services


Frank Valcour, MD
Medical Director and
Vice-President for Clinical Services

KP/kp-1c
cc: Reverend Brennan Maiers



Saint Luke Institute

November 16, 2000

Confidential

Right Reverend Timothy Kelly, OSB
PO Box 2015
Collegeville, MN 56321

Re: Reverend Brennan Maiers
SLI # 13238

Dear Abbot Timothy,

Father Brennan recently attended a workshop with us here at Saint Luke Institute between November 6 and 10, 2000 as part of his continuing care program. We want to inform you of our observations of his progress in recovery. These observations are based on collateral letters received from his support group, his participation in the group process during the workshop and a structured interview on 11/17/00.

- 1. Recovery Program:** This is Father Brennan's seventh continuing care workshop. He will return for his last workshop one year from now. Father Brennan reports no relapse into old behavior. He is still very engaged in recovery activities. He attends two Twelve Step meetings weekly; one SA and one GA and is part of the Honesty group at the Abbey which meets every two weeks. He maintains sponsors in his programs including one in Overeaters Anonymous. He does have a spiritual director whom he admits he doesn't use much. He continues to see a therapist once a month and the recent focus is on helping Brennan work on his anger and learn better responses to people. The therapist's letter says Brennan is doing very well. Father Brennan says he meets with his whole support group three or four times a year at this time in his recovery. During the workshop Father Brennan asked for and received feedback on his anger and how this may get in the way of his communicating in community. The collateral letters from his conferees say he appears happy and enjoys community very much and that he is thoughtful and kind in his interactions. His presence at a same-sex marriage in Duluth was mentioned in one of the letters and discussed during the workshop as not very prudent and Brennan recognizes the possible harm which could come from such involvement.

8901 New Hampshire Avenue • Silver Spring, Maryland 20903 • (301) 445-7970 • FAX: (301) 422-5400
Affiliated with Ascension Health

OSB MAIERS_00766

2. **Current Living Experience/ Vocational Functioning:** Father Brennan, as you know Father Timothy, is presently chaplain at Saint Scholastica Convent and enjoys his ministry there. His annual Employee Performance Appraisal done by Sister Teresa Duerr is very praiseworthy. He finds the ministry there affirming and deepening his own spirituality. He enjoys visiting with family and friends and from his own account and the comments of others, seems to enjoy a better community participation.
3. **Medical:** During the workshop we monitor physical health through the use of various laboratory indices and the consultation of our physician and dietitian. Our dietitian says Brennan is the heaviest he has been in 4 1/2 years at 283.4 pounds. She comments however that his lipid levels are better than they have been in years and his hemoglobin A1C suggests good blood sugar control. He had some elevated tests which he discussed with Doctor Valcour. He also asked to have his Prozac reduced and so it has been reduced from 40 to 20 mgs. He will report to Doctor Valcour on the effects of the lesser dose and he was asked to request his support team help him monitor his moods and anger responses so he will have an impression from others if the level should be increased again.
4. **Recommendations and Treatment Plan:** Father Brennan seems to be doing very well at his time. He continues to work on his behaviors through his recovery program and is seriously trying to be aware of his anger responses so he can replace them with alternative reactions. For the coming year Father Brennan has set some recovery goals for himself. They are: 1. continue to work on his diabetes by keeping his diet and consultations with the Abbey dietitian and increase his physical activity, 2. continue to use some of the research materials he has gathered from the archives to write an article, and 3. to monitor himself and ask others to help him monitor his verbal anger outbursts and practicing waiting till he counts to ten before speaking at those times when anger would be an automatic response. We certainly concur with these goals and encourage Father Brennan to continue to use the tools of recovery and his support group.


We look forward to seeing Father Brennan for his next scheduled workshop between November 12 and 16, 2001. A copy of this letter is being sent to Father Brennan for his reflection and we encourage him to share it with his support group as well as thank them for their letters which are always vital for the recovery and assessment process. If you have any questions regarding this report please do not hesitate to contact us. We thank you, Abbot Timothy, for your support of Father Brennan in his recovery and we assure

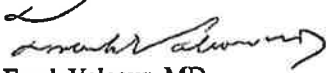
Right Reverend Timothy Kelly, OSB
Re: Reverend Brennan Maiers. SLI #13238


November 16, 2000
Page 3

you of our prayers as you make your transition in the community. Please remember us to the Lord for the work we do here at Saint Luke.

Sincerely,


Reverend Kenneth Phillips, TOR, MS, NCC
Coordinator, Continuing Care Services


Frank Valcour, MD
Medical Director and
Vice-President for Clinical Services


Stephen Montana, PhD
Director of Clinical Services

KP:kp/gb
cc: Reverend Brennan Maiers



Saint Luke Institute

November 19, 2001

Confidential

Right Reverend John Klassen, OSB
Saint John's Abbey
PO Box 2015
Collegeville, MN 56321

Re: Reverend Brennan Maiers, OSB
SLI # 13238

Dear Abbot John;

Father Brennan recently attended a workshop with us here at Saint Luke Institute between November 12 and 16, 2001 as part of his continuing care program. We want to inform you of our observations of his progress in recovery. These observations are based on five collateral letters received from his support group, his participation in the group process during the workshop and a structured interview on 11/14/01.

- 1. Recovery Program:** This is Father Brennan's eighth and last continuing care workshop according to the terms of his contract. Father Brennan says he can appreciate the change that has taken place in him, having gone through treatment and following his contract in the continuing care program. He continues to use the tools of recovery in attending two twelve-step meetings weekly, SAA and GA. He has a sponsor in both fellowships. He continues to see his individual therapist monthly and this is used as a check in session to be accountable and get feedback on his recovery and relationships. He sees his spiritual director, as he says not often but knowing he is available is good. He meets with his support group a few times a year and attends the Honesty group of fellow monks in recovery. He says he uses his support group individually for support and accountability. Father Brennan says he knows he can be "outrageous" in his comments at times and felt badly about the feedback he got from one of the monks regarding his boldness. He continues to try to be attentive to this in relationships but needs to be reminded. One member of his support group says that "Brennan knows his need for affirmation and is so open and honest and has worked so hard on his recovery". He needs to seek affirmation in healthy ways and by being

8901 New Hampshire Avenue • Silver Spring, Maryland 20903 • (301) 445-7970 • FAX: (301) 422-5400
Affiliated with the Daughters of Charity National Health System

OSB MAIERS_00769

open to feedback from those whom he trusts. Another person says he is beginning to deal in positive ways with conflicts in community.

2. **Current Living Experience/ Vocational Functioning:** Father Brennan continues to work a day a week in the archives and enjoys this work. He very much enjoys his work at Saint Scholastica Convent and received many compliments about his abilities to listen and be compassionate. Another of his support group members mentioned that his contributions to the community are impressive, taking on jobs that are undesirable or difficult and how he has a gift for ministry to the aged sisters at Saint Scholastica.
3. **Medical:** During the workshop we monitor physical health through the use of various laboratory indices and the consultation of our physician and dietitian. Our dietitian says Father Brennan lost 10 pounds which is very appropriate behavior for which he ought to be affirmed. His lipid levels are mostly normal except that his HDL cholesterol is low. In the group which met with the dietitian during the workshop she discussed how to increase it. His HA1C suggests his blood sugar has been at the high end of normal for the last three months and his PSA is within normal limits at 0.7.
4. **Recommendations and Treatment Plan:** Father Brennan can be affirmed for the good work he has done in recovery. He is aware it is a life long journey and is committed to continuing on the right path. He is aware of his temptations and the possibilities that addictive behavior offers as well as the cost. We encourage him to continue using the tools of recovery and reaching out to others for feedback and support. Father Brennan has set three goals for recovery and these are: 1. Continue working on an article for publication about a past Abbot he has been researching in the archives, 2. Monitor his health, especially his diabetes and 3. Monitor his "outrageous" comments. These comments bring attention but not the kind of attention which helps self esteem. It will be important that those who are on his support team can tell him of the affect of these comments in a way that he can hear them and not dismiss their important feedback. Father Brennan knows he is always welcome to be in touch with us in the future if he should need support or encouragement and is always welcome back for a continuing care workshop if he feels it would be beneficial. We wish him well in his ongoing recovery and hope he knows he is always in our prayer.


A copy of this letter is being sent to Father Brennan for his reflection and we encourage him to share it with his support group as well as thank them for their letters which are always vital for the recovery and assessment process. If you have any questions regarding this report please do not hesitate to contact us. We thank you for your support of Father Brennan in his recovery and we assure you of our prayers for the work of your


Right Reverend John Klassen, OSB
Re: Reverend Brennan Maiers, OSB - SLI # 13238


November 19, 2001
Page 3

monastic community in Christ's Church. Please remember us to the Lord for the work we do here at Saint Luke.

Sincerely,


Reverend Kenneth Phillips, TOR, MS, NCC
Coordinator, Continuing Care Services


Frank Valcour, MD
Medical Director and
Vice-President for Clinical Services


Stephen Montana, PhD
Director of Clinical Services

Cc: Reverend Brennan Maiers, OSB

OSB
Klassen, revealed in an e-mail letter sent Friday to students, staff, parents and alumni that former Abbot John Eidsenschink, OSB, had sexually abused a monk during his tenure as abbot.

Over the weekend, the St. Cloud Times ran banner headlines with multi-story reports Saturday and Sunday while every major broadcast television station in the Twin Cities and both major daily newspapers ran stories detailing the allegations against Eidsenschink and other St. John's monks.

The revelations combined with the intense regional media scrutiny has left the monastery reeling.

"I feel awful when I see this stuff in the news," said SJU President Br. Dietrich Reinhart, OSB. "I was real proud of Abbot John's letter."

About John Klassen, OSB, allowed regional media past the abbey's proverbial fences Friday when he announced a four-hour broadcast from the abbey in the 1970s. Klassen has been praised for his openness by the St. Cloud Times.

According to Klassen, names depending on how the Eckroth, Finian McDonald, Brennan, Maters, Dunstan, Moore, Allen, Larillon, Fran Hoegen and John Kelly are have not been accused of physical, sexual misconduct.

"There's no lie in that number, but it does reflect the complexity of the situation," Klassen said. The number

retired SJU alumni and friends of St. John's. SJU President Br. Dietrich Reinhart, OSB, said, "I think the principles of the Collegiate Development Group's approach are a year, year-and-a-half old. We've been talking within the administration, board and monastery about how to understand the merits of their proposal."

According to St. John's Abbot, Br. Benedict Reinhart, OSB, the proposed construction site is on 100 acres of farmland currently owned by Michael Philipp. The land is located west of the grass lot used for parking at events like football games and north of Flynntown, which is on the left hand side of the road when leaving campus.

► See CDG Minister lake info student of

SBS passes housing access proposal

Johnnies one vote away from access to Bennie res. h.

Amber Mensen
Editorial Staff
On Wednesday night, the Saint Ben's Senate voted on and passed two resolutions to change the key card access to residence halls at CSB.

Two different proposals were presented. The first proposal was to broaden CSB student housing access to CSB on-campus housing. It involves allowing key card access for all CSB students during all guest visitation hours Sunday through Thursday and from 10 a.m. to 6 p.m. on Saturday and Sunday.

The second proposal was to broaden SJU student housing access to CSB on-campus housing. This resolution states that the key card access would be for all SJU students to CSB housing from 11 a.m. until 9 p.m. Sunday through

Abbey not 'atypical,' Vatican meeting ends

Bridget Kelly
Editorial Staff

While the Catholic Church as a whole has come under fire for its concealment of abuse cases, Cozzano said that St. John's has done well in coming forward with its cases of abuse and said he does not think that the situation at the abbey is atypical.

"Of course it's hard to say because we're all stunned by this. Some are

Institute at St. John's.

Addressing the greater context, the U.S. cardinals, after meeting with Pope John Paul II and other top Vatican officials, issued a controversial set of proposals that includes the dismissal of clergy who sexually abuse children.

While the Pope has pledged for a "zero tolerance" policy, the proposals outlined by the cardinals would

This means that priests not "notorious" for abuse, in other words one-time offenders, may not be forced to leave the ministry.

Cozzano, known for his book "The Changing Face of the Priesthood," which deals in part with homosexuality and sexual abuse in the clergy, said that the allegations within the Church have caused an "unprecedented

Future implications of abbey scandal discussed by abbey and administration

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

June 12, 2002

Father Brennan Maiers, OSB
Saint John's Abbey

Dear Father Brennan:

I know that this has been a very difficult and challenging time for you and for the whole community.

Because Saint John's is a very beautiful place with great facilities, we attract and have developed outstanding programming for young people each summer. Thus, thousands of kids and teenagers come to our campus each summer. Because of all the negative publicity that we have received this spring, leaders of these various programs contacted me and asked me to speak directly to the issue of safety for the young people involved in these programs, specifically the Leadership Camps at Prep School, Youth in Theology and Ministry (YTM), National Catholic Youth Choir (NCYC), and AmericaFest 2002. So I made some promises to these groups, such as the following:

It is the policy and commitment of Saint John's Abbey to protect all children and vulnerable adults from abuse by members of the monastic community. When it does occur, our primary concern is that victims of abuse are taken seriously and receive support and healing. In addition, steps are taken to insure that those who have abused receive psychological treatment, face their issues, change their way of living, and respect the restrictions placed on them. If they are given work assignments, their contact with others who are vulnerable is restricted and their supervisors and colleagues are informed of the allegations that were made against them.

All monks who have restrictions on them because of past allegations of sexual abuse, sexual harassment, or inappropriate behavior, will have the following restrictions placed on them during the time that the National Catholic Youth Choir (or AmericaFest or YTM or Leadership Camps) is on campus. They will not be allowed at practices or performances by the choir. They will not be allowed in the dining spaces, classroom spaces, or the living areas that the choristers use. As a community we are looking forward to this third year of the National Catholic Youth Choir, (or AmericaFest...) to the wonderful growth and positive energy that is already part of its tradition.

PHONE 320 363-2544 FAX 320 363-3082

OSB MAIERS_00773

I am sorry to have to write this to you and make this request. However, no matter how I have tried to communicate how abuse occurs, that it is not random, that you are not a sexual predator, that you are in recovery and acting with the highest integrity, this does not fit the media's template and goes right out the window.

Furthermore, travel has been a huge concern on the part of the media in relationship to those on restriction. **So apart from your routine assignments, I ask that you obtain permission from your immediate superior for all travel off campus.** This is a real change from our present situation and, no doubt, it will pinch. However, we do need to attend to those issues that are most alarming to the public.

We will get through this together and in a way that is consistent with the Gospel and the Rule.

Blessings and peace,

A handwritten signature in cursive script, appearing to read "John Klassen".

Abbot John Klassen, OSB

Skudlarek, William

From: Maiers, Brennan
Sent: Monday, June 24, 2002 8:17 AM
To: Abbot (SJA)
Subject: A question or two>

Dear Father Abbot,

I was speaking with Father [REDACTED] the other day and he told me he disagree with my Canonist friend and classmate, Father [REDACTED] about the private or public character of our and St. Benedict's monastery conventual Masses. [REDACTED] said they were public. [REDACTED] said he disagreed and it was his opinion that these are private.

Such an interpretation would permit those priests who are on restriction to celebrate the Eucharist as heretofore. I wanted to share that opinion with you.

He did agree that St. Scholastica Convent is their private health center chapel as did [REDACTED].

As you [REDACTED] has written books about Religious and Canon Law. I cannot imagine us not using his expertise. I did not speak with [REDACTED] in this regard because I have not seen him except to put some car keys in his mail box on Saturday.

Also I have been thinking that it was an unfortunate mistake or rather poor choice of words when you began to use the term "monks on restriction". The media and public heard that as house arrest. A more accurate term is really "monks with ministry restrictions". That is the more accurate term and would have caused less confusion. When media go to the other interpretation I think we need merely to return to our definition of Ministry restriction...just repeat it. Otherwise we are using an univocal term. Because since we have used that term "restriction" the media and press have been pushing us to define that further and further and hence the creation of these new rules that I and other received. I have not problem per se with those but I do object to why we make them when it might be better to go back and admit we used a term that was misunderstood from the beginning i.e. restriction when we should have used "ministry restriction." I still think we should publicly begin using that later terms whenever we speak to this issue...and keep repeating it no matter what. I notice politicians get their message across by repeating their message no matter what the question asked is. Just a thought or reflection on how we came to let the media and public determine the conversation by a term that was misunderstood.

Regarding the question: are people safe who visit? I just think all that is necessary is to say...yes they are safe. I know my monks and visitors are safe as they have been the last twenty years. I am assure you with all the certitude within me that this is true.

These are two things I wanted to share this morning! Thanks for listening!

Brennan OSB

6/24/02

OSB MAIERS_00775

Sisters of the
Order of Saint Benedict



August 8, 2002

Dear Father Brennan,

It has been a little over a month since Abbot John informed our community that you would no longer be the chaplain at St. Scholastica Convent. On behalf of the Sisters at St. Scholastica's and our entire community, I wish to acknowledge the pain and agony you have suffered as a result of this decision, and to thank you for your service to us in the past.

We thank you particularly for your commitment and faithfulness, your sensitivity to the needs of a women's community, and your flexibility in responding to our unexpected needs. Thank you also for the many times you responded in service to us for the sacraments of reconciliation and anointing.

We pledge our continued prayer for you individually and for your community, as you move forward in the healing process, wherein God provides the grace, strength and courage that will lead to deep and lasting peace.

With gratitude and prayer,

Sister Ephrem Hollermann, OSB
Sister Ephrem Hollermann, OSB, Prioress

cc. Abbot John Klassen, OSB
Sister Moira Wild, OSB

Saint Benedict's Monastery
104 Chapel Lane, St. Joseph, MN 56374-0220
Phone (320) 363-7100, Fax (320) 363-7130, www.sbm.osb.org

OSB MAIERS_00776

SAINT JOHN'S ABBEY

BOX 2015
COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

December 2, 2002

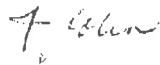
Dear

I am writing you to formally apologize to you for the sexual misconduct of Father Brennan Maiers with your son. As a vowed celibate monk, Father Brennan's behavior was totally inappropriate. Representing Saint John's Abbey, I acknowledge the wrongdoing, apologize for it, and pledge my determination to assure that appropriate boundaries between members of this monastic community and other persons are never violated again. I realize that you and your family have felt the impact from Father Brennan's inappropriate behavior toward in a variety of ways. I hope you will begin to know the healing you long for, though the process will surely continue.

We will be working to plan a retreat for next summer. It seems fairly certain to me that the initial meeting will not be on the Saint John's campus. We will keep you and your son informed about this matter and I hope you can participate.

In the meantime, blessings on you and your loved ones.

In Christ's peace,



Abbot John Klassen, OSB

PHONE 320 363-2544 FAX 320 363-3082

OSB MAIERS_00777

2002-12-02
9:52 AM

called.

I also asked me to remind you
about picking a time for the baptism on
January 4 or 5.

KR

December 20, 1902

Reverend Abbot John Klason, O.S.B.

Abbot Klason:

I must apologize for the tardiness of
this reply to your most welcome
letter of Dec 2, 1902. In which you
apologize for Brennan's inappropriate
sexual conduct toward our son
George. The time.

As you well know forgiving is easy
but forgetting very difficult. Most
times impossible.

Your work on these matters has
been very gratifying.

I pray that God will continue to
assist you in these most difficult
times.

Thank you, again

935441829

1. Biographical Information - Alumni

Abbot - Journal Mycander
MO Caller: JPI0

Name:
Home Phone:
Home Fax:
Home Email:
Home Address:

Preferred 1st Name:
Constituent Type: ALND
Year: 1943
Preferred Email Address:
Preferred Address/Phone: H

Major #1: UNK
Major #2:

Job Title: *retired - in newspaper*
Employer Name:
Business Phone:
Business Fax:
Business Email:
Business Address:

<Matching Gift Co.

*Abbot John & Wm,
This came from the SJU phone-a-thon*

Spouse Name:
Spouse Occupation:

<CSB Alum
 <Matching Gift Co.

*his son is (46)
and he hasn't received
a note of apology or anything
to the school he suffered in
9 yr old after 8/20/02*

Child's Name	Date of Birth	Date of Death	CSB/SJU Yr	Number of Children:
	12:00:00 AM			1
	12:00:00 AM			
	12:00:00 AM			
	12:00:00 AM			

Notes:
*his son was abused by a student
priest when he was a 9 yrs old, and they
still haven't sent a letter of apology. He
also has been going through chemical abuse
and stress.*

Please note: Saint John's Campaign Year ends June 30th

2. Giving Information

(Roman Numerals correspond to medallion levels)

Ask Amount: *100*
Last UAF Level: *F*
Date of Last UAF Gift: *2/13/1991*
FY02 UAF Total Giving: *\$0*
FY01 UAF Total Giving: *\$0*
FY02 UAF Pledge: *N*
FY02 UAF Payments: *N*

JPI0 10/29 7:01 CB
JPI0 1/4 6 22-0-26

A, B, or C: *C*
Last Non-UAF Level: *N*
Date of Last Non-UAF Gift: *10/17/1989*
Cumulative Giving: *F*
Non-UAF Pledge Balance: *N*
Payment Method of Last Gift: *J4*
Development Officer:

** still
some gift
has been
given*

Past Medallions Received:

3. Caller Provided Information (This section must be completed by Caller)

Will Contact Give: Yes No Matching Gift: <Check box if contact will be sending matching gift form (Ask if he or his spouse works for a matching gift company. If yes, remind him that he must get the forms from his or his spouse's employer and send them to SJU for his gift to be matched)

Amount: \$

Methods: Charge It Now (Please fill out Credit Card Information below) Pledge Now & Give by Mail
 Automated Gift Plan (See Automated Gift Plan Section below) Stock Gift (SJU will call)

Automated Gift Plan Section (Credit Cards & EFT only):
 Electronic Funds Transfer (EFT)—SJU will mail necessary form **Or**
 Credit Card—Please fill out Credit Card Information to the right
 Annually: \$ _____ now and \$ _____ on each December 3
 Semi-annually: \$ _____ now and \$ _____ on 12/3 & 6/3
 Quarterly: \$ _____ now and \$ _____ on 9/3, 12/3, 3/3, & 6/3
 Monthly: \$ _____ now and \$ _____ on the 3rd of each month
(Automated Gift Plans remain in effect until canceled in writing or by calling 1-800-635-7303)

Credit Card Information:
Visa MasterCard
Name on Card: _____
Account #: _____
Expiration Date: _____
Medallion Choice: _____
See Medallion Order Form
Data Date: 10/27/2002

**Abbot John Klassen, O.S.B.
St. John's Abbey
Collegeville, Minnesota 56321-2015**

Dear Abbot John Klassen,

Canon Law requires that any restrictions, penalties or disciplines must be in the form of a decree. The decree must be in writing and state the reasons for the decree (see canons 51 and 57).

In order to determine whether or not I will exercise my rights under canon law, I request that you issue a written decree according to the provisions of canons 51 and 57.

Respectfully,



**Brennan C. Maers, O.S.B.
Saint John's Abbey
Collegeville, Minnesota 56321-2015**

January 3, 2003

Dear Abbot John,

January: 10, 2002

I am writing to ask if St Johns would be willing to be a sponsor so that I may attend a Linkup conference in Louisville Kentucky February 21-23. After a difficult summer I just seem to find the need to talk and connect with others, this has been so helpful in the past. The price of airfare on the Internet seems to be about \$300.00. The conference registration fee is \$60.00 and the room would be \$75.00 per night for two nights. Total sponsorship cost would be \$500.00.

Thanks for the letter that you sent to my Dad it was helpful for him.

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

January 29, 2003

Father Brennan Maiers, O.S.B.
Saint John's Abbey
Collegeville MN 56321

Dear Father Brennan,

In your letter of January 3 you asked me to issue a written decree specifying the restrictions that have been imposed on you so that you could determine whether or not you would exercise your rights under Canon Law.

The restriction of your ministry as a priest is a consequence of my having to implement the "Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons" of the United States Conference of Bishops, which was approved by the Congregation for Bishops on December 8, 2002. A footnote in Norm #1 reads, "In applying these Norms to religious priests and deacons, the term 'religious ordinary' shall be substituted for the term 'bishop/eparch' *mutatis mutandis*."

The Norm applicable in your case is #9:

At all times, the diocesan bishop/eparch has the executive power of governance, through an administrative act, to remove an offending cleric from office, to remove or restrict his faculties, and to limit his exercise of priestly ministry. Because sexual abuse of a minor by a cleric is a crime in the universal law of the Church (CIC, c. 1395 §2; CCBO, c. 1453 §1) and is a crime in all jurisdictions in the United States, for the sake of the common good and observing the provisions of canon law, the diocesan bishop/eparch shall exercise this power of governance to ensure that any priest who has committed even one act of sexual abuse of a minor as described above shall not continue in active ministry.

It is in accord with Norm 9 that I have restricted you from all public exercise of priestly ministry, including serving as a Communion minister, reader, or acolyte at public celebrations of the Eucharist.

I trust that this written statement will be helpful to you, Brennan. I would like to add that in according with canon 1734.2 you have a right to canonical recourse. If you wish to appeal, you have 10 days to request me to revoke or amend my administrative decree. I am willing to discuss these issues with you any time.

Sincerely,



Abbot John Klassen, O.S.B.

PHONE 320 363-2544 FAX 320 363-3082

OSB MAIERS_00786

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

January 31, 2003

Dear

Thank you for your letter of January 10. I just returned from visiting our priory in the Bahamas and I wanted to get a quick note to you before the weekend to let you know that you can count on our support for your request. Father William or someone else from here may be getting in touch with you shortly about how best to arrange that.

Many people have found support through Linkup. You may know that connection with Linkup goes back many years. They held their National Conference at Saint John's in 1994.

I don't believe we've ever met. It would be good to visit with you sometime. Best of luck with the conference!

Peace and blessings,



Abbot John Klassen, OSB

JK/kr

PHONE 320 363-2544 FAX 320 363-3082

OSB MAIERS_00787

**Saint John's Abbey
Box 2015
Collegeville, Minnesota 56321**

February 3, 2003

**Abbot John Klassen, O.S.B.
St. John's Abbey
Collegeville, Minnesota 56321**

Dear Abbot John,

Thank you for replying to my request to put my restrictions in writing and why.

I still think your action, in my case, is unfair and unjust. I ask that you revoke your administrative decree regards my priestly ministry.

Respectfully,

Brennan Maiers O.S.B.

**Brennan Maiers, O.S.B.
St. John's Abbey
Collegeville, Minnesota 56321**

February 3, 2003



OFFICE OF THE ARCHABBOT

SAINT VINCENT ARCHABBEY
300 FRASER PURCHASE ROAD
LATROBE, PENNSYLVANIA 15650-2890

April 15, 2003

Rt. Rev. John Klassen, O.S.B.
St. John's Abbey
Collegeville, MN 56321-2015

Dear Abbot John:

Greetings and warmest wishes for a Blessed Holy Week and Easter Season!

This letter is to inform you that Father Brennan Maiers, OSB, a monk of Saint John's Abbey, has made administrative recourse to the Abbot President and Council of the American-Cassinense Congregation. This request concerns the administrative decree issued by you to him on January 29, 2003, because of alleged sexual abuse of a minor in the spring of 1967. Father Brennan is challenging the legality of the decree on the basis of prescription (statute of limitations); the procedure by which the penalty was imposed; and the disproportion between the crime and the penalty.

Abbot Timothy Kelly, O.S.B., president of the Congregation, and Father Dan Ward, O.S.B., member of the President's Council, have recused themselves from the recourse process. As first counselor of the American-Cassinense Congregation, I have been delegated by the Abbot President to serve as the presiding officer for the process. Upon the recommendation of the members of the Abbot President's Council, I have appointed Fr. Roman Galiardi, O.S.B., a monk of Saint Procopius Abbey, as canonical consultant to assist the Council in this process.

At the meeting on March 15, 2003, the Council made the following determinations regarding the matter:

1. This recourse is of such a nature that Father Brennan Maiers, O.S.B., has a right to a canonical advisor. Therefore, Abbot John Klassen, O.S.B., is directed to provide Father Brennan Maiers, O.S.B., with a canonical advisor to assist him in this recourse and any further actions that may be necessary.

2. The restrictions placed upon Father Brennan Maiers, O.S.B., by Abbot John Klassen, O.S.B., are not suspended while the recourse is pending (See *The American-Cassinense Constitutions*, D.130.1.1).

OSB MAIERS_00790

We do not have any information from you amending, revoking or suspending your decree of January 29, 2003, in response to Father Brennan's request of February 3, 2003. Without such document, we must assume that you did not amend your original decree. If this is incorrect, please send us a copy of any actions taken in response to his request.

Finally, in accord with the proper law of the Congregation, Saint John's Abbey is to bear the expenses related to this administrative action (D 129.2). The Congregation will submit expenses to you for reimbursement.

After we have further consulted with the canonical advisor for the Council, you will be contacted as to how the recourse will proceed.

Sincerely,

+Douglas R. Nowicki, O.S.B.

+Douglas R. Nowicki, O.S.B.
Member, Council of the President

cc: Father Brennan Maiers, O.S.B.
Abbot Barnabas Senecal, O.S.B.
Father Claude Peifer, O.S.B.
Father Thomas Acklin, O.S.B.
Father Roman Galiardi, O.S.B.

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

April 22, 2003

Father Brennan Maiers, OSB
Saint John's Abbey

Dear Brennan –

Last week I received a letter from Archabbot Douglas Nowicki, OSB, advising me that I need to provide you with canonical counsel to assist you at this time and in future actions that may need to be taken. At this time, Father Dan Ward has recused himself from the recourse process. There are a number of good canon lawyers: Father Jonathan Licari and Father Kevin Seazoltz and I believe that Sister Nancy Bauer is at the point of completing her doctorate in canon law, focusing on religious law. I seek your counsel here: What is our order of preference? Do other persons come to mind? Let me know and I will move on this ASAP.

Blessings and peace,



Abbot John Klassen, OSB

PHONE 320 363-2544 FAX 320 363-3082

OSB MAIERS_00792

**Abbot John Klassen, OSB
St. John's Abbey
Collegeville, Minnesota 56321**

Dear Father Abbot,

Thanks for your suggestions for canonical counsel. I do not wish to use any of these suggestions for various reasons.

I would like to have Brother Tom Purcell, OFM Conv. to be my canonical counsel. I talked to him by phone this morning and he agreed that he would be willing to help me.

I got to know Tom Purcell while at St. Luke's Institute. He received his License in Canon Law from the Gregorian Institute in Rome and his doctorate from the Catholic University of America in Washington. Tom Purcell is a member of Father Canice Connors provincialate.

I would appreciate it if you would ask him and appoint him to be my canonical counsel in this appeal process.

**Tom Purcell's address is: Tom Purcell, OFM Conv.
Assisi Center
800 North Salina Street
Syracuse, New York 13208**

Thank you for considering this request!

Respectfully,



Brennan Maiers OSB

April 24, 2003

April 30, 2003

The Rev. Tom Purcell, OFM Conv.
Assisi Center
800 North Salina Street
Syracuse NY 13208

Dear Father Purcell,

I am writing to request your service as canonical counsel for Father Brennan Malers of this community who is appealing the restrictions that I have placed on his ministry.

Last summer Father Brennan was serving as chaplain to Saint Scholastica's Convent in Saint Cloud, a nursing care facility for the aged and infirm sisters of Saint Benedict's Monastery in Saint Joseph. In the 1960s he was involved in one incident of inappropriate sexual contact with a minor. In order to be in conformity with the *Charter for the Protection of Young People* and the accompanying Norms adopted by the American Bishops, I felt obliged to remove him from his ministry as chaplain. I also asked that he not celebrate the Eucharist or be a minister at eucharistic celebrations at Saint John's that are open to the public.

Father Brennan is appealing my decision and is asking that, in accord with the provisions of Canon Law, he be provided with canonical counsel in the appeal process. I understand that he has spoken with you and that you indicated you would be willing to be of help to him in this way.

I am grateful to you for your willingness to provide counsel to Father Brennan and would ask that you indicate in writing that you agree to do so. We will be pleased compensate you for your service to him and to our community.

Blessings and peace,

Abbot John Klassen, O.S.B.

cc. Father Brennan Malers, O.S.B.

Dear Father Abbot,

My heart and soul has been in turmoil since the monastic chapter last Tuesday.

In the name of St. Benedict and in the name of Jesus the Risen Lord, I urge you to use the power given to you by the Rule and the laws of our Congregation—accept Brother [REDACTED] for solemn vows. I feel compelled to challenge you to do this for the sake of truth and all that is righteous.

- 1) If you trust your Director of Formation and the committee that recommended Brother [REDACTED]—then you are not doing this without consultation but with those who know him best.
- 2) Some of the discussion and comments on Tuesday night was in my opinion way out of line—especially when quoting private conversations from two years ago. Pure hearsay.
- 3) Comments on what he will or might do regarding announcing his sexual orientation should be judged by his actions and not by his hopes of future openness. He never did that in RCLA or in his Adult Education Class nor in his classroom.
- 4) Judge [REDACTED] by his actions and not our guesses... He has been faithful in monastic observance. He loves St. John's. He makes a great contribution to our Liturgy both at the Eucharist and in the Divine Office.
- 5) [REDACTED] is a good and successful teacher in the university and he would be on a tenure track. Even from a financial point of view he would be a contributing for years to come. While the mention of his financial benefit should not be thrown aside not to note that would be ignoring what is real. For it is out of his monastic life that he teaches in our university. The primary thing of course is not that financial consideration but whether he is a good monk and he is.
- 6) I feel reluctant to pray for vocations when we toss out someone as good as [REDACTED] because he speaks his convictions and some find him abrasive. I felt the same way after the community rejected Brother [REDACTED] a few years ago.
- 7) I feel that our rejection of [REDACTED] on such a confusing vote is a judgment against us and our community. If we can scrounge up three more votes would you then accept him?? So many people are negligent in attending these chapters.
- 8) The approval of the St. John's Bible was also on a close vote where almost the neutral would have invalidated it.
- 9) You are the abbot and I think you need to show some courage in accepting [REDACTED] for solemn vows! To be sure it would

not be immediately understood but in the long haul its wisdom would be seen.

- 10) Do candidates have to lay low and play a game before they can be accepted by our community?
Is it true that if you lift
your head above the crowd before solemn vows, you will be shot down?

Yes, I am sure that Brother [REDACTED] can survive without us. But can we survive if we continue to reject such promising candidates?

He would make a great contribution to our abbey. Our abbey has flourished because of strong individuals who are creative.

I felt obliged in conscience to call you to this opportunity to show true leadership and to stand by the judgment of those in leadership positions. I know that you can disregard this letter as Brennan's ravings but I feel duty bound to ask you to accept [REDACTED] for Solemn Vows for our St. John's Abbey.

Please listen to what I have said here. Now if in your heart of hearts you do not feel he is a good monk and will not make a contribution then fine. But do not hide behind the indecisive vow of Tuesday's Chapter that was fraught with many unfair and unjustified charges and comments. To be sure people have strong feelings. I think [REDACTED] is worth going out on a limb for!

Sincerely in St. Benedict and the Lord Jesus,


Brennan Maier OSB

May 4, 2003



Vocation Office
800 North Salina Street
Syracuse, NY 13208

May 7, 2003

Abbot John Klassen, O.S.B.
Saint John's Abbey
P.O. Box 2015
Collegeville, MN 56321-2015

Dear Abbot John,

Thank you for your letter of April 30, 2003.

I have received a request and material from Fr. Brennan C. Maiers, OSB concerning his recourse to the Monastic Council of the American-Cassinese Congregation. With regard to this request and material, Fr. Brennan asked me to represent him.

I would be happy to serve Fr. Brennan C. Maiers, OSB in this capacity.

Fraternally,

Thomas F. Purcell, OFM Conv.

Thomas F. Purcell, OFM Conv., J.C.D.

Cc. Fr. Brennan C. Maiers, OSB

2003-05-09 (Maiers)
11:58 AM

Brennan will try to get in touch with you soon - probably this afternoon. He wants permission to celebrate Mass at an upcoming family reunion.

KR *Blessed picnic grounds
permission granted on May 12, 2003*



OFFICE OF THE ARCHABBOT

SAINT VINCENT ARCHABBEY
300 FRASER PURCHASE ROAD
LATROBE, PENNSYLVANIA 15860-2080

May 19, 2003

Rt. Rev. John Klassen
St. John's Abbey
Collegeville, MN 56321-2015

Dear Abbot John,

This letter is written as a follow-up to my letter of April 15, 2003 regarding the request of Father Brennan Maiers, O.S.B., a monk of St. John's Abbey, who has made a request for administrative recourse to the Council of the American Cassinese Congregation regarding the restrictions placed on him by you on January 29, 2003, because of alleged sexual abuse of a minor in the spring of 1967.

In order to clarify the issues involved in the recourse of your decree of January 29, 2003, I ask that you respond to the following:

1. Please summarize your appraisal of the effects of disclosure of the alleged abuse by Father Brennan in regard to any scandal, loss of reputation, disruption of good order, damage to institutional values, and/or any financial damages.
2. Please state your understanding of the phrase: "all public exercise of priestly ministry" contained in your decree.

Since Canon 57 directs that a recourse be handled within a ninety-day period which will end on June 6, 2003, I ask that you provide your response by June 1, 2003.

With all best wishes, I remain

Faithfully in Christ,

+ Douglas R. Nowicki, O.S.B.

+Douglas R. Nowicki, O.S.B.
Member, Council of the President

cc: Rt. Rev. Barnabas Senecal, O.S.B.
Rev. Claude Peifer, O.S.B.
Rev. Thomas Acklin, O.S.B.
Rev. Roman Galiardi, O.S.B.

**From: OFFICE OF THE ARCHABBOT
SAINT VINCENT ARCHABBEY
300 FRASER PURCHASE ROAD
LATROBE, PA 15650-2686
U.S.A.**

Fax Transmission Sheet

Total number of pages, including this sheet 2

(If you do not receive pages properly, or if you are disconnected, please

Please deliver promptly to: Abbot John Klassen, O.S.B.

Address: St. John's Abbey
Box 2015
Collegeville, MN 56321-2015

FAX Number:

Sender's Name: Archabbot Douglas R. Nowicki, O.S.B.

Title/Department: Archabbot of Saint Vincent

Date: May 20, 2003

Confidentiality Note: This message is intended only for the use of the individual or entity to which it is addressed and may contain information that is privileged, confidential and exempt from disclosure under applicable law. If the reader of this message is not the intended recipient, or the employee or agent responsible for delivering the message to the intended recipient, you are hereby notified that any dissemination, distribution, or copying of this communication is strictly prohibited. If you have received this communication in error, please notify us immediately by telephone and return the original message to the attention of the sender at the above address via the U.S. Postal Service. Thank you.

OSB MAIERS_00800

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

May 22, 2003

Archabbot Douglas Nowicki, O.S.B.
Saint Vincent Archabbey
300 Fraser Purchase Road
Latrobe, PA 15650-2090

Dear Archabbot Douglas,

This letter is in response to your fax of May 19, 2003, in which you ask me to clarify the issues involved in the recourse of my decree of January 29, 2003 regarding Father Brennan Maiers, O.S.B.

1. The allegation of abuse of an altar boy in 1966 by Father Brennan Maiers was widely reported in 1992 and 1993 and again in 2002. The survivor of the abuse continues to live in the local community, Saint Joseph, Minnesota, adjacent to monastery property. Father Brennan is well known in the local community. In addition, Father Brennan was arrested at an adult theater in Minneapolis when he molested an undercover police officer in 1984.

Father Brennan believes that the restrictions on priestly ministry are out of proportion to abuse which occurred back in 1966. However, we have eleven other offenders in the monastery and as a result, we were caught in a media firestorm last spring, summer, and fall. The cumulative negative impact has been enormous and it will take many years to restore our credibility and public integrity. At present we are following the legislation passed by the American bishops last fall:

"At all times, the diocesan bishop/eparch has the executive power of governance, through an administrative act, to remove an offending cleric from office, to remove or restrict his faculties, and to limit his exercise of priestly ministry. Because sexual abuse of a minor by a cleric is a crime in the universal law of the Church (CIC, c. 1395 §2; CCEO, c. 1453 §1) and is a crime in all jurisdictions in the United States, for the sake of the common good and observing the provisions of canon law, the diocesan bishop/eparch shall exercise this power of governance to ensure that any priest who has committed even one act of sexual abuse of a minor as described above shall not continue in active ministry."

2. My understanding of the phrase "all public exercise of priestly ministry" is as follows: no celebration of any sacrament in the abbey or any other diocesan church in the role of presider; no participation in Eucharist as a reader or distributor of communion or offering hospitality at the entrances. Father Brennan is allowed to celebrate Eucharist for our retired monks in Raphael Hall because it is not open to the public. I have also recently given Father Brennan permission to celebrate Eucharist for a family gathering in Glencoe, Minnesota, with the understanding that it was not in the local parish church. Father Brennan is allowed full participation in our Divine Office in roles such as reader, soloist, and hospitality minister.

PHONE 320 363-2544 FAX 320 363-3082

OSB MAIERS_00801

3. I have followed up your letter of April 15, 2003, asking Father Brennan who he would like for canonical counsel. At his recommendation, I have asked Father Thomas Purcell, OFM to act as Father Brennan's canonical counsel in this matter and Father Thomas has agreed to do so. I include Father Thomas' letter of agreement.

I hope that this response addresses the questions that you had in mind.

Blessings and peace,



Abbot John Klassen, OSB

[REDACTED]

From: Nowicki, Douglas
Sent: Friday, June 06, 2003 2:36 PM
To: [REDACTED]
Cc: Kelly, Timothy; Ward, Dan
Subject: Recourse Extension

In case you cannot open the attachment, I have copied the letter below.

June 4, 2003

Rev. Brennan Maiers, O.S.B.
St. John's Abbey
Collegeville, MN 56321-2015

Dear Father Brennan,

Greetings and warmest wishes from Saint Vincent! I am writing to acknowledge your request of May 28, 2003 to extend the time of response to the recourse of Abbot John Klassen's decree of January 29, 2003. Having consulted with the members of the Abbot President's Council, it has decreed that the time of response be extended for one month.

In order for the Abbot President's Council to have an opportunity to meet to respond to your request for recourse of Abbot John's decree, it is requested that the response reaches me no later than June 26, 2003.

This extension is given to allow you the opportunity to receive adequate canonical representation. In your letter of May 28, 2003, you waived the right to appeal to a higher Ecclesial authority during this extension. The extension, therefore, is given with the understanding that you waive any right to have recourse to a higher superior suspended until a decision by this panel is communicated to you.

Please know that you are remembered in our prayers.

With every good wish, I remain

Faithfully in Christ,

+Douglas R. Nowicki, O.S.B.
Archabbot of Saint Vincent
Member, Council of the Abbot President

6/6/03

OSB MAIERS_00803

cc: Brother Thomas Purcell, O.F.M. Conv., J.C.D.

6/6/03

OSB MAIERS_00804

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

June 6, 2003

Father Brennan Maiers, OSB
Saint John's Abbey

Dear Father Brennan,

As you know, on Sunday November 11, 2002 a junior undergraduate student, [redacted] was reported missing when he did not report for meetings with other students. In the weeks following, the entire campus was thoroughly searched, including the Stumpf and East Gemini Lakes. In mid-May the Trident Foundation again searched the Stumpf, Sagatagan, and Gemini Lakes for the body of [redacted] and failed to locate it. The Trident crew used a sophisticated sonar system with multiple directional passes to insure complete and overlapping coverage. All three lakes were cleared by the team. Stearns County Sheriff John Sanner says that this search brings to an end the physical search for [redacted] on the campus. As you can imagine, this has been an awful situation for the family and for all of [redacted] friends.

Now that this avenue of investigation has closed off, [redacted] father, is following up on the theory that has been operating in the back of his imagination since last fall, that one of our monks is responsible for [redacted] disappearance. [redacted] has indicated that "he wants to know where every monk on restriction was on that [Saturday] night." So I write this to you, not to cause undue anxiety but rather to caution you to avoid speaking with [redacted] or getting into an argument with him, should he attempt to contact you. The Stearns County Sheriff's department is in charge of this investigation, not [redacted] I don't know where this situation will ultimately lead, but I am fairly certain that it will be awful until [redacted] is found. It pains me to even write this to you, but I do not want you caught off guard.

If you have questions about this situation and your response to it, just touch base with me.

Blessings and peace,



Abbot John Klassen, OSB

PHONE 320 363-2544 FAX 320 363-3082

OSB MAIERS_00805

President's Council

— conversation with

Archibald Douglas July 2, 2003

Deuce - confusion
around 1342.2

likely may not be permanent

until it is clear that there is no problem

can be undertaken at that process —

extra judicial process —

no judicial process —
stuff

little evidence ~~of~~ for going through a formal judicial process

administrative process —

guidelines for the boards —

for the common good — for secure financial



OFFICE OF THE ARCHABBOT

SAINT VINCENT ARCHABBEY
300 FRASER PURCHASE ROAD
LATROBE, PENNSYLVANIA 15650-2690

July 2, 2003

Rt. Rev. John Klassen, O.S.B.
Saint John's Abbey
Collegeville, MN 56321-2015

Dear Abbot John,

Greetings and warmest wishes from Saint Vincent Archabbey!

Enclosed please find the Decree issued by the collegiate panel in regard to the recourse of the Reverend Brennan Maiers, O.S.B., against the extra-judicial administrative decree of the Right Reverend John Klassen, O.S.B., abbot of Saint John's Abbey.

With every good wish, I remain

Faithfully in Christ,

+ Douglas R. Nowicki, O.S.B.

+Douglas R. Nowicki, O.S.B.
Archabbot of Saint Vincent Archabbey

OSB MAIERS_00807

Maiers-St. John's Abbey
Maiers-Klassen

Decree

In the name of God. Amen.

In accordance with the norms established in the Constitutions and Directory of the American-Cassinense Congregation the Reverend Brennan Maiers, O.S.B., a monk of St. John's Abbey, Collegeville, Minnesota, made recourse to the President of the American-Cassinense Congregation, the Right Reverend Timothy Kelly, O.S.B. contesting an extra-judicial administrative decree issued by the Right Reverend John Klassen, O.S.B., Abbot of St. John's Abbey, Collegeville, Minnesota. The President established a collegiate panel consisting of the Right Reverend Douglas R. Nowicki, O.S.B., First Counselor, presiding, the Right Reverend Barnabas Senecal, O.S.B., Second Counselor, the Reverend Claude Peifer, Third Counselor, and the Reverend Thomas Acklin, Fourth Counselor, in accord with the proper law of the American-Cassinense Congregation.

Summary of Facts:

Father Brennan Maiers, O.S.B., a monk of St. John's Abbey, Collegeville, Minnesota, was born on April 27, 1936, was professed on July 11, 1957 and ordained to the priesthood on June 1, 1963. During his years as a priest he held various ministerial and monastic positions, both inside and outside the monastery.

An alleged act of sexual abuse of a minor by Father Brennan Maiers occurred in the spring of 1967. The act was not disclosed until some years later. However, the alleged act was widely reported in 1992 and 1993 and again in 2002. The accuser continues to live in the local community adjacent to monastery property. In addition Father Brennan was arrested in 1984 when he approached an undercover police officer in an adult theater.

The Right Reverend John Klassen, O.S.B., Abbot of St. John's Abbey, Collegeville, Minnesota, deemed the alleged act credible after investigation. On July 1, 2002 Abbot John Klassen, O.S.B. gave Fr. Brennan Maiers, O.S.B. a verbal mandate restricting Fr. Brennan's public ministry.

Fr. Brennan requested a written decree from Abbot John on January 3, 2003. Abbot John complied with a written decree on January 29, 2003, citing the reason for the restriction: "as a consequence of my having to implement the 'Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons' of the United States Conference of Bishops which was approved by the Congregation for Bishops on December 8, 2002." Abbot John states that it is the policy of St. John's Abbey to follow the Norms passed by the American bishops.

The Abbot's decree further cited the footnote of Norm #1 which reads: "In applying these norms to religious priests and deacons, the term 'religious ordinary' shall be substituted for the term 'bishop/eparch' *mutatis mutandis*." The decree also cites Norm #9 as the basis for the restriction:

At all times, the diocesan bishop/eparch has the executive power of governance through an administrative act, to remove an offending cleric from office, to remove or restrict his faculties, and to limit his exercise of priestly ministry. Because sexual abuse of a minor is a crime in the universal law of the Church (CIC, c. 1395, CCEO, c. 1453, par.1) and is a crime in all jurisdictions in the United States, for the sake of the common good and observing the provisions of canon law, the diocesan bishop/eparch shall exercise this power of governance to ensure that any priest who has committed even one act of sexual abuse of a minor as described above shall not continue in active ministry.

The Abbot's decree then stipulated:

It is in accord with Norm 9 that I have restricted you from all public exercise of priestly ministry, including serving as a Communion minister, reader, or acolyte at public celebrations of the Eucharist.

On February 3, 2003 Fr. Brennan requested that Abbot John emend or revoke the decree issued on January 29, 2003. Thirty days passed without a response from Abbot John. Thereupon, Fr. Brennan exercised his right of recourse and filed his petition with the hierarchical superior, the Right Reverend Timothy Kelly, O.S.B., President of the American-Cassinense Congregation contending that:

- a) the statute of limitations has passed
- b) the penal severity is not commensurate with the offense
- c) to treat everyone equally is not the same as justice
- d) he was not a pedophile or a serial abuser
- e) thirty-five years of successful ministry have passed with no repetition

Abbot Timothy, President of the Congregation, took the matter to his Council in accord with the provisions of the proper law of the American-Cassinense Congregation. Due to previous connections with the case, Abbot Timothy and Fr. Daniel Ward, O.S.B., a member of the Council, were recused from involvement in the recourse. According to the norms of the proper law of the Congregation, Archabbot Douglas Nowicki, O.S.B., First Counselor, was designated to preside over the recourse process. Reverend Roman Galiardi, O.S.B. was named canonical consultant for the Council.

On April 15, 2003 letters were sent from Archabbot Douglas to Abbot John, informing him of Fr. Brennan's recourse to the President challenging the legality of the Abbot's decree of January 29, 2003, and to Fr. Brennan, reminding him of the right to canonical counsel. Both were informed that the restrictions of the decree were not suspended during the recourse.

On May 8, 2003 the Council was informed that Fr. Brennan had retained Brother Thomas Purcell, OFM Conv. as canonical consultant. Fr. Brennan was invited to provide any additional statements to the recourse panel. On May 19, 2003 Abbot John responded to the April 15 letter of Archabbot Douglas. In the letter, Abbot John summarized the effects of the alleged abuse by Fr. Brennan regarding the scandal, loss of reputation, disruption of good order, damage to institutional values and financial damages. He also clarified his use of the phrase "all public exercise of priestly ministry" contained in his decree.

In a letter dated June 22, 2003, Brother Thomas Purcell submitted a challenge to the decree on Fr. Brennan's behalf. The statement indicates several points rebutting the restriction placed by Abbot John:

- The Abbey church is primarily for the Community's use, and the attendance of outsiders is incidental to this primary use for the Eucharist and Divine Office;
- The "historical nature of the alleged sexual abuse" diminishes the danger of scandal;
- The time of prescription has expired;
- A priest not canonically impeded has the right to celebrate the Eucharist, and that the restriction establishes a penalty not found in the law;
- The restriction is a "*defacto*" penalty that has no determination of length of time for the restriction; and thus imposed a perpetual penalty without a trial;
- The restriction as ordinary minister of the Eucharist has established a penalty without any prescription in law;
- The restriction of the public exercise of ministry is "not an exercise in the power of governance."

The statement seeks to have Fr. Brennan reinstated "as a minister of the Eucharist for your monastic community."

The Law:

All persons are called to live a chaste life in accordance with their particular state in life. Clerics are subject to special canonical penalties in the area of sexual misconduct because they are obligated to observe a chaste and celibate life. Moreover, a religious is called to live a chaste life in keeping with the professed vow of chastity. Both these obligations have implications for the legitimacy of the religious cleric's behavior in the area of sexuality. The cleric and the religious must be careful not only about the morality of acts but also about the way that his conduct may reflect on his commitment. The Code (CIC) states:

Clerics are to conduct themselves with due prudence in association with persons whose company could endanger their obligation to observe continence or could cause scandal for the faithful. (c. 217, par 2)

In regard to sexual abuse by a cleric the Code states:

A cleric who in another way has committed an offense against the sixth commandment of the Decalogue, if the delict was committed by force or threats or publicly or with a minor below the age of sixteen, is to be punished with just penalties, not excluding dismissal from the clerical state if the case warrants (c. 1395, par 2)

On April 24, 1994 the age of a minor, in reference to this canon, was raised to eighteen years of age (cf. Rescript of the Secretary of State, April 24, 1994. Prot. N. 346.053 and extended to the year 2009, Prot. N. 445.119)

The religious law pertaining to this matter is found in canon 695:

A member must be dismissed for the delicts mentioned in cann. 1397, 1398, and 1395, unless in the delicts mentioned in can. 1395, par 2, the superior decides that dismissal is not completely necessary and that correction of the member, restitution of justice, and reparation of scandal can be resolved sufficiently in another way.

On April 30, 2001 Pope John Paul II in an Apostolic Letter reserved the delict of sexual abuse of a minor by a cleric to the jurisdiction of the Congregation for the Doctrine of the Faith (CDF). (cf. Sanctorum sanctitatis tutelae, AAS, 93 (2001), pp. 737-739)

Just as civil law has a statute of limitation for almost all crimes, canon law has a statute of limitations, which is called *prescription*, after which a canonical penal action cannot be initiated. The Canon Law Society of America periodical, Guide to the Implementation of the U.S. Bishops' Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons, Washington D.C. (2003) [hereafter referred to as: Guide to Norms] states:

In considering the possibility of a criminal action against an alleged offender, it is necessary to consider the time when the alleged offense took place and for how long thereafter the alleged offense was actionable according to the law in force at the time the offence took place.

For acts that allegedly took place prior to November 27, 1983, the norms of the 1917 Code were in effect. Canon 1703, 2 of the 1917 Code stated that the period of prescription for delicts against the sixth commandment was five years (from the time of the offense).

For acts that allegedly took place after November 27, 1983, the 1983 Code was in effect. Canon 1362, par. 1, 2 establishes a prescription of five years from the date of the offense for all delicts against the sixth commandment by a cleric with a minor under sixteen years of age.

A special derogation for the United States was issued, effective between November 27, 1983 and April 25, 1994, during which an offense occurred, but was denounced after that later date, that made the delict actionable until the victim reached a twenty-third birthday. A denunciation after April 25, 1994 was actionable until the victim reached a twenty-eighth birthday. However, these special norms were directed to the U. S. Bishops and it is disputed as to whether they applied to non-diocesan clergy. (cf. Guide to Norms, pp. 22-24)

On April 30, 2001 Pope John Paul II in his Apostolic Letter reserving certain more grave delicts to the Congregation for the Doctrine of the Faith also made the prescription for a delict of an abuse of children by a cleric as ten years after the eighteenth birthday of the victim. (cf. Sanctorum sanctitatis tutelae, Norms, art 5, par. 2)

Canon 1341 indicates the discretionary powers afforded the ordinary in regard to the imposing of penalties. A commentary on the canon states:

Canon 1341 is the only provision in Book VI expressing the key purpose of penal discipline: the repairing of scandal, the restoring of justice, and the reform of the offender. The first two interrelated purposes, which emphasize the protection of certain institutional values, especially emphasize expiatory penalties, while the last one on the offender's conversion especially emphasizes censure. (Cf. New Commentary on the Code of Canon Law, Beal, Coriden, Green, eds., Paulist Press, 2000, NY, NY, pp. 1558-59 [hereafter referred to as New Commentary])

Canon 1342 states the following:

1. Whenever just causes preclude a judicial process, a penalty can be imposed or declared by extrajudicial decree; penal remedies and penances, however, can be applied by decree in any case whatsoever.
2. Perpetual penalties cannot be imposed or declared by decree, nor can penalties be so applied when the law or precept establishing them prohibits their application by decree.

"A singular decree is an administrative act by a competent authority in which a decision is given or a provision is made for a particular case according to the norms of law." (c. 48) Moodie, commenting on canon 48, states that the canon has five constitutive parts:

- it is an administrative act;
- it is issued by competent authority;
- it is issued according to the norm of law;
- it communicates a decision or makes a provision;
- it does not presuppose a petition or request. (cf. New Commentary, p. 109)

Because sexual abuse of a minor is a crime in all jurisdictions of the United States and in Church Law the bishops of the United States on December 8, 2002 published norms

dealing with abuse of a minor by a cleric. (cf. Essential Norms for Dioceses/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests and Deacons, USCCB, 2002 [hereafter referred to as Dallas Norms]) These norms refer to the executive power of the Ordinary to be exercised in all cases of abuse. Norm #9 states:

At all times, the diocesan bishop/eparch has the executive power of governance, through an administrative act, to remove an offending cleric from office and to limit his priestly ministry...the diocesan bishop/ eparch shall exercise this power of governance to ensure that any priest who has committed even one act of sexual abuse of a minor shall not continue in active ministry.

While one may debate the applicability of the Dallas Norms to religious, one cannot ignore the power given to the superior in canon 1339, par. 2:

3. He [the superior stated in par. 1] can also rebuke a person whose behavior causes scandal or a grave disturbance of order, in a manner accommodated to the special circumstances of the person and the deed.

In universal law a rebuke is considered as a category of Penal Remedy. It is usually used in individual instances of scandal or grave disturbance of the public order. It is also used in instances where a penal process may be impossible. Such a rebuke is to be tailored to the specifics of a given situation such as the individual's ecclesial status and the ecclesial damage. (cf. New Commentary, p.1557)

Canon 1348 gives further discretion of administrative power for the superior:

When the accused is acquitted of an accusation or when no penalty is imposed, the ordinary can provide for the welfare of the person and for the public good through appropriate warnings and other means of pastoral solicitude or even through penal remedies if the matter warrants it.

Scandal, in general terms, is the weakening of the moral fiber or welfare of another person or group. Scandal takes on special gravity by reason of the authority of those who cause it. Scandal is grave when given by those who by nature or office are obliged to teach and educate others. (Catechism of the Catholic Church, 1994, p.550)

Anyone who claims to have been aggrieved by a decree can make recourse to the hierarchical superior of the one who issued the decree. (c. 1737) The one seeking hierarchical recourse has the right to canonical counsel. (c. 1738) Canon 1739 outlines the authority of the hierarchical superior:

The superior who deals with the recourse, as the case warrants, is permitted not only to confirm the decree or declare it invalid but also to rescind it or, if it seems more expedient to the superior, replace, or modify it.

The Constitutions and the Directory of the American-Cassinense Congregation of Benedictine Monasteries constitute the proper law that stipulates the hierarchical superior in the process of recourse of a monk of the Congregation from a decree of his abbot. The Constitutions indicate the President and his Council as the proper body. The proper law also stipulates that a decree remains in force during the recourse process. (pp.101-102)

The Argument:

The recourse panel accepts the investigation of facts leading to the issuing of the Decree of January 29, 2003 by Abbot John Klassen, O.S.B. The recourse panel notes the solicitude shown for the victim and to Fr. Brennan, O.S.B. One also notes with great concern the injury caused to the common good, institutional values, good order, and reputation of the Christian community, especially of St. John's Abbey, of the institutions associated with the Abbey, and of the local church.

In examining the recourse proposed by Fr. Brennan, O.S.B., the recourse panel considered the act, a delict in the law, the rights of the accused, the responsibilities and obligations of the Abbot as the proper major superior, and also the scandal done to good order and institutional values. The law and current practice are described in the Law section above.

Canon 1395, par. 2, which allows penalties including dismissal from the clerical state, outlines the stipulation of the universal law regarding the deed of abuse of a minor by a cleric; and canon 695 states the universal law specific to religious, indicating dismissal from religious life. While the canons allow a lesser solution for various reasons, the seriousness of the act is not to be minimized. One is reminded that, at present, the delict of abuse of a minor by a cleric is reserved to the Congregation for the Doctrine of the Faith.

The petitioner in his letter of March 6, 2003 rightly maintains that the action is prescribed from judicial action. Indeed, prescription took effect five years after the delict was committed, in accord with the norms of the 1917 Code of Canon Law. However, the act by Abbot John is a restriction of ministry placed by administrative decree. Canon 1341 recognizes the authority of a superior to act when just cause precludes a judicial process. In this instance prescription establishes the just cause.

The evidence indicates the following: necessary information was present for the issuing of a decree, the offender was heard, and the decree was issued in writing. Abbot John Klassen, O.S.B., as abbot of St. John's Abbey, Collegeville, Minnesota, is recognized as the proper superior to issue the decree. Universal law allows for remedies of the deed when a judicial procedure is not utilized to impose a penalty. (c. 1348)

Abbot John's decree cites the Dallas Norms as his motive for imposing the restriction of ministry. The question arises as to whether the Dallas Norms are applicable to religious clerics. The wording of the decree, "in consequence of my having to implement" seems to give argument to Abbot John's use of the Norms as precept. However, the precept to

restrict public exercise of the priestly ministry had already been given orally on July 1, 2002. The deed and the disclosure took place before the issuing of Abbot John's decree. The Dallas Norms did not become effective until December of 2002, giving argument that the Norms were used as guide. The Norms are not retroactive. It must also be noted that the Dallas Norms are procedural norms, as distinct from substantive norms. As such, the procedural norms do not impose administrative power.

As indicated in the Law Section above, the preceptive force of the Norms is in doubt in regard to an application to religious clerics, at least for the time in question, but rather simply give direction to a religious superior's judicial and administrative power.

The authority of the decree is based on the Abbot's power of governance. Such power is inherent in the Abbot's office as major superior, and not reliant on the Norms. The Norms themselves indicate that they are to be used complementary to the universal law. (cf. Preamble) The essence of the decree is the authority to place an administrative decree.

In regard to the responsibility to act, canons 1339 and 1348 give authority to the abbot to impose the restriction outlined in the decree. It is, therefore, held that it was within the Abbot's power of governance to issue the restriction contained in the decree. Certainly until norms are developed to augment the universal law that have authority for religious clerics, the Dallas Norms serve only as an appropriate guide for superiors, mutatis mutandis.

Fr. Brennan challenges the severity of the provisions of the decree. The seriousness of the deed is emphasized in the "no tolerance" provision of the Dallas Norms: "That any priest who has committed even one act of sexual abuse of a minor as described shall not continue in active ministry." The Norms reflect the mood of the Church community at the time the decree was issued and are indicative of present curial practice. The Norms also address Fr. Brennan's argument that he is not a pedophile. The Norms, as a guide for the superior, are quite reasonable. The Norms were widely publicized prior to the formal decree given by Abbot John. The curial practice in regard to pedophiles is stated in footnote #3 of the Norms:

Removal from ministry is required whether or not the cleric is diagnosed by qualified experts as a pedophile or is suffering from a related sexual disorder which requires professional treatment.

The advocate for Fr. Brennan argues that: "It is questionable that Brennan's celebration of the Eucharist in the abbey church would create any scandal." The information supplied by Abbot John indicates otherwise.

Beyond the financial repercussions of a deed of abuse, the scandal involved creates real damage to the common good, to the reputation of the community, and to institutional values. It remains for the superior to address the damage to the common good. The

difficulty always remains as to how to repair the effects of scandal and grave disturbance to good order. Canon 1339, par. 2 leaves it to the superior to invoke Remedies proper to the circumstances of the person and the deed. The national publicity related to abuse of children by clerics and the specific focus on the problems as they related to St. John's Abbey seem to have made the problem of scandal more acute for the St. John's community. Abbot John summarizes the effect of the disclosure: "The cumulative negative impact has been enormous and it will take many years to restore our credibility and public integrity."

In universal law a rebuke is considered as a category of Penal Remedy. It is usually used in individual instances of scandal or grave disturbance of the public order. It is also used in instances where a penal process may be impossible. Such a rebuke is to be tailored to the specifics of a given situation such as the individual's ecclesial status and the ecclesial damage. (cf. New Commentary, p.1557)

The accommodation to restore the common good made in the decree of Abbot John is contained in the wording: ... "I have restricted you from all public exercise of priestly ministry, including serving as a communion minister, reader, or acolyte at public celebrations of the Eucharist." This restriction is preceded by a reference to the Norms: "It is in accord with Norm 9..." Again it brings into question whether Abbot John views the Norm as preceptive or guide. The Dallas Norms establish a principle that the cleric is to be removed from active ministry and the public celebration of the Eucharist and administration of the sacraments "if the penalty of dismissal from the clerical state has not been applied." (Norm 8 and 9)

Since the preceptive force of the Norms in regard to religious is unclear at this time, and law is not retroactive, one examines whether or not the Abbot had the authority and cause to impose the restriction, independent of the authority of the Norms. Canons 1339 and 1348 give foundation to the action of the Abbot.

The first interpreter of the decree is, of course, its author. However, a restriction of rights requires a strict interpretation for observance. (c. 18) One legitimately challenges the meaning of *public exercise of priestly ministry* when the terminology applies to a religious cleric. Is the term to be understood as an exercise of ministry in the name of the Church at large and also for internal ministry within a religious institute? Is the application to be made in regard to Eucharistic liturgy celebrated as part of a religious community? Abbot John has legitimately interpreted the meaning of the public exercise of priestly ministry in reference to the local circumstances, in which the Abbey Church has an extremely public character. The physical design and structure of St. John's Abbey Church is not a private space intended solely for the worship of the Benedictine Community; rather, it is clearly a space for public worship, to which the public are invited and encouraged to attend.

The judgment regarding good order is best made by the abbot. It is reasonable that circumstances may dictate that specific accommodations be made for the "welfare of the person and for the common good." (cf. c. 1348)

The restriction from reading, assisting as acolyte, distributing communion are all connected to the interpretation of public ministry. However, one disagrees with the advocate for the petitioner when he seems to argue that acolyte, reader, and minister of Communion are inherent in the exercise of priesthood. Certainly one cannot argue that the exercise of these functions by someone other than the celebrant presents an impingement upon the rights of the priest. (cf. General instruction of the Roman Missal, USCCB, Washington, DC, 2003, p. 49) The exercise of such functions falls under the authority of the one responsible for a particular church.

Fr. Brennan contends an injustice occurred because everyone was treated equally. It is noted that the evidence available indicates that Fr. Brennan was served with a singular decree addressed specifically to him. The recourse is specific to him. The findings are specific to him. Beyond that the panel cannot comment.

In the petition of recourse, Fr. Brennan appeals to his time of proven responsible ministry. This panel does not question that fact and commends the dedication shown by such service. However, the decree is aimed at the restoration of good order within the Church community.

A concluding observation is made that provisions that impose some remedy or penance, while they may be indeterminate, may not be permanent, as the Advocate for the petitioner observed.

With all of the above arguments in mind this body reaches the following conclusions:

- 1) The delict underlying Abbot John's decree is prescribed in law .
- 2) The extrajudicial decree of Abbot John, independent of the applicability of the Norms, is nonetheless valid because of the power of governance afforded a major superior in universal law, and the decree is appropriate to the person and circumstances.
- 3) Regarding the implications of the expression *public exercise of priestly ministry*, Abbot John's decree has been issued according to the norms of law, and the author of the decree has the right to interpret the term.
- 4) The decree is a singular act of governance directed specifically to Fr. Brennan that imposes a penal remedy and, of itself, does not violate justice.
- 5) The petitioner's claim of absence of the condition of pedophilia is not a mitigating factor in this recourse.
- 6) The years of service of Fr. Brennan is recognized.
- 7) The nature of the person and the deed, the resulting scandal and disruption of good order, and the damage to institutional values merit a response of restriction of faculties.

Conclusion:

Having only God before our eyes, this panel having met as a collegiate body, according to the proper law of the American-Cassinense Congregation, having evaluated the nature of the recourse and the evidence presented, do hereby declare in accord with Canon 1739 and Decree:

This panel confirms the decree of Abbot John Klassen, O.S.B., restricting the public exercise of priestly ministry of Father Brennan Maiers, O.S.B. with the provision that Abbot John emend the decree to comply with canon 1342, par. 2 which indicates that a remedy may not be imposed permanently, although the duration of the decree may be indeterminate.

Addressing the specific claims presented by Father Brennan, we further declare:

1. The alleged delict underlying Abbot John's decree is prescribed in law from a judicial penal process.
2. The universal law affords Abbot John power of governance, independent of applicability of the Dallas Norms, to validly issue the decree of January 29, 2003, and the decree is appropriate to the person and circumstances.
3. Abbot John, as author of the decree, is the interpreter of the meaning of the restriction *public exercise of priestly ministry*. "The monk so ordained ... must not presume to do anything except what the abbot commands him." (Holy Rule, Ch. 62)
4. The decree is a singular administrative act that meets the test for validity and has no applicability to anyone else. Therefore, it does not violate justice.
5. The petitioner's claim regarding the absence of a condition of pedophilia has no mitigating value.
6. Father Brennan's years of service are acknowledged and he is encouraged to work positively to repair the damage to the common good and institutional values.
7. Based on the fact that Father Brennan enjoyed a respected position, that the circumstances of the deed make it punishable in both civil and canon law, together with the resulting scandal, the disruption of good order and institutional values make the restriction of ministry an appropriate penal remedy.

Canon 1734 stipulates that you must seek, in writing, any revocation or emendation of this decree before petitioning recourse to a higher authority. Accordingly, you have ten (10) days from the notification of this decree to petition this body for such consideration.

As a part of this decree, you are hereby notified of your right, in keeping with the norms of canon 1737, to have recourse from this decree to the next hierarchical superior. According to the proper law of the Congregation the next level of recourse is to the Abbot Primate, The Rt. Rev. Notker Wolf, O.S.B., Piazza Cavalieri di Malta, 5, I-00153 Roma, Italia. Recourse from this decree may be petitioned directly by you or through the Office of the President of the Congregation.

Furthermore, it is declared that all costs associated with this process of recourse are to be paid by Saint John's Abbey, Collegeville, Minnesota.

Given this twenty-eighth day of June 2003 at St. Vincent Archabbey, Latrobe, Pennsylvania.

+ Douglas R. Nowicki, O.S.B.

Rt. Rev. Douglas Nowicki, O.S.B.

+ Barnabas Senecal, O.S.B.

Rt. Rev. Barnabas Senecal, O.S.B.

Claude Peifer, O.S.B.

Rev. Claude Peifer, O.S.B.

Thomas Acklin, O.S.B.

Rev. Thomas Acklin, O.S.B.

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

4 July 2003

Father Brennan Maiers, OSB
Saint John's Abbey

Dear Father Brennan:

I feel foolish sending this letter to you but I want you to be aware of something that has come up in the past week.

On June 27, 2003, [redacted] from Minneapolis, MN brought an Unlawful Detainer Complaint to the Stearns County Court House. He is claiming that as a Catholic he has part ownership, with the Catholic Church, of the property of Saint John's. Based on this claim of being a stakeholder in Saint John's he is requesting the court to order the eviction of all our men who are on restriction. This is clearly a frivolous legal action.

We have asked Mr. Ron Brandenburg and Mr. Mike Ford from Quinlivan and Hughes law firm to represent us and to argue the case. Specifically, Mr. Mike Ford will appear before Judge Skipper Pearson at the Saint Cloud Courthouse on July 10, at 9:00 a.m. and argue that this legal action should be thrown out immediately.

Murphy's Law (Anything that can go wrong, will go wrong, and at the worst possible moment) is powerful, of course. For example, the Saint Cloud Times just happened to be scanning the reports from the court and noticed this legal action. As a result, it seems likely that the Times will run an article this weekend. We have asked Ron Brandenburg to act as our spokesperson on this case because he knows the parameters and issues on which the case hinges. If a reporter calls, simply note that our legal counsel is acting as our spokesperson on the case because he best understands the issues and say no more. If we express our true feelings (or, more accurately, if I express my true feelings), it will only add fuel to the fire.

Again, I am sorry to intrude into your life but I did not want you to be surprised by news of this legal action.

In Christ,



Abbot John Klassen, OSB

PHONE 320 363-2544 FAX 320 363-3082

OSB MAIERS_00820

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

July 31, 2003

Father Brennan Maiers, OSB
Saint John's Abbey

Dear Brennan,

Brother [REDACTED] has been Chapter Secretary for seven years at this time and is feeling the burden of the preparation of minutes in other places as well. He is asking to resign from the position.

Would you be willing to assume the duties of Chapter Secretary? I think that you would be excellent in this role. You are a good writer, a good listener, and fair in the way you would assess the dynamics of the chapter.

Could you let me know in the next couple of weeks? Thanks for your consideration of this request.

Sincerely,



Abbot John Klassen, OSB

cc: Brother [REDACTED]

Enclosure: Chapter Secretary Responsibilities

PHONE 320 363-2544 FAX 320 363-3082

OSB MAIERS_00821

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

May 19, 2004

Father Brennan Maiers, OSB
Saint John's Abbey

Dear Brennan:

With this letter I am formally requesting you to comply with the External Review Board's insistence on supervision as outlined to you by Father [REDACTED] at his meeting with you on Thursday, May 13, 2004. Prior Raymond Pedrizetti and Subprior Paul Richards will assist you in making this as humane as we can at this time. Please remember that this is a short term measure that will be in place until we are able to do a current assessment. Father William Skudlarek is in the process of arranging a meeting with the leadership of Project Pathfinders to clarify the process as well as reducing anxiety levels.

Peace,



Abbot John Klassen, OSB

PHONE 320 363-2544 FAX 320 363-3082

OSB MAIERS_00822



CONGREGATIO
PRO DOCTRINA FIDEI

00120 Città del Vaticano,
Palazzo del S. Uffizio

22 November 2004

PROT. N. 227/2004 - 20084
(In response *fit merito huius numeri*)

CONFIDENTIAL

Reverend and Dear Father Abbot,

The Congregation for the Doctrine of the Faith has received correspondence on 18 May 2004 from the Reverend Thomas F. Purcell, O.F.M. Conv., Advocate for Reverend Brennan MAIERS, O.S.B., a priest of your Abbey, accused of sexual abuse of a minor. The case has been forwarded here because the delict in question is reserved to the competence of this Congregation (cf. *Motu proprio, Sacramentorum sanctitatis tutela*, Art. 4, §1). Father Purcell's purpose in writing was to advise the Congregation of his wish to make recourse on behalf of Father Maiers. Specifically Father Maiers seeks to have the restriction removed on his faculties to celebrate or concelebrate the conventual Mass at the Abbey Church.

This dicastery has no information on the priest in question and, therefore, asks you kindly to inform us of the canonical status of Father Maiers, as well as the facts of the case, including all relevant letters or decrees. Concerning medical or psychological reports, it is the specific praxis of this Congregation, *contrariis quibuscumque non obstantibus*, to request and review any element available to you as Father Maiers' religious superior, in order that a determination of the case be based on a fair and thorough appraisal of all the relevant facts and circumstances.

Enclosure

Right Reverend John KLASSEN, O.S.B.
Abbot
St. John's Abbey
P.O. Box 2015
Collegeville, MN 56321-2015
UNITED STATES OF AMERICA

OSB MAIERS_00823

It would be helpful to this Congregation if you could arrange to have a summary of the case tabulated according to the example enclosed. Each element should be supported by documents either in the original or in an authentic copy. It would be appreciated if you could forward this documentation at your earliest convenience. I would also be grateful if you would inform Father Maiers that this dicastery has received his recourse and will address it in due course.

With prayerful support and best wishes, I remain

Yours sincerely in Christ,



✠ Angelo Amato, SDB
Titular Archbishop of Sila
Secretary

RELIGIOUS INSTITUTE	Order of Saint Benedict
ORDINARY	Right Reverend John KLASSEN, O.S.B.
CDF PROT. N.	227/2004
NAME OF CLERIC	Brennan Maiers, O.S.B.

PERSONAL DETAILS OF THE CLERIC	Date of Birth	April 27, 1936	Age	69
	Ordination	June 1, 1963	Years of ministry	39 years
ORIGINAL PLACE OF INCARDINATION		Diocese of St. Cloud		
MINISTRY IN/TRANSFER TO OTHER PLACE				
CONTACT ADDRESS OF THE CLERIC		St. John's Abbey Collegeville, MN 56321 USA		
PROCURATOR (include original signed mandate)				
CONTACT ADDRESS OF THE PROCURATOR				
ASSIGNMENTS				
Year	Monastery/Parish/School	Location	Appointment	
1963-5	St. John's Prep School	Collegeville	English/Religion	
1965-8	St. Joseph Parish	St. Joseph, MN	Assoc. Pastor	
1968-70	St. Benedict's Parish	Bronx, NY	Assoc. Pastor	
1970-76	St. Benedict's Parish	Bronx NY	Pastor	
1976-1983	St. Pius V	Cold Spring, MN	Pastor	
1983-90	St. Bernard's	St. Paul, MN	Pastor	
ACCUSATIONS AGAINST THE CLERIC				
Year	Victim	Age	Imputable Acts	Denunciation
CIVIL PROCEEDINGS AGAINST THE CLERIC				
Year	Type/Case	Conviction	Sentence (include copies of civil documents)	
1990	Lawsuit		Settlement Case	

?,
?

MEASURES ADOPTED BY THE INSTITUTE

Year	
1992	No ministerial contact with members
1986	No credit cards & no presence in gambling establishments
2002	Norms & Charter applied

SUSTENANCE PROVIDED BY THE INSTITUTE TO THE CLERIC

full sustenance of emotional, spiritual & physical needs.

RESPONSE/RECOURSE MADE BY THE CLERIC

Year	
2003	Reverend Major's submits recourse to be allowed to function as a priest & Eucharistic ministries at St. John's

ABBOT'S VOTUM

165 COUNTY ROAD 24
WAYZATA, MN 55391
Phone: (783) 473-7801
Fax: (783) 745-3488

**Holy Name of Jesus
Catholic Community**

Fax

To: <u>Albert John, OSB</u>	From: <u>Fr. Jonathan, OSB</u>
Fax: <u>320-363-3082</u>	Date: <u>30 NOV 2004</u>
Phone: _____	Pages: <u>6</u>
Ref: _____	CO: _____

Urgent
 For Review
 Please Comment
 Please Reply
 Please Recycle

•Comments:

Some Suggest Language

APPENDIX: SAMPLE DOCUMENTS

N

The following documents are samples of formal attestations and decrees associated with penal processes. These examples are intended only to present the general format which such documents can follow and should not be considered complete in and of themselves. The circumstances and jurisprudential conclusions associated with the specific case under consideration should be expressed, at least in summary fashion, in the documents which are formulated.

It should be noted that the notary authenticating documents associated with the reputation of a priest must himself be a priest in accord with canon 483, §2. Thus, if the chancellor of the diocese who would normally authenticate these documents is someone other than a priest, another notary must be used.

The following sample documents are included:

- A. Attestation Recording the Imposition of an Admonition
- B. Attestation Recording the Imposition of a Retraite
- C. Decree by which the Prior Investigation of a Penal Process is Opened
- D. Decree by which the Prior Investigation is Concluded Absolving the Accused of the Offense
- E. Decree by which the Prior Investigation is Concluded and the Determination that an Administrative Process to Apply a Penalty in Penal Remedy is Set in Motion
- F. Decree by which the Prior Investigation is Concluded and the Determination that a Judicial Process to Apply a Penalty is Set in Motion

A. Attestation Recording the Imposition of an Admonition

ATTESTATION

I hereby attest that under my direction an investigation has been conducted into the conduct of Reverend N.N. who has been suspected of committing an offense (or: whose actions indicate that he is in the proximate occasion of committing and offense) against the norm of canon [INDICATE THE SPECIFIC CANON AND ALLEGED OFFENSE INVOLVED].

Upon completion of this investigation, I have concluded that while an offense has occurred (or: is likely to occur), there is insufficient proof to demonstrate that Father N.N. has in fact committed this offense (or: has acted with full imputability in committing this offense).

However, due to the serious suspicions which continue to exist, I have on this date personally admonished (or: I have directed Reverend N.N. to abstain) Father N.N. specifically warning him that he is to refrain from the behavior which has brought about these suspicions. He has likewise been warned that should such actions be verified at some future time, there exists the possibility of having to conduct a formal examination of his conduct which could result in the imposition of a censure or expiatory penalty.

In accord with canon 1339, §3, I direct that this attestation be placed in the secret archive of the curia and maintained there in accord with the norm of law.

Given at the Chancery on this [DATE].

Ordinary

Chancellor/Notary

SEAL

B. Attestation Recording the Imposition of a Penalties

ATTESTATION

I hereby attest that under my direction an investigation has been conducted into the conduct of Reverend NN, whose behavior has been the source of scandal (or: serious disturbance) within the community of the [INDICATE THE PARISH OR COMMUNITY]. This behavior has included [INDICATE THE SPECIFIC CIRCUMSTANCES OR CONDUCT INVOLVED].

Upon completion of this investigation, I have concluded that while a specific offense does not appear to have occurred which merits further action at this time, the question of scandal and disruption within the community continues to be of serious concern.

Therefore, I have on this date personally rebuked Father NN, for his behavior and directed him to refrain from the behavior which has brought about this scandal (or: disruption).

In accord with canon 1339, §3, I direct that this attestation be placed in the secret archive of the curia and maintained there in accord with the norms of law.

Given at the Chancery on this [DATE].

Ordinary

Chancellor/Notary

SEAL

NOV 30 '04 04:38PM HOLLY NAME OF JESUS

C. Decree by Which the Prior Investigation of a Penal Process is Opened

DECREE

At this time, I have received information which appears indicative of the fact that a serious offense against the Church may have been committed by Reverend NN. On the basis of this information, it appears that Father NN, has been accused of [SPECIFY THE ACCUSATIONS OR ALLEGATIONS WHICH HAVE BEEN MADE].

Due to the seriousness of this information and by virtue of canon 1717, I hereby decree that the prior investigation of a penal process be opened and that a cautious investigation be undertaken concerning these allegations and Father NN's imputability in order to determine whether it is necessary to take further action.

[APPOINTMENT OF AN INVESTIGATOR: In addition, I hereby appoint Reverend NN, to serve as auditor; and I direct him to conduct on my behalf an appropriate investigation into the facts and circumstances of this matter and the related question of Father NN's imputability in accord with the norms of law.]

Given at the Chancery on this [DATE].

Ordinary

Chancellor/Notary

SEAL

234

Decree by Which the Prior Investigation is Concluded Absolving the Accused of the Offense

DECREE

On [DATE], I directed that the prior investigation of a penal process be undertaken to examine the allegations of serious offenses against church law committed by Reverend NN. After a careful examination of these activities and the question of imputability and on the basis of the proofs which have now been gathered, it is clear that the alleged offense has not occurred (or: that Father NN is not responsible for the offense which has occurred), and that no further action should be undertaken.

As required by canon 1719, I therefore decree that the prior investigation of this penal process be closed and that no further action be taken.

I also direct that all documents, proofs and decrees associated with this prior investigation be placed in the secret archive of the curia and maintained there in accord with the norm of law.

Witness at the Chancery on this [DATE]

Ordinary

Chancellor/Notary

SEAL

NOV 30 '04

Decree by which the Prior Investigation is Concluded and the Determination that an Administrative Process to Apply a Penalty or Penal Remedy is Set in Motion

DECREE

On [DATE], I directed that the prior investigation of a penal process be undertaken to examine the allegations of serious offenses against church law committed by Reverend NN. After a careful examination of these activities and the question of imputability and on the basis of the proofs which have now been gathered, it is clear that a process for declaring a penalty should be set in motion. It likewise appears that such a process is expedient in light of canon 1341 in view of the fact that it has not been possible to effect a return of Father NN, and in view of the scandal and injestive which his actions have caused.

As required by canon 1718, I therefore decree that the prior investigation of this penal process be closed and I hereby determine on the basis of the proofs which have been gathered that an administrative penal process be set in motion in accord with the norms of canon 1720.

In accord with the requirements of law, Father NN, is to be informed of the accusations which have been made. He is to be provided with the opportunity of examining the proofs which have been gathered, and he is to be given sufficient time to prepare a self-defense. Should Father NN desire canonical assistance, he to be provided with the names of qualified and approved advocates who will be able to assist him.

Finally, I hereby appoint Reverend NN and Reverend NN to serve as assessors and to assist me in the consideration of the proofs and arguments which are associated with this penal action.

Given at the Chancery on this [DATE].

Ordinary

Chancellor/Notary

SEAL.

K. Decree by which the Prior Investigation is Concluded and the Determination that a Judicial Process to Apply a Penalty is Set in Motion

DECREE

On [DATE] I directed that the prior investigation of a penal process be undertaken to examine the allegations of serious offenses against church law committed by Reverend NN. After a careful examination of these activities and the question of impropriety and on the basis of the proofs which have now been gathered, it is clear that a process for declaring a penalty should be set in motion. It likewise appears that such a process is expedient in light of canon 1341 in view of the fact that it has not been possible to effect a reform of Father N. and in view of the scandal and injustice which his actions have caused.

As required by canon 1718, I therefore decree that the prior investigation of this penal process be closed, and I hereby determine on the basis of the proofs which have been gathered that a judicial penal process be set in motion in accord with the norms of canon 1721.

In accord with the requirements of law, I direct that the acts gathered during this prior investigation be given to the promoter of justice, Reverend NN, and that he prepare a libel of accusation in accord with the norms of law to be presented to the judicial vicar, Reverend NN.

Given at the Chancery on this [DATE].

Ordinary

Chancellor/Notary

SEAL.

APPENDIX: SAMPLE DOCUMENTS

Sample One: Precept Enjoining Cleric from Contact with Certain Persons**P R E C E P T**

In response to the pastoral needs of this Christian community, in virtue of the authority specified in canon 381, §1, and in accord with the provisions of canon 49, I, N., Bishop of N., hereby bind Reverend N.N. with the following specific obligations:

1. To refrain from all contact with (names of specified individuals);
2. To cease until further notice the ministry (name specific ministries);
3. To further avoid all places and situations that, from past experience, have been occasions of serious temptation in the area of sexual morality (specific places could be named).

The reasons motivating these provisions are most serious. Allegations have been raised that Reverend N.N. has engaged in immoral sexual activities that violate the obligation of clerical celibacy (c. 277, §1). A preliminary inquiry has indicated that there may be factual basis to such allegations. Furthermore, whatever the full truth of the alleged behaviors, in fact scandal has arisen among numerous members of the parish community of St. N.

Page 2

Given the seriousness of the obligation of celibacy, as well as the seriousness of the alleged violations, the provisions of this precept are necessary and prudent precautions pending a fuller investigation and resolution of the matter. This precept is in no way a final judgment concerning the allegations, but a temporary pastoral measure to protect the rights and reputations of all involved.

The execution of this precept is entrusted to the Vicar for Clergy, Rev. N.N., to be presented to Rev. N.N. personally on this very day. This precept will remain in force for three months from the date of issue, or until specifically rescinded.

Given on the [DAY] of [MONTH] in the Year of Our Lord [YEAR]
at the Curia of the Diocese of N.

Bishop

Chancellor/Notary

SEAL

Sample Two: Decree Declaring Impediment or Irregularity**D E C R E E**

I, N.N., Bishop of N., do hereby declare that, after a careful investigation, it has been established with moral certitude that the Rev. N.N. labors under the impediment to the exercise of orders established in canon 1044, §2, 2°. Specifically, the investigation established the following facts, which are the motive for this decree:

1. Examination by doctors N.N., M.D., and N.N., M.D., experts in psychology, has indicated that Rev. N.N. suffers from [INSERT DIAGNOSIS OR DESCRIPTION OF EXPERT'S FINDINGS].
2. That illness has contributed to a number of behaviors on the part of Reverend N.N. which have created disturbance (and scandal), including [DESCRIBE MINISTERIAL PROBLEMS].
3. According to the experts, the psychological illness which afflicts Father N. is very severe, and without effective treatment these psychological impairments will grow worse.

Rev. N.N. has been made aware of the evidence collected, has enjoyed the services of an ecclesiastical advocate, and has presented a defense in which he argued that his difficulties are not of the nature or severity to render him unfit for ministry. His argument has been taken into account and his rights have been carefully protected.

Page 2

Despite his defense, the evidence overwhelmingly establishes that an impediment as defined by canon 1044, §2, 2° does exist. I therefore declare that the presence of this impediment has been verified, and that the exercise of orders by Rev. N.N. is impeded by the law itself. I further order that this declaration be made known to Rev. N.N. immediately, and that in accord with it he cease all ministerial activity related to the exercise of holy orders. This declaration remains in effect until revoked.

The experts have recommended a course of treatment to assist in overcoming the causes of the impediment. I hereby direct the Vicar for the Clergy to work with Rev. N. N. and make arrangements for the appropriate treatment.

Given on the [DAY] of [MONTH] in the Year of Our Lord [YEAR]
in the Curia of the Diocese of N.

Bishop

Chancellor/Notary

SEAL

Sample Three: Precept Enjoining Impeded Cleric from Exercise of Orders**P R E C E P T**

On [DATE], I, N.N., Bishop of N., issued a decree declaring the existence of an impediment to the exercise of orders by Reverend N.N. According to that decree, Reverend N.N. was to cease all ministerial activity connected with the exercise of sacred orders.

Although this decree was duly communicated to him in accord with law, evidence indicates that Reverend N.N. continues to engage in ministerial activities from which he is impeded by canon law. In response to this fact and to protect the Christian community, I hereby place Reverend N.N. under obedience to cease all exercise of clerical ministry (the specifics could be spelled out if desired).

Failure to observe this precept shall be considered a grave violation of his obligation under canon 1371, 2°. Such a violation will render Reverend N.N. liable to an ecclesiastical penalty.

This execution of this precept is entrusted to the Vicar for Clergy, Rev. N.N., to be presented to Rev. N.N. personally on this very day. This precept will remain in force until specifically rescinded.

Given on the [DAY] of [MONTH] in the Year of Our Lord [YEAR]
at the Curia of the Diocese of N.

Bishop

Chancellor/Notary

SEAL

Sample Four: Decree Declaring Cessation of Cause of Impediment or Irregularity**D E C R E E**

On [DATE] a decree issued to Reverend N.N. declared the existence of an impediment (or irregularity) to the exercise of sacred orders under canon [NUMBER].

There is now solid evidence (mention specifics, for example, treatment that has been successfully completed, experts that have testified, other remedies undertaken) that the causes of the impediment have now ceased, and that Reverend N. N. is now capable of effective ministry.

For that reason, I, N.N., Bishop of N., hereby declare that Rev. N.N. no longer labors under the impediment/irregularity of canon [NUMBER].

Therefore, I formally revoke the earlier decree of [DATE] and direct that he be restored to active ministry (here a specific assignment could be included).

Given on the [DAY] of [MONTH] in the Year of Our Lord [YEAR] in the Curia of the Diocese of N.

Bishop

Chancellor/Notary

SEAL

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

February 22, 2005

Fr. Brennan Maiers, OSB
Saint John's Abbey

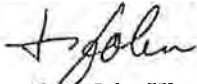
Dear Brennan:

Thank you for your work thus far with Steve Sawyer and Jannine Hebert from Project Pathfinders. I much appreciate your willingness to meet with them and speak candidly about painful things in your past as well as your program of recovery. This initial phase of the work with them gives me confidence that we can accomplish the goals of this process.

As you will recall the second phase of the work with Steve and Jannine is a number of group sessions in the Twin Cities. Steve and Jannine wish to schedule the first of these for Friday, March 4, from 1-4 p.m. This may be a tight fit with your schedule but I know you will do your best to make it work so that we move this part of the process along. It is crucial the entire group is able to be present for this work.

Please let me know if this will work as soon as possible.

Sincerely,



Abbot John Klassen, OSB

PHONE 320 363-2544 FAX 320 363-3082 E-MAIL abbot@osb.org

OSB MAIERS_00838

draft votum for Reverend Brennan Maiers

May 9, 2005

Archbishop Angelo Amato, SDB
Titular Archbishop of Sila
Congregation for the Doctrine of the Faith

NB – I am not sure who to address this to.

Dear ,

I. Historical information

This votum is in response to your letter of November 22, 2004 in which you request information regarding the canonical status of **Reverend Brennan Maiers, O.S.B.**, a monk and priest of Saint John's Abbey in Collegeville, MN.

Reverend Brennan Maiers was born on April 27, 1936, made first profession at Saint John's Abbey on July 11, 1957, solemn vows on July 11, 1960 and was ordained priest on June 1, 1963.

He served first as a teacher at Saint John's Preparatory School at Collegeville, MN (1963-1965) and then began twenty five years of parish ministry that included four parishes (1965-1990).

In 1984 or 1985 Rev. Brennan Maiers came to tell then Abbot Jerome Theisen that he had been served a complaint for propositioning an undercover policeman in Minneapolis.

On August 24, 1989 then Abbot Jerome Theisen, O.S.B. received a letter from Mr. [REDACTED] a parishioner from Saint Joseph parish in Saint Joseph, MN and a resident of Collegeville township. He alleged numerous in appropriate sexual acts on the part of Reverend Brennan Maiers during the time that Maiers was associate pastor at Saint Joseph (1965-1968). Maiers alleged that this was the only time that this behavior with a minor had occurred.

Abbot Jerome Theisen urged Reverend Brennan Maiers, O.S.B. to seek counseling at the Program of Human Sexuality at the University of Minnesota in Minneapolis. Maiers did this and worked under the direction of Dr. Eli Coleman. One of Abbot Jerome's reasons for doing this was to determine if Maiers was a danger to minors.

A lawsuit against Saint John's Abbey came forward on February 13, 1990 and the case was settled in 1991. During this time Reverend Brennan Maiers was transferred to Saint Scholastica Monastery in Duluth, not because of the lawsuit, but because of a nasty

set of fights at Saint Bernard's parish in Saint Paul. Reverend Maiers and his administrator had fired the principal and a number of teachers in Saint Bernard's School and as a result there was a polarized situation.

After this Reverend Maiers applied to be a chaplain at Saint Mary's Medical Center in Duluth and there was a formal procedure in the Duluth Diocese that received all of the background information regarding the allegation of sexual abuse of a minor and the resolution of the lawsuit, as well as the psychiatric opinion of Dr. Eli Coleman that Reverend Maiers was not a danger to minors. The Diocese of Duluth gave Reverend Maiers clearance to be chaplain at Saint Scholastica Convent and Saint Mary's Medical Center (1992-1996).

During this time Reverend Maiers began to have more and more financial problems due to a gambling addiction. He tried to work through Gamblers Anonymous and therapy but ultimately these proved to be stopgap measures. Abbot Timothy Kelly (abbot 1992-2000) asked Reverend Maiers to go to residential treatment for gambling at Saint Luke's Institute in Silver Spring Maryland. Reverend Maiers did well in treatment and had five years of follow-up care. He returned to the abbey in 1996 and began to work as a chaplain at Saint Scholastica and as a part time archivist assistant. He retained his position as chaplain until June of 2000.

II. Canonical steps taken

1. The allegation of abuse of an altar boy in 1966 by Reverend Brennan Maiers was widely reported in 1992 and 1993 and again in 2002. The survivor of the abuse continues to live in the local community, Saint Joseph, Minnesota, adjacent to monastery property. Father Brennan is well known in the local community. In addition, Father Brennan was arrested at an adult theater in Minneapolis when he molested an undercover police officer in 1984.

Father Brennan believes that the restrictions on priestly ministry are out of proportion to abuse which occurred back in 1966. However, we have eleven other offenders in the monastery and as a result, we were caught in a media firestorm in spring, summer, and fall of 2002. Subsequently, we have been and are under continual public scrutiny regarding the supervision of monk offenders. Local citizens are watching monk offenders very carefully and do not hesitate to call if they see a monk offender in public even when he is with a group of others where no violation could occur. The cumulative negative impact has been enormous and it will take many years to restore credibility and public integrity of the abbey. At present we are following the legislation passed by the American bishops in the fall of 2002:

“At all times, the diocesan bishop/eparch has the executive power of governance, through an administrative act, to remove an offending cleric from office, to remove or restrict his faculties, and to limit his exercise of priestly ministry. Because sexual abuse of a minor by a cleric is a crime in the universal law of the Church (CIC, c. 1395 §2; CCEO, c. 1453 §1) and is a crime in all jurisdictions in

the United States, for the sake of the common good and observing the provisions of canon law, the diocesan bishop/eparch shall exercise this power of governance to ensure that any priest who has committed even one act of sexual abuse of a minor as described above shall not continue in active ministry."

2. My understanding of the phrase "all public exercise of priestly ministry" is as follows: no celebration of any sacrament in the abbey or any other diocesan church in the role of presider; no participation in Eucharist as a reader or distributor of communion or offering hospitality at the entrances. Reverend Maiers is allowed to celebrate Eucharist for our retired monks in Raphael Hall because it is not open to the public. I have also recently given Reverend Maiers permission to celebrate Eucharist for a family gathering in Glencoe, Minnesota, with the understanding that it was not in the local parish church. Reverend Maiers is allowed full participation in the abbey Divine Office in roles such as reader, soloist, and hospitality minister.

3. In the spring of 2003 Reverend Maiers made the decision to appeal this matter to the American Cassinese Congregation and asked Reverend Thomas Purcell, OFM to act as his canonical counsel in this matter and Reverend Purcell has agreed to do so. The American Cassinese Congregation upheld my decisions in a carefully reasoned canonical argument.

4. During all these years Saint John's Abbey has offered full fiscal, emotional, and spiritual support to Reverend Maiers.

I hope that this response addresses the questions that you had in mind. Because of the significant number of monks who have abused either minors or acted inappropriately college students, Saint John's Abbey has to be sensitive and aware of causing further scandal to the Church and the local community. It has been very difficult for Reverend Maiers to understand how his participation in the Eucharist could possibly hurt anyone. Our abbey has many survivors of sexual abuse in the immediate area who are very sensitive to our actions. If Reverend Maiers were to be allowed to celebrate Eucharist in the abbey church or function as a Eucharistic minister in some other capacity, this would be an intolerable slap in the face. The repercussions would be awful for the survivors, for Reverend Maiers, and for the abbey. So I ask you assistance in this matter.

Sincerely,

Abbot John Klassen, OSB

Abbot John Maers

Dear Members of the Senior Council,

After reading the minutes of April 12, I would like to issue some concerns. Questions raised were good.

Bob Stich, as well as our corporate lawyers, do not agree that the Abbot has the right to hand over medical documents to the External Review Board. I know at least four canon lawyers who also say the abbot has no right to do that without permission of the monk involved.

Have the governance documents in our American Casinese Congregation regarding the Abbot been changed so that he can now make the External Review Board as part of the ordinary part of his office?

How is it possible that the purpose of the External Review Board remain external and then at the same time be part of the ordinary part of the Abbot's Office? Either it is external or it is not!

As one of those who have been through the Pathfinder's evaluation the past two months, why would the External Review Board need to repeat Pathfinders' hard work? The External Review Board, I thought, is the one who recommended Pathfinders to the Abbot. It is my understanding that the Pathfinders give their report with their assessment of risk and plan of safety to the Abbot and he can then give them over to the External Review Board.

These issues have civil and canonical issues way beyond our current situation.

Sincerely, *Brennan Maers OSB*

Brennan Maers OSB

May 11, 2006

2005-07-11 Update
1:03 PM

From [REDACTED]

A note to say that I delivered the documents (Prot. N. 227/2004 -- 20084)
to CDF this morning.

called. She's wondering if you've heard back from

[REDACTED]
yet.



CONGREGATIO
PRO DOCTRINA FIDEI

00120 Città del Vaticano,
Palazzo del S. Uffizio

26 July 2005

PROT. N. 227/2004 - 21487
(In response file mention brief number)

CONFIDENTIAL

Reverend and Dear Father Abbot,

The Congregation for the Doctrine of the Faith received, on 18 May 2004, notification of recourse made by the Reverend Brennan MAIERS, O.S.B., a priest of St. John's Abbey in Collegeville (USA). Father Brennan acknowledges having committed sexual abuse of a minor but requests that the disciplinary measures imposed on him, restricting his ability to celebrate or concelebrate the Conventual Mass at the Abbey Church, be removed.

On 11 July 2005, this Dicastery received the complete Acts of the case which had been requested (Prot. N. 227/2004-2008). After a careful and attentive study of the facts presented, the Congregation has determined to confirm the disciplinary measures taken by you in addressing this case. As such the recourse made by Father Brennan is not accepted. The Congregation leaves *ad nutum Superioris* the restriction of the ministry of the cleric in relation to its duration and applicability.

You are kindly asked to inform Father Brennan of this decision. These are matters which bring grave harm to the Church. I am grateful for your vigilance.

With prayerful support and best wishes, I remain

Yours sincerely in Christ,

* Angelo Amato, SDB
Titular Archbishop of Sila
Secretary

Right Reverend John KLASSEN, O.S.B.
Abbot
St. John's Abbey
P.O. Box 2015
Collegeville, MN 56321-2015
UNITED STATES OF AMERICA

OSB MAIERS_00891

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

August 12, 2005

Father Brennan Maiers, OSB
Saint John's Abbey

Dear Father Brennan:

On Tuesday, August 10, 2005, I received a letter from the Congregation for the Doctrine of the Faith that contains a response to the recourse made by you on May 18, 2004. After reviewing the facts of the case, the Congregation did not accept the recourse.

Brennan, I know that this decision is a difficult one for you. Please know that I will do my best to work with you and other monks in this situation. However, it will take time because of the division in the community on the issue.

Sincerely,



Abbot John Klassen, OSB

Enclosure: Copy of the letter from CDF

PHONE 320 363-2544 FAX 320 363-3082 E-MAIL abbot@osb.org

OSB MAIERS_00892



CONGREGATIO
PRO DOCTRINA FIDEI

00120 Città del Vaticano,
Palazzo del S. Ufficio

26 July 2005

PROT. N. 227/2004 - 21487
(In response fiat mentio huius numeri)

CONFIDENTIAL

Reverend and Dear Father Abbot,

The Congregation for the Doctrine of the Faith received, on 18 May 2004, notification of recourse made by the Reverend Brennan MAIERS, O.S.B., a priest of St. John's Abbey in Collegeville (USA). Father Brennan acknowledges having committed sexual abuse of a minor but requests that the disciplinary measures imposed on him, restricting his ability to celebrate or concelebrate the Conventual Mass at the Abbey Church, be removed.

On 11 July 2005, this Dicastery received the complete Acts of the case which had been requested (Prot. N. 227/2004-20084). After a careful and attentive study of the facts presented, the Congregation has determined to confirm the disciplinary measures taken by you in addressing this case. As such the recourse made by Father Brennan is not accepted. The Congregation leaves *ad nutum Superioris* the restriction of the ministry of the cleric in relation to its duration and applicability.

You are kindly asked to inform Father Brennan of this decision. These are matters which bring grave harm to the Church. I am grateful for your vigilance.

With prayerful support and best wishes, I remain

Yours sincerely in Christ,

✠ Angelo Amato, SDB
Titular Archbishop of Sila
Secretary

Right Reverend John KLASSEN, O.S.B.
Abbot
St. John's Abbey
P.O. Box 2015
Collegeville, MN 56321-2015
UNITED STATES OF AMERICA

OSB MAIERS 00893

F.X.I.

SAINT JOHN'S ABBEY

August 22, 2005

Apostolic Nuncio
Apostolic Nunciature
3339 Massachusetts Avenue, N.W.
Washington, D.C. 20008

RE: Transmittal by Diplomatic Pouch

Your Excellency,

Please find written materials for transmittal to the Congregation for the Doctrine of Faith by diplomatic pouch.

The enclosed is a response to the Congregation for the Doctrine of Faith in a case I am involved that has received a contrary judgement on my behalf.

Thank you for this service and for your service to the church in the United States.

Sincerely,

Brennan Maiers, OSB

Brennan Maiers, O.S.B.
Monk of the Abbey of St. John
Collegeville, MN

COLLEGEVILLE, MINNESOTA 56321-2015

OSB MAIERS_00894

SAINT JOHN'S ABBEY

COPIA

August 22, 2005

Most Reverend William J. Levada
Prefect of the Congregation for the Doctrine of the Faith
Piazza del S. Uffizio 11
00193 Roma
Italia

Your Excellency:

With this letter I am making recourse against the administration decision and decree of the Congregation for the Doctrine of the Faith. The pertinent information regarding this case is as follows:

My name is Father Brennan Maiers, O.S.B., and I am a solemnly professed and ordained monk of the Abbey of St. John in Collegeville, Minnesota. On July 12, 2005, I received a letter from my abbot informing me that my petition against his actions denying my exercise of my priestly faculties in public or to concelebrate at the Abbey Church with my monastic community. He did this as a result of abbey's adherence to the United States Conference of Catholic Bishops Norms of Protecting the Care of our Children, given and adapted in Dallas, Texas as of November 2001. As a result of that decision, I engaged Thomas F. Purcell, OFM Conv., J.C.D., to assist me in my endeavor to seek an alternative decision from my abbot in this matter. We followed the necessary procedures found in our proper law of the American Cassinese Congregation, OSB, the Code of Canon Law, and made petition first to my abbot and his council, then to the Abbot President, and finally to the Abbot Primate in Rome, Italy. All of these petitions found a negative response in my request to exercise my faculties to concelebrate at our daily monastic Eucharistic liturgy in our abbey Church. Therefore, I made a further recourse to the Congregation of Institutes for Consecrated Life and Societies of Apostolic Life via a hand delivered copy of my case which was given to our Abbot Primate in the latter days of July in 2002. The Abbot Primate informed my advocate, and the carrier of the case to Rome, that the case would be hand delivered to the Congregation of Institutes of Consecrated Life and Apostolic Life by a monk the following day. In the letter of July 26, 2005 from the Congregation for the Doctrine of the Faith to my abbot, I was informed that they were denying my request and affirming the action taken by my abbot. In that same letter, they made reference to my case protocol number as being (Prot. N. 227/2004-21487). They also made reference to the fact that they received the case as of May 18, 2004, that it was incomplete, and that a completed copy of the case was finally received on July 11, 2005. As you can see from the time line presented in the letter, that the decision made by the Congregation of the Doctrine of the Faith took over two years. Had I or my advocate been informed of the switch of venue, or the incomplete status of the case presented, we would have done all in our power to provide the needed information.

COLLEGEVILLE, MINNESOTA 56321-2015

OSB MAIERS_00895

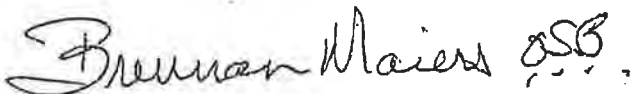
If they only received the completed case on July 11, 2005 and made a decision as referred to in their communication of July 26, 2005, it seems highly unlikely that the case was considered substantively by the Congregation. Further, I might suggest that there are mitigating circumstances that haven't been addressed. These being: no reasons were given, even in summary form, for the decision as required by canon 51; the abbot's restrictions on my priestly ministry do not comport with the requirements of law; there is no need to have faculties to celebrate or concelebrate the Eucharist and I can only be impeded from celebrating Eucharist as stated in law (Canon 900.2); and a single act of sexual abuse occurred during 1967 when the age was 16 years and the time of prescription was five years. 1957 (2005)

If the complete acts do not contain my defense, I ask you that I be permitted to send them to the Feria IV. The brief is quite lengthy, approximately 75 pages and originally was sent to the Congregation for the Institute of Consecrated Life and Societies of Apostolic Life.

To conclude, you know I am writing you to seek recourse contrary to the decision of the Congregation of Doctrine of the Faith, due to the unjust time period in making the decision and that there is no basis in law of fact in the conclusion found in the decision. I would ask you to hear my case and afford me the right to exercise my priestly faculties to concelebrate at the Monastic Eucharistic liturgy at our abbey church. This is done in light of Canon 1737 § 1 & 2.

I am

Sincerely yours,



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

C O P I A



CONGREGATIO
PRO DOCTRINA FIDEI

00120 Città del Vaticano,
Palazzo del S. Uffizio

12 November 2005

PROT. N. 227/2004 - 21518
(in risposta al numero)

CONFIDENTIAL

Reverend and Dear Father Abbot,

The Congregation for the Doctrine of the Faith received, on 6 September 2005, notification of a new recourse made by the Reverend Brennan MAIERS, O.S.B., a priest of St. John's Abbey in Collegeville (USA) who has admitted committing sexual abuse of a minor but requests that the disciplinary measures imposed on him, restricting his ability to celebrate or concelebrate the Conventual Mass at the Abbey Church, be removed. On 26 July 2005 this Dicastery determined to confirm the disciplinary measures taken by you in addressing this case. Rev. Maiers makes recourse against that decree of confirmation to the Ordinary Session of the Cardinal and Bishop Members of this Congregation (*Feria IV*).

In order that you might review the content of Rev. Maier's recourse I am enclosing a copy. Before taking up the matter, in accord with can. 50 C/IC, the Congregation would like to hear your response to the cleric's objections. It would be helpful to know if you wish to offer any other information. /.

-Enclosure-

Right Reverend John KLASSEN, O.S.B.
Abbot
St. John's Abbey
P.O. Box 2015
Collegeville, MN 56321-2015
UNITED STATES OF AMERICA

OSB MAIERS_00897

You are kindly asked to inform Rev. Maiers that his recourse has been received, and that all the materials sent by him, or his Advocate, were available to this Congregation in arriving at its decision of 26 July 2005. In due course, the matter of his recourse will be addressed by this Dicastery.

With prayerful support and best wishes, I remain

Yours sincerely in Christ,

A handwritten signature in dark ink, appearing to read 'Amato', with a horizontal line underneath it.

✠ Angelo Amato, SDB
Titular Archbishop of Sila
Secretary

Maiers, Brennan

From: [REDACTED]
Sent: Sunday, June 11, 2006 8:32 AM
To: Maiers, Brennan
Subject: Re: Congratulations to you Bishop [REDACTED]!!!

Dear Fr. Brennan,

Thank you very much for your greetings, but I didn't reply you at early as possible, I was struggled by local government and by my spiritual brothers about my ordination. It is a special period for me and for my diocese. I would like to ask your prayers for me and for my diocese. the Local government met me five times for braing washing and they took me to a special hotel 30 hours and I lost my freedom in the hotel which is located far away from Xi'an city.

Now I just left Xi'an seminary and moved to my cathedule, and I know that there are more troubles for me, but I have encouragement to deal with all of these.

this is a news for Reuters about me, I wish it can help you to understand my situation.

Rome-approved Chinese bishop defies state church
Reuters
Monday, May 29, 2006; 1:33 AM

HONG KONG (Reuters) - A Chinese bishop approved by the Vatican but not by China's official state-backed Catholic church has defied authorities and officiated at a religious ceremony, a Hong Kong newspaper reported on Monday.

The row over Wu Qijing's appearance highlighted the current friction between the Holy See and Beijing over the appointment of bishops, a key sticking point in negotiations over the normalization of relations which were severed in the early 1950s.

Wu appeared at Zhouzhi cathedral in the northern province of Shaanxi on Saturday despite official warnings that his secret October elevation, made public only last Monday, was illegal and that he could not work as a bishop, the South China Morning Post said on Monday.

"It first came as a suggestion, then a requirement, and an order. It is a final warning," the paper quoted a Catholic source as saying.

"Bishop Wu would like to give the government time to acknowledge his legality within the needed process, but at the same time he does not want to compromise his religious belief."

China has some 10 million Catholics, but they are split between an underground church loyal to the Holy See, and the official church, whose members lack formal ties to the Vatican.

The paper said Wu appeared in priest's vestments, not bishop's, but he was wearing a red biretta, the stiff square cap worn by clergy, and a ring.

Hopes for rapprochement have been complicated in recent weeks by Beijing's appointment of three bishops without the Pope's blessing — the heart of the row over who rules China's divided Catholic

6/11/2006

OSB MAIERS_00903

Dear confreres

Like John Dean announced to Richard Nixon, there is a cancer on your presidency, I would like to say the same to you—there is a cancer poisoning this monastery and its name is the External Review Board.

The Board has recently shown itself out of control and vindictive. They object to the frame pictures of the Sesquicentennial that Brother [REDACTED] prepared for exhibition because they included [REDACTED] in some photos.

They objected to the wonderful article and talents of our brother Finian McDonald that were detailed in the last ABBEY BANNER regarding his expertise in raising orchids.

They object to any public notice of monastic or ordination anniversaries that would include monks who have been identified as sexual offenders.

The recent publicity and report given to the abbot and the university regents and Prep School Regents and published in the Saint Cloud Times on Saturday July 29th was mean and inappropriate. Why would one need to further malign the name of one of our deceased confreres who has been dead over twenty years? Why would sexual improprieties of one of our brother monks need to be published when these acts happened before he was ever connected to Saint John's.

All these incidents in my opinion are examples of how the cancer of the External Review Board continues to destroy our reputation and are mean-spirited. This does not lead to healing and renewal. This publicity in the local papers continues to hurt the rest of the monastic community and its spirit. Can we never move on beyond this phase of punishment and publicity?

How has the External Review Board helped us? Are children really safer now? What have they done that has helped us so much to bring healing and renewal to our community. What support and what guidance?

On the other hand *Project Pathfinders* has been helpful to the Abbot in assuring him that all the participants are low risks for repeat offenses. They were, unlike the External Review Board, professional and helpful to writing a safety plan for each monk. It is my recommendation to the Abbot and leaders of our community that we need to re-constitute the External Review Board from its present make-up. The Crosier Fathers of Onamia has a review board that is not so adversarial and has half of the board made up of other Crosiers.

Until we do this we will not begin to heal and renew.

Peace – Brennan OSB

1 August 2006

Dear Confreres,

I am concerned for the health and healing and morale of our community.

Like John Dean announced to Richard Nixon, there is a cancer on your presidency, I would like to say the same to you—there is a cancer poisoning this monastery and its name is the External Review Board.

The membership on the board was never approved by chapter. While the Board was a legal part of the settlement, it should be re-negotiated. Is there never an end point to the legal agreement—is it for 150 years or ten or five? We never have followed the explicit approval of board members as required in the agreement by the Senior Council. The abbot has shown little evidence of leadership in guiding this supposedly advisory board. It seems we jump whenever they make a suggestion. A previous victim of one of our monks has a conflict of interest by his very presence. I have seen no interest in the board to providing healing and support to the perpetrators; they have merely shown themselves to be adversarial and punitive. This is not what I would deem as protection for youth and vulnerable adults. All their focus seemed on the past...and the abbey before them had already taken steps to restrict and help all the accused and protect children and vulnerable adults. The Board added nothing other than tension and its current style continues to poison the very fabric of our community.

The Board has recently shown itself out of control and vindictive. They object to the frame pictures of the Sesquicentennial that Brother [REDACTED] prepared for exhibition because they included [REDACTED] in some photos.

They objected to the wonderful article and talents of our brother Finian McDonald that were detailed in the last ABBEY BANNER regarding his expertise in raising orchids.

They object to any public notice of monastic or ordination anniversaries that would include monks who have been identified as sexual offenders.

The recent publicity and report given to the abbot and the university regents and Prep School Regents and published in the Saint Cloud Times on Saturday July 29th was mean and inappropriate. Why would one need to further malign the name of one of our deceased confreres who has been dead over twenty years? Why would sexual improprieties of one of our brother monks need to be published when these acts happened before he was ever connected to Saint John's.

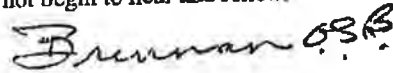
All these incidents in my opinion are examples of how the cancer of the External Review Board continues to destroy our reputation and are mean-spirited. This does not lead to healing and renewal. This publicity in the local papers continues to hurt the rest of the monastic community and its spirit. Can we never move on beyond this phase of punishment and publicity?

How has the External Review Board helped us? Are children really safer now? What have they done that has helped us so much to bring healing and renewal to our community. What support and what guidance?

On the other hand *Project Pathfinders* has been helpful to the Abbot in assuring him that all the participants are low risks for repeat offenses. They were, unlike the External Review Board, professional and helpful to writing a safety plan for each monk. It is my recommendation to the Abbot and leaders of our community that we need to reconstitute the External Review Board from its present make-up. The Crosier Fathers of Onamia has a review board that is not so adversarial and has half of the board made up of other Crosiers.

Until we do this we will not begin to heal and renew.

Peace – Brennan OSB

A handwritten signature in cursive script that reads "Brennan OSB". The signature is written in dark ink and is positioned to the right of the typed name "Peace – Brennan OSB".

August 4, 2006

Cc: Abbot Staff
Senior Council
Deans of the monastery



SAINT JOHN'S ABBEY

Office of the Abbot

August 24, 2006

Father Brennan Maiers, OSB
Saint John's Abbey

Dear Father Brennan:

Thank you for your letter regarding your concern about the External Review Board and its relationship to the monastery. I will try to respond to your concerns as best as possible.

The External Review Board came into being as a result of the non-compensation portion of the settlement which we made with victims in August-October of 2002. In addition, the Norms that came into being as particular law for the United States in the fall of 2002 require a review board for dioceses and religious communities, though the form of that review board is not specified. The Norms were revised over the course of the past four years to protect the internal dynamics of religious communities from authority of local bishops.

As part of the agreement with the victims, the original constitution of the review board gave four nominations to Mr. Jeffrey Anderson, four to me, with the ninth to come from the board itself after its constitution. Mr. Anderson was concerned that the board have credibility in the survivors community. There was no specification in the agreement that either the Senior Council or the monastic chapter be involved to approve the membership. On hindsight, this was a mistake in the agreement. It may be difficult to remember the enormous pressure of those months, to get an agreement. On the other hand, it is difficult for me to imagine the monastic chapter approving the members of the review board. I readily agree to the involvement of the Senior Council in the approval of members.

As you have read, [redacted] resigned from the review board last Friday afternoon. [redacted] was Mr. Anderson's nominee - which I agreed to with the greatest reluctance. During the summer of 2002, [redacted] put up a website in which he named and pictured all monk offenders and posted a collection of articles around each. In addition, he posted a list of monks over which had "concern," that is, a second or third hand report included someone's name. But this latter part was obviously done with the assistance of an attorney because it would have been impossible to stop it with a law suit. We wanted this website down.

The focus of the board has been and is: the protection of children and vulnerable adults, the healing of survivors, the health of this monastic community.

In May of 2006 we made Father Robert Blumeyer's name public in the Minnesota parishes where he served. This has been our policy back to the policy that was approved by the monastic chapter in 1989. The policy did not explicitly deal with the issue of deceased monks.

P.O. BOX 2015, COLLEGEVILLE, MINNESOTA 56321-2015
Phone: (320) 363-2546 • Fax: (320) 363-3082 • E-mail: abbot@nsh.org • Web: saintjohnsabbey.org

OSB MAIERS_00907

Ordinarily, dealing with cases in which the alleged offender is dead and cannot speak for himself in an investigation is very complicated. In this situation, because of correspondence in the file and other first-hand testimony from living monks, the truth of the allegation was not in question. Furthermore, the evidence made it clear that there had to be other victims.

As a monastic community we have repeatedly publicly stated that we are concerned to assist victims in their healing. Experience from analogous situations from across the country demonstrates that making the offender's name public gives additional survivors the courage to come forward. That has been the case in our situation. At this time, two additional survivors of Father Robert have come forward. My natural instinct is to "let the dead be dead" but survivors do not have the luxury of being dead. One of Father Robert's survivors, who came forward precisely because of the public notice, has been living with the impact of the abuse for thirty years (1976-2006) and is now 48; my hope is that, with help, he can reclaim the next thirty years of his life.

With respect to making public the past misdeeds of Father Michael Bik, in this situation one cannot separate cleanly Michael's sexual behavior before he became a monk and priest from his present life. This is particularly true because of his presence in the Prep School from 1997-2002, surrounded by teenage boys.

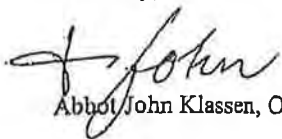
The board does not object to the framed pictures that Brother [REDACTED] prepared for the Sesquicentennial. One member of the board objected to them.

In June a group of monks met with a subcommittee of the board to discuss the issues around publication. This is a very complicated set of issues that has to balance care for survivors and their families and the good of individual monks. For example, giving public notice of the ordination anniversary of a monk sexual offender can appear to the public as if the individual is still actively engaged in ministry.

With respect to the article on Father Finian raising orchids in the recent Abbey Banner, there are positions on all sides of this issue. The two survivors took opposite views. We are in the process of checking with Praesidium Religious Services (who developed the Hope and Healing program) and other communities in our situation to get a more national picture of how to resolve these issues in a sensitive and careful manner.

Brennan, as you are aware, the issues that we face as a community going forward are complicated and messy. We are making progress, even though it feels right now like we have lost ground. I know that I will make mistakes but I can assure that I will do my best to seek good counsel and to be respectful of all the members of the community. Going forward I will be asking for assistance in furthering the healing and reconciliation of our community. I truly believe that it is in this situation that we have to find a way to be a true reconciling community. I believe that there are processes that will help us through our grief, pain, and mistrust.

Sincerely,


Abbot John Klassen, OSB

ADDRESSES OF CLOSEST RELATIVES
You may attach your own list to this form if you prefer.

Name of Monk: Brennan Maiers
Date: August 25, 2006

Home Telephone:

ADDRESSES OF CLOSEST RELATIVES

Name of Monk: MAIERS, Brennan, O.S.B.

Date: September 7th 1990

(OVER, PLEASE)

OSB MAIERS_00911

5) |

|

|

|

|

6) |

|

|

|

7) |

|

|

|

|

8) |

|

|

|

|

|

Plea

1) |

|

|

|

|



SAINT JOHN'S ABBEY

Office of the Abbot

January 16, 2007

Father Brennan Maiers, OSB
Saint John's Abbey

Dear Brennan:

Enclosed find the decision on your recourse to the Congregation for the Doctrine of the Faith (CDF). The letter is dated December 19, 2006 and I received it and the decree last Friday, January 12, 2007. I had to get a good translation of the Italian text over the weekend, hence the delay in getting the decision to you.

I would like you to read and study this decision. I then wish to meet with you (late January or early February) and anyone you choose to be with you, to discuss the decision. Brennan, I truly want our relationship to be better than it is.

Sincerely,

Abbot John Klassen, OSB

Enclosure: Letter from Archbishop Angelo Amato
Decree Prot. N. 227/2004 from CDF
Translation of the Decree

P.O. BOX 2015, COLLEGEVILLE, MINNESOTA 56321-2015
Phone: (320) 363-2546 • Fax: (320) 363-3082 • E-mail: abbot@osb.org • Web: saintjohnsabbey.org

OSB MAIERS 00917



CONGREGATIO
PRO DOCTRINA FIDEI

00120 Città del Vaticano,
Palazzo del S. Ufficio

19 December 2006

PROT. N. 227/2004-24018
(in response *fit merito laicus numerus*)

CONFIDENTIAL

Reverend and Dear Father Abbot,

The Ordinary Session of the Congregation for the Doctrine of the Faith (*Feria Quarta*), on 21 June 2006, has examined and rejected the recourse presented by Reverend Brennan MAIERS, O.S.B. Said recourse was presented against the decree of the *Congresso Particolare* of this Dicastery confirming the disciplinary measures taken by you in response to the admission of sexual abuse of a minor by Reverend Maiers. The Holy Father approved the decision of the *Feria Quarta* in an Audience with His Eminence, William Cardinal Levada, Prefect of the Congregation on 22 September 2006.

You are kindly asked to notify Rev. Maiers of this decision by transmitting to him a copy of the enclosed Decree. Since the matter is now a *res judicata* no further recourse is possible.

With prayerful support and best wishes, I remain

Yours devotedly in the Lord,

✠ Angelo AMATO, SDB
Titular Archbishop of Sila
Secretary

-Enclosures-

Right Reverend John KLASSEN, O.S.B.
Abbot
St. John's Abbey
P.O. Box 2015
Collegeville, MN 56321-2015
UNITED STATES OF AMERICA

OSB MAIERS_00918



CONGREGATIO PRO DOCTRINA FIDEI

Prot. N. 227/2004

DECRETO

Il Ricorso del **Rev.do P. Brennan MAIERS, O.S.B.**, presentato il 22 agosto 2005 contro il Decreto della Congregazione per la Dottrina della Fede del 22 luglio 2005, è stato esaminato il 21 giugno 2006 dalla Sessione Ordinaria di questo Dicastero, con la partecipazione dei seguenti Membri, gli Em.mi Cardinali e gli Ecc.mi Presuli:

Sua Em. William LEVADA
Sua Em. Alfonso LÓPEZ TRUJILLO
Sua Em. Francis ARINZE
Sua Em. Jorge MEDINA ESTÉVEZ
Sua Em. James F. STAFFORD
Sua Em. Giovanni Battista RE
Sua Em. Zenon GROCHOLEWSKI
Sua Em. Jean-Louis TAURAN
Sua Em. Julián HERRANZ
Sua Em. Jean-Pierre RICARD
Sua Ecc. Henryk MUSZYNSKI
Sua Ecc. Rino FISICHELLA
Sua Ecc. Angelo AMATO.

In questa Riunione è stato deciso collegialmente di rigettare detto Ricorso.

I summenzionati Membri della Congregazione per la Dottrina della Fede confermano pertanto il Decreto del suddetto Dicastero del 22 luglio 2005, impugnato dal Ricorrente, e conseguentemente hanno confermato le misure disciplinari adottate dall'Abate John Klassen nei confronti del monaco P. Maiers, con il Decreto del 29 gennaio 2003.

Al riguardo si ritiene opportuno richiamare alcuni elementi della fattispecie. Il Rev. Brennan Maiers O.S.B., nato nel 1936 e ordinato presbitero nel 1963, è stato

accusato nel 1989 di abusi sessuali su un ragazzo, Joe Johnson, che all'epoca dei fatti, tra il 1966 e il 1968, aveva 9-11 anni. Il Signor Johnson accusò il Rev. Maiers di molestie, masturbazioni e rapporti anali simulati. Il Rev. Maiers ammise i suoi delitti e i superiori gli proibirono ogni contatto pastorale con minori. Per il clamore suscitato nel 2002 dagli scandali di abuso sessuale da parte di chierici, i superiori hanno decretato una ulteriore limitazione del ministero del Rev. Maiers con decreto del 29 gennaio 2003. Il Rev. Maiers si è opposto a tale decisione e ha ricorso a questa Congregazione, che nel Congresso del 22 luglio 2005 ha deciso di confermare il decreto impugnato. Il Rev. Maiers ha di seguito fatto ricorso alla FERIA IV.

Per quanto, invece, riguarda gli argomenti addotti contro il decreto del Congresso: in primo luogo, il Ricorrente esprimeva sorpresa per la celere risposta della Congregazione. La prontezza, tuttavia, non indica la mancanza di serietà o di attenzione nella considerazione del suo caso.

In secondo luogo, il Ricorrente protesta che le misure disciplinari non sono né necessarie né tantomeno fondate sulla legge. L'Abate in realtà ha adottato misure disciplinari moderate e legittime. La conferma della Congregazione è avvenuta secondo il diritto.

Il monaco P. Maiers ha ammesso l'abuso di un minore di meno di diciassette anni. Anche se gli eventi sono accaduti in passato, i vescovi e i superiori religiosi, negli Stati Uniti d'America hanno deciso, tramite le *Essential Norms*, di affrontare la questione in modo energico:

"8. When even a single act of sexual abuse by a priest or deacon is admitted or is established after an appropriate process in accord with canon law, the offending priest or deacon will be removed permanently from ecclesiastical ministry, not excluding dismissal from the clerical state, if the case so warrants (CIC, c. 1395 §2; CCEO, c. 1453 §1).

B. If the penalty of dismissal from the clerical state has not been applied (e.g., for reasons of advanced age or infirmity), the offender ought to lead a life of prayer and penance. He will not be permitted to celebrate Mass publicly or to administer the sacraments. He is to be instructed not to wear clerical garb, or to present himself publicly as a priest" (Essential Norms).

La decisione dell'Abate, confermata dal Congresso Particolare della Congregazione per la Dottrina della Fede, è proporzionata al danno recato alla comunità, colpita dallo scandalo suscitato dal comportamento del P. Maiers. L'Abate Klassen ha scelto di imporre le misure disciplinari in modo moderato, permettendo al monaco di celebrare la Santa Messa nella cappella con i sacerdoti in pensione e di partecipare sempre all'Ufficio Divino del Monastero. La Congregazione ha esaminato la questione e ha valutato opportune e giuste delle misure.

Il Sommo Pontefice Benedetto XVI, nell'Udienza concessa il giorno 22 settembre 2006 al sottoscritto Cardinale Prefetto, ha dato la sua approvazione alla presente decisione, presa nella Sessione Ordinaria di questa Congregazione.

Dalla Città del Vaticano, il 22 settembre 2006

William Card. Levada

William Cardinale LEVADA
Prefetto

A. Amato

✠ Angelo AMATO, SDB
Arcivescovo titolare di Sila
Segretario

Church bulletin of St. Mark's
in Summerfield, Florida 34491
September 6, 2009

PRIESTS WHO HAVE MADE A DIFFERENCE

Let us pray for them during this special year of the priest



Father Brennan Charles Maiers OSB

Father Brennan was the pastor of our parish (St. Benedict's Church, Bronx, New York) during the Second Vatican Council when the Permanent Diaconate was reinstated. Father was extremely excited when classes at the seminary were instituted. He felt that [REDACTED] had a vocation to become a deacon. As [REDACTED]'s spiritual director, Father Brennan encouraged him to learn more about the diaconate, pray to the Holy Spirit and pursue this vocation. After some years of prayer and discernment [REDACTED] entered the seminary and was ordained in 1979. We will always be grateful and we will always remember in our prayer Father Brennan who was and still is such an important part of our lives. We thank God for putting Father into our lives and for the love and encouragement that he gave us.

[REDACTED]

David Klingeman, OSB, standing, abbey archivist, and Brennan Maiers, OSB, assistant archivist

The Treasures of the Abbey Archives

by Daniel Durken, OSB



"To be ignorant of what occurred before you were born is to remain a child. For what is the worth of human life unless it is woven into the life of our ancestors?"

(Cicero)

The word "archives" does not appear in the *Rule of Saint Benedict*. While mentioning such monastic officials as abbot, prior, director of novices, porter, cellarer, kitchen helpers, attendant to the sick and reader for the week, Benedict does not refer to a community archivist. Yet it is just as impossible to think of a monastery without both archives and archivist as it would be to imagine an abbey without chapel or dining room.

Thus it is no surprise that the archives of Saint John's Abbey were formally established in 1871, eleven years before the consecration of the abbey church in 1882. Founded by Alexius Edelbrock, OSB, one of the original five Saint John's students in 1856, the archives were managed by him for four years preceding and for six years following his election as the second abbot of Saint John's in 1875.

Francis Mersmann, OSB, was appointed archivist in 1881 and held this position for thirty-five years, until 1916, the longest term of any of the nine abbey archivists. David Klingeman, OSB, is the current archivist and is assisted by Brennan Maiers, OSB.

The Saint John's University archives, officially separated from the abbey archives in 1975, are housed in the Alcuin Library. Documentation is from 1857 to the present. Peggy Roske serves as the archivist for Saint John's University and the College of Saint Benedict.

Located in three large rooms on the lower level of the Breuer wing of the abbey, the abbey archives contain a proliferation of shelves and filing cabinets to preserve significant historical items, plus office space for the staff and visiting researchers.

The mission of Saint John's Abbey Archives is "to collect, preserve and make available materials that illustrate the history, lifestyle and activities of the monastery, its members, and those whom the monastery served." The various archival collections are open to all who agree to abide by the rules governing their use and are available for research by appointment only.

The Guide to the archival collections lists seventeen topical categories that include the following:

- papers of Saint John's ten abbots
- documents from the abbey's missions in the Bahamas and among Native Americans of northern Minnesota, and foundations in Japan, Mexico, Puerto Rico, Kentucky and the University of Peiping, China



At the left is the official document of the incorporation of St. John Seminary by the Minnesota legislature. At the bottom of the third page is the incorrect date of March 10, 1856, instead of 1857



- records of community affairs and minutes of the senior council and the monastic chapter

- legal, financial and ecclesiastical documents

- the personal papers of individual monks such as sermons and an occasional diary

- records dealing with liturgy and spirituality

- collections pertaining to the Oblates of Saint Benedict

- major collections pertaining to parishes founded by the abbey, including parish histories

Several unique collections deserve special mention: the 5,000 glass-plate negatives from the abbey photo gallery in operation from 1880 to 1920 under the direction of Peter Engel, OSB; issues of the *Scriptorium*, a literary project of junior monks from 1940-1962 and 1980-1987 who wrote theological and historical essays and translated early German correspondence (The text of each issue is scanned and available at this link: <http://hnmml.org/vivarium/>)



sjarchives.htm.); day journals kept from the very beginning by the pioneer monks who mainly listed expenses; essays and articles of Alexius Hoffmann, OSB, archivist from 1916-1933, who had a keen sense for describing significant events; many photo albums of abbey personnel, buildings and projects.

Of particular interest are the three pages of the copy of the charter of the Minnesota state legislature entitled "An Act to Incorporate the St. John



The First Journal of the Benedictines in Minnesota, 1856 - 1867, largely a record of expenses

FEATURE

Seminary." The document is first dated March 10, 1857. But strangely enough, right below this date is the acknowledgment of the secretary's office which is dated March 10, 1856—an erroneous date considering the fact that the monks of Saint John's did not arrive in Minnesota until May of 1856.

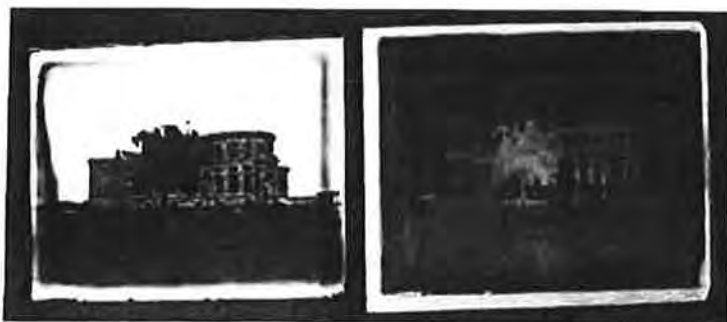
Much of the work of the abbey archivists involves the search for genealogical information by families whose relatives were monks or students who attended Saint John's University. Genealogical searches during the pioneer period (1856-1876) are often not productive. Some of the collections that receive active requests from outside researchers include the papers of Virgil Michel, OSB, materials related to Marcel Breuer and the design and building of the abbey church, parish histories and the general photograph collection.

Like the attics, closets, cubbyholes and store rooms of our homes that keep us in contact with our past, the abbey archives are a rich and rewarding treasure trove that also keeps us grateful for all that our predecessors have given to us and done for us. +



Brother David and archival file boxes

More file boxes. The holdings of the abbey archives are papers, glass negatives and photographs.



One of the 5000 glass plate negatives showing the observatory building

All photos by Aelred Senna, OSB

Abbot John Klassen's private account

From: Andert, Tom
Sent: Thursday, August 11, 2011 7:43 PM
To: [REDACTED]; Abbot John Klassen's private account
Cc: Andert, Tom
Subject: RE: Brennan

Wunderbar.....I am so glad he is willing to help you out, and I know Brennan will be very happy as well. I plan to call Brennan in on Monday and explain that he is no longer working there.

Thanks for your quick work!

Tom

From: [REDACTED]
Sent: Thursday, August 11, 2011 11:56 AM
To: Andert, Tom; Abbot John Klassen's private account
Subject: RE: Brennan

I just spoke with [REDACTED]. He will plan to start Tuesday morning. I will be working on getting him the tools he needs to do the job.
[REDACTED]

From: Andert, Tom
Sent: Thursday, August 11, 2011 11:11 AM
To: Abbot John Klassen's private account
Cc: Andert, Tom; [REDACTED]
Subject: Brennan
Importance: High

Abbot John,

I spoke with [REDACTED] at length this morning about Brennan, and it has now become apparent to us that he can no longer work in the Health Center as the transportation coordinator. First of all, there is issue of computer pornography, which I still need to discuss with him. Secondly, we now have documentation of verbal abuse on the phone with one of our vendors, who has requested a whole different way of operation (fax instead of direct phone call) because of Brennan. Thirdly, we have a documented case where he sent dated material along with a patient to an appointment, lacking the most current and significantly changed health circumstances.

As you know, Brennan hates this job anyway, and now it is time we relieve him of this responsibility. [REDACTED] will talk with Br. [REDACTED] ASAP, since he is no longer able to go back to work in the PT Department because of his physical health limitations. He has been an extraordinary help in housekeeping and grounds clean up, but we need to put him back FT in the HC as transportation manager. He has done the job...exceptionally well, I might add.....in Brennan's absence. With [REDACTED] out of the transportation picture, [REDACTED] should be very successful at this job.

I am sending this to you as an FYI, and we are proceeding with the plan. If [REDACTED] says yes to [REDACTED] soon, I will call in Brennan next week, who will be delighted at being fired from the job.

Thanks much,

Abbot John Klassen's private account

From: Andert, Tom
Sent: Monday, August 15, 2011 2:29 PM
To: Abbot John Klassen's private account
Cc: [REDACTED]
Subject: RE: Brennan

Brennan has not shown up to visit me yet today, so [REDACTED]. you will have to tell him tomorrow that he no longer works there.

Thanks,
Tom

From: Andert, Tom
Sent: Thursday, August 11, 2011 11:11 AM
To: Abbot John Klassen's private account
Cc: Andert, Tom; [REDACTED]
Subject: Brennan
Importance: High

Abbot John,

I spoke with [REDACTED] at length this morning about Brennan, and it has now become apparent to us that he can no longer work in the Health Center as the transportation coordinator. First of all, there is issue of computer pornography, which I still need to discuss with him. Secondly, we now have documentation of verbal abuse on the phone with one of our vendors, who has requested a whole different way of operation (fax instead of direct phone call) because of Brennan. Thirdly, we have a documented case where he sent dated material along with a patient to an appointment, lacking the most current and significantly changed health circumstances.

As you know, Brennan hates this job anyway, and now it is time we relieve him of this responsibility. [REDACTED] will talk with Br. [REDACTED] ASAP, since he is no longer able to go back to work in the PT Department because of his physical health limitations. He has been an extraordinary help in housekeeping and grounds clean up, but we need to put him back FT in the HC as transportation manager. He has done the job...exceptionally well, I might add.....in Brennan's absence. With [REDACTED] out of the transportation picture, [REDACTED] should be very successful at this job.

I am sending this to you as an FYI, and we are proceeding with the plan. If [REDACTED] says yes to [REDACTED] soon, I will call in Brennan next week, who will be delighted at being fired from the job.

Thanks much,

Tom

Abbot John Klassen's private account

From: Andert, Tom
Sent: Tuesday, December 20, 2011 9:07 AM
To: Abbot John Klassen's private account; [REDACTED]
Cc: Andert, Tom
Subject: FW: chat

Importance: High

Abbot John & [REDACTED],

My conversation with Brennan took place this morning and he adamantly denied looking at pornography on the internet. He says those sights are blocked and he doesn't not know how to get around the filter. He does admit looking at photos of "nice looking men" who are all clothed, but who are very good looking, so the sights are "by no means pornographic" in his estimation. He does concede that someone casually passing by could "misinterpret" what he is looking at.

As a result of our meeting, I asked him to do two things: 1) Check in with [REDACTED] to assure her of his non pornographic internet use and relate that to the staff; & 2) to stay away from the computer use on the retirement floor from now on. Brennan says he will gladly do that.

Thanks,
Tom

From: Andert, Tom
Sent: Friday, December 16, 2011 11:30 AM
To: Malers, Brennan
Cc: Andert, Tom
Subject: chat
Importance: High

Brennan,

I have recently had an opportunity to review the nursing evaluations [REDACTED] conducts with all her staff employees in the Retirement Center upstairs. More than once, a startling concern was volced by various staff members up there, that you appear to be accessing pornography on the public computer located there. This has been reported as recently as within the past two weeks. Since you really don't work up there now, I don't think there is a need to use that computer, and I would be alarmed if you are regularly checking into pornographic sites anyway.

Could we chat about this issue some time? I probably will not be in the office much longer today on Friday, but early next week I need to assure the staff members upstairs that they will not be witnessing you on the computers there. Also, I have a personal concern for you and your own health if this has become a regular pattern.

Thanks, Brennan. I know we will have an honest discusslon about this issue sometime soon.

Tom

Abbot John Klassen's private account

From: Andert, Tom
Sent: Friday, January 06, 2012 9:40 AM
To: Maiers, Brennan
Cc: Andert, Tom
Subject: personal budget

Brennan,

January is a good month for superiors & business office personnel to review individual monk budgets because we are half way through the budget year (July 2011 – January 2012). In reviewing the personal accounts, a sort of "red flag" comes to my attention regarding your budget of \$2500 for this entire year.

At the moment, six months into the budget year, you are nearly \$900 over the \$2500 budgeted amount for the whole year. A greater concern is the fact that you have withdrawn \$3200 in cash in the last six months, indicating a rather irregular spending pattern from your account. This is not a good situation. For the time being, you will not be able to withdraw any more money until we have had a conversation about your spending. Could we meet early next week to discuss this issue? I would be grateful if you stopped by to chat.

Thanks,
Tom

Abbot John Klassen's private account

From: Andert, Tom
Sent: Tuesday, January 17, 2012 9:24 AM
To: Abbot John Klassen's private account
Cc: [REDACTED]
Subject: Brennan

Abbot John,

Things are moving along well with the personal budget review and I will copy you on all the communications, so you are aware of the feedback loop.

You need to know about Brennan specifically, however. For the past 8 to 10 years, he has been amassing a debt on approximately 11 private credit cards to the tune of about [REDACTED]. He would withdraw cash from his personal monastery account, deposit it in his private debit/credit card account, and attempt to stay flush with the interest payments for the substantial debt load he incurred. My inquiry about the first six months of this year's budget, 11 withdrawals of [REDACTED] total cash on an original budget of \$2500, finally broke into his long kept secret. Brennan and [REDACTED] are working out the details of repayment and I will copy you on the conditions of our agreement with him.

I suggest part of a conference on community accountability would be your abbatial order to report and record all private financial arrangements of monks with you immediately, with the expectation that some of them may be rescinded quickly. Brennan was able to get away with murder by circumventing our internal system of accountability here (and now costing us another fortune to clean up his mess).....Finian is set up to do the same thing, as are other monks with no direct financial supervision.....this really needs attention because monks are avoiding the system and costing us plenty!

Thanks much,
Tom

Abbot John Klassen's private account

From: Lange, David Paul on behalf of Klassen, John
Sent: Friday, October 11, 2013 9:55 PM
To: Abbot John Klassen's private account
Subject: FW: Hello

From:
Date: Friday, October 11, 2013 2:33 PM
To: "Klassen, John"
Subject: Hello

Hello Abbot John,

I am I just wanted to formally introduce myself since you will most likely be seeing me again in the future. I did my BA in (Church) History at St. Vincent College; which reminds me, Fr. ██████████ OSB sends his greetings. I also spent time in the Archabbey, of which I am still discerning. I have also been in contact with St. John's Vocation Office, as I am finding myself really drawn here as well (decisions, decisions). But anyways, I am currently in the beginning stages of a project with the Abbey that I would like to tell you about. While at St. Vincent, I did a 107-page thesis on the lay-brothers, which included interviewing about 30 monks about their monastic life. Abbey Communications (with the blessing of the Prior) has me doing more monastic oral history. The plan is to interview the monks in statio from pre-1970, and give it to the Archives.

Sincerely in Christ,

RECEIVED

NOV 19 2013

To: Abbot John Klassen, OSB, Prior Tom Andert, OSB
From: Fr [REDACTED] OSB *MO*
Date: 15 November 2013

came to my office, Luke 216, at 1:40 pm on Friday, 15 November 2013 to relate his experience with Fr Brennan Maiers in the St Raphael Lounge as part of his project of interviewing all monks who were at Saint John's in the 1950s. It was a most uncomfortable experience.

BM started making sexual jokes and at one point asked [REDACTED] to move closer, a comment which [REDACTED] interpreted as resulting from BM's difficulty in hearing, yet it made most uncomfortable. As the interview went on, BM told all the details of his life. He "cursed and cussed" the abbot and all those responsible for his restrictions. While explaining what he was not allowed to do, BM winked at [REDACTED] and said, "But I enjoy breaking the rules". BM asked [REDACTED] whom he was interviewing next. [REDACTED] responded with Tom Gillespie. BM remarked, "We were at Saint Luke's together, but don't worry, he's into little boys".

[REDACTED] states that the whole time BM told him what he did, he didn't write anything down; he only copied down BM's assignments if BM liked the assignments. As the interview went on, BM told [REDACTED] all the details of his life. At the end, BM asked, "Are you going to eat?" [REDACTED] responded that he was. BM said, "I'll go with you". They got on the Health Center elevator, and BM pressed the *private* button which leads to the cloister. [REDACTED] objected saying that he isn't allowed there, but BM said that it was OK, because BM was with [REDACTED] and BM was presuming permission. Indeed, I saw them both walk through the monastic refectory. They arrived in the student refectory and sat down. After a short time, and priest from the CIER came and joined them, and [REDACTED] used that opportunity to get up and leave. He went directly to his spiritual advisor, Fr [REDACTED] who was in the gift shop. Fr [REDACTED] was visibly upset with news, but was a bit relieved when [REDACTED] told [REDACTED] that he would be coming to me.

[REDACTED] confirms that BM did not touch him; they only shook hands at the end. I told that I would be taking everything to the Prior. [REDACTED] explained that he is very uncomfortable about the things Brennan said, and he is also very uncomfortable about meeting him in the health center when he visits Fr [REDACTED]. He is also afraid that BM will retaliate if he finds out that [REDACTED] came to me, and he is concerned that BM will go wandering over to Emmaus Hall.

I responded that if BM or anyone else attacks him physically, he should call Life-Safety. In fact, if he sees BM anywhere near Emmaus Hall, [REDACTED] should call Life-Safety. If BM ever gets too close to [REDACTED] can tell him to move, and if necessary, push him away. I assured that BM is in too much of a weakened, physical state to cause any physical harm to a grown man.

[REDACTED] left my office at 2:05pm.

In the evening, I received an e-mail from [REDACTED] "I just thought of something, in response to your question about my feeling uncomfortable. What should I do about attending prayer? I have

OSB MAIERS_00932

see him there a lot. I don't even think I would be comfortable being in the same church as him". Since I was out for the evening, we made an appointment to meet at 10:30 Saturday morning (16 Nov).

Saturday, 16 November, 10:30am, Luke 21:6

came as scheduled and I asked him to share with me any more of his feelings that he expressed in his email. The discomfort lies in the fact that BM and are used to seeing each other in such close proximity. It is the discomfort of knowing that BM knows that knows.

I explained that a lesson from the sexual abuse crisis from ten years ago is that victims who saw their perpetrators at Mass and still officiating with the sacraments often felt abused again, and that it became an assault on their baptismal dignity to see the perpetrator functioning. said that describe how he feels. I assured him that such sentiments were not his problem but ours and I would be bringing this forward to the prior. He asked if the abbot would know, and I said yes.

We had a short discussion on the psychopathic narcissism inherent in most perpetrators and that for them, negative attention is still attention. Thus, knowing that someone like is bothered by their presence makes them feel good.

asked why Fr Finian was sent away and BM was not. I replied that Fr Finian broke his whole safety plan. wanted to know if the student refectory is off-limits for BM. I told him I didn't know the details of BM's plan. I assured him that BM was on a short leash no matter what he may have said. replied that that was not what BM said, and asked me if I wanted to know what BM said. I told him it would be very helpful for the prior and abbot to know.

He recounted how BM said that he does a lot with his family, and that it really irritates him that he can't say Mass for them, so instead he calls it a "communion service". BM insisted that the abbot knows all about this arrangement. Then he asked whether BM would be sent away. I told him I didn't know. was worried about throwing BM to the wolves. I explained that such would never be the case. Rather, he is helping us to make sure that no one else is ever tossed to the wolf (BM), and we have to separate God's judgment over a soul from our judgment on how to keep people safe. Keeping others safe is not condemning another person's soul. He expressed that he is happy to belong to a Church where saints and sinners worship in the same place and referred to a certain monk at Saint Vincent's who got into some trouble but still attends choir. expressed that since he has had such familiarity with two Benedictine communities, he understands better how one person does not represent the whole lot.

We parted with the understanding that he would email me to see whether BM would be in the Church at evening prayer and Sunday Mass, the reason being that I could not speak for the way the prior and abbot would handle BM's appearance for functions within the monastic horarium. I assured him that the prior would know about all this and would be contacting him.

left at 10:55 am.



Fr. Brennan Maiers, OSB

Born 1936, Professed 1957, Ordained 1963

Interview on 15 November 2013 by

I am the 14th of 17 children. I attended St. Boniface grade school in the town of Stewart, Minnesota, which was just a little town. The school was staffed by Josephite sisters from Crookston. My family had a 160-acre farm plus we ran our neighbor's farm. Later on, we bought 400 acres nearby to also farm. A Passionist priest had a retreat day at our school and two of us eighth graders were interested in joining religious life. I had felt called since my 1st Communion. I asked my parents if I could go to the Passionist minor seminary in St. Louis, Missouri, and they agreed. I only spent one year there because it was not a good fit; we had to wear cassocks at that young age and that was too much pressure for me.

I came to St. John's Prep in 1951 as a sophomore in high school. I graduated in 1954. Due to my large family life, being a Benedictine made a lot of sense to me. I lived in Bede Hall (for the priesthood students). I once was labelled, by a monk, as a heretic because I said something about other denominations having truth to them. I have always had a rebel streak. My pastor at home, Fr. John Stolz, once got a letter from the Prep, telling him about my rebellious behavior.

I started my university studies and went to live in Anselm Hall. I hated these years because we were really restricted to what we could do. However, some of us would sneak into St. Cloud and St. Joseph, not to cause mischief but simply to get off-campus.

In 1956, I entered the novitiate. This was a good year, for me. I had three sisters at St. Benedict's Monastery in St. Joseph. Two were there before I entered St. John's Abby (1 later left) and a younger sister entered after I was already a monk. My older sister was Sr. [REDACTED] so the abbot here thought I should be "Brennan."

I took simple vows in 1957, and entered the clericate, which was full-time studying. I found my love of philosophy and theology, and really did well in my studies. I graduated from the university in 1959 with my BA in Philosophy. I was one of the top students in the seminary. I co-wrote a paper, with another seminarian, explaining why transubstantiation didn't make sense from the philosophical standpoint. The Abbot told me that I could not be ordained because I did not believe in the Eucharist but the seminary faculty defended me and I was ordained in 1963.

I went to Conception Abbey for a 5th year of theological studies. I thought it was ridiculous but I enjoyed it. During my time at Conception, I received a letter saying that I would teach Latin at the Prep. I hated Latin so I protested. I taught English and Theology, instead. One of my students was Abbot John Klassen. I taught in the Prep from 1963 to 1965. I made myself unpopular in the Prep because I encouraged the dissolution of the distinction between priesthood and lay students. I thought that the priesthood students had too much pressure on them. I also was teaching new ideas with theology and that disturbed the other faculty so I got fired.

I was assigned to St. Joseph Parish in St. Joseph as associate pastor (1965-1968). I enjoyed pastoral life because it was nice to be out with the people. I used to have a youth group at a local coffee shop and the kids called it "Brenn-Inn." For one year during my time in St. Joseph, I taught at St. Benedict's high school. It was fun teaching the girls because when I would throw in a new theological idea that challenged their beliefs, they would argue with me.

At our St. Benedict's Parish in New York, an old pastor retired and (given Vatican II changes) the Abbey wanted a fresh start in the parish. I got sent to be associate pastor at this parish in the Bronx. This was the middle-class parish (St. Anselm's parish was the poor parish). At one time, St. Benedict's was mainly Irish but by my time there, there was a strong Italian element. I was associate pastor (1968-1970) and then I was installed as pastor (1970-1976). The parish threw a huge celebration for my installation and it was a great time. I got the lay people involved in the parish and that got everyone very excited. Due to the priest shortage, the diocese took over the parishes in New York in 1976. We got brought back to St. John's, even though the parish came to New York to appeal the decision with the abbot but the community voted against it. We would have been able to keep St. Benedict's parish but not St. Anselm, and the community didn't like the idea of leaving the poor parish but not the middle-class one.

I was assigned as pastor of St. Boniface parish in Cold Spring (1976-1983). This was a wonderful experience. We built the new St. Boniface Church and made the old church into the parish center. Underneath the church, we built the school. That was a very successful campaign to build the school. My sister, _____ was principal of the school during my time there. Bishop Speltz of St. Cloud liked that the school was underneath the church. Previously, a priest in St. Cloud sold the school and the bishop didn't like that. He told me, "Now that is it under the church, you can't sell the school." After I left Cold Spring, I got a letter from a young couple, praising me because I actually listened to them. Apparently, the pastor before me only listened to the people with money. I didn't buy into the rich people's agenda.

I went to St. Bernard's parish in St. Paul (1983-1990) as pastor. This was a huge parish with three schools (kindergarten, grade, and high schools). All three are closed now. I attended courses in Chicago for community organization, and then worked with other pastors in the city to help the parishes and communities-at-large with organization. I started the neo-catechumenate community at St. Bernard's, and it is still going on. The neo-catechumenate is essentially an intense parish within a parish, with emphasis on a constant renewal and devotion to the baptismal vows. People would give witness testimonies, discuss Scripture, etc., during the liturgy. I would preach after hearing the testimonies. These people were still involved in the main parish, too, but they had a separate Mass and things like that.

In 1990, the abbot gave me a four-month sabbatical in Rome. It was a Benedictine renewal program at Sant' Anselmo for older priests. I then took a two-month trip through Europe and the Holy Land. I went to Spain, Greece, Russia, France, Germany, etc. I picked up one of my lady friends in Switzerland and we went down to Sicily where we stayed with one of my priest friends in Palermo. I went to Ireland, too, which is my "2nd Holy Land."

I spent time in Duluth (1991-1996) in a few roles. I was the chaplain at St. Scholastica Monastery the entire length of time I spent in Duluth, which was wonderful living with the sisters. I did my CPE and worked as a chaplain at St. Mary's Medical Center (1991-1992). I had a very affirming and kind supervisor in that role. My favorite ministry, though, was prison ministry, which I did at Duluth Federal Prison (1992-1996). The prisoners really listened. At parishes, sometimes, the parishioners acted like they knew everything. That was not the case with the prisoners. We had a little RCIA program and I really would challenge their traditional beliefs about Catholicism. It was fun.

I came back to St. Cloud and worked at St. Raphael's Convent (the retirement center for the Benedictine sisters) from 1996 to 1999. Finally, I was the chaplain at St. Scholastica Convent in St. Cloud (1999-2002) and I was recalled to the Abbey after that. I have been here ever since.

[REDACTED]

To:
Subject: RE: Tonight

From:
Sent: Sunday, November 17, 2013 3:58 PM
To: [REDACTED]
Subject: RE: Tonight

I will do that.

Sincerely in Christ,

From: [REDACTED]
Sent: Sunday, November 17, 2013 3:57 PM
To:
Subject: RE: Tonight

I will tell all this to the Abbot. And make sure when you see the Abbot, you tell him too: walking up the aisle, talking about you. Brennan should not be doing this.

Fr [REDACTED]

From:
Sent: Sunday, November 17, 2013 3:56 PM

To: [REDACTED]
Subject: RE: Tonight

Fr. [REDACTED] did tell me yesterday that he heard Brennan talking about me to someone. I don't know if that is worth anything.

Sincerely in Christ,

From: [REDACTED]
Sent: Sunday, November 17, 2013 3:52 PM
To:
Subject: RE: Tonight

Did Brennan make it a point to come behind you, to get close to you? Why was he on that side of the church?

From:
Sent: Sunday, November 17, 2013 3:51 PM
To: [REDACTED]
Subject: RE: Tonight

After Evening Prayer yesterday, Br. [REDACTED] and I were talking about tonight (we teach together), and Brennan went right behind me within inches (sent chills down my spine). Other than that, I am doing ok. Later on in the evening, [REDACTED] talked with me (when Brennan came behind me, [REDACTED] noticed that my voice changed a bit, and he grew concerned).

Sincerely in Christ,

From: [REDACTED]
Sent: Sunday, November 17, 2013 3:49 PM
To:
Subject: RE: Tonight

Got it. Are you doing OK?

From:
Sent: Sunday, November 17, 2013 3:48 PM
To: [REDACTED]
Subject: RE: Tonight

I decided to go to the Campus Ministry one tonight.

Sincerely in Christ,

From: [REDACTED]
Sent: Sunday, November 17, 2013 3:47 PM
To:
Subject: RE: Tonight

OK, How did Mass go today? I was looking for you afterwards.

Fr [REDACTED]

11/17/2013 3:47 PM

From:
Sent: Sunday, November 17, 2013 3:47 PM
To: [REDACTED]
Subject: Tonight

Hello Fr. [REDACTED],

I teach at the parish tonight from 6-7.30, so I will not be at Evening Prayer.

Sincerely in Christ,

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

CONFIDENTIAL

Archabbot Douglas Nowicki, OSB

Fax 724-539-2110

Four pages include this one.

PHONE 320 363-2544 FAX 320 363-3082

OSB MAIERS_00941

1

P E R S O N A L	Full Name: Fr Brennan Maiers		B	P	Ord	
	Social Security No.		Birthplace:			
	Hospital Insurance:		Nameday Date:			
	Nearest Relative for emergency (address, phone):					
	Present parental home address:					
	College Degrees (with name of school):				Major:	
	Graduate Degrees (with name of school):				Major:	
	Special skills, arts, crafts, athletics:					
	Experience: Administrative Business Chaplaincy Farming Industry Library					
	Educational Mechanics Missionary Pastoral Teaching Counselling Social					
	Other:					
	Languages: Spanish Italian German French Russian Polish Other:					
	Hobbies, Sports, Recreation:					
	Number of brothers:		sisters:		Your rank among them:	

Health Record in general (past and present):

Your preferences for future work:

Work you would like excluded:

Other comments or suggestions:

Places you worked since your Profession:	Type of work:	Dates	
		From:	To:
1. St. John's Prep School	teaching	1963	1965
2. St. Joseph Mn.	Associate pastor	1965	1968
3. St. Benedict's N.Y.	" "	1968	1970
4. " " "	Pastor	1970	1976
5. Cold Spring	"	1976	
6.			
7.			
8.			
9.			
10.			
11.			
12.			
13.			
14.			
Comments:			

Full Name: Fr Brennan Maiers

Code:
G Y R P

Visits:
1 2 3 4 5 6 7 8 9 10

OSB MAIERS 00943



DIOCESE OF ST. CLOUD

THE CHANCERY

BOX 1248 + 212 - 3RD AVENUE SOUTH
ST. CLOUD, MINNESOTA 56301
TELEPHONE (612) 251-2340

DEPOSITION
EXHIBIT
Hanus #3
4-18-91

June 13, 1989



Rt. Rev. Jerome Theisen, OSB
Abbot
St. John's Abbey
Collegeville, MN 56321

Dear Abbot Jerome:

As bishop of the diocese, I am very concerned about possible instances of pedophilia and sexual abuse in the church. Victims of such abuse must be ministered to with sensitivity and Christian love. The church in general attempts to follow policies which insure this. We also strive to prevent any injustice because of false accusations. Father Daniel Taufen, Vicar General, is my close collaborator in dealing with this whole area.

I am writing you about priests and brothers of your religious community who are currently assigned to work in this diocese, or who have worked in the diocese in the past. If you receive any information or any report of any incident of sexual abuse or pedophilia involving one of these priests or brothers, I ask you to inform me or Father Taufen. We would also like to be kept abreast of the action you are taking concerning the matter. The diocese has counselling and legal services which are willing to be of assistance.

Knowing that you share my concern for any possible victims, I take this occasion to express my gratitude for all the good work accomplished in the local church by members of your community.

Sincerely yours in Christ,

+ Jerome Hanus OSB

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

JH:dm

bcc: Roger Schmitt, Attorney

OSB MAIERS 00944

LAW OFFICES
STICH, ANCELL, KREIDLER & MUTTI
THE CROSSINGS SUITE 100
750 SECOND AVENUE SOUTH
MINNEAPOLIS, MINNESOTA 55401-2122
TELEPHONE (612) 539-6731

ROBERT T. STICH
JOHN J. ANCELL
MICHAEL S. KREIDLER
STEVEN J. MUTTI
ROBERT D. BROWNSON
D. SCOTT MALLO
ROBERT H. VAJGER
THOMAS J. LINNINIAN
SCOTT P. DRAWER
JAMES D. KRUSEN
MICHAEL S. KOHLEK
MELVIN J. HANSEN
CHRISTOPHER SCOTT
MICHAEL W. CAULFIELD, JR.
LIZO J. BRIDGES
JUSTIN W. WILSON
ALSO ADMITTED TO
PRACTICE IN WISCONSIN

TAB (BILL # 07 33 146
W. M. ASLEY & SONS
T. 33 146

June 30, 1992

Mr. Jeffrey R. Anderson
Attorney at Law
E-1400 First National Bank Building
332 Minnesota Street
St. Paul, MN 55101

Re: John A. Doe vs. The Diocese of St. Cloud, et al
Our File: 12162

Dear Mr. Anderson:

Enclosed is a copy of a couple of pages from the St. Joseph Newsletter dated June 19, 1992. It is obvious that your client is attempting to litigate this matter in the press with his vicious attack on my client while at the same time your client seeks anonymity. I will not comment further upon the article other than to tell you that I find it difficult to find the words to express my complete and utter distaste for anyone to treat litigation in such a fashion. I hope and believe that this was done without your knowledge, and I trust that you will take appropriate steps with your client to prevent this type of activity in the future. I regret that there is no way to undo the terrible disservice to my client and the legal system by this type of activity on the part your client.

Sincerely,


Robert T. Stich

RUS/pbn

Co. P. Maher, Brennan, Maiers

OSB 2319

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 xps 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 ~~him~~ 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 Chancery letter you to a U. Rev.)

131

OSB MAIERS 00947

CONFIDENTIAL

P E R S O N A L	Full Name: Fr Brennan Maiers														
	Social Security No.				Birthplace:										
	Hospital Insurance:				Nameday Date:										
	Nearest Relative for emergency (address, phone):														
	Present parental home address:														
	College Degrees (with name of school):						Major:								
	Graduate Degrees (with name of school):						Major:								
	Special skills, arts, crafts, athletics:														
	Experience:														
	Administrative		Business		Chaplaincy		Farming		Industry		Library				
	Educational		Mechanics		Missionary		Pastoral		Teaching		Counselling		Social		
	Other:														
	Languages:		Spanish		Italian		German		French		Russian		Polish		Other:
Hobbies, Sports, Recreation:															
Number of brothers:				sisters:				Your rank among them:							

CONFIDENTIAL

Health Record in general (past and present):

Your preferences for future work:

Work you would like excluded:

Other comments or suggestions:

Places you worked since your Profession:	Type of work:	From:	Dates To:
1. St. John's Prep School	teaching	1963	1965
2. St. Joseph Mn.	Associate pastor	1965	1968
3. St. Benedict's N.Y.	" "	1968	1970
4. " "	Pastor	1970	1976
5. Cold Spring	"	1976	
6.			
7.			
8.			
9.			
10.			
11.			
12.			
13.			
14.			
Comments:			

Full Name: Fr Brennan Maiers

Code: G Y R P

Visits: 1 2 3 4 5 6 7 8 9 10

CONFIDENTIAL

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 - Brennan 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: _____

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, 1962)

MOTHER'S MAIDEN NAME: _____

MOTHER'S BIRTHPLACE: _____

CONFIDENTIAL

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

ELEMENTARY: St. Boniface Grade School, Stewart, Minnesota 1942-50 with Certificate

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.

PRIESTHOOD STUDIES: St. John's Seminary, Collegeville, Mn 1959 -1963
"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: _____

CONFIDENTIAL

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

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

DATE OF FORM 1990

CONFIDENTIAL

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, 1996*
 6. *Sabbatical in Rome, Sept. to Dec., 1996*
 7. *St. Sebastian Monastery, June 4, 1991, to April 20, 1996*
 - 7a. *St. Mary's Medical Center, 1991-96*
 - 7b. *Delaware Federal Prison Camp, 1992-96.*
 8. *St. John's Abbey, assignments, Oct., 1996*
-
-
-
-
-
-
-
-
-
-

CONFIDENTIAL

INFORMATION FOR THE ARCHIVES OF SAINT JOHN'S ABBEY

NAME: Brennan Charles Joseph MAIERS
(Religious) (Baptismal) (Family)

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

YOUR PATRON SAINT: St. Bronan 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: _____

FATHER'S RELIGION: Catholic DATE OF BIRTH: January 4, 1893

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: February 21, 1896

HIGHEST LEVEL OF MOTHER'S EDUCATION: 8th Grade

CONFIDENTIAL

YOUR CAREER BEFORE ENTERING THE MONASTERY:

NONE - helped my Father on the farm during the summers while attending school

EDUCATION	SCHOOL	FROM	TO	MAJOR	DEGREE	DATE
-----------	--------	------	----	-------	--------	------

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:

Islamic Study Program, Summer, 1983

POST-DOCTORAL:

OTHER: Certificate in Administrative Systems for Churchmen, New York Theological Seminary New York, New York in 1970

CONFIDENTIAL

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. Bens-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, 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)~~ **JUNE, 1983**
 - a) Temporary Administrator of St. James Parish, Jacobs Prairie Jan, 1977-June, 1977
 - During* due to the long illness of Father [redacted] O.S.B.
- 6/1983 - Pastor of St. Bernard's Parish, ST. PAUL, MN.*

CONFIDENTIAL

GIVE YOUR PARENTS' PRESENT ADDRESS, IF LIVING

CONFIDENTIAL

LAW OFFICES
STICH, ANGELL, KREIDLER & MUTH, P.A.
THE CROSSINGS, SUITE 120
250 SECOND AVENUE SOUTH
MINNEAPOLIS, MINNESOTA 55401-2122
TELEPHONE (612) 333-6251

FACSIMILE #(612) 333-1940

ROBERT T. STICH
JOHN F. ANGELL
MICHAEL S. KREIDLER*
STEVEN J. MUTH
ROBERT D. BROWNSON
D. SCOTT BALLOU
ROBERT H. VAEGER
THOMAS J. LINNIMAN
SCOTT F. DRAWE
JAMES D. KNUDSEN
RICHARD A. KOEHLER
SUSAN M. HANSEN
GREGORY L. WRIGHT
MICHAEL W. GAUGHAN, JR.

OF COUNSEL
W. M. LASLEY

April 23, 1991

*ALSO ADMITTED TO
PRACTICE IN WISCONSIN

Mr. Kenneth A. Skrien
Attorney at Law
2600 Eagan Woods Drive
Suite 450
Eagan, MN 55121

RE: John Doe v. Father Brennan Maires, et al:
Your File No: AJ169
Our File No: 12362

Dear Ken:

At the recent deposition of Abbott Jerome Theisen, counsel for Plaintiff requested documents from Father Maires' files. Before you produce these to Plaintiff, would you please provide us with a copy so that we may screen the documents for communications protected by the priest-penitent privilege. Thank you for your attention to this matter.

Very truly yours,

STICH, ANGELL, KREIDLER & MUTH, P.A.


Scott P. Drawe

SPD/mlo

RECEIVED APR 25 1991

CONFIDENTIAL

Telephone: (212) 828-3403



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

M. Rev. [REDACTED]

**Ministro Provinciale
Basilica S. Francesco d' Assisi**

ITALY- 90133 PALERMO- Sicily-

Office of the Prior
SAINT JOHN'S ABBEY
COLLEGEVILLE, MINNESOTA 56321 U.S.A.

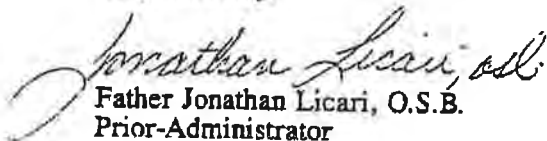
Dear friend,

As you are aware because of reports in the media, monks who have been members of the Preparatory School faculty have been accused of sexual abuse or sexual exploitation of former students. We, as a monastic community, are deeply pained by these allegations, and particularly by the harm any sexual abuse has caused victims.

I am enclosing a copy of a statement released by the monastic community as well as a copy of Saint John's Abbey's procedures for dealing with cases of sexual abuse and exploitation. I want to take this opportunity to affirm both statements, and to assert my firm commitment to take every possible step to assure that this campus is a safe environment for all.

All of us at Saint John's Abbey as well as the Preparatory School staff have appreciated your concern, support and compassion. We need your friendship during these difficult days. Please remember us in your prayers as we will continue to remember you in ours.

Very sincerely,


Father Jonathan Licari, O.S.B.
Prior-Administrator
October 22, 1992

Enclosures

Office of the Prior
SAINT JOHN'S ABBEY
COLLEGEVILLE, MINNESOTA 56321 U.S.A

A statement of Saint John's Abbey concerning sexual abuse and exploitation

Saint John's Abbey is saddened that some members of this monastic community have been cited in allegations of sexual abuse and sexual exploitation which are currently being processed by legal and church officials. Our primary concern must be for the victim's safety and well-being.

Several years ago when similar allegations were made against the clergy elsewhere, we began a process to deal responsibly with incidents or patterns of sexual impropriety within this monastic community if and when they are brought to our attention. The monastic community feels a deep revulsion for breaches of trust and responsibility, and we are committed to the following course of action:

- to respond immediately as a monastic community to achieve the spiritual and psychological healing of any person who may have been a victim of sexual abuse or exploitation inflicted by a member of our community;
- to deal quickly, firmly and appropriately with abusers;
- to strengthen the ongoing dialogue within this community on issues of human sexuality, basic spirituality and responsibility;
- to continue our rigorous scrutiny of all who seek membership in our community;
- to reaffirm and continue to implement procedures for dealing with cases of sexual abuse and exploitation which were adopted by Saint John's Abbey on February 7, 1989.

We have discussed these charges seriously as a community. We view sexual abuse and exploitation as unquestionably deplorable. Mindful of our generations of faithful service to the local and universal church and the academic community, we are determined that this community will not tolerate sexual abuse or sexual exploitation by any of its members.

Father Jonathan Licari, C.S.B., Prior-Administrator
Saint John's Abbey
October 22, 1992

Saint John's University

Box 2000

Collegeville, Minnesota 56321-2000

October 27, 1992

Dear Parents, Alumni and Friends:

Over the past fourteen months, four monks of Saint John's Abbey have been accused of sexual abuse of minors. Allegations have been made against three of them as members of the staff of the Saint John's Preparatory School in the early 1980's; allegations have been made against the fourth as a parish priest in the mid-1960's. These allegations have received extensive media attention in Minnesota and beyond.

As a monastic community we have been stunned and saddened by these allegations. Our deepest pain and most serious concern focus on the harm which any sexual abuse has caused to victims. As president of Saint John's University, I have come to realize the importance of informing all of you in the larger Saint John's family of these charges, as well as of the monastery's position on sexual abuse and exploitation.

The enclosed statement was issued last week on behalf of Saint John's Abbey by Prior Jonathan Licari, O.S.B. The monastic community accepts the responsibility of responding appropriately to charges of sexual abuse and sexual exploitation, and will take every possible step to ensure that this campus is a safe environment for all. We also hope to come through this time of pain with a new awareness of how, wounded as we are, we can play a role in helping the churches address the seemingly endless suffering caused by sexual abuse and sexual exploitation.

If you have any questions or concerns about this letter or about the enclosed statement, please let me know. The members of the monastic community need whatever counsel you can provide. Please keep us in your prayers as we work to confront breaches of trust and responsibility with directness and justice.

Sincerely,

Dietrich Reinhart, O.S.B.

Br. Dietrich Reinhart, O.S.B.
President

Office of the President

OSB MAIERS 00965

Saint John's Abbey Policy When a Monk
Has Been Accused of Sexual Abuse
or Sexual Exploitation

When a monk has been accused of sexual abuse or sexual exploitation, the Abbey maintains a primary concern for the victim's safety and well-being. Recognizing that sexual abuse or sexual exploitation can have serious consequences for the victim as well as for the abuser, the Abbey will exercise the following steps:

- I. An Allegation
 - A. The Abbot will investigate the allegation.
 - E. The investigation normally will include an interview with:
 1. The alleged victim;
 2. The monk;
 3. Other knowledgeable persons.
 - C. The Abbot seeks appropriate advice.
 - D. Based upon the investigation, the Abbot takes appropriate action which may include:
 1. Intervention with the monk;
 2. Pastoral response to the victim;
 3. Notification of the proper civil authority such as police or child protection agency;
 4. Distribution of a statement about the allegation.

- II. Intervention with the Monk
 - A. The Abbot requests that the monk choose one other person, usually another monk, to be his support person and inform the Abbot who this person is. This is normally done when the Abbot informs the monk of the allegation.
 - B. Based upon the investigation, the Abbot decides whether or not to suspend the monk from his present duties.
 - C. Normally, the Abbot requires the monk to receive psychological evaluation.
 - D. If the psychological evaluation recommends treatment or other action, the Abbot:
 1. Follows this recommendation unless the circumstances warrant otherwise;
 2. Assigns the monk to live at the monastery;
 3. Finds appropriate work or vocational retraining;
 4. Establishes appropriate limitations on involvement with students and employees of Saint John's.
 - E. After treatment, the Abbot and the monk, in consultation with the monk's treatment professional and others, establishes an aftercare program.
 - F. If the monk completes the recommended treatment and the aftercare program, and receives a positive evaluation, the Abbot, after appropriate consultation, will consider giving the monk a permanent assignment with appropriate safeguards.

- G. If at any time the Abbot, with appropriate consultation, determines that the monk cannot continue in monastic life, the Abbot will seek to have the monk leave the monastery voluntarily. If the monk does not leave voluntarily, the Abbot may initiate appropriate canonical actions.

III. Pastoral Response to the Alleged Victim

- A. When the Abbot receives an allegation directly from the victim, the Abbot normally initiates an interview with the victim, not only to listen to the victim's account, but also to evaluate the needs of the victim. In cases involving children or vulnerable adults, other appropriate individuals may be interviewed.
- B. After appropriate consultation, the Abbot normally takes one or more of the following steps:
 - 1. Recommends that the alleged victim contact an advocate for victims of sexual abuse and sexual exploitation to assist the victim in evaluating the situation and the available options.
 - 2. Offers the victim financial assistance for counseling. Financial assistance normally is offered only if the alleged victim is personally interviewed. If financial assistance is accepted, the victim is asked to sign a statement that the financial assistance is not an admission of legal wrongdoing which can be used in subsequent legal action. The Abbot together with the victim will review periodically the continuation of financial assistance.
- C. If the Abbot receives a complaint or accusation against a monk from an attorney representing an alleged victim, the assistance offered may be limited because of the boundaries established by the initiation of legal action.

IV. Public Statement

- A. In some cases it may be appropriate for the Abbot to send a statement to various constituencies of Saint John's or others.
- B. If the monk is or has served in a parish, it may be appropriate to have a prepared statement read at all of the Sunday masses.
- C. If the allegation involves an incident which took place in a parish, it may be appropriate to hold a parish meeting for the parishioners. The meeting should be limited to parishioners and should last no more than one hour. Along with the pastor who chairs the meeting, the Abbot, a representative of the diocese, and an advocate for victims of sexual abuse and sexual exploitation should be present.

V. Definition of Terms

- A. Abbot: the abbot, the administrator of Saint John's Abbey, or his delegate.

- B. Allegation: a complaint or accusation of sexual abuse or sexual exploitation made by an individual to the Abbot, or a credible report of the same made to the Abbot by another person because the individual is prevented for a serious reason from speaking directly with the Abbot.
- C. Sexual Abuse: under Minnesota law, the subjection of a child or vulnerable adult to any sexual act is sexual abuse.
- D. Sexual Exploitation: under Minnesota law, any kind of sexual interaction between a counselor and client is sexual exploitation, whether initiated by either the counselor or the client. Clergy, when providing counseling, are considered counselors.

Adopted 7 February 1989
Revised 17 October 1992

Tell us what you think about Clearview changes

Attention Clearview Elementary School parents: Your school has undergone a transformation this school year, and those would like to know what you think of the innovations...



Among the changes, students are divided in multi-aged groups, students rely more on each other and computers to learn, and report cards are computerized, descriptive programs reflect...

St. Ben fund drive kicks off second part

By BRENDA LING Times Staff Writer ST. JOSEPH -- The College of Saint Benedict will kick off the second part of its capital campaign after the first yearling effort officially ends Jan. 28.

St. Joseph man to face priest he says abused him

By JOHN WELSH Times Staff Writer The accused wanted to meet the accused. Joe Johnson, a 36-year-old St. Joseph cabinet maker, said his parish priest of 26 years ago sexually abused him several times...

Johnson says the end to the lawsuit does not bring to a close the impact the events of his childhood had on him. He hopes it is a start. "I feel I missed a lot (because of what happened), but there's a lot to look forward to now," he said.

Johnson first approached the abbey in 1989 at the urging of his wife, Theresa. He met with then-Abbot Jerome Thelen. But Johnson said he was greatly angry when Thelen said he was fearful of a lawsuit and could not give Johnson any money.

Johnson was the first of six men who have approached St. Paul attorney Jeffrey R. Anderson in the last 36 years, claiming that a St. John's monk sexually abused him. Two have settled lawsuits, and the others are awaiting trial.

While documents in Johnson's lawsuit filed one year ago do not name him, he has since told his story publicly. He has attended several national hearings of other alleged victims of clergy abuse and last year he told his story to his local newspaper, the St. Joseph Newlander.

"I didn't know if I was going to be run out of town," Johnson said. But the reaction has been different. Friends and family offered their support and, to his surprise, strangers came forward to tell their stories of abuse.

Such stories helped the healing process, Johnson said, and the continuing legal process has provided a sense of power. But even that power had limits which frustrated Johnson.

He characterized the incidents as only playful wrestling in the sacristy. But Johnson remembers being isolated and forced to masturbate. Maiera remembers clenching his teeth as hard as he could so Maiera could not put his tongue in his mouth.

Johnson finds it difficult to believe Maiera's statement that he has stopped abusing children. He believes that parts of Maiera's deposition suggest the monk is blaming others for the abuse, Johnson said.

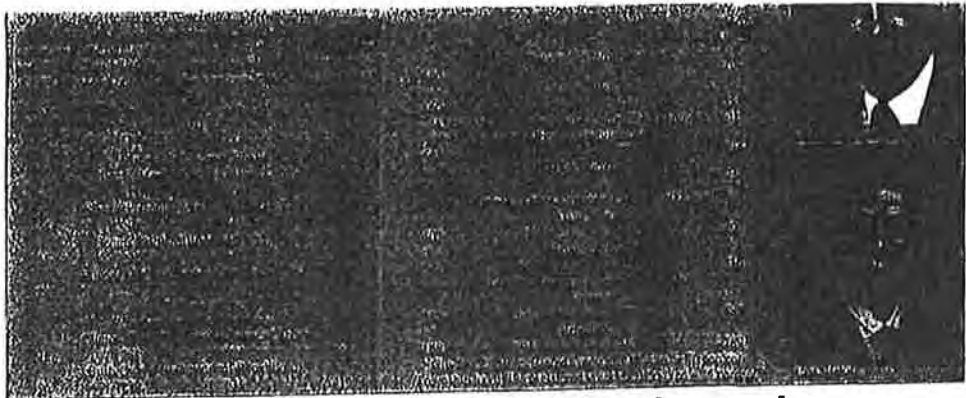
That's why he wants to meet with Maiera. He wants to look him in the eyes and ask him about what he did. "The money wasn't what I was after," he said. "I wanted the truth."



Benson to lead family issues caucus for IRs

ST. PAUL -- The Minnesota Senate Minority Leader has named Sen. Joanne Benson, IR-St. Cloud, to serve as the lead Independent-Republican senator on family issues legislative session. Joanne Benson An Orlander. "We're all very proud of the work Joanne did in support of education and opposition to income tax in the last legislative session," said Dean Johnson.





'John Doe' is Joe Johnson in local sex abuse case Son of former city clerk reveals name to fight clergy misconduct

by Stuart Goldsachen
"John Doe" of St. Joseph, who was allegedly abused sexually 26 years ago by a priest in St. Joseph Catholic Church and who related his story anonymously in a recent edition of the *Newsleader*, has publicly revealed his real name to lend credence to his claim.

John Doe is Joe Johnson, a 36-year-old cabinet maker and son of Bob and Ida Mae Johnson of St. Joseph. Bob Johnson is a retired local government official who served for 29 years as St. Joseph's

city clerk from 1957 to 1986.

Joe Johnson revealed his identity last month following an appearance on a Minneapolis television news program dealing with sexual abuse by clergy. He said he came forward because he hopes it will help to alert the public to the extent of the problem and promote more effective efforts at a solution.

Victims of alleged sexual abuse at St. John's Preparatory School in Collegeville have also used their real names recently in public ac-

counts of their cases as reported in this issue of the *Newsleader*.

Johnson said he was abused by a St. John's Abbey priest, the Rev. Brennan Maier, on several occasions in 1965 and 1966 when he was a 9- and 10-year-old altar boy in St. Joseph Catholic Church, St. Joseph, and Maier was the church's associate pastor. Johnson filed a civil lawsuit against Maier in Murch, also naming St. John's Abbey and the St. Cloud Diocese as co-defendants.

Maier is a 1950 graduate of St.

John's University who was appointed by the abbey in 1965 to his position in St. Joseph. He also served for many years as pastor at St. Boniface Church in Cold Spring and is currently the chaplain for St. Scholastica Priory, a Benedictine convent in Duluth.

A court trial to hear the suit is expected to take place early next year.

Johnson said he repressed the memory of his alleged abuse until 1989 when he revealed it to his wife. He has been in therapy since

then and takes medication for depression and related physical ailments.

He said his experiences with Maier are basically responsible for his past use of drugs, trouble with the law and his decision to drop out of school.

Born and raised in St. Joseph and a life-long local resident, Johnson currently resides in St. Joseph Township with his wife

John Doe
continued on p. 14

St. Joseph's Harassment

Harassment of victims and... communication from (see St. John's...)

John Doe

continued from front... and time address, aged 14, 11 and...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

John Doe... He said he felt good about his decision to reveal his name...

Former Cold Spring priest faces latest abuse charge in civil suit by teen-ager

Another in a series of charges... of sexual abuse allegedly committed... by St. John's Abbey priest...

Pen's Song video at Heritage Center

The South County Illinois... Heritage Center will be... showcasing the Pen's Song...

VA offers toll-free phone

VA offers toll-free phone... Veterans Affairs... toll-free phone for... information...

Career Success!

Professional Interviews & comprehensive resume services... Bring out your best qualifications...

MAINS'TREET PIZZA & DINER

Under new management (formerly HotPots) WELCOMES YOU! New Hours: 7 a.m. to 11 p.m. Monday through Friday...

Former Cold Spring priest faces latest abuse charge in civil suit by teen-ager

Another in a series of charges... of sexual abuse allegedly committed... by St. John's Abbey priest...

Pen's Song video at Heritage Center

The South County Illinois... Heritage Center will be... showcasing the Pen's Song...

VA offers toll-free phone

VA offers toll-free phone... Veterans Affairs... toll-free phone for... information...

Career Success!

Professional Interviews & comprehensive resume services... Bring out your best qualifications...

MAINS'TREET PIZZA & DINER

Under new management (formerly HotPots) WELCOMES YOU! New Hours: 7 a.m. to 11 p.m. Monday through Friday...



The St. Joseph Newsleader

Postal Customer

U.S. Post Rate
\$1.00 per copy
\$1.00 per year
\$12.00 per year
\$12.00 per year

No. 116 April 10, 1989 75 cents

Sexual abuse in the church a national problem - lawsuits filed locally against priests, diocese, St. John's Abbey

By Steven Galbraith
As many have heard, the sexual abuse of children by priests is a national problem. In the St. Joseph diocese, the problem is being addressed by a series of lawsuits in police, court and legislative arenas. The lawsuits are being filed against the diocese, the Holy Family Parish and St. John's Abbey.

The lawsuits are being filed against the diocese, the Holy Family Parish and St. John's Abbey. The lawsuits are being filed against the diocese, the Holy Family Parish and St. John's Abbey.



Finger on the world
A group of St. Joseph's judges are seen at the weekly judicial sessions of the St. Joseph's Court of the Holy Family Parish in St. Paul, Minn. (Photo by Steven Galbraith)

Council consensus against police officer's reinstatement

By Steven Galbraith
A closed session of the St. Joseph's Council of the Holy Family Parish on April 10, 1989, resulted in a consensus among the council members to oppose the reinstatement of a police officer who had been fired for sexual abuse of a child.

The council members of the Holy Family Parish on April 10, 1989, resulted in a consensus among the council members to oppose the reinstatement of a police officer who had been fired for sexual abuse of a child.

The council members of the Holy Family Parish on April 10, 1989, resulted in a consensus among the council members to oppose the reinstatement of a police officer who had been fired for sexual abuse of a child.

The council members of the Holy Family Parish on April 10, 1989, resulted in a consensus among the council members to oppose the reinstatement of a police officer who had been fired for sexual abuse of a child.

The council members of the Holy Family Parish on April 10, 1989, resulted in a consensus among the council members to oppose the reinstatement of a police officer who had been fired for sexual abuse of a child.

The council members of the Holy Family Parish on April 10, 1989, resulted in a consensus among the council members to oppose the reinstatement of a police officer who had been fired for sexual abuse of a child.

The council members of the Holy Family Parish on April 10, 1989, resulted in a consensus among the council members to oppose the reinstatement of a police officer who had been fired for sexual abuse of a child.

The council members of the Holy Family Parish on April 10, 1989, resulted in a consensus among the council members to oppose the reinstatement of a police officer who had been fired for sexual abuse of a child.

The council members of the Holy Family Parish on April 10, 1989, resulted in a consensus among the council members to oppose the reinstatement of a police officer who had been fired for sexual abuse of a child.

The council members of the Holy Family Parish on April 10, 1989, resulted in a consensus among the council members to oppose the reinstatement of a police officer who had been fired for sexual abuse of a child.

The council members of the Holy Family Parish on April 10, 1989, resulted in a consensus among the council members to oppose the reinstatement of a police officer who had been fired for sexual abuse of a child.

The council members of the Holy Family Parish on April 10, 1989, resulted in a consensus among the council members to oppose the reinstatement of a police officer who had been fired for sexual abuse of a child.

/ Kelly's left during a service following Kelly's election in November

THE ACCUSED

Here is a summary of the lawsuits filed against St. John's Abbey. All are civil lawsuits. None of the monks in the cases has been charged criminally for the alleged incidents. No admission of guilt has been made in cases settled out of court.

The Rev. Brennan Maiers

Filed: March 24, 1992.
Other defendants:
 ocese of St. Cloud
Allegations: Joe
 nson, a St. Joseph
 inet maker, accused
 ers of molesting him
 years ago while
 nson served as an
 ir boy at St. Joseph
 rch in St. Joseph.
Status: Case settled;
 ns not disclosed. Maiers is chaplain of St.
 olastica Priory, a convent in Duluth



Brother John Kelly

Filed: Aug. 25, 1992
Allegations: Kelly is
 sexually abused student
 at St. John's Preparatory
 School from 1981 to 1984,
 according to the lawsuit.
 At the time, Kelly was a
 school counselor.
Status: Trial could take
 place this year. Kelly now
 works on the abbey vs.
 grounds and in the abbey
 garage.



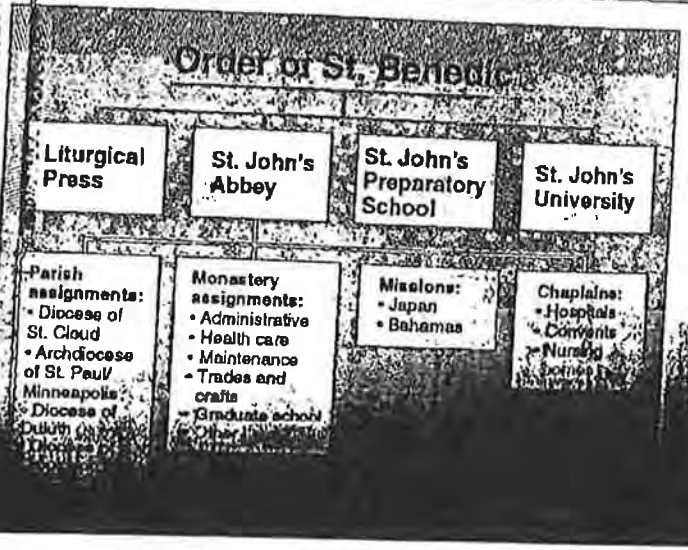
*St. Cloud
 Times
 Feb 7, 1993*

The Rev. Allen Tarlton

Filed: Oct. 21, 1992
Allegations: This was
 the fourth case filed by a
 St. John's Preparatory
 School graduate. John
 Arendt claims Tarlton
 abused him twice in the
 fall of 1982. Tarlton was a
 teacher and drama coach
 at the school.
Status: The case could
 go to trial this year.
 Tarlton is on medical leave for diabetes. He
 was assigned last week to be assistant
 guestmaster. The guestmaster is in charge of
 overseeing the stay of visitors to the
 monastery, such as those staying temporarily
 on retreat.



Th
 F
 O
 Dioc
 A
 laws
 of al
 198
 serv
 the
 Spr
 boy
 hosp
 suic
 with
 plac
 St.
 the C
 Stea
 revie
 bul r
 could
 assign
 ques





about the incidents that spurred the current lawsuits.

Marker's case came to light in 1990; the student involved in the library incident filed suit at the same time as Marker. The student who says Moore asked the inappropriate questions after his date has not sued St. John's. Court documents also contain statements from two former students who claim Moore abused them in the early 1980s.

Moore, who stayed two years at Benilde-St. Margaret's, was removed from teaching a freshman writing course at St. John's University in the fall of 1990 when papers were served against him.

■ **The Rev. Brennan Maiers:** The lawsuit against Maiers alleges he abused an altar boy 26 years ago. Joe Johnson, a St. Joseph cabinet maker, came to Thiesen with the charges in 1989. But five years earlier, the abbey had learned of another charge of sexual misconduct. According to his deposition, Maiers was arrested at an adult theater on Hennepin Avenue in Minneapolis. Maiers grabbed an undercover police officer's genitals from behind.

But Maiers, who said he was depressed about his previous assignment at St. Boniface Parish in Cold Spring, was kept on at his new parish, St. Bernard's in St. Paul. He was removed in 1990 when Johnson's attorney served papers against him.

■ **The Rev. Fran Hoefgen:** Hoefgen is accused of sexually abusing a 16-year-old boy in 1983 when he was assigned to St. Boniface in Cold Spring. When the allegations surfaced the next year, Hoefgen was removed from the parish and sent to St. Luke's Institute in Maryland. The widely respected facility handles priests with psychological problems. In 1985, he was reassigned to the St. Paul-Minneapolis

and the children." Officials at the archdiocese, where each of the priests was assigned, are not openly critical of St. John's.

"The abbot at St. John's recommended the three priests in question in good faith," Roach said in a statement. "If this were to happen today, our questions would be so focused that we would elicit specifically any information having to do with any evidence of sexual misconduct."

Anderson has provided the Times with the names of four of the six victims who filed suits. Each are critical of St. John's, saying the abbey did not do enough to protect them or help them once they came forward. But not all victims are unhappy with the way they've been treated by St. John's, said Maxine Barnett-Cermelo, executive director for the Central Minnesota Task Force for Battered Women. She has been appointed by the abbey to serve as a victim's advocate, a non-paid position that has brought her in contact with some victims who have not sought Anderson's counsel.

Barnett-Cermelo also has led discussion groups for monks on their feelings about the lawsuits. She agrees with abbey officials that the impact of the cases is not unlike how it would be on any family. There's a sense of anger and a feeling that all are being watched or analyzed.

But Barnett-Cermelo said the abbey is taking the proper steps regarding the crisis. Four years ago it adopted a policy on sexual abuse and exploitation by community members and it has held several education programs on the subject.

"They don't want to whitewash the issue anymore," she said. "What they want to do now is acknowledge that people have been hurt by community members and that people have the right to feel safe within the Catholic Church."

the school. "When I first found out I was accused," said athletic coach Cheeley, a teacher at the school for years. "It was like a death sentence. There was certainly a lot of anger and I don't know if I

Like Cheeley, many victims know both the accuser and the accused. But because the litigation stems from an incident years ago, few of the current school students know the school, though many know some of the names of wrong-doing.

Cheeley said one of the names of his baseball teammates who were especially close to him was the student never told about the abuse because he feared he would think less of him.

"It hurts that he didn't come forward and tell me," Cheeley said.

Gunnar Carlson, a junior at St. John's who lives in the dorms, was especially close to Allen Tarlton, who was accused of sexual abuse in 1982.

Carlson said Tarlton pushed him to excel in the classroom and it was the reason he decided to attend St. John's when he considered after his freshman year.

Tarlton is on medical leave from the school. Students had been a visit him in the monastery, but visits were halted after the filing.

"It's hard," Carlson said. "I don't want to talk to him so you have to pick up the pieces together for your own opinion."

Carlson spent his summer at a grocery store in his home town and said people questioned him about St. John's.

"But I don't look at the case differently," Carlson said. "I don't want to make mistakes and you can't do that on the school. We lost a great coach."

Anne Marrin, a sophomore at St. John's, agreed with Carlson. Tarlton was a favorite teacher.

"If the allegations are true, it doesn't take away anything from what he has done for me," she said. "You wonder how he's doing because he was a friend. Teachers here are not just teachers, but they're your fri

Rev. Fran Hoefgen

Oct. 29, 1992. Hoefgen is one of the defendants in the case of St. Cloud. He is accused of sexual abuse of a teen-ager in Hoefgen. Hoefgen met the victim at St. Boniface, a diocese parish in Cold Spring. Hoefgen met the victim while he was assigned following a sexual abuse attempt. Hoefgen took the boy in to live in the rectory, where the abuse took place according to the lawsuit. A criminal investigation in 1984 by the Cold Spring Police Department and the St. Cloud County Sheriff's Department was conducted by County Attorney Roger Van Heel. Charges were filed. The civil lawsuit was filed this year. Hoefgen was removed last week to be the abbey's master and personnel coordinator.



THE CHALLENGE

Author calls for review of celibacy

Former St. John's priest A.W. Richard Sipe says the last decade's explosion of lawsuits against the Catholic Church should be seen as a challenge for the church to rethink some of its teachings.

Allegations of sexual abuse by priests raise profound questions about the church's teaching on celibacy and the possibility of a non-sexuality that need to be re-examined.

...two fields then suspicious of the abbey held many meetings... some of the country's... to Collegeville...

From previous page

monks were exposed to a deviant subculture on a campus that aspired to be a pure and holy place.

Abbey monks who had taken vows of celibacy confided sexual fantasies to each other and talked of weekend partying at gay bars in Minneapolis.

It seemed, thought Brother Timothy Pembroke, that there was nobody in charge who was willing to confront the behavior.

Many nights, after evening prayers and dinner, Pembroke said he played bridge with other monks and wound up listening to conversations laced with sexual innuendo.

"It would just be flippant remarks about so and so. 'What a nice butt,'" Pembroke said. "The more outrageous the better. . . . The way they dressed, the way they fluttered." They chided him for not taking part, jokingly calling him "Butch."

During the same decade, a St. John's priest assaulted a 9-year-old boy in a parish just down the highway from the monastery.

The Rev. Brennan Maiers served a parish in St. Joseph, a predominantly Catholic community of a few thousand people. Many had such reverence for the church that they couldn't believe a priest would do wrong.

But the 9-year-old, Joe Johnson, knew otherwise.

After saying mass one day, Maiers exposed himself and fondled Johnson in a church hall. Another day, Johnson remembers clenching his teeth to keep the priest's tongue out of his mouth when the priest assaulted him.

"I didn't participate," Johnson recalled. "It's like I left my body and I watched it happen."

He buried the memories and didn't speak of it for years.

The 1970s

Maybe it was the sexual revolution of the previous decade, one former monk says now. Maybe it was the reverberations of Vatican II, which changed church traditions so much that boundaries of appropriate behavior blurred.

Whatever it was, he said, a

photo

The Vogels

Feelings of betrayal

By Pam Louwage
Star Tribune Staff Writer

From baptism to first communion to weddings, Ray and Arlene Vogel marked their family's milestones through their faith.

It defined the life they created in the house across the street from St. Augustine's Catholic Church in St. Cloud.

That lifelong devotion makes the betrayal they now feel all the more bitter.

Like families around the country who have been victimized by priests, the Vogels have found that their faith has been shaken, their rituals are less comforting and their church no longer is a sanctuary.

Nothing closer to God

Their faith had been built over a lifetime.

Ray spent his free time volunteering at area Catholic churches and schools and at St. John's Abbey in nearby Collegeville, where he worked in the paint shop. On Sundays, priests sat in a place of honor at their dinner table.

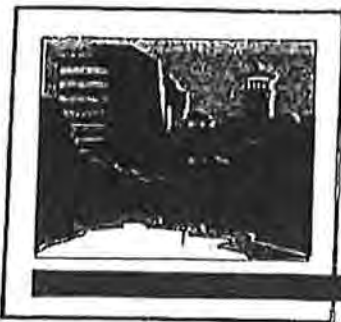
One Thanksgiving Day, the family postponed the turkey dinner until Ray was finished painting a monk's room at the abbey.

"He devoted his whole life to St. John's," Arlene said. "St. John's came before our family." She took a job there, too, after the kids were in school.

The Vogels taught their six children — four boys, two girls — the same reverence.

Arlene remembers hemming a cassock so that 5-year-old Allen could serve as an altar boy — there was no cassock short enough for the child. When a St. Augustine's priest needed a substitute altar boy for a mass, he only had to whistle out the rectory window and Allen and his brother





SECTION B

Local/state

Wed., March 25, 1992 / St. Cloud (Minn.) Times

St. John's priest accused of abuse Abbey, St. Cloud Diocese also named in civil suit

By JOHN WELSH
Times Staff Writer

A St. John's priest has been accused of sexually abusing a young altar boy while he was serving as associate pastor at St. Joseph Catholic Church, St. Joseph, about 26 years ago.

The priest, the Rev. Brennan Maiers, is accused in a civil suit of molesting the boy over a year. The suit, which was filed Wednesday in Stearns County District Court, seeks damages against Maiers, St. John's Abbey and St. Cloud Diocese.

This is the second case in the last year of a member of the St. John's monastery being accused of sexually abusing a boy. Last August, a civil suit was filed alleging that the Rev. Dunstan Moore had abused two students in 1983 and 1985 while he taught at St. John's Preparatory School. In both cases the alleged victims were represented by Jeffrey Anderson, a St. Paul attorney who specializes in clergy abuse cases across the country.

The current lawsuit involves allegations that Maiers began molesting the boy in 1966 in St. Joseph's sacristy after the two had served Mass together. The youth was 9 or 10 years old when the abuse took place.

Landowners want to abandon refuge

By JOHN WELSH
Times Staff Writer

The victim, who is identified in the suit as John Doe, is a Minnesota man in his mid-30s, Anderson said. As a result of the abuse the man has suffered severe emotional trauma and has had trouble with the law and substance abuse, he said.

The victim had suppressed the events at St. Joseph parish until about three years ago and since then he has been receiving therapy, Anderson said.

"Whether it happened one year or 25 years ago doesn't take away any of the harm he did. I'd pursue it if was 200 years old," Anderson said.

Maiers admitted to the sexual contact in a deposition but denied any abuse since then, Anderson said.

Neither Maiers nor Abbot Jerome Theisen could be reached for comment.

Maiers is currently serving as the chaplain for St. Scholastica Priory, a Benedictine convent in Duluth.

A 1959 St. John's University graduate, he had served as pastor for many years at St. Boniface in Cold Spring. Both St. Joseph and St. Boniface as well as several other churches in the St. Cloud Diocese are served by Benedictine priests from St. John's.

On the road again



[E-mail this page](#) [Print this page](#)

As priest abusers become public, a parish looks at its past

By [Jeff Horwich](#)
Minnesota Public Radio
July 11, 2002

Catholics around the country learned new things about their communities when clergy sex abuse cases received fresh attention this spring. One small parish in central Minnesota discovered that in one 30-year span, three of its clergy turned out to have records of sexual abuse. All three had come to them from nearby St. John's Abbey. Today the men live at the abbey, where they are stripped of their priestly duties and restricted in their daily routines. No new victims of sexual abuse have come forward in St. Joseph, but the case raises new questions about the safety of parish children during those years.

Last month, St. John's Abbot John Klassen quietly arranged a meeting with the parishioners of St. Joseph, a town of 4,600 on the road between St. Cloud and St. John's Abbey. Recent media reports said a former parish priest from St. Joseph had committed sexual abuse.

Tom Gillespie surfaced as one of ten monks and priests who live under restrictions at St. John's abbey because of abuse allegations. Gillespie was priest to the St. Joseph parish from 1986 to 1996. Over the years there have been only rumors about why Gillespie abruptly left his post, but the reason is now clear: Reports were confirmed that Gillespie committed sexual abuse in the late 1970s.



St. Joseph Parish Church
(MPR Photo/Jeff Horwich)

Abbey spokesman Father William Skudlarek says it was abbey policy at the time to explain the situation to the parish. But that never happened.

"It was just one of those glitches that the meeting wasn't called in 1996 when Father Thomas was removed," Skudlarek said. "There was never any plan made not to do it, saying, 'Well since this happened so many years before it might just create more anxiety.' It was simply an oversight, an honest mistake."

St. John's Abbott John Klassen was not available for comment on this story.

Long-term St. Joseph parishioners recognized other names from the media reports. Cosmas Dahlheimer was an associate pastor in St. Joseph between 1978 and 1980. Dahlheimer, it turns out, is suspected of abusing four boys in

St. Cloud and St. Paul before that time, starting in 1970. Brennan Malers was an assistant pastor in St. Joseph between 1965 and 1968. He reportedly abused a boy in 1966, during his time there. Dahlhelmer and Malers are currently living restricted lives at the abbey.

None of the allegations surfaced until the 1990s. Skudlarek says the fact these men all passed through the same parish was "an unhappy coincidence, an unhappy sequence of events, but purely accidental as far as I'm aware."

None of the three men would comment for this story. Gillespie declined; Dahlhelmer is in his 90s and said to be in poor health; Malers, until recently a chaplain at St. Scholastica in Duluth, did not return a phone message.

The St. Joseph parish church is the dominant structure in downtown St. Joseph. The current parish priest declined a recorded interview, saying only that the parish feels "shocked, angry and embarrassed" and the current leadership is ready to "listen attentively" to any concerns parishioners have.

Jim Kuebelbeck has some concerns. He was among the 120 people at the meeting with the abbot. Kuebelbeck is about 60, and says he's been a member of the parish "forever." He's an active church-member, and says he does know sexual abuse victims in the community.

"I think the biggest concern among the general population, Catholic and non-Catholic, is the switching around and transferring," Kuebelbeck said. "Once they discover abuse, they transfer to different parishes and probably didn't give the reasons why they were transferred to the parish they were being assigned to."

Kuebelbeck does not suspect that the abbey knowingly moved abusive priests into St. Joseph. And St. John's Abbey spokesman Skudlarek says there is no evidence Abbey leadership knew the men might pose a risk. "There had been no allegations, there was nothing on their record that would have indicated reason for hesitation or for not recommending them," Skudlarek said.

St. John's has traditionally supplied Benedictine pastors for St. Joseph. It also supplies priests for other area parishes, including Avon, Albany, Cold Spring and Richmond. But the parishes are a part of the St. Cloud Diocese, under the ultimate oversight of the bishop.

Bishop John Kinney rarely grants interviews, and diocese spokesman Steve Gottwalt declined to comment on tape. But Gottwalt explained by e-mail how these particular pastoral appointments are made.

"The abbot selects a priest from the monastic community and 'presents' that priest to the bishop of the diocese, who then confirms the appointment," Gottwalt wrote. "The priest still reports to the abbot and his



Abbot John Klassen
(Courtesy of St. John's Abbey)



The St. John's Abbey Church
in Collegeville
(MPR File Photo)

Pastor St. Bernard's Parish St. Paul, Minnesota	1983 - 1990 (October - August)
Recyclage Sabbatical Sant' Anselmo Rome, Italy	1990 (September - December)
Chaplain St. Scholastica Monastery Duluth, Minnesota	1991 - 1996 (January - April)
CPE Chaplain St. Mary's Medical Center Duluth, Minnesota	1991 - 1992
Contract Catholic Chaplain Duluth Federal Prison Camp Duluth, Minnesota	1992 - 1996
Part-time Chaplain St. Mary's Medical Center Duluth, Minnesota	1992 - 1996
Residential Treatment for Gambling Addiction St. Luke's Institute Silver Spring, Maryland	1996 (April - October)
Chaplain (Team member) St. Raphael's Convent St. Cloud, Minnesota	1996 - 1999
Chaplain (Team member) St. Benedict's Monastery St. Joseph, Minnesota	1997 - 1999
Writer for Homily Hints Liturgical Press St. John's Abbey	1997 - 1999
Chaplain St. Scholastica Convent St. Cloud, Minnesota	1999 July - June 2002

COMMUNITY SERVICE AND EXPERIENCES OF LEADERSHIP:

Clerk of the Archivist
St. John's Abbey 1996 - present

Car Dispatcher
St. John's Abbey 1996 - present

Church Tour Guide
St. John's Abbey 1996 - June 2002

INTERESTS OR HOBBIES

Writing Poetry
Reading and Writing

AWARDS

SOME DAY I WOULD LIKE TO HAVE THE OPPORTUNITY TO:

Visit New Zealand

MY MAIN ASPIRATION OR FAVORITE DREAM IN LIFE IT TO:

Write a book of my experiences
Write an article on Abbot Alexius as true visionary of St. John's

SOME SIGNIFICANT PERSONAL GROWTH EXPERIENCES ARE:

CPE units
Renewal program in Rome
Summer Israel Study Program
My rebirth in St. Luke's Institute