

**CASTOR, KLUKAS, SCHERER & LOGREN
CHARTERED**

ATTORNEYS AT LAW
1800 RAND TOWER
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JOHN E. CASTOR *
JEROME R. KLUKAS
RICHARD S. SCHERER
ARLEN R. LOGREN

MARK J. PADGETT
RICHARD J. SCHROEDER*

* ALSO ADMITTED IN WISCONSIN

August 9, 1993

Jeffrey R. Anderson, Esq.
Mark A. Wendorf, Esq.
REINHARDT & ANDERSON
E-1400 First National Bank Building
332 Minnesota Street
St. Paul, MN 55101

Ken Strom, Esq.
Ken Strom Arbitration and Mediation, Inc.
Suite 525
7825 Washington Avenue South
Edina, MN 55439

Robert T. Stich, Esq.
STICH & ANGELL, P.A.
The Crossings, Suite 120
250 Second Avenue South
Minneapolis, MN 55401

Re: John B. Doe v. The Order
of St. Benedict
Our File No. 8059

Gentlemen:

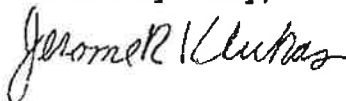
Enclosed for each of you is a copy of the following:

Report of Dr. Peter A. Zelles, received
August 9, 1993.

Dr. Zelles undertook the psychological testing of
at the direction of Dr. Lewis. My understanding is that Dr.
Lewis will be incorporating this testing and the findings made
into his overall evaluation opinions and report.

I am still awaiting the report of Dr. Lewis, which I expect
will be received very shortly. It will be provided to you as
soon as possible.

Yours very truly,



Jerome R. Klukas

JRK:kn
cc: w/encl. Rev. Daniel J. Ward O.S.B.

OSB MOORSE_00607

RE:
August 11, 1993
Page 9

issues may very well have to do with the divorce and the semi-abandonment by his father when he was a boy.

His involvement with prostitutes appears to be a product of his identifying with his father's sexually addictive traits. As a young man he had obtained pornographic material from his father. He, himself, denies that going to the prostitutes was related to the alleged Fr. Moore incident.

He had claimed to previous examiners that he dropped out of college because he was upset by the woman student talking about rape which caused him to come in touch with his feelings about Fr. Moore. He previously claimed that caused him to walk out of class and he has never gone back. In my interview he states that he stopped going to college because he was involved with this lawsuit. It is also clear that because of his dyslexia he has not been performing very well in his college courses.

Further, this individual, although he claims he was traumatized by Fr. Moore, does not meet the criteria for, and does not suffer from, a posttraumatic stress disorder.

It is also of note that he sees himself in need of no further psychological counseling, and believes that whatever issues remain will resolve on their own.

Therefore, I reiterate that there is no evidence that this young man is suffering from any diagnosable psychiatric disorder as a result of the one incident that he alleges happened between himself and Fr. Dunstan Moore in September 1985.

Sincerely,

Glenn M. Lewis, M.D.

GML;MTS:ajm

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RICHARD J. SCHROEDER*

* ALSO ADMITTED IN WISCONSIN

August 17, 1993

The Honorable Vicki E. Landwehr
Judge of District Court
Stearns County Courthouse
725 Courthouse Square
P. O. Box 1378
St. Cloud, MN 56302

Re: Court File No. CS-91-2407
John B. Doe v.
Father Dunstan Moore and St. John's
Our File No. 8059

Dear Judge Landwehr:

This matter has been resolved through mediation. It may be removed from the November 15, 1993 trial setting and any other scheduling contemplated by the Court. I expect that the Stipulation and Proposed Order dismissing the action with prejudice will be forwarded to you for approval and entry of judgment within the next 30 days.

Thank you for your courtesies and for your assistance in the resolution of this matter.

Yours very truly,



Jerome R. Klukas

JRK:kn

cc: Jeffrey R. Anderson, Esq.
Mark A. Wendorf, Esq.
Robert T. Stich, Esq.
Rev. Daniel J. Ward, O.S.B.

OSB MOORSE_00620

**CASTOR, KLUKAS, SCHERER & LOGREN
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JOHN E. CASTOR *
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RICHARD J. SCHROEDER*

* ALSO ADMITTED IN WISCONSIN

August 17, 1993

Robert T. Stich, Esq.
STICH, ANGELL, KREIDLER, & MUTH, P.A.
The Crossings, Suite 120
250 Second Avenue South
Minneapolis, MN 55401

Re: John B. Doe v. Fr. Dunstan
and St. John's
Our File No. 8059

Dear Mr. Stich:

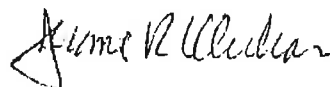
In order to expedite the conclusion of this case, enclosed are the original and four copies of the following:

Stipulation and Proposed Order for Dismissal.

If it meets with your approval, would you please sign all copies and return them to me along with the most recent release form containing the confidentiality provisions. I will work off that form in preparing the Release, which will specifically include Father Dunstan Moorse along with the Order of St. Benedict, St. John's Abbey and Prep School, any other affiliated entities and Royal Insurance. . . . wife will also be executing the release.

I expect the settlement drafts from Fr. Dan Ward and Jim Adam of Royal Insurance within the week. Your early assistance on the appropriate release language will be greatly appreciated. Also enclosed is a copy of my letter to Judge Landwehr advising her that the matter has been resolved.

Yours very truly,



Jerome R. Klukas

JRK:kn
Enclosures

cc: Rev. Daniel J. Ward, O.S.B.

Jim Adam
ROYAL INSURANCE

File No. 6400028180

OSB MOORSE_00621

... 07 1993
13138

STATE OF MINNESOTA
COUNTY OF STEARNS

DISTRICT COURT
SEVENTH JUDICIAL DISTRICT
PERSONAL INJURY

John B. Doe,

Plaintiff,

STIPULATION AND ORDER
FOR DISMISSAL WITH
PREJUDICE

vs.

Court File No. CS-91-2407

The Order of St. Benedict of the
Roman Catholic Church a/k/a
St. John's Abbey and Father
Dunstan Moorse,

Defendants.

The above-entitled action, having been fully compromised and settled,

NOW, THEREFORE, IT IS HEREBY STIPULATED AND AGREED, by and between the parties hereto, through their respective counsel, that said action in its entirety, including any subrogation, reimbursement and other possible benefit recovery claims and any and all cross-claims and other claims of any type and nature among and between the parties, may be and hereby is dismissed with prejudice and on the merits, but without further costs, disbursements and attorneys fees to any of the parties.

IT IS FURTHER STIPULATED AND AGREED that any of the parties, without notice to the other, may cause judgment of dismissal with prejudice and on the merits to be entered herein.


AUG 27 1993

OSB MOORSE_00624

Dated: August 24, 1993.

REINHARDT AND ANDERSON

By



Jeffrey R. Anderson
Attorney Registration No. 2057
E-1400 First National Bank Bldg.
332 Minnesota Street
St. Paul, MN 55101
(612) 227-9990

ATTORNEYS FOR PLAINTIFF

Dated: August 17, 1993.

CASTOR, KLUKAS, SCHERER & LOGREN
CHARTERED

By



Jerome R. Klukas
Attorney Registration No. 5673X
1800 Rand Tower
527 Marquette Avenue South
Minneapolis, MN 55402
(612) 338-8623

ATTORNEYS FOR DEFENDANT
THE ORDER OF ST. BENEDICT
OF THE ROMAN CATHOLIC CHURCH
A/K/A ST. JOHN'S ABBEY

Dated: August 20, 1993.


STICH, ANGELL, KREIDLER & MUTH, P.A.

By


Robert T. Stich
Attorney Registration No. 105570
The Crossings, Suite 120
250 Second Avenue South
Minneapolis, MN 55491
(612) 333-6251

ATTORNEYS FOR DEFENDANT
FATHER DUNSTAN MOORSE

2

Filed this 1 day of Sept, 1993
Ronald A. Longtin, Jr.
Court Administrator
Stearns County, MN
By  Copy

OSB MOORSE_00625

ORDER

Pursuant to the attached Stipulation of counsel for all the parties, which is approved in all things and particulars, and upon the entire file and record herein, the Court being fully advised;

IT IS HEREBY ORDERED:

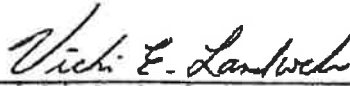
1. That plaintiff's complaint, cause of action, and any and all claims against defendants are hereby dismissed on their merits and with prejudice.

2. That none of the parties are awarded costs and disbursements herein, pursuant to their agreement.


The District Court Administrator is hereby directed to enter judgment accordingly and forthwith.

Dated this 1st day of ~~August~~^{September}, 1993.

BY THE COURT:


Vicki E. Landwehr
Judge of District Court

3

FILED IN 2 day of Sept. 1993
COURT CLERK


12 2/3
AUG 18 1999

**Ken Strom Arbitration
and Mediation, Inc.**

Suite 940
7825 Washington Avenue South
Eden Prairie, MN 55439

E-16-93

Office (612) 946-0871
Fax (612) 944-8064

MARK WENDURF

JEROME KLUKAS -8059

ROBT. STITCH

JOHN DOE (U)
ORDER OF ST. BENE.
MOORSE -

Gentlemen:

Thank you for your
cooperation today.
Enclosed is my bill.
See you again.

Ken Strom

(SECY. ON VACATION)

AUG 18 1993

STATE OF MINNESOTA
COUNTY OF STEARNS

DISTRICT COURT
SEVENTH JUDICIAL DISTRICT

John B. Doe,

Plaintiff,

STIPULATION TO
AMEND COMPLAINT

vs.

The Order of St. Benedict of the
Roman Catholic Church a/k/a St.
John's Abbey and Father Dunstan
Moorse,

Defendants.

Court File No.: CS-91-2407

IT IS HEREBY STIPULATED AND AGREED by and between the parties that plaintiff
may amend his complaint as set forth in the attached First Amended Complaint.

Dated this 16 day of July, 1993.

REINHARDT AND ANDERSON

By Jeffrey R. Anderson
Jeffrey R. Anderson, #2057
Mark A. Wendorf, #173484
Attorneys for Plaintiff
E-1400 First National Bank Bldg.
332 Minnesota St.
St. Paul, MN 55101

By Jerome R. Klukas
Mr. Jerome R. Klukas
Attorney for Defendant Moorse
527 Marquette Avenue South
Suites 1800
Minneapolis, MN 55402-1319

Robert J. [unclear]
att'y for Father
Dunstan Moorse

23 July 93
TEERI Woods

ORDER FOR JUDGMENT

Upon the foregoing Stipulation, IT IS HEREBY ORDERED that Plaintiff is granted leave to amend his Complaint.

BY THE COURT:

Dated: Aug. 18, 1993

Neil E. Landwehr
Judge of District Court

18th day of Aug 1993
By: Joyce Roseman

JUDGMENT

I hereby certify that the foregoing Order/Conclusions of law constitutes the Judgment of this Court.
Ronald A. Longtin, Jr., Court Administrator

Dated: 8-18-93

By: Joyce Roseman
Deputy Administrator

STATE OF MINNESOTA
COUNTY OF STEARNS

DISTRICT COURT
SEVENTH JUDICIAL DISTRICT

JEFFREY R ANDERSON
REINHARDT & ANDERSON
E-1400 1ST NAT'L BK 332 MN ST
ST PAUL MN 55101

JEROME R KLUKAS
1800 RAND TOWER
527 MARQUETTE AVENUE SO
MINNEAPOLIS MN 55402

ST JOHN'S ABBEY
COLLEGEVILLE MN 56321

ROBERT T STICH
TRE CROSSINGS STE 120
250 SECOND AVE SO
MINNEAPOLIS MN 55401

Notice of Filing of Order

In Re: JOHN B. DOE VS. THE ORDER OF ST. BENEDICT OF THE ROMAN CATHOLIC CHURCH et al.

Case Number: 73-C5-91-002407

You are hereby notified on this date, an order
A JUDGMENT WAS ENTERED AS PER COPY ORDER TO AMEND COMPLAINT
ATTACHED [JMR]
was filed on the above-entitled matter.

Ronald A. Longtin Jr.
Court Administrator

BY Joyce Rosemow
Deputy

Dated August 18, 1993

OSB MOORSE_00631

RELEASE AND CONFIDENTIAL SETTLEMENT AGREEMENT

FOR THE SOLE CONSIDERATION OF [REDACTED] and no/100 (\$ [REDACTED] Dollars, 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, including all of its operating divisions, St. John's Preparatory School, and Fr. Dunstan Moorse, and 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 claim as a result of incidents which are or could be the subject of the lawsuit entitled John B. Doe v. The Order of St. Benedict of the Roman Catholic Church a/k/a St. John's Abbey and Father Dunstan Moorse.

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 incidents.
2. "Damages" includes damages for personal injury; bodily injury; sickness; disease; pain, suffering and emotional or psychological injury and damage; death resulting from such injury, sickness, disease, or damage; damage for care and loss of services arising from such injury, sickness, damages, or disease; and all other damages of whatever kind or nature.

AUG 27 1993

OSB MOORSE_00633

3. "I" includes both his
wife.

II.

I expressly intend and agree that this Release applies to all of my claims arising from said incidents, 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 or anyone representing 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.

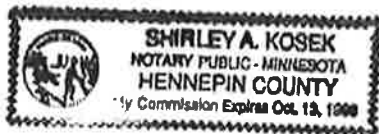
VI.

The parties agree that the existence of this Release and its terms and conditions are to be held in strict confidence.

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, its divisions and Fr. Dunstan Moore 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: August 26, 1993.

Subscribed and sworn to before me this 26 day of August, 1993.



Shirley A. Kosek
Notary Public

Dated: August 26, 1993.

REINHARDT AND ANDERSON

By Jeffrey R. Anderson
Jeffrey R. Anderson
Attorney Registration No. 2057
E-1400 First National Bank Bldg.
332 Minnesota Street
St. Paul, MN 55101
(612) 227-9990

ATTORNEYS FOR PLAINTIFF

Dated: August 24, 1993.

CASTOR, KLUKAS, SCHERER & LOGREN
CHARTERED

By Jerome R. Klukas
Jerome R. Klukas
Attorney Registration No. 5673X
1800 Rand Tower
527 Marquette Avenue South
Minneapolis, MN 55402
(612) 338-8623

ATTORNEYS FOR DEFENDANT
THE ORDER OF ST. BENEDICT
OF THE ROMAN CATHOLIC CHURCH
A/K/A ST. JOHN'S ABBEY

Dated: August 24, 1993.

STICH, ANGELL, KREIDLER & MUTH, P.A.

By Robert T. Stich
Robert T. Stich
Attorney Registration No. 105570
The Crossings, Suite 120
250 Second Avenue South
Minneapolis, MN 55491
(612) 333-6251

ATTORNEYS FOR DEFENDANT
FATHER DUNSTAN MOORSE

STATE OF MINNESOTA
COUNTY OF STEARNS

DISTRICT COURT
SEVENTH JUDICIAL DISTRICT

JEFFREY R ANDERSON
REINHARDT & ANDERSON
E-1400 1ST NAT'L BK 332 MN ST
ST PAUL MN 55101

ST JOHNS ABBEY
COLLEGEVILLE MN 56321

JEROME R KLUCAS
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527 MARQUETTE AVENUE SO
MINNAPOLIS MN 55402

ROBERT T STICK
THE CROSSINGS STE 120
250 SECOND AVE SO
MINNEAPOLIS MN 55401

Notice of Filing of Order

In Re: JOHN R. DOE VS. THE ORDER OF ST. BENEDICT OF THE ROMAN CATHOLIC CHURCH et al.

Case Number: 73-C5-91-002407

You are hereby notified on this date, an order
STIPULATION AND ORDER FOR DISMISSAL WITH PREJUDICE (MBS)
was filed on the above-entitled matter.

F. A. Longtin Jr.
Court Administrator

By


Deputy

Dated September 02, 1993

OSB MOORSE_00637

SAINT JOHN'S ABBEY

10 November 1993

Mark Wendorf
E-1400 First National Bank Building
332 Minnesota Street
St. Paul, MN 55101

Re: John L. Doe vs. The Order of St. Benedict

Dear Mr. Wendorf:

I am in receipt of your letter dated November 4 and addressed to Father Gordon Tavis. In this letter you indicate that there is a \$ [REDACTED] fund of the Diocese and that \$ [REDACTED] remains in this fund.

The Order does not have such a fund. I am unaware if the Diocese does. However, the Diocese was not a defendant in this case.

Since it is my understanding that this case was settled and there was no agreement to pay future counseling, I am returning the itemized bills.

Sincerely,

(Rev.) Daniel J. Ward, OSB
Corporate Secretary

cc. Joseph Stocco

COLLEGEVILLE, MINNESOTA 56321-2015

OSB MOORSE_00639

ASSUMPTION ABBEY 29 Dec.
 Dear Abbot Timothy,
 My flights were on the 1st of Dec. I was most appreciative to be back on "terra firma", I really do miss it like to fly. Just as said "like as at home" & just as much as now. The welcome was warm. Joined the monks in walking the stairs from round about. That I'm ready for the first conference on how from now. See you long before this arrives. Pax
 Dush OSB

10/96 ST-CLOUD 563
 postcard
 Abbot Timothy Kelly OSB
 St. John's Abbey
 Collingsville MN 56321-2015

13 Aug.
 Dear Abbot Timothy,
 Greetings from the days with
 It's very hot & humid here. I'm
 Very glad to get here & dry out.
 The Monastery Library Forum meetings have been quite good. Some discussion on a Benedictine calendar we started talk about at some point. St. Mary's Office Dr. Nathan Mitchell gave very good keynote addresses. Food has been great. The sister in charge of the Sacred Heart retreat center is a great cook. West St. Ignace's well. Pax
 Dush OSB

10/96 ST-CLOUD 563 100:31
 Post Card
 Abbot Timothy Kelly OSB
 Saint John's Abbey
 Collingsville MN 56321-2015

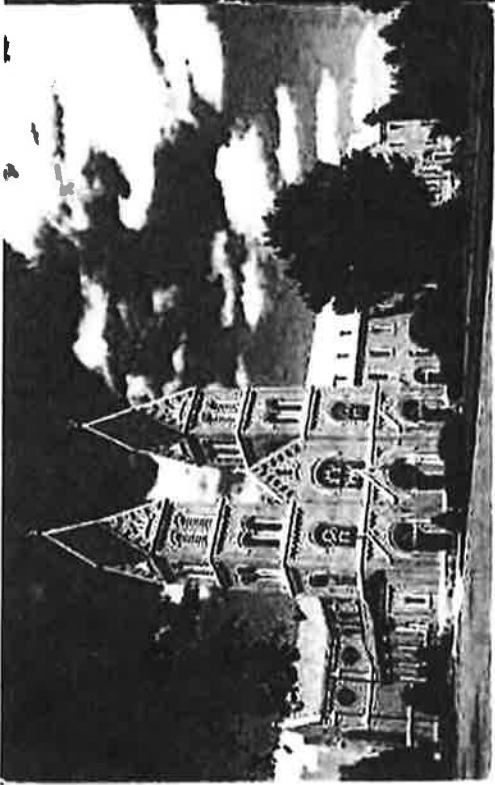
MONASTERY OF CHRIST IN THE DESERT
 The Benedictine Monastery of Christ in the Desert was founded in 1954. The monks live a life of prayer and manual labor in the solitude of the Chama Canyon Wilderness.
 ABBIQUU, NEW MEXICO 87510
 Greetings. I made it across the road to have for mass yesterday, and then out before any rain came. Had a very nice assist. Greetings from Abbot Philip & the community. Took a roll of film so should have some pictures to show of the progress they've made on the buildings. Nathan is packing a thing the things to bring back. Having will be best, this place is a good place for you. See you the end of the week, love
 Pax Dush OSB

10/97 ST-CLOUD 563-00140
 Abbot Timothy Kelly OSB
 St. John's Abbey
 Collingsville MN 56321-2015

Chapel
 Monastery of Christ in the Desert
 Abiquiu, New Mexico 87510
 17 July
 Dear Abbot Timothy,
 Well the week has run its course and we've begun the drive home. It was wonderful to be back in New Mexico again. We even lowered the road to Christ in the Desert. Only I think when we got back on the paved road. Community seems to be doing well. I think Nathan will do well on substitution in Santa Fe. His working number is very good & the contents he will be able to make will be good. See you before this arrives (as we should be home tomorrow).
 Pax Dush OSB

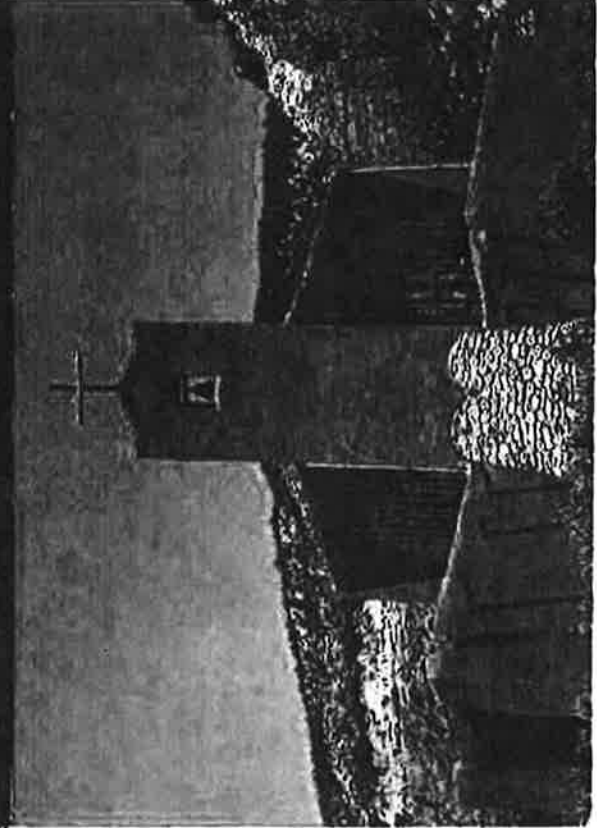
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 JUL 19 PM
 10/97 ST-CLOUD 563-00146
 Abbot Timothy Kelly OSB
 St. John's Abbey
 Collingsville MN 56321-2015

OSB MOORSE 00640



Cullman, Alabama

ABBAY RETREAT CENTER



SAINT JOHN'S ABBEY

April 9, 1994

Dear Abbot Timothy,

While I recognize that these reflections are being recorded quite close to the event, I must record them while they are still fresh in my mind. These reflections are on the Central Lakes Conference Music Festival, part of which took place in the Abbey Church on Friday, April 8..

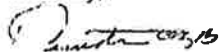
I begin by recognizing that this event did not respect the Abbey Church as a house of prayer. In Easter week, one of the two most sacred weeks of the liturgical year, everything which speaks of the importance of Christ's death and resurrection and what it means for the Church and most importantly for this monastic community was removed from the Abbey Church (a burden at any time but more so during these weeks) and the monastic community was shunted off to the basement. This event was not in harmony with the place. The monastic schedule of prayer and eucharist was not respected; it was obvious there was no concern to limit noise, etc. during the times of our prayer. The space was not respected, the pews were stood on and scratched, gum was discarded every where including on the portable ambo, abbey equipment was tossed into walls, tables used as chairs, equipment removed, and trash left nearly everywhere. One of the conductors was quite arrogant: not understanding that eucharist was about to begin in the lower church, he demanded to know how long "those bells were going to ring"? There was no respect for the regular users of the building; the bodies, cases, food and personal effects cluttering the aisles did not allow clear passage to those who attend Liturgy of the Hours or Eucharist. The altar became a prop for people, music, music cases, etc.

In my view the Abbey Church is not the appropriate place for a band concert, nor is it the appropriate place for a large ensemble choral production. For an appropriately scaled SJU/CSB production which understands the nature of the church as a house of prayer for this community and provides appropriate supervision, an exception might be made. But outside groups should not be given permission to violate the monastic nature of the Abbey Church nor displace the monastic community during one of the most sacred weeks of the year.

Another concern relates to the significant investment this community has made in maintaining the Abbey Church, most recently refinishing all the wood work. Groups like the Central Lakes Conference Music Festival do not contribute to maintenance and instead contribute to a breakdown of the space and its furnishings because of their abuse. Outside events should be charged an appropriate rental fee that would then be put into endowment for future refurbishing.

I will be more than happy to discuss any and all of the ideas included in this letter at any time.

Fraternally,



Dunstan Moorse OSB
Liturgy Director

CC: Dr. Axel Theimer
Dr. Rita Knuesel
Fr. James Tingerthal OSB

COLLEGEVILLE, MINNESOTA 56321-2015

OSB MOORSE_00642

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*

May 27, 1994

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

RE: Dunstan Moorse
PHS #: 8897
DOB: 12/08/50

Dear Abbot Timothy:

I am writing to provide you with a discharge summary on Fr. Moorse. Fr. Moorse began treatment at the Program in Human Sexuality in January of 1991 and satisfactorily completed the Sex Offender Treatment Program as of April 20, 1994. Fr. Moorse presented at the Program in Human Sexuality due to two separate law suits alleging inappropriate sexual behavior when he was working at a residential high school. The patient initially began group therapy with Walter Bockting, Drs. and Anne McBean, MA, LP on January 9, 1991. His primary therapist at that time was Mr. Bockting. Fr. Moorse continued to work with Walter Bockting until August of 1992 when I replaced him in the psychotherapy group. At that time, primary therapist responsibility was also transferred to me.

In the almost two years which I worked with Fr. Moorse, he made a great deal of progress in a wide range of areas. He had some difficulty when transferring from Mr. Bockting to myself, but after a month or so of testing the waters he really seemed to open up and engage in treatment. Fr. Moorse went from very isolated, emotionally blunted and sometimes aloof to being a very active and engaging member of his psychotherapy group. He currently appears to be able to experience a range of emotions and has a wide array of coping strategies which include a number of close and intimate friends.

Dunstan had a very difficult time exploring his sexuality, finding this area very threatening. Currently, however, he appears to have made great strides in acknowledging that his humanity necessitates the experiences of sexuality. He has worked very hard to integrate this into his vocation, which he feels very strongly.

Fr. Moorse's prognosis for continued growth is very good and I believe that he has accomplished a great deal in his therapy here. In terminating treatment he developed a maintenance plan which indicates an awareness of his risks for re-offending and a variety of long-term and short-term behaviors that are necessary to maintain his level of functioning. Hopefully, he has provided you with a copy of this.

OSB MOORSE_00643

The treatment staff of the Sex Offender Program recommended that Fr. Moorse return for either a Sexual Attitude Reassessment seminar or a Man-to-Man seminar. He agreed that this was a good idea and committed himself to attending one or the other of these this fall. In terms of his activities, I see no reason to limit any of his current duties and do not see him as a risk for sexually acting out. In the future, if Dunstan would like to teach on the college or high school level, I see no reason to exclude him from such activities. It would, however, be important that Fr. Moorse be involved with a group of other priests with whom he could consult and that he not be responsible for a residence hall.

In summary, I believe that Dunstan Moorse has done a very good job in sex offender treatment and you will find that he is not only at decreased risk for sexual misbehavior, but a more complete person and a more competent priest and monk. If you need any additional information, or I can be of any help, please feel free to contact me.

Sincerely,



Michael H. Miner, Ph.D., L.P.
Psychologist, Sex Offender Treatment Program
Assistant Professor
Department of Family Practice and Community Health

/en

ORDER OF SAINT BENEDICT
Collegeville, MN 56321.

CORPORATE RELIGIOUS ADMINISTRATIVE ASSIGNMENT

The Order of Saint Benedict, called "ORDER," hereby assigns Fr. Dunstan Moore, O.S.B. a religious assignment.

1. **Assignment:** By mutual agreement, Fr. Dunstan Moore, O.S.B. is assigned as Review Editor - Worship in the Liturgical Press Division in service to the ORDER. Duties and responsibilities are contained in the incumbent's position description which may be subsequently amended.
2. **Time:** Assignment equals 6% time.
3. **Remuneration:** A sum of \$1,661 in accordance with a base remuneration of \$1,661, payable to the ORDER, is budgeted for services to be rendered. This assignment is contingent on projected levels of revenue not falling significantly below the level budgeted for 1994-95. As additional compensation hereunder the ORDER shall receive the dollar equivalent of such fringe benefits as are from time to time promulgated for administrative employees.
4. **Duration:** The duration of this agreement is from July 1, 1994 through June 30, 1995.
5. **Administrative Personnel Policies and Procedures:** The provisions of the Administrative Personnel Policies and Procedures of the ORDER, Collegeville, Minnesota, 1986, as may be subsequently amended, and not in conflict with this assignment, are hereby incorporated by reference and made a part of this assignment, and both the ORDER and APPOINTEE agree to be bound by the rules and regulations contained therein.

IN WITNESS WHEREOF, the Parties hereto have set their hands on the day and year appearing below.

DIVISIONAL RECOMMENDATION:

Dated: June 1, 1994

By: Michael Naughton, O.S.B.
Fr. Michael Naughton, O.S.B.

AUTHORIZATION OF ASSIGNMENT:

ORDER OF SAINT BENEDICT

Dated: 6/3/94

By: Abbot Timothy Kelly, O.S.B.
Abbot Timothy Kelly, O.S.B.

To be effective, this assignment must be signed and returned to the Business Office (Q128) by June 15, 1994.

Dated: 6/8/94

By: Fr. Dunstan Moore, O.S.B.
Fr. Dunstan Moore, O.S.B.

ORDER OF SAINT BENEDICT
Personnel Services Office
Collegeville, Minnesota

Administrative Pre-Contract Data Form: SJU _____ Other x - Lit Press

Type of Appointment: FT - _____ Lay - _____ Sponsored Program - _____
PT - x _____ OSB - x _____ Outside Religious - _____

Appointee: <u>Fr. Dunstan</u>	<u>Moorse, O.S.B.</u>
Title: <u>Review Editor - Worship</u>	
Years in Service at the Order of Saint Benedict New Contract INCLUSIVE: _____	
Date of Original Employment: _____	

Breakdown of Responsibility

Percent: 5% Department: The Liturgical Press
Percent: _____ Department: _____

Base Salary: <u>N/A</u>	Number of Equal Payments: <u>12</u>
Suppl Adj.: _____	Payroll Begins the Month of: <u>July</u>
Actual Salary: <u>1,661</u>	Contract Begins: <u>July 1, 1994</u>
	Contract Ends: <u>June 30, 1995</u>

Notes:

Benefits Pending:

_____/Pension Date Eligible: _____
First Time Calculation: <u>Yn</u> * = _____; Ind: _____ * = _____
_____/Long Term Disability Date Eligible: ____/____
_____/Health, Life, Dental Date Eligible: ____/____

Salary Detail:

Social Security #: _____	Dept _____
Monthly Salary: <u>\$1,384.42</u>	Start: <u>July 94</u> End: <u>June 95</u>

Michael Traugott, OSB 6/3/94 Bradley K. Vogt 6/3/94
 Executive in-Charge / Date Budget Officer / Date
[Signature] 7/94
 Personnel Services / Date

ORDER OF SAINT BENEDICT
Collegeville, MN 58321

CORPORATE RELIGIOUS ADMINISTRATIVE ASSIGNMENT

The Order of Saint Benedict, called "ORDER," hereby assigns Fr. Dunstan Moorse, O.S.B. a religious assignment.

1. **Assignment:** By mutual agreement, Fr. Dunstan Moorse, O.S.B. is assigned as Review Editor - Worship in the Liturgical Press Division in service to the ORDER. Duties and responsibilities are contained in the incumbent's position description which may be subsequently amended.
2. **Time:** Assignment equals 50% time.
3. **Remuneration:** A sum of \$20,645 in accordance with a base remuneration of \$n/a, payable to the ORDER, is budgeted for services to be rendered. This assignment is contingent on projected levels of revenue not falling significantly below the level budgeted for 1995-98. As additional compensation hereunder the ORDER shall receive the dollar equivalent of such fringe benefits as are from time to time promulgated for administrative employees.
4. **Duration:** The duration of this agreement is from July 1, 1995 through June 30, 1998.
5. **Administrative Personnel Policies and Procedures:** The provisions of the Administrative Personnel Policies and Procedures of the ORDER, Collegeville, Minnesota, 1986, as may be subsequently amended, and not in conflict with this assignment, are hereby incorporated by reference and made a part of this assignment, and both the ORDER and APPOINTEE agree to be bound by the rules and regulations contained therein.

IN WITNESS WHEREOF, the Parties hereto have set their hands on the day and year appearing below.

DIVISIONAL RECOMMENDATION:

Dated: 30 May 1995

By: Michael Naughton
Fr. Michael Naughton, O.S.B.

AUTHORIZATION OF ASSIGNMENT:

ORDER OF SAINT BENEDICT

Dated: May 31, 1995

By: Timothy Kelly
Abbot Timothy Kelly, O.S.B.

To be effective, this assignment must be signed and returned to the Business Office (Q128) by June 22, 1995.

Dated: 21 June 1995

By: Dunstan Moorse O.S.B.
Fr. Dunstan Moorse, O.S.B.

ORDER OF SAINT BENEDICT
Human Resources Office
Collegeville, Minnesota

Administrative Pre-Contract Data Form

Division: Lit Press
Time: Part-time
Religious Status: St. Johns Monk

Name: Fr. Dunstan Moore, O.S.B.
Title: Review Editor - Worship
Years in Service (New Contract Inclusive):
Date of Original Employment:

Percent: 5% 5090 BKU/
Percent: MM Department: Worship - The Liturgical Press
Department:

Base Salary: n/a Number of Equal Payments: 12
Suppl Adjustment: Payroll Begins the Month of: July
Actual Salary: 1,711 Contract Begins: July 1, 1995
20,645 BKU/ Contract Ends: June 30, 1996
MM

Notes:

Benefit Information

Pension: N Date Eligible: ___/___/___
First Time Calc: Inst: ___ % = ___ ; Ind: ___ % = ___

Long Term Disability: N Date Eligible: ___/___/___
Health, Life, Dental: N Date Eligible: ___/___/___

Payroll Information

Social Security #: Department #
Monthly Salary: 1720.42 Start: July End: June

Michael Mangerton, OSB 5/18/95
Executive-in-Charge Date
Human Resources Date 7/95

Bradley K. Vogt 5/18/95
Budget Officer Date

ORDER OF SAINT BENEDICT
Collegeville, MN 56321

CORPORATE RELIGIOUS ADMINISTRATIVE ASSIGNMENT

The Order of Saint Benedict, called "ORDER," hereby assigns Fr. Dunstan Moorse, O.S.B. a religious assignment.

1. **Assignment:** By mutual agreement, Fr. Dunstan Moorse, O.S.B. is assigned as Review Editor - Worship in the Liturgical Press Division in service to the ORDER. Duties and responsibilities are contained in the incumbent's position description which may be subsequently amended.
2. **Time:** Assignment equals 100% time.
3. **Remuneration:** A sum of \$26,437 in accordance with a base remuneration of \$26,437, payable to the ORDER, is budgeted for services to be rendered. This assignment is contingent on projected levels of revenue not falling significantly below the level budgeted for 1996-97. As additional compensation hereunder, the ORDER shall receive the dollar equivalent of such fringe benefits as are from time to time promulgated for administrative employees.
4. **Duration:** The duration of this agreement is from July 1, 1996 through June 30, 1997.
5. **Administrative Personnel Policies and Procedures:** The provisions of the Administrative Personnel Policies and Procedures of the ORDER, Collegeville, Minnesota, 1986, as may be subsequently amended, and not in conflict with this assignment, are hereby incorporated by reference and made a part of this assignment, and both the ORDER and APPOINTEE agree to be bound by the rules and regulations contained therein.

IN WITNESS WHEREOF, the Parties hereto have set their hands on the day and year appearing below.

DIVISIONAL RECOMMENDATION:

Dated: June 6, 1996

By: Michael Naughton
Fr. Michael Naughton, O.S.B.

AUTHORIZATION OF ASSIGNMENT:

ORDER OF SAINT BENEDICT

Dated: June 10, 1996

By: Timothy Kelly, O.S.B.
Abbot Timothy Kelly, O.S.B.

To be effective, this assignment must be signed and returned to the Business Office (Q128) by June 20, 1996.

Dated: June 12, 1996

By: Dunstan Moorse, O.S.B.
Fr. Dunstan Moorse, O.S.B.

FY: 1996-97

ORDER OF SAINT BENEDICT
Human Resources Office
Collegeville, Minnesota

Administrative Pre-Contract Data Form

Division: Lit Press
Time: part-time
Religious Status: St. John's Monk

Name: Fr. Dunstan Moorse, O.S.B.
Title: Review Editor - Worship
Years in Service (New Contract Inclusive):

Percent: ~~0.5000~~ ^{Blw} 1.000 Department: Lit Press 1-59120-1045
Percent: Department:
Percent: Department:
Total: ~~0.5000~~ ^{Blw} 1.000

Base Salary: ~~21,264~~ ^{26,437} Number of Equal Payments: 12
Suppl Adj: 0 Payroll Begins the Month of: July
Actual Salary: ~~21,264~~ ^{26,437} Contract Begins: July 1, 1996
Contract Ends: June 30, 1997

Notes:

Contract Verified by: *[Signature]* **Payroll Information** Date: 7/3/96

Social Security #: Name: Fr. Dunstan Moorse, O.S.B.
Job Group: Job Title: 5036
Monthly Salary: 2203.08 Start: July End: June

[Signature] 5/22/96
Executive-in-Charge Date

[Signature] 5/22/96
Budget Officer Date

Kelly, Timothy

From: Koopmann, Robert
Sent: Monday, March 17, 1997 11:19 AM
To:
Cc: Koopmann, Robert; Moore, Dunstan
Subject: [REDACTED] memo

Dear Abbot Timothy,
I think the best way for some headway in this problem is for Dunstan to meet with [REDACTED]

My only observation right now: Anything involving creativity is going to include times of chaos and messiness: schedules confused, equipment left where it shouldn't be, last minute requests. In order to keep freshness, excitement, and fun in our liturgy, we all have to put up with that from time to time!

Bob Koopmann

Kelly, Timothy

From: Moore, Dunstan
Sent: Monday, March 17, 1997 11:36 AM
To: Koopmann, Robert
Cc: Kelly, Timothy
Subject: Re: memo to Abbot Timothy

Dear Bob,

Thank you for your measured and sensible response. I am still at a major loss however to understand why [redacted] insists on making light [by trying to tender his resignation] of his inappropriate behavior which caused me to over react as he knows full well I am quite capable of doing, especially when I am blind sided by and caught off guard by someone else's inappropriate behavior while trying to facilitate the best possible liturgy as I can.

I have been scheduled for a meeting with the Abbot at 9:30 next Tuesday for several weeks because I felt some music issues needed to be broached, explored and that a plan be developed on how to best address them. Needless to say this will now be near the top of my list.

I know several of us need to talk, but am not sure of when, where, etc.

Thanks.

Dunstan, OSB

Collegeville, MN 56321

CORPORATE RELIGIOUS ADMINISTRATIVE ASSIGNMENT

The Order of Saint Benedict, called "ORDER," hereby assigns Fr. Dunstan Moorse, O.S.B. a religious assignment.

1. **Assignment:** By mutual agreement, Fr. Dunstan Moorse, O.S.B. is assigned as Review Editor - Worship in the Liturgical Press Division in service to the ORDER. Duties and responsibilities are contained in the incumbent's position description which may be subsequently amended.
2. **Time:** Assignment equals 100% time.
3. **Remuneration:** A sum of \$27,230 in accordance with a base remuneration of \$27,230, payable to the ORDER, is budgeted for services to be rendered. This assignment is contingent on projected levels of revenue not falling significantly below the level budgeted for 1987-88. As additional compensation hereunder, the ORDER shall receive the dollar equivalent of such fringe benefits as are from time to time promulgated for administrative employees.
4. **Duration:** The duration of this agreement is from July 1, 1987 through June 30, 1988.
5. **Administrative Personnel Policies and Procedures:** The provisions of the Administrative Personnel Policies and Procedures of the ORDER, Collegeville, Minnesota, 1988, as may be subsequently amended, and not in conflict with this assignment, are hereby incorporated by reference and made a part of this assignment, and both the ORDER and APPOINTEE agree to be bound by the rules and regulations contained therein.

IN WITNESS WHEREOF, the Parties hereto have set their hands on the day and year appearing below.

DIVISIONAL RECOMMENDATION:

Dated: May 30, 1987

By: Michael Naughton
Fr. Michael Naughton, O.S.B.
Director

AUTHORIZATION OF ASSIGNMENT:

ORDER OF SAINT BENEDICT

Dated: June 4, 1987

By: Timothy Kelly, O.S.B.
Abbot Timothy Kelly, O.S.B.

To be effective, this assignment must be signed and returned to the Business Office (Q128) by June 13, 1987.

Dated: June 7, 1987

By: Dunstan Moorse, O.S.B.
Fr. Dunstan Moorse, O.S.B.

Employee name and title: Rev. Dunstan Moore, O.S.B.

Department: The Liturgical Press - base head factory & Calabrig, the
Eudwest

Supervisor name and title: Mark Twomey - Managing Editor

Executive-in-charge/or Chief Administrative Officer: Rev. Michael Naughton OSB

Period of review: July 1, 1996 through June 30, 1997

Do you have a current and up-to-date job description: Yes _____ No X (*improvement*)

Note: Prior to completing the following questions, please review your job description and the goals you submitted during your last performance review.

Did you meet your goals: Yes _____ No _____ *- first time*

How did they relate to the Mission/Vision and Strategic Plan or departmental goals? *Comments:*

Supervisor comments:

Fr. Dunstan identifies clearly with the mission statement of the Liturgical Press.

I acknowledge that the Performance Review and Goal Planning forms have been reviewed with me.

Signed *Dunstan Moore OSB* Employee Date 23 Aug 1997

Signed *Mark Twomey* Supervisor Date May 23, 1997

Signed *Naughton* Executive-in-charge/or Chief Administrative Officer Date 6/27/97

Comments: _____

A. Identify skills and strengths demonstrated during the review period.
(Include supervisory skills, if applicable.)

Integration of organizational skills, technical production + clarity of materials into loose-leaf lecturing + Calabrate the Eucharist. Have learned more computer skills, esp. Windows 95 + Word through study + workshops. Investigated additional fonts, esp. Malady from St. Meinrad's for chant. Supervised editing of lectionario vol. 3. Improved proofreading of loose-leaf in large part through getting ahead of production schedule. Worked on possible pilgrimage missalette - glad to see how projects might begin + not make it.

Supervisor comments:

Possibilities/ideas

- How has your performance contributed to the Mission/Vision of the Institution(s)?
- What new skills have you learned to use in your job?
- Have you taken any courses, seminars, or workshops to help develop your skills?
- Have you had any out of the ordinary projects this year? (ie. new committee work, new duties/or responsibilities)
- Describe your ability to listen, give accurate instructions or train others.

Fr. Dunstan has pursued a variety of projects over the past year, concentrating primarily on the loose-leaf lecturing. He is adaptable to change, seems to enjoy challenges, and can work on a number of projects simultaneously.

B. Identify areas needing development.

Need to learn Page Maker 6.0. Needs to get farther ahead with CEM to allow more oversight. Would like to spend a little more time on the Internet to view other lecturing + missalette opportunities offered elsewhere by other publishers. Would like to give more attention to CEM, especially how to computerize its production - in particular music.

- Are there areas relating to the Mission/Vision of the Institution(s) in which you can grow?
- How has your job changed in any way that makes it important for you to learn new skills? What are they?
- Identify courses or workshops that can help you with your job.
- Are there parts of your job that you have not been able to give your full attention?

Supervisor comments:

The above areas should in time be investigated and pursued if they are helpful to the production of the CEM and loose-leaf lecturing.

The CEM and loose-leaf lecturing are not consistent in some language and usage areas, which is a problem that should be corrected ASAP.

- C. Evaluate your job performance in the current review period. Consider productivity, areas where you have shown initiative, ways in which you fostered good public relations, and ways in which your position has changed or is changing.

Saw proof reading problem with L&L & made changes to the script to improve the text pulled into Poyatubes.
 Slow to discard older materials.
 Slow to reject music submitted for missalatte, don't want to miss something that might be good.
 Seal out assistance with problems that arise in printing, technology, etc. don't just sit & cry but go to those who can help.

- Describe new ways in which you have promoted the Mission/Vision of the Institution(s).
- Describe ways in which you are a self starter.
- Describe ways in which you have taken the initiative to do a project without being asked.

Supervisor comments:

F. Sullivan is concerned about saving the production process of the COG and last-leaf editions through using up-to-date software and computer programs. This is to be encouraged. Our production people, and other personnel here at THP, are available for consultation and assistance.

- D. Suggestions for strengthening your professional relationship with your supervisor or peers. Are there ways in which they or the Institution(s) can help you accomplish your goals?

Most depends on my initiative to meet production deadlines & ensure materials are ready for shipping out. Listen & talk to those who also are responsible for these product lines.
 Experience & experience - a good source of ideas on how to take care of particular needs, etc.
 Most networking is within the historical Press but some with appropriate individuals on both campuses & beyond.

- Describe ways in which your work depends on your supervisor.
- Describe ways in which you keep the line of communication open.
- Describe what you appreciate the most about your supervisor.
- Describe how you network with your peers/counterparts on both campuses.

Supervisor comments:

Continue the networking noted above. Do not hesitate to call upon the assistance of the production manager and his staff, particularly when proofreading help is needed.

Goal Planning Sheet For The Next Review Period

Name Rev. Dunstan Moore OSB Period of review: July 1, 1996 through June 30, 1997

Individual goals should reflect departmental goals and further the mission, vision and strategic priorities of the institutions. The goals need to be specific enough to be accomplished, at least in part, during the review period and must be measurable. Please complete this form and discuss it with your supervisor.

Examples on the reverse side.

Goal: to continue to prepare LLL text earlier & thereby make process less stressful.

Action Steps: over the next year to bring text into PageMaker from 3 months before printing to 6 months prior.

Target date for completion: June 1998

Goal: to target higher salaries for CEAM prior to printing & Music Guide and settle music perm E 19842 prior to publishing

Action Steps: gradually move this process to time prior to Vol. + contact publishers as appropriate.

Target date for completion: June 1998

Supervisor Comments: Rightly editorial control of the CEAM and LLL to eliminate propealin and consistency problems should be a primary goal that runs tandem to the goals listed above.

Signed Dunstan Moore OSB Date 21 May 1997
Employee

Signed Mark Moroney Date 23 May 1997
Supervisor

Signed Wm. [unclear] Date 6/27/97
Executive-in-charge/or Chief Administrative Officer

Feel free to make extra copies if you have additional goals.

Please keep a copy of your goal sheet(s) and send the original to the Human Resources Office along with your completed performance review form.

Word/Performance Review 1997/Goal Planning Sheet for 1998

Goal: To complete the printout of the music holdings so that newly reference can be made to them by all parties.

FY: 1997-98

ORDER OF SAINT BENEDICT
Human Resources Office
Collegeville, Minnesota

Administrative Pre-Contract Data Form

Division: Lit Press
Time: Part-time
Religious Status: St. Johns Monk

Name: Fr. Dunstan Moore, O.S.B.
Title: Review Editor - Worship
Years in Service (New Contract Inclusive):

Percent: 1.0000 Department: Worship 1591201045
Percent: Department:
Percent: Department:

Total: 1.0000

Base Salary: 27,230 Number of Equal Payments: 12
Suppl Adj: 0 Payroll Begins the Month of: July
Actual Salary: 27,230 Contract Begins: July 1, 1997
Contract Ends: June 30, 1998

Notes:

Payroll Information

Contract Verified by: _____ Date: _____

Social Security # Name: Fr. Dunstan Moore, O.S.B.
Job Group: Job Title: 5036
Monthly Salary: 2,269.17 Start: July End: June

Michael Naughton, OSB 5/20/97
Executive-in-Charge Date

Jerry Trust 5/20/97
Budget Officer Date

An effective goal is:

Specific

The goals specifically state the behavior which is to be performed and the target date for achieving the new level of performance.

Measurable

The goals will be stated in behaviors that can be seen, heard, touched or statistically proven.

Ambitious

The goals must be ambitious enough to challenge better performance, yet not so challenging that it becomes unattainable.

Jointly Decided Upon

The employee and the supervisor set the goals together to encourage personal ownership in its accomplishment.

Followed by Feedback

It is important for the supervisor to give positive, constructive feedback relating to the employee's goals and performance.

Relevant

A meaningful goal is important to the employee, the department, and to the institutions.

Examples of Goal Writing From Institutional to Individual

The Mission and Vision Statements say:

"Entry into a heritage of Leadership: and service which, through a variety of special programs, connects each college to off-campus communities and seeks to promote peace, justice and the common good."

"Transformative Leadership: The colleges will promote new understanding of the development of leadership and cultivate the reciprocal skills of building community and pursuing inner growth".

Institutional Goal:

Goal I: Provide students with a premier integrated learning experience among national liberal arts colleges. Enhance the visibility, number and range of internships available to students.

Based on this Institutional Goal, the Administrative Services Goal:

We will offer at least 2 internship opportunities for students within the Administrative Services area in order to enhance students' learning and leadership experience while in college.

Human Resources Departmental Goal:

We will develop an internship proposal centered on the activity of performance review effectiveness, using task force and faculty expertise to develop parameters. This internship will be offered to a qualified student for the Fall Term, 1997. Results will be made available to the Coordinate Cabinet in order to move the Performance Review Process forward.

Office Support Staff Goal:

I will assist the Director of Human Resources, the task force/or faculty to coordinate the development of the internship parameters and assist in the supervision of the interns' activities. Activities will begin early summer, 1997 and be complete by January 1, 1998.

Word/performance approach 1997/example of goals

Catholic Order of Foresters

355 Shuman Blvd. P.O. Box 3012 Naperville, IL 60566-7012 Phone 1-800-552-0145



REQUEST FOR: CHANGE OF BENEFICIARY AND/OR CHANGE OF NAME

ORIGINAL OF THIS DOCUMENT TO REMAIN IN MEMBERS FILE IN HIGH COURT OFFICE. THE COPY BEARING HIGH SECRETARY-TREASURER APPROVAL STAMP WILL BE RETURNED AND SHOULD BE FIRMLY ATTACHED TO INSURANCE POLICY BY MEMBER.

Court # _____ Roster # _____ Policy # _____

I hereby direct that the beneficiary designated under the above numbered insurance policy be changed to read as follows:

Full name, address, and Social Security number of new beneficiary	Relationship to Insured	Amount to be paid In per cent to each beneficiary
Primary:		
Order of St. Benedict		100%
Saint John's Abbey		
Collegeville MN 56321-2015		
Contingent:		

Since I wish to keep my COF Insurance Policy in my possession and not take chances of loss through mailing, I hereby waive any requirement that the Change of Beneficiary be endorsed on the policy by the High Secretary-Treasurer, and in lieu of such endorsement on the policy I direct that the Change of Beneficiary be endorsed on the Beneficiary Record in the files of the High Court and that a copy of this Beneficiary Change be returned to me endorsed by the High Secretary-Treasurer and I PROMISE TO FIRMLY ATTACH SUCH ENDORSED COPY TO THE INSURANCE POLICY. I understand that this Request for Change of Beneficiary will relate back to and take effect as of the date of signing this request and that the Change of Beneficiary as noted herein and on the High Court Beneficiary Record shall be final unless revoked in the future by another Request for Change of Beneficiary.

Dated this 5th day of September, 19 77

Robert H. O'Keefe O.S.B.

Phone Number of Insured

*Signature of Member (Parent, Guardian if under age 16)

12-08-1950

St. John's Abbey
Address

Date of Birth of Member

Address

Randy Alfson #1205
Witness (Give title if Court Officer)

Collegeville MN 56321-2015
City, State, Zip Code

*Signature of member must be witnessed by a Court Officer or any responsible person not a beneficiary.
TO BE COMPLETED ONLY IF THERE HAS BEEN A CHANGE OF NAME (Marriage, adoption, etc.)

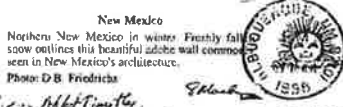
I, the member whose signature appears above, authorizes the High Court of the Catholic Order of Foresters to change the name on said Insurance Policy No.(s) _____

to my present legal name of _____ and direct that such name be entered on the High Court Office Records and Local Court Records.

Southwest view of male building WITH.
 NEW SUBIACO ABBEY AND SUBIACO ACADEMY
 Subiaco, Arkansas 72085 D 1
 Dear Abbot Timothy, 17th May 1983
 Greetings from Fort Smith, Arkansas
 The MLF meeting is going well, the
 presentation on Ritual, Eucharistic
 has been presented, and more
 tomorrow. Hospitality is good, weather
 is HOT + HUMID!! 93-99° + high
 humidity. They need rain, 1/2 inch
 since we've been here. Showen
 Carruth presents tomorrow AM. My
 cat is well at home, no time today
 to check for messages. We will
 return late on Sunday.
 Papa Deunston OSB



Post Card
 Abbot Timothy Kelly OSB
 St. John's Abbey
 Collegeville MN 56321-2015

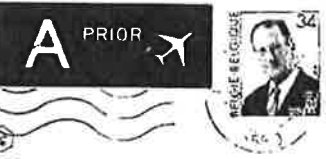


New Mexico
 Northern New Mexico in winter. Freshly fallen
 snow outlines this beautiful adobe wall common
 seen in New Mexico's architecture.
 Photo: D.B. Friedrichs
 Dear Abbot Timothy,
 Greetings from a rather wintry Santa Fe,
 At least it was yesterday. Luckily before
 the sun is out + much of the snow
 has melted, but for awhile yesterday
 it was rather nasty. Had a nice visit
 at Christ in the Desert on Thursday +
 today at Pecos. Make a couple of
 stops at Chisnup to pray at the
 Santuario. Water seems to be coming
 + doing ok. Time is flying by and
 too quickly, will return west mid
 next week.
 Papa Deunston OSB



12/98 ST. CLOUD 563 00-06
 Abbot Timothy Kelly OSB
 Saint John's Abbey
 Collegeville MN 56321-2015

Dear Abbot Timothy, Palmsbury
 What a wonderful trip this has
 been. The annotations with
 help of my mother's family which
 I made by fax were wonderful.
 The stop at all the Benedictine
 Abbeys has also been a highlight
 especially Trier + Morlaix.
 Tomorrow I will visit Moore
 Cousins + also see the farm +
 house grandpa left Belgium from
 to come to Minnesota. My journal
 is full of reflections, both family +
 domestic. While I dislike flying
 it was necessary to get here.
 Thanks. Papa Deunston OSB



A PRIOR ✈️
 Abbot Timothy Kelly, O.S.B.
 Saint John's Abbey
 Collegeville MN 56321-2015

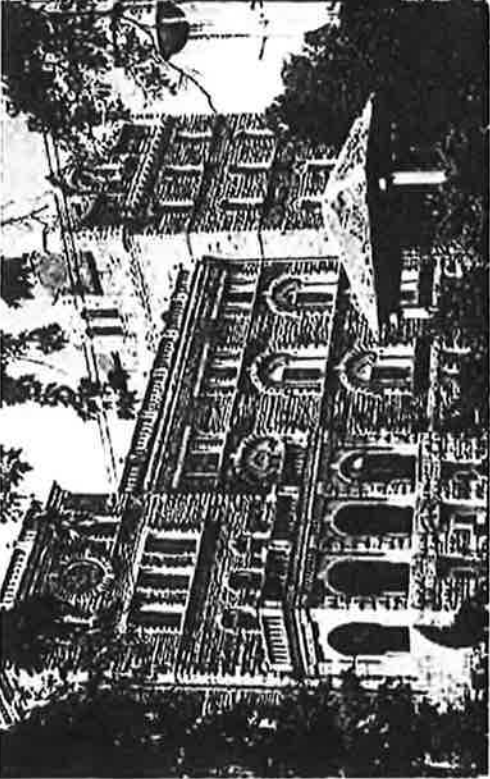
U.S.A.

30 July 1983
 Dear Abbot Timothy,
 Greetings from south eastern New
 Mexico. The week here has been
 wonderful. Chaco Canyon + Mesa
 Verde lived up to the reputation. We
 drove out to Christ in the Desert on
 Sunday + found the time there wonderful
 if too brief. Wednesday after our
 return from Mesa Verde the pastor
 fixed a wonderful meal + had several friends
 over for the evening. It has been great.
 Hope all is well at home. See you in Texas.
 P.S. Let's visit the CHANDELIER
 CARISBAD CAVERNS NATIONAL PARK
 NEW MEXICO
 The world famous Big Room has many
 interesting and unusual formations.
 One such formation is a stone Chan-
 delier formed from a large cluster of
 stalactites.



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

OSB MOORSE 00661



Chandeleir



FY: 1998-99

ORDER OF SAINT BENEDICT
Human Resources Office
Collegeville, Minnesota

Administrative Pre-Contract Data Form

Division: Lit Press
Time: Part-time
Religious Status: St. Johns Monk

Name: Dunstan R. Moore, O.S.B.
Title: Review Editor - Worship
Years in Service (New Contract Inclusive):

Percent: 1.0000	Department: Worship	1591201045
Percent:	Department:	
Percent:	Department:	

Total: 1.0000

Base Salary: 28,047	Number of Equal Payments: 12
Suppl Adj: 0	Payroll Begins the Month of: July
Actual Salary: 28,047	Contract Begins: July 1, 1998
	Contract Ends: June 30, 1999

Notes:

Payroll Information

Contract Verified by: _____ Date: _____

Social Security #:	Name: Dunstan R. Moore, O.S.B.
Job Group: K	Job Title: 5036
Monthly Salary: 2,337.25	Start: July End: June

OSB MOORSE_00663

Employee name and title: Rev. Dunstan Moore, O.S.B.

Department: The Liturgical Press - household lectionary, Celebrating the Eucharist + Music Permissions

Supervisor name and title: Mark Twomey - Managing Editor

Executive-in-charge/or Chief Administrative Officer: Rev. Michael Neughton OSB

Period of review: July 1, 1997 through June 30, 1998

Do you have a current and up-to-date job description: Yes X No _____

Note: Prior to completing the following questions, please review your job description and the goals you submitted during your last performance review.

Did you meet your goals: Yes ✓ No _____

How did they relate to the Mission of The Liturgical Press? Comments:

Supervisor comments:
Fr. Dunstan's work with Pagenaker 6.5 is an ongoing challenge.

I acknowledge that the Performance Review and Goal Planning forms have been reviewed with me.

Signed Dunstan Moore OSB Employee Date 9 June 1998

Signed Mark Twomey Supervisor Date June 9, 1998

Signed Michael Neughton OSB Executive-in-charge/or Chief Administrative Officer Date 6/29/98

Comments: _____

A. Identify skills and strengths demonstrated during the review period.
(Include supervisory skills, if applicable.)

See last year. Additionally the need to manage time lines, prepare new methods + yet maintain inherited production methods.

Supervisor comments:

Integrating PageMaker 6.5 in easing the work load for the LHM and CEM. Such programming is potentially easing the make-ready process of future editions of these publications.

B. Identify areas needing development.

Now working in PageMaker 6.5, using Melody ABC for music lines for CEM so not too much new needed at this time

along with using PageMaker 6.5 for the next copy, Fr. Dunham will experiment with similar use for music. This necessarily is a gradual process. New texts relevant to the revised liturgy are being implemented in the publications.

Supervisor comments:

Possibilities/Ideas

- How has your performance contributed to the Mission of The Liturgical Press?
- What new skills have you learned to use in your job?
- Have you taken any courses, seminars, or workshops to help develop your skills?
- Have you had any out of the ordinary projects this year? (i.e. new committee work, new duties/or responsibilities)
- Describe your ability to listen, give accurate instructions or train others.

- Are there areas relating to the Mission of The Liturgical Press in which you can grow?
- Has your job changed in any way that makes it important for you to learn new skills? What are they?
- Identify courses or workshops that can help you with your job.
- Are there parts of your job that you have not been able to give your full attention?

- C. Evaluate your job performance in the current review period. Consider productivity, areas where you have shown initiative, ways in which you fostered good public relations, and ways in which your position has changed or is changing.

Number of LLL errors is down, still need to watch carefully - continue to be ahead so time will allow better proofreading. Amount of music submitted is significantly down - allows more time for more important work with LLL + CEM as well as trying to get more of a handle on our music permission process, etc.

See also last year.

Supervisor comments:

Continuing to work on proofreading matters remains a priority. Fine-tuning the music-permission process is ongoing. Announcing at a meeting of having this data accessible to all staff is a prominent goal. Perhaps a future program may be suitable. By late '98 having a printout for our O-E people to refer to of music rights' matters is a reasonable goal.

- D. Suggestions for strengthening your professional relationship with your supervisor or peers. Are there ways in which they or The Liturgical Press can help you accomplish your goals?

See last year + the way the people of the Press work as a team to improve the products + their shipping (esp. in Herb).

- Describe new ways in which you have promoted the Mission of The Liturgical Press.

- Describe ways in which you are a self starter.

Describe ways in which you have taken the initiative to do a project without being asked.

- Describe ways in which your work depends on your supervisor.

- Describe ways in which you keep the line of communication open.

- Describe what you appreciate the most about your supervisor.

- Describe how you network with your peers/counterparts.

Supervisor comments:

For instance communicates well with the production and shipping people on the needs of LLL and CEM.

Goal Planning Sheet

Name Rev. Dunstan Moore OSB. Goals Set For: July 1, 1998 through June 30, 1999

Individual goals should reflect departmental goals and further the Mission of The Liturgical Press. The goals need to be realistic enough to be accomplished, at least in part, during the next review period and must be measurable. Please complete this form and discuss it with your supervisor.

Examples on the reverse side.

Goal: to prepare LLL + CEM text as early as possible & thereby
keep stress to a minimum.

Action Steps: use word Perfect & PageMaker 6.5 to fullest advantage
improve file management of computer files

Target date for completion: June 1999

Goal: to select hymns for EEM prior to printing + Music Guide + be certain
of music permission status

Action Steps: contact publishers as appropriate.

Target date for completion: June 1999

Goal: find a new & better file
method for our music holdings
so all can access the
records.
Action: cf. logs, wordPerfect, etc.
date: June 1999

Supervisor comments:

Signed Dunstan Moore OSB Employee Date 9 Jun 1998

Signed Mark J. Murray Supervisor Date June 9, 1998

Signed Michael Wenzel Executive-in-charge/Chief Administrative Officer Date 6/29/98

Feel free to make copies of this form if you have additional goals.

Please keep a copy of your Goal Planning sheet(s) and send the original to the Human Resources Office along with your completed Performance Review form.

ORDER OF SAINT BENEDICT
Collegeville, MN 56321

CORPORATE RELIGIOUS ADMINISTRATIVE ASSIGNMENT

The Order of Saint Benedict, called "ORDER," hereby assigns Fr. Dunstan Moore, O.S.B. a religious assignment.

1. **Assignment:** By mutual agreement, Fr. Dunstan Moore, O.S.B. is assigned as Review Editor - Worship in the Liturgical Press Division in service to the ORDER. Duties and responsibilities are contained in the Incumbent's position description which may be subsequently amended.
2. **Time:** Assignment equals 100% time.
3. **Remuneration:** A sum of \$28,047 in accordance with a base remuneration of \$28,047, payable to the ORDER, is budgeted for services to be rendered. This assignment is contingent on projected levels of revenue not falling significantly below the level budgeted for 1998-99. As additional compensation hereunder, the ORDER shall receive the dollar equivalent of such fringe benefits as are from time to time promulgated for administrative employees.
4. **Duration:** The duration of this agreement is from July 1, 1998 through June 30, 1999.
5. **Administrative Personnel Policies and Procedures:** The provisions of the Administrative Personnel Policies and Procedures of the ORDER, Collegeville, Minnesota, 1986, as may be subsequently amended, and not in conflict with this assignment, are hereby incorporated by reference and made a part of this assignment, and both the ORDER and APPOINTEE agree to be bound by the rules and regulations contained therein.

IN WITNESS WHEREOF, the Parties hereto have set their hands on the day and year appearing below:

DIVISIONAL RECOMMENDATION:

Dated: June 3, 1998

By: Michael Naughton
Fr. Michael Naughton, O.S.B.
Director

AUTHORIZATION OF ASSIGNMENT:

ORDER OF SAINT BENEDICT

Dated: June 9, 1998

By: Timothy Kelly
Abbot Timothy Kelly, O.S.B.

To be effective, this assignment must be signed and returned to the Business Office (Q128) by June 15, 1998.

Dated: Red. signed 18 June 1998

By: Dunstan Moore O.S.B.
Fr. Dunstan Moore, O.S.B.

COLLEGE OF SAINT BENEDICT

ORDER OF SAINT BENEDICT

*Conducting Saint John's Abbey, University, Preparatory School
and The Liturgical Press*

MEMORANDUM

TO: Support Staff and Administrators at The Liturgical Press

FROM: Herb Trenz

DATE: April 26, 1999

RE: Performance Review Form and Goal Planning Sheet

Attached is the Performance Review forms for 1998-1999, and the Goal Planning sheet for 1999-2000. The Performance Review and the Goal Planning forms should be completed and signed by you and your supervisor, and then given to the executive-in-charge or chief administrative officer for their signature, who will forward the completed forms to the Human Resources Office no later than June 30, 1999. **DO NOT send the Leadership Assessment form to the Human Resources Office. This form is to be kept by your supervisor's direct supervisor.**

For those employees who have access to the computer and wish to type their Performance Review forms and Goal Planning sheet, an e-mail message will be sent out with the forms available as an attachment. All you will need to do is double click on the appropriate icon. The forms will be available in Word Perfect and in Microsoft Word.

If you have any questions, please call Denise in the Human Resources Office at extension 2508.

Thank you.

HRT/djl

Fr. Dunstan Moorse, O.S.B.

COLLEGE OF SAINT BENEDICT

ORDER OF SAINT BENEDICT

*Conducting Saint John's Abbey, University, Preparatory School
and The Liturgical Press*

Mission Statement of The Liturgical Press

The Liturgical Press actively seeks to proclaim the Good News of Jesus Christ through various media and to deepen the faith and knowledge of a richly diverse Church.

Liturgy, scripture, theology, and monastic spirituality provide the wellspring for the publication of quality materials for both pastoral and academic audiences.

The Benedictine values of the community, hospitality, and stability provide an environment for the people of The Liturgical Press to grow professionally and personally, to perform quality service, and to support the work of Saint John's Abby.

PERFORMANCE REVIEW AND GOAL PLANNING

Instructions:

1. Please fill out this form; if you need additional space, please feel free to use additional paper.
2. After you have completed the form, set-up an appointment with your supervisor to review it. Your supervisor will fill in the supervisor comment area and return the form to you before you meet.
3. Meet with your supervisor, discuss and finalize your goals. After you and your supervisor meet, both of you need to sign the forms. Your supervisor will make a copy for you and one for his/her department files. The original is then sent to the executive-in-charge/or chief administrative officer who will then sign the forms and forward them to the Human Resources Office by June 30, 1999. Do not send the Leadership Assessment form to the Human Resources Office. The Leadership Assessment form is to be kept by your supervisor's direct supervisor. Any increase in compensation or new contract will occur if performance has been satisfactory and after this process has been completed.

Employee name and title: Rev. Dunstan Moore, O.S.B.

Department: The Liturgical Press - household Lectorary, Celebrating the Eucharist

Supervisor name and title: Mark Twomey - Managing Editor ^{+ Music Permissions}

Executive-in-charge/or Chief Administrative Officer: Rev. Michael Naughton O.S.B.

Period of review: July 1, 1998 through June 30, 1999

Do you have a current and up-to-date job description filed with Human Resources: Yes X No

Note: Prior to completing the following questions, please review your job description and the goals you submitted during your last performance review.

Did you meet your goals: Yes 2 of 3 No ^{* Music was managed by CEM + not made accessible.}

How did they relate to the Mission of The Liturgical Press? Comments:

More productive use of computer technology + skills. Produced CEM
totally on disk for Holy Week + all but Music for all since CEM 90 #6.
Trial Lhh to Production worked, need more time to prepare script.
Music holding access to all still limited.

Supervisor comments:

Fr. Dunstan understands and promotes the mission
of TLP through the projects he directs at TLP.

I acknowledge that the Performance Review and Goal Planning forms have been reviewed with me.

Signed Dunstan Moore O.S.B. Date 21 May 1999
Employee

Signed Mark Twomey Date May 21, 1999
Supervisor

Signed Michael Naughton Date 6/24/99
Executive-in-charge/or Chief Administrative Officer

Comments:

A. Identify skills and strengths demonstrated during the review period.
(Include supervisory skills, if applicable.)

Improved use of time lines - not usually done to the wire with projects. Doing 2 or 3 CEM simultaneously. Working with various colleagues for specific tasks & needs. Sought & received OCL approval for publications processed.

Supervisor comments:

It has been a particularly busy year for Fr. Benstan and most of our production staff and marketing people in preparing the revised (and expanded) CEM. Fr. Benstan has been an integral part of the planning for this project and has worked diligently with his colleagues in revising CEM, in having our production people support the copy, and in instituting Fr. Benstan to his role as music editor.

Possibilities/Ideas

- How has your performance contributed to the Mission of The Liturgical Press?
- What new skills have you learned to use in your job?
- Have you taken any courses, seminars, or workshops to help develop your skills?
- Have you had any out of the ordinary projects this year? (i.e. new committee work; new duties/responsibilities)

Describe your ability to listen, give accurate instructions or train others.

B. Identify areas needing development.

More, more long range planning & initial prep of scripts, meditation materials [Living liturgy], copy for back page catechesis, etc.

Supervisor comments:

Long-range planning for this copy is highly desirable, working closely with our marketing people.

- Are there areas relating to the Mission of The Liturgical Press in which you can grow?
- Has your job changed in any way that makes it important for you to learn new skills? What are they?
- Identify courses or workshops that can help you with your job.
- Are there parts of your job that you have not been able to give your full attention?

- C. Evaluate your job performance in the current review period. Consider productivity, areas where you have shown initiative, ways in which you fostered good public relations, and ways in which your position has changed or is changing.

Achieved all of Holy week on desk. Return phone calls, keep current with mail, use e-mail & FAX to process requests from customers. Usually get good responses from customers because of my returning their calls.

- Describe new ways in which you have promoted the Mission of The Liturgical Press.
- Describe ways in which you are a self starter.
- Describe ways in which you have taken the initiative to do a project without being asked.

Supervisor comments:

Fr. Amolun is diligent and productive. He needs to be ever-mindful of tasks associated with CEM & the LHL that can be delegated to other staff, particularly the setting of copy and the assigning of the proofreading. He has worked on such matters this past year and has seen the positive results of how team-work can effectively prepare the CEM & the LHL for publication.

- D. Suggestions for strengthening your professional relationship with your supervisor or peers. Are there ways in which they or The Liturgical Press can help you accomplish your goals?

Continue the consultations, especially to MarketUp, because the more accurate catalogues etc are the easier it is to help customers.

- Describe ways in which your work depends on your supervisor.
- Describe ways in which you keep the line of communication open.
- Describe what you appreciate the most about your supervisor.
- Describe how you network with your peers/counterparts.

Supervisor comments:

We all can work on consulting on product promotion and development. We will need to have some "debriefing" sessions on how the revised CEM is faring in the marketplace and revise our ideas and expectations as the need dictates.

Goal Planning Sheet

Name Dunstan Moorse O.S.B. Goals Set For: July 1, 1999 through June 30, 2000

Individual goals should reflect departmental goals and further the Mission of The Liturgical Press. The goals need to be realistic enough to be accomplished, at least in part, during the next review period and must be measurable. Please complete this form and discuss it with your supervisor.

Goal: Continue to lower personal stress by staying ahead of production.

Action Steps: Continue to use technology to the fullest + consult his co-workers, and exercise more regularly. Blood sugar needs to be normal through exercise + medication (no insulin).

Target date for completion: June 2000

Goal: To integrate Nicholas into CEM production and to review collectively our new procedures + schedules for CAM & h.h.

Action Steps: Consult, work together, share tasks, produce Music Acc, etc.

Target date for completion: A.S.A.P.

Supervisor comments:

Signed [Signature] Employee Date 21 May 1999

Signed [Signature] Supervisor Date May 21, 1999

Signed [Signature] Executive-in-charge/or Chief Administrative Officer Date 6/24/99

Feel free to make copies of this form if you have additional goals.

Please keep a copy of your Goal Planning sheet(s) and send the original to the Human Resources Office along with your completed Performance Review form.

ORDER OF SAINT BENEDICT
Collegeville, MN 56321

CORPORATE RELIGIOUS ADMINISTRATIVE ASSIGNMENT

The Order of Saint Benedict, called "ORDER," hereby assigns Fr. Dunstan R. Moorse, O.S.B. a religious assignment.

1. **Assignment:** By mutual agreement, Fr. Dunstan R. Moorse, O.S.B. is assigned as Review Editor - Worship in the Liturgical Press Division in service to the ORDER. Duties and responsibilities are contained in the incumbent's position description which may be subsequently amended.
2. **Time:** Assignment equals full-time.
3. **Remuneration:** A sum of \$28,888 in accordance with a base remuneration of \$28,888, payable to the ORDER, is budgeted for services to be rendered. This assignment is contingent on projected levels of revenue not falling significantly below the level budgeted for 1999-00. As additional compensation hereunder, the ORDER shall receive the dollar equivalent of such fringe benefits as are from time to time promulgated for administrative employees.
4. **Duration:** The duration of this agreement is from July 1, 1999 through June 30, 2000.
5. **Administrative Personnel Policies and Procedures:** The provisions of the Administrative Personnel Policies and Procedures of the ORDER, Collegeville, Minnesota, 1986, as may be subsequently amended, and not in conflict with this assignment, are hereby incorporated by reference and made a part of this assignment, and both the ORDER and APPOINTEE agree to be bound by the rules and regulations contained therein.

IN WITNESS WHEREOF, the Parties hereto have set their hands on the day and year appearing below.

DIVISIONAL RECOMMENDATION:

Dated: June 1, 1999

By: Michael Naughton
Michael Naughton, O.S.B.
Director

AUTHORIZATION OF ASSIGNMENT:

ORDER OF SAINT BENEDICT

Dated: 6/11/99

By: Timothy Kelly
(Abbot) Timothy Kelly, O.S.B.

To be effective, this assignment must be signed and returned to the Business Office (Q128) by June 15, 1999.

Dated: 16 June 1999
date received

By: Fr. Dunstan R. Moorse
Fr. Dunstan R. Moorse, O.S.B.

FY: 1999-00

ORDER OF SAINT BENEDICT
Human Resources Office
Collegeville, Minnesota

Administrative Pre-Contract Data Form

Division: Liturgical Press
Time: full-time
Religious Status: St. Johns Monk

Name: Fr. Dunstan R. Moorse, O.S.B.
Title: Review Editor - Worship
Years in Service (New Contract Inclusive):

Percent: 1.0000	Department: Worship	1591201045
Percent:	Department:	
Percent:	Department:	

Total: 1.0000

Base Salary: 28,888	Number of Equal Payments: 12
Suppl Adj:	Payroll Begins the Month of: July
Actual Salary: 28,888	Contract Begins: July 1, 1999
	Contract Ends: June 30, 2000

Notes:

Payroll Information

Contract Verified by: _____ Date: _____

Social Security #	Name: Fr. Dunstan R. Moorse, O.S.B.
Job Group: "	Job Title: 5036
Monthly Salary: 2,407.33	Start: July End: June

OSB MOORSE_00676

MOORSE OSB, DUNSTAN R
LITURGICAL PRESS
SJU

COLLEGE OF SAINT BENEDICT

ORDER OF SAINT BENEDICT
*Conducting Saint John's Abbey, University, Preparatory School,
and The Liturgical Press*

MEMORANDUM

TO: All OSB and CSB Employees
FROM: Herb Trezn *HT*
DATE: July 21, 1999
SUBJECT: ADMINISTRATIVE AND SUPPORT STAFF HANDBOOKS

The Administrative and Support Staff Handbooks are completed and available on the Web at csbsju.edu/humanresources.

In an effort to conserve resources and save trees, we are printing a limited supply of official hard copies of the handbooks and placing them at various sites around the campuses. Employees wishing to look at a hard copy can view them at these sites.

SJU Handbooks

Alcuin & Clemens Library
Great Hall
Custodial Services
Dining Service
The Liturgical Press
Preparatory School
Business Office
Human Resources

CSB Handbooks

Clemens & Alcuin Library
Food Service
Physical Plant
Benefits Office
Human Resources

This project was a major undertaking that required the cooperation and participation of many. I would like to thank all those from the Administrative and Support Staff Handbook Committees, the Business Office and Human Resources Staff for hours of work invested in this project. We hope you find these handbooks more "user" friendly and easier to use.

Thank you.

cc: Personnel File

Kelly, Timothy

To: Moore, Dunstan
Subject: RE: Sabbatical Request

Since we talked about some of this before and I have given it much consideration, I am happy to approve your request. You have worked very diligently these past ten years in liturgy and in the Press. The program you outline sounds good. I would only hope that at the conclusion of it you would be able to prepare a report on your experience and your reflections on what the sabbatical has done for you personally and professionally. The report would be given to the abbot. Peace and blessings on this and on you.

Abbot Timothy

-----Original Message-----

From: Moore, Dunstan
Sent: Tuesday, October 26, 1999 8:23 AM
To: Kelly, Timothy
Subject: Sabbatical Request

Dear Abbot Timothy,

I wish to request a sabbatical during the coming fiscal year. I anticipate spending about a month or so at 4 or 5 of the following or their equivalent: Abiquiu, Pecos, Fort Smith/Subiaco, St. Meinrad/Ferdinand, Clyde/Conception, Cottonwood, Gethsemani or New Melleray, and Christian Brothers Retreat Center at Tesuque.

I expect to continue editing Celebrating the Eucharist and Loose Leaf Lectionary during this time, with times back here to work with those projects to be scheduled as plans for the year are developed. I think I would begin the sabbatical in September 2000 and complete it by 1 July or so of 2001.

Part of my goal during the sabbatical will be to reflect, to give quality time to personal private prayer, to experience a less active personal life and nurture time for myself. Another part of my goal will be to experience communal monastic prayer in various communities of both men and women and various parts of the Benedictine family, with an eye to opening my eyes more to creative possibilities both for personal, professional and communal development. Another part of my goal will be to continue the process of stepping aside from recent communal responsibilities and continue to open new horizons for myself and give new perspectives to my life.

Expenses I would expect to incur would relate to travel, housing, etc., and the periodic need to come back here for CEM, LLL production related tasks that cannot be taken care of from a distance (I expect to be able to project these production needs into a schedule that would allow the sabbatical to take place). I do not expect to participate in any formal programs. If the request is approved I would work out the budget with Prior Geoffrey.

Thank you for your consideration of this request.

Dunstan, O.S.B.

Kelly, Timothy

From: [REDACTED]
Sent: Friday, November 12, 1999 6:46 PM
To: Kelly, Timothy
Subject: Liturgy

Abbot T:

We seem to have arrived at a stalemate with Dunstan re. lit committee meetings. He insists on coming despite the reactions to his inappropriate behavior at the meetings (anger, defensiveness, etc). I asked him to let me discuss this with the committee at its next meeting without him but he insists on driving from the cabin back here just for that meeting and claims that the whole issue is a hostile act directed at him. I will send you the messages FYI. I don't think there is anything to be done at this juncture but his sniping about communication every time we try to do something is wearing on me.

[REDACTED]

[REDACTED]

Saint John's University
Collegeville MN 56321

Kelly, Timothy

From: [REDACTED]
Sent: Friday, November 12, 1999 6:46 PM
To: Kelly, Timothy
Subject: Forwarded #1

See below

[REDACTED]

Saint John's University
Collegeville MN 56321

-----Original Message-----

From: Moorse, Dunstan
Sent: Friday, November 12, 1999 9:33 AM
To: [REDACTED]
Subject: RE: Monday's Meeting

[REDACTED]

I will drive back from the cabin to attend the meeting.

Dunstan

-----Original Message-----

From: [REDACTED]
Sent: Friday, November 12, 1999 9:32 AM
To: Moorse, Dunstan
Subject: Monday's Meeting

Dunstan:

I think that Monday's meeting is one that you said you would be unable to attend. I don't know how far we'll get, but I will ask John to share with you his ideas on guidelines for sacristans. I would also like to have a chance to talk with the committee again about your attending the meetings since they had expressed a view and then were surprised to see you there last time. I will of course report to you. My continued hope is that we can work this out in a way that is good for you and also facilitates the work of the committee.

I'm away for the rest of the day, but back tonight.

[REDACTED]

=====

[REDACTED]

Saint John's University
Collegeville MN 56321

FY: 2000-01

ORDER OF SAINT BENEDICT
Administrative Pre-Contract Data Form

Division: Liturgical Press
Time: Full Time
Religious Status: OSB

Name: Dunstan R. Moore, Jr.
Title: Review Editor - Worship
Years in Service (New Contract Inclusive):

Percent: .2900 Department: Worship 1591201045
Percent: Department:
Percent: Department:
Total: .2900

Base Salary: 34,200 Number of Equal Payments: 12
Suppl Adj: 0 Payroll Begins the Month of: July
Actual Salary: 9,918 Contract Begins: July 1, 2000
Contract Ends: June 30, 2001

Payroll Information

Social Security Name: Dunstan R. Moore, ✓
Job Group: Job Title: 5036
Monthly Salary: 828.50 Start: July 1, 2000 End: June 30, 2001

OSB MOORSE_00681

ORDER OF SAINT BENEDICT
Collegeville, MN 56321

CORPORATE RELIGIOUS ADMINISTRATIVE ASSIGNMENT

The Order of Saint Benedict, called "ORDER," hereby assigns Dunstan Moorse, O.S.B., a religious assignment.

1. **Assignment:** By mutual agreement, Dunstan Moorse, O.S.B. is assigned as Review Editor - Worship in the Liturgical Press Division in service to the ORDER. Duties and responsibilities are contained in the Incumbent's position description which may be subsequently amended.
2. **Time:** Assignment equals 20%.
3. **Remuneration:** A sum of \$9,918 in accordance with a base remuneration of \$34,200, payable to the ORDER, is budgeted for services to be rendered. This assignment is contingent on projected levels of revenue not falling significantly below the level budgeted for 2000-01. As additional compensation hereunder, the ORDER shall receive the dollar equivalent of such fringe benefits as are from time to time promulgated for administrative employees.
4. **Duration:** The duration of this agreement is from July 1, 2000 through June 30, 2001.
5. **Administrative Personnel Policies and Procedures:** The provisions of the Administrative Personnel Policies and Procedures of the ORDER, Collegeville, Minnesota, as may be subsequently amended, and not in conflict with this assignment, are hereby incorporated by reference and made a part of this assignment, and both the ORDER and APPOINTEE agree to be bound by the rules and regulations contained therein.

IN WITNESS WHEREOF, the Parties hereto have set their hands on the day and year appearing below.

DIVISIONAL RECOMMENDATION:

Dated: June 1, 2000

By: Michael Naughton, O.S.B.
Michael Naughton, O.S.B.
Director

AUTHORIZATION OF ASSIGNMENT:

ORDER OF SAINT BENEDICT

Dated: 6/7/00

By: Timothy Kelly, O.S.B.
Abbot Timothy Kelly, O.S.B.

To be effective, this assignment must be signed and returned to the Business Office (Wimmer 207) by June 15, 2000.

Dated: 9 June 2000

By: Dunstan Moorse, O.S.B.
Dunstan Moorse, O.S.B.

Note: Your base salary includes a supplemental adjustment of \$4,158. Your actual salary reflects that you will be on an unpaid leave from September 1, 2000 through June 30, 2001.

Goal Planning Sheet For The Next Review Period

Name: (Rev.) Dunstan Moorse, O.S.B.

Goals set for: July 1, 2000 through June 30, 2001

Individual goals should reflect departmental goals and further the Mission, Vision and Strategic Plan of the institution(s). The goals need to be realistic enough to be accomplished, at least in part, during the review period and must be measurable. Please complete this form and discuss it with your supervisor.

Goal: To take a sabbatical and yet prepare CEM and LLL manuscripts, proof read, etc.

Action Steps: Go to Benedictine monasteries west of the Mississippi and observe balance of prayer and work. Spend from a week to several months in various communities, praying, working, proof reading and writing material for CEM and LLL within a balance of prayer and work.

Target date for completion: July 1, 2001

Goal: To prepare CEM and LLL manuscripts from one to two years ahead of due dates.

Action Steps: Continue to prepare basic files, edit and proof those basic files, combine basic files together by using calendar files to create yearly CEM and LLL manuscripts.

Target date for completion: A. S. A. P. - to always be at least a year ahead of deadline to production.

Supervisor comments:

Signed	<u>Dunstan Moorse O.S.B.</u>	<u>22 May 2000</u>
	Employee	Date
Signed	<u>Wm J. Twomey</u>	<u>May 22, 2000</u>
	Supervisor	Date
Signed	<u>Wm</u>	<u>6/28/00</u>
	Executive-in-charge/or Chief Administrative Officer	Date

Feel free to make copies of this form if you have additional goals.

Please keep a copy of your Goal Planning sheet(s) and send the original to the Human Resources Office along with your completed Performance Review form.

- A. Identify skills and strengths demonstrated during the review period. (Include supervisory skills, if applicable.) 1) How has your performance contributed to the Mission/Vision of the institution(s)? 2) What new skills have you learned to use in your job? 3) Have you taken any courses, seminars, or workshops to help develop your skills? 4) Have you had any out of the ordinary projects this year? (i.e. new committee work, new duties/or responsibilities) 5) Describe your ability to listen, give accurate instructions or train others.

I continue to improve critical LLL and CEM files and find this has made the editing less stressful, more productive and even fun. I can now look ahead without anxiety because I have a good base of computer files from which to draw and use as models of past success. On going work with officials at BCL, our production staff, etc. has also given good affirmation. Integration of Fr. Nicholas has gone smoothly.

Supervisor comments:

This past year has seen marked improvement in the cooperation between our production people and with Fr. Dunstan in typesetting and proofing the LLL and the CEM. We have a system that works smoothly and permits Fr. Dunstan time for the development of the texts.

- B. Identify areas needing development. 1) Are there areas relating to the Mission/Vision of the institution(s) in which you can grow? 2) Has your job changed in any way that makes it important for you to learn new skills? What are they? 3) Identify courses or workshops that can help you with your job. 4) Are there parts of your job that you have not been able to give your full attention?

Growth is more on going rather than new. I need to continue developing skills, especially relating to computer technology in order to maintain progress. Looking back I am amazed how well the initial planning has paid off with most of the computer files I have generated over the past 5 or so years and how they help present tasks.

Supervisor comment

Indeed, maintaining progress in implementing computer technology is ongoing. The old files are still in need of some updating, and shortly we should have the new files for the Sacramentary and the rest of the Lectionary, so the process of updating is seemingly endless.

Fr. Dunstan keeps careful records of the files, which is essential in this business.

- C. Evaluate your job performance in the current review period. Consider productivity, areas where you have shown initiative, ways in which you fostered good public relations, and ways in which your position has changed or is changing. 1) Describe new ways in which you have promoted the Mission/Vision of the institution(s). 2) Describe ways in which you are a self starter. 3) Describe ways in which you have taken the initiative to do a project without being asked.

I have CEM and LLL basically where we wanted them, feel good about being ready for the coming year (especially with being ready even while on sabbatical for coming printing deadlines, think it will work out ok for the following year as well) and should be on target for the future without too much difficulty. Number of questions relating to CEM and LLL have dropped, customers seem satisfied with improvements we've made.

Supervisor comments:

Developing and implementing the new format and content for CEM was a monumental task to which Fr. Dunstan contributed significantly. His working closely with Fr. Nicholas in heightening the music of CEM---and developing new product (e.g., the accompaniment text) has moved along smoothly. CEM as a consequence is a more varied and appealing product than previously.

D. Suggestions for strengthening your professional relationship with your supervisor or peers. Are there ways in which they or the institution(s) can help you accomplish your goals? 1) Describe ways in which your work depends on your supervisor. 2) Describe ways in which you keep the line of communication open. 3) Describe what you appreciate the most about your supervisor. 4) Describe how you network with your peers/counterparts on both campuses.

Continue the internal communication lines, the work with Marketing on Catalog, etc. has strengthened and improved the accuracy of materials and this assists each in our common goals. Supervisor seems to have same goal of providing the best pastoral/liturgical resources we can to our customers. Internal Liturgical Press consultations and networking are more productive than "counterparts on both campuses", still it is good to listen to peers where ever they are.

Supervisor comments:

Continuing our process of having frequent "hall meetings," as well as occasional sit-down planning sessions, has worked well in keeping the editorial, production, and marketing staff informed about CEM and the LLL. Let's continue this process.

**ORDER OF SAINT BENEDICT
PERFORMANCE REVIEW AND GOAL PLANNING**

Employee name and title: (Rev.) Dunstan Moorse, O.S.B.

Department: The Liturgical Press: Loose Leaf Lectionary and Celebrating the Eucharist

Supervisor name and title: Mark Twomey (Managing Editor)

Executive-in-charge/or Chief Administrative Officer: Rev. Michael Naughton, O.S.B.

Period of review: July 1, 1999 through June 30, 2000

Do you have a current and up-to-date job description on file with Human Resources (yes or no)

Note: Prior to completing the following questions, please review your job description and the goals you submitted during your last performance review.

Did you meet your goals (yes or no): YES

How did they relate to the Mission/Vision and Strategic Plan or departmental goals?

As a healthier worker I have been more able to actively produce materials which assist the proclamation of the Good News of Jesus Christ. Through computer technology I can more easily draw on the wealth of Liturgy, Scripture, and theology to produce quality pastoral materials, and have been able to integrate my work more and more with that of others.

Supervisor comments:

Fr. Dunstan continues to improve his computer skills and is mindful of our publishing mission.

I acknowledge that the Performance Review and Goal Planning forms have been reviewed with me.

Signed Dunstan Moorse O.S.B. Date 22 May 2000
Employee

Signed Mark J. Twomey Date May 22, 2000
Supervisor

Signed Michael Naughton Date 6/28/00
Executive-in-charge/or Chief Administrative Officer

DRAFT DRAFT DRAFT DRAFT DRAFT February 5, 2001

The first of my goals for this sabbatical year is to explore my personal relationship and balance between my work and my prayer. A significant part of my process is to observe the balance of prayer and work in other communities, and also to reflect how these might be the same or different from my personal experience. Part of this process is to participate in the daily prayer life of the various Benedictine communities along the way. And another part of this process is to take time to reflect on their balance and see if there might be implications I can use to further the process of this sabbatical. A third goal is to bring a better balance to exercise; walking needs to move from rarely to every other day at the least. Also related to exercise is the need to bring blood sugar and blood pressure into better balance, both will benefit from a more regular exercise routine. Finally, I would also be less than candid, and would be fooling myself, if I did not say that another goal of this sabbatical is to try to put some distance between my years as liturgy director and some of the imposed changes of the past year or so.

This is a jubilee year. I turned fifty in December and this is a good time to take stock and see where I am, where I want to be, and how I will accomplish what I want. It is a good time to stop and see where I've been and to now really set out to do what I want. Much of my first twenty-five years in the monastery I waited for superiors and others to come to me with work, etc. but now after all I've been through I know I need to be at least an equal partner if not initiator of what happens the next twenty-five years. This sabbatical will also be a significant part of that process.

In my early visits (to three North Dakota monasteries) I determined that much of the balance between prayer and work is personally driven. Driven by the personal commitment to make that balance happen. The clear realization is that no one else can make it happen for me, I must make that balance happen for myself. I, as all of us, carry a certain set of bags which in some cases make it easier to find personal balance and in other cases make it more difficult. Some of that baggage is crucial to what I am seeking during this sabbatical. I need to clear some of the air, and in doing so should make it just a bit easier for me to more fully utilize this sabbatical.

I know that a significant portion of the current baggage, which I carry with me, is due in, no small measure to the way in which the movement out of the Liturgy Director position was handled. In passing comment in the Spring of 1999 I had suggested I felt I was nearing the time to begin to identify to whom and how I could graciously leave the position. The hustle and bustle of my parents 50th wedding anniversary, my father's knee being replaced again and the ensuing infection which hospitalized him for two months and my 25th anniversary of vows, along with all the usual round of liturgy and press related things meant that I was beginning to work farther and farther ahead of schedule with liturgy (and hence owning the liturgy work even more than previously and seeing more of my self worth in terms of liturgy and work). So imagine my surprise to be relieved of the liturgy work in but three days.

I still am very angry at being tapped on the shoulder at 6:50 on a Sunday evening, being asked to come to the Abbot's office after Evening Prayer. And then being apologized to for not being able to get three people together in the same place earlier during the summer. And that it had to be done because his abbot's letter would announce ... ["I had thought of coming up to see you at the cabin,

but didn't want to spoil your time there", sure and what about the next year and a half and beyond?] ... on Wednesday a new Liturgy structure would be in place. YOU JUST DON'T DO THAT TO COMMUNITY MEMBERS. You give time and grace to community members; you don't pull the rug out from under them and expect that they will land with balance and understanding. [Rarely over the past year and a half have I been able to get that much out without flying off into a tizzy, it has taken this long to get this far. Today is 17 January 2001.] Timothy should have come to the cabin, to not do so and say it - hurt worse than most of the rest of it. It minimized the contribution I made to the liturgical life of the community and in effect erased not only that but any contribution I made in taking over the editing of the Loose Leaf Lectionary and Celebrating the Eucharist. I have felt betrayed, abused and minimized by a three-day transition. I expected to have some input in the normal course and to certainly have more than three days to process the change.

Well that certainly explains why I am enjoying these days away. I can pray, not go to work and feel good about it. So almost anything I come away with from this sabbatical will be of benefit to me considering the hole I consider myself to have been dumped into. My hobbies are a boon to keeping a sense of balance, even though I sometimes feel I want to spend much time collecting flowers, drying them and then arranging them. That entire hobby related activity is a good self-image builder and gives a short-term success, which allows me to therefore feel a bit better about myself. While drawing on my detail oriented way of organizing my life it allows for a refreshing creativity. I might just draw on some of that at this time and make a few cards to change the pace, I'd go for a walk but it snowed this morning and there is no good place to walk this afternoon. [2:00 p.m.]

[8:00 p.m.] It also begins to explain why I insist that the Marian Antiphons must go. Where must they go, out of Evening Prayer where they do not belong and into a Night Prayer where they do belong? More and more I see Timothy [I cannot call him Abbot because he lost that honor by his treatment of me (and I know full well what that says about my willingness to be a man of forgiveness and compassion)] as tampering with what is most sacred to me and more and more I resent his heavy handed tampering with our liturgy. I also begin to understand some of the possible reasons why so many of our young (especially priests) have left the community. Timothy did not know how to listen to his monks and work with them. He commanded when consensus would seem to be called for.

The process was flawed with the Marian Antiphons and they must go from Evening Prayer. I will never sing them at Evening Prayer; there can be no compromise. They do not belong there. They belong at Night Prayer. Even ritually the current practice without the sprinkling rite is nonsense, but would that potentially compromise position of having the superior sprinkle the assembly even be listened to—no. The Marian Antiphons must go from Evening Prayer. As we re-think our daily horarium Night Prayer makes good sense to me with its proper ritual ending of the Marian Antiphon and Blessing with Holy Water. In part this comes from my sabbatical experiences.

[25 January] This past weekend I visited the Monastery of Christ in the Desert. Marian Antiphons punctuate the day. With their commitment to a particular style of Liturgy of the Hours this punctuation makes good sense. The community made a serious commitment when our Liturgy of

the Hours was put together to a simple streamline functional office. The accretion of the Marian Antiphons with a less than thought out implementation proves that over time given half a chance people will bastardize the liturgy. The Marian Antiphons must go from Evening Prayer. I would entertain adding Night Prayer with Marian Antiphons appropriate to the seasons, but they must go from Evening Prayer. The recent tampering with the liturgy is a step backward from liturgical renewal and seems a denial of the principles of Vatican II. To add antiphons to the daily office would be a similar accretion. The sparse streamline Liturgy of the Hours requires diligence to maintain its purity. In the face of the serious erosion of Vatican II support around the world, we at St. John's cannot cave in to this retrenchment. We must not hide our light under a bushel basket, but must continue to be a beacon of forward movement in not only liturgy but also social justice, the environment, etc.

More of the heavy handed tampering involves daily Eucharist, especially the communion rite. Why the move to bring weekday practice into harmony with Sunday practice had to be scrapped because of some perception that "the priest must receive first" is still foreign to me. I find our present daily communion practice to be highly clerical or hierarchical and that bothers me. I just read Cozzens book *The Changing Face of the Priesthood* and one comment by a woman stands out, "because my daughter cannot be ordained, I don't want my son to be either" or something to that effect. The communion rite is but another sign that we are not willing to be prophetic and are willing to be average or less because of our perceived desire to be "in union with Rome". What does that mean? What should it mean? Are monks marginal in 2001 or what has happened to our sense of identity and history? We cannot be the greatest thing since sliced bread if what we do proves the lie to what we say. Our actions must be in harmony with what we say.

Ok, now that the air is cleared, maybe I can focus on my prayer life and how my work life does or does not assist my prayer life. I expect to have time to be in the presence of God, that does not necessarily mean being in a specific place, posture, etc. but a mental openness to the divine and the leisure to bask in the presence of the divine. I expect sometimes this will be to be surrounded by nature and all the splendor of the natural world, other times to be awash in the symphonic sounds of music, other times to relish the quiet babble of running water, other times to be lost amid many people, and even at times to be so absorbed by working with texts that I can let go of distractions. All of these can be prayer or at least occasions of prayer. In harmony with *lectio divina* this balance will put work into its proper place. Some of my work with missalette and lectionary are obvious springboards to *lectio divina* and prayer. It is wonderful to be awash with scripture and prayer, yet maybe it is too easy to think I'm pushing my own envelope appropriately enough. Maybe I need to push it a bit farther; maybe I need to work harder at keeping work at bay and force prayer and *lectio* to a more prominent position.

As I sit here and look up the canyon there is so little evidence of human activity. The raw beauty of the trees, rocks, winter grasses and of course snow all point to the goodness and power of God. The brass music in the background adds to the majesty. The clear penetrating light of this altitude with the stark blue of the sky along with the warmth of this hermitage makes it easy to slip into prayer. Yet must I have such a spectacular setting in order to so easily slip into prayer? What does that say

about myself? What makes me so prone to need to change location in order to achieve such peaceful prayer?

It is likely one sure element is the solitude. I would have to work to see another human being from this vantagepoint. I can see the buildings of the monastery but through the trees and grasses. It is easier to see and relish the flight of birds than to see human activity. Of course it is about 10° and most human activity is indoors and not within the sight of this window overlooking Our Lady of Guadalupe Abbey.

Blood sugar was almost normal this morning, is that a factor in being able to slip so easily into a prayer and *lectio* mode? I think it is. An elevated blood sugar, along with elevated blood pressure are both indicators of stress. Stress is a surefire way to short circuit prayer and *lectio*. Stress does not allow the human spirit to follow uncharted paths but rather pushes it into well-worn ruts, which like the rails of a train keep it on a one way path, which in the case of stress is a destructive path. Today is Thursday, I returned here on Monday, it took three days therefore for the stress level (partially caused by air travel, and partially just normal routine) to drop significantly. The drop was about 30 points, from 160 to 126, now to maintain a lower level. Perhaps this report (journal) will be one way to keep it lowered. [25 January Since going and returning from Christ in the Desert my blood sugar has been between 103 and 122, not too bad! But on another health front, my ankles have swollen up, called the Health Center and will return to taking another blood pressure pill that I had stopped in December and will wear t.e.d.stockings.]

[January 26] One of the great blessings of this sabbatical is the time I have for reading. I have begun to read the two volumes of the collected works of Cardinal Bernardin, several history related books of the areas I have visited, other historical works, a couple of Columba's works – John Cassian and Benedictine tradition, even a book on the geology of Idaho and for pure pleasure some medieval mysteries set in monasteries, including some of the Brother Cadfael series of Ellis Peters. A current tome is one by Basil Cardinal Hume for the fifteen hundredth anniversary of the birth of Benedict. I am struck by Basil Hume's using the thirty years of Jesus private life in the home of the Holy Family as a paradigm for the monastic life. I'm intrigued and I'm enjoying my reading and being led by the Spirit on uncharted paths. Cadfael falls into the same spirit of opening up new horizons, because the writing of Ellis Peters has a certain resonance with me.

For me Jesus life in the home of the Holy Family as a model for the monastic life is eye opening. I could easily see our call to discipleship in the public ministry of Jesus, especially as lived in the community of Acts of the Apostles. But this use the home life of Jesus first thirty years is opening a whole new horizon to me. A horizon that makes so much good sense that I am amazed I am only hearing and realizing it at age fifty. Of course the Holy Family can be a model for the monastic community. Even Ellis Peters has Brother Cadfael refer to the monastery as a family, not the same as family of origin but family nonetheless. Why didn't I see it earlier? The hidden years of Jesus are like our life in the monastery. We perfect ourselves and seek God in the security and school of the Lord's service. We grow in holiness and perfection by our day to day care and concern for the brethren, the members of this monastic family, who by their constant care and concern assist us in

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February 5, 2001

becoming more and more like Christ. Just as Jesus came to the realization of his ministry and his call to messianic ministry while in the family home at Nazareth, so in the school of the Lord's service, the monastery, we are perfected and become better disciples through and with the assistance of many brethren.

As with Jesus in the family setting, we too must remember our proper place and how we can best be of service. The various degrees of humility and the instruments of good works being beginning tools for this service. Our patron John the Baptist's words, "He must increase, I must decrease," come to mind. Proper relationship, treatment appropriate to our progress, honor and humiliation in proper measure within full and open communication and hope for the future and more give meaning and substance to this life in community. In hidden ways we grow and develop in the sure knowledge of the support of our Benedictine community. Our local Benedictine and broader Benedictine community gives us the stable and encouraging environment in which we can respond with obedience as we make our way to total union with the God we seek. This is the same kind of environment in which Jesus spent his first thirty years. A family that loved and nurtured, a family that was the fruitful garden in which the seed sprouted grew and developed. An extended family and circle of friends that made the growth secure and possible.

2000 was a special year to me in terms of family. I had the opportunity to travel to Belgium and visit the areas from which three quarters of my family had originated. I met the only two surviving first cousins of my mother's father. I met people who lived on the farm that my paternal grandfather and his parents left to come to Minnesota. They knew what they were leaving, but also had a vision of what they were coming to. Connecting with this soil has been most important to me. Connecting with these people has been of tremendous impact and the connection cannot be understated. Family has and always will be important to me, but I begin now to understand even more why this is true. Standing in the evening twilight within the space that had been St. Martin's Church and cemetery from 1062-1908 connected me with ancestors I can only dream of. It was a religious experience. I hallowed the remaining walls of the tower. I touched with reverence the stones that witnessed so much of my family history. I drank in the cool evening air of that most important Palm Sunday as I let my mind connect with those ancestors that I knew by name and those I did not. I thank God for the family connections I was able to celebrate. I thank God for the quiet years nurtured in my family, which have led me to this day. And I thank God for those who have made it all possible.

2001 is a special year because this sabbatical continues the important work of jubilee. Jubilee leads me to personal reflection, time to search, time to pray, time to explore and time to simply be without all the routines which get in the way of this important leisure. I am sitting in the presence of the Lord, basking as it were in the light of a new day. 2001 is important because it gives me the structure I need and yet offers the freedom to explore in new ways all the elements, which make up my life and search for God.

? probably before Palm Sunday

Abbey of St. Andrew
Abbatia Sancti Andreae
Sint-Andriesabdij
Zevenkerken 4
B-8200 Brugge, België

Telephone:
FAX:

Abbey of St. Peter and All Apostles
St.-Pietersabdij Steenbrugge
Baron Ruzettelaan 435
B-8310 Assebroek
Brugge 4, België

Telephone:

April 15 and 16, 2000 - will spend Saturday and Palm Sunday here

Abbey of St. Benedict
Abbaye de Maredsous
B-5537 Denée, Belgique

Telephone:
FAX:

Guestmaster is Fr. Stephen

[If you need to get a message to me while at any of the above places, indicate it is for the Benedictine monk from St. John's Abbey in Minnesota, Father Dunstan Moorse. They may recognize Collegetown. Do try to get them to understand the reason for the call and if they find me then I'll call home to my number at the abbe where I would hope you will have left a message and I will get in touch with you. If I do not get in touch with you it means I did not get the message.]

Father Dunstan Moorse, O.S.B.

Belgium/Holland possible contact numbers - remember 7 hours later than Minnesota

April 7-22: with Fr. Ferdinand Jennen, OSC

Hasselt: (this is where Fr. Ferdinand lives, Moorse and sites
more accessible from here, but not much room to stay, might leave a message)

Denderleeuw: (this is where we will stay several nights,
t sites from here, and Brugge, Ghent, Antwerp, might leave a
message here)

April 7 (will stay here Friday April 7)

Abbey of St. Paul
Sint-Paulus Abdij
Hoogstraat 80
NL-4901 PK Oosterhout, Nederland

Telephone:

FAX:

Likely first week (area west of Brussels)

Telephone:

Not sure when but will eventually get to will contact:

[I sent a FAX to using the number above on Sunday 2 April.]

OSB MOORSE_00693

September 29 - October 6	St. Walburga Abbey	Abbey of St. Walburga 32109 North US Highway 29 Virginia Dale CO 80536-8942	
October 6-8	Benet Hill	Benet Hill Monastery, 2555 Chelton Rd, Colorado Springs, CO 80909-1399	
October 9	San Luis, CO	Casa de Salazar	
October 10 -31	Our Lady of Guadalupe Abbey	O.L. of Guadalupe Abbey Box 1080 Pecos, NM 87552-1080	
November 2-26	SAINT JOHN'S	CEM, LLL, Craft	
November 28- December 19	Our Lady of Guadalupe Abbey	O.L. of Guadalupe Abbey Box 1080 Pecos, NM 87552-1080	
Dec. 19-Jan. 15	SAINT JOHN'S	CEM, LLL, Christmas	
January 15- February 23	Our Lady of Guadalupe Abbey	O.L. of Guadalupe Abbey Box 1080 Pecos, NM 87552-1080	
1-15 March	Hesychia House of Prayer	Hesychia House of Prayer 204 St. Scholastica Road New Blaine, AR 72851	
	Subiaco Abbey	Subiaco Abbey 405 N. Subiaco Ave. Subiaco, AR 72865	
	Fort Smith AR	St. Scholastica Monastery 1301 S. Albert Pike PO Box 3489 Fort Smith, AR 72913-3489	

Dunstan Moose OSB
Sabbatical Plans:

Draft August 28, 2000

September 1-8 September 1	To Cottonwood ID	Bernard Friedl, OSB St. Francis Xavier 2066 2 nd Street Lake Park MN 56554-4402	
September 2		Miriam Schmitt OSB Annunciation Monastery 7520 University Drive Bismarck ND 58504-9653	
September 3		Assumption Abbey 418 Third Avenue West Richardton ND 58652	
September 4			
September 5-8			

September 8-25	Cottonwood, ID	St. Gertrude Monastery HC 3 Box 121 Cottonwood ID 83522-9408	
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September 25	St. Ignatius MT	St. Ignatius Mission P. O. Box 667 St. Ignatius MT 59865	
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September 26-27		Rev. Jim Connor Risen Christ 65 West Evergreen Drive Kalispell MT 59901	
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September 28	OSB Perpetual Adoration	San Benito Monastery P.O. Box 510 Dayton WY 82836-0520	big curve to right see road on left blue - for sale sign nearby
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Klassen, John

From: Moore, Dunstan
Sent: Wednesday, June 27, 2001 11:24 AM
To: Klassen, Jofin
Subject: Lit Press Contract

Dear Abbot John,

Thank you for the question on the contract. I brought it to Jerry Furst's attention. Two things need adjustment, first it should be full time and the editorship is of CTE and LLL in addition to Book Review Editor of WORSHIP. I believe we pointed out the error in job title before, but the full time certainly was in error. I will await to hear back from Jerry how to resolve the paperwork.

Thanks.

Dunstan

ORDER OF SAINT BENEDICT
Collegville, MN 56321

CORPORATE RELIGIOUS ADMINISTRATIVE ASSIGNMENT

The Order of Saint Benedict, called "ORDER," hereby assigns Dunstan Moore, OSB a religious assignment.

- gkx CELEBRATING THE EUCHARIST - ED
LOOSE-LEAF LECTIONARY - EDITOR*
1. **Assignment:** By mutual agreement, Dunstan Moore, OSB is assigned as Review Editor - Worship in the Liturgical Press Division in service to the ORDER. Duties and responsibilities are contained in the Incumbent's position description which may be subsequently amended. *100% gkx OSB*
 2. **Time:** Assignment equals 28%. *25,739 gkx OSB*
 3. **Remuneration:** A sum of \$10,864 in accordance with a base remuneration of \$35,739, payable to the ORDER, is budgeted for services to be rendered. This assignment is contingent on projected levels of revenue not falling significantly below the level budgeted. As additional compensation hereunder, the ORDER shall receive the dollar equivalent of such fringe benefits as are from time to time promulgated for administrative employees.
 4. **Duration:** The duration of this agreement is from July 1, 2001 through June 30, 2002.
 5. **Administrative Personnel Policies and Procedures:** The provisions of the Administrative Personnel Policies and Procedures of the ORDER, Collegville, Minnesota, as may be subsequently amended, and not in conflict with this assignment, are hereby incorporated by reference and made a part of this assignment, and both the ORDER and APPOINTEE agree to be bound by the rules and regulations contained therein.

IN WITNESS WHEREOF, the Parties hereto have set their hands on the day and year appearing below.

DIVISIONAL RECOMMENDATION:

Dated: June 25, 2001

By: Michael Naughton
Michael Naughton, OSB
Director

gkx Revised by Jerry Furst
JERRY FURST FINANCIAL DIRECTOR THE LITURGICAL PRESS

AUTHORIZATION OF ASSIGNMENT:

Dated: _____

ORDER OF SAINT BENEDICT
By: Abbot John Klassen, OSB
Abbot John Klassen, O.S.B.

To be effective, this assignment must be signed and returned to the Business Office (Wimmer 207) by July 9, 2001.

Dated: 28 June 2001

By: Dunstan Moore OSB

**College of Saint Benedict
Saint John's University/OSB**

PERFORMANCE EVALUATION

Dunstan Moore, O.S.B.

CSB Abbey
 SJU Lit Press
 Prep

Employee Name

**Editor - Celebrating the Eucharist and Loose Leaf
Lectionary and Book Reviews W**

Editorial

7

Department

Years in Current Position

Job Title

Reviewer Name

Review Date

Performance Value/Indicators

- | | |
|-----------------------------------|--|
| 1 = Unsatisfactory | 4 = Exceeds Job Requirements |
| 2 = Needs Improvement | 5 = Far Exceeds Job Requirements |
| 3 = Meets Job Requirements | N/A = Not Applicable to This Position |

Employee/Self Score <i>(Please click on value)</i>	Performance Elements	Reviewer Score <i>(Please click on value)</i>	Comments <i>(use extra page if needed)</i>
1 2 3 4 5 N/A		1 2 3 4 5 N/A	
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<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Benefits institution through outside activities	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Supports affirmative action and diversity efforts	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Provides effective leadership (staff, students, proj.)	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<i>Job Knowledge</i>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Competent in required job skills and knowledge	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Exhibits ability to learn and apply new skills	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Keeps abreast of current developments/technology	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Requires appropriate direction/supervision	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Displays understanding of how job relates to others	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Uses resources effectively	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
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<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Works actively to resolve conflicts	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Keeps emotions under control	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
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<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<i>Teamwork</i>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Balances team and individual responsibilities	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Exhibits objectivity and openness to others' views	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Gives and welcomes feedback	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	

X
/

X
/

Self Score
(Please click on value)
1 2 3 4 5 N/A

1 2 3 4 5 N/A

1 2 3 4 5 N/A

1 2 3 4 5 N/A

1 2 3 4 5 N/A

Puts success team above own interests

Performance Elements

Dependability & Work Habits

Responds to requests for service and assistance
Responds to management direction
Takes responsibility for own actions
Commits to doing the best job possible
Keeps commitments
Adheres to work schedules
Ensures responsibilities are covered when absent
Dresses appropriately for position

Planning and Organization

Prioritizes and plans work activities
Uses time efficiently
Plans for additional resources
Integrates changes smoothly
Sets goals and objectives

Initiative

Volunteers readily for additional responsibility
Undertakes self-development activities
Looks for and takes advantage of opportunities

Judgment

Displays willingness to make decisions
Exhibits sound and accurate judgment
Supports and explains reasoning for decisions
Includes appropriate people in decision process
Makes timely decisions

Overall Performance Rating

Reviewer Score
(Please click on value)
1 2 3 4 5 N/A

1 2 3 4 5 N/A

1 2 3 4 5 N/A

1 2 3 4 5 N/A

1 2 3 4 5 N/A

Comments
(use extra page if needed)

Employee Comments:

The past year has been extremely valuable to me for putting the goal of a personal balance of work and prayer as my number one priority. The sabbatical gave that balance, now the goal will be to maintain this as a resource for the future. It is out of this balance that creativity, insight and the ability to maintain a balance of work and prayer will happen. The communication needed to accomplish several of the projects from a distance will serve to enhance communication without the distance as we work on continuing and new projects.

Reviewer Comments:

Fr. Dunstan has continued his full-time work even though he was on sabbatical and away from the office for long periods of time during the past year. He budgeted his time superbly and met all the deadlines for both the missalette and the loose-leaf lectionary. He is a dedicated editor who is committed to making these products as reader friendly and attractive as possible. He also participated as an active and productive member of the LABORAWORSHIP editorial and production team that worked successfully under tight and frequent deadlines.

Signatures:

Fr. Dunstan
Employee 7/23/01

Wm J. Twomey
Reviewer July 12, 2001

Reviewer's Supervisor

College of Saint Benedict
Saint John's University/OSB

Administrative & Professional Staff Employees
Goals Evaluation & Future Goals Worksheet

HDunstan Moore, O.S.B.

22 June 2001

Employee Name

Date

Supervisor Name

CSB

Abbey

SJU

Lit Press

Prep

SECTION I – Evaluation of Last Year's Goals

Please list the goals you identified last year and evaluate your performance in meeting or exceeding those goals. If you were unable to meet a goal or the goal was abandoned mid-year, please include the reason. This side of the worksheet should be completed first by you and then forwarded to your supervisor for their evaluation and comments. Use an additional page if necessary.

Goal	Employee Evaluation	Supervisor Evaluation
1. To take a sabbatical and yet prepare CEM and LLL manuscripts, proof read, etc.	The only disappointment was I would have liked to have written more for LLL, but time and resources did not allow beyond what was needed. LabOra work was more than expected. Visiting the monasteries will help in editing CEM and LLL.	Fr. D. should not be disappointed in what he accomplished both here and from afar.
2. To prepare CEM and LLL manuscripts from one to two years ahead of due dates.	This has been accomplished as best it can while taking into account the possible changes in daily lectionary. Basic files are becoming quite clean.	We have fine-tuned the system over the past few years, and that has resulted in almost error-free issues of CEM and the LLL.
3.		
4.		

SECTION II – Future Goals

Please develop individual goals in the context of the larger departmental and/or institutional goals that have been developed to advance the institutional mission/vision. You may also include goals related to routine job functions and business process improvements. You and your supervisor should mutually agree upon these individual goals for which you accept responsibility during the following year.

Goal	How to Accomplish	Target Date for Completion
1. Integrate the new daily lectionary into CEM and LLL, when mandated.	Continue to prepare manuscripts of CEM and LLL at least a year ahead of deadline to production. When available integrate new lectionary into CEM and LLL.	Be ready for when mandated, hope I have a 6-9 month lead, if possible.
2. Revise non lectionary material used in LLL, i.e. the material about saints.	Use Butler's Lives of the Saints as resource and compose new biographical material for inclusion in LLL.	This will take a year to accomplish and will replace the material currently in use.
3. Continue to prepare CEM and LLL manuscripts at least a year ahead of initial production deadlines.	Combine basic lectionary and sacramentary files together to create CEM and LLL manuscripts with calendar from USCC.	This is a. s. a. p. so that these manuscripts are generated in a timely fashion according to the US Liturgical Calendar.
4. Learn more and integrate the technical capabilities of the new computer to ease various preparation processes.	Continue to learn and use the possibilities of technology to assist the preparation of manuscripts. Ask, share and learn from/with others.	This is on going and never totally accomplished.

SECTION III – Developmental/Personal Goals

The focus of this section is on identifying developmental and/or personal goals that both you and your supervisor believe may enhance your motivation and growth.

Goal	How to Accomplish	Target Date for Completion
1. To keep abreast of liturgical developments through reading, contacts with others and in general maintaining a professional outlook.	Read CRUX, NCCB Newsletter, St. Cloud Visitor, Catholic Spirit and liturgy books.	This is continuous and almost daily.
2. Learn Word so as to cut dependence on WordPerfect.	Continue working with Word, network more with Word users, and complete correction of WordPerfect files so they can translate into Word.	6-12 months from now.
3. To better learn to limit work to just 40 hours a week.	Let projects only take 40 hours a week and then let what remains for next week, etc. Create and use personal time more for hobbies, reading and prayer.	This can begin immediately, but realistically may be tough when projects seem to demand more time than the day or week have.

Dante Moore O.S.B.
Employee Signature

Mark J. Timoney
Supervisor Signature
July 12, 2001

Goal	Employee Evaluation	Supervisor Evaluation
<p>Goal 7: ANNUAL REPORT Compose annual report.</p>	<p>Annual report distributed on November 20, 2000.</p>	
<p>Goal 8: INVENTORY DATABASE FOR OFFICE OF ORIGIN Create individual inventories for three collection series: Institute for Ecumenical and Cultural Research; Kilian McDonnell Papers and the Archivist Artificial Collection.</p>	<p>Three inventories completed March 2001. A total of fifteen inventory databases have been created.</p>	
<p>Goal 9: NEGATIVE PRINT COLLECTION Complete processing and appraising of the 1950s negative print collection (approximately 900 envelopes).</p>	<p>Processing completed in May 2001. Negatives transferred into five binders. An inventory listing of 537 entries was completed.</p>	
<p>Goal 10: UNIVERSITY ARCHIVES WEB SITE As time permits, add indexes (such as Connections Index, St. John's Magazine Index, Scriptorium Index) and descriptive sections of finding aids to the Web Site http://www.csbsju.edu/sjuarchives/info/</p>	<p>The Web Site now includes sections on <i>Administrative Histories</i>, <i>Awards Conferred</i>, <i>Ask the Archivist</i>, and <i>Trivia</i>. A major edition to the Web Site is the 150 page book "St. John's University: A Sketch of its History" by Alexius Hoffmann, OSB, 1907.</p>	
<p>COMMITTEES</p>		
<p>Breuer Centenary Steering Committee, Consultant Corporate Planning Committee (CPC), Recording Secretary HMML, Associate Position, Search Committee</p>		
<p>PROMOTIONAL</p>		
<p>Five columns written for the student newspaper <i>The Record</i>. Four archival displays in Alcuin Library.</p>		

FY: 2001-02

ORDER OF SAINT BENEDICT
Administrative/Professional
Pre-Contract Data Form

Division: Liturgical Press
Time: full-time
Religious Status: OSB

Name: Dunstan Moorse, OSB
Title: Celebrating the Eucharist - Editor; Loose-Leaf Lectionary - Editor
Years in Service (New Contract Inclusive):

Percent: 1.0000	Department: Worship	1591201045
Percent: 0.0000	Department:	
Percent:	Department:	
Total: 1.0000		

Base Salary: 35,739	Number of Equal Payments: 12
Suppl Adj:	Payroll Begins the Month of: July
Actual Salary: 35,739	Contract Begins: July 1, 2001
	Contract Ends: June 30, 2002

Payroll Information

SS #:	Name: Dunstan Moorse, OSB
Job Group: <i>n</i>	Position #: 912049
Job Title: 5030 <i>Leb</i>	Monthly Pay: 2,978.25
Start: July-01	End: June-02

OSB MOORSE_00703

The first of my goals for this sabbatical year is to explore my ^{*1}*personal feelings of* and the relationship and balance between my work and my prayer. A significant part of my process is to observe the balance of prayer and work in other communities, and also to reflect how these might be the same or different from my personal experience. Part of this process is to participate in the daily prayer life of the various Benedictine communities along the way. And another part of this process is to take time to reflect on their balance and see if there might be implications I can use to further the process of this sabbatical. A third goal is to bring a better balance to exercise, walking needs to move from rarely to every other day at the least. Also related to exercise is the need to bring blood sugar and blood pressure into better balance, both will benefit from a more regular exercise routine. Finally, I would also be less than candid, and would be fooling myself, if I did not say that another goal of this sabbatical is to try to put some distance between my years as liturgy director and some of the imposed changes of the past year or so.

This is a jubilee year. I turned fifty in *December of 2000* and this is a good time to take stock and see where I am, where I want to be, and how I will accomplish what I want. It is a good time to stop and see where I've been and to now really set out to do what I want. Much of my first twenty-five years in the monastery I waited for superiors and others to come to me with work, etc. but now after all I've been through I know I need to be at least an equal partner if not initiator of what happens the next twenty-five years. This sabbatical will also be a significant part of that process.

In my early visits (to three North Dakota monasteries) I determined that much of the balance between prayer and work is personally driven. Driven by the personal commitment to make that balance happen. The clear realization is that no one else can make it happen for me, I must make that balance happen for myself. I, as all of us, carry a certain set of bags, which in some cases make it easier to find personal balance and in other cases make it more difficult. Some of that baggage is crucial to what I am seeking during this sabbatical. I need to clear some of the air, and in doing so should make it just a bit easier for me to more fully utilize this sabbatical.

I know that a significant portion of the current baggage, which I carry with me, is due in, no small measure to the way in which the movement out of the Liturgy Director position was handled. In a passing comment in the spring of 1999 I had suggested I felt I was nearing the time to begin to identify to whom and how I could graciously leave the position. The hustle and bustle of my parents 50th wedding anniversary, my father's knee being replaced again and the ensuing infection which hospitalized him for two months and my 25th anniversary of vows, along with all the usual round of liturgy and press related things meant that I was beginning to work farther and farther ahead of schedule with liturgy (and hence owning the liturgy work even more than previously and seeing more of my self worth in terms of liturgy and work). So imagine my surprise to be relieved of the liturgy work in but three days.

¹ *Italic typeface is June 2001 editing.*

I am very angry at being tapped on the shoulder at 6:55 on a Sunday evening, being asked to come to the Abbot's office after Evening Prayer, and there being apologized to for not being able to get three people together in the same place earlier during the summer. And that it had to be done because his abbot's letter would announce ... ["I had thought of coming up to see you at the cabin, but didn't want to spoil your time there", sure and what about the next year and a half and beyond?] ... on Wednesday a new Liturgy structure would be in place. **YOU JUST DON'T DO THAT TO COMMUNITY MEMBERS.** You give time and grace to community members; you don't pull the rug out from under them and expect that they will land with balance and understanding. [Rarely over the past year and a half have I been able to get that much out without flying off into a tizzy, it has taken this long to get this far. Today is 17 January 2001.] (This continues to today - 7 July 2001 as well, but now on 27 August 2001 I'm doing much better.) Timothy should have come to the cabin, to not do so and say it - hurt worse than most of the rest of it. It minimized me and the contribution I felt I had made to the liturgical life of the community and in effect erased not only that but any contribution I made in taking over the editing of the Loose Leaf Lectionary and Celebrating the Eucharist. I have felt betrayed, abused and minimized by a three-day transition. I expected to have some input in the normal course and to certainly have more than three days to process the change. I guess I'm not a squeaky enough wheel.

Well that certainly explains why I am enjoying these days away. I can pray, not go to work and feel good about it. So almost anything I come away with from this sabbatical will be of benefit to me considering the hole I consider myself to have been dumped into. (I continue to share this view in August of 2001.) My hobbies are a boon to keeping a sense of balance, even though I sometimes feel I want to spend much time collecting flowers, drying them and then arranging them. That entire hobby related activity is a good self-image builder and gives a short-term success, which allows me to therefore feel better about myself. While drawing on my detail oriented way of organizing my life it allows for a refreshing creativity. I might just draw on some of that at this time and make a few cards to change the pace, I'd go for a walk but it snowed this morning and there is no good place to walk this afternoon. [2:00 p.m.]

[8:00 p.m.] It also begins to explain why I insist that the Marian Antiphons must go. Where must they go, out of Evening Prayer where they do not belong and into a Night Prayer where they do belong? More and more I see Timothy [I cannot call him Abbot because he lost that honor by his treatment of me (and I know full well what that says about my willingness to be a man of forgiveness and compassion) this view unfortunately continues and is sometimes even more pronounced now: August 2001] as tampering with what is most sacred to me and more and more I resent his heavy handed tampering with our liturgy. I also begin to understand some of the possible reasons why so many of our young (especially priests) have left the community. Timothy did not know how to listen to his monks and work with them. He commanded when consensus would seem to be called for.

The process was flawed with the Marian Antiphons and they must go from Evening Prayer. I will never sing them at Evening Prayer; there can be no compromise (I am a stubborn Belgian by birth,

heritage and temper.). They do not belong there. They belong at Night Prayer. Even ritually the current practice without the sprinkling rite is nonsense, but would that potentially compromise position of having the superior sprinkle the assembly even be listened to — no. The Marian Antiphons must go from Evening Prayer. As we re-think our daily horarium Night Prayer makes good sense to me with its proper ritual ending of the Marian Antiphon and Blessing with Holy Water by the superior. In part this comes from my sabbatical experiences but it also comes from deep within my own prayer experience and prayer life. *Night Prayer has always attracted me because of the way it helps make the whole of the day sacred. Offering the beginning of the day to the Lord, consecrating the course of the day and rounding out that course with Night Prayer to close the day just seems proper to me. Night prayer would move me and perhaps us from a dependence on the basically worthless 10:00 pm news to a more prayer filled life. I did not miss the news, newspapers, TV or radio while away on sabbatical. In fact I found more time to listen to the music I love, read and just enjoy life. A few years ago my frustrations with MPR led me more and more to recorded music and the basic peace of this is reflected in a much less vocal dissatisfaction with many other things as well.*

[25 January] This past weekend I visited the Monastery of Christ in the Desert. Marian Antiphons punctuate the day. With their commitment to a particular style of Liturgy of the Hours this punctuation makes good sense. The community made a serious commitment when our Liturgy of the Hours was put together to a simple streamline functional office. The accretion of the Marian Antiphons with a less than thought out implementation proves that over time given half a chance people will bastardize the liturgy. The Marian Antiphons must go from Evening Prayer. I would entertain adding Night Prayer with Marian Antiphons appropriate to the seasons, but they must go from Evening Prayer. The recent tampering with the liturgy is a step backward from liturgical renewal and seems a denial of the principles of Vatican II. To add antiphons to the daily office would be a similar accretion. The sparse streamline Liturgy of the Hours requires diligence to maintain its purity. In the face of the serious erosion of Vatican II support around the world, we at St. John's cannot cave in to this retrenchment. We must not hide our light under a bushel basket, but must continue to be a beacon of forward movement in not only liturgy but also social justice, the environment, etc.

More of the heavy handed tampering involves daily Eucharist, especially the communion rite. Why the move to bring weekday practice into harmony with Sunday practice had to be scrapped because of some perception that "the priest must receive first" is still foreign to me. I find our present daily communion practice to be highly clerical and hierarchical and that bothers me. I just read Cozzens book *The Changing Face of the Priesthood* and one comment by a woman stands out, "because my daughter cannot be ordained, I don't want my son to be either" or something to that effect. The communion rite is but another sign that we are not willing to be prophetic and are willing to be average or less because of our perceived desire to be "in union with Rome". What does that mean? What should it mean? Are monks marginal in 2001 or what has happened to our sense of identity and history? We cannot be the greatest thing since sliced bread if what we do proves the lie to what we say. Our actions must be in harmony with what we say.

Ok, now that the air is cleared *or at least clearing up*, maybe I can focus on my prayer life and how my work life does or does not assist my prayer life. I expect to have time to be in the presence of God, that does not necessarily mean being in a specific place, posture, etc. but a mental openness to the divine and the leisure to bask in the presence of the divine. I expect sometimes this will be to be surrounded by nature and all the splendor of the natural world, other times to be awash in the symphonic sounds of music, other times to relish the quiet babble of running water, other times to be lost amid many people, and even at times to be so absorbed by working with texts that I can let go of distractions. All of these can be prayer or at least occasions of prayer. In harmony with *lectio divina* this balance will put work into its proper place. Some of my work with missalette and lectionary are obvious springboards to *lectio divina* and prayer. It is wonderful to be awash with scripture and prayer, yet maybe it is too easy to think I'm pushing my own envelope appropriately enough. Maybe I need to push it a bit farther; maybe I need to work harder at keeping work at bay and force prayer and *lectio* to a more prominent position.

As I sit here and look up the canyon there is so little evidence of human activity. The raw beauty of the trees, rocks, winter grasses and of course snow all point to the goodness and power of God. The brass music in the background adds to the majesty. The clear penetrating light of this altitude with the stark blue of the sky along with the warmth of this hermitage makes it easy to slip into prayer. Yet must I have such a spectacular setting in order to so easily slip into prayer? What does that say about myself? What makes me so prone to need to change location in order to achieve such peaceful prayer?

It is likely one sure element is the solitude. I would have to work to see another human being from this vantage point. I can see the buildings of the monastery but through the trees and grasses. It is easier to see and relish the flight of birds than to see human activity. Of course it is about 10° and most human activity is indoors and not within the sight of this window overlooking Our Lady of Guadalupe Abbey.

Blood sugar was almost normal this morning, is that a factor in being able to slip so easily into a prayer and *lectio* mode? I think it is. Elevated blood sugars, along with elevated blood pressure are both indicators of stress. Stress is a surefire way to short circuit prayer and *lectio*. Stress does not allow the human spirit to follow uncharted paths but rather pushes it into well-worn ruts, which like the rails of a train keep it on a one-way path, which in the case of stress is a destructive path. Today is Thursday; I returned here on Monday, it took three days therefore for the stress level (partially caused by air travel, and partially just normal routine) to drop significantly. The drop was about 30 points, from 160 to 126, now to maintain a lower level. Perhaps this report (journal) will be one way to keep it lowered. [25 January Since going and returning from Christ in the Desert my blood sugar has been between 103 and 122, not too bad! But on another health front, my ankles have swollen up, called the Health Center and will return to taking another blood pressure pill that I had stopped in December and will wear t.e.d. stockings.]

[January 26] One of the great blessings of this sabbatical is the time I have for reading. I have begun to read the two volumes of the collected works of Cardinal Bernardin, several history related books of the areas I have visited, other historical works, a couple of Columba's works - John Cassian and Benedictine tradition, even a book on the geology of Idaho and for pure pleasure some medieval mysteries set in monasteries, including some of the Brother Cadfael series of Ellis Peters. A current tome is one by Basil Cardinal Hume for the fifteen hundredth anniversary of the birth of Benedict. I am struck by Basil Hume's using the thirty years of Jesus private life in the home of the Holy Family as a paradigm for the monastic life. I'm intrigued and I'm enjoying my reading and being led by the Spirit on uncharted paths. Cadfael falls into the same spirit of opening up new horizons, because the writing of Ellis Peters has a certain resonance with me. *[I will hope to append a more or less complete bibliography of books read during the sabbatical to the end of this report. I am amazed at the amount and variety, considering that most reading of the past decade was limited to Tony Hillerman and liturgy related things. So this has been an interesting time.]*

For me Jesus life in the home of the Holy Family as a model for the monastic life is eye opening. I could easily see our call to discipleship in the public ministry of Jesus, especially as lived in the community of Acts of the Apostles. But this use the home life of Jesus first thirty years is opening a whole new horizon to me. A horizon that makes so much good sense that I am amazed I am only hearing and realizing it at age fifty. Of course the Holy Family can be a model for the monastic community. Even Ellis Peters has Brother Cadfael refer to the monastery as a family, not the same as family of origin but family nonetheless. Why didn't I see it earlier? The hidden years of Jesus are like our life in the monastery. We perfect ourselves and seek God in the security and school of the Lord's service. We grow in holiness and perfection by our day-to-day care and concern for the brethren, the members of this monastic family, who by their constant care and concern assist us in becoming more and more like Christ. Just as Jesus came to the realization of his ministry and his call to messianic ministry while in the family home at Nazareth, so in the school of the Lord's service, the monastery, we are perfected and become better disciples through and with the assistance of many brethren.

As with Jesus in the family setting, we too must remember our proper place and how we can best be of service. The various degrees of humility and the instruments of good works are beginning tools for this service. Our patron John the Baptist's words, "He must increase, I must decrease," come to mind. Proper relationship, treatment appropriate to our progress, honor and humiliation in proper measure within full and open communication and hope for the future and more give meaning and substance to this life in community. In hidden ways we grow and develop in the sure knowledge of the support of our Benedictine community. Our local Benedictine and broader Benedictine community gives us the stable and encouraging environment in which we can respond with obedience as we make our way to total union with the God we seek. This is the same kind of environment in which Jesus spent his first thirty years. A family that loved and nurtured, a family that was the fruitful garden in which the seed sprouted grew and developed, an extended family and circle of friends that made the growth secure and possible.

2000 was a special year to me in terms of family. I had the opportunity to travel to Belgium and visit the areas from which three quarters of my family had originated. I met the only two surviving first cousins of my mother's father. I met people who lived on the farm that my paternal grandfather and his parents left to come to Minnesota. They knew what they were leaving, but also had a vision of what they were coming to. Connecting with this soil has been most important to me. Connecting with these people has been of tremendous impact and the connection cannot be understated. Family has and always will be important to me, but I begin now to understand even more why this is true. Standing in the evening twilight of Palm Sunday within the space that had been St. Martin's Church and cemetery from 1062-1908 connected me with ancestors I can only dream of. It was a religious experience. I hallowed the remaining walls of the tower. I touched with reverence the stones that witnessed so much of my family history. I drank in the cool evening air of that most important Palm Sunday as I let my mind connect with those ancestors that I knew by name and those I did not. I thank God for the family connections I was able to celebrate. I thank God for the quiet years nurtured in my family, which have led me to this day. And I thank God for those who have made it all possible.

2001 is a special year because this sabbatical continues the important work of jubilee. Jubilee leads me to personal reflection, time to search, time to pray, time to explore and time to simply be without all the routines, which get in the way of this important leisure. I am sitting in the presence of the Lord, basking as it were in the light of a new day. 2001 is important because it gives me the structure I need and yet offers the freedom to explore in new ways all the elements, which make up my life and search for God.

I find the following from *True Daughters* by Judith Suterà, O.S.B. (p. 141) to be very valuable to my sabbatical process and my process of resumption of monastic life at St. John's.

"Movement from the cloistered life also brought Benedictines into greater contact with religious of other traditions. Bishops were not the only ones who did not perceive any differences between one religious community and another. The pastoral needs of the United States as a mission territory thrust Benedictines into a far more apostolic role than that to which they were accustomed. Sensitive to those needs, they found themselves to have many of the same concerns and interests as members of other orders and congregations... Not only ministry, but prayer as well, caused role confusion. Some communities spent many years without the full monastic office, a condition which was critical in receiving papal approbation. Some had developed such a commitment to external service that the Benedictine tradition of contemplative prayer began to fade into the background. Some communities adopted customs from other traditions or popular piety...

I find it valuable because it brings into question and forces me to search through priorities. I must confess that I am not always convinced that we have done any better with this Benedictine focus of our lives and our prayer than these early Benedictine women who in many ways were taken advantage of by people and circumstances and not allowed to truly become Benedictine.

Of course it is possible to pray anywhere, always and with great fervor, but how possible is it for me to keep the prayer focus with all the demands of day to day life, all the things which pull me away from a more simple prayer focus which other work and settings might make easier? Do I get lost in other peoples schemes or allow myself to be side tracked? And at this time in my life how well can I physically maintain the schedule, keep up with the demands of and even on a simpler level live the monastic life here at St. John's? Will the diabetes, arthritis, and all the daily aches and pains allow me to have the stamina and strength to continue to participate? I throw myself into what I do with a Moore passion, but should I maintain that passion or temper it? How can I temper it and still be me? So often I am overwhelmed by what I want to do and the time it takes to do it, yet I keep at it.

Partial Bibliography:

- Roadside Geology of Idaho
The Nürnberg Fünnel – George M. Klein
On The Way – Mary Lucille Nachtsheim, O.S.B.
Ishmael – Daniel Quinn
My Rosary, Its – Dollen
Nez Perce Coyote Tales – Walker/Matthews
Gertrude of Helfta – Evangela Bossert, O.S.B.
Prayer and Community; The Benedictine Tradition – Columba Stewart, O.S.B.
On Good Ground – Mary Ruth Coffman, O.S.B.
In Praise of Benedict – Basil Hume, O.S.B.
The Maiden's Tale – Margaret Frazer
The Novice's Tale – Margaret Frazer
The Prioress' Tale – Margaret Frazer
The Meaning of the Mountain, A History of the First Century at Mount St. Scholastica –
Mary Faith Schuster, O.S.B.
True Daughters, Monastic Identity and American Benedictine Women's History –
Judith Sutera, O.S.B.
A History of Conception, Colony, Abbey, and Schools – Edward E. Malone, O.S.B.
Autobiography of Sr. Scholastica Schuster, O.S.B.
The Potter's Field – Ellis Peters
The Heretic's Apprentice – Ellis Peters
The Confession of Brother Haluin – Ellis Peters
A Rare Benedictine – Ellis Peters
Brother Cadfael's Penance – Ellis Peters
The Devil's Novice – Ellis Peters

The Leper of St. Giles – Ellis Peters
A Morbid Taste For Bones – Ellis Peters
The Hermit of Eyton Forest – Ellis Peters

and numerous other books that I do not have available here to list

Klassen, John

From: Moose, Dunstan
Sent: Thursday, November 01, 2001 1:18 PM
To: Klassen, John; Pedrizelli, Raymond
Subject: Today's Stress Test

Dear Abbot John and Prior Raymond.

I made it home at 11:00 and then presided at The Liturgical Press All Saints Mass with anointing of our co-worker after this morning's stress test. The stress test and other heart electrical systems tests that they did all came back normal. The doctor I saw at the Heart Center agrees with the addition of a new medication to lower heart rate, but otherwise all is good.

Thanks for the support.

Dunstan

Dear Dunstan,

I accept your resignation.

Sincerely,

Michael



Fr Michael Patella, OSB
Chair, Department of Theology
Chair, Committee on Illuminations and Text
Saint John's University
Collegeville, Minnesota 56321

-----Original Message-----

From: Moorse, Dunstan
Sent: Saturday, November 10, 2001 4:01 PM
To: Patella, Michael
Subject: RE: Bible In Ambo

I resign from the Environment Committee.

-----Original Message-----

From: Patella, Michael
Sent: Friday, November 09, 2001 10:48 PM
To: Moorse, Dunstan
Cc: Dommer, Ian; Hoefgen, Francis
Subject: RE: Bible In Ambo

Dear Dunstan,

As I am sure you know, weekly presiders, or any individual monk for that matter, do not decide matters in areas for which a committee has oversight. The core group for church environment does not see the icon as mixing metaphors, but is certain that an unused Bible in an ambo where the Word is proclaimed from yet another book is a replication of symbols.

Thanking you for your understanding, I remain

Sincerely yours,

Michael

Fr Michael Patella, OSB
Chair, Department of Theology
Chair, Committee on Illuminations and Text
Saint John's University
Collegeville, Minnesota 56321

-----Original Message-----

From: Moorse, Dunstan
Sent: Tuesday, November 06, 2001 4:14 PM
To: Patella, Michael; Dommer, Ian
Subject: Bible In Ambo

Dear Michael and Ian,

I'm not sure if this should be addressed to you folks or who has removed the bible from the ambo and replaced it with an icon, but I would like the bible there for 10:30 on Sunday, I am the presider this week. I do not like mixing metaphors and I see an icon at the place of the Word as mixing metaphors.

Thanks.

Dunstan, O.S.B.

Klassen, John

From: Moorese, Dunstan
Sent: Thursday, November 15, 2001 3:09 PM
To: Patella, Michael
Cc: Klassen, John
Subject: RE: Bible in Ambo

Dear Michael,

I must deal with feelings I have and cannot keep them pent up inside. I feel abused and feel I have been treated in an arbitrary and non monastic manner. I feel I have been the target of passive aggressive behavior and I am not willing to be its target. I do not need to be subjected to these feelings and will not put up with it without response.

There is an underlying attitude and arrogance which I find extremely offensive on your part, and I cannot let it pass without calling attention to it. That attitude can be traced back at least to a meeting in your office in September of 1999, and I feel it continues to this day. I have assisted with liturgy since novitiate, both in planning, set-up and carrying out. I have always tried to be a member of the team. This has not been easy the past two years. For example, the questions I raised over the placement of the votive candles and the issue of the preservation of the Mabon Madonna hurt to the core because you hid behind a "core group for church environment" while claiming at least initially it was the environment committee which responded to the events of September 11 with the placements of candles and wanted to continue the devotional practice. Your recent response added to the frustration of a committee being cited as the source of your response when that committee has not met.

"As I am sure you know, weekly presiders, or any individual monk for that matter, do not decide matters in areas for which a committee has oversight." This is precisely what your coterie is doing. And I seem to recall a certain monk who frequently put small containers of cut flowers in the sanctuary and Madonna Chapel when other people were in charge of the liturgical environment. So get off your high horse.

Further, I find it interesting that your recent responses to e-mail questions, etc. have come at times that I would consider planned to avoid. Friday, November 09, 2001 10:48 PM was received a moment before my Saturday, November 10, 2001 4:01 PM response [my response was almost instantaneous when I actually received your evasive and rather late response to my question of Tuesday] because I took major offense to receiving it at 4:00 on Saturday afternoon. I find it interesting that you hide behind a core group for church environment and do not take responsibility for arbitrary and un-thought out innovation.

The placement of an icon in the shrine of the book (the ambo) seems arbitrary and out of character. Is this another innovation of this elusive elitist "core group for church environment", who then pawn it off as a decision of the environment committee, which has not met this Fall, but has been given tasks to perform at the behest of the elusive "core group for church environment".

I am losing respect for you and have lost respect for the environment committee because of your actions. Whether it was your intention or not I have taken offense at the actions and felt the need to document it in this manner. I have worked on this response all week, know that it is very strong in its tone, harsh in its criticism and vicious in certain areas, but I still feel it is needed to set forth my feelings. We are all busy and are all doing things that are important for St. John's but we must treat one another with basic charity and not brusquely pass over common monastic courtesy. I will be off campus until late on Sunday, but would welcome a reconciliation.

Dunstan, O.S.B.

-----Original Message-----

From: Patella, Michael
Sent: Sunday, November 11, 2001 9:14 AM
To: Moorese, Dunstan
Cc: Dommer, Ian; Hoefgen, Francis
Subject: RE: Bible in Ambo

April 2, 2002

Dear Abbot John,

Know that the liturgy is so dear to my heart that I have been suffering through not only angina the past several years but now feel that I have had several heart attacks over the past several days. On the advice of a dear friend I have slept on this letter and after doing so for two days still feel impelled to write my concerns to you.

I see sign and symbol in much around us. I accept a sacramental world view as the best Christian world view, still knowing that there are other ways of organizing Christian life. The damage done to the Good Friday cross is symbolic of the attack on the liturgy of St. John's Abbey. People move without understanding the damage they do. The top of the cross has had a large chunk knocked off [most likely because it was moved through the corridors or stairways in haste, with limited care]. Our liturgy has taken significant knocks and significant portions of our liturgical life are teetering in danger of crushing the life right out of us, also because of just such limited care.

One of the significant signs of the death or illness of a Benedictine community that I have observed is a lack of respect for its liturgical tradition and an unthoughtful return to elements of the past without any clear reason to add the specific quasi liturgical elements to the community's well crafted prayer life. The Marian Antiphon must go! It may be a private or even an appropriate optional post common prayer devotion at the Marian Shrine. But the Marian Antiphon must go from Evening Prayer!

The unnecessary rubricism of the past must be held at bay. There were good reasons for not using the altar during the Good Friday service. There may be acceptable reasons for now using the altar during Good Friday services but the acolytes and mc must be trained to stop all the fussy putzing that they do. Liturgy should be simple and graceful, utensils should be placed and not rearranged because of lack of insight or thought. Deacons must know what they are doing and not be taking three steps, stopping and then returning to where they were, or when they are supposed to move they need to move not stand there watching others move. The altar cloth while useful during the communion ritual should not have been removed until after the service [see rubric Sacramentary p. 231]. Please note this rubric follows the Prayer over the People, therefore the removal of the cloth is after this prayer.

But the biggest heart attack was: why on Holy Saturday evening prayer were we deprived of the image of the Lord on the cross by the addition of a drape? This is beyond comprehension! It is time that the "experts" in liturgical environment were dismissed [if this is what is being taught in our Theology Department I understand why hardly any one continues on to seminary]. This attack on a heart of the liturgical symbolism is unforgivable. Liturgically the purple cloth over the cross at evening prayer was a hocus pocus approach: you saw him, now you can't, later you can when we decide we're going to have a dramatic lighting and noise experience for the Gloria and there we will follow the rubrics because we like the hocus pocus but for now the central image of the second day of the Triduum is covered. Amazing how we can follow some rubrics

and others we just throw to the wind. Further I later noted that you had to check where the corpus was on the cross during the incensation at morning prayer, again why do we do that stupid turning of the cross - just because we can? These "experts" in liturgical environment must be dismissed!

For the blessing of the water I object in the most strenuous way to the introduction of the alternate ritual of plunging the candle into the font. Read the rubrics, it clearly says may. Why after nearly 30 years of practice are we returning to an optional practice? The liturgy of St. John's is dying and so is St. John's as the liturgy is the heart of who we are. I am more than fed up with the silliness, I demand the liturgy be cleaned up. The literalists must be put in their place - the dog house.

The Marian Antiphon must go! Fussy silly rubricism must go! Monks need to love the liturgy not chancel prancing. Monks need to love one another not only themselves. As monks we do need to work at loving ourselves perhaps more than the average member of the Church, but some seem to gaze into the mirror way too much. We need to show love by the concern we have for the feelings, needs, etc. of one another. Glitz and noise do not a celebration make. Easter is very painful this year.

I am originally composing these notes early on Easter Sunday morning, but will keep them to myself for at least a day or more. I know I need to write them because of the difficulty I've had in letting go of them. You need to see them because I should not keep them to myself. Part of my reason also is that several of these issues feel **in my face**, e.g. the Liturgy Committee gave clear instructions that veiling the Flemish Cross behind the throne was not to be done, and I see the veiling of the main altar crucifix as going directly in the face of this instruction. I do take many changes to the liturgy very personally since I have been so involved in varying degrees in the liturgy since novitiate and since the liturgy is central to who I am. I'm moving more and more to the position that people who do not clearly respect me and my position on the liturgy will no longer receive even civil respect from me, let alone monastic and christian respect, and this profoundly bothers me. I can name names if you'd like because I only fear it will get worse.

I decided this needed to be only in hard copy because I intend it only for your eyes.

Fraternally,



St. Cloud Times ◆ Saturday, May 18, 2002

3rd abuse lawsuit emerges against St. John's Abbey monk

By David Unze
dunze@stcloudtimes.com

A St. John's Abbey monk will be sued next week in Stearns County District Court by a former prep school student who said the Rev. Dunstan Moore abused him years ago, said St. Paul attorney Jeff Anderson.

The lawsuit, which would be at least the third filed against Moore, is the result of Anderson reviewing numerous files he has on St. John's abbey monks, most compiled during past lawsuits Anderson filed. His review has further hardened his opinion about the way the abbey has handled sexual abuse allegations against its own.



The Rev. Dunstan Moore
Sued twice in early 1990s by prep school students

"I'm reviewing every single case," Anderson said Friday. "It's my opinion that St. John's has engaged in a long pattern of deceit of victims, their families, attorneys, police, prosecutors and the public. They have been deceiving all of us for a long time."

Anderson would not discuss specifics of the allegations. It's unclear whether the case would survive a statute of limitations challenge. Several of the lawsuits filed in the early 1990s

against St. John's Abbey were dismissed because they were filed too long after the alleged abuse occurred.

Moore, who is one of 13 monks facing restrictions on what they can do and where they can go at St. John's, was sued twice in the early 1990s by prep school students. The cases settled before going to trial.

Benilde position

Meanwhile, internal abbey documents show that former Abbot Jerome Theisen put Moore into a teaching position at Benilde-St. Margaret's High School in St. Louis Park even though he knew about abuse allegations against

Moore.

"We spoke briefly about Benilde," Theisen wrote. "I said I wanted him to teach there; I know it is a risk."

Those same abbey notes show that Theisen knew of allegations against Moore as early as May 1984, when reports were received of improper behavior toward students, including possible propositioning, advice to students about sex and chasing a student in a vehicle.

Theisen made a note to himself questioning whether Moore should be removed from a teaching position in the prep school at that point, but decided he'll talk to Moore if other reports come in. Theisen,

who was abbot from 1979 to 1992, died in 1995.

More allegations

A June 15, 1984, note in Moore's personnel file reveals more allegations against Moore and questions whether Moore understands the seriousness of the continued allegations.

"He should no longer be a prefect, but he may continue teaching," Theisen wrote. "It seems that he should seek some counseling."

Two years later, Theisen had heard more allegations against Moore, including that he apparently asked a student to disrobe and blocked a student from leaving his office.

Theisen again suggested

regular counseling for Moore, who in 1986 left for New Mexico, where he did receive counseling.

Moore returned to St. John's in 1987 and then was assigned to Benilde. There are no public allegations of abuse against Moore at Benilde.

When Moore was served with the first of two lawsuits, Theisen notes in his records that Moore "mentioned some other students. Was there activity with these, too?"

"He said it might be interpreted that way. He blamed the medication he was on, the side effects. The meds lowered his inhibitions. He does not deny the case with (the accuser)."

ORDER OF SAINT BENEDICT
Collegeville, MN 56321

CORPORATE RELIGIOUS ADMINISTRATIVE ASSIGNMENT

The Order of Saint Benedict, called "ORDER," hereby assigns Fr. Dunstan Moorse, OSB a religious assignment.


1. **Assignment:** By mutual agreement, Fr. Dunstan Moorse, OSB is assigned as Celebrating the Eucharist/Loose Leaf Lectionary - Editor in the Liturgical Press Division in service to the ORDER. Duties and responsibilities are contained in the Incumbent's position description, which may be subsequently amended.
2. **Time:** Assignment equals full-time.
3. **Remuneration:** A sum of \$36,632 in accordance with a base remuneration of \$36,632, payable to the ORDER, is budgeted for services to be rendered. This assignment is contingent on projected levels of revenue not falling significantly below the level budgeted. As additional compensation hereunder, the ORDER shall receive the dollar equivalent of such fringe benefits as are from time to time promulgated for administrative employees.
4. **Duration:** The duration of this agreement is from July 1, 2002 through June 30, 2003.
5. **Administrative Personnel Policies and Procedures:** The provisions of the Administrative Personnel Policies and Procedures of the ORDER, Collegeville, Minnesota, as may be subsequently amended, and not in conflict with this assignment, are hereby incorporated by reference and made a part of this assignment, and both the ORDER and APPOINTEE agree to be bound by the rules and regulations contained therein.

IN WITNESS WHEREOF, the Parties hereto have set their hands on the day and year appearing below.

DIVISIONAL RECOMMENDATION:

Dated: June 1, 2002

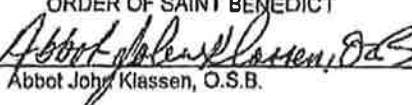
By:


Peter Dwyer
Director of The Liturgical Press

AUTHORIZATION OF ASSIGNMENT:

Dated: 5-28-02

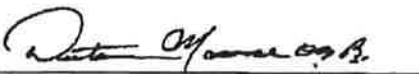
By:

ORDER OF SAINT BENEDICT

Abbot John Klassen, O.S.B.

To be effective, this assignment must be signed and returned to the Human Resources Office (Quad 127) by June 15, 2002.

Dated: 5-29-02

By:



PERFORMANCE EVALUATION

Dunstan Moore, O.S.B.

June 2002

Employee Name
 editor - CTE and LLL

Review Date
 The Liturgical Press

Reviewer Name
 8

Job Title

Department

Years in Current Position

Performance Value/Indicators

1 = Unsatisfactory 3 = Effective/Meets Requirements 5 = Far Exceeds Job Requirements
 2 = Needs Improvement 4 = Exceeds Job Requirements N/A = Not Applicable to This Position

Employee/Self Score
 (Mark "x" on value)

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Performance Elements

Institutional Support & Leadership

- Follows policies and procedures
- Completes tasks correctly
- Completes tasks on time
- Supports institutional mission & vision
- Benefits institution through outside activities
- Supports affirmative action and diversity efforts
- Provides effective leadership (staff, students, proj.)

Reviewer Score
 (Mark "x" on value)

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Comments: DM - I work ahead to be well prepared for coming deadlines, listen to all suggestions, implement those which are possible and always try to be of service to fellow workers and customers. I try to encourage a work environment which nurtures all people and supports the mission of The Liturgical Press.

Fr. Dunstan is consistently ahead of deadline on both the CTE and the LLL. He works well with all who contribute to these publications.

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Job Knowledge

- Competent in required job skills and knowledge
- Exhibits ability to learn and apply new skills
- Keeps abreast of current developments/technology
- Requires appropriate direction/supervision
- Displays understanding of how job relates to others
- Uses resources effectively

1 2 3 4 5 N/A

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Comments: DM - If I do not know how to accomplish a particular task I will ask. I try to learn new things and keep up with developments through reading and visiting websites. I appreciate the computer and the support staff which allows my work to be creative and fulfilling.

Fr. Dunstan has kept abreast of new developments in our electronic output of LLL.

Employee/Self Score
(Mark "x" on value)

1	2	3	4	5	N/A
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Performance Elements

Communication & Interpersonal Skills

- Expresses ideas and thoughts verbally
- Expresses ideas and thoughts in written form
- Demonstrates active listening skills
- Keeps others adequately informed
- Uses appropriate communications methods
- Establishes and maintains effective relations
- Works actively to resolve conflicts
- Keeps emotions under control
- Participates in meetings

Reviewer Score
(Mark "x" on value)

1	2	3	4	5	N/A
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Comments: DM - Being an editor requires both the ability to express ideas and thoughts but also to listen to others for their ideas and assistance. The balance between personal and other in this editorial work is a source of satisfaction. I have great respect for my colleagues.

Communication is an integral part of producing the CAM and the L&L. Fr. Dunham relates well to his fellow workers on these publications.

1 2 3 4 5 N/A

1	2	3	4	5	N/A
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Teamwork

- Balances team and individual responsibilities
- Exhibits objectivity and openness to others' views
- Gives and welcomes feedback
- Contributes to building a positive team spirit
- Puts success of team above own interests

1 2 3 4 5 N/A

1	2	3	4	5	N/A
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Comments: DM - I know what I am expected to do, I know how to accomplish it and as necessary know how to get input from others. As needed I welcome and give feedback that is appropriate to the situation, etc.

He is a good team - player.

1 2 3 4 5 N/A

1	2	3	4	5	N/A
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Dependability & Work Habits

- Responds to requests for service and assistance
- Responds to management direction
- Takes responsibility for own actions
- Commits to doing the best job possible
- Keeps commitments
- Adheres to work schedules
- Ensures responsibilities are covered when absent
- Dresses appropriately for position

1 2 3 4 5 N/A

1	2	3	4	5	N/A
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Comments: DM - I have accomplished the goal of developing manuscripts at least a year ahead of production deadlines. I always try to ensure as few errors as possible in the manuscripts and proof typeset copy with care. I respond to telephone and electronic inquiries as quickly as possible.

Not the job will be done well ahead of time is inherent in Fr. Dunham's persona. He is always timely and efficient.

Employee/Self Score
(Mark "x" on value)

1	2	3	4	5	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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Performance Elements

Planning and Organization
 Prioritizes and plans work activities
 Uses time efficiently
 Plans for additional resources
 Integrates changes smoothly
 Sets goals and objectives

Reviewer Score
(Mark "x" on value)

1	2	3	4	5	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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Comments: DM - I always try to have a sense of what needs to be done, how to do it and what it is going to take to get it done. I study changes before moving to implement and seek the method which will ensure fewer problems in the future.

F. Sunday keeps up to date files and plans carefully for each issue of the CAM and the LLC.

1	2	3	4	5	N/A
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Initiative

Volunteers readily for additional responsibility,
 Undertakes self-development activities
 Looks for and takes advantage of opportunities

1	2	3	4	5	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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Comments: DM - I tend to avoid volunteering for additional responsibilities because I know what is required for the areas over which I have responsibility.

He has plenty to do in handling his job assignments.

1	2	3	4	5	N/A
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Judgment

Displays willingness to make decisions
 Exhibits sound and accurate judgment
 Supports and explains reasoning for decisions
 Includes appropriate people in decision process
 Makes timely decisions

1	2	3	4	5	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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Comments: DM - I base my decisions on solid research and always try to have documentation to reflect that research.

To be sure!

1	2	3	4	5	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Overall Performance Rating

1	2	3	4	5	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Employee Comments: DM - I am happy to be where I am professionally at this time. I enjoy the challenges, the colleagues and environment in which I work.

Supervisor Comments: *We are delighted to have F. Sunday as the editor of the CAM - very LLC. His experience and concern has led to our publishing profitable products in this heavily competitive market.*

Signatures:

Dora Moore
 24 June 2002

W. Truoney
 June 29/2002

Peter Dwyer
 July 5, 2002

○ College of Saint Benedict ○
Saint John's University/OSB

**Administrative & Professional Staff Employees
Goals Evaluation & Future Goals Worksheet**

Dunstan Moorse, O.S.B.

June 2002

Employee Name

Date

CSB
SJU

Abbey
Lit Press
Prep

Supervisor Name

SECTION I - Evaluation of Last Year's Goals

Please list the goals you identified last year and evaluate your performance in meeting or exceeding those goals. If you were unable to meet a goal or the goal was abandoned mid-year, please include the reason. This side of the worksheet should be completed first by you and then forwarded to your supervisor for their evaluation and comments. Use an additional page if necessary.

Goal	Employee Evaluation	Supervisor Evaluation
1. To integrate the new daily lectionary into CTE and LLL when mandated.	After reception of disks from BCL created daily files of the material for use in CTE and LLL. Used computer technology to make these files readily accessible.	<i>This has been implemented carefully.</i>
2. Revise non lectionary material used in LLL, i.e. the material about saints.	This project is taking a back seat to the lectionary texts. About one half of the texts have had some work done, the remainder will be worked on as time permits.	<i>in due time</i>
3. Continue to prepare CTE and LLL manuscripts at least a year ahead of initial production deadlines.	This combining basic calendar, sacramentary and lectionary files together to create CTE and LLL manuscripts at least a year ahead of production has been accomplished. I am a year and a half to two years ahead at present.	<i>This is highly commendable.</i>
4. Learn more and integrate the technical capabilities of the new computer to ease various preparation processes.	The major move in this area is that I am beginning to work with WORD.	<i>Keep at it.</i>

SECTION II – Future Goals (Relating to Your Current Responsibilities)

Please develop individual goals in the context of the larger departmental and/or institutional goals that have been developed to advance the institutional mission/vision. You may also include goals related to routine job functions and business process improvements. You and your supervisor should mutually agree upon these individual goals for which you accept responsibility during the following year.

Goal	How to Accomplish	Target Date for Completion
1. Continue contact with liturgy.	Read, visit websites, etc.	Daily and on going.
2. Move even more into WORD, because of its dominance in house and on campus.	Finish correction of basic files in Word Perfect because of the view feature and then perfect the WORD files and manuscripts.	This is currently in process, I don't really want to leave Word Perfect behind quite yet as it takes more time to do same project in WORD.
3. Maintain the goal of a maximum 40 hour work week.	Being ahead of schedule with manuscripts creates the atmosphere in which this is able to be accomplished.	This is being accomplished because of how far ahead I have manuscripts ready.
4. Consolidate files, archival material and resources into what is needed.	Continue the process of weeding the files, archival material and resources in the office. Keep material only as long as really needed.	This is on going. Need to at least twice a year dispose of old manuscripts, etc.

SECTION III – Developmental Goals

The focus of this section is on identifying developmental goals that both you and your supervisor believe may enhance your motivation and growth.

Goal	How to Accomplish	Target Date for Completion
1. To keep abreast of liturgical developments through reading, contacts with others and in general maintaining a professional outlook	Continue to read CRUX, NCCB Newsletter, St. Cloud Visitor, Catholic Spirit, visit websites and read books.	Continuous and on going.
2. Develop more competence in WORD.	Continue to improve use of WORD.	Continuous and on going.
3. Develop the spiritual side of my editorial responsibilities to enhance the publications I edit.	Not only put together the best manuscripts possible but to have the time to nurture spirituality in optional texts.	Continuous and on going.

Dante Moore
24 June 2002

Mark Anthony

REINHARDT & ANDERSON

Attorneys at Law

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332 Minnesota Street, Saint Paul, Minnesota 55101
Office: 651/227-9990 Fax: 651/297-6543
www.ralawfirm.com

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*Mark Reinhardt ^D Frances E. Ballon
*Mark A. Wendorf Michael G. Patluk
Harvey H. Eckart Brant D. Penney
Barbara J. Felt Cynthia J. Waldt
Garrett D. Blanchfield

June 6, 2002

Father Dunstan Moose
St. John's Abbey
P.O. Box 2015
Collegeville, MN 56321

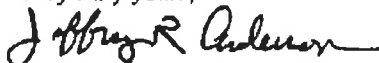
Re: and John Doe 43 v. The Order of St. Benedict of the Roman Catholic
Church a/k/a St. John's Abbey, Father Dunstan Moose and Father Allen Tarlton

Dear Father Moose:

Enclosed and served upon you please find a Summons and Complaint in the above-referenced matter.

For your information, John Doe 43 is

Very truly yours,



Jeffrey R. Anderson
jeff.r.anderson@ralawfirm.com

JRA:tat
encl.

A Partnership of Professional Corporations.

*Managing Partner ^W Also admitted in Wisconsin ^D Also admitted in Washington, D.C. ^M Also admitted in Missouri
† Diplomat Civil Trial Specialist by National Board of Trial Advocacy * Certified Trial Specialist by Minnesota Bar Association
^C Diplomat Criminal Trial Specialist by National Board of Trial Advocacy

OSB MOORSE_00726

STATE OF MINNESOTA
COUNTY OF STEARNS

DISTRICT COURT
SEVENTH JUDICIAL DISTRICT

and John Doe 43,
Plaintiffs,

Court File No.: _____

vs.

SUMMONS

The Order of St. Benedict of the
Roman Catholic Church a/k/a St.
John's Abbey, Father Dunstan
Moorse and Father Allen Tarlton,

Defendants.

THE STATE OF MINNESOTA TO THE ABOVE-NAMED DEFENDANTS:

YOU ARE HEREBY SUMMONED and required to serve upon Plaintiff's attorneys an Answer to the Complaint which is herewith served upon you within twenty (20) days after service of this Summons upon you, exclusive of the day of service. If you fail to do so, judgment by default will be taken against you for the relief demanded in the Complaint.

This case may be subject to Alternative Dispute Resolution (ADR) process under Rule 114 of the General Rules of Practice for the District Courts. The court administrator or your attorney can provide you with information about ADR options and a list of neutrals available in your area. ADR does not affect your obligation to respond to the Summons and Complaint within twenty (20) days.

Dated: 6/6/2002

REINHARDT AND ANDERSON



By: Jeffrey R. Anderson, #2057
Attorney for Plaintiffs
E-1000 First National Bank Bldg.
332 Minnesota Street
St. Paul, Minnesota 55101
(651) 227-9990

OSB MOORSE_00727

STATE OF MINNESOTA

DISTRICT COURT

COUNTY OF STEARNS

SEVENTH JUDICIAL DISTRICT

Court File No.: _____

and John Doe 43,

Plaintiffs,

vs.

COMPLAINT

The Order of St. Benedict of the
Roman Catholic Church a/k/a St.
John's Abbey, Father Dunstan
Moorse and Father Allen Tarlton,

Defendants.

Plaintiffs, for their causes of action against Defendants, allege as follows:

PARTIES

1. Plaintiff _____ is an adult male resident of the State of Minnesota. Plaintiff _____ was a minor during the sexual abuse alleged herein.
2. Plaintiff John Doe 43 is an adult male resident of the State of Minnesota whose identity is made known to Defendants by separate cover letter. Plaintiff John Doe 43 was a minor during the sexual abuse alleged herein.
3. At all times material, Defendant Dunstan Moorse was and continues to be a Roman Catholic priest, educated by, ordained in and remaining under the direct supervision, authority, employ and control of Defendant Order of St. Benedict of the Roman Catholic Church, a/k/a St. John's Abbey (hereinafter defendant Order).
4. At all times material, Defendant Allen Tarlton was and continues to be a Roman

116218.1

OSB MOORSE_00728

Catholic priest, educated by, ordained in and remaining under the direct supervision, authority, employ and control of Defendant Order.

5. At all times material, Defendant Order, a Roman Catholic religious order of priests, was and continues to be a non-profit religious organization authorized to conduct business and conducting business in the State of Minnesota with its principal place of business at St. John's Abbey, Collegeville, Minnesota. Defendant Order owns and operates St. John's Preparatory School (hereinafter "SJP") which is a Benedictine, co-educational, day and boarding preparatory school for students in grades 7 - 12. Defendant Order represents St. John's Preparatory School to be an exceptional college preparatory school that provides its students a safe and secure environment through the use of full time staff that supervises and mentors students. Defendant Order also owns and operates St. John's University (hereinafter "SJU").

FACTUAL BACKGROUND

6. Since approximately 1960 through to the present, persons controlling, directing and/or participating in the operation of Defendant Order and its related entities, including SJP and SJU, conspired to intentionally, recklessly and/or negligently conceal criminal conduct of its agents, aided and abetted the concealment of criminal conduct, aided and abetted criminal sexual conduct, failed to report criminal conduct of its agents, evaded criminal and/or civil prosecution and liability, committed fraud and/or fraudulently induced its prospective and current students, alumni, parishioners and the public in furtherance of its scheme to protect predatory priests and other clergy from criminal prosecution, to maintain or increase charitable contributions and/or avoid public scandal.

7. The following evidence shows that persons controlling and/or participating in the

operation of Defendant Order, including its entities such as SJP and SJU, engaged in a pattern and practice of fraudulent conduct in order to conceal the criminal and harmful acts of its agents and employees:

Father Dunstan Moore

8. Defendant Moore was ordained on or about 1978.
9. From 1979 through 1985, Defendant Moore taught at SJP and served as Prefect. As Prefect, Defendant Moore's duties included serving as a student monitor and ensuring the health, safety and welfare of the students.
10. From early on, Defendant Order had information and was on notice of Defendant Moore's proclivity toward acting out sexually with minors:
 - a. In 1978, a Deacon's evaluation stated "teenagers posed the most difficulties in [Moore's] pastoral relationships."
 - b. In 1981, Defendant Moore sexually abused Plaintiff
 - c. On information and belief, in approximately, 1982, a priest with Defendant Order warned a student at SJP to keep his distance from Defendant Moore.
 - d. In approximately 1983, Defendant Moore sexually abused SJP student John L. Doe.
 - e. On information and belief, in approximately 1983, Defendant Moore grabbed another student's genitalia. This student reported the incident to a priest at SJP and was told or made to believe that everything would be handled.
 - f. On information and belief, during this time Defendant Moore also made a

sexual advance toward another student. On information and belief, a priest with SJP was made aware of this situation.

g. As the following examples indicate, files and documents maintained by Defendant Order and Defendant's Abbot also show direct knowledge of Defendant Moorse's conduct:

- i. Abbot's file-May 7, 1984, "Report on improper behavior toward students: some propositioning? Verbal advice in regard to sex (between men?) Chasing a student in a car. Should he be removed from the prep school, i.e., from prefecting? Linus is speaking to him about this. See him (Dunstan) if other reports come in."
- ii. Abbot's file- May 11, 1984, "He feels that the students have misinterpreted his statements and counsel. He says that he has learned from this turn of events. He wants to continue in the dorms but he realizes that the talk among students could make it difficult to remain there."
- iii. Abbot's file- June 15, 1984, "Report that parents are calling headmaster and dean of students about Dunstan's counseling, [illegible, scratched out] advice, and actions [illegible, scratched out][?]. Does he have a perspective on the seriousness of the issues? He has a car signed out much of the time. He is following the Springers (Cold Spring baseball team) because a former student is playing on the team; he is gone night after night! Should Dunstan

receive some counseling now? Should he go away for graduate studies now? It seems that he should clear up some of his personal issues before going away for studies. See Otto. Some activity a year ago spring. The student is now a Senior (will be a Senior). Some inappropriate language and suggestions. He should no longer be a prefect but he may continue to teach. It seems that he should seek some counseling. He is not very regular in monastic observance."

- iv. Abbot's file- August 27, 1984, "He has not sought counseling; I recommend it once again for the sake of clarifying the issues in his life. He seems to be taking the matter fairly well."

11. On information and belief, despite all of this evidence Defendant Order did nothing more to investigate or discover the existence of any other victims. Instead, in conformity with its pattern and practice, it concealed these acts from victims, prospective students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities and as a result, other students were sexually abused by Defendant Moorse.

12. In 1985, Defendant Moorse sexually abused Plaintiff John Doe 43 on SJP property. After the incidents of abuse, Defendant Moorse threatened Plaintiff John Doe 43 not to disclose the abuse to anyone.

13. In 1985, Defendant Moorse sexually abused John B. Doe on SJP property.

14. Thereafter, the Abbot's file on Defendant Moorse and other documents show Defendant Order conspired to conceal Defendant Moorse's abuse from its prospective students, current students, their families, victims, alumni, parishioners, the public, law enforcement authorities

and/or prospective schools or assignments Defendant might work at:

- a. On July 1, 1986, the Abbot's file indicates another report of sexually improper conduct by Defendant Moore, "The report is about some words of invitation, holding hands, a touching, and a hugging. Dunstan says it is 85% correct. He did it to keep the fellow from coming around to him and to his office! What a method of keeping him at a distance! The fellow's parents are divorced: . . . This incident happened last fall. [illegible] didn't the kind come in to talk about it? What and when did he report to the counselor?". . . "I learned more about the incident that happened two years ago. He apparently asked a student to disrobe. He also blocked a student from leaving his office, or he tried to do so . . . How many more incidents are there? Julian and Dennis question the propriety of Dunstan's going to graduate school at this time. Should he not spend more time at counseling? I hope he can do both. I should insist on regular counseling and a report."
- b. In a letter dated, July 22, 1986, a priest with Defendant Order wrote to Abbot Theisen expressing reservations about writing a letter of recommendation for Defendant Moore in light of the accusations about him: "Linus had informed me just before he left for California that Dunstan would not be at the Prep school this year, that this had been your decision, and that before I began any work towards finding a replacement for his classes, I must wait until I heard further from either you or Linus. From this, I naturally assumed that the leave results from the allegations and/or incidents of sexual advance, of

which I have heard rumor and received student complaint as Senior Prefect. Tonight I called Linus to ask authorization to discuss the matter with you, as I have some problems with supporting Dunstan's matriculation to a graduate program under these circumstances." (Emphasis added).

- c. A little over a month later, on August 25, 1986, Abbot Theisen wrote a letter on Defendant Moore's behalf to the bishop of Santa Fe diocese asking for a position for Defendant Moore. In this letter, Abbot Theisen does not disclose any of the allegations of sexually improper conduct against Defendant Moore but states, in part, "... I am unsure about just how much time he will have to devote to parochial work . . . Perhaps he might even be chaplain at a small convent." Defendant Moore was granted faculties within the Archdiocese of Santa Fe on or about September 1986.
- d. After leaving the Abbey and moving to Santa Fe, Defendant Moore and Abbot Theisen kept in constant contact often discussing his problems and when he could come back to the Abbey. In a letter dated, September 30, 1986, Abbot Theisen writes to Defendant Moore about what information should be in Defendant Moore's doctors report: "He [Moore's counselor] wonders whether he needs to detail his finding in a letter. . . I will not require it but it would be helpful to have some short statement to the effect that you are doing well. I am glad that you have been able to look at some of the issues in your life, both with Dr. Lamb and with Dr. Quenk."
- e. In December of 1986, despite the numerous allegations, Abbot Theisen writes

in Defendant Moore's file wondering what assignment he should take, "Quenk's [Defendant Moore's physician] letter indicates that Dunstan is not homosexually oriented but that other reasons account for his behavior. . . Should he continue in the fall or take an assignment? I think take an assignment. I told him that I am [illegible] leaning toward Benilde (he sees that it is important to support [illegible])."

- f. In March of 1987, Abbot Theisen writes in Defendant Moore's file about assigning Defendant Moore to Benilde and his concerns about that assignment: "We spoke briefly about Benilde. I said that I wanted him to teach there; I know it is a risk. I asked him to ask his counselor about a statement to the effect that it would be a good assignment." (Emphasis added).
- g. On May 8, 1987, Abbot Theisen writes to Moore about working at Benilde. Abbot Theisen also mentions that he spoke with Bishop Roach and indicates that Roach told Theisen that he relies on major superiors to supply him with the proper amount of information.
- h. August 1987 (Abbot's file) ". . . We talked a bit about his moving into the archdiocese; the archbishop asked for no statements."
- i. On information and belief, in approximately 1987 Defendant Moore was assigned to Benilde St. Margaret's High School where he was a religious instructor.

Father Allen Tarlton

15. Defendant Tarlton was ordained in 1955.

16. Defendant Tarlton taught at SJP from the 1970's through the 1990's.

17. In approximately the fall of 1982, Defendant Tarlton sexually abused John HHH Doe.

18. On or about December 2, 1982, the Abbot sent Defendant Tarlton for treatment at St. Luke Institute for issues with "homosexuality." St. Luke Institute is a licensed psychiatric facility which deals exclusively with clergy and religious men and women who have psychological problems as well as chemical dependency problems.

19. In approximately the summer of 1983, after completing his treatment at St. Luke, Defendant Tarlton returned to St. John's and continued teaching, without restriction, until 1992. As a result of Defendant Order's conduct, other students were abused.

20. On or about fall of 1985, Defendant Tarlton sexually abused Plaintiff John Doe 43. After the incidents of abuse, Defendant Tarlton threatened Plaintiff John Doe 43 not to disclose the abuse to anyone.

21. On information and belief, Defendant Order did nothing more to investigate or discover the existence of any other victims of Tarlton. Instead, in conformity with its pattern and practice, it concealed these acts from victims, prospective students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities.

**CONCEALMENT AND DECEIT OF SEXUAL ABUSE COMMITTED
BY OTHER BENEDICTINE CLERGY**

22. The following examples provide further evidence that persons controlling and/or participating in the operation of Defendant Order, including SJP and SJU, engaged in a pattern and practice of fraudulent conduct in order to conceal its criminal and harmful acts:

Father Eckroth

23. Father Richard Eckroth was ordained in 1952.

24. From approximately 1971 through 1972, Father Eckroth abused John Doe 10A on two occasions. The sexual abuse occurred at a cabin located in northern Minnesota, which, on information and belief, was owned and operated by Defendant Order. Following the sexual abuse, Father Eckroth threatened and coerced John Doe 10A into secrecy by telling John Doe 10A that he would kill him if anyone ever found out about the sexual contact.

25. On information and belief, in approximately 1972 through 1976, Father Eckroth abused Jane Doe on two occasions.

26. In 1973, Father Eckroth abused John Doe 10B on two occasions. The first instance of sexual abuse occurred at a cabin located in northern Minnesota, which, on information and belief, was owned and operated by Defendant Order.

27. The second instance of sexual abuse occurred at the St. Augustine's rectory. Father Eckroth threatened and coerced John Doe 10B into secrecy by telling him words to the effect of "Don't tell. If you do, you'll be dead."

Father Brennan Maiers

28. Father Maiers was ordained in 1963.

29. In 1966, Father Maiers sexually abused John A Doe.

30. During his tenure with Defendant Order, Father Maiers acted out sexually. In the 1970's, Father Maiers engaged in adult consensual homosexual activity. In the 1970's, Father Maiers also sought counseling regarding his sexuality. Then, in the early 1980s, Father Maiers was also cited, but not charged, for soliciting an adult male police officer.

Abbot John Eidenschenk

31. Father John Eidenschenk was ordained in 1941.

32. From approximately 1962 through 1963, Father Eidenschenk abused John Doe 13A during weekly counseling meetings. During these counseling sessions Father Eidenschenk would lead John Doe 13A to Father Eidenschenk's bedroom and proceed to fondle him.

33. -- Following the first incident of abuse, John Doe 13A went to the Rector of the seminary, and asked him if Father Eidenschenk should be requesting that John Doe 13A remove his clothes and then proceed to fondle him. In response, the Rector became very angry and ordered John Doe 13A to leave his office.

34. In 1971, Eidenschenk became Abbot of St. John's.

Father Cosmos Dahlheimer

35. Father Cosmos Dahlheimer was ordained in 1936.

36. In 1963, Father Dahlheimer received shock treatment for psychological problems he was suffering. In letters written to the Abbot, Father Dahlheimer indicated that he worried he was a man of weak faith and that he had been told that he may not be able to return to the priesthood. Nevertheless, Father Dahlheimer was sent back to serve and work in local parishes.

37. In approximately 1970, while serving at St. Augustine's parish, Father Dahlheimer abused John J. Doe.

38. In approximately 1975, while serving at St. Bernard's parish, Father Dahlheimer abused John Doe 19A.

39. In approximately 1977, while serving at St. Bernard's parish, Father Dahlheimer abused C.T.

40. In approximately 1978, while serving at St. Bernard's parish, Father Dahlheimer abused Jon Roe.

41. In approximately 1987, Defendant Order was made aware of two incidents of sexual abuse by Father Dahlheimer. Documents show that initially Defendant Order did not make Father Dahlheimer aware of the first incident and allegation of abuse.

Father Francis Hoefgen

42. Father Hoefgen was ordained in 1979.

43. Father Hoefgen served as associate pastor at St. Boniface Church, in Cold Spring, in 1983.

44. On or about 1983, John KKK Doe was staying at St. Cloud hospital. Father Hoefgen would visit John KKK Doe often. After his stay at St. Cloud hospital, John KKK Doe went to stay at St. Boniface Parish House. While staying there, Father Hoefgen abused John KKK Doe on at least two occasions.

45. In 1984, Father Hoefgen's abuse of John KKK Doe was reported to law enforcement authorities. Father Hoefgen's statement was taken and he admitted to two acts of sexual abuse with John KKK Doe.

46. In 1984, Defendant Order sent Father Hoefgen to St. Luke Institute for evaluation.

47. Thereafter, Defendant Order allowed John KKK Doe to maintain his position at St. Boniface--which later merged into St. Elisabeth in 1987--until 1992. Thereafter, he was a guest master and personnel coordinator at Defendant Order.

Father Thomas Gillespie

48. Father Thomas Gillespie was ordained in 1964.

49. During approximately 1977 through 1978, Father Thomas Gillespie abused John Doe 19A on Defendant Order's property.

Brother John Kelly

50. From approximately 1981 through 1984, Brother John Kelly abused John UU Doe. This abuse occurred on the premises of St. John's School, in Brother Kelly's office, in John UU Doe's dormitory room, and in the woods on the property owned by SJP.

51. In 1982, John UU Doe told Father Francisco, St. John's Chaplin, about the abuse.

52. Despite his report of abuse, Br. Kelly continued to abuse John UU Doe in 1983 and 1984.

Father Finian McDonald

53. Father Finian McDonald was ordained in 1962.

54. Father McDonald abused B.B. in 1975 during his senior year in college, on at least three separate occasions, while he attended St. John's University.

55. Ultimately, several of these victims brought lawsuits against Defendant Order in the early 1990's. In 1993, as a result of these allegations and in an attempt to improve public relations and placate victims, prospective students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities and maintain donations and contributions, Defendant Order appointed a commission to create a system in which allegations of abuse could be addressed.

56. In 1994, the commission created the Inter-Faith Sexual Trauma Institute (hereinafter "ISTI"). ISTI was presented as Defendant Order's attempt at providing a mechanism to handle and address allegations of abuse. However, on information and belief, when allegations of sexual abuse were brought to ISTI, it failed to take prompt or remedial measures to address the allegations.

57. By these acts, Defendant Order, misrepresented and/or failed to represent facts of known sexual misconduct of Defendant's priests to victims, prospective students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities and failed to investigate the allegations and/or make a pastoral out reach. Defendants' actions resulted in the sexual abuse of other children and the exacerbation of injury to victims, including Plaintiffs.

58. -- Upon information and belief, Defendant Order, by and through its agents, persons controlling and/or directing Defendant Order, misrepresented and/or failed to represent the facts of known sexual misconduct to victims, prospective students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities for the economic purpose of maintaining or increasing charitable contributions and tuition payments.

59. Upon information and belief, after learning of Defendant Moore's, Defendant Tarlton's and other priests conduct, Defendant Order, by and through its agents, ratified the priests conduct by failing to report them to law enforcement authorities, victims, prospective students, current students, their families, alumni, parishioners and/or the public. Further, Defendants conduct communicated to Plaintiffs and other victims that Defendant Order's priests conduct was proper and that legal action was not necessary. Therefore, Defendants knew or should have known, that their actions would silence Plaintiffs and other victims, prevent them from discovering their injuries, their complaints or possible other complaints or victims, and ultimately exacerbate their emotional distress and trauma.

BACKGROUND FACTS APPLICABLE TO JOHN DOE 43

60. Plaintiff John Doe 43 attended SJP from 1985 to 1986. Plaintiff John Doe 43 first met and came to know Defendants Moore and Tarlton as teachers, spiritual guides and/or

counselors with Defendant Order.

61. In approximately 1985, while Defendant Tarlton was a teacher, spiritual guide and holy authority figure, to Plaintiff John Doe 43, Defendant Tarlton sexually abused and exploited Plaintiff John Doe 43 by engaging in illegal sexual contact with him. After the sexual abuse and exploitation, Plaintiff, was threatened by Defendant Tarlton not to tell anyone about the abuse.

62. In approximately 1985, while Plaintiff attended SJP and Defendant Moore was a teacher spiritual guide and holy authority figure, at SJP, Defendant Moore sexually abused and exploited Plaintiff John Doe 43 by engaging in illegal sexual contact with him. After the sexual abuse and exploitation, Plaintiff was threatened by Defendant Moore to not tell anyone about the abuse.

63. The sexual abuse and exploitation of Plaintiff John Doe 43 and the circumstances under which it occurred caused Plaintiff John Doe 43 to develop various psychological coping mechanisms which reasonably made them incapable of ascertaining the resulting damages from that conduct.

64. Furthermore, upon information and belief, after learning of Defendant Order's priests conduct, Defendant Order, by and through its agents, ratified the priests' conduct by failing to report them to law enforcement authorities, prospective students, current students, their families, victims, parishioners, alumni and the public. Further, Defendant Order's conduct communicated to Plaintiffs and other victims that Defendant Order's priests' conduct was proper and that legal action was not necessary. Therefore, Defendant Order knew or should have known, that their actions would silence Plaintiffs and other victims, prevent them from discovering their injuries, their complaints or possible other complaints or victims, and ultimately exacerbate their emotional distress and trauma.

Defendants' should therefore be estopped from asserting any defense that Plaintiff's action is not timely because Defendants individually and in concert with each other, fraudulently concealed the wrongfulness of Defendant Moore's and Tarlton's, and other priests', conduct and the causal relationship of the harm suffered by Plaintiff John Doe 43.

65. As a direct result of Defendant Order's, Defendant Moore's and Defendant Tarlton's wrongful conduct, Plaintiff has suffered and continues to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; was prevented and will continue to be prevented from performing his daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity; and/or has incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

BACKGROUND FACTS APPLICABLE TO PLAINTIFF

66. Plaintiff : met and came to know Defendant Moore as a teacher, spiritual guide and holy authority figure while he attended SJP.

67. In approximately 1981, while Defendant Moore was a teacher at SJP, Defendant Moore sexually abused and exploited Plaintiff by engaging in illegal sexual contact with him.

68. Upon information and belief, after learning of Defendant Order's priests conduct, Defendant Order, by and through its agents, ratified the priests' conduct by failing to report them to law enforcement authorities, prospective students, current students, their families, victims, parishioners, alumni and the public. Further, Defendant Order's conduct communicated to Plaintiff and other victims that Defendant Order's priests' conduct was proper and that legal action was not

necessary. Therefore, Defendant Order knew or should have known, that their actions would silence Plaintiff and other victims, prevent them from discovering their injuries, their complaints or possible other complaints or victims, and ultimately exacerbate their emotional distress and trauma. Defendants' should therefore be estopped from asserting any defense that Plaintiff's action is not timely because Defendants individually and in concert with each other, fraudulently concealed the wrongfulness of Defendant Moore's and other priests', conduct and the causal relationship of the harm suffered by Plaintiff

69. As a direct result of Defendant Order and Defendant Moore's wrongful conduct, Plaintiff has suffered and continues to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; was prevented and will continue to be prevented from performing his daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity; and/or has incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

COUNT I
DEFENDANT TARLTON - SEXUAL BATTERY

70. Plaintiff John Doe 43 incorporates all paragraphs of this Complaint as if fully set forth herein.

71. In approximately 1985, Defendant Tarlton inflicted unpermitted, harmful, and offensive sexual conduct upon the person of Plaintiff while Plaintiff was a minor.

72. As a direct result of Defendant Tarlton's wrongful conduct, Plaintiff has suffered and will continue to suffer great pain of mind and body, shock, emotional distress, physical

manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; was prevented and will continue to be prevented from performing his daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity; and/or has incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

COUNT II
DEFENDANT MOORSE - SEXUAL BATTERY

73. Plaintiff John Doe⁴³ incorporates all paragraphs of this Complaint as if fully set forth herein.

74. In approximately 1985, Defendant Moore inflicted unpermitted, harmful, and offensive sexual conduct upon the person of Plaintiff while Plaintiff was a minor.

75. As a direct result of Defendant Moore's wrongful conduct, Plaintiff has suffered and continues to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; was prevented and will continue to be prevented from performing his daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity; and/or has incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

COUNT III
DEFENDANT MOORSE - SEXUAL BATTERY

76. Plaintiff _____ incorporates all paragraphs of this Complaint as if fully set forth herein.

77. In approximately 1981, Defendant Moore inflicted unpermitted, harmful, and offensive sexual conduct upon the person of Plaintiff while Plaintiff was a minor.

78. As a direct result of Defendant Moore's wrongful conduct, Plaintiff has suffered and will continue to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; was prevented and will continue to be prevented from performing his daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity; and/or has incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

COUNT IV
BREACH OF FIDUCIARY DUTY

79. Plaintiffs incorporate all paragraphs of this Complaint as if fully set forth herein.

80. By holding itself out as a residential educational institution, Defendant Order, its agents and employees, including Defendants Moore and Tarlton (hereinafter "Defendants") entered into a fiduciary relationship with the minor Plaintiffs.

81. Defendants breached their fiduciary duty to Plaintiffs by engaging in the negligent and wrongful conduct described herein.

82. As a direct result of Defendants' breach of their fiduciary duties, Plaintiffs have suffered, and continue to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; were prevented and will continue to be prevented from performing their daily activities and obtaining the full enjoyment of life; have sustained loss of earnings and earning capacity; and/or have incurred and will continue to incur expenses for medical and psychological

treatment, therapy, and counseling.

COUNT V
FIDUCIARY FRAUD AND CONSPIRACY TO COMMIT
FIDUCIARY FRAUD

83. Plaintiffs incorporate all paragraphs of this Complaint as if fully set forth herein.

84. By holding itself out as a residential educational institution, Defendants entered into a fiduciary relationship with the minor Plaintiffs.

85. As fiduciaries to Plaintiffs, Defendants had the duty to obtain and disclose information relating to sexual misconduct of Defendant Moorse, Defendant Tarlton and other known members of Defendant's staff.

86. Defendants misrepresented, concealed or failed to disclose information relating to sexual misconduct of Defendant Moorse, Defendant Tarlton and other known members of Defendant's staff.

87. The fact that Defendant Moorse, Defendant Tarlton and other known members of Defendant Order's staff had in the past and/or would in the future be likely to commit sexual misconduct with another student at Defendant Order was a material fact in Plaintiffs and their families' decision whether or not to allow Plaintiffs to reside and attend SJP.

88. Defendants knew that they misrepresented, concealed and/or failed to disclose information relating to sexual misconduct of Defendant Moorse, Defendant Tarlton and other known members of Defendant Order's staff and Defendants intended Plaintiffs to rely upon Defendants' misrepresentations and/or omissions.

89. Plaintiffs justifiably relied upon Defendants for information relating to sexual misconduct of Defendant Moorse, Defendant Tarlton and other known members of Defendant's

staff. Plaintiffs further relied upon Defendant to ensure their safety while they were in the Defendants care and custody.

90. Upon information and belief, Defendants, in concert with each other and with the intent to conceal and defraud, conspired and came to a meeting of the minds whereby they would misrepresent, conceal or fail to disclose information relating to the sexual misconduct of Defendant Moorse, Defendant Tarlton and other known members of Defendant Order's staff. By so concealing, Defendants committed at least one act in furtherance of the conspiracy.

91. As a direct result of Defendants' fraud and conspiracy, Plaintiffs have suffered, and continue to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; were prevented and will continue to be prevented from performing their daily activities and obtaining the full enjoyment of life; have sustained loss of earnings and earning capacity; and/or have incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

COUNT VI
FRAUD AND CONSPIRACY TO COMMIT FRAUD

92. Plaintiffs incorporate all paragraphs of this Complaint as if fully set forth herein.

93. Defendants knew of the sexual misconduct of Defendant Moorse, Defendant Tarlton and other known members of Defendant Order's staff.

94. Defendants misrepresented, concealed or failed to disclose information relating to sexual misconduct of Defendant Moorse, Defendant Tarlton and other known members of Defendant Order's staff as described herein.

95. Defendants knew that they misrepresented, concealed or failed to disclose information relating to sexual misconduct of Defendant Moore, Defendant Tarlton and other known members of Defendant Order's staff.

96. The fact that Defendant Moore, Defendant Tarlton and other known members of Defendant Order's staff had in the past and/or would in the future be likely to commit sexual misconduct with another student at Defendant Order was a material fact in Plaintiffs and their families' decision whether or not to allow Plaintiffs to reside and attend SJP

97. Plaintiffs justifiably relied upon Defendants for information relating to sexual misconduct of Defendant Moore, Defendant Tarlton and other known members of Defendant Order's staff.

98. Upon information and belief, Defendants, in concert with each other and with the intent to conceal and defraud, conspired and came to a meeting of the minds whereby they would misrepresent, conceal or fail to disclose information relating to the sexual misconduct of Defendant Moore, Defendant Tarlton and other known members of Defendant Order's staff. By so concealing, Defendants committed at least one act in furtherance of the conspiracy.

99. As a direct result of Defendants' fraud and conspiracy, Plaintiffs have suffered, and continue to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; were prevented and will continue to be prevented from performing their daily activities and obtaining the full enjoyment of life; have sustained loss of earnings and earning capacity; and/or have incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

COUNT VII
NEGLIGENT RETENTION AND/OR SUPERVISION

100. Plaintiffs incorporate all paragraphs of this Complaint as if fully set forth herein.

101. Defendant Order, by and through its agents, servants and employees, knew or reasonably should have known of Defendant Moore's and/or Defendant Tarlton's dangerous and exploitive propensities and/or that Defendant Moore and/or Defendant Tarlton were unfit agents.

102. Defendant Order had a duty to not retain Defendant Moore and/or Defendant Tarlton given Defendant Moore's and/or Defendant Tarlton's dangerous and exploitive propensities, to provide reasonable supervision of Defendant Moore and/or Defendant Tarlton and to use reasonable care in investigating Defendant Moore and/or Defendant Tarlton.

103. Defendant Order negligently retained and/or failed to supervise Defendant Moore and/or Defendant Tarlton in positions of trust and authority as caretakers, teachers, Roman Catholic priests and spiritual counselors while Plaintiffs studied and resided at Defendant Order where Defendant Moore and/or Defendant Tarlton were able to commit the wrongful acts against the Plaintiffs. Defendants failed to provide reasonable supervision of Defendant Moore and/or Tarlton and failed to use reasonable care in investigating Moore and/or Defendant Tarlton.

104. As a result of the above-described conduct, Plaintiffs have suffered, and continue to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; were prevented and will continue to be prevented from performing their daily activities and obtaining the full enjoyment of life; has sustained loss of earnings and earning capacity, and/or have incurred and will continue to incur expenses for medical and psychological treatment, therapy, and

counseling.

COUNT IX
NEGLIGENT FAILURE TO WARN AND/OR INSTRUCT

105. Plaintiffs incorporate all paragraphs of this Complaint as if fully set forth herein.

106. Defendant Order, by and through its agents, servants and employees, knew or reasonably should have known of Defendant Moore's and/or Defendant Tarlton's dangerous and exploitive propensities and/or that Defendant Moore and/or Defendant Tarlton were unfit agents.

107. Defendant Order had duty to warn Plaintiffs and their families of Defendant Moore's and/or Defendant Tarlton's dangerous and exploitive propensities.

108. Once Defendant Order became aware of the full extent of Defendant Moore's, Defendant Tarlton's and other known members of Defendant Order's staff sexual misconduct with numerous child victims, Defendant had the duty to contact Plaintiffs and instruct them to seek medical and/or psychological assistance if Plaintiffs were victims of Defendant Moore's, Defendant Tarlton's and/or other known members of Defendant Order's staff's sexual misconduct.

109. Defendant Order negligently failed to provide adequate warning to Plaintiffs and their families of Defendant Moore's, Defendant Tarlton's and/or other known members of Defendant Order's staff's dangerous propensities and unfitness.

110. Defendant Order negligently failed to properly contact Plaintiffs and instruct them to seek medical and/or psychological assistance if Plaintiffs were victims of sexual misconduct by Defendant Moore, Defendant Tarlton and/or other members of Defendant Order's staff who had direct contact with children.

111. As a result of the above-described conduct, Plaintiffs have suffered, and continue to

suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; were prevented and will continue to be prevented from performing their daily activities and obtaining the full enjoyment of life; have sustained loss of earnings and earning capacity; and/or have incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

COUNT X-VICARIOUS LIABILITY

112. Plaintiffs incorporate all paragraphs of this Complaint as if fully set forth herein.

113. At all times material, Defendant Moose and/or Defendant Tarlton were employed by Defendant Order. Defendant Moose and/or Defendant Tarlton were under Defendant Order's direct supervision, employ and control when they committed the wrongful acts alleged herein. Defendant Moose and/or Defendant Tarlton engaged in this conduct while acting in the course and scope of their employment with Defendant Order and/or accomplished the sexual abuse alleged herein by virtue of his job-created authority. Therefore, Defendant Order is liable for the wrongful conduct of Defendant Moose and Defendant Tarlton under the law of vicarious liability, including the Doctrine of Respondeat Superior.

114. As a result of the above-described conduct, Plaintiffs have suffered, and continue to suffer great pain of mind and body, shock, emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, disgrace, humiliation, and loss of enjoyment of life; were prevented and will continue to be prevented from performing their daily activities and obtaining the full enjoyment of life; have sustained loss of earnings and earning capacity; and/or have incurred and will continue to incur expenses for medical and psychological treatment, therapy, and counseling.

WHEREFORE, Plaintiffs demand judgment against Defendants individually, jointly and severally in an amount in excess of \$50,000.00, plus costs, disbursements, reasonable attorney's fees, interest, and whatever relief the court deems just and equitable.

Dated:

6/6/2002

REINHARDT AND ANDERSON



By: Jeffrey R. Anderson, #2057

Attorney for Plaintiffs

E-1000 First National Bank Bldg.

332 Minnesota Street

St. Paul, Minnesota 55101

(651) 227-9990

ACKNOWLEDGMENT

The undersigned hereby acknowledges that sanctions, including costs, disbursements, and reasonable attorney fees may be awarded pursuant to Minn. Stat. § 549.211 to the party against whom the allegations in this pleading are asserted.



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THE SPECIALIZED NEWS AND INFORMATION WHICH YOU NEED IN YOUR WORK FOR THE CHURCH

July 22, AD 2002

Juan Diego: Main beneficiaries of Guadalupe's **Blessed Juan Diego** canonization to be indigenous Mexicans: Hope of Mexican Bishops. July 3 Pastoral from All Mexican Bishops said country must adopt new view of indigenous peoples as persons with rights of their own and not merely "objects of our generosity and beneficence." July 31 canonization and beatifications (two lay leaders **Juan Bautista** and **Jacinto de los Angeles** both killed in 1700) said Bishops "vindicates the place of the poor and marginalized in the construction of a more just and fraternal nation." Future of Mexico depends on responding to these fundamental questions of the indigenous people:



Pilgrims on the March

CNS Photo from Reuters

- † Recognition of indigenous rights and culture.
- † A broader media diffusion of "indigenous ethics, in that which has universal value and coherence with the Christian message."
- † Education for indigenous children in **their own communities and language.**
- † Opening of markets to indigenous products.
- † Guarantees that **judicial processes** for indigenous people are carried out in **their own language.**
- † Greater consciousness throughout the country of indigenous peoples' histories and contributions.
- † *Protection of their "knowledge of nature," which in some cases foreign laboratories have patented.*
- † Creation of programs for indigenous youths to encourage them to return to their communities.

† Protection of their habitat "and **preservation of their cultural values** in the face of projects that contemplate industrial areas and agricultural activities that threaten to destroy forests and woods, and to **contaminate the environment** in which the indigenous live."

Real or what?: Canonization of Mexican peasant promoter of Our Lady of Guadalupe **Blessed Juan Diego**, a culmination of a 3 century process that proved he was no legend. Of note: Vatican appointed panel of historians following 1990 queries re legend or real status. Work presented in 1998 to historical commission of Congregation for Saints Causes. Book published in Spanish in 1999; included Spanish documents, translated accounts of stories in the Nahuatl language; oral accounts from indigenous peoples which made it "impossible" to say the Saint did not exist. "From 1531 (he) spread the message of Our Lady of Guadalupe through his work and the exemplary witness of his life."



CNS / by Sergio Duran

New World Apostle: July issue *St Anthony Messenger* includes extensive report on **Juan Diego** by San Antonio Mexican-American Cultural Center (MACC) Fr **Virgilio Elizondo** (has written 2 books on the Saint). See website: <www.americacatholic.org>.

Washington: New 9-member *Child Protection Advisory Board* being formed by Washington Archdiocese **Cardinal T E McCarrick**. Aim: Review, strengthen policies and procedures on preventing and dealing with cases of child abuse in DC archdiocese. Chairman: **Shay Bilchik Esq**, Jewish President and CEO of Child Welfare League of America. Members include variety of professions and faiths. Cardinal said job is to "make sure we're doing the right thing, (that) people are safe, and children are protected." Among members: Jesuit Fr **William Byron SJ**, pastor of Holy Trinity Parish, Georgetown and former president of Catholic University of America; **Captain Tim Delaney**, a retired Family Services Division director of the Montgomery County MD Police Department; **Dr Nerita Estampador-Ulep**, pediatrician specialist in forensic child abuse medical investigation; **Lynda Fox**, former secretary of human resources for Maryland; **Evelyn Kays-Battle**, executive director Reginald Lourie Center for Infants and Young Children, Rockville MD; **Judge Dennis McHugh**, chief of the juvenile division of the Circuit Court of Montgomery County; **Beatrice Tignor**, President Prince George MD County Board of Education. Of interest: Archdiocesan policies date to 1986; revised 1993; revised again 1999.



Shay Bilchik Esq
CWLA Web Site

JBK

From: Moore, Dunstan
Sent: Friday, July 26, 2002 9:45 AM
To: JBK
Subject: A couple of questions

Dear Abbot John,

1.) Over the past two months or so I have received a couple of e-mail messages from a Benedictine friend, Fr. Michael Leek of Pecos, New Mexico, giving some information regarding a possible Benedictine house to be formed in Australia. Michael is Australian and has been visiting his elderly parents much of this year. He has pursued the possibility of an Olivetan foundation in Australia with little success after having some encouragement from some Australian individuals. He has written to me a couple of times and I have determined until today not to bring it to your attention because of all the things going on here over the past couple of months. He has wondered in the past if St. John's might be interested in being part of the project for a time. I have always indicated that we are quite extended in our commitments, but that at some point I would pass along the information to you. Is this something that could or should be on your/our plate at this time? If so I can search out the e-mail messages and forward them to you.

2.) I would like at sometime in the not too distant future to ask permission for a trip to Belgium in the summer of 2005. A distant cousin will be ordained in June or July of that year. I think it would be a good time to return to visit distant family there. We can talk about this later. I want to give you a heads up that the request will likely be coming.

3.) Is it permissible for me to again participate in a craft sale at Minnesota's Box Elder Bug Days Saturday 7 September 2002?

Thanks for your consideration.

Dunstan

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

November 5, 2002

Father Dunstan Moorse, OSB
Saint John's Abbey

Dear Father Dunstan:

The past months of intensive media reporting have had a brutal impact on this entire community. However, as someone who has had an allegation of sexual abuse in the past, you, along with other monks, have been singled out by the media for especially negative treatment.

Now that we have gone through the Star-Tribune article and the settlements, I think that we can and we must attend to the emotional and spiritual needs of the entire community, as a group and as individuals. And this needs to be done in a systematic manner. So I am asking Prior Ray Pedrizetti to act as a vicar for all those monks who have had allegations made against them. I write this letter so that you know that when Prior Ray asks to see you and discuss your situation, he is doing so at my request.

I am very grateful to you for your steadfastness and patience during this difficult and heart-rending time. I can only imagine the range of emotions that you have felt during this time. Be assured that we as a community and I as abbot want to attend to healing and reconciliation.

Sincerely in Christ,



Abbot John Klassen, OSB

cc: Prior Raymond Pedrizetti, OSB

PHONE 320 363-2544 FAX 320 363-3082

OSB MOORSE_00757

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

June 12, 2002

Father Dunstan Moore, OSB
Saint John's Abbey

Dear Father Dunstan:

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 MOORSE_00758

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.

Also, in light of the lawsuit that has been filed against you, I am requesting that you not celebrate or concelebrate Eucharist until these matters are resolved. I am sorry to have to take this drastic measure, but too many misunderstandings will result otherwise.

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 black ink, appearing to read "John Klassen".

Abbot John Klassen, OSB

Copy: Prior Raymond Pedrizetti, OSB

ORDER OF SAINT BENEDICT
Collegeville, MN 56321

CORPORATE RELIGIOUS ADMINISTRATIVE ASSIGNMENT

The Order of Saint Benedict, called "ORDER," hereby assigns Fr. Dunstan Moore, OSB a religious assignment.

1. **Assignment:** By mutual agreement, Fr. Dunstan Moore, OSB is assigned as Celebrating the Eucharist/Loose Leaf Lectionary - Editor in the Liturgical Press Division in service to the ORDER. Duties and responsibilities are contained in the incumbent's position description, which may be subsequently amended.
2. **Time:** Assignment equals full-time.
3. **Remuneration:** A sum of \$37,548 in accordance with a base remuneration of \$37,548, payable to the ORDER, is budgeted for services to be rendered. This assignment is contingent on projected levels of revenue not falling significantly below the level budgeted. As additional compensation hereunder, the ORDER shall receive the dollar equivalent of such fringe benefits as are from time to time promulgated for administrative employees.
4. **Duration:** The duration of this agreement is from July 1, 2003 through June 30, 2004.
5. **Administrative Personnel Policies and Procedures:** The provisions of the Administrative Personnel Policies and Procedures of the ORDER, Collegeville, Minnesota, as may be subsequently amended, and not in conflict with this assignment, are hereby incorporated by reference and made a part of this assignment, and both the ORDER and APPOINTEE agree to be bound by the rules and regulations contained therein.

IN WITNESS WHEREOF, the Parties hereto have set their hands on the day and year appearing below.

DIVISIONAL RECOMMENDATION:

Dated: June 1, 2003

By: Peter Dwyer
Peter Dwyer
Director of The Liturgical Press

AUTHORIZATION OF ASSIGNMENT:

ORDER OF SAINT BENEDICT

Dated: 6-04-03

By: Abbot John Klassen, O.S.B.
Abbot John Klassen, O.S.B.

To be effective, this assignment must be signed and returned to the Human Resources Office (Quad 127) by June 16, 2003.

Dated: 12 June 2003

By: Fr. Dunstan Moore, OSB

PERFORMANCE EVALUATION

Dunstan Moorse, O.S.B.

23 May 2003

Mark Twomey

Employee Name
editor - CTE and LLL

Review Date
The Liturgical Press

Reviewer Name
9

Job Title

Department

Years in Current Position

Performance Value/Indicators

1 = Unsatisfactory 3 = Effective/Meets Requirements 5 = Far Exceeds Job Requirements
2 = Needs Improvement 4 = Exceeds Job Requirements N/A = Not Applicable to This Position

Employee/Self Score
(Mark "x" on value)

1	2	3	4	5	N/A
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Performance Elements

Institutional Support & Leadership

Follows policies and procedures
Completes tasks correctly
Completes tasks on time
Supports institutional mission & vision
Benefits institution through outside activities
Supports affirmative action and diversity efforts
Provides effective leadership (staff, students, proj.)

Reviewer Score
(Mark "x" on value)

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Comments: DM - I continue to strive to be well prepared for coming deadlines, listen to all suggestions, especially from co-workers and customers, implement those which are possible and in general try to be of service. I encourage a nurturing work environment and fully support the mission of the Liturgical Press.

MT: Fr. Dunstan is diligent, on time with his projects, and cooperates with our staff on a daily basis.

1 2 3 4 5 N/A

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Job Knowledge

Competent in required job skills and knowledge
Exhibits ability to learn and apply new skills
Keeps abreast of current developments/technology
Requires appropriate direction/supervision
Displays understanding of how job relates to others
Uses resources effectively

1 2 3 4 5 N/A

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Comments: DM - I continue to follow all paths which will provide the necessary information, etc. to accomplish the required tasks. I utilize the internet to research particular questions as well as the Library, experts, etc. I appreciate the computer more and more and the support staff which enables me to complete my necessary tasks with speed and accuracy. I am often amazed at how specialized I have become.

MT: The intricacies of the liturgical year, the Lectionary, and the Sacramentary are mind-boggling and call for an editor who is thoroughly immersed in their usage from season to season and liturgical cycle to cycle. Father Dunstan has that knowledge and calls upon it to edit our CEM and LLL appropriately.

Employee/Self Score
(Mark "x" on value)

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Performance Elements
Communication & Interpersonal Skills

- Expresses ideas and thoughts verbally
- Expresses ideas and thoughts in written form
- Demonstrates active listening skills
- Keeps others adequately informed
- Uses appropriate communications methods
- Establishes and maintains effective relations
- Works actively to resolve conflicts
- Keeps emotions under control
- Participates in meetings

Reviewer Score
(Mark "x" on value)

1	2	3	4	5	N/A
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Comments: DM - This work requires a balance of personal ability and tapping into the abilities of others and coordinating the common efforts to produce the best possible product. Hearing the good comments from customers is rewarding, hearing the few requests for change points out that we can always strive for improvement and working with various people keeps the harmony and balance in place. My respect for colleagues continues to grow.

MT: Fr. Dunstan promptly returns calls, e-mails, and answers letters from our customers concerning CEM and the LLL. He is concerned about customer satisfaction and good public relations.

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Teamwork

- Balances team and individual responsibilities
- Exhibits objectivity and openness to others' views
- Gives and welcomes feedback
- Contributes to building a positive team spirit
- Puts success of team above own interests

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Comments: DM - I continue to know what I am expected to do, I know how to do it and do it. I work with whomever it is necessary to work with, get along well with them and welcome and give feedback as needed and is appropriate to the situation and team.

MT: Fr. Dunstan works closely with our music editor, liturgical editor, production manager, and our typesetting personnel in producing CEM and the LLL. The work is by necessity always on-going with frequent due dates. Fortunately, with Fr. Dunstan's leadership, these important publications are published as scheduled.

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Dependability & Work Habits

- Responds to requests for service and assistance
- Responds to management direction
- Takes responsibility for own actions
- Commits to doing the best job possible
- Keeps commitments
- Adheres to work schedules
- Ensures responsibilities are covered when absent
- Dresses appropriately for position

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Comments: DM - I have manuscripts at least a year ahead of production deadlines, am striving to make that about two years ahead to give more time for pre-production proof reading, am working on conversion of old WordPerfect files into WORD and will check-out having those corrected files put into a CD format for security and ease of use. I continue to respond to telephone and electronic inquiries as quickly as possible.

MT: Fr. Dunstan is dependable and forward thinking. He works months ahead (while living in the current season) as he plans and creates the CEM and the LLL.

PERFORMANCE DIMENSIONS
(Mark "x" on value)

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PERFORMANCE DIMENSIONS

Planning and Organization
 Prioritizes and plans work activities
 Uses time efficiently
 Plans for additional resources
 Integrates changes smoothly
 Sets goals and objectives

(Mark "x" on value)

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Comments: DM - I always try to have a clear sense of what needs to be done, what should be done first, and just what is required to get it done. I tend to study and brainstorm changes before moving to implement them and always try to find the solution which will ensure the fewest number of problems in the future. File management is critical to this position.

MT: The file management of the CEM and the LLL has improved significantly over the last few years, thanks to Fr. Dunstan's persistence and concern for detail.

1	2	3	4	5	N/A
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<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Initiative
 Volunteers readily for additional responsibility
 Undertakes self-development activities
 Looks for and takes advantage of opportunities

1	2	3	4	5	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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Comments: DM - I continue to value and protect my time. I do not readily volunteer for additional responsibilities, primarily because I know what is required for the areas I have responsibility over and know what it takes to get the job done.

MT: As the soon-to-be-hired publications' manager gets settled in his position, Fr. Dunstan should regularly brainstorm with that person as to how our subscription titles may be improved.

1	2	3	4	5	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Judgment
 Displays willingness to make decisions
 Exhibits sound and accurate judgment
 Supports and explains reasoning for decisions
 Includes appropriate people in decision process
 Makes timely decisions

1	2	3	4	5	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments: DM - I base my decisions on solid knowledge, whether from my own experience or what my research documents.

MT: Daily, in preparing CEM and the LLL, Fr. Dunstan is called upon to make sound judgments as to the nature and placement of copy, which he does consistently.

1	2	3	4	5	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Overall Performance Rating

1	2	3	4	5	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Employee Comments: DM - I continue to be happy to be where I am professionally at this time. I enjoy the challenges, the consistent supportive workplace, the colleagues and environment in which I work.

Supervisor Comments:

A solid, diligent, and productive editor!!!

Signatures:

Robert Moore *William Dunstan 5-23-03* *Peter Dunstan 6/13/03*

**Administrative & Professional Staff Employees
 Goals Evaluation & Future Goals Worksheet**

Dunstan Moorse, O.S.B.

23 May 2003

Employee Name

Mark Twoméy

Date

CSB
SJU

Abbey
Lit Press
Prep

Supervisor Name

SECTION I – Evaluation of Last Year's Goals

Please list the goals you identified last year and evaluate your performance in meeting or exceeding those goals. If you were unable to meet a goal or the goal was abandoned mid-year, please include the reason. This side of the worksheet should be completed first by you and then forwarded to your supervisor for their evaluation and comments. Use an additional page if necessary.

Goal	Employee Evaluation	Supervisor Evaluation
1. Continue contact with liturgy.	Not only have continued to read in the area of Liturgy and visit website, but continue service on the Monastic Liturgy Forum steering committee and as the production manager of its newsletter.	
2. Move even more into WORD, because of its dominance in house and on campus.	I have finished the translation of the festal WordPerfect files into WORD for the LLL. I need to tackle the seasonal and ordinary time files for the remainder of the Lectionary.	
3. Maintain the goal of a maximum 40 hour work week.	Most of the time my working on manuscripts one to two years ahead of need has allowed this to be the case.	
4. Consolidate files, archival material and resources into what is needed.	For a pack-rat this continues to be a challenge, but one which I have made significant progress with this past year. I have recycled much paper out of the office, some more can go but the amount gone is significant.	

SECTION II – Core Goals (Relating to Your Current Responsibilities)

Please develop individual goals in the context of the larger departmental and/or institutional goals that have been developed to advance the institutional mission/vision. You may also include goals related to routine job functions and business process improvements. You and your supervisor should mutually agree upon these individual goals for which you accept responsibility during the following year.

Goal	How to Accomplish	Target Date for Completion
1. Maintain technology skills.	Attend appropriate workshops, etc.	On going and as needed.
2. Continue to cut the amount of stored back issues, and trim the files of excess material.	Take the time to weed and thin both the archival material and the correspondence files.	As time permits with the goal of clearing out what is no longer pertinent, make noticeable by next May.
3. Continue developing working liturgical calendars so that projects can move ahead before the USCCB is able to produce the official calendar.	By December put together a draft calendar for four years from the coming year.	By the first of the coming year have a draft for four years ahead.
4. Continue to develop more ways that track a particular manuscript with an eye to eliminating errors.	Date particular files, systematically make particular corrections and keep master files as the first to be corrected.	Much of this will take place over the next year as the lectionary files are translated from WordPerfect and as we enter the second round of file use.

SECTION III – Developmental Goals

The focus of this section is on identifying developmental goals that both you and your supervisor believe may enhance your motivation and growth.

Goal	How to Accomplish	Target Date for Completion
1. Maintain focus of CEM while gaining insight from what is observed in competition.	Keep subscriptions current and check their content so as to keep us well positioned in the marketplace.	This is really continuous and on going.
2. Continue to become more confident with the use of WORD.	Continue the move to WORD, continue to use WordPerfect less and less, convert remaining lectionary and oration files to WORD.	Continue the process, should be nearly complete by May of 2004.
3. Continue study and reflection which will deepen the spiritual side of my editorial responsibilities.	Continue to use our resources, e.g. Butler's lives of the Saints to enhance LLL and CEM.	Should always be reading and utilizing that new knowledge to improve products. This should be continuous.

Paul Moore

Mark Smully 5-23-03

St. Cloud Times • Wednesday, July 2, 2003

Lawsuit dismissed against abbey priest

By David Unze
dunze@stcloudtimes.com

A lawsuit filed last summer by a former St. John's Preparatory School student accusing a St. John's Abbey priest of sexual abuse has been dismissed.

Stearns County District Court Judge Bernard Boland dismissed the lawsuit Tuesday, saying Bill Quenroe filed his lawsuit after the statute of limitations expired. Quen-

roe accused the Rev. Dunstan Moorse of sexually abusing him in the early 1980s when Quenroe was a student at St. John's Prep and Moorse was a teacher and spiritual adviser there.

Abbey attorneys successfully argued Quenroe filed the lawsuit after Minnesota's six-year statute of limitations expired. The statute of limitations is a period of time within which legal action

must commence to be allowed to proceed in court. Quenroe signed a statement in 1992 outlining the alleged abuse and met with then-Abbot Timothy Kelly in 1995. Quenroe and Kelly discussed financial assistance for the injuries Quenroe said he sustained because of the abuse. That amounts to an understanding the alleged abuse caused him injury and damage, abbey attorneys argued.

Therefore, Quenroe should have known of the abuse by at least 1992 — and no later than 1995 — abbey attorneys argued. That meant he had to file the lawsuit by the end of 1998, and no later than 2001, for it to be within the statute of limitations.

Lawyers for Quenroe argued he developed coping mechanisms that made him incapable of realizing the resulting damages from

Moorse's conduct. They also argued the abbey and Moorse fraudulently concealed their conduct, thereby stalling the statute of limitations period.

Boland rejected those arguments. He said the argument that fraud and concealment stall the statute of limitations period hasn't been applied to sexual abuse cases in Minnesota.

Moorse is one of several

priests or monks facing restrictions on their activities at St. John's Abbey because of sexual misdeeds. He and the Rev. Allen Tarlton, also on restriction, were named in the lawsuit filed this summer by Quenroe and a victim identified as John Doe 43.

Boland dismissed only the claims Quenroe made against Moorse.

■ Kinney releases sexual misconduct policy/1B

Local/State

www.sctimes.com/local

State
Holiday festival will
go on in Buffalo Lake/4B

Assistant managing editor, Mike Knaak, 255-8747

St. Cloud Times ♦ Thursday, July 3, 2003

1B

Lawyer to appeal abuse ruling

Judge's dismissal
of lawsuit against
priest spurs action

By David Unze
dunze@sctimes.com

The lawyer representing a former St. John's Preparatory student said Wednesday he will appeal a judge's decision to dismiss a lawsuit against an abbey priest.

Bill Quenroe's lawsuit accused the Rev. Dunstan Moore of abusing him in 1981 when Quenroe was a student at St. John's Prep and Moore was a teacher and spiritual adviser there.

Stearns County District Court Judge Bernard Boland dismissed the lawsuit Tuesday, saying Quenroe filed his lawsuit too late, in violation of the statute of limitations.

"We're definitely going to ask a higher court to look at it," said Jeffrey Anderson, a St. Paul lawyer representing Quenroe.

A key issue for Anderson was Boland's rejection of the argument that Moore and St. John's Abbey breached a fiduciary duty to Quenroe, thereby delaying the statute of limitations. Boland cited

previous sexual abuse case law that relied only on a strict reading of the six-year statute of limitations.

Anderson argued Moore and the abbey occupied a position of influence over Quenroe in exchange for his confidence in them. Anderson had argued Moore and the abbey breached that confidence, thereby delaying the statute of limitations.

Boland was correct when

he said no Minnesota law has shown there is a fiduciary duty by any priest or bishop, Anderson said. But higher courts in other parts of the country have recognized the special relationship that members of the clergy have with their parishioners, Anderson said.

Quenroe was one of several people who signed a landmark agreement with

St. John's Abbey in October 2002 that involved payments to numerous victims of clergy sex abuse and the formation of an external review board. The agreement included a provision that prevented those victims from seeking additional settlements from the abbey in the future but allowed them to sue the abbey's insurance carrier.

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

4 July 2003

Father Dunstan Moorse, OSB
Saint John's Abbey

Dear Father Dunstan:

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, Mr. [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 MOORSE_00768

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

November 29, 2003

Father Dunstan Moorse, OSB
Saint John's Abbey

Dear Dunstan:

This Tuesday afternoon, December 2, from 4:00 to 4:45 I am requesting you and other monks on restriction to meet with three members of the External Board (two members of the Senior Council (Prior Ray Pedrizetti and Father Roger Botz) and me. The meeting will be in the Abbot Alcuin Conference room.

The purpose of this meeting is to introduce you to some Board members, to speak about efforts over the past three months to build a working relationship between the members of the Review Board and the Senior Council, and to spell out in broad terms how we are planning to proceed.

Dunstan, the road that we are on is long and painful. For you, I am sure that it has been almost unbearable. I am convinced that we are on a path that will lead to a new day, for the community and for you.

Sincerely,



Abbot John Klassen, OSB

PHONE 320 363-2544 FAX 320 363-3082

OSB MOORSE_00769



November 30, 2003

Abbot John Klassen, O.S.B.
Saint John's Abbey

Dear Abbot John,

I must decline your invitation to attend the meeting with the three representatives of the External Review Board, the Senior Council representatives and yourself on Tuesday. I will not be on campus that afternoon.

Sincerely,

(Rev.) Dunstan Moorse, O.S.B.

Monastic Professions

This year five monks of Saint John's Abbey celebrated diamond and golden jubilees of their initial commitment to the Benedictine way of life, renewing their vows on July 11, the Feast of Saint Benedict. The four golden jubilarians continued the tradition of receiving from the monastic community a walking cane, symbol of the support they will be given in the years ahead.

60 YEARS



Gunther Rolfson, OSB

Father Gunther has served a kaleidoscope of assignments: teacher, faculty resident, registrar and

director of admissions, founder and director of the university's counseling center, vice president for academic affairs, associate director and overseas director of the Hill Monastic Manuscript Library, founder of the university's international studies program, superior of the abbey's junior monks, pastor of St. Catherine's Church, Farming, MN.

50 YEARS



James Reichert, OSB

Pastoral ministry has been a major part of Father James' assignments as associate

pastor of parishes in Grand Marais, Minneapolis, St. Paul and Albany, and pastor in New Munich and Avon, MN. He taught Latin at Saint John's Preparatory School, directed

student aid, managed the campus bookstore and assisted in the corporate business office. He also taught at Colegio San Antonio Abad, Humacao, Puerto Rico. He is currently the chaplain of St. Teresa Home, New Hope, MN.

Donald LeMay, OSB



Known as the "Grandfather of Planned Giving," Father Don spent almost three decades helping hundreds with estate planning. Previously he was the university's director of admissions, taught theology and Gregorian chant, and

was a faculty resident. He received the 1999 Father Walter Reger Distinguished Alumnus Award for service to students and alumni. He still makes five weekly visits to annuitants and trust holders, taking them a loaf of Saint John's Bread and his good cheer.

Alberic Culhane, OSB



A unique feature of Father Alberic's contributions is his involvement in archaeology, having served as field supervisor for excavations in Israel and Jordan. He is the curator of an Early Bronze Age shaft tomb diorama displayed in the Alcuin Library. He taught

Scripture, edited *Saint John's Abbey Quarterly*, and was vice president of institutional advancement. He is the executive assistant to the president for university relations and a faculty resident.

Gordon Tavis, OSB



Father Gordon's lengthy list of administrative assignments includes assistant corporate business manager, university bursar and director of financial aid, physical plant manager, the abbey's director of planning, vice-president for

administrative services, prior of the abbey and corporate treasurer. Since 1998 he has been president of Saint John's Preparatory School.

He was named the 1999 "Outstanding Administrator of the Year" and received the prep school's Armor of Light award in 2002.

Ordinations

This past summer two monks of Saint John's Abbey celebrated special anniversaries of their ordination to the priesthood. They were recognized by the monastic community on June 4 during the annual retreat.

50 YEARS

John Patrick McDarby, OSB



The ministry of Father Patrick has focused on teaching English in the prep school and university. He added service as a faculty resident and a member of various academic committees that planned programs affecting the

calendar and curriculum changes. He was on the chaplains' team for Saint Benedict's Monastery. He continues his work as the abbey's education facilitator and the editor of *Confrere*, the monthly in-house newsletter of the abbey.

25 YEARS

Dunstan Moore, OSB



Liturgy, the official public prayer of the Church, is a major concern of Father Dunstan. For ten years he served as the abbey's liturgy director, involved in the day-to-day celebration of the community Eucharist and the Liturgy of

the Hours. He is currently the editor of two Liturgical Press publications, namely, *Celebrating the Eucharist* (missalette) and *Loose-Leaf Lectionary*. He is book review editor of *Worship* magazine and managing editor of the *Monastic Liturgy Forum* newsletter.

SAINT JOHN'S ABBEY

February 14, 2004

Abbot John Klassen, O.S.B.
Saint John's Abbey

Dear Abbot John,

Not being particularly superstitious I didn't give Friday the thirteenth a second thought until I returned from work and saw the return address on the envelope in my mailbox.

At this time I respectfully decline every point in your letter.

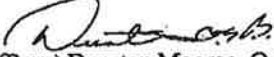
One size does not fit all in anything. I would have thought you had learned that hard lesson at the hands of the media.

As abbot you need to first deal with the lies of cases 3 and 4 which were brought against me. Secondly since I have never heard anything from you about the Crux report you need to deal with it. And as abbot you need to address how I was victimized by

Your concern for victims is not evident to this one.

What would Jesus do?

Respectfully,


(Rev.) Dunstan Moorse, O.S.B.

COLLEGEVILLE, MINNESOTA 56321-2015

OSB MOORSE_00772

ORDER OF SAINT BENEDICT
Collegeville, MN 56321

CORPORATE RELIGIOUS ADMINISTRATIVE ASSIGNMENT

The Order of Saint Benedict, called "ORDER," hereby assigns Fr. Dunstan Moore, OSB a religious assignment.

1. **Assignment:** By mutual agreement, Fr. Dunstan Moore, OSB is assigned as **Celebrating the Eucharist/Loose Leaf Lectionary - Editor** in the **Liturgical Press Division** in service to the ORDER. Duties and responsibilities are contained in the incumbent's position description, which may be subsequently amended.
2. **Time:** Assignment equals full-time.
3. **Remuneration:** A sum of \$38,674 in accordance with a base remuneration of \$38,674, payable to the ORDER, is budgeted for services to be rendered. This assignment is contingent on projected levels of revenue not falling significantly below the level budgeted. As additional compensation hereunder, the ORDER shall receive the dollar equivalent of such fringe benefits as are from time to time promulgated for administrative employees.
4. **Duration:** The duration of this agreement is from July 1, 2004 through June 30, 2005.
5. **Administrative Personnel Policies and Procedures:** The provisions of the Administrative Personnel Policies and Procedures of the ORDER, Collegeville, Minnesota, as may be subsequently amended, and not in conflict with this assignment, are hereby incorporated by reference and made a part of this assignment, and both the ORDER and APPOINTEE agree to be bound by the rules and regulations contained therein.

DIVISIONAL RECOMMENDATION:

Dated: June 1, 2004

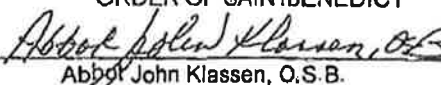
By:


Peter Dwyer
Director of The Liturgical Press

AUTHORIZATION OF ASSIGNMENT

Dated: 5-31-04

By:

ORDER OF SAINTBENEDICT

Abbot John Klassen, O.S.B.

**College of Saint Basil
Saint John's University/OSB**

CSB Abbey
 SJU Lit Press
 Prep

PERFORMANCE EVALUATION

Dunstan Mourse, O.S.B.

8 July 2004

Mark Twomey

<i>Employee Name</i> Editor - CE and LLL	<i>Review Date</i> Liturgical Press	<i>Reviewer Name</i> 10
<i>Job Title</i>	<i>Department</i>	<i>Years in Current Position</i>

Performance Value/Indicators		
1 = Unsatisfactory	3 = Effective/Meets Requirements	5 = Far Exceeds Job Requirements
2 = Needs Improvement	4 = Exceeds Job Requirements	N/A = Not Applicable to This Position

Employee/Self Score
(Mark "x" on value)

1	2	3	4	5	N/A
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Performance Elements

Institutional Support & Leadership

- Follows policies and procedures
- Completes tasks correctly
- Completes tasks on time
- Supports institutional mission & vision
- Benefits institution through outside activities
- Supports affirmative action and diversity efforts
- Provides effective leadership (staff, students, proj.)

Reviewer Score
(Mark "x" on value)

1	2	3	4	5	N/A
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Comments: Father Dunstan fully supports the work of the Press. He is diligent and prompt about completing his assignments. He is acutely aware of our need to follow a precise schedule in order to have our serial publications reach our market effectively.

DM - I continue to strive to be well prepared for deadlines on the products for which I generate manuscripts, and be able to assist other editors who can benefit from that advance editorial work. I listen to suggestions especially from co-workers and customers and strive to implement those which are sensible and possible. I place service as a high goal in supporting the mission of the Liturgical Press.

1 2 3 4 5 N/A **Job Knowledge** 1 2 3 4 5 N/A

Comments: Many of Father Dunstan's colleagues depend on his knowledge and expertise to help them with their work. He keeps up to date on the liturgical changes promulgated by the bishops and sees to their implementation in our liturgical products. He always answers queries from our staff, and from our customers, as to the latest developments that pertain to our liturgical titles.

DM - I sleuth out what will provide necessary information, etc. to accomplish my editing responsibilities. I research in the library, internet and experts as needed to further my editing duties. More and more I rely on and have become comfortable with WORD, etc. I continue to be amazed at how processes, editing, etc. have and do change.

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<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Exhibits ability to learn and apply new skills
 Keeps abreast of current developments/technology
 Requires appropriate direction/supervision
 Displays understanding of how job relates to others
 Uses resources effectively

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Employee/Self Score
 (Mark "x" on value)

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Performance Elements
Communication & Interpersonal Skills

Expresses ideas and thoughts verbally
 Expresses ideas and thoughts in written form
 Demonstrates active listening skills
 Keeps others adequately informed
 Uses appropriate communications methods
 Establishes and maintains effective relations
 Works actively to resolve conflicts
 Keeps emotions under control
 Participates in meetings

Reviewer Score
 (Mark "x" on value)

1	2	3	4	5	N/A
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Comments: Father Dunstan communicates clearly with all of us here at the Press. He also competently fields many phone calls and answers correspondence from customers who have queries concerning our liturgical titles.

DM - As I age I find verbal exchange on occasion to be less fluid and more difficult than it previously was. I find that sometimes it is related to time of day, but more and more I believe it is related to health issues, most of which are under control. My respect for colleagues continues to grow as I see their professionalism.

1	2	3	4	5	N/A
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Teamwork
 Balances team and individual responsibilities
 Exhibits objectivity and openness to others' views
 Gives and welcomes feedback
 Contributes to building a positive team spirit
 Puts success of team above own interests

1	2	3	4	5	N/A
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Comments: In his unobtrusive but productive manner, Father Dunstan works closely and efficiently with our editorial and production people on putting together the complicated and detailed products under his direction. He is a master of anticipating the needs of his colleagues in the production department so as to make their working on CE and the LLL as smooth as possible.

DM - I continue to know what I am expected to do, I know how to do it, do it and know how to step back and let others do what they need to do. I am willing to help with what is necessary and get along well with the staff.

1 2 3 4 5 N/A

Dependability & Work Habits

1 2 3 4 5 N/A

Comments: Having up-to-date files of CE and the LLL are essential to our business. Father Dunstan is most serious about being current with the files and about being able to access them readily. Working a year to a year and a half ahead of the calendar is not easy, but it insures that the LLL and CE will be published on schedule and be as complete as possible.

DM - I maintain a file of manuscripts that is approximately a year to a year and a half ahead of the production schedule. I have begun saving some of the critical files in CD format, just hope the format is stable. I continue to respond to telephone and increasing electronic inquiries as quickly as possible.

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Employee/Self Score
(Mark "x" on value)

1	2	3	4	5	N/A
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Responds to management direction
Takes responsibility for own actions
Commits to doing the best job possible
Keeps commitments
Adheres to work schedules
Ensures responsibilities are covered when absent
Dresses appropriately for position

Performance Elements

Planning and Organization
Prioritizes and plans work activities
Uses time efficiently
Plans for additional resources
Integrates changes smoothly
Sets goals and objectives

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Reviewer Score
(Mark "x" on value)

1	2	3	4	5	N/A
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Comments: Ongoing planning is essential to publishing our serial products correctly. Father Dunstan is superlative in planning and in executing his plans for the products.

DM - I usually have a clear idea of what needs to be done and in what order makes the most sense. I do the necessary background brainstorming and then move of implementing solutions. Management of files and resources is one of my strong suits.

1	2	3	4	5	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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Initiative

Volunteers readily for additional responsibility
Undertakes self-development activities
Looks for and takes advantage of opportunities

1	2	3	4	5	N/A
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Comments: Father Dunstan is efficient and productive. He also is willing to assist other editors in completing assignments.

DM - My time is valuable and I tend to safeguard it. I will volunteer only for those things which will not interfere with responsibilities, etc.

1	2	3	4	5	N/A
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Judgment

Displays willingness to make decisions
Exhibits sound and accurate judgment
Supports and explains reasoning for decisions
Includes appropriate people in decision process
Makes timely decisions

1	2	3	4	5	N/A
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Comments: We regard Father Dunstan as the major resource person as to what is what in the current liturgical world as defined by our bishops and promulgated by the Secretariat of the Liturgy in Washington. Through his contact with that office and through his reading, he keeps current on these matters.

DM - I rely on experience, solid research and knowledge to make and implement decisions. I am not afraid to ask questions before making a decision.

Employee Comments: DM - I enjoy the challenges which this work poses and relish the accomplishments along with the colleagues and workplace. I am very happy to be part of this ministry of St. John's Abbey.

1 2 3 4 5 N/A

Overall Performance Rating

1 2 3 4 5 N/A

Signatures:

Supervisor Comments: Father Dunstan contributes meaningfully on a daily basis to the publishing apostolate of the Liturgical Press. His expertise in liturgical matters is extensive, and his performance of his duties in seeing to the publication of CE, the LLL, and other products is superlative.

Dunstan Moore OSB
Employee

William Twomey
Reviewer

Reviewer's Supervisor

College of Saint Benedict
Saint John's University/OSB

July 8, 2004

Administrative & Professional Staff Employees
Goals Evaluation & Future Goals Worksheet

Dunstan Moore, O.S.B.

8 July 2004

Employee Name

Mark Twomey

Date

CSB
SJU

Abbey
Lit Press
Prep

Supervisor Name

SECTION I – Evaluation of Last Year's Goals

Please list the goals you identified last year and evaluate your performance in meeting or exceeding those goals. If you were unable to meet a goal or the goal was abandoned mid-year, please include the reason. This side of the worksheet should be completed first by you and then forwarded to your supervisor for their evaluation and comments. Use an additional page if necessary.

Goal	Employee Evaluation	Supervisor Evaluation
1. Maintain technology skills.	Utilized in press and on campus resources to continue to improve technology skills, especially contact with Help Desk. Much more comfortable with WORD than a year ago.	
2. Continue to cut the amount of stored back issues, and trim the files of excess material.	Managed to add recent past year archival material within the available space by thinning what is archived. See that it is possible to thin even more by spending some more time on this process.	This is an essential undertaking as the storing only what needs to be archived due to space limitations continues to be important.

Continue developing working liturgical calendars so that projects can move ahead before the USCCB is able to produce the official calendar.	calendars more than about 2-3 years ahead. I have found good internet resources which assist this developemnt of calendars and hence manuscripts.	meet our deadlines, we can be productive.
4. Continue to develop more ways that track a particular manuscript with an eye to eliminating errors.	I've applied page numbers to files and header notation which clearly identifies volume and number, with the citation of date the file was accessed. Each correction is worked into future manuscripts and master files.	

SECTION II - Future Goals (Relating to Your Current Responsibilities)

Please develop individual goals in the context of the larger departmental and/or institutional goals that have been developed to advance the institutional mission/vision. You may also include goals related to routine job functions and business process improvements. You and your supervisor should mutually agree upon these individual goals for which you accept responsibility during the following year.

Goal	How to Accomplish	Target Date for Completion
1. Continue the development of CE and LLL into a larger family of more user friendly products.	Continue to brainstorm what people need and want and ways to make that possible. Maintain contacts with groups like Quebecor, etc. and ask questions, etc.	On going and should never be complete.
2. Continue to keep pace with word processing, file maintenance, etc.	Multi-task, not to just word process but to always learn new things and easier ways to do things.	This should never stop.
3. Simplify, simplify, simplify.	Always try to make each task as easy and efficient as possible through working with people and technology.	On going.
4. Maintain contact with a spectrum of liturgical ideas, thoughts and people.	Reading national and local ecclesiastical publications, continue as book review editor of Worship and as production editor of MLF newsletter, etc.	On going.

SECTION III - Developmental Goals

The focus of this section is on identifying developmental goals that both you and your supervisor believe may enhance your motivation and growth.

Goal	How to Accomplish	Target Date for Completion
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1. Maintain focus of CEM while gaining insight from what is observed in competition.	Keep subscriptions current and check their content so as to keep us well positioned in the marketplace.	going.
2. Continue study and reflection which will deepen the spiritual side of my editorial responsibilities.	Continue to enhance L.L. and CEM.	On going.
3. Continue to see if there is additional technology or programing which could improve this office.	Read, network, etc. to brainstorm possibilities.	On going.

[Handwritten Signature]

 Employee Signature

[Handwritten Signature] July 8, 2004

 Supervisor Signature

- Could use a CD-drive that reads.

CASE NO. A03-1212

**STATE OF MINNESOTA
IN SUPREME COURT**

Petitioner,

vs.

The Order of St. Benedict of the Roman Catholic Church,
a/k/a St. John's Abbey, Father Dunstan Moore
and Father Allen Tarlton,

Respondents.

**PETITION FOR REVIEW OF DECISION
OF COURT OF APPEALS**

Date of Filing of Court of Appeals' Decision: June 15, 2004

JEFF ANDERSON & ASSOCIATES, P.A.
Jeffrey R. Anderson, #2057
Kathleen O'Connor Stafford, #184834
E-1000 First National Bank Building
332 Minnesota Street
St. Paul, MN 55101
(651) 227-9990

Counsel for Petitioner

STICH, ANGELL, KREIDLER & DODGE, P.A.
Robert T. Stich, #105570
The Crossings, Suite 120
250 Second Avenue South
Minneapolis, MN 55401-2190
(612) 333-6251

Counsel for Respondents

OSB MOORSE_00781

TO: The Supreme Court of the State of Minnesota:

The Petitioner, _____ requests Supreme Court review of the above-entitled decision of the Court of Appeals upon the following grounds:

I. STATEMENT OF LEGAL ISSUES AND THEIR RESOLUTION BY THE COURT OF APPEALS

A. Whether the Court of Appeals erred in holding that there can be no fraudulent concealment of a possible claim against a third party for damages for an injury of which the victim is fully aware.

The Court of Appeals affirmed the trial court's grant of summary judgment, based on its "finding" that there was no fraudulent concealment in this case because Petitioner was fully aware of his injuries.

B. Whether the Court of Appeals erred in holding that an analysis of whether or not a fiduciary relationship existed between Petitioner and Respondents would constitute excessive entanglement by the court in church matters which is precluded by the United States Constitution.

The Court of Appeals affirmed the trial court's grant of summary judgment on this issue on constitutional grounds, which were not briefed by the parties in this matter nor addressed by the trial court.

II. STATEMENT OF THE CRITERIA OF THE RULE RELIED UPON TO SUPPORT THE PETITION FOR REVIEW

Petitioner relies on the following criteria of Rule 117 to support the Petition for Review:

The question is an important one upon which the Supreme Court should rule. Supreme Court review of this case is necessary on this issue of first impression to help develop, clarify or harmonize the law.

III. STATEMENT OF THE CASE

In June of 2002, Petitioner commenced a lawsuit in Stearns County District Court against Respondents The Order of St. Benedict of the Roman Catholic Church, a/k/a St. John's Abbey, Father Dunstan Moorse and Father Allen Tarlton. In February of 2003, Respondents moved for

summary judgment on the grounds that Petitioner's causes of action were time-barred under Minnesota Statute section 541.073, subd. 2(a)(2000). On July 1, 2003, the district court issued its Order and accompanying Memorandum granting Respondents' Motion and dismissing Petitioner's claims against Respondents with prejudice.

Petitioner appealed from the summary judgment on August 26, 2003. In his appeal, Petitioner argued that the district court erred in granting summary judgment because the doctrine of fraudulent concealment should have been applied to preclude Respondents from asserting the statute of limitations as a defense in this case. Petitioner also asserted that Respondent Order, as a boarding school which assumed complete responsibility for Petitioner's care, including his education and spiritual training, had a fiduciary duty to Petitioner to protect him from reasonably foreseeable harm, that it knew of the perpetrator's propensity to sexually abuse children who resided at the school, but that it breached its fiduciary duty to Petitioner by failing to warn him of Respondent Moore's dangerous propensities and by failing to otherwise protect Petitioner from reasonably foreseeable harm by Moore. On June 15, 2004, the Court of Appeals issued an opinion affirming the trial court in an unpublished decision.

IV. ARGUMENT IN SUPPORT OF THE PETITION FOR REVIEW

The Minnesota Court of Appeals incorrectly applied the rules of law pertinent to the issue of fraudulent concealment. Specifically, the Court of Appeals found there could be no fraudulent concealment because "all of the authority cites are cases in which a party against whom a claim might lie fraudulently concealed the fact of injury from the victim", whereas [redacted] was fully aware of the injuries he suffered as a result of the sexual abuse. A. 6 - A. 8. The Court also erroneously stated that the focus on this issue must be on what [redacted] knew, or had reason to

know, and not on what the Order knew, and when. Id. p. A.7.

The rules of law applicable to the issue of fraudulent concealment do not require that the fact of injury be concealed; rather, the plaintiff must show that the defendant fraudulently concealed the cause of action against the defendant. In Williamson v. Prasciunas, 661 N.W.2d 645 (Minn. Ct. App. 2003), for example, the plaintiff alleged that when she moved out of her residence, she was unable to open her safe containing approximately \$12,000.00 of jewelry. Prasciunas, 661 N.W.2d at 647-48. She therefore asked the new owners to retrieve her jewelry and return it to her later. Id. p. 648. The new owners denied they had the jewelry until a relative of theirs told plaintiff they had her jewelry. Id. In that case, the plaintiff always knew of her injury - she was deprived of the use of her jewelry. However, she did not know the Prasciunas' had her jewelry. Although she suspected they had it, the Court of Appeals noted that "mere suspicion, in a case of fraudulent concealment, is not sufficient to stop the tolling of the statute of limitations." Id. p. 651. The Plaintiff's knowledge of her injury similarly did not stop the tolling of the statute of limitations. See id.

In Haberle v. Buchwald, 480 N.W.2d 351, 357 (Minn. Ct. App. 1992), the Court of Appeals stated that "to establish fraudulent concealment, a plaintiff must prove there was an affirmative act or statement which concealed a potential cause of action, that the statement was known to be false, and that the concealment could not have been discovered by reasonable diligence." In the case at bar, Petitioner has alleged that Respondent Order knew Respondent Moorse had a propensity to abuse children, that the Order had a fiduciary duty to disclose this to Petitioner, and to protect Petitioner from harm by Moorse. Petitioner alleged the Order breached its fiduciary duty by failing to protect Petitioner from injury and by failing to disclose to Petitioner its own negligence in allowing the abuse to occur. Thus, Respondent Order fraudulently concealed from Petitioner his cause of action

against it. That is sufficient to establish fraudulent concealment, notwithstanding Petitioner's knowledge of his injury.

When there is a fiduciary duty to disclose information, a failure to disclose such information is "one variety of fraudulent concealment." Appletree Square I Ltd. Partnership v. Investmark, 494 N.W.2d 889, 894 (Minn. Ct. App. 1993). Also, in cases of fraudulent concealment, "the inquiry shifts to include not only an examination of the plaintiff's knowledge, but also an examination of the defendant's conduct." Williamson v. Prasciunas, 661 N.W.2d 645, 650 (Minn. Ct. App. 2003). Thus, the Court of Appeals erred in stating that the focus necessarily is on the plaintiff's conduct.

This issue is an important one which is likely to recur, which has possible statewide impact, and in which a decision by the Supreme Court will help develop and clarify the law. The issue is important because it is an action against a religious institution for wrongfully failing to protect a child in its care from sexual abuse by a clergy person. In recent times, cases of this type have been filed in record numbers across the nation, which suggests a national crisis and a rather systematic lack of response by the institutions to claims of sexual abuse of children. See Nicholas R. Mancini, *Mobsters in the Monastery? Applicability of Civil RICO to the Clergy Sexual Misconduct Scandal and the Catholic Church*, 8 Roger Williams U.L. Rev. 193 (2002), at pp. 193-94. Litigation in these cases is forcing long-term changes in the policies of religious organizations regarding their handling of sexual abuse allegations against clergy persons. National Review Board for the Protection of Children and Young People, Report on the Crisis in the Catholic Church in the United States (2004), at p. 6.

Litigation, and publicity about the litigation, also is actually causing a shift in societal attitudes about the appropriateness of requiring accountability by institutions for their wrongful


conduct in perpetuating significant and permanent harm to children. See generally Report on the Crisis in the Catholic Church, supra. The Supreme Court of the State of Minnesota has an important role to play in the development of the law in this area, to ensure that the law is clear and fair, and to ensure that religious institutions are held accountable for any negligent or other wrongful conduct which contributed to cause the sexual abuse of a child.

Finally, the Court of Appeals erred in declining to decide whether or not a fiduciary relationship existed in this case, on the grounds that to so decide would require the court to become excessively entangled in the internal affairs of a religious institution, in violation of the First Amendment to the United States Constitution. This was error because the issue was not raised before the district court, and neither party was given an opportunity to research, brief and argue the constitutional issue. Whether or not a finding of breach of fiduciary duty would violate the First Amendment to the United States Constitution is an important issue which courts in several other states have analyzed and addressed. It should be decided after vigorous debate between the parties, by a Court which is fully informed as to the law. It is likely to recur given the sheer number of cases against religious institutions for their conduct in allowing sexual abuse of minors by clergy.

For these reasons, Petitioner seeks an order granting review of the decision of the Court of Appeals.

Dated: July 15, 2004

JEFF ANDERSON & ASSOCIATES, P.A.


By: Jeffrey R. Anderson, #2057
Kathleen O'Connor Stafford, #184834
Attorneys for Petitioner
332 Minnesota Street, Suite E-1000
St. Paul, Minnesota 55101
(651) 227-9990

*This opinion will be unpublished and
may not be cited except as provided by
Minn. Stat. § 480A.08, subd. 3 (2002).*

**STATE OF MINNESOTA
IN COURT OF APPEALS
A03-1212**

Appellant,

John Doe 43,
Plaintiff,

vs.

The Order of St. Benedict of the Roman Catholic
Church, a/k/a, St. John's Abbey,
Respondent,

Father Dunstan Moorse, et al.,
Respondents.

**Filed June 15, 2004
Affirmed
Willis, Judge**

Stearns County District Court
File No. C0-02-2764

Jeffrey R. Anderson, Kathleen O'Connor, Jeff Anderson & Associates, P.A., E-1000 First
National Bank Building, 332 Minnesota Street, St. Paul, MN 55101 (for appellant)

Robert T. Stich, Leo I. Brisbois, Stich, Angell, Kreidler & Dodge, P.A., The Crossings,
Suite 120, 250 Second Avenue South, Minneapolis, MN 55401 (for respondents)

Considered and decided by Wright, Presiding Judge; Schumacher, Judge; and Willis,
Judge.

UNPUBLISHED OPINION

WILLIS, Judge

Appellant challenges the district court's dismissal of appellant's claim for damages resulting from alleged sexual abuse by a teacher at a boarding school operated by respondent religious order. Appellant argues that the district court erred by rejecting appellant's arguments that (1) fraudulent concealment by a defendant tolls the statute of limitations in a case of sexual abuse; and (2) respondent had a fiduciary duty to him that excuses any delay in discovering respondent's fraud. Because we find no fraudulent concealment that tolls the statute of limitations and because we decline to determine if a fiduciary relationship exists, we affirm.

FACTS

In 1980, appellant began attending St. John's Preparatory School in Collegeville, Minnesota, as a 15-year-old high-school sophomore, and left the following year. St. John's is owned and operated by respondent, the Order of St. Benedict of the Roman Catholic Church (the Order). Respondent Dunstan Moorse, a priest and employee of the Order, was an instructor at St. John's and taught a theology class. Appellant claims that in 1981, while he was visiting Moorse in his office, Moorse sexually abused him. In September 1992, in connection with a lawsuit brought against Moorse and the Order by another former student who claimed Moorse had sexually abused him, Appellant signed a statement in which he says that the 1981 incident made him feel "very uncomfortable" and that he wanted "to get out of [Moorse's] office" but admits that he did not tell anyone else about the alleged abuse at the time.

In April 1995, [redacted] attempted suicide and was hospitalized April 9-10. [redacted] contacted the Order and on April 24, 1995, met with Father Timothy Kelly, then the abbot of St. John's. During that meeting, [redacted] described to Father Kelly his sexual abuse by Moorse. [redacted] requested, and, under the terms of a confidential written agreement, the Order agreed to provide, payment for counseling and therapy for [redacted]. The Order continued to pay for [redacted] counseling and therapy at least through 2002. Father Kelly did not tell [redacted] that the Order had any information concerning other allegations of sexual abuse against Moorse.

In 2002, the then-abbot of St. John's publicly revealed that the Order knew that some sexual molestation of students by Moorse may have occurred while Moorse was an instructor at St. John's. The Order's files show that it may have known about allegations of sexual abuse by Moorse as early as 1984.¹ Documents dated between 1984 and 1987 reflect church officials' concern over complaints of sexual misconduct against Moorse and question whether Moorse should continue teaching. In September 1986, Moorse left St. John's and was transferred to the Archdiocese of Santa Fe. In 1987, Moorse returned to Minnesota and became an instructor at Benilde-St. Margaret's High School in St. Louis Park.

In June 2002, [redacted] sued Moorse and the Order, alleging sexual battery, and, against the Order, breach of fiduciary duty, fiduciary fraud and conspiracy to commit

¹ A 1978 deacon's evaluation states that "teenagers posed the most difficulties in [Moorse's] pastoral relationships." There is, however, no mention of possible sexual misconduct in the evaluation. The first documentation of what the Order calls "improper behavior" is dated 1984.

fiduciary fraud, fraud and conspiracy to commit fraud, negligent retention and/or supervision, negligent failure to warn/and or instruct, and vicarious liability. In February 2003, respondent moved for partial summary judgment,² seeking dismissal on the ground that [redacted] claims were time-barred under Minn. Stat. § 541.073, subd. 2(a) (2000). On July 1, 2003, the district court granted respondent's motion and dismissed with prejudice [redacted] claims against the Order. This appeal follows.

DECISION

I.

On appeal from summary judgment, this court must ask (1) whether there are any genuine issues of material fact and (2) whether the district court erred in its application of the law. *State by Cooper v. French*, 460 N.W.2d 2, 4 (Minn. 1990). The district court properly grants a motion for summary judgment when "the pleadings, depositions, answers to interrogatories, and admissions on file, together with the affidavits, if any, show that there is no genuine issue of material fact and that either party is entitled to a judgment as a matter of law." *Fabio v. Bellomo*, 504 N.W.2d 758, 761 (Minn. 1993) (citation omitted). On appeal, this court "must view the evidence in the light most favorable to the party against whom judgment was granted." *Id.* Nonetheless, the non-moving party may not rest on mere averments; a genuine issue for trial must be established by substantial evidence. *DLH, Inc. v. Russ*, 566 N.W.2d 60, 69-71 (Minn. 1997). No genuine issue of material fact exists "[w]here the record taken as a whole

² The motion was brought only as to [redacted] John Doe 43.

claims and not those of his co-plaintiff,

could not lead a rational trier of fact to find for the nonmoving party.” *Id.* at 69 (quoting *Matsushita Elec. Indus. Co. v. Zenith Radio Corp.*, 475 U.S. 574, 587, 106 S. Ct. 1348, 1356 (1986)).

In 1989, recognizing the unique nature of injuries caused by sexual abuse, the legislature enacted a special limitations provision for sexual-abuse claims, a law commonly referred to as the “delayed-discovery statute.” Claims for injuries caused by sexual abuse are subject to the following:

Subd. 2. Limitations period. (a) An action for damages based on personal injury caused by sexual abuse must be commenced within six years of the time the plaintiff knew or had reason to know that the injury was caused by the sexual abuse.

Subd. 3. Applicability. This section applies to an action for damages commenced against a person who caused the plaintiff’s personal injury either by (1) committing sexual abuse against the plaintiff, or (2) negligently permitting sexual abuse against the plaintiff to occur.

Minn. Stat. § 541.073, subs. 2(a), 3 (2002).

In *Blackowiak v. Kemp*, 546 N.W.2d 1 (Minn. 1996), the supreme court explained that damages claims for injury caused by sexual abuse are entitled to a limitations period different from other personal-injury claims because of the “difficulties attendant on the victim’s often repressed recollections.” *Id.* at 3. Many victims of sexual abuse, especially young children, are “psychologically and emotionally unable to recognize that they have been [sexually] abused.” *W.J.L. v. Bugge*, 573 N.W.2d 677, 680 (Minn. 1998). Interpreting Minn. Stat. § 541.073, the supreme court concluded that, as a matter of law, “one is ‘injured’ if one is sexually abused.” *Blackowiak*, 546 N.W.2d at 3. The ultimate

issue to be determined under the delayed-discovery statute is "the time at which the complainant knew or should have known that he/she was sexually abused." *Id.* Knowledge of the abuse is determined by applying an objective, reasonable-person standard. *Id.* In *W.J.L.*, the supreme court concluded that the statute of limitations on a sexual-abuse claim begins to run when a victim is abused "unless there is some legal disability, such as the victim's age, or mental disability . . . which would make a reasonable person incapable of recognizing or understanding that he or she had been sexually abused." *W.J.L.*, 573 N.W.2d at 681.

Respondents argued to the district court that the six-year limitations period on claim began to run in 1992, when he signed the statement in connection with another sexual-abuse claim against respondents, or at the latest, in the spring of 1995, when he approached the Order for payment of the costs of counseling and therapy and entered into a confidential agreement for the payment of those costs. The district court held that sexual-abuse claim against Moorese and the Order was time-barred, without identifying when the limitations period began to run.

first argues that the district court erred by concluding that fraudulent concealment by the Order did not toll the limitations period on his claim. But does not claim that the Order, by its silence or otherwise, at any time concealed from the fact of his injury. Rather, claims that when he spoke with Father Kelly in 1995, the Order concealed from him the fact that it knew that the sexual abuse committed against him was wrong, that it knew of other allegations of sexual abuse by Moorese, and that the Order was responsible for the sexual abuse. In other words,

claims that the Order fraudulently concealed from him the fact that he might have a claim against the Order. claims that it was not until 2002, when the Order publicly acknowledged that sexual abuse involving Moorse may have occurred at St. John's, that he learned that he might be able to sue the Order for damages caused by Moorse's sexual abuse.

In support of his argument, cites cases holding that fraudulent concealment by a party against whom a cause of action exists will toll a limitations period. See *Schmucking v. Mayo*, 183 Minn. 37, 38-39, 235 N.W. 633, 633 (1931) (holding that, under Minnesota law, fraudulent concealment occurs when a party against whom a cause of action exists prevents another "from obtaining knowledge thereof" and the statute of limitations will begin to run "only from the time the cause of action is discovered or might have been discovered by the exercise of diligence"); *DeCosse v. Armstrong Cork Co.*, 319 N.W.2d 45 (Minn. 1982); *Appletree Square I Ltd. P'ship v. Investmark, Inc.*, 494 N.W.2d 889, 894 (Minn. App. 1993), review denied (Minn. Mar. 16, 1993). But all of the authority cites are cases in which a party against whom a claim might lie fraudulently concealed the fact of injury from the victim. cites no authority, nor have we found any, for the proposition that there can be fraudulent concealment of a possible claim against a third party for damages for an injury of which the victim is fully aware.

argument focuses on what the Order knew, and when. We conclude that the delayed-discovery statute requires the focus to be on who knew, or had reason to know, and when. 1992 statement regarding his alleged sexual abuse

by Moore was given in connection with a lawsuit against Moore and the Order brought by another former St. John's student, who also alleged that Moore had sexually abused him. [redacted] was therefore aware, no later than 1992, not only that he had been sexually abused but also that another student had made a damages claim against both Moore and the Order for injuries resulting from sexual abuse. And when [redacted] approached the Order in 1995 for payment for the costs of counseling and therapy, he clearly knew that he had been sexually abused, that he had suffered injury as a result of the abuse, and that he believed that the Order had some responsibility for his injury. We conclude that the district court did not err by determining that the limitations period applicable to [redacted] claim was not tolled by any fraudulent concealment by the Order so as to make the filing of his suit in 2002 timely.

II.

[redacted] also claims that the district court erred by failing to find that a fiduciary relationship existed between him and the Order and that his reliance on the Order because of that relationship excused any delay by [redacted] in discovering his claim against the Order.

[redacted] argues that the Order owed him a fiduciary duty while he was a student at St. John's to protect him from sexual molestation by one of the Order's own teachers, and he claims that the duty continued into his adulthood because the Order and its agents were [redacted] "spiritual leaders," as demonstrated by the fact that he turned to the Order for "guidance" in 1995.

cites no authority for the proposition that a boarding school has a fiduciary relationship with its students. But even assuming that the Order owed a fiduciary duty to protect him from Moorse, the relationship ended when [redacted] left the school in 1981, and the statute of limitations on any claim for breach of fiduciary duty based on the school-student relationship has long since expired. And there is no evidence that [redacted] had any contact with the Order, or with any church or anyone affiliated with the Order, between the time that he left St. John's in 1981 and the time that he approached Father Kelly in 1995 for payment for counseling and therapy. And nothing in the record suggests that [redacted] sought any spiritual advice or guidance from the Order after the 1995 meeting with Father Kelly.

Even if there were evidence that the Order continued to be [redacted] "spiritual leaders" after he left St. John's, as [redacted] claims, consideration of the nature of the relationship between [redacted] and the Order would require this court to engage in "a searching and therefore impermissible inquiry" into church governance. *Serbian E. Orthodox Diocese v. Milivojevich*, 426 U.S. 696, 723, 96 S. Ct. 2372, 2387 (1976) (citations omitted). We conclude that analysis of whether a fiduciary relationship existed between the Order and [redacted] and, if so, what duties arose from that relationship, would require this court to define the scope of the duty, if any, owed to individuals by their clergy and to do so would tread on matters fundamentally connected to issues of church organization and governance. Because it would necessitate the court's excessive entanglement in church matters by asking the court to evaluate religious tenets and the church's internal affairs, the United States Constitution precludes us from making such

an analysis. See *Lemon v. Kurtzman*, 403 U.S. 602, 612-13, 91 S. Ct. 2105, 2111 (1971) (holding that the exercise of governmental authority is not valid if it fosters excessive entanglement with religion).

We conclude that the district court did not err by failing to find that there was fraudulent concealment by the Order that made commencement of his action in 2002 timely and that the district court did not err by failing to find that there was a fiduciary relationship between and the Order that excused any delay by in discovering his claim against the Order. We therefore affirm the district court's grant of summary judgment to respondents on the ground that claim was time-barred.

Affirmed.

Dated: June 15, 2004



Judge Bruce D. Willis

CASE NO.: A03-1212

STATE OF MINNESOTA
IN SUPREME COURT

Petitioner,

vs.

The Order of St. Benedict of the Roman Catholic Church,
aka, St. John's Abbey; Father Dunstan Moorse
and Father Allen Tarlton,

Respondents.

RESPONSE IN OPPOSITION TO
PETITION FOR REVIEW OF DECISION
OF COURT OF APPEALS

Date of Filing of Court of Appeals Decision: June 15, 2004

Date of Service by U.S. Mail of Petition for Review: July 15, 2004

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Attorneys for Respondents

OSB MOORSE_00799

TC: The Supreme Court of the State of Minnesota:

The respondents, the Order of St. Benedict of the Roman Catholic Church, *a/k/a* St. John's Abbey, and Father Dunstan Moorse, respectfully request that this Court deny the Petition in this case which seeks further review of the decision of the Court of Appeals.

I. Statement of Legal Issue and the Resolution thereof by the Court of Appeals.

Applying a reasonable person standard to undisputed admissions by the petitioner, where by April 1995, he knew that he was a victim of alleged sexual abuse and had made a claim for financial assistance for related therapy and treatment costs upon one of the respondents, did the District Court err when it held that the petitioner's claims were time barred by the six year statute of limitation set forth in Minn. Stat. § 541.073, subd. 2(a) (2000) where he served his Complaint on or after June 6, 2002?

The Minnesota Court of Appeals held in the negative, and it affirmed the District Court's grant of summary judgment on behalf of respondents.

II. Statement Regarding the Rule 117, subd. 2 (2004) Criteria Relied Upon to Support the Petition for Review.

Contrary to the assertions of the petitioner, the present case was and is controlled by the ordinary application of longstanding Minnesota law to undisputed facts. There is no question of statewide importance nor any question of first impression in need of resolution in the present case which would serve to help develop, clarify or harmonize the law.

III. Statement of the Case.

On or after June 6, 2002, the petitioner, _____, served a Complaint upon the respondents asserting various claims arising out of sexual abuse by Father Dunstan Moorse which allegedly occurred while the petitioner was a student at St. John's Prep School in 1981.¹

¹ Although the petitioner seeks in his Petition to imply that while he was a student at St. John's Prep School in 1981, the respondent, St. John's Abbey (hereafter, the "Abbey"), had prior knowledge of allegations of "improper behavior" on the part of Father Moorse toward students, the record is devoid of any such evidence. As the Court of Appeals makes clear at *fn. 1* of its

It is undisputed and the petitioner admits, since 1981, he has remembered and remained cognizant of the essential underlying facts giving rise to his allegations of sexual abuse. In fact, in September 1992, the petitioner provided his current counsel with a signed and dated statement outlining the operative facts of his alleged sexual abuse by Father Moore. (See, RA-9 to RA-10).² On April 24, 1995, the petitioner further demonstrated his understanding and belief that the Abbey was responsible for the alleged conduct of Father Moore when he met with the abbot of St. John's Abbey; at which time, he again demonstrated he remained fully cognizant of the essential underlying facts giving rise to his allegations of sexual abuse, articulated details of the personal injury and damage he claims to have suffered, and specifically requested financial assistance from the Abbey (Father Moore's superiors in 1981) to fund counseling and therapy allegedly necessitated by the claimed abuse by Father Moore. (See, RA-12 to RA-13, RA-15).

Respondents made a motion before the District Court for summary judgment seeking dismissal all of the petitioner's claims on the grounds that they were time barred by the six year statute of limitation in Minn. Stat. § 541.073, subd. 2(a) (2000). An Order directing entry of summary judgment in favor of the respondents was issued on July 1, 2003. The Court of

decision (see, Petitioner's Appendix, p. A.3), the first documentation of what the Abbey refers to as "improper behavior" [and therefore, by petitioner's characterization, possible sexual misconduct] was not until 1984; more than 3 years after the petitioner had voluntarily terminated his status as a student at St. John's Prep School. Further, on the present record, the first notice to the Abbey that the petitioner even claimed to be an alleged victim of abuse by Father Moore came in 1992, when the petitioner provided a written statement in support of another individual's claim of sexual abuse.

² "RA-__" refers to a page in the appendix to the *Brief and Appendix of Respondents* filed with the Court of Appeals below and attached hereto as an exhibit. This statement was provided by petitioner for use by his present counsel in support of a different case of alleged sexual abuse against the Abbey and Father Dunstan Moore.

Appeals affirmed the District Court by its decision filed on June 15, 2004.³

IV. Argument in Opposition to the Petition for Review.

Commencing for the first time before the District Court below, and then continuing again on through his appeal and Petition, the petitioner has sought to avoid Minn. Stat. § 541.073, subd. 2(a) by arguing that the statute of limitation was tolled by the doctrine of fraudulent concealment.⁴ However, the petitioner's position is without support in law.

³ By petitioner's own admissions, it is clear that he has at all times remained fully aware of the essential underlying facts giving rise to his alleged claim of sexual abuse. Therefore, under the two year statute of limitation applicable to intentional torts and the six year statute of limitation applicable to negligence then in effect in 1981, the petitioner's claims were all effectively time barred by 1987. It is also undisputed that the petitioner did not commence the present action within either of the windows of opportunity for revival of previously barred claims provided for by the legislature when it originally enacted and subsequently amended Minn. Stat. § 541.073, subd. 2(a) in 1989 and 1991, and therefore, the entirety of petitioner's action was actually time barred at least by August 1, 1992. *See gen.*, 1989 Minn. Laws ch. 190, §§ 2, 7; 1991 Minn. Laws ch. 232, §§ 1, 5; *H.D. v. White*, 483 N.W.2d 501, 503 (Minn. app. 1992). However, notwithstanding the foregoing, even under Minn. Stat. § 541.073, subd. 2(a) (2002) the application of the "objective person" standard as originally set forth by this Court in *Blackowiak v. Kemp*, 546 N.W.2d 1, 3 (Minn. 1996) still dictates that the entirety of the petitioner's action was time barred by 1998, and at the very latest by 2001. (*See argument in Brief and Appendix of Respondents*, pps. 6-11, a copy of which is attached hereto).

⁴ The petitioner also asserts that summary judgment should have been denied because the Abbey owed him, as a boarding school student, a fiduciary duty in 1981, and that the Abbey breached that duty. (*See*, Petition, p. 2). However, there was no need for the Court of Appeals to reach the issue of whether Minnesota law first of all even recognizes the existence of such a fiduciary relationship under the facts of this case (much less whether there is any evidence that any such duty was breached in 1981). The record demonstrates that the petitioner self-terminated any further relationship with the Abbey (*see*, Court of Appeals decision (Petitioner's Appendix, p. A.9)) in 1981 more than six years before he brought the present lawsuit, and since that time, it is undisputed that he has always remained cognizant of the essential underlying facts giving rise to his claim of sexual abuse. (*See*, RA-9 to RA-10, RA-12 to RA-13, RA-15). Therefore, even assuming arguendo such a fiduciary relationship might be found under Minnesota law, there has been no showing by petitioner of any concealment by the Abbey of essential underlying facts, and the petitioner therefore knew or should have known more than six years before he served his Complaint that he had potential causes of action for the alleged abuse which occurred while he was a student at St. John's Prep School in 1981.

The petitioner's essential contention is that the statute of limitation is tolled on his claims against the respondents because neither Father Moore nor the Abbey actively sought him out to invite him to commence suit against them; hence, the petitioner's mantra that the respondents concealed from him knowledge that he had a "cause of action."⁵ However, under Minnesota law, in order to toll the triggering of a statute of limitation on a claim an adverse party must have concealed or lied about the existence of essential facts knowledge of which would otherwise be necessary for a claimant to possess in order to be aware he had a prima facie claim. *See gen., In re Potlatch Antitrust Litigation*, 159 F.R.D. 682 (D. Minn. 1995); *Veldhuizen v. A.O. Smith Corp.*, 839 F. Supp. 669 (D. Minn. 1993) (fraudulent concealment doctrine applies only if the defendant conceals the very existence of facts which establish the cause of actions). Whether a party who claims "fraudulent concealment" knew or should have known of the existence of facts which establish his cause of action is determined by applying an objective, "reasonable" person standard. *See gen., Cohen v. Appert*, 463 N.W.2d 787, 790-791 (Minn. App. 1990) (citing, *Wild v. Rarig*, 234 N.W.2d 775, 795 (Minn. 1975)).

In the present case, the undisputed facts in the record demonstrate that the petitioner knew at all times of the existence of the essential underlying facts regarding his causes of action against the respondents well more than six years before he caused his Complaint to be served on or after June 6, 2002. (*See*, RA-9 to RA-10, RA-12 to RA-13, RA-15).

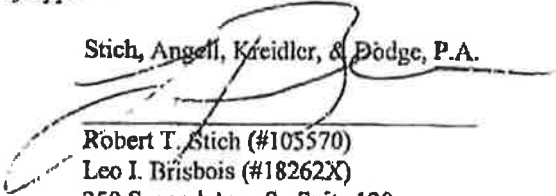
⁵ *See gen., Herrmann v. McMenemy & Severson*, 590 N.W.2d 641, 643 (Minn. 1999) ("A cause of action accrues and the statute of limitations begins to run when the cause of action will survive a motion to dismiss for failure to state a claim upon which relief can be granted[;] . . . [t]hus, in the absence of fraudulent concealment, the running of the statute is not tolled by [the petitioner's] ignorance of the cause of action."); *Dalton v. Dow Chem. Co.*, 158 N.W.2d 580, 584 (Minn. 1968) (ignorance of a cause of action absent continuing negligence or fraudulent concealment does not toll accrual of a cause of action).

Even the two new cases cited in his Petition, e.g., *Williamson v. Prasctunas*, 661 N.W.2d 645 (Minn. App. 2003) and *Haberle v. Buchwald*, 480 N.W.2d 351 (Minn. App. 1992), when read objectively, demonstrate that the doctrine of fraudulent concealment is not applicable in light of the undisputed facts of the present case. The application of the fraudulent concealment doctrine to toll the statute of limitations in *Williamson*, supra, was predicated upon the active lies and concealment by the defendant of "an essential fact" necessary to the plaintiff's cause of action. *Williamson*, 661 N.W.2d at 651. Further, even though the defendant generally denied any understanding as to the cause of the plaintiff's injury, the fraudulent concealment doctrine did not apply to toll the statute of limitation on the medical malpractice claim in *Haberle*, supra, where the plaintiff was actually aware of the underlying facts that she had been injured. *Haberle*, 480 N.W.2d at 356-357 ("[f]rom a common sense viewpoint, it is clear [plaintiff] knew or should have known the facts upon which her claim could be based[,] and there was no evidence that the defendant concealed any facts regarding the adverse results of the surgery which preceded the loss of 80% of her stomach).

For the reasons set forth above, the respondents, the Order of St. Benedict of the Roman Catholic Church, aka, St. John's Abbey, and Father Dunstan Moorse, request that this Court deny the *Petition for Review of Decision of Court of Appeals*.

August 3, 2004

Stich, Angell, Kreidler, & Dodge, P.A.



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Abuse lawsuit decision stands

Court agrees too much time elapsed in case

By David Unze
dunze@stcloudtimes.com

The state Court of Appeals upheld the dismissal of a lawsuit filed by a former St. John's Prep student against a former teacher he accused of sexual abuse.

Bill Quenroe appealed a Stearns County District



Bill Quenroe
Said he was sexually abused

and St. John's Abbey successfully argued Quenroe filed suit after the statute of limitations had expired.

Court judge's decision to dismiss the lawsuit against Dunstan Moore. Attorneys for Moore

The Tuesday ruling affirms the decision last summer by Stearns County District Court Judge Bernard Boland. Quenroe's lawyer, Jeff Anderson, said they were considering an appeal.

Quenroe accused Moore of sexually abusing him in the early 1980s when Quenroe was a student at St. John's Prep. Moore was a teacher and spiritual adviser there.

Abbey attorneys argued that Quenroe filed the lawsuit after Minnesota's six-year statute of limitations expired. A statute of limitations is a period of time in which legal action must be taken.

Quenroe signed a statement in 1992 outlining the abuse and met with then-Abbot Timothy Kelly in 1995. Quenroe and Kelly discussed financial assistance for injuries Quenroe said he sustained because of the abuse.

Therefore, Quenroe should have known of the abuse by no later than 1995, abbey attorneys said. He had to file the lawsuit no later than 2001 for it to be within the statute of limitations.

Quenroe filed suit in June 2002. He said he had developed coping mechanisms that made him incapable of realizing earlier the damages from Moore's conduct.

STATE OF MINNESOTA

IN SUPREME COURT

A03-1212

OFFICE OF
APPELLATE COURTS

AUG 25 2004

FILED

Petitioner,

John Doe 43,

Plaintiff,

vs.

The Order of St. Benedict of the
Roman Catholic Church, a/k/a,
St. John's Abbey,

Respondent,

Father Dunstan Moorse, et al.,

Respondents.

ORDER

Based upon all the files, records and proceedings herein,

IT IS HEREBY ORDERED that the petition of _____ for further review be,
and the same is, denied.

Dated: August 25, 2004

BY THE COURT:



Kathleen A. Blatz
Chief Justice

OSB MOORSE_00806

Local/State

State

Oink! Hefty hog amazes at State Fair/3B



Assistant managing editor, Mike Kraak, 255-8747 St. Cloud Times ♦ Saturday, Sept. 4, 2004

1B

High court won't hear appeal in abbey priest case

Decision by Stearns judge to dismiss lawsuit stands

By David Unze
dunze@stcloudtimes.com

The state Supreme Court has declined to hear the appeal of a former St. John's Prep student whose lawsuit against his former priest and teacher was dismissed. Bill Quenroe appealed a

Stearns County District Court judge's decision to dismiss the lawsuit against Dunstan Moorse. Attorneys for Moorse and St. John's Abbey successfully argued that Quenroe filed his lawsuit after the statute of limitations expired.

Quenroe appealed to the state's highest court, which Thursday declined to hear the appeal. That means the decision by Stearns County

District Court Judge Bernard Boland to dismiss the case stands. Quenroe accused Moorse of sexually abusing him in the early 1980s when Quenroe was a student at St. John's Prep. Moorse was a teacher and spiritual adviser there. Abbey attorneys argued that Quenroe filed the lawsuit after Minnesota's six-year statute of limitations expired. A statute of

limitations is a period of time in which legal action must be taken. Quenroe signed a statement in 1992 outlining the abuse and met with then-Abbot Timothy Kelly in 1995. Quenroe and Kelly discussed financial assistance for injuries Quenroe said he sustained because of the abuse. Therefore, Quenroe should have known of the

abuse by no later than 1995, St. John's Abbey in October 2002 that involved payments to numerous victims of clergy sex abuse and the formation of an external review board. The agreement included a provision that prevented those victims from seeking additional settlements from the abbey in the future but allowed them to sue the abbey's insurance carrier.

Quenroe filed suit in June 2002. He said he had developed coping mechanisms that made him incapable of realizing earlier the damages he suffered from Moorse's conduct.

Quenroe was one of several people who signed a

landmark agreement with St. John's Abbey in October 2002 that involved payments to numerous victims of clergy sex abuse and the formation of an external review board. The agreement included a provision that prevented those victims from seeking additional settlements from the abbey in the future but allowed them to sue the abbey's insurance carrier.

Quenroe filed suit in June 2002. He said he had developed coping mechanisms that made him incapable of realizing earlier the damages he suffered from Moorse's conduct.

Quenroe was one of several people who signed a

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

February 22, 2005

Fr. Dunstan Moorse, OSB
Saint John's Abbey

Dear Dunstan:

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 MOORSE_00810

3-28-07

Dear Stewart -

There is a note to thank you for the many positive contributions that you have made over the years. The huge amount of work that you do at EP on CE & LL, the care you give on other things at h.p. facilities, your leadership, the assistance of your participation in the process of making the Safety Plan and your positive approach in covering up their as promises.

Thanks to so much good in promoting a sense of community in the house & in the village's both great individuals & shared goals.

I do have a request for your consideration. I urge you to begin to make yourself available once again as a leader, a teacher, and a player leader. Stewart, the community needs to hear your voice in these roles. You are a good, positive ~~leader~~ leader. Your participation is vital. So please think about giving yourself in service to these numbers.

I would appreciate having a direct conversation with you in the near future. Life is changing for you at this time. If you would, please give Kelly & I a call on your time. I am always here for you. Thank you.

Durston Moore

Health

8-26-07

family - non-related

W.H.

spiritual life

Blood sugar 7.1 - 26.0
2 down a

Bubble every single day

Eyes are moving towards cataracts -

diabetes

throat

double, white

arthritis

hand full of pills - 20/day

omega-3 fish oil -

LDL needs to go up

High blood pressure -

Heart sugar blood pressure - 15 between each week -

Garlic, Olive - don't eat it

Work at press - good

Get that work has been done

like where office is - 4th floor -

Genealogy - dad's mother's family

Celebrating Jewish
Mitsvah del Pueblo

USCCB - Hispanic Catholics -
No. of young people -
don't read Spanish -

Moore - Cap. Vertigan
Pastor in San Antonio
Produce in Spanish

look across for worship -

4th Jan - discuss reporting apart because of
change in statistics
clean up - do things that are helpful

* - need to deal with this -
Drawing groups -

So need to strengthen (not from 4/4 -

Don't have water - work -

Extending into areas: promote the effort -
clean up text

Dunstan

1-11-05

I talked with Dunstan specifically about where
it is. He mentioned to me that he is on the verge of
finishing the printing layout on BDP - Benedictine
Daily Prayer. This is a 2200 page manuscript.

He is behind now on the layout work but
should be able to get caught up in the spring.

I spoke to him about the Pathfinder process and
his participation in it. He said that the first step
would be going through his files with Bob Stuch
present. I said that I would work to get it
set up. Monday, January 18 would be for Bob &
also Dunstan. The work went well. Bob was with
Dunstan from 9-11, 11.30 -> 12.30 for lunch & then
from 12.30 -> 2.00 completing the work.

On January 21 I met with Dunstan for 35 minutes
- to ask him to go to Pathfinder on Tuesday, Jan.
25 1-3. He had just gotten the manuscript
done on the day before & he needs to get it done
by Wednesday January 26th. So no way will this
work. However I told him that Janine would be
here on January 20th perhaps 90 minutes then -
He said - "ain't for middle of day - 10.30 - 12.00
or 1-2.30."

College of Saint Benedict
Order of Saint Benedict
 Conducting Saint John's Abbey, University, Preparatory School
 and The Liturgical Press

OSB: CSB:

EMPLOYEE RECORDS CHANGE AUTHORIZATION

Employee Name Dunstan Moore, O.S.B. Department Liturgical Press

- Requested Change: Promotion Salary Increase
 FTE Change Department Transfer
 Job Enlargement Demotion
 Job Title Change Other

500457
[Handwritten signature]
 2/26

Requested Change	From	To	Effective Date
Title Change	Celebrating the Eucharist and Loose-Leaf Llectionary Editor	Celebrating the Eucharist, Misal del Pueblo / Misal of the People, and Loose-Leaf Llectionary Editor	
FTE			
Salary			
Salary Account Number			
Fringe Account Number			
Department			
HR Position Class			
Benefit Eligibility			
Status: ex. (Admin to Support) (Support to Admin)			

Editor Cal the Even Loose Leaf

Can't do Not enough Room

Remarks:

Supervisor _____ Date _____

Jimmy Faust 4/29/05
 Budget Officer _____ Date _____

Department Head _____ Date _____

Human Resources _____ Date _____

Mark Twiss 4-29-05
 Vice President/Provost _____ Date _____

Dates (For HR use only)
 Current Hire _____ Adj. Serv _____ Seniority Date _____

PERFORMANCE APPRAISAL

Dunstan Moorse, O.S.B.

9 May 2005

Mark Twomey

Employee Name
**Editor of Celebrating the Eucharist, Loose Leaf
 Lectionary and Worship Book Rev.**

Review Date
Liturgical Press

Reviewer Name
11

Department

Years in Current Position

Job Title

Performance Value/Indicators

1 = Unsatisfactory 3 = Effective/Meets Requirements 5 = Far Exceeds Job Requirements
 2 = Needs Improvement 4 = Exceeds Job Requirements N/A = Not Applicable to This Position

Employee/Self Score
 (Mark "x" on value)

1	2	3	4	5	N/A
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Performance Elements

Institutional Support & Leadership

- Follows policies and procedures
- Completes tasks correctly
- Completes tasks on time
- Supports institutional mission & vision
- Benefits institution through outside activities
- Supports affirmative action and diversity efforts
- Provides effective leadership (staff, students, proj.)

Reviewer Score
 (Mark "x" on value)

1	2	3	4	5	N/A
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Comments: DM - I strive to do the best possible compilation of manuscripts, editing, proof reading and whatever else is necessary to produce the products for which I am responsible.

Father Dunstan is always on time, or well ahead of time, on projects. He can be counted on to finish a project and that it is accurate. He thoroughly supports our mission and publishing apostolate.

1 2 3 4 5 N/A

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Job Knowledge

- Competent in required job skills and knowledge
- Exhibits ability to learn and apply new skills
- Keeps abreast of current developments/technology
- Requires appropriate direction/supervision
- Displays understanding of how job relates to others
- Uses resources effectively

1 2 3 4 5 N/A

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Comments: DM - I continue to sleuth out what from whatever reasonable source all necessary information to accomplish my editing responsibilities. I maintain contact with appropriate individuals as needed whether on staff, on campus or around the world.

Father Dunstan is our in-house expert on the liturgical calendar and the official requirements for our missalettes, Loose-leaf lectionary, and other ritual titles. He keeps up to date and serves as a resource person in this detailed subject matter for our staff.

Employee/Self Score
(Mark "x" on value)

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Performance Elements
Communication & Interpersonal Skills

- Expresses ideas and thoughts verbally
- Expresses ideas and thoughts in written form
- Demonstrates active listening skills
- Keeps others adequately informed
- Uses appropriate communications methods
- Establishes and maintains effective relations
- Works actively to resolve conflicts
- Keeps emotions under control
- Participates in meetings

Reviewer Score
(Mark "x" on value)

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Comments: DM - I continue to realize the effects of aging on sight, mental processes, and ability to clearly and effectively communicate verbally. I continue prefer to maintain being ahead rather than just on time as this is less stressful.

Father Dunstan communicates well with our staff. He is prompt about responding to queries. He participates in staff meetings about new projects and readily provides relevant data.

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- Teamwork**
- Balances team and individual responsibilities
 - Exhibits objectivity and openness to others' views
 - Gives and welcomes feedback
 - Contributes to building a positive team spirit
 - Puts success of team above own interests

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Comments: DM- I enjoy working with the various staff people and appreciate their professionalism and the assistance they give to me in putting together the best possible worship aids we can.

Father Dunstan is a solid team person. He works closely with our production people on a number of serial projects, which calls for regular inter-staff dialogue and support

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- Dependability & Work Habits**
- Responds to requests for service and assistance
 - Responds to management direction
 - Takes responsibility for own actions
 - Commits to doing the best job possible
 - Keeps commitments
 - Adheres to work schedules
 - Ensures responsibilities are covered when absent
 - Dresses appropriately for position

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Comments: DM - Again, I do my best work when I can take the time to prepare it, proof it, double check it and then pass it on to others in the team process for preparing our resources for publication.

We can depend on Father Dunstan to meet due dates on projects; he looks months ahead and plans accordingly. If he is out of the office, he leaves with the pending work assigned to others so that the serial projects keep moving on schedule.

Performance Objectives
(Mark "x" on value)

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PERFORMANCE OBJECTIVES

Planning and Organization
 Prioritizes and plans work activities
 Uses time efficiently
 Plans for additional resources
 Integrates changes smoothly
 Sets goals and objectives

(Mark "x" on value)

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Comments: DM - I have always been detail oriented and planning and organization are a big part of that detail orientation.

Editors must be fussy about detail, and that he is. Father Dunstan maintains schedules and timetables, advises others of them, and sees that the work is readily accomplished.

1	2	3	4	5	N/A
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Initiative

Volunteers readily for additional responsibility
 Undertakes self-development activities
 Looks for and takes advantage of opportunities

1	2	3	4	5	N/A
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Comments: DM - I continue to safeguard my time. I have plenty of commitments to keep me busy and continue only to volunteer for things that will not interfere with my responsibilities, etc.

Father Dunstan volunteers his time and energy to work on projects not strictly within his job description. For example, during the past year he volunteered to spend dozens of hours on locating and fine-tuning the texts for the major work DAILY BENEDICTINE PRAYER.

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Judgment

Displays willingness to make decisions
 Exhibits sound and accurate judgment
 Supports and explains reasoning for decisions
 Includes appropriate people in decision process
 Makes timely decisions

1	2	3	4	5	N/A
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Comments: DM - I continue to rely on experience, solid research, consultation and knowledge to make and implement decisions. I definitely ask questions if I am unsure.

He is sensible and careful in making decisions. He is aware of reader response to our serial products and reacts reasonably to suggested changes.

1	2	3	4	5	N/A
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Overall Performance Rating

1	2	3	4	5	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Employee Comments: DM - I continue to enjoy the challenges that this work offers and enjoy working with the other employees of the Liturgical Press. I continue to be glad to be a part of this ministry of Saint John's Abbey.

Supervisor Comments:

Father Dunstan, working quietly and efficiently, continues to make a solid contribution to the publishing program of the Press.

Signatures:

May 19, 2005

May 19, 2005

6.13.05

Goals Evaluation & Future Goals Worksheet

Dunstan Moorse, O.S.B.

10 May 2005

Employee Name

Mark Twomey

Date

CSB

Abbey

SJU

Lit Press

Supervisor Name

Prep

SECTION I -- Evaluation of Last Year's Goals

Please list the goals you identified last year and evaluate your performance in meeting or exceeding those goals. If you were unable to meet a goal or the goal was abandoned mid-year, please include the reason. This side of the worksheet should be completed first by you and then forwarded to your supervisor for their evaluation and comments. Use an additional page if necessary.

Goal	Employee Evaluation	Supervisor Evaluation
1. Continue the development of CE and LLL into a larger family of more user friendly products.	This is a continuing response to the needs of customers and trying to anticipate what would be of use to them.	This is a must-see situation. We must continue to diversify our serial products, giving options to our parish customers.
2. Continue to keep pace with word processing, file maintenance, etc.	This is an ongoing task and is vital to keeping CE, LLL and now Misal vital and productive.	An on-going need; essential to our daily output.
3. Simplify, simplify, simplify.	A necessary goal, keep everything as simple and uncomplicated as possible.	A noble goal.
4. Maintain contact with a spectrum of liturgical ideas, thoughts and people.	Read, listen, discuss, etc. which then produce good outcomes.	Essential

SECTION II – Specific Goals (Relating to Your Chief Responsibilities)

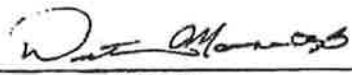
Please develop individual goals in the context of the larger departmental and/or institutional goals that have been developed to advance the institutional mission/vision. You may also include goals related to routine job functions and business process improvements. You and your supervisor should mutually agree upon these individual goals for which you accept responsibility during the following year.


Goal	How to Accomplish	Target Date for Completion
1. Integrate Misal into the CE and LLL family of editorial tasks.	Clearly delineate each type of electronic file, and clearly label.	During the coming year.
2. Continue to monitor the status of Lectionary and Roman Missal texts in English.	Read and consult BCL as needed.	On going.
3. Continue to develop a better cluster of Prayers of the Faithful for Loose Leaf Lectionary.	Continue critical evaluation of present prayers, watch for better models and continue to work ahead of schedule.	On going.
4. Let WORSHIP and MLF contacts, work, etc. help be continuing sources of growth through ideas, etc.	Read national and local religious and theological material, re-read Vatican II documents and papal writings and continue as book review editor of WORSHIP and MLF work.	On going.

SECTION III – Developmental Goals

The focus of this section is on identifying developmental goals that both you and your supervisor believe may enhance your motivation and growth.

Goal	How to Accomplish	Target Date for Completion
1. Again care for CE and Misal by observing what the competition is doing, this year especially Magnificat.	Keep the subscriptions current and watch how each competitor is positioned in the market.	On going.
2. Maintain study and reflection which enhance the spiritual side of my editorial responsibilities.	Let my work be a "seeking of God" more and more and less about speed, technology, etc.	On going.
3. Watch for technology that can be of assistance in making process more efficient.	Listen and watch for what might or will help.	On going.


 Employee Signature _____ Date _____
 17 May 2005

 May 19, 2005
 Supervisor Signature _____ Date _____

ORDER OF SAINT BENEDICT
Collegeville, MN 56321

CORPORATE RELIGIOUS ADMINISTRATIVE ASSIGNMENT

The Order of Saint Benedict, called "ORDER," hereby assigns Fr. Dunstan Moorse, OSB a religious assignment.

1. **Assignment:** By mutual agreement, Fr. Dunstan Moorse, OSB is assigned as **Celebrating the Eucharist/Misal del Pueblo/Missal of the People and Loose-Leaf Lectionary Editor** in the Liturgical Press Division in service to the ORDER. Duties and responsibilities are contained in the incumbent's position description, which may be subsequently amended.
2. **Time:** Assignment equals full-time.
3. **Remuneration:** A sum of \$39,447 in accordance with a base remuneration of \$39,447, payable to the ORDER, is budgeted for services to be rendered. This assignment is contingent on projected levels of revenue not falling significantly below the level budgeted. As additional compensation hereunder, the ORDER shall receive the dollar equivalent of such fringe benefits as are from time to time promulgated for administrative employees.
4. **Duration:** The duration of this agreement is from July 1, 2005 through June 30, 2006.
5. **Administrative Personnel Policies and Procedures:** The provisions of the Administrative Personnel Policies and Procedures of the ORDER, Collegeville, Minnesota, as may be subsequently amended, and not in conflict with this assignment, are hereby incorporated by reference and made a part of this assignment, and both the ORDER and APPOINTEE agree to be bound by the rules and regulations contained therein.

DIVISIONAL RECOMMENDATION:

Dated: June 1, 2005

By: Peter Dwyer

Peter Dwyer
Director of The Liturgical Press

AUTHORIZATION OF ASSIGNMENT:

Dated: 6-1-05

By: Abbot John Klassen, OSB

ORDER OF SAINTBENEDICT

Abbot John Klassen, O.S.B.

Abbot John Klassen's Private account

From: Moore, Dunstan
Sent: Thursday, June 04, 2009 3:17 PM
To: Abbot John Klassen's private account
Subject: RE: My thoughts and prayers...

Abbot John,

I was sitting here doing e-mail.

Mom has two cancerous masses in her lower bowel. They are inoperable. We put in a stint to give her relief and it shows. I will be bringing her home to Minneota (to the Minneota Manor Nursing Home) tomorrow. I hope to return to the abbey tomorrow evening if possible. I will likely need to see her next week at Minneota.

I'm grateful for the prayers, messages of support, etc. Together we will weather this storm.

Pax,

Dunstan, O.S.B.

From: Abbot John Klassen's private account
Sent: Thursday, June 04, 2009 3:15 PM
To: Moore, Dunstan
Subject: My thoughts and prayers...

Hello Dunstan –

Just a note to let you know that we are thinking and praying for you, your mom, and your family in this difficult time. What a traumatic scene to come home to. I pray especially that your mom is not awful, relentless pain. When you have information about what is happening, please pass it on. Peace, +John

ORDER OF SAINT BENEDICT
Collegeville, MN 56321

CORPORATE RELIGIOUS ADMINISTRATIVE ASSIGNMENT

The Order of Saint Benedict, called "ORDER," hereby assigns Fr. Dunstan Moore, OSB a religious assignment.

1. **Assignment:** By mutual agreement, Fr. Dunstan Moore, OSB is assigned as **Celebrating the Eucharist/Missal del Pueblo/Missal of the People and Loose Leaf Lectionary - Editor** in the Liturgical Press Division in service to the ORDER. Duties and responsibilities are contained in the incumbent's position description, which may be subsequently amended.
2. **Time:** Assignment equals full-time.
3. **Remuneration:** A sum of \$42,603 in accordance with a base remuneration of \$42,603, payable to the ORDER, is budgeted for services to be rendered. This assignment is contingent on projected levels of revenue not falling significantly below the level budgeted. As additional compensation hereunder, the ORDER shall receive the dollar equivalent of such fringe benefits as are from time to time promulgated for administrative employees.
4. **Duration:** The duration of this agreement is from July 1, 2006 through June 30, 2007.
5. **Administrative Personnel Policies and Procedures:** The provisions of the Administrative Personnel Policies and Procedures of the ORDER, Collegeville, Minnesota, as may be subsequently amended, and not in conflict with this assignment, are hereby incorporated by reference and made a part of this assignment, and both the ORDER and APPOINTEE agree to be bound by the rules and regulations contained therein.

DIVISIONAL RECOMMENDATION:

Dated: June 1, 2006

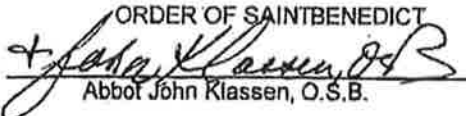
By:


Peter Dwyer
Director of The Liturgical Press

AUTHORIZATION OF ASSIGNMENT:

Dated: _____

By:

ORDER OF SAINTBENEDICT

Abbot John Klassen, O.S.B.

Note: Your base salary includes a range adjustment of \$1,973.

**College of Saint Benedict
Order of Saint Benedict**

CSB Abbey
 SJU Lit Press
 Prep

PERFORMANCE APPRAISAL

Dunstan Moorse, O.S.B.

July 2006

Peter Dwyer

Employee Name
 Editor - Participation Aids and Worship Book
 Reviews

Review Date
 Liturgical Press -
 Editorial

Reviewer Name
 12

Job Title

Department

Years in Current Position

Performance Value/Indicators

1 = Unsatisfactory 3 = Effective/Meets Requirements 5 = Far Exceeds Job Requirements
 2 = Needs Improvement 4 = Exceeds Job Requirements N/A = Not Applicable to This Position

Employee/Self Score
(Mark "x" on value)

1	2	3	4	5	N/A
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Performance Elements

Institutional Support & Leadership

Follows policies and procedures
 Completes tasks correctly
 Completes tasks on time
 Supports institutional mission & vision
 Benefits institution through outside activities
 Supports affirmative action and diversity efforts
 Provides effective leadership (staff, students, proj.)

Reviewer Score
(Mark "x" on value)

1	2	3	4	5	N/A
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Comments: DM - My on going goal is to maintain and improve the compilation of manuscripts, editing, proof reading and make the process as efficient and effective as possible.

Peter: Dunstan has honed the CE & LLL editorial processes to produce accurate, dependable resources that operate smoothly and on time.

1	2	3	4	5	N/A
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Job Knowledge

Competent in required job skills and knowledge
 Exhibits ability to learn and apply new skills
 Keeps abreast of current developments/technology
 Requires appropriate direction/supervision
 Displays understanding of how job relates to others
 Uses resources effectively

1	2	3	4	5	N/A
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Comments: DM - If I do not know how to find the answer to a question or resolve a dilemma I will seek assistance from those who do know. I have a good network of consultants and experts both local, national and beyond.

Peter: Dunstan stays ahead of the ever-evolving changes in liturgy and technology. He knows when to seek consultation, and has an excellent sense of the collaboration necessary with other departments to provide high quality periodicals and superior customer service.

Employee/Self Score
(Mark "x" on value)

1	2	3	4	5	N/A
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Performance Elements

Communication & Interpersonal Skills

- Expresses ideas and thoughts verbally
- Expresses ideas and thoughts in written form
- Demonstrates active listening skills
- Keeps others adequately informed
- Uses appropriate communications methods
- Establishes and maintains effective relations
- Works actively to resolve conflicts
- Keeps emotions under control
- Participates in meetings

Reviewer Score
(Mark "x" on value)

1	2	3	4	5	N/A
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Comments: DM - I continue to find time of day can add a dimension of difficulty in verbal expression of ideas, concepts and thoughts, but with maintaining a consistent schedule I compensate for that by remaining on or ahead of schedule with projects. Being ahead of schedule is where I always want to be, not just on schedule.

Peter: Dunstan contributes good ideas and offers feedback in constructive and appropriate ways. He is careful to keep others in the loop on developments and consultations.

1 2 3 4 5 N/A

1	2	3	4	5	N/A
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Teamwork

- Balances team and individual responsibilities
- Exhibits objectivity and openness to others' views
- Gives and welcomes feedback
- Contributes to building a positive team spirit
- Puts success of team above own interests

1 2 3 4 5 N/A

1	2	3	4	5	N/A
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Comments: DM - I enjoy the various people and personalities I work with throughout the day and appreciate the way they conduct our business and foster success in all we undertake. It has been a good year of expanding horizons through working with people from several different cultures and learning as we worked toward the goal of putting together the best possible worship aids we could.

Peter: Dunstan works well in a collaborative setting. He is a positive influence in the Editorial department and the company overall.

1 2 3 4 5 N/A

1	2	3	4	5	N/A
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Dependability & Work Habits

- Responds to requests for service and assistance
- Responds to management direction
- Takes responsibility for own actions
- Commits to doing the best job possible
- Keeps commitments
- Adheres to work schedules
- Ensures responsibilities are covered when absent
- Dresses appropriately for position

1 2 3 4 5 N/A

1	2	3	4	5	N/A
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Comments: DM - I try to respond to requests as soon as reasonably possible. I know I do my best work when I have leisure to ensure my scholarship, preparation and proof reading. I do good work under pressure but better work with a more leisured pace. I find the new office space fosters better concentration and accuracy.

Peter: Dunstan responds generously to requests for assistance. He is clearly committed to publishing excellent worship resources, and delivers on the commitment.

Employee/Self Score
(Mark "x" on value)

1	2	3	4	5	N/A
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Performance Elements

Planning and Organization
 Prioritizes and plans work activities
 Uses time efficiently
 Plans for additional resources
 Integrates changes smoothly
 Sets goals and objectives

Reviewer Score
(Mark "x" on value)

1	2	3	4	5	N/A
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Comments: DM - I am a detail oriented person with a liking for planning and organization. These qualities seem to be a benefit to this work.

Peter: Dunstan is very well organized and efficient. He stays ahead of schedule.

1	2	3	4	5	N/A
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Initiative
 Volunteers readily for additional responsibility
 Undertakes self-development activities
 Looks for and takes advantage of opportunities

1	2	3	4	5	N/A
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Comments: DM - I do not go out of my way to volunteer for things, safeguarding my time tends to serve me well I continue to have enough to do to keep me busy. Yet if there seems to be something we might investigate offering I will make the proposal.

Peter: Dunstan is continually looking for ways to improve our publications and services.

1	2	3	4	5	N/A
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Judgment
 Displays willingness to make decisions
 Exhibits sound and accurate judgment
 Supports and explains reasoning for decisions
 Includes appropriate people in decision process
 Makes timely decisions

1	2	3	4	5	N/A
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Comments: DM - I always rely on my experience, research and consultation to make decisions, offer opinions, proposals, etc., and I prefer to keep things moving once the decision is made. If it becomes obvious that a decision needs further review I am willing to go there.

Peter: Dunstan takes care in decision making, then acts promptly when a decision is made.

1	2	3	4	5	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Overall Performance Rating

1	2	3	4	5	N/A
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Employee Comments: DM - I see the work of the Liturgical Press as a very viable and important part of the mission of Saint John's Abbey and am very happy to be a part of this work. I enjoy the day to day challenges and successes.

Supervisor Comments: Dunstan contributes significantly to the financial and mission objectives of the Press in editing two and now a third major worship resources. Dunstan works hard and brings a positive, collaborative outlook to his job.

Signatures:


 Employee Date 18 July 2006


 Reviewer Date 18 July 2006
 Reviewer's Supervisor Date

College of Saint Benedict
Saint John's University/OSB

Goals Evaluation & Future Goals Worksheet

Dunstan Moorse, O.S.B.

July 2006

Employee Name

Date

CSB
SJU

Abbey
Lit Press
Prep

Supervisor Name

SECTION I – Evaluation of Last Year's Goals

Please list the goals you identified last year and evaluate your performance in meeting or exceeding those goals. If you were unable to meet a goal or the goal was abandoned mid-year, please include the reason. This side of the worksheet should be completed first by you and then forwarded to your supervisor for their evaluation and comments. Use an additional page if necessary.

Goal	Employee Evaluation	Supervisor Evaluation
1. Integrate Misal del Pueblo into the CE and LLL family of editorial tasks.	Progress has continued to be made. This will continue, especially through study of our mass guide programs and integration of the Book for the Chair into the LLL family of products.	
2. Continue to monitor the status of Lectionary and Roman Missal texts in English.	It seems this will never end. There will always be corrections and additions to be made to files, manuscripts, etc.	
3. Continue to develop a better cluster of Prayers of the Faithful for the LLL.	The first year of Book for the Chair has fostered this development of better Prayers of the Faithful for the LLL and I expect this will continue in the future as well.	
4. Let WORSHIP and MLF contacts, work, etc. help be continuing sources of growth through ideas, etc.	MLF is proving to offer some unique but limited possibilities but WORSHIP by far and away offers better insight, etc.	

SECTION II - Future Goals (Relating to Your Current Responsibilities)

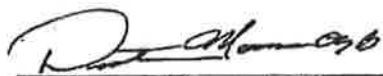
Please develop individual goals in the context of the larger departmental and/or institutional goals that have been developed to advance the institutional mission/vision. You may also include goals related to routine job functions and business process improvements. You and your supervisor should mutually agree upon these individual goals for which you accept responsibility during the following year.

Goal	How to Accomplish	Target Date for Completion
1. Review both CE and Misal.	Study ways to clarify content and simplify presentation if possible, especially in light of English translation changes on the horizon.	Throughout the coming year.
2. Thin and simplify electronic files and archives.	Find the time to consolidate files and burn to CD's.	On going.
3. Plan for implementation of changes as a result of approval of new English translation of the Roman Missal.	Review where we are, look at where we might be and determine how to bridge any gaps.	When approval of the text is received.
4. Implement more improvement of the lives of the saints selections in LLL.	Read and re-edit these lives of the saints for accuracy, clarity and usefulness.	For LLL 21#1-4 - 2007-2008.

SECTION III - Developmental Goals

The focus of this section is on identifying developmental goals that both you and your supervisor believe may enhance your motivation and growth.

Goal	How to Accomplish	Target Date for Completion
1. Improve the hagiographical entries of LLL in the coming year and cross references in CE.	Re-edit the lives of the saints selections, using Butler's Lives of the Saints.	For 2008.
2. Continue to check for technology that may assist and enhance process.	Colleagues, IT Services, etc, should be in my "loop" for ways to improve.	On going.
3. Maintain at least 10,000 steps each day, even better goal is 15,000 to control, manage and beat diabetes.	Move, move, move not only sit!	On going.


 Employee Signature 18 July 2006 Date


 Supervisor Signature 18 July 2006 Date

ORDER OF SAINT BENEDICT
Collegeville, MN 56321

CORPORATE RELIGIOUS ADMINISTRATIVE ASSIGNMENT


The Order of Saint Benedict, called "ORDER," hereby assigns Fr. Dunstan Moore, OSB a religious assignment.

1. **Assignment:** By mutual agreement, Fr. Dunstan Moore, OSB is assigned as **Celebrating the Eucharist/Missal del Pueblo/Missal of the People and Loose Leaf Lectionary - Editor** in the Liturgical Press Division in service to the ORDER. Duties and responsibilities are contained in the Incumbent's position description, which may be subsequently amended.
2. **Time:** Assignment equals full-time.
3. **Remuneration:** A sum of \$50,000 in accordance with a base remuneration of \$50,000, payable to the ORDER, is budgeted for services to be rendered. This assignment is contingent on projected levels of revenue not falling significantly below the level budgeted. As additional compensation hereunder, the ORDER shall receive the dollar equivalent of such fringe benefits as are from time to time promulgated for administrative employees.
4. **Duration:** The duration of this agreement is from July 1, 2007 through June 30, 2008.
5. **Administrative Personnel Policies and Procedures:** The provisions of the Administrative Personnel Policies and Procedures of the ORDER, Collegeville, Minnesota, as may be subsequently amended, and not in conflict with this assignment, are hereby incorporated by reference and made a part of this assignment, and both the ORDER and APPOINTEE agree to be bound by the rules and regulations contained therein.

DIVISIONAL RECOMMENDATION:

Dated: June 1, 2007

By: _____


Peter Dwyer
Director of The Liturgical Press

AUTHORIZATION OF ASSIGNMENT:

ORDER OF SAINTBENEDICT

Dated: _____

By: _____

Abbot John Klassen, O.S.B.

Note: Your base salary includes a market adjustment of \$5,948.

**College of Saint Benedict
Order of Saint Benedict**

CSB Abbey
 SJU Lit Press
 Prep

PERFORMANCE APPRAISAL

Dunstan Moore, O.S.B. *14 August 2007* **Hans**
 _____ _____ _____
Employee Name *Review Date* *Reviewer Name*
Editor-Participation Aids and Worship Book *Liturgical Press-Editorial* **13**
 _____ _____ _____
Reviews *Department* *Years in Current Position*
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Job Title

Performance Value/Indicators

1 = Unsatisfactory 3 = Effective/Meets Requirements 5 = Far Exceeds Job Requirements
 2 = Needs Improvement 4 = Exceeds Job Requirements N/A = Not Applicable to This Position

Employee/Self Score <i>(Mark "x" on value)</i>	Performance Elements	Reviewer Score <i>(Mark "x" on value)</i>																																																																																				
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effective leadership (staff, students, proj.)</p>	<table border="0" style="width: 100%;"> <tr><td><input type="checkbox"/></td><td><input type="checkbox"/></td><td><input type="checkbox"/></td><td><input checked="" type="checkbox"/></td><td><input type="checkbox"/></td><td><input type="checkbox"/></td></tr> <tr><td><input type="checkbox"/></td><td><input type="checkbox"/></td><td><input type="checkbox"/></td><td><input checked="" type="checkbox"/></td><td><input type="checkbox"/></td><td><input type="checkbox"/></td></tr> <tr><td><input type="checkbox"/></td><td><input type="checkbox"/></td><td><input type="checkbox"/></td><td><input checked="" type="checkbox"/></td><td><input type="checkbox"/></td><td><input type="checkbox"/></td></tr> <tr><td><input type="checkbox"/></td><td><input type="checkbox"/></td><td><input type="checkbox"/></td><td><input checked="" type="checkbox"/></td><td><input type="checkbox"/></td><td><input type="checkbox"/></td></tr> <tr><td><input 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Comments: DM-My on going goal remains the same: to maintain and improve the compilation of manuscripts, editing, proof reading and make the process as efficient and effective as possible.
 HC - Dunstan's expertise in liturgical matters and his institutional memory, along with his commitment and his willingness to "keep at it" on his own initiative, makes him an invaluable editor and member of the editorial group and the publishing house at large.

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Comments: DM-Again if I do not know how to find the answer to a question or resolve a dilemma I will seek assistance from those who do know. I have and maintain good network of consultants and experts both local, national and beyond.
 HC - Stays on schedule with main accountabilities and finds room for unique or specual projects such as the SJB Book of the Gospels.

Employee/Self Score
(Mark "x" on value)

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Performance Elements

Communication & Interpersonal Skills

- Expresses ideas and thoughts verbally
- Expresses ideas and thoughts in written form
- Demonstrates active listening skills
- Keeps others adequately informed
- Uses appropriate communications methods
- Establishes and maintains effective relations
- Works actively to resolve conflicts
- Keeps emotions under control
- Participates in meetings

Reviewer Score
(Mark "x" on value)

1	2	3	4	5	N/A
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Comments: DM-It is obvious that I am a morning person and time of day does add a dimension to difficulty of verbal expression of ideas, concepts and thoughts. I manage it with a consistent schedule and compensate by remaining on or well ahead of schedule with projects. I want to be ahead of schedule rather than just on schedule with projects. Blood sugar also plays an important role in my exercise of these skills and I have become much more adept at controlling it throughout the day.

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Teamwork

- Balances team and individual responsibilities
- Exhibits objectivity and openness to others' views
- Gives and welcomes feedback
- Contributes to building a positive team spirit
- Puts success of team above own interests

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Comments: DM-I enjoy working with the various people and personalities I encounter throughout the day. I find the challenge of language (Spanish) to be rewarding if frustrating in some short term situations.
HC - contributes constructively and respectfully to team meetings as well as project meetings.

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Dependability & Work Habits

- Responds to requests for service and assistance
- Responds to management direction
- Takes responsibility for own actions
- Commits to doing the best job possible
- Keeps commitments
- Adheres to work schedules
- Ensures responsibilities are covered when absent
- Dresses appropriately for position

1	2	3	4	5	N/A
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Comments: DM-Once something is on my desk, I make it a priority to get it off my desk by having addressed the need, etc. While I work well under pressure, I prefer a more leisured approach which fosters better concentration and accuracy.
HC - very dependable and reliable!

Employee/Self Score
(Mark "x" on value)

Performance Elements

Reviewer Score
(Mark "x" on value)

1	2	3	4	5	N/A
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Planning and Organization
 Prioritizes and plans work activities
 Uses time efficiently
 Plans for additional resources
 Integrates changes smoothly
 Sets goals and objectives

1	2	3	4	5	N/A
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Comments: DM-Since I am a detail oriented individual with a liking for planning and organization I think I do fairly well with planning and organizing projects, determining the scope, possibilities, etc.
 HC- I would agree with that.

1	2	3	4	5	N/A
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Initiative
 Volunteers readily for additional responsibility
 Undertakes self-development activities
 Looks for and takes advantage of opportunities

1	2	3	4	5	N/A
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Comments: DM-I continue to not go out of my way to volunteer for things, having enough on my desk at this time. I continue to safeguard time to accomplish what is required. I am willing to investigate new proposals and pursue them.

1	2	3	4	5	N/A
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Judgment
 Displays willingness to make decisions
 Exhibits sound and accurate judgment
 Supports and explains reasoning for decisions
 Includes appropriate people in decision process
 Makes timely decisions

1	2	3	4	5	N/A
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Comments: DM-I rely on my experience, training and background. I do research and consultation to reach decisions, offer proposals, opinions, etc. If things need further review I am willing to go there.

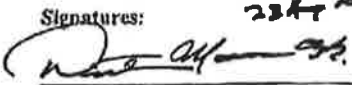
1	2	3	4	5	N/A
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Overall Performance Rating

1	2	3	4	5	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Employee Comments: DM-I continue to see the work of the Liturgical Press as an important a continuing viable part of the mission of Saint John's Abbey. I am very content to be a part of this work and continue to enjoy the day to day challenges and opportunities.

Supervisor Comments: Dunstan's commitment to Liturgical Press is evident in everything he does and his contribution to our efforts is essential and a substantial service to the parishes using our worship aids. He knows the complexities of publishing in today's world while holding up the heritage, mission, and vision as basic guidelines. He is a good colleague and team member. I have enjoyed very much getting to know him and learn from him.

Signatures: 
 Employee Date 23 Apr 2007


 Reviewer Date 02/23/07


 Reviewer's Supervisor Date 11-29-07

College of Saint Benedict
Saint John's University/OSB

Goals Evaluation & Future Goals Worksheet

Dunstan Moorse, O.S.B.

August 14, 2007

Employee Name

Hans Christoffersen

Date

CSB Abbey
 SJU Lit Press
 Prep

Supervisor Name

SECTION I – Evaluation of Last Year's Goals

Please list the goals you identified last year and evaluate your performance in meeting or exceeding those goals. If you were unable to meet a goal or the goal was abandoned mid-year, please include the reason. This side of the worksheet should be completed first by you and then forwarded to your supervisor for their evaluation and comments. Use an additional page if necessary.

Goal	Employee Evaluation	Supervisor Evaluation
1. Integrate Misal del Pueblo into the CE and LLL family of editorial tasks.	Progress has continued to be made. This will continue, especially through ongoing study of our mass guide programs and LLL family of products.	I think i know a bit of what you mean but would like to hear more.
2. Continue to monitor the status of Lectionary and Roman Missal texts in English.	This will never end. There will always be corrections and additions to be made to files, manuscripts, etc. especially as the Roman Missal translation is completed.	An important dimension of your focus, especially as the revised Roman Missal nears promulgation.
3. Continue to develop a better cluster of Prayers of the Faithful for the LLL.	This will never end and the response to suggestions will always assist this process.	Are you referring to cluster of writers?
4. Continue to foster WORSHIP and MLF/BMA contacts, work, etc. as these help be continuing sources of growth through ideas, etc.	MLF/BMA is proving to offer some unique but possibilities and will over the next several years because of the process as these two organizations work to become one. WORSHIP offers insight, hope, etc.	I'd like to learn more about this.

SECTION II - Future Goals (Relating to Your Current Responsibilities)


Please develop individual goals in the context of the larger departmental and/or institutional goals that have been developed to advance the institutional mission/vision. You may also include goals related to routine job functions and business process improvements. You and your supervisor should mutually agree upon these individual goals for which you accept responsibility during the following year.

Goal	How to Accomplish	Target Date for Completion
1. Continue to review both CE and Misal.	Continue to study ways to clarify content and simplify presentation as possible.	On going.
2. Thin and simplify electronic files and archives as possible.	Continue to find the time to burn files to CD's.	On going.
3. Plan for implementation of changes as a result of approval of new English translation of the Roman Missal as possible.	Continue to review where we are, to look at where we might be and to determine how to bridge any gaps.	For when approval of the text is received.
4. Continue the improvement of the lives of the saints selections in LLL.	Continue to read and re-edit the lives of the saints selections for accuracy, clarity and usefulness.	On going.

SECTION III - Developmental Goals

The focus of this section is on identifying developmental goals that both you and your supervisor believe may enhance your motivation and growth.

Goal	How to Accomplish	Target Date for Completion
1. Continue to improve the hagiographical entries of LLL in the coming year and cross references in CE.	Continue to re-edit the lives of the saints selections, using Butler's Lives of the Saints.	For 2009.
2. Check for technology that may assist and enhance process.	Colleagues, IT Services, etc, should be in my "loop" for ways to improve.	On going.
3. Maintain 15,000 steps each day to control, manage diabetes.	Continue to take stairs, not just sit but move.	On going, for ever and ever.

 23 Aug 2007
 Employee Signature Date

 8/23/07
 Supervisor Signature Date

ORDER OF SAINT BENEDICT
Collegeville, MN 58321

CORPORATE RELIGIOUS ADMINISTRATIVE ASSIGNMENT

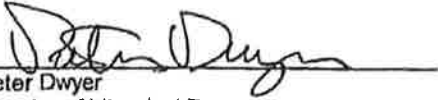
The Order of Saint Benedict, called "ORDER," hereby assigns Fr. Dunstan Moore, OSB a religious assignment.

1. **Assignment:** By mutual agreement, Fr. Dunstan Moore, OSB is assigned as **Celebrating the Eucharist/Misal del Pueblo/Misal of the People and Loose Leaf Lectionary - Editor** in the **Liturgical Press** Division in service to the ORDER. Duties and responsibilities are contained in the incumbent's position description, which may be subsequently amended.
2. **Time:** Assignment equals full-time.
3. **Remuneration:** A sum of \$51,875 in accordance with a base remuneration of \$51,875, payable to the ORDER, is budgeted for services to be rendered. This assignment is contingent on projected levels of revenue not falling significantly below the level budgeted. As additional compensation hereunder, the ORDER shall receive the dollar equivalent of such fringe benefits as are from time to time promulgated for administrative employees.
4. **Duration:** The duration of this agreement is from July 1, 2008 through June 30, 2009.
5. **Administrative Personnel Policies and Procedures:** The provisions of the Administrative Personnel Policies and Procedures of the ORDER, Collegeville, Minnesota, as may be subsequently amended, and not in conflict with this assignment, are hereby incorporated by reference and made a part of this assignment, and both the ORDER and APPOINTEE agree to be bound by the rules and regulations contained therein.

DIVISIONAL RECOMMENDATION:

Dated: June 1, 2008

By:

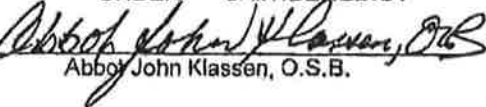

Peter Dwyer
Director of Liturgical Press

AUTHORIZATION OF ASSIGNMENT:

Dated: 5-20-08

By:

ORDER OF SAINTBENEDICT


Abbot John Klassen, O.S.B.

College of Saint Benedict
Order of Saint Benedict

CSB Abbey
 SJU Lit Press
 Prep

PERFORMANCE APPRAISAL

Dunstan Moorse, O.S.B. 27 May 2008 Hans
 _____ _____ Christoffersen
Employee Name *Review Date* *Reviewer Name*
 Editor-Participation Aids and Worship Book *Liturgical Press-Editorial* 14
 Reviews _____ *Years in Current Position*
 _____ *Department* _____
Job Title

Performance Value/Indicators			
1 = Unsatisfactory	3 = Effective/Meets Requirements	5 = Far Exceeds Job Requirements	
2 = Needs Improvement	4 = Exceeds Job Requirements	N/A = Not Applicable to This Position	

Employee/Self Score <i>(Mark "x" on value)</i>	Performance Elements	Reviewer Score <i>(Mark "x" on value)</i>																																																																								
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Comments: DM-My goals remain the same: to maintain and improve compilation of manuscripts, editing, proof reading and to make the process as efficient and effective as possible, especially when working with typesetting.
 HC: Dunstan continues to be a dedicated, stable, and reliable editor, supportive of the institution and the mission.

Employee/Self Score <i>(Mark "x" on value)</i>	Job Knowledge	Reviewer Score <i>(Mark "x" on value)</i>																																																												
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Comments: DM- I continue to seek out those who can assist in streamlining my processes, resolve dilemmas, etc. I have a good network of experts of all types both on campus and well beyond.
 HC: Dunstan's interest and vast expertise in his area of accountability is invaluable to the press.

Employee/Self Score
(Mark "x" on value)

1	2	3	4	5	N/A
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Performance Elements
Communication & Interpersonal Skills

- Expresses ideas and thoughts verbally
- Expresses ideas and thoughts in written form
- Demonstrates active listening skills
- Keeps others adequately informed
- Uses appropriate communications methods
- Establishes and maintains effective relations
- Works actively to resolve conflicts
- Keeps emotions under control
- Participates in meetings

Reviewer Score
(Mark "x" on value)

1	2	3	4	5	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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Comments: DM-I know calm, reasonably quiet and comfortable affect my work. I maintain a fairly consistent schedule which best serves my being a morning person and have been doing well in controlling blood sugar. I have appropriate snacks, etc. to assist that as it helps with both communication and interpersonal dealings.
HC: Dunstan has been asked to make some major adaptations to some of his projects this past year. He has done so with flexibility and speed even as some of the asked-for changes may not have been according to his own preference.

1	2	3	4	5	N/A
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- Teamwork**
- Balances team and individual responsibilities
 - Exhibits objectivity and openness to others' views
 - Gives and welcomes feedback
 - Contributes to building a positive team spirit
 - Puts success of team above own interests

1	2	3	4	5	N/A
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Comments: DM-I continue to enjoy working with the people I encounter in person, on the phone or by e-mail.
HC: Dunstan is very supportive of the efforts to strengthen the editorial team.

1	2	3	4	5	N/A
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<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- Dependability & Work Habits**
- Responds to requests for service and assistance
 - Responds to management direction
 - Takes responsibility for own actions
 - Commits to doing the best job possible
 - Keeps commitments
 - Adheres to work schedules
 - Ensures responsibilities are covered when absent
 - Dresses appropriately for position

1	2	3	4	5	N/A
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<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments: DM-I continue to try to be consistent, work effectively to keep ahead of projects, proof reading, etc. I prefer to work ahead of schedule rather than be rushed.

Employee/Self Score
(Mark "x" on value)

○ Performance Elements ○

Reviewer Score
(Mark "x" on value)

1	2	3	4	5	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Planning and Organization

- Prioritizes and plans work activities
- Uses time efficiently
- Plans for additional resources
- Integrates changes smoothly
- Sets goals and objectives

1	2	3	4	5	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments: DM-I find challenges good, but prefer tried and true processes to address challenges.

1	2	3	4	5	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Initiative

- Volunteers readily for additional responsibility
- Undertakes self-development activities
- Looks for and takes advantage of opportunities

1	2	3	4	5	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments: DM-I have enough to keep me busy so do not volunteer for additional things. I try to safeguard time so that I will have the needed time to accomplish what needs to be done in a timely fashion.

1	2	3	4	5	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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Judgment

- Displays willingness to make decisions
- Exhibits sound and accurate judgment
- Supports and explains reasoning for decisions
- Includes appropriate people in decision process
- Makes timely decisions

1	2	3	4	5	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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Comments: DM-I rely on my experience, training and background. I read in a multiplicity of areas and have numerous interests which offer insights and help ground my comments, etc.

1	2	3	4	5	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

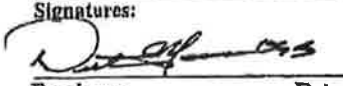
Overall Performance Rating

1	2	3	4	5	N/A
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Employee Comments: DM-The Liturgical Press fulfills a personal desire to be part of the mission of Saint John's Abbey in a way that utilizes my talents and time in a harmonious way with my monastic life.

Supervisor Comments: As mentioned in this section last year, Dunstan's commitment to Liturgical Press is evident in everything he does and his contribution to our efforts is essential and a substantial service to the parishes using our worship aids. His work on organizing and suggesting art and layout aspects of the Book of the Gospels, SJB version, is just one stellar example of his deliberative and sensitive contribution.

Signatures:


Employee Date 6/5/08


Reviewer Date 6/16/08


Reviewer's Supervisor Date 7.17.08

○ College of Saint Benedict ○
Order of Saint Benedict

Goals Evaluation & Future Goals Worksheet

Dunstan Moorse, O.S.B

27 May 2008

Employee Name

Hans Christoffersen

Date

CSB

Abbey

SJU

Lit Press

Supervisor Name

Prep

SECTION I – Evaluation of Last Year's Goals

Please list the goals you identified last year and evaluate your performance in meeting or exceeding those goals. If you were unable to meet a goal or the goal was abandoned mid-year, please include the reason. This side of the worksheet should be completed first by you and then forwarded to your supervisor for their evaluation and comments. Use an additional page if necessary.

Goal	Employee Evaluation	Supervisor Evaluation
1. Continue to review both CB and Misal.	Even visually Misal is coming closer to CE and hence also to LLL.	Agreed.
2. Thin and simplify electronic files and archives as possible.	As noted in past years this will never end and do not expect significant movement on the Roman Missal for at least the next two years.	Agreed also.
3. Continue to develop a better cluser of Prayers of the Faithful for LLL.	This again is an on going process that should never end.	An aspect that need regular attention. Thanks for doing it.
4. Continue the improvement of the lives of the saints selections in LLL.		

SECTION II - Current Goals (Relating to Your Current Responsibilities)

Please develop individual goals in the context of the larger departmental and/or institutional goals that have been developed to advance the institutional mission/vision. You may also include goals related to routine job functions and business process improvements. You and your supervisor should mutually agree upon these individual goals for which you accept responsibility during the following year.

Goal	How to Accomplish	Target Date for Completion
1. CE and Misal need more brand definition.	Work with the brand studies the Press is doing and bring the results into the products more and more.	On going.
2. Determine a basic plan for implementing the changes to the Roman Missal.	As noted in past years this will never end and do not expect significant movement on the Roman Missal for at least the next two years.	For when approval of the text is received.
3. Explore possible LOH options.	Listen, brainstorm, plan, try...	At least by the next Year A.
4. Continue to foster WORSHIP and MLF/BMA contacts, work, etc. as these help be continuing sources of growth through ideas, etc.	MLF/BMA will meet here next year and I will facilitate the joint conference. WORSHIP offers challenges but also some hopes as well.	On going.

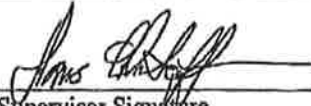
SECTION III - Developmental Goals

The focus of this section is on identifying developmental goals that both you and your supervisor believe may enhance your motivation and growth.

Goal	How to Accomplish	Target Date for Completion
1. Improve prayers of the faithful in LLL.	Work more with guidelines for authors and with them to improve their writing of prayer texts.	Over the coming year.
2. Continue to keep up on possibilities in the area of technology. What are the possibilities for CE, Misal and LLL?	Colleagues, IT Service, etc.	On going.
3. Maintain 15,000 steps each day to control, manage diabetes.	Continue to take stairs, not just sit but move.	On going, for ever and ever.


Employee Signature

Date


Supervisor Signature

Date

6/16/08



Aelred Senna, OSB

Father Dunstan stirs up his Devil's Food cake.

Monks in the kitchen

by Aelred Senna, OSB

"Two kinds of cooked food should suffice, and if fruit or fresh vegetables are available, a third dish may also be added. A generous pound of bread is enough for a day" (Rule 39).

Saint Benedict admonishes us to keep things simple with regard to food, stating that two meals per day, with two cooked dishes at each meal should suffice. The fact that *cooked* dishes are specified indicates that since our founder's time it has been important for monks to know how to cook for themselves.

The level of skill in this area seems to vary from monastery to monastery, as stories within monastic circles attest to culinary experiences that range the full spectrum on the gastro-meter. The observance of Benedict's guideline regarding the number of dishes offered at a meal also varies from place to place. Whether at Saint John's we have evolved or devolved to something beyond the guideline of

Saint Benedict is a matter of opinion. In any case, we certainly do find more variety on our tables now than two cooked dishes.

As a community of Catholic Christian men, our experience of meals in common is closely connected to our experience at the eucharistic table, both of which offer us the opportunity to recognize our participation as members of the Body of Christ. When we come together to take the Bread of Heaven to nourish our spirit, and when we come together to share bread for the nourishment of our bodies, we build up our sense of community, our love of one another, and our ability to express these critical elements of our life together.

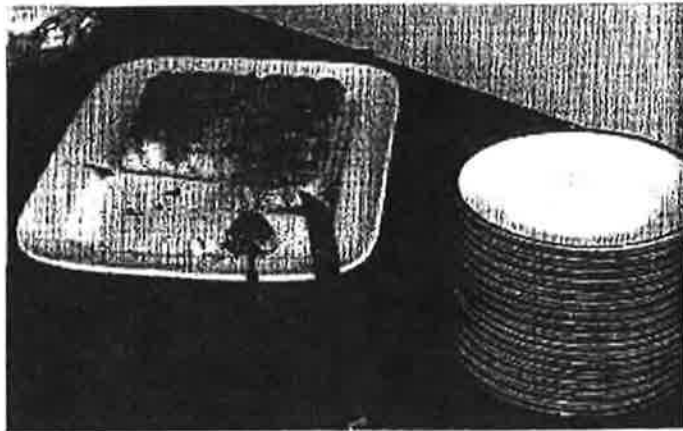
It is no accident that in our daily schedule each of our meals follows a liturgy, whether it be a Liturgy of the Hours or the eucharistic celebration. Food shared at the common table is then a monastic tool for building the bond of community.

While most of our meals at Saint John's are prepared for us by a lay staff that also serves the academic community, there are still a number of monks with culinary talent who enjoy contributing to the gastronomic experiences of the rest of the community. "Monks in the kitchen," a new feature in *Abbey Banner*, will introduce some of those monks gifted with culinary talents.

MONKS IN THE KITCHEN

It all started with hot dogs and potato salad.

Dunstan Moorse, OSB, has been cooking and baking for over fifty years. At the tender age of six he prepared a quick meal of hot dogs, potato salad, and pork & beans for his family so they could get on the road to the county fair. So began his enduring fondness for preparing food for those he loves. By the time he was in high school he was putting most evening meals on the table for the family while his mother was out helping with the family's dairy herd.



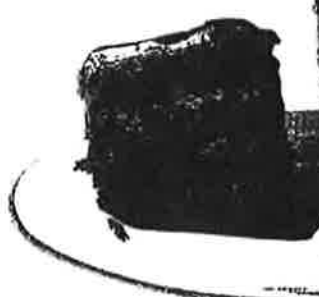
Sunday dessert: Dunstan's apple upside-down cake

Father Dunstan has moved beyond the pork & beans stage, making all kinds of delectable treats, both savory and sweet, for his confreres. For example, every monk in the community knows to save room for dessert after the Sunday noon meal, for something amazing is sure to be awaiting all comers to the fourth floor of the Quadrangle, courtesy of Dunstan. One of the perennial favorites is his Belgian Chocolate Cake, a devil's food cake recipe (see recipe below) that has been in his family for generations and passed along to him by his mother Helene.

Each year the monks look forward to Christmas day dessert which includes a wide assortment of Dunstan's Christmas cookies. The Christmas Cookie tradition at Saint John's began in the mid-1990s as a Cookie Tree by Leonard Chmelik, OSB. When Brother Leonard became ill in 2002, Dunstan stepped in to keep the tradition going and has been at it ever since, converting the tradition from a tree to an assortment of cookies on

trays and in tins, with offerings for the sugar-addicted as well as for the diabetics among us. Visions of sugar plums are already dancing in our heads. +

Aelred Senna, OSB, newly professed monk, is the parish product manager of Liturgical Press and an avid cook and baker.



Devil's Food Cake

INGREDIENTS:

- 2 cups sugar
- 1/2 cup butter or margarine
- 2 eggs
- 1/2 cup sour milk
- 1 teaspoon soda dissolved in 1/2 cup milk
- 2 cups flour
- 1/2 teaspoon cocoa
- 1 teaspoon baking powder
- 3/4 cup boiling water

DIRECTIONS:

Mix in order given, adding boiling water last. Pour into greased and floured 9"x13" baking pan. Bake in 350°F oven until done (about 30 minutes).

This is an old Belgian recipe handed down through the Jennen / Moorse family.

Abbot John Klassen's Private account

From: Moose, Dunstan
Sent: Monday, June 22, 2009 1:07 PM
To: [REDACTED]
Cc: Abbot John Klassen's private account
Subject: My mother

Dear [REDACTED],

I would prefer that you not invite yourself to go down to see my mother. To the best of my knowledge you have never met her, you certainly have no business putting your nose into her care. With the travel restraints that the community is supposed to be under it is not a wise use of our communal resources. I go only as I need.

Please respect my feelings about her privacy, etc.

Faternally,

Dunstan, O.S.B.

**College of Saint Benedict
Order of Saint Benedict**

CSB	<input type="checkbox"/>
SJU	<input type="checkbox"/>
OSB	<input checked="" type="checkbox"/>

Performance Appraisal

Dunstan Moorse, O.S.B.

22 June 2009

**Hans
Christoffersen**

Employee Name

Review Date

Reviewer Name

**Editor of Participation Aids and Book
Review Editor of Worship**

Liturgical Press-Editorial

15

Job Title

Department

Years in Current Position

Job Description: Prior to beginning the appraisal process, please review the job description to confirm if the job description:

- is an accurate reflection of current job responsibilities.
 requires revisions to reflect changes in position responsibilities.

(Please attach an updated copy to this form, and submit an electronic copy to the CSB/SJU HR Department or Abbey HR Office, as applicable.)

Section 1: Primary Job Responsibilities

List in order of importance the primary job responsibilities, (up to 4) as specified in the job description. Please indicate the performance rating and comment on the extent to which the primary responsibilities and performance standards have been met.

Job Performance Ratings: 1 = Needs Improvement 2 = Successful/Meet Requirements 3 = Commendable

1. Preparation of CE, Misal del Pueblo and Loose-Leaf Lectionary text manuscripts.

Employee's Job Performance Rating 1 2 3 Supervisor's Job Performance Rating 1 2 3

Employee's Comments: I strive to keep as accurate files as possible of basic lectionary and oration texts to allow easier manuscript production based on the calendar received from USCCB Office of Divine Worship.

Supervisor's Comments: Your files and personal interest in and attention to this job responsibility make for a very valuable "resource."

2. I prepare manuscripts in as timely a fashion as is feasible.

Employee's Job Performance Rating 1 2 3 Supervisor's Job Performance Rating 1 2 3

Employee's Comments: I strive to be between 12 and 18 months ahead of production in preparation of manuscripts, again based on calendars received from USCCB Office of Divine Worship.

Supervisor's Comments: Being this far ahead of production is fine but can cost us in extra production time when changes occasionally need to be implemented.

3. I proof read typeset manuscripts against Sacramentary and Lectionary as closely to production time schedule as I can.

Employee's Job Performance Rating 1 2 3 Supervisor's Job Performance Rating 1 2 3

Employee's Comments: I usually am able to proof read the manuscripts in the time frame set by the production manager.

Supervisor's Comments: this is always done conscientiously and in a timely manner.

4. I make corrections to manuscript file and text files as soon as available from production manager, to maintain as crisp and clean text files as possible.

Employee's Job Performance Rating 1 2 3

Supervisor's Job Performance Rating 1 2 3

Employee's Comments: This is an essential function in keeping the files as clean as I can. It makes my job easier and smoother. I need to remember to correct those parts of prepared files which have already been generated for the next year, as appropriate.

Supervisor's Comments: Agreed.

Section 2 – Core Competencies

Appraisal Ratings: *1= Requires Further Attention and/or Development 2 = Satisfactory *3= Area of Notable Strength
*Comments required for ratings of 1 or 3

1. Quality of Work/Work Habits

Accurately and thoroughly completes assignments within established time limits and with appropriate attention to detail and safety. Demonstrates reliability in attendance and punctuality, and ensures job responsibilities are covered when absent.

Employee's Self-Appraisal Rating 1 2 3

Supervisor's Appraisal Rating 1 2 3

Employee's Comments: Absolute must, projects need to be on time and as accurate as humanly possible.

Supervisor's Comments: I know I don't have to worry about any aspect of this.

2. Communication/Interpersonal Relations Skills

Communicates effectively both in writing and verbally. Demonstrates active listening skills. Willingly shares information and knowledge of job by regularly updating others as situation requires.

Employee's Self-Appraisal Rating 1 2 3

Supervisor's Appraisal Rating 1 2 3

Employee's Comments: Essential to fulfilling the job, I strive for precision of language, accuracy, and to make the workplace a comfortable place to be.

Supervisor's Comments: Again, I agree. On a few occasions, I wish your accuracy would a bit better mix with diplomacy.

3. Institutional/Coordinate Mission & Goals

Supports our institutional and coordinate mission as Catholic Benedictine, residential, liberal arts institutions of higher learning. Promotes Benedictine values, in particular, respect for diversity and the common good.

Employee's Self-Appraisal Rating 1 2 3

Supervisor's Appraisal Rating 1 2 3

Employee's Comments: These are absolutely essential goals which I fully not only support but try to ensure and foster.

Supervisor's Comments: Definitely.

4. **Leadership**

Demonstrates effective leadership and commitment to achieving institutional and/or divisional strategic goals. Models professionalism and values commitment to institutional policies and procedures. Fosters a positive work environment and builds collaborative working relationships.

Employee's Self-Appraisal Rating 1 2 3

Supervisor's Appraisal Rating 1 2 3

Employee's Comments: While I have pretty strong feelings about what constitutes good liturgy and how it should be presented in print media, I also know full well, really all too well, the real behind the scenes work which goes into a great product and how people must work together to achieve it. I hope I bring out the best in the various working relationships through care and concern for people as well as the product.

Supervisor's Comments: Knowing your love and feelings for the liturgy, I have always found you very "proper" when voicing your opinion but also accepting of decisions that I know may not be to your liking.

5. **Teamwork & Service Orientation**

Balances team and individual responsibilities effectively, and contributes to building a positive team environment. Demonstrates responsiveness to the needs of others, delivers in a consistently timely manner, is respectful and professional in his or her interactions with others.

Employee's Self-Appraisal Rating 1 2 3

Supervisor's Appraisal Rating 1 2 3

Employee's Comments: I strive to be moderate, balanced and effective in producing participation aids. I always try to have manuscripts, proof reading, etc. ready in a timely fashion.

Supervisor's Comments: Having the "mechanics" and the schedules work well is an important dimension of a good teamwork environment.

Core Competencies Continued:

6. **Decision Making/Judgment**

Exhibits sound and accurate judgment in decision making. Reaches decisions based on balanced consideration of facts, priorities, alternatives and advice from others. Supports and provides reasoning for decisions.

Employee's Self-Appraisal Rating 1 2 3

Supervisor's Appraisal Rating 1 2 3

Employee's Comments: I know I can be stubborn, but I strive to have a balanced reasonable rationale for that tendency. I try to be thorough and thoughtful. I try to understand so I can be supportive.

Supervisor's Comments: I would agree with you in all of this.

7. *Adapts to Change*

Adapts and responds positively to change. Demonstrates willingness to learn and implement new approaches to accomplish work activities and objectives.

Employee's Self-Appraisal Rating 1 2 3

Supervisor's Appraisal Rating 1 2 3

Employee's Comments: Once I understand the need, etc. for change I can adapt fairly quickly, but getting to that point involves work because I am a thinking, feeling, etc. individual. I know my strengths for detail, trying to analyze and problem solve but also know my limitations of feeling being in the dark.

Supervisor's Comments: I know you struggle with this at times and I applaud your ability to adapt.

8. *Initiative/Professional Development*

Takes ownership of position responsibilities and demonstrates initiative in seeking ways to continuously improve personal and professional development.

Employee's Self-Appraisal Rating 1 2 3

Supervisor's Appraisal Rating 1 2 3

Employee's Comments: I try to look at ways to improve, seek to make processes easier, etc. Much of this is learning new possibilities of technology and new programs.

Supervisor's Comments: This is something to be attentive to: as PC platforms change we need to keep up with it, in spite of the frustrations associated, to prevent larger "dead ends" or disruptions down the line. One aspect here is not to always rely on your own files as they will often have been edited/proofed later by editorial production (example: Prayers of the Faithful series).

Section 3 - Progress Toward Last Year's Goals

Directions: Please list and assess the progress toward achieving last year's goals. If the goal was not met, indicate the reason(s) and identify a new action plan if the goal is still relevant.

Goal 1: CE and Missal need more brand definition. Work with the brand studies the Press is doing and bring the results into the products more and more.

Met Goal

Goal In-Process/Ongoing

Did Not Meet Goal

Goal 2: Determine a basic plan for implementing the changes to the Roman Missal. As noted in past years this will never end and do not expect significant movement on the Roman Missal for at least the next two years.

Met Goal

Goal In-Process/Ongoing

Did Not Meet Goal

Goal 3: Continue to foster WORSHIP and MLR/BMA contacts, work, etc. these are continuing sources of growth through ideas, etc. MLR/BMA will meet here next month and I am facilitating the joint conference. WORSHIP offers challenges but also some hopes as well.

Met Goal

Goal In-Process/Ongoing

Did Not Meet Goal

Section 4 – Position Goals and Priorities for Next Fiscal Year

Directions: Please list the goals and priorities for the upcoming year. Provide timeframes and measurements, where appropriate.

Goal 1: Stay ahead of current manuscript needs so that on going planning for revised Roman Missal implementation stays on track.

Goal 2: Continue to develop ideas and plans for participation aids to implement revised Roman Missal.

Goal 3: Continue to foster WORSHIP and MLF/BMA contacts, work, etc.

Section 5 – Professional Development Plan

Directions: Please list the development activities planned for the upcoming year (examples may include workshops/conferences/job shadowing/cross-training, etc). Indicate methods to accomplish and target date for completion.

1. Host BMA/MLF conference 2009 and maintain OSB and OCSO liturgy contacts.
2. Partner with local liturgists, listen to local pastors, etc. to understand their liturgical needs.
3. Attend local workshops, lectures and conferences as appropriate.

Signatures:	
Employee*:	Date: 10 July 2009
Reviewer:	Date: 7/10/09
Reviewer's Supervisor:	Date: 7.23.09

* The employee's signature acknowledges that the performance appraisal has been received and discussed with their supervisor. The signature does not imply agreement. The employee may attach an addendum to the appraisal form to provide further information.

Please return the signed original Performance Appraisal Form to the CSB/SJU HR Department or Abbey HR Office.



SAINT JOHN'S ABBEY

Office of the Abbot

September 15, 2009

Father Dunstan Moorse, OSB
Saint John's Abbey

Dear Dunstan:

I write this letter in response to your request for permission to concelebrate at your mother's funeral when that event occurs. I do not have jurisdiction for such a request because the funeral will occur, I presume, in the New Ulm diocese. Given this assumption, I spoke with Monsignor Doug Grahams (who serves as the Vicar General) who had two conversations on the issue with Bishop John Levoir. The upshot of all of these conversations is that the answer to your request is a "no." There is no wiggle room in the Norms and the Charter for an affirmative response.

However, I do give permission to you to celebrate a memorial Mass in Saint Benedict's Chapel for your family and invited confreres. This would be a private Mass with no public notice. I hope that this possibility is helpful to you.

Sincerely in Christ,


Abbot John Klassen, OSB



STATE OF NEW YORK

Alfred G.

Excuse My Paradoxical Liberty

Chief the Wife

She seems to have for Counselor for 10 years

She is a Minister, her son is one of

the property owners. Victim, you have probably find

no other than she is a minister.

My property although I am a Minister, I am not

known to be a Minister, I am not a Minister

president non-judicial person.



MASS OF CHRISTIAN BURIAL



ENTERED ETERNAL LIFE: OCTOBER 29, 2009

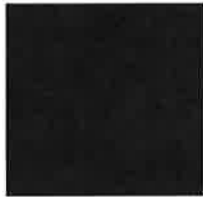
SAINT EDWARD CATHOLIC CHURCH
MINNEOTA, MINNESOTA
NOVEMBER 2, 2009

1928-2009

Grandview Township,
Minnesota, the daughter of
She entered eternal life on October 29, 2009. She graduated
from Minneota High School and also attended Business College in
Minneapolis. On February 1958 she was married
at Saint Edward Catholic Church. She was a homemaker and partner
in dairy farming with her husband, raised laying hens, broilers, and
had a very large garden. She served a term as President of Joan of
Arc Society and took over cleaning of Saint Edward Church from
her mother for many years. She made the "best Divinity in the
area" and many batches of Belgian cookies. She enjoyed spending
time with her family and friends. Her family, kids, and grandkids
were always very important to her and she was very proud of each
one's accomplishments. She always was ready to take care of her
grandchildren and especially sharing ice cream with them.

She is survived by her children, Dunstan Robert Moore O.S.B., of
Collegeville.

ETERNAL REST GRANT UNTO HER, O LORD,
AND LET PERPETUAL LIGHT SHINE UPON HER.
MAY SHE REST IN PEACE.
AMEN.



Jesus Said

*Come unto me,
All ye that labor
and are heavy laden
and I will give you rest.
Take my yoke upon you,
and learn of me
For I am meek and
lowly in heart,
and you will find rest
unto your souls*

Arrangements By
Rehkanup & Horvath
Funeral Directors
www.rehkanuphorvath.com

In Memory Of

*Born: Monday,
Died Thursday, October 29, 2009 Minnetonka, Minnesota
Age: 81 Years 4 Months 25 Days*

Mass of Christian Burial
Monday, November 2, 2009 at 12:00 PM
St. Edward Catholic Church
Minnetonka, Minnesota

Celebrant

Rev. Father Jeremy Kucera

Con-celebrants

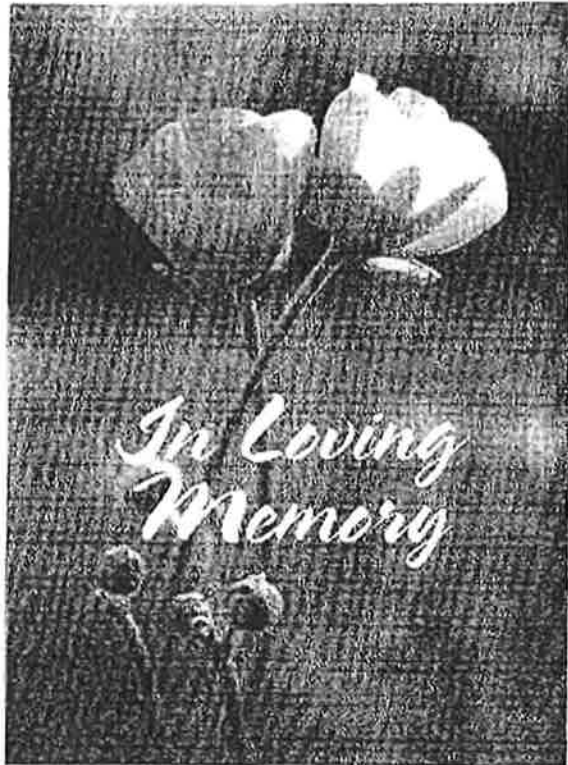
*Msgr. Robert Wyffels
Abbot John Klassen, O.S.B.*

Organist

St. Edward Catholic Cemetery
Minnetonka, Minnesota

DW

She graduated from Minnesota High School and also attended Business College in Minneapolis. On St. Edward Catholic Church. She was a homemaker and partner in dairy farming with her husband, raised laying hens, broilers and had a very large garden. She served a term as President of Joan of Arc Society and took over cleaning of St. Edward Church from her mother for many years. She made the "Best Divinity in the area" and many batches of Belgian Cookies. She enjoyed spending time with her family and friends. Her family, kids and grandkids were always very important to her and she was very proud of each one's accomplishments. She always was ready to take care of her grandchildren and especially sharing ice cream with them. She passed away at the Minnesota Manor Health Care Center Thursday, August 29, 2009. She is survived by her children, Dunstan Robert Moore



11148

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Abbot John Klassen's Private account

From: Moorese, Dunstan
Sent: Wednesday, February 17, 2010 1:35 PM
To: Abbot John Klassen's private account
Cc: Leuthner, Benedict; Fecht, Geoffrey; Raverty, Aaron
Subject: Catholic Order of Foresters Check

Dear Abbot John,

Among the stack of mail which arrived while I was in Montana late last week for my uncle's funeral was an envelope from the Catholic Order of Foresters (COF), a fraternal life insurance group that members of my family have belonged to for nearly a century (not unlike Catholic Aid Association). Enclosed was a check made out to me for ██████████, one seventh of an annuity which my mother had with them. I was surprised by this and expect another inheritance check to come from ING in Des Moines, IA in the future. I am not prepared at this time to designate where specifically this money should be applied and want to think and talk about it over the coming weeks. Perhaps after the ING annuity comes a group of us can get together to work it out. One of the issues will be I expect inheritance taxes to come into play at least with the paperwork I have seen so far from ING and so likely with the COF check as well.

Thanks.

Dunstan, O.S.B.



SAINT JOHN'S
ABBNEY

March 8, 2011

Father Dunstan Moore, OSB
Saint John's Abbey

Dear Dunstan:

As you may remember, Saint John's Abbey was engaged in mediation with Mr. Jeffrey Anderson from January 24-27. In the course of those four days, the abbey team (Mr. Bob Stich, Mr. Mike Ford, Brother Brad Jenniges, Father Jonathan Licari, and me) listened to the stories of twelve survivors. We worked with a mediator in order to arrive at financial settlements, nine of which came to resolution. The others are still in process.

In addition, Mr. Anderson came to the mediation with what he calls "non-economic" demands. A central one of these demands is the publication of the names of monks who have had credible allegations brought against them. As a team we have struggled mightily with this issue and have not come to resolution.

I am asking you to come to a meeting with Mr. Bob Stich on **March 11, Friday afternoon, at 1:00 PM in the Abbot Alcuin Conference room**. As legal counsel, Bob wishes to meet with you to explain our situation, to answer questions, and to listen to your concerns. At some point, Mr. Mike Ford, Father Jonathan, and I will join you to conclude the meeting, which will end by 3:00 PM. I realize that this is short notice for such a meeting but the need for it became apparent today. Thank you for your assistance in this important matter.

Sincerely,

Abbot John Klassen, OSB

Office of the Abbot

Box 2015 • Collegeville MN 56321-2015 • 320-363-2546 • www.saintjohnsabbey.org

OSB MOORSE_00856

Abbot John Klassen's private account

From: Andert, Tom
Sent: Thursday, April 21, 2011 8:36 AM
To: Abbot John Klassen's private account
Cc: Andert, Tom
Subject: FW: quick question

FYI...apparently the MLF doesn't pay its bills!!



From: Frederick, Isaiah
Sent: Thursday, April 21, 2011 8:04 AM
To: Andert, Tom
Subject: RE: quick question

Is this the same as the Monastic Liturgy Forum, who at one time had a meeting here on campus and still owes us \$1,257? Apparently we paid out more funds than we collected and we never wrote off the debt.

I don't think, that I can say no, so let me see where is the best (and less painful) place to bury it.

Peace
Isaiah

From: Andert, Tom
Sent: Wednesday, April 20, 2011 6:31 PM
To: Frederick, Isaiah
Cc: Andert, Tom
Subject: quick question

Isaiah,

I will probably see you personally about this request, but I thought I would let you think about it first. Dunstan is the managing editor of an official group that has come to be known as the Monastic Worship Forum, as group that meets at various monasteries around the USA to talk about liturgy and music. It is an excellent national organization, but of course, it never had a home here at SJA in terms of budget, operation, etc.

Dunstan has been paying to go to meetings out of his own pocket, but doesn't have the funds to fly this year, and the next meeting in July is way down at St. Meinrad's. I don't think it would be a good idea for him to drive it alone. Kwatera is flying to the meeting on the abbey liturgy budget....Dunstan, of course, has no budget. In discussing the matter with the Abbot, he thinks Dunstan really ought to go.....we are talking about a \$500 airfare + at least another couple hundred bucks to rent a car there.....

Options: do we have any funds left in workshop attendance, or some such fund? Would it be just as simple to up Dunstan's personal budget another \$1000....what do you think? Let me know if you have some ideas, all right?

Thanks,
Tom

From: Moorse, Dunstan

Sent: Friday, December 28, 2012 8:08 AM

To: Kwatera, Michael; Ruff, Anthony; Abbot John Klassen's private account; Andert, Tom; Licari, Jonathan

Subject: Pages of Feasts 1

I am devastated, angry and more. I feel extremely violated. I could not even remain in choir yesterday morning when I saw the horrific devastation of Feasts 1. I could not join in the singing or recitation today. Do you even realize a fraction of the work you have trashed? Yes, I have personal investment in those pages. Yes, I feel hurt and devalued. You might as well have cut off my right arm.

We have never in the past removed pages from the Office Books of Saint John's Abbey with such arrogance. Our practice has been to leave the pages in place in the books, utilize booklets as currently appropriate but not to desecrate the books by removing pages because they do not fit our current mode of thinking, etc. Pages were replaced only if there was an updated version. The integrity of the books was not violated. The basic books remained so that if our situation changed we had something present to fall back to that was basic. Six ring binders were carefully chosen for our books so the book would lie open on our choir stalls. We considered binding the books but realized that the expense was prohibitive. Because we chose binders does not mean the books should be desecrated by having major sections removed.

I know it may seem I am over reacting to what I found in Feasts 1 yesterday that I should let go, etc. but it hurts so much that it is difficult to find words to describe how I feel. I have talked with several, slept on my reaction but need to be true to myself. I invested many, many years and hours in our liturgy and it hurts to see so much thoughtless devastation.

Michael as of today you need to find another to do your typing. Files from your folder on my M-drive have been copied to a CD and will be given to you to do with as you please. Do not ask me to do anything further for you. I will return the minutes I was about to begin typing.

Anthony I will find it difficult to find anything good to say in the future. You have lost all credibility with me. Do not expect positive reports in Parish Market meetings, etc.

Dunstan

Abbot John Klassen's private account

From: Ruff, Anthony
Sent: Friday, December 28, 2012 9:42 AM
To: Moorse, Dunstan; Kwatera, Michael; Abbot John Klassen's private account; Andert, Tom; Licari, Jonathan
Cc: Klingeman, David
Subject: RE: Pages of Feasts 1

Dear Dunstan,

I can see why this would sting, but no offense was intended and I think this is a misunderstanding. I'm sorry no one talked to you about what was happening, and that you had a shock when you saw it.

We decided, David and I and Michael with the abbot's approval, to remove what is no longer needed or used. We update our office materials regularly, as for example when the current binders replaced the old ones some 25 years ago. Eventually everything in Feasts 1 and Feasts 2 will fit in Feasts 1, which will mean one less book in the choir stalls. This will be handier, especially in those smaller choir stalls where the binders don't all fit upright.

I wasn't a part of the revision a quarter century ago, but I'm told that the feast day offices in there were temporary, without many sung psalms, with the idea that sung psalmody would eventually be added in as the feasts got set. Now we're doing that work, and we're creating leaflets for these offices rather than putting it in the office books – because it's cheaper.

There is no intent to slight you or anyone, because we all have great respect for the work done 25 years ago. But we keep on adjusting and changing to meet our current needs. There really is no need to preserve the "integrity" of the plan from long ago if it doesn't match our current needs.

I hope this explanation helps, and I hope that we can all continue working together on everything.

Pax,

Anthony

Fr. Anthony Ruff, OSB

Saint John's Abbey, Box 2015
Collegeville, MN 56321

Associate Professor of Theology
Saint John's University and School of Theology-Seminary
Luke Hall 223, Box 7288
Collegeville, MN 56321

Abbot John Klassen's private account

To: Moose, Dunstan; Kwatera, Michael; Ruff, Anthony; Andert, Tom; Licari, Jonathan
Subject: RE: Pages of Feasts 1

Dear Dunstan,

Thank you for sending this e-mail expressing your emotional response to the combining of materials in Feasts 1 and Feasts 2. When Michael, Anthony, and I met in early December to talk about the possibility of this, I must assure you that among the three of us there was no intent to harm you, to devalue the hard and skilled work you put into assembling these books. The material from the pages which have been removed has already been given expression in individually printed materials. Furthermore, we have gradually been able to implement the recommendations of the task force to include sung antiphons and additional sung psalmody for those solemnities and feasts. In other words, the work that you did in terms of layout, choice of psalm, and other parts has been included in what we are doing now. That work was not trashed! I don't think that there is any way that we would ever go back to offices for the major Holy Week celebrations that do not have antiphons.

Over the years, with the decision to use loose-leaf binders for our office, we have subtracted and added material on many occasions. The musicians culled a section of hymns from the Book of Song – they added a whole section of service material for the introduction of the Roman Missal. We chose this form of binding precisely because it allows for the flexibility of change.

Be assured that there would have been a conversation with you if we had anticipated your sense of violation. But we simply didn't and I am sorry it is so hurtful.

Abbot John

From: Moose, Dunstan
Sent: Friday, December 28, 2012 8:08 AM
To: Kwatera, Michael; Ruff, Anthony; Abbot John Klassen's private account; Andert, Tom; Licari, Jonathan
Subject: Pages of Feasts 1

I am devastated, angry and more. I feel extremely violated. I could not even remain in choir yesterday morning when I saw the horrific devastation of Feasts 1. I could not join in the singing or recitation today. Do you even realize a fraction of the work you have trashed? Yes, I have personal investment in those pages. Yes, I feel hurt and devalued. You might as well have cut off my right arm.

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I know it may seem I am over reacting to what I found in Feasts 1 yesterday that I should let go, etc. but it hurts so much that it is difficult to find words to describe how I feel. I have talked with several, slept on my reaction but need to be true to myself. I invested many, many years and hours in our liturgy and it hurts to see so much thoughtless devastation.

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Abbot John Klassen's private account

From: Kwatera, Michael
Sent: Friday, December 28, 2012 7:37 PM
To: Abbot John Klassen's private account
Subject: RE: Dunstan's reaction to Feasts 1

Dear Abbot John,

Greetings! Thanks for this message. Maybe Dunstan will need some time to recover from this, just as I will.

From: Abbot John Klassen's private account
Sent: Friday, December 28, 2012 2:45 PM
To: Kwatera, Michael
Subject: RE: Dunstan's reaction to Feasts 1

I surely understand some of what you are feeling. In support of our selves, I just sent an email to Dunstan, acknowledging his emotional response and explaining what we were trying to accomplish. I hope you go outside, dress warm, and take a good walk. Exercise will help you feel better and get your body working. If you want to talk I am available... John

From: Kwatera, Michael
Sent: Friday, December 28, 2012 12:43 PM
To: Abbot John Klassen's private account
Subject: Dunstan's reaction to Feasts 1

Dear Abbot John,

Greetings! Dunstan's angry reaction to removing some offices has left me hyper-ventilating . I have a severe headache too. I am feeling very helpless about this but have asked him if he and I can discuss this.

Rev. Michael Kwatera, O.S.B., Ph.D.
Liturgy Director
Saint John's Abbey
Collegeville, MN 56321-2015

Dunstan Morse
1-15-14

(1)

Healer

Prayer

Work - LP

Greenhouse

Candle-making

Coffee

→ pretty good - seeing Subs every 3 months

and use of herb/essential oils - November

Dietary - blood sugars a little high -

could be joys of Christmas

Dec 27th - mid year report - use aura towards

I will not accept any returns

I have been asked to recommend family lists

seen published as - table form/online

.....] 'Mistake has been made'

• Open to many flagged areas

positive that LP cannot support

Roman Mission -

• not getting stuff done -

Dunstan has done all the stappling for

gangs/policies for 2 months

need work for candle-making

Dunstan feels betrayed by MK - that he
should have known the emotional situation
that was connected to the office - it is the
primary movement of DM's worried life -
a sense of pride in what he gave to the
community -

He has also typed all of MK's material, all
the readings for the office in Kent -

2 letters to [redacted] - MK never
learned to write!

So this is a ~~small~~ crisis for MK -

Also: DM typed MK's conversation 3 times -

"All real stories are true...Over the years I have come to know that the stories both these people tell me are equally true, equally genuine, and that neither of them may be 'correct,' and exact description of the event much as a video camera might have recorded it....Most of us experience the same event very differently. We have seen it in our own unique way and the story we tell has more than a bit of ourselves in it. Truth is highly subjective." (p. xxix Kitchen Table Wisdom)

It was a complex and insidious series of conditions which lead to such a destructive series of actions of abuse. No one condition is enough to trigger the abuse, but taken together as a whole the response was abuse.

Abuse of power in part because of the tension between democracy and a basic republican world view (an American in an old world setting that was going through major changes, i.e. the monastic culture of the late 1970's). Coming from a fairly conservative background and needing to balance the freeing liberality I let myself be distracted by the excitement of that tension.

Abuse of trust because trust failed and ideas that were seen as promises were in reality passing thoughts with no real possibility. Yet I heard them as viable possibilities because of my jealousy, desire to be an integral important part of the whole, etc.

Abuse of processes by not being on the same page and therefore not seeing, feeling, talking, etc. about the same thing. A personal view of the world that calls for communication and interaction in decision making processes that affect me, an interaction that did not and probably could not happen. [All this happening very quickly after I began to process events which only now 25 years later I see as inappropriate and extremely hurtful. Yet when I look back with hind sight I know profoundly affected me because of a with drawl from day to day life into a comfortable world of fiction.] A world view that calls forth the best in the on going dialogue within community. Yet the reality of monastic obedience seemed to be a process which denied me any voice in placement, processing what happened and what my feelings were, etc. The process was flawed and led to more unprocessed feelings which became a cancer that began to eat away from distant unconnected points in my person.

This cancer was in fact more systemic than I could every have guessed until now. Monastic obedience, almost blind, was a goal and a good in my view. Yet the un-dealt with feelings would fester and become problems in a setting that fostered even more un-dealt with feelings, etc. My romantic notion of monastic obedience added to the systemic failure. I need to own my part, need to name the part that I let myself buy into a romantic notion without question.

Adolescent anger about situations I could do nothing about came back with an unrecognized vengeance in a totally different context with devastating results. I was overwhelmed and found no way out again. Earlier experiences and feelings again blocked finding a way to process them and so the result again was to push them off the screen. I had no way to deal with the past, could not do so with the present and the future became a dream world of unreal possibilities. I again poured myself into doing everything. I had to become perfect. We should all know where that leads, I think, I hope. My advice is don't go down that road, learn to be yourself and to yourself be true.

Some control, some success, some affirmation is needed. The original process of entrance into this community caused some deep scars that rerouted and short circuited feelings, etc. causing more ways of blocking progress. No one could have known, I could not see, and only in hind sight begin to have even a glint of knowledge. The tortuous and twisted web of complexity does not yield its secrets easily.

Do we come to a monastery or vocation to be alike or do we come to be allowed to grow and develop our potential? How much do we need to develop the same experiences, use the same vocabulary with identical meaning? How much do we need to realize our unique gifts, abilities and possibilities? Or how much do I need to conform to the ideal model set forth in community? How do we encourage the development of this unique vocabulary? How do we adapt and change the vocabulary and customs as new members join the monastic community? How do we avoid rigidity and adapt? How do all of us remain on the same page while adding new members and losing seniors? How do we transition from candidates, through initial formation, times of meaningful productivity to times of senior wisdom and ultimate letting go of even life itself? How do we assist one another through each daily transition? Or how do we hinder one another's transitions?

Psalms 73 an editing, (changing a heart from jealousy to compassion)

How good is God to Israel, to those who are pure of heart.

Yet my feet came close to stumbling; my steps had almost slipped,
for I was filled with envy of the proud when I saw how the wicked prosper.

For them there are no pains; their bodies are sound and sleek.
They do not share in human sorrows; they are not stricken like others.

So they wear their pride like a necklace;

I clothe myself with violence.
My heart overflows with malice; my mind seethes with plots.
I scoff: they speak with malice, from on high they plan oppression.
They have set their mouths in the heavens, and their tongues dictate to the earth.

So many people turn to follow them and drink in all their words.

I say: "How can God know? Does the Most High take any notice?"
Look at them; such are the wicked: but untroubled, they grow in wealth.

How useless to keep my heart pure and wash my hands in innocence,
when I was stricken all day long, suffered punishment day after day.

On a good day I said: "If I should speak like that, I should betray all my ancestors."

I strove to fathom this problem, too hard for my mind to understand,
unless I pierced the mysteries of God and understood what becomes of the wicked.

How slippery the paths on which you set me; you make me slide to destruction.
How suddenly I come to my ruin, wiped out, destroyed by terrors.
Like a dream one wakes from, O Lord, when you wake you dismiss them as phantoms.

And so when my heart grew embittered, and when I was cut to the quick,
I was stupid and did not understand--no better than a beast in your sight.

Little did I realize I was always in your presence; you were holding me by my right hand.
You, Lord, will guide me by your counsel, and so you would lead me to glory.

What else have I in heaven but you? Apart from you I want nothing on earth.
My body and my heart faint for joy; God is my possession for ever.

All those who abandon you shall perish; you will destroy all those who are faithless.
To be near God is my happiness. I have made the Lord God my refuge.
I will tell of all your works at the gates of the city of Zion.

1 Dunstan Moore

100% st 2P

Traveling Column
Celebrating the Enchanted
Book Under the World
New Appraisal

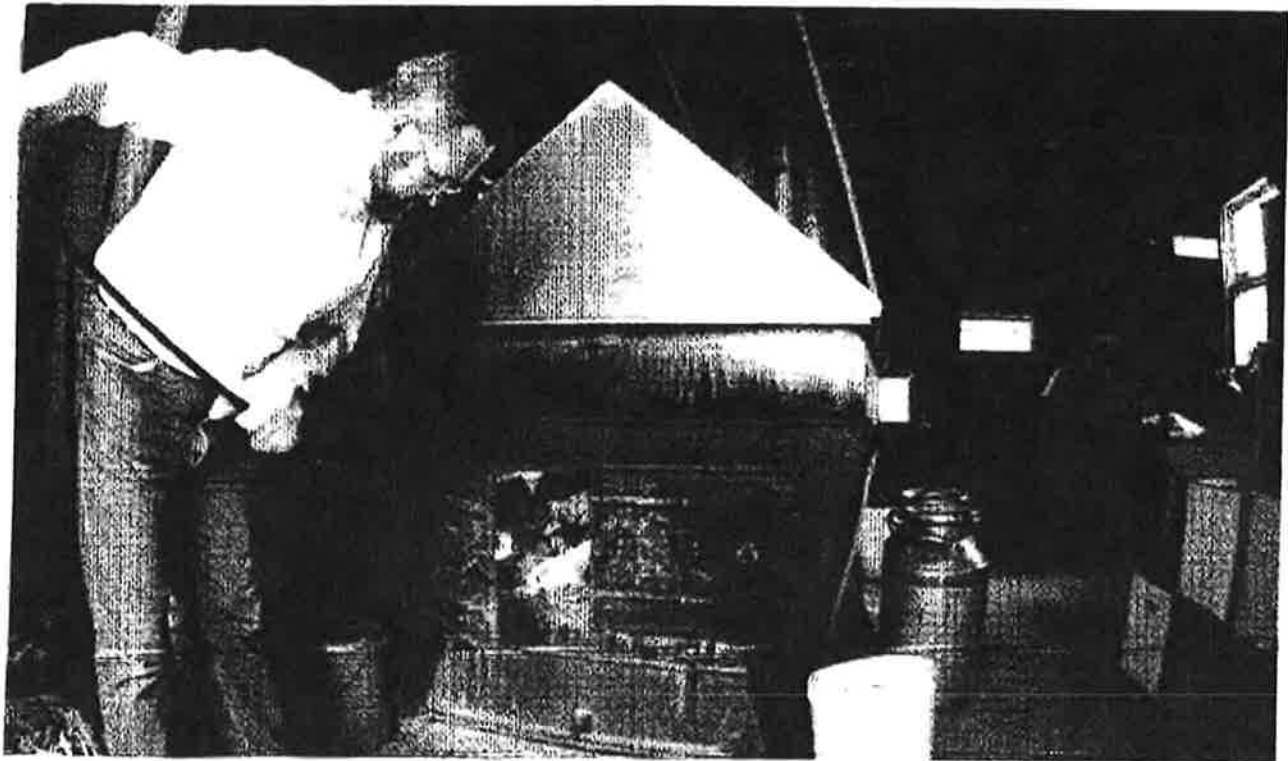
195
'89

Mistakes Necessary —
Ladies' profession — New Lit Forum

Not by — flowers —>

Don't want to... know another
language

Resident eloquent for committee
of women in future



Pictured in this "fish-eye" lens photo is Father Dunstan Moorse, one of the "cooks" for this year's harvest of maple sap from 19 March-4 April. Three hundred forty-four gallons of pure syrup resulted from some 14,481 gallons of raw sap. The yield ratio: at beginning, 30 gallons of sap to 1 gallon of syrup; at conclusion, 60-1.

Saint John's Abbey
Collegeville, Minnesota 56321 U.S.A.

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Saint John's Abbey

Abbey Prayer Times

Visitors are welcome to join the monks for daily prayers and Eucharist. Seating: choir stalls west of altar. Seating for Sunday Eucharist is in main body of the church.

7:00 AM Morning Prayer
12:00 PM Noon Prayer
5:00 PM Daily Eucharist*
7:00 PM Evening Prayer

*Saturday Eucharist is at
11:30 AM.
Sunday Eucharist is at
10:30 AM.

Address correction requested

OSB MOORSE_00868

1 have to live with for a long time?

2 A. I assume the stress.

3 Q. Caused by what?

4 A. I don't know.

5 Q. The February 13th, 1991 note, I just have two

6 questions. The second to the last line says,

7 "He did not mention the specific cases when

8 he counseled with Dr. Quenk in Albuquerque."

9 What specific cases did you not mention?

10 A. I would assume these two lawsuits.

11 Q.

12 A. Yes.

13 Q. And it says, "Nothing happened at Benilde-St.

14 Margaret." Is it your testimony that you

15 engaged in no sexual contact with anyone at

16 Benilde-St. Margaret?

17 A. Yes.

18 Q. Let me refer you to a note, I think you have

19 it right in front of you --

20 A. (Indicating).

21 Q. Yeah. Let me read that to you. It says,

22 "After our talk in May of 1984, I removed

23 him from the dorms, but he continued to teach

24 at SSP. He does not remember how the

25 information came to me, but he thinks it

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*later
the witness has to be first
it could have been from the witness*

could have been through Linus." Why did you think that the information may have gone to the Abbot through Linus?

MR. STICH: Just a minute. You're asking about a comment here that was made by somebody not this witness, this witness does not know the state of mind of that other person. Object to the form of the question.

MR. WENDORF: Well, I'm going to disagree, counsel. It says, "He does not remember how the information came to me, but he thinks it could have been through Linus."

Q. (By Mr. Wendorf) So my question is, why did you think that information may have come through Linus?

MR. STICH: Well, I still object to the form of the question. You don't have to answer that question.

MR. WENDORF: You're instructing him not to answer that question?

MR. STICH: Continue, please.

MR. WENDORF: Well, counsel, what's the basis for instructing him not to answer that question? Is there a privilege being claimed here?

1 MR. STICH: I'm not going to argue
2 with you about it, counsel, on the record.

3 MR. WENDORF: Well, I'd like to
4 know your legal basis for the objection
5 then. Is it the form of the question?

6 MR. STICH: Counsel, I told you I'm
7 not going to argue about it. Will you
8 continue? I'd like to get through.

9 MR. WENDORF: Counsel, I'd like to
10 get an answer to my question, I haven't had
11 one yet. That's a perfectly proper
12 question.

13 MR. STICH: You're not going to get
14 an answer to it the way it was framed.

15 MR. WENDORF: Do you have any other
16 legal objections to make to my question?

17 MR. STICH: Please continue.

18 Q. (By Mr. Wendorf) Let me refer you to the next
19 page and there are some notes that are kind
20 of difficult to read, let me read them. It
21 says, "Beginning of the year he talked to him
22 a lot over the three," I believe that's
23 three, "years." And then it says, "He went
24 to him with his problems. Hugging beyond the
25 social once." It says, "He took his hand and

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

JOHN L. DOE,
Plaintiff,

vs.

THE ORDER OF ST. BENEDICT OF
THE ROMAN CATHOLIC CHURCH,
a/k/a ST. JOHN'S ABBEY,
and FATHER DUNSTAN MOORSE,
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 9:40 o'clock a.m.

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

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APPEARANCES:

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

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

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

* * *

I N D E X

CROSS-EXAMINATION BY MR. ANDERSON.....4

* * *

1 questions that might get into the realm of
2 attorney/client privilege between the Abbott
3 and Father Dan Ward, W-a-r-d, who is a canon
4 lawyer and a civil lawyer and was acting as
5 such on behalf of my client and the Abbott
6 during some of these incidents. So we will
7 assert the attorney/client privilege if
8 necessary. Thank you.

9 ABBOTT JEROME THEISEN,
10 called as a witness, being first duly sworn,
11 was examined and testified as follows:

12 * * *

13 CROSS-EXAMINATION

14 BY MR. ANDERSON:

15 Q. Abbott, as you know, my name is Jeff
16 Anderson. Before I begin the questions here,
17 perhaps I could have you state your full name
18 for the record.

19 A. Jerome Paul Theisen.

20 Q. Would you spell your last name?

21 A. T-h-e-i-s-e-n.

22 Q. Your address?

23 A. St. John's Abbey, Collegeville, Minnesota
24 56321.

25 Q. Abbott, before today, have you ever had

1 occasion to provide a deposition or have your
2 deposition taken before?

3 A. No. This is the first.

4 Q. I'm sure your attorney has discussed what
5 goes on here, but let me cover a couple
6 ground rules first so we can make a clear
7 record. I'll be asking you some questions
8 and before you begin your answer, please wait
9 for me to finish the question so he can get
10 both the answer and the question recorded.

11 This is being recorded today, so
12 please answer any question audibly because he
13 can't record a nod of the head or a gesture
14 of the hand.

15 Abbott, if you don't understand any
16 questions that I ask you, just let me know
17 and I'll try to make it clear to you.
18 Because if you don't tell me, I'll assume you
19 understand the question, of course. All
20 right?

21 A. All right.

22 Q. You are the Abbott of the Order of St.
23 Benedict at St. John's?

24 A. At St. John's. We belong to an order of
25 monks called the Order of St. Benedict and

1 it's a world-wide organization, but each
2 monastery is an independent unit, so St.
3 John's Abbey is the Benedictine monastery in
4 Collegeville, Minnesota, which is associated
5 with other monasteries, but quite
6 independent.

7 Q. Do you know if the monastery at St. John's is
8 individually incorporated?

9 A. Yes.

10 Q. What then is the relationship of the
11 monastery at St. John's to the order itself?

12 A. We belong to a congregation of monasteries,
13 congregation means a grouping of some 22
14 monasteries in North America, for the most
15 part, and we are one of this group. And
16 there are I don't know how many groupings
17 around the world, could be 25 or more, so
18 there -- so we belong to an order that is
19 world wide. And the monasteries are either
20 in groupings or they're related directly to a
21 person we call the Abbott Primate in Rome,
22 who represents the order to the Vatican,
23 however, he doesn't have any or very little
24 authority over us at St. John's. We're quite
25 independent.

1 Q. I see. This grouping or group of roughly 22
2 monasteries in the North American area, is
3 there a name for this group?

4 A. It's called the American-Cassinese
5 Congregation.

6 Q. Can you spell Cassinese for us?

7 A. C-a-s-s-i-n-e-s-e. Monte Cassino is where it
8 comes from, if you remember that from World
9 War II.

10 Q. Yeah, sure. Do you know if that organization
11 is incorporated itself or not?

12 A. No, I don't think it's a -- it's a
13 corporation. It's a grouping, we meet every
14 three years as a -- representatives of the
15 monasteries meet, but I -- I don't know. I
16 don't believe so. I wish Dan were here to --

17 Q. That's all right --

18 MR. SKRIEN: Remember what we
19 talked about, if you don't know, just --

20 Q. (By Mr. Anderson) As best you can.

21 A. Uh huh.

22 Q. You're familiar, just for my own
23 understanding, familiar with the National
24 Conference of Bishops?

25 A. Of Catholic Bishops, uh huh.

1 Q. And each diocese is usually individually
2 incorporated and they have a National
3 Conference of Bishops that meets and, in a
4 loose organizational form, discuss policies
5 and things like that?

6 A. Right.

7 Q. But each diocese individually has autonomous
8 control run by the Bishop?

9 A. Right.

10 Q. Would the conference of the American-
11 Cassinese --

12 A. Cassinese, American-Cassinese Congregation.

13 Q. -- be kind of similarly organized?

14 A. Not really. We do get together to come up
15 with some regulations that would pertain to
16 all of our monasteries, but I understand the
17 National Conference of Catholic Bishops to be
18 much more vigorously and juridically united
19 than we are, at least from a juridical point
20 of view, because I think they are separately
21 incorporated in Washington, D.C.

22 Q. Okay. Is there an individual that presides
23 over the congregation?

24 A. Right, that's -- he's an Abbott in Newark,
25 New Jersey, name is Melvin Volvano,

1 V-o-l-v-a-n-o.

2 Q. Is he appointed by somebody in Rome or
3 elected by the respective Abbots?

4 A. By Abbots and representatives.

5 MR. SKRIEN: I'll just have to ask
6 you to let him finish his entire question
7 because it's easy to anticipate, and once he
8 begins you get your answer out and the court
9 reporter doesn't have time to take down both
10 of you.

11 THE WITNESS: Okay.

12 Q. (By Mr. Anderson) And is that an election
13 that's annual or every five years, do you
14 know? How does that work?

15 A. Let's see, I think it's a six-year
16 appointment or a six-year -- every six years
17 there's an election.

18 Q. What is his position called as presiding
19 Abbott?

20 A. President of the American Congregation of
21 Benedictine Monasteries.

22 Q. When you say you believe the National
23 Conference of Bishops is more juridical, what
24 are you referring to?

25 A. I guess I'm referring to the legal

; that is, the situation of
u know, the National
shops I think is separate
the individual diocese.
nal name of the monastery at

otist Abbey, that is the

If you're looking for the
it is the Order of St.
nesota.

f the order, you are the chief
er of the order, are you not?

ed by the canon law as well as
. Benedict?

as far as church law is
, it's the 1983 recent redition
aw, yes. And the Rule of
poke about, that is a Sixth
nt which we regard as our
ocument directing our values for
it follow it literally, but it
much of it and we regard it as
ument.

and the chief officer of the

1 order, are you ultimately the one responsible
2 for the placement of any priest or monk of
3 the order?

4 A. Right.

5 Q. And am I correct in saying that once a priest
6 or monk becomes ordained a member of the
7 order, they forever remain a member of that
8 order, ordained in that order?

9 A. Right, unless they leave or are dismissed,
10 which is a very difficult process.

11 Q. When you say "dismissed," that is a process
12 of laicization?

13 A. Dismissed is a more canonical term in church
14 law whereby you can make various appeals up
15 this ladder that we were talking about
16 before, the American Congregation of
17 Benedictine Monasteries, to Abbott Volvano,
18 Melvin and his council, and then to Rome. We
19 don't do it ourselves, we have to present our
20 case to Rome in order to dismiss someone and
21 then they judge on it.

22 Q. I understand. Under canon law I'm aware that
23 there is a process of dismissal from the
24 clerical state?

25 A. Right, and it would be similar.

1 Q. And that it's usually, if it is to be
2 initiated as to an order priest, it would be
3 initially initiated by his Abbott and then --

4 A. Yes.

5 Q. -- and then go up the ladder, if you will?

6 A. Sure.

7 Q. Is that correct?

8 A. Right.

9 Q. I understand just from speaking with Father
10 Dunstan yesterday that the order of St.
11 Benedict is a monastic order, is that
12 correct?

13 A. Right.

14 Q. What does that mean?

15 A. That means it follows in the monastic
16 tradition. And the monastic movement in the
17 church began the late Third and especially
18 the Fourth Century of the church in Egypt and
19 Palestine, Syria and Asia Minor. Various
20 Christians went to live an intense life of
21 asceticism and prayer, sometimes alone,
22 sometimes together in community. And then
23 rules began to be written governing these
24 groups of people. That is called the
25 monastic movement from the word monk,

1 monachus, which means someone who lives
2 alone, although it really could govern anyone
3 who lives alone as a hermit or in community.
4 We call those people community-based monks or
5 Cenobites, C-e-n-o-b-i-t-e-s,

6 Q. When were you installed as Abbott?

7 A. Twenty-two August, 1979. That was the day I
8 was elected Abbott. I was elected by the
9 members of St. John's Abbey who are in
10 permanent vows in the monastery.

11 Q. You in part answered my next question. How
12 does one become an Abbott of the Order of St.
13 Benedict?

14 A. Become an Abbott of a monastery?

15 Q. Monastery, excuse me.

16 A. By election, that's the normal process.
17 There are some times when there's trouble in
18 the monastery, the president might appoint
19 someone for a particular period of time until
20 the troubles settle down. But normally an
21 Abbott is elected by the membership of the
22 monastery.

23 (Discussion off the record.)

24 Q. (By Mr. Anderson) Where does it, if it's
25 written, prescribe that the Abbott of a

1 monastery would be elected by the members of
2 the community?

3 A. It would be mentioned in chapter 64 of the
4 Rule of Benedict. And also it would be
5 mentioned in our Constitutions and
6 Directory. This is a subsequent document
7 that specifies more in particular some of the
8 rules and regulations of the monasteries.
9 It's called Constitutions and Directory.

10 Q. And a copy of the constitution and the
11 directory would be in the library at St.
12 John's?

13 A. It would be there.

14 Q. What documents or code, if there is one,
15 governs, sets forth, the conduct of a member
16 of the community?

17 A. The Rule of Benedict would be the primary
18 document, or go farther back, the Gospels
19 themselves, because the rule is based on the
20 Gospels, so you could look at Gospels, Rule
21 of Benedict, monastic tradition, the
22 Constitutions and Directory and then the
23 normal tradition of a house.

24 Q. When you say "the normal tradition of a
25 house," what are you referring to?

- 1 A. Well, I mean that each monastery has
2 different ways of going about its prayer
3 services, ways of eating, ways of, you know,
4 dressing, each place is different, so the
5 traditions vary.
- 6 Q. Those traditions then are not codified in
7 written form, that's for --
- 8 A. Probably the end ones that I talked about are
9 more verbal and just, you know, unwritten.
10 But the Constitutions and Directory would be
11 more particular.
- 12 Q. Once you are elected, in your case the Abbott
13 of the monastery, is there a term that you
14 serve as Abbott?
- 15 A. According to the Rule of Benedict, an Abbott
16 was elected for life. But in 1968 we changed
17 that and the regulation now is that an Abbott
18 will get at least an eight-year term. If
19 he's younger than 57, he will go until 65 and
20 at the age of 65 he must resign, although he
21 could be elected repeatedly for eight-year
22 terms.
- 23 Q. You say "in 1968 we changed that." Who's we?
- 24 A. That is that congregation that I talked about
25 first, 22 monasteries, American-Cassinese

1 Congregation.

2 Q. Your predecessor was Abbott Eidenschenk?

3 A. John Eidenschenk.

4 Q. And he is alive, I presume?

5 A. He's a chaplain.

6 Q. Is he the chaplain at the monastery right
7 now?

8 A. No. He's a chaplain at a nursing home in
9 Albany, Minnesota.

10 Q. What, if you know, caused him to stop being
11 the Abbott? Did he resign?

12 A. Wasn't elected.

13 Q. Wasn't elected?

14 A. In August of '79 he had to resign, he was 65,
15 and he was not re-elected and I was elected
16 in his place.

17 Q. Was he eligible for re-election?

18 A. Yes. Yes, he was.

19 Q. The election itself, is there more than one
20 candidate? How does that --

21 A. It could be anyone who is ordained for --
22 what is it now? Has to be a priest, he has
23 to be a member of the community for at least
24 ten years and so that limits the candidates,
25 but other than that, it can be anyone. And

1 we start out with our nomination ballot by,
2 you know, just suggesting anyone we have on
3 our mind, you know, so it's -- there are no
4 campaign speeches, however.

5 Q. And you're thankful for that.

6 A. No promises of wine at every meal or --

7 Q. You then would be up for --

8 A. Re-election.

9 Q. -- re-election eight years from your election
10 in '79?

11 A. Well, I'll be 65 in four and a half years and
12 I have to resign at that time.

13 Q. In terms of any other officers that serve
14 under you, are there any that would be
15 considered, in your judgment, officials of
16 the monastery?

17 A. Okay. We'll look at the corporation as
18 such. We have the Order of St. Benedict,
19 which is incorporated in Minnesota as a legal
20 corporation. There are three officers of
21 that corporation.

22 Q. Who are they?

23 A. I'm the president; and Father Dan Ward, who's
24 an attorney, is the secretary; and Father
25 Gordon Tavis, T-a-v-i-s, is the treasurer.

1 So we three are the officers of the
2 corporation. And the board of directors is
3 what we call a senior counsel of the
4 monastery. So for certain items we need the
5 approval of that board of directors. There
6 are ten persons on that.

7 Q. Are they all religious?

8 A. Yes.

9 Q. And how are they chosen or selected?

10 A. Five are appointed by me and five are elected
11 by the community.

12 Q. And are you the chairman of the board?

13 A. Yeah.

14 Q. Are those --

15 A. Okay.

16 Q. Go ahead.

17 A. I say, maybe you might want to ask more
18 questions about that corporation.

19 MR. SKRIEN: Why don't you wait for
20 the question.

21 THE WITNESS: Okay.

22 Q. (By Mr. Anderson) What is the relationship of
23 that corporation to the monastery itself
24 then?

25 A. Okay. That's what I was going to explain.

- 1 A. Right.
- 2 Q. Who's presently the Prior?
- 3 A. Jonathan Licari, L-i-c-a-r-i.
- 4 Q. And he would be kind of the second in charge,
5 if you will?
- 6 A. Yeah.
- 7 Q. If you were in Rome or out of the country on
8 business or whatever, he would kind of be the
9 presiding officer in your absence?
- 10 A. Right, he would do the normal leading of the
11 monastery, although he would not engage in
12 any kind of corporate actions.
- 13 Q. Is he also on the board?
- 14 A. He's on the board of directors, yes.
- 15 Q. How long has he been Prior?
- 16 A. It will be two years in June.
- 17 Q. Who preceded him as Prior?
- 18 A. Julian Schmiesing, S-c-h-m-i-e-s-i-n-g.
- 19 Q. That's a good Irish name. How long had
20 Father Julian been the Prior?
- 21 A. He became Prior in 1982.
- 22 Q. Do you recall who preceded him as Prior?
- 23 A. Hilary Thimish.
- 24 (Discussion off the record.)
- 25 Q. (By Mr. Anderson) Do you have a recollection

1 of how long he served as Prior?

2 A. Two years. And before that -- I don't know

3 if you --

4 Q. Do you know --

5 A. Gordon Tavis, he was Prior at the time I was

6 elected.

7 Q. And can you spell Tavis for us?

8 A. Tavis, T-a-v-i-s, it's the same person who is

9 treasurer.

10 Q. I see. Father Gordon is still in the order?

11 A. Still treasurer.

12 Q. And if you know, who preceded Father Gordon

13 as Prior?

14 A. Let's see, Berthold Ricker, B-e-r-t-h-o-l-d,

15 R-i-c-k-e-r.

16 Q. Do you have any idea how long he was Prior?

17 A. He was in 11 years from 1964 to '75.

18 Q. Is he still alive?

19 A. Uh huh.

20 Q. Yes?

21 A. Still working.

22 Q. You have to say yes.

23 A. At 85. Yes. Yes.

24 Q. Is there somebody that is either officially

25 or unofficially responsible for investigating

1 complaints regarding the conduct of any of
2 the members of the community, if there are
3 some?

4 A. I suppose it would be the immediate officer
5 of the -- of a division. If it's the
6 University, I suppose it would be ultimately
7 the president and ultimately be myself, but,
8 I mean, there are echelons of authority.

9 Q. I'm going to go to the divisions here,
10 evidently divisions within --

11 A. Well --

12 MR. SKRIEN: Excuse me. Let him
13 finish his question.

14 Q. (By Mr. Anderson) When you say "divisions,"
15 what are you referring to?

16 A. We have high school, St. John's preparatory
17 school, these are divisions of the one
18 corporation. We have St. John's University
19 and we have a press, The Liturgical Press
20 it's called. So those are --

21 Q. Three divisions?

22 A. Yeah.

23 Q. Is there a separate division for the -- I was
24 going to say is there a separate division for
25 the priests, but I guess there wouldn't be,

1 they're all priests?

2 A. No. We're all monks, that's the basic
3 category, and some are ordained and some are
4 not.

5 Q. So some are brothers and some are --

6 A. Some are ordained and some not.

7 Q. Are the ones that are not ordained not
8 ordained because it's their choice or because
9 they didn't qualify for ordination?

10 A. They -- it was their choice, most of the
11 time, that they felt that they had no call to
12 the priesthood, whereas they had a call to
13 religious life, to monastic life. The two
14 are separate vocations.

15 Q. Are the vocations of the non-ordained monks
16 different than those of the ordained?

17 A. Oh, there's a basic vocation to live the
18 monastic life, which is the same for all.
19 Over and above that, one might be called to
20 priestly ministry and then you need to have
21 the requisite education for that, which has
22 its own, you know, standards of classes and
23 review all the way up to the time of
24 ordination.

25 Q. I'd like to go back, Abbott, ask you a few

1 more questions and background about the
2 various individuals that you identified. I'd
3 asked about Priors and you identified the
4 former Priors.

5 A. Uh huh.

6 Q. How would you describe the duties of the
7 Prior under you as Abbott?

8 A. Well, we mentioned one already, that when I'm
9 gone he would take over in running the
10 house. He also is responsible for budgets.
11 Each monk makes out a budget of what he needs
12 by way of expenses during a year and the
13 Prior is someone who cares for monks who are
14 15 years professed or more, and some Prior
15 three to 15. So budgets, running the house
16 when I'm gone, a lot of details in the
17 house. He sits on a number of committees,
18 like, oh, well, right now he sits on the
19 design committee, so various committees.
20 Otherwise, he is there to assist the monks in
21 their various needs, talk to them or hear
22 some of their troubles or whatever. He's
23 also -- he happens to be the education
24 director as well.

25 Q. The Subprior, who is presently the Subprior?

1 A. Kelly Ryan.

2 Q. Incidentally, would you consider the Prior to
3 be your chief advisor?

4 A. Yes.

5 Q. Or consulter?

6 A. He would be on my staff and for most items he
7 would be an advisor. Not for everything.

8 Q. The Subprior is Father Kelly?

9 A. Brother Kelly Ryan, yeah. He's not ordained.

10 MR. DRAWE: What was the last name,
11 Father?

12 THE WITNESS: Ryan.

13 Q. (By Mr. Anderson) What are his duties or
14 typically the duties of the Subprior?

15 A. As the Prior, he cares for the budgets of
16 monks who are three to 15 years professed.
17 He also will give them permissions, like
18 going on vacation or being away overnight.
19 And also he looks after their basic health as
20 the Prior does, too. So it's his task to see
21 that the people who are three to 15 years
22 professed are, you know, working well and
23 managing their life well.

24 Q. Anything else come to mind as his official
25 duties?

1 A. Again, if the Prior is gone and I am again,
2 then he would be the one who directs the
3 house.

4 Q. Do Subpriors have a certain term they serve
5 or do they serve at the discretion of the
6 Abbott?

7 A. Right, they serve at my discretion, but I
8 usually give them three-year terms renewable.

9 Q. The next official, if you will, that you
10 identified is the formation director.

11 A. Uh huh.

12 Q. Who is presently the formation director?

13 A. Rene, R-e-n-e, McGraw, M-c-G-r-a-w.

14 Q. Is he ordained?

15 A. Yes, he is.

16 Q. What does the formation director do?

17 A. He's the one who directs the formation of
18 candidates who come into the monastery as
19 novices, and after they make temporary vows,
20 he directs their life; talking with them,
21 giving classes, giving spiritual conferences,
22 overseeing their progress in understanding
23 the monastic life.

24 Q. You mentioned there is also a personnel
25 director?

1 A. Well, there are actually two, at least I have
2 a personnel committee, and the Prior is on
3 that committee, the Subprior is on it and
4 there's also someone from the formation
5 team. There's a team that assists the
6 younger monks in their formation. And then
7 there is what we call a Vicar, V-i-c-a-r, for
8 parishes and chaplaincies, and he also is on
9 that committee when we deal with the
10 assignment of monks to parishes or to
11 chaplaincy, like hospital chaplaincies,
12 nursing home chaplaincies.

13 When we're dealing with in-house
14 assignments, you know, like to a woodworking
15 shop or a physical plant, something like
16 that, then there's another person inside who
17 assists in the discovery, what those jobs are
18 and who might be a good person to assign to
19 them. So it's a somewhat complicated thing.

20 Q. Who is presently the Vicar of parishes and
21 chaplaincies?

22 A. That's Thomas Gillespie, Father Thomas
23 Gillespie.

24 Q. This personnel committee that you've
25 described, Abbott, is that a fairly recent

1 formation or has that been around for a long
2 time?

3 A. I think that something like that goes back a
4 number of years, but I don't know when it
5 began.

6 Q. There was a personnel committee when you took
7 over as Abbott?

8 A. I think there was someone who was -- there
9 was a previous Abbott I'm sure functioned
10 with a Vicar and with a personnel director,
11 yes.

12 Q. Okay.

13 A. But I cannot recall who they are.

14 Q. Incidentally, how long, if you know, did
15 Abbott Eidenschink serve as Abbott?

16 A. '71 to '79.

17 Q. And who preceded Abbott Eidenschink?

18 A. Baldwin Doworeck, B-a-l-d-w-i-n,
19 D-o-w-o-r-e-c-k.

20 Q. And is former Abbott -- how would I refer to
21 him now, as Father? What would be proper?

22 A. That would be proper, yeah, Father, Abbott
23 D-o-w-o-r-e-c-k, Doworeck,

24 Q. Is he alive?

25 A. Yes, he is.

- 1 Q. Where is he now?
- 2 A. He's living at the monastery.
- 3 Q. Is his health all right?
- 4 A. Eighty-five, good health, uh huh.
- 5 MR. DRAWE: Abbott, How do you
- 6 spell Eidenschink?
- 7 THE WITNESS: E-i-d-e-n-
- 8 s-c-h-i-n-k.
- 9 MR. DRAWE: Thank you.
- 10 Q. (By Mr. Anderson) Who makes the decision that
- 11 somebody seeking ordination is competent and
- 12 fit to be ordained?
- 13 A. The seminary would make a recommendation.
- 14 Q. And what seminary?
- 15 A. Wherever the person is studying theology. We
- 16 have a seminary on campus, so many of our
- 17 monks take their theology in St. John's
- 18 Seminary.
- 19 Q. What is the name of that seminary?
- 20 A. St. John's Seminary.
- 21 Q. And is that a separate division from the
- 22 University?
- 23 A. Yes, it's under the umbrella of the
- 24 University.
- 25 Q. Who presides over the seminary?

1 A. A rector.

2 Q. A rector. Who's presently the rector?

3 A. Kevin Seasoltz, S-e-a-s-o-l-t-z,

4 MR. ANDERSON: This is off the
5 record.

6 (Discussion off the record.)

7 Q. (By Mr. Anderson) I'd like to ask just some
8 questions about the process of ordination and
9 what is required and ultimately who decides
10 that a person is fit, qualified, for
11 ordination. How does one become ordained in
12 this process?

13 A. All right. For us, it is the Abbott who
14 would acknowledge a vocation on the part of
15 the monk and agree to have the person study
16 for priesthood; that is, study theology for
17 four years in preparation for a priesthood.

18 Q. Is that when they become a novice or is that
19 later?

20 A. That's separate. We're talking about
21 religious life, monastic life, I'm talking
22 about priesthood. You're asking about
23 priesthood now.

24 Q. Yes.

25 A. So in priesthood, if a monk decides that he

1 would like to study for the priesthood and
2 the Abbott acknowledges that disposition,
3 then the person may study theology for four
4 years in preparation for ordination. So you
5 have the individual monk presenting himself
6 as a person who is called or feels that he is
7 called by God to be a minister, and then you
8 have the Abbott acknowledging that and
9 allowing the monk to go ahead for ordination.

10 Q. In order for the Abbott to acknowledge the
11 disposition for ordination, I presume --

12 A. Right.

13 Q. -- what does the monk have to present to the
14 Abbott?

15 A. He has to express his desire.

16 Q. Is there a document of acknowledgement by the
17 Abbott?

18 A. No.

19 Q. It's a --

20 A. No. That's oral.

21 Q. In order to qualify for acknowledgement by
22 the Abbott, the monk must have done what?
23 First be a monk, I presume?

24 A. That's right, be a monk and be in good
25 standing in the monastery.

1 Q. Then how does one become a monk?

2 A. All right. There you have a person who
3 desires to live the Christian life in a
4 monastic manner. Could be any Christian who
5 -- well, they have to be Catholic to become a
6 member of our community, but it's a Catholic
7 Christian who is attracted to the monastic
8 way of living the Christian life. So it's a
9 life in community, it's a life of prayer,
10 it's a life of service to the church, it's a
11 life of seeking God through reading, prayer
12 and reflection. That's a monk.

13 Q. When somebody becomes a monk, what do you
14 call it?

15 A. Well, there are stages. A person may express
16 interest in the monastery, could be a student
17 in our college or in high school, and we
18 might have this person come to us and visit
19 the monastery to see whether he really would
20 like to enter or not, and it also gives us a
21 chance to see whether we would like to admit
22 him. So there is a process of entering the
23 monastery. If, according to the present
24 arrangement, if the person seems to be a good
25 candidate in the estimation of a vocation

1 director -- we haven't talked about that
2 person yet, but there is a vocation director
3 -- if in his estimation and in the estimation
4 of a committee called the admissions
5 committee this person could be a good
6 candidate, he's invited to come and live with
7 us for three months, usually in the spring of
8 the year. If he wants to continue the
9 process and if we want to continue having him
10 around, we will take his name to the whole
11 community for a discussion and a vote.

12 Q. I see. Let me ask you one question. This
13 candidate or this person, that hypothetical
14 person we're speaking about, could this be
15 somebody of high school age, college age
16 or --

17 A. We prefer to have the person finish college
18 now, if the person is in college. If the
19 person is in a technical school, we would
20 prefer to have him finish that technical
21 schooling. At any rate, at least 21.

22 Q. Has that been the case now for many years or
23 is that of recent --

24 A. That's more recent origin. When I entered
25 the monastery 40 years ago, it was normal for

1 us who were studying to become monks and
2 priests to enter after the sophomore year of
3 college, so I was 20 when I entered and that
4 was quite normal.

5 Q. You had indicated that the candidate would be
6 invited to live and it's kind of a period of
7 evaluation on both sides?

8 A. Right, he could evaluate the life itself to
9 see whether it fit him and we could evaluate
10 his life.

11 Q. Then what is the next part of that process
12 towards becoming a monk?

13 A. Then if he is accepted by the whole
14 community, he is -- he becomes a novice and
15 for a year he is under that formation
16 director we talked about previously.

17 Q. Who's presently the formation director?

18 A. Rene McGraw. And he will give classes, other
19 monks will give classes to these novices,
20 studying monastic history, the psalms,
21 spiritual topics from, you know, silence to
22 whatever. And then at the end of that year,
23 the novice can either leave or he might
24 petition to become a professed member of the
25 community, but he has to be in temporary vows

1 for at least three years. So again the name
2 is brought before the whole community, a
3 report is given on him and the community
4 votes. If he --

5 Q. Let me back up a moment because you covered a
6 lot of territory there. When somebody is
7 accepted to become a novice --

8 A. Right.

9 Q. -- is there a declaration, a document that
10 says "We accept you to become a novice"?

11 A. There is a document that we -- we give to the
12 candidate now when he becomes a candidate,
13 just indicating where he comes from, what
14 education he had, is he desiring to enter
15 monastery and why, what are some of his
16 motivations and so there is that kind of
17 document. I'm not sure when that began. I
18 can recall when I entered, we didn't sign any
19 kind of document like that, we just became
20 novices. But there is such a document
21 around, but I don't know when it began.

22 Q. Is there more than one individual that
23 actually makes or accepts the person as a
24 novice candidate or as a novice?

25 A. Well, it would be the whole community voting,

1 you know, that -- the candidate director
2 would write up a resume of that guy's life
3 and bring the name and the resume before a
4 community meeting and then we could discuss
5 him -- the guy is not there, of course -- and
6 then vote. If the vote is positive, he may
7 become a novice.

8 Q. You say "the whole community." There's about
9 250 members of the community, isn't there?

10 A. Right, anyone who is available and home can
11 come to that, what we call a chapter meeting.

12 Q. How often are there chapter meetings?

13 A. Once or twice a month we might have some
14 business that we have to conduct.

15 Q. Have there, in your experience in the last 20
16 or 25 years, been chapter meetings where
17 somebody's candidacy has been considered and
18 not accepted?

19 A. Sure, that's normal in every monastery.

20 Q. It is?

21 A. Sure.

22 Q. I mean, I'm not going to ask names or
23 anything like that, but what typically in
24 your experience have been bases, reasons for
25 somebody not qualifying or being accepted as

1 a candidate?

2 A. Inobservance, lack of obedience or a
3 disposition of obedience. I think some might
4 reconsider their desire to marry or not to
5 marry and that becomes evident to the
6 formation director.

7 Q. Okay. I was going to ask you about what
8 examples of inobservance are. One of those
9 are the one you just mentioned?

10 A. If he doesn't come to community prayer,
11 community meetings, community meals,
12 community Eucharist, well, you know, why be
13 there? That's what we say. If you join the
14 community of prayer and don't come to
15 anything, you might as we will be elsewhere,
16 and we'll help them out very gladly.

17 Q. Okay. In recent years, let's say in the last
18 couple decades, maybe the last 20 years, does
19 the monastery recruit candidates for the --

20 A. Surely.

21 Q. How is that gone about?

22 A. Well, we might put an ad in a local religious
23 paper, like the St. Cloud Visitor is the
24 diocesan paper of the St. Cloud Diocese.
25 We've had advertisements in booklets that go

1 to colleges and Newman Centers around the
2 country indicating that St. John's is
3 accepting candidates and if you wish more
4 information, write to this address. Or a
5 candidate, in the campus ministry, the campus
6 newsletter. We might have a reference to
7 those who are interested in exploring a
8 monastic life can come and live in the
9 monastery for a weekend, something like
10 that. So, you know, we have 1800
11 undergraduate men on campus and many of the
12 monks in the monastery have gone through our
13 college and have come -- become acquainted
14 with monastic life through their living on
15 our campus.

16 Q. They don't have to have necessarily attended
17 St. John's College, however?

18 A. No.

19 Q. Going through that process then, once a
20 candidate is accepted by the community, I
21 trust through the agreement in the chapter
22 meeting, is it like majority vote?

23 A. That's right, it's a majority vote.

24 Q. And I trust those proceedings are not
25 formally recorded or are they?

1 A. Well, we keep a record of them, yes, sure.

2 Q. Like through a secretary that says this was
3 voted on and was accepted?

4 A. Right. Right.

5 Q. I see. Once the candidate is then accepted,
6 there's one year of classes?

7 A. Once he's accepted after the novitiate year,
8 there are at least one year of -- well, there
9 are at least three years of temporary vows,
10 he has to be in temporary vows for three
11 years and only then can he petition for
12 permanent membership with what we call solemn
13 vows.

14 Q. The three-year temporary vows, what is the
15 purpose of that?

16 A. To continue formation in monastic life so
17 there will be continual conferences and
18 classes. And the person has to live in a
19 certain section of the monastery, follow a
20 little different regime of the monastery. So
21 the education process continues after the
22 novitiate. And normally a person would take
23 solemn vows after three years of temporary
24 vows, however, some monks petition to extend
25 their temporary vows for one or two more

1 years before they take solemn vows because
2 they're undecided.

3 Q. Solemn vows are permanent vows?

4 A. Permanent vows, yeah.

5 Q. How does one who has or is in the process of
6 their temporary vows petition for is it
7 solemn vows?

8 A. Solemn vows, yes. Again, it's a -- if he
9 wants to join the community permanently, he
10 will petition, he will mention it to the
11 formation director and to the Abbott and the
12 Abbott brings the name then to the whole
13 community.

14 Q. Is that a formal written petition?

15 A. It doesn't have to be. I -- I don't recall
16 that it does. The profession ceremony
17 itself; that is, when a person makes
18 temporary vows or solemn vows, that is a
19 document that's written out by hand, yes. I
20 don't remember if that was in the sheaf of
21 papers that was in, for instance, Dunstan's
22 folder or not, but it should have been or
23 could have been. But they write it out by
24 hand saying, I am making profession on such
25 and such a day and promise to do so and so.

1 Q. Once somebody takes their solemn vows,
2 they're a member of the community
3 permanently?

4 A. Right.

5 Q. In this process you've been describing and
6 talking about towards the ultimate entry into
7 the community, when is the first time the
8 candidate or the individual first takes vows?

9 A. After the novitiate year.

10 Q. After that one year?

11 A. That's right.

12 Q. And that is called a temporary vow?

13 A. Temporary vow, uh huh.

14 Q. I want to ask you some questions then,
15 Abbott, about the temporary vow, what it
16 means and what it is. What vows are taken at
17 that time?

18 A. All right. He vows to live the monastic
19 life, which means that he does not have any
20 personal property. He vows obedience. He
21 vows celibacy and chastity. He vows to
22 continue in this community as a monk for one
23 year, two years or three years. It's
24 normally three years as a temporary vow
25 period.

1 Q. The temporary vow is administered by whom?

2 A. The person takes the vow himself, but in the
3 Abbott's presence and in the presence of the
4 community, so it's -- it takes place during a
5 Eucharist.

6 Q. The vow of conversion to life was referred
7 to. Is that descriptive of a certain part of
8 the vow or what?

9 A. That -- well, there's some controversy about
10 what all that means. In the Latin its
11 conversatio morum, if you want to try that
12 one. It's conversatio morum, which is
13 variously translated, and you've given one
14 translation; that is, there's a continual
15 effort to improve, to be concerted to
16 progress more and more toward becoming, you
17 know, a child of God. I prefer to translate
18 that as living the monastic life, being
19 stable in a community life. And, yes,
20 praying and serving the community,
21 meditating, doing spiritual reading, being
22 silent at certain times, all of that is under
23 that idea of conversatio morum. This phrase
24 occurs in the Rule of Benedict and that's
25 where that comes from in the profession

1 ceremony.

2 Q. When you say a part of the temporary vow no
3 personal property, does this individual agree
4 to convey their then-existing property to the
5 order?

6 A. If they're in temporary vows, they still can
7 own property elsewhere, you know, if they
8 have a bank account or property somewhere
9 else, it still really belongs to them because
10 they're only in temporary vows, but for the
11 time being they can't use it. It's only when
12 they make permanent vows that they give up
13 all personal property and they have a
14 community -- we have a community of goods
15 then, I mean, we all have -- we share.

16 Q. The vow of obedience, is that obedience to
17 the Abbott?

18 A. To the Abbott, but also to the traditions of
19 the monastery, certain ways of praying and
20 certain ways of dressing, but it's primarily
21 obedience to the Abbott and to the person's
22 immediate superior, like it could be the
23 Prior or Subprior in certain areas.

24 Q. The temporary vow of celibacy and chastity,
25 is the vow of celibacy different than that of

1 chastity?

2 A. Celibacy usually means non-marriage and so
3 they vow not to be married.

4 Q. And the vow of chastity means?

5 A. Chastity would be more specific, that one
6 would not engage in any sexual improprieties.

7 Q. What about any sexual contact at all?

8 A. That -- yes. That's --

9 Q. Does that include --

10 A. I don't know how you would want to phrase it,
11 but, yes, it would be sexual contact.

12 Q. That's with men, women?

13 A. Yes, men and/or women.

14 Q. Is one purpose, as you understand it, of
15 having somebody profess temporary vows is to
16 give them a time to both evaluate their
17 ability to abide by those and the community's
18 ability to evaluate whether that person is
19 able to abide by those vows?

20 A. Right.

21 Q. And have there been times where once a
22 candidate has professed temporary vows it has
23 come to the attention of the community that
24 they're having difficulty with the vow of
25 chastity or celibacy, that they haven't then

1 been able or qualified to profess permanent
2 vows?

3 A. I suppose that's true. I mean, it could be
4 difficulty in any one of the vows.

5 Q. So would it be fair to say that if they
6 weren't able to abide by the obligation of
7 chastity, for example, that might disqualify
8 them from permanent vows all together?

9 A. It would be a good reason to have them leave
10 the monastery, yes.

11 Q. Why?

12 A. Because they cannot -- they would not be able
13 to follow the vow that they would profess.

14 Q. What do you understand the purpose of the vow
15 of chastity to be?

16 A. Well, as I mentioned before, chastity has to
17 do with the right ordering of one's sexual
18 powers. And it would be, you know, married
19 people could be chaste as well because, you
20 know, sexual activity is allowed in a
21 marriage situation. So that's why I say the
22 right ordering according to one's moral
23 life. And for a monk then it would be -- the
24 right ordering would be that no sexual
25 activity is allowed. That's what it means,

1 with man or woman.

2 Q. Prior to the taking of temporary vows, is
3 there any inquiry or investigation of the
4 candidate's sexual history?

5 A. There might be with a spiritual director or
6 with the formation director, but each monk
7 usually has what we call a spiritual
8 director; that is, someone the person can go
9 to to reveal his heart and his mind, and I
10 suspect that often that topic could or would
11 come up.

12 Q. There's no formal process for that, however?

13 A. No, there isn't. It has not been in monastic
14 circumstances. People choose whom they wish
15 to be their spiritual inner director. That's
16 really getting down into the area of a
17 person's, you know, confidential exposition
18 of self or exposure of self.

19 Q. When somebody takes the temporary vow, at
20 that point what, if anything, have they,
21 would you expect, been taught about what the
22 temporary vow of chastity means and involves?

23 A. I would hope that the formation director
24 would have this as a topic of one of his
25 conferences at least, to talk about what is

1 allowed and not allowed as part of the
2 formation process.

3 Q. Are there any formal classes about that topic
4 and what the vow means --

5 A. Sure.

6 Q. -- and how it's interpreted?

7 A. I -- I don't have a syllabus and I haven't
8 checked a syllabus, but every formation
9 director should talk about that subject, yes.

10 Q. At the time somebody has taken the temporary
11 vow, have they attended seminary --

12 A. Not necessarily.

13 Q. -- by necessity?

14 A. Not necessarily.

15 Q. That's a different track?

16 A. We talked about monastic progress.

17 Q. I don't want to get those mixed up there
18 because --

19 A. They are two different vocations.

20 Q. They would be 20 or at least 21 by now?

21 A. Yes.

22 Q. And they will have had to have gone through
23 the novitiate?

24 A. Should, yeah. Candidacy, novitiate, three
25 years, at least three years of temporary vows

1 before making solemn vows.

2 MR. ANDERSON: Okay. Off the
3 record.

4 (Discussion off the record.)

5 Q. (By Mr. Anderson) Ultimately, does the
6 community pass on a candidate's petition or
7 ability to take the solemn vow?

8 A. Right, they vote on that.

9 Q. Just as they had --

10 A. For temporary vows.

11 Q. For temporary, I see. And it's by majority
12 vote?

13 A. Yeah. And the Abbott has to accept it,
14 however.

15 Q. Ultimately, it is the responsibility of the
16 Abbott to accept that person --

17 A. Uh huh.

18 Q. -- as a candidate for solemn vows?

19 A. Right.

20 Q. Once the Abbott accepts a person for the
21 professing of -- is it professing of solemn
22 vows?

23 A. Professing of monastic vows, solemn monastic
24 vows.

25 Q. Is it written somewhere that the Abbott has

1 accepted that candidate?

2 A. Yes, in the sense that he presents him to
3 chapter and the chapter will vote either
4 affirmative or -- in this case an affirmative
5 manner, and then he would make his solemn
6 vows by writing out a schedule of those vows
7 and reading them in public before the Abbott
8 and the whole community gathered. So there's
9 a document on that.

10 Q. Is there any process for the psychological
11 screening, if you will, for fitness to take
12 solemn vows prior to the actual professing of
13 them?

14 MR. SKRIEN: Do you understand the
15 question?

16 THE WITNESS: Right.

17 MR. SKRIEN: Psychological
18 screening.

19 THE WITNESS: Right.

20 A. Now we have candidates take psychological
21 tests and see a psychologist who is not a
22 monk, he is a professional psychologist who
23 happens to live in St. Cloud, and, now, this
24 is before they enter the novitiate, but it
25 isn't just anyone who happens by. It is

1 someone who's already starting the process
2 and has been admitted by an admissions
3 committee. This person is required to go to
4 a psychologist and take the MMPI, too, and
5 discuss his family history with that
6 psychologist, and then I get a full report
7 from that psychologist. The report is also
8 reviewed with the candidate, so the candidate
9 knows precisely what the psychologist has
10 said. And he knows that I get a copy of it,
11 we read it over and then on the basis of that
12 I as Abbott can judge whether the person
13 really should be encouraged to continue or
14 not. It's a safeguard for normalcy, whatever
15 you might want to call normalcy, that a
16 person is within norms of psychological
17 health.

18 Q. Would it be fair to call this a psychological
19 screening process?

20 A. Well, in a way. It's an instrument that is
21 used. It isn't the only instrument. I think
22 the better instrument is the life of that
23 person in community. We can judge much
24 better by just living with a person than we
25 can with more objective outside instruments.

1 But it's a help.

2 Q. When did you, you meaning you the Abbott as a
3 representative of the order or the monastery,
4 start utilizing the psychologists as an
5 instrument?

6 A. I do not know when that was begun. It has
7 been in effect as long as I've been Abbott
8 and I did not start that, so it, you know, it
9 went -- it began I would say within the last
10 25 years, but I'm not sure when it began.

11 Q. I've looked at at least what's been
12 represented to be the file of Dunstan Moorse
13 and didn't see anything in there that
14 appeared to be anything like a psychological
15 evaluation prior to his ordination.

16 A. Yes.

17 Q. Would that typically --

18 A. Prior to his solemn vows.

19 Q. Excuse me, prior to his solemn vows. Is that
20 something that would typically be placed in
21 the file of somebody seeking solemn vow who
22 had had such an evaluation?

23 A. The agreement we have now is that after the
24 person makes solemn vows, that instrument is
25 destroyed.

1 Q. What is the purpose of destroying that?

2 A. So -- because we don't feel that it's -- it
3 is useful any more. It was an instrument to
4 be used to judge whether or not the person is
5 fit within broad boundaries for monastic
6 life, that he's not manic depressive or, you
7 know, kleptomaniac or whatever. I mean, it
8 was within bounds. And after the man has
9 made solemn vows, he's a full member of the
10 community and we feel that that document
11 should not be available any more, it has
12 served its usefulness.

13 Q. Is that policy of destruction of this
14 document a fairly recent development?

15 A. As long as I've been Abbott, yes.

16 Q. Do you know if it was the same policy before
17 you?

18 A. I can't say that. I don't know.

19 Q. As you understand it, is the psychological
20 screening process you've described here also
21 designed to address sexual issues and whether
22 the candidate is fit to live a life of
23 chastity and celibacy?

24 A. That subject is certainly dealt with in the
25 family history and in the personal history of

1 the candidate, yes.

2 Q. Is the psychologist that typically does this
3 screening instructed to address that issue?

4 MR. SKRIEN: If you know.

5 THE WITNESS: Yes.

6 A. I can't recall whether we have said to him
7 explicitly to look into that dimension. We
8 have met with this particular psychologist
9 and showed him in general what we're looking
10 for.

11 Q. (By Mr. Anderson) Who is it now, the
12 psychologist?

13 A. A name?

14 Q. Yes.

15 A. It's Steven Vincent is the man's name now.

16 Q. Is there somebody that did it prior to him?

17 A. Sure.

18 Q. Who was that?

19 A. For a while it was Roles -- there were two
20 persons together, both priests, Rolis,
21 O'Connor, they were a pair and they had an
22 office in St. Joseph. How far back that
23 goes, I don't know when that was. I -- for
24 most of my abbatial life I've had Steven
25 Vincent.

1 Q. There was a new word I learned yesterday,
2 abbatial.

3 A. And conversatio morum.

4 Q. I haven't learned that word yet.

5 MR. DRAWE: Nor do I suspect you
6 will in the near future.

7 Q. (By Mr. Anderson) Do you have any knowledge
8 of whether or not Dunstan Moorse went through
9 any psychological screening or assessment or
10 evaluation prior to his solemn vow?

11 A. I don't know what was in place at that time.
12 You're talking about early '70's?

13 Q. Yes.

14 A. I don't know what was in place.

15 Q. Nobody's ever talked to you about whether he
16 did or did not, and if he did, with whom?

17 A. No.

18 Q. There's nothing in his file that indicates
19 that he did. As you run the process now, if
20 somebody goes through this psychological
21 process and prior to that --

22 (Discussion off the record.)

23 Q. (By Mr. Anderson) If somebody as you do it
24 now goes through this process of
25 psychological testing prior to professing of

1 solemn vows, is it recorded in their file
2 that they saw Dr. X and met this criteria?

3 A. No, not necessarily.

4 Q. If Dunstan Moorse had gone through this same
5 process you've described or one similar to
6 it, who would have known about it at the
7 time?

8 A. The formation director of that time and
9 possibly the Abbott of that time.

10 Q. You touched on this, but I didn't ask the
11 question and I should. Why do you have
12 somebody see a psychologist and go through
13 this testing?

14 A. As I mentioned, the best judge of whether a
15 person can live the monastic life is by
16 personal observation and a determination
17 whether that person fits the community. That
18 has always been the case since, you know, the
19 Fourteenth, Fifteenth, Sixteenth Century of
20 monastic life is that personal judgment. We
21 today feel that we can be helped in that
22 judgment by psychological exams and, as I
23 said, the exam itself would help us to assure
24 ourselves that a particular individual is
25 within the psychological -- the range of

1 psychological normalcy. As I said, he's not
2 depressive or manic depressive or doesn't
3 have, say, excessive anger with authority,
4 things like that, and a psychologist can pull
5 that out. So it's an assistance, but it
6 isn't the only instrument we use.

7 Q. I'm not going to ask the identity of anybody,
8 but in your experience, has anybody ever been
9 screened out, if you will, based on the
10 psychological testing and evaluation?

11 A. I don't know whether a particular evaluation
12 has been the only reason for someone being
13 dismissed or not accepted.

14 Q. Earlier you had mentioned, Abbott, that we
15 feel we could be helped by this psychological
16 assessment. When you say "we," who are you
17 referring to?

18 A. I'm referring to myself and under the present
19 ruling the formation director gets to see
20 that psychological evaluation, too, so there
21 are only three persons that are really
22 looking at it, and that is the Abbott,
23 formation director and the individual monk in
24 formation.

25 Q. And this information is shared with the monk

1 historically also?

2 A. The -- the psychologist writes it up and then
3 reviews it with the monk and corrects it
4 where he has to. I mean, he makes his own
5 judgments, but where there are factual
6 errors, he has those corrected.

7 MR. DRAWE: Could we take a short
8 break?

9 MR. ANDERSON: Oh, sure.
10 Absolutely.

11 (Recess taken.)

12 Q. (By Mr. Anderson) Abbott, if I may, I'd like
13 to ask you just some questions about your
14 background and where you've been prior to
15 your installation and election as Abbott.
16 You had indicated that you were elected
17 Abbott in the year '78?

18 A. '79.

19 Q. '79.

20 A. August 22nd.

21 Q. Before that, where did you serve and what did
22 you do?

23 A. The year before I was on sabbatical, '78/'79,
24 I was at the University of Chicago School of
25 Divinity writing a book.

1 Q. Has that been published?

2 A. Yes.

3 Q. What is the name of the book?

4 A. Unity and Disunity.

5 Q. And what does that address?

6 A. It's the subject of sin, sin and grace, it's
7 both sin and grace. Three years before that,
8 '75 to '78, I was novice master formation
9 director; that is, director of the novices
10 and also professor of theology.

11 '69 to '75 I was chair of the
12 theology department and professor of
13 theology.

14 Q. For the University?

15 A. Yes. 65 to '69 -- well, '68 and '69 --
16 pardon me, '69 and '70 I was also on
17 sabbatical at Yale University School of
18 Divinity.

19 Q. And your sabbatical purpose was?

20 A. I wrote a book that year, yeah, called The
21 Ultimate Church.

22 Q. What did that address?

23 A. The old axiom, "Outside the church no
24 salvation." Extra ecclesium malasolis (ph.)
25 is an axiom going back to the time of

1 Sibrium, Third Century.

2 Q. What is that in common parlance? What does
3 that refer to?

4 A. Study of the idea of whether or not a person
5 had to be within the fold of the church in
6 order to achieve a right relationship with
7 God.

8 Q. And what's the answer to that question? Is
9 it yes or no?

10 A. I'm not God. You want -- I would say yes,
11 there is -- there is salvation outside of a
12 definite -- a definitely defined church, uh
13 huh.

14 Q. Prior to that, where did you serve and what
15 did you do?

16 A. Well, '65 to '68 I was teaching at St. John's
17 University. '62 to 65 I was teaching at the
18 College of St. Benedict. '60 to '62 -- '60 I
19 began teaching.

20 Q. Now, I wanted to ask you one question there,
21 it raises something. When you say teaching
22 at the University, you're talking about St.
23 John's University, is that right?

24 A. That's right, under the large umbrella I
25 talked about before.

- 1 Q. Where does the College of St. Benedict fall
2 within the division or the umbrella?
- 3 A. That is a separate institution four miles
4 away. It was a women's -- still is a women's
5 college, they register women only on the
6 undergraduate level and they have a fully
7 coordinated program with our college of arts
8 and sciences.
- 9 Q. What is the relationship of the monastery and
10 I think the corporation --
- 11 A. Yes.
- 12 Q. -- to the College of St. Benedict?
- 13 A. None.
- 14 Q. Separate?
- 15 A. The College of St. Benedict is a separate
16 corporation.
- 17 Q. Who runs that?
- 18 A. That's the Sisters of St. Benedict. They
19 have a St. Benedict's convent.
- 20 Q. In order for you to have taught at the
21 College of St. Benedict, that was by the
22 authority of the then presiding Abbott, I
23 trust?
- 24 A. Right.
- 25 Q. Okay. And before that what did you do?

- 1 A. I studied theology in Rome up to the
2 Doctorate, I mean, I got my Doctorate,
3 finished my Doctorate in 1960, defended my
4 thesis in 1960, so I studied six years, '54
5 to '60.
- 6 Q. And in Rome, specifically where?
- 7 A. College of St. Anselm, A-n-s-e-l-m, Anselm.
- 8 Q. Is that run by the Vatican?
- 9 A. It's an international Benedictine college.
10 There are professors and students there from
11 Benedictine -- from around the world.
- 12 Q. Is that college then run by the order itself?
- 13 A. Yes, it is run by the Benedictine order.
- 14 Q. Before that what did you do? Where were you?
- 15 A. I entered the monastery as a novice in 1951,
16 I professed temporary vows in 1952 and solemn
17 vows in 1955 and was ordained to the
18 priesthood in 1957.
- 19 Q. Who was the presiding Abbott at the time you
20 professed your solemn vows?
- 21 A. Baldwin Doworeck was the Abbott of St. John's
22 Abbey.
- 23 Q. And was he the Abbott to whom you professed
24 the solemn vow?
- 25 A. I mean, I was in Rome at the time, so I

1 professed -- I was given permission to make
2 solemn vows at a place called Subiaco and our
3 Abbott gave that Abbott, the Abbott of that
4 place, permission to witness the vows, so it
5 was really -- I did it in Italy.

6 Q. You still became a member of that --

7 A. Of St. John's Abbey.

8 Q. Yes, okay. Then when you were ordained,
9 presumably a Bishop presided at your
10 ordination?

11 A. Right.

12 Q. Who would that have been?

13 A. Peter Bartholome.

14 Q. Was he Bishop of St. Cloud?

15 A. Bishop of St. Cloud, yeah.

16 Q. Can you write down the name of the -- it
17 started with an S.

18 A. S?

19 MR. DRAWE: The place where you
20 took your solemn vows.

21 A. Oh, Subiaco?

22 Q. (By Mr. Anderson) Yeah, Subiaco.

23 A. Subiaco, sublachenchez, meaning under the
24 local, Subiaco (Writing word.)

25 Q. Abbott, when in time did you first, if you

1 know, come to first know Dunstan Moore in
2 any context?

3 A. He entered the community in the early '70's
4 and I'm -- I don't know precisely the date of
5 his profession, I would judge it's about '73,
6 '72, somewhere in there.

7 Q. I think he took his solemn vows July 11th of
8 '77.

9 A. That would mean that he made temporary vows
10 in --

11 Q. '74?

12 A. '74, yeah.

13 Q. Okay.

14 A. I --

15 MR. SKRIEN: You've answered the
16 question.

17 Q. (By Mr. Anderson) Do you recall, what's your
18 first recollection of him?

19 A. Very fuzzy in the sense that he -- he entered
20 the community as so many others did at that
21 time and he really didn't stand out at all,
22 in my mind.

23 Q. Were you novice master and formation director
24 at the time that he professed his solemn
25 vows?

1 A. No. I was novice master. At that time they
2 separated novice master from junior master
3 and so Dunstan was never in my charge.

4 Q. Okay. Do you have any idea in whose charge
5 he was?

6 A. His novice master was Roger Kasprick.

7 Q. How do you know that? Is that something you
8 just remember?

9 A. Because I followed Roger as novice master.

10 Q. Oh, okay. Roger. Can you spell that last
11 name?

12 A. Kasprick, K-a-s-p-r-i-c-k.

13 Q. Is he still in the order?

14 A. He's on sabbatical right now.

15 Q. I didn't ask this, but I assume that every
16 time you took an assignment, be it sabbatical
17 or study in Rome, it was always at the
18 direction and with the permission of the
19 Abbott of the order, is that right?

20 A. Of St. John's Abbey.

21 Q. Of the Abbey?

22 A. That's right. That's right.

23 Q. When is the first time, if at all, that you
24 as Abbott ever received any information of
25 complaint of any kind about Father Dunstan

1 Moorse?

2 A. Any complaint?

3 Q. Yes.

4 A. I believe it was in May of 1984.

5 Q. And the context in which you knew Father
6 Dunstan before that time would have been he
7 was a member of the community?

8 A. Yeah.

9 Q. Anything else?

10 A. I had talked to him two or three times on a
11 more personal level before '84 because when I
12 became Abbott in '79 I made a point of seeing
13 people, you know, one after another, just
14 talking to them.

15 Q. Trying to get to know the members?

16 A. Right, get to know them better.

17 Q. Okay. And so you pretty much knew him along
18 the same lines that you had come to know many
19 of the others?

20 A. That's right.

21 Q. And not necessarily any better?

22 A. No.

23 Q. In May of 1985, what --

24 A. Four.

25 Q. Excuse me, 1984, what came to your attention?

- 1 A. That Dunstan was assigned to the prep school
2 and that he was giving counsel which seemed
3 to be inappropriate in sexual matters.
- 4 Q. How did you learn that?
- 5 A. I don't know precisely now from this
6 distance, but I think it was the headmaster
7 who brought it to my attention, who was Linus
8 Ashman.
- 9 Q. Brother Linus?
- 10 A. Yes.
- 11 Q. And he would be headmaster then for the high
12 school?
- 13 A. Right.
- 14 Q. Have you since that time or even after the
15 initiation of this suit talked to Brother
16 Linus about that?
- 17 A. No. No, I haven't.
- 18 Q. Is Brother Linus still headmaster?
- 19 A. No.
- 20 Q. Where is he now?
- 21 A. He's in San Diego taking a degree, MBA
22 Degree.
- 23 Q. Is he still in the community?
- 24 A. Yes.
- 25 Q. Do you know if Brother Linus imparted any of

1 this information to you about Father Dunstan
2 in writing?

3 A. No, it didn't occur in writing.

4 Q. You believe that Brother Linus talked to you?

5 A. If it was he who first notified me, it was by
6 -- it was verbally.

7 Q. Okay. I appreciate this was back in '74, but
8 I'd like you to tell me --

9 A. '84.

10 Q. Excuse me, back in '84. I'd like you to tell
11 me what it is you learned, you believe, from
12 Brother Linus.

13 MR. SKRIEN: He's already testified
14 I think what he understood. Do you have
15 anything in addition to what you've told him
16 you heard?

17 THE WITNESS: No. That's what I
18 mentioned I heard, I heard that he talked
19 inappropriately in a counseling situation or
20 in talking to the boys in the residency
21 program.

22 Q. (By Mr. Anderson) And that would have been
23 the boys in the high school?

24 A. Right.

25 Q. And at that time you knew that Father Dunstan

- 1 Moorse was a teacher?
- 2 A. Was a teacher, uh huh.
- 3 Q. And a prefect?
- 4 A. And a prefect, uh huh.
- 5 Q. And that one of the roles of a prefect was to
6 be an advisor to a certain number of
7 students?
- 8 A. Well, he's a disciplinarian I suppose and it
9 -- I suppose the fellows would come to him
10 spontaneously, you know, since he was living
11 in the dorm.
- 12 Q. When you say that you learned that Father
13 Dunstan was giving counsel that seemed
14 inappropriate, was that counsel in sexual
15 matters?
- 16 A. Yes.
- 17 Q. What was it that was inappropriate?
- 18 A. I don't remember what precisely was said, but
19 it was somewhat in the area of sexual matters
20 of man to man, in other words, homosexual
21 issues.
- 22 Q. Was there some suggestion that he himself had
23 engaged in some homosexual advance?
- 24 A. I don't recall that that was said at that
25 time.

1 Q. Was there any identity of any student
2 provided to you, student or students, that
3 may have been the recipient of this or
4 recipients of this by Brother Linus to you?

5 A. No names were given me.

6 Q. Did you infer or imply that more than one
7 student was involved?

8 MR. DRAWE: Object, it calls for
9 speculation.

10 Q. (By Mr. Anderson) You can go ahead and
11 answer.

12 MR. SKRIEN: If you know.

13 A. More than one student was involved in the
14 counseling?

15 Q. (By Mr. Anderson) Yeah, in the inappropriate
16 counseling.

17 A. Yes, I think there was more than -- more than
18 one, or that he was giving counsel to more
19 than one student, yes.

20 Q. Inappropriately?

21 A. Yes.

22 Q. Do you know if Father Dunstan had a
23 reputation at that time as being homosexual?

24 A. I didn't know of any.

25 Q. Do you believe he's ever had a reputation in

1 the community as being homosexual?

2 MR. SKRIEN: Before you answer that
3 question, I'm concerned about the privilege
4 here and that very broad question.

5 MR. ANDERSON: I don't think that
6 potentially invades that. I'm talking about
7 what others would be talking about, not what
8 he would be told.

9 MR. SKRIEN: Well, that's what I
10 want to make clear in that the question, as I
11 understand it, Jeff, you can correct me if
12 I'm wrong, is he's asking about --

13 THE WITNESS: What others have said
14 about Dunstan.

15 MR. SKRIEN: So things that you
16 heard, not in your capacity as a spiritual
17 counselor to anyone within the community,
18 including Dunstan Moorse.

19 A. I can say no.

20 Q. (By Mr. Anderson) Did you make any record,
21 written record, of what Brother Linus brought
22 to you in May of 1984?

23 A. This -- this probably enters onto the
24 confidential area of my dealing with people
25 in their -- in their --

1 MR. DRAWE: Abbott, this just calls
2 for a yes or no. This is just a yes or no
3 question. Did you make a written record, yes
4 or no, and the next question when he gets
5 into it may get into confidential things.

6 THE WITNESS: You're sure of that?

7 MR. SKRIEN: I appreciate his
8 comments, the question is as he noted. Did
9 you make a record -- and your concern about
10 confidentiality is well founded, but you can
11 answer the question, did you make a record.

12 A. A memorandum I made for myself, yes.

13 Q. (By Mr. Anderson) You did?

14 A. Yeah.

15 Q. Was that a hand-written memorandum or
16 typewritten?

17 A. I believe it was typewritten, and both, you
18 know.

19 Q. Did that incorporate information that was
20 given you by Brother Linus?

21 A. It would include that, yes.

22 Q. Did it incorporate information from any other
23 source or sources?

24 A. Not that I know of, no.

25 Q. In other words, you wrote down some notes for

1 your own purposes of what Brother Linus told
2 you about Dunstan Moorese, is that right?

3 A. Yes.

4 Q. Do you still have that?

5 A. Those notes?

6 Q. Yes.

7 A. Yes, I do.

8 Q. Is it one page or more than one page?

9 A. That would be one page.

10 Q. Has anybody else looked at that besides
11 yourself?

12 A. No.

13 Q. Have any attorneys been given that?

14 A. They -- they probably know where it is, but
15 no.

16 Q. Brother Linus on that occasion brought you
17 that information in his capacity as a fellow
18 member of the community and the headmaster,
19 is that right?

20 A. Headmaster, yeah.

21 Q. And it was brought to you presumably because,
22 at least as you understand it, because you
23 were the Abbott and the one in charge, is
24 that right?

25 A. Right -- as the ultimate leader of the

1 monastic community, yes.

2 Q. Have you yourself reviewed that recently,
3 that memo that you prepared?

4 A. Right.

5 Q. When did you review it?

6 A. Well, very recently.

7 Q. Like yesterday?

8 A. Yeah.

9 Q. Where is it now?

10 A. I don't have it here.

11 MR. ANDERSON: I'll make a request
12 for that.

13 MR. SKRIEN: Sure. If you want to
14 specify exactly when you make the request
15 what you are asking for because I believe
16 he's testified that there were notes as to
17 Linus, but maybe notes as to other things.

18 MR. ANDERSON: First I'm going to
19 narrowly make this request now on the record
20 so there's no mistake about that.

21 Q. (By Mr. Anderson) I understand that you made
22 some notes of what Brother Linus told you on
23 that occasion, is that correct?

24 A. If it were -- if it were Linus that talked to
25 me.

1 Q. Whoever it was.

2 MR. ANDERSON: That's my first
3 request.

4 MR. SKRIEN: I'll just ask that you
5 put that in writing to me.

6 MR. ANDERSON: I will.

7 MR. SKRIEN: Thank you.

8 Q. (By Mr. Anderson) You reviewed it as recently
9 as yesterday. What does it say?

10 MR. DRAWE: We will re-assert the
11 privilege to the extent that anything that
12 was in that memorandum relates to any
13 spiritual counsel or priest/penitent
14 privilege that was sought by brother
15 Dunstan.

16 MR. ANDERSON: The memo as
17 described does not --

18 MR. DRAWE: I understand that,
19 Jeff, I'm just making a record.

20 MR. ANDERSON: I understand that
21 you are saying that you haven't waived any
22 priest/penitent privilege and I appreciate
23 that, but the memo he has described doesn't
24 address any potential penitent privilege in
25 that it is a communication from Brother Linus

1 to the Abbott, all right?

2 MR. DRAWE: I'm just re-asserting
3 that to the extent that memorandum may
4 reflect any priest/penitent privilege, we
5 would re-assert our position. But we are not
6 asserting it beyond that.

7 MR. SKRIEN: Go ahead. Do you have
8 a question?

9 Q. (By Mr. Anderson) The question is, what does
10 the memo say?

11 MR. SKRIEN: And I want you to
12 answer that question truthfully, as you will,
13 but I want you to keep in mind that it's the
14 narrow question of what your memorandum says
15 regarding your discussion with Linus or
16 whomever it was that brought you this
17 information in 1984 and not to speak to
18 anything else in the memo.

19 A. I think I told you already what I believe I
20 heard and what I believe is in that memo,
21 that he was engaging in counseling of
22 students that was inappropriate sexually,
23 inappropriate counsel.

24 Q. (By Mr. Anderson) Does it make any reference
25 to any inappropriate sexual advance or

1 conduct by him?

2 A. I think there was a question whether that
3 really took place or not, but there was
4 nothing affirmed, so it -- it -- as I recall,
5 it remained in the realm of counseling or
6 inappropriate statements in sexual matters.

7 Q. Okay. So up until this time you have really
8 not showed that memo to anybody, is that
9 correct?

10 A. That's right, yeah.

11 MR. SKRIEN: If you're asking me, I
12 have not seen that memo and I was unaware of
13 its existence until yesterday and that is --
14 that is my understanding, I don't know if he
15 has shown it to other counsel, and I would
16 not ask that he necessarily speak to that
17 today, but I can assure you I had not seen it
18 and have not seen it.

19 Q. (By Mr. Anderson) I presume you have not
20 shown it to other counsel?

21 A. No.

22 Q. Okay. Is there anything else that you
23 remember about what Brother Linus or whoever
24 it was that was reporting this to you told
25 you on this occasion that you remember that

1 you have not already reported?

2 A. I don't remember any more.

3 Q. Is this the first time any information had
4 ever come to you as Abbott concerning Dunstan
5 Moorse that would be either a matter of
6 possible complaint or inappropriate conduct?

7 A. Right. Yes.

8 Q. Before this time you had never received any
9 information of any sort that ever made you in
10 any way question his fitness or conduct as a
11 monk?

12 A. Right.

13 Q. At the time you prepared these notes that you
14 just referred to, Abbott, were these
15 hand-written notes that you prepared while
16 this person was telling you or after the
17 person --

18 A. After.

19 Q. Right after?

20 A. Possibly.

21 Q. Why did you reduce that to writing? Did you
22 consider it important enough to record or
23 what?

24 A. It is a practice to aid my memory with regard
25 to assignments or promises for the future

1 that a person may study this or that, so it's
2 an aid to memory.

3 Q. That was about seven years ago. Have you
4 kept that in your own files during that time?

5 A. Yeah, they're in my private files.

6 Q. So you keep some private files in connection
7 with various monks?

8 A. Yeah.

9 Q. For your own use?

10 A. The kind of inner -- you know, inner counsel
11 that I would do with a monk, spiritual
12 counsel.

13 Q. There are files, however, maintained by the
14 Abbey about the monks that are in the --

15 A. That's right.

16 Q. I think they're monk files, aren't they?

17 A. Sure, there are files, both in the archives
18 and in the Abbott's office.

19 Q. Who is the maintainer of the files in the
20 Abbott's office?

21 A. I am, although a secretary knows where they
22 are.

23 Q. What would we call those files? Monk files?

24 A. Files on individual monks.

25 Q. I've been given a copy of some files in

1 connection with Father Dunstan Moorse. I
2 presume that those were the files on this
3 individual?

4 A. Yeah, those were the documents in his file.

5 Q. You made reference to an archival file also.
6 Do you as the Abbott maintain an archival
7 file that has certain information that's put
8 in there by you?

9 A. Generally not. The archive is kept by the
10 archivist and he will put in there
11 information about a particular monk, maybe a
12 monk might have written this article or got
13 that honor or sometimes family history is put
14 in or pictures are put in the archives. But
15 the current file is in my -- my office.

16 Q. What about if there's some possible
17 information of either a scandalous or serious
18 matter of misconduct by a monk, is it a
19 practice to, because of the sensitive nature
20 of it, to direct that to the archival file
21 versus the monk's file?

22 A. It could be, although I judge that one might
23 find such a document in either place.

24 Q. I do know under canon law there's some
25 authority for the practice and maintenance of

1 archival files. I also know that various
2 religious utilize it differently.

3 A. Yeah.

4 Q. The archival files, who has access to those?

5 A. The archivist. I would have access as well,
6 although I don't know where things are. I
7 have to go through the archivist.

8 Q. Who is the archivist?

9 A. Vincent, Father Vincent Tegeder,
10 T-e-g-e-d-e-r.

11 Q. How long has he been the archivist?

12 A. Could be 15 years, 10 to 15 years.

13 Q. Have you directed Father Vincent -- or is it
14 Brother?

15 A. Father.

16 Q. -- Father Vincent to check the archival files
17 to see if there's any information in
18 connection with Dunstan Moorse?

19 A. No, I haven't.

20 Q. So you don't know if there's anything in the
21 archive in connection with him?

22 A. I really don't know.

23 MR. ANDERSON: I'll make specific
24 request of the Abbott to direct the archivist
25 to produce any file, memorandum, document or

1 any other kind that pertains to Father
2 Dunstan Moorse.

3 MR. SKRIEN: Okay. If you can
4 submit that to me in writing as well.

5 MR. ANDERSON: All right.

6 Q. (By Mr. Anderson) Then the third file you
7 made reference to is files that you yourself
8 have kept as Abbott?

9 A. Right.

10 Q. And should we call those your own personal
11 files?

12 A. Personal in my office of spiritual direction
13 for monks.

14 Q. Is that kept by name of the monk?

15 A. Sure.

16 Q. For example, Dunstan Moorse's file, if there
17 is one, is under his name?

18 A. Right.

19 Q. I trust you don't keep one on every monk?

20 A. I have one on every monk, yeah, because I see
21 every monk and I'm spiritual director or
22 spiritual leader for each monk.

23 Q. When you reviewed this memorandum yesterday
24 that you spoke of, did you also review what
25 else is in that file?

1 A. Yes, I read it all.

2 Q. Without disclosing the contents, I mean,
3 what's written in the file, I'm going to ask
4 you some questions about what is in the
5 file. How many pieces of paper are in the
6 file, would you estimate?

7 A. Could be five, six.

8 Q. And without disclosing the contents, can you
9 tell me what the various items are?

10 MR. DRAWE: I would note my
11 objection on privilege grounds.

12 MR. SKRIEN: And let me just say,
13 and being sensitive to that objection, and
14 yet if it can be answered generically, go
15 ahead and answer.

16 A. Work assignments, how well he's doing in work
17 assignments, plans for education of the
18 future, requests on his part for further
19 education or for reassignment, his own
20 perception of monastic life and his own
21 perception of his health, things like that.

22 Q. (By Mr. Anderson) That last item would be a
23 document prepared by him then?

24 A. The health item?

25 Q. His own perception of monastic life.

1 A. Would be the way he expresses it.

2 Q. To you?

3 A. To me.

4 Q. Oh, okay. The document pertaining to how
5 well he was doing in his assignment would be
6 a document prepared by you?

7 A. No. These are notes, they're not documents.

8 Q. Well, okay. The notes are prepared in
9 connection with how well he's doing in work
10 assignments are notes prepared by you?

11 A. Ken asked general topics and I'm giving you
12 general topics.

13 MR. SKRIEN: But he's asking, I'm
14 understanding, that the papers that are in
15 there are prepared by you as notes either
16 hand written or typewritten?

17 THE WITNESS: Right.

18 MR. SKRIEN: And not something that
19 was handed to you by Dunstan Moore?

20 THE WITNESS: Oh, no.

21 Q. (By Mr. Anderson) These are all your own
22 notes?

23 A. My own notes.

24 Q. And they would be notes essentially of things
25 that may have been told to you by others?

1 MR. SKRIEN: Well, I'll object to
2 the form of the question. I don't think he's
3 testified to that necessarily. He's first of
4 all said it relates to those things told to
5 him by, for instance, Dunstan Moore, and you
6 realize he's already indicated information in
7 this particular file related to him by Father
8 Linus.

9 MR. ANDERSON: Excuse me one
10 moment. Somebody just motioned to me. It's
11 just a momentary distraction here. I
12 apologize.

13 (Recess taken.)

14 Q. (By Mr. Anderson) Anything else that you can
15 describe generically as being in the file?

16 A. I think we've covered most of the areas.

17 Q. Let me digress for a moment. Other than your
18 own file that you indicated you reviewed
19 yesterday -- I anticipate in preparation of
20 this deposition you reviewed it, is that
21 right?

22 A. Right.

23 Q. -- anything else that you reviewed, looked
24 at?

25 A. I read again the copy of the file that you

1 got from -- at least certain letters from the
2 file that you got; for instance, the two
3 letters that Dr. Quink sent from Albuquerque,
4 I read those again and my own letters to --
5 to Dunstan written about '86 or so.

6 Q. Anything else?

7 A. No. That -- that's it.

8 Q. Other than with Mr. Skrien, with whom have
9 you spoken, talked to, about this lawsuit and
10 the subject matter of this lawsuit?

11 A. Daniel Ward, who is an attorney and a monk.

12 Q. When you spoke to him, were you speaking to
13 him seeking his advice as an attorney or for
14 other reasons?

15 A. Well, he's an attorney schooled in the civil
16 law as well as canon law and so, really, he
17 is, from the standpoint of the monastery or
18 the Abbey, he's the one who's taking care of
19 the legal matters. So I -- so he's kind of
20 my lawyer, as it were.

21 Q. Well, that would be a privileged
22 communication then.

23 MR. SKRIEN: Right.

24 Q. (By Mr. Anderson) Anybody else you've spoken
25 with?

- 1 A. Only Dunstan, except the Prior knows about
2 the lawsuit because it was served on him I
3 think.
- 4 Q. Yes.
- 5 A. So he related it to me and we talked about it
6 briefly, but that's all.
- 7 Q. Okay. After you received this information
8 from Brother Linus or whomever -- and I
9 presume the document doesn't disclose on the
10 face of it who it is?
- 11 A. Yeah, I think that's true.
- 12 Q. -- what, if anything, did you do?
- 13 A. I asked him to seek counseling.
- 14 Q. Asked who?
- 15 A. Dunstan.
- 16 Q. Did you in response to this send a note to
17 Father Dunstan saying you wanted to see him?
- 18 A. Yes -- no, I didn't. I don't know whether I
19 sent a note or called him.
- 20 Q. But you communicated you wanted to see him?
- 21 A. Right.
- 22 Q. And, obviously, it was because of the
23 information you had received?
- 24 A. Right.
- 25 Q. And no other reason?

1 A. Right.

2 Q. Did he then meet with you?

3 A. Yes.

4 Q. In your office?

5 A. Right.

6 Q. And only the two of you?

7 A. Right.

8 Q. At that time what did you tell him?

9 MR. DRAWE: I would re-assert the
10 privilege and counsel the Abbott that we're
11 not waiving any privilege.

12 MR. SKRIEN: Well, wait a minute.
13 Wait a minute. And so, therefore, I want to
14 be clear on what it is you're saying he can
15 answer or not answer to.

16 MR. ANDERSON: Well, look, he's not
17 saying that Dunstan was seeking out spiritual
18 direction. Dunstan Moorse has already
19 testified about this. I think it's important
20 that if -- you already made it clear that
21 he's not waiving any privilege, that's of
22 record. I don't think every time we ask that
23 it has to be addressed. If there is any
24 potential for invasion of that privilege, if
25 you will, then we can address it. But we're

1 not asking him that and you weren't here
2 yesterday, so maybe you don't know that.
3 Father Dunstan has already testified fully
4 without any invocation of any privilege about
5 what the Abbott told him and what he told the
6 Abbott in his conversation.

7 MR. DRAWE: I just want to make it
8 clear that I think this question, and I
9 wasn't here yesterday so I don't know
10 everything that was said yesterday,
11 potentially invades the privilege and I want
12 to Abbott to be aware of that, and if the
13 conversation was not in the context of
14 seeking spiritual counsel, then he's entitled
15 to answer it. But if it was, then I'm
16 asserting the privilege and we're not waiving
17 that privilege.

18 MR. ANDERSON: I understand.

19 MR. SKRIEN: I'd just like to
20 establish then with the Abbott, do you
21 understand now, and I've talked to you about
22 this, if these questions relate to any
23 conversations with Dunstan Moorse where he
24 was seeking spiritual counseling from you,
25 guidance from you as the spiritual leader of

1 the community, it's those conversations that
2 they are not waiving privilege to and you
3 should not answer?

4 THE WITNESS: Right.

5 MR. SKRIEN: That's helping me
6 focus. If we could get back to the question
7 now and see if you can answer it.

8 Q. (By Mr. Anderson) The question, I'll repeat
9 it, is, what did you say to him when he came
10 to your office?

11 A. I don't remember what I said to him. I guess
12 in answer --

13 MR. SKRIEN: Well, wait a minute.
14 You've answered his question. If you don't
15 remember what you said to him, then let's
16 wait for the next question.

17 Q. (By Mr. Anderson) I mean, the purpose for
18 which you called him to your office was to
19 talk to him about what you had learned, is
20 that correct?

21 A. Right.

22 Q. Did you withhold any information from Father
23 Dunstan that you had learned from Brother
24 Linus?

25 A. No. I must have passed that on to him, yes.

1 Q. Did you also have your notes with you at the
2 time of your conversation with Father
3 Dunstan?

4 A. No, it wasn't -- they weren't ahead of me, in
5 front of me, no.

6 Q. What did Father Dunstan Moorse tell you at
7 that time?

8 MR. SKRIEN: Okay. Again --

9 MR. ANDERSON: Well, look, I can
10 ask the question another way if you're
11 concerned about --

12 MR. SKRIEN: Let me say this on the
13 record, Jeff, and just to make it clear, my
14 understanding of the statute which sets up
15 the privilege, 595.02, indicates that the
16 clergy shall not even be questioned about
17 that, that's the way it's phrased, that, you
18 know, the question shall not even be posed to
19 them in terms of privileged information that
20 is being sought, I state that for the record,
21 and that he cannot answer any questions
22 unless the consent has been given by, in this
23 the case, Dunstan Moorse. So, again, I'm
24 only trying to have the Abbott stay within
25 the law.

1 MR. ANDERSON: Well, those are
2 communications that pertain to the
3 priest/penitent privilege qualified by
4 statute and, as I understand it, both under
5 civil and canon law. The questions here
6 don't potentially invade that. This is not
7 Dunstan Moore seeking spiritual counsel and
8 direction.

9 MR. SKRIEN: I don't know that
10 that's true.

11 A. That's right, I don't know that's true.
12 Because anyone who comes to talk to me, any
13 monk, is automatically within a sphere of
14 confidentiality and in the spiritual realm.

15 MR. SKRIEN: And if the Abbott
16 perceives it that way, then he's going to
17 have to decline to answer.

18 MR. DRAWE: And I'm going to have
19 to assert the privilege, given that
20 testimony.

21 MR. ANDERSON: Well, I'm going to
22 ask the question and you can address it.

23 Q. (By Mr. Anderson) Did you ask Father Dunstan
24 Moore if he had engaged in any inappropriate
25 counseling, sexual counseling, with students

1 in the school?

2 MR. SKRIEN: Before you answer that
3 question, having in mind our discussion here
4 this morning, I want to know if you're
5 asserting the privilege as to that question.

6 MR. DRAWE: I'm asserting the
7 privilege, but I'm asserting the privilege
8 only to the extent he was seeking guidance or
9 seeking spiritual counseling. It's not my
10 intent to limit the inquiry of factual
11 matters. But if it was your perception that
12 it was for spiritual counseling or if he came
13 to you seeking spiritual counseling, then,
14 yes, we would assert the privilege.

15 MR. SKRIEN: Is it your
16 understanding he was there in the sphere of
17 spiritual counseling?

18 THE WITNESS: Well, as I said
19 before, whenever anyone comes in to see me,
20 it's always within that -- that dimension is
21 never absent.

22 MR. SKRIEN: Okay. You've answered
23 it.

24 MR. DRAWE: Then we have to assert
25 the privilege.

1 MR. ANDERSON: No, you don't. He
2 is the Abbott, he calls him to his office to
3 see him because he received information.
4 Dunstan Moorse testified yesterday that he
5 went there because he got a note from the
6 Abbott. Dunstan Moorse did not claim nor can
7 it be argued that Dunstan Moorse was seeking
8 anything like spiritual counseling,
9 presumably, and so it's not within the realm
10 of anything contemplated by any
11 priest/penitent privilege statutorily or
12 under canon law.

13 MR. DRAWE: Let me talk to Ken
14 about this off the record because I wasn't
15 here yesterday and I'm at a disadvantage
16 here.

17 MR. SKRIEN: And let me just say
18 that I understand your position.

19 MR. ANDERSON: I mean, I face this
20 all the time and it's not even close to an
21 issue.

22 MR. SKRIEN: Well, it is an issue
23 because in this Abbott's mind it's an issue,
24 so I have to address that.

25 MR. ANDERSON: I appreciate that,

1 and I think what the Abbott is saying, and
2 I'm not putting words in his mouth, he is a
3 spiritual man, he is a spiritual leader and
4 are there elements of spirituality that
5 pervade anything he does and with whom he
6 speaks? But having said that, you talk and
7 let me know.

8 MR. SKRIEN: Just hold up here.

9 THE WITNESS: Sure.

10 (Recess taken.)

11 MR. DRAWE: Based on our
12 understanding that Father Dunstan testified
13 regarding this conversation yesterday, we
14 will allow the Abbott to answer this
15 question.

- 16 Q. (By Mr. Anderson) Going back to when Father
17 Dunstan came then to your office and met with
18 you, you talked with him. How long would you
19 estimate that conversation to have been?
20 A. Could have been 20 minutes to a half hour.
21 Q. Was it the same day that you received this
22 information from Brother Linus or whomever?
23 A. Probably a few days later.
24 Q. Why do you say "probably a few"?
25 A. I think on my memorandum it probably

1 indicated three or four days later.

2 Q. Do you know why there was a lapse of three or
3 four days versus one day or same day?

4 A. When you send him a note, you know, it's
5 going to take a few days to get the note and
6 get an appointment lined up.

7 Q. I understand. You indicated you believe that
8 you told Father Dunstan what you had heard or
9 learned from Brother Linus or whomever, is
10 that right?

11 A. Right.

12 Q. And you had no motive to withhold any parts
13 of that information from him, is that
14 correct?

15 A. I don't think so.

16 Q. What did Father Dunstan tell you?

17 A. That is not clear in my mind. I mean, nor in
18 the memorandum, as I recall it. So I'm not
19 clear how much he admitted at that point.
20 The notes I took were very cryptic and they
21 don't indicate what kind of a response he
22 had, so I'm not sure.

23 Q. Well, I'm going to ask you to try to see what
24 your recollection is independent of your
25 notes, in other words, what you recall about

1 what he told you at that time independent of
2 the notes.

3 A. Right.

4 Q. Do you have a recollection of anything that
5 he told you at that time?

6 A. I really don't have specifics, you know, that
7 -- I just don't, I don't recall the
8 specifics.

9 Q. Did Dunstan Moore admit to some
10 inappropriate conduct involving students when
11 you met with him?

12 A. I think he must have admitted that something
13 was amiss, but I don't recall how much he
14 admitted of it. But as I recall the tenor of
15 our conversation, it seemed like something
16 had happened, and specifically what, you
17 know, I -- I can't recall what he admitted
18 from one to five or --

19 Q. I think you had indicated that you didn't
20 actually have the names or identities of the
21 students involved here, so --

22 A. No.

23 Q. -- is it fair to say that there was no
24 discussion of the names of the students?

25 A. No. I didn't know any names.

1 Q. Did you ask Dunstan Moorse who the students
2 were?

3 A. No, I didn't.

4 Q. What was Dunstan Moorse's demeanor? Did he
5 cry? Did he appear to get angry or anything
6 noteworthy?

7 A. I don't recall him crying. I think he was --
8 he appeared very serious about it, yeah, and
9 found it unpleasant to meet with me, you
10 know.

11 Q. Sometimes when somebody gets confronted with
12 negative or unfavorable information they can
13 become defiant and absolutely adamantly deny
14 that they had done anything that is being
15 suggested by the other person.

16 A. Right.

17 Q. He did not become defiant?

18 A. No.

19 Q. He did not adamantly deny anything
20 inappropriate, is that true?

21 A. No.

22 Q. Is that true or not true? He did not deny
23 it?

24 A. He did not deny it adamantly, vivaciously.

25 Q. Did he by his words and actions acknowledge

1 that he had done something that was
2 inappropriate?

3 A. That seemed to be the tenor, as I recall it.
4 He might have perceived it as less serious
5 than I did because of his own disposition,
6 so, you know, I suspect that I was coming on
7 very strong and saying, "This is a serious
8 matter."

9 Q. Is this the first time as Abbott you had ever
10 received information of inappropriate counsel
11 or sexual conduct regarding any of the monks
12 under your charge as Abbott?

13 A. Yeah, I think this probably is not a question
14 that pertains --

15 MR. DRAWE: I would object to its
16 relevance, but I can't assert a privilege.

17 A. You mean in 12 years as Abbott that I -- that
18 I have talked about inappropriateness?

19 Q. (By Mr. Anderson) Well, let's see, you were
20 Abbott in '78?

21 A. '79.

22 Q. '79. So it would be five years. I'm talking
23 about prior to this time in May of '84.

24 A. Oh, to Dunstan?

25 Q. Yes. In other words, I'll rephrase the

1 question so it's clear and narrower because
2 there's times since then, that's a separate
3 question.

4 Prior to May of 1984; that is,
5 between the time that you were installed or
6 elected Abbott --

7 A. Right.

8 Q. -- and this time involving Dunstan Moorse --

9 A. Yes.

10 Q. -- is this the first time that you had
11 received information of inappropriate counsel
12 of students or inappropriate sexual conduct
13 towards anybody by one of the monks under
14 your charge; that is, members of your
15 community?

16 MR. SKRIEN: I think let me assert
17 the privilege here on behalf of the Abbott
18 and that is that he feels this information,
19 even the question as you pose it, is in the
20 realm of his being prohibited by law to
21 disclose any information brought to him in a
22 spiritual relationship and, therefore, he
23 declines to answer that question and I will
24 instruct him not to answer that.

25 MR. ANDERSON: Well, let me make a

1 record on that. The question doesn't seek
2 the identities of any individual, number 1.

3 MR. SKRIEN: I understand that.

4 MR. ANDERSON: And for that reason
5 in and of itself doesn't even potentially
6 invade the privilege claimed, number 1.

7 MR. SKRIEN: You've limited this to
8 members of the community I believe, the
9 monks, and I --

10 THE WITNESS: It --

11 MR. SKRIEN: Don't answer. His
12 understanding of that question is that he
13 feels that does violate his responsibility
14 not to disclose any information pursuant to
15 statute about any of those kinds of
16 conversations that took place between him and
17 anyone in the community because he sees it as
18 part of his spiritual leadership and
19 counseling role, so he will not answer that.

20 MR. ANDERSON: Well, our position
21 is that the question elicits whether or not
22 he'd received complaints of misconduct by any
23 of the monks as Abbott prior to the
24 information being received about Dunstan
25 Moorse. It does not solicit, nor does it

1 invite the disclosure of the identities who
2 was making the disclosure or about whom the
3 disclosures, if there were some, were made,
4 and for that reason does not even potentially
5 invade any legitimate privilege recognized by
6 statute in Minnesota law.

7 MR. SKRIEN: I understand your
8 position and we have ours on the record and
9 if you want to proceed with a motion, that's
10 fine.

11 MR. ANDERSON: Okay.

12 Q. (By Mr. Anderson) Abbott, let me go to the
13 next question, which is; after your meeting
14 with Dunstan Moorse, did you talk with
15 anybody else about what Dunstan had told you
16 or what you had told Dunstan?

17 A. No.

18 Q. Did you take any action?

19 A. I mentioned before that I asked him to go to
20 counsel and at the end of that summer I took
21 him out of the dorms.

22 Q. The end of the summer would have been what,
23 September, start of the school year?

24 A. Well, no. Before the school year began he
25 was no longer assigned to the dormitory.

1 A. No.

2 Q. That also meant that he would no longer be a
3 prefect?

4 A. Right.

5 Q. He continued teaching?

6 A. Right.

7 Q. The same students he had been teaching before
8 and the same ages?

9 A. High school students, yeah.

10 Q. And --

11 A. I think for one more year and in '85 he
12 became librarian. He might have -- but I'm
13 not sure whether he continued teaching that
14 year or not. Maybe he would -- his testimony
15 might indicate that better, I don't remember,
16 but he did become librarian in '85.

17 Q. You didn't remove him from his teaching
18 position, however?

19 A. I didn't.

20 Q. Was anything else done in connection with
21 Dunstan Moorse as a result of the information
22 you received and then presented to him?

23 A. By someone else you mean? By the --

24 Q. That you know of, either by you or anybody
25 else.

- 1 A. I don't know of any.
- 2 Q. When's the next time then, if you did, that
3 you received any information or complaints of
4 conduct relating to Dunstan Moorse,
5 specifically inappropriate counsel of
6 students or inappropriate sexual conduct?
- 7 A. I think the next was '86.
- 8 Q. Do you know when in the year '86 that was,
9 Abbott?
- 10 A. I think it was in the spring of the year in
11 '86.
- 12 Q. How did that information come to you?
- 13 A. Again, I'm not sure who brought it to me, was
14 it the -- was it the headmaster or was it the
15 dean of students? This time --
- 16 Q. Who was the dean of students then?
- 17 A. Otto Webber, Father Otto Webber.
- 18 Q. And who was the headmaster then?
- 19 A. Linus was still headmaster.
- 20 Q. As you sit here today, you don't recall if it
21 was either of them, that it was one of the
22 two?
- 23 A. Yeah, I don't -- it probably was one of the
24 two.
- 25 Q. Do you have notes --

- 1 A. I'm not sure. I have some notes on that, but
2 again, they're cryptic.
- 3 Q. Prepared under the same circumstances you
4 prepared notes earlier?
- 5 A. Right.
- 6 Q. And these are notes that you haven't,
7 similarly, given to counsel before?
- 8 A. That's right.
- 9 Q. You've reviewed those notes?
- 10 A. I did, I read them.
- 11 Q. Yesterday?
- 12 A. I read them over a couple -- a couple days
13 ago.
- 14 Q. And the notes presumably don't indicate who
15 provided the information to you?
- 16 A. I don't recall now, yeah, that they did.
- 17 Q. In any case, it was your belief either the
18 dean of students or Brother Linus, who was
19 the headmaster?
- 20 A. Yeah.
- 21 Q. How does a dean differ from the headmaster?
- 22 A. Well, the headmaster is over the entire
23 operation of the high school and the dean of
24 students is in charge of the discipline of
25 the students, both day students and resident

1 students. There's also an academic dean,
2 too, this is a dean of students on their
3 compartment there.

4 Q. What did this individual report to you?

5 A. This time there was a name attached and that
6 was

7 Q. What did this individual tell you?

8 A. Well, there was inappropriate hugging,
9 perhaps suggestive words, perhaps some --
10 well, hugging and touching in that sense,
11 possibly some touching over the clothes, you
12 know.

13 Q. Touching of the genitals?

14 A. Yeah, could have been that.

15 Q. Anything else?

16 A. That was it, I believe, and he was -- of
17 course, he was librarian at that time.

18 Q. Did this individual tell you how he had
19 received the information that he was bringing
20 to you?

21 A. I don't remember how that information got to
22 him.

23 MR. DRAWE: The question is just
24 whether he told you how he received it.

25 A. No -- at least if he did, I can't recall

1 right now.

2 Q. (By Mr. Anderson) Anything else that this
3 individual told you?

4 A. I think -- I think that's the basis of it
5 there, yeah.

6 Q. Did the individual say that students in the
7 school were talking about Father Dunstan?

8 A. There was that, you know, that impression,
9 yes.

10 Q. Did he give you the impression that Father
11 Dunstan had either developed or was
12 developing a reputation as a homosexual?

13 MR. DRAWE: Object, it calls for
14 speculation.

15 MR. SKRIEN: You can answer, if
16 possible.

17 A. No. I mean --

18 Q. (By Mr. Anderson) Do the notes refer to, the
19 notes that you prepared around this
20 conversation, refer to the impressions that
21 were being developed by students about
22 Father?

23 A. I think earlier on there were students
24 that --

25 MR. SKRIEN: The question is do

1 your notes reflect the impression, if you
2 know.

3 A. Do my notes. I can't recall whether I have
4 listed that into them specifically in this
5 case, yeah.

6 Q. (By Mr. Anderson) You indicated earlier on
7 that there were some students or you began to
8 indicate earlier on that there were some
9 students or you had heard there were some
10 students that had talked about Dunstan being
11 homosexual?

12 A. Yeah -- not homosexual. This fellow
13 talked to his roommate and so, you know, the
14 word was out.

15 Q. How did you know that?

16 A. I think the -- the same -- well, the same
17 person that -- well, I'm not sure how I knew
18 that.

19 Q. Do you remember the roommate's name? I don't
20 remember right now. Do you remember his
21 roommate?

22 A. I don't remember his roommate.

23 Q.

24 A. Means nothing to me.

25 Q. Okay. Do you remember how you learned that

- 1 had been told things or his
2 roommate had been told things?
- 3 A. That's what I don't remember, how I got that
4 information. That just follows on your
5 question.
- 6 Q. Okay. Let me go back then. How long was the
7 meeting with this individual, presumably Otto
8 Webber or Brother Linus, about this topic?
- 9 A. Twenty minutes to a half hour.
- 10 Q. Did you tell this individual, "I had had a
11 report about Father Dunstan a couple years
12 earlier"?
- 13 A. I think we talked about that, yeah.
- 14 Q. Did this report sound very similar to the
15 same kind of conduct that had been reported a
16 couple years earlier?
- 17 A. It seemed -- it seemed similar, yes.
- 18 Q. Involved students at the high school?
- 19 A. Yeah.
- 20 Q. Involved Father Dunstan, correct?
- 21 A. Yes.
- 22 Q. And it involved some inappropriate advance of
23 some kind?
- 24 A. Some kind, yeah.
- 25 Q. And it involved of a sexual nature at least?

1 A. That's -- that was the -- was perceived
2 anyway, yeah.

3 Q. Anything else you remember about what this
4 individual told you in that conversation?

5 A. No. I think that you have the essence there.

6 Q. Anything you remember about what you told
7 this individual or anything else?

8 A. No.

9 Q. Okay. What, if anything, then was done by
10 you in connection with this?

11 A. Well, he went off to counseling then, that's
12 the summer of '86 now and -- and he was
13 removed from the prep school to go for
14 further studies and counseling, so I believe
15 he began counseling that summer in St. Cloud
16 and then he was -- he got a name of a Jungian
17 analyst in Albuquerque and he was
18 transferred, you know, to that analyst whose
19 name is Quenk, and we have his two reports.
20 So what happened after that event was that he
21 no longer taught in the prep school and that
22 he went to counseling and went to graduate
23 school.

24 Q. Did you call Father Dunstan back into your
25 office after receiving this information from

1 Brother Linus or Father Webber?

2 A. I believe I did, yes.

3 Q. Did you confront him with it again?

4 A. Yes, I did.

5 Q. Did you confront him at that time with the
6 fact that he hadn't gone through the
7 counseling you had ordered him -- told him to
8 go through two years earlier?

9 A. I can't remember that I made an issue of
10 that.

11 Q. Did you bring the name up of
12 the identity you now learned?

13 A. This time we had a name, yes.

14 Q. What did Father Dunstan tell you had happened
15 between he and if anything?

16 MR. SKRIEN: Excuse me, do you have
17 any problem with this conversation?

18 MR. DRAWE: No, not with the
19 understanding that Father Dunstan talked
20 about this yesterday.

21 MR. SKRIEN: Thank you.

22 A. Yeah, well, I think the impression I have is
23 that after this was reported, that he could
24 say something -- well, that -- that's the way
25 a student might have -- might interpret it,

1 you know, that this was the way it was
2 perceived by the student and Dunstan would
3 not perceive it as as serious. I mean, that
4 was the kind of dicotomy I was feeling.

5 Q. (By Mr. Anderson) So you got more of an
6 impression that Dunstan this time was denying
7 or minimizing --

8 A. Well, at least minimizing, yes.

9 Q. You yourself had not spoken with
10 at that time?

11 A. At that time not, no.

12 Q. You knew that was identified as
13 a student at the prep school, however?

14 A. Right. Yeah.

15 Q. How long was the meeting with Dunstan on this
16 occasion, would you estimate?

17 A. I can't --

18 Q. Did you make notes of it?

19 A. I'm not sure I made notes of that, but I
20 think I did, yeah.

21 Q. What was Dunstan Moorse's demeanor on this
22 occasion or how would you describe it? Did
23 he cry, for example?

24 A. No.

25 Q. Did he protest his innocence? Did he become

1 angry, upset, remorseful? How would you
2 describe it, if you could?

3 A. There was no anger. Again, I think he -- he
4 felt unpleasantness in our having to talk
5 about this, but there were -- there was no
6 big scene.

7 Q. Did he acknowledge that he had done something
8 wrong, but not as much as you were
9 confronting him with?

10 A. I think -- I think he -- his demeanor was
11 that he had done something and that the
12 student had interpreted it more strongly than
13 he.

14 Q. Anything else you remember about what he told
15 you?

16 A. I don't recall now, no.

17 Q. Did you ask him why he hadn't gotten the
18 counseling that you had ordered him to get
19 two years earlier?

20 A. No. I said we didn't really -- I can't
21 recall that we talked about that, except we
22 must have -- we must have talked about it
23 because shortly thereafter he did go into
24 counseling.

25 Q. How do you know that?

- 1 A. Because of the -- the -- as I mentioned
2 before, he got a transfer from a counselor at
3 St. Cloud.
- 4 Q. Do you know who that was?
- 5 A. Kirk Lamb.
- 6 Q. What was the first name?
- 7 A. Kirk.
- 8 Q. How do you know that?
- 9 A. I have a copy of -- what is it, the release?
10 Or is it the -- I forget what the -- what
11 it's called. It could have been a release
12 form or a bill of some sort. The bills come
13 out and I -- sometimes I see them and in that
14 sense I know where people have been.
- 15 Q. Kirk Lamb, did you know him to be a
16 psychologist in St. Cloud?
- 17 A. Yes.
- 18 Q. Somebody you had some faith in?
- 19 A. Yes.
- 20 Q. Do you know whether or not he actually
21 counseled with Kirk Lamb or not?
- 22 A. Now, that -- that is the question, whether or
23 not he -- or how much time he spent with him,
24 or whether he did or how much time. I just
25 know that he got that name of a Jungian

1 analyst in Albuquerque.

2 Q. What is a Jungian analyst? Jungian, what is
3 that?

4 MR. SKRIEN: J-u-n --

5 Q. (By Mr. Anderson) Oh, okay. Jungian?

6 (Discussion off the record.)

7 A. It's a psychological analysis.

8 Q. (By Mr. Anderson) How did you know he was a
9 Jungian analyst?

10 A. Quenk? He has that written on top of his
11 material. You got it there.

12 Q. Is that how you learned that or did somebody
13 tell you that before you saw Quenk's
14 letterhead?

15 A. No. I think Dunstan wanted someone who was a
16 Jungian analyst, maybe he'd been reading
17 Jungian, I don't know.

18 Q. Do you understand that the Jungian
19 psychoanalytical theory to treat is to sit
20 back and listen?

21 A. Oh, you're --

22 MR. SKRIEN: I'll object to that as
23 argumentative.

24 THE WITNESS: Well, it's wrong
25 anyway.

1 MR. SKRIEN: I'll object as
2 argumentative.

3 Q. (By Mr. Anderson) Okay. Did you have any
4 other conversations with Dunstan Moorese after
5 this one you've just described?

6 A. Before he went to Santa Fe to go to school,
7 you know, we talked at that time about his
8 counseling and about his studies, when he
9 would return and a bit about what kind of
10 work he might do, so, I mean, that was --
11 that was all up in the air as far as
12 assignments are concerned.

13 Q. Was the primary purpose of him going to Santa
14 Fe was to see Dr. Quenk?

15 A. No. To complete a Master's. He had started
16 some graduate work in New York in '84, the
17 summer of '84, he was concerned about getting
18 that education transferred to Santa Fe so he
19 could continue on with his studies and get a
20 Master's.

21 Q. Did you make it clear to him that you would
22 want to receive some information from this
23 therapist --

24 A. Yes.

25 Q. -- he was going to see?

- 1 A. Yes, definitely.
- 2 Q. Before he went there?
- 3 A. Yes.
- 4 Q. Why did you want to get this information?
- 5 A. Well, in the light of '84 and '86, I -- I
- 6 would not feel safe in assigning him anywhere
- 7 until I got a statement from a psychologist
- 8 that he could safely be a teacher again.
- 9 Q. Did you ever receive information that led you
- 10 to believe that it was safe to let him be a
- 11 teacher again?
- 12 A. The two letters that I got from Quenk seemed
- 13 to indicate that he had no impulsive drives
- 14 that would -- that would put him in the
- 15 inappropriate situation, something to that
- 16 effect. You have the letters there, yeah.
- 17 Q. Other than the two letters, did you receive
- 18 any other information, any other information
- 19 that led you to believe or upon which you
- 20 relied in forming the belief that he was safe
- 21 to be a teacher again?
- 22 A. No.
- 23 Q. Did you ever talk with Dr. Quenk?
- 24 A. I don't think so.
- 25 Q. Have you ever met him?

1 A. No.

2 Q. Did you ever have any dealings with him or
3 know him by reputation before Father Dunstan
4 saw him in Santa Fe?

5 A. No.

6 Q. Father Dunstan, as I recall, spent about a
7 year down there, is that right?

8 A. Yes. He came back in '87 and then I assigned
9 him to Benilde-St. Margaret High School in
10 St. Louis Park.

11 Q. And why was he assigned to Benilde-St.
12 Margaret?

13 A. He was a high school teacher, we -- we had a
14 number of monks who were teaching at
15 Benilde-St. Margaret and it was logical to
16 have him teach in a high school there, and
17 also because of these reputations that we had
18 in the prep school.

19 Q. What reputations had you had in the prep
20 school?

21 A. Well, the -- the student, and
22 his roommate and the -- the '84 counseling
23 that he had done, which was rumored about,
24 you know, that he was giving inappropriate
25 counseling.

1 Q. How did you learn of these rumors?

2 A. Through those -- those contacts with whoever
3 came to talk to me about it in May and June
4 of '84.

5 Q. Did you ever talk to _____ roommate?

6 A. No.

7 Q. I might have asked this, but I don't
8 remember. How did you learn that
9 had talked to his roommate then?

10 MR. SKRIEN: I thought he indicated
11 earlier, he just did not recall how he
12 learned that.

13 A. I can't remember now who specifically told me
14 that, but I -- I think I noted that, yeah.

15 Q. (By Mr. Anderson) Did you ever receive any
16 other information prior to the receipt of the
17 complaint; that is, this lawsuit, about any
18 inappropriate conduct, sexual conduct or
19 advances by Father Dunstan?

20 A. We're talking about '87 to -- to '90 then,
21 really?

22 Q. Any other time.

23 A. No. We're talking about the time I sent him
24 to Benilde-St. Margaret for two years, then
25 he came back to St. John's and was given the

1 liturgy directorship. No. I never heard of
2 any -- any complaints.

3 Q. made some contact with you, did
4 he not?

5 A. I had one contact, yes. Personally I had one
6 contact, yeah.

7 Q. He contacted you either by phone or by
8 writing before the personal contact, did he
9 not?

10 A. I can't recall that he sent anything in by
11 letter.

12 Q. What do you recall --

13 A. We did -- we did meet once.

14 Q. Well, what contacts did you have with him
15 before the meeting?

16 A. I don't think I ever contacted him before
17 that personal meeting.

18 Q. Did he contact you before that?

19 A. No, I don't think he did.

20 Q. How did the meeting come about then?

21 A. Well, yeah, he must have. I don't know if we
22 had a liaison between us or not, I can't
23 recall whether he saw someone else who then
24 gave me his address or telephone number so
25 that we could meet.

- 1 Q. Do you remember if Bernadette Brown ever made
2 contact with you in connection with
3 or anybody else?
- 4 A. I can't recall that she contacted me.
- 5 Q. Did Peg Barron at the snack bar contact you
6 about this?
- 7 A. No.
- 8 Q. You do know you met with Why
9 did you meet with him?
- 10 A. To talk about what happened between himself
11 and Dunstan.
- 12 Q. When was that meeting?
- 13 A. Must have been in 1986 sometime, either late
14 spring or summer or -- somewhere between
15 spring and fall of '86, and I'm not sure just
16 when.
- 17 Q. Where was Dunstan Moorse when you met with
18 him about --
- 19 A. If it were early summer, he was still at St.
20 John's. If it were early fall, late summer,
21 early fall, he would have already been at
22 Albuquerque or Santa Fe.
- 23 Q. How soon after your meeting with Dunstan
24 Moorse about the matter did you
25 remove him from his responsibilities at St.

1 John's?

2 A. Well, I -- I think he finished out that year,
3 so it was, you know, a matter of weeks that
4 he -- he -- he completed his work at the prep
5 school and that was it, he's never been back
6 there.

7 Q. And when you met with _____ was that
8 at St. Mary's Hospital?

9 A. Right.

10 Q. What was the purpose of meeting with him?

11 A. To find out from him what happened and how he
12 viewed it.

13 Q. Did you find out more about what happened to
14 him in connection with Father Dunstan Moorse
15 than what you had already learned earlier?

16 A. Not really.

17 Q. It corroborated what you'd already been told?

18 A. Pretty well, yeah.

19 Q. Was it consistent in your own mind with what
20 you'd already been told had happened?

21 A. I think by and large it was, yes, what we
22 mentioned before.

23 Q. And was _____ upset about what had happened
24 to him?

25 A. Yes, he was -- well, I mean, he wasn't

- 1 visibly shaken, but, obviously, he was
2 concerned and, you know, wanted to know, you
3 know, how I was dealing with -- with Dunstan.
- 4 Q. What did you tell him?
- 5 A. I told him he's -- he's going to counseling,
6 he's no longer in the prep school.
- 7 Q. Did you tell him that he was going to go to
8 counseling in the future or that he had
9 already started counseling?
- 10 A. Well, that -- I just don't know what time he
11 entered counseling. It could have been Kirk
12 Lamb in the summer of '86, especially since I
13 had that schedule of -- it's either a bill or
14 it's a permission to transfer some
15 information.
- 16 Q. I'd like a copy of that, too, whatever that
17 is.
- 18 A. Sure.
- 19 Q. Either that bill or that schedule or that
20 permission to transfer information.
- 21 A. Yeah.
- 22 Q. You have that in your file, I presume, your
23 personal file?
- 24 A. Yeah.
- 25 Q. From I'll put --

1 A. From Kirk Lamb.

2 Q. From Kirk Lamb. Do you have any other
3 billing information or anything like that in
4 connection with Father Dunstan?

5 A. Only the recent stuff from University of
6 Minnesota.

7 Q. Okay. Is that in your personal file also?

8 A. No. I passed that on. The bill itself I
9 passed on to the business office.

10 Q. Oh, okay. Did you make any notes of the
11 meeting with

12 A. Let's see, I think I did, yeah, they would
13 be --

14 Q. Where would they be?

15 A. In the same -- in the same file.

16 Q. In Dunstan Moorse's file?

17 A. Yeah.

18 Q. Have you reviewed those also?

19 A. I did look at those, yeah.

20 Q. I'll make a demand for those notes. Did you
21 make any notes about anything else having to
22 do with other than your notes
23 of your meeting with him?

24 A. Well, I had his telephone number, yeah.

25 Q. He was living in Minneapolis then, wasn't he?

- 1 A. Yes. And -- and we also paid for some of his
2 counseling, I think not all of it, I don't
3 believe, but some of it.
- 4 Q. Why did you do that?
- 5 A. It was a courtesy, I'm sure, since he was --
6 or he had just completed his student days, he
7 didn't have any money.
- 8 Q. And he told you he was having some problems?
- 9 A. I don't recall his saying that he was having
10 problems, but --
- 11 Q. Evidently, he needed counseling you thought?
- 12 A. Yeah, sure, that would seem normal to me.
- 13 Q. Did tell you that Father
14 Dunstan had taken his hand and had him touch
15 his genitals?
- 16 A. I think he told me that, yes. That was a
17 part of that hugging and touching.
- 18 Q. Did you ever, after the meeting with
19 ever speak with him again?
- 20 A. No.
- 21 Q. Did anybody, to your knowledge, from the
22 monastery?
- 23 A. Yes.
- 24 Q. Who?
- 25 A. A Ryan -- a Father Ryan Perkins, who was

1 Newman Center chaplain at the University of
2 Minnesota.

3 Q. How do you know that Father Perkins had seen
4 him?

5 A. Because he reported that -- that had
6 come to a service at the Newman Center and
7 apparently knew that Dunstan
8 was teaching at Benilde-St. Margaret and
9 didn't care for that, and so I passed the
10 word back through Ryan that we have had
11 Dunstan go to counseling and we have a
12 document indicating that he does not seem to
13 be a danger to anyone.

14 Q. The document you're referring to is Dr.
15 Quenk's report to you?

16 A. That's right, those two reports, yeah. And
17 that was the last I've heard of him.

18 Q. Have you received, other than the information
19 you've now received from by way of
20 the complaint, the lawsuit, have you ever
21 received any other information from any
22 source whatsoever of any alleged
23 improprieties, sexual advance or sexual
24 misconduct by Father Dunstan Moorese?

25 MR. SKRIEN: Okay.

1 A. No.

2 Q. (By Mr. Anderson) Your answer was?

3 A. No.

4 MR. SKRIEN: I'm just concerned
5 about this.

6 Q. (By Mr. Anderson) Have you ever heard of any
7 sexual allegations regarding Father Dunstan
8 Moore and

9 A. These names, you know, I don't know.

10 Q. is a new name to you?

11 A. No.

12 Q. Yes, it's not new?

13 A. No.

14 Q. Well, it's not a perfect record. You don't
15 know and never heard the name, is
16 that correct?

17 A. I don't know the student.

18 Q. Have you ever heard of any information about
19 Dunstan Moore engaging in some
20 inappropriate advance or sexual conduct?

21 A. No.

22 Q. Have you ever heard information or
23 allegations that he improperly counseled

24

25 A. No.

1 Q. Has Peg Barron ever mentioned to you any
2 concerns or information she's received about
3 Dunstan Moorse at the school or Abbey?

4 A. Never.

5 MR. SKRIEN: Counsel, if I can just
6 clarify on the record, that, obviously, there
7 might have been some discussion between
8 counsel with the Abbott regarding these names
9 you just read because names were coming up
10 yesterday, for instance, during the
11 deposition of Dunstan Moorse.

12 MR. ANDERSON: Well, before
13 yesterday.

14 MR. SKRIEN: But your question is
15 regarding -- okay. Fine. Excluding
16 counsel.

17 A. Excluding counsel, yeah.

18 Q. (By Mr. Anderson) When Father Dunstan was
19 assigned to Benilde-St. Margaret, obviously,
20 that was an assignment approved by you as the
21 Abbott?

22 A. Right.

23 Q. And that would have to be, however, with the
24 joint permission of the Archdiocese,
25 Archbishop Roach?

- 1 A. Well, since Benilde-St. Margaret is a private
2 Catholic high school, he doesn't -- it seems
3 to me he doesn't approve of all of the
4 faculty members who are there, so I can't
5 recall that I, you know, sent him a letter
6 asking specifically that Dunstan teach there,
7 however, I did write and say that he was
8 coming into the Archdiocese and would be
9 celebrating Mass here or there. So I must
10 have sent him some letter to that effect.
- 11 Q. Have you ever discussed the subject of
12 Dunstan Moore with former Abbott
13 Eidenschink?
- 14 A. No.
- 15 Q. And I trust you then have not discussed the
16 fact of this lawsuit with him?
- 17 A. No. He doesn't know about it.
- 18 Q. After the initiation of this lawsuit, were
19 Dunstan Moore's responsibilities or duties
20 modified?
- 21 A. Yes. He's no longer teaching in the
22 University. He had been teaching a freshman
23 symposium class and I asked him to resign
24 from that class.
- 25 Q. Why did you do that?

1 A. Because of the lawsuit.

2 Q. Is it because the lawsuit brought forth
3 information you didn't already have or
4 because of concern over consequences that he
5 would continue to be in contact with freshmen
6 at the college?

7 A. I think it was because I did not know
8 anything about the affair and that was
9 new information for me, so I -- I thought it
10 prudent to take him out of teaching.

11 Q. Have you ever asked or talked to Dunstan
12 Moore about the situation?

13 A. Only after -- after the summons, you know,
14 was issued October 2nd.

15 Q. And when was that that you talked to Dunstan?

16 A. Well, the same day.

17 Q. In your office?

18 A. Right.

19 Q. What did Dunstan tell you about the
20 situation?

21 MR. DRAWE: Hold it. I'll object
22 and I want to talk to Ken.

23 MR. ANDERSON: Sure.

24 MR. SKRIEN: Why don't you just
25 stand up and take a little breather.

1 (Recess taken.)

2 MR. SKRIEN: You want to just
3 restate that question?

4 MR. DRAWE: Just restate it.

5 Q. (By Mr. Anderson) When you talked to Dunstan
6 Moorse or he with you on this occasion, what
7 did Dunstan Moorse tell you about what, if
8 anything, he had done with

9 A. He was so flustered at that time that, you
10 know, he didn't really say much, and I -- I
11 don't recall that I really pressed the issue,
12 you know, have him describe in detail what
13 really happened.

14 Q. Did he admit he had done something wrong?

15 A. I think he did, yeah, that -- that there was
16 some -- there was some kind of relationship
17 there, but I don't -- I don't recall.

18 Q. Did he say when it happened?

19 A. I think he -- he was saying that it happened,
20 yeah, '83.

21 Q. And did he say it happened during the school
22 year or not?

23 A. That I don't know.

24 Q. You say he was flustered. What made you
25 think he was flustered?

1 A. That he had a summons, you know, he was
2 really excited about that.

3 Q. What did he say or do that led you to that
4 belief?

5 A. Well, I mean, he was -- he was just shaken by
6 the -- by the summons, yeah.

7 Q. I've forgotten who the first person was, when
8 that first report was made to you back in
9 '84, May of '84.

10 A. '84, yeah.

11 Q. I've forgotten who it was that told you
12 that.

13 A. We said we weren't quite sure that it was
14 Linus, but we thought it was Linus, the
15 headmaster.

16 Q. The headmaster, that's right. It was
17 somebody from the school, probably Linus the
18 headmaster?

19 A. Right.

20 Q. Was there any discussion with Linus, the
21 headmaster, and yourself, about this is
22 something that should go to the police?

23 A. There wasn't at that time, no. I don't think
24 that we discussed it in those terms.

25 Q. Was there any discussion with Linus, the

1 headmaster, at any time that this is a matter
2 for the police?

3 A. I don't recall that we did.

4 Q. In 1986 when this information came to you
5 either through Brother Linus -- who I think
6 was dean you said or now the headmaster?

7 A. He was still the headmaster in '86, yeah.

8 Q. -- Brother Linus or Father Otto, who would
9 have been the dean --

10 A. Right.

11 Q. -- was there any discussion that this would
12 be a matter for the police?

13 A. I don't -- I don't recall that.

14 Q. It was not reported to the police by you or
15 that individual, is that correct?

16 A. It wasn't by me, yeah.

17 MR. SKRIEN: Well, as far as you
18 can answer, but you can't speculate as to the
19 other individual.

20 Q. (By Mr. Anderson) As far as you know.

21 A. Yeah.

22 Q. When this individual brought the information
23 to you about in 1980 --

24 A. Six.

25 Q. -- 1986, was there any discussion with that

1 individual about the police and reporting it
2 to them?

3 A. No.

4 Q. And as far as you know, you did not report
5 it, nor did this other individual, is that
6 correct?

7 A. At least I didn't, yeah.

8 Q. Then when met with you in --
9 1987 I believe you said that was, or was that
10 '86?

11 A. I think it was still '86, yeah.

12 Q. -- '86, was there any discussion with
13 or by you with anybody else about
14 reporting this to the police?

15 A. I don't recall any.

16 Q. Have you at any time ever discussed Dunstan
17 Moorse's health, psychological well-being,
18 psychological fitness or anything of that
19 kind with any counselor that has treated him?

20 A. No. I -- I don't think I've ever spoken to
21 any of the people who counseled him.

22 Q. You understood and you required a release of
23 information, however, in connection with the
24 treatment of Dunstan Moorse by Dr. Quenk, is
25 that correct?

1 A. Right. Yeah. And I -- I requested that,
2 yes.

3 Q. And you felt free to, if you felt it
4 appropriate, to even talk to Dr. Quenk about
5 Dunstan Moore, is that correct?

6 A. Pardon me?

7 Q. You felt free by the release that you
8 received to talk to Dr. Quenk if you saw fit?

9 A. Oh, I think so, yeah, I could have called.

10 Q. Let me look at my notes. I don't think I
11 have anything else. Oh, I did have one
12 question.

13 Father Andert was associated -- is
14 it superintendent or something like that with
15 the Benilde school?

16 A. Benilde, he was principal at Benilde-St.
17 Margaret.

18 Q. Did you ever talk with him about Dunstan
19 Moore's placement there before Dunstan
20 Moore was placed there?

21 A. Only I suspect in the sense of assignment in
22 the -- but certainly not otherwise.

23 Q. Do you know if he expressed any concern or
24 even knowledge of the fact that Dunstan
25 Moore had been in treatment that was

1 precipitated by some inappropriate conduct
2 with students?

3 A. I don't know that -- I can't recall that Tom
4 ever spoke to me about that or I to him about
5 it.

6 MR. ANDERSON: I have nothing
7 further.

8 MR. DRAWE: I have nothing.

9 MR. SKRIEN: As we explained,
10 Abbott, you have the right to read and sign
11 and I think we will exercise that right.
12 Court reporter, if you could send it to me
13 and I will get that to him.

14

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1
2 STATE OF MINNESOTA

SB

3 COUNTY OF RAMSEY

4
5 I hereby certify that I reported the
6 deposition of ABBOTT JEROME THEISEN, on the
7 18th day of April, 1991, in St. Paul,
8 Minnesota, and that the witness was by me
9 first duly sworn to tell the whole truth;

10 That the testimony was transcribed under my
11 direction and is a true record of the
12 testimony of the witness;

13 That the cost of the original has been
14 charged to the party who noticed the
15 deposition, and that all parties who ordered
16 copies have been charged at the same rate for
17 such copies;

18 That I am not a relative or employee or
19 attorney or counsel of any of the parties, or
20 a relative or employee of such attorney or
21 counsel;

22 That I am not financially interested in the
23 action and have no contract with the parties,
24 attorneys, or persons with an interest in the
25 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 1st
day of May, 1991.

Gary W. Hermes

1 I, ABBOTT JEROME TRENSEN, do hereby certify
 2 that I have read the foregoing transcripts of
 3 my deposition and believe the same to be true
 4 and correct except as to those portions of the
 5 page number and the number of the lines
 6 addition and the reason for the

7
 8 Throughout the document the word "abbot" should be
 9 spelled with one t.

10 Page 6, line 13: substitute "21" for "some 22."

11 Page 8, line 25: "Valvano" for "Volvano."

12 Page 9, lines 20 and 21: "American Cassinese
 13 Congregation of Benedictine Monasteries" for
 14 "American Congregation of Benedictine Monasteries."

15 Page 10 is a defective copy.

16 Page 11, line 16 and 17: "American Cassinese
 17 Congregation, to Abbot Valvano" for "American
 18 Congregation of Benedictine Monasteries, to Abbott
 19 Volvano."

20 Page 15, line 25: "Twenty-One monasteries" for
 21 "Twenty-Two monasteries."

22 Page 16, lines 2 and 3: "Abbot John Eidenschink"
 23 for "Abbot John Eidenschenk."

24 subscribed to and sworn

25 before me this day

of _____, 1991.

1 I, ABBOTT JEROME THFTSEN, 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 Page 16, lines 23 and 24: "A solemnly professed
9 member of the community for at least seven years"
10 for "A member of the community for at least ten
11 years."

12 Page 24, line 14: "Subprior" for "Some Prior."

13 Page 28, lines 18, 19, and 23: "Dworschak" for "Doworeck."

14 Page 30, line 20: "You're" for "We're."

15 Page 31, line 18: "Yes" for "No."

16 Page 31, line 20: "Yes, written and oral." For
17 "No. That's oral."

18 Page 55, lines 18 to 20: "Since the beginning of
19 the monastic movement" for the words that presently
20 follow in the sentence that constitutes lines 18,
21 19, and 20.

22 Page 58, line 4: "Community and Disunity" for
23 "Unity and Disunity."

24 Subscribed to and sworn

25 before me this day

of _____, 1991.

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 Page 58, line 24: "Ecclesiam nulla salus" for
9 "Ecclesias malassolas."

10 Page 59, line 1: "Cyprian" for "Sibrium."

11 Page 61, line 21: "Dworschak" for "Doworeck."

12 Page 62, line 23: "Sublacensis" for "Sublachenchez."

13 Page 62, line 24: "Lake" for "Local."

14 Page 66, line 8: "Ascheman" for "Ashman."

15 Missing entirely are pages 102 and 103. Thus, I
16 cannot read them over for correction.

17 Page 128, line 17: Add the following: "I heard he
18 gave an easy grade."

19
20
21
22 subscribed to and sworn

23 before me this day

24 of ____ , 1993.

25

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April 23, 1991

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Suite 450
Eagan, MN 55121

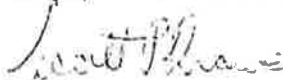
RE: John L. Doe v. The Order of St. Benedict, et al.
Your File No: AJ 931
Our File No: 12720

Dear Ken:

At the recent deposition of Abbott Jerome Theisen, counsel for Plaintiff requested documents from Father Moorse's 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

OSB MOORSE 01011

STATE OF MINNESOTA
COUNTY OF STEARNS

DISTRICT COURT
SEVENTH JUDICIAL DISTRICT

John B. Doe,

Plaintiff,

SUMMONS

vs.

The Order of St. Benedict of the
Roman Catholic Church a/k/a St.
John's Abbey and Father Dunstan
Moorse,

Defendants.

Court File No.: _____

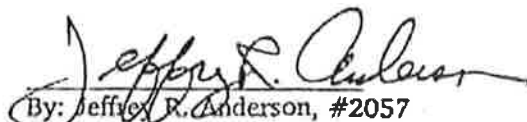
THE STATE OF MINNESOTA TO THE ABOVE-NAMED DEFENDANT:

YOU ARE HEREBY SUMMONED and required to serve upon Plaintiff's attorney an Answer to the Complaint which is herewith served upon you within twenty (20) days after service of this Summons upon you, exclusive of the day of service.

If you fail to do so, judgement by default will be taken against you for the relief demanded in the Complaint.

Dated: 7/17/91

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 MOORSE 01012

STATE OF MINNESOTA
COUNTY OF STEARNS

DISTRICT COURT
SEVENTH JUDICIAL DISTRICT

John B. Doe,

Plaintiff,

COMPLAINT

vs.

The Order of St. Benedict of the
Roman Catholic Church a/k/a St.
John's Abbey and Father Dunstan
Moorse,

Defendants.

Court File No.: _____

PARTIES

1. Plaintiff John B. Doe is an adult male resident of the State of Minnesota whose identity is made known to defendants by separate cover letter.

2. At all times material, defendant Dunstan Moorse was and continues to be a Roman Catholic priest, educated by, ordained in and remaining under the direct supervision, authority, employ and control of defendant Order of St. Benedict of the Roman Catholic Church, a/k/a St. John's Abbey (hereinafter defendant Order).

3. At all times material defendant Order, a Roman Catholic religious order of priests was and continues to be a non-profit religious organization authorized to conduct business and conducting business in the State of Minnesota with its principal place of business at St. John's Abbey, Collegeville, Minnesota.

defendant Father Dunstan Moorse, purported to provide spiritual and emotional counseling to the plaintiff.

8. In approximately October 1985, defendant Father Dunstan Moorse, while purporting to provide counseling to the plaintiff in the library office at the St. John's Preparatory School, engaged plaintiff John B. Doe in sexual contact.

9. As a direct result of the sexual contact and sexual exploitation, plaintiff John B. Doe has suffered and continues to suffer severe emotional distress, embarrassment, loss of self-esteem, humiliation and psychological injuries, was prevented and will continue to be prevented from performing his normal daily activities and obtaining the full enjoyment of life, has sustained loss of earning capacity and has incurred and will continue to incur expenses for medical and psychological treatment, therapy and counseling.

COUNT I: DEFENDANT FATHER DUNSTAN MOORSE - BATTERY

Plaintiff, for his first cause of action against defendant Father Dunstan Moorse, alleges as follows:

Plaintiff incorporates all paragraphs of this complaint as if fully set forth under this count and further alleges that:

10. In approximately October 1985, defendant Father Dunstan Moorse, inflicted unpermitted, harmful and offensive sexual contact upon the person of the plaintiff John B. Doe.

11. As a direct result of defendant's wrongful and unlawful conduct, plaintiff has suffered the injuries and damages described herein.

COUNT II: DEFENDANT FATHER DUNSTAN MOORSE - CLERGY MALPRACTICE

Plaintiff, for his second cause of action against defendant Father Dunstan Moore, alleges as follows:

Plaintiff incorporates all paragraphs of this complaint as if fully set forth under this count and further alleges that:

12. As an ordained priest, teacher and spiritual advisor, defendant Father Dunstan Moore had a duty to adhere to the standards of ecclesiastical care of Roman Catholic priests similarly situated in the community, which included, without limitation, the duty to act as a reasonably honest spiritual advisor, leader, counselor and teacher of lay members of the Roman Catholic church and students at the St. John's Preparatory School.

13. Defendant Father Dunstan Moore, pursuant to this duty was required to instruct, advise, teach, counsel and to interpret truthfully and faithfully the doctrines and tenets of the Roman Catholic church on matters of faith, morals and religious doctrine, to maintain a professional relationship with his minor counselee and to refrain from acting in a manner that would create a risk of injury in the minor counselee. The duty of defendant Father Dunstan Moore extended particularly to plaintiff John B. Doe, a minor parishioner, student and counselee entrusted to the care of defendant Father Dunstan Moore.

14. Defendant Father Dunstan Moore, while acting within the scope of his authority as a Roman Catholic priest, teacher and counselor, breached his duty of care to the plaintiff John B. Doe by wrongfully and incorrectly instructing and advising the minor plaintiff in matters of faith, morals and religious doctrine established by the Roman

Catholic Church and by wrongfully instructing and counseling the young boy on matters of human sexuality. Specifically, defendant Father Dunstan Moore used his job-created authority and influence as a Roman Catholic priest and teacher to coerce and to sexually exploit the plaintiff under the guise of providing religious instruction and counseling.

15. Defendant Father Dunstan Moore breached his clerical duties to the minor plaintiff by wrongfully misusing his job-created authority as a Roman Catholic priest, teacher and counselor, by entering into a counseling relationship with the plaintiff John B. Doe, a student and potential victim of defendant's sexual exploitation and sexual abuse with full knowledge of his own exploitive propensities. Further, defendant Father Dunstan Moore breached his duty to plaintiff by failing to advise plaintiff that he had been sexually exploited and abused and by failing to advise and direct the plaintiff to seek the appropriate therapy and counseling.

16. As a direct result of defendant's breach of his clerical duty, plaintiff has suffered the injuries and damages described herein.

COUNT III: DEFENDANT FATHER DUNSTAN MOORSE - BREACH OF FIDUCIARY DUTY

Plaintiff, for his third cause of action against defendant Father Dunstan Moore, alleges as follows:

Plaintiff incorporates all paragraphs of this complaint as if fully set forth under this count and further alleges that:

17. By holding himself out as a qualified, licensed Roman Catholic priest and by undertaking the religious instruction and spiritual and emotional counseling of the plaintiff John B. Doe, defendant Father Dunstan Moore entered into a fiduciary

relationship with the plaintiff John B. Doe. Defendant Father Dunstan Moorse breached his fiduciary duty to the plaintiff by engaging in the negligent and wrongful conduct described herein.

18. As a direct result of defendant's breach of his fiduciary duties, plaintiff has suffered the injuries and damages described herein.

COUNT IV: DEFENDANT ORDER - RESPONDEAT SUPERIOR

Plaintiff, for his first cause of action against defendant Order, alleges as follows:

Plaintiff incorporates all paragraphs of this complaint as if fully set forth under this count and further alleges that:

19. At all times material, defendant Father Dunstan Moorse was under defendant Order's direct supervision, employ and control when he committed the negligent and wrongful acts described herein. Defendant Father Dunstan Moorse engaged in this conduct while in the course and scope of his employment with defendant Order. Therefore, defendant Order is liable for the negligent and wrongful conduct of defendant Father Dunstan Moorse under the doctrine of respondeat superior.

COUNT V: DEFENDANT ORDER - NEGLIGENT EMPLOYMENT

Plaintiff, for his fifth cause of action against defendant Order, alleges as follows:

Plaintiff incorporates all paragraphs of this complaint as if fully set forth under this count and further alleges that:

20. Defendant Order, by and through its agents, servants and employees knew or should reasonably have known of defendant Father Dunstan Moorse' dangerous and exploitive propensities as a child sexual abuser and/or that defendant Father Dunstan

Moorse was an unfit agent, and despite such knowledge, defendant Order negligently held defendant Father Dunstan Moorse out to the public and in particular to the plaintiff, as a fit agent and employed defendant Father Dunstan Moorse in a position of trust and authority as a Roman Catholic priest, teacher and counselor, where he was able to commit the wrongful acts against the plaintiff. Defendant Order failed to provide reasonable supervision of defendant Father Dunstan Moorse and failed to warn the plaintiff or his parents of defendant Father Dunstan Moorse dangerous and exploitive propensities.

21. As a direct result of defendant Order's negligent conduct, plaintiff has suffered the injuries and damages described herein.

WHEREFORE, Plaintiff demands judgement against Defendants individually, jointly and severally in an amount in excess of \$50,000 plus costs, disbursements, reasonable attorneys fees, interest, and whatever other relief the Court deems just and equitable.

Dated: 7/17/91

REINHARDT AND ANDERSON



By: Jeffrey R. Anderson, #2057

Mark A. Wendorf, #173484

Attorneys for Plaintiff

E-1400 First Natl Bank Bldg.

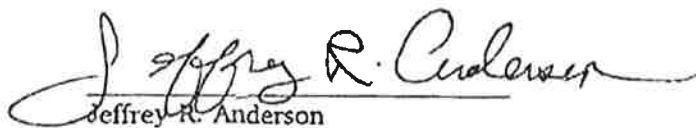
332 Minnesota Street

St. Paul, Minnesota 55101

(612) 227-9990

ACKNOWLEDGEMENT

The undersigned hereby acknowledges that costs, disbursements, and reasonable attorney and witness fees may be awarded pursuant to Minn. Stat. §549.21, subdivision 2, to the party against whom the allegations in this pleading are asserted.


Jeffrey R. Anderson

7-17-91

STATE OF MINNESOTA

DISTRICT COURT

COUNTY OF STEARNS

SEVENTH JUDICIAL DISTRICT

Case Type: Personal Injury

John L. Doe,

SUPPLEMENTAL REQUEST FOR
PRODUCTION OF DOCUMENTS

Plaintiff,

vs.

The Order of St. Benedict of the Roman
Catholic Church, a/k/a St. Johns
Abbey and Father Dunstan Moorse,

Defendants.

Court File No.: _____

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. Abbot Jerome's memos concerning all conversations for which he prepared memos referred to in his deposition specifically dealing with reports by others about Father Dunstan Moorse.

2. Abbot Jerome's memos of conversations with Father Dunstan Moorse.

3. All archival files on or about or pertaining to Father Dunstan Moorse.

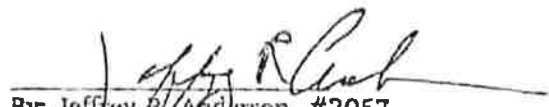
4. All bills and or schedules, reports or invoices concerning Dunstan Moorse.

5. All indications of conversations and notes in connection specifically with reports from _____ and/or meetings with him and evidence of reimbursement for counseling.

Dated: _____

4/22/91

REINHARDT AND ANDERSON


By: Jeffrey B. Anderson, #2057
Mark A. Werthorf, #173484
Attorneys for Plaintiff
E-1400 First Natl Bank Bldg.
332 Minnesota Street
St. Paul, Minnesota 55101
(612) 227-9990

Saint John's University

Box 2000

Collegeville, Minnesota 56321-2000

21 September 1992

CONFIDENTIAL

MEMO TO: Lee Hanley

FROM: Dietrich Reinhart, OSB *Dietrich, OSB*

RE: Upcoming Possible Trial of Fr. Dunstan Moorse

I found out at the September 12 meeting of the Prep School Overseers that the plaintiff in the first case against Fr. Dunstan Moorse has given no indication of a willingness to seek an out-of-court settlement.

Therefore there will be a pre-trial hearing on October 16. This hearing will be private. However, if the plaintiff continues to hold to his position, a public trial will begin sometime in November. (On Saturday, Fr. Tom Andert told me he thought a December date might be more likely.)

Only one sexual abuse suit against a priest has come to trial in Minnesota to this date. (It involved Fr. Adamson from St. Paul-Minneapolis.) If there is a public trial, it will be open to the press. We can expect news coverage every day of the trial.

I ask you to do some advance planning as if a trial will, in fact, occur. I will notify you after Fr. Dan Ward has let me know about the outcome of the pre-trial hearing. If there is to be a trial, I would like you to work with members of the President's Staff to plan how we will communicate both within and outside the University.

Thank you!

cc: Members of the President's Staff
Daniel Ward, O.S.B.
Thomas Andert, O.S.B.
Jonathan Licari, O.S.B.

Office of the President

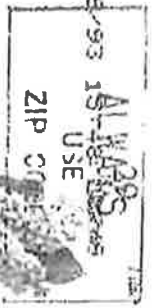
612 : 363-2247

OSB MOORSE 01024

Father John Hieatt
Office of the Prior
St. John's Abbey
Collegeville, Mn. 56321



05/26/93



147 ST CLD 567

6666666666666666

AT 01026, 01026
The page 01026, 01026
01026, 01026, 01026
01026, 01026, 01026

By _____

26 January 1792

Office of Miss
Saint John's Abbey
Collegeville, Wis.

Dear Father Superior:

I have studied your letter of the 20th very minutely, and have been very much surprised to find that I have little to add, and many doubts that I cannot ever my services, and I cannot, I would like to say, with confidence, please send, or the one who will reply you with the questions you have.

I have two requests which would render me more than happy: would like to go with Father Superior to Baltimore in March. I will be busy in February 18th, at that time I will travel to Europe. This is all I can say to the other which appears that I may be allowed to stay in your office, though it is not certain as a matter of course, since I am quite busy. But I may see you again for some persons, and would I will not be within my means, even a period of time, the expenses of my stay. Any favor to which you shall think me, I would appreciate.

Office of the Prior
SAINT JOHN'S ABBEY
COLLEGEVILLE, MINNESOTA 56321 U.S.A.

18 November 1992

Dear _____

Thank you for your letter in which you described your feelings, hurts, and difficulties arising from your relationship with Father Dunstan. I know that I cannot comprehend all of the pain which you feel and tried to express in your letter, but I want you to know that you have been heard.

I am writing you instead of Abbot Jerome since he is no longer the abbot of Saint John's, but has moved to Rome as Abbot Primate of the Benedictine Order. I am the administrator of the Abbey until we elect a new abbot over the Thanksgiving weekend. However, I did not want to wait until the new abbot is elected before responding to your letter.

I have spoken with Father Daniel Ward, who worked with Abbot Jerome on the issues of sexual abuse and exploitation. We would like to invite you to meet with one or both of us so that we can listen to you and help you in whatever way we can. We could meet here at Saint John's or at a private rectory nearby or at a place determined by you. Please let me know.

I am most appreciative of your writing. I want you to know that I and Saint John's want to stand by you. You expressed your continual faith in God and I want to assure you of my personal prayers. I do look forward to hearing from you and meeting with you in the very near future.

Sincerely,

(Rev.) Jonathan Licari, O.S.B.
Prior-Administrator

JL/kr

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

4 June 1993

Dear Mr

I must begin this letter with an apology for not writing to you sooner. Since my election at the end of November I have been trying to learn the ropes and catch up with the backlog that accumulated between September when Abbot Jerome was elected Abbot Primate and moved to Rome and my election at the end of November. Nevertheless, I should have gotten back to you sooner and you have my deepest apology for the delay.

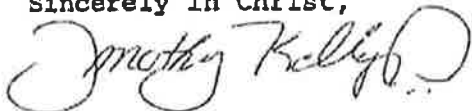
Several times I have tried calling your home but with no success. When Father Jonathan wrote to you he assured you that we are interested in helping in whatever way we can. I have read your letter to the former abbot and your letters to Father Jonathan. I can only tell you how sad it makes me to think that you had to undergo these events you speak of in your letter. If there were some way I could undo what happened I surely would. I will do whatever I can to help you.

I very much would like to meet with you at your convenience. The next few weeks permit few opportunities for such a meeting, but perhaps we can fit something in soon. I will be away from Saint John's, out of State, from June 9 to about the 19th. After that we can meet either here or in Minneapolis or at some other location convenient for you. If you would call my secretary, Brother Kelly Ryan, he will know when I am free to meet you here or to travel to a place of your choice. His number is during daytime hours. If he's not in just leave a message on his voice mail and he'll call you back.

Insofar as I am able to speak for this community and offer you an apology I sincerely do so. My hope is that the healing you want and need will come and I assure you of my prayers for that intention. Your trust in God seems strong and I am grateful that that grace remains with you.

Again, please accept my apology for this delay in writing. I am truly sorry if this has added to your anguish.

Sincerely in Christ,



Abbot Timothy Kelly, O.S.B.

PHONE 612 363-2544

FAX 612 363-3082

OSB MOORSE 01029

Update
December 31, 2007

ID M0120

Last Name **First Name (Religious Name)**
Moorse Dunstan

Date of Birth
8 December 1950

Date of First Profession **Date of Final Profession** **Date of Ordination**
11 July 1974 11 July 1977 13 May 1978

EDUCATION

B.A. 1972 St. John's University (History)
M.Div. 1978 St. John's University (Divinity)
M.A. 1988 St. John's College
 Graduate Institute
 Santa Fe, New Mexico (Liberal Education)

ASSIGNMENTS

Transitional Deacon
St. Bartholomew's Parish
Wayzata, Minnesota Fall 1977

Associate Pastor
St. Bernard's Parish
St. Paul, Minnesota 1978 - 1979

Instructor in History and Theology/Prefect
St. John's Prep School 1979 - 1986

Instructor in Theology and History
Benilde - St. Margaret High School
St. Louis Park, Minnesota 1987 - 1989

Symposium Instructor
St. John's University 1989-1990

Liturgy Director
St. John's Abbey 1989 - 1999

Book Review Editor

Worship

St. John's Abbey 1989 – Present

Editor of the Missalette

Celebrating the Eucharist and Looseleaf Lectionary

Liturgical Press

St. John's Abbey 1995 – present

COMMUNITY SERVICE AND EXPERIENCES OF LEADERSHIP:

Membership secretary and production editor of the *Monastic Liturgy Forum* newsletter.

Member and MLF Steering Committee 1999 - present

AWARDS

INTERESTS OR HOBBIES

Dried flower cards and beveled glass

Photography cooking, baking and canning

Family history and genealogy

SOME DAY I WOULD LIKE TO HAVE THE OPPORTUNITY TO:

Do my own cooking

MY MAIN ASPIRATION OR FAVORITE DREAM IN LIFE IS TO:

Research family history as far back as possible

SOME SIGNIFICANT PERSONAL GROWTH EXPERIENCES ARE:

Pages OSB MOORSE-1032 to -1086 have been removed because the claimant specifically requested that information regarding his claim not be shared.

1/26/16

Page 1

1
2
3
4 IN THE MATTER OF THE CLAIM OF
5 AGAINST
6 THE ORDER OF ST. BENEDICT
7
8 TELEPHONIC UNSWORN INTERVIEW OF
9
10 Taken at the law firm of
11
12 O'NEILIVAN & NUGHER
13 400 SOUTH FIRST STREET, SUITE 600
14 ST. CLOUD, MN 56301
15
16 and taken on
17 December 22, 2010
18
19 commencing at approximately
20 3:00 p.m.
21
22 RUTH A. CARR
23 REGISTERED PROFESSIONAL REPORTER
24 1783 PATTERSON ROAD
25 ST. CLOUD, MINNESOTA 56303
(320) 267-5020

Page 3

1 APPEARANCES
2
3 PATRICK NOAKER, Attorney at Law, 366
4 Jackson Street, Suite 100, St. Paul, Minnesota 55101,
5 appeared telephonically on behalf of Mr. O'Connor.
6
7 MICHAEL J. FORD, Attorney at Law, P.O. Box
8 1008, St. Cloud, Minnesota 56302, appeared on behalf
9 of the Order of St. Benedict.
10
11 ROBERT STICH, Attorney at Law, 250 Second
12 Avenue South, Suite 120, Minneapolis, Minnesota
13 55401-2122, appeared telephonically on behalf of
14 Father Dunstan Moorese.
15
16
17
18
19
20 WHEREUPON, the following proceedings were duly had,
21 to-wit:
22
23
24
25

Page 2

1 INDEX
2
3
4 INTERVIEW OF Page
5
6
7 By Mr. Ford 4
8
9 By Mr. Stich 24
10
11 By Mr. Ford 29
12
13
14
15 EXHIBITS
16
17
18 exhibit 1 marked 4
19
20
21
22
23
24
25

Page 4

1 (WHEREUPON, Exhibit 1 was marked
2 for identification by the court reporter.)
3 EXAMINATION
4 BY MR. FORD:
5 Q My name is Mike Ford and also on the line is your
6 attorney, Pat Noaker.
7 MR. FORD: Pat, are you still there?
8 MR. NOAKER: Yes.
9 MR. FORD: And also on the line is Bob
10 Stich, who is representing Father Moorese. Bob, are
11 you still there.
12 MR. STICH: I'm still here, yes.
13 Q And I'm Mike Ford, I'm an attorney in St. Cloud and
14 I'm representing the Order of St. Benedict or St.
15 John's. And with me is a court reporter, Ruth Carr,
16 who is taking down this unsworn interview; do you
17 understand that, sir?
18 A Okay.
19 Q And as with the other interviews we have conducted
20 this will be a confidential document, it will be so
21 labeled, and made available to us two attorneys and
22 also Pat. And it will be used for the mediation
23 process we're trying to schedule or setup in the
24 latter part of January; do you understand that, sir?
25 A Yes.

1 Q Your attorneys have furnished Mr. Stich and I with a
 2 confidential for mediation use only statement, it's
 3 about one page, that in a very summary fashion tries
 4 to layout the essential elements of your claim. What
 5 I'd like to do is go through that statement with you
 6 and just make sure that it accurately captures what
 7 it is that happened to you and what affect it has had
 8 on you; do you understand that, sir?
 9 A Yes.
 10 Q It tells us that you are 44 years of age, what is
 11 your date of birth?
 12 A September 13, 1966.
 13 Q It says that you're married, but you're separated; is
 14 that right?
 15 A No, no, no, I'm unmarried.
 16 Q Have you ever been married?
 17 A No.
 18 Q And it says that you don't have any children, I
 19 assume that's true?
 20 A Yeah.
 21 Q Then it tells us that your current occupation is
 22 unemployed; is that the case?
 23 A No.
 24 Q What do you do for a living?
 25 A I work at a business called the [REDACTED] which

1 Q So if you started last year, does that mean you plan
 2 to graduate next year?
 3 A No, no. I mean I've had a lot of college education,
 4 I just never completed it.
 5 Q So when do you plan to finish school?
 6 A Like I'm hoping to within two years. I would do it
 7 around my work schedule and everything else.
 8 Q And that would be two years from today's date, right?
 9 A Right.
 10 Q Got it. It says that in a statement that your
 11 attorneys have furnished to us that you were abused
 12 in 1981 at the St. John's Prep School; does that
 13 sound roughly right?
 14 A Yes.
 15 Q And it describes in a summary fashion that Father
 16 Moose sexually abused under the guise of
 17 counseling and friendship; does that sound roughly
 18 accurate?
 19 A Yeah.
 20 Q Here is what the statement says in a more detailed
 21 fashion as it describes the abuse that you suffered:
 22 attended St. John's Prep High School in
 23 Collegeville, Minnesota. In early 1981 he was
 24 staying in the dorms and a group of students would
 25 hang out with several of the priests and brothers in

1 is a combination deli/coffee shop and I'm an
 2 assistant manager there.
 3 Q And where is that located?
 4 A That's in [REDACTED]
 5 Q How long have you worked at that cafe and coffee
 6 shop?
 7 A I have been there since I believe it was July.
 8 Q Prior to July of 2010 what did you do for a living?
 9 A I worked at [REDACTED] for awhile in the warehouse, and
 10 when I was living down in [REDACTED] I worked at a
 11 bunch of different coffee shops.
 12 Q Have you pretty much been in the food service
 13 industry during the course of your working life?
 14 A Pretty much. I'm also going to school.
 15 Q Where are you going to school currently?
 16 A University of [REDACTED]
 17 Q When did you start going to the University of
 18 [REDACTED]?
 19 A Well, I started up there last year.
 20 Q And what are you going to the University of [REDACTED]
 21 [REDACTED] for, what degree are you working towards?
 22 A Education.
 23 Q When do you plan to be done with your time at the
 24 University of [REDACTED]?
 25 A Well, I'm hoping to be graduated within two years.

1 their rooms and talk. It wasn't uncommon for Father
 2 Moose to lead a conversation and start talking about
 3 sexual things. [REDACTED] recalls the time when he was
 4 having some troubles and went to Father Moose to
 5 talk to him. Does that more or less accurately
 6 describe what was going on?
 7 A Well, yeah, it does. I mean I was crying and he saw
 8 that, he was concerned about -- you know, he wanted
 9 to know what was going on.
 10 Q Right.
 11 A So I went there.
 12 Q The statement goes on to say this: Father Moose and
 13 [REDACTED] spoke together in Father Moose's room about
 14 some issues and concerns [REDACTED] was having. Father
 15 Moose recommended that [REDACTED] relax and that it would
 16 help him relax if Father Moose gave [REDACTED] a massage.
 17 [REDACTED] allowed Father Moose to give him a massage and
 18 it started at his shoulders and ended with Father
 19 Moose fondling his penis to the point of near
 20 ejaculation [REDACTED] allowed it to continue at first
 21 because he didn't know what else to do; and second,
 22 because it felt good. [REDACTED] felt awkward around
 23 Father Moose and felt an overwhelming sense of guilt
 24 that he had instigated the touching and was deeply
 25 ashamed. Is that roughly correct?

1 A Yeah.
 2 Q Let's go back over it a little bit and as we do this,
 3 let me tell you something I have told
 4 the other people we've interviewed. If during the
 5 course of this interview you become upset or unable
 6 to continue and want it to stop and go to another
 7 date maybe to get completed, we can do that because
 8 you're in charge of this process, this is not
 9 something --
 10 A Right.
 11 Q -- that we're going to make you do even if it's
 12 uncomfortable for you, do you understand that?
 13 A Yeah.
 14 Q Okay. So let's go back over the statement a little
 15 bit. It says in early 1981, what year in school were
 16 you in early 1981?
 17 A That was the beginning of my sophomore year.
 18 Q So you would have been a freshman?
 19 A No. I was an incoming sophomore, I was a freshman in
 20 1980.
 21 Q Where had you been a freshman in 1980?
 22 A At St. John's.
 23 Q So this is the start of your second year at St.
 24 John's?
 25 A Right.

1 Q And if you were born in 1966 you would have been
 2 roughly about 15 years old; is that right?
 3 A No, no. I was 14.
 4 Q You were still 14 when this happened with Father
 5 Moorse?
 6 A Yeah, I believe I was.
 7 Q In 1981 where did your parents live?
 8 A They lived in [REDACTED]
 9 Q So you were a dorm resident at the Prep School,
 10 right?
 11 A I was.
 12 Q And it says in your statement that you were having
 13 some troubles. Do you recall what those troubles
 14 were?
 15 A Yeah. My mom and dad had announced to me that they
 16 were getting a divorce and I was having some
 17 difficulties with that. I mean it came out of the
 18 blue and it really kind of knocked me for a loop.
 19 Q So you shared that with Father Moorse I take it?
 20 A I did.
 21 Q And it describes in the statement how you went to
 22 Father Moorse's room and he gave you a massage and
 23 then he started to fondle your penis and went on for
 24 awhile, but you stopped him at some point; is that
 25 right?

1 A Well, now I mean I was -- I don't know, it's really
 2 hard to explain. I was completely weirded out by
 3 what was going on. I mean it absolutely freaked me
 4 out on the one hand. It brought up kind of negative
 5 feelings and emotions, but on the other hand I mean I
 6 was a 14-year-old kid who just popped up if the wind
 7 blew, you know, and it felt good. So what I was
 8 thinking was -- you know because I liked Father
 9 Dunstan, I mean he was always a good guy to me, he
 10 had never done me wrong. And what I was thinking was
 11 you know -- and he was, he was attempting to comfort
 12 me. I mean he caught me crying and he obviously was
 13 really concerned. Basically what I was thinking was
 14 he just got carried away trying to comfort me and
 15 things just kind of snowballed you know. I didn't do
 16 anything to stop it.
 17 Q Well, let me ask it this way, how long did this
 18 session with Father Moorse take, were you in there 10
 19 minutes, 20 minutes, an hour?
 20 A I would estimate maybe 20 minutes to a half an hour
 21 at the max.
 22 Q And then how did it end, did you just get up and walk
 23 out, did you say anything to him?
 24 A Well, pretty much. I mean it was really extremely
 25 awkward. I mean what exactly do you say in that kind

1 of situation. I don't know, it was totally awkward
 2 just being there.
 3 Q Well, let me ask this, did you continue in school at
 4 St. John's Prep after that?
 5 A Yeah, yeah, I did. I finished out my sophomore year
 6 there and then I was done.
 7 Q Where did you go after sophomore year?
 8 A I went to [REDACTED] High School, in
 9 [REDACTED]
 10 Q And I am assuming I know why you did that, but let me
 11 ask you, why did you go to [REDACTED] school in
 12 [REDACTED] for your junior year?
 13 A Well, mainly it was because I was told not to come
 14 back by St. John's. I mean my grades -- and I had
 15 always been a really good student, not exactly A plus
 16 level, but I was always, you know, B, B plus. And
 17 that year I just absolutely stopped giving an effort,
 18 you know, and my grades fell right off the edge of
 19 the table.
 20 Q Was the reason --
 21 A Then I started --
 22 Q Go ahead.
 23 A I started smoking weed, I started drinking.
 24 Basically I dropped all of my old friends, who were a
 25 bunch of really cool kids, I mean they were like the

1 good kids. And I dropped all these guys and started
 2 hanging out with like the burnouts and I became a
 3 completely different person.
 4 Q So this stopping of studying, starting to use weed
 5 and drinking, and dropping your old friends and
 6 hanging around with the burnouts, what caused that?
 7 A I don't know. I mean I don't know. I mean I'm not
 8 going to put the blame on anyone or anything, I mean
 9 I made that choice. But all I can say with 100
 10 percent clarity and honesty is that I became a
 11 completely different person and it was noticeable and
 12 I became extremely withdrawn, extremely depressed and
 13 I had a suicide attempt there my sophomore year.
 14 Q When was the suicide attempt in your sophomore year?
 15 A Yeah.
 16 Q No, at what time in your sophomore year?
 17 A They pulled me out of school and I ended up going to
 18 the [REDACTED] Hospital in [REDACTED]. It was like a
 19 couple weeks and that didn't do anything and I just
 20 continued my downward spiral.
 21 Q Did the suicide attempt occur while you were at St.
 22 John's?
 23 A It did -- I mean it wasn't a real attempt, it was
 24 just your stereotypical cry for help, whatever, you
 25 know.

1 A Yeah, yeah. They sent me a letter that summer
 2 between my sophomore and junior year to let me know
 3 that I wasn't welcome back.
 4 Q Do you recall if they gave you any reasons why you
 5 weren't welcome back?
 6 A Yeah, it was the grades. I mean it was the grades,
 7 the whole behavior. Basically I turned into a little
 8 hooligan at that sophomore year and I don't blame
 9 them one bit for not wanting me back. I wouldn't
 10 have wanted me back either.
 11 Q Do you think that anything that happened between you
 12 and Father Moose had anything to do with your
 13 behavior in your sophomore year?
 14 A Well, it's impossible to say, but it's certainly
 15 something to think about.
 16 Q Did Father Moose ever talk to you during the rest of
 17 that school year after that incident you have already
 18 told us about?
 19 A God, no. No.
 20 Q Did you ever report to anybody what Father Moose had
 21 done to you?
 22 A Oh, God, no. I mean the shame I felt was absolutely
 23 overwhelming and it is to this day. I mean it's not
 24 like something you can just blink away. That
 25 Catholic guilt and I was absolutely mortified with

1 Q At what point in the school year did your suicide
 2 attempt take place?
 3 A I believe it was pretty much around January if I'm
 4 remembering it right. I mean it's such a long, long
 5 time ago.
 6 Q So would that be January of 1982?
 7 A Yeah, January of that sophomore year.
 8 Q And I think you indicated that you were sent to a
 9 hospital in [REDACTED] as a result of that suicide
 10 attempt?
 11 A Yes.
 12 Q Is that right?
 13 A Yeah, [REDACTED] Hospital.
 14 Q I'm sorry, I didn't catch that?
 15 A [REDACTED]
 16 Q How long were you at that hospital?
 17 A Just a couple weeks.
 18 Q And after you left that hospital then what did you
 19 do?
 20 A I went back to St. John's.
 21 Q So did you finish out your sophomore year at St.
 22 John's?
 23 A I did.
 24 Q But then when your junior year was to start, St.
 25 John's asked you not to come back?

1 myself.
 2 Q When was the first time that you told somebody about
 3 what had happened between you and Father Moose?
 4 A I think the first time was I told a therapist of
 5 mine, Jeanne [REDACTED], and that would have been -- it
 6 was relatively recently, it was within six or eight
 7 years.
 8 Q And what is the name of that therapist?
 9 A Jeanne, J-E-A-N-N-E, [REDACTED]
 10 Q And where does Ms. [REDACTED] practice?
 11 A At [REDACTED] Medical Center in [REDACTED]
 12 MR. FORD: Pat, has your office begun the
 13 process of trying to assemble records on
 14
 15 MR. NOAKER: I think we have begun the
 16 process, but I don't think we have these records
 17 yet.
 18 MR. FORD: Okay.
 19 Q Other than Ms. [REDACTED] -- let me backup. Are you
 20 continuing to treat with Ms. [REDACTED]?
 21 A Yeah, yeah, but I can't as regularly as I used to,
 22 because I used to live down in [REDACTED] and I moved
 23 up to [REDACTED]. So I can't see her as regularly as I
 24 did, yeah.
 25 Q Who has been paying for that treatment?

1 A [REDACTED] Care.
 2 Q I'm sorry, [REDACTED] what?
 3 A [REDACTED] Care.
 4 Q [REDACTED] Care, okay. Do you have any idea how much that
 5 treatment has come to, what the cost has been?
 6 A Oh, God, absolutely no idea.
 7 Q Have you treated with anybody else other than Ms.
 8 [REDACTED] for what happened between you and Father
 9 Moore?
 10 A No, no.
 11 Q Have you ever forgotten about what happened between
 12 you and Father Moore, kind of suppressed it, didn't
 13 think about it?
 14 A I mean I tried to. I drank heavily for a number of
 15 years, did a lot of drugs. But, no, I mean I never
 16 forgot it. It's unforgettable.
 17 Q The document that your attorneys have given us has
 18 described in kind of a summary fashion your injury or
 19 damages related to your [REDACTED] against Father Moore
 20 and it reads as follows: [REDACTED] has a long history of
 21 mental health issues. He believes he suffers from
 22 chronic depression and anxiety and has been
 23 hospitalized numerous times; is that roughly
 24 accurate?
 25 A Yeah, that's absolutely accurate.

1 Q Has Jeanne [REDACTED] given you a diagnosis of depression
 2 as far as you know?
 3 A Yeah, yes.
 4 Q It says that you have been hospitalized numerous
 5 times. What have you been hospitalized for these
 6 numerous times?
 7 A Either several obviously failed suicide attempts and
 8 everything else was just related to like major
 9 depressive episodes.
 10 Q Other than starting with the hospitalization in [REDACTED]
 11 [REDACTED] that you have already told us about, what is
 12 the next hospitalization you can recall for an
 13 attempted suicide?
 14 A The next one was at United Hospital in St. Paul.
 15 Q When approximately -- go ahead.
 16 A That was in 1986.
 17 Q And the next one after the United Hospital in St.
 18 Paul in 1986?
 19 A Then it was back at United, literally like less than
 20 a month later. I had all of these drugs lying around
 21 like anti-depressants and all that stuff. I mean I
 22 have been on medication for years and I took all of
 23 this and I had a classic overdose and they hauled me
 24 back in. I was there for several months.
 25 Q So you have got two hospitalizations at United in St.

1 Paul in 1986, correct?
 2 A Yes.
 3 Q What is the next hospitalization, if any, that you
 4 had for suicide?
 5 A The next one came I believe when I was in [REDACTED]
 6 [REDACTED], and I actually got taken with the leg irons
 7 and handcuffs at the State Mental Hospital in [REDACTED]
 8 [REDACTED]
 9 Q How long were you kept there?
 10 A I was there for awhile. I would guess like two to
 11 three months.
 12 Q I'll come back to that, but what is the next
 13 hospitalization, if any, for a suicide attempt?
 14 A That would have been in [REDACTED] General
 15 Hospital.
 16 Q And were you hospitalized for a period of time?
 17 A Yeah.
 18 Q And do you know approximately how long that would
 19 have been?
 20 A Yeah, maybe like a month.
 21 Q Any other hospitalizations that you can recall for
 22 suicide attempt?
 23 A No, no, those would have been the ones that were
 24 directly related to the suicide.
 25 Q Let's start out with the first suicide attempt which

1 has you hospitalized in [REDACTED]
 2 During your treatment at the [REDACTED] Hospital did
 3 you bring up the subject of Father Moore's conduct
 4 with you?
 5 A No, no, no.
 6 Q In fact let me make it simple, during any of the
 7 hospitalizations you have told us about did you bring
 8 up Father Moore's conduct with you?
 9 A No, I didn't. I mean that to me has always been the
 10 deep, dark secret of my life and it's not the kind of
 11 thing you lay on anyone. You know I'm shocked I told
 12 Jeanne [REDACTED] about it, which I absolutely trust her
 13 and I love her, I mean she's an awesome therapist.
 14 But, no, I mean it's something you don't talk about.
 15 Q Well, given the fact that it's close going on 30
 16 years now, I mean 1981 to 2010, what is it that has
 17 brought you forward at this point in time in your
 18 life to bring a claim and seek to seek some redress
 19 for it?
 20 A Well, because I was reading online about how the
 21 church is continuing to fight this and it absolutely
 22 gets my Irish up and actually fucking pisses me off.
 23 And you know obviously I think back frequently on my
 24 life where I was at, what happened, and what happened
 25 in the immediate aftermath of that, and I have never

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1 gotten over it and I don't know that I ever will.
 2 Q And you say you have read about this online, is this
 3 just general websites, any particular websites?
 4 A Yeah, I mean it's just like Yahoo news, you know.
 5 There was some article I read where they are dragging
 6 their feet or whatever and they are not accepting
 7 their responsibilities for what these people have
 8 done.
 9 Q Have you ever looked at the St. John's Abbey website?
 10 A No, no. I mean honestly I have no interest in St.
 11 John's at this point in my life.
 12 Q The reason I ask is they do have a sexual abuse
 13 policy and they have posted it online.
 14 A Yeah.
 15 Q And one of the things that it brings out is their
 16 willingness and ability to get people into treatment
 17 or help them with their treatment. Have you ever
 18 thought about seeking that kind of help from St.
 19 John's?
 20 A No. Like I said St. John's is in my rearview window
 21 and honestly I prefer to keep it there. I mean I am
 22 still torn on even doing this, because speaking about
 23 this and thinking about it, it brings it all back and
 24 it's all very sad, it's negative shit and I can't
 25 stand it. And, you know, I don't know, that would be

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1 like somebody shoots you and then you go to them for
 2 treatment for your gunshot wound. It's just, you
 3 know . . .
 4 Q What would you like to achieve through this process,
 5 through this mediation process?
 6 A I don't know. I mean I have no idea. But basically
 7 I'd like to ensure, A, that they will take
 8 responsibility and acknowledge that they're wrong.
 9 And, you know, beyond that and to obviously ensure
 10 that Dunstan Moorse, Father Allen Tarlton and all
 11 these guys, people like that should not have access
 12 to young males to begin with. I mean everybody knew,
 13 everybody there knew. Everybody knew. Father Allen
 14 Tarlton kept a hollowed out bottle on his bookshelf
 15 and he had a bottle of whiskey in there, and he would
 16 take kids into his office and . . .
 17 Q Was the fact that Father Allen Tarlton would take
 18 kids into his office, was that known to you while you
 19 were going to school?
 20 A Yeah. Like I say I mean it was really obvious. And
 21 there was that gay kid there, I can't remember what
 22 his name was, he was a year ahead of me, and I mean
 23 he had an experience with several of the brothers,
 24 priests, and he very freely would speak about it.
 25 Q Prior to the incident that you had with Father Moorse

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1 had you ever heard anything about Father Moorse doing
 2 something similar with anybody else?
 3 A No, but I mean he had that reputation. Like you just
 4 hang out up in his room, you know, I was up there and
 5 he would just make these random comments totally out
 6 of the blue that were -- I mean in hindsight totally,
 7 completely inappropriate. But when you are a young
 8 kid like that you kind of get kind of a kick out of
 9 it and think it's funny. It's like comments of a
 10 sexual nature, you know, and it was never about
 11 women, it was always about penises and that. So he
 12 kind of had that reputation, just kind of off center,
 13 but just a little bit -- you know. But like I say I
 14 liked the guy, he never done me wrong, I don't know.
 15 Q has what happened to you with Father
 16 Moorse, has that affected your ability to earn a
 17 living?
 18 A Well, yeah, it did for a number of years and
 19 ultimately I was going to a psychiatrist. It was
 20 like, you know what, why don't you try for
 21 disability, you meet every criteria and then some. I
 22 did that and I ended up getting SSDI, which is
 23 supplemental, I don't know what it is.
 24 Q Did you just say that you did qualify for
 25 supplemental Social Security?

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1 A Yeah.
 2 Q When did you become qualified for that?
 3 A I believe that was in 2008.
 4 Q And what was the basis for your application that was
 5 apparently approved?
 6 A It was a major depressive disorder.
 7 Q Do you know how much you get in that kind of a
 8 benefit each month or each year?
 9 A Yeah, it's around \$880 per month.
 10 Q And you have been on that since when in 2008?
 11 A I think it was November.
 12 Q Do you currently attend church?
 13 A No, no.
 14 Q When did you stop attending church?
 15 A Oh, pretty much after St. John's. And then after I
 16 moved in with my dad in [redacted] and he wasn't a
 17 church goer and I really didn't want to go. We now
 18 go to like at Christmas midnight mass and Easter mass
 19 once in awhile, but otherwise I don't go.
 20 Q Is your not attending church have anything to do with
 21 what happened between you and Father Moorse?
 22 A Well, you know I'm not exactly filled with rosy
 23 feelings for the Catholic church, let's put it that
 24 way.
 25 Q Okay. Is there anything in your life that is fun, do

1 you have any hobbies, recreational pursuits, things
2 that you do to enjoy yourself?
3 A Yes. I ride BMX. I have been riding BMX since I was
4 like 8 or 9 years old.
5 Q Anything else?
6 A Oh, yeah, there is a lot of things that I enjoy. I
7 love listening to music. Learning German and Russian
8 right now. Basically I try to keep my mind in gear,
9 keep it working.
10 Q Have you ever been abused by anybody other than
11 Father Moose?
12 A No.
13 Q Do you keep a diary or a journal of your feelings or
14 anything relating to what happened to you with Father
15 Moose?
16 A No, no, I don't.
17 Q One last question for me and then I think Mr. Stich
18 may have a few questions for you, is there anything I
19 failed to ask you that you think would be helpful for
20 your lawyer and Mr. Stich and I to know to better
21 understand your situation as it relates to this
22 mediation and the claim you have brought? Anything
23 where you're saying to yourself, gee, I wonder why he
24 doesn't ask me about this?
25 A No. I think you pretty much covered all of the bases

1 and as of right now anyway I can't really think of
2 anything to add.
3 Q It sometimes happens after an interview like this
4 that you will think of something in the days and
5 weeks to come and it's perfectly all right for you to
6 call your attorney up and share it with him and
7 between the two of you decide whether it's something
8 you want to share with Mr. Stich and I prior to the
9 mediation; do you understand that?
10 A Okay, yep.
11 MR. FORD: That's all of the questions I
12 have. Thank you for your cooperation.
13 Yep, thank you very much.
14 EXAMINATION
15 BY MR. STICH:
16 Q this is Bob Stich, I have got a couple of
17 questions. And I think some of it has to do with the
18 reception I'm getting here. What did you say your
19 course of study is now at the University of [REDACTED]
20 [REDACTED]?
21 A Education.
22 Q Are you looking to be a teacher?
23 A Uh-huh.
24 Q At what level, grade school, high school, anything in
25 particular in mind?

1 A Yeah, I'm still kind of juggling those around. I
2 mean there are pluses and minuses to each one of
3 those. More than likely it would be like at a high
4 school level.
5 Q And what subject do you think you'd be teaching?
6 A Either English or history or if I get very ambitious
7 both.
8 Q Now I thought I heard you say that you have
9 accumulated a number of college credits so far?
10 A Oh, God, yeah. Down at the University of Minnesota I
11 was only there for one semester. I have gone to
12 University of [REDACTED] University of
13 [REDACTED] And I was enrolled at the University of
14 [REDACTED] but I ended up not going. All in all I have
15 got I believe almost 90 hours in. I mean a lot of
16 these are not relevant because I kept switching my
17 major around. I was a geology major for awhile and
18 anthropology major. So a lot of them are not
19 relevant to my current course of study.
20 Q When did you start at the University of [REDACTED]
21 [REDACTED]?
22 A University of [REDACTED] was a year ago.
23 Q And when was the last time you had attended a college
24 prior to that?
25 A Prior to that it had been a long time, that was at

1 the University of [REDACTED] which was back in
2 the mid '90s.
3 Q Okay. So you had quite a break there?
4 A Yeah, yeah.
5 Q There was something else, again I think it might have
6 been the reception I'm getting on my phone, Mr. Ford
7 asked you if you had ever been abused by anyone other
8 than Dunstan Moose, what was your answer to that?
9 A No, no.
10 Q That was the only incident; is that correct?
11 A Uh-huh, yeah, it happened once and that was it.
12 Q And not with anybody else, just Dunstan?
13 A No, just Dunstan.
14 Q And it was just the one incident, right?
15 A Right.
16 Q Now the information we have been furnished said that
17 Dunstan Moose was fondling your penis, did you
18 ejaculate?
19 A I did. I wasn't naked, I mean I didn't take a stitch
20 of clothing off.
21 Q But your penis was out?
22 A No, no. I mean he ejaculated me through my jeans or
23 whatever I was wearing.
24 Q So you always kept all of your clothes on?
25 A Yeah. I mean it was just highly bizarre to begin

1 with, but if the clothes would have come off, that
 2 would have taken it to a completely different level.
 3 Q Right. Now you didn't tell anybody at the Prep
 4 School about this, did you?
 5 A No. I mean you have to understand I mean you are a
 6 14-year-old kid and you just engaged in something
 7 which you intuitively know is sinful, A, and it's
 8 just wrong and it's just so humiliating. It's
 9 embarrassing, it still is to this day. I mean I'm
 10 humiliated sitting here talking about this. And so,
 11 no, you don't tell anybody when something like that
 12 happens. You are a boy who has got, you know, your
 13 pride and everything else going on, you don't.
 14 Q Now this was during your freshman year; is that
 15 right?
 16 A No, no. It was during my sophomore year.
 17 Q Sophomore year?
 18 A Yeah, at the very beginning of the year, it was in
 19 September.
 20 Q And this happened in September, when did you learn of
 21 your parents' impending divorce?
 22 A They told me that summer between my freshman and
 23 sophomore year, they told me like it was mid August.
 24 Q Okay.
 25 A I mean it was a fresh and open wound and I was pretty

1 torn up about it when I went back to school.
 2 Q Now you mentioned towards the end of Mr. Ford's
 3 questions living with your father?
 4 A Yeah.
 5 Q Did your parents in fact get divorced?
 6 A Yeah, yeah, they did.
 7 Q And I take it this was a traumatic event for you?
 8 A Yes. Yeah, it was very much.
 9 Q And after the divorce have you had any time that you
 10 lived with your mother?
 11 A Uh-huh. Yeah, I lived with her for awhile back in --
 12 this would have been like it was after I graduated
 13 from high school, it was in the later '80s, latter
 14 '80s.
 15 Q And while you were in high school in [REDACTED] you
 16 were living with your dad, were you?
 17 A Yeah.
 18 Q Do you have any siblings?
 19 A Yes, I do. I have two brothers and three sisters.
 20 Q Did any of them go to St. John's?
 21 A Yeah, my brother did.
 22 Q Did he go to the Prep School?
 23 A Uh-huh, yeah, he was a year older than me.
 24 Q Did he ever have any complaints about inappropriate
 25 behavior at St. John's?

1 A No, no. But his situation was a little bit
 2 different. I mean he was a lot bigger, he was and is
 3 a lot bigger than me. I don't know he's just -- I
 4 can't really picture that type of thing ever
 5 happening to him.
 6 Q When you say he's a lot bigger, I take it that
 7 figures in from the standpoint that Dunstan is not a
 8 very big person?
 9 A Right. Like when my brother was a freshman he was
 10 like 6 foot 1 and I was like 5 foot 4 maybe and
 11 looked like I was about 10 years old literally.
 12 Q And your brother probably looked like he was older
 13 than he really was?
 14 A Yeah, yeah.
 15 Q How long did your brother stay at St. John's Prep?
 16 A He was there I think through his sophomore year I
 17 believe.
 18 Q And then where did he go?
 19 A He went back to live with my mom in [REDACTED]
 20 [REDACTED]
 21 Q And after the divorce did some of the kids live with
 22 your mom and some with your dad?
 23 A Yeah. I was the only one that lived with my dad. I
 24 mean I was the youngest, you know, all of my siblings
 25 the majority of them, other than myself and my

1 brother were all out on their own by that
 2 point.
 3 Q This incident with Dunstan Moore it says that you
 4 were in Father Moore's room. Was this where he
 5 lived, or his office, or what?
 6 A They called those guys Prefects at the Abbey and they
 7 had their own rooms, you know, and what they do is
 8 kind of a combination room and office. And their
 9 responsibilities are that they go and make the rounds
 10 and just make sure, you know, everybody is behaving
 11 and nobody is tearing the place up. Also there, you
 12 know, if you need help with -- if you are having
 13 difficulty with school or homework or personal stuff,
 14 you know, you were having issues at home or whatever,
 15 they basically had an open door policy where you
 16 would be welcome to go and speak to them about
 17 anything.
 18 Q Okay. So he was located right on the same floor of
 19 the dorm where you were?
 20 A Yeah. The Prefects' rooms were all in a row kind of
 21 at the back of the dorms and they faced out towards
 22 all of the boys' rooms. They kind of had a bird's
 23 eye view, you know, to keep an eye on us.
 24 Q Now you said that you liked Dunstan Moore up to at
 25 least up to the time of this incident, you had gotten

1 along well with him, had you?
 2 A Oh, yeah, yeah. I mean he was a good guy to me and I
 3 was trying to remember if he had been my teacher
 4 during my freshman year and I can't remember. But
 5 I'm thinking that I took -- I believe I took
 6 religion, a religion class from him my freshman year.
 7 Q Okay.
 8 A But, yeah, he was a likable person. He was a nice
 9 guy and like I said he never done me any wrong, he
 10 seemed pretty straight up. He was easy going, you
 11 know. Some of those guys were ball busters, you
 12 know, you couldn't get away with anything around them
 13 and Dunstan was always really mellow. No, I thought
 14 he was pretty cool.
 15 Q What do you think about him now?
 16 A Well, I go through moments when I think, you know
 17 what, I really -- I would give everything else away
 18 to be locked in a room with him for 15 minutes. And
 19 then I think that's not the kind of person I am, it's
 20 not who I am. I forgive him, you know. I mean he's
 21 got a terrible weakness and I wish -- I hope he's
 22 able to get help for that, you know. I don't know, I
 23 can't keep carrying on. I had this burning,
 24 consuming rage for years and I just eventually came
 25 to the point where it's like, you know what, you just

1 got to let it go because all it does is eat you up.
 2 So, you know, I forgive him and I don't know. I mean
 3 I'm a pretty good judge of people and I don't think,
 4 and in fact I know for a fact he's not a bad person,
 5 he's just really mixed up or he was and he's got
 6 issues and like I said a terrible weakness. I don't
 7 know.
 8 Q You said you carried this terrible rage for a number
 9 of years and then you sort of said to yourself you
 10 got to let go, when did that occur?
 11 A It occurred, you know, I got into AA, I cleaned up, I
 12 got sobered up and I started going to counseling
 13 regularly, where prior to that, you know, I would go
 14 for a little bit and then just stop going. So it
 15 just -- you know, I had this moment of epiphany or
 16 clarity or whatever that I just knew I couldn't go on
 17 like that. I'm not an angry, bitter person and I
 18 never will be and that shit was absolutely eating me
 19 up, I developed an ulcer, it was just too much.
 20 Q Well, would this have been eight or nine years ago
 21 when you started seeing the therapist?
 22 A Yeah, yeah. I mean it was right in that neck of the
 23 woods.
 24 Q Have you in the course of your life used illegal
 25 drugs?

1 A Oh, yes. Many, many, many drugs.
 2 Q And what about alcohol, have you abused alcohol?
 3 A Oh, God, yeah. I mean I was a drunk for years.
 4 Q What about your relationship with women, have you
 5 been in committed relationships?
 6 A Yeah. Well, I mean it's kind of variable. I have
 7 been with this girl here for two years
 8 currently. I just haven't found the right person I
 9 guess to get married and settled down yet.
 10 Q Well, how do you get along with s that a
 11 relationship that is going somewhere?
 12 A Oh, yeah, yeah. I mean it's really comfortable
 13 together, you know, she's definitely my better half.
 14 Q Do you think you will be getting married?
 15 A I don't know. She is hinting around about it, but I
 16 don't know.
 17 Q I take it that I mean I'm just sort of taking a
 18 guess, you would like to get this phase of your life
 19 over with?
 20 A Well, I would, you know, one way or the other, yeah,
 21 I would. I mean I'd love to be free of all of this
 22 because it's like a chain around you that just drives
 23 you down. Yeah, I would absolutely love to be rid of
 24 it permanently.
 25 Q Would you like an apology from Dunstan Moorse?

1 A Yes, I would love one if it's sincere. If it's not
 2 apologizing because I have to do it. If it comes
 3 from the heart and it's sincere, then absolutely.
 4 You know what, if you were to do that, what I would
 5 say to him is thank you for apologizing and I forgive
 6 you.
 7 Q Would you like to have us, when I say us, I mean me
 8 and your lawyer arrange that so you can do that?
 9 A Well, let's kind of play it by ear. I get very, very
 10 extremely emotionally volatile with this whole
 11 subject. And, you know, I do my damndest not to do
 12 that, but I become enraged still. You know I worry
 13 that I would snap into a fit of rage and say or do
 14 something stupid and I really don't want -- I can't
 15 risk doing that.
 16 Q Maybe we can arrange it that it would be something
 17 that would not necessarily be face-to-face?
 18 A Yeah, yeah. I mean it's definitely something to
 19 think about.
 20 Q Well, give that some thought.
 21 A It would help close the book on it, it really would.
 22 Q Well, give that some thought and you can talk to your
 23 lawyer about that.
 24 A Yeah, yeah, I will do that.
 25 Q And I can work on it from my end.

1 A Okay.
 2 Q Are you presently, when I say presently, I mean
 3 generally now are you using any illicit drugs?
 4 A No, no, no, I have been sober now for almost 10
 5 years.
 6 Q Have you been attending AA or some program for drugs?
 7 A No, no. I did for awhile, but AA just wasn't really
 8 my cup of tea and I just --
 9 Q How did you go about getting yourself from the drugs
 10 and alcohol?
 11 A Pretty much cold turkey. I was smart enough to know
 12 that I had absolutely no alternative. It was either
 13 that or I was going to end up dead. You know I would
 14 drink or do drugs and I was just in the most horrific
 15 crisis imaginable and my world was so dark or it
 16 seemed so dark, but the fact that it isn't at all and
 17 I knew that I had to stop.
 18 Q Do you have a relationship now with your parents?
 19 A Well, my dad passed away, but yeah, my mom and I are
 20 pretty close.
 21 Q And what about with your siblings?
 22 A Oh, yeah. I mean they're scattered to the winds, but
 23 yeah, we keep in touch as much as we are able to do
 24 so.
 25 Q Have they been supportive to you in the struggles

1 just basically went cold turkey, did you just make up
 2 your mind to do it and then do it?
 3 A Yeah, pretty much. I mean I had a really good buddy
 4 of mine who was there with me every step of the way.
 5 He sobered up and he was very much into AA and I
 6 initially went with him to a couple meetings and to
 7 me it seemed like people sitting around whining about
 8 their problems, so it didn't really appeal to me.
 9 Although I'm not trying to insult the program, it
 10 does work for millions of people, but yeah, I knew I
 11 had no other alternative but to change my ways.
 12 Q Well, what I would say is keep up the good work and I
 13 don't have any further questions for you right now.
 14 MR. STICH: Mr. Ford might have some more
 15 questions I don't know.
 16 Okay.
 17 EXAMINATION
 18 BY MR. FORD:
 19 Q I just had one follow-up, when was it that you went
 20 to AA, I didn't catch that?
 21 A This was back when I first quit drinking, which would
 22 have been like nine, almost 10 years ago.
 23 Q That's all of the questions I've got. Do you have
 24 any questions for me?
 25 A No, no.

1 that you have had?
 2 A Oh, yeah, yeah, they have. None of them know about
 3 this incident, although I think my mom knew. I
 4 suspect my mom knows based on comments that she's
 5 made and that have always kind of shocked me over the
 6 years. I would have no idea how she would know or if
 7 she suspects something.
 8 Q What sort of thing would she say that would lead you
 9 to believe that?
 10 A Well, she would, you know, hear about all of the
 11 abuse out there, and I don't even know if I can give
 12 you an example of it because it's been years, but she
 13 would just kind of frame that in reference to me. I
 14 mean she saw firsthand that I had a drastic
 15 difference and how incredibly far I had fallen and
 16 how much I changed as a person within this span of
 17 literally like three months back in 1981. Now
 18 whether that put an idea in her head that something
 19 happened there, I have no idea. I have never spoken
 20 to her about it.
 21 Q Okay.
 22 A She's deeply Catholic, I mean she's hard-core like
 23 she goes to mass every single day, she lives for the
 24 church.
 25 Q Now the illicit drugs and the alcohol you said you

1 MR. FORD: Okay, thank you for your
 2 cooperation. I'm going to be hanging up now. Is
 3 there anything we have to talk about, Pat Noaker?
 4 MR. NOAKER: I don't think so. I
 5 appreciate everybody's time and why don't you
 6 stay on the line. I want to talk to you.
 7 Okay.
 8 (WHEREUPON, the interview concluded at 4:00
 9 p.m.)
 10 * * *
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1 STATE OF MINNESOTA
2 COUNTY OF STEARNS

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3
4 of [REDACTED], I took the foregoing interview

5
6 THAT, I am neither attorney or counsel for, nor
7 related to or employed by any of the parties to the
8 action in which this interview is taken and, further,
9 that I am not a relative or employee of any attorney or
10 counsel employed by the parties herein or financially
11 interested in the action;

12
13 THAT, the interview was taken down in stenotype
14 by me; then was reduced to typewriting under my
15 direction, and is a true and correct transcript of my
16 Stenotype notes.

17
18 WITNESS MY HAND AND SEAL this 20th day of December 2010.

19 Hull A. Carr, Notary Public, Stearns County
20 My commission expires: January 31, 2012

>>> RUTH A. CARR, RPR (320)267-5620 <<<

CONFIDENTIAL

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Institute: Saint John's Abbey

NAME OF ACCUSED MEMBER: FATHER DUNSTAN MOORSE, OSB	STATUS OF ACCUSED MEMBER: DECEASED LEFT IN MINISTRY <u>SAFETY PLAN</u> OTHER
DATE REPORTED TO INSTITUTE: ca. 1995	DATE OF ALLEGED INCIDENT: 1982-1983
NAME OF ALLEGED VICTIM(S): MINOR or <u>ADULT</u> when reported to Saint John's Abbey	REPORTED TO POLICE No INFORMED OF RIGHT TO REPORT No but represented by an attorney INFORMED DIOCESE No INFORMED ORGANIZATION Yes, Prep School was participant.
RESPONSE: OFFER TO MEET WHO MET/DATE – elected not to participate in mediation at this time. DOCUMENTATION OF ATTEMPT TO ASSIST We paid for a significant amount of counseling around 1995 and years following.	
STATUS OF INVESTIGATION: Interview by lead attorneys for mediation	
DATE REPORTED TO PROVINCE: 1993	
NOTES is a difficult person to help move forward. I was hoping that he would stay with this process but he elected not to continue.	

RELEASE OF ALL CLAIMS

KNOW ALL MEN BY THESE PRESENTS:

That the Undersigned, _____, being of lawful age and sound mind, for the sole consideration of the sum of \$ _____, to me in hand paid, the receipt and sufficiency of which is hereby acknowledged, does hereby for myself and my heirs, executors, administrators, successors, and assigns release, acquit, and forever discharge THE ORDER OF ST. BENEDICT, INC., SAINT JOHN'S ABBEY, SAINT JOHN'S PREPARATORY SCHOOL, and their insurers, THE CONTINENTAL INSURANCE COMPANY (hereinafter "THE ORDER DEFENDANTS"), FATHER DUNSTAN MOORSE, any School or Facility where FATHER DUNSTAN MOORSE worked as a teacher, staff member, or faculty member, any other school owned and/or operated by THE ORDER DEFENDANTS, any school or facility where FATHER DUNSTAN MOORSE worked together with any and all present and former priests, brothers, religious women, and monks in or associated with THE ORDER DEFENDANTS, all other priests, brothers, religious women, and monks, and each and every one of the aforementioned parties' former and current agents, administrators, members, predecessors, servants, successors, heirs, executors, volunteers, staff members, administrators, officers, directors, employees, insurers, risk pooling trusts, and self-insurers, of and from any and all claims, actions, causes of actions, demands, rights, damages, costs, loss of service, expenses, and compensation whatsoever, which he has had, now has, or which may hereafter accrue on account of or in any way growing out of any and all known, foreseen and unforeseen bodily, mental, and personal injuries, loss of consortium, loss of service, property damage, punitive damages, emotional and mental suffering, and the consequences thereof, resulting or to result from any and all alleged sexual molestation, sexual abuse, sexual misconduct, battery, assault, verbal abuse, physical abuse, and intimidation, inflicted upon _____ by FATHER DUNSTAN MOORSE or any other former or current teacher, staff member, faculty member, religious member, volunteer, or employee including but not limited to sexual molestation, sexual abuse, sexual misconduct, battery, physical abuse, emotional abuse, verbal abuse, intimidation, negligence, negligent hiring, negligent supervision, negligent retention, negligent entrustment, negligent failing to warn, breach of fiduciary duty, conspiracy, fraud, intentional infliction of emotional distress, negligent infliction of emotional distress, any violations of the failure to report the aforementioned conduct to any administrative or legal agencies, including, without limitation, law enforcement and/or the Department of Human Services, any claims that any of the Defendants violated any criminal or civil ordinances, statutes, or codes, including without limitation, for providing drugs and/or alcohol to a minor, and any and all other known or unknown claims or damages that _____ has or may have against THE ORDER DEFENDANTS, FATHER DUNSTAN MOORSE, and any School or Facility owned and/or operated by THE ORDER DEFENDANTS, or any School or Facility where FATHER DUNSTAN MOORSE worked as a teacher, staff member, faculty member, or any other former or current agent, staff member, teacher, administrator, volunteer, employee, or religious member of the aforementioned parties.

The Undersigned further warrants, understands, and represents that he is releasing any and all claims against THE ORDER DEFENDANTS, FATHER DUNSTAN MOORSE, and any School or Facility owned and/or operated by THE ORDER DEFENDANTS, or any School or Facility where FATHER DUNSTAN MOORSE worked as a teacher, staff member, or faculty member, and any other former or current agent, staff member, administrator, volunteer, employee, or religious member of THE ORDER DEFENDANTS arising from the alleged sexual molestation, sexual abuse, sexual misconduct, verbal abuse, physical abuse, intimidation and/or emotional abuse perpetrated by FATHER DUNSTAN MOORSE, or any other former or current member, employee, volunteer, administrator, staff member, or agent of THE ORDER DEFENDANTS, FATHER DUNSTAN MOORSE, and any School or Facility owned and/or operated by THE ORDER DEFENDANTS, or any School or Facility where FATHER DUNSTAN MOORSE worked as a teacher, staff member, or faculty member, whether such abuse is known, or unknown, recalled, unrecalled, or repressed from any time whatsoever pertaining to the alleged sexual molestation, sexual abuse, sexual misconduct, emotional abuse, verbal abuse, battery, assault, and intimidation against _____ and each and every one of these parties' current and former members, employees, agents, teachers, predecessors, servants, successors, heirs, staff members, executors, administrators, officers, and directors, including any claim that was or could have been asserted in this matter.

The undersigned understands that, pursuant to the Medicare Secondary Payer Act (42 U.S.C. §1395y) and its accompanying regulations, and as a condition of the settlement of the subject claim, THE ORDER DEFENDANTS must consider and protect the interests of Medicare. The Undersigned certifies that at the time of the execution of this Settlement Agreement (1) he has not and is not currently receiving Medicare benefits; (2) he will not receive Medicare benefits within the next sixty days, nor is it his intent to seek such benefits at the time of the execution of this settlement; and (3) that Medicare has not made any conditional payments arising from or related to injuries stemming from the facts at issue in this lawsuit.

The Undersigned's Counsel certifies that he has determined that _____ is not currently receiving Medicare benefits and that Medicare has not made any conditional payments arising from or related to injuries stemming from the facts at issue in this lawsuit.

In the event any Medicare reimbursement claim does arise, the Undersigned understands that all of Medicare's claims arising from treatment for the subject injuries must be paid from the settlement proceeds of this case and remain an obligation of the Undersigned to ensure proper reimbursement.

The Undersigned agrees to indemnify and hold harmless THE ORDER DEFENDANTS, and its insurers and attorneys from any and all actions, claims, liens, penalties or demands of any nature that are filed or will be filed in connection with Medicare's reimbursement claims for the subject injuries. In case any suit or other proceeding shall be brought on account of Medicare's reimbursement claims, the Undersigned agrees to pay all costs, expenses, and attorney's fees incurred in THE ORDER DEFENDANTS', its insurers', and attorneys' defense of such claim/action and agree to pay all judgments which may be incurred or claimed against THE DEFENDANT ORDER, its insurers and attorneys.

The Undersigned intends this Release as a good faith compromise settlement of a personal physical injury claim on the part of all of the entities and individuals identified herein and is not to be construed as an admission of liability.

All sums set forth herein constitute damages in a case involving physical injury or physical sickness, arising from the sexual abuse of _____ by FATHER DUNSTAN MOORSE, and are intended to fall within the meaning of Section 104(a)(2) of the Internal Revenue Code of 1986, as amended. The Undersigned understands and acknowledges that the terms of the Release do not make any representations as to the applicability of Section 104(a)(2) to the circumstances of this case.

The Undersigned understands and hereby declares and represents that the injuries and damages sustained by him are and may be permanent and progressive in nature and are known and may be unknown at this time, and that recovery therefrom is uncertain and indefinite, and that there may be unknown or unanticipated injuries, losses, emotional and mental suffering, medical expenses, and other expenses or damages resulting from the aforesaid alleged acts of sexual molestation, sexual abuse, sexual misconduct, emotional abuse, verbal abuse, battery, assault, and intimidation, and that in executing this Release of All Claims of THE ORDER DEFENDANTS, and FATHER DUNSTAN MOORSE, it is understood and agreed that this Release is intended to include all such injuries, losses, medical expenses, and other expenses or damages whether known or unknown.

The Undersigned understands and hereby further declares that the alleged acts of sexual molestation, sexual abuse, sexual misconduct, emotional abuse, verbal abuse, battery, assault, and intimidation occurred from time to time and all such acts may be known or unknown, and all such acts, whether known or unknown, occurring at all times, are included within this Release of all Claims.

It is further understood, specifically agreed, and expressly stipulated that in consideration of Release of All Claims, _____ will indemnify, hold forever harmless, and defend the parties being released against any loss from any and all further medical liens, hospital liens, doctor liens, and actions, in law or in equity, that may be brought by providers of medical, psychiatric, psychological and/or counseling services and/or providers of legal services resulting from or to result from the occurrences alleged by _____ including, but not limited to, claims for attorneys' fees, medical and psychiatric expense, hospital expense, counseling fees, psychological expense, drug expense, surgical and doctor fees and/or nursing fees. _____ further warrants and has waived any right to recover counseling or medical expenses from any of the parties release hereunder.

In entering into this Release of all Claims, _____ has executed this Release upon consulting with his attorney about all of the terms contained herein.

In entering into this Release of all Claims, _____ has not relied, in any way, upon the representations or statements made or pertaining to matters involved in this action by any persons, firms, entities, religious orders and/or corporations hereby released, or made by the

attorneys of such persons, firms, entities, religious orders and/or corporations released, except as expressly stated herein.

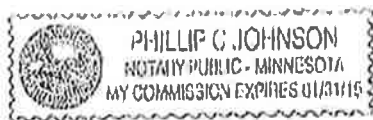
It is understood and agreed by the parties hereto that the terms of this Release are material, contractual terms, and are not merely recitals, and that the consideration described in this Release constitutes the entire agreement between the parties and the payment of any sums of the giving of any consideration in connection with this matter.

THE UNDERSIGNED HAD READ THE RELEASE OF ALL CLAIMS AND FULLY UNDERSTANDS IT, AND HAS EXECUTED THIS RELEASE ONLY AFTER CONSULTING WITH HIS ATTORNEY.

Witness my hand and seal this 12th day of November, 2012.

STATE OF Minnesota)
) SS
COUNTY OF Hennepin)

On this 29th day of November, 2012, before me personally appeared to me known to be the person named herein and who executed the foregoing Release and acknowledged to me that voluntarily executed the same.



PHILLIP C JOHNSON


NOTARY PUBLIC

PETER T. DIMOCK, MSW, LICSW, DCSW
LICENSED INDEPENDENT CLINICAL SOCIAL WORKER
DIPLOMATE IN CLINICAL SOCIAL WORK
401 GROVELAND AVENUE
MINNEAPOLIS, MN 55403-3219
(612) 879-0154

Abbot Timothy Kelly, OSB
Saint John's Abbey
Box 2015
Collegeville, MN 56321-2015

May 7, 1996

Dear Abbot Kelly

I received your letter regarding [redacted] and the intention to terminate coverage of his therapy effective May 22, 1996.


I understand that the initial agreement with [redacted] was one year of therapy within a specific dollar amount. You have met your agreement and both [redacted] and I appreciate the financial assistance you have provided.

I do not believe it is in the best interest of [redacted] to terminate therapy at this time. He is going through some rather stressful events and the effects of his sexual victimization interfere with his ability to cope with these events. His feeling of powerlessness and the absence of perceived choices are clearly related to the victimization he experienced as a child. In the past, being in such a position has resulted in self injurious actions on [redacted] part and I think that were he to end therapy now the risk of self injury is high.

Therefore I request that you consider extending the limits of his therapy to include the remainder of 1996. This seems reasonable to me given the status of [redacted] at the present time and the fact that of the \$[redacted] amount authorized for [redacted] less than 50% has been used.

Thank you for considering this request. If you have questions, please contact me.

Sincerely,



Peter Dimock

Filed



January 16, 1996

Dr. Peter Dimock MSW, LICSW, DCSW
Clinical Social Worker
401 Groveland Avenue
Minneapolis, Mn. 55403-3219

Dear Dr. Dimock:

Abbot Timothy asked me to respond to your query about his need for evaluation by a psychiatrist. : therapy and

The agreement which the Abbey has was for payment for therapy up to \$ [redacted] or May 8, 1996, which ever was reached first. Currently, according to my records, we have paid \$ [redacted] for therapy. That would leave \$ [redacted] available for We are agreeable to him spending that money for therapy or evaluation in any way you think appropriate.

Should there be need for a reconsideration at some future date, that would have to be discussed at the time that the money for his therapy is used up. Right now we would want to hold on to our current agreement, but surely he is able to use the funds available for therapy in any way you and he judge to be best for his healing.

With best wishes, I remain

Sincerely yours,

Rene McGraw, O.S.B.