

Baptismal  Certificate

Church of the Blessed Sacrament

2415 Dixie-Highway
HOME OF CHURCH
FORT MITCHELL, KY. 41017

CITY

The Records of this Church certify, under date of March 15 1953

to the Baptism of Raymond George Schulte, born February 26, 1953

of _____ and _____

Place of Birth Cincinnati, Ohio

Said Record is signed by Rev. Henry J. Janson

with sponsors, _____ and _____

Was confirmed Feb. 26, 1963 at St. Agnes Church, Park Hills, Ky.

Rev. Jos. H. Browning

Date February 5, 1973

THE A. J. GARRA CO., CINCINNATI

Thought you'd enjoy reading this.

Say Vatican ignored local advice

Dutch protest bishop's appointment

ROERMOND, The Netherlands (NC) — About a year after the controversy over the nomination of Bishop Adrian J. Simonis of Rotterdam, Pope Paul has named another new Dutch bishop whose appointment displeases prominent Catholics in the diocese he is to head.

The cathedral chapter of the diocese of Roermond issued a statement by nominating Father John van den Broek, 39, to succeed a bishop who retired in December. The statement neglected the "ca-

thedral chapter," an informed source said. The name was not on the list of candidates sent to the pope.

In its statement, the cathedral chapter said the bishop-elect is not a "progressive person," the paper indicated in an opinion wanted.

The chapter, however, trusts in the bishop-elect, who has special liturgical functions of the diocese to have.

A cathedral chapter is a body of priests who have special liturgical functions of the diocese to have. A cathedral chapter is a body of priests who have special liturgical functions of the diocese to have. A cathedral chapter is a body of priests who have special liturgical functions of the diocese to have.

Brown de

From news service

NEW YORK — Father Raymond Schwab, a scripture scholar, has defended himself by undertaking a lecture series about Mary's original conception of Jesus.

The lecture brought some criticism and personal attacks.

After eliminated from it... several steps the... of various groups... and they polled... to find out... new bishop... entire... poll

n to ignore the advice of the Roermond chapter, the bishop-elect said that the ultimate decision has to be made by the pope and that the pope often deviates from the advice of a diocesan chapter. Dutch bishops issued a statement expressing confidence that they can cooperate with the new bishop of Roermond. After his nomination was made public Jan. 22, retired Bishop Moons, auxiliary Bishop Henry T. Beel of Roermond and the diocese's secretary, Father Peter L. Moonen, visited Bishop-elect van den Broek to congratulate him on his appointment.

en to quit

the newspaper De Limburger... of Holland, disregarded... of a new bishop

... choice for the... father Jan Gijzen, 39... 527... five... while Bishop

... as one of the world's... the Holy See that he would resign

... on the condition that the cardinal accept... the cardinal accepted the condition "reluc-

A COMMUNITY OF FRIENDSHIP AND FAITH

MOREAU SEMINARY

Notre Dame, Indiana

Operated by the Holy Cross Fathers for young men studying to become priests

Father Brown, protest studies at Union Theo Woodstock College, called a highly intellectual theologian on a study of Christian study of a question appearing in several papers, he said it is a theological school professor like in his inaugural lecture. "I chose a topic increasing problem ment interpretat

B.C.

BOSTON — Father Joyce, announced president of Boston cc June 30.

His resignation was informed by it being no longer had



Father Joyce

university and on the board to justify his continuance as president. The trustees are an all-Jesuit body who have ultimate control over the university and who alone have the power to fire and hire the president.

Father Joyce took office in the fall of 1968, succeeding Father Michael P. Walsh, who went on to become the president of Fordham university.

His four years as president have been marked by the kind of internal turbulence that confronts many universities today. He has faced financial crises and announced

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THEOLOGY IN PRACTICE

CHRISTIAN REUNION: Historic Divisions Reconsidered

by John S. Whelan

Divisions remain in the Christian Church. While confessions, primarily, for theological reasons—specifically, the nature of the church, and of the sacraments. After examining both past and present church structures, he offers hope for viable reunion. 141 pages. \$7.95

...recruiting... Joyce was under attack from both his and faculty on the left and more conservative alumnus on the right.

Father Joyce's resignation comes as Boston college is approaching extensive reorganization in the 70s and fund-raising activities, as well as a redefinition of its roles and priorities.

Father Joyce said in his letter of resignation that "it seems an appropriate time to select a new president who will have the vision, energy and wealth of talent the college in a dynamic way for faithful years ahead."

For the first time in Boston year history, an 11-member committee, composed of representatives of all segments of university candidates for the president reserved for themselves of the president.

The trustees have announced that Father Joyce's successor will, like of Boston college, be a Jesuit.

Vatican studies cl

VATICAN CITY (NC) — ... studying the possibility of transferring the observance of some holy days that occur during the middle of the week to a Sunday.

For further information write or phone:

Father William Melody, C.S.C.

Director of Vocations

St. Joseph Hall

Notre Dame, Ind. 46556 (219) 283-6385



Moreau seminary

A maximum of freedom wi

By David Martin

Special to the National Catholic Register

NOTRE DAME, Ind. — Inspired by a radical formula he wrote himself and still upset with his own "patriotic" preparation for the priesthood, Father Louis J. Putz, a Holy Cross priest, set out in 1966 to transmute the spirit of the Second Vatican Council into the institutional church at a point guaranteeing maximum circulation.

Barely six months after final adjournment of the council, Father Putz was appointed rector and superior of Moreau seminary, the Congregation of the Holy Cross' college-level seminary and theologate operated as an adjunct to the University of Notre Dame.

Now 62, he is winding up a six-year term and will be replaced. He is leaving an institution so changed by his administration any attempt to revert to what went before would, in the words of one seminarian, "start a revolution."

Revolution might not be too strong a word to describe Father Putz' first year at Moreau. It was not a revolt against established authority of the Holy Cross order; quite the opposite, but it did suddenly overturn an established system.

Father Putz was not a stranger to Moreau. Born in Bavaria, he had made his final vows here in 1931 and graduated from Notre Dame in 1932 before returning to Europe and his ordination in Paris.

Aggravamento began for Father Putz in the 1930s, a period of study and work with innovative French priests and theologians that ended abruptly with the beginning of World War II. As a German citizen, he faced incarceration in France. He "escaped" to Notre Dame.

When he talks about his six years as superior-rector of Moreau seminary, one word is stated as his theme, and it is repeated frequently. The word is "freedom."

"The basic principle I worked on, largely in reaction to my own formation, was that people had to be free in the decisions they made," Father Putz said. "Therefore we sought maximum freedom with minimum structure — just enough structure to be a support, to avoid anarchy, in the community."

He moved quickly, junking the operating philosophy and life-style of the seminary. "All at once, we did it all



Father Putz: Doing everything in a team way. — Photos by Richard Stevens.

editorship, with Notre Dame professor James Michael Lee, of *Seminary Education in a Time of Change* in 1965. (An associate recalled a story that Father Putz was confronted afterward by his superiors and told, "if you know so much about it, let's see what you can do.")

Not all the impetus for change at Moreau was bound up in Father Putz's ideas. An increased rate of defection of candidates for the priesthood and religious life and a decline in applications already had taken their toll here as elsewhere.

Moreau had been built in the 1950s to serve college-level Holy Cross seminarians who would complete their seminary training at the order's theologate in Washington. Erected when vocations were on the rise,

A priest who worked with him in those years believes he was one of the most significant influences in U.S. Catholicism in the years between World War II and Vatican II, and beyond. "He taught us all," he said.

"I worked 25 years with lay people — YCS, YCW, CFM; much of that started here, you know," Father Putz said. "I felt that if you could develop apostolic people through group work among the laity, why couldn't you do it in the seminary too?"

The method was applied in the seminary first by reversing the strictures that discouraged contacts outside the seminary and second by adopting what Father Putz called "my other principle" of formation — "doing everything in a team way."

Holy Cross was committed in advance to the new broom, and stayed with it. There were profound effects, however, on the students for whose benefit the new program was inaugurated.

For some, like Father Eugene R. Montoya, it was welcome. For others, like Father Robert Epping, the changes were a shattering blow to a vocation carefully sheltered from early adolescence to manhood.

Father Montoya recalled the summer of the switch from the vantage point of his ordination day, last Dec. 18.

"Father Putz came during my senior year of college," he said. "I suppose the biggest change that occurred was from the type of system that set up a rigid model of the priesthood and of religious life to the type that allowed a person to be himself."

"I didn't have any structural expectations. I didn't know what to expect. I was studying here that summer, so I was sort of eased into the new program. For some it was very difficult. I found adjustment easy myself — possibly just because of my family background. I felt liberated."

Father Epping's recollection is drastically different. Back at Moreau for the ordinations and the alumni reunion that attends the ceremony, the young priest — an assistant pastor of St. Bernard parish in Watertown, Wis., since his own ordination in 1970 — recalled 1966-67 as one of the most painful periods of his life.

"It was an overnight flip," he said. "I fought it in myself. I had to leave here."

He came back, obviously, after spending some time "in regency" — in apostolic service at a hospital in nearby Niles, Ind., and at the Holy Cross college in Rome (since closed). "I had to calm down," he said.

Father Epping described his "malaise" as a reaction to a "complete change of values." He was not the only seminarian to react negatively — several withdrew and did not return — but Father Putz never considered backtracking.

Father Putz added, however, his convictions had very little foundation in experience as a seminary rector. He had served as director of the Holy Cross juniorate in Dinan, France, in 1936-37, and headed the theologate at Le Mans from 1937 to 1939, but he insisted his qualifications at the time of the Moreau appointment were virtually nonexistent.

"I hadn't the slightest idea of how to run a seminary," he said. "I knew something had to happen. My own seminary preparation was pitiful — that's what got me in the soup. I had no presuppositions except that the formation I got was not the right formation."

Part of his venture into "the soup" was the joint

In 1964, the Washington theologate was closed and Moreau became both college-level seminary and theologate serving all English-speaking Holy Cross provinces, housing seminarians for three years of college and four years of theology.

Some change in lifestyle had been made in 1964. A former seminarian described that adjustment as a change from "a highly structured military-monastery to something closer to a boarding school for boys with an emphasis on doing apostolic work."

But such a relaxation of rules and mild change of emphasis was insignificant in comparison to what Father Putz had in mind. As he wrote in an article in *Ave Maria* magazine not long after his appointment, a more fundamental question was involved:

"The reality that needs to be faced is whether or not an autocratically oriented church government is capable of surviving in the modern atmosphere of a free democratic society — one that tends to give the individual considerable respect and option for personal choice and decision."

It was and is Father Putz's conviction that seven years of hothouse shelter and regimentation is the worst possible way to train a priest for the mission of Holy Cross Fathers.

"In the old system, you just followed the stream," he said. "You never made any basic decisions for yourself; academic, entertainment, extracurricular decisions were all made for you."

"They even got you the ticket if you were going to take a train. You had no choices — just that you could stay or leave, that's all. You were totally under: direct authority. It was all obedience, conformity."

When he became rector, Father Putz had been at Notre Dame for 27 years. On his return from France, he joined the university faculty as an instructor of church history and professor of religion. A more significant assignment developed a year later; he became director of Catholic Action at Notre Dame.

That began a long period of association with the social apostolate in the United States — as theorist and counselor for Catholic Action, Young Christian Students, Young Christian Workers and Christian Family Movement.

He also became, in 1941, director of Fides Publishing Co., writing, editing and publishing works charting apostolic endeavors that anticipated conciliar and postconciliar emphases on the church's role in the quest for social justice.

He translated Father Pierre Tibeghien's *Apostles of the Front Lines*, a definitive guide to Catholic Action, in the 1940s and wrote *The Modern Apostle*, on the laity's mission in daily life, in the 1950s.

Moreau as an initial change in structure to intensify life in community, break down regimentation and decentralize authority. They constitute the basic units of community life and the vehicles of community action.

"The superior's jurisdiction gives way to the chaplain — every team has a chaplain and an assistant," Father Putz said. "What we determine in the house as a basic policy, each team is able to deal with as a separate unit. There is the possibility of diversity, and no structure of conformity, yet working together because they want to."

The teams' structure has changed a little during the years; now, for example, a team is made up of men in a single academic class rather than a mixture of men with widely divergent status. There has been more change, however, in the way they work together — a change that developed out of need, Father Putz said.

Teams did indeed tend to do things separately, and at times evidence of diversity far outweighed that of cooperation.

Team identification — coupled with sudden broad freedoms resulting from dropping a host of rules for individual conduct — became much more important than participation in the larger community for many. Teams also confronted natural divisions among seminarians, a group diverse in age — the span of academic levels alone is seven years; in religious commitment — most college students have taken no vows but the "theologians" have; and in clerical identity — Moreau's community includes men preparing for the diocesan priesthood.

In addition there is the separation of faculty and students (not a natural division at all in the prevailing view at Moreau) and the daily association with lay students at Notre Dame, where all seminarians go to school.

The early tensions, among teams, however, were a catalyst for a development at Moreau that Father Putz considers particularly important — establishment of its Community Life Council, the internal governing body of the institution.

The council has 15 members — 10 students, one or two elected from each of the six teams; three faculty members, elected by their peers, and Father Putz and his assistant, Father Paul C. Wendel, — both ex-officio members, voteless at the moment of decision.

"They outnumber us two to one," Father Putz said, and cited a recent meeting to illustrate the seminarians' authority. It involved a proposal that students at nearby St. Mary's college for women be allowed use of Moreau's gymnasium for an athletic program.

Father Putz and his staff opposed the plan — both for

With a minimum of structure

reasons of policy and of convenience, among them the fact that numerous outsiders from South Bend already use the facilities in programs developed by seminarians in their apostolic activities.

Despite a "real hassle," Father Putz said, he and his outnumbered staff members were able to win enough parliamentary support to defer action on the proposal. To their further relief, the question became moot shortly afterward because St. Mary's withdrew the request.

Establishment of the council two years ago was a milestone in development of Father Putz' program. Before then, government of the house — for all the nobility of purpose contained in the principles of freedom and community of diversity — was unsatisfactory, typified more by confrontation than cooperation.

"The Community Life Council evolved," Father Putz said. "For the first two years the students were represented by a student body president, who felt he always had to be against me. Then we had a student council, with no faculty representation. The council felt it had to be against the faculty. Then we asked: Why not bring them together? That's how we started the Community Life Council.

"It is a good example of experimenting, changing when you see that something isn't working. It was a training in collegiality. That's something we've achieved — collegiality."

A solid participatory administration of the house, carried out via teams and committees on the various aspects of community life, is important to Father Putz. It takes a lot of nagging detail work off his hands and, more important, it is vital to the seminary's function.

"Another principle I have: I'm in charge of people, not a house or a schedule," he said. "Today is ordination day. I'm not concerned about it. We have a staff to take care of the details.

"I'm concerned with men being formed for ordination. The running of the house, the organization, is under subordinate authorities. Each man knows what to do and I don't worry about it."

Formation, however, is the canonical responsibility of Father Putz and his staff. Under his system — which he has described as a "horizontal" system of authority as opposed to a "vertical" program in which the of-

tion. It seems likely however, more than one commitment was filled.)

The new system, and liturgical innovation, survived the interview, due in no small degree to the backing Father Putz and his staff received from Father Howard Kenna, head of the order's Indiana province.

Father Putz is reluctant to discuss the clash with hierarchical authority, and said the issue has resolved itself in subsequent years.

"The bishop and I have come to a good respect for one another," he said. "I can understand a bishop. But they are so hung up on keeping the lid on. The bishops put heavy emphasis on things that we consider unimportant. Communion in the hand — that's a minor thing."

Father Putz conceded that the fact Fort Wayne-South Bend is not among the five U.S. dioceses which have candidates studying for the priesthood at Moreau "says something" about the bishop's attitude toward the seminary.

The status of community liturgy at Moreau now has become a serene aspect of its life. There are three to four community celebrations a week, and they are well

often if in our idealism we really serve the poor in the right way."

Dan Jenky, second-year theology student from Montana, said the poverty question "is definitely a problem for me — the building is always in the way," and suggested Holy Cross should sell Moreau's facilities to Notre Dame.

He added that he feels seminarians, who not only attend Notre Dame classes but are active in student affairs and work in various apostolic activities with lay students, have difficulty making their witness clear even among affluent students.

"I just don't think Holy Cross has that particular charisma," he said. "Even in an apostolate like Notre Dame, the best image we can give them is one of simplicity."

For Dave Tushar, a college senior from Gilbert, Minn., however, Father Putz' answer is sufficient. "The building is about 10 years old," he said. "If it were closed, it wouldn't be used. Poverty is not totally a matter of economics, but one of service too." He also disagreed with Jenky's impression of the attitude of other Notre Dame students toward seminarians.



Moreau seminarians, helping out with a retreat, chat with girl retreatants. attended by seminarians "as part of our commitment," as one put it.

"From working on campus, the majority of students look on my life as a contradiction," Tushar said. "The whole idea of seminarians studying those Catholic

litical at the top makes all decisions — seminarians become the instruments of their own formation to a large extent.

At Moreau, thinking, speaking and acting for oneself is not only encouraged, it is required as an essential to development of the individual who intends to become a priest.

How maturely he does this — in community — is a major factor in the evaluation the faculty must make of him before he can be ordained; it will not be dependent on his following a long list of house rules — for one thing, there aren't many.

Evaluation is an almost continuous process. Each chaplain is expected to interview each member of his team monthly or oftener; the superior interviews each seminarian once a semester, or oftener; the chaplains sit in several groups and each student is asked to sign up for an evaluation interview by one of them.

"The purpose of this extensive evaluation is first for the chaplains to get to know all the students better, secondly to discover the best person to give help to students who may need help and, thirdly, to have the broadest kind of evaluation available for decision-making on promotion to vows and orders," Father Putz said.

"There is great freedom of action and initiative, but also close observation on the use of the freedom and personal initiative."

Moreau experienced a wide range of negative reaction, by now familiar to a lot of seminaries, to its change of lifestyle. Dress codes, hair length, permission to have cars, more fraternization with people of both sexes both off and on the grounds — all had their day in the outside gossip about Moreau. And it's not over yet.

Most dramatic result of such reaction, however, stemmed from changes in liturgical practice — not only those involving only the community, but those in which outsiders participated.

Within the seminary, mandatory attendance at various devotions and celebrations was dropped, and students responded by not showing up — as expected. At the same time, there was extensive liturgical experimentation; guitars were only one new breed of instrument to ring through the renovated chapel.

Some results of experimentation went on display weekly at the "Moreau mass," still probably the most popular liturgical event of the week for Notre Dame students and employees and a lot of people in South Bend.

It was innovative liturgy that brought Father Putz to a face-to-face confrontation with Bishop Leo A. Purley of Fort Wayne-South Bend. (It is reported a seminarian disenchanted with the new program sent the letter of complaint that prompted the bishop's investiga-

tion. Idea of community puzzles them. Community is totally un-understandable. I don't think we should castigate ourselves."

Father Epping, Tushar and Jenky were conversing in a group of about half a dozen members of the Moreau community — including a Holy Cross brother and a faculty member. Celibacy was mentioned, and apparently — as members of a religious community — they were less concerned with it as an open personal question than with its implications for diocesan priests.

"I just can't conceive CSC (the Holy Cross order) existing without celibacy," Jenky said. "As for secular clergy, I'm not qualified to say. I could never be a lonely commando myself."

All agreed the support of the community, whether here or in any of Holy Cross' varied apostolates, is vital to their own vows. They also agreed their view of the priesthood and religious life is substantially different from that of men formed in the old system.

"I think personally a lot of the older men find their identity in what they do, and define us in terms of what we do rather than what we are," Jenky said.

"In the older system, if a guy decided to be a priest, he did certain things and became ordained," Tushar said. "Now very little is decided for you. You decide, then they ask why and how. A lot of the old props, the structures, are gone."

Father Epping, who suffered when the props were knocked out, is convinced now they had to go.

"If we had done the thing slowly, it wouldn't have been done," he said. "Some are going to suffer. But society has to get used to radical change; it needs a jolt. The challenge is to keep in tune with all that when you're busy. One thing has yet to be done, to integrate apostolic formation... making education in service one that is rich and effective in the apostolate."

Apostolic activity, as might be expected, was one of Father Putz' principal interests in changing life at Moreau. Taking part in off-campus apostolates was pushed hard. "During the summer seminarians were positively discouraged from going to summer school," one student recalled. "In the 1950s everyone had to go to summer school."

The apostolates range from Latin America to Harlem, from the inner city to the rural ghettos of Cesar Chavez' farm workers. Apostolic work is expected to be part of a seminarian's weekly life at Moreau too, and most spend several hours a week working with youth, in South Bend parishes and with Notre Dame and St. Mary's students (campus ministry was the origin of the athletic proposal that confronted the Community Life Council).

The final year of theology, between final vows and ordination, normally is spent away from Moreau — in a

(Continued on next page)

Horizontes Editor Comments On Story

return to the office

EDITOR'S NOTE: Ray Schulte is currently a senior at Colegio San Antonio and has served as editor-in-chief of the school newspaper HORIZONTES. After reading Fred Rehm's column in the Oct. 27 issue of the STAR, Schulte was prompted to write a reply to set a "few very pertinent and vital facts straight." He also, of course, wrote it in the interest of journalism. Fred Rehm's column was about San Antonio's forfeiture of the Charlotte Amalie football game Oct. 27.

In reply to the Oct. 27 article, "A No-No In The PRHSAA," by Fred Rehm.

There are a few things that ought to be said in response to Mr. Rehm's article. I believe that a little deeper research and investigation would change quite a few of Mr. Rehm's rather sweeping and unqualified statements.

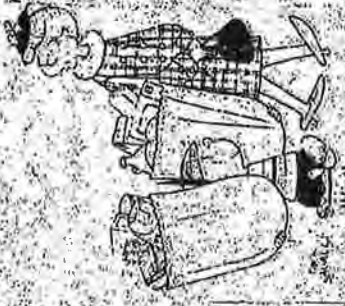
The most important thing to be done is to answer the one question that this whole matter rests upon. Mr. Rehm: why didn't they (Roosy Rds. & CSAA) play early the next week? That is, why didn't San Antonio, Abad and Roosevelt Rds. makeup their game cancelled on Oct. 9?

If Mr. Rehm recalls, the game was scheduled for Oct. 9, a day of heavy islandwide flooding. Due to the flooded roads to Roosy and also since CSAA's bus had been commandeered for Red Cross relief work, there was no way the two teams could get together or play that particular day. In the course of a phone conversation between coach John Balestri and Roosy's coach Herb Rien on the morning of the 9th, it was mutually agreed that playing that day was out of the question. Furthermore, coach Rien indicated that he'd prefer not to play the larger CSAA team at all, if possible, since he was getting ready for various B. Division games and didn't wish to risk injuries at that point. He requested the complete cancellation of that game. Mr. Balestri agreed, and both coaches hung up having agreed that the San Antonio, Abad — Roosy game was not to be played this season.

Subsequent communications with PRHSAA Commissioner Richard Livesy confirmed that the San Antonio, Abad — Roosy game was cancelled, never to be played again unless it was demanded that the game be played. That, Mr. Rehm, is why they didn't play "early the next week." Both teams had agreed, and the commissioner had confirmed, that the game was not to be played at all unless someone demanded that it be played.

WINTHROP

by Dick Cavalli



Winthrop says: "Helping others is The Salvation Army way. Send them a hand!"
 Newspaper Enterprise Association
 author of the Star paper cartoon

growth and education of the participants. It is not here to gratify the whims of those who make the schedules, amass the receipts, and collect the profits.

There will come a time when the PRHSAA will have a law in its constitution forbidding anything that might interfere with its primary concern: being beneficial to the athletes within the Alliance.

Someday, by PRHSAA law, three games or even two, of football in a week will be unheard of in deference to the players.

Someday a person not directly involved with a cancelled game will not be able to demand that it be played without first securing the approval of the two teams involved.

When that day finally arrives, Mr. Rehm, I sincerely hope you'll look back to this precedent and realize that it just hasn't yet been the biggest. Yet yes, ever to occur within the PRHSAA in quite a while.

Ray Schulte '71
 Colegio San Antonio, Abad
 Humacao

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IMPROVEMENTS TO THE SEWAGE TREATMENT PLANT COAMO, PUERTO RICO **ADVERTISEMENT** WPC-PR-57

Notice is hereby given that sealed bids will be received by the Puerto Rico Aqueduct and Sewer Authority, Commonwealth of Puerto Rico, until two-thirty P. M. on December 2, 1970, at the office of the Authority, 604 Borbosa Avenue, Hato Rey, Puerto Rico, for the construction of improvements to the Sewage Treatment Plant, Coamo, Puerto Rico. The bids will be for the construction of improvements to the sewage treatment

That's where the catch comes in. Someone did demand that the game be played. It certainly wasn't San Antonio Road, and by the same token it certainly wasn't Roosevelt. Just who it was is not all that important. However, the fact is that it was not the request of either of the schools involved. Curious.

Just when was the notification of this complete about face in plans received by the parties concerned? Mr. Balestri at least, received his about two minutes before he stepped aboard the bus which was taking his team to Ranney for the Hermit Bomber game. That was on Friday, Oct. 18 — a full week after the game had been cancelled.

Returning from home too easy a victory over the Bombers, Balestri tried to make some sense out of the confusion as to when to reschedule the makeup. The only thing that could be done for both teams was the next week. However, St. Thomas was lined up for that Friday and Mr. Balestri couldn't see sending his boys out for three tough games in a short eight day period. Even in the States, two games in a week is extremely unusual with high school teams.

Feeling that St. Thomas, an associate member of the PPHSAA, might be willing to play at another time in light of the difficult circumstances, Balestri called coach Arthur Jamison and explained the situation. Mr. Jamison, however, said that he couldn't play at another time very easily.

That was the situation. John Balestri is known as a man of deep convictions, and one of them is that football is for the boys who play it and not for the coaches who try to amass the best possible record or for officials who find it so easy to make schedules and say that the schedule must be considered first, damn the players and on with the game! No, for Balestri it's the boys first. In accordance with that conviction he did not believe it right or fair to send his boys out for three games in a week — no matter who the teams.

So there was an extremely hard decision to make. Since only one of the teams could play that week one had to be decided on over the other. When it came right down to a choice between a counting Alliance game and one which was for all purposes an exhibition game, the choice was clear. Not easy, perhaps, but clear.

Since St. Thomas wouldn't play at some other time as Balestri had suggested, it would mean a forfeit and a \$100 fine, neither of which are too easy for a coach to take. It was, however, the decision that coach Balestri decided upon, and decided upon in the clearest of consciences. He no doubt realized that he's run into disapproval from various sides at his decision, but under the circumstances that was the only sensible course to take. He took it.

Mr. Rehm seemed a bit worried that this might set a precedent in the PPHSAA. I most certainly hope it does not. The growing PPHSAA can benefit greatly from this example of a man's convictions that football and any sport are here to serve as an extension in the

house with concrete chambers and the remodeling of the existing sludge drying beds all in accordance with the plans and specifications prepared by the Puerto Rico Aqueduct and Sewer Authority.

Plans and specifications may be examined free of charge at the Specifications Section of the Authority, Eighth Floor, 604 Barbosa Avenue, Hato Rey, Puerto Rico. Copies thereof may be obtained at the above mentioned office, upon deposit with the cashier in the basement of the Authority's Building, of cash, postal money order or check in the amount of Fifty Dollars (\$50.00) drawn to the order of the Authority.

Bidders will be refunded Fifty Dollars (\$50.00) for one (1) set of drawings and Specifications and Thirty Dollars (\$30.00) for each additional set of drawings and Specifications returned. Non-bidders will be refunded Thirty Dollars (\$30.00) for each set of drawings and Specifications returned. All drawings and Specifications must be returned in good conditions within thirty (30) days after the date on which the bids are opened, or else the entire deposit will be forfeited.

Bids will be received only from persons who have requested the plans and specifications and made the required deposit therefor under their own names.

These documents cannot be obtained later than 48 hours prior to the opening of the bids.

Each proposal must be accompanied by a certified check or bid bond from a reliable surety company authorized to do business in Puerto Rico and satisfactory to the Authority, in an amount equal to five per cent (5%) of the proposal. The certified check will be retained for pay for any damage or loss to the Authority, or the liability bond will accompany the successful bidder shall neglect or refuse to enter into a contract in accordance with his proposal.

The project will be financed in part by a grant-in-aid from the United States Government under the provisions of Public Law 660, Water Pollution Control Act Amendments of 1961, and shall be referred to as Project WPC-PR-57.

Bidders on this work will be required to comply with the President's Executive Orders Nos. 11246 and 11375, as included therein. Bidders must comply with Title VI of the Civil Rights Act of 1964, the Davis-Bacon Act, the Anti-Kickback Act, and the Contract Work Hours Standards Act.

Bidders must certify that they do not, and will not, maintain or provide for their employees any facilities that are segregated on a basis of race, color, creed, or national origin. The requirements for bidders and contractors under these orders are explained in the specifications.

The successful bidder will be required to furnish and pay for performance, payment and all other bonds as specified in the instructions to Bidders.

The Authority reserves the right to consider bids for ninety (90) days after their receipt before awarding any contract and the right is reserved to waive any informalities and to reject any or all bids. The award will be made to the responsible bidder submitting the lowest acceptable bid, and the responsibility of the bidders will be determined by the Authority.

November 4, 1970

PUERTO RICO AQUEDUCT AND SEWER AUTHORITY
WILFREDO VIVONI
EXECUTIVE DIRECTOR

ALCALDIA DE METEOROS Y ALICANTARILLAS DE PUERTO RICO

PRINCIPAL

COLEGIO SAN ANTONIO ABAD

Pape -

Favor de leerlo bien.

*Gracias,
Francisco*

25 January 1972

Local Board No. 69
Orange County
Sharpe Bldg., 117 Churton St.
Hillsborough, North Carolina 27278

Gentlemen:

By means of this official letter I would like to assert that Raymond Schulte, of 1908 Rolling Road, Chapel Hill, North Carolina 27514, is a candidate for our monastery here in Puerto Rico. He is a 1971 graduate of our school, Colegio San Antonio Abad, and is presently pursuing a course of studies at the University of Notre Dame, Indiana, which will lead eventually to ordination as a minister in our Benedictine Order.

Since pre-registration for the 1972-73 term has not yet begun, he is not officially registered at this time at an accredited theological seminary. He plans to do so in early March or as soon as the Seminary begins to register students for the new year.

We ask you therefore to kindly grant this young man the usual deferment that is accorded to divinity students or to those registered at an accredited theological seminary. As soon as he is officially registered at the seminary, the officials there will send you further confirmation of the fact.

If at any time before he reaches ordination there should be a change in his status, I would inform you to that effect without delay.

Thank you kindly for your help and cooperation.

I would like to testify that this young man is completely trustworthy and therefore a bonafide candidate for the ministry.

Sincerely,

Very Rev. Eric R. Buermann, O.S.B.
prior-director

OSB SCHULTE 00011

moreau seminary ✠
notre dame, indiana 46556

St. Scholastica
Feb. 10, 1972

Rev. Eric Buerman, O.S.B.
Box 729
Humacao, Puerto Rico.

Dear Eric:

I am sorry that it has taken so long to answer your query about Moreau Seminary. I had left it to my assistant, Paul Wendel. I guess he did not understand the message.

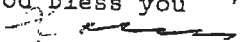
You know, of course, that the seminary and the University are different institutions under different auspices.

Our conditions are:

1. The student (seminarian or candidate) has to be accepted by the University.
2. He must be assigned by a bishop or religious superior and guaranteed by them.
3. He must agree to abide by our way of living. He will have all the privileges of the Holy Cross seminarians, except medical and travel expense, but he must also abide by our way of living. For example, every seminarian is assigned certain chores and will be required to abide by our schedule.
4. The cost per semester is \$600.00
Tuition is to be paid to the University.

The first and second points are taken care of in the case of your candidate. I shall be out of this job by June 15th. You will be dealing with Fr. Jim Kelly, who will take over in June.

How are you, Eric? It is good to hear from you.

God bless you

Louis J. Putz, C.S.C.

Holy Cross Fathers



MOREAU SEMINARY
NOTRE DAME, INDIANA

February 28, 1972

Dear Father Buermann:

Father Putz asked me to answer your letter since I did have a chance to speak with Raymond Schulte. Louie does appreciate your kind remarks and the influence he has had on your life. You may have read the spread on Moreau Seminary in the National Catholic Reporter of a few weeks ago. Louie will terminate his rectorship but now is anxiously looking forward to another career with the aged.

It is common at the Seminary for theologians from other religious communities and dioceses to join the house. We accept these men on the basis that they will become a part of the Moreau Community and help that community develop. So we ask them to pray with us, to socialize with us, to work with us in house assignments. We have not made it a practice to accept college seminarians although we have made an exception or two. And we will be happy to make an exception for Ray.

Ray was open about his financial background and his parents. There is student employment on campus and it is possible to obtain a 12 hour week job which has compensation for the school year of about \$600.00. He has applied for a National Defense Student loan for \$1000.00. Time will tell whether the loan is possible. He hopes to work at the Monastery this Summer and he believes the Benedictines would pay his room and board at Moreau which amounts to \$1200 for the school year for 1971-1972. We may have to increase that amount next year. Then he would have a balance of \$700.00 to seek from his father or \$1700 if the loan did not materialize.

Moreau is sorry that we cannot provide some financial help but we are in a bind with a number of our own men who are interested in Holy Cross but cannot pay room and board. So we are unable to provide any scholarships or work assignments in the Seminary.

Should you have other questions, please write.

In Our Lord,

Paul Wendel
(Rev.) Paul Wendel, CSC
Assistant Superior

OSB SCHULTE_00013

moreau seminary ✠
notre dame, indiana 46556

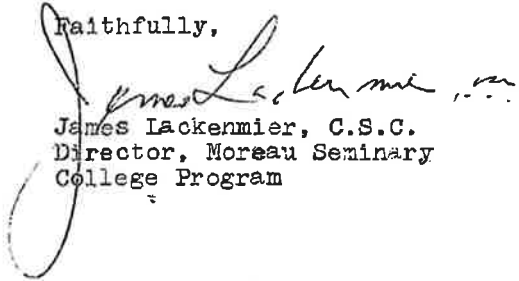
April 10, 1973

The Reverend Eric Buerman, O.S.B.
Monasterio San Antonio Abad
Apartado 729
Humacao, Puerto Rico 00661

Dear Father Eric:

It is my pleasure to send you the enclosed staff evaluation of Ray Schulte. As you will see, Ray has made a wholly favorable impression on us and we are happy to have had him with us. May God who has begun this good work in him, bring it to completion!

Faithfully,



James Lackenmier, C.S.C.
Director, Moreau Seminary
College Program

OSB SCHULTE_00014

Raymond Schulte

Advancing to the Noviceship of the
Monastery of San Antonio Abad

1. Apostolic Life: Raymond has a very generous apostolic spirit which he has displayed in his work two afternoons a week at the Northern Indiana Children's Hospital, a facility for retarded youngsters. He has also been very good with our Mexican Sisters, who in turn have provided him with the opportunity to keep his Spanish in good shape in view of his future apostolic needs.
2. Community Life: Ray has been a fine asset to the community life of Moreau Seminary. He fits in well with students at every level of College and Theology and has displayed the important personal quality of being able to enter into some significant and mature friendships with some of the Collegians. His attitude and way of dealing with authority here has always been mature; he is neither timid nor arrogant. Ray is faithful to all the activities of the College Program and his contribution to the housework asked of him has been generous.
3. Prayer Life: Ray places high importance on his life of prayer. He is regular and frequent in his attendance at Liturgy and Office. He has a spiritual director whom he sees with regularity.
4. Personality: Ray is a warm, generous and outgoing person. He seems to have a fine air of self-confidence which will serve him well in his religious and apostolic life; at the same time -- as has been pointed out above -- he is in no way pushy or arrogant. Here at Moreau he has displayed a good deal of adaptability as he had to move into a completely new community and to discover that it was not in every way what he thought it would be. He has been able to adapt much of what we have said about apostolic religious life to his own needs as a young man considering a monastic vocation. There is still a youthfulness about Ray which we think should be pointed out. He has been at Notre Dame rather than in a seminary from the beginning because he wanted to broaden his experience and thus better be able to judge his vocation. We have recommended to him that he continue to take every opportunity which his superiors would give him to broaden his experience and thus to enable him to know himself better and to thus approach his vocational decisions with as much realism as generosity.
5. Academic Life: Ray is a conscientious student whose Grade Point Average is currently about 3.0.
6. In General: It has been a pleasure to have Ray with us this year. We are appreciative of the contributions that he has made to our life here; and we have been pleased to have been able to serve his religious formation and personal development

April 1, 1973

Father James Lackenmier, C.S.C.
Father Donald Abbott, C.S.C.
Father Richard Rutherford, C.S.C.

OSB SCHULTE_00015

+ peace

April 11

Dear Fr. Eric,

This is the Final Word on
my \$\$\$ situation. Today I
had another interview with
the Financial Aid Director:

I have been definitely and
officially awarded \$2,440

in grants, loans, and work for
next year!! Rejoice with
me! Our Lady once more
comes thru for her own.

Notre Dame, here I stay!!!!

Ecstatically in Benedict,
Ray

16 April 1973

The Reverend James Lackenmier, C.S.C.
Director, College Program
Moreau Seminary
Notre Dame, Indiana 46556

Dear Father Lackenmier:

Just a short note to thank you for the thorough staff evaluation of Ray Schulte which you sent me last week.

Of course, we are happy that he has been such a pleasure for you also, and that he has cooperated in all ways with your programs, so that his formation and personal development could be achieved. As you know, we have the highest esteem for him, and with you we sincerely hope that he will continue to develop the rich gifts God has given him. Please continue to pray that he may reach his goals, both immediate and more long-range.

Let me also take the opportunity to thank you at this time for the letter of recommendation which you wrote for We are looking
forward to having him with us and hope that in all ways his stay with us will be an enriching experience for him as also for us. Do you require some kind of evaluation of your men at the end of the summer vacation? If so, I'm sure that we will be able to supply that at the end of his stay with us.

Thank you again for everything. Keep us in your prayers especially the week after Easter, since we will be making our community retreat then and also electing a prior.

Cordially,

Eric R. Buermann, O.S.B.
p r i o r

OSB SCHULTE_00017

16 April 1973

The Reverend James E. Kelly, C.S.C.
Rector
Moreau Seminary
Notre Dame, Indiana 46556

Dear Father Kelly:

Since I have just this minute finished acknowledging the staff evaluation of Ray Schulte which your confrere Father James Lackenmier sent me last week, I thought it opportune to also send you a short note before the matter becomes buried under end-of-the-year-it-is.

In the name of our community as well as in my own, I want to thank you and your entire staff for the wonderful efforts you have expended for Ray the past year. First of all, in accepting him into your program, according to the original plans made through Father Putz, and then for helping him to foster a deeper and more mature spiritual life in the Seminary. I know from his letters during the year that at first he had some difficulty in adjusting, because—as the staff evaluation also noted—the new community was not exactly what he had expected.

The fact that he did adapt is a credit not only to him but also to you and your staff for providing the kind of climate and acceptance where such adaptation became not only possible but also fruitful.

Thank you very much therefore for all you have done for him and so for our entire community. We hope we can now continue the work that God has begun in him and which you have nurtured so well. And if the opportunity should ever arise, I hope that you would allow us to reciprocate in as far as we are able the great kindness that you have shown us.

Cordially,

Eric R. Buermann, O.S.B.
p r i o r

OSB SCHULTE_00018

Completed schedule
1974

NAMES AND ADDRESSES OF RELATIVES

Please record the name and address of your nearest relatives below. We would like you to provide this information only on the JAN-APR report. Should updating be required at other times, please inform Fr. Prior.

KEY TO ABBREVIATIONS USED

- A/P - Accounts Payable. If this entry appears on your personal print out, a bill was paid by the Business Office, e.g., for a purchase made outside the Abbey, watch repair, air line ticket, dues and subscriptions, etc.
- AUTO - Car expense for personal use at 10¢/mile.
- BK - These are Bookstore charges made for purchases at the University Bookstore.
- CARP - Carpenter Shop charges.
- DUPL - These are charges made at the Duplicating Center for such services as xeroxing, multilithing, or for postage, paper supplies, etc.
- ELEC - Electric Shop charges.
- FOOD - Food Service charges which could include special events for friends or relatives, refreshments for personal use, Snack Bar charges, etc.
- LIBR - Library charges for xeroxing, etc.
- LIQ - These are charges for liquor obtained from the Abbey supply.
- LP - Liturgical Press charges would include any publication of the Press that may have been purchased and charged to your personal account. Also included would be wrapping and mailing charges for parcel post, United Parcel Service (UPS), etc.
- PANT - Paint Shop charges.
- PRNT - These are printing charges incurred at the Print Shop and would cover printing jobs done, charges for paper, envelopes, and other supplies.
- PUR - These are charges for merchandise purchased through Mr. Gordon Millette, Purchasing Agent.
- TLR - Tailor Shop charges would include clothing obtained, dry cleaning, pressing, shoe repair, sewing of habits, etc.
- TELE - Long distance telephone charges would be included in this category.

If you have any questions concerning the print out of your account, please see Fr. James Reichert.

NON-MONETARY GIFTS RECEIVED

If you have received any gifts in kind worth more than ten dollars, please list them below.

Small Cross at Christmas

SUMMARY FOR THE YEAR

| | Vacation * Expenses | Other Expenses | Total Expenses |
|-----------------|------------------------|-------------------|-------------------|
| JAN-APR: | \$ _____ | \$ _____ | \$ _____ |
| MAY-AUG: | _____ | _____ | _____ |
| SEPT-DEC: | _____ | _____ | _____ |
| TOTAL FOR YEAR: | _____ | _____ | _____ |

* Your breakdown of vacation charges should be recorded in the proper categories in Column 11 on the reverse side.

Fr. Julio,

The grades arrived today, and I thought
you'd like a copy.

Ray, OSB

SCHULTE RAYMOND GEORGE

DATE OF BIRTH 10 11 1971

STUDENT ID NUMBER

PEP/DA RESP FOR ACCOUNT

PLACE OF BIRTH

COLEGIO SAN ANTONIO

HIGH SCHOOL-NAME

HUMACAO PR

HIGH SCHOOL-CITY

SEPT. 8, 1971

DATE GRAD HIGH SCHOOL SOC SEC NUMBER

DATE ENR BY YEAR

MEMORANDA

ENTERED AS TRANSFER STUDENT ON
ACCEPTED INTO COLLEGE OF

WITH

CREDIT

HOURS TRANSFERRED FROM

| DEPT. | COURSE NUMBER | CR. HRS. | GRADE | QUAL. PTS. |
|-------|---------------|----------|-------|------------|
| CLGR | 401 | 03 | A- | 10.5 |
| HIST | 311 | 03 | D | 03.0 |
| PHIL | 255B | 03 | B- | 07.5 |
| THEO | 301 | 03 | A- | 10.5 |
| THEO | 419 | 03 | B | 09.0 |

STUDENT PERMANENT RECORD

| DEPT. | COURSE NUMBER | CR. HRS. | GRADE | QUAL. PTS. |
|-------|---------------|----------|-------|------------|
| PE | 111 | 00 | S | 00 |
| SEM | 182 | 03 | A | 12 |
| HIST | 113 | 03 | A | 12 |
| HLSP | 121 | 03 | A | 12 |
| B10L | 101 | 03 | B | 09 |
| MATH | 103 | 03 | D | 03 |

UNI 3-200/COL 0-000/SEM 3-200/75PCTLE CLASS-COL
C015 P015/C000 P000/C015 P015/ GOOD STANDING

| DEPT. | COURSE NUMBER | CR. HRS. | GRADE | QUAL. PTS. |
|-------|---------------|----------|-------|------------|
| PE | 112 | 00 | S | 00 |
| ENGL | 109 | 03 | B | 09 |
| HIST | 114 | 03 | B | 09 |
| HLSP | 122 | 03 | A | 12 |
| B10L | 102 | 03 | B | 09 |
| MATH | 104 | 03 | D | 03 |

UNI 3-000/COL 0-000/SEM 2-800/60PCTLE CLASS-COL
C030 P030/C000 P000/C015 P015/ GOOD STANDING
MAY 21, 1972 TRFD TO COLG OF ARTS AND LETTERS

UNI 2-900/COL 2-700/SEM 2-700/55PCTLE CLASS-COL
C045 P045/C015 P015/C15 P15/ GOOD STANDING

| DEPT. | COURSE NUMBER | CR. HRS. | GRADE | QUAL. PTS. |
|-------|---------------|----------|-------|------------|
| ENGL | 152 | 03 | P | C |
| CLSC | 402 | 03 | A- | 10.5 |
| ENGL | 120 | 03 | P | 5 |
| SOC | 227 | 03 | R | C |
| T 44 | 402 | 03 | A- | 10.5 |

UNI 2-977/COL 2-550/SEM 3-200/55PCTLE CLASS-COL
C040 P040/C015 P015/C15 P15/ GOOD STANDING

UNIVERSITY OF NOTRE DAME, NOTRE DAME, INDIANA

| STUDENT NAME | | I.D. NUMBER | CLASS | MAJOR (S) | PAGE | TERM GRADE REPORT | |
|---|------------|--------------|--|-----------|--------|----------------------|---|
| SCHULTE RAYMOND OSB | | 798842 | JN | TH | 1 | | This is an official statement, for the semester shown, of your academic work at CSB/SJU and has been entered on your academic record. Questions concerning the correctness of any entry must be received before the end of the following term. This report will serve as an official transcript when it is presented without erasures or corrections and bears the Official Seal. |
| COURSE CODE | DEPT. | COURSE NO. | COURSE TITLE | | CREDIT | GRADE | |
| | FALL | 74 | | | | | |
| 0329 | LA | J111 | ELEM LATIN | | 4 | A | |
| 0386 | HI | J121A | LOUIS XIV | | 1 | A | |
| 0968 | TH | J336 | DIMENS CHURCH | | 4 | A | |
| 0971 | TH | J349 | EARLY CHRSTINTY | | 4 | A | |
| 0405 | HI | J320A | RENAISSANCE | | 4 | A | |
| GRADE POINT AVERAGE | | HONOR POINTS | TOTAL CREDIT | | | | |
| TERM | CUMULATIVE | | EARNED | TRANS | PASSED | FAILED | |
| 4.00 | 4.00 | 68.0 | 68 | 51 | | | |
| ADVISER | | | PARENT ADDRESS | | | | |
| STUDENT ADDRESS | | | PARENT ADDRESS | | | | |
| SCHULTE RAYMOND OSB CAMPUS BOX 3015 ROOM 7C | | | BRO RAYMOND SCHULTE, OSB BOX 129 MUNACAO, PR 00661 | | | | |

SEE THE REVERSE SIDE FOR OTHER INFORMATION REGARDING THIS REPORT



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

I, Brother Raymond George Schulte, native of Cincinnati, Ohio, of the archdiocese of Cincinnati, thankful to the Lord Jesus Christ for having called me to be a witness of His Kingdom's transcendence and of the fleeting character of this world, in the name of God the Father, the Creator, of Jesus Christ, the Redeemer and of the Holy Spirit, the Sanctifier, for the glory of Mary, the Virgin, of our father Saint Benedict, of all the Saints and of the Church today, by means of this three-year profession of vows, promise stability, the monastic life and obedience according to the Rule of Saint Benedict and the Constitutions of our Federation.

And confirming the grace of baptism, fruit of the death and resurrection of Jesus Christ, I renounce all that separates me from the fraternal love of my brothers in this monastery, my own individualism and all carnal love; I renounce the selfish use of material goods, and I renounce and make sacrifice of my will.

And thus do I give my life to the service of Christ and of His Church with a responsible and active obedience.

I make this promise in the presence of the Risen Lord Jesus, of the Saints, whose relics rest in the altar; in the presence of the Very Reverend Julio Schmiesing, Prior of this monastery; and in the presence of the other members of this Benedictine Community.

In testimony thereof I have written this document with my own hand in this venerable Monastery of San Antonio Abad in the year after the Incarnation of the Lord 1974, the eleventh day of July, on the Solemnity of Saint Benedict.



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

22 August 1974

Dear Fr. John,

For some reason I still want to call you Fr. Warren. I guess that shows just how long I've been away from St. John's. Anyway, my prayers, condolences and congratulations on being appointed the Junior Master. I don't think it's a bad choice at all. I'm sure you will do a fine job. Be assured of my prayers that God give you the prudence and insight that you might need for this most unenviable job. Being a superior nowadays is no mean task, no matter how you might look at it. But with God's grace, it is possible to lead others to God.

By this time I presume you have received a communication from one of the Juniors here-- Raymond Schulte. I had made arrangements last June to have him study at St. John's, at least for the next two years. He is a native of North Carolina, but graduated from our high school here. He made his triennial vows here last July 11. He spent two years at Notre Dame before he entered the novitiate here. At Notre Dame he did very well in all his subjects, except one math course. In spite of the D in math, he still has an over-all average of about 3.20 at Notre Dame. So he is fairly capable.

St. John's is paying his expenses while at the Abbey, except his travel to and from Puerto Rico. We are very grateful for this. Abbot John informed me that Brother Ray could have the same allotment for his personal expenses that the others at St. John's have. Frankly, I feel this is a bit high, and I have informed Ray of the following. Brother Ray knows that I am informing you of the limitations I have set for him.

He will need some winter clothers, and I'm not sure just how much this will come to. Also, he might wish to have a warmer habit for the cold, freezing winter months. I told him this would be fine. Apart from this, I feel that he should be able to include all his books and school items within that \$600 budget. I told him quite frankly that if he spent the entire amount, I would be shocked. I further have informed him that since the meals at the Abbey are quite varied and substantial, he wouldn't have any need to "eat out" or buy snacks. He does not smoke nor booze. He is used to doing without, both at home and here. Therefore, unless his winter clothes could come much higher than I expect, he should have absolutely no difficulty staying under the budget. I feel that poverty is extremely important. At times it may mean we do without or make a little extra sacrifice here and there, but, well, that's all part of our life. I don't feel there will be any difficulty with Ray on this point. Just so you know what has been told him before he left here. He is presently spending a week with his mother in North Carolina. I told him to inform you directly as to the exact time of his arrival.

We are completing one week of school tomorrow. We've had a very good start. We started a new system of discipline this year, and for this week it seems to have worked wonders. Let's hope it keeps up this way. Soon you, too, will be in session and the battle continues. How much teaching are you doing this year? I'm lucky this year. I have only five hours of group orientation and am acting as counsellor. Also I'll be doing some substituting.

Must close for now. If you have time, I'd appreciate a report once in a while. I'm sure this is in your plans. Keep us in your prayers. Be assured of ours.

Faternally,

Julio, OSB

OSB SCHULTE_00024

File
10/25/1954

September 9

Abbot John:

Enclosed please find the formal
petition for installation as an acolyte.

Thank you.

Raymond Schulte, OSB



SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

The Right Reverend John A. Eidsenschink, OSB
Abbot of St. John's Abbey
Collegeville, Minnesota 56321

Dear Father Abbot,

I, Brother Raymond G. Schulte, OSB, monk of St. John's Abbey, and member of St. John's mission of Monasterio San Antonio Abad, Humacao, Puerto Rico, petition that I may be installed in the Ministry of Acolyte. I make this request freely, motivated by my desire to glorify our God by means of serving His children, my brothers, in our Lord Jesus, especially those my brothers in the missions served by the monks of St. John's. At the same time, I hope to serve my brother monks. I am aware of the responsibilities and obligations attached to this ministry, and trust in God's help to fulfill them.

Raymond G. Schulte, OSB

Collegeville, the ninth day of September. 1974.



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

This is to certify that

Brother Raymond Schulte, O.S.B.

was instituted into the Ministry of ACOLYTE on September 21, 1974, the feast
of St. Matthew, Apostle and Evangelist, by Abbot John Eidenschink, O.S.B.,
of St. John's Abbey.

Signed this 21st day of September, 1974, at St. John's Abbey, Collegeville,
Minnesota.

John Eidenschink, O.S.B.
Abbot

SAINT JOHN'S ABBEY

REPORT OF EXPENDITURES

COLLEGEVILLE, MINNESOTA

NAME Raymond G. Schulte, OSB

FROM September

19 74

TO December

19 75

I

CASH RECEIPTS AND OUTSIDE CHARGES (A/P)

Please total all A/P entries which appear on your personal print out and enter the sum on line 2 below. These represent outside charges. Then total your CASH entries and enter this amount on line 3. Total cash received from other sources is to be recorded on line 4. (This, of course, will not appear on your personal print out.)

| | |
|---------------------------------------|--------|
| Cash on Hand at Beginning of Period | 64 67 |
| Accounts Payable (A/P) | |
| CASH Withdrawn from Accounts Office | 30 00 |
| Cash Received from Other Sources | 50 00 |
| | |
| | |
| | |
| | |
| -Deduct Cash Turned In to Abbey | |
| -Deduct Cash on Hand at End of Period | |
| COLUMN I SUB-TOTAL | 144 67 |

II

BREAKDOWN OF CASH PURCHASES AND OUTSIDE CHARGES

Please itemize the expenditures that you incurred during this period through use of Cash Withdrawn, Cash Received from other sources, and A/P. The sub-total in this column will obviously equal the sub-total in Column I.

| | |
|--|--------|
| Beverages | |
| Clothing | 21 54 |
| Donations | 16 99 |
| Abbey Material Entertainment and Recreation | 22 79 |
| Equipment and Furnishings | 9 83 |
| Food | 20 32 |
| Sifts | 12 75 |
| Lodging | 5 00 |
| Reading Materials | 4 50 |
| Tolletries | |
| Travel: Auto Maintenance | |
| Gas and Oil | |
| Tickets and Fares | 30 25 |
| Other: | |
| | |
| | |
| COLUMN II SUB-TOTAL | 144 67 |

III

CHARGES WITHIN THE ABBEY

Please total all other items by category and record them below. Please specify Bookstore charges as indicated. If the total for any of the other categories is large, please list the major items.

| | |
|-----------------------------------|--------|
| Bookstore Charges (Bk): | |
| Books | 90 97 |
| Tobacco | |
| Tolletries | 13 16 |
| Car Expense - Personal Use (AUTO) | |
| Duplicating (DUPL) | |
| Food Service (FOOD) | |
| Liquor from Abbey Supply (LIQ) | |
| Liturgical Press (LP) | 2 50 |
| Printing Charges (PRNT) | |
| Tailor Shop (TLR): | 51 00 |
| Telephone Charges (TELE): | |
| Other: Cassette Recorder | 65 79 |
| Miss. Bookstore | 10 37 |
| | |
| COLUMN III SUB-TOTAL | 233 79 |
| SUB-TOTAL FROM COLUMN II | 144 67 |
| TOTAL THIS PERIOD | 378 46 |

See reverse side for key to abbreviations and explanatory notes. Please submit original to designated Superior and retain yellow copy for your files.

March 8, 1975

Very Reverend Maur Dlouhy, O.S.B.
St. Procopius Abbey
Lisle, Illinois 60532

Dear Father Prior,

Nemo iudex in causa sua - and that is why I am imposing on you and asking your help in the following case:

Our dependent priory in Puerto Rico, Monasterio San Antonio Abad, was given permission several years ago to have its own novitiate, and therefore it falls under number 75 of Juridic Elements, having the right to admit candidates to the novitiate and to first profession on the vote of the quasi-chapter alone. The quasi-chapter of San Antonio voted in 1973 to admit three candidates to the novitiate; all three persevered and in 1974 the quasi-chapter voted to admit them to first profession, and all three made triennial vows on July 11, 1974, before the Prior and community of San Antonio. While I knew of the three novices and that they were being admitted to first profession, I did not concern myself further since I also knew that the quasi-chapter had voted in accord with JE 75.

One of the three who made vows on July 11, 1974, is a Continental and is presently studying here at St. John's; the other two are natives of Puerto Rico and are studying in Mexico. The one here is Brother Raymond Schulte. Because I had just recently returned from a visit to Puerto Rico, he came in a few days ago to talk about the community there and its hopes for the future. During our conversation the following came out: though he is a Continental, he had studied at the school of San Antonio Abad, and he entered the novitiate there because he wanted to help that community. During the novitiate he became more conscious that there was an element of tension between the natives and the Continentals in the community, and he spoke several times with the Prior about this (the Prior is from St. Johns, a Continental, and the novice master is a native), indicating that he wasn't sure that he ought to commit himself to a community that seemed to be looking forward to becoming eventually wholly native. Shortly before profession, the novice master told the novices that in view of number 75 of JE, they would be making vows to San Antonio Abad. This disturbed Bro. Raymond and he went to speak with the Prior. The Prior told Bro. Raymond that the novice master was wrong since he, as a dependent prior, could only act in virtue of delegation from the Abbot of St. John's and therefore he would be accepting the vows for St. John's. On the basis of this, Bro. Raymond decided to make vows, but his intention clearly was to make vows for St. John's; he said he told the prior that he had no intention of making vows for San Antonio.

And that now is the problem. As I see it, the Prior in San Antonio was wrong in the information given Bro. Raymond. I interpret JE 75 to mean that first vows are made to the dependent priory, and they are made solely on the vote of the quasi-chapter and the acceptance of the vows by the dependent prior. If Bro. Raymond had not explicitly stated that he did not intend to make vows for San Antonio, I would say that the prior's error would be in-effective and Bro. Raymond's vows would be to San Antonio. But in view of his explicit intention, the vows cannot be to San Antonio. He intended to make vows to St. John's, but I believe that this intention is also in-effective because of the requirement of JE 61a that a vote of the chapter is necessary, and our chapter did not vote on him.

OSB SCHULTE_00029

Prior Maur Dlouby, O.S.B.

March 8, 1975 - page 2

My conclusion is that Bro. Raymond's vows are invalid, and that I ought to seek a radical sanation from Rome. What do you think?

I prefer asking for a sanation (if you agree that his vows as made are invalid) because I judge that it would be very unwise to make this situation known either to the chapter here or to the community in Puerto Rico; it could be misunderstood and create real tensions again in Puerto Rico, tensions which I think I helped to ease on my recent visit, which turned out to be more of a visitation than a visit. I would be grateful for whatever suggestions you may have.

The days have continued to be very full. This week our academic vice-president, Dr. Perlmutter, died unexpectedly of cancer; funeral and burial here yesterday. Tomorrow the Apostolic Delegate comes for an informal visit; on Wednesday Cardinal Suenens will be here, just in the middle of the Abbots' Workshop, so I will have to miss that again.

In the hope that you have been well, and with every good wish for the feast of St. Benedict and for Easter,

Fraternally yours,

Abbot

C
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P
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ST. PROCOPIUS ABBEY

5601 College Road
Lisle, Illinois 60532

Tuesday 11 March 1975

Rt. Rev. John Eidenschink, O.S.B.
Saint John's Abbey
Collegeville, Minnesota 66321

Dear Abbot John:

We have not seen the last of the problems that our Federation's 'excursus' into New Foundations has begun. And it would have been a lot easier had not the 1974 General Chapter added that enigmatic final sentence. But since lawyers must work with the text of the law as it stands, I venture these views.

Since the present law was not in existence (new JE 75) at the time of his profession, and since the intentions of the novice professing must necessarily be considered in evaluating his profession, it would seem that Brother Raymond's vows were not valid, at least as far as the 'religious vows' (in contrast to private vows) are concerned.

He seems to have definitely willed to profess for Saint John's, and neither the fact (he was not accepted by their chapter) nor the law (new JE 75 even now extends only to final vows) would have extended to his profession. He, in making 'profession', thought he was doing what was something substantially different as far as religious profession is concerned. Hence I would concur with your observations that the profession is invalid.

However, before you go to the trouble of requesting a sanatio, may I suggest that you try to apply can. 586, § 2. His consent seems to have been defective, i.e., not directed to the priory, but since he did not share this publicly (and your caution about the convalidation seems to bear this out), it seems that all he need do is make the internal consent. Perhaps, for the sake of his conscience and yours, he might privately or even by letter renew that profession. Should you feel that this is not what the law provides, a sanatio would be in order.

We have something of a similar problem. Our Taiwan juniors are professed for that Priory, but the Prior there is afraid that once they feel they have 'chapter rights' in the stateside abbey, they will feel they have a right to come here and thus escape their original profession. I will suggest to Abbot Thomas that we ask the President's Council for a dispensation from the provisions of new JE 75 insofar as we would not want to accord the newly perpetually professed chapter rights in the abbey.

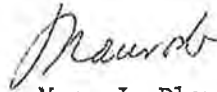
Although I was in Nassau towards the end of February, so was Queen Elizabeth, and I was unable to visit or even get anyone from St Augustine's on the phone. Similarly with Fr Preston Moss. So I shall have to wait until next time around, which may be 1977 or 1978. I had in a class last fall, but he successfully secreted his membership in St Augustine's until the term was over. Maybe he will be the building block of the new St Augustine's. Sometimes I feel more at home in the Caribbean than in the states. Hopefully, I do wish we would do more for the Bahamas, Jamaica, Grenada, and even Barbados, though the latter two might more easily fall in the province of Trinidad's area.

Our three novices seem to be doing quite well, and perhaps we will get two more for next year. I do not expect to go to the meeting after Easter, but our Fr. Hugh will (junior master). Soon, I hope, there will be someone to take my place. While my health is holding up, I do realize the alarm clock is winding down.

Hopefully your health is good and with your burdens a necessity. Keep us all in your prayers, as we do you.

May you have full joy at Easter!

Sincerely,



Maur J. Dlouhy, osb

ST. JOHN'S ABBEY
COLLEGEVILLE, MINNESOTA 56321

March 12, A.M.

Father Abbot,

Pardon me for interrupting this morning. I just wanted to let you know the Senior Council met Mar. 8, and will present its recommendations to the P. M. S. - Chapter on Mar. 21. One of their recommendations will be that those in simple Vows not be rushed into a decision till Solemn Vows.

I realize this does not change my status, but it will help the other two Juniors. It also points out the fact that all are still under the assumption that we 3 Juniors are monks of St. John's, able to transfer Vows from S. J. to S. A. A. That assumption, if it is contrary to the Juridic Elements - as we think - ought to be explained correctly to Fr. Prior Julius, et al.

(over)

Bros. Oscar and Rafael would not have to think of transferring Vows if their Vows are already for S.A.A. If my inteltion can be sancted for St. John's, then I would still have plenty of time to decide about actually transferring Vows from St. John's to S.A.A. later, after actually working and living there.

At any rate, please remember the Community of S.A.A. on Mar. 21 as they meet in Puzosi-Chapter.

How can I thank you for your constant concern and fatherly care? You are in my prayer every single day as I ask God to bless you in your position as our Father in Christ. Again, my sincere thanks.

Your son in the Lord,

Ray, OSB

P.S. Please let me know any news you receive about my status. Thanks.

March 20, 1975

Very Reverend Maur Dlouhy, O.S.B.
St. Procopius Abbey
5601 College Avenue
Lisle, Illinois 60532

Dear Father Prior,

Thank you very much for your letter of the 11th of March in reference to the question of the vows of Bro. Raymond Schulte. I should have written sooner in appreciation of your prompt reply to my letter and of the clarity of your reply.

But it was only today that I found an opportunity to speak with Brother Raymond. I told him of your suggestion, based on Canon 586 par. 2, that, rather than seeking a sanatio, he now make the internal consent since this was what was lacking at the original profession. This is fully agreeable to him, and tomorrow, on the feast of St. Benedict, he will give the internal consent before me in writing. He preferred this rather than just giving internal consent.

I suspect that we will have other problems in the years to come about our new foundations and JE 75. If Abbot Thomas should ask for a dispensation from JE 75 for your Taiwan Juniors, I would vote in favor of the request, if I am still on the Council at that time.

Bro. Julian left today for Easter vacation; I did not get to see him, but he left his greetings for me for Easter. It is good to know that your novices are doing well. I am happy that the eight that began last July are still with us and I believe all will apply for vows; I am to see them during Easter Week. Abbot Baldwin is not sure yet how many will be making application for the novitiate for the coming year. I have just announced the appointment of a new Prior, effective June 4, (Father Gordon Tavis), and I am working on the appointment of a new novice master, since I have given Father Roger Kasprick permission to take Benedictine Studies at Sant' Anselmo this coming year.

A blessed and joyful Easter to you, and to Abbot Thomas, and with all good wishes,

Fraternally yours,

Abbot

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OSB SCHULTE_00035

Manner of Rectifying Invalid Profession

cf. c. 986

2. If the profession was invalid merely through lack of internal consent, it is validated by giving consent, provided the consent on the part of the religious organization has not been revoked.

There seems to be no problem here as long as Ray intends his internal validation to Puerto Rico. There seems little problem anyway if he still wants to stay with Saint John's in the end since he will eventually take solemn vows to this House, and the juniorate period as understood in Renovatiois Causam is considered a "training period" and thus promises are emphasized over a religious "state" as such with rights.

The renewal of consent internally affects the consent to the very beginning and so there is no problem of extension of juniorate period. This would be so because of the analogous cases which come up in marriage under canon 1136

I hereby certify that I have, in fact, consented to my original formula of profession, as it was publically pronounced on July 11, 1974 in the Oratory of Monasterio de San Antonio Abad, at Humacao, Puerto Rico.

I have given this internal consent, thereby sanating my simple vows to Monasterio de San Antonio Abad, in the presence of Abbot John Eidenschink, O.S.B. on this twenty-first day of March, 1975, on the Feast of the Passing of our holy father Benedict, at this Abbey of St. John the Baptist, at Collegeville, Minnesota.

Raymond Schulte, OSB

Brother Raymond G. Schulte, O.S.B.

+ John Eidenschink, OSB

+ Abbot John Eidenschink, O.S.B.



SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

Right Reverend Abbot John A. Eidenechink, O.S.B.
Abbot of Saint John's Abbey
Collegeville, Minnesota

I, Brother Raymond George Schulte, O.S.B., monk of
St. John's Abbey's dependent Priory of San Antonio Abad,
Humacao, Puerto Rico, make this formal request to be
officially installed in the Ministry of Lecter.

I make this request freely, desiring to glorify our good
God and Father by serving His children, my brothers
and sisters in the Lord Jesus Christ. My hopes are
of being of real service both in Puerto Rico, in St. John's
mission there, and at St. John's itself.

I am aware of the responsibilities and obligations attached
to this ministry, and ask God's assistance and love in
fulfilling them to His honor and glory.

Raymond George Schulte, O.S.B.

Collegeville, the ninth day of April, 1975

May 3, 1975

Dear Fr. Julio,

C I am covered with confusion. I honestly intended to supply you with occasional reports on the progress of Brother Raymond, but I must confess to having succumbed to my old habits of procrastination. It has been a busy year, but that is hardly an excuse. The truth is I haven't really been able to come to grips with this job yet, and a number of things have been left undone. I was able to eliminate one course from my schedule, but I still am department chairman and on a couple committees or so, and so the work in the school is still very heavy. I hope improvements can be made for next year.

O But let me report a little on Ray. I'll start by quoting from the general report on the Juniorate which I gave in chapter last week. We don't vote on him here, but he is strictly a monk of St. John's, so I included him among the Juniors I commented on briefly. "Brother Raymond is a quiet pleasant confrere who overcame with aplomb the difficulties of moving into a completely strange group and seems to get on very well with everyone. He is very regular in all monastic duties. In view of a heavy course load he has been finding it difficult to find time for prayer and reading. Since he is unwilling to compromise on monastic or academic obligations he is planning to arrange a 4-credit independent study program for the summer and reduce his load to three courses in the fall." Ray is very convinced of the importance of daily Eucharist and choir and is determined not to miss.

P Y He is totally cooperative and takes part in all Juniorate activities. (Actually, our program is still in the process of being developed; we could probably use a bit more structure.) He is quiet but pleasant and affable. He enjoys visiting Fr. Don Tauscher at his parish and assisting him where he can and he has done so on a few occasions.

The last statement of his personal financial account which included the month of March shows that he has been charged \$411.33 through the business office. I think he is observing poverty pretty well. Books the first semester came to just under \$100., and I assume the second semester costs were in that same general area. He has spent some \$75. in clothing and tailor. He has spent a little for food (he listed it as some 20 dollars for the first half of the year) but it is probably not excessive.

In general, therefore, I would say that Brother Raymond is an observant, serious, dedicated monk, well aware of his responsibilities to his monastic calling, to his academic pursuits, and to the group in which he lives. From my perspective there is little negative to report.

I hope these comments prove helpful; if there is more or other information which you would need, please call upon me. I will do my best to respond.

I haven't been very satisfied with my performance up here this year, but I hope things will get better. Please say a prayer now and then for all of us. Two of our Juniors were not accepted for solemn vows; a few others are leaving, and that has affected the atmosphere up here a little.

"ell, end of page; end of letter. Alles Gute and greetings to all.

OSB SCHULTE_00038

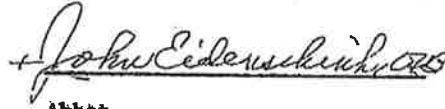
Y

This is to certify that

BROTHER RAYMOND SCHULTE, O.S.B.,

was instituted into the ministry of READER on May 10, 1975, by Abbot John
Eidenschink, O.S.B., of St. John's Abbey.

Signed this 30th day of May, 1975, at St. John's Abbey, Collegeville, Minnesota,


Abbot

| STUDENT NAME | | I.D. NUMBER | CLASS | MAJOR (S) | | PAGE | TERM GRADE REPORT |
|---|------------|-----------------|---|-----------|--------|--------|---|
| SCHULTE RAYMOND OSB | | | JN | TH | | 1 | |
| COURSE CODE | DEPT. | COURSE NO. | COURSE TITLE | | CREDIT | GRADE | This is an official statement, for the semester shown, of your academic work at CSB/SJU and has been entered on your academic record. Questions concerning the correctness of any entry must be received before the end of the following term. This report will serve as an official transcript when it is presented without erasures or corrections and bears the Official Seal. |
| 1334 | LA | J112 | ELEM LATIN | | 4 | A | |
| 1389 | HI | J122D | MARX/GUERANGER | | 1 | A | |
| 1865 | PSY | J327 | PSY PERSONALITY | | 4 | B | |
| 1969 | TH | J337 | BELIEF/UNBELIEF | | 4 | A | |
| 1749 | PH | J333 | THOMAS AQUINAS | | 4 | B | |
| GRADE POINT AVERAGE | | HONOR POINTS | TOTAL CREDIT | | | | ADVISER |
| TERM | CUMULATIVE | | EARNED | TRANS | PASSED | FAILED | |
| 3.53 | 3.76 | 128.0 | 85 | 51 | | | |
| STUDENT ADDRESS | | | PARENT ADDRESS | | | | |
| SCHULTE RAYMOND OSB BOX 729 HUMACAD, PR 00661 | | | SCHULTE RAYMOND OSB CAMPUS BOX 1015 ROOM- OC (JN) | | | | |

SEE THE REVERSE SIDE FOR OTHER INFORMATION REGARDING THIS REPORT



June 3, 1975

monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

Dear John and all,

Thought I ought to write to say hi and let you all know you're not forgotten. I imagine that by this time all the Jerusalem people are home again and Adam and Fran, so that the place looks more complete. On the other hand, how many will still be home during the summer, what with the vacations and summer studies?

We had a good Retreat, and I hope Fr. Kevin's done justice to the Abbey's Retreat as well. At Vespers here we're small enough to have spontaneous petitions as a regular part of the Office, and I've been praying for your intention during this Retreat time, as I did for the newly ordained, etc. I hope you remember the monks in the missions too. God knows, we need plenty of prayers.

Prior Julio ought to be at St. John's when you get this. Zach will have to be sure to grab him for awhile to talk about January.

Not much going on now. I'm reading an endless number of books for an independent for Fr. Alberic on the Hebrew mind and world-view in the Old Testament. Believe it or not, there is a lot written on the topic.

We rent our facilities for a week to a Camp for retarded children, and on the 8th we have our own Summer Camp, which will last about five weeks. The little tykes make enough noise to drown out the Rat section, so our Office turns into pantomime (sp?) for the duration since

(over)

OSB SCHULTE 00041

no one can possibly hear a word that anyone else is saying. There are distinct disadvantages of having the chapel open to the elements.

Hurricane season started yesterday, so we'll see if anything interesting develops. The weather bureau assures us that in such an event, they already have selected a list of suitable names. I'm glad they're ready.

I've been to the pool just a couple of times yet, and now with the children floundering about in it at all hours, I suspect I'll not get there for a good while. Then there's the matter of cleanliness: it seems the dears haven't been properly instructed in the finer manners of what one may and may not do in the pool. There's always a danger of a nasty collision with UFO's (Unidentified Floating Objects). Oh well....

I hope you're all having a nice time at the Abbey, swimming in the lake, in the building, or wherever the humidity permits. It is actually cooler here than in Minnesota. Our temperatures here in the camps have yet to go over 85, and the humidity around 56 per cent. Not bad. We're lucky to have the fairly constant Trade Winds of renown.

Seriously though, I do hope all's well. I'm only too glad to hear from any of you about what's happening there. I know Ian should be all too pleased to write me, since I'm a safe 3,000 miles away.

Better get back to the books. Take care all, and remember that you're remembered daily in my Office and Eucharist. I ask you again for your prayers. Have a great summer.

Your brother,



June 6, 1975

monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

Dear Abbot John,

I was thinking this morning that I'd like to write you to let you know everything's going well here at San Antonio, thanks to God's help for all of us.

Fr.

Eric then mentioned he had received a letter from you, and that you had sent your greetings. So, I surely owe you a letter too, to thank you for your kind remembrance, and to assure you that I pray for you by name everyday at the Divine Office and at the Community's celebration of the Eucharist. I ask God to bless and guide you as you serve us as our father.

I hope the Retreat went well. That intention was also in my prayers, and we prayed for you all at St. John's in our Vespers. Yesterday I assume Fr. Prior Julia spoke to the Abbey Community on the Mission here in Puerto Rico, as did the representatives of our other Missions. I hope there was a good response on the Community's part. I have to admit that, being in the Missions, it is terribly discouraging at times to see so little interest in St. John's missionary works. But then, everyone is involved in his own work, and I suppose the Missions seem rather remote and unreal. I thank God for Bro. Zaccheus' interest, and hope it may flower and grow. God grant that it might indicate a change in attitude among the young monks.

You all have been so good to me that I'm feeling a bit of homesickness for St. John's. I really do miss being able to live with monks my own age, as the closest one in age (with Bros. Oscar and Rafael gone now in Mexico) is 39, and of course, I'm 22. Nonetheless, the monks here are all so kind and the community ties so close that age is of little concern as far as that goes.



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

Though I have thanked you before, I want to tell you again how much I appreciate all the warmth and kindness you continue to show me as my father in Christ. "Abbot" sometimes comes across sounding more like a title than expressing the fact of your being "Abba", or father to us. I think that's why I prefer "Father", and when I use that with you, I do so purposely, because it is for me a relationship, and not a title. You really have been "Father" to me, and it has been a great help.

Fr. Julio, too, has been a wonderful father, and I can only thank God for His blessing us here in P.R. and in MN with superiors that truly put into practice St. Benedict's admonitions. I am extremely thankful for this.

Fr. Jaime has been appointed Junior Master for this year, (there will one year with no Novices) and I am very pleased with the appointment. Humanly speaking I have my reservations because he won't let us be one bit lax in anything, and indeed, the flesh is weak!! But my Spirit is willing, and I know how spiritual a monk Fr. Jaime is. Surely God is better to us here than we could ever hope for, in providing us with such a solidly spiritual and practical formation, one I seriously doubt is to be found in any of the houses of large size, due mainly to the advantage here of small numbers and Fr. Jaime's God-given gifts, which are undeniable and of truly special character.

Well, this is rather long, so I won't bother you more. I just wish to tell you I think of you and pray for you and the monks everyday. I ask your prayers too. Have a good, restful summer if possible. Again, thank you for everything. Till later.

Ray, OSB

June 11, 1975

Brother Raymond Schulte, O.S.B.
Monasterio San Antonio Aabad
Apartado 729
Humacao, Puerto Rico 00661

Dear Brother Ray,

This cannot be a long letter this evening, since I have a number of things to do yet in order to get ready to leave early tomorrow morning for St. Mary's for the election of their Abbot. But I want to thank you at least briefly for your letter of the 6th of June.

It is good to know that all is going well at San Antonio, and I am happy to learn that Father Jaime has been appointed Junior Master for this year, though I regret to learn that there are no novices coming into the community. When I was there in February, all judged this would be the case, though all were hopeful for next year when some of those interested in monastic life will be better prepared.

The retreat went very well. I don't think there has ever been such total agreement among the members of the community about a retreat master, and I am hopeful that all took Father Kevin's excellent conferences to heart. The discussions also went well, and Prior Julio gave a good report on our work in Puerto Rico and the hopes for the future. It was good to have him with us. Presently he is visiting his parents, but he will be back here next week and then I hope to have a longer visit with him, and I am sure Father Roger will invite him to speak to the Novices, as he always invites visitors to do so. I will encourage Father John to invite him also to the Juniorate in the hope that more interest in the Missions will be aroused.

Father Thomas has begun his work at Cold Spring; Brother Francis is hard at work on the grounds, and Father Jose is working with the migrants up north. Brother Placid has returned from the hospital, and gets around in a wheelchair; he will be in a cast for some weeks yet. All others are well.

In the hope that the summer will be pleasant and profitable, and with all good wishes,

Devotedly yours,

Abbot

OSB SCHULTE_00045

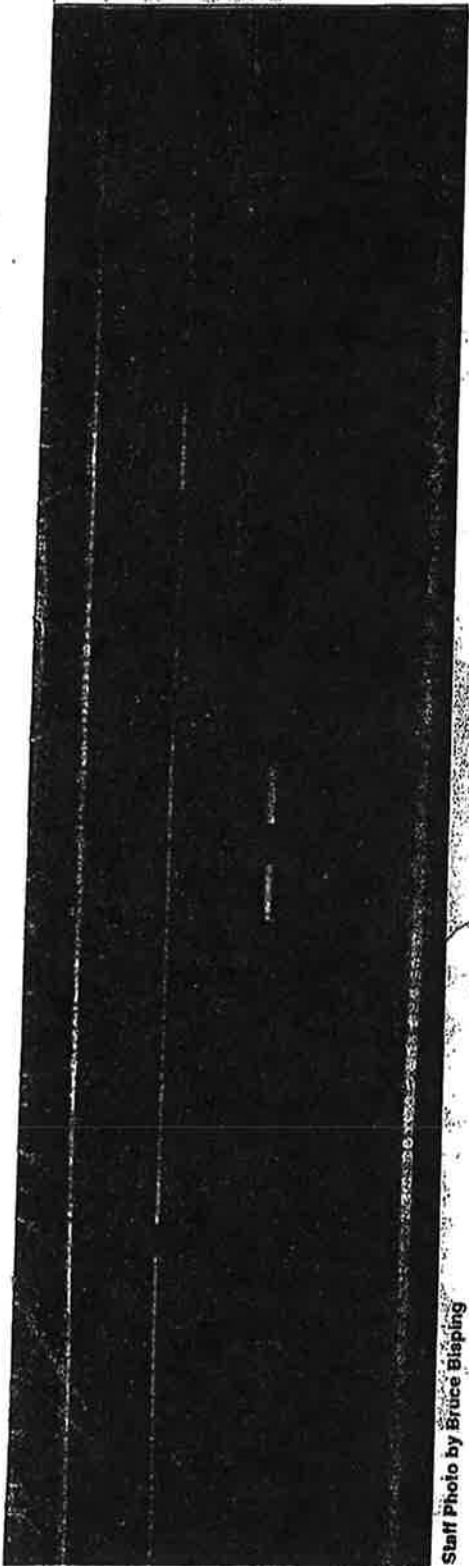
Minneapolis

Tribune

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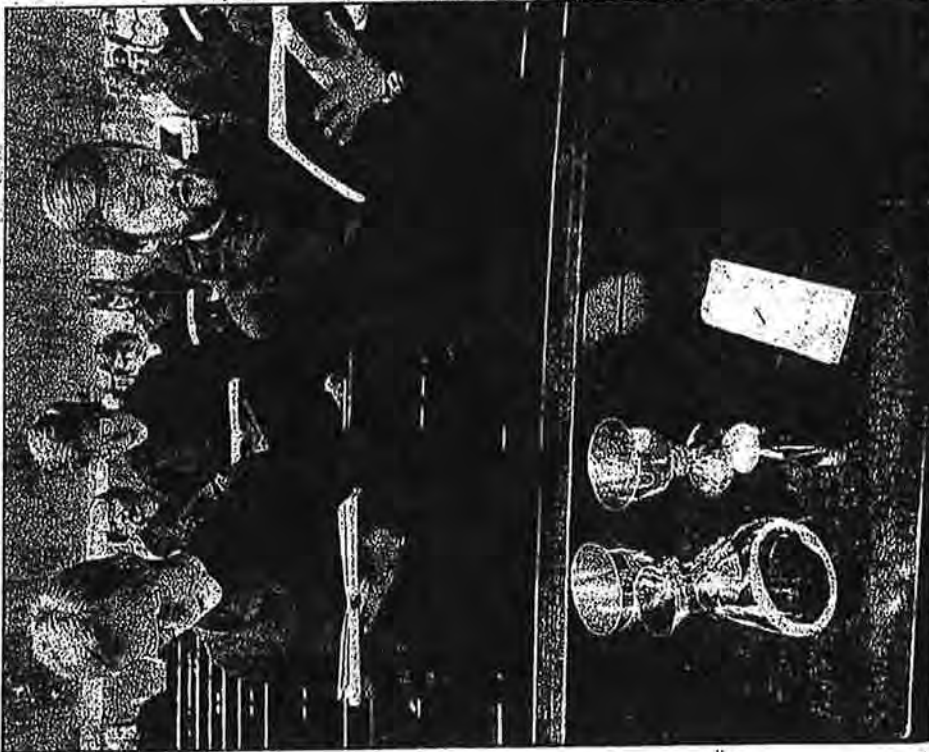
Sunday
March 28
1976





Staff Photo by Bruce Bisping

The monastic life in the '70s



There are masses and prayer sessions several times each day. This one was just before lunch.



One of the older brothers at evening prayers. In the early days the ritual required that heads be covered at certain times. Now the hoods protect against drafts.

The monastic life in the '70s

Staff Photos by Bruce Bisping

By Tom Davies
Staff Writer

Collegeville, Minn.

A door in the Old Quad building is the entry, at the end of a long, arch-ceilinged hall, past stately wood doorways with Latin phrases carved in the 19th century. On the frosted glass, in ponderous black letters, a sign announces, "NO ADMITTANCE MONASTIC ENCLOSURE."

Monastic enclosure. Images of silent lines of men in black, Gregorian chant echoing off cold stone floors and colder cells with beds harder than the floors. Torquemada and Thomas a Becket.

Beyond the door at St. John's Abbey is chaos — wood and plaster straw heller-skeller, an open elevator shaft, the whirr and thump and crunch of electric tools. The old infirmary is being refurbished, a late 20th century nursing home for men born in the 19th who live within a framework developed in the south.

Upstairs a group of novices, candidates for the Benedictine order, are gathered: They have yet to take the order's vows, certainty not one of silence. Aretha Franklin is singing on the stereo and, though she does sing spirituals, this song is a decidedly secular funk.

An elderly monk passes three young men.

"Look at all the young men," he says, smiling, his hands tucked underneath his long black robes. "And all with hair on their faces."

One of the mustachioed young men laughs.

"Oh, can you teach me how to laugh like that?" the monk asks as he passes.

The monks of St. John's defy stereotype. They are as diverse as any group of 300 men living under one roof. They share much — a way of life, a tradition, St. Benedict's precept that their road to heaven is a combination of work and prayer — yet they differ, they disagree, sometimes they may even bicker.



A junior monk studied in his room. Blue jeans are not uncommon.

4/Picture magazine/28 March 1976

Warning: The Surgeon General Has Determined
That Cigarette Smoking Is Dangerous to Your Health.



OSB SCHULTE_00050

Taking a stroll on St. John's campus near the abbey in late afternoon.

They are plumbers and carpenters and lawyers and mathematicians and composers. Some are priests, some are brothers. All are members of the Benedictine order, the Benedictine vows make them monks. Some are or will become priests, but that is a different discipline, different vows.

A medieval cleric once said, "As often as I went into the world, I came back less a man." If that's true for those in monastic life, the monks of St. John's give up a bit of themselves daily. This monastic enclosure is no cloister; it's more of a private place for those who share that way of life. Most of their time is spent outside the enclosure.

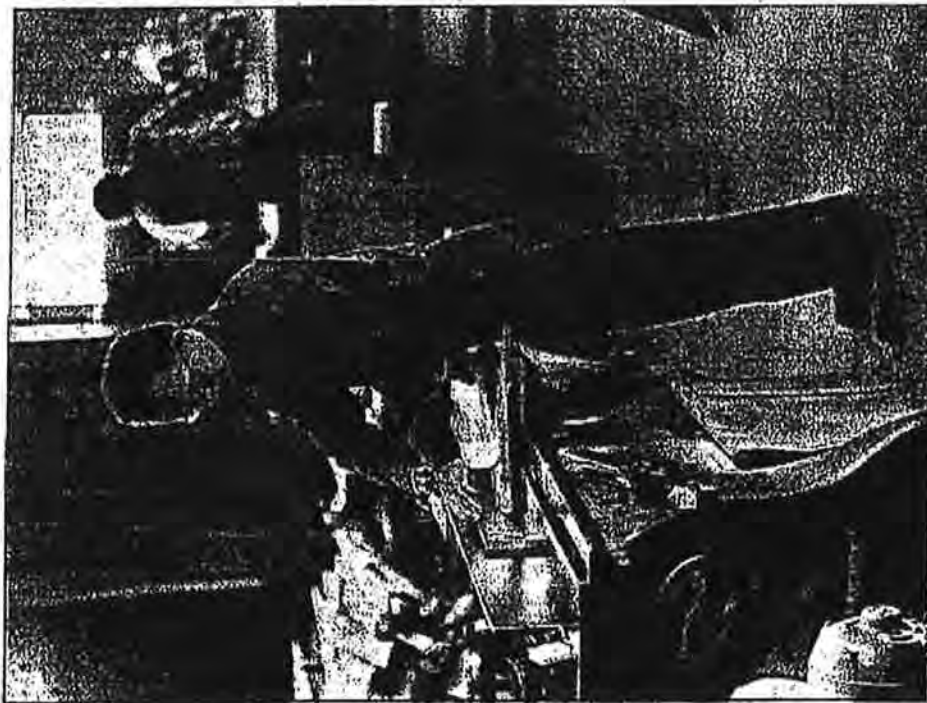
The first monks to come to the St. Cloud area, in 1857, didn't come to find a place to hide amid the birch and pine woods of Collegeville; they came to serve the German communities springing up in that part of Minnesota. (That German heritage is not lost; for lunch recently, the monks had Wiener schnitzel and sauerkraut and German potato salad and German chocolate cake. "The day this place started to go to hell," one monk is reported to have said years ago, "is when they let the first non-Germans in.")

One of the first things those early monks did was to begin teaching, soon building — with their own hands and with bricks they made themselves — their abbey and St. John's University, the oldest continuous institution of higher learning in the state. ▶



The Rev. Alfred Dairfleh taught an introductory poetry class. The order includes both priests and brothers.

Abbey



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Observations

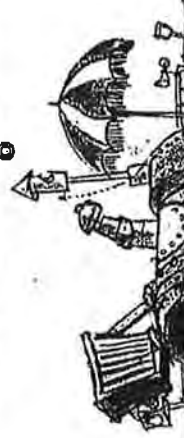
Toothless tyrant. A campaign against "corporate tyranny" has been launched in newspaper ads by a group calling itself the "Peoples Bicentennial Commission." While they level plenty of broad-brush anti-business charges, the ads' sponsors stop short of suggesting just what they'd like to see take the place of private corporations.

Specifically, they have accused "corporate monarchs" of fixing prices, dodging tax laws, manufacturing unemployment, manipulating our government, and undermining the governments of foreign countries.

Speaking only for Mobil, we'd say that if we are a "monarch," our crown is slightly askew.

How can we fix prices when the government does it for us? The oil industry is the last in the nation still under federal price controls. Dodge tax laws? Seems to us that our taxes keep going up, what with the end of the depletion allowance and the revision of the foreign tax rules—legislation passed by the very government we're supposed to be manipulating, and aimed only at our specific industry. And if we're so powerful overseas, how come sovereign governments keep nationalizing oil properties?

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Monks are not required to wear their habits while at work.

Collegeville wasn't the first choice for these monks who came from Latrobe, Pa., to the territory of Minnesota. Originally, they planned to stay in St. Cloud, but because of some problems with the deeds to the land they had there, they moved a dozen or so miles west.

The move to the new site was not minor; the Benedictine ideal stresses a reverence for place. The monastery is the center of the life, and the abbey and its monks make a commitment to the place and the people around it. No matter how far away from St. John's they get — and St. John's monks labor in places as far removed from Collegeville as the Bahamas, Tokyo and the Bronx in New York — it still remains the ideal.

"You should see this place in the summer, take a walk along the lake," says the Rev. Gordon Travis, prior of the monastery and second only to the abbot in its hierarchy.

It has its appeal even in the February cold, this 2,000 acres of rolling hills covered in snow white as a new altar cloth. The abbey and university sit near Lake Sagatagan, with 19th century buildings contrasting with an ultramodern church and classrooms in the same style.

The monks' work varies. Some are carpenters; the pews in the church and much of the furniture in the schools and the abbey

were made in their workshops. Some write operas. Some study theology; a monk from St. John's was instrumental in the Catholic church's changing method of how Catholics worship. Their studies vary widely; they say the monastic life is conducive to academic pursuits.

But, probably more than anything else, the monks teach at the university. However, if you're just a casual visitor, you may have trouble spotting them: Since they no longer have to, few wear their habits while teaching. (A television team recently tried to arrange the filming of the monks drawing syrup from the abbey's maple trees, expecting that they'd be wearing their habits. The university's public relations man laughed and told them they had to be kidding.)

The Rev. Jerome Callier wears his habit when he teaches in the Old Quad, one of the oldest buildings in Collegeville, dating to the 1880s. (It still has a hand-pulled elevator, though the doors are locked and it's not in use.)

"I wear the habit," Father Jerome tells a visitor, "because it's easier. I don't have to go through the hassle of deciding what goes best with what color in the morning."



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All told, the offshore search for oil and gas has generated \$1.4 billion since 1969 for conservation and recreation. That's one of the best uses we could imagine for the dollars we send to Washington.

We were saddened recently to hear of the death in London of Angela Baddeley, the actress who put such warmth and spirit into the role of Mrs. Bridges, the cook of *Upstairs, Downstairs*, with which we've long been associated on Public Broadcasting stations. She was 71, and had enjoyed a long and successful career. She will be remembered with fondness, and missed.

Mobil

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Abbey

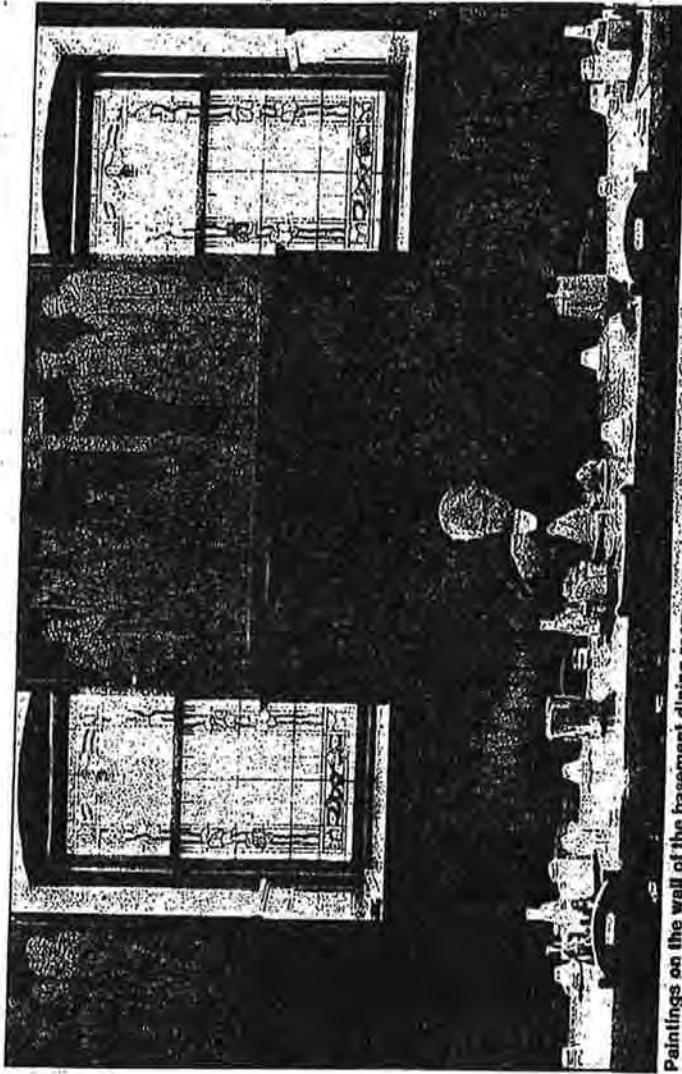
Father Jerome stands with his hands tucked into a wide belt underneath his outer robe, a small note showing under the arm, a little dust on the front. He talks softly but quickly, unleashing a flood of hyperbole that gently nudges toward resigned exasperation.

"Where's that Liszt, John? Do you remember?" he asks a piano student. He looks through one file, then another, then through a table piled with papers.

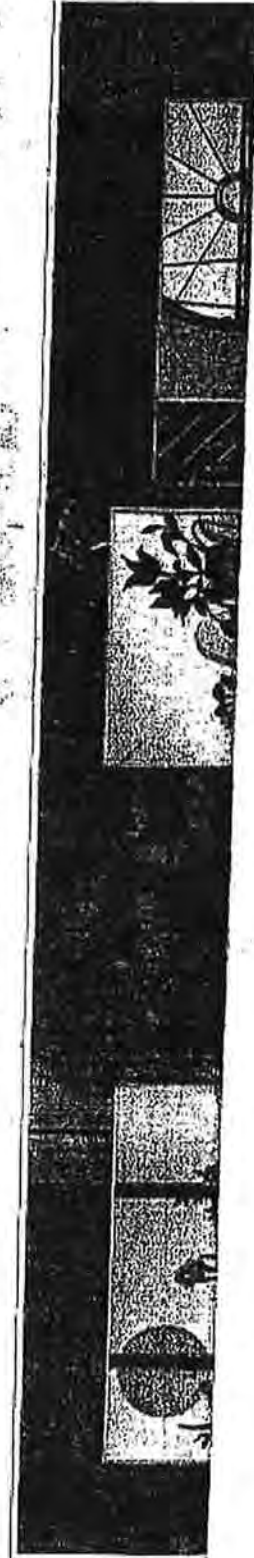
"All music students, you see, are scoundrels and thieves. I give them a piece of music, say 'Copy it and bring it right back,' and I don't see it for years," he says.

"Then one day, like a miracle, it appears. A plain brown wrapper in the mail. It may take years, but Father Jerome always gets on their consciences."

He finds the Liszt, "Liebestraum," but it's not a good copy. He sits beside his student at the Steinway and starts the tune — "You could call it his greatest hit" — stopping every eight bars or so to change a note. ▶



Paintings on the wall of the basement dining room were done by a monk at St. John's.





One of the older brothers caught an after-dinner nap in the basement lounge.



There was time for a cigarette over the morning paper after breakfast and before starting the day's work.

The music spills onto the carpet, he stops to change another note — "This is a rotten copy."

As he plays, he lets his hands rest heavily at spots to emphasize passages for his student. When he just plays, the hands are tight. But the amusement never wavers.

"Hear that 'A' John. We keep coming back to that 'A.'" Then in an aside, "Isn't that so like the Romanics."

The lesson over, he grabs a pipe from its stand on top of the piano, lights it and tells the visitor not to look at the paper-strewn desk.

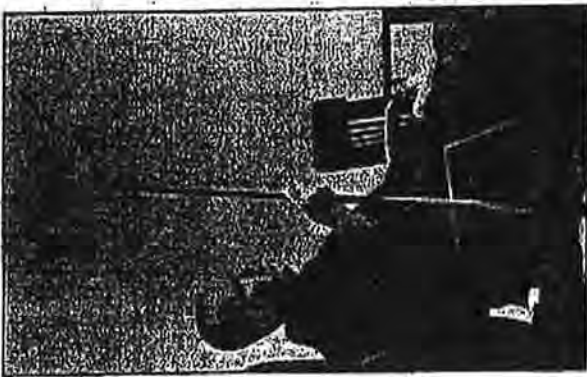
"You see, I head the department and teach a full load," he says. "Well, no one

ever said we did things the easy way, right?"

Then he talks about the teacher in the next classroom, the Rev. Cletus Connors, sub prior at the monastery who teaches a music appreciation course.

"Oh, he's just great in that course. He plays all the instruments, and the students just love it. The course is so good, it should be mandatory. Cletus is a great teacher."

The monks talk this way about each other. You won't hear them talking much about themselves, but turn the subject to another monk, and it's: "He's a great mathematician, he's a great woodworker, he was a famous lawyer" and so on. ▶

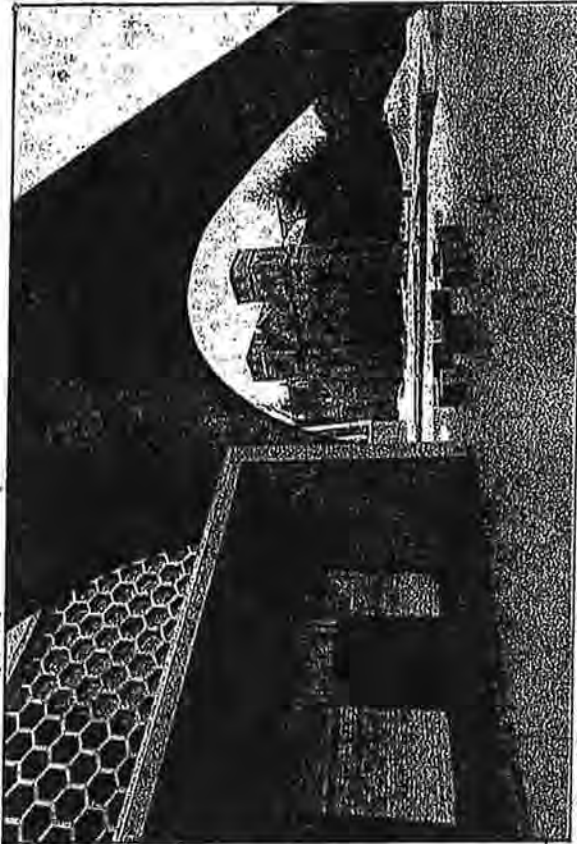


Some of the brothers relaxed with a game of pool after dinner.

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OSB SCHULTE_00056

Abbey



The old and the new at St. John's are symbolized by the contrast between the architecture of the old and the new churches.

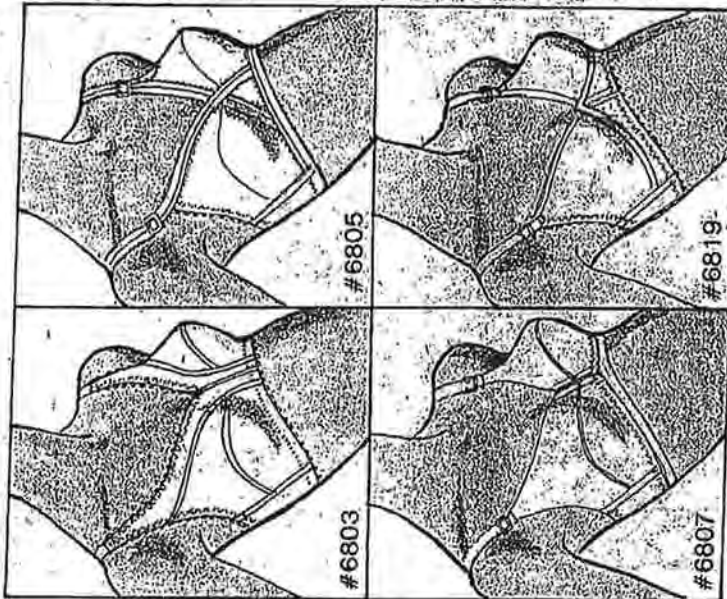
"We're like an extended family," Father Gordon explains. "We share so much that, despite our differences, we keep that respect for each other. We try to build this community into a family. That's why our spiritual head is called an abbot — from the Aramaic for father."

And, though they get more than enough applicants, it's not an easy family to get into. First, a candidate spends some time in the monastery. Then, if he wishes to continue, and if the monks want him to — he

"And we have to decide whether we want you," jokes Father Cletus, who has the main responsibility of watching over the novices and juniors.

As in any family, there are disagreements. One of the monks at St. John's is a guiding light in the anti-abortion crusade. Though virtually all of the monks would agree with his point of view, at least some are not necessarily enamored with the tactics — and the positiveness — of his anti-abortion co-

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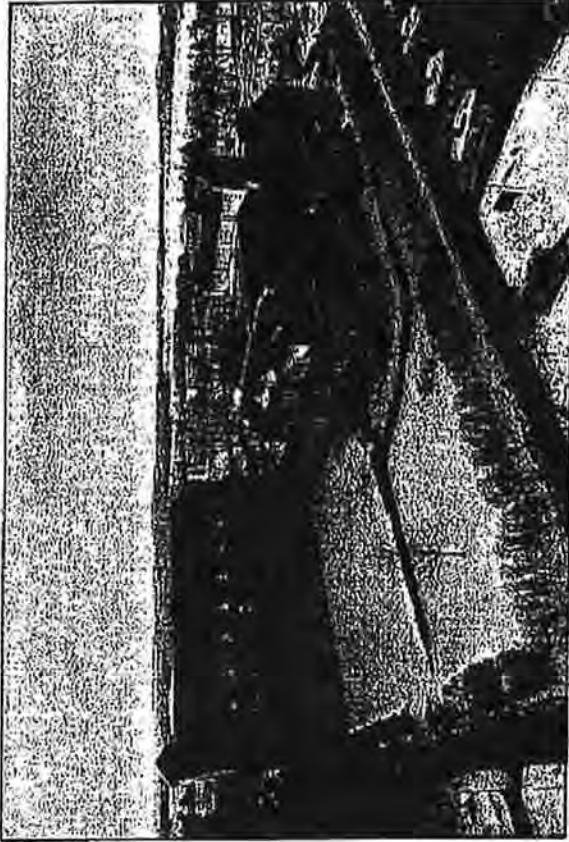
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12/Picture magazine/28 March 1976

Spends a year in novices, learning the ways of the Benedictine life. Then he takes what are called simple vows, vows that are limited to three years. After three years as a "junior," he takes permanent vows and becomes a brother.

"It gets a little nery near the end," says a junior six months away from permanent vows. ("He was a very successful hair-dresser, you know?") "In the end it comes down to 'Do I like the people, do I fit in?'"

And the monks will discuss, if not criticize publicly, even the words of the pope. When Pope Paul's recent comments on sexuality and birth control came out, Father Cletus says, there was more than a little discussion. ▶

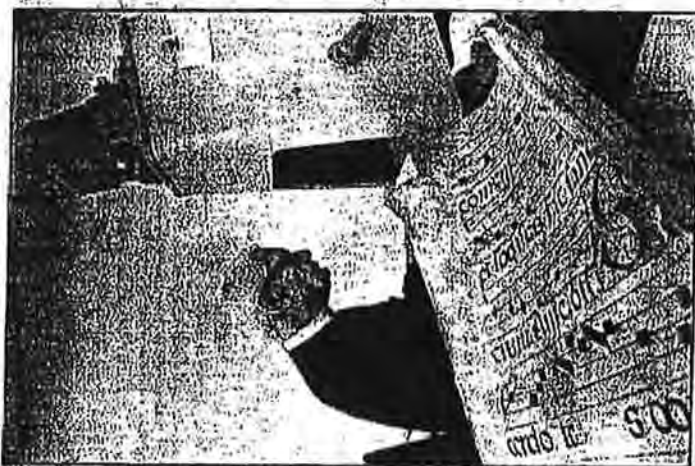
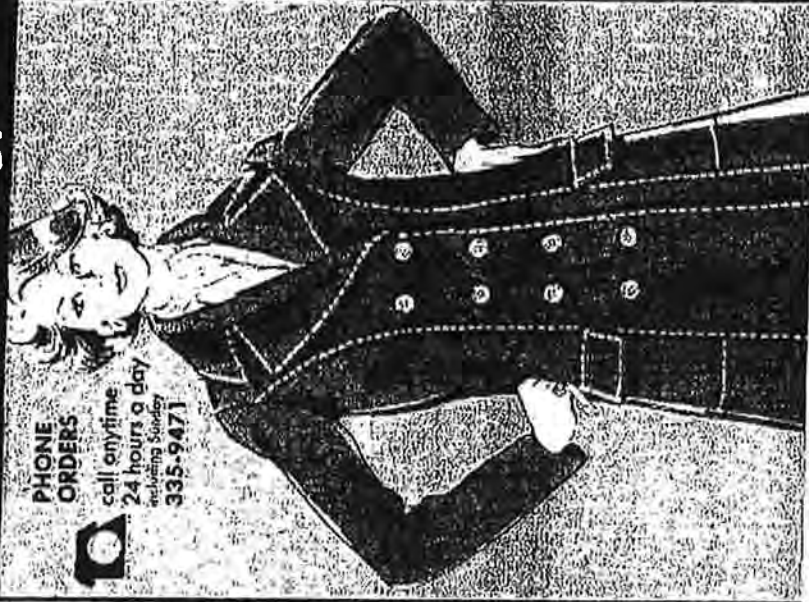


Some of the buildings of St. John's University against their backdrop of rolling hills.

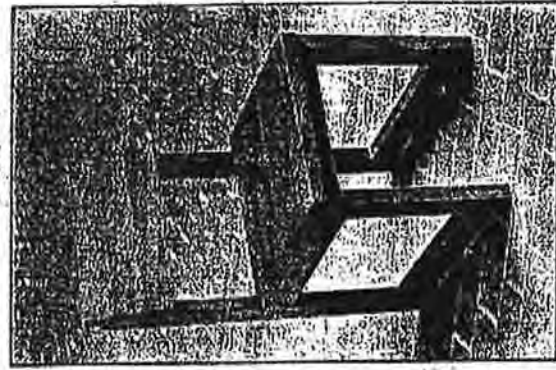
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A monk compared an old parchment to a microfilm image in an effort to date the parchment. Prayer books, upper right, are in Latin. At right, a small sculpture made by a brother.



Chairs like the one above are made in the abbey's woodworking shops. At left, the Rev. Cletus Connors instructed a cello student.



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Abbey

And even the monks have their troubles with the church hierarchy. There's a report that the monks lost a goodly sum of money recently on a new missal they had published to sell for a little under \$10. They weren't allowed to sell the missals, however; it seems a group of bishops who control the copyrights had planned their own missal sales, for about twice the cost. The monks won't confirm this.

Their disagreements apparently don't drive the monks apart. Father Gordon says they simply indicate the diversity of people within the abbey — and that diversity, he says, keeps the abbey dynamic.

But more important, he says, is that they share so much. The Rev. Daniel Durken — "he's really an excellent poet" — calls it the poetry of the monastic life.

It's not the "superficial poetry of 'Roses are red, violets are blue.' Poetry is hard, exacting, disciplined activity. Poetry implies rhythm..."

The rhythm of the abbey comes when the monks return to the monastic enclosure, sharing prayers and mass and meals. They gather in the church for communal prayers at 7 a.m., at noon and at 5 and 7 in the evening. As they eat dinner in a wood-paneled room with murals illustrating lessons from "St. Benedict's Rules for Monasteries," one of the monks reads from a religious book.

"The more secular life becomes chaotic, frightening and frustrating," Father Gordon says, "the more you need havens like this. There will always be some men who like this life style."

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There have always been times like these: St. Benedict founded the order in a time of great upheaval, when Rome had just fallen, Latin was disintegrating and hordes after hordes was plundering northern Italy.

And, as the monks gathered for evening prayers in the empty church one night in February, they heard an even older call for a haven, from the Psalms:

"O that I had wings like a dove to fly away and be at rest so I would escape far away and take refuge in the desert... For I can see nothing but violence and strife in the city... Its streets are never free from tyranny and deceit." ■

WE MEAN BUSINESS

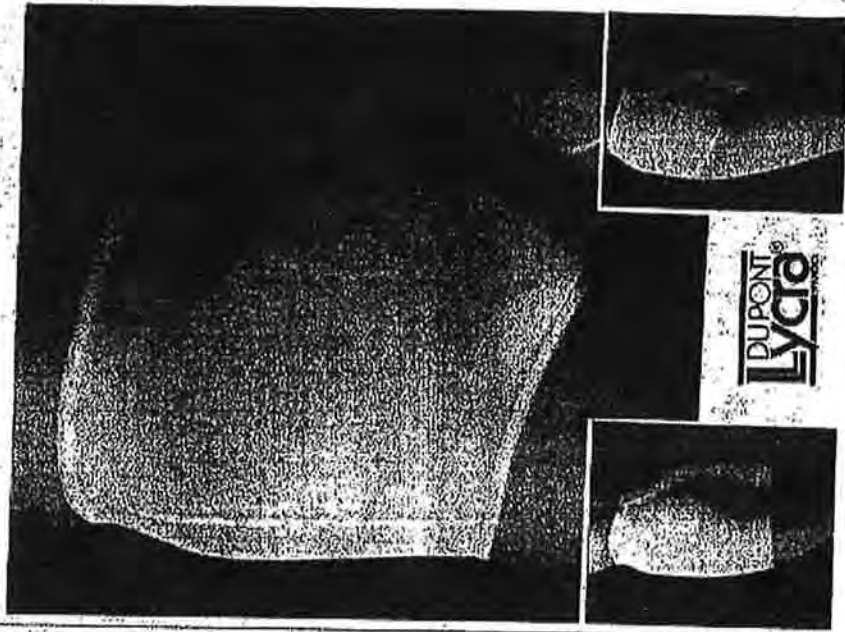
Check the completeness of the Tribune's business section, morning after morning: analyses, news, stock, bond, commodity and other tables. The numbers and what you need to know are there

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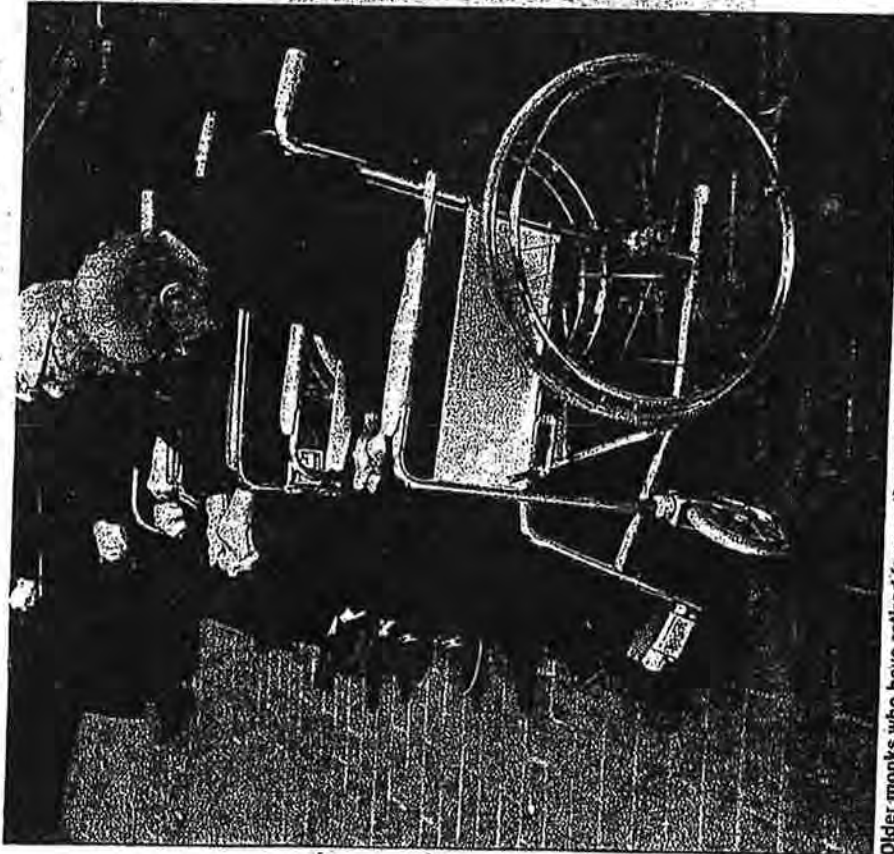
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DAYTON'S



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Local News—Diocese of Raleigh

Father Schulte says goodbye to diocese on May 4

By Pam Smith
Staff Writer

Goodbyes don't come easy for Benedictine Father Ray Schulte. The real test comes next month when Father Schulte says farewell to the Diocese of Raleigh and three years as vicar with Hispanics.

Father Schulte will return to St. John Abbey in Collegeville, Minn., where Abbot Jerome Theisen named him to the vocational team. He will also be high school chaplain at the abbey school.

As Father Schulte says good-bye, he'll also count the blessings of the Office of Hispanic Ministry and Evangelization.

At the top of his list is Bishop Joseph Gossman, who he said is genuinely concerned about all segments of the diocese.

"He is aware of his Hispanic brothers and sisters who need a special outreach," Father Schulte said. "What has been done in three years has been done because of his willingness and pastoral concern."

Dominican Sister Eugenia Aguilar, who joined the ministry team last year, is a sign of that concern, Father Schulte said. She covers overall evangelization and catechisis as Father Schulte tends to the sacramental aspect of ministry. Both have worn out road maps of eastern North Carolina, traveling country roads and city freeways alike to bring the Word to their people.

community itself," Father Schulte said. "We should be about empowering these leaders to minister to their own sisters and brothers. That includes catechists, Eucharistic ministers, readers and presiders."

He said, "The Holy Spirit is at work, and the people are cooperating." At the same time, he is aware of the work still to be done.

"If I had another three years in the diocese? I would begin with an important item that was cut out of the office's budget—a newsletter in the Spanish language that would help us directly communicate with our Hispanic communities," Father Schulte said. Another dream was dashed when a grant to fund pastoral training of priests at out-of-state centers was rejected. His "Plan B" would be to provide similar training with special material here in the diocese.

He sees a need "to get across to our Hispanic sisters and brothers that the Church is aware of their presence, lovingly concerned to be present to and with them, and open to their gifts and cultural treasures."

He is not sure what form the Office of Hispanic Ministry will take once he leaves. "Sister Eugenia will stay on as a full-time member of the team. It is possible that a part-time vicar will be named, one who will work in conjunction with the local priests."

Father Schulte said that on Tuesday of Holy Week, he and priests from



Before Mass begins, Sister Eugenia Aguilar greets the Ruho family.

Father Schulte's major good-bye will come on May 4 at 5:30 p.m. at Sacred Heart Cathedral in Raleigh. That's when his spiritual community will gather for liturgy and fiesta.

He will also say good-bye to his mother, Jeanné Schulte, and sister, Laurie Schulte Sparrow, who live in



"The dream is slowly becoming a reality," Father Schulte said. "We have gone from one weekly Mass in Spanish at the Cathedral to more than a dozen in Hispanic communities across the diocese, where pastors are providing Spanish liturgies.

"There are about 18 priests, and our bishop, who are able to celebrate the Mass in Spanish. This represents a significant percentage of priests in the diocese."

Father Schulte said the Hispanic ministry office has been able to complement its ministry with the Office for Migrant Ministry, Catholic Social Services, Religious Education, and Black Ministry, as well as various governmental agencies. Plans are being developed with the Office for Youth Ministry for a Hispanic Youth Leadership Conference.

"Those on the front lines of the diocese, parishes, and military chaplaincy are aware of Hispanic communities, and the need to know the language and the culture," Father Schulte said.

"We have raised the consciousness of clergy and lay people. No one asks 'Do we have Spanish-speaking people?' It is an accepted fact and parishes are taking the initiative."

The goal of the Hispanic ministry office has been to move from the role of direct provider of services to a model for the local parish, which is responsible for primary outreach. The Hispanic ministry office, then, can function as a resource or support service.

To that end, Sister Aguilar is conducting catechetical training sessions at the Catholic Center Saturday's in April for parish leaders.

"We have always believed that the people logically responsible for ministry to Hispanics are to be found within the

parishes with Hispanic communities met with Bishop Gossman to discuss future plans.

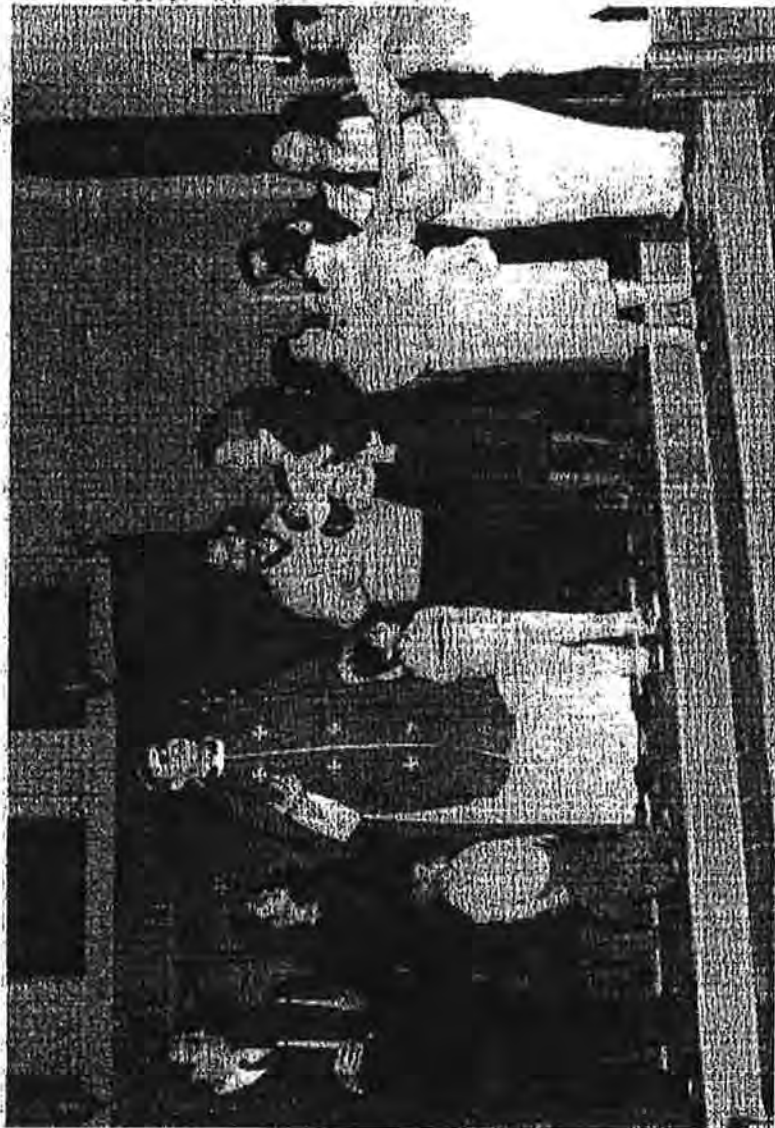
"I feel a little like St. Paul who was called to establish communities and then move on to let them grow. Some are called on to plant the seed. Others to water and nurture. But God gives it growth," he said.

Capaci run, where they are members of St. Thomas More Church. His father, Dr. Don Schulte, and brother, Stuart Schulte, live in Southern Pines.

"It will be painful, but I trust that the Spirit is working and the plants will blossom and continue to grow and bear fruit," he said.



Maria Julia Ruho with Godmother Elba Andrade



The community gathers around Father Ruy Schulte for the baptism of Jessica Ruho.

SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

May 23, 1976.

Dear Abbot John!
My sister and I
wish to thank you very much
for our delightful stay at the
Abbey.

We truly enjoyed
being with Brother Francisco for
his graduation.

Again many thanks
for your graciousness.

Sincerely,
S.

SAINT JOHN'S ABBEY
COLLEGEVILLE, MINNESOTA 56321

May 23, 1976

Dear Abbot John,

We thank you very much for
our marvelous stay at St. John's.
We had been looking forward
to meeting you and all Ray's
friends for so long. Our memories
of the graduation and visit will
always be treasured.

Many thanks for your kindness.

Sincerely,

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PAX

June 29, 1976
Feast of Sts. Peter and Paul

Dear Father,

I just thought that I would drop you a line to say hello and to let you know that all goes well for me and the rest of the confreres here in the Mission, thanks be to God. As this different stationery will no doubt inform you, I'm up to my ears at work in our summer Camp Arawak as Assistant Director. Hans Meijer, one of our Colegio graduates has had the Camp since Br. Robert left in '70, and I've been somewhat involved ever since that first year of Hans' when I assisted him as general factotum, secretary, etc. This year Hans had said he might not be able to return anymore following this summer's session, and I told the superiors here that I hoped to see more monastic input and influence in the Camp. Well, there was really no one else to be trained as a possible successor to Hans except myself, so I said I'd be glad to work at Hans' side this summer and gain needed experience in case Hans can't return in the summers to come.

The work has been very, very demanding, and I've been putting in at least 16 or 17 hours a day, sometimes having to stay up till 2:30 and 3:00 in the AM... That's way off my regular schedule, but I'm getting used to it and also trying to modify it as much as possible. The work is extremely rewarding, and we're now in our fourth week, after three weeks of boys' camp. The interest from parents this summer has been so great that we have had to add two additional weeks in July, so the Camp won't end till July 24. Along about that time I guess I'll be ready for my two weeks at home! Ha! I guess things have just been constant and without a break since you and I came down here after Easter, what with classes, finals, reports, graduation, etc.

The Community is doing very well from what I've been able to see, and I give the Lord constant thanks for belonging to this House, as well as to St. John's. It seems like everyday I find more and more that I can be thankful for, not least of which is the Lord's good kindness in exposing me to the Monastic life. I can honestly say that I am extremely happy and know of no other life-style that could possibly bring me more joy in serving others and serving God productively. I fear that I am not worthy of all this goodness on the Lord's part, but feel sure that He would not extend me this opportunity to grow and mature in a truly Christian way unless He knew exactly what He's doing, and I trust in Him absolutely. It is much like Mary's Fiat, for she too was called to something that she felt unworthy of, yet God gave her the graces and strengths she needed to fulfil God's mission. I

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look frequently to Mary's example, and pray much for her help and prayers also. With Solemn Vows coming up in a year's time, I can't help but wonder if I am, indeed, worthy of the monastic life, but I trust that with much prayer, consideration and the Community's vote I will be able to make a sound decision. Of course, I ask your prayers too, as my Father in Christ's own place.

So, all in all, everything goes well. I look forward to getting back to studies at the Abbey, and starting Div. School "en serio" as we say here. I've come to love the Abbey a great deal, and while I find the observance there very different from the small, more austere community here at SAA, I see God truly at work at the Abbey, and pray always that the Spirit will guide us at Collegeville in the ways most beneficial to our growth as monks and for the good of those we serve.

Father, you have my sincere thanks for all the love and assistance you give to me as one of your sons, and I want you to know how much I appreciate that concern. If I can make Paul's words my own, then I say to you,
"God knows how much I long for you in the love of Christ Jesus." Philipians

Be sure that I pray for you and all the confreres everyday. Please pray for me too. Greetings to all. God keep you!

In His love,

Francisco, OSB

Bro. Francisco Schulte, OSB

ACTIVITIES

*CAMPING *ARTS & CRAFTS *SCIENCE *SWIMMING *BASKETBALL *HIKING *ARCHERY *MOVIES *COOK-OUTS *BOWLING *INDOOR GAMES
*HOCKEY *CERAMICS *BASEBALL *TENNIS *WRESTLING *HORSEBACK RIDING *ETC.

OSB SCHULTE 00070

July 4, 1976

Brother Francisco Schulte, O.S.B.
Monasterio San Antonio Abad
Apartado 729
Humacao, Puerto Rico 00661

Dear Brother Francisco,

It was good to receive your letter of the 29th and to know that all is going well even though you have been putting in 16 or 17 hours a day, working at Camp Arawak as Assistant Director. I hope that the work will ease up a bit, and in any case I am sure you will be ready for your two weeks at home after the 24th of July.

It is also good to know that the community is doing well. I think Father Prior Landelin enjoyed his visit here and profited from his retreat. As I remember his plans, he should be back at San Antonio on the 10th.

My schedule, too, since the end of the school year has been more than usually heavy. I did enjoy the trip to Melk and the celebration there, and I am even more convinced now that the Melk Program is very worthwhile. During the week after my return from Melk, we managed to get ready for the community discussions after the retreat, and I think they went well. By now you have received my "State of the Abbey" message; many have asked that a similar message be given next year. After the retreat I made a quick (2 day) trip to Mexico for the silver jubilee of Abbot Placid and for the dedication of their new chapel and new parts of the monastery. It is simply amazing that they have been able to build so much in the few years they have been living outside of Mexico City. But it is a beautiful spot and the community seems to be making very good progress. Since then I have been in and out on shorter trips. My next longer trip will be during the week of the 25th of July for a special visitation at Holy Trinity Priory in Pennsylvania, and I hope for a few days of vacation about the middle of August.


Yesterday I had the funeral of Father Oswald, who passed away Wednesday evening, the 30th of June. I have seen him about 4:15 in the afternoon; though he had some pain, he was in quite good spirits. I saw him again just before supper and he had taken a turn for the worse. I went up again just after Evening Prayer, and we decided to take him to the hospital after I anointed him. Ten or fifteen minutes after he arrived in the hospital, he passed away peacefully. We will miss him much. Now we are getting ready for the arrival of the six new novices on the 6th and for the jubilee and profession ceremonies on the 11th.

With all good wishes for the 2nd anniversary of your profession and for the rest of the summer, and looking forward to your return for the new school year,

Devotadly yours,

Abbot

OSB SCHULTE_00071



Bro. Francisco came to St. John's before this letter arrived. He had been asked to spend the coming year in Puerto Rico to head-up the religious education program at San Antonio Abad. After discussing this at length with me and then with Fr. Kieran and then by phone with Prior Landelin, the decision was reached that Bro. Francisco should not interrupt his studies for the priesthood since a three-year program for such studies had been worked out already last spring after his graduation from college here. It had been thought that, if he headed-up the religious education program in P.R, he might take some theology courses from Fr. Jaime. Fr. Kieran rightly discouraged this strongly. So the final decision that he return here this fall and begin 1st. theology at Monasterio San Antonio Abad / apartado 729 / humacao, puerto rico 00661

July 31, 1976
Feast of St. Ignatius of Loyola

Dear Father,

I hope this letter finds you happy and well as the summer draws to a close and the Academic year gets closer and closer for all of us. On this end it has been a long, very busy summer, though a very rewarding one. Over 900 children attended Camp here this summer --double what we have ever had in the past-- and it is my prayer that they have left our Camp with a bit more awareness of God and His goodness toward us than they had when they arrived. I know you'll be as excited as I am that Camp this summer was able to make around \$30,000 for the Colegio's scholarship program. God has been especially good to us this summer, and I am so thankful for the good counselors we were blessed with that made it all possible. Next year promises to be all the more organized and challenging, God permitting.

My ticket reservations have finally cleared, and I wanted to let you know the details. I realize all too well how busy you are, and that the last thing you need to bother with is my flight arrangements, but you are my father, and it only seems right to inform you of these details. I sense that you are genuinely concerned with each of us, so I trust this letter won't be too much of an inconvenience for you. You've always shown yourself to be the loving father that you are, and I appreciate that more than I can say, which I trust you already know. So, here goes:

after two weeks at home with Mom in North Carolina,
I arrive in Mpls/St. Paul on August 27, 1976 on:
Northwest Flight # 309 at 11:08 AM, from Chicago.

I think I'll write Bro. Gabriel McMullin and see if he can pick me up, perhaps combining a visit with his folks in Bloomington. I'm also going to write Fr. John Kulas, though I don't know if he's back from Europe yet. That should cover all bases.

As Divinity School gets closer and closer I'm very excited and happy at the thought of starting the studies for the Priesthood in earnest, though I have felt throughout all my undergraduate days that my Theology Major was also a direct preparation for the Priesthood. Now it is "official".

Things go fairly well here at MSAA, though I still feel greatly upset by uncharitable actions and expressions based largely on nationalistic inclinations of certain individuals. The old spectre of Doubt still haunts and disturbs me and I wonder if this place will ever be able to stand while divided by purely human, partisan "causes". Jesus, and His reign alone can be our political preoccupation. Sometimes it is enough to want to stay at St. John's from now on and give up on this place, but I am still

OSB SCHULTE 00072



222222

monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

determined to stay as long as possible and help here as long as I possibly can, being sincerely convinced that God has called me here for some real reason. Hopefully I can help for a good number of years, but if the climate toward non-Insulars doesn't improve greatly I fear that many truly dedicated Continentals will be forced to give up. Please pray for all of us: there is so much work to be done here that I can't see us side-railed by minor issues. I will be anxious to talk with you at length about things here. Your advice will be appreciated.

and (sp?) arrive on the 2nd of August, and I'll take my well-worn route to the Airport to pick them up. I am really glad they're coming, but there are --again-- some here that don't appreciate the self-sacrifice these men are making for a year in such good will. That is another matter in itself which I'll need to speak with you about when I get back. Poor Father! Never a dull moment, right?

I'll sign off and leave you to more important matters. Please remember me in your prayers, as I promise you a continued remembrance daily in my own. I ask the Father to bless you and all the confreres richly. May He keep you firmly in His loving embrace.

In His love,

Francisco, O.S.B.

(Bro.) Francisco Schulte, O.S.B.

OSB SCHULTE_00073



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

August 6, 1976

Very Reverend Landelin Robling, O.S.B.
Monasterio San Antonio Abad
Apartado 729
Humacao, Puerto Rico 00661

Dear Father Landelin,

Brother Francisco brought me your letter of the 2nd after his bags arrived here; they got lost during the difficult flight he had. I appreciate the information given in your letter about the appointments and the election to the Senior Council, about Bro. Francisco and the need for someone to direct and coordinate a program of religious education for the students, about Bro. Alonso and about the non-arrival of Father Jose Pascual Benabarre.

I spoke at some length with Bro. Francisco, both before and after he had spoken with Father Kieran, and very briefly after he had spoken with you by phone. Although I see the real need there for someone to direct the religious education program, I think you made the right decision in permitting Bro. Francisco to continue his studies here this year. Yesterday and today he has been trying to get information that will be helpful for the program there and, after a few days at his home, he will be back at San Antonio to do whatever he can to help set up the program. Perhaps [REDACTED] will be able to be of some help.

I think you are right also in putting a limit to Bro. Alonso's being on the fence. I am sure that his half-hearted participation in the life of the community is not a good influence for the novices or for others. I continue to pray that he will, during his leave, somehow realize that value of the life he is thinking about giving up. I hope also that Father Jose Pascual has arrived by this time.

Bro. Felix arrived here last night; I saw him in choir this morning and met him in the corridor a short time ago. He indicated that he would be in to see me; I thought he was coming yet this afternoon; perhaps he will come later. He looks well and rested. We will welcome Father Eric next week and Father Mauro in September.

Bro. Francisco will be able to give you some of the news, though at the moment there aren't too many things happening, at least not in the monastery; the campus continues to be filled with various groups. Work on the renovation of the south wing is going ahead well and it looks as though we can move the aged and ill into it early in September; the 1st of September had been our target date so we are pretty well on schedule despite the strike of the plumbers for a couple of weeks. All of the community remain about the same.

With greetings to all, and the prayer that God bless you and all,

Fraternally yours,

John, O.S.B.
Abbot

OSB SCHULTE 00074

OFFICE OF THE REGISTRAR
EXPLANATION OF TRANSCRIPT

Since the introduction of the 4-1-4 calendar in the fall of 1967, the Fall and Spring Terms consist of 14 week sessions during which time semester credits may be earned. During the required four-week January Term, formal credits are not given. Prior to 1967 each school calendar consisted of two seventeen-week semesters.

COURSE NUMBERS

- B -course taught on campus of College of St. Benedict
- J -course taught on campus of Saint John's University
- S -course taught on campus of Saint Cloud State University
- H -course taught on campus of St. Cloud School of Nursing
- L -course taught through Saint John's University Mall Center
- 001 - 099 Foundation courses
- 100 - 299 Elementary and Intermediate undergraduate courses
- 300 - 399 Advanced undergraduate courses
- 400 - 499 Graduate School and School of Divinity graduate courses
- 500 - 599 Graduate Seminars
- X71 - Entries containing these two digits after the first represent Individual Learning.

Letter following course numbers indicate sections:
NOTE: January Term courses do not follow the above numbering system.

GRADING SYSTEM

| Grade | Undergraduate Explanation | Honor Points | Graduate Programs Grade Explanation |
|-------|---------------------------|--------------|-------------------------------------|
| A | Excellent | 4 | A - Superior |
| B | Good | 3 | B - Average |
| C+ | Above Average | 2.5 | C - Below Average |
| C | Average | 2 | D - not counted toward graduation |
| D | Deficient but passing | 1 | F - Failure |
| F | Failure | 0 | other grades same as undergraduate |
| I | Incomplete | 0 | |
| H | Honors | 0 | |
| S | Satisfactory | 0 | |
| U | Unsatisfactory | 0 | |
| AU | Audit (not for credit) | 0 | |
| WP | Withdrew passing | 0 | |
| WF | Withdrew failing | 0 | |

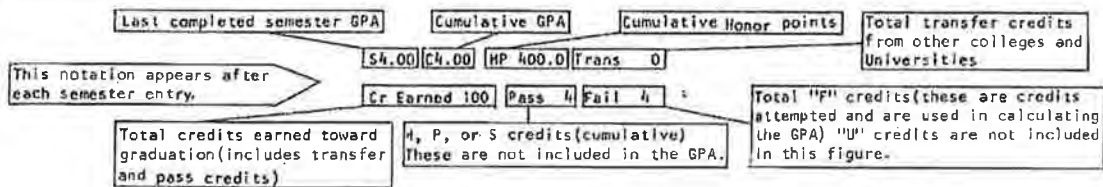
CREDIT

The unit of credit is the semester hour. A semester hour is equivalent of 1 1/2 quarter credit hours. Each course carries the number of hours credit specified. One credit ordinarily represents three hours of work each week; each four-credit course, therefore, assumes an average of 12 hours of work each week including private study and research as well as scheduled class meetings. The length and frequency of class meetings may vary at the discretion of the instructor according to the nature of the course. Each student on the undergraduate level is required to complete one January course or project with the grade of Satisfactory or Honors for each year in residence. JT is the designated symbol indicating the completion of the January Term.

C.E.U. 1 CONTINUING EDUCATION UNIT (=10 clock hours instruction)

The student education record on the reverse is maintained and released in accord with Public Law 93-380, Sec. 438, "The Family Educational Rights & Privacy Act." Policies of CSB and SJU pertinent to this legislation are available from the Registrar.

CREDIT AND GPA SUMMARY (Located After Last Entry On Transcript)



Before 1960 at Saint John's University and 1964 at the College of Saint Benedict the three-point system was in use.

COLLEGE OF SAINT BENEDICT:

The College of Saint Benedict was on a quarter system until 1940. The semester calendar was introduced in the 1940-41 school year.

Requirements for the Bachelor's degree at the College of Saint Benedict:

- Before 1940: 180 quarter credits
- 1941 - 1967: 120 semester credits for B.A.
128 semester credits for B.S.
- Since 1968: 124 semester credits and a January term course for each year of residence

SAINT JOHN'S UNIVERSITY:

Requirements for the Bachelor's degree at Saint John's University:

- Before 1940: 120 semester credits
- 1941 - 1946: 128 semester credits
- 1947 - 1962: 120 semester credits
- 1963 - 1965: 130 semester credits
- 1966 - 1967: 124 semester credits
- Since 1968: 120 semester credits and a January term course for each year of residence

Requirements for the Master of Arts degree in Theology at Saint John's University:

- 1964 - 1968: 24 credits and a thesis or
30 credits and a scholarly paper
- Since 1968: 30 credits and three master papers or
24 credits and a 6 credit thesis

Requirements for the pastoral professional Master of Divinity degree at Saint John's University:

First granted in 1969; satisfactory completion of the four year priesthood training program and completion of specific courses enumerated in the catalog.



Fr. Abbot's copy

*Sent to P.R. on
12/13/76*

SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

11 de diciembre de 1976

PAX

Muy querido Padre Prior Landelin,

A tí y a todos los Hermanos del Monasterio, les saludo en el Nombre del Señor Jesús. Ya han pasado casi tres años desde el día en que Oscar, Rafael y yo pronunciamos con tanta alegría nuestros Votos Trienales. Se acerca el tiempo de confirmar esos votos temporales con una oblación solemne y perpetua, si Dios así lo quiere y las Comunidades Monásticas de San Antonio Abad y St. John's permiten. Por eso, después de oración continua y deliberación seria, les presento a tí y a los Hermanos esta petición formal para que yo pueda pronunciar los Votos Solemnes en el día 11 de julio del año 1977, y así confirmar mi deseo más profundo de ofrecerme sin reservas al Señor que tanto me ha amado y bendecido. Esto hago de mi propia voluntad después de consultar con el Abad John y el Maestro de Juniores, Padre John Kulas. Lo hago para que Dios sea glorificado en todas las cosas.

Dear Father Prior Landelin,

To you and to all the Brothers at the Monastery, I send you all my greetings in the Name of the Lord Jesus. Almost three years have passed already since the day on which Oscar, Rafael and I pronounced with such joy our Triennial Vows. The time for confirming those vows with a solemn and perpetual oblation draws near, if God so desires and the Monastic Communities of San Antonio Abad and St. John's permit. Therefore, after continuous prayer and serious deliberation, I present to you and to the Brothers this formal petition so that I can pronounce Solemn Vows on July 11, 1977, and so confirm my most profound desire of offering myself without reserve to the Lord who has loved and blessed me so very much. I do this of my own will after consulting with Abbot John and the Master of Juniors, Father John Kulas. I do it so that God may be glorified in all things.

Brother Francisco Schulte, OSB

Brother Francisco Schulte, O.S.B.



SAINT JOHN'S UNIVERSITY

COLLEGEVILLE, MINNESOTA 56321

School of Divinity

Telephone (612) 363-2444

On December 21, 1976, the combined staffs of the Ministry Seminar and the Personal Spirituality Seminar met to give their perceptions of each first theologian after working with him for one semester. Members of these combined staffs include: Brother Paschal Brisson, O.S.B., Fathers Michael Maeder, O.S.B., Thomas Wahl, O.S.B., Allan Bouley, O.S.B.; Michael Naughton, O.S.B.,

Each student was evaluated in turn. A discussion which included the student's positive characteristics, negative characteristics and specific recommendations made by the staffs for the student's work and the faculties ongoing work with him.

These evaluations were recorded during late December, transcribed onto paper and then reviewed with the students in turn during January. The evaluations were reread each by at least one faculty member to be sure that they accurately reflected what the combined faculty had said at the time of the meeting.

RAYMOND SCHULTE, O.S.B.

The faculty perceives Brother Raymond as an extremely bright student in almost every sense of those words. He has strong intuitive and perceptive powers which give him an ability to get to the heart of the matter quickly. At the same time he has an academic orientation which gives him the ability to do extended research in depth. He is generous with his academic talents and for that matter with his other talents. His talents, at times however, can make him a bit boring and a bit pompous. Without even realizing it he can, from the wealth of his knowledge, preach to a group of peers and slightly intimidate them.

The faculty suggests that he not suppress his talents but learn to use them with a bit more diplomacy.


(Rev.) Joseph C. Kremer
First Theology Advisor

OSB SCHULTE_00078

Francisco R. Schulte, OSB

Program of Studies, as agreed upon in 1976

| <u>AGREED UPON, SPRING 1976:</u> | <u>PRESENT STATUS: (as of Feb., 1978)</u> | |
|----------------------------------|---|-----------------------|
| MINISTRY PROGRAM (Div 400) | completed | Fall 1976 |
| 15 CREDITS: SYSTEMATICS | | |
| Christology | completed | Fall 1977 |
| Ecclesiology | completed (U.G.) | Fall 1974 |
| Sacraments | now: | Spring 1978 |
| Moral Theology | now: | Spring 1978 |
| Problems in Ecum. Theol. | completed | Spring 1977 |
| 15 CREDITS: SCRIPTURE | | |
| Pentateuch/Genesis | completed | Spring 1977 |
| SS. of Israel's Hist./Deut. | completed | Spring 1977 |
| Prophetic Movement | completed | Spring 1977 |
| Hist. of Israel in Context | completed | Spring 1977 |
| Pauline Corpus I | completed | Fall 1977 |
| Synoptic Gospels | completed (U.G.) | Fall 1972 (U.N.D.) |
| 6 CREDITS: HISTORY, plus J450 | | |
| Hist. of Christianity (J450) | completed | Fall 1976 |
| Patristics | completed (U.G.) | Fall 1974 |
| Medieval Church | now: | Spring 1978 |
| 6 CREDITS: LITURGY | | |
| Rites of Christian Init. | completed | Fall 1977 |
| Eucharistic Liturgy | in P.R.: | Summer 1978 |
| 15 CREDITS: PASTORAL THEOL. | | |
| C.P.E. | completed | Fall 1977 |
| Counseling Skills | now: | Spring 1978 |
| Intro. to Eccl. Law | now: | Spring 1978 |
| Catechetics | completed | Spring 1974 (in P.R.) |
| Homiletics | in P.R.: | Summer 1978 |
| Presidency | in P.R.: | Summer 1978 |
| 12 CREDITS: DEACON RESIDENCY | in P.R. | |
| 2 CREDITS: DEACON PAPER | in P.R. | |

December 21, 1976

Rev. Landelin Rogling, O.S.B.
Monasterio San Antonio Abad
P.O. Box 729
Humacao, Puerto Rico 00661

Dear Fr. Landelin,

I wish to report briefly on Bro. Francisco Schulte, since I understand you will be having the quasi chapter shortly on his application for solemn vows.

About Bro. Francisco's application for solemn vows I have no reservation whatever. I believe Bro. Francisco has in all respects been an exemplary monk. He is clearly devoted to the Monasterio San Antonio Abad where he expects to live out his monastic life, but even though he has had occasion to notice some differences between the communities in Puerto Rico and Minnesota, he has participated faithfully, zealously, and without complaint in the monastic life at St. John's. He conforms to what is expected of him here, and he does so with an excellent spirit.

Brother Francisco works hard academically, and I believe he excels. But he is no less determined to fulfill faithfully, regularly, and eagerly his monastic duties--whether public or private. He is evidently a deeply committed monk, who has considered well the implications and challenge of monastic life and who now wishes to embrace it eagerly.

Brother Francisco is a very generous person--eager to help and to be of service. He has taken it upon himself without being asked to be responsible for the daily transportation of an elderly person living in Flyntown (James Hamler, retired housekeeper) to St. John's for Mass and supper. It takes time away from his studies, but he does this cheerfully as a form of charity.

I believe Francisco has a fine and generous sense of obedience. He seems always ready and willing to yield his own judgment to that of his superiors.

Brother Francisco is also a very warm and sensitive person. He is, I think, devoted to his confreres and gets along with them.

All in all, Brother Francisco is, in my estimation, an admirable person, whom one can recommend unhesitatingly for acceptance into the community.

My greetings to you, Fr. Landelin, and to all confreres in Puerto Rico.

Sincerely,

John Kulas, O.S.B.
Junior Master

OSB SCHULTE_00080

1977

INFORMATION FOR THE ARCHIVES OF SAINT JOHN'S ABBEY

NAME: FRANCISCO RAYMOND GEORGE SCHULTE
(Religious) (Baptismal) (Family)

BIRTH: Cincinnati, Hamilton, Ohio February 26 1953
(City) (Country) (State) (Month) (Day) (Year)

YOUR PATRON SAINT: Francis of Assisi NAMEDAY: October 4

TRIENNIAL VOWS: Monasterio San Antonio Abad, July 11, 1974, Prior Julio Schmiesing
(Place) (Date) (Before Whom)

FINAL VOWS/OBLATION: MSAA July 11, 1977 Prior Landelin Roblin
(Place) (Date) (Before Whom)

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

FATHER'S FULL NAME: _____

FATHER'S BIRTHPLACE: _____

FATHER'S NATIONAL DESCENT: _____

FATHER'S RELIGION: Roman Catholic DATE OF BIRTH: October 26, 1930

HIGHEST LEVEL OF FATHER'S EDUCATION: _____

FATHER'S OCCUPATION: _____
(When You Entered Monastery) (Now)

MOTHER'S MAIDEN NAME: _____

MOTHER'S BIRTHPLACE: _____

MOTHER'S NATIONAL DESCENT: _____

MOTHER'S RELIGION: Roman Catholic DATE OF BIRTH: June 11, 1930

HIGHEST LEVEL OF MOTHER'S EDUCATION: B.A., plus graduate courses

YOUR CAREER BEFORE ENTERING THE MONASTERY:

Graduate from Colegio San Antonio Abad, Humacao, P.R.

Undergraduate Theology student at University of Notre Dame

| EDUCATION | SCHOOL | FROM | TO | MAJOR | DEGREE | DATE |
|----------------|--|-------|-------|------------------------------------|----------------|--------------|
| ELEMENTARY: | St. Agnes Catholic School, | 59-64 | | (Covington, Kentucky) | | |
| | Estes Hills School, | 64-65 | | (Chapel Hill, North Carolina) | | |
| | Guy B. Phillips Jr. High, | 65-68 | | (Chapel Hill, North Carolina) | | |
| SECONDARY: | Colegio San Antonio Abad, | 68-71 | | (Humacao, Puerto Rico) High School | May 1971 | Diploma |
| UNDERGRADUATE: | University of Notre Dame, | 71-73 | | (Indiana) Theology major | | |
| | St. John's University, | 74-76 | | (Collegeville) Theology, | B.A. cum laude | May 23, 1976 |
| THEOLOGY: | St. John's Abbey/Seminary, | 76 | - ??? | | | |
| | (including Jerusalem semester, Spring of 1977) | | | | | |
| GRADUATE: | <hr/> | | | | | |
| POST-DOCTORAL: | <hr/> | | | | | |
| OTHER: | <hr/> | | | | | |

LIST CHRONOLOGICALLY ALL THE MAJOR ASSIGNMENTS (lasting six months or more) YOU HAVE RECEIVED SINCE PROFESSION AND ORDINATION. Give (a) the *type* or *nature* of the work, c.g., assistant pastor or plumber or math teacher in Prep School, (b) the *location*, (c) the *duration*, (d) any *special achievements* or items of note, c.g., built parish hall in 1948, or Danforth grant in 1960.

Since profession, I have been a full time student of Theology, preparing for the priesthood at St. John's.

GIVE YOUR PARENTS' PRESENT ADDRESS, IF LIVING.

LIST YOUR BROTHERS AND SISTERS IN THE ORDER OF THEIR BIRTH. INCLUDE YOURSELF. For those still living give their present address; for those who have died write "deceased." Put an asterisk before those whom you want contacted immediately and directly by the Abbey when you die.

Raymond George (FRANCISCO, OSB) Schulte

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

It ought to be noted that I was the first monk to profess Solemn Vows for the
Monasterio San Antonio Abad who had been a student and graduate of the Colegio San
Antonio Abad. It took exactly 30 years to produce the first vocation from the Colegio

21 de julio de 1977
Humacao, Puerto Rico

Schulte, Francisco

Para tener la información al día, favor de llenar esto y devolvérmele.
Es posible que haya cambios desde el mes de enero de 1973.

En caso de muerte repentina, ruego informar inmediatamente a las
personas siguientes:

1. Nombre: _____ Grado de relación mother/madre
Dirección Postal: _____
_____ Zip code _____
Teléfono: area code _____

2. Nombre: _____ Grado de relación father/padre
Dirección Postal: _____
_____ Zip code _____
Teléfono: area code _____

3. Nombre: _____ Grado de Relación uncle/tío
Dirección Postal: _____
_____ Zip code _____
Teléfono: area code _____

En caso de muerte repentina, mi deseo es que me entierren en:
el sitio donde muero, sea en St. John's o en Puerto Rico; no quiero que me trasladen.
a no ser que mi familia prefiera otro sitio.

Otras disposiciones a la vuelta: si: X no:

Francisco Raymond Schulte, OSB
(firma)

OSB SCHULTE_00085

Solamente quiero decir que no quiero nada de cosas vanas en cuanto al embalsamar. Que no hagan nada para pintar o hacer más "bello" al cuerpo, como no lo considero cristiano, sino una negación del hecho de la muerte corporal. Que me den una caja sencillísima de madera, hecho aquí en el mismo monasterio o en St. John's, si fuese a morir allí en Minnesota.

No quiero que me preserven con métodos artificiales de ningún modo. Repito eso: que me entierren lo más rápido posible, sin usar métodos artificiales (químicos, etc.) para preservar al cuerpo.

En cuanto al servicio como tal, pues que sea una celebración cristiana de la muerte de uno del Cuerpo de Cristo, la muerte de uno que gozosamente espera la resurrección con su Señor, Jesús. De tal manera, tiene que ser celebración de veras, con mucha alegría expresado en himnos de albanza y alegría; que sea una declaración alegre de la fe en Dios que motivó la existencia del que haya muerto a esta vida para vivir sin fin en otra. ¡Aleluya!

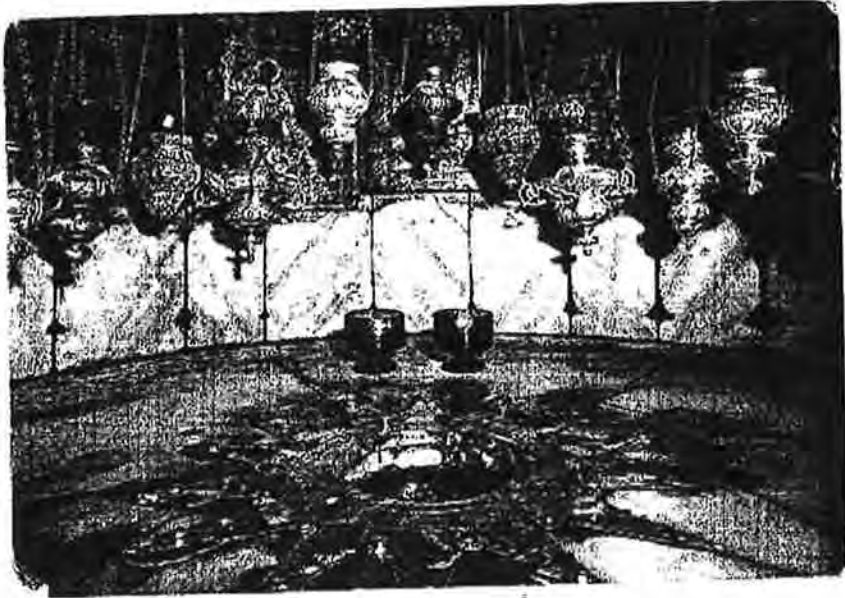
1/11/77
 Dear Abbot John,
 Pax! I send you my poor
 prayers and my love from the
 Holy City, with sincere thanks
 for making it possible for
 me to be here. I am very
 grateful to you and all the
 others who gave me this
 marvelous opportunity.
 This card shows the spot of
 our Lord's birth. We were
 able to celebrate Mass there
 yesterday w/ Fr. Meinrad. I
 am well, as are the rest. My
 prayers are with you!
 32 The Star of Bethlehem.
 Love, Francisco, OSB



Rt. Rev. John Eidenschink
 St. John's Abbey
 Coleraine, MN 56321
 U.S.A.

Copy Right: L. Amad





OSB SCHULTE_00088

many comments on his relations with engineers

- friction

- superiority feeling

academic work questioned by some

April 19, 1977

Brother Francisco Schulte

As my report to the Chapter on Brother Francisco I will quote from the letter I recently sent to Prior Landelin and the quasi chapter at San Antonio Abad. (Brother Francisco is, of course, a monk of St. John's and he recognizes this, but he considers himself a candidate for Puerto Rico. He made his novitiate there, but has been spending his Juniorate here.)

"About Bro. Francisco's application for solemn vows I have no reservation whatever. I believe Bro. Francisco has in all respects been an exemplary monk. He is clearly devoted to the Monasterio San Antonio A ad where he expects to live out his monastic life, but even though He has had occasion to notice some differences between the communities in Puerto Rico and Minnesota he has participated faithfully, zealously, and without complaint in the monastic life at St. John's. He conforms to what is expected of him here, and he does so with an excellent spirit.

"Brother Francisco works hard academically, and I believe he excels. But he is no less determined to fulfill faithfully, regularly, and eagerly his monastic duties--whether public or private. He is evidently a deeply committed monk, who has condered well the implications and challenges of monastic life and who now wishes to embrace it eagerly.

"Brother Francisco is a very generous person--eager to help and to be of sefvice. He has taken it upon himself to be responsible for the daily transportation of _____ to St. John's for Mass and supper. It takes time away from his studies, but he does this cheerfully as a form of charity.

"I believe Francisco has a fine and generous sense of obedience. He seems ready and willing to yield his own judgment to that of his superiors.... He is also a very warm and sensitive person. He is, I think, devoted to his confreres and gets along well with them.

All in all, Brother Francisco is, in my estimation, an admirable person, whom one can recommend unhesitatingly for acceptance into the community."

Brother Francisco is spending the current semester in Jerusalem. He will be returning to St. John's for the conclusion of Divinity School.

I have no hesitation in recommending Brother Francisco for solemn vows.

8 July 1977

Brothers Francisco, Oscar and Rafael
Monasterio San Antonio Abad
Post Office Box 729
Humacao, Puerto Rico 00661

Dear Brothers Francisco, Oscar and Rafael:

I regret that I am a little late in sending this letter but I am still hopeful that it will reach you on the 11th of July for I want to welcome you most cordially as full-fledged members both of the Monasterio San Antonio Abad and of Saint John's. I will be especially mindful of you during the Mass here on the morning of July 11th as we have profession and jubilee ceremonies. I certainly hope and pray that the Lord will fill you with his love and grace and keep you ever faithful to your monastic vows.

Please give my greetings and my welcome also to Brother Cruz Andino.

With greetings to all in the community, I am

Devotedly yours,

Abbot

JE/ev



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

July 16, 1977

Dear Father Abbot John,

Let me take this opportunity to thank you in the name of Oscar, Rafael and myself for your kind letter of congratulations. I know all too well what a hectic time it must have been for you right before the Profession ceremonies and the great celebration of St. Benedict, so I appreciate all the more the fact that you took the time out to write us. God bless you for your constant love as Father, which has never flagged since I have known you. I thank God in my prayers continually for that grace -- a superior who is truly Father to us.

Thanks to God, all went well here for the entrance of Novices José and Luis Ivan, who is now called Benito, on the 9th. On the 10th at Vespers Bro. Cruz professed his simple vows for three years, and of course, on the 11 Brothers Oscar, Rafael and myself professed our solemn vows for life. That is surely a solemn sounding pronouncement: "for life"! The thought of a life-long commitment is rather frightening to so many today, be it in marriage or religious life, but thank the Lord for continuing to call people to such commitment as holy Christian husbands and wives or as priests and religious. Your prayer for our fidelity to our vows is certainly our own, and we appreciate your joining your prayers to our own as we ask only to seek the Lord in love and prayer and service. At first glance it seems like little to ask -- it's not a request for fame or riches or even happiness -- just a sincere request for faithfulness to the One who has called us to Himself. I remember the first letter of Paul to Timothy, (or is it the second???) where he says, "But I am not ashamed, for I know him in whom I have believed, and I am confident that he is able to guard what has been entrusted to me until that Day." (2 Tim.1:12) May He do so for us all.

While I have to admit to some discomfort in the midst of all the waiting for the final word on our acceptance for profession, the day itself was beautiful, and the Eucharist and profession rite were moving and solemn in their very simplicity. The tone was festive and tremendously joyful with all the guests here celebrating for all they were worth in song and prayer from the heart. There's nothing like a good Puerto Rican celebration, and especially a religious one when the participants are active church members, well aware of what's taking place. I guess the church had about 200 in it. A wonderful memory for us all.

Well, I had better stop rattling on like this. Thank you again. We were much with you also in our prayers on the 11th. God bless you, Father, and strengthen you in your responsibility as our Father in Christ.

Francisco, O.S.B.

Brother Francisco Schulte, O.S.B.

OSB SCHULTE_00092

SPRING 1977 JERUSALEM PROGRAM

Francisco Schulte, O.S.B.

Francisco Schulte is a good, conscientious student. He does well on papers and reports, but does not have much to contribute to the group in class. Perhaps he felt a bit awkward in being a first-year man while the others were all second or third-year students; but he got along well enough with the group and worked well at his jobs. Francisco took the effort to continue the study of Hebrew after our Hebrew course was over, working with a tutor, and he got quite good at reading. He is evidently devout, indeed sometimes I felt a bit awkward about his edifying talk, but I do not know if this is a cultural phenomenon.

Respectfully submitted
Thomas Wahl, O.S.B.
Jerusalem Program Director

August 25, 1977

Dear Father,

Thought I should enclose a copy of the letter I wrote Prior Landelin asking for Diaconate this May. The Faculty at the Div. School meets in the next 2 weeks to evaluate the petitions for Diaconate so Kieran said it was time to apply officially. I'm not sure if I ought to apply to you directly or to the Prior at MSAA, but since you had me apply to the Prior for Solemn Vows I have done the same and made a copy for your files.

The time has flown in many ways and gone slow in others -- I can hardly believe Diaconate is so close now. We so need a few more priests in Puerto Rico! Please pray for me that the Faculty votes favorably, please God.

Yours,

Francisco


SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

Very Rev. Prior Landelin Robling, OSB
Monasterio San Antonio Abad
Apartado 729
Humacao, Puerto Rico 00661

5 November, 1977

Dear Father Landelin,

By means of this letter I would like to make my formal petition for ordination as Deacon upon the completion of this present academic year's course of studies. The program of studies leading to fulfilment of requirements for ordination to the Diaconate is scheduled to be completed by this May, at which time I would ask your permission either to be ordained here at St. John's with my classmates or to be ordained in Puerto Rico at the Monasterio. No doubt this can be discussed in depth later.

I understand that the faculty of the School of Divinity will meet on or around the 21st of this month in order to evaluate the petitions of those asking to be ordained Deacons. In order for them to do so it is of course necessary to make this formal petition of you in order to obtain from you the tacit approval of my petition. I would therefore ask of you some simple acknowledgement of this letter as soon as possible with a confirmation of your approval.

Should the Faculty give a positive evaluation with regard to ordination as Deacon this May, then I will try to arrange for my semester of Deacon Residence (internship) to be done in Puerto Rico. After the internship I would most likely return to St. John's for a final semester of study and preparation before the ordination to the priesthood, which I hope can take place in Puerto Rico. If the Faculty should decide that this is not yet the time for ordination as Deacon we can discuss alternate possibilities.

With "fear and trembling" I present to you this petition for ordination as a Deacon, fully aware of the responsibilities and obligations entailed. I am all too aware of my unworthiness before such a ministry but I trust in the Lord and His call, confident that He who started this work in me will be able to bring it to completion for His honor and glory -- as St. Paul says so well. Pray for me, please, that His will may be done.

In our Lord and Benedict,

Francisco, O.S.B.
(Bro.) Francisco R. Schulte, O.S.B.

copy: Rt. Rev. Abbot John Eidenschink, O.S.B.

OSB SCHULTE_00095

7 November 1977

Brother Francisco R. Schulte, O.S.B.
Saint John's Abbey
Collageville, Minnesota 56321

Dear Brother Francisco:

Thank you for giving me a copy of your letter of November 5th to Prior Landelin in reference to your request to be ordained to the Diaconate in May of 1978. I am happy that you have asked Father Prior for his approval. However, it is also necessary, since San Antonio is still dependant, for me to give my approval. And, I alone can give the required dimissorial letter. Provided that Father Prior approves, that the faculty of the Divinity School approve, I will gladly approve and will issue the dimissorial letters at the proper time.

With all good wishes, and a prayer that God bless you, I am

Devotedly yours,

Abbot

JE/ev

cc: Prior Landelin Eobling, O.S.B.

Francisco Schulte

November 12, 1977

Brother Francisco has arranged to take some of his pastoral courses from Father Jaime Reyes in Puerto Rico. Father Jaime has a degree in liturgy from Notre Dame. Brother Francisco expects to complete most of his theology studies by May 1978 and to take a deacon residency next fall. He will have managed to complete his work in three years because of the studies he has done and intends to do with Father Jaime, because of the transfer of a scripture course from Notre Dame, and because of the acceptance of two courses from our undergraduate offerings: Early Christianity, and Theology of Church. He is not a degree student in the School of Divinity.

He works hard as a student, is eager for ordination and ministry, and seems regular in his monastic observance.

Jerome P. Theisen, OSB



Padre Landelin 1/10/78

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+Cada miembro de la Facultad con quien hablé me dijo sin reservaciones que la decisión fué algo positivo y como se mencionó tanto la cosa de estar bajo "presión" y "apresurado", no querrian causarme más presión ahora con la ordenación al Diaconado. Pensaron darme tiempo para respirar, pensando que lo que decía la Profesora tenía razón. No fué una votación negativa, sino positiva.

Ahora bien, aunque estoy dispuesto aceptar la decisión de la Facultad, me encuentro no satisfecho con esta decisión, ya que yo sé que ellos la hicieron basado en información incompleta e incorrecta.

Yo creo sinceramente que estoy preparado para el Diaconado este verano, ya que he funcionado estos cuatro años casi como Diácono, faltando solamente en celebrar el Bautismo Solemne y los funerales. El resto ya he estado haciendo responsablemente estos cuatro años.

Me gustaría presentar al Consejo de Decanos este asunto con el propósito de pedir su ayuda en el discernir si debo pedir directamente al Abad las cartas canónicas para poder ser ordenado este verano, según el programa y los planes que hicimos ya con el P. Kieran, etc.

EN CONCLUSION, yo menciono estas cosas:

+Académicamente mis notas son excelentes, según la opinión de la Facultad

+En la Pastoral he pasado un semestre de práctica y entrenamiento como uno de los Capellanes en el Hospital de St. Cloud, recibiendo una evaluación excelente que dice que tengo el dón de relacionarme bien con personas, etc. Llevo cuatro años como Acólito/Lector y he ejercisado estos ministerios en una manera responsable en el Colegio, los Barrios, el Campamento y el Hospital, etc.

El semestre que ahora empieza voy a cursar con el Hno. Paschal su curso en "Destrezas Básicas del Aconsejar"

+La Facultad no entendió la razón por tener un programa de dos años para el Diaconado en vez de los tres años "normales" y porque el P. André no estaba presente para explicárselo, la Facultad tenía la impresión que o yo o la Comunidad de MSAA estaba "empujando" para acabar con prisa los estudios. Nadie les corrigió esta impresión. Cuando yo hablé con los miembros individuos, unos me dijeron que ^{si} hubieron entendido la razón por el programa especial, ellos hubieron votado "Si, ahora". Pero como no entendieron el "por qué", votaron así.

+La idea equivocada de la Profesora tenía mala influencia en la votación, a pesar de no ser correcta.

Por eso, ahora pido la ayuda del Consejo en este asunto, como pienso discutirlo con el Abad durante sus días aquí. Con agradecimiento esperaré una discusión de esto, lo más pronto posible en estos días antes de la visita del Abad Juan. Gracias.

cc: Miembros del Consejo de Decanos

En Xto, *Francisco Schulte, o.s.b.*

OSB SCHULTE_0098



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

This is to certify that

Father Francisco (Raymond) Schulte, O.S.B.
was ordained Deacon on July 11, 1978, by Bishop Rafael Grovas of the
Diocese of Caguas, at San Antonio Abad Abbey, Humacao, Puerto Rico.

Father Francisco (Raymond) Schulte, O.S.B.
was ordained to the Priesthood on 19 January, 1979, by Bishop Rafael
Grovas of the Diocese fo Caguas, at San Antonio Abad Abbey, Humacao,
Puerto Rico.

José M. Rodríguez, O.S.B.

José M. Rodríguez, O.S.B.
Abbot

This information has been given to me
by Abbot José Rodríguez of St. Antonio Abad
Abbey in Humacao, Puerto Rico. We do not
have any records of the ordination of Fr.
Francisco (Raymond George) Schulte, O.S.B.

Enrique Hernández Rivera
Bishop Enrique Hernández Rivera
Caguas, Puerto Rico

ST. JOHN'S ABBEY
COLLEGEVILLE, MINNESOTA 56321

16 March 1978

Dear Father Abbot,

I just want to acknowledge receipt of your letter of today and respond to it briefly.

First of all, there is no disappointment on my part in your not preferring my home parish in North Carolina for ordination as Deacon over being ordained in Puerto Rico. As I explained to Fr. Landelin, it was just a thought and since it was raised by the pastor and family, I simply wanted to ask Fr. Landelin's thoughts on it, and your own, of course. I have no real preference myself. So, no problem there at all. Thank you for your response to my query. One reason it was considered was the fact that Rafael is not at all sure if he will be ready in July. In fact, he wrote in December and again in February to say he would probably finish next Christmas. The July date is news to me since Fr. Landelin's letter of March 8.

As to Fr. Kieran, I have not seen the report you refer to. In fact, in the course of my two years in the Div. School, I have received only one written evaluation (last year's from Fall, 1976) and I have never yet been consulted on that one or any other evaluation, even though the one I received said that it policy to discuss it first with the student concerned. So, I would appreciate knowing what that report is about. You've got me curious now! By the way, I have ordered a transcript for you from the Registrar. I will stop by to see you for an appointment to discuss this. Thanks again,

Francisco, OSB



ENGLISH TRANSLATION FOR ABBOT JOHN EIDENSCHINK, OSB

monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

Very Rev. Fr. Prior Landelin, OSB
Monasterio San Antonio Abad
Humacao, Puerto Rico 00661

January 10, 1978

Dear Fr. Landelin,

As you already know, after presenting my petition for ordination to the Diaconate to the Faculty of the School of Divinity at St. John's, I received the reply, "Not now". As this was not very specific, I talked with the Dean of the School of Divinity, Fr. Kieran, in order to try to determine what this "Not now" meant. Fr. Kieran said that he did not really know and that I would have to talk with the individuals who voted on the day of the decision.

Well, after having spoken with various members present for the votation, I have been able to ascertain the following:

- + The voting took place without Fr. Sub-prior André being present, with whom I had spoken in depth about the special program of studies. (Fr. André is in charge of the Benedictine clerics and is supposed to know more about the background of my program than anyone else.)
- + Fr. Jerome Theisen, my academic advisor, presented my special program to the Faculty, but he did not explain to them the "why" of the program, and therefore the faculty members did not understand our reasons for having arranged a program of two (2) academic years at St. John's before ordination to the Diaconate instead of the "normal" three (3) years.
- + One of the Professors (who just arrived from Germany this past semester) was sure that I was somehow undergoing some mental disturbance and that I was "tranquillized". I went to her of-

OSB SCHULTE_00101



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fice in order to explain to her that I simply had a skin rash, caused by the extreme dryness at St. John's in the winter and by the use of soap that dries out my skin to a great degree. In order to cure the rash the doctor prescribed a medicine which was so strong on my system that it made me feel sleepy and groggy for a few weeks, until the rash had been cured. Well, she continued with her previous idea (thinking I was under sedatives for some mental problem!) and afterwards she told me herself that "I fought strongly against your petition because you were under some kind of pressure and we both know very well that you were under sedation. I do not know why you want to rush with your studies!" I again tried to explain the situation about the rash and also about our arrangement that had been made with Fr. Kieran for the two years instead of three, but she was not interested in listening so I gave up trying.

- + No one presented any report on my four (4) years exercising the Ministries of Acolyte and Lector here in the Barrios, and therefore, the members of the Faculty knew nothing whatsoever about my pastoral experience these past years: preaching, teaching, presiding at Services of the Word (Communion Services) in the different Barrios, working as the Chaplain of Camp Arawak these past three (3) years and the other services/preaching I have conducted for the Monastic Community itself at times.
- + The Faculty members said that my academic record is excellent and they did not mention anything in this respect that was not both good and positive.



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+ Each of the Faculty members with whom I spoke told me without any reservations that the decision was something positive and "supporting", but that since they heard the matter of being under some sort of pressure mentioned so much (by the above mentioned professor) as well as the thing about "rushing", they did not want to add to that "pressure" now with the ordination to the Diaconate. They thought they could give me time to breathe, thinking that the things the professor said were true. It was not a negative vote by any means, but rather a positive one.

So, while I am willing to accept the decision of the Faculty, I find myself ill at ease -- dissatisfied--- with this decision, for I now know that the Faculty members made their decision based on information that was both incomplete and incorrect.

I firmly and sincerely believe that I am prepared for the Diaconate this summer, as I have already functioned these past four (4) years almost as a Deacon, lacking only the celebration of Baptism, Marriages and Funerals. The other ministries I have already been performing responsibly these past four (4) years.

I would like to present this matter to the Senior Council with the end of asking the Senior Council for its help in discerning whether I ought to ask the Abbot directly for the canonical letters (approval) in order to be ordained this summer, according to the program of studies and the plans that we made already with Fr. Kieran.

With the conviction that the Faculty made its decision in the best of faith but with both incomplete and incorrect information, I submit this matter to the Senior Council and ask its help and thoughts, since I do intend to discuss this with the Abbot during his stay here. I await a discussion of this with great thankfulness, hoping that such a discussion can take place as soon as possible in these days that remain before the Abbot's visit. Thank you.

*copies to: Senior Council Members
Abbot John (translation)*

Francisco Schulte, OSB

Monasterio San Antonio Abad
Box 729, Humacao PR 00661
January 16, 1978

Rev. Kieran Nolan, OSB
Dean of School of Divinity
St. John's University
Collegeville MN 56321

Rev. and dear Fr. Kieran,

Greetings in the Lord and thank you for your Christmas message which arrived Saturday.

Perhaps I should have informed you earlier about Bro. Francisco Schulte's activities. The Community and I were very well satisfied with the way you worked out a study program with and for Bro. Francisco. At no time have I, nor any member here as far as I know, pressured him to accelerate his studies. Yet, I do have to say that he is just as aware of our needs, personnelwise, as the rest of us. In none of our conversations have I detected in him an expression of feeling that he was being pushed or pressured by the community.

What is more, we have given him an ample opportunity to exercise his ministries. He has been responsible and has prepared well for each and every "Service of the Word" whether he celebrated it for different school groups, or varied younger groups for the different Summer Camps, or, on occasion, for the community. Furthermore, he has filled in for me in our country chapels several times when I was unable to be there. This meant celebrating the Word and the Communion Service.

In this aspect he has had more practical experience than his classmate, Bro. Oscar, who received the order of diaconate this morning. Also, Bro. Francisco has had a semester of hospital work experience for which he was given a very good rating.

The Community here is happy with the very positive approbation of Bro. Francisco's academic ratings and the fulfillment of his plan of studies under your direction. Nevertheless, I should like to personally encourage him, if it is possible, to take an important course which he missed while being in Jerusalem, namely, that of "Developing Counseling Skills".

The above reflects my thoughts and those of the Senior Council. We are thankful to you and to the many others that have done so much for our community by giving Bro. Francisco this good preparation.

Thanking you sincerely in the Lord and wishing you an abundant and fruitful new year, I am

Gratefully yours,

Fr. Landelin Robling, OSB
Fr. Landelin Robling, OSB
prior

Copy to: Abbot John Eidenschink, OSB
Ass't Prior André Brissett, OSB
Fr. Jerome Theisen, OSB

OSB SCHULTE 00104



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

January 20, 1978:

Dear Father,

Enclosed, please find a translation that I made for you of the letter I sent to the Senior Council and Prior in regard to the matter of ordination as Deacon sometime this summer, after my course work is done at St. John's.

I believe that the letter is self-explanatory, as well as the results of the Council's discussion of the letter. I would ask you, as a personal favor, that while you are here you would speak with the Prior and the Novice Master, Fr. Jaime (who has been more or less directing my academic work for the past years) about this matter.

My personal conviction is that I am ready for Diaconate this summer, as evidenced by my course work, pastoral experience, etc. The Community here seems to feel that I'm ready also, having observed my preparation and my actual experience these past years. While the Faculty at the Div. School has made its own comments, I ask you to consider the circumstances under which they actually made their comments. Please consider the knowledge of this Community here and its feelings.

When I get back to St. John's I'll speak to you about this — as I had planned to do while you were here — but I just ask you to discuss things with the people here first so you have a feel for the matter.

Enjoy your stay, and get some sun while you're here!
Thanks for your continued kindness.

Francisco, OSB

Saint John's University

Collegeville, Minnesota 56321

612:363-2444

School of Divinity

January 23, 1978

Rev. Landelin Robling, O.S.B.
Prior
Monasterio San Antonio Abad
Box 729
Humacao, Puerto Rico 00661

Dear Father Landelin:

Thank you very much for your letter of January 16 with the report of your thoughts and the Senior Council regarding Brother Francisco Schulte's activities and commitment to service with the community at Humacao.

I will be happy to share your reflections with the staff and faculty of the School so that they may be more fully aware of the scope of service which Brother Francisco has already experienced. I will also inquire about the possibility of Brother Francisco taking a course in "developing counseling skills."

We sincerely hope that we can continue to enable Brother Francisco to reflect upon and deepen his pastoral skills in ministry in preparation for ordination to the diaconate and to priesthood.

Sincere best wishes to you and to all the community at Humacao.

Sincerely yours in Christ;



(Rev) Kieran Nolan, O.S.B.
Dean-Rector

KN/rz

cc: ~~Abbot~~ John Eidenachink, O.S.B.
Ass't Prior Andre Brissett, O.S.B.
Fr. Jerome Theisen, O.S.B.



Feb. 22, 1978



Dear Abbot John,

Received a nice letter
from Ray yesterday, but
sorry to hear you have
not been feeling well.
Just want you to know
you are in our daily
prayers.

She received our second
snow fall during the
night and awakened to
a beautiful sight. She
can't get to see that
often in Chapel Hill.
No school today, so
and I are enjoying
the holiday.

is doing fine at
Sand Hills Community
College and will be home
on Friday for her semester
break, looking forward
to seeing her.

It was so nice having
Ray home in January
and we had a great visit.

Again many thanks
to you and everyone
for all the help and
concern to Ray.

Take care and we
will be thinking and
praying for you.

28 February 1978

Dear

Yesterday I received your letter of the 22nd and I am grateful to you for writing and, also, for your prayers for my health. I am happy to assure you that I am almost fully recovered: the foot is still slightly swollen but I hope that will disappear in a couple of days. I am leaving for a quick trip to our mission in Tokyo but will return on the 6th.

Brother Ray continues to do well in his studies and I know he is looking forward to returning to Puerto Rico. I am happy that he had a nice visit with you near the end of January.

With every good wish, and the prayer that God bless you and all of the family, I am

Sincerely yours,

John Eidenschink, O.S.B.
Abbot

JE/ev



Fr. Abbot - a copy of Price Handelin's letter,
with approval for a N.C. ordination. F.

monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

March 8, 1978

Dear Francisco,

Sorry I have been letting you hang in the air a bit.
I think it will be great to have your home community
and family share in your ordination to the diaconate.
Rafael's will most likely be some time in July.
Since we do not have any particular activity for the
11th of July, it might be his day for the diaconate.

was recalled to his postoffice job. His
classes were redistributed three weeks ago. I have
one section and means getting some preparation in too.

So far I have received a word from . and
, as to their time here. It is really
amazing the great number of persons who have worked
here. If I include petitioners for information on the
religious life, their will be over 600.

Lent has been dry, water-wise, until last evening.
And then not very much, but took the heat out of the
air.

From a remark by Zaccheus it seems that
will not be staying. No reasons as yet.

The planning meetings with the going over the retreat
questionnaire has been a good thing. Will try to
get something formulated on when should a prospective
candidate make his application for the noviate etc.,
after highschool, or after basic courses 1 or 2 years,
after college, etc. Perhaps we can get a general guide-
line, even though most of this should be on a personal
basis according to his situation.
Thank you for your prayers and love; we will continue
to do the same in the Lord. Fraternally,

P. Handelin, OSB

Saint John's University

Collegeville, Minnesota 56321

612:363-2444

School of Divinity

March 13, 1978

Rt. Reverend John Eidenschink, O.S.B.
Abbot, Saint John's Abbey
Collegeville, Minnesota 56321

Dear Father Abbot:

I am writing in regard to Brother Francisco Schulte, O.S.B. in order to express the "state of the question" regarding the negative ("not yet") vote of the faculty last November.

Brother Francisco is perceived as being a good student, surely eager for monastic life, with a growing competency in ministering to the needs of people. In fact, at the end of first semester last year (1977) he received a worthy evaluation from the chaplain who supervised him at Saint Cloud Hospital (cf. enclosure).

The problems which have arisen during Brother Francisco's stay at Saint John's seem to be based on a number of issues. Before starting theology he was given the understanding that he would be able to complete his course of studies and seek ordination in a period of three years. It is not necessary to state that such an arrangement is always based on a student's performance and is not to be taken for granted.

At the time of the faculty meeting in November, 1977, the faculty as a whole had known Brother Francisco for only one semester and two months, namely, fall, 1976 and September and October of 1977. During the spring semester, 1977, Brother Francisco was in Jerusalem. Father Tom Wahl, Director of the Jerusalem Program, is on sabbatical and was absent from the November meeting. There was substantial feeling among the faculty in November, 1977 that they had little knowledge of Brother Francisco. It is rare that a student presents himself as a candidate for diaconate after only three semesters in the school and without evaluations from schools of ministry previously attended.

There is no doubt that the negative vote reflected partially the fact that the faculty did not know him well enough to make a positive



OSB SCHULTE_00112

Rt. Rev. John Eidenschink, O.S.B.
Page 2
February 13, 1978

judgment. But other areas were cited as well. It was, for instance, mentioned that Brother Francisco is on medication for a skin rash; of itself this may be inconsequential. But the medication directly affected his performance in his school work by making him drowsy and causing him to fall asleep in class. There is as well a quality of "pushiness" in Brother Francisco which was noted at the faculty meeting, which did not sit well with faculty, for the faculty endeavors to treat each student in a way which does not set him apart as "special" from his peers, regardless of special academic arrangements. If I may interpret the thought of the faculty, there seemed to be no reason to "rush him through" to an order of ministry which has consequence for his own life at a time when the faculty has such little knowledge of his ability to do the task of ministry adequately. To have done so would be a denial of faculty responsibility. As you know faculty votes, positively or negatively, arise from the experienced practical judgment of the faculty. It may well be that Brother Francisco and this particular theological faculty do not see eye to eye on qualities necessary for ministry. In that case, due to limitations on both sides, it may be necessary for Brother Francisco to pursue his studies for priesthood in a different way.


When his abilities have had both the chance to mature and to undergo closer scrutiny by the faculty, we will be happy to consider his application for promotion to orders again.

In the meantime I trust Brother Francisco will continue to work with his immediate supervisor, Father Andre, and his academic advisor, Father Jerome. I have little doubt that their judgment will weigh heavy in any further deliberations of the faculty regarding Brother Francisco.

I regret that I did not give you a fuller report on this matter earlier. If I can be of any further assistance, I would be happy to talk with you about it at any time.

With sincere good wishes.

Sincerely yours in Christ,


(Rev) Kieran Nolan, O.S.B.
Dean-Rector

KN/rz
Enclosure

FRANCISCO SCHULTE, O. S. B.

Francisco developed a very meaningful relationship with one of the patients on his unit. His ministry was top notch and his dedication was beautiful. He is a good listener and concerned about people. I think Francisco would do well in hospital ministry because he seems to have a light-hearted spirit along with being empathetic, which is necessary for hospital ministry.

He related well to the nursing staff and his written work was on time and meaningfully done.

Sister^{sr} Georganne Burr, O. S. B.
Associate Chaplain
St. Cloud Hospital



SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

March 13, 1978

Dear Father Abbot,

I thought I would ask you a favor, if you don't mind, in regard to our talks last February 9 and 13 about the possibility of my being ordained Deacon this May. After speaking with you the second time and getting your assurance that I could plan on being ordained in May, I wrote Fr. Prior Landelin to inform him of that, with the understanding that the information not become common knowledge yet in order to facilitate your own handling of the matter from this end and my own continued studies here for the remainder of the semester.

In the course of the letter I asked Fr. Landelin if he would be willing to give me permission to have the ordination at my family parish in Chapel Hill, North Carolina. The Parish has supported me so warmly over the years and particularly the present Pastor. Since the priestly ordination would certainly be in P.R., I thought it would be meaningful to involve my own home parish in my diaconal ordination if possible. The Pastor has expressed his desire to do so, if possible. Well, Fr. Landelin's answer arrived today and he said yes, so it seemed to me that the next step would be to check this out with you.

The time is going by so quickly and May is getting closer and closer. If I am able to be ordained in North Carolina I must inform the Pastor of that fact so he can set a firm date, and so the Bishop can have ample time to confirm that date, according to his calendar. The Pastor has indicated that, should permission be granted, May 27 would be ideal (it's his 24th anniversary to the priesthood) and the Bishop has indicated his willingness to officiate, though of course no date was considered as such since it was merely a question of asking whether he'd be willing in the eventuality of this happening.

Canonically, I am aware that the dimissorials must go to Bishop Speltz or Bishop Grovas (depending on which "Domus Religiosa" I belong to) so I am aware that one of them must give his permission to Bishop Gossman (Raleigh) to ordain, according to can. 966, another reason to start writing now.

OSB SCHULTE_00115



Abbot John, March 13, 1978 2222222

SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

So, to end this thing before it becomes a book!

- 1) Can you put a note in my mailbox with your permission to write my Pastor in North Carolina to fix a date with the Bishop for late May for Diaconate?
- 2) Would you be willing to start the canonical process rolling now by getting Bishop Speltz' permission to permit Bishop Gossman of Raleigh to accept the dimissorial letters and ordain me in May?
- 3) Will you then be kind enough to write Bishop Gossman to let him know you approve, or will the actual dimissorials be okay when they are issued?

Forgive me for bothering you, but the time is truly getting short when one considers that all arrangements must be made yet. Out of courtesy to the Bishops I thought I ought to present something definite as soon as possible. Since # 1) above is the most important right now, I've written you this letter so as not to take up your time with an actual meeting. I do appreciate your kindness and attention in this matter. Again, thank you.

Sincerely in our Lord,

Francisco, O.S.B.

(Bro.) Francisco R. Schulte, O.S.B.

encl.: 1

16 March 1978

Brother Francisco R. Schulte, O.S.B.
Saint John's Abbey
Collegeville, Minnesota 56321

Dear Brother Francisco:

I regret that I was busy earlier this morning when you wished to come to see me, but I have been struggling for several days to catch up on some important correspondence. I think it better now to put my reply to your letter of March 13th in writing.

I must admit that I was not too happy with your request to be ordained to the diaconate at your family parish in Chapel Hill, North Carolina. There are going to be greater waves than I had anticipated if I go contrary to the vote of the Divinity School faculty. I think the waves can be lessened if the need for the mission in Puerto Rico can be stressed.

Prior Landelin's letter to you mentioned that Rafael may be ordained on July 11th, presumably at the Monasterio. I think it would be helpful to the mission, because of the publicity, to have two ordained to the diaconate there in July. This would, also, make it possible for you to spend an additional six weeks working in Puerto Rico, thus showing even more fully your readiness for ordination to the diaconate.

Yesterday I received from Father Kieran a letter expressing "the state of the question" regarding the negative ('not yet') vote of the faculty last November." He enclosed a copy of the evaluation from Sister Georganne from the Saint Cloud Hospital; it is a very good evaluation. Father Kieran does not indicate whether he has discussed this report with you or not, though I understand that this is usually done.

I sent a copy of the evaluation to Prior Landelin yesterday afternoon, to whom I also expressed my preference for your being ordained in Puerto Rico rather than in North Carolina. I, also, asked him to consult the Senior Council regarding the report and to let me know his reaction as soon as convenient. The evaluation of Father Kieran leaves me puzzled, and when I have a little more time I will seek further information from him. Meanwhile, I would appreciate your getting for me a transcript of your grades in the Registrar's Office, especially the marks for the last semester.

I hope that this will not be disturbing to you, and above all that it will not diminish your celebration of Holy Week and Easter. If you wish to discuss this further, I hope we can find a convenient time one of these next days.

Devotedly yours,

Abbot
JE/ev

OSB SCHULTE_00117

file
Bro Francisco

28 March 1978

The Reverend Kieran Nolan, O.S.B.
Office of the Dean-Rector
School of Divinity
Saint John's University
Collegeville, Minnesota 56321

Dear Father Kieran:

I regret the delay in thanking you for your letter of March 13th "to express the 'state of the question' regarding the negative ('not yet') vote of the faculty last November." I am grateful also for your having enclosed the evaluation which you received from the chaplain who supervised his work at the Saint Cloud Hospital the first semester of this academic year. It is a very fine evaluation, like all the other evaluations of his work that I have seen.

I would like to call your attention to two statements in your letter. You wrote that someone mentioned "that Brother Francisco is on medication for a skin rash." He told me that, though the doctor gave him an ample supply of the pills for the rash, he took less than one half of these for about ten days. Then because the rash cleared up with some lotion he received from Brother Luke, he stopped taking the pills because they made him drowsy. A more correct statement, therefore, would have been that he was on medication for a short time.

Secondly, you wrote that the medication "directly affected his performance in his school work by making him drowsy and causing him to fall asleep in class." Two observations: 1) His marks for the first semester are on a par with his previous marks except for the one course; 2) he denies that he ever fell asleep in class.

I am giving serious consideration to the final sentence of the first complete paragraph on the second page of your letter, which says that "it may be necessary for Brother Francisco to pursue his studies for priesthood in a different way."

With the prayer that God bless you and your work, I am

Devotedly yours,

/s/abbot
JE/ev

ST. JOHN'S ABBEY
COLLEGEVILLE, MINNESOTA 56321

April 15, 1978

Dear Father,

I simply want to inform you that Fr. Kieran has asked to see each of the Benedictine students in the Divinity School this coming week, and that I have my appointment with him on Tuesday afternoon, April 18, at 3pm. At that time I intend to inform Fr. Kieran that I will not be returning to the School of Divinity after the close of this present semester.

Since we have already discussed this and Puerto Rico has approved of this course of action, I am assuming that everything is in order at this point for my return to Puerto Rico. My talk with Fr. Kieran will simply inform him of the MSAA Community's desire and need for me at home, and that they will take charge of my further priesthood studies, as they have Oscar's and Rafael's. I will also thank Kieran for the past two years, etc. I have no intention of going into anything further with him. Just wanted to let you know. Thanks,

Francisco

ST. JOHN'S ABBEY
COLLEGEVILLE, MINNESOTA 56321

April 19, 1978

Dear Father,

I
Accompanying this note, please find a copy of the letter that I plan to send to Fr. Kieran on May 5. Fr. Kieran had to cancel all meetings yesterday and will not be around much for the next two weeks, so his secretary says he will try to see the ones he missed in May sometime.

I have sent a copy of this planned letter to Prior Landelin also so both he and you may see well in advance what I plan to send Kieran. Should you have any objections to the letter, please just let me know so I can revise it accordingly. I tried to make it very non-controversial--a thank you for what he has done and an explanation of what my general plans are. I make no mention of any ordination date or plans, etc. On May 5 I will send this to him, and a copy to Frs. Andre and Jerome Theisen. The contents are, of course, private until then.

I hope this is a solution that removes you from the distasteful situation it previously seemed to place you in, i.e., that of making waves with the Div. School. I can assure you that I want to prevent that happening to you at all costs, and feel this solution does so. Come late June you will hear from the Prior and his Council about ordaining me Deacon, and there should be no waves made here by that independent request. This is my prayer.

Thank you again for your kindness. I'll come to see you later on, in May sometime, to talk about this all for the last time, God willing. God bless you,

Francisco

Abbot John

SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

May 5, 1978

Very Rev. Kieran Nolan, O.S.B.
Dean, School of Divinity
St. John's University
Collegeville, Minnesota 56321

Dear Father Kieran,

At this time, on behalf of the Prior and entire monastic community at the Monasterio San Antonio Abad in Puerto Rico, I would like to express their thanks and appreciation for your having accepted me as a student in the Divinity School here at St. John's and for all the concern and interest you demonstrated at the time of my application to the School of Divinity in 1976. The Prior has asked me to convey to you and the entire Faculty of the School of Divinity the fact that we in Puerto Rico are well aware of your original interest and assistance in providing the best possible course of studies for my needs as a priest ministering in the specific circumstances of missionary activity in Puerto Rico. Your kindness in facilitating a special course of studies has not been forgotten, I can assure you.

Presently, the needs and circumstances of the monastic community at San Antonio Abad are such that I am needed back at home there for the next school year in order to help out as much as I can in the Prep School, in particular, and in the pastoral apostolates of the monastery wherever possible. Consequently, I will not be able to return to St. John's School of Divinity after the completion of this present Spring semester.

So, by means of this letter, I am hereby officially informing you of my withdrawal from the St. John's School of Divinity, effective after the end of this present Spring 1978 semester. The Prior, with his Senior Council, will be directly responsible for my continued priesthood studies, as they always have been in the cases of Fr. Oscar Rivera and Bro. Rafael Pérez Quiñones, my classmates from the Novitiate.

I have discussed this several times with Abbot John and have his permission to return home to Puerto Rico to help out as I can in our apostolates and to continue my priesthood studies as the Prior and Senior Council there determine. This is, of course, done with the permission and approval of Prior Landelin as well as the Senior Council at San Antonio Abad.

Again, in the name of all at San Antonio Abad, many thanks for the past two years in the School of Divinity here at St. John's.

Fraternally in St. Benedict,

Francisco, OSB

(Bro.) Francisco R. Schulte, O.S.B.

cc: Abbot John, Prior Landelin, Sub-Prior André, Fr. Jerome Theisen

OSB SCHULTE_00121

May 7, 1978

Dear Brother Francisco,

I have your note asking that I give you from the vault the files of correspondence for seven of the members of the community who once worked in Puerto Rico.

I checked through two of these files, and my judgment is that neither of the two would permit their files to be given at this time even for background material on the Monasterio San Antonio Abad. There are some personal and confidential matters in these files, and I don't have the time to go through them to eliminate such matters. I would think that checking these files will have to wait for another fifty years or so.

Regretting my inability to fulfill your request, and with all good wishes,

Devotedly yours,

Abbot

30 May 1978

Brother Francisco R. Schulte, O.S.B.
1908 Rolling Road
Chapel Hill, North Carolina 27514

Dear Brother Francisco:

Just a brief note, since I am leaving shortly for Sioux Falls for the Golden Jubilee of Bishop Hoch, to thank you for your letter of the 26th and to rejoice with you in the visit you had with your grandparents and the visit which you are now having at home. I appreciated your writing about the books which you obtained at the bookstore.

Things continue about the same as when you left only there seem to be more of them. I would recommend to your special prayers Fathers Sylvester, Matthew and Malachy. Each of these is very weak. I anointed Father Sylvester Saturday evening and he expects to be with the Lord by Thursday of this week. All others are as well as usual.

With greetings to the family, and to all in Puerto Rico, I am

Devotedly yours,

Abbot

JE/ev

Fr. Abbot,

At your convenience I would appreciate from the Vault the files of correspondence for:

Fr. Burton Blom

Bro. Dunstan Nordick

Bro. Bernard Knutson

Bro. Robert Meyer

Fr. Jerome Callan

Fr. Kenneth

Fr. Roger Botz (Historic) thank you,

Francis



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

June 13, 1978

My dear Father,

Well, as hard as it is to believe, I am actually home again, this time to "stay" here without having to pack up and leave somewhere as has been the case for almost ten years now. In fact, on July 16 I monk exactly ten years in Puerto Rico. Bro. Bernard was "remembering" me helping him then in the candy store and him prophesying (???) that I would come back as a monk someday. I don't remember that myself, and I suspect that Bernard's memory works with a great deal of imagination at times... At any rate, I can't tell you how happy I am to be here with all the people I have grown to respect and love as brothers over the years.

As you requested, I am sending this as a reminder for you to send the necessary dismissal letters. The prison being gone, Fr. Jaime seems to think it best to ask you to send them as soon as possible--before you leave for your trip. We are not too blessed with prompt postal service, and Bro. Otto mentioned there is supposed to be a postal strike in the U.S. starting in July. So, I would ask you to send [redacted] letters and my own as soon as it is convenient for you. It will be one less thing to go wrong.

Yesterday I drove Fr. Oscar to Caguas to pick up the invitations and on the way back we discovered that they had made two major errors: 1) they printed Monasterio San Benito Abad, instead of San Antonio Abad and 2) they left off the PAZ logo (as on this letterhead) which was to go on the front cover. O well. It is no biggie, but I know Oscar felt bad. It is simply too late now to change, as the invitations have to go out now so the guests can respond by the 27th.

Presently, [redacted] and I are about to begin our retreat on days of reflection before the ordination. We are concentrating on the theme of service and the role of the Deacon. Fr. Oscar is providing direction, though this is pretty well self-directed. Just an opportunity to quietly pray and reflect about what we are called to do and to be.

I am chaplain in Camp Arcawah--a most familiar job--and have more or less received my assignments for the school year. It will be very busy, to say the least. Fr. Landelin has named me his secretary in the monastery, which makes me think of your years and years as the same. May the Lord find Fr. Landelin another secretary within a decent amount of time!! Ha!

[redacted] will have to return to Mexico for a final semester sometime in August or late July. He should be done around Christmas time, God willing. They were mentioning St. Antony Abbot's feast as priesthood ordination, but that is all so much up in the air I'd rather forget about dates now.

Must get this in the mail on your, Father, and please pray for me.

will hot-rod it out of here. God bless

In our Lord, Francisco, OSB

+PAX.

May 26, 1978

Dear Father,

I'm safely at home with the family here in North Carolina after four wonderful days at home with my grandparents in Cincinnati. I hadn't seen the grandparents for three years, and since Grandpa's health is failing bit by bit, I wanted to see him before leaving indefinitely for P.R.

Mom sends her greetings to you; she will never forget her visit to St. John's for my college graduation a couple of years ago when she met you. She loved the visit so much. My stay here in N.C. will be a nice chance to rest after the rush of school, etc. There is work to be done (I am going to paint the kitchen, etc.), but it is so different from the academic routine it will be exactly in line with Abbot Alcuin's famed "change of occupation" for his monks.

In the hustle-bustle of leaving on Monday, one thing I forgot to tell you was that I got some books I will be needing for this Summer and next Fall at the Bookstore in early May. They were equivalent to a semester's books, plus the Summer's. I just wanted to let you know, since it will be on my print-out as going over my projected budget and I wanted you to know what the money went to. Also, \$30 cash to travel with these two weeks.

Once more, I want to thank you for your kindness to me over the past four years at St. John's. It will always be home to me, because of you and the Community's kind reception. I will write later from P.R. God bless you!

In His Love, Francis

19 June 1978

Brother Francisco Schulte, O.S.B.
Monasterio San Antonio Abad
Apartado 729
Humacao, Puerto Rico 00661

Dear Brother Francisco:

Your letter of the 13th arrived on Friday but I left on Saturday for the blessing of the new Archabbot at Saint Meinrad's. I returned late Saturday night and yesterday went to two Golden Jubilees, one being that of Father Oliver. It was good to hear from you and I am happy that you feel "at home" and ready to help with all of the work there.

As you suggested, I am enclosing herewith the dimissorial letter for [REDACTED] and your ordination to the diaconate. You can give them to Father Prior on his return.

I hope that your retreat was fruitful.

I note that you just mentioned next January 17th as a possible date for ordination to the priesthood. If that date is decided upon I would hope to be able to be present.

Father [REDACTED] is seriously ill suffering from cancer of the lungs and of the bone. He is at the Saint Cloud Hospital and suffering much. All the others remain about the same.

With every good wish, and greetings to all, I am

Devotedly yours,

Abbot

JE/ev
Enclosure

Fr. Abbott John.

The theology is "old hat"
for you, but I thought
you'd like to hear about
my work assignments for
the school year.

I thank you again
for your loving support.
God bless you richly!

In His love,

Francisco



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

July 4, 1978

My dear Abbot John,

Happy 4th of July! I'm afraid it isn't starting off any too well down here: last night some P.R. terrorists kidnapped the Consul to Puerto Rico from the Republic of Chile. The terrorists demanded the release of the Puerto Rican Nationalists that are in Federal Prison for their attack on President Truman and the Blair House in Washington some years back. Also, they have demanded that the big 4th of July celebration/parade in San Juan be canceled, as well as all celebrations of the 4th on the Island. Well, I think this is the biggest thing that has hit here for quite awhile; the radio and TV are giving it a huge coverage, of course. Please keep P.R. and all of us in your prayers. I am afraid that this indicates the end of the "good old days" and signals the beginning of serious problems regarding the Island's status. Once you have a terrorist example to set a precedent you are in trouble. As in other Latin American countries, the Continentals living on the Island will be prime targets. God keep us.

Today Brothers Otto and Gregorio and I are driving to Guayama to visit with the family of one of my old Religion students who is now in the Naval Academy. The family has two other boys here at school and they are a large, poor but lovely farming family originally from the States. The baby of 4 is dying of Leukemia, which tears at my heart, but they all rally around him with love and affection--an example of family solidarity and warmth that is rare today. We will just drive over (it's a half-hour farther south east than Yabucoa) and spend the day visiting. Brother Gregorio is cutting them some bananas and plantains.

Thank you for your sending the dimissorial letter; it arrived safely and is in the Prior's care now, awaiting the 11th. My Mom and littlest sister will be arriving on the 7th, God willing, and will stay till the 13th. Dad may make it also, but I have no word definitely yet. He's not one for preparations. Ha!

I would be so happy and honored to have you here for the Priesthood ordination, which you know already. My esteem for you and my appreciation for your fatherly care is nothing I try to hide. Your interest has made this possible and there is no one who ought to be here more than yourself. The Prior says that the 19th of January is the day, Bishop permitting (his schedule, that is). That would be a Friday and permit easier travel for my family since it would be at the end of a work week and make it easier to take two days off. Also, the students can take the half day off. Those who wish to attend are here and can do so; those who do not wish to attend can go home then at 10:30 when the Ordination starts. Is the 19th of January, close to St. Anthony Abbot's Feast, good for you? The folks here think it appropriate to have the first Alumnus of the Colegio to be ordained a priest have the ordination on or near the day of San Antonio Abad.

Better close and get this in the mail. Greetings from Fr. Rafael, and from both of us a request for prayer. God bless you on the 11th. I miss you and the Abbey.

In our Lord's love, Francisco, OSB

OSB SCHULTE 00129

The Prior and the Benedictine Community
of Monasterio San Antonio Abad
are pleased to invite you to the
Ordination as Deacon
of our monks
Bro. Francisco Schulte
and
Bro. Rafael Pérez
which will be celebrated at the monastery
on Tuesday, 11 July 1978
at ten-thirty in the morning
by the imposition of hands
of our beloved Bishop and Pastor
the Most Excellent and Most Reverend
Bishop Rafael Grovas.

My dear family and friends,

With the above words the monastic community and I inform you of my ordination as a Deacon--the final step before ordination to the Priesthood sometime next year. I know that the many steps toward the Priesthood over these past years must have been rather confusing, and I thank you for your loving and prayerful support. I hope that I can help clarify things somewhat by means of this letter.

The Second Vatican Council speaks of the sacred order of Deacon (the first of the three levels of the official hierarchy of Deacon, Priest and Bishop) in these words:

"In communion with the bishops and his group of priests, (the deacons) serve the People of God in the ministry of the liturgy, of the word, and of charity. It is the duty of the deacon...to administer baptism solemnly, to be custodian and dispenser of the Eucharist, to assist at and bless marriages in the name of the Church, to bring Viaticum to the dying, to read the sacred Scripture to the faithful, to instruct and exhort the people, to preside at the worship and prayer of the faithful, to administer sacramentals, and to officiate at funeral and burial services. Dedicated to duties of charity and of administration; let deacons be mindful of the admonition of Blessed Polycarp: 'Be merciful, diligent, walking according to the truth of the Lord, who became the deacon ('servant', in Greek) of all.'"

Once ordained, I will continue to serve as Chaplain at our Summer Camp here at the Monastery. Also, with the authority to celebrate certain of the sacraments, I will assist our monk-priests in our two parishes and their missions with marriages, baptisms, funerals, Communion services, etc. When the school year starts I will teach Religion in our Prep School and act as the students' Chaplain and the Prior's personal secretary. There will also be weekend assignments in the parishes and their missions.

So, the next months promise to be full ones. With Priesthood ordination, I suspect I will continue to do much the same work here. I will remain permanently at our monastery here in Puerto Rico, where I am sincerely happy. When we decide on a date for the Priesthood, I will inform you again. I imagine it will be sometime after January or thereabouts next year.

My address from now on: Rev. Fr. Francisco Schulte, OSB
Monasterio San Antonio Abad
Box 729
Humacao, P.R. 00661

God bless you all!

Francisco Ray

10 July 1978

Brother Francisco Schulte, O.S.B.
Monasterio San Antonio Abad
Apartado 729
Humacao, Puerto Rico 00661

Dear Brother Francisco:

Thank you for your letter of the fourth which arrived last Saturday. I regret to learn of the incident about the terrorists that morning and I hope that this will not be the beginning of such acts in the future.

I am grateful for the invitation to your and Rafael's ordination to the diaconate. I will remember both of you especially tomorrow as we rejoice here both in the professions and in the jubilees. For Abbot Gregory's golden jubilee two Bishops and at least one Abbot will be here. On Friday evening I formally admitted our five candidates to the novitiate, and I reminded the community and those present to pray also for the three entering the novitiate there and the one who had entered earlier in Tokyo. Please give my greetings to your three novices, and my congratulations to Brother Rafael and yourself.

You mentioned the possibility that your ordination to the priesthood would be on January 19th, a Friday. As far as I can see at this time, that will be a good date for me. I will note it tentatively on next year's calendar and hope that everything will work out. Now I must get back to work on a homily for tonight and another for tomorrow.

After Father [REDACTED] death all are now quite well.

With greetings to all, and every good wish, I am

Devotedly yours,

Abbot

JE/ev

**Francisco R. Schulte, O.S.B.
Ordenación de Diácono
11 de julio de 1978**

**"Trata de ser modelo de
los creyentes por tu
manera de hablar, tu
conducta, tu caridad,
tu fe y la pureza de
tu vida" (1 Tim. 4, 12)**

**FRANCISCO SCHULTE, OSB
Y
RAFAEL PEREZ, OSB
se consagran al ministerio
diaconal de la Iglesia de
Jesucristo hoy 11 de julio
de 1978 en el Monasterio
San Antonio Abad de Humacao.**

O.P. 13



Dear Abbot John and confreres,
Brother Rafael and I ask your
kind remembrance in prayer on
the occasion of our ordination as
deacons. At the same time we
promise our own prayers for
you.

All the monks here at San
Antonio Abad greet the brothers
at home in Minnesota. I hope
the Summer's been a good one
at Collegeville.

Thanks for everything and God
bless you!
In Him,

Francisco, OSB
Rafael, OSB

El Prior y la Comunidad Benedictina
del Monasterio de San Benito Abad
se complacen en invitarle

a la
ORDENACION DIACONAL
de nuestros monjes

HNO. FRANCISCO SCHULTE

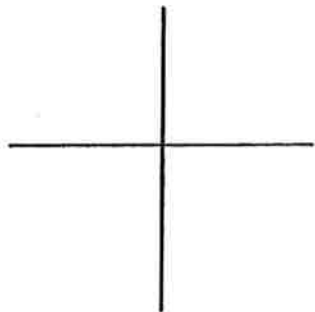
y

HNO. RAFAEL PEREZ

que se celebrará en el monasterio
el martes 11 de julio de 1978
a las diez y media de la mañana
por la imposición de manos
de nuestro carísimo obispo y pastor

de la Diócesis de Caguas
el Excelentísimo y Reverendísimo
Monseñor Rafael Goyas

Yo estoy entre ustedes
como el que sirve.
Lucas 22,27



I am among you as the
one who serves.
Luke 22,27





monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

July 23, 1978

My dear Abbot John,

Many thanks to you for the kind letter on the event of our ordination to the Diaconate. I think it was a simple and beautiful ceremony. The chapel was filled--about 250 persons. They all sang so well, and that was without Fr. Jaime having to practice before, as he usually does. It was a happy event.

Bishop Rafael was as warm and paternal as ever. At the Offertory he saw Mom and bringing up some of the gifts, and asked Fr. Pepe who the two Nuns were! Ha! Afterwards he spoke with them for about 5 minutes. I hardly need say that they were pleased.... They were able to stay about 6 days, but my sister has work and they had to return. Now things are calmer here.

Rafael is on vacation at home with his folks in town, but is helping me with diaconal odds and ends. Sunday after the ordination I baptized 8 children. What a blessing! I felt so happy to be able to celebrate with all the families and now it is a blessing to be able to serve the people and confreres in meaningful ways instead of seeming to be on the "receiving end" more often than not as a student.

School starts in earnest on August 8 with 2 weeks of teachers' workshops, registration,



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

book sales and the like. Classes start on the 21st. We were able to get an alumnus as Prefect for grades 9 & 10, but he comes in on Sept. 10th, more or less, so I may sub for him till then. I'll be teaching grades 11 and 12, three sections of each. Then there is the work as Chaplain (if only I could follow in Fr. Don Talafous's good footsteps!) and Prior's secretary. Plus, I am supposed to supervise the photographic activities around here, meaning Photo Club, Newspaper, Yearbook, etc. I told them it would take me away from the Monastic routine too much, so I will simply organize things and delegate like mad. Got any tips for me from your abbatial years that will work in the photo business???

One favor to ask you: can you register me in Minnesota so I can perform marriages there legally? In P.R. there is no registration as such, and I wanted to be sure I am registered somewhere in the States in the event that I need to marry somewhere up there and I need to be legally registered with some state. Fr. Dan Ward said in class that it varied from state to state, but that we ought to be registered somewhere at least. I would ask you this favor, whenever you have time. There is, obviously, no rush.

Will let you go now. You are in my prayers always, as are the St. John's confreres. I ask you to pray for me and for us here. God bless you!

Fondly, Francisco, OSB

1 August 1978

Brother Francisco Schulte, O.S.B.
Monasterio San Antonio Abad
Apartado 729
Humacao, Puerto Rico 00661

Dear Brother Francisco:

Just a brief note today to thank you for your letter of the 23rd and for all of the news about yourself and your work for the summer and for the coming school year. You will be busy but I am confident that all will go well. Father Prior has kindly confirmed January 19th as the date of your ordination and I hope to be with you for it.

In order to be registered in Minnesota for performing marriages, an English Certificate of Ordination to the priesthood must be presented to the Clerk of Court. We have not registered any of our deacons since Bishop Speltz does not wish them to perform marriages. After your ordination next January 19th, we can get a certificate in English from your bishop which will then be presented to the Clerk of Court in Saint Cloud by me.

By now Brother Otto will have given you all the news from here so I need not repeat it. The summer is going much too rapidly.

With greetings to all, and every good wish, I am

Devotedly yours,

Abbot

JE/ev

OSB SCHULTE 00137



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

October 3, 1978

Dear Abbot John,

Greetings, Father. How's everything going at the Abbey? We just got the latest CONFRERE here and have "devoured" it for news, as Fr. Julian Simon described it the other evening. Yesterday was the patronal feast not only of the Federation, but of the Parish in Yabucoa (Santos Angeles Custodios). About six of us from the Monastery went to Yabucoa to celebrate with the confreres there. We had a Mass with the parishoners at 7pm (or thereabouts, P.R. time...) followed by a Procession around town and then the Fathers had a great spread of rice and beans (What else???) for us in the parish house. It was a pleasant evening and I could see how Fr. Julian was truly moved to have the confreres over.

I was able to serve as Deacon at the Eucharist, and was surprised to see that Fr. Julian is pretty well informed of what Deacons are doing these days. He only "stole" one thing from me: the PAX. He apologized about five times in the course of the evening. Ha! He also made his usual pitch for "the young men" not to "abandon" Yabucoa after all the work that has been done there, etc. Honestly, my heart goes out to him when I hear him and Fr. Sergio say that and I am moved to the point that I would drop everything at the Monastery and run to Yabucoa on the next publico and start-in there.

Of course, in my heart I know that running to fill-in a hole in Yabucoa solves nothing, since it leaves a hole in the Colegio. That sort of patching-up of things is no answer. I guess we will just have to be terribly realistic and admit when we simply cannot do a certain job or jobs, as painful as that is to most of us. And yet, I can't tell you how much I admire the incredible work the men in Yabucoa (and Humacao) have accomplished over the years. I am surrounded by a breed of missionary priest that I used to read about in the Maryknoll books as a kid. Yet here they are, my brothers in the monastic life—not myths or figures out of a book. I really wish there were some miraculous answer to our situation here, but we are hardly unique: this Island is in desperate need for priests, no matter where you look. God grant us a steady increase of them so we can respond generously to the needs of His people, our brothers and sisters.

I can also thank the Lord for permitting me ^{to} spend such a meaningful period as a Deacon here before going on to Priesthood. The assignment as Chaplain has been as beneficial to me personally in my own continued growth as a monk and a minister as it has been (hopefully) to the Colegio as such. Each day brings in a new student to talk or cry or ask help and thank God, (and [REDACTED] they seem to receive the "good word" they needed. That is from the Lord, and it makes me feel very small and yet is

OSB SCHULTE_00138

at the same time a cause to praise our Lord for deigning to work with simple and plain instruments. These kids basically need someone to listen to them with sincere interest and demonstrate some warmth and genuine concern for them as individuals. Do they ever respond! Many (if not most) come from family situations that make the image of a loving father or mother seem like a child's fairytale about Santa Claus or the Easter Bunny. They are wary at first about one's interest, yet given the time inevitably respond in kind. There are some that don't respond and they make my heart ache at times, because they're so desperately lonely and frightened. Yet, I do what I can and ask the Lord to touch hearts that have been frozen-over from a real absence of love in the past. He will minister to them as I am unable to do.

Classes go well also: 9th, 11th and 12th. 9th is Church History, and is a real joy since the kids are still young enough to be manageable in the classroom, etc. 11th grade is Moral Theology and 12th Matrimony, Holy Orders and other aspects of Vocation as such. The upperclassmen are hard eggs sometimes, but even they are soft in the center and are looking for meaningful values. In God's good time they may soften-up even more.

When I was on the 2nd floor of the Boarding School for three weeks helping-out till [redacted] arrived as Prefect, I had one or two kids praying Vespers with me every evening. They now come to my office in the night after their study halls and pray with me. The group has grown to 25 at times, though the "hard core" group numbers around 10 or so. They have made a sort of support group based on prayer and openly share with each other their needs, problems and the like, praying for each other and offering some real peer concern. How mysteriously God works! I am definitely not Charismatically inclined (don't tell [redacted]!), though I love pray and love to pray with others. Yet out of nothing, really, He has raised-up this group. I can't help but marvel at His love.

Please pray for me on our "dual anniversary" on October 15. I will never forget that I was accepted as a candidate officially at St. John's by then Prior Eric on the day of your Abbatial Blessing. Be sure you will be in my special prayers on the 15th. Also, maybe they'll elect a new Pope that day. I believe the conclave starts the 14th. Will one day do this time?

Guess that's all for now. Greet the confreres for me so they know I am still alive. You are personally in my prayers as are the confreres at home. I do ask you to pray for me so that the Lord will continue to bless and strengthen me as I try to serve Him during the period of my Diaconate and afterwards as a Priest. By the way, have you got your reservations made for the 19th of January? Avoid the rush!!!

Take care, Father, and God bless you! You are missed, I assure you.

In our Lord and Benedict,

Francisco

Francisco Schulte, O.S.B.

9 October 1978

The Reverend Francisco Schulte, O.S.B.
Monasterio San Antonio Abad
Apartado 729
Humacao, Puerto Rico 00661

Dear Brother Francisco:

Thank you much for your long letter of October 3 which I received this past Saturday, Homecoming. I very much appreciated all of the information given in your letter and I am happy that things have been going well, though I wish that we had some monks who could be helpful in the parishes in Puerto Rico. I hope that your practice of saying Vespers with a group of students each evening will continue and will bear much fruit.

Things have been going well here, and it seems that the school year is off to a good start both academically and athletically, though the Prep School isn't doing that well in the latter.

As you say, you have received the latest news of the Abbey from Confrere and not much has happened since then except that both [redacted] and I have been under the weather for most of the past week. She had a very heavy cold and I don't know what I had except a fever that kept going up and down. It is still not as stable as it should be but both of us are determined to put in a day's work for a change.

Father [redacted] remains in the hospital. I did not get in this past week but I hope to see him in a day or so. Brother [redacted] is also there in Two West. He was not responding well to treatment and so I commend him especially to your prayers.

With the assurance that I will not forget our "dual anniversary" on October 15, with greetings to all, and every good wish, I am

Devotedly yours,

Abbot

JE/ev

P.S. I haven't obtained reservations yet for the visit to Puerto Rico for January 19 but will probably do so soon since I understand the airlines are already getting crowded.

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monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

October 23, 1978

Dear Fr. Abbot John,

Just a quick note to thank you for writing back in reply to my own note, especially since I know how busy you must be. Don't even think about acknowledging this one because it is simply to greet you and especially to say that I hope both you and [redacted] are feeling better.

Be sure that you are in my prayers with this fever of yours, you and [redacted] both. God has been good to most of us here this semester and none of us has really been under the weather yet. Fr. Prior is working too much--a common story around here lately--and we are all concerned about him. He exemplifies Abbot Alcuin's motto about not refusing the work. He is doing very well in the Principal's Office with Fr. Donald away.

I got a letter from Fr. [redacted] and it was a joy to hear from him. Keep your fatherly eye on him, because he doesn't sound too happy and he can use a little Tender Loving Care every now and then, believe it or not! He's not as hard an egg as he lets on. Ha! I wrote Bro. [redacted] in Jerusalem but no word yet. Patience....

So, take care and take it easy!!! Please pray for this son of yours as he does for you. God bless!

In His love,

Francisco

OSB SCHULTE 00141



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Muy Rev. P. Prior Landelin, O.S.B
Monasterio San Antonio Abad
Humacao, Puerto Rico 00661

10 de enero de 1978

Muy apreciado P. Landelin,

Como usted ya sabe, después de presentar la petición para ordenación al Diaconado a la Facultad de la Escuela de Divinidad de St. John's, recibí la respuesta, "Ahora no." Como esta fué algo no muy específica, hablé con el Decano del Seminario, P. Kieran, para tratar de averiguar lo que esta "Ahora no" quiere decir. El P. Kieran dijo que el no supo de veras y que yo tendría que hablar con los individuos que votaron en el día de la decisión.

Bueno, después de haber hablado con varios de los presentes en la votación, he podido averiguar lo siguiente:

+La votación se llevó a cabo sin la presencia del P. Subprior André, con quien yo había hablado en detalle sobre el programa especial de estudios. (P. André es el encargado de los clérigos benedictinos y se supone que el sabe más que nadie el fondo histórico de mi programa.).

+P. Jerome Theisen, mi director académico presentó mi programa especial a la Facultad, pero no les explicó el "por qué" del programa, y se quedaron ellos sin entender las razones nuestras por haber arreglado un programa de dos (2) años académicos en St. John's ante la ordenación al Diaconado en vez de los tres (3) años "normales".

+Una de las Profesores, (llegó en St. John's de Alemania este semestre pasado) estaba convencida de que yo tenía una enfermedad de la mente y que yo estaba "tranquilizado". Yo fui a su oficina para explicar que tenía un salpullido o erupción de la piel, causado por la falta de humedad en St. John's en el invierno y por el uso de jabón que me seca mucho la piel. Para curar la erupción el doctor me recetó una medicina, la cual era tan fuerte en mi sistema que me hizo sentir soñoliento por varias semanas hasta que se me curó el salpullido. Pues, ella siguió con su idea de antes y después ella misma me dijo que "luché fuertemente contra tu petición porque estás bajo presión y ambos de nosotros sabemos bien que tu estabas tranquilizado. No sé porque quieres ejecutar apresuradamente tus estudios!" Traté de explicar la situación del salpullido (de nuevo) y también el arreglo que hicimos con el P. Kieran para dos años y no tres, pero ella no quiso escuchar y dejó de tratar.

+Nadie presentó un resumen de mis cuatro años del ejercicio de los Ministerios aquí en los barrios, y por eso no supieron los miembros de la Facultad nada de mi experiencia pastoral estos años predicando, enseñando, presidiendo en los Servicios de la Palabra en los distintos barrios, y trabajando como el Capellán del Campamento Arawak estos últimos tres veranos.

+Decían que mi récord académico es excelente y no mencionaron nada en este aspecto que no era positivo.



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Feast of the Immaculate Conception, 1978

My dear Father, John -

Happy Feast Day! Merry Christmas! Happy New Year! And, finally, you are invited to my ordination in January....

I know that's a lot to include in just one letter but I felt it's easier to send out the ordination invitations around Christmas time; they are early but at least it saves money on stamps. I would dread sending out a big batch of Christmas cards and a week later have to send the invitations out as well. So, please forgive this very informal Christmas letter in the invitation.

How are you, Father? I hope you recovered from your last illness and are enjoying some skating on the Sagatagan. Did [redacted] return this summer or fall? From the reports we get down here it sounds pretty brisk up your way. No doubt you will be ready
(over)

for some tropical weather in January. Oh, I do promise to keep you FAR AWAY from any Sea Urchins. Does your foot still bother you, by the way?? I hope that is healed up.

Everything is going well here with the time flying by like a Banshee. Right now we are just about ready for one last week of classes followed by 3 days for Final Exams and Christmas! Well, you know as well as I do how close we are. Yesterday was St. Nicholas' feast and I remembered growing up and always getting tangerines, nuts and hard candy in our stockings on his feast day. Since my grandparents were German and Dutch you can imagine! "Sinter Claus...."

Father, I'm anxious to see you again. I really do miss seeing you for a chat every now and then, etc. Do you have your tickets? If so, could you please send me the dates and time? I am compiling a list of guests (family) and can use that to complete my list. Bro. Francis comes the 15th. Maybe you could travel with him?

Will close with prayers for you during this advent and at Christmas. Please pray for me.

Fondly,
Francisco

P.S. Could you please send me the Dimissorial Letter as soon as possible? Thank You!

December 20, 1978

Revdo. Francisco Schulte, O.S.B.
Apartado 729
Humacao, Puerto Rico 00661

Dear Francisco,

Thank you for your letter of the 8th, and for all of the good wishes for Christmas and the New Year and good health and for the invitation to your ordination and first Mass. I think you were wise in sending the invitation and the Christmas greetings in one, both time-wise and postage-wise.

I am sorry that I am so late in replying, and in sending the Dimissorial Letters, since you asked that these be sent as soon as possible. But somehow the schedule has been tighter than usual, and I didn't get to type out the Letters till this morning. Nor did I find time to call Bursch Travel and ask for reservations for the trip to Puerto Rico. Partially I was waiting for word about the blessing of the New Abbot in Belmont; I had heard the 13th of January, but nothing official has come, and so now I think I will skip that. I did finally call Bursch this afternoon and the agency has just confirmed this schedule:

Leave Mpls at 6:45 a.m on Eastern 277 for Atlanta

Leave Atlanta on Eastern⁹⁹ and arrive San Juan at 3:08 p.m.

Both of these on Wednesday, January 17, 1979.

Though I will only be there for five days, I plan to leave again on the 22nd, a Monday, at 1:45 in the afternoon, getting back to Minneapolis that same date at 8:02 p.m. I had thought of going with Brother Francis, but Tuesdays are at a premium, and we will have to have both Senior Council and Chapter meetings - add that is why I am cutting the stay there rather short, though it would be good if I could just spend a couple of weeks loafing, though careful about sea urchins. Occasionally the foot will swell a bit yet, but it doesn't really bother.

All quite well here now, except Fr. Nicholas. He returned from the Bahamas a week ago, primarily for a cataract operation. But his health suddenly deteriorated and he became very weak. At his request, I anointed him last Sunday evening and he was taken to the hospital. No real report as yet, though the preliminary reports are not good. Roads are very slippery but hopefully I can get in to see him tomorrow. Please tell the community there about his illness.

Every good wish for a blessed and joyful Christmas, and special prayers for these last weeks before ordination,

Devotedly yours,

Abbot

OSB SCHULTE_00145



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

VISURIS SALUTEM IN DOMINO!

Cum dilectus Nobis in Christo Filius

FRANCISCUS SCHULTE, O.S.B.

Nobis vi professionis solemnibus subditus, in rite suscepto DIACONATUS laudabiliter sit versatus, necnon, habita quoque ratione de eiusdem iurata testificatione intuitu ipsius ordinationis in sacris data deque subsequenti scrutini felici exitu, dignum se exhibuerit qui ad sacrum PRESBYTERATUS ordinem promoveatur: Nos, tenore praesentium, ei facultatem conferimus ut ab Excmo et Revmo Ordinario Dioecesis Caguas vel, eo annuente, ab alio quocumque Episcopo, communionem cum Sede Apostolica habente, ad sacrum PRESBYTERATUM ordinari valeat: attestantes insimul praefatum Promovendum voluntatem suam dicti ordinis suscipiendi sponte ac palam Nobis manifestasse, studia ac pericula legitime peregrisse, praescriptis exercitiis spiritualibus vacasse, nec ulla irregularitate aut alio, quod sciamus, impedimento iuris sive communis sive religionis nostrae particularis irretitum existere. In quorum fidem has Dimissoriales Litteras manu Nostra subscriptas sigilloque Nostro munitas expedire iussimus

Datum ex Abbatia S. Ioannis Baptistae, Collegeville, Minnesota.

Die 20 decembris 1978.

Ioannes Eidenschink, OSB
Ioannes Eidenschink, O.S.B., Abbas

Francisco R. Schulte, O.S.B.
Ordenación de Sacerdote
19 de enero de 1979

OSB SCHULTE_00147



El Prior y la Comunidad Benedictina
del Monasterio San Antonio Abad

con gozo le invitamos
a celebrar con nosotros
la ordenación presbiteral
de nuestro hermano

Francisco Raymond Schulte
por el Reverendísimo
Monseñor Rafael Grovas

Obispo de Caguas
el viernes 19 de enero de 1979
a las diez y media de la mañana
Monasterio San Antonio Abad
Humacao, Puerto Rico

"Tú eres hijo mío; hoy te he dado la vida."
Salmo 2,7

The Prior and the Benedictine Community
of Monasterio San Antonio Abad

joyfully invite you
to celebrate with us
the presbyteral ordination
of our brother

Francisco Raymond Schulte
by the Most Reverend Rafael Grovas
Bishop of Caguas

on Friday 19 January 1979
ten-thirty in the morning
Monasterio San Antonio Abad
Humacao, Puerto Rico

"You are my son; this day I have begotten you."
Psalm 2,7



12 January 1979

Brother Francisco Schulte, O.S.B.
Monasterio San Antonio Abad
Post Office Box 729
Humacao, Puerto Rico 00661

Dear Brother Francisco:

I hope that you were not too disappointed when Father Prior Landelin told you that I would not be coming to Puerto Rico as I had planned but that I would be coming in April. I had forgotten that Father Prior's three-year term expires in April until he reminded me of it on his visit here. Since I should be present for the election, I felt I could not make two trips to Puerto Rico within a period of four months. With the weather we have been having it would have been a delight to leave here and bask in the sunshine of Humacao. It would have been more of a pleasure to be with you on the 19th, but I will be with you in spirit, and I will offer my Mass on that day for you and your work in the priesthood. I am sure, also, that you will be happy to have Father Prior Gordon with you. I hope his visit will give him a chance to rest a bit since he has been working hard. Now that we again have a Subprior, Father Julian, I hope the Prior's work will diminish somewhat, and I look forward to the help Father Julian will give to the community and to myself.

There has been no further word about the condition of Father John Kulas; I hope that no news is good news, but I expect to call him a little later today. All others remain well here.

With greetings to all, and with renewed good wishes on the occasion of your ordination, I am

Devotedly yours,

Abbot

JE/ev

OSB SCHULTE_00151

1-30-79

Dear Father John,

having greetings to you from your newest priest!
I wanted to thank you for your kind letter to
me on the event of my ordination. Believe
me, it was a great sorrow for me not to have
you here, but I entirely understand the problem
of having to come in April (or whenever) for the
elections. Father Gordon was an excellent one
to be here in your absence and we all were
glad to have him with us.
Gordon and Bro. Francis can
the ordination details. I
happiest memories of the day
the First Mass the next
is good to be out of
"spot light" and get down
priestly ministry.

I say I enjoy the
even more than I ever
I feel terribly unworthy,
all the more to give



No doubt Father
fill you in on
have only the
and also of
morning. Now it
the glare of the
to some "everyday"

I have
priesthood
imagined possible.
which moves me
thanks to our Lord.

You were especially remembered in my
Eucharist on the 19th and on the 20th. Thank you
for your prayers. God bless you! Love, Francis

As of April 18, 1979

NOMBRE: Padre Francisco R. Schulte, osb ¹⁷ 3.

"Los que están viviendo y trabajando en Puerto Rico o en Japón deberán entregar su lista de inventario y la lista de los nombres de sus familiares más cercanos a sus Priors respectivamente, y ellos enviarán sus listas a mí."

AMBAS listas han de ser entregadas a mí en o antes el fin de Cuarenta.

DIRECCIONES DE MIS FAMILIARES (Padres, hermanos,)

- 1) Nombre: _____
Dirección: _____
Ciudad y estado: _____
Número de teléfono: _____
- 2) Nombre: _____
Dirección: _____
Ciudad y estado: _____
Número de teléfono: _____
- 3) Nombre: _____
Dirección: _____
Ciudad y estado: _____
Número de teléfono: _____
- 4) Nombre: _____
Dirección: _____
Ciudad y estado: _____
Número de teléfono: _____
- 5) Nombre: _____
Dirección: _____
Ciudad y estado: _____
Número de teléfono: _____

and then ask operator for _____,

he is a civilian teaching in the military school system.
A LA VUELTA... favor de hacer una lista de los artículos más valiosos que se te haya permitidos para tu uso. Para los de las parroquias, favor de asegurarse que los artículos están debidamente identificados para no ser confundido con propiedad de la parroquia.

Muchas gracias. U.I.O.G.D.

Items of greater worth entrusted to me for my use:

- 1 Canon 35mm camera with 2 additional lenses: telephoto zoom & wide angle
- 1 Pioneer Centrex stereo (family's ordination gift)
- 1 Silver Chalice (Mom's ordination gift)
- 1 Seiko digital watch (Dad's ordination gift)
- 1 Seiko wrist-watch from college graduation
- 1 old gold-plated pocket-watch, a family remembrance (should go to my father in event of my death)
- 1 Portable Electric Typewriter (will be returned to my sister in June of 1979, God willing, when I go home to visit)

To the best of my knowledge after a careful search of my room and my office, these are the items of greater worth entrusted to me for my use. Of course, there are many small things of little worth too, as in the case of religious pictures or crosses, etc. but they are of no real monetary worth. If I can clarify anything I will be happy to do so.

Sincerely,

Francisco, OSB

Rev. Francisco R. Schulte, OSB

April 18, 1979



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

May 6, 1979

My dear Father, Abbot John,

Greetings to you in the Lord! It seems like such a long time since I wrote a letter to you, and I had been trying to get off a note or short letter every month or thereabouts so you could keep up on what I'm doing and the like. I think the last letter I sent up was with Fr. Prior Gordon when he returned in January, which I hope you got, by the way. At any rate, be sure that you are in my prayers daily and I remember your name with the Pope, Bishop and our Prior here in the great Eucharistic Prayer. You are never forgotten.

Actually, as you already know from the Prior's many letters lately, there has been so much (too much?) happening around here that we are almost at a loss to know where in the world to begin a letter. I had been looking forward to your visit for my Ordination in the hopes of being able to speak with you about so many things but since that did not work out I am patiently awaiting your visit in a couple of weeks. By the way, Prior Landelin asked me to meet you at the Airport that day since we have a Community meeting scheduled and he needs to be here for that or else it might be interpreted in a bad way, sorry to say. So, God willing, I will be at the Airport on the 21st to meet you. Just let us know what flight and time, etc.

The Prior has given me permission to make my family visit this summer a bit longer since it is really the Ordination visit (which I didn't take due to being in the middle of classes in January). There will be a Mass of Thanksgiving in North Carolina where my parents and two sisters live and then another in Covington, Kentucky, where I grew up, in the Parish where I was baptized and where all the relatives still live. Then Fr. Eric and I will attend the Priests' and Deacons' Conference in Steubenville, OH. At that point I have permission to go to St. John's to visit with the Community there, returning to P.R. on July 9, God willing. It will be a busy summer, but I guess once in one's priestly life you've got to do it in honor and love for all the many people whose prayers have supported one's vocation over the years.

Can I be bold and ask you a favor? With the monetary situation like it is here, I wondered if I could ask you for an "Ordination Gift" of the cost of the return flight from Minneapolis/St. Paul to San Juan? I thought that perhaps that would help us out a bit this summer. The Monasterio paying for my travel up to the Abbey and then the Abbey for my travel back to Puerto Rico. I leave it up to you, but I thought it might be an appropriate gift, if you think it is warranted....

Father, I am extremely happy in my ministry as a priest and constantly

thank the Lord for His call to the priesthood. Sincerely, there are times that I spend lost in meditation wondering how in the world our Lord could've chosen me, what with my obvious limitations and the like. But the beauty of His choice and His sustaining grace shine through when I can see Him at work through me in the positive ways He touches the people that I am privileged to serve here at the Colegio, in the Parishes and their Barrios, on Retreats, etc. Those are the moments that I seem to be filled up with gratitude and real thanksgiving because I know, as Benedict says, that whatever good we are able to do, well, that good has to be attributed to our Lord and obviously not to one's self. At times like that I am reassured that I am not alone and that the Lord is more than able to accomplish His own work through instruments such as I am. He is truly good.

There is much more to tell you, but I will wait till you are able to visit us here in person. I am aware that you must be as busy up there as we are down here, all preparing for the end of the school year and the graduations. I have the Seniors' Mass on the 20th and will have concelebrated the 8th grade on the 19th as well. We will see you on the 21st, please God, as Fr. Kieran says.

Again, thank you for your kind prayers and be assured that you are much in mine. God bless you, Father. I'm really looking forward to seeing you again after a year.

Your son in Benedict,

Francisco

(Fr.) Francisco R. Schulte, OSB

10 May 1979

The Reverend Francisco R. Schulte, O.S.B.
Monasterio San Antonio Abad
Apartado 729
Humacao, Puerto Rico 00661

Dear Father Francisco:

Your letter of the 6th arrived this morning and it was good to hear from you. I did receive the letter which you sent with Father Prior and, if I remember correctly, I asked Prior Landelin to give you my greetings and to thank you for your letter. I appreciate much your daily remembrance in prayer.

Things have been busy here throughout these past weeks; things seem to have a way of piling up, but in general things seem to be going well. From the report of Prior Gordon after his visit there, and from several letters from Prior Landelin, I am aware of the various problems that have existed and still continue at San Antonio Abad. I am trying to get ready to deal with some of them in a forthright manner during my visit. It is good to know that you will pick me up at the air port on the 21st. I sent my schedule to Prior Landelin yesterday. I will arrive at San Juan at 3:23 p.m. on American flight 444 from Chicago.

I know the financial situation there is tight, and though we are somewhat tight here also, we will cover the cost of your return flight from Minneapolis to San Juan. I am happy that you will have a chance to visit with your parents, to go to Steubenville and then to Saint John's. I am sure many here will be happy to see you.

Confrere was just mailed yesterday so that will bring you somewhat up-to-date on the news. I must hasten off to a meeting of the Executive Governing Board. Since I will be with you shortly I can save further news till then.

With greetings to all, and every good wish, I am

Devotedly yours,

Abbot

JE/ev



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

June 1, 1979

My dear Abbot John,

Greetings to you from San Antonio Abad--site of record rains since you left us! Boy! If you thought that it was bad while you were here, you should've seen the place recently. Brother Bernard's ducks are obviously the best equipped creatures to live around here and there are times when I think we should have flippers as part of our habit. Oh well....

I wanted to inform you that Father Prior Pepe has named me his Sub-prior. On Thursday afternoon (May 31) he collected the written suggestions of the Community which was gathered here for the Retreat. He had previously asked the members to think and pray seriously about who could best serve him as assistant, support, friend, etc. and the Community in whatever ways the Prior might ask, etc. He told everyone to think and pray for a few days so he could take suggestions on Thursday and consider them before naming the Sub-prior. Well, my name was the one most suggested, which happily coincided with Prior Pepe's own thoughts and he informed me this morning that he was asking me to be the Sub-prior. On Monday, when the Retreat resumes and all are here he will make the news official.

Of course, it is a funny feeling to be named the Prior's assistant when one is relatively young, but I had prayed to the Lord directly about this after speaking with Prior Pepe and yourself, asking our Lord to please be careful in making the selection of Sub-prior His own will and that the most suited or best suited person might be named for the welfare of the Prior and the Community. I asked Pepe to be very careful in his selection and to be open to whomever he considered sincerely to be best. So, after all that, I humbly accept the ministry with the prayer that precisely due to my age and my "political" or national background I might be able to function as something as a bridge builder between the very obviously separated generations and between the Latins and the Continentals. One of my good points is that I am not really an "outsider" here, but am, rather, the "first fruits" of the Monasterio/Colegio after 32 years. I float easily between the Americans and the Puerto Ricans and in that sense can be of a real service to Pepe and the others.

Please be sure to pray for me as I begin this service to Prior and Community, that the Lord help me and guide me. God willing, I'll see you around June 30, when I ought to arrive at the Abbey. My flight back is for July 9th--the same one you came on. God bless you, Father. You are daily in my celebration of the Eucharist.

In the love of Jesus, *Father Francisco*

OSB SCHULTE 00158

7 June 1979

The Reverend Francisco Schulte, O.S.B.
Monasterio San Antonio Abad
Apartado 729
Humacao, Puerto Rico 00661

Dear Father Francisco:

Congratulations, best wishes and the assurance of my prayers for your ministry to the community as Sub-Prior! I am happy to know that you received the most votes and that Prior Pepe has accepted the wishes of the community. I am confident that together he and you will "profit the brethren rather than preside over them."

I wrote Father Prior after my return, mentioning my meeting Father Godfrey in the airport in Chicago and his having just seen the crash of the DC-10. Since my return the days have been full and today is the last day of our retreat. The conferences given by Father Demetrius Bunn of Saint Vincent are excellent and more than the usual number are here for the retreat. I understand there is some lobbying going on in re the election next August but I hear no details. I am trying to gain holy indifference, and I appreciate your prayers for the community and myself.

All in the community remain quite well, including those in the health center. Father Romuald is back at work and Father Cornelius may possibly recover sufficiently to be able to return to the Bahamas later this summer.

With greetings to all, and every good wish, I am

Devotedly yours,

Abbot

JE/ev



VICARIO REGIONAL
PADRES DOMINICOS
VICARIATO REGIONAL DE PUERTO RICO

Proyecto Concreto de un Instituto de Teología, sin UCB y sin O.P.

9 de julio de 1979(Reunión de COR)

PROPUESTA CONCRETA PARA

INSTITUTO DE TEOLOGIA

9 de julio de 1979

Observación Preliminar: En vista de que se ha llegado a la conclusión y decisión definitiva por la Conferencia de Religiosos de Puerto Rico, en su reunión extra-ordinaria de Superiores Mayores(Varones) del 30 de junio de 1979, que NO SERA POSIBLE INCORPORAR EL PROGRAMA DE TEOLOGIA en la estructura de la Universidad Central de Bayamón; y que por otro lado el Consejo Regional de los PADRES DOMINICOS han decidido, con fecha del 5 de julio de 1979, que NO SERA POSIBLE que los Padres Dominicanos se encarguen de dicho Instituto; la mejor forma para establecer será que los SUPERIORES MAYORES realmente interesados en el proyecto nos reunamos para fundar un INSTITUTO DE TEOLOGIA por nuestra cuenta.

Concepto Básico del Instituto: Las seis o siete ORDENES RELIGIOSAS (Agustinos, Benedictinos, Capuchinos, Carmelitas-O.Carm., Dominicanos, Franciscanos-O.F.M., Trinitarios-S.T.) forman una COOPERATIVA "de Consumo"(incorporada o no incorporada) en orden a establecer y operar un Instituto de Teología, aplicando los PRINCIPIOS DEL COOPERATIVISMO, es decir, que todos los participantes tengan intereses reales en el Proyecto y que estén dispuestos a hacer sus aportaciones correspondientes.

ORGANIZACION DEL INSTITUTO PARA 1979: Después de DOS AÑOS casi de preparación de un PROGRAMA DE TEOLOGIA en Puerto Rico, estamos psicológicamente preparados para lanzar este proyecto, y haría un gran daño a la moral y la identidad de la misma Conferencia de Religiosos, si no empezáramos este mismo año. También para que el desarrollo futuro (para religiosas y laicos) de este centro de formación no se atrase, es importante empezar lo más pronto posible, aunque sea en forma humilde.

Más en concreto, la organización del Instituto de Teología significará mayormente lo siguiente:

1. CONSEJO GENERAL DE SUPERIORES: Deberá formarse de inmediato un Consejo General (Junta de Directores, Junta de Síndicos) compuesto de los Superiores de las seis o siete Ordenes y Congregaciones REALMENTE INTERESADAS en el Proyecto. Este Consejo funcionará como una Junta de Directores(Síndicos) y tendrá la alta dirección y responsabilidad por el Instituto.

2. ADMINISTRACION DEL INSTITUTO: Para la administración diaria del Instituto, el Consejo General nombrará y establecerá, utilizando el personal competente de las mismas seis o siete Ordenes y Congregaciones miembros de la "Cooperativa":
 - a. DIRECTOR DEL INSTITUTO: Un Director competente a tiempo completo(a pesar de que pueda dar algunas clases) para organizar el Instituto y dirigirlo luego.
 - b. Consejo Administrativo: El Consejo General, en consulta y a recomendación del Director, nombrará un consejo administrativo, compuesto inicialmente de tres miembros(entre éstos el Director) para aconsejar al Director en la organización y administración del Instituto.
 - c. Staff Administrativo: El staff administrativo podrá ser muy limitado: Una buena secretaria y un encargado de la Biblioteca(no conviene fundir estos dos puestos en uno).
3. PROGRAMAS Y HORARIOS: Inicialmente se apotarán los programas y horarios preparados ya para la proyectada Escuela de Teología para la UCB; más tarde se ajustarán a las demandas, especialmente de religiosas y laicos.
4. FACULTAD: El día 6 de julio de 1979, el Comité ad hoc ha hecho una lista de unos treinta(30) religiosos y laicos preparados para dar clases en este Instituto. Si el Instituto se establezca cerca del Seminario Dominicó(lo que se sugiere más adelante), será posible añadir a este grupo también los nombres del Padre Félix Struik, O.P., y el Padre Teodoro Veerkamp, O.P. La facultad será seleccionada por el Director con el Consejo Administrativo, e inicialmente, con el endoso del Consejo General.
5. ESTUDIANTES: Inicialmente, los estudiantes del Instituto serán los mismos que se presentaron para la Escuela de Teología de la UCB, a saber, de los Agustinos, Beneditinos, Capuchinos, Carmelitas-O.Carm., Dominicos, Franciscanos-O.F.M., y Trinitarios-S.T.: En total, se cuenta con unos 10 a 12 estudiantes como máximo, a no ser que alguna diócesis envíe sus estudiantes también. Más tarde, se espera, participarán también las religiosas y laicos.
6. FACILIDADES FISICAS: Las facilidades físicas, inicialmente, podrán reducirse a: (a) un salón de clase; (b) un espacio para la BIBLIOTECA; (c) una o dos oficinas; para el Director y su Secretaria. Para el primer año éstas facilidades serán suficientes. El Comité ad hoc, el 6 de julio, enumeró entre otras, los siguientes lugares: (d) las facilidades en el edificio de la COR, Puerta de Tierra; (e) las Facilidades del Colegio San Ignacio, el segundo piso del edificio de la Comunidad; (f) las facilidades de Marfa de los Angeles, de la Arquidiócesis.

Observación: El inconveniente es que ningunas de estas facilidades

pertenecen a los miembros de la "Cooperativa" del Instituto; una posibilidad sería alquilarlas, pero todavía no sería la mejor solución.

Si entre las seis o siete Ordenes mencionadas arriba, no existen facilidades adecuadas, me gustaría sugerir que el Seminario Dominicano, en Bayamón, podrá proveerlas. Los Dominicos tenemos un edificio adecuado, destinado para el Noviciado, pero en este momento no hay novicios y no se esperan novicios para 1979-80. Ahí hay un salón grande para dar clases, una biblioteca de teología suficientemente amplia y con aire acondicionado, suficiente espacio para establecer una o dos oficinas, un ambiente tranquilo y la cercanía del Seminario Dominicano con otra buena Biblioteca; además se trasladaría los 1,000 libros de teología que la UCB ya ha comprado este año para el mismo fin.

Es solamente una sugerencia, pues necesitaríamos el acuerdo de los tres Padres del Noviciado, y además, del Consejo Regional de los Padres Dominicos de Puerto Rico. Pero hay posibilidades que los Dominicos cedamos estas facilidades, por lo menos, por uno o dos años del inicio del Instituto.

Además, por la cercanía, el Padre Félix Struik, O.P., y Padre Teodoro Veerkamp, O.P. tendrán más oportunidad de ayudar algo con la organización del Instituto y con los cursos, aunque el Consejo Regional recientemente, el 5 de julio de 1979, ha decidido que deban dar su tiempo ante todo al Proyecto de la Universidad Central de Bayamón.

7. BIBLIOTECA: La Biblioteca es a la primera vista el problema más grande; sin embargo, el Comité ad hoc no lo ve tan grave o sin solución: (a) Si el Instituto se establece en las facilidades del Seminario Dominicano en Bayamón, tendremos este problema resuelto, por lo menos inicialmente; además hay la Biblioteca de la UCB, (b) Si el Instituto se establece en otro sitio, será posible trasladar los 1,000 comprados ya, al lugar del Instituto, y con unos 1,000 libros más (opina el Padre Struik) habrá por el momento una buena colección; faltarían las revistas y algunas publicaciones de referencia, y el Encargado de la Biblioteca (Los O.P. ya lo tenemos).
8. PRESUPUESTO Y COSTOS INICIALES: Haciendo un cálculo global, se necesitarían los siguientes recursos financieros para abrir el Instituto para 1979-80; Se calculan aquí los gastos o costos mínimos para operar; por otro lado, veremos más adelante que algunas partidas podrán resolverse de otra manera, mucho dependerá dónde se abra el Instituto, y qué aportación en personal y facilidades puedan conseguirse sin costos algunos.

(Para el presupuesto y costos, ver la próxima página.)

a. COSTOS Y GASTOS:

(1) Servicios Personales:

| | |
|---|------------|
| - Facultad(\$ \$20.00 la hora) | \$ 11,000. |
| - Director(\$ 500.00 al mes, clases adic.): | \$ 6,000. |
| - Secretaria(como mínimo) | \$ 6,600. |
| - Bibliotecario(como mínimo) | \$ 8,500. |
| - Personal de Limpieza | \$ 2,000. |

(2) Gastos Generales(globalmente) y alquiler \$ 5,000.

(3) Equipo, Muebles, etc. \$ 4,000.

(4) Biblioteca:

| | |
|--------------------|-----------|
| - Compra de Libros | \$ 6,000. |
| - Revistas, etc. | \$ 1,000. |
| - Otro | \$ 2,000. |

TOTAL DE COSTOS Y GASTOS: \$ 59,100.

b. ENTRADAS(Inicialmente):

(1) Por concepto de matrícula(\$ 60. por créd.) \$ 24,000.
(se calculan 10 estudiantes con 17. crs.)

(2) Donativos(de los mismos Superiores) \$ 6,000.

(3) Donativos de Oestpriesterhilfe, etc. \$ 5,000.

TOTAL DE ENTRADAS \$ 35,000.

c. BALANCE NEGATIVO: (sin reducciones)

\$ 24,100.

d. REDUCCIONES POSIBLES: Como se ha indicado arriba, será posible hacer reducciones en los costos y gastos, en varios aspectos, por ejemplo: (1) Bibliotecario(O.P.) = -\$ 8,500.; (2) Equipo y Muebles(O.P.) = - \$ 3,000.; (3) Alquiler(O.P.) = - \$ 3,100.; (4) Biblioteca(O.P.) = - \$ 7,000; (5) Secretaria (religiosa) = - \$ 3,000.

En total, una reducción de unos \$ 24,100.; de esta manera el BALANCE quedaría en cero(-o-).

9. RECONOCIMIENTO DEL INSTITUTO: Inicialmente será suficiente que el Instituto sea reconocido por los mismos Superiores Mayores que enviarán a sus estudiantes; luego, se podrá conseguir el beneplácito de la CEP y de las Congregaciones de Religiosos y de Educación Católica; y por fin, no se debe descartar la posibilidad de que alguna Universidad luego reconozca los títulos CIVILES(a pesar de todo, la UCB conserva tal esperanza!).

10. FILOSOFIA: No hemos encontrado obstáculos mayores para continuar el Programa de Filosofía en la UCB; por lo tanto éste continuará con toda regularidad.

Bayamón, Puerto Rico
9 de julio de 1979

Vicente A.M. van Rooij
Vicente A.M. van Rooij, O.P.
Vicario Regional O.P.



DELEGACION APOSTOLICA
EN
PUERTO RICO

Nº 7220

Santo Domingo, D.N.
11 de Julio de 1979

Reverendo Padre:

Me apresuro a comunicarle a Usted copia de la carta Nº 7219, acerca de la propuesta de un estudiantado intercongregacional filosófico-teológico en Puerto Rico, que envío en fecha de hoy, al Cardenal Luis Aponte Martínez, en su calidad de Arzobispo de San Juan y Presidente de la CNP (anexo).

Estoy seguro que las claras directivas de la Sagrada Congregación para los Religiosos, sobre una materia tan delicada e importante para el porvenir de la Iglesia en Puerto Rico, serán aceptadas con respetuosa fidelidad.

Con mis mejores votos, aprovecho la ocasión para renovarle mis sentimientos de cordial estima.

Aponte + Gravelli

Giovanni Gravelli
Delegado Apostólico

J.P. Thomas Travers, C.S.S.R.
residente de la COR
CIERTA DE TIERRA, Puerto Rico

Anexo

Santo Domingo, D.N.
11 de julio de 1979

Nº 7219

Señor Cardenal:

Según el deseo de Vuestra Eminencia, me he dirigido al Emmo. Prefecto de la Sagrada Congregación para los Religiosos, Card. Eduardo Pironio, para conocer oficialmente las directivas que el mismo Dicasterio había impartido a los Representantes de la COR, en ocasión de su visita a Roma, relativas al problema de los estudios filosófico-teológicos.

En su contestación, el Card. Pironio, precisa:

"En dicha conversación los Representantes de la COR han declarado de separar claramente de la Universidad de Bayamón su propuesta de dar vida a un estudiantado intercongregacional filosófico-teológico. El esclarecimiento de los diversos aspectos: disciplinal, doctrinal y jurídico de esa Universidad será objeto de atenta consideración de parte de las competentes autoridades.

"Esta Sagrada Congregación ha dado su positivo parecer al proyecto, basándose sobre esta premisa y sobre el compromiso de un cordial entendimiento de la COR.

A Su Eminencia Reverendísima
El Señor Card. Luis APONTE
Arzobispo de San Juan
Presidente de la CEP
SAN JUAN, Puerto Rico

con la Conferencia Episcopal y con el Ordinario del lugar, donde dicho estudiantado surgirá.

"Después de haber consultado, al respecto, la Sagrada Congregación para la Educación Católica confirmamos el juicio positivo a la proyectada iniciativa y expresamos un ferviente anhelo a proceder a su actuación con la elección de personas responsables en el campo de la dirección y de la enseñanza, que den plena seguridad y que sean del agrado del Ordinario del lugar, con el cual, como también con la Conferencia Episcopal, harán todo para incrementar provechosas relaciones, según está claramente indicado en el Nº 31 de "Mutuae Relationes".

"Esta Sagrada Congregación está en espera de recibir el correspondiente reglamento y el plan de estudios, para poder conceder el deseado beneficio.

NB

"Ruego a Vuestra Excelencia comunicar lo antedicho a Su Eminencia el Cardenal Aponte y a la Presidencia de la COR, a la cual se envía un saludo alentador".

Aseguro a Vuestra Eminencia haber enviado copia de esta carta al Presidente de la COR.

Aprovecho la ocasión para renovarle, Señor Cardenal, mis sentimientos de fraternal estima.

+ Giovanni Gravelli
Delegado Apostólico



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

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

July 10, 1979

My dear Father Abbot John,

Happy Feast of All Benedictine Saints! I will be praying especially for you and all the monks back at the Abbey as you and we here at San Antonio Abad celebrate the day. Here we will be receiving our three Novices (the new ones) at Vespers this evening and tomorrow we have the first vows of Eduardo and of Randolph. You can be really proud in the Lord of the five that will make their first Profession at the Abbey; they are all fine men and God has blessed you. I recall today's Gospel: "The harvest is great but the laborers few. Pray the Lord of the Harvest to send new laborers...." May it be so for you all at the Abbey and for us here in Puerto Rico.

Since I have promised to write you immediately about the clerics and their studies I am breaking in the new typewriter which is shared jointly by the Director of Campus Ministry and the Sub-prior. Since both are me for the moment it works out nicely. Ha! So, please forgive any errors as I get used to this machine.

The information that I promised you for the professing clerics for the ORDO:

1

(he is the senior of the class here).

2

They will NOT be coming to St. John's, so you can free the rooms that were being kept ready for their possible arrival. The community felt it better to keep the two together and also to try to educate them here in Puerto Rico. Prior Pepe says that the Major Superiors of the Island met and all agreed on their common desire to go ahead with the Seminary or whatever they are calling it. It will be separate from the Universidad Central de Bayamón, which is under the care of the Dominicans. There is some problem between the Cardinal and the present Dominican administration of the Universidad, so all the Dominicans met in plenary session to make it clear that they will support the separate school of Theology that the Superiors want, though it will not be directly theirs or directly under the COR (Conference of Religious on the Island). Our men will drive in everyday, with the possibility of later living with another Religious community.

Also for the ORDO, please indicate to the Editor that November 19 is the Solemnity of Our Lady of Divine Providence (Nuestra Señora de la Providencia); the Patroness of Puerto Rico. The evening of the 18th are the first Vespers with second Vespers on the 19th. Vestments are white or blue. That should be noted in the ORDO for the days involved.

OSB SCHULTE_00167

Abbot John, page 2
July 10, 1979

Father Landelin will be leaving for his much needed rest on the 12th, in the company of Bro. Otto, who happened to be leaving that day already. He seems a little happier lately and while speaking with him a few minutes ago he spoke of his having had a "light" since the election that permitted him to see how God had brought him out of the Parish via the office of Prior to be able to make a contribution in the school, which would never have happened otherwise. He will not be at the elections, as both he and Bro. Otto return on August 2.

I spoke with Prior Pepe about the request you made for him visiting St. John's at election time and he really would like to, but it is exactly the day the Colegio starts and Pepe is deeply involved in so many aspects of the school, especially the Boarding matters, that it truly is impossible for him to get away then. Please write back with any suggestions for another time, or for before or after the elections, etc.

At this time I have not been able to get "de-briefed" yet by the Prior, for we had two major meetings today: Diocesan clergy of our zone and then a meeting planning the teachers' workshop in mid-August. When I have some more concrete information for you I'll send it along.

I will point out the obvious: Pepe will not be doing any writing from what I can see, so I hope you don't mind dealing with his assistant. He may get off a personal note or two if I insist but I have strong doubts! Since I left on June 6 I don't think any letters have been answered yet. I am not a very good secretary type since I don't take dictation or type too well either (as you can see for yourself) but I will plod along here and do what I can.

Thank you for the lovely chalice that you sent us via my return trip. I think we will use it "officially" for the Mass at the Professions tomorrow. It was kind of you to think of us; we can use all the help we can get and the physical things of missionary monasticism are needed also.

Father [redacted] officially begins as Novice Master this evening with the entrance of the new class. We are forming a Formation Team to assist him: Fr. Jaime, teaching Liturgy and Music; Fr. Oscar, teaching monastic history; myself teaching the Psalms and Fr. Rafael teaching the Rule and monastic spirituality. We are hoping to make it a real team effort and get involved with the Novices in the sense of being present to them in their growth and not just as teachers.

I think that's all for now. Fr. Prior sends his very best and asks your prayers. He will await your reaction to the conflicting situation of the School and the elections. Thanks for the wonderful visit and stay at the Abbey. I really was made to feel at home. With every assurance of my continual prayers for you and the monks at St. John's, I am

Fondly yours,

Francisco

Francisco R. Schulte, O.S.B.
Sub-prior

16 July 1979

The Reverend Anselm Biggs, O.S.B.
Belmont Abbey
Belmont, North Carolina 28012

Dear Father Anselm:

Although this is probably late, it may be possible for you to make the addition, should you wish to do so, when you correct the galleys for the 1980 Ordo. The addition I refer to is a request from our Priory in Puerto Rico that the Patroness of Puerto Rico be noted:

Solemnity of Our Lady of Divine Providence (Nuestra Señora de la Providencia).

The Solemnity is observed on November 19 with first Vespers on the November 18.

Colors are white or blue.

In the hope that everything is going well for you, and with every good wish, I am

Sincerely yours,

John Eidenschink, O.S.B.
Abbot

JE/ev



File Copy

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

16 July 1979

The Reverend Francisco R. Schulte, O.S.B.
Monasterio San Antonio Abad
Apartado 729
Humacao, Puerto Rico 00661

Dear Father Franciscp:

Your letter of the 10th arrived this morning and I very much appreciate your promptness in sending me the information I had requested about Brother [redacted] and Brother [redacted].

I am happy to know also that Father Landelin has left for his rest on the 12th along with Brother Otto. I had a note from Brother Otto saying that he would be here during the week of the 22nd. I must go to Saint Vincent on the 23rd for a meeting of the President's Council and the blessing of the new Archabbot, but I will be back on the 25th.

While I think it would be helpful to Father Prior if you could be here for the election, I understand that that would be difficult in view of the opening of school there the same day. I would simply recommend that Father Prior come for a week or so whenever it is most convenient for him.

I will write the composer of the Ordo, asking him to include the Patroness of Puerto Rico on November 18 - 19.

With the new team for the instruction of the novices I am confident they will have a good year. My congratulations to Father Rafael on his appointment as Novice Master and my thanks to Father Jaime for what he has done as Candidate Director and Novice and Junior Master.

We had a beautiful day here on the 11th, as I am sure you had there also.

My greetings to Father Prior! I understand your writing for him and that is perfectly satisfactory. I thought you did a fine job of typing your letter.

With every good wish, and a continuing memento, I am

Devotedly yours,

+ John, O.S.B.
Abbot

JE/ev

OSB SCHULTE_00170



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

July 19, 1979

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

Dear Fr. Abbot John,

In order to keep you up to date on the situation here at MSAA I am writing you at the request of Prior Pepe. I believe that he will also be sending you some official documents shortly, like the Quasi-chapter minutes, etc. But since he left for his two weeks at home before giving them to me to send I will include now what may be of interest to you and later send the remainder that he may still have for you.

Most important of all that has been happening here lately is the present status of the School of Theology that was to have been connected with the Universidad Central de Bayamón and the Dominicans who run the U.C.B. Prior Pepe specifically asked me to inform you of all the recent events connected with this matter. I will attempt to summarize what has happened.

First of all, as you already may know, there was some serious opposition from the Cardinal of San Juan to the Dominicans having the School of Theology connected with their U.C.B. The Cardinal and the Dominicans are long-standing "non-friends". He very specifically said that he would NOT ordain anyone that studied Theology there and that he would not send any of his men there, obviously. He even wanted to start his own diocesan seminary but that is another story. He attempted to get Rome's support on this stance of his via the Apostolic Delegate to P.R., who is known to be involved in his own ecclesiastical "intrigues" here in P.R.--another story.

The Cardinal went to Rome in person and so did representatives of the Conference of Religious (C.O.R.) in P.R. The visit to Rome did not seem conclusive one way or the other except to make it more than clear that the real problem was a personal one between Cardinal Aponte Martínez and the Dominican Regional Vicar--not some grand theological dispute or anything of that nature. Sounds like an old story.... By the way, Fr. Jaime was one of the representatives of the C.O.R. who went to Rome.

Later.... It became apparent to all that something had to be done, and so more meetings were held. It eventually was agreed that if a common School of Theology was ever to get started it would have to be without it being connected to the U.C.B. and without it being connected to the O.P.'s. Since it was basically a project desired by the Religious, the Major Superiors of Male Religious in P.R. held their own meeting and declared their intense desire and determination to have a common School of Theology where they could send their Theologians. Of the 24 communities of Male Religious on the Island there are a limited number of those with their own candidates and professed right now, but there are enough to begin and begin well. After that meeting a proposal was written-up and the idea sent to Rome. I am enclosing for your files Xerox copies of the proposal and the letter from Rome as well.

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Abbot John
July 19, 1979
Page 2

Since this gets longer and longer a letter and since there are so many details, I think I should simplify things and say that the letter from Rome via the Delegate (who writes for Cardinal Pironio of the S. C. for Religious) was positive in its content. After the Cardinal received his copy of the letter and the C.O.R. as well, that next day the Cardinal called for a meeting with the C.O.R. Jaime went with the Sister who is also involved officially as something or other (she was in Rome too). The Cardinal told them he was pleased with the whole thing. In fact, he may even send some of his own men there in the very near future. So, then the Major Superiors of Male Religious met on the 18th July and I went along at Prior Pepe's request so I could then convey to you what I'm writing about now. Fr. Jaime was there too, as a representative of the C.O.R. and to give his report about the Cardinal's reaction. Results of yesterday's meeting of Major Superiors:

Eight Religious Congregations will act as "founding members" of what is called the "Instituto de Teología de Religiosos de Puerto Rico" (ITREPUR) which is being called a "cooperativa"

The "eight" (including Monasterio San Antonio Abad) will seek incorporation as a separate body with the title I just gave you above

The "Consejo General" has been elected from among those eight, having named a President, Vice President, Secretary and Treasurer

The Academic Director & Administrative Director (both O.P.'s) have been selected and they will name an Administrative Staff

For the present academic year and possibly the next the Instituto will be housed in the presently unoccupied Novitiate building of the O.P.'s, who are generously making it available for this initial period free of cost (later, another place will have to be found, etc.)

Approval from Rome is being officially sought as soon as all documents are finalized: Norms, Courses, etc., as per the letter from Pironio via the Delegate

The "agrado" of the Episcopal Conference and the Local Ordinary (the Cardinal) are being officially sought as mentioned in the letter also

The hopes are to have the school functioning by September 3, 1979

The "eight" are to meet again on July 26 to review the finalized documents and hopefully to sign the incorporation documents being prepared by one of the lawyers employed by the Church in Bayamón

The Instituto will be solely for THEOLOGY--the School of Filosofia will remain at the U.C.B. where it already has approval and the different Communities may avail themselves of that School or make other arrangements before sending their men to the Instituto, as they see fit

For the moment I think that is pretty well what has been happening with the School of Theology. Our two Juniors, _____ will drive daily--at least at first--to their classes of Philosophy at the U.C.B. in Bayamón, so we do not enter directly into the mainstream of classes at the Instituto right away, though they may take a course or two this year, I suppose. If you have any trouble with the documents that I am sending, please write me back. Or if there are any doubts or questions that this lengthy letter has given you, just let me know, please.

All are feeling well here at MSAA. Fr. Rafael is doing well with his three new Novices, who all seem to be doing fine also. I teach them my first class in the Psalms tomorrow, which I look forward to. Also, I have invited the Arquitect (that I told you about when we talked at St. John's) to come out tomorrow and walk around the place with me to get some ideas. Pepe is supporting the idea that we make use

Abbot John
July 19, 1979.
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of some of the parents and other professional people we know around here. They are very grateful for what CSAA has done for their children and are more than willing to help in any way possible with their own professional knowledge and skill. We met the other night (Pepe, Jaime, Oscar and myself) and they liked my suggestion that I ask out to visit informally with me and that later the Community would gather to brainstorm about needs and ideas for our future in both Monastery and Colegio areas. That meeting will be August 3, God willing. After we have met I will invite the Architect back the second time, but this time to talk with the whole Community and listen to their ideas.

I must say I am getting excited about this whole thing--we are finally doing something and not just talking! This a.m. I was reading from the Archives and was not too surprised to see that we have talked about this exact same thing since 1970 at least and also have mountains of pages of printed matter collected over the years, but nothing was ever done and it all died out. Oh well.... I have also received some very promising responses of people (parents, people who like CSAA/MSAA, etc.) who will be happy to help us (after we draw-up some definite plans) in the raising of funds. Someone called today to say that one of our past students is the Director of "Fomento", which is the Government's Labor Organization--one of the most important positions in the Govt. today. He was giving a major talk covered by all the Island Press, business people, etc. When asked to give some background on himself the first thing he said to them all was that he was a product of Colegio San Antonio Abad and loved Fr. Burton Bloms for all he'd done for him. Hmmm.... Maybe he can do something for us now?! Anyway, things are moving. THANK YOU for your kind support and encouragement in all this. Sometimes I think I'm swimming against the tide of apathy all alone, but I was really encouraged by your own support, that of Prior Gordon and also that of Pepe, Jaime, etc. Please pray for us in all this that the Lord may guide us; I am very fond of praying Psalm 126 lately: "Unless the Lord build the house, in vain do the builders labor...."

Now, assuring you of my prayers, I'll close this. Keep us in your own prayers, please. And God guide you as the elections draw near. Whatever happens, we hope you remember that we keep a room waiting for you and a lot of brotherly love. God bless you, Father!

In His love always,

Francisco

Fr. Francisco R. Schulte, O.S.B.

Subprior

Encl: 2

OSB SCHULTE_00173



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

26 July 1979

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

Dear Abbot John,

This will be a fairly short letter to send along the minutes of the Senior Council meetings, Quasi-chapters, etc. that Fr. Pñor Pepe has in his files for your own files at the Abbey.

I saw Father Prior today when I went to Caguas to pick him up at his sister's home; where he has been in seclusion for almost two weeks now. I say seclusion jokingly since he drops in here for a few minutes at a time a couple of times a week, but we see very little of him--which is the way it ought to be if the man is ever to get the rest he deserves so much. I drove him to the latest meeting of the Major Superiors of Religious (male) this morning, which meeting took place at the Univ. Central of Bayamón in the residence of the O.P. Vicar. I guess all of our meetings have pretty well taken place there.

The meeting was a long one. A really long one: 9am - 1pm, with no break. Whew! Not even a coffee break, and this is Puerto Rico! There was a lot to do, as the long time indicates. Basically, there was a report from the President of the Executive Board of the Instituto de Teología de Religiosos de P.R., Fr. Joseph, O.F.M., Cap., on his telephone conversation with the Cardinal. He said the Cardinal was fairly positive sounding that we are separate from the U.C.B. and the C.O.R. and the O.P.'s. However, he wanted us to promise in writing that we would not stay in the borrowed O.P. Novitiate for more than one year but would move out of O.P. territory as soon as possible.

And so it goes in the latest ecclesiastical politics. The 8 founding members of the ITREPUR today approved the articles of incorporation, the statutes of the corporation and the catalogue for the ITREPUR. We sent copies of the statutes and the catalog to the Cardinal and the Executive Board will hopefully meet with the Cardinal on next Monday to explain what is happening so far and ask for his explicit "agrado" or "beneplácito". After that there will be a general meeting of the "8" next Wednesday. Pray for us, please.

Today was interesting: we had a helicopter land in our front parking lot, in which Fr. Rafael and Jaime later got to take a ride and then the community had a cookout at the pavilion by the river. The helicopter was from the Police, coming

OSB SCHULTE_00174

Abbot John
July 26, 1979
page 2 .

here for some demonstrations for our children in the Muscular Dystrophy Association special Camp that we have here every year. It came on Tuesday without anyone at all in the Monastery knowing what in the world was going on. It circled the property various times and as I saw it was landing I figured I ought to know what in heaven's name they were doing here. So, as St. Benedict commands, the superior greeted the visitors in the name of the monastic community and diplomatically inquired about the reason for their visit. It was all explained and as the big-wigs toured the place I brought out some pop for the pilot and later for the others. They were received as Christ Himself--perhaps a first in the annals of monastic hospitality: kind greetings to helicopter passengers!!!

The cookout was my diplomatic attempt at trying to resolve a problem in scheduling that the Camp had--a pool activity with the kids that made it impossible for them to get out by 6:30 when the monks pray evening Office. I invented the community cookout in the Bohio area as a good way of getting us away from the noise and also making it reasonable to move the Office to 7:00. It all worked out well and the monks had a fine time visiting and enjoying an absolutely gorgeous evening with a soft ocean breeze coming in over the fields and a lovely sunset to top it off. I hope to be able to arrange a few more of these activities to bring the community closer together in simple, family ways. Fr. Pepe likes the idea too, remembering how frequently Prior Owen used to schedule special get-togethers for the monastic family. We shall see.

This will be plenty for now. Take care, Father. And pray for me and for us as we all do for you. You are always mentioned by name in the Eucharistic Prayer at Mass whenever I am president. God bless you!

In His love always,

Francisco

Fr. Francisco R. Schulte, OSB
Subprior

P.S. I forgot one important thing: do you want me at the Abbey for the elections in Prior Pepe's place? In your last letter you said that you knew it would be helpful to Father Prior to have me at the elections, but you knew it would be difficult with school starting on the same day. Did you mean to say that you are suggesting I be there in Pepe's absence? I just didn't understand the exact drift of your remark. I showed Pepe and he said, "Well, it says that he thinks it would be helpful to me if you could be there, etc., but is that what he means?" He has suggested that we write you for a clarification. If you need one of us there and he can't be there at that time, then I could get away from school myself with no real difficulty. Please let me know what you had in mind and we will work it out from this end.

P.P.S Bro. Bernard just came in and said to send you his "blessing". Consider it sent.



File Copy

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

27 July 1979

The Very Reverend Francisco R. Schulte, O.S.B.
Monasterio San Antonio Abad
Bóx 729
Humacao, Puerto Rico 00661

Dear Father Francisco:

Your letter of the 19th arrived yesterday and I am grateful for all of the information which you sent. I appreciate, also, the two enclosures. I hope that the new School of Theology will work out well and that the two Juniors will not find it too difficult to drive daily for their philosophy to Bayamon. My greetings to them.

I am happy to know also that steps are being taken to do some real planning for building needs of the monastery and school.

Brother Otto and Father Landelin arrived two days ago when I was at Saint Vincent. I have an appointment to see both of them yet this morning. Both looked well and I hope Father Landelin gets a good rest.

Brother Jason returned from the hospital on Monday and seems to be doing very well. All others are well and in about three weeks we will be ready for the election. Not all of the monks there have returned their notification sheet about the election. Even if they do not wish to name proxies they should return the sheet as soon as possible. Would you remind the following:

Fathers Owen, Julian, Jamie, Oscar, Rafael;
Brothers Felix and Tarcisio

Thank you, and with the assurance of a continuing memento, I am

Devotedly yours,

John O.S.B.
Abbot

JE/ev

OSB SCHULTE_00176

30 July 1979

The Very Reverend Francisco Schulte, O.S.B.
Monasterio San Antonio Abad
Box 729
Humacao, Puerto Rico 00661

Dear Father Francisco:

Your letter of the 26th arrived this morning and I again am grateful for the information which you sent, especially the minutes of recent meetings of the Council and Quasi-Chapter.

I am happy that Father Prior is getting some much needed rest. I saw both Father Landelin and Brother Otto last week; both seem to be enjoying their visit and both seemed to be quite relaxed.

In reference to your postscript: I am sorry that I made a mistake in dictating the first sentence of the third paragraph in my letter of July 16. I really meant to say: "While I think it would be helpful to Father Prior if he could be here...." So, while it would be nice if more from Puerto Rico could be here, I do not expect you or others (except those who are already planning to come) to be here. We will rely on your prayers to the Spirit to guide the community.

Things continue as usual here and Brother Jason is making a good recovery.

In the hope that all continues to go well there, and with every good wish, I am

Devotedly yours,

Abbot

JE/ev



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

August 27, 1979

Dear Abbot Jerome,

I have to ask if, at your election, you (like the Pope) asked the capitulars what they had done and asked God to have mercy on them for their action?! Really, I imagine that being elected to abbatial office must be a source of some ambivalent feelings, to say the least. My prayers for you are that the Lord keep you strong in your new responsibilities and that He comfort you when the going is difficult. I suspect your years as Novice Master will be a good practical experience now that you are Abbot.

Here in Puerto Rico the monks heard the news without too much surprise since the grapevine had been saying for a long while that if Abbot John were not re-elected it would be Jerry Theisen. I hope it wasn't too much of a shock to you, but if everyone else had been speculating for a good while now you must have had your suspicions as well. Abbot John has always been a true father to me in every good sense of the word and I feel that he did a real job at a very difficult period in the Abbey's history. Hopefully (as he would say...) he'll be able to spend these next years relaxing some and doing whatever he'd really like to do. Does he have any plans yet about where he'll go or what he'll do? We are all curious.

Later, when you aren't so busy (what with the after-effects of your election), I'll sit down and try to write some sort of resumé of things that are going on around San Antonio Abad lately and that are planned for the near future. Some of the more urgent things under consideration are the Monasterio/Colegio's need to develop some unified planning in the form of a 5 or 10 year plan to include possibility building needs and the like, our need to perhaps turn over to the local ordinary one of our two parishes since we are not able to staff it adequately (presently there are 4 men there, ages ranging from 65-72), the possibility of achieving independence from St. John's in the very near future, and so on. I would ask you to review the Abbot's files on correspondence from P.R. to find there the latest details and information that I have been sending up. By the way, how's your Spanish?

Now that I think about it, why not come and spend some time in Puerto Rico with the monks at MSAA? I'll personally provide tour-guide service to the nicest local beaches!!! I think we can compete favorably with the SAGATAGAN beach. Think about it, Father. We'd love to have you. There are a good number of the newer men here who don't know you and it could be good all around. Something more for you to think about, eh? Well, I'll go now and leave you to some quiet time. You are in my prayers and I hope you will remember me as well. God bless you, Abbot Jerome!

Sincerely in our Lord,

Francisco

Sub-Prior

OSB SCHULTE_00178



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

September 9, 1979

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

Dear Abbot Jerome,

Fr. Prior Pepe has asked me to write you a brief note thanking you for your letter and informing you that he will take you up on your invitation to be at your Abbatial Blessing on the 19th of October, please God.

Since there are so many things that need to be discussed about Monasterio San Antonio Abad's present situation and possible future, the Prior feels that it is important for him to speak with you personally to inform you and to discuss with you matters of importance. He also realizes that it has been a long while since he was last at the Abbey and would like to renew his friendships and meet some of the monks that have since come to St. John's.

In order to assist him with the matters in English and to have a familiar face to look to (one that is familiar with St. John's recently), Fr. Prior has asked me to accompany him to the Blessing. It will be our pleasure to represent the confreres from San Antonio Abad at your Blessing, believe me. Frankly, Pepe is a bit nervous about traveling back after 16 years and will appreciate a traveling companion....

He has asked me to inform you that he received a copy of the letter Fr. Landelin Robling wrote you about the Principal's position; etc. and that it will be one of the things he'll need to discuss with you. Presently, I am trying to carry out Fr. Prior's request that I prepare a very brief summary of the "State of the Priory" for your benefit so you won't have to wade through reams of correspondence in order to be updated on the present situation. I am including in the report information on 1) the Monastery in general, 2) the Colegio (especially the problem of who will be Principal after Fr. Landelin), 3) the two Parishes and their apostolates and 4) a general financial report of the economic situation of The Order of St. Benedict, Humacao, P.R. I hope to make the report as short as possible--perhaps a page for each area (Colegio, Parishes, etc.). This information will help you as you try to familiarize yourself with MSAA.

So, Fr. Pepe would ask you to set aside one block of time when we could sit down and discuss at some length the P.R. mission. Perhaps you could set aside a morning or afternoon. Our plans are to arrive Thursday afternoon, the 18th, and leave on Tuesday morning, the 23rd. Whatever works out for you in the midst of an already hectic schedule will be fine. Now, I had better close this; it is no longer brief!

Sincerely in our Lord,

Francisco, O.S.B.
Sub-Prior

OSB SCHULTE_00179

13 September 1979

The Very Reverend Francisco Schulte, O.S.B.
Monasterio San Antonio Abad
Apartado 729
Humacao, Puerto Rico 00661

Dear Father Francisco:

Thank you for your letters of August 27 and September 9! You are keeping me well informed about the Monasterio San Antonio Abad. Of course, I need to learn a great deal more about the priory and the school, and this I am doing by interviewing people, by reading reports, and by looking at past correspondence. I also look forward to speaking with Prior Pepe and you at the time of the blessing (yes, please do accompany Prior Pepe to the celebration.) We will have to sit down and talk at length about the situation in Puerto Rico. I will also want to visit Puerto Rico some time during the year. At the present time I cannot set a date, but it might be after the first of the year.

Yes, my years as novice master are now serving me well in this office. I have a backlog of material on the Rule of Benedict and monastic spirituality. I have already given one conference and intend to provide the community with at least one conference a month. My background in theology will also assist me in the preparation of these conferences. These first weeks in the abbatial office are hectic but I am managing with assistance from Abbot John and from the staff. Many aspects of this office, of course, I have not yet discovered.

Well, Father Francisco, I look forward to your report on the priory, school, parishes, and finances. If I could read the report before our meeting at the time of the blessing, it would be helpful. But it will be helpful whenever it is prepared.

Fraternally,

Abbot Jerome Theisen, O.S.B.

JT/ev

OSB SCHULTE_00180

26 November 1979

The Reverend Francisco Schulte, O.S.B.
Monasterio San Antonio Abad
Post Office Box 729
Humacao, Puerto Rico 00661

Dear Father Francisco:

How is your weather? I know I am envious even before you tell me! I just don't belong in Minnesota since I hate winter so much. Too bad I don't know Spanish!

I hesitate to bother you but I have a problem with which I am hoping you can help me. I cannot find our folder for Father Owen Tekippe. We have a folder for every monk in our files which contains the correspondence between the abbot and the monk. When I asked Abbot John if he knew where Father Owen's folder was he told me that you had used it for some writing you were doing. He said to check with Father Vincent as he might know of its whereabouts. I did this but Father Vincent was unable to locate it among the things in the archives. I then decided that the only thing left to do was to write to you in the hope that you might be able to shed some light on the missing folder. Could I hear from you?

Give Brother Otto a big hug for me!

A blessed Advent and Christmas season to you!

Sincerely,

Secretary to
Father Abbot

OSB SCHULTE_00181



Colegio San Antonio Abad

BOX 729 HUMACAO, PUERTO RICO 00661

TELEFONO 809/852-1616

Abbot Jerome

PRINCIPAL'S OFFICE

27 November 1979

████████████████████
Superintendente de Escuelas Católicas
Diócesis de Caguas.
Apartado 8699
Caguas, PR 00625

Dear Sister ██████████,

Regarding your circular letter of 9 November to the Principals of Catholic schools in the Diocese of Caguas about your visiting each school, I would like to invite you to come to visit us here at Colegio San Antonio Abad on 4 December as mentioned in your letter. However, I hope you understand that such a visit would be to become better acquainted with our school and to speak with the Board of Directors--not to carry out any sort of inspection.

As the Chairperson of the Board of Directors of the Colegio and as the Sub-Prior of the Monasterio I want to explain our situation plainly. I feel it is my responsibility to state exactly what our stance is as an ecclesiastically exempt Benedictine monastic school for boarders and day-students on the Junior High and High School levels.

First of all, Colegio San Antonio Abad is an integral part of Monasterio San Antonio Abad. This is not a parochial school or a school belonging to the school system of the Diocese of Caguas; it is an integral part of this Benedictine monastic foundation and as such shares in 1500 years tradition of ecclesiastical autonomy and exemption from outside control in the direction and management of both monastery and monastic school. This fact is an essential and unique facet of Benedictine monasticism and has been consistently recognized, upheld and protected by numerous Popes, papal privileges and Canon Law during the course of these 15 centuries.

Colegio San Antonio Abad's association with the Superintendence of Catholic Schools of the Diocese of Caguas is voluntary and exists for the purpose of maintaining basic relations with the other Catholic schools in this diocese. We do form part of the Diocese of Caguas but without prejudice to our unique tradition as Benedictines. There is no question, then, of our being subject in any way to some outside direction or control. We are all serving the People of God in this diocese through our apostolate of Christian education; we do not all serve them in the same way. Pluralism in our educational system brings richness to the whole educational apostolate of the diocese and avoids educational "in-breeding".

Of course we would like to maintain friendly, voluntary ties with the diocesan school system and share with the other academic communities our own particular

A SIX YEAR COLLEGE

MONASTIC SCHOOL FOR BOYS AND GIRLS

OSB SCHULTE_00182

resources and blessings, thus contributing to the general educational process in the Diocese of Caguas. Nonetheless, we will preserve our unique character as the only residential school in the diocese and the only monastic school directed by monks of St. Benedict in the diocese. An absolutely essential element of Benedictine monasticism is the autonomy of each house or monastery; not even an Abbot from another Benedictine monastery could come to this monastery or Colegio and ask to inspect or see property deeds, private contracts or documentation of any sort. Certainly, then, no outside organization can do so either. This was our point with the D.A.C.O., as you yourself know.

There are many questions that the Board of Directors of this Colegio would like to have answered before we decide to remain members of the diocesan superintendence of schools. We hope to hear from you personally about these questions if you should decide to visit us on 4 December here at the Colegio.

To summarize, Colegio San Antonio Abad would be happy to form some informal association with the other Catholic schools of this diocese as long as our individuality is respected and no claims of outside control or interference are made. Given the unique situation of our being an ecclesiastically exempt monastic school we will insist on this point.

Hoping to see you on 4 December, I remain

Cordially,

Francisco R. Schulte, O.S.B.

(Very Rev.) Francisco R. Schulte, O.S.B.
Principal/Sub-Prior

Co-signed,

José M. Rodríguez, O.S.B.

(Very Rev.) José M. Rodríguez, O.S.B.
Director/Prior

cc: Right Rev. Abbot Jerome Theisen, O.S.B., St. John's Abbey
Members of Board of Directors, Colegio San Antonio Abad



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

29 November 1979

Dear Abbot Jerome,

Greetings to you in the Lord! I am busy-as usual but wanted to get this copy of the letter we sent to the Sister in Caguas off to you as soon as possible. Please let [redacted] read it and make any suggestions, etc. I have no doubt that Sister will have received it rather "heatedly" and will have shown it to Bishop [redacted] by the time you receive this note. Oh well....

I was so sorry and really shocked to hear about Fr. [redacted]. Everyone's comment, of course, was that he was just so young! It has had me thinking quite a bit, I assure you, about "keeping death daily before one's eyes". Needless to say, the circumstances of our both holding the same position makes it hit rather close to home for me. Will you name [redacted] now???

Must get to bed now. It's been a long, hard day and I am sort of upset or sad inside because I just spoke to one of the kids and had to tell him I am expelling him for a second offense of drug use. It tears my heart out something terrible. Please do keep me in your prayers as I attempt to do my best. Thank God the students and the Faculty have rallied around me; it makes a world of difference.

God bless you, Jerome. May He help you in your ministry.

Francisco, OSB



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

29 November 1979

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

Dear Abbot Jerome,

Prior [redacted] has taught me that it is best to be direct in most painful situations rather than trying to cover-up the pain by beating around the bush. With that knowledge in mind I would like to go directly to the heart of this letter: I want to leave Monasterio San Antonio Abad following the completion of this academic year.

I'm glad that you and I got to talk a little privately while you were here because I was able to express to you some of my own preoccupations about my own future at this monastery. Our walk out to the gates of the property one afternoon stands out in my mind since on that walk I told you of my real concern about what sort of a future I could expect at San Antonio Abad, considering my situation of being the "last of the Americans" in a Community rapidly changing its past "American" profile and becoming--thank God--a strong, native Puerto Rican foundation. My only real concern and condition for remaining here has been that I be accepted as one of the members of this multi-national Community on a standing equal with the other monks, be they Puerto Rican, Spanish or Dominican (from the Dominican Republic). I have always feared this would not be possible and I am now convinced of its not being possible. Given that conviction I can no longer consider remaining in this monastery.

The time has come for me to face the reality of our situation here and stop hoping for a miraculous solution to certain personal conflicts that frequently make life a minor Hell-on-earth for many of us. Unfortunately, I am no martyr and do not find it possible to continually bite my tongue, swallow my opinions and silently submit to belittling remarks by Fr. [redacted]. It is not my nature to resort to such tactics and therefore am quite "outmatched" by him. Frankly, I am not interested in having to cope with such attitudes. I have had the stuffings knocked out of me enough times now that I have no "will to fight" at all and don't think I should have to do so anyway; monastic life as I study it was never meant to be a study in one up-manship.

I told you a couple of weeks ago that my most fervent prayer was to live and die here with my brothers at Monasterio San Antonio Abad, as long as I saw that I was given a fair chance at being an equal of those from Puerto Rico or elsewhere. At this time I do not see that fair chance as ever becoming a reality. Right now I want to be clear to you about how I feel: as long as Fr. [redacted] is here I will not even consider remaining at MSAA. The solution is not to remove Fr. [redacted] but is, rather, to remove those things or people which he finds so difficult to bear with--

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those of us that are from the United States. I'm reminded of the refrain made in reference to Jesus, "Can anything good come out of Nazareth?" Change the name of Nazareth to the United States and that is the sort of thing that one is up against. Frustrating is not even the word.

This is all so ironic to me for Fr. [REDACTED] and I have known each other for some eleven and a half years now. He taught me Religion in the 10th and 11th grades, he was my primary inspiration for the priesthood, he took me with him to the Campo for Masses and religious services there, he directed the Vocations group that I belonged to in High School, he studied at Notre Dame when I did and it was his direct influence that made me consider the Monasterio here instead of the secular priesthood. [REDACTED] was my Novice Master and has always been one of my inspirations. For all of these very special reasons it hits me a hundred times harder now to see him act in such a harsh way with so many of us here. I do not feel so hurt personally by his attitudes as I feel angry with his spoiling of a truly familiar atmosphere here at MSAA.

There has been a lot of time for me to consider all this; this is not a hastily written letter or one provoked by a single incident, though it was precipitated today by a particular event that happened in the Senior Council meeting. Prior [REDACTED] told me that it wasn't worth getting upset about but the matter itself is indicative of an underlying attitude that I simply can't live with and still be at peace with God and myself. I am not an isolated individual, as you are already aware from your conversations with other Continentals that are presently here at MSAA or who have been here in the past. I have thought about this at great length over the past years and even moreso recently. And today I have done little more than pray about this, think about this and talk with trusted individuals about this.

Please God, the time is ripening for the Community to stand on its own two feet as an independent, Puerto Rican monastery of Benedictine monks. I pray that this is so and that I have been able to assist the members of this Community to reach such a goal. Perhaps this is the time for the Americans to return to St. John's, happy in the knowledge that God has blessed the Community of MSAA and permitted it to reach a time in its history where such a change in profile or character can successfully take place. But I feel that my own personal contribution here has been made and I cannot make anymore without growing bitter and hurt by the attitudes that have been making life so unpleasant and distasteful for me lately.

I am asking you to return me to the States where I will be happy to help out in any way possible at the Abbey, Prep-School, Parishes, etc. That can be discussed later, I'm sure. But I would like to have your assurance of being able to leave here in late May. Since the Principal's work is going so well and now that I have the support and backing of the Faculty and Administration and Student-body, I would like to do all I can in the months that remain in this school year to get the Colegio back on a solid track. In fact, we have already made some excellent progress in just a few weeks, so I feel hopeful about the next few months. I also feel a personal responsibility to remain here as Principal until the school year is over in order to maintain the needed stability. In the meantime a search for a long-term Principal can be initiated with the cooperation of all involved. Nonetheless, despite my feelings of responsibility, I will not be able to continue here past May for the reasons I have already mentioned as well as personal reasons involving health and other matters.

There's really not much more that I can say. As you might imagine, it is hard enough writing what I have written. Having dreamed for years now of being able to spend my life here in the Puerto Rico that I love so much, it is more painful than I can ever explain to see that dream destroyed by the reality of the situation. But I must insist on this point: continuing here feeling like I feel now is only living a charade and going through an empty routine. I no longer feel a real part of this Community and don't want to go on pretending like I do. For my overall spiritual, mental and physical welfare I ask you to grant this petition and bring me home in May.

Asking God's blessings for you in your ministry, I remain

Fraternally yours in our Lord,

Francisco Schulte, O.S.B.

(Very Rev.) Francisco R. Schulte, O.S.B.

copy: Very Rev. Prior [REDACTED] O.S.B.

December 2, 1979

Dear Abbot Jerome,

I ask you to read this page first, before reading the other letter that I wrote to you the other day; this page is sort of a "cover letter" to the previous letter and will put it into a clearer framework.

After I wrote the enclosed long letter to you, I felt compelled to hold the original copy and not actually send it to you until Fr. Prior [redacted] had a chance to read it himself and react. I thank God I did so. [redacted] read the copy I gave him and he took it terribly hard. If it will be of any use to your understanding of the situation I translate for you here his reply to me:

"Dear Francisco:

Just a short note to express something of what I feel in these moments:

Since the elections in May I have gone from fright to fright, from pain to pain, from bind to bind, from bitterness to bitterness, from almost hopelessness to almost hopelessness. When I think I have overcome one problem a worse one presents itself.

The sharpest of all these pains has been the one that I have just received upon reading the letter that you have sent to Father Abbot. And this, for many reasons. I myself do not know now if it is worth the pain to keep on trying to sustain this whole thing or just let it fall.

Father Abbot told me that he had been able to sense that I had the support of all, but I have serious doubts about this.

I feel as though God and the Community had given me a charge that I never wanted in order to destroy me and everything that surrounds me. Only my faith makes me continue.

I would like to speak much with you as I have been doing but in these moments I feel myself to be without the strength to do do.

My principal interest continues to be the Community; let it be understood: each one of the monks, the novices and the candidates of San Antonio Abad, no matter what awaits me in the future.

May God bless you! [redacted]

That's the letter [redacted] sent me after receiving the copy of your letter, still not actually mailed to you. When I saw how destroyed he looked and reading this letter I pretty well cried myself to sleep and the next day, after talking it over first with Bro. [redacted] decided to give [redacted] the original letter to you to do with as he thought best: send it or destroy it. I just couldn't stand to see him so lonely and hurt.

We later spent a whole afternoon talking (last Friday) and he said I should send the letter to you since it reflects my sincere feelings, but that I should explain to you some of the things we spoke of and ask your help with some things.

Basically, having spoken with [redacted], my perception of the situation has not really changed all that much. [redacted] is still the core of it for me and for most here, but [redacted] has asked me to tell you that it is not so much anti-American sentiments on [redacted]'s part as it is a general attitude he has towards others. Most of the monks here have been badly burned by [redacted] included, and it is not limited

(over)

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to the Americans alone.

Be that as it may, I have reached my personal limit and I cannot afford to keep on battling him, subjected as I so frequently am to his arrogant comments and his harsh way of dealing with people he so obviously considers to be inferior. I have spoken with so many people here and the common denominator of their deepest discontent and pain is [REDACTED], etc.

I told [REDACTED], after all had been discussed at great length Friday, that my basic position boils down to this: I love MSAA and have always wanted to live and die here; it is my home. Nonetheless, as long as [REDACTED] is here and is uncorrected in his tremendous arrogance, lack of charity and flaunting of authority, accountable to no one, I cannot consider remaining here. My health will not bear up under my constant exposure to his corrosive, acid-like behavior, comments, etc. I have told [REDACTED] that I feel responsible for my commitment to serve him, the Community and the Colegio but can't do so at the risk of ruining myself. I will stay here till May if [REDACTED] has not been corrected or removed or whatever by that time. If some radical (to the roots!) change takes place with [REDACTED] I would want to stay here till they lay me in the cemetery for good.

[REDACTED] admits that [REDACTED] is a (the) problem and has said so before. But [REDACTED] says he needs help to deal with the problem and doesn't really know how. He doesn't just want to tell [REDACTED] to get lost but is looking for some constructive way of neutralizing [REDACTED]'s divisive influence within the Community. [REDACTED] says he and [REDACTED] talk of [REDACTED] hopefully being named a Bishop, but I hardly think we can afford the luxury of waiting around for something like that. [REDACTED] has the legitimate authority to discipline or correct [REDACTED] and so do you. The power to do something is there; it has not been used. Just one example: [REDACTED] still has the keys to the blue Datsun the Community bought a couple of years ago for common Community use. He took the keys and has never yet turned them in, despite the attempts of [REDACTED] to reason with [REDACTED] and despite the fact that [REDACTED] has mentioned this matter to [REDACTED] a few times. No one seems how to say anything direct or definite or forceful to him.

I have told [REDACTED] that if he wants [REDACTED] to stay here and if he thinks it is okay for [REDACTED] to destroy the monastery here by driving off person after person, well, I can't really do anything about it. But I have no intention of sticking around to see the place collapse around our ears when he finally drives off the last person. I am tired of fighting and, while I hate the very thought of even considering leaving here, am willing to protect my own mental and spiritual and physical health by removing myself from a hopeless situation where no one can really win. Either [REDACTED] goes or I go. That's what it boils down to now.

I wanted to repeat to you that the Principal's work is going beautifully. This should not be an aside in the midst of this long letter but I want you to know how well it has been. The kids, the Faculty and the Administration are behind me, united with me in my attempts to get things together here. [REDACTED] told me the other day that he has decided not to leave in January as he planned when things were so rough. He wants to stay till May, even though he has a few good job offers for January. Definitely, though, he will leave us in July after voluntarily helping with the heavy work. Needless to say, I would hate to go, but....

Also, I am going to North Carolina at Christmas for more medical tests. There has been more information forwarded from St. Cloud from other tests there and there is a high possibility that the excess adrenalin (discovered in those new test results) is being caused by a tumor. Pray for me please so we can get my health figured out one way or another. Read the other letter and write me back your thoughts about all this. I still feel basically the same. In our Lord, *Francisco*



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

4 December 1979

Office of the Abbot
St. John's Abbey
Collegeville, MN 56321

Dear :

God's peace and happiness to you during this Advent season and at Christmas!
It was a pleasure to receive your letter--actually a pleasant surprise. At first, when I saw on the envelope I thought there had been new elections at the Abbey again and that we had elected a new Abbot. Ha! You may be next in line anyway...

I don't know, though, that I can be of any real help to you in your search for the file of Fr. Owen Tekippe. Abbot John is correct that I was working on a number of personal files that he had given me. They came from the vault room--not from the Archives room as such. Since I am the Archivist here (one more of these assorted caps to wear) I was doing research on the files of assorted monks from Puerto Rico, mainly older files in storage downstairs in the vault room. I returned them to Abbot John after making some photocopies in a large plastic bag and he kept the bag in his side office work room for quite awhile. I later needed some of the information again and thought he had returned it to the vault, but it turned out that he had kept it all that time in the side office work room.

Searching my memory I have no recollection of ever removing Fr. Owen's file from the others in the bag when I again returned the bag of files to Abbot John. My best guess at this moment is that the file must still be in that plastic bag in the side office work room or wherever the bag was put. If the individual files were removed then Fr. Owen's file might be downstairs again or mis-filed elsewhere.

I hope this helps you somewhat. If you still can't find the file I believe I have a fair amount of his letters and material photocopied and would be glad to send you copies. Please God the original file will turn up.

Shortly I'll give [redacted] the hug you sent his way; he can use it, of course. I am enclosing an article for you to read and pass along to Abbot [redacted] and the other "ex-Puerto Ricans" back at the Abbey, like Fr. [redacted], [redacted], etc. Violence has started; where it will end is anyone's guess. It gets hot from here on in.

So, take care, and God bless you!

Fondly in our Lord,

Francisco

Fr. Francisco Schulte, O.S.B.

OSB SCHULTE_00190



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

10 December 1979

The Reverend Francisco Schulte, O.S.B.
Monasterio San Antonio Abad
Post Office Box 729
Humacao, Puerto Rico 00661

Dear Father Francisco:

Thank you for your recent letters! Let me respond to some of the items you bring up in these letters.

Father [REDACTED] read your letter to Sister [REDACTED]. In principle he agrees with your letter, especially since San Antonio is a school that is intimately connected with the monastery. I will let Father [REDACTED] explain his position more at length when he visits Puerto Rico in January.

I am happy to hear that you received the support of the faculty and of the students. It must be very consoling to know that you are accepted by these two groups. Unfortunately, the same kind of support is not present in the monastery, or shall we say that the support is there except for one or two persons. I know that Prior [REDACTED] appreciates your work and is giving you full support. But the remarks and position of Father [REDACTED] bother you considerably. I wish there were some way in which the situation could be corrected but I am at a loss to suggest any mode of action.

I understand that you have been hurt by various comments of Father [REDACTED]. I am sure that his comments are all the more hurtful because he was and is so important in your life. Perhaps if he had not entered so closely in your formation you might be able to absorb his comments without too much distress.

You are, of course, free to return to Saint John's Abbey at the end of this year if you find that the living conditions are such that they disturb your physical and mental well being. If such is indeed your desire, you and Prior [REDACTED] will have to seek a new principal for the school. I am not sure what channels you would use to search for a native principal, but I suppose there are many people in the area who could assist you. In January or February, 1980, you will have to make up your mind whether or not you wish to remain as principal of the Colegio San Antonio. Perhaps by that time you will also be able to determine more definitely whether or not you can live in a monastery that is decidedly multi-national. It seems that Father [REDACTED] is the real reason why you feel that you cannot stay at San Antonio Abad. Is there some way in which you could accept his life style and comments without being disturbed by them? Will Father [REDACTED] always remain at the monastery or will he get involved in other ecclesiastical occupations on the island? I wonder

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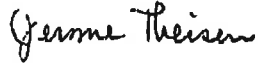
The Reverend Francisco Schulte, O.S.B.
10 December 1979
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whether a few more months will not give you an answer to these questions.

It is difficult for me to know what action should be taken with regard to Father [REDACTED]. His immediate superior, of course, is Prior [REDACTED] and I would hope that Prior [REDACTED] would talk to him and try to reason with him about his mode of action and manner of speaking. I will write Father [REDACTED] about the matter and seek his counsel. In the meantime I hope that your work in the school continues to prosper and I hope that the situation is not such that it damages your mental and physical health.

May the blessings and peace of Christ be with you on the feast of His birth!

Fraternally,



Abbot Jerome Theisen, O.S.B.

JT/ev

28 December 1979

The Reverend Francisco Schulte, O.S.B.
Monasterio San Antonio Abad
Post Office Box 729
Humacao, Puerto Rico 00661

Dear Father Francisco:

Thank you for your letter of December 4. It was truly good to hear from you. I hope your Christmas holidays have been restful and enjoyable!

Our weather is unbelievable. Sunday while driving to the Cities the man said that last year (in the Cities) we had 12 inches of snow on the ground and a temperature of -10 at this time of year. Now we are "basking" in temperatures of the low 30's or high 20's. GREAT! and I said if every winter was like this we might not have to leave Minnesota for the winter when we retire!!! Well, at least if winter comes full force now it won't seem quite so long.

I am writing to say -- rejoice with me!!!! The file for Father Owen Tekippe has been found. After receiving your letter I had Father [redacted] read it and he looked some more but to no avail. He said to talk to Abbot John once more. I meant to call him but before the Christmas holiday I was swamped -- besides the usual I had to have a "root canal" which meant four trips to the dentist (one each week for four weeks) and a doctor's appointment. Then Christmas he called about one-half hour before dinner and since we weren't having a houseful he decided to join us for supper. He read the letter and ~~he~~ promised when he came yesterday for the Christmas party he would look himself since he knew what he was looking for. Well, he found it and I am so happy. I thought I should let you know too so that you could put it out of your mind.

I passed the articles you sent in your letter on to Abbot Jerome. I do hope things have quieted down. It is no fun when one has to live in fear of trouble starting. These political things drive me nuts. The Iran thing is also upsetting.

Well, I hope the New Year brings you an abundance of blessings!

As ever,

P.S. Grammatically I see now that this letter isn't too hot -- I realize that in proof reading it. However, it was done in haste and I did not sit down and compose it first -- just put down what came to the top of my head. Please bear with me

OSB SCHULTE_00193

3 January 1980

The Reverend Francisco Schulte, O.S.B.
Monasterio San Antonio Abad
Post Office Box 729
Humacao, Puerto Rico 00661

Dear Father Francisco:

I hope that you have had time to consider or reconsider the statements which you wrote in your last letter. I hope that time can give you a better perspective on your appraisal of the situation at San Antonio Abad. You yourself and Prior Jose indicate that the office of principal suits your talents very well. Prior [redacted] indicates that you are doing an excellent job. You have the support of the students, the faculty, and the administration. I would hope that you could continue in this office not only until the end of this year but also for a number of years.

I realize that the living conditions at San Antonio Abad are not conducive to quiet and peaceful reflection. You are extremely bothered by the cutting remarks of Father [redacted]. Apparently even his smallest remarks become irksome to you. Father [redacted] indicates that Father [redacted] makes similar remarks about many of the monks of San Antonio Abad, so the matter is not merely a condition of anti-Americanism. It is the personality of [redacted] himself who does not seem to know how to accommodate himself to others and to their ways of thinking. I wish there was some way in which you could overlook his remarks or at least accept them with a certain amount of equanimity.

Father [redacted] indicates that it is not that easy for him to continue his work under the present conditions but that he intends to stick to his post even when the times are troubled. I wonder if something similar could not be suggested in your regard. Would it be possible for you to put up with some of [redacted]'s remarks for the sake of the priory, the students, and the faculty? You are certainly needed in the post of principal and while it is difficult to carry on without the support of all members of the monastic community, you certainly are able to manage without a one-hundred per cent support.

These are some reflections I have had since receiving your last letter. I also wonder how your health is. Have the troubled times made your condition worse or have you been able to get the proper amount of rest and medicine?

Another question I had is this: would my writing to Father [redacted] be of any advantage to you and to the priory? I have refrained from doing so thus far

The Reverend Francisco Schulte, O.S.B.
3 January 1980
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because I do not wish to alienate him from Saint John's community. Then again, perhaps a letter would help Father [redacted] understand how he is affecting people. There is always the possibility, too, that he would prefer to live outside the monastery. Would his absence from the monastery assist the spirit of San Antonio Abad? Perhaps it would. But then again he has much to offer the community with his talents. I would welcome your comments on these reflections.

I wish you well for the New Year! Peace and blessings!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ew



Colegio San Antonio Abad

BOX 729 HUMACAO, PUERTO RICO 00661

TELEFONO 809/852-1616

PRINCIPAL'S OFFICE

15 January 1980

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

Dear Abbot Jerome,

Peace be with you in this new year! Be sure that you will also be remembered in a special way on our patronal feast of St. Antony the Abbot on 17 January.

Your letter of 3 January arrived here about a week ago and after passing it on to Prior [redacted] I discussed the contents with him and my present feelings about the situation. As he has done before, he asked me to write you my sincere feelings in order to keep you informed of the different opinions and the different points of view currently found in the monastery. I will try to do so as best I can.

First of all, my health is not exactly perfect but it is better than had been feared. The medical tests that I underwent in North Carolina over the Christmas holidays were able to determine what I don't have with a good degree of certainty and what I do have with a far lesser degree of certainty. The tests eliminated the possibility of a tumor, either in the abdominal area or in the brain. Nonetheless, the question remains about the cause of the attacks that have been hitting me for the past three or four years.

The final word has not been pronounced yet since all the test results are not yet evaluated. However, the doctors that were treating me in North Carolina have a tentative explanation. They feel that my system is extremely sensitive to even slight drops in the blood sugar level. The body's reaction in my case is to trigger an excess production of adrenalin which in turn causes attacks with symptoms such as heart palpitations, profuse sweating, trembling of the extremities, dizziness and fainting and the like. The doctors feel that a modified diet may keep the blood sugar level fairly stable and that a new drug they are prescribing will "short circuit" the body's signals to produce too much adrenalin. When I have a final report I will send it to you.

So, while health is a factor in my dealing with the situation here in the Colegio as Principal and in the Monastery as monk and Sub-Prior, it is not an insurmountable problem. Apparently, it is a condition that can be controlled--if not cured. Stress is also a factor when dealing with a health problem involving excess adrenalin; excess stress will also contribute to excess adrenalin and its subsequent illness. Here is a factor to take into serious consideration, especially given the present stress-inducing circumstances in the Monastery and in the Colegio as well. This I mention to be completely honest with you and to make the situation as clear as possible.

A SIX YEAR COLLEGE PREPARATORY SCHOOL FOR BOYS AND GIRLS

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Getting down to the nitty-gritty of me and MSAA/CSAA, I want to say clearly that I understand your letter's implications and what you are asking me to consider or reconsider. I am not unaware of what you are asking me nor am I unaware of the attitude you challenge me to adopt in-so-far as patiently bearing with Fr. [REDACTED] and other factors for the sake of the Community's overall well-being. Please permit me to make some observations and comments.

My love for this monastic foundation and its members is strong enough to make me open to supporting almost any sacrifice necessary to keep us afloat and monastically alive. I am willing to undergo insults to my person and would like to point out now that I have patiently done so for a number of years already--as have so many individuals here at the monastery. I am willing to bite my tongue and "put up", in your own words, "with some of [REDACTED]'s remarks for the sake of the priory, the students and the faculty." But I believe the important point is somehow being overlooked in the process of concentrating on personal frictions alone. There is a much more essential matter to be dealt with--whether one member of a monastic community can flagrantly disobey the orders of his superiors and the general consensus of his brothers. To "overlook" such disobedience or "put up" with such behavior is to do a severe disservice to the general well-being of the Community. In fact, to permit a monk to go uncorrected in such matters destroys the monastic family bit by bit. It would be cowardice--not charity or forbearance--to overlook such behavior when one does, in fact, have the power to correct it.

I have explained this to Prior [REDACTED] and am truly encouraged to hear from him that he has been writing you about the situation with Fr. [REDACTED]. I am very encouraged to hear that he has personally initiated some corrections of certain abuses and that he is consulting with other monks here at MSAA as to how he should proceed in more weighty offenses, such as the matter of [REDACTED]'s having appropriated a monastery car for his own use without permission and in direct defiance of the last Prior's orders to turn in the keys. I was not aware of Prior [REDACTED]'s efforts in this matter of dealing with Fr. [REDACTED] and so it was a positive factor for me to take into consideration when trying to decide about remaining here at MSAA or not after May.

The whole point all along has been that many people have been suffering needlessly the disobedience and abuses of one individual. And instead of someone correcting the disobedient and abusive individual, the victims of his actions were the ones who suffered even more while he got away with his treatment of them. The question has always been, "Why should we have to suffer and even leave the monastery that we love so much when he has caused the problems?" There has been little justice manifested in this case when the cause has been left to continue causing problems and the victims have suffered over and over again.

I have been duly named as the Sub-Prior of this monastery and as such feel it to be my responsibility to care for the welfare of the whole Community and each individual monk. In conscience I cannot "overlook" flagrant disobedience by Fr. [REDACTED] nor can I "put up" with his uncharitable actions. To do so would be for me to betray the office of concern and ministry of service that I hold in this monastic family. We do not help Fr. [REDACTED] grow in his monastic vocation by permitting him to do things no other monk would ever be permitted to do. And we assuredly do not help the other monks by closing our eyes to his harsh treatment of them. For his own good and for the good of MSAA Fr. [REDACTED] must be corrected. I believe this is only too obvious and have a hard time understanding why we have been so hesitant to discipline a

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monk that should have been sharply disciplined years and years ago. We are now on our fourth Prior who has attempted to deal with Fr. [REDACTED] yet not one of them has had real success as of this moment. Priors [REDACTED], [REDACTED], [REDACTED] and [REDACTED] have had dealings with this situation and I suspect they could all share similar stories. I pray that Prior [REDACTED]'s desire to do something about Fr. [REDACTED]'s case will finally prove successful for the good of us all. But in the meantime, how many men have we lost and how many are still to go? I don't think we can afford to lose any more monks for fear of "harming" Fr. [REDACTED]. If he won't listen to his superiors, then why mollycoddle such a disobedient attitude? Why make the others suffer in order to humor him in his open defiance of Community observance? St. Benedict provides for those monks who openly and repeatedly go against the will of the superior and the other monks. It is high time that he submits to legitimate authority or let him be excommunicated like he deserves.

I will promise you, for my love of this priory, the students and the faculty, to try to patiently bear [REDACTED]'s remarks against my own person. I will do all that I possibly can to avoid conflicts with him in order to promote greater peace in the monastery. But as Sub-Prior to Abbot I have to stand firmly on my convictions that [REDACTED] must be disciplined and disciplined as soon as possible for his chronic disobedience and lack of charity toward the other monks. I may possibly suffer through his remarks against me by biting my tongue, but I will not do so when the good of others is at stake and when to "overlook" his actions means to condone them to the detriment of all involved.

My personal dedication to Prior [REDACTED] forbids me to abandon him to deal with the cross of leadership alone at Monasterio San Antonio Abad. I care for him too much to see him go down alone at the helm and I respect him too much to discount his present efforts at dealing with Fr. [REDACTED] and the other problems of this monastery. Therefore, I willingly pledge him my continued support as we--together--strive to serve our monastic family. I am willing to patiently support his efforts, assuming that he knows what he is about and trusting in his ability to bring about the needed corrections. How long I can do so I can't really say at this point. I will definitely stick it out till May and I am hopeful that May will bring us improved conditions here. But it is within our power and authority to correct the abuses; if corrections do not take place it is only because we have not used the power at our disposal. I would then have to re-evaluate my willingness to stay here.

As I pledge my support I would ask you, [REDACTED], to do everything in your power to help Prior [REDACTED] and myself as well. I know that [REDACTED] needs to be sure that he is backed up by you as we attempt to improve the conditions of this monastery. Your assistance will be needed and appreciated, believe me.

For now, let me close this letter. I will send you any new information I receive from the doctors later on. In the meantime, please do pray for us as we do for you. God bless you in your own ministry.

In our Lord,

Francisco, OSB

(Very Rev.) Francisco R. Schulte, O.S.B.
Sub-Prior



Colegio San Antonio Abad

BOX 729 HUMACAO, PUERTO RICO 00661

TELEFONO 809/852-1616

PRINCIPAL'S OFFICE

23 January 1980

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

Dear Fr. Abbot,

Peace to you in our Lord! Prior [REDACTED] has asked me to get off a short note to you and enclose this bank statement for [REDACTED]. We both thought it best for you to handle the situation since it is somewhat unclear to us down here. I will explain.

I received in my mail this letter to [REDACTED] that the secretary had opened and put on my desk, assuming that it was a school matter of the Principal. The letter is actually a bank statement to [REDACTED] of an account in his name of two certificates which total almost \$18,000.

When I saw the statement I thought it must be for some school or monastery invested in the States or in a savings account there under [REDACTED]'s name as previous Prior or Principal or even as Pastor from Humacao. I asked my secretary and she has no knowledge whatsoever of the money. I asked [REDACTED], our Business Manager, and he was totally confused by the statement and has no knowledge of the funds. Prior [REDACTED] is also confused and without knowledge of the money, as is Fr. [REDACTED] who almost always knows about any money floating around, etc.

Prior [REDACTED] is concerned to a great extent about this matter and wants to find out if the money is somehow one of our monastery's accounts or if it is from the Colegio or one of the parishes. Perhaps it is money that is a family trust administered by [REDACTED]. Who knows? But we would like you to speak with [REDACTED] and ask him who's money it is so that this mystery can be cleared up. The Prior asks you to write back when you have determined the ownership of the money, etc. It seems rather unusual for us to have a monk with a bank account of almost \$18,000 with no one knowing about it.

All is well here and [REDACTED] are moving along in so many areas. You are in my prayers always and I ask yours for me and the Priory in a special way. God bless you, Abbot Jerome.

Sincerely in our Lord,

Francisco, OSB

(Very Rev.) Francisco R. Schulte, O.S.B.
Sub-Prior

P.S.

Greetings to Mrs. [REDACTED] and thanks to her for her last letter!

A SIX YEAR COLLEGE PREPARATORY SCHOOL FOR BOYS AND GIRLS

OSB SCHULTE_00199

5 February 1980

The Very Reverend Francisco R. Schulte, O.S.B.
Colegio San Antonio Abad
Post Office Box 729
Humacao, Puerto Rico 00661

Dear Father Francisco:

Thank you for your letter of 23 January 1980! I discussed the bank statement with Father [REDACTED]. He explained that the money noted on the statement came from an inheritance and that he had arranged with Father [REDACTED] about the proper way of transferring the account to the corporation. He was somewhat surprised that you opened the envelope, but I suppose you receive much mail in his name and it would be too tiresome to re-direct it to Saint John's.

Father [REDACTED] seems to enjoy his life in the community; he has time for reflecting, reading, and discussion. He also works in parishes on weekends. At the beginning of March he will enroll in a clinical pastoral education program in Minneapolis.

On February 1 I announced the appointment of Brother [REDACTED] as headmaster of Saint John's Preparatory School. The Governing Committee of the school acted as a Search Committee and interviewed four candidates for the office of headmaster: Father [REDACTED], Father [REDACTED], Father [REDACTED], and Brother [REDACTED]. The committee recommended names to me for final appointment. I believe Brother [REDACTED] will approach the office with thoroughness and vision. You might remember that he has worked with Father [REDACTED] for the last seven years.

In March I will travel to Tokyo to visit our priory. Last year, you might remember, we contributed a large sum of money to the priory for the construction of a new wing. The new building will be dedicated on March 21 and I wish to be present for the ceremonies. The trip will also give me an opportunity to visit with our confreres in Japan and to determine the direction of the priory.

I wish you well in your work at San Antonio. Thank you for your prayers and we certainly remember you in ours.

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

11 February 1980 -- Feast of our Lady of Lourdes

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

Dear Abbot Jerome,

Peace! I pray that this letter finds you in good health and still going strong in your abbatial ministry. I'll pray for you especially to our Lady today on her feast that your Minnesota February may melt rapidly into a glorious Minnesota spring before too long. Down this way February has never been a problem but has, rather, been one of the most pleasantly cool months of the year--a kind respite from the normal tropical heat and humidity.

Father, so much has been happening lately! Prior Pepe asked me to attempt a summary for you of the major events and problems and decisions that have been popping up around MSAA/CSAA in the past weeks. In passing let me also refer you to Prior Gordon since I also answered a long over-due letter of his just yesterday and included some background to a few of the things I will mention now.

The Board of Directors, at my urging, agreed last month to a reduction in the number of students at the Colegio to reduce the alarming increase in a physical plant that was built with 200-300 students in mind and has only been modified slightly to accommodate the larger number. We have 41 kids in some classrooms, made for a maximum of 30. That is one sample or example of the things we need to correct. Personal contact with monastic members and Faculty has been reduced drastically as well. The cut will be from 640 this year (largest ever) to a proposed and approved 580 next year. But I want to tell you now that certain events that have happened recently make me and the Prior believe that even that cut will be minor and the Colegio--if it remains open for another year--will see a dramatic cut in enrollment as a result of outside factors and as a direct result of the monastic quasi-chapter's intervention in the Colegio.

Last week was a nightmare. Every possible complaint against the Colegio that could've been made was made--a couple of times over. Cheap shots were made from outside (God alone knows who made them) and even got put on the local radio station. The Colegio was accused of raising costs needlessly for next year's classes, of being a school for a few wealthy elite, of having deviated from its original purpose of educating the poor, etc.

A group of parents (possibly the same persons responsible for the radio spots) demanded a meeting with the Principal or Board to air complaints or else they were going to form a group of 30 or 40 families and organize a boycott, etc. You have no idea what last week was like.... I arranged a meeting for the parents and listened with Prior Pepe, to such

OSB SCHULTE_00201

items as: "parents finding the doors closed to them at CSAA", excessive use of drugs at CSAA, lack of security at CSAA, disciplinary, academic and economic problems at CSAA, a threatened "exodus" of students from CSAA due to all of the above, the Colegio's image as a "refuge" for "undesireable" students expelled from other schools on the Island (they might "contaminate" the children of the local parents) and so on and so on ad infinitum. Getting the picture now? It is just a start of what went on....

We (Prior Pepe and myself) had scheduled a meeting with the Bishop at his home and it went fairly well except for the matter of the Superintendent of Catholic Schools of the Diocese of Caguas. The Bishop is willing to accept the Parish in Yabucoa (the sooner the better, according to him) but we will have to keep the Playa in Humacao as part of the present Parish in Humacao; it is not a separate parish and cannot be considered separate now. As soon as possible we will have another quasi-chapter meeting and forward to St. John's a petition suggested by [REDACTED] for presentation to the home chapter, asking the home chapter to grant to the quasi-chapter its power to relinquish the parish in Yabucoa. The original agreement was with St. John's so we would ask that power from St. John's to arrange the change-over when it works out with the Bishop.

We will need further help from [REDACTED] on the matter of the School Superintendent from the Diocese. The Bishop is insisting on his absolute control over us and refuses to recognize that we are a monastic school. I will write Dan Ward directly but I am asking you for your support and cooperation in this matter, which is vital.

The same day of the Bishop's meeting we (Prior [REDACTED], and myself) had an "invitation" (It was a summons) to meet in the chambers of three local Judges. They also just happen to have their children here at CSAA: They called the meeting "officially" ("not as parents") to inform us that they have certain information about CSAA that makes them think CSAA is a veritable hotbed of drug use. Sigh... Sound familiar? They went on to paint a rather alarmist and exaggerated picture of what's happening at CSAA and what they want us to do about it. It was like being in a Nazi meeting or something of the sort. They are telling us to initiate things like unannounced searches of whole classes, taking anyone we catch with anything (even first timers) all the way through the legal process of trial, conviction, etc., police patrol on campus, undercover agents in the student body, etc. Incredible. Do they really think it is as serious and diabolical around here as they say? Do they think we are unaware of what is happening or that we have done nothing about it?

After last week Pepe and I are wondering if we even want to keep the darn school open. If it's as costly, wicked and mediocre as they are apparently claiming, let's do them all a favor and kill the thing. Pepe is very serious in his insistence that the Community as a whole decide just what we want to do with this Colegio. I read his thoughts and my own and those of so many in the Community to say that if we are even going to keep a school at all it will have to be a very different one in size, number of students, monastic contact with the students, etc. The size could be drastically reduced to the point where we as a Community could control it instead of "managing" it. I alert you to the fact that things are in the wind. What things I don't know yet.

As for me and the Colegio, I have kept in mind your instructions to me that I would have to make a definite decision by January or February about continuing as Principal after May or not. After constant prayer and thought I have made up my mind in consultation with the Prior. We both feel that it is best for me not to continue as Principal of the Colegio after May. There are many things that have influenced my decision: personal reasons like overall health, monastic observance as Principal and cost to me as a member of the Community. There are professional reasons too, mainly that I am not at all qualified for this position and God's grace alone has kept the place running so far. I dare not presume more. We will announce this officially at an extraordinary meeting of the Board on Feb. 18 and ask the members for their concrete plans for the up-coming school year. Their replies will also help us plan better for what this Colegio may be like next year, if it still is.

I thank God that I have been able to step into Fr. [REDACTED]'s position in a difficult time and carry the place along well so far as interim Principal. I also pray I can do so well until May. At that point I hope to fade into the background, hopefully back into the monastic routine that I have hardly experienced since October. After May I have no firm decision yet but Pepe and I speak a lot and have a good relationship to help work this out beyond May. You can also help with your prayers.

With all sincerity I would ask you to congratulate Bro. [REDACTED] on his new position. I know now what a terrible burden he has accepted and I pray that he will receive "the help of many brethren". He will need it.

Thank you for the reply to our letter about Fr. [REDACTED]'s bank account. I hope you explained to him that I did NOT open his mail but that when I found the letter open on my desk I took it to the Prior--as I think I had to do--and that the Prior asked me to write to you in order to clear up the doubt. Surely Fr. [REDACTED] can't be too surprised by the Prior here being curious about one of the monks having a bank account of close to \$18,000. You have to admit it is not a common thing in the monastery; at least not here.

Must go now. God bless you as we near Lent. Be sure, as always, that you are very much in my prayers and that I continue to ask for your own. They are greatly needed and highly appreciated, especially during these past weeks.

Sincerely in our Lord,

Francisco

(Very Rev.) Francisco R. Schulte, O.S.B.
Sub-Prior

P.S.

The search for a new Principal can start immediately. We will keep you informed. I tend to think she/he ought to be around as soon as possible in order to become familiar with the work on the job. Pray hard!


F.

FILE COPY



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

12 February 1980

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

Dear Dan,

Peace!

Hope that this finds you moderately warm and content in Minnesota during a good month of February. No doubt you prefer being at home to being away from home in some strange, tropical climate. Actually, I thought that you held-up pretty well during your visit here and braved our weather admirably. At this point you are a true veteran of the tropical campaign.

Please forgive me for writing an "official" letter but we need your legal advice as an "Experto en los derechos canónicos" as Pepe introduced you at the Senior Council meeting. As the Abbot may have already warned you, we have a major confrontation with the Bishop about the status of the Colegio and his own right to "supervise" us by means of his Superintendent of Catholic Schools of the Diocese of Caguas. I am making a photocopy of the letter to the Sister that I sent with Pepe's co-signature and the approval of the Board. I will try to explain the Bishop's objections and ask you to reply to us with as clear a response as possible so we have it on hand to defend ourselves when next summoned. The Bishop is awaiting a written reply from us containing our specific objections.



OSB SCHULTE_00204



Can you research this for us? Provide clear legal support for our claims? If not, we're never going to get out from under the control of the Bishop and his Superintendent. She is demanding a certain calendar of all schools, without accepting our unique situation as the only Boarding school in the Diocese (actually, the whole Island). She is trying to impose common texts in the schools. She is making visitations to all the schools and is demanding to see the property documents, contracts of all from Principal on down, interviews with the Principal, Asst. Principal, Superior of the Religious Community or Parish, teachers, students, etc. She wants to see Fire Dept. papers, insurance, etc. In short, she is making waves here about everything possible. I have tried to explain that she is overstepping her bounds and demanding things that not even an outside Abbot could ask for. But....

We told the Bishop that we do not argue his right to oversee matters of faith and morals in the Colegio but that we also insist on our legitimate privileges and cannot cede them. We are at a standstill that will get worse unless we have some concrete canons, documents, papal pronouncements, etc. HELP!

I guess that is enough for now as a preliminary letter to you. Can you do some research for us and get back to us with a clear list of things that can help us in our dealings with the Bishop? If you do a good job I may even invite you to come back to Puerto Rico again as our "official consultant".

Must go now. Take care, ██████████, and greet the Abbot, Sub-Prior and the Prior for me please. Maybe I'll be up there sooner than I thought.

Fraternally,

Cisco

(Very Rev.) Francisco R. Schulte, O.S.B.
Sub-Prior

Enc: 2

25 February 1980

The Very Reverend Francisco R. Schulte, O.S.B.
Monasterio San Antonio Abad
Apartado 729
Humacao, Puerto Rico 00661

Dear Father Francisco:

I wrote a letter to Prior Jose last week and expressed my opinion with regard to the proposal of establishing a theologate for the religious orders of Puerto Rico. I also mentioned that I do not care just now to get involved in the controversy between the Colegio and the superintendent of education of the Diocese of Caguas. I hope that Prior Jose shows you my letter. It indicates my position at the present time.

Thank you for your letter of 11 February 1980 and also for your letter to Prior Gordon. Prior Gordon shared your letter with me. As a result I have a fairly good picture of the progress of the year at San Antonio Abad.

It seems well for you to reduce the number of students enrolled at the Colegio. The buildings can hardly accommodate 640 students and surely the quality of education is reduced when there is crowding of the facilities. The instructors can provide little personal attention to the students when their classrooms are crowded.

The public should understand why educational costs rise. They certainly want to pay the instructors a just salary and this means that the tuition must rise. Unfortunately the rising costs prevent some students from attending the school. Your scholarship and grant program can help to some extent. I would hope that some of the poor people, especially those living in the area, can be given opportunities to study at the Colegio. It would be well if parishes in the area could sponsor particular students. Is there some way in which the parents who were concerned about the quality of life and education at the Colegio could also assist in the program of school?

OSB SCHULTE_00206

The Very Reverend Francisco R. Schulte, O.S.B.
25 February 1980
Page Two

When you are ready to relinquish the parish in Yabucoa, please prepare a petition that can be presented to the Chapter of Saint John's Abbey. We agreed that the monks presently working in the parish could remain there even after the diocese assumes responsibility for the parish. Would Father [REDACTED] still meet with his small communities in the parish and would he still be associated with the parish of Yabucoa?

I understand your decision not to continue as principal of the Colegio. I wish, of course, that you would continue since you are doing a good job in the office and have provided good leadership for the school. I understand, however, that your interests lie more in the area of teaching and in the office of chaplain. I think you can continue to serve the Colegio in these capacities. I know too that you are interested in spending more time with the monastic community and with developing the life of the monastery. If you are not principal you would have more time to spend with the younger members of the community.

Next month I will fly to Tokyo to assist the priory in its dedication of a new building. I will also interview the members of the priory and assess the state of monastic life in the house. I am reading the history of the priory and attempting to acquaint myself with some of the problems that our community has faced in the establishment of this priory.

I wish you continued success in your work and the blessings of lent!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

2 March 1980

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

Dear Abbot Jerome,

Lenten peace and blessings to you! Thank you so much for your letter of February 25th. Prior José also showed me your letter to him and we discussed it and the material that you enclosed. There was quite a bit!

Let me first communicate to you some things that the Prior asked me to put in this letter and then I can mention a few personal items that I have in the back of my mind.

The Prior requests of you an official copy of the legal agreement between the Chapter of St. John's Abbey and the Diocese of San Juan (at that time there was no Diocese of Caguas) about the parish in Yabucoa. From my investigation in our own archives I have found that we have no copy of the agreement, but I have found letters between Abbot Baldwin and Bishop James Davis from 1957 that make reference to the matter. Please have Fr. Vincent or Bro. Ryan look for the official document and also the Chapter's decision so we can have copies here in our own archives. There is a real question about the parish being for a definite time or an indefinite time. The Chapter decision had to have been somewhere after July 1957.

Prior [redacted] also asked for some more information on the matter of the money Fr. [redacted] has (had?) in the bank in Minneapolis. Was that to have gone to St. John's or was it to have come down here while Fr. [redacted] was still in the mission? Perhaps you could answer the Prior directly on this matter.

To keep you up to date on the situation in the Colegio I can only tell you that we have lived through some Hellish days lately and pray that we can weather the storm calmly with God's help. All started with the raise in the tuition for next year. As you say, the parents ought to understand but... They have put more "editorials" on the local radio and published an article in the local paper that our lawyers consider to be clearly a case of libel. We met four times in the past weeks with a group of parents and had scheduled a sort of assembly for all parents to calmly explain the why's of the price raise. However, when the last article was published our lawyers called a halt to any further giving-out of information or meetings since the article is a legal matter now and a sign of what we're dealing with.

OSB SCHULTE_00208

Nonetheless, we have consistently maintained an attitude of refusing to enter into debates and more heated controversy. Our belief is that those who know the Colegio don't believe this nonsense anyway and that the small number of agitators will not persuade those who know us for what we truly are. Thank God this approach seems to be working and things are possibly less tense now than they were not long ago. The situation is hopefully being defused. I trust that the Truth will out; lies cannot win. This has served to unite the monastic community even more and we have been able to use this opportunity as a chance to discuss at greater length our apostolate in the Colegio, school size, goals, etc. God has used this difficult time to give us clearer indications of where the school should be headed. The crisis is hardly over but we are all feeling well and coping well. Prior José specifically told me to inform you, Father, that he is in excellent spirits and full of hope. He is happy, if not very healthy of late. The doctors found calcifications (stones) and he has been in great pain for a number of days. He seems better today.

Now, back to me. I want you to know how much I appreciate your understanding attitude about my decision not to continue as Principal of CSAA after this present school year. It does help me a great deal to know that you understand and it is an honor that you wish I could stay on. I have done my utmost to merit your confidence in me as interim Principal and thank you for your support and your approval. My prayer has been to serve this community in its Colegio with whatever talents and skills the Lord may have blessed me with over the years. At this point I think I can say sincerely, "Consumatum est" when May arrives and then see where I can be equally useful.

From your letter to Prior José I understand that you feel I should either be here at MSAA or in Minnesota at St. John's. That narrows down my decision by indicating that "third options" are not really being considered now, at least not without further discussion. That is acceptable to me, though I do feel that a year or two for deeper study of spirituality in Rome or Jerusalem will be an important possibility in my personal growth in the next few years for reasons that Prior José and I have discussed at length and that I would be glad to explain to you sometime.

My tendency at this present time is to see that the community here needs me, perhaps more than ever, and that my personal commitment to the members of our monastery will not permit me to "up and leave" them in such a critical moment. While I do feel that I have personal questions that need to be dealt with carefully and that could perhaps have been better dealt with in some other place, I also feel that my community here depends on me being present, contributing whatever I can, to the common good of our monastery. I guess I am trying to tell you that I am willing to put off my decision of leaving MSAA for some other time, should that decision still need to be made. I just can't leave this monastic family when we most need the dedication of each and every one of us.

As you yourself mention in your letter, I am deeply "interested in spending more time with the monastic community and with developing the life of the monastery." The most precious thing I have and treasure in this life is my

vocation as a monk and priest of the Benedictine family. All else has to flow from that most treasured core of who I am if it is to have real value and if I am to be truly faithful to that vocation. Unfortunately, as I have openly explained to Prior José, being Principal has been extremely damaging to my life as a monk and priest. I am terribly concerned about this, Father, and consider it my first responsibility to regain what has been lost and to repair what has been hurt. If I am to remain here at MSAA it must be with adequate provisions being made for me to re-establish and nurture my monastic commitment and observance.

Over these past months there has been no time whatsoever for lectio or any real prayer time to speak of. With less than five hours of sleep at night I am hardly ever able to attend Morning Prayer or celebrate Eucharist with the community. Noon Prayer is not possible either and Evening Prayer is a rather haphazard affair: sometimes there is time and sometimes there is not. I am not able to eat as often with the monks as I would like to and I am not able to spend as much time in recreation or other common activities during the week as I would like to. As I yearn to. Father, I am hurting spiritually from all this and feel a tremendous need to attend to this before I lose it all. That is why I thought a year in Rome or Jerusalem would be like a long retreat or spiritual refresher. My desire is not to run away. On the contrary! My desire is to strengthen and deepen this monastic vocation of mine. If I have to remain in P.R. next year I will need the chance to do so as my number one priority. If I don't rest and get back on my feet monastically speaking I run the risk of losing it all. This frightens me, Father, and I ask your cooperation and support in this matter.

I would hope and pray that next year will find me squarely on the monastery-side of things here. If I am able to be Chaplain in the Colegio or whatever, it has to be subordinated to my monastic commitments. I will need time for lectio, for private prayer and a schedule that puts the community prayer, meals and recreation first--as they should be. Frankly, I love the work as Sub-Prior and think I could really assist the community and Prior José personally with more time to do the job. More time needs to be spent with the individual monks, which is very difficult now with Prior José in the Boarding School and with so many meetings and myself in the Colegio up to my neck. I need time to get our archives in shape, take care of official correspondence for the Prior and the like. I have had to give up my classes on the Psalms to the Novices and I lament that a great deal as it was a favorite contact among the others that I have (had...) with the Novices. I would like to re-establish that sort of contact with the new men.

Forgive me for writing such a long letter but when the Prior heard I was in the process of writing you he asked me to include the "official" things that I have put in the letter's beginning section. Thank you again for your support and prayers. Please do consider what I have told you in this letter; I think next year will be crucial for me and deserves careful planning with the Prior here and your awareness of what we decide. You are constantly in my own prayers, Father. God keep you strong in your ministry as Abbot.

In Christ's love,

Francisco, OSB

(Very Rev.) Francisco R. Schulte, O.S.B.
Sub-Prior

20 March 1980

The Very Reverend Francisco Schulte, O.S.B.
Monasterio San Antonio Abad
Apartado 729
Humacao, Puerto Rico 00661

Dear Father Francisco:

We have searched our records that pertain to the parish in Yabucoa and we found a decision regarding it in the chapter minutes of July 19, 1957. Let me quote from the chapter minutes: "The next question presented was the formal petition of Bishop James P. Davis of San Juan, Puerto Rico, that Saint John's take over the care of Holy Angela Parish in Yabucoa, the neighboring parish to Humacao, ad nutum Sanctae Sedis. Since the Fathers of San Antonio Monastery were all in favor of our accepting the care of this parish, the vote was: yes, 48; neutral, 1; no, 2." We were not able to find any other official document relating to the parish although we looked in the folder that contains petitions and rescripts. From the chapter minutes it is clear that we accepted care of the parish for an indefinite period of time.

I am happy to hear that the tense situation in the colegio has lessened in the last few weeks. Perhaps the parents are beginning to understand that we are in a period of inflation and that tuition rates must rise to keep up with the rate of inflation. This is especially true since most of the teachers of the school are not religious and therefore must be given a salary that meets the needs of the time.

I understand your desire for further study, especially your interest in spirituality. But I think it is too soon to pursue these studies. You have completed your theological work very recently and it seems more proper to engage in ministry for a few years before continuing your studies. I think it is true, as you yourself see, that San Antonio needs your presence and commitment. I think you can give the community the kind of support that it needs in this period of transition from an American foundation to a native Puerto Rican monastery. By native I do not mean that it does not contain anyone but Puerto Rican monks, but it surely needs to be native in customs and outlook. But it needs the continual support of Saint John's in the persons that work in the priory.

I am sorry that you have little time for personal prayer for lectio. The monastic life as we know it should provide time for reflective reading and private prayer. This is one feature of monastic life that can be carried on or should be carried on everywhere we are working. I trust that next year without the office of principal to concern you time will be available for reflection and prayer. There

The Very Reverend Francisco Schulte, O.S.B.
20 March 1980
Page Two

should also be time for teaching the psalms and monastic spirituality. I am sure that the very teaching of these subjects will assist you considerably.

I am looking forward to my trip to Tokyo. I wish to assess the nature of monastic life at Saint Anselm's Priory. It will be sometime before the priory stands on its own feet monastically.

The blessings of lent be yours!

Faternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev



MARCH 1980

monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

Right Reverend Jerome Theisen, O.S.B., Abbot
St. John's Abbey
Collegeville
Minnesota 56321

Dear Abbot Jerome,

Greetings to you and to all the brothers at the Abbey from all of us in the Priory in Puerto Rico. At the request of Prior José I am simply sending you a stack of Senior Council and Quasi-chapter meetings' minutes. In your "free time" (!) you can practice your Spanish and see first hand what has been going on here.

I hope that your visit to Tokyo went well and that you were able to spend as much time with the brothers there as you did with us at San Antonio Abad. I'll be curious to receive your report on the mission's status when you send it out or publish it in the CONFRERE.

Fr. Jaime Reyes is doing fine as Principal. Bit by bit he is getting to know the ropes and the demands of the job. The other night he stopped by my room looking tired and told me with wide eyes, "There's so much more to this job than I ever dreamed!" I just nodded my head and smiled. I have been helping out all I can with briefing him and yet have tried to stay out of his way. As with retired Abbots so with retired Principals: too many can often be too much. Ha!

Bro. [redacted] (not [redacted], as I wrote incorrectly in my last letter to you) is still in the Hospital and has been told he must remain there for rest until this Friday the 28th at least. He is doing better but I would suspect he may be asking you to return to the Abbey in order to be at St. Raphael's Hall for the care he needs for his diabetes and his heart.

On the Colegio front all is quiet for now. The switch in Principals disarmed the dissident parents and after writing me an offensive personal letter they wrote Fr. [redacted] a very polite one asking to meet with him, etc. He wrote back, as instructed by the Prior and our lawyers, that he was passing on their letter to the Prior and Senior Council because they decide about Community matters, etc. We await their reply. I think that sums everything up for now.

Take care, Father, and be assured of my prayers. Please pray for me.

Fraternally in our Lord and St. Benedict,

Father Francisco
Sub-Prior

OSB SCHULTE_00213



Colegio San Antonio Abad

BOX 729 HUMACAO, PUERTO RICO 00661

TELEFONO 809/852-1616

14 March 1980

Very Rev. José M. Rodríguez, O.S.B., Prior
Monasterio San Antonio Abad
Box 729
Humacao, Puerto Rico 00661

Dear Father Prior,

By means of this letter I wish to tender officially my resignation as Principal of Colegio San Antonio Abad, effective today.

It was with a real sense of love and duty that I accepted your request to function as Interim Principal until the monastic community could find a permanent Principal. At this time I am sincerely overjoyed to know that Fr. Jaime M. Reyes, O.S.B. will hold the office of Principal at Colegio San Antonio Abad.

Please be sure that I will be at Fr. Jaime's side to assist him as he becomes gradually acquainted with his new position. Anything at all that I can do to make the transition easier for him or for the Colegio will be my pleasure, I assure you.

In the meantime I will resume my ministry as Chaplain of the students here at Colegio San Antonio Abad and I can now dedicate more time to the monastic community as its Sub-Prior, assisting you personally in its care. I will be glad to get back to re-organizing the Archives of the monastery and helping you in your official correspondence, etc.

Again, thank you so much for the opportunity to have assisted the Colegio these past four months and now for the opportunity to return to my labor of love, the Chaplain's office and Sub-Prior.

In Christ and St. Benedict,

Francisco R. Schulte, O.S.B.
(Very Rev.) Francisco R. Schulte, O.S.B.
Sub-Prior

cc: Rt. Rev. Abbot Jerome Theisen, O.S.B.

A SIX YEAR COLLEGE PREPARY SCHOOL FOR BOYS AND GIRLS

OSB SCHULTE_00214



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

14 March 1980

Right Reverend Jerome Theisen, O.S.B., Abbot
St. John's Abbey
Collegeville, Minnesota 56321

Dear Abbot Jerome,

Peace to you in our Lord!

This will most likely be rather long as the Prior asked me to send you more information on the situation at the Colegio, up-dating you from my last letter.

First of all, I officially resigned as Principal (Interim Principal) this morning and called an assembly of all the students, faculty, administration and staff in order to present to them the new Principal selected by the Senior Council yesterday and named by Prior José. You may be interested to know that the new Principal is Fr. Jaime M. Reyes, O.S.B.

This appointment was made as a direct result of conversations with our lawyers, a husband and wife team, parents of a son in the Colegio. The attacks of the parents' group have become more bitter lately and the lawyers said that the solution was to name the new Principal NOW and let him or her plunge into the remaining months of this school year in order to get to know the students, teachers, etc., not to mention the system as such. Then, any attacks or accusations by the parents' group could be answered honestly by the new person who could plead ignorance of what the previous man had said or done and who would not need to feel obliged by anything that had taken place before his/her coming into office.

There is a lot more involved here than I can describe in a quick paragraph but let it suffice to say that the idea was accepted by Fr. Jaime only after real deliberation on his part. He has so many outside contacts it is hard to believe and they are on the Island-wide level with the Conference of Religious (he's on the Board), the Presidency of the Priests' Council of the Diocese of Caguas, membership on various Episcopal Comissions, teaching Theology in the Diocese, for the Conference of Religious, work in the Barrios of Yabucoa, Vocational Promotion for the monastery, etc. seemingly *ad infinitum*. All this he had to consider before accepting. He did so after Prior José pointed out to him, "When the Pope was elected in Rome, he had to leave behind his many commitments in Poland. He couldn't even return to get his underwear." That convinced Fr. Jaime. Ha!

OSB SCHULTE_00215

Abbot Jerome 3-14-80

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So, Fr. Jaime is safely ensconced in the Principal's Office and I am happily ensconced once again in my beloved Chaplain's Office, grinning like a Cheshire Cat. I will have more than enough work with the Chaplain's position, being more active as Sub-Prior and digging through the Archives, which desperately need a total overhaul. Thank you for your kind support and be sure that the changing of the guard took place with decorum and was accepted well by the school community, on the whole.

To keep you up to date on the others in the Principal's Office, [REDACTED], the Director of Development has resigned, effective May 31 and Prior José has accepted the resignation. The position will cease to exist and we can save around \$20,000 or so. [REDACTED], the Business Director, has not given definite word yet but from what he told me this morning and from comments of the lawyer he intends to resign, effective the same date more or less. I suspect he will want to keep his ties with the Summer Camp for a number of years yet; since it is his baby and the money will be needed for the little daughter that was born with birth defects. [REDACTED] will apparently stay for another year and help Fr. Jaime. I am happy to know that [REDACTED] will stay. He could never be Principal at the Colegio but is a good number two man.

Prior José intends to move into [REDACTED]'s present office and have [REDACTED] move into [REDACTED]'s present office, which connects with the Principal's office. Prior José is making it clear that he is the person ultimately responsible for this community and that he will answer any complaints, attacks, etc. personally. Given the present situation in Humacao he may have his work cut out for him!

As I mentioned, the parents' group is still up in arms. Last Sunday they had their meeting in the Humacao Social Club, aired gripes amongst themselves, bitched something unbelievable and told more rumors, gossip and lies than I have ever heard collected in one period of time. I have the whole two hours on cassette since one of the parents that supports us was able to record it all. They then formed themselves into a self-designated "Parents' Association of Colegio San Antonio Abad". At the lawyers' suggestion we sent out a letter to all parents clearly indicating that in this institution there is no such association; that it was a group of parents unhappy with the Colegio; that no one was obliged to register their child at this Colegio; that we will operate next year as always with the students that want to come here; that those who are in opposition to our Colegio may freely register their children at another school.

Well, that set off more radio announcements and those spots on the radio were filled with more mis-information and direct lies. Our lawyers are advising us on how to proceed; our stance has been not to respond or get involved in any of these mud-slinging events; truth will necessarily out.

Also at the suggestion of the lawyers: an audit of the operations of this operation by an outside firm not connected with our present auditors. I guess this is not news since Prior José and I included it in the report that I wrote up for you as the "State of the Priory" in October. Now is the time to conduct an audit and the Prior wishes to inform you that he is making those arrangements now. You will be kept up to date on it.

Abbot Jerome 3-14-80

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Today I received from Fr. [REDACTED], O.S.B. a note to the effect that he has done some research on the matter of our relationship with the Bishop of this diocese in regards especially to our Colegio and the Superintendence of Catholic Schools of the Diocese of Caguas. He said that he is finishing up his report which he will discuss with you first and then send to us. That is excellent. We have been trying to go very calmly with the Bishop and the Superintendent, biding our time, hoping to get a clear report from Fr. [REDACTED] about where we stand canonically. I would like to tell you that we invited the assistant Superintendent of Catholic Schools of the Archdiocese of San Juan (the personal assistant to the Cardinal as well) to speak with the Prior and myself. He came last week and we had an excellent talk. He confirmed our thoughts about the excessive demands of the Superintendent from Caguas and explained how the Archdiocese conducts its Superintendence: on the basis of service and mutual cooperation--not demands, commands and orders. And certainly not to the extent and with such details as the Superintendent of Caguas demands. More details later.

Brother [REDACTED], O.S.B. was taken to the hospital in town a couple of days ago after suffering a minor heart attack. He was found by the night guard and driven to Humacao where they went to two hospitals before finding a room. He is in intensive care and may possibly be released to a regular room tomorrow, the third day in intensive care. This past week his diabetes worsened to the point that he is now permanently on daily insulin injections. Please ask the community's prayers.

Prior José feels much better; his stones have either been dissolved or miraculously disappeared because he feels little or no pain at this point. The only other medical news of late is Brother [REDACTED], O.S.B.'s new bi-focals--he doesn't like them too much but is gradually learning to look through the correct part for his reading in choir. He no longer has to carry a magnifying glass with him like Brother [REDACTED] at St. John's!

I think that's all for now, so will close. Bless you for your patient reading of this. You are now officially caught-up on the Puerto Rican mission. By the way, how was your visit to Japan? (You can tell me after you go there!!!) Take care, Father, and God bless. Till later.

Fondly in our Lord and St. Benedict,

Francisco Schulte, O.S.B.

(Very Rev.) Francisco R. Schulte, O.S.B.

Sub-Prior

enc: 1

OSB SCHULTE_00217

1 April 1980

The Very Reverend Francisco Schulte, O.S.B.
Monasterio San Antonio Abad
Apartado 729
Humacao, Puerto Rico 00561

Dear Father Francisco:

You certainly have experienced a succession of crucial events in the last month or two! I assumed that you would complete the year as principal of the school, but I see some reason for your leaving the office before the end of the term. I am happy that Father Jaime has been appointed principal because it indicates his interest in the school and because he certainly has the requisite talent for the office. I am sure that he will set a firm hand to the office of principal and will handle most matters with dispatch.

Thank you for your note about Brother [REDACTED]. It seems that he will need to rest some months before taking up his regular activities. I will write to him and request an indication of his state of health.

Thank you for the copies of minutes of the Council at San Antonio Abad. I will look them over at my leisure.

It is hard for me to understand the attacks of parents' group against the policies of the school. I assume that the attacks are motivated primarily by their financial concerns. But they may be motivated by the image of the school as well. I trust that Father Jaime will be able to deal with these attacks. He is a native Puerto Rican and will be able to understand the fine dimensions of the criticism.

I am happy that you are returning to the chaplain's office. It seems that your influence in the school is generated in this office. I am happy too that you will be able to devote more of your time to monastic issues. The monastery will need your attention, especially at this time when the services of Father Jaime are taken away from it.

Father [REDACTED] is in Saint Mary's Hospital in Minneapolis. He will undergo an operation for a bowel obstruction. I hope the operation is successful since we do not have anyone to replace him as principal at the present time. It seems that this year has been particularly crucial for the various Benedictine principals that govern our schools!

OSB SCHULTE_00218

The Very Reverend Francisco Schultz, O.S.B.
1 April 1980
Page Two

Yes, I enjoyed my visit to Saint Anselm's Priory in Tokyo. You will receive a report in the next issue of Confrère.

The blessings of Easter be with you!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ew



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

16 April 1980

The Right Reverend Jerome Theisen, O.S.B.
St. John's Abbey
Collegeville, Minnesota 56321

Dear Abbot Jerome,

Peace and grace to you in the joy of our Lord's Resurrection!

I have two letters from you that need to be answered or at least acknowledged, the latest of which is your letter of 1 April. In that last letter you observed that I "have experienced a succession of crucial events in the last month or two" but, as the old saying goes: "You haven't seen anything yet!"

As seems to be the norm around here this year, things are in flux. With that observation I could easily win the "Grand Understatement of the Year Award". So many things have happened and are happening still that I sometimes wonder when all will settle down--or if it ever will.

I am uneasy and deeply concerned about many aspects of our day to day dealings with people here and have tried to explain this directly yet respectfully to Prior José. He has not accepted what I have observed and am still observing around San Antonio Abad. This morning I had my third meeting with Prior José in an effort to present once more (for the last time) what I sincerely feel to be occurring in the Colegio and in the monastery. I perceive in no uncertain terms that my attempt was a dismal failure (it's been a long time since I was yelled at and met with angry glares that could've bored a hole through a three inch steel plate). He not only does not see what I see around here--and what many others are seeing as well--but he told me that I am completely wrong and am being used by people desiring to spread division in the community. I repeat again that I did not present him with my own opinion but the shared opinion and conviction of many monks and lay persons in the Colegio.

Frankly, I am in need of some feedback from you about this situation. I do feel it to be my moral obligation to explain to you what I have explained to Prior José. If I am mistaken I would be willing to be shown where and how. But if I am correct--as many of us before God believe we are--then I must speak up and make my convictions known to you as I have to the Prior. It would be much safer and much, much less painful to remain silent and keep my thoughts to myself, making no waves and ruffling no feathers. But for all the pain and lack of acceptance that this involves I am convinced that I must present this to you and ask for your advice on a personal level.

OSB SCHULTE_00220

Abbot Jerome
16 April 1980
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I have told Prior José at least twice that one of my real concerns and worries of late is the way that people are being treated in the Colegio and even in the monastery. As Chaplain once more I find myself in my old position as the "Listener" of different versions of many of the same stories and events. I remember when Fr. Landelin was Prior and Principal how I used to speak with him often and listen to his pain and hurt as he described his perception of things that were happening in the Principal's office with his Staff, of the situation in the monastery, etc. At the same time I would have visits from the members of his Staff, monks and teachers, hearing their own woes and versions of what I had heard from Fr. Landelin. I was in the middle--a neutral position--and was able to assist individuals on both sides of the fence without taking sides as such but by working behind the scenes for some reconciliation.

The situation has not really changed for me now: day after day I spend hours and hours listening to monks, teachers, students, Staff members, maintenance workers and secretaries. From what I have heard over and over again there are truly many people needlessly suffering and hurting around here--hurting due to our callous way of dealing with them lately. I believe we can--and must--improve and correct our manner of dealing with many of our people and heal a wounded morale. Father Prior does not see this and he does not feel that there is any need for improvement. He said that many of the ways we are dealing rather impersonally and coldly with people are necessary in the present time of internal reorganization in the Colegio and the monastery. I disagree with this attitude with all my heart and feel that we can easily be far more compassionate and understanding. Christian justice demands it if nothing else.

Prior José is somehow changed in his past approach to people if one is to believe one's own eyes and ears and if the many people who have made this observation are not all absolutely mistaken. I have spoken in depth with Fr. [REDACTED], Bro. [REDACTED], Bro. [REDACTED], Mr. [REDACTED] (our school's guidance counselor), Mr. [REDACTED] (vice-principal), Mr. [REDACTED], Mr. [REDACTED] and my [REDACTED] whom I invited down for a weekend after Easter in order to ask his advice and opinion of the things that are being observed around here. [REDACTED] is a highly respected Psychiatrist, director of the most successful community Mental Health Clinic in the state of North Carolina. I respect his opinion for his personal wisdom and for his professional excellence. He was able to assist me greatly in sorting out many factors in our situation here in the Colegio and monastery.

Fr. [REDACTED], who is extremely perceptive and knows this place as well as anyone, assures me that I am not far from the truth at all and that he is himself very concerned about so much of what is happening. Mr. [REDACTED] whom you already know from your visit in November, confirms the same opinion and shares strongly our sense of concern and worry about the way that people are being hurt and the way decisions are being made in the Colegio and monastery. Generally, we seem to be seeing more decisions made from on high and then handed down to the different groups or individuals. Fr. Eric says that the Senior Council is not really a place for dialogue so much as it is for monologue by the Prior--a rubber stamp for decisions already made. Bro. [REDACTED] and others have commented that our Friday community meetings that were actually started by the Prior are now turning into times for being

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informed of decisions already made during the week and that the Prior talks and that we listen.

Prior José was the man who said over and over that he wanted us to talk and talk and talk some more just to share opinions--even opinions that are not in agreement. When Fr. Landelin hardly ever used the Board of Directors of the Colegio it was Prior José who insisted on weekly meetings so decisions would not be made by Fr. Landelin or anyone else alone. Now the Prior has dissolved the Board with the Senior Council's tacit approval but the idea was to eliminate an extra step in the structure by having the Senior Council itself function as the Board and avoid duplications in meetings. Since that has happened the Senior Council has not yet met to function as Board or make any major decisions about the Colegio. Yes, Prior José and Fr. Jaime are consulting individuals but there is now no established body to serve as a check or balance to the decisions of a few individuals. The Board was to advise the Principal and check him also.

When the Board was dissolved the members of it outside of the Senior Council were informed of the Board's non-existence by a memo from the Prior. No consultation was made with them and they were bitterly offended by not even being consulted before-hand. Some of them have told me that they are not opposed to consolidating the Board's functions with the Senior Council but that they were deeply hurt and offended by the way they were dealt with. That was the first of a series of executive decisions made by the Prior and communicated to the people involved by means of memos appearing on desks or on bulletin boards. This is a strange way to deal with people that work for us and with us here in the Colegio, an impersonal way to deal with people when it suddenly comes from a man who has been known for his love of talking and discussing things with people. Prior José always said that the North Americans like papers and notes and memos but that the Latinos prefer to have personal contact with the individuals involved. Somewhere along the way that has fallen out of practice around here and there are many hurt and wounded people as a result of their being cut-off from previous responsibilities and treated with less personal respect than before. This is reflected in many employees, students and monks.

What I have been wondering about and what I have asked many others about is if the Prior is not having his authority and power used by others. In my second talk with the Prior about this I told him that I knew him too well to think that he would hurt anyone on purpose and that I was sincerely concerned that perhaps he was being manipulated by others in subtle ways. He emphatically denied that anyone could ever manipulate him and said he is responsible for his decisions. Yesterday I tried to rephrase my concern without using the term "manipulate", which does sound drastic and harsh. I told him that I felt he was an individual who never desired or yearned for the position or power of the Prior's office and that as such he was very happy to share his power with others and take their advice. I told him that what many of us have felt is that he is too dependent on certain individuals for advice and too ready to accept what they say, putting into practice certain actions that then hurt people, though with all the best intentions of tightening the reins in the monastery and putting order to the disorder in the Colegio. Specifically, there is concern on the part of many of us that

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16 April 1980
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the Prior is relying too much on the opinion of Fr. Jaime and of the two lawyers that have been advising us almost constantly since the parent situation started this year. I like and respect the lawyers also but have never felt that their word is Gospel and said so months ago when I was the Principal. I listened gratefully to their advice as well as to that of the Board members, etc. and then we all made our decision. The concern of some of the monks and some of the people in the Colegio is that these individuals have the Prior's ear and that he too readily accepts what they advise, even while consulting with others.

Well, this more or less summarizes the things that I have told the Prior. I can tell you that he categorically denies and rejects what I have told him. He reacted strongly yesterday to my latest discussion with him. I presented this to him humbly, respectfully and lovingly as something that I was sincerely concerned and worried about. The presentation was made in a desire to give him other points of view to consider and I spoke with him only after praying a great deal about this and after speaking with the people mentioned above, plus others that I have not included. As I said, it was not an easy thing to have to say to Prior José and it would have been so easy to remain silent and never say a word. But I am not like that and feel a moral obligation to tell him how I feel and what I have observed in the hopes of offering information that could be of assistance to him in his difficult position as Prior. I am deeply worried about the individuals that have been hurt, by the way decisions have been made and about the overall situation of the Colegio and monastery at this time. To be silent would be a cowardly act.

So, in the face of the Prior's rejection of what I respectfully presented for his consideration I write to you now and ask for your help and for your advice. Where do I go from here? I speak on a personal level now. Frankly, I don't think I can do anything more around here. I am not believed by the Prior even though many, many people share the same concerns and views. He feels that [redacted] and perhaps [redacted] are working to divide the monastic community and that I am playing into their hands. In other words: I am being manipulated--not Prior José. If I am being manipulated then it is by charity and concern for the hurting people that are walking around this place. You are already all too well informed of the monks that have been hurt; how many more must be hurt and leave here bitterly? The same thing is happening on the school side.

The handwriting is on the wall: I will not remain in Puerto Rico much longer and I predict that there will be few Americans who will. My only question to you, Abbot Jerome, is when to return to St. John's. As I say, my credibility around here is now nil. I took a risk to present to the Prior what I sincerely believe in the hope that I might open his eyes somewhat. I did not and now I am on the list of those that are "dividing" the community in the eyes of the Prior. There is no way I can remain here being viewed like that. Do I make a clean break and return to the Abbey this summer or do I wait till Christmas to make my decision after the first semester of the new school year, after the local gubernatorial elections and after the naming of the new Bishop of Caguas and possibly the creation of a new Diocese of Humacao? I am at the point of just wanting to be done with it and make the decision now. As my father told me, I should stop hanging on hoping for miraculous

Abbot Jerome
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changes for the better. Dad said to talk directly with the Prior and hope that he might listen or at least initiate a dialogue to discuss the points I had to present to him. But after that I had to set a dead-line for making my decision and stick to it. I have talked with the Prior and based on the results (negative) of that talk think it is time to admit that my days here are numbered. It is a combination of this present situation, of the political future of Puerto Rico, of the political activities in this particular Diocese, of the changing profile of the local community of Monastery San Antonio Abad and my own now non-existent credibility in the community.

Suggestions, please! I think that the choices are to plan on returning during the summer sometime or to wait till Christmas and then make a decision with the additional facts that will be available then. I would be willing to wait till Christmas but given my present status in the community wonder if I can survive the intervening months of--at the best--tolerance. This is a small community and one cannot really avoid being confronted many times daily with one's being considered a rogue.

What I have told you in this letter is not for you to intervene here or to make waves for the Prior or anything of that sort. It is solely for the purpose of explaining my position and documenting what I have observed and what I have presented to the Prior, along with his reaction of not accepting what I presented to him. I do so in the belief that I have a moral obligation to inform you of the same things I told the Prior. I am thereby fulfilling my obligation and am not simply folding my arms and keeping quiet. If you care to write others about this or to follow up on it that is up to you--It is not my purpose in writing this letter. I just ask you to give some feedback on when to return to St. John's.

At any rate, I hope to see you personally this summer and talk with you about this whole situation. If you can give me an answer before too long it will help me make plans for the summer and after that: back to St. John's or whatever.

Thank you so much for your patience in reading this terribly long letter. Please pray for me and for the community. You are in my prayers continually, of course. I await your reply.

Sincerely in Christ,

Francisco R. Schulte

(Very Rev.) Francisco R. Schulte, O.S.B.
Sub-Prior

P.S.

Before sending this letter I asked Fr. Eric to read it and make suggestions if changes were needed. He feels this report faithfully reflects the reality of MSAA at this time.

Fr. Francisco

25 April 1980

The Very Reverend Francisco R. Schulte, O.S.B.
Monasterio San Antonio Abad
Apartado 729
Humacao, Puerto Rico 00661

Dear Father Francisco:

Thank you for your long letter of 16 April 1980. You certainly keep me well informed about the progress of your work at the monastery of San Antonio Abad. You wonder about your future at the monastery in Puerto Rico and reflect out loud your doubts about your position in the community. I, too, have begun to wonder about your continued association with the Monasterio San Antonio Abad. Perhaps it would be well for you to return to Saint John's Abbey this summer. At this distance you might be able to sort out the issues for yourself and come to some decision about whether or not to continue your work in Puerto Rico. You realize that there is more than enough work in this area. If you wish to work at Saint John's for awhile in order to have time to decide the issue, you certainly have my permission to do so.

This certainly has not been an easy year for you and the other monks of San Antonio. The change in administration and the opposition of parents in Humacao have caused much anxiety. I suspect that matters are still far from being resolved but that some clear direction is now available for you.

I hope we have leisure this summer to talk about the issues that have arisen at the monastery of San Antonio Abad. I have your long letter to review and also Prior Jose's appraisal of the situation.

Father [redacted] was in a one-car accident on Wednesday. He fell asleep while driving and nearly demolished the car. He injured his back and will have to remain in the hospital or our health center for some weeks. Please remember him in your prayers.

The blessings of the Lord be with you!

Faternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

OSB SCHULTE_00225



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

1 May 1980

The Right Reverend Jerome Theisen, O.S.B.
St. John's Abbey
Collegeville, Minnesota 56321

Dear Abbot Jerome,

Your kind letter of the 25th of April arrived this morning--a most welcome find in my mailbox. I can't tell you how much I appreciate your understanding attitude, though I am not really surprised since you have made a real effort all along to keep informed on what happens here in Puerto Rico.

While my heart wants to break at the thought of having to leave, I know very well that all things indicate that the time has come for me--among others--to return to St. John's in order to get another perspective on what is happening recently at Monasterio and Colegio San Antonio Abad. I honestly do love this Island, this monastery and the people I have known while here. I think I love them more than any other place or people in the world. And yet I realize that an honest analysis of my present--and future--status in this monastic community yields an almost undeniable conclusion: that I am pretty well a "non-person" and therefore unable to do for the mission what I was once able to do so effortlessly and so joyfully.

Therefore, I will gratefully acknowledge your offer and permission to return to St. John's to "sort out issues" and "come to some decision about whether or not to continue my work in Puerto Rico." I take this opportunity to inform you that I should be arriving at St. John's around the seventeenth of June, having stopped off on the way to see family members, especially my Grandfather, who is close to death. I imagine I ought to count on at least a year at St. John's before making decisions of a "permanent" nature.

I think I ought to be frank with you, Jerome, and tell you that I am very much aware that if I should decide to remain at St. John's instead of returning to P.R. in the future, I know that it is coming into the community at Collegeville "through the back door" since it has always been assumed by all that I would remain in P.R. If you feel that my presence at St. John's on a permanent basis would be unwelcome then I would sincerely appreciate you telling me so we could discuss alternatives. I do not wish to disturb anyone.

All are well here, thank God. Is Bro. Bernard doing well at the Abbey? Please tell the Prior to search out a "permanent" room for me and that Fr. Rafael Pérez will arrive at the Abbey on June 17th also for the Congress, returning to P.R. on the 22nd June. He will need a room those days.

So, thank you once more and take care. God bless you!

Francisco Schulte

OSB SCHULTE_00226

Rev. Francisco R. Schulte, O.S.B.

SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

28 May 1980

Dear Abbot Jerome,

Please don't be alarmed by this paper--I am not at the Abbey yet but I do happen to have some of this paper left over at home here in North Carolina since my days of studying at the Abbey a couple of years ago. I will be a good monk and make use of what I have here, wasting not. Ha.

As I mentioned above in passing I am at my mother's home here in Chapel Hill, North Carolina. With the permission of Prior Jose in Humacao I am spending some time at home before arriving in Minnesota to return to St. John's. Actually, this seems almost like a well needed retreat for me as Mom works during the mornings as a school teacher and her classes are not over until the first week of June. That means I am at home alone for a good bit of the day and that gives me time to pray and think and pray a bit more--quite a luxury for me after the past school year. This morning I went out and cut the front lawn, finishing before it got too hot before noon. Tomorrow the back lawn and then the shrubs need trimming and the gutters cleaning, etc. Yesterday I repaired the back screen door, which was on its way to an early death unless corrected. This is all such a joy to do--no more desk work--and I have no doubt that it is all very therapeutic. Ha.

Since I have mentioned the word "therapeutic" I may as well admit to you that I suspect I will need some more of the same when I get to Minnesota. I must be honest and say that having to leave Puerto Rico under the circumstances that many of us have experienced while there has not been without its wounds, hurts and psychological scars. As in the case of Fr. [redacted] and Bros. [redacted] and [redacted] I am sure that there will be much healing needed. Since none of us really wanted to have to leave Puerto Rico but since we all felt the need to do so under the circumstances now present in the monastic community in Humacao, well, I suspect that it will take quite a bit of readjustment time to get our feet squarely planted beneath us once more.

Perhaps the hardest thing for me right now is the uncertainty of my position. The well known and well loved things and people of Puerto Rico have been left behind for an indefinite period of time--perhaps forever. And the future is a huge unknown--a looming question mark of uncertainty. I feel like Abraham must have felt when the Lord called him out of his own land of Ur of the Chaldeans and started him on a path to parts unknown. This is a real test of my faith and a real opportunity for me to trust in God's loving care and providence rather than in my own ability to guide myself. I guess it is a hard test--one would like to be so self-reliant most of the time. I am also reminded of Kierkegaard's ideas on the great

Abbot Jerome 28 May 1980
page two

"leap of Faith"--blindly throwing one's self into the darkness with the unshakeable conviction that the Lord is there, though unseen by us, to lovingly catch us and prevent our falling. It is a noble image and a true challenge to me. I ask your prayers that I might grow in such a trust and confidence in our Lord's providence, especially when I can see so very little of what lies ahead. Our talk(s) this summer will be of real assistance to me as I try to see the Lord's will through you, the Abbot.

Father, trying to put my own status to one side for the moment, I want to share with you more concerns about the Priory in Humacao. Things seem to be getting worse there and I am particularly worried about the person of [REDACTED]. I believe that he is reaching his personal limits and his cracking now would have disastrous effects upon the monastic community as a whole. I love [REDACTED] a great deal since he was my own Prefect in the Boarding School, he taught me Chemistry as a High School student and he and I have had the closest possible working relationship, as demonstrated by his choice of me as his Sub-Prior and other similar positions of confidence. [REDACTED] is under enormous stress and every indication points to the fact that the pressure and strain of office have pushed him to rely too much on the advice of a small and select group of intimates--some of whom are from outside the monastic community--while bypassing many of the checks-and-balances of the Senior Council and the Quasi-Chapter. Consequently, he has made decisions that he normally would not have made and he has made decisions that are not always in the best interests of the larger community. In fact, many members of the community are very upset that they are seemingly eliminated from the major policy-making decisions which have now become the responsibility of a small group of personal advisers of the Prior--including the two lawyers from outside the monastic community. Then the community as a whole is supposed to be held responsible for these questionable decisions made by they know not whom.

Recently there has been a rash of questionable actions happening around the monastery. After [REDACTED], our Business Administrator resigned (effective after Summer Camp ends late July) the Prior mentioned to the Senior Council three possible replacements for the position, one of whom was --the Prior's nephew. Much of that meeting was spent by Fr. [REDACTED] and Fr. [REDACTED] pointing out why the other two men were not desirable. Finally the Prior mentioned to the Council about his own nephew, "The only thing that he has against him is that he is my nephew." Of course I was already aware of the relationship as were Frs. [REDACTED] because [REDACTED] comes to Mass every Sunday with his family. The Parish Fathers ([REDACTED]) were not aware of the relationship until the Prior finally mentioned it as an aside. It was obvious that the Prior, Fr. [REDACTED] and Fr. [REDACTED] were pushing for the Prior's nephew. When I left the meeting Fr. [REDACTED] called me aside and he showed me where he had written in his notebook alongside the name of the Prior's nephew, "Ya está decidido." (It is already decided.) Sure enough, a few weeks later when the Auditors showed up, who was meeting with them in the Prior's office? [REDACTED] the Prior's nephew and also the lady lawyer,

Abbot Jerome 28 May 1980
page three

Since the Senior Council had never selected the replacement for [redacted], there was no legal reason why the Prior's nephew should have been present with outside Auditors and discussed with them private matters of the Priory's finances. It is questionable whether the lady lawyer should have been there either. Many people question whether she should be given the right to enter the monastic cloister, eat frequently in the monastic dining room, etc. This has been rather noticeable and people talk. I have heard her referred to as the new "Administradora" of the monastery by high placed people in Humacao and in San Juan.

The other matter is clearly a violation of professional ethics in the business world. The Prior, as you may know, sent an unexpected letter to our auditor of some seven or more years, and informed him that his services were no longer required. Then he set in motion an audit by some other firm. He brought this audit idea to the Senior Council and Fr. Julián Simon suggested a reputable firm in Caguas. Fr. Julián used to be our Procurator and worked for the Bishop for years so knows of such matters. Well, last week the auditors did in fact arrive with no previous announcement to the Senior Council or even a mention of their name. It was all very secretive--I still have not been told the name nor was the Senior Council informed of the Audit on the Thursday following the first visit of these people. The problem that is so serious is that one of the firm's members is the brother of Fr. Jaime. I cannot believe that correct business procedure permits the brother of the Colegio's Principal to be involved in the Colegio's and Monasterio's audit, which was to have been made by outside, impartial people. The ironic part of the Prior's nephew and Jaime's brother being involved in this is that Fr. Jaime had stated in the Senior Council a few weeks ago (when discussing candidates to replace [redacted]) that it is terribly unethical to employ in our Colegio any relatives. He went on to use this axiom as a reason for dis-qualifying one of the three candidates. The other was dis-qualified due to a marriage outside the Church. Father Abbot, this is really too much to believe but it is only a sample of what is going on.

*N.B.
Fr. Julián's
suggestion was
not taken.*

On Thursday, Fr. Jaime suggested to the Senior Council that since I was leaving San Antonio Abad the office of Sub-Prior ought to be eliminated. He said such a small house needs no Sub-Prior. No comment....

A very serious sign of [redacted]'s mental and physical condition and the stress he is under happened last Friday. [redacted] went to speak with [redacted] in his Camp office and all of a sudden broke down crying uncontrollably in front of [redacted]. [redacted] sobbed to [redacted] that he could "not take it any more", that he "was under too much pressure from all sides". [redacted] had to take [redacted] outside where the Camp staff would not see the [redacted] crying. I told [redacted] that this seems to confirm to me more than anything else that [redacted] is himself the victim of outside pressures, forces and opinions and that he is not himself originating much of what has gone on under his name or signature. He is in a sad state now and I am really worried about his health, both mental and physical. Are we making the poor man suffer by having put him in that position? Maybe it is too much for him. At any rate, he has broken once and I fear other such occurrences--which would not be good for him or for the community. There must be some way we can help [redacted] and salvage that community before it is too late, Father. Please don't let it all go to ruin. I am no expert and please forgive my boldness but I think the time has come for a canonical visitation to see what the root problems are at San Antonio Abad.

Abbot Jerome 28 May 1980
page four

It does seem to me that the community in Humacao is a potentially positive asset to the local community or region, but only to the extent that we retain our credibility in the area. At this moment the Monasterio and the Colegio are so poorly thought of that our apostolates in the region are in danger of being compromised. After a year like this past year, after the problems first with the teachers and then Fr. Landelin's going away not understood by most people who love him so much, after the problem with the parents and now the inner turmoil of the community of Monasterio San Antonio Abad and now with further problems from the same teachers a real likelihood, Monasterio San Antonio Abad has a terrible name and reputation in the region--this makes our apostolates all the more difficult and ultimately hurts the very people we are supposed to serve.

Something must be done soon or it will be too late to salvage the Monastery and the Colegio. I should tell you that some of the teachers who were let go and not hired again for next year have already initiated legal procedures to sue the Monasterio/Colegio. While I do not think they have any legal hopes of winning, the whole action will just add to the already existing mess and increase the stink of it all in the local people's opinions. I know for a fact that some local people in Humacao have written Rome, the Apostolic Delegate to Puerto Rico, the Cardinal in San Juan and the Bishop. And I suspect that you have received a note or two yourself. There are so many people concerned about the situation at the Monasterio that I can hardly explain it without it sounding like sheer exaggeration but there is indeed a high level of local worry about San Antonio Abad. And when that is the case truth is mixed with lies and half-truths and then the Monasterio and the Church itself suffers. The monastic community now has the reputation of being a communistic, socialist cell or center and parents do not want to send their children there for fear of "indoctrination", and I quote to you what they are saying.

I am writing this all to you in great detail so you can have more information to digest before you see me at Retreat and Congress time at the Abbey. I arrive there on June 17 in the afternoon. God willing, Fr. Rafael Pérez will fly into Minneapolis that afternoon and the family from Wayzata will pick him up and drive us both up to St. John's in time for the evening's talk. So, I will surely hope to discuss this with you at length. In the meantime, please do consider this information. Speak with Bros. Bernardo and Otto--they are up on what is happening also, tho' they have been away since much of this has taken place.

Father, once more I have tried my best to present to you my honest evaluation of the situation. Many of the things are simply facts--things that have happened. Many of the things are the expressed views and opinions of many monks at the Monasterio and of people in the Colegio and local community of Humacao. The Monasterio is worth saving; it is worth fighting for. For the sake of the people, the simple people who depend on us there for genuine spiritual leadership and service--help. For the sake of Brother [redacted], who is so upset that even he speaks of going to St. John's to live and for the sake of Bro. [redacted] who is equally upset; for the sake of the novices and candidates who came to me on their own, so concerned about the present situation in the Monasterio--help. Be the voice of these simple people who have no voice. Listen to them when no one down there in power will listen to them and help, please. Before we write off the Monasterio and Colegio as hopeless cases I would respectfully submit to you the need for an official investigation into what has happened at San Antonio Abad and what is happening still. Everyday the Prior gets put under more and more pressure; he has broken once in [redacted] office and could break again to the detriment of the community. In the name of all that is sacred, your help is needed badly. Sincerely in Christ, *Francisco, OSB*

OSB SCHULTE_00230

3 June 1980

The Reverend Francisco Schulte, O.S.B.
1908 Rolling Road
Chapel Hill, North Carolina 27514

Dear Father Francisco:

Thank you for your long letter of 28 May 1980. I appreciate the assessment of conditions at San Antonio Abad. It is difficult for me to grasp the situation, but I have some understanding of the dynamics of the human relations. It will take some time for these dynamics to work themselves out in a way that will be beneficial for the community. I only hope, as you do, the dynamics will not destroy the community.

When you return to the abbey we can talk at length about your perceptions of the life at San Antonio Abad. At the present time I am not able to offer you a specific assignment here at Saint John's. But be assured that we have much work to be done and that you will not be idle. Father Aloysius has spoken about your return.

Brother Otto Thole returned to the abbey a few days ago. He went directly from Puerto Rico to Moorhead in order to be with his father. Now that his father is well again, he has returned to the abbey. We expect him to work in the audio-visual department of the Liturgical Press. I am sure that he will pick up a few other assignments as well.

We will see you at the time of the Congress. The blessings of the Lord be with you!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Schull

June 30, 1980

Abbot Jerome Theissen
St. John's Abbey
Collegeville, Minn. 56321

Dear Abbot Theissen:

It was with great sorrow that we learned recently that Father Francisco was leaving San Antonio Abad School here in Humacao, Puerto Rico.

His leaving brings to us a double sense of loss,

On one hand, it was through him and his Sunday services that we were given the feeling of being part of the Church in a much more significant way than just being a spectator at a Sunday event.

On the other hand, it was in his capacity as Principal of San Antonio Abad that Father Francisco gave us the greatest reassurance that our children were given an excellent well rounded education involving not only the basic academic subjects, but the other ingredients necessary in the formation of the proper Christian values and in general a healthy attitude toward life.

Father Francisco, combining youth with maturity, was able to gain the respect and at the same time enjoy the comradeship of the students.

We can only hope that his departure will prove to be a temporary one and that we will be able to have him at San Antonio once more. We shall include this in our prayers.

Sincerely,

OSB SCHULTE_00232

11 July 1980

Dear

Thank you for your letter of 30 June 1980 and your expression of appreciation for the work of Father Francisco Schulte. I, too, am sorry that he cannot continue his work at San Antonio Abad School and in the Monastery. It was felt best that Father Francisco return to Saint John's Abbey, at least for a year. He will be assigned work in our own schools during the coming academic year. It is not completely out of the realm of possibility that he will return to Puerto Rico in the future.

I shared your letter with Father Francisco and he was touched indeed by your expression of confidence in him and in his work.

The Lord's blessings be with you in your work and life!

Sincerely yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

ST. JOHN'S ABBEY
COLLEGEVILLE, MINNESOTA 56321

24 October 1981

Abbot Jerome,

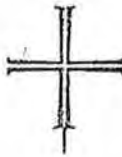
As we did last school year, Mr. Michael Percuoco (Director of the E.S.L. Summer Camp) and I would like to make a combined recruiting trip to the Carribean area--he for the E.S.L. Program and myself as the Director of International Students at the Prep School. Bro. Linus has approved this, and I wanted to clear it with you. I also mentioned it to Fr. Julian. The dates for the trip would be December 26 through January 2, with 4 days in Puerto Rico, 1 in the Dominican Republic and 2 in Caracas, Venezuela. We would stay with parents of students from the Summer Program and the regular year-long program during the course of the academic year. Costs involved would be split by our two programs. As in the case of last year's trip to Puerto Rico, I would not be visiting the monastery in Humacao.

I'd be glad to discuss this at greater length with you, at your convenience, if you want. Should you want to see me, please just let me know and I'll get an appointment with you. I guess there are a couple of things on my mind anyway that I ought to talk over with you when you have time.

Thanks,

Francisco, SA

*Francisco
Quinter*



Francisco Schulte

SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

Pax

4 December 1980

Dear Pepe,

Greetings to you and all the Brothers at San Antonio Abad in this Advent season! I pray that the Lord will bless you all in a special way as you prepare for His coming.

Yesterday I saw Abbot Jerome in his office to discuss our trip to Puerto Rico to interview potential students for the Prep School's Summer Language Camp. Fr. Abbot had informed me before he left on his trip to the Bahamas and Puerto Rico that you had written him expressing some concern about my visit to Puerto Rico. I asked him to speak personally with you and find out what your concerns were.

In our conversation the Abbot gave me a brief summary of the points you had mentioned to him. If I understand them correctly, they are, first of all, a fear on your part that I have "already found an excuse to return to P.R." and that I am perhaps hoping to return to San Antonio Abad, which you don't think is a good idea. And secondly, a possible difficulty for you if I should opt to go to P.R. without visiting the Monastery in Humacao; the monks might then ask you, "Why didn't Francisco visit San Antonio Abad while he was on the Island?"

These seemed to be the major points mentioned. The Abbot and I discussed them in depth and I would like to summarize for you how I feel about your concerns after having discussed them with Abbot Jerome.

First, your concern that I have "already found an excuse to return to P.R." and that I may then be "nostálgico" for the Island and want to go back to SAA: Please don't worry about this because I can tell you in all sincerity that I am not hoping to return to SAA. As I told you in one of my past letters, I now accept the reality that SAA, as it now is, is not the place for me at this time or anywhere in the foreseeable future. I miss SAA greatly, of course. But I have come to understand that SAA's present "etapa" or stage of development is one that does not require me being physically present in order to continue to work and pray for the Community's growth and spiritual maturation. So, this is in no way an attempt to return to SAA. I am now resigned to remaining in the United States for an indefinite period of time, or even permanently, trying to discern the Lord's will for me.

I think that I should also point out that I really do not need an "excuse" to visit the Island of Puerto Rico. Remember that I too grew-up in Puerto Rico and it has been my home for many years. Many of my best friends and adopted families, like the [redacted] in Aguadilla, still live in Puerto Rico and I surely have no intentions of forgetting them or Puerto Rico as such. I will always have strong ties to Puerto Rico, whether I am at San Antonio Abad or not. So, while I understand your concern, Pepe, please try to see that if I return to Puerto Rico now or in the future it will be in order to visit my friends or to do official business for the Prep School here. It is not with the hope of returning to San Antonio Abad.

OSB SCHULTE_00235

Prior José M. Rodríguez, O.S.B.
4 December 1980
Page 2

Regarding your concern about the monks at SAA hearing of my visit to Puerto Rico and wondering about me not visiting them at the Monastery: I honestly do not think it would be the problem that you seem to think it might be. I believe that the monks at SAA are generally aware that certain personal tensions existed when some of us returned to St. John's. They are not really ignorant of the situation as it was when we left and it has hardly changed all that much in the meantime. Therefore, I don't believe that they would be unduly surprised to hear of me being briefly in Puerto Rico on business for St. John's Prep School without stopping by San Antonio Abad.

Fr. Abbot and I agreed that if I should return to P.R. I would not visit the Monastery or the Humacao area. He also requested that I ask Charbonnier not to speak at the Colegio about my visit, in order to minimize any possible confusion by the monks at SAA. Of course, it is difficult for me, having to be so secretive during this visit to the Island, but in obedience to the Abbot's wishes and out of love and respect for you, Pepe, I will do everything possible to maintain a low profile while in Puerto Rico. I want to repeat again, though, that even if the monks should hear of my visit I do not think it would be of any importance at all. If I thought that it would be, then I would not consider going to Puerto Rico at all.

I hope that everyone is doing well at San Antonio Abad, both in the Monastery and in the Colegio. Not a day goes by that I don't pray for you, Pepe, and for all the monks, students and employees. Believe me when I say that my deepest hope is to see SAA a thriving Benedictine center of prayer and work for the Island, which can benefit so much from the Benedictine presence. None of you are ever forgotten, whether I am there with you as before or far away here in Minnesota. In so many ways I am very much with you all.

Up here everyone seems to be fairly healthy, thank God. There have been no deaths in the Monastery since I arrived here in June, though the winter is just about here. The weather has been a strange mixture of warm, sunny days and harsh bitterly cold ones. The lakes are frozen for about a week now but we have had no major snow to speak of. Right now the ground is bare of snow and it looks like late October outside. Bro. Otto is in "agony" from the cold, he says, but looks quite good. Bro. Bernardo continues to improve and is always well bundled-up with sweaters, hoods, coats, etc. Father Landelin is doing excellent work in his parish and was looking good when I saw him last for a Penance service we celebrated with some Sisters in St. Cloud.

Pray for me on Noche Buena because I was chosen to celebrate the Midnight Mass at the Convent of St. Benedict's. I am reminded of your own Noche Buena tradition and how it was when a few Sisters would come in unexpectedly for the Sunday Community Mass! Can you imagine Midnight Mass with a few hundred of them! Ha!

Well, I will close this now since it could go on and on. I will try to send a Christmas greeting to the Community soon. Things are so busy around here that if the card doesn't get written soon it may never get written. Sounds like an old story.... Take care, Pepe, and please pray for me as I do for you. May God bless you richly at the celebration of His son's birth.

In His love,

Francisco

(Rev.) Francisco R. Schulte, O.S.B.

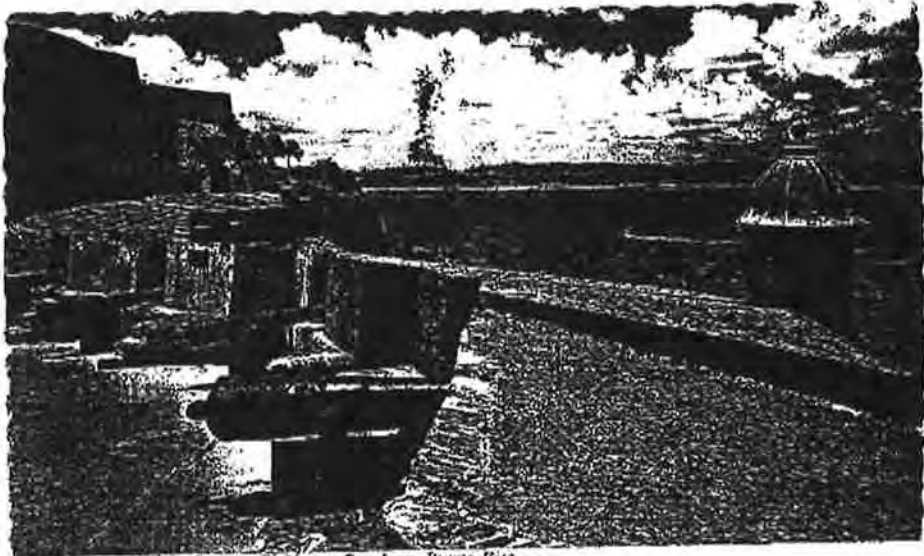
cc: Right Rev. Jerome Theisen, O.S.B.

SAN JUAN, PUERTO RICO
Santa Barbara Battery, El Morro.
Bateria Santa Barbara, El Morro.

Dear Fr. Jerome,
yes, I am very
happy being back
home again. It would
be nice Well, you
know. The interviews
have gone well so far
and there are more to
go. See you soon. Fondly,
Francisco



ABBOT JEROME
ST. JOHN'S ABBEY
COLLEGEVILLE
MINN. 56321



Santa Barbara Battery, El Morro, San Juan, Puerto Rico

ST. JOHN'S ABBEY
COLLEGEVILLE, MINNESOTA 56321

23 July 1982

Abbot Jerome,

Many thanks for your understanding and kindness yesterday. As time goes on and growth continues I am happily growing in my appreciation of all that you've done for me since returning from P.R. I doubt that the healing and progress
(over)

that I've experienced these past 2 years
could've taken place elsewhere. No doubt our
Lord knows what He's about. At any rate,
I'm thankful to Him for continuing to surprise
me with much more than I expect even of Him.
And I am thankful to you for your patience
and obvious concern. While I can do little
to concretely manifest my gratitude, I promise
you a special remembrance in my prayer
for your ministry. Thank you. Francis



SAINT JOHN'S PREPARATORY SCHOOL
COLLEGEVILLE, MINNESOTA 56321

TEL. (612)-369-3315

12 January 1983

Dear Abbot Jerome,

I thought that before I came by to make an appointment to see you I would briefly outline two items that I need to discuss with you.

- 1) The Prep School sponsors the yearly trip to Mexico over Easter--a less expensive alternative to the trip to Austria over Christmas. With [redacted] one for the year I have been working with Ms. [redacted], one of the Spanish teachers at the Prep School, organizing this year's tour for March 30-April 8. Since I know the language and the country from past trips I would like your permission to direct the tour with Ms. [redacted] as assistant.

As you also know from the past two years, the Director of the E.S.L. Summer Camp recruits students from Mexico, Puerto Rico and one or the other Latin American countries. Instead of making two trips this year to different countries, he would like combine them into one trip to save money and time. His plan would be to meet me in Mexico the day the Prep tour ends and we would do our recruiting there, and then fly to Venezuela, and Puerto Rico, spending perhaps three days in each spot, returning to Minnesota on April 16 or thereabouts.

Fr. Kieran and I have discussed this and he thinks it would be okay, given your permission.

- 2) I need to get your official permission to be replaced on the Chaplain Team that serves the Convent of St. Benedict. I have been on the Team since it was started 2½ years ago and accepted your appointment when the Prep Chaplaincy was thought to be a "half-time" job. In reality, the Prep job of Chaplain and also of Director of all International Students is more like time-and-a-half, over-extending me and cutting into the already limited time I have in the Abbey daily horarium. At our last meeting to plan Mass schedules for St. Ben's before Christmas I explained to Fr. Wilfred, the other chaplains and the Sister co-ordinators that I was unable to continue. They understood and dropped me from active duty, though I did have perhaps one Mass a month to assist when someone was unable to go. Now I find that the Team has me assigned again on a weekly basis, and on Saturdays every week from now through mid-April. This is really impossible, especially Saturdays, since I have retreats, Gasthaus and Foreign Student field trips almost every weekend. Can you find a new member of the Team as soon as pos-

(over)

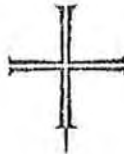
OSB SCHULTE_00241

sible to replace me? In the meantime I will try to say the Masses that I am able to take according to my schedule and will try to switch with other chaplains for impossible days. But I would really appreciate it if you can replace me as soon as possible. I include a copy of the assignments for the benefit of any replacement you may find.

I'll call _____ for an appointment sometime before you leave for your Southern journey, if that is convenient.

Many thanks to you,

Francisco, OSB



SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

21 January 1983

S. Doris Morphy, O.S.B.
Associate Dean for Student Affairs
Saint John's School of Theology
Collegeville, MN 56321

Dear Sister Doris,

Greetings! By means of this letter I am applying for the Summer Program of the School of Theology and continuing on for the completion of a Masters Degree in Theology in the area of Spirituality.

I have spoken of this with Fr. Allan Bouley, Fr. Subprior Kieran Nolan and Abbot Jerome, receiving their approval to complete the course work necessary for the M.A. in Spirituality. As the enclosed official transcript of courses completed will indicate, I am just a few courses shy of the required work for the M.A. in Spirituality. Any assistance that you or Sister Helen can give me regarding what exactly is remaining by way of grad. papers and number of classes would be greatly appreciated.

This summer I thought I would take two courses--"Spirituality and Mysticism" and "History of Christian Spirituality". Depending on my schedule here next semester (Fall) I might be able to take one class a semester or even two.

Many thanks for your attention in this matter. It is exciting to think about studying again!

Sincerely in Christ and Benedict,

Francisco, O.S.B.

(Rev.) Francisco R. Schulte, O.S.B.

cc: Abbot Jerome Theisen, O.S.B.
Very Rev. Kieran Nolan, O.S.B.
Rev. Allan Bouley, O.S.B.



March 17, 1983

Right Reverend Jerome Theisen, OSB
St. John's Abbey
Collegeville, Minnesota 56321

Dear Father Abbot:

I am writing to provide you with something in writing about a series of discussions that I have been having for some time with one of your monks, Father Francisco Schulte. I am sure you know more about the circumstances of his life that I do, so I will not recount the obvious.

Father Francisco has been interested in exploring the opportunities to serve in the Diocese of Raleigh for some time. He grew up here and has roots here. His mother lives in Chapel Hill, his sisters live nearby in Durham and his dad lives in Southern Pines, North Carolina which is not very distant. Actually Francisco originally tried to become a candidate for priesthood in this diocese but was put off by the former bishop.

At any rate he would like to make a serious try at serving as a priest in eastern North Carolina. I am very supportive of his coming given the circumstances of his original interest in serving here and the desire and interest he continues to have in this area and state. He has assured me that you are willing to send him to the Diocese of Raleigh for a period of years to allow him to discern with greater personal experience whether he might be called to minister to the people of eastern North Carolina.

I will not list lots of statistics about this diocese. We are the least Catholic state of the 50 with 100,000 active people out of a total population of 5.88 million people. If you look at the summary at the end of the entry for Raleigh in the National Catholic Directory you will see that we are a small local Church.

We have not had grave shortages of clergy until now. At present we have one parish without a pastor and several of our men are ill and could be forced to stop working actively almost any time. I am especially desirous of getting priests who have some ties with North Carolina since so many of our people (85%) and our clergy (80%) are from outside the area.

-con't-

300 Cardinal Gibbons Drive, Raleigh, North Carolina 27606-919 821-0350

OSB SCHULTE 00244

Page 2

March 17, 1983

Right Reverend Jerome Theisen, OSB

There are many other things I could mention, Father Abbot, however, I will conclude with what I have written. If you need further information, I'll make every effort to provide it.

Francisco would be a very welcome addition to our presbyterate and I am grateful that you are willing to assign him here for a period of time. He suggested a three or five year period for his initial assignment and I would be pleased with either; perhaps five years would be a more realistic period. One area where Francisco can be of great help is in ministry to the Spanish speaking. We have already spoken some about his working in this area.

We have a series of changes planned for July 7 or 8 of this year. It is my hope that Father Francisco might be able to be assigned at that time.

May I repeat my thanks to you, Father Abbot. I pray that Father Francisco may prove to be a great success in pastoral ministry here in the South. Please accept my best wishes.

Sincerely in the Lord,



F. Joseph Gossman
Bishop of Raleigh

FJG/as

OSB SCHULTE 00245

FATHER FRANCISCO SCHULTE, O.S.B.

20 April 1983

Dear Father Francisco:

Yesterday the Personnel Committee met to discuss assignments for next year. It was the opinion of the Personnel Committee that it would be best for you to accept an assignment in the Diocese of Raleigh this summer. Since you are prepared to work there during the coming year, it will be well to test your desire for employment in this diocese at the present time. I suspect you will want to leave by mid-summer.

I wish you the best in this new assignment!

Fraternally,

Abbot Jerome Theisen, C.S.B.

JT/ev

OSB SCHULTE_00246

22 April 1983

The Most Reverend F. Joseph Gossman
300 Cardinal Gibbons Drive
Raleigh, North Carolina 27606

Dear Bishop Gossman:

I am prepared now to respond to your letter of 17 March 1983. I spoke with Father Francisco Schulte once again about his desire to work in the Diocese of Raleigh. His interest is still strong. For this reason the Personnel Committee and I have decided that it would be good for Father Francisco to test this desire at this time.

We would prefer, of course, to have him continue as chaplain of Saint John's Preparatory School since he has done a very good job in this assignment. But we realize his long standing interest in the Diocese of Raleigh and we think it is best for him to test this desire at the present time.

It seems to me that we could either petition Rome for the requisite document at this time so that in three years Father Francisco could be incardinated into the Diocese of Raleigh or we could wait a year and then make the proper petition. I will let you and Father Francisco decide which course of action you wish to follow. In any event it would seem proper that at least in 1984 the petition be sent to Rome. If we wait a year to send in the petition, I will simply assign Father Francisco to the Diocese of Raleigh for one year.

Thank you for the kindness which you have shown Father Francisco. He has spoken highly of you and the diocese.

I wish you the joys of this Easter season!

Sincerely,

Abbot Jerome Theisen, O.S.B.

JT/ev

cc: Father Francisco Schulte, O.S.B.

OSB SCHULTE_00247



SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

11 May 1983

Dear Abbot Jerome,

Just an update for you, since yesterday was rather eventful. I saw Fr. Gordon Tavis and we discussed your suggestions about car and cash. I am most appreciative to you for the kind offer of a car to take with me and use for a later trade-in. Fr. Gordon said he will let me know which ones are available and we will pick out a decent one. He will transfer title to my name and it will stay on Abbey insurance until I can settle-in in Raleigh and get insurance there, which the Diocese will pay for. Regarding the cash for the trip down and initial expenses, Fr. Gordon split the difference between your suggested range of \$500.00 - \$1,000 and we decided on the sum of \$750.00. It will be very helpful, since I don't have any money at all.

I also saw Fr. Dan Ward, who told me that he had discussed with you the canonical options about my status while in North Carolina. Dan indicated to me that you feel comfortable with my going to the Diocese of Raleigh on abbatial assignment initially, with the understanding that I will petition the Abbot President of our Federation in November, 1983, for a three year period of exlaustration. Apparently, the Abbot President will be able to grant that indult once the New Code of Canon comes into effect in November. This will put me in the position to be making a serious decision about incardination in the Diocese of Raleigh by the Spring or Fall of 1986, getting me off the fence, so to speak. If I am to be incardinated, Dan says I would best petition for a dispensation from monastic vows and ipso facto incardination in the Diocese of Raleigh.

This seems best to me, and will avoid having to wait for the five year experimentation period specified by the New Code before incardination. Five years seems a long time to drag out a decision. If this is agreeable to you, perhaps you can write the Bishop and get something in writing on both our parts before I go down to North Carolina. I guess it is always best to have the terms spelled out clearly.

At this point, I think I will be leaving for Raleigh on June 20, allowing for three days to drive down and two weeks with my family before the assignment begins officially on July 7. Prior Julian suggested that two week period of time, since my diocesan vacation wouldn't happen for a year.

Once more, I want to tell you how much I appreciate your generosity in handling this matter of my going to Raleigh. You have been most understanding and most patient, for which I am deeply grateful. I'll see you later for final details as the need arises. Thank you!

Fraternally,

Francisco, OSB

OSB SCHULTE 00248

13 May 1983

The Most Reverend F. Joseph Gossman
300 Cardinal Gibbons Drive
Raleigh, North Carolina 27606

Dear Bishop Gossman:

I have consulted with Father Daniel Ward, our canonist, and he suggests that I place Father Francisco on assignment to the Diocese of Raleigh until late fall, the time of the promulgation of the new code of canon law. I am happy to make this assignment. After the promulgation of the new code I can request a document of excommunication from the president of the American Cassinese Federation. The excommunication will be for three years. In June of 1986 we can petition Rome for a document of incardination into the Diocese of Raleigh, that is, if Father Francisco wishes to join the diocese at that time and if you, or your successor, wish to have him in the diocese. The time of probation in the diocese will be about three and one-half years. I would welcome your comments on this suggestion.

I certainly am happy with the Bishops' Pastoral on Peace. The preparation of the document was careful and attracted the kind of attention it needed. I wish to congratulate you and all the bishops for this leadership in the area of peace.

I wish you the blessings of Pentecost!

Sincerely yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

cc: Father Francisco Schulte, O.S.B.



SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

31 May 1983

Dear Fr. Gordon,

Please forgive this bother, but...
The car that is supposed to carry me some 1,600 miles to North Carolina couldn't even make it from St. John's to St. Ben's and back this afternoon when I had my weekly Mass at the Convent. It simply is not road-worthy and I can't see risking a trip across country in that car.

Damien explained today that the "Add Coolant" light tended to go on when it wasn't needed, and that as long as there was water in the coolant resevoir it was okay. He was able to show me the situation under the hood and point things out to me. There was a full resevoir when I left for Mass. On the way back the "Add Coolant" light went on, I smelled something burning and the "Temp/Pressure" light also went on.

On opening the hood, there was smoke billowing out, a totally dry resevoir and a sizzling engine block--all from a trip to St. Joe!! I added water as directed but there was no improvement. The green coolant was all over the ground. I was able to go from the Prep School to the East lot but there was so much smoke I pulled-in there instead of going to the pole barn (new garage). Bro. Damien will find the car there, if he wants it.

I would really like to ask you and the Abbot to reconsider my buying a decent car up here with the Abbey's help before I go to North Carolina. This Vega certainly isn't in any condition to travel, as Fr. Ian has made known. I am in a difficult situation now, not having any money of my own, obviously. But the thing I would do if I did have some funds available is to get a new car here and travel with it to N.C. Is there no way that I can convince the committee or whomever to help me out for the moment while I'm in a bind, between places? I will pay the Abbey back as I would pay a bank, but I can't afford to pay the 14% interest the banks in St. Cloud are asking for car loans, I can't get one without some collateral anyway, and N.C. can't help until I've been there for awhile.

When you have time, I would like to discuss this with you. Many thanks.

Fr. Francisco

copy: Abbot Jerome Theisen

OSB SCHULTE_00250

ST. JOHN'S ABBEY
COLLEGEVILLE, MINNESOTA 56321

31 May 1983

Dear Abbot Jerome,

I would like to ask you to reconsider your suggestion that I take an Abbey car to North Carolina instead of buying a new one here in Minnesota with the Abbey's help, to be repaid from my salary in Raleigh.

As you will see from the copy of my letter to Fr. Gordon the car I was to have taken is not road-worthy, if the truth is known. I would appreciate being able to have a chance to talk with you and Fr. Gordon about this as soon as it is convenient for you.

If, in charity, you could see fit to approve Fr. Gordon's advancing me a loan to get a new car, selected on the specific needs of my work in N.C., I would feel less "over a barrel" with no real options available to me due to my non-existent financial resources.

Thank you for your consideration of this matter.

Fr. Francisco

Office of the Bishop



June 2, 1983

Right Reverend Jerome Theisen, OSB
Office of the Abbot
St. John's Abbey
Collegeville, Minnesota 56321

Dear Father Abbot:

Thank you for your letter concerning the canonical basis on which Father Francisco Ray Schulte will be coming to the Diocese of Raleigh.

I have no difficulty with your preference of assigning Father Schulte until the new Code of Canon Law goes into effect (November 27, 1983) and then requesting exlaustration from the President of the American Cassinese Federation (which is allowed by the new Code).

Then in June of 1986 -- three years hence -- Father Schulte can be incardinated, should he and we so desire at that time. If not, then he would return to your Benedictine Community.

I believe that three years should be a sufficient time for him to make a determination about incardination or not. Three years should be enough for me (or my successor).

I am looking forward to Father Schulte's coming. I hope he finds ministry here a challenging and fulfilling experience. May I repeat my appreciation for your cooperation and willingness in allowing Father Schulte to discern and determine the future course of his ministry and his life. May God bless you and the Collegeville Community.

Fraternally in the Lord,


F. Joseph Gossman
Bishop of Raleigh

FJG/as

cc: Father Francisco Ray Schulte, OSB

300 Cardinal Gibbons Drive, Raleigh, North Carolina 27606-2198-919 821-0350

OSB SCHULTE 00252



6.28.83

Dear Abbot Jerome,

Peace! This is to let you know that I am safely at home with my family, awaiting the official day that my assignment starts - July 7th. It took 4 days to drive down from Minnesota to N.C., a long but somewhat peaceful trip. Psychologically, it was a "journey" leaving one place behind and travelling to a new one. I think it was a better way to make the transition than just hopping on a plane in Minneapolis to get off in Raleigh.

So far I've seen the Bishop once briefly and have spent a couple of days at the Cathedral getting to know the Rector, the household staff and the Parish Council. Everyone has been extremely kind to me. The President of the Parish Council asked me if I would like them to throw a party to welcome me, but I said they should set a date one month from now for the party; that way it could serve either as a welcome - or a "good-bye", if I don't work out.

(over)

My job description could've been written for a dozen men, but I guess we're somewhat understaffed down here - to put it mildly. In addition to "typical" parish pastoral work I will be teaching part time in the Cathedral Elementary School, Chaplain (once a week) at the High School, Chaplain (once a week) at Central Prison, Chaplain (on call) to the city/County Jail and the Triangle Correctional Institute, plus visits to Shaw University, a local nursing home, etc. I am on no end of committees in the Parish, train all ministers in the Parish, have been nominated to the diocesan Liturgy committee, etc. Plus the Hispanic side of things. Whew! You can see that I will not suffer from boredom....

I want to thank you for all that you've done to help me in this matter of coming to Raleigh to try the possibility of being a priest of this diocese. Being here is the only way I'll ever know one way or the other. Thank you, in particular, for the help in getting a decent car. It made the 1,420 mile trip down easily. By December I'll be able to assume the loan in my own name. Once more, many Thanks. Pray for me, as I always do for you. Till later, Ray Schulte

Francisco R. Schulte, O.S.B.



P.S.

sent June 28

Could you ① ask Fr. Gordon if he sent
my money (\$750) yet? I
don't have it and am about
broke till I get my pay.
② see that I'm on ^{list}
for Conference, etc.? Thanks

Diocese of Raleigh Benedictine assigned to Hispanic ministry

By Pam Smith
Staff writer

RALEIGH—Ironically, the seeds for Father Ray Schulte's ministry to Hispanics were planted in a Polish parish in South Bend, Indiana.

It was a case of "God writing straight with crooked lines," the Benedictine priest said.

Father Ray grew up in Chapel Hill and spent his high school years in Puerto Rico.

Later, as a student at Notre Dame, he rekindled a friendship with a former high school teacher, a Benedictine monk who was ministering to the Spanish population of South Bend.

Because of his fluency in Spanish, it was natural for him to assist his priest-friend. A parish in a predominantly Polish-American neighborhood was home base for the ministry.

In 1973, Father Ray returned to Puerto Rico to enter the Benedictine order to study and work in the ministry he loved. He was ordained there in 1979. The following year, the American Benedictine priests in Puerto Rico were recalled to the priory in Minnesota.

"It was a painful return," he recalled. "I think I experienced a kind of culture shock. It was hard to accept the fact that I would not live out my life among the people of Puerto Rico as I had dreamed."

Father Ray is renewing his dream in North Carolina. He was commissioned by Bishop Joseph Goossman to develop a diocesan ministry to Hispanics. He is also assistant rector at Sacred Heart Cathedral where Spanish liturgies have been celebrated for three years.



Father Ray Schulte

Father Ray explained that the newly commissioned ministry will be broader in scope. "There is a need to develop a faith community among the Spanish-speaking people in this diocese as well as in the country," he said.

Statistics say that Hispanics are the largest defined group in the Church, he pointed out. By the year 2000 Hispanics will account for 50 percent of the Church population in this country.

"The question, though, is: Where are the Hispanic priests and religious? Of course, there will never be enough priests," Father Ray said. "That's why it's essential for us to uncover the leadership among the lay people in the Hispanic community and to promote it. That lay involvement could be the key to the ministry."

His first task will not be an easy one. He is attempting to identify the



The peace gesture was exchanged during a recent Spanish liturgy celebrated by Father Michael Shugrue (right) rector of Sacred Heart Cathedral. Father Ray Schulte, looking on, delivered the homily in fluent Spanish.

Hispanic population centers in the diocese. He questions the reliability of latest census figures, which say there are more than 3,000 Spanish-speaking individuals in the Triangle area alone.

"Where are they, and what are their needs? How much of the Hispanic population in the diocese is permanent? What percentage is migrant? Those are some of the questions that need to be answered," he said.

"It's important to let the people know that I'm here and why I'm here," he said. To accomplish that he'll become a circuit rider.

One stop on his circuit is bound to be the parish of St. Mary in Goldsboro where the nucleus of an Hispanic ministry is already taking shape.

According to Father Michael Jordan, associate pastor, there is a year-round Hispanic population of about 100 individuals who work the local poultry farms.

"We were concerned that we were not reaching them with our mainline parish programs," Father Jordan said.

Weekly language classes help English-speaking members of the parish learn Spanish, while Spanish-speaking members learn English. The goal is to close the communication gap between parishioners. A religious education program for Hispanics is also being

developed.

Meanwhile, Father Ray said he hopes Sacred Heart Cathedral Parish will become a vibrant liturgical center, a model for Hispanic ministry and celebration. About 50 people gather there each Sunday at 5:30 p.m. for Mass.

Ultimately, he looks for the Church in North Carolina to be enriched by the Hispanic culture.

"Despite my German name, I am a Latin at heart. The culture is shaped and formed in an outward expression of a fiesta people who are not afraid of their emotions. They suffer and cry, laugh and rejoice."

The formation of a ministry to Hispanics in the diocese is timely. It comes as the National Conference of Catholic Bishops' Committee for Hispanic Affairs prepares a new pastoral letter on Hispanic ministry within the Church in the United States.

The first draft of the pastoral calls for a study of Hispanic prayer forms, Spanish classes for priests, Spanish catechesis, outreach to Hispanic families, including migrants, and integration of Hispanic ministry efforts with social justice programs.

"It is a blessing for me to be involved with this special ministry," Father Ray said.

Newspaper?

Fall, 1983

Sacred Heart Cathedral
15 North McDowell Street
Raleigh, North Carolina 27603

23 September 1983

Dear Abbot Jerome,

Since today marks my 3rd month here in North Carolina, I thought I would send you a "quarterly status report" of my stay in North Carolina. This will at least advise you of what's happening down here.

First of all, I am very happy in my assignment. It is a good thing to be able to say that and mean it. Of course, I'm not claiming that all is peaches and cream, but I am certainly left with an overall feeling of peace and contentment at the Cathedral parish as such. The parishioners here are very warm and made me feel at home with them from my first days in the parish. There really is a graciousness about the people here that I had almost forgotten since my boyhood years here, some 15 years ago. Thomas Wolfe, the famous North Carolina writer, made famous the quote, "You can't go home again", but somehow it seems that you really can in many ways. Many things have changed, some for the good and some for the bad, perhaps, but it is still a special place to me. I can say with Peter, "Lord, it is good to be here."

Having said how much I enjoy the parish assignment at Cathedral, I must also be honest and say that my full time work here in the parish makes almost impossible any work with the Hispanics. Needless to say, this is an ironic situation, because I came back primarily to work with the Hispanics. The parish assignment was initially meant to be a way for me to have a "base" from which to operate in the Raleigh area with the Hispanics, who tend to be concentrated around us. I was not supposed to get deeply involved in the parish, in order to leave me free to "float" among the migrants, different Hispanic population areas, etc. However, it is a complete reversal of what we had more or less talked about before I came.

Evaluating the reality of the present situation, I am surprised to find myself calmly able to say, "This is the way it is." I am not frantic or upset at the mixed-up Hispanic/parish balance of time. That is a thing to be thankful for: peace or calmness. Maybe it is because I enjoy the parish work so much. I really don't know. But I am not despairing of the situation and know that when the Bishop returns in a couple of weeks from his "ad limina" in Rome, I can sit down with him and have a good talk about a "readjustment" of my time allotted to the parish. I am strangely considering the possibility that maybe they aren't ready for the Hispanic ministry as much as they thought, and that's okay. I could certainly be at peace here in the parish for a couple of years, because I really do love it. I would hate to give up my dreams about Hispanic ministry here, but I guess I am now at the point where I could let go if I had to--even of that.

I am not worrying myself about "Will I stay here or will I return to St. John's?", at least, not at this point in time--so early. I have no doubt that time and experience will make that decision almost automatic. You should know that I do miss St. John's in a lot of ways. Maybe I can appreciate it better from a distance.... My 10 years in monastic life don't evaporate easily, and I miss common prayer and good community liturgy quite a bit. I miss many of the monks and the peace of our beautiful surroundings, too. I will not miss the winter at all, though I will mourn the loss of a Collegeville Fall. So, many of these things are in my mind,

OSB SCHULTE_00257

Abbot Jerome
23 September 1983
page 2

in a general sense, but I am not "agonizing" over a decision. As I told Prior Julian recently in response to his advice that I not even consider returning to St. John's before a full year is out: even if it becomes patently clear to me that the Hispanic ministry will never become a reality and that I know clearly in my heart that North Carolina will not work out, I would still remain here for two or three years in order to get a wonderful pastoral experience that I might never receive elsewhere. I am convinced that nothing but good can come from my time here in North Carolina--whether I stay here or eventually return to the Abbey.

Abbot Jerome, I hope that you will remember to pray for me in a special way that I can be attentive to God's will in my life. Please remember, at the same time, that I include you personally and all of the monks at St. John's in my own daily prayer. If you get a chance to write, I would be happy to hear from you. At any rate, I will continue to update you periodically on my situation here. If my talk with the Bishop upon his return from Rome should be of any importance, be sure that I'll inform you of the conversation.

Give my love to everyone in the Abbey and please greet [REDACTED] especially. God bless you!

In Christ's love,

Francisco

(Rev.) Raymond G. Schulte, O.S.B.
Associate Rector



9.30.83

Dear Abbot Jerome,

Happy Feast Day! I wanted to tell you that you were specially remembered in my 7:00 AM Eucharist today. Have you taken the day off to celebrate? I hope so; you can use a periodic holiday, I'm sure. Have a good day and be assured of my prayers.

Love, Francisco

5 October 1983

The Reverend Francisco Schulte, O.S.B.
Sacred Heart Cathedral
15 North McDowell Street
Raleigh, North Carolina 27603

Dear Father Francisco:

Thank you for your letters and your greetings on my feast day! I too wish you peace in honor of Saint Francis whose feast day we celebrated yesterday.

This is precisely the season of the year that you miss Minnesota. The trees are presenting themselves in a beautiful display of colors. The sun has not shown too much in the last week; this is unfortunate because the sun usually highlights the color of the leaves. None the less, many visitors are coming to campus to walk the trails and to enjoy the scenery.

By this time you might have heard that the Chapter voted in favor of independence for the Monasterio San Antonio Abad. It was apparent to everyone that the priory was ready for independence. No one voted negatively on the issue. We were happy to have Father Julian Simon in the Chapter House since he was one of the founding fathers of the monastery. Of course there were many more monks in the Chapter House who had worked at the monastery for longer or shorter periods of time.

Brother Bernardo Lutgen is at the University Hospitals this week. He is having his heart examined, specifically his leaky valves. I do not know at this time whether or not an operation is feasible. The doctor involved is the same one who operated on Brother Arnold Jirik. He is

Last Sunday evening Father Joseph Schuerbach arrived at Saint John's to visit for a month or two. This is his first visit to Saint John's since 1953. He has been working in Japan for over fifty years and he does not like to leave the island. He spent some time visiting his relatives in Germany before coming to Saint John's.

Father Julian Simon has now returned to Puerto Rico. He stayed at Saint John's longer than he desired since his doctors wanted to assist him in various health concerns before his return to Puerto Rico. He is happy to return to the island now that the cold weather has come to Minnesota once again.

After the promulgation of the new code I will approach Abbot John Eidenschink and Father Daniel Ward about the document of exclaustation. I will be in contact with you sometime within the next two months about this matter. You might remember that the bishop is agreeable to this schedule.

OSB SCHULTE_00260

The Reverend Francisco Schulte, O.S.B.
5 October 1983
Page Two

I am happy to learn that you are doing well in your parochial
ministry and that it suits you very well. I wish you blessings
and peace in this ministry!

Fraternally yours,

Abbot Jerome Theisan, O.S.B.

JT/ev

Sacred Heart Cathedral
15 North McDowell Street
Raleigh, North Carolina 27603

21 October 1983

Dear Abbot Jerome,

Peace! Thank you so much for the good letter with Feast Day greetings for St. Francis. It so happens that tonight at the N.C. Museum of Art they're going to show the movie "Brother Sun, Sister Moon" about Francis. A group of Sisters, students and friends from a nearby Baptist Seminary (!) are going with me. I'm looking forward to seeing it again.

Unlike Minnesota, the Fall season is just starting here in N.C. The few maples that we have are changing colors the brightest and that, with the rainy, cool weather is probably as close to Minnesota Fall as we'll get. The mountains of western N.C. are breath-taking, though I will not be able to get there. The S.N.D. Sisters at the High School went to the Blue Ridge Mountains to a Retreat House run by the Diocese of Charlotte last weekend and said that it was out of this world. I'll have to take their word.

Things are overwhelmingly busy here in the parish what with R.C.I.A. classes every Monday, commission meetings almost every night of the week, Adult discussion classes every Sunday morning, Mondays at the High School, School Masses and planning with the Grade School, retreat work with the youth, etc. Individual counseling is special time for me and I enjoy seeing couples, parents for baptisms, spiritual direction time and the like. All is quite enjoyable for me and, though it is busy constantly, it is good.

Recently I met a friend from Southeastern Baptist Seminary in Wake Forest. He is a Catholic, just "come home" to the Church after a long pilgrimage in faith, seeking God in other traditions. Our Rector here teaches a class at the Seminary on Vatican II to the Baptists and was in that class. He came to Mass here a month and a half ago and is now a frequent visitor. We pray together and talk endlessly about prayer, spirituality and the life in monastic environs. He is very inclined toward trying monastic life, so I gave him a copy of the Rule and we discuss that a lot too. He may want to visit St. John's sometime in the near future. At any rate, it is good for the monk in me to have someone who loves to pray in "community" and it is a joy to have a friend. There aren't exactly a lot of young priests in this Diocese. Ha.

My talk with the Bishop produced no earth-shaking changes. The reality of my time commitment here at the Cathedral prohibits any real Hispanic ministry, and there is not much that can be done due to lack of priests to relieve me of responsibilities here. I guess I have calmly accepted that fact now and am simply concentrating on doing my parish assignments well, with all my strength. Though this is dramatically different than what I had hoped for by way of working full time with the Hispanics, I still would like to stay here for two or three years, testing my pastoral skills and gaining experience in this Diocese before I make a decision about returning to St. John's or staying here. Therefore, with your permission, I would ask you to go ahead and petition Abbot John, as our Federation's President, to grant me a 3 year permission to live outside the Abbey for this period of testing and experience gathering.

OSB SCHULTE_00262

Abbot Jerome
page 2

It is somewhat of a beautiful mystery to me that my time away from the Abbey has helped me appreciate more the things that I always took for granted while I was there or in Puerto Rico, for example, prayer as a community on a regular basis, time for lectio and quiet prayer or reflection, meals together, spiritual conferences and the like. My prayer life has actually deepened now as I try to adapt the monastic training and observance to the parish setting. Talking with _____ so much about monastic life--trying to explain it to him--has made it more precious to me. He says that whether I stay here or go back to Minnesota I will never be able to give up being a monk. It is an interesting observation. Of course he is right, I suppose: 12 years as a Candidate, Novice, Junior, Senior and Monk-Priest aren't lost, no matter what.

We have a small Trapist monastery an hour from here and I have been made most welcome by the two Brothers there. They live by weaving and have a very austere, simple life-style. By the way, they were founded from the Spencer, Mass. community, St. Joseph's Abbey. It is a wonderful place to visit for peace and prayer. As busy as this parish is, it is necessary to get away periodically for a day or so. No doubt you will be happy to know that I'm not totally out of contact with monastic communities....

Forgive me for rambling on like this, but I thought I would share with you some of what is going on lately so you have an idea of what I'm up to besides Eucharist and Sacraments. Please don't worry about answering when I write, since I know you're busy. I just wanted to keep you informed of some of this. As always, you and the confreres are very much in my prayers. Keep me in your own, please, Father. God bless you!

Fraternally,

Francisco

Sacred Heart Cathedral
15 North McDowell Street
Raleigh, North Carolina 27603

15 November 1983

Dear Abbot Jerome,

As Thanksgiving draws closer I want to be sure to write you and let you know that I will remember you and the monks back at St. John's in my Eucharist on Thanksgiving Day. We have a parish liturgy at 9:00 in the morning and then I will be going home to my Mom's in Chapel Hill for the afternoon and evening. The best I can calculate is that it will be the first time I eat a family Thanksgiving meal in some 15 years. Whew! I doubt we can come close to the Abbey celebration of Thanksgiving, but I think we will make it family time, as we do at St. John's on that day. It always seemed to be one of the nicest, most tranquil community days we have at the Abbey. Enjoy it.

I made the first fire in my sitting room fireplace this past Sunday when our temperature was in the 30's. My brother-in-law from Chapel Hill cuts down wood as a way to supplement his income and brought over a half cord for the Rectory, which has 3 fireplaces. I am really spoiled to have one in my suite, which used to be the quarters of the first Bishop of Raleigh some 60 years ago when the Cathedral Rectory was the Bishop's residence. I thought of your office with the Breuer fireplace. Does it work well now? I remember that Bro. Walter was trying to get the Abbey fireplaces in working order some time back. It is really nice to have a fire going while I get some work done on a homily or time for lectio.

Bishop Gossman invited me over to his house last Tuesday, the 8th, and after supper we spoke for some 3 hours about things pertaining to the Hispanic ministry and related issues. The pieces continue to fall into place concerning my assignment. We discussed a conversation I had on November 3rd with the Vice Chancellor, who is about to become the Chancellor of the Diocese shortly and who is a member of the Personnel Board that interviewed me last April here in Raleigh before I decided to come try the Diocese for 3 years. The Bishop was concerned and a bit upset by the latest information offered by the Vice Chancellor, because he told me that the Personnel Board knew I would not be able to work with the Hispanics when they invited me to do precisely that.

The explanation from the Vice Chancellor is that there was a desperate need for help at the Cathedral parish since they had just replaced the previous Rector of 10 years, when they received word from the Bishop of my interest in coming to the Diocese on a trial period to work with Hispanics. They knew that the work at Cathedral was full time and they knew there was no possibility of my being able to work with the Hispanics while at the Cathedral. Nonetheless, they told me (and those advising me at the Abbey, indirectly) that I would be able to work primarily with the Hispanics and do work at the Cathedral on the side. This was, in effect, a lie, and they knew it to be one. The Vice Chancellor told me that they were desperate and that I was like "a gift dropped from the sky" that they couldn't afford to lose. If they told me the actual situation, I might not come at all, and they needed me. He says they did hope that the Hispanic ministry would later on become possible, but they knew it was impossible for now.

As you may imagine, I was angry to hear the truth of the situation. I am disillusioned to think that the Personnel Board of a Diocese would misrepresent the facts and lead me to believe that I was coming to do one thing when they knew

Abbot Jerome
15 November 1983
Page 2

for a fact that I was not going to be able to do the work I was promised. My comment to the Bishop was that he has been poorly served by the Personnel Board that represents him. Luckily, he was not aware of the Board's maneuvering and was quite interested in hearing what the Vice Chancellor had to say. He deplores what they did, but is not really able to offer any real solution to the present situation since he has no "extra" priests available to replace me at Cathedral, freeing me for full time Hispanic work. So, the status quo will remain the same for now.

How do I feel about all of this? Well, on the feast of St. Martin of Tours I called the Bishop to share with him the famous quote of Martin to his monks when he was dying, "Lord, if your people still need me, I will not draw back from the work: your will be done." I told the Bishop that if I am needed by him at the Cathedral, then I will stick it out, even if I never do get to work with the Hispanics, as I had been led to believe when I was invited down. He appreciated that and asked for prayers for the Bishops' meeting in Washington this week. I don't think I'd like to be a Bishop....

So, we have more information to add to the hopper. If you think it good, please go ahead and request the exlaustration from Abbot John for 3 years and I will go ahead with this thing in North Carolina to see what develops. I continue to ask the Lord in prayer to show me His will and I continue to grow more and more appreciative of my monastic formation and roots, whatever the outcome of the time I spend here in North Carolina. My parochial experience is a very positive one for me and it is time well spent, I feel sure. The people at the Cathedral do need me and I am learning much from them. So it is now; the future will unfold as God sees fit and I am content with that.

The Bishop told me he thought it would be good for me to maintain my contact with St. John's personally, if at all possible. How do you feel about my participating in the Abbey Retreat next June? I would be able to go to the one the Diocese has in May and should be able to get away in June to Collegeville. In fact, the Bishop thought we might travel together if the Bishops all meet at the Abbey this summer. If you have any strong feelings about my coming for Retreat, please let me know. I am open to your suggestions and would appreciate your thoughts on the matter.

Thanks for listening to this latest development in my situation down here. It is a rather important bit of information to have in order to understand just why things didn't turn out like they were supposed to turn out with the Hispanics. Please greet the confreres for me and, if they ask, please tell them that I am actually happy with the parish work, though I am a bit dismayed at Church politics at this point. Oh well, Politics will be with us until the parousia, no doubt.

God bless you during the Advent season and please pray for me as I do for you and all the brothers in Collegeville.

Fraternally,

Francisco

Christmas 1983

Dear Abbott Jerome,

With all good wishes
for Christmas
and the New Year

Accept my warmest greetings and
prayers for you and the whole Abbey
family at this celebration of the
Lord's coming. Things are really
busy in the parish as the feast gets
closer. Not much time for parish
priests to get "prepared" quietly. We
had a wonderful fiesta for S. L. of
Guadalupe on December 11 at the
Cathedral. Fiesta Santa, I guess.

You are in my prayers. Love, Francisco



THE ANNUNCIATION OF THE VIRGIN
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27 December 1983

The Reverend Francisco Schulte, O.S.B.
Sacred Heart Cathedral
15 North McDowell Street
Raleigh, North Carolina 27603

Dear Father Francisco:

Enclosed you will find three copies of an indult of excommunication. You will remember that we waited for the promulgation of the new code of canon law in order to draw up this indult for your excommunication. In this way we did not have to approach Rome.

Please sign all three copies, keep one for yourself, and send the other two back to me. I will send one copy to Bishop Gossman.

You will want to know that we received permission from Rome to go ahead with our plans for the independence of the Monasterio San Antonio Abad. The Sacred Congregation for Religious and Secular Institutes granted our petition for the independence of the monastery and also for its abbatial status. The abbatial election will take place on July 12, 1984, the same time that the monastery becomes independent. Abbot John will most likely preside at the election of the new abbot.

I am sorry to hear that you cannot devote yourself full time to the Hispanic ministry but I am sure that you are gaining much experience in the Cathedral parish. I suspect that there are quite a few Hispanics in your area and perhaps you will find time to attend to some of their needs.

Brother Alcuin Francis returned from his studies and he has a glowing report about the semester. I am happy that he has found himself in his studies. He mentioned that the two of you meet from time to time to share experiences.

You may surely attend our abbey retreat next June. From the information we send out you will notice that Father Terrence Kardong of Assumption Abbey will conduct the retreat. As editor of the American Benedictine Review, he is in contact with pertinent articles on monastic life.

I wish you blessings for the New Year!

Faternally,

Abbot Jerome Theisen, O.S.B.

JT/ev

OSB SCHULTE_00268

Sacred Heart Cathedral
15 North McDowell Street
Raleigh, North Carolina 27603

December 29, 1983

Dear Abbot Jerome,

Happy New Year!

I am returning the duly signed and dated forms for the explanation. Being the feast of Thomas à Becket, it seemed like a good day to sign the forms and have the idylt begin. As I do so, I pray that these next years will give me an even clearer understanding of the Lord's will. It has been a very painful experience since leaving Puerto Rico in 1980, not to know how or where I fit into life. With St. Paul I know all too well what it is to say, "Here we have no lasting city." With God's help, things may yet work out. I trust that they will.

Meanwhile, I want to thank you and the Senior Council et al. for being so understanding with me. While I am a monk of the Abbey due to my vows at San Antonio Abad, I know that I have been something of an "outsider" at the Abbey. Luckily, the last
(over)

three years in Colleyville established many good ties and I hope that my work and my presence were of benefit to the community. If I return to St. John's eventually, it will be a decision I make willingly - something I can consider a choice, and not a result of difficulties. Surely, that would be the right way to return - to a place I myself elect because I like it.

If I should stay in N.C., then I could do so with no bitterness toward St. John's but, rather, with good, positive memories and warm regard. All in all, Abbot Jerome, I think this move to N.C. at this time in my life has been a very positive event. One thing I know for sure is that it has definitely reinforced my love for the monastic life. It will be almost impossible to give up 10 years of Benedictine living.

Anyway, thank you for being so patient and understanding as I sort through all of this. By the way, thanks for the information on the Abbey retreat; I hope to attend if at all possible. I'll keep you informed of things down here. God bless. Francisco

INDULT OF EXCLAURATION FOR Father Francisco Schulte, O.S.B.
 Monk of Saint John's Abbey
 Collegeville, Minnesota, U.S.A.

In accordance with the Code of Canon Law and the request of the above-named monk, an indult of exclauration is granted for a period of 3 years from the date of acceptance of the indult for the reason(s):

possible incardination into the Diocese of Raleigh

(C.686, Par. 1)

During the period of exclauration, the monk is considered as dispensed from those obligations incompatible with his new condition of life except that the monk shall remain bound to celibacy and shall be subject to the Abbot of Saint John's Abbey. He shall keep the Abbot of Saint John's Abbey informed of his residence and telephone number. He may wear the monastic habit if he chooses. His right to active and passive voice in the monastic Chapter is suspended.

During the period of exclauration, the monk shall be responsible for all his financial obligations and Saint John's Abbey shall not be responsible for any of his financial obligations whatsoever. (C.639)

At the expiration of this indult, the monk shall be obligated to return to Saint John's Abbey unless further dispositions have been made.

Granted at Saint John's Abbey,
Collegeville, Minnesota, U.S.A.,
on December 27, 1983

Jerome Theisen
Abbot of Saint John's Abbey

Consent of the Council of Seniors given at
Saint John's Abbey
Collegeville, Minnesota,
on December 1, 1983

Gerald Gilley
Secretary of the Council

I, the undersigned monk, hereby accept the Indult of Exclauration and its terms.

 December 29, 1983
Date

 Francisco Schulte
Monk of Saint John's Abbey

*He returned to the abbey on 22 May 1986.
The exclauration ceases.*

9 January 1984

The Most Reverend F. Joseph Gossman
Diocese of Raleigh
300 Cardinal Gibbons Drive
Raleigh, North Carolina 27606

Dear Bishop Gossman:

Enclosed you will find the Indult of Exlaustration for Father Francisco Schulte, a monk of Saint John's Abbey. I have drawn this up with the help of Father Daniel Ward, our canonist.

The indult is drawn up for a period of three years but the mutual agreement may be entered upon sooner. If I recall properly, you and Father Francisco wished to come to a decision by June 1986. This indult, however, continues until the end of 1986.

I know that Father Francisco is finding his work exciting and challenging. It is my hope that he can come to understand where he should devote his service to the Lord.

I wish you the blessings of this New Year!

Sincerely yours,

Abbot Jerome Theisen, O.S.B.

JT/ev
Enclosure

OSB SCHULTE_00272



Vicario para Hispanos
Vicar for Hispanics

February 18, 1984

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

Dear Abbot Jerome,

I want you to be the first one to get a letter on the new "official" stationery, since it symbolizes the long awaited appointment of the Diocese's first Vicar for Hispanics. The reason you should be the first to get a letter from the Vicar is the fact that your support and understanding have made my appointment possible. Whether or not I remain here after my three years are up, the Diocese has at last provided for an official pastoral outreach to its Hispanics. I feel sure that the very establishment of such an outreach will make it impractical, if not impossible, to go backwards in the future. In short, the momentum should now carry this ministry ahead no matter who the Vicar should be in the future. Thank you for your role in this.

As the Bishop has explained his plans to me, he hopes to replace me this July as Associate Rector at the Cathedral in order to give me full time to work with the Hispanics around the Diocese. Since I am the only bilingual priest in the Diocese I will be on the road most of the time. As Vicar, my territory is 50,000 square miles--a real circuit-riding, missionary ministry. My days in the hills of Puerto Rico will now serve me well, I guess. The position of Vicar was chosen quite specifically because it is a pastoral role--not a desk job. In fact, there is no "Office" and there is no office either; I will work out of my residence at the Cathedral and my car. By the way, I thank you again for the help with the car loan. As it ever needed now! I am presently finishing the arrangements with the Credit Union at Collegeville to issue me a loan in my own name to pay off the loan which is in your name on my behalf. As far as I know, as of February 29, you no longer owe anything and the loan is paid off by mine. God bless you for your assistance.

Touching on another topic entirely, the Bishop came by the Rectory yesterday and took me driving in the country to look at a piece of beautiful property. He said he had written you about his dream of a Benedictine monastery in the Diocese and mentioned that you wrote back explaining our present involvement in Japan and the Bahamas. Perhaps in the not too distant future we will want to look at "home missions". Who knows? North Carolina is a place with real potential for a monastic foundation. If I am able to get home to Collegeville this summer, maybe you and I can talk about this. I get very excited thinking about the possibilities.

I'll say good-bye for now. The important thing was to inform you of my appointment as Vicar. It will be published officially in the Diocesan newspaper this coming Tuesday. Take care and greet all for me.

Francisco

15 North McDowell Street, Raleigh, North Carolina 27603-1788 • 919 832-6030

OSB SCHULTE 00273



Diocese of Raleigh

Vicario para Hispanos
Vicar for Hispanics

12 March 1984

Dear Abbot Jerome,

This is to wish you an early greeting for the Feast of Benedict's Transitus. It is also to inform you that I would appreciate your prayers (and those of the confreres) while I am recuperating from a back injury - a herniated disk in the lower back. I have now spent one full week in bed on doctor's orders and am still supposed to stay in bed, under medication, for another week and a half.

The Doctor set-up another appointment for the 22nd, so I should know then if the rest and medication have been sufficient or if we need to look at surgery or what. This is the third time my back has been injured in little over a month, which the Doctor doesn't like. He told me no more washing or mowing my car or even cutting the grass. I guess I won't be helping Bro. Francis on the lawn this summer if I get to Colledgeville for the Retreat. Ha! At least I injured my back "in the line of duty" - bending over the Font to baptize a baby by immersion. Can you believe it?!

My Lent has been spent in bed so far - no ashes, no participation in Stations or Eucharist, which is hard. But I sure have had plenty to offer up! Even though I didn't choose this particular Lenten penance, I guess it's a pretty good one. Maybe this is one way for me to slow down a bit and get real time for my Divine Office, Lectio, etc. It has been a good time to spend in prayer.

(OVER)

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OSB SCHULTE 00274

At the risk of you laughing or thinking I'm really off-the-wall, I need to ask you how you feel about monks and the military Chaplaincy. This is a long story:

In January the U.S. govt. arranged for me to spend 2 weeks in Cuba at Guantanamo Naval Station, where I was substituting for the Catholic Chaplain on Base. He needed a Spanish-speaking priest to take his place or he could not go to see his family in the states. I worked with the exiled Cubans on Base, gave a Day of Recollection for 36 confirmands, co-directed a CCD workshop on Religious Ed, had daily Masses, Sunday Masses, confessions, etc. It went very well.

I guess it went so well that they are calling me from the office of the Chief of Navy Chaplains for recruiting, trying to get me. Of course I explained my commitment here in Raleigh, so they are hoping I will go in as a part-time (Reserve) Chaplain that they can use for Spanish-speaking substitutions from time to time. As a civilian it is next to impossible to get me travel permissions, expenses, etc. As a Reserve Chaplain it would be routine.

Training is 7½ weeks in Rhode Island at the Chaplain's school, commissioning as a Lt. j.g. in the Reserve, 2 days per month (in Raleigh area usually) plus 2 weeks per year (summer) or assignments as necessary or convenient.

The head Chaplain keeps calling me to ask about this Reserve thing and I told him I would check it out with you. I guess I would

P.S. Please forgive the hand-writing; I am on my back in bed. Sorry! F.

be interested since it would give me immediate access to the many thousand Hispanics we have here in our Diocese at Camp Ligeus, Fort Bragg, Cherry Point, etc. It would also facilitate periodic substitute assignments with Spanish-speaking groups elsewhere. I am presently being asked to go back to Cuba in September to celebrate the Mass and procession of our Lady of Lores for the exiled Cubans on Board. They hadn't had a Patronal Feast Day Mass in Spanish for some years and have asked the Chaplain to bring me back, which he hopes to do - as a civilian or as a Naval reserve Chaplain.

This is somewhat bizarre-sounding, I know, but I would appreciate some "official" feedback to relay to the Chaplain who is also regular in his phone calls and mailed information. I can, of course, get along without being a Navy Reserve Chaplain, but it does intrigue me in the sense of possible involvements it would open up for my ministry. What do you think?

On local matters, things are starting to get interesting as priests get lined-up for the July personnel changes. As always there are some very controversial ones being discussed. I am hoping the Bishop can come through with his plan to free me from any parochial assignment in order to work full time with the Hispanics. That is more or less a sine qua non to get this new area rolling. I'll keep you informed as new developments occur. Thanks for your time and please do pray for me, as I do for you all. God bless this Lenten season for you.
Love, Francisco

Vicario para Hispanos
Vicar for Hispanics

Diocese of Raleigh



March 16, 1984

Dearist

Happy St. Patrick's Day! I have got a little time today (lately) due to a bad back, so I wanted to jot off a note and say hello to you. How's your health doing, you old coot? All they ever tell me is that your heart is like new but that your diabetes is like old. What's the story?

In case you don't have enough to pray for, add this special intention to your list:

⊛ The founding of a Benedictine monastery in the Diocese of Raleigh by means of St. John's Abbey.

How's that sound to you? The Bishop here is very interested in such a foundation and already has corresponded with Abbot Jerome. We know that the Bahamas and Tokyo are both very active, but hope there is still interest at the Abbey for a "domestic" foundation dedicated to a simple life of prayer and manual labor.

(OVER)

15 North McDowell Street, Raleigh, North Carolina 27603-1788 • 919 832-6030

OSB SCHULTE_00277

So start working on that one, okay? Okay!

Lent is very easy for me this year - I just have to lie flat on my back for 3 weeks. Ha. This has given me time galore to pray and do lectio, so my spiritual life is flourishing. I guess if I want to be holy I just need to keep hurting my back. Oh well.

My family is just fine, thanks be to God. Or, as I need to say, "Thanks to be God!"

is hopping all over town on her new artificial hip. She takes the bus shopping in Cincinnati, walks to Church, visits her sisters in the nursing homes, etc. Get this, she goes to the Catholic orphanage each week to sew for the orphans. How does she get there at age 84? Two old ladies drive her - one is 82 and one is 83. Watch out!

is just great, as busy as ever. She works all day then goes home to cook, clean, sew, knit and pray. What a power house. My Dad is also fine, as are my 2 sisters and my half-brother. Mom sends you her love.

I guess I had better finish this. I miss you - Come join my monastery with " and get and , too. Have a HOLY FEAST OF ST. BENEDICT on the 21st and take care of yourself. Love, Cisco - Ray

22 March 1984

The Reverend Francisco Schulte, O.S.B.
Sacred Heart Cathedral
15 North McDowell Street
Raleigh, North Carolina 27603

Dear Father Francisco:

Thank you for your greetings for the feast of Saint Benedict! I also offer you greetings and blessings on the day after the feast.

I am happy to learn that you are recuperating well from your back injury. I suspect you got very much read during your stay in bed, or at least you had plenty of opportunity to reflect.

You might know that an alumnus of Colegio San Antonio Abad has become a basketball star in Saint John's Preparatory School. He and his teammates have played so well that they are going to the state tournament this year. This is a first for the prep school and you can imagine that the whole student body is euphoric. They play their first game tonight against Orr, Minnesota. The student's name is [REDACTED]. You might have met him in your years of teaching at the Colegio San Antonio Abad.

You asked my opinion about your becoming a reserve officer in the Navy, specifically for pastoral service. You know that we have had monks in the military chaplaincy regularly for many years. I am surely not opposed to this kind of ministry but it takes a special kind of personality to live in the military scene. I wonder whether your bishop would want you to do this on a regular basis since it would take you away from your Hispanic ministry in North Carolina, or would it? It is certainly all right by me for you to become a reserve officer but of course your bishop should have the ultimate say in this matter. And you yourself can tell how much it will take you away from your regular ministry.

Thank you for your comments about a Benedictine monastery

OSB SCHULTE_00279

The Reverend Francisco Schulte, O.S.B.
22 March 1984
Page Two

in the Diocese of Raleigh. It is certainly attractive but as you know we are trying to bring to completion our present commitments and this will take a long time. After Puerto Rico becomes independent, I would like to discuss the issue of new foundations with the Senior Council. It will be good to know that we are welcome in the Diocese of Raleigh.

I wish you a fruitful Lent!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev



monasterio san antonio abad / apartado 729 / humacao, puerto rico 00661

Rev. Rev. Jerome Theisen, OSB

Here you have most of the material we have in our archives from Rev. Francisco Schulte. We have more but I thought they were of no interest to St John's. However, when you come down for the blessing of Rev. José we can talk about those ones and see if you need them.

Acers, OSB



Vicario para Hispanos
Vicar for Hispanics

Diocese of Raleigh

4 May 1984

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

Dear Abbot Jerome,

Happy Eastertide to you! By now Minnesota ought to be in the midst of its springtime awakening. At least I hope so. When Bro. Otto called to inform me of Bro. Bernardo's death he mentioned that there was more snow on the way, which surprised me since we have had our own spring since late March. It has been particularly beautiful here and I have rediscovered the full cycle of the seasons in North Carolina for the first time since I left for High School at Colegio San Antonio Abad some 16 years ago.

I am in the midst of negotiations with the Diocesan Personnel Board and the Bishop about the time when I will be freed from parish obligations. The request I made for a July release was not possible due to lack of possible replacements. Latest suggestion from the Board is that I agree to remain at the Cathedral until October, at which time one of the Diocese's three Deacons will be ordained to priesthood and replace me here. It is just a suggestion, "not fixed in concrete", as they told me. I have said that it would be amenable to me, even though it is not what I hoped for. A lot of give and take is required here, as everywhere. I'll keep you informed of the developments of this matter.

One thing that concerns me still is whether or not I can make it to the Abbey for Retreat. The Bishop suggested to me that it would be very important for me to keep up a contact with the Abbey community at least during yearly Retreat. He even offered to pay my way. When you replied to my request about attending and said "Yes" I was very happy and have been looking forward to getting back to Collegeville. It has become apparent to me, though, that I do not have the funds needed to pay for the tickets. As you know most of my salary goes each month to pay off the car loan at the credit union and the rest keeps me going--barely. I do not have any "egg nest" saved to speak of--less still after paying my taxes last month. So, I am in a bind.

I wrote Prior Julian on March 16 to ask if he had any funds available (or the like) to finance my \$400 or so for the airline tickets. I have still received no answer to my letter. I called a couple of times, hoping to speak with Julian but never connected. I did ask Bro. Otto then to see Julian and remind him of my request for funds. When Bro. Bernardo died Otto called and said Julian didn't sound very positive at all about finding money for me. So, here I am.

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OSB SCHULTE_00282

Abbot Jerome
4 May 1984
page 2

What it really boils down to is that fact that I am not able to afford the cost of tickets to Minnesota and back, which means that I can't attend the Retreat if some help from the Abbey isn't available. I will not ask the Bishop to pay for this since his whole diocese is surviving only on a hand-to-mouth basis. It doesn't seem fair for me to ask him to pay for my monastic retreat, even if he does think it is important for me to attend.

I hope I do not sound like I'm begging. My financial situation is such that I am able to survive on my own and I have not had to ask the Abbey for any financial assistance since I got here. That is certainly as it ought to be. I guess I would hope that in a special situation like the yearly Retreat the Abbey would offer some help--if it thinks it important for me to maintain some contact once a year so the confreres don't think me totally gone and forgotten. There is also some sort of misconception that the exclaustation was actually a dispensation from monastic vows--that I am now gone for good from St. John's. Of course, that is not the case, and I would like my confreres to know that this is specifically a period of familiarizing myself with the Diocese of Raleigh so I have the information and the experience I need to make a decision in three years about returning to St. John's or remaining here.

The point needn't be belabored: if funds are available, I would like to be at St. John's for the Retreat; if funds are not available I will not be able to attend the Retreat and I will ask you to excuse me for not being there. Should the Abbey be in financial difficulties making it hard for funds to be scraped together, I understand and do not want to be an undue burden. Whatever works out, I'm sure, will be fine with me. Thank you.

I'll close this now and jot off a note to Fr. Oscar Rivera at Humacao to wish him a happy 6th Anniversary of his priestly ordination. It is so hard to think that time has gone by so quickly. And, as you may suspect, it is hard to believe that Bro. Bernardo is gone. I used to work with him in the Colegio Bookstore when I was a young boy and have loved him like a father ever since. I hear he had a glorious funeral with many family in attendance. He would've liked that.

God bless you, Jerome, and be assured that you and the Abbey are in my prayer every day. Please greet everyone in my name and a special hello to

Fraternally in Christ,

Francisco

Francisco R. Schulte, O.S.B.

9 May 1984

The Reverend Francisco R. Schulte, O.S.B.
Cathedral of the Sacred Heart
15 North McDowell Street
Raleigh, North Carolina 27603-1788

Dear Father Francisco:

Yes, Brother Bernardo had a beautiful funeral service on the evening of Easter and Monday after Easter. Since he was from the immediate area, many relatives attended the vigil as well as the funeral mass. Many Sisters were on hand as well, especially since he had two sisters in the Convent of Saint Benedict. Father Julian Simon happened to be in Minnesota at Eastertime and he remained to represent the Monasterio San Antonio Abad. The day was perfect for a funeral and there was evident joy in the life of Brother Bernardo.

While I know that your period of exclaustation means that you are financially independent, the abbey is willing to assist you in your return to Collegeville in June for the retreat. At that time you may indicate the extent of your need and we will surely assist you. It will be good for you to visit with members of the community and to relate your experiences as vicar for Hispanics.

Last evening we accepted five candidates for the novitiate program in July. They seem to be very good candidates, extremely interested in monastic life and willing to give it a good try. They are quite diverse in background and ability.

I suppose you know about some new foundation or house that Sister Mary Collins of Saint Scholastica Convent in Atchison is founding in Raleigh, North Carolina. I do not know the names of the other Sisters who are joining her. She is leaving an excellent job at Catholic University to try this venture.

I wish you blessings and peace during this Easter season!

Fraternally,

Abbot Jerome Theisen, O.S.B.

OSB SCHULTE_00284



Vicario para Hispanos
Vicar for Hispanics

15 May 1984

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

Dear Abbot Jerome,

Many thanks to you for your letter in response to my query about getting some financial assistance from the Abbey to attend our Retreat in June. I am very grateful to you for offering to help and will speak with you in June of any expenses I may need help with. Since I wrote you last I have done some investigation of other options on this end and have discovered that the diocese covers the costs of each priest's annual retreat, whether that be diocesan here or a private retreat elsewhere. This coverage includes Religious working in the diocese, so I may not have to ask you for any assistance at all, thank God. It would embarrass me to have to do so, but I did want to maintain contact at least on a yearly basis with the Abbey community. Thanks again for the offer.

If you would be so kind, please speak to whichever Guestmaster is in charge of the Retreat and ask if there would be room for me at the Abbey from June 3rd in the evening through June 13th, a Wednesday, in the afternoon. I know the expositi usually stay in the dorms during the Retreat, but I thought it would be less complicated if I stayed somewhere in the Abbey since my stay will extend past the Retreat period. It would help not to have to move twice.

Could you look at your appointment calendar and see if you have an hour or two in the days following Retreat that I could spend with you? I'd love to tell you personally about the work here and talk over with you the situation. Things are just starting to click and the local Hispanic community at the Cathedral is organizing an outreach to other comunidades de base in the diocese in order to share experiences and assist them in their formation. It is an exciting ministry for me and it gets me very thrilled to be able to help start it here in this diocese. Long range plans for me are another matter, but I take things much more calmly now and day by day. This is a very positive experience for me.

I am curious about the foundation of Benedictine Sisters led by Mary Collins. She was here while I was laid up in bed with the ruptured disk, so I never did get to speak with her about her plans. It sounds very similar to the dreams I entertain about such a foundation in the area for men from St. John's. The Bishop is still enthusiastic about such a monastery in his diocese and asks me periodically if I have heard more from you. I explained to him that we must first see San Antonio Abad independent in July. Any possibility you will discuss domestic foundations with your Council soon? I would like to speak with you about that also. Maybe Sister Mary would entertain thoughts of a joint foundation..... Ha.

15 North McDowell Street, Raleigh, North Carolina 27603-1788 • 919 832-6030

OSB SCHULTE_00285

Abbot Jerome
15 May 1984
page 2

You may remember that I spoke with you in a past letter about possibly assisting in this area as a Naval Reserve Chaplain. Having received your own reply I brought it up with the Bishop and he has no objections to such a possibility. I have pursued this with other Chaplains that I know from the area bases like Fort Bragg and Camp Lejeune. It would seem to provide a real opportunity for me to have better contact and access to the Hispanics in military positions throughout our diocese. What I need from you is a letter to the Military Ordinariate giving your permission for my serving in the Naval Reserve. If you can send off such a letter as soon as possible it will help speed up a rather lengthy process. The address to send the letter is:

Most Rev. Joseph Ryan, D.D.
Military Vicar for Catholics in the Armed Services
Military Ordinariate
1011 1st Avenue
New York, N.Y. 10022 Telephone: (212) 355-3457

I suppose any reference to me should use my legal name, Raymond George Schulte. The other thing I need is 2 copies of an Ordination Certificate. I never did get one in Puerto Rico, so if you could issue one from the Abbey it would be good. They can both be sent here to me. Pertinent information: I was ordained on January 19, 1979, in Humacao, Puerto Rico by the Most Rev. Rafael Grovas, Bishop of the Diocese of Caguas, Puerto Rico.

By now, after all these requests, you and _____ will wonder whether you want to see me or not! Sorry for the bother. I do hope to see you soon, and will bore you with no more matters until then. Thank you for all your help. God bless you.

In His love,

Francisco

(Rev.) Francisco R. Schulte, O.S.B.

P.S. Arrival in Minnesota on June 3:

Delta Flight # 300 (from Atlanta)

Arrives MSP 5:20 PM

I'll contact Executive Express through Bro. Otto Thole.

OSB SCHULTE_00286

18 May 1984

The Most Reverend Joseph Ryan, D.D.
Military Vicar for Catholic in the Armed Services
Military Ordinariate
1011 - 1st Avenue
New York, New York 10022

Dear Bishop Ryan:

Father Francisco Schulte, O.S.B., whose legal name is Raymond George Schulte, has asked me to write you a letter giving my permission for him to serve in the Naval Reserve. Father Francisco is a monk of Saint John's Abbey and is presently working in the Diocese of Raleigh. Actually he is on leave from the abbey; he is exclaustated for three years to determine whether or not he should join the Diocese of Raleigh.

Father Francisco wrote me about his interest in serving in the Naval Reserve. I am happy to give my permission for this work. Father Francisco's bishop in the Diocese of Raleigh has also given his permission, or so Father Francisco indicates to me in a letter of 15 May 1984.

Thank you for this consideration!

Blessings and peace in the Lord!

Sincerely yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

OSB SCHULTE_00287

The Chancery



June 22, 1984

Rt. Rev. Jerome Theisen, OSB
Abbot
St. John's Abbey
Collegeville, Minnesota 56321


Dear Father Abbot:

Enclosed please find a check from the Diocese of Raleigh representing retirement benefits for the priest of your Order, Father Raymond Schulte, who is working in our diocese.

This year the Retirement Committee voted to unify the benefits distributed and to send the same amount to both men and women religious. As a result, the across-the-board benefit of \$500 per person was chosen as being equitable.

With appreciation to you and to Father Schulte for his service in the Diocese of Raleigh and with every good wish, I am

Sincerely yours in Christ,



Jeffrey A. Ingham
Chancellor

enc.

300 Cardinal Gibbons Drive, Raleigh, North Carolina 27606-2198-919 821-0350

OSB SCHULTE_00288

25 June 1984

The Reverend Francisco R. Schulte, O.S.B.
Cathedral of the Sacred Heart
15 North McDowell Street
Raleigh, North Carolina 27603-1788

Dear Father Francisco:

I wrote Bishop Ryan about your desire to serve in the Naval Reserve. I do not know whether we talked about that issue earlier this month.

You also requested the document certifying your ordination. We do not have this document in our files since you were not ordained in Minnesota. You will have to request this document from the bishop of Caguas. When you do request this document from him, please request two copies. Please send one copy to my office so that we may keep it in your files for future reference.

This evening I begin teaching a seminar on The Rule of Saint Benedict in the summer session of our School of Theology. Nine students are registered for this seminar and I expect a lively discussion with them over the course of twelve sessions of two hours each. I have never taught a seminar on this subject in the past but I did much reading on the subject when I was novicemaster from 1975 to 1978.

A few weeks ago I received a letter from Father Aloysius about some property in Japan. Father Aloysius has located a good piece of property with some buildings on it and it seems that this might be suitable for a more permanent monastic foundation in Japan. Tomorrow night our Senior Council will discuss this issue.

I wish you a pleasant, peaceful summer!

Faternally,

Abbot Jerome Theisen, O.S.B.

JT/ev

2 July 1984

The Reverend Jeffrey A. Ingham
Office of the Chancellor
The Chancery
300 Cardinal Gibbons Drive
Raleigh, North Carolina 27606-2198

Dear Father Ingham:

Thank you for your letter of 22 June 1984 and the check in the amount of \$500. We thank you for sending us this fund for the retirement of Father Raymond Schulte.

Father Schulte attended our community renewal and retreat last month and it was good to speak with him about his work in the Diocese of Raleigh. He certainly enjoys his work with the people of the diocese, especially the Hispanics.

Thank you for your concern for Father Schulte!

I wish you well in your ministry and life!

Sincerely yours,

Abbot Jerome Theisen, O.S.B.

JT/ev



Vicario para Hispanos
Vicar for Hispanics

2 July 1984

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

Dear Abbot Jerome,

Your letter of the 25th of June arrived here the other day and now that our marathon weekend is over I can answer it. On Friday evening the Bishop came to celebrate our Parish feastday, the Sacred Heart. Saturday saw us hosting Trinity Baptist Church for an ecumenical gathering and covered dish supper, while last night had me hosting some 100 Hispanics from around the Diocese for a consultation from the grass roots about certain options we have in our Hispanic ministry. It has been just a bit more hectic this weekend than most.

While we were not able to discuss the letter you wrote to Archbishop Ryan, I have received a letter from his office acknowledging receipt of your letter. Bishop Gossman has also sent one along stating that he is in agreement and has no objections. Tomorrow I have my final interview with a local Baptist minister who is the leader of the area Chaplain's Reserve unit. I have completed all other requirements, filled in a mile's worth of papers, had a full physical (9 hours worth....) and generally completed the requirements. It is possible that I will be commissioned sometime before September, when I am scheduled to return to Guantanamo Bay, Cuba, to celebrate the Patronal Feastday of Cuba with the exiled families on Base. The Government seems pleased to foot the bill in order to get a Spanish-speaking priest on Base. They are desperately short--no different than other dioceses or Religious.

I have requested 2 copies of my ordination certificate from the Chancery of the Diocese of Caguas, Puerto Rico. When I receive them I will forward one to you for the Abbey files. Curiously enough, none of us ordained there ever got any document from the Bishop. Neither Oscar nor Rafael nor myself. It will be good to have one for my records.

Please accept my most sincere thanks for the hospitality afforded me at the Abbey during our Retreat. I felt genuinely at home and warmly welcomed by the confreres there. In addition to the spiritual dimension of the time at St. John's I felt it was a very important time for me to share with the monks news of my ministry here in Raleigh. Some misconceptions were corrected, I believe, in the sense that those who assumed I had permanently bolted from the monastic life were told by me personally that that is simply not the case at all. If anything, I feel stronger in my monastic roots than ever before. To be able to say that is a major and most significant milestone in my search to know where I belong.

15 North McDowell Street, Raleigh, North Carolina 27603-1788 - 919 832-6030

OSB SCHULTE_00291

Abbot Jerome
2 July 1984
Page 2

I am certainly in your debt for allowing me the luxury of this period of time in Raleigh, away from the Abbey. It really is an important time for me and my vocation. As I said to you when we spoke at St. John's, this experience has permitted me to grow in appreciation for my monastic call, as well as providing a pastoral experience that is teaching me more than I could have dreamed possible. Without trying to predict the future I do feel safe to say that I doubt very seriously that I would leave the Order, and would expect to return to St. John's upon the completion of my work here in Raleigh. I have no inclination at all to incardinate--another important discovery to have made. Only being here has made this possible.

In the name of this diocese's Hispanics I want to thank you also for your generosity in letting me work here. They are so enthusiastic now that an official pastoral outreach is being organized. Their gratitude and their joy at being cared for are almost overwhelming and I frequently find myself getting choked-up by their affection. The Lord has chosen a weak instrument to begin this ministry by choosing me, but I continue to pray daily for His own guidance and direction. I take seriously Benedict's admonition in the Rule: "And first of all, whatever good work you begin to do, beg of Him with most earnest prayer to perfect it...." There is so much to be done--so many thousands of Hispanics, so many thousands of miles to cover--that it almost boggles the mind, but I have learned the lesson of beginning realistically with small, possible goals and going from there. Little by little is the motto, and yet, already, things are developing and jelling, thank God.

My prayer is that I will have been able to get the Hispanic ministry sufficiently organized by the time my exclaustation runs out that I can pass along the mantle to one of the diocesan men and return to St. John's. I long to do that as soon as I can, but am more than willing to stay as long as it takes to do the job well. Since there is no longer a question in my mind about wanting to incardinate here, we may want to discuss in the future an official change in my status as I work in the Diocese of Raleigh. You may want to consider an official assignment to the Diocese as opposed to an exclaustation. That is not a major concern now, but I did want to indicate to you that I am not considering incardination a possibility. It changes my situation somewhat.

Fr. Mike Shugrue, the Rector at the Cathedral parish, will be at St. John's in mid-July for the 10 day Ecumenical gathering there. He heads the Diocese's Ecumenical Commission. I hope you will be able to meet him; he is a wonderful person and has been a real gift from God as my "first Pastor". He is a joy to work with.

Thanks for your time in reading all of this. You are always patient with me, for which I am grateful. Have a great summer and good luck in your classes on the Rule of Benedict. You should enjoy that academic involvement again. God bless you, Jerome.

Faternally,

Francisco
Francisco R. Schulte, O.S.B.

*P.S.
Sister Mary Collins and her
Sisters are now looking for property
in Wake Forest - 20 miles north
of Raleigh. F.*

SACRED HEART CATHEDRAL
15 NORTH McDOWELL STREET
RALEIGH, N. C. 27603

July 13, 1984

Dear Abbot Jerome,

Bro. Otto called last night with the news of Fr. Pepe's election as Abbat. I just sent him a note of congratulations and a promise of my prayers. God bless him and the new Abbey. Now we can look at a monastery here in No. Carolina, right?! It is a dream I have, I guess.

It occurred to me that you might want to
(over)

write Abbot Pepe and ask him to send you
all my files, my Profession documents and
other records. I am now the only monk
of St. John's Abbey to have my monastic
records in Puerto Rico, since I am the only
one who actually took Vows there for both
simple + Solemn Profession. Can they
send them up to your archives? Hope so.

All is well here, thank God. Have a
good summer. Love, Francisco

MILITARY VICARIATE

UNITED STATES OF AMERICA

1011 FIRST AVENUE

NEW YORK, NY 10022

Telephone (212) 355-3457

July 17, 1984

Right Reverend Jerome Thelsen, O.S.B.
St. John's Abbey
Collegeville, Minnesota 56321

Right Reverend Abbot:

I wish to thank you for your letter in which you grant permission for Father Raymond George Schulte, O.S.B., presently working in the Diocese of Raleigh, to accept a commission as a chaplain in the United States Navy Inactive Reserve.

Each of us at the Military Vicariate is most grateful for the dedicated priests who, through the generosity of their Superiors, include God's People in uniform, as well as their families, in their pastoral ministry.

Faithfully in Christ,
(Rev.) *Joseph W. Cunniffe*

Rev. John J. Cunniffe
Vice Chancellor, Personnel

OSB SCHULTE_00295



Diocese of Raleigh

Vicario para Hispanos
Vicar for Hispanics

2 August 1984

Dear Abbot Jerome,

I would like to share with you some rather extraordinary news. Abbot Pepe sent me a personal invitation to his Blessing in September. Frankly, I am still in shock since Tuesday when the note got here.

On the back of the printed invitation Pepe wrote (in Spanish):

Francisco my son,

This is the first invitation that I personally send to anyone. I hope you can come. You can stay with me in the dormitory [of the Colegio, where he still sleeps].

I bless you in Christ,

Pepe "

You can perhaps imagine my disbelief when I read that invitation. It says that a reconciliation has begun - something I have prayed for and longed for every day these past 4 years since I left P.R.

With your approval I intend to go to Puerto Rico for Pepe's Blessing as Abbot. The significance of

(OVER)

the invitation is enormous and I would like to show Pepe - and the Community at Hammacas - that I am still a friend and a brother. To turn down the invitation would be a bad decision at this time, in my estimation.

So, I am going to cancel my government sponsored trip to Cuba from Sept. 3-15 in order to be with Pepe. I have tentative reservations for a visit from Aug. 27 through September 7 and guess that I'll see you there. This will virtually bankrupt me, but it is worth a million dollars if it brings real peace and reconciliation to a very, very painful split in relationships with the Community I still love as my own. I hope this makes sense to you. If not, I am open to your guidance. You are my Abbot and my spiritual "discerner".

I must say that the most touching part of Pepe's note is his offer for me to stay with him in the dorms. Had he said that the Bishop's suite was being prepared for me it would not mean even half as much as the invitation to share his dorm. It is a frightening thought to me - having to face the Community after 4 years wondering how they feel about their "Black Sheep" brother. I guess the only way to find out is to go and see.

Please pray for me as I prepare for this rather momentous "return". I will need your support.
God bless you!

Fraternally,
Francisco

7 August 1984

The Reverend Francisco Schulte, O.S.B.
Cathedral of the Sacred Heart
15 North McDowell Street
Raleigh, North Carolina 27603-1788

Dear Father Francisco:

I am happy that you received a personal invitation to the blessing of Abbot Jose of Puerto Rico. You certainly have my permission to attend the blessing. I will be there myself to represent Saint John's Abbey, the founding monastery. It will be good for you to return to the monastery in Puerto Rico and to renew your ties with the members of the community.

Father Gordon Tavis spoke with me about a recent letter which he received from you. It was about paying Social Security. It is your intention to return to Saint John's after your assignment in North Carolina and for this reason one might end the exclaustation at the present time. However, it seems best to continue with the present arrangement until 1 June 1985. I spoke with Father Daniel Ward about the matter and he also counseled a continuation of the present situation for another nine months. Your present situation of exclaustation is not even a year in existence. In any event it might be well for you to pay Social Security until 1 June 1985, at which time you will receive back your Chapter rights to Saint John's Abbey. I suspect that you will want to inform Bishop Gossman in due time. We can arrange to have you on assignment in North Carolina until the time of your commitment has been completed. I believe that you have committed yourself until 1986.

I look forward to seeing you in Humacao! Blessings and peace be with you!

Faternally,

Abbot Jerome Theisen, O.S.B.

JT/ev



Vicario para Hispanos
Vicar for Hispanics

Aug. 17, 1984

Dear Abbot Jerome,

I received your letter, as well as a second note from Abbot Pipe reconfirming his invitation. So, I guess I will see you in Humacao, please god. This still seems like a few rather improbable dreams I've had these past 4 years. Ha.

Enclosed is the ordination certificate provided by the Bishop of Caguas and signed and sealed by him and Abbot José. It seems they have (had) no diocesan records on the ordination. That's par for the course.... At least we can correct their lack of info in the diocesan archives now. Would you like photo copies of the dimissorial letters Abbot John issued, or do you already have them at the Abbey?

That's all for now. Thanks for the info on Social Security, my exclamation status, etc. We can chat in P.R. in detail. God bless!

Fondly, Francisco

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OSB SCHULTE_00299

SACRED HEART CATHEDRAL
15 NORTH McDOWELL STREET
RALEIGH, N. C. 27603

8-24-84

Dear Abbot Jerome,

Hi! I'm enclosing for your files a copy of my official report to Bishop Gossman on the Hispanic ministry here. Things go well.

I will see you in P. R. shortly. By the way, would you consider presenting to Abbot Goss the silver Cross and chain I gave you? Just a thought....

Fraternally, Francisco

COPY



Vicario para Hispanos
Vicar for Hispanics

24 August 1984

The Most Reverend F. Joseph Gossman
Bishop of Raleigh
300 Cardinal Gibbons Drive
Raleigh, NC 27606

Dear Bishop Gossman,

Canon 480 reminds me that an episcopal vicar "must report to the diocesan bishop on the principal matters which are to be treated and which have been treated". As the summer winds down and the school year begins it seems like a good time to do so.

The Hispanic ministry has this summer witnessed a flurry of activity. I have personally been better able to get out on the road and make a number of important contacts with Hispanics throughout the Diocese. Communities already visited include Wilmington, twice, and Wilson, where we began weekly eucharist in Spanish for the migrants in mid-July. I am scheduled to celebrate eucharist in Burlington this weekend with that area's Hispanics and be with them for a fiesta and discussion afterwards. Additional invitations have been received from the Hispanics at Seymour Johnson AFB for September 7 and from the community of Hispanics in Chapel Hill for September 8.

During the course of the summer eucharist has been celebrated in Spanish weekly at the Cathedral in Raleigh, at St. Mark's in Wilmington, at St. Alphonsus' in Wilson and at Our Lady of Guadalupe church in Newton Grove. Due to the kind cooperation of Bros. Martin Boone, CFX, and John Mahoney, CFX, we have been able to coordinate those celebrations which involve migrant workers, thus providing weekly Spanish eucharist most of the time. I must commend the heroic generosity of our priests and deacons who have lovingly given of themselves for the sake of the Hispanic faithful. In particular I thank Fathers Joe Cavoto, Mike Clay, Tom Hadden, Hilary Miketinac, Charlie Mulholland and Deacons Jim Garneau, Tom Tully and Steve Worsley. Without the efforts of these individuals and the behind-the-scenes volunteers none of this summer's activities could have happened at all.

While Newton Grove and Wilson do tend to be places associated with a summer ministry, I am happy to report that several areas of the Diocese show signs of being viable, growing year-round Hispanic communities. The Cathedral parish in the course of a year has seen weekly participation at the Spanish eucharist and monthly fiesta blossom from 10 or 15 persons to a respectable attendance approximating 80 to 100 regulars. I fully expect this growth to continue, please God. Thanks to the dedicated work of Deacon Jim Garneau, the Hispanic community meeting at St. Mark's in Wilmington has developed over the summer months into the fastest jelling Hispanic community in the Diocese. They regularly have anywhere from 50 to 80 people in attendance at eucharist on a weekly basis, beautifully incorporating migrants as well as the local resident

15 North McDowell Street, Raleigh, North Carolina 27603-1788 · 919 832-6030

OSB SCHULTE_00301

Bishop Gossman
Hispanic Report
24 August 1984
Page 2

Hispanics. The Anglo members of the parish have cooperated with the Hispanic ministry in wonderful ways, volunteering to prepare refreshments after Masses, providing transportation for migrants and the like. It is a model of intra-parochial cooperation.

Burlington is a community with enormous potential for growth. Already Hispanic faithful at Blessed Sacrament parish gather monthly for eucharist and conduct catechetical and sacramental preparation--despite limited texts and resources. Chapel Hill also has a good number of Hispanics, who have on their own initiative made contact with me and requested eucharist and assistance in community building.

Additional events of some significance have occurred recently and are worth noting. The Vicar for Hispanics, newly appointed in March, drew his first diocesan salary effective on July 1st--the first "official" funding of the Hispanic ministry on the diocesan level. Inclusion of the Hispanic ministry in the official diocesan budget and plan should become reality by the next fiscal year. The diocesan Leadership Conference will include Hispanic topics and speakers for the first time, and there is also interest in having Hispanic spirituality incorporated into the Advent booklet published annually by the Office of Religious Education. All of this demonstrates a greater interest and concern on the part of the Diocese for the Hispanic sisters and brothers in our midst.

Local diocesan activities are being supplemented by limited involvement in Hispanic affairs on a regional and national level. In April of 1984 Brother Martin Boone, CFX, and I represented the Hispanic members of the Diocese of Raleigh at the National Consultation meeting in Chicago to plan the Third National Hispanic Pastoral Encounter, scheduled for August of 1985 in Washington, D.C. On September 11 I will attend a sub-regional meeting of Vicars for Hispanics from the dioceses of Savannah, Atlanta, Charlotte, Raleigh, Charleston and Birmingham. On September 15 I have been invited to give the invocation and address the North Carolina Hispanic Association at its annual conference in Durham. This is a local group which can be an important contact for our own Hispanic ministry. And in late March, 1985, there is a Regional Encounter of Regions IV and V of the NCCB's Office for Hispanic Affairs. I am excited to report that the Diocese of Raleigh is now participating in Hispanic ministry on national and regional levels.

The present Vicar for Hispanics has adopted the following approach to the emerging Hispanic ministry in this Diocese at this time:

1. locate the more obvious concentrations of Hispanics
2. make contact with the local Pastor and request his permission to visit
3. visit local Hispanic community for eucharist, fiesta and discussion
4. listen to local community's evaluation of their circumstances, needs and wants
5. encourage continued community gatherings--eucharistic or otherwise
6. identify local lay leaders
7. promote and train lay leadership; encourage local community's growth
8. follow-up with subsequent visits, assistance, etc., as explained below.

Following the above mentioned initial steps, long range assistance, planning and objectives are obviously needed both by the local communities and the Diocese as such. I would, at this time, envision the following items. The Vicar for Hispanics or Hispanic Ministry should:

- coordinate carefully with diocesan Migrant Ministry areas of common concern
- serve Bishop and his staff as source of information and consultant in matters of Hispanic ministry on the local, regional and national levels
- promote bonds of charity and fellowship among Diocese's Hispanic communities
- research available resources for catechetical, sacramental and liturgical materials in order to make recommendations to local Hispanic communities
- research alternative programs available to teach Spanish language, courses or classes in Hispanic culture, religious traditions, etc.
- advise Bishop and his staff on above mentioned programs in respect to their comparative cost, effectiveness, usefulness, etc.
- strongly lobby for a diocesan prerequisite of basic command of Spanish by all seminarians
- encourage participation of already-ordained priests in special Spanish language courses or classes in Hispanic culture, etc.
- be willing to provide pastoral coverage for priests attending such courses whenever possible
- provide materials for lay community leaders in need of liturgical resources
- provide materials for catechists working to prepare adults and children for reception into the church or for the reception of the sacraments
- encourage local Hispanic communities to reach out in charity and a spirit of evangelization to their unchurched brothers and sisters, taking a special interest in migrant farm workers in their area
- work realistically to avoid creating "parallel church" structures that separate Anglos, Blacks and Hispanics
- promote inclusion of Hispanic religious and cultural values in local parish liturgies and social activities
- promote Hispanic vocations to lay community leadership, priesthood/diaconate and Religious life
- suggest to Bishop and his staff alternative ministries to those presently being used
- promote new forms of seminary preparation more meaningful for Hispanics
- promote inclusion of Hispanic issues in Priests' Study Days
- strongly encourage assignment of Deacon Garneau to partial or full-time Hispanic ministry; his command of Spanish and first hand knowledge of Hispanic cultures is presently the best in this Diocese; he could be prepared with "on the job" involvement to replace eventually the present Vicar, who will eventually return to his own Abbey

With that rather lengthy presentation I believe that one can get some overall understanding of Hispanic ministry in the Diocese of Raleigh presently as well as some idea of where it may be heading. At this time there are also a few questions that need to be addressed. For example,

- Are plans being made to provide for a future diocesan replacement for the present Vicar for Hispanics?
- Would the host parish or Migrant Ministry or Vicar for Hispanics offer any stipend to those priests who travel to celebrate Spanish eucharists in Newton Grove and Wilson for the migrant workers?

Bishop Gossman
Hispanic Report
24 August 1984
Page 4

- Would stipends be offered or expected in the case of priests who celebrate Spanish eucharists for regular, resident Hispanic communities meeting in a parish setting, e.g., at the Cathedral, in Burlington? Who would pay such stipends and travel allowance if they are to be offered?
- Should local parishes with Hispanic populations cover the cost of missalettes, Spanish songbooks, musicians' stipends, catechetical materials, etc.?
- In the event of a priest attending a Spanish language course, who would pay for that course and related expenses? The Vicar for Hispanics? The local parish? The Priestly Life and Ministry Committee?

These are merely some of the more obvious questions that have been raised recently. Since I am in the process of attempting to formulate a budget for the first time for the Vicar for Hispanics and the Hispanic ministry it may appear understandable that the answers to such questions have a real bearing on the future development of the Hispanic ministry. Your thoughts on them will be appreciated.

I hope that this report will be of some use to you, Bishop. It has been helpful to me since it has required me to "crystalize" more than a year of ministry into a three and a half page report. In order to do so I have had to review with care the year's events and use them to help refine my thoughts on the future of the Diocese's Hispanic ministry. As I said, this has been a helpful process for me.

It would be very remiss of me if I didn't take this opportunity to say thanks to you personally, Joe, for your support in initiating this ministry. There is recently more "structural" support on the diocesan level for ministry to our several thousand Hispanics, but it has really been your personal show of interest and patronage that have brought us this far. We have a long way to go, of course, but I feel that this report will demonstrate that we have come a long way and have accomplished much, thank God. Despite the many difficulties we have encountered and even opposition from some individuals or factions we are today about 1,000 % better than we were a year ago. And there is every sign of strong, sustained growth, please God. Thank you for letting me be a part of this ministry in North Carolina. I hope that I am able to serve you and the Diocese well.

Faternally,

Ray

Reverend Raymond G. Schulte, O.S.B.
Vicar for Hispanics

10 September 1984

The Reverend Francisco Schulte, O.S.B.
Cathedral of the Sacred Heart
15 North McDowell Street
Raleigh, North Carolina 27603-1788

Dear Father Francisco:

Enclosed are copies of two letters which I received from the Military Vicariate. Other than the name George, the letters seem to be in order and in conformity to your request.

It was good to be with you and visit with you during the blessing of Abbot Jose! You were obviously delighted in your presence at the Abadia San Antonio Abad. I am happy that you felt comfortable with visiting the monastery once again and renewing your many acquaintances.

The blessing was carried out in a dignified manner without a great deal of pomp and circumstance. It was obvious that the local people were proud of their monastery and were willing to support it. It was obvious too that the monks felt a certain bond of friendship and love with the people in the immediate area. It is my hope that this bond can continue into the future and even be strengthened.

Thank you for the copy of your letter to Bishop Gossman! It outlines a thorough program of ministry to the Hispanics. I am sure that your suggestions will be very valuable for the Hispanic ministry and for the future of this ministry in the diocese.

I wish you blessings and peace in your ministry!

Faternally,

Abbot Jerome Theisen, O.S.B.

JT/ev
Enclosures

OSB SCHULTE_00305



Dear Abbot Jerome,

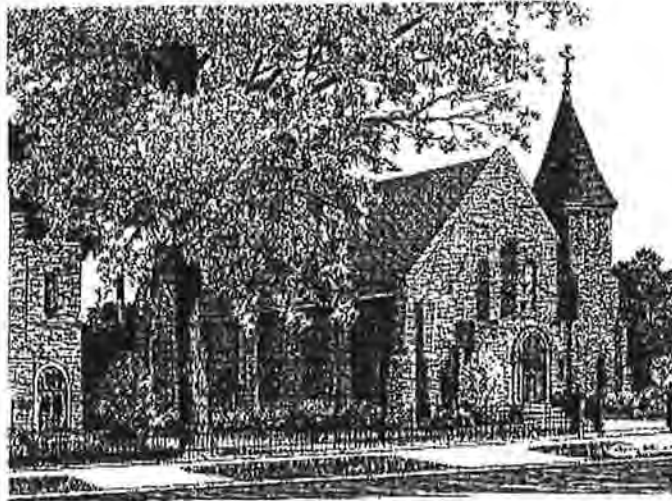
9-14-84

I thought you might like to show this to _____ as proof that his statue arrived in P.R.

We just survived Hurricane Diana - barely. This has been a disastrous year in N.C. for bad weather. Maybe we'll have a peaceful fall. Hope your trip to Rome went well.

Fraternally, Francisco

9 M. C. HISTORICAL PRINTS — P. O. BOX 10821 — RALEIGH, N. C. 27608
PEN AND INK DRAWINGS BY JERRY MILLER



*Sacred Heart Cathedral
Raleigh, N.C.*

3 Sept. 1984
Humacao, P.R.

INFORMATION FOR PERSONNEL FILE

NAME Father Francisco (Raymond) Schulte, O.S.B.

Present Date 21 Sept. 1984

PRESENT work assignment (s)

- Vicar for Hispanics, Diocese of Raleigh, North Carolina
- Associate Rector, Sacred Heart Cathedral, Raleigh, North Carolina

PAST work assignment (s) (General Data)

- Chaplain, Cardinal Gibbons High School, Raleigh, North Carolina
- Chaplain, St. John's Preparatory School, Collegeville, Minnesota
- Chaplain, St. Benedict's Convent, St. Joseph, Minnesota
- Director of International and Cross-cultural Students, St. John's Preparatory School, Collegeville, Minnesota
- Chaplain, St. John's English as a Second Language Summer Program, Collegeville, MN
- Co-director, Residential Program of St. John's E.S.L. Summer Program, Collegeville, MN
- Sub-prior, Monasterio San Antonio Abad, Humacao, Puerto Rico
- Principal, Colegio San Antonio Abad, Humacao, Puerto Rico
- Pastor, English-speaking Community of San Antonio Abad, Humacao, Puerto Rico
- Chairperson, Theology Department, Colegio San Antonio Abad, Humacao, Puerto Rico
- Teacher of Theology, grades 9, 11 and 12, Colegio San Antonio Abad, Humacao, P.R.
- Chaplain, Colegio San Antonio Abad, Humacao, Puerto Rico
- Archivist, Monasterio San Antonio Abad, Humacao, Puerto Rico

FUTURE work interest (s) Upon returning to St. John's Abbey in June of 1986 or possibly as early as June of 1985:

- Work in the Preparatory School, preferably in Chaplain's Office or Campus Ministry
- Work in some area of monastic formation in the Abbey
- Possibly interested in undergraduate Theology teaching assignment in the University after completion of M.A. in Spirituality
- Any other assignment related to area of Spirituality, Prayer, Ecumenical work
- NOT interested in parish assignment outside Abbey
- Would certainly consider assisting local Collegeville parish and University Campus Ministry

return by 11-1-84

OSB SCHULTE_00309

9 October 1984

The Reverend Francisco Schulte, O.S.B.
Cathedral of the Sacred Heart
15 North McDowell Street
Raleigh, North Carolina 27603

Dear Father Francisco:

Thank you for your note of September 14 and the picture! I showed it to Father Hugh and his initial comment was that the statue was poorly displayed. I explained to him that the statue was on display in the gymnasium on the day of the blessing of Abbot Jose. I was not able to indicate to him where the statue will be placed. I believe the monks of the Monasterio San Antonio Abad were not decided on its placement.

I enjoyed the Congress of Abbots that I attended last month. The weather was rather rainy and cold but Rome is always an attraction. The conferences on Christology were fairly good and I hope that many of the papers will be published in journals in the months and years to come. You might know that Abbot Primate Victor Dammertz was re-elected for another four-year term. It was really no contest; he wanted the office and everyone thought he had done an excellent job since 1977.

Next week we will hear a conference by Father Adalbert de Vogue, a monk of Pierre-Que-Vire. He lives near the monastery and pursues the life of a hermit. But he does come out from time to time to give lectures or to teach in Rome.

I wish you a pleasant fall!

Blessings and peace in the Lord!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

OSB SCHULTE_00310



Vicario para Hispanos
Vicar for Hispanics

Diocese of Raleigh

10 October 1984

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

Dear Abbot Jerome,

Good news from Raleigh! On November 2, 1984 a Jesuit priest from Woodstock, Maryland, is being assigned to the Cathedral parish to replace me as Associate Rector. This will now give me "full time" to work with the blossoming Hispanic ministry here in the Diocese. I am touched by the Bishop assigning the Jesuit to the Cathedral because there have recently been a number of vacancies here in the Diocese caused by transfers, resignations and the like. Instead of assigning the Jesuit to one of these vacant parishes the Bishop has, instead, relieved me from my parish obligations. It is a wonderful gesture of support on his part. I am truly honored and pleased. I believe the Bishop is happy with what we have been able to accomplish so far.

This will necessitate a change of residence for me since the capacity at the Cathedral is four persons and I would be the fifth. When I find out where I will be able to live I'll send you the new address and phone number. My office will be in the Cathedral rectory still, so you may continue to write me at this address. In the event they eventually assign me space in the Catholic Center I'll let you know.

At this point I am very happy with the way things are developing with the Hispanic ministry here in Raleigh. It is even possible that things will be well enough established to permit me to turn it over to a diocesan priest in June of 1985. However, it may also be better for me to stay until June of 1986 in order to make sure things are truly stable and ready for my successor. I find myself wanting, on one hand, to return to a monastic surrounding soon, while on the other hand I would like to feel sure that what I leave behind here is established as well as I can possibly do. As things unfold I'm sure it will become more apparent to us. I feel no urgency one way or the other, so I will continue to inform you of the situation and ask your advice.

I'm sorry to bother you again with paperwork but I need you to send another letter to the Military Vicariate. Would you please send something like a copy of your previous letter of permission to seek a commission as a chaplain in the Naval Reserve, this time indicating permission to seek a commission as a chaplain in the U.S. Air Force Reserve? The Navy paperwork is complete but stalled, and in order to inquire with the Air Force (also here in the Diocese and with Hispanics) I need a separate permission from you specifically for the Air Force or else the Military Vicariate cannot issue ecclesiastical endorsement. Apparently each of the branches is a separate entity. If this doesn't work I'll give up! Thank you, and for doing this at your earliest convenience.

Will close this with my prayers and best wishes. Greet everyone for me, and assure them of my constant prayers. You are all missed much.

Francisco

15 North McDowell Street, Raleigh, North Carolina 27603-1788 • 919 832-6030

OSB SCHULTE_00311

Hispanic ministry gains recognition

By Pam Smith
Staff writer

RALEIGH—It has been a year of discovery since the pastoral on Hispanic Ministry, "The Hispanic Presence: Challenge and Commitment," was issued by the American bishops and a Vicar for Hispanics was named in the Diocese of Raleigh.

Father Ray Schulte traced that year for a discussion group at the recent Leadership Conference for the Diocese of Raleigh. Father Schulte explored the spirituality of Hispanics as other preachers in the devotional conference explored similar expressions and experiences of spirituality.

"We are at an historic moment. The Hispanic ministry movement is awakening across the country," Father Schulte said. "When the American bishops issued the pastoral, they were simply recognizing the gifts that have been in our midst for centuries."

The Hispanic presence dates back 450 years, he said. "We are finally looking at their presence as a blessing from God, not a problem to be solved."

According to the 1980 census, there are 35,000 Hispanics residing in the Diocese of Raleigh, not including migrant farm workers.

"Typically, most Hispanics are Catholic, although many are un-churched," Father Schulte said. Father Schulte celebrates the Eucharist in Spanish weekly at Sacred Heart Cathedral. Spanish liturgies also are celebrated at Our Lady of Guadalupe in Newton Grove, St. Alphonsus in Wilson, and St. Mark in Wilmington. Blessed Sacrament Church in Burlington combines the Eucharistic celebration with parish fiestas.

Father Schulte is quick to point out that such burgeoning ministries don't



Father Ray Schulte, Vicar for Hispanics, celebrates Mass at Blessed Sacrament Church by blessing the marriage of an Hispanic couple. (Photo by Pam Smith)

happen in isolation from the parish, but rather are an integral part of the parish community, blending migrant families with local residents.

Awareness of the importance of Hispanic ministry is also evidenced by inclusion of the Hispanic dimension into the Advent booklet published annually by the Office of Religious Education, Father Schulte pointed out.

In North Carolina, much of the Hispanic population is centered in military areas, he said. Fayetteville and Goldsboro present themselves as areas to explore.

"There is a danger of setting up parallel structures of ministry—an Anglo and a Hispanic to nurture its uniqueness," he warned. "Many minority Catholics need the support of their own culture, but only until a melding occurs. We welcome pluralism, but not division."

The Hispanic pastoral could serve as a model to follow, Father Schulte said. "It said to the Hispanic people: you name yourself and tell us your needs so that we can appropriately respond."

The pastoral, then, is not a finished

document. It is a plan for the bishops to follow; listen and respond to the concerns voiced at the Third National Hispanic Pastoral Encounter in August 1985. In the meantime, vicars will dialogue with each other at regional levels.

"We have much to learn from our Hispanic brothers and sisters," Father Schulte said. Spanish spirituality is multi-faceted, especially in this country where there is a blend of religiosity.

"The Hispanic spirituality is very incarnational," he explained. "Jesus and God are very real through people and rituals. As pilgrim people, they are not alone on their journey; God is very much with them."

The family is central to the Hispanic spirituality in which women have an important place in a home-centered culture. Devotion to Mary is a key personal expression of the Lord's love through his mother.

There is also an emphasis on death, not unlike in Chinese culture. "The dead are not gone and forgotten, but present and remembered," he said.

To ignore the many dimensions of Hispanic spirituality, he said, risks alienation of many.

Father Schulte envisions building on the foundations of Hispanic ministry in the diocese. His agenda is set accordingly for the year ahead: coordinate common concerns with diocesan migrant ministers; serve as a resource for the bishop, staff, and parishes; encourage participation of already ordained priests in bilingual classes; encourage lay leadership in the ministry at the parish level in religious education, liturgy planning, and social life.

Father Schulte is in residence at Sacred Heart Cathedral in Raleigh.

15 October 1984

The Most Reverend Joseph Ryan, D.D.
Military Vicar for Catholic in the Armed Services
Military Ordinariate
1011 - 1st Avenue
New York, New York 10022

Dear Bishop Ryan:

Father Francisco Schulte, O.S.B., whose legal name is Raymond George Schule, has asked me to write you a letter giving my permission for him to serve in the U. S. Air Force Reserve. Father Francisco is a monk of Saint John's Abbey and is presently working in the Diocese of Raleigh. Actually he is on leave from the abbey; he is exclaustated for three years to determine whether or not he should join the Diocese of Raleigh.

Father Francisco wrote me about his interest in serving in the Air Force Reserve. I am happy to give my permission for this work.

Thank you for this consideration!

Blessings and peace in the Lord!

Sincerely yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

SACRED HEART CATHEDRAL
15 NORTH McDOWELL STREET
RALEIGH, N. C. 27603

10-18-84

Dear Abbot Jerome,

I thought you'd enjoy seeing this.
Perhaps you could post it afterwards
on the 4th/5th Floors bulletin board -
my old denary. The confreres may
be interested.

Thanks,
Francisco

At Christmas my thoughts turn in a special way to the community back at the Abbey. You are all in my prayers daily, of course, but at Christmas particularly.

There seems little chance of a white Christmas in N.C. but that's okay, believe me. A Southern Christmas at 40° or 50° is not all that bad!

Full time Hispanic ministry is keeping me busy and mostly on the road. I am now back into office space at the Cathedral Rectory and am supposed to be moving into the Chancellor's apartment this week - a month late. Maybe by Christmas....

Please give my love to everyone at St. John's. I miss you all. God bless!
Francisco

Andrea del Verrocchio (1435-1488)—Italy • Itale • Italia
The National Gallery of Ireland, Dublin

For the well-being of the world's children • Pour le bien-être des enfants du monde • Por el bienestar de los niños del mundo • На благо всех детей мира • 造福世界儿童。

United Nations Children's Fund • Fonds des Nations Unies pour l'enfance • Fondo de las Naciones Unidas para la Infancia • Детскому фонду Организации Объединенных Наций • 联合国儿童基金会。



84301

Printed in U.S.A.



Abbot Jerome,
Joyous Christmas
Joyeux Noël
Feliz Navidad
Francisco

(over)

7 January 1985

The Reverend Francisco Schulte, O.S.B.
Sacred Heart Cathedral
15 North McDowell Street
Raleigh, North Carolina 27603

Dear Father Francisco:

Happy New Year and a blessed feast of Epiphany (yesterday)! With the new year the number of monks in the monastery is smaller since many are pursuing special projects during January; some have gone to Jerusalem, others are working on their dissertations, still others are teaching off campus.

Many monks returned for the Christmas Chapter and gathering. We discussed the purchase of property in Fujimi, and many members of the Chapter brought up significant questions about the purchase. Some thought that the property was too expensive; it is only two acres of property for the price of \$271,000. Of course, land in Japan is expensive, and the property contains some buildings. It seems to me that now is the time to get established outside of Tokyo so that Benedictine candidates can see where we are going in our effort to establish a Benedictine monastery in Japan.

I am looking forward to the Pastoral Workshop this year. We expect to hear from Father Daniel Durken on preaching from the Lectionary. Father Daniel is himself a good homilist, and I expect that he will provide some good pointers for our priests. We will also discuss the draft of the Bishops' Letter on Catholic Social Thought and the U. S. Economy. Fortunately Bishop Speltz is one of the drafters of the Letter and is available for comments and questions.

Your recent communications indicate that your Hispanic ministry is going well. I am happy for this and wish you continued courage and success.

Blessings and peace for the New Year!

Fraternally,

Abbot Jerome Theisen, O.S.B.

JT/ev

OSB SCHULTE_00317

Francisco Raymond Schulte, O.S.B.

19 March 1985

Dear Abbot Jerome,

Happy Feast day on the "Transitus" of St. Benedict. I will remember you and all the monks at Mass on the 21st. I had hoped to celebrate ^{with} the Benedictine Sisters at their new Monastery, but they are going down to Belmont Abbey in the Charlotte diocese. However, I did celebrate Eucharist with them and shared a great meal on St. Scholastica's Feast in February. They are most hospitable - most Benedictine!

Bishop Greenman and I recently returned from a trip to Mexico. He has one of his diocesan men working as a missionary outside of Mexico City and he asked me to travel and function as his guide/interpreter since he had never been to Mexico before. It was a fruitful visit and we left the priest feeling supported by the Diocese. I think the Bishop also has a better appreciation now of some facets of Hispanic culture and religiosity.

(over)

With your permission, I'll be arriving in Minnesota on May 30 and can stay at home at St. John's for the retreat and then a few days to visit confreres and renew ties. I would be leaving Minnesota on June 17, please god. If this is convenient, perhaps you could pass those dates along to whomever now deals with "internal" hospitality. It has changed a number of times in these past 2 years. Is a room in the cloister possible?

Do we need to end the excommunication in some formal way? I would like to be able to participate in the Community chapters with voice/vote, which I presently can't do. And if that excommunication ends, do we need to make new arrangements with the Diocese viz a viz getting "contracted services" as Fr. Gordon has described in the past? I am somewhat unsure of the implications of ending the excommunication. If it is a lot of paperwork for you and the Diocese, I could certainly maintain the present "status quo" with no problem. Whatever seems best to you will be fine to me.

The Hispanic ministry expands all the time and I find myself longing for the grace of bi-location often. Ha! My main goals at present are to find some assistance in getting sacramental and religious instruction programs started. I am doing all the preparations myself and it is now a question of getting spread out too thin. Since we had some good results training lay community leaders in the Cathedral Hispanic group, I hope to imitate that model by training catechists in the different communities. It is a "little-by-little" agostolate, but the Lord has blessed us richly so far.

I am beginning to get concerned about someone to carry on this work when I return to St. John's. There is little money available to hire someone else, even part time, to begin a transition period of training. On the one hand I will be happy to return to St. John's, but on the other I won't feel good about leaving here until I can find a well qualified successor. It is

(over)

regretful to me to think of leaving this new program/ministry in a lurch. Keep up your prayers for me, please.

In the back of my mind I still hold on to a dream of seeing a monastery in this diocese. There is a real need for such a place, as the OSB Sisters have quickly discovered. Ha. It sounds like they're much in demand. It is not inconceivable to me that some of our ex-Puerto Rico monks like Otto or Sandelin or Donald might find a small monastery attractive and that some shared ministry with the rural migrant and Hispanic populations could be a part of that monastery's contribution to the local Catholic Church. What would you think of such an idea, now that the P.R. Abbey is independent? I would love to sit down and talk about this with you some time. Can we do so?

Well, I have to get back to work. The letter-head is my residence; the office is still at the Cathedral. My home phone number (at the new residence) is:
bless you. Fondly, Francisco

25 March 1985

The Reverend Francisco Schulta, O.S.B.
844-F Athens Drive
Raleigh, North Carolina 27606

Dear Father Francisco:

Thank you for the greetings you sent for the feast day of Saint Benedict! We celebrated the day in grand style beginning with solemn vespers on March 20. Brother Joshua again this year designed a kind of path of lights leading from the altar into the balcony of the church. The second reading from the Dialogues of Saint Gregory recounted the death of Saint Benedict. The visiting Benedictine Sisters were particularly struck by the symbolism.

Last Friday Father Godfrey was sharing some candy that he received from the Benedictine Sisters in North Carolina. Father Godfrey collected various theological books, particularly from his room, and sent them to Holy Wisdom Monastery. Given the intellectual tenor of the convent I am sure they will be used.

I suspect that Bishop Gossman will pay me a visit in June when the bishops meet on this campus. He has requested once again that Saint John's Abbey found a monastery in the Diocese of Raleigh. I wrote him on a previous occasion about our present missionary efforts. It seems that appropriate personnel are not available in great numbers for this kind of missionary outreach, but I will continue to reflect on the matter and seek counsel when necessary. Thank you for the list of names as suggested founders of the monastery!

I am sending a note to Prior Julian and Brother Sean about your intention to be at Saint John's from May 30 to June 17. I hope they assign you a room in the monastery for this period of time.

You asked about the ending of the period of exclaustation. I think it would be easier to let the document run out on its own at the end of the period which is listed in the petition. However, I will consult with

OSB SCHULTE_00322

The Reverend Francisco Schulte, O.S.B.
25 March 1985
Page Two

Father Daniel Ward about this matter. When you visit in June we can consider the issue once again. I appreciate your desire to vote in Chapter, even though I do not know at this time what items will be on the agenda during the time you are at Saint John's.

The confreres are collecting maple sap again this year. It is too early to predict the yield, but I doubt that we will reach 372 gallons as we did three years ago. I enjoy the exercise of collecting sap.

I wish you a joyful Easter!

Fraternally,

Abbot Jerome Theisen, O.S.B.

JT/ev

E. Describe the individual's job performance, specifically incorporating such pertinent points as listed below:

- | | |
|-------------------------|-----------------|
| Developing people | Initiative |
| Planning & Organization | Objectivity |
| Delegating | Creativity |
| Relating to others | Tenacity |
| Communicating | Decision-making |

Ray Schulte has been Vicar for Hispanics since March of 1984. Before this he spent some time planning for this ministry while he was Associate Pastor of The Cathedral. To this work Ray brings many gifts: his deep love for Hispanic people and culture, the energy of his youth and his knack for being a self-starter. He has done a very commendable job in initiating and developing a ministerial outreach to Hispanic people throughout our diocese. He has functioned amicably + collaboratively with the migrant ministry program.

His time here in NC has clarified his relationship with his monastic community. Ray apparently intends to return to his community no later than the summer of 1986. It is my hope that before he departs this ministry has been firmly established in our diocesan outreach. I will be sorry to see him leave.

Signatures:

Individual reviewed: _____

Date: _____

Reviewer: F. Joseph Gorman

Date: 3/28/85

Current Salary: _____ Proposed Increase: _____

New Salary: _____

7/1/84

Bishop visits 'south of the border' mission

By Pam Smith
Staff writer

It was a journey of firsts for Bishop F. Joseph Gossman: his first time in Mexico and his first visit to the mission apostolate of the Diocese of Raleigh established more than 10 years ago by Father Desmond Keenan.

"I also realized for the first time just how central the devotion to Our Lady of Guadalupe is in the lives of the people," Bishop Gossman said, reflecting on his week-long Mexican stay. "To understand Mexico, one must first understand the importance and the impact of the apparition at Guadalupe."

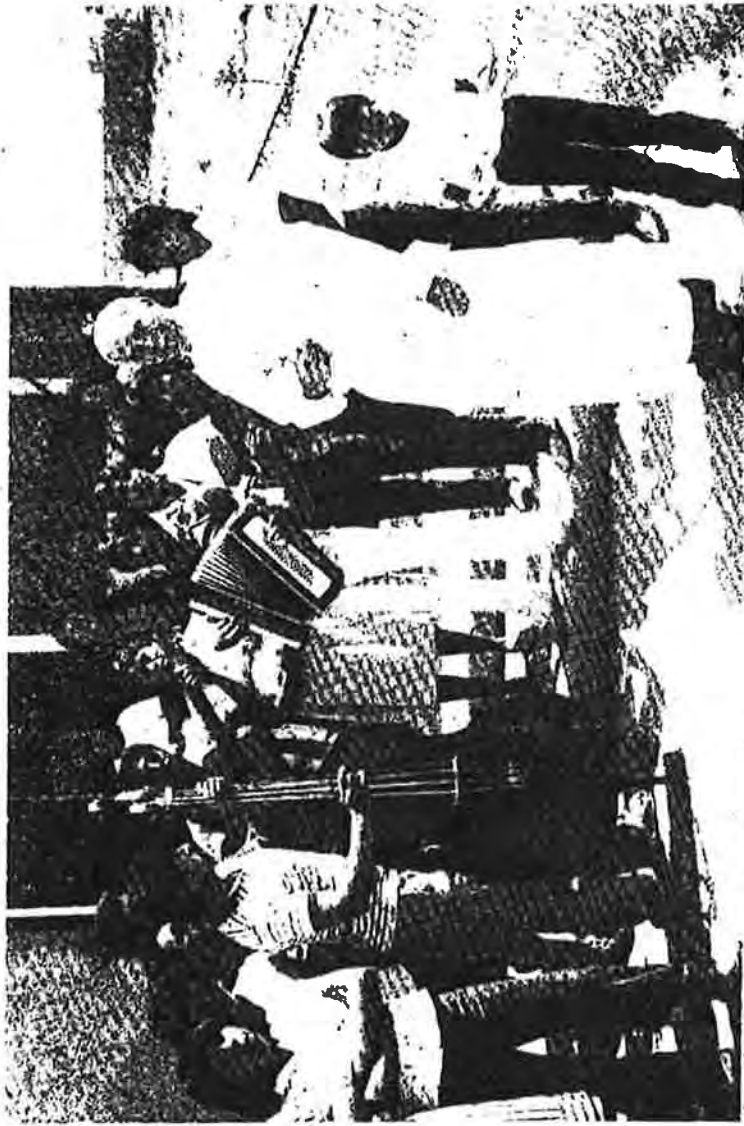
Father Ray Schulte, diocesan vicar for Hispanics, traveled with the bishop. He said, "The apparition of Our Lady of Guadalupe is part of the history of the people, an integral part of their culture. She is a national symbol. This is evident when you visit the history museum and see the prominence it is given."

An important chapter in Mexican church history was also written by the apparition. "It was a tremendously important point of evangelization, especially among the Indian population," Bishop Gossman said.

Religious devotion is apparent throughout Mexico in general and in particular at Iglesia del Sagrado Corazon in Hacienda Ojo de Agua, where Father Keenan serves.

"By Latin American standards, it is a small parish," Bishop Gossman said. "About 3,000 people worship each week at five Masses—each with its own choir."

According to Father Schulte, the parish has become a model for other missions in the region. "It is a vital parish. Father Keenan has developed a successful lay ministry to support the active parish life."



Bishop Joseph Gossman is greeted after Mass by a group of young people who celebrated his presence with music. (Photos by Bishop Joseph Gossman and Father Ray Schulte)

To do so gives a view of a people who truly celebrate their faith. Father Schulte said. "The people in Father Keenan's parish took great pride in building their place of worship. The money that our diocese sends to the mission is used to help the less fortunate in the surrounding countryside," he said.

In the face of the growing poverty and its accompanying misery, the people of

As they ventured beyond Hacienda Ojo de Agua to tour the basilicas, the Indian ruins, the cities and the countryside, they were greeted with warmth and hospitality.

"From the wealthiest to the poorest, they are a people with a great sense of hospitality and would share their last slice of bread with you," Father Schulte said. "When they say 'my home is your house,' they mean it."

"There is a great spirit of fiesta in the people. Even the poorest find ways to celebrate their gifts," Bishop Gossman said. "The visit gave me an opportunity to better understand the Hispanic culture and therefore, better serve the Hispanics among us in the Diocese of Raleigh."

There are more than 20 Eucharistic ministers. Many catechists enroll in the university program each year to become certified in religious education. Father Keenan is assisted in the parish by two permanent deacons, and a third assists him in working with a nearby rural mission.

"Because of the shortage of priests, other parishes are looking at his parish as a possible prototype in developing lay ministry programs. It is nothing to hear of a single parish in Latin America with 50,000," Bishop Gossman said.

It is significant that a small mission diocese such as Raleigh can have a role to play in the Church in Mexico. Conversely, it is important for the people in the Diocese of Raleigh to have an opportunity to grow as members of the universal Church through such a sister mission.

"We have to be willing to look beyond our own world," Bishop Gossman said.

Mexico find great joy in celebrating the Eucharist. The liturgies are lively, music-filled events.

"I would say it is a more familiar form of Eucharist," Father Schulte said. "Babies crawl around on the floor through the Mass, and no one is especially upset."

"The Kiss of Peace is more than just a quick handshake," Bishop Gossman observed. "The children stream into the sanctuary wanting to kiss the celebrant." The exchange of peace is likely to continue for a long period of time.

"The music doesn't stop at the end of the Mass," the bishop added. "You are met as you exit with serenading groups of men, women, and children."

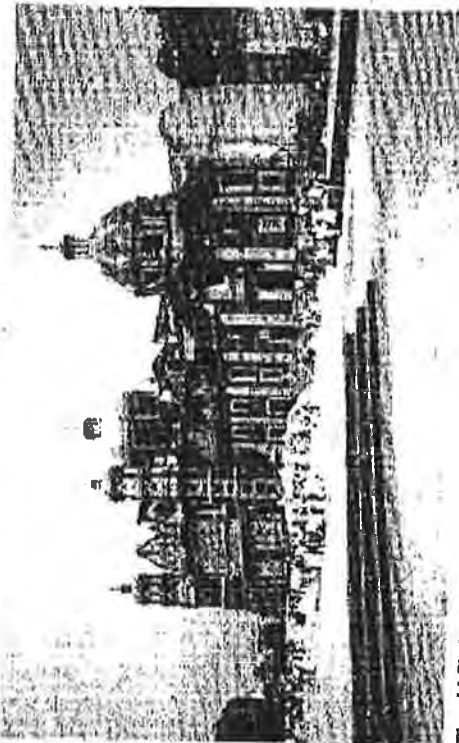
Parishioners expressed great appreciation for the presence of Father Keenan, the bishop said. "They asked us to let them keep Des and send one or two more."



A vista of ancient Mexico offers the background for Bishop Joseph Gossman and Father Desmond Keenan.



Bishop Gossman and Father Ray Schulte accepted the hospitality of the Uribe family in Mexico City.



The old Shrine of Our Lady of Guadalupe draws thousands of pilgrims each day.

Francisco Raymond Schulte, O.S.B.

9 April 1985

Dear Abbot Jerome,

I hope that this letter finds you and everyone else at the Abbey in good health and spirits this Easter Week. The news of Father Patrick's cancer was a real shock to me and I have him in my prayers. I had no idea he was ill. Maybe when a monk is away from the Abbey all the deaths hit harder, due to the surprise element, but this year has been a shocker for me. Prior Julian says that since Bernardo died last April there have been 11 deaths. It is hard to believe. When I go through the Ordo and note those who have died, have left or who are planning on leaving soon it really is amazing.

Thanks so much for your last letter, in reply to my own. It will be fine with me if you think it best to let the exclaustation run out on its own. There was no urgency about voting, but since it was previously mentioned as a possibility for this June, I thought I would bring it up in order to clarify the situation. The present arrangements are fine with me until I return to St. John's.

Enclosed, please find a photo-copy of Bishop Gossman's official evaluation of my work as Vicar for Hispanics. Each year he sits down for a verbal and written evaluation of all members of the Bishop's Staff. The form I send you is a copy of the one he presented me. I was highly honored at his positive review and am gratified by his growing support of our Hispanic ministry. I will also send you a copy of an article from the Diocesan newspaper about our recent pastoral visit to the Diocese's mission in Mexico. It made a real impression on the Bishop and confirmed his interest in issues Hispanic.

One of the issues we discussed at our meeting was my need for assistance, soon, in the area of Spanish-language religious education and training of lay leaders/ministers. I have been doing this myself so far, but I am physically limited due to the wide-spread geographical reaches of our Diocese (31,000 sq. miles). Bishop Gossman said I should start searching for a Sister or layperson to begin such an aspect, full time, in our Hispanic ministry. He also said we need to look for a successor for me who can take over when I return to Collegeville (unless St. John's has made a new foundation in the Diocese by then!). He was very, very supportive of my work and he seems genuinely pleased by what we have accomplished in a short time.

Which causes me to take this time to thank you once more, Abbot Jerome, for your kindness in permitting me to take on this work. Not only has this time enabled me, personally, to understand better my commitment to monastic life, it has also contributed enormously to

OSB SCHULTE_00327

the continued growth of this missionary diocese. There was no one able to undertake the establishment of a Hispanic ministry here; it would have been put on "hold" for a number of years if you and the Personnel Committee at the Abbey had't allowed me to return to NC. I realize that my returning here was a personal move, but I really do feel proud to "represent" the Benedictines from St. John's in this Diocesan ministry to a group generally abandoned before. While I have no Abbatial mandate to represent the Abbey, in all that I'm doing here I am attempting to explain my presence and my ministry as a sign of the Abbey's concern. Now that I know I plan on remaining a monk of St. John's I consider your generous permission for me to remain here still a sign that such concern and interest is a reality. Thank you for letting me stay until I can hand this over in good condition, well established, to my successor. I hope I can do so by the summer of 1986, a date that seems very acceptable to Bishop Gossman, though he is kind enough to tell me that he will be sad when/if I have to leave Raleigh.

Our weather here is lovely this time of year, with all the profusion of flowering trees, shrubs and flowers out in all their glory. Temperatures are generally in the 70's or 80's, though the nights lately have gone down to low 30's. Easter was wonderful and I can admit that the highlight for me was the emotion of proclaiming the Exultet in the Cathedral for the Vigil Mass. I haven't done so since I was a Deacon, some 7 years ago. It still strikes me as the most moving of all hymns and is capable of raising the hair on the back of my neck in sheer awe. It has been a real pleasure to be exposed to the full gamut of Cathedral liturgies during Holy Week during these past two years; a Cathedral really is most alive then.

Thanks for passing along the dates of my visit for retreat. I really look forward to coming home and spending time with my brothers. It will be good to talk with you, Jerome. Bishop Gossman will enjoy seeing you, too. God bless you and the confreres during this Easter season. Please pray for me.

Fondly,

Francisco

Office of the Bishop



April 16, 1985

Right Reverend Jerome Theisen, OSB
Abbot
St. John's Abbey
Collegeville, Minnesota 56321

Dear Abbot Jerome:

Thank you for your letter of response to me dated 25 March 1985 concerning the possibility of a foundation in the Diocese of Raleigh. I am well aware of the personnel strictures and all the facets to a request such as the one I made.

I would be most willing to speak with you during the NCCB meeting to be held at Collegeville from June 14 through June 18. It is my understanding that Father Francisco Schulte expects to be at the Monastery for the first half of our time there. Would there be any point in our having a three-way conversation about a future foundation? Or is it too premature? I will abide by your decision in this matter.

Thank you for whatever consideration you can give to this request. Thank you also for permitting Ray Schulte to be with us and to begin ministry to our Hispanic people.

I hope Holy Week and Easter were rejuvenating for you and the Brethern.

Sincerely in the Lord,

Bishop Gossman
F. Joseph Gossman
Bishop of Raleigh

FJG/as

300 Cardinal Gibbons Drive, Raleigh, North Carolina 27606-2198 919/821-9702

OSB SCHULTE_00329

Francisco Raymond Schulte, O.S.B.

9 May 1985

Dear Abbot Jerome,

I hope you'll forgive me, but this is an out and out "begging letter", related to the Hispanic ministry here in the Diocese of Raleigh.

At this time, I have physically extended myself as far as a single individual can as I travel the Diocese to visit the different Hispanic communities. I am now caring for some 8 or 9 small communities spread out over the 31,000 square miles of this diocese. Unfortunately, this ministry tends to be sacramentally oriented or limited to the Sacraments, due to my own limitations of time and travel. What I need at this time is another person to direct a program of training catechists and lay leaders/ministers in each of these base communities, making possible better evangelization and religious education at the local level. I am no longer able to instruct every child for first communion or every mother and father for their child's baptism, etc.

I have located a Dominican Sister from Ecuador with 30 years experience in religious education as Headmistress, Principal and teacher, as well as pastoral work recently in Los Angeles. She studied English at Cambridge, England and has 2 Master's degrees and a Doctorate. Her community in Ecuador has sent along documents authorizing her possible ministry here in N.C. for an initial two year period. The Bishop is open to this possibility but has realistically reminded me that there is no budgetary provision in my 1985-1986 Budget (starts July 1, 1985) for another salary. He did say that if I could cut corners, rearrange my own costs, etc., Sister may be able to stay.

So, I am desperately looking at ways to juggle things in the budget in order to make possible enough funds for Sister's stipend. One of the local Convents is going to try to provide her room and board at a nominal cost. I am going to try to use less of my salary for my own food costs, etc. However, I would like to make a request of you that would possibly make the difference in her being able to stay or not. Would you (the Abbey) consider taking over the monthly car loan payments on my car and add the car to the Abbey insurance policy, in exchange for the car going to the Abbey fleet when I come back to Collegeville next year?

As of June I will have paid off one half of the car loan to the Collegeville Credit Union on my own. Since the car is going to belong to the Abbey shortly, and as an act of charity to this missionary Diocese's Hispanic ministry, would it be possible for the Abbey to pick up the other half of the loan starting in July, as well as insurance costs? If so, it would make it possible for me to give Sister the \$208.33/month that comes out of my salary for car payments, as well as the \$252/6 months for insur-

OSB SCHULTE_00330

ance. With that money she could maintain her own car, which would be absolutely essential for her ministry, for she, too, would be a circuit rider like me.

It isn't easy for me to "beg" for money, but because this is a good cause, beneficial to the Hispanics of this missionary diocese, I make bold to beg. The other factor that emboldens me is that the Abbey is not really losing any money, since it will keep the car in the end and will get it for under half price. Such a deal! Ha.

If you can give me some general indication of such a possibility happening before I leave for Collegeville on May 30, then I would have something to report to the Bishop and to Sister. We can talk details in Collegeville, should it be possible.

Things are chaotic here--to put it mildly--and I long for the relative peace of St. John's for our Retreat. That should permit me to return to the Migrant season with more physical energy and spiritual reserves. My work normally triples during the summer with the arrival of some 20,000 additional Hispanic migrants from Florida and Texas. So, please do pray for me.

Looking forward to seeing you soon at home, I ask your blessings and your prayer. I assure you of my own for you and the brothers in Collegeville,

Fraternally,

Francisco

16 May 1985

The Reverend Francisco Schulte, O.S.B.

Dear Father Francisco:

I consulted with Father Gordon Tavis about your request to have the abbey take over the monthly payments for your car. He indicated that the payments together with the insurance would amount to about \$4,500. Since the car will return to the abbey fleet after you return to Saint John's, it seems appropriate to grant your request.

Father Gordon indicated that it might be well to pay off the loan in one lump sum and also to put the car on our own insurance policy. I will give him a copy of this letter to remind him to do this.

I am sure the bishop is happy with your Hispanic ministry; his evaluation of your work was certainly complimentary. I am happy that the abbey can offer your services as well as the financial contribution to the Dominican Sister that you have in mind.

Yesterday the team of architects was on campus to hold the first meeting with the Master Plan Committee as well as with other members of our community. We have begun to collect the data we need for master planning, but it will take many months to come up with both data and plans for the future. This should be an exciting and trying time for all of us as we dialogue together about our place and our future.

When you return at the end of this month, we can talk further about your work and your life.

Blessings and peace in the Lord!

Fraternally,

Abbot Jerome Theisen, O.S.B.

JT/ev

cc: Father Gordon Tavis, O.S.B.

OSB SCHULTE_00332

Francisco Raymond Schulte O.S.B.

21 May 1975

Dear Abbot Jerome,

I really can't thank you enough for your generous response to my "begging letter" of May 9th. The Abbey's willingness to assume the remainder of my car loan may very well be the key to obtaining the services of Sr. Eugenia for this Diocese. Now all I have to do is convince the Bishop to come up with the lacking funds. With \$3,000 from my own salary and some \$2,500 from my budget cutting I'll have \$5,500 to use as a "bargaining chip" with Bishop Gossman. If he can match the Abbey's \$3,000 I think we're set, please God.

This is an exciting moment for the Hispanic ministry and for me. Thank you, Jerome, for the Abbey's support of this ministry. As people look back on this moment of the Diocese's history I'm sure they'll recognize the part that St. John's played in furthering such a needed apostolate by providing not only a person but money as well.

When I arrive on May 30 I will have all the information that Fr. Gordon will require for transferring my car to Abbey

(over)

insurance coverage, as well as my loan papers from the Credit Union. I believe Fr. Gordon is right when he suggests a lump sum payment instead of spending it out over 2 years. Apparently some interest money is saved that way.

I appreciate you saying that we can spend some time together and discuss my "work and life"; heaven knows I can use your direction in both areas. In fact, I have been mulling over what I would do at the Abbey when I return, but I really don't have any strong inclinations. Of course, I would love to remain at St. John's, having been away these past years. And I would love something with pastoral contacts. I am also interested, still, in spirituality and formation work. But we can talk of these things later.

Right now my concern is to thank you for your generosity and support. In the name of our Hispanics, I thank you.

Fraternally,
Francisco

15 July 1985

The Reverend Francisco Schulte, O.S.B.

Dear Father Francisco:

I might have told you when you were here in June that I am scheduled to give a series of classes and lectures at Mepkin Abbey in South Carolina during the third week of August. The second week of August I will be attending a meeting of the Conference of Major Superiors of Men in New York City. I intend to drive down from New York and visit some conferes and relatives. What I would like to do is stop and visit with you on Monday, August 19. I would arrive between 10:00 and 11:00 o'clock, or so I presume. Would you be at home at that time? I would also like to stay overnight. The next morning I would drive to Moncks Corners, South Carolina, where Mepkin Abbey is located.

It would be good to visit with you in your location of ministry. Also it would be good to get your ideas about the convent that is presently located in the Diocese of Raleigh.

I hope you enjoyed the retreat as much as many in the community did. Quite a few monks asked to have Abbot Thomas Keating back a second time. I am working on that project right now.

I hope your summer is pleasant!

Blessings and peace in the Lord!

Fraternally,

Abbot Jerome Theisen, O.S.B.

JT/ev

Francisco Raymond Schulte, O.S.B.

18 July 1985

Dear Abbot Jerome,

What a nice surprise it was to go to the mailbox yesterday and find your letter waiting for me there! But it was an even nicer surprise to get the news that you'll be able to visit me here in North Carolina.

It seems that providence has smiled on us because the 19th of August is a good day for me. I will be in Washington, D.C. from August 15th through the 18th participating in the Third National Hispanic "Encuentro" at Catholic University, but will return to Raleigh the late afternoon on the 18th in order to celebrate the Spanish Mass at the Cathedral that afternoon.

There is more than enough space at my new residence. It is owned by the Diocese's Chancellor, who lives at the Bishop's residence. Since he is unable to live in his own home he is very pleased to have a paying "house-sitter". I live there alone, but we have three bedrooms and the place tends to be a hospitality center for visiting clergy who come to Raleigh from long distances, etc. I like that—it seems very "Benedictine" to be able to offer such hospitality. Needless to say, you will be at home with me, Jerome. It'll be great to have you!

It sounds like you, too, are aware of the internal difficulties that the new Benedictine foundation at Wake Forest is undergoing. Sister Mary Collins and the others are quite concerned. I know from Bishop Gossman that she has been to see him recently in order to explain the situation. I presided at Eucharist with the Sisters on the feast of St. Benedict and their concern was expressed then. I keep them daily in my prayers and hope that all will work out. I will explain this in more depth when you get here in August, please God.

By the way, if you will clarify either AM or PM on your arrival time, I will send you back a phone number where you can be sure to contact me on the 19th or at any earlier time. If you will send me your planned route down from N.Y. I will also send you a map and directions to get you right to my door. I live very close to U.S. 1, which you would like take down from the Richmond, Virginia, area.

Yes, I thoroughly enjoyed the Retreat with Abbot Thomas. I, too, would like to see him back at the Abbey. He was rather down to earth and practical—no doubt something that comes from years living monastic reality with real monks. Ha! I was so glad to get back to Collegeville and see confreres with enough time to talk at length. It was refreshing in every sense for me.

God willing, I'll hope to see you here soon. Please send travel details when you can so I can write you back with directions. God bless you, Jerome.

Fraternally, Francisco

P.S. My new office phone at the Catholic Center.

OSB SCHULTE_00336

23 July 1965

The Reverend Francisco Schulte, O.S.B.

Dear Father Francisco:

Thank you for your quick response to my recent letter! Indeed, I forgot to mention whether it was morning or evening when I intended to arrive in Raleigh. I am happy for your letter and the indication of your schedule because this allows me to adjust mine as well. Since you will be in Raleigh on Sunday, August 19, I think it would be good to arrive in the early evening, perhaps after your mass. In this way I could stay one full day and two nights. On Tuesday, August 20, I will drive to Monks Corner in order to begin teaching the junior monks from a number of Cistercian monasteries.

I will be driving through Durham, North Carolina. Perhaps you could tell me how to arrive at your residence coming from Durham.

Thank you for your comments about the retreat and the retreat master! I am happy to report that Abbot Thomas Keating has consented to give our retreat next year. So many monks asked that he return in the near future and he was willing to come back next year.

See you soon!

Blessings and peace in the Lord!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Francisco Raymond Schulte, O.S.B.

26 July 1985

Dear Abbot Jerome,

It was good to receive your reply to my letter with your "new" schedule for your visit with me in August. The times and days that you have suggested will be excellent. If you are open to our having Sunday evening and most of Monday together to visit and sightsee, I would like to have a simple reception in my home early Monday evening in your honor. There are a few people who have been extremely kind to me during my stay here and who have heard me speak of you often. It would give them a chance to meet you and it would give us a chance to thank them for their kindness to me and, indirectly, the Benedictines. I would limit the number of people to 12 or so, and the time from 7:00 to 9:00 in order to get you the rest you'll need for your drive on Tuesday.

You mention that you'll be driving through Durham, which is a good place to go through since it is on the "correct" side of Raleigh in relation to my home. I assume that you are coming into Durham on I-85. If so, when you get to Durham on I-85 you simply take I-40 in an easterly direction toward Raleigh, which is not far away at all. Be sure to stay on I-40 when you get close to Raleigh; do NOT take the exit for Downtown Raleigh. You will want to follow the road signs that route you to Wake Forest via US 1 North and 64 East. To do this, follow the signs for Wake Forest, crossing over US 1/64 and exiting to the right in a circle, which puts you on US 1 North and 64 East, which is called the Beltline and circles all of Raleigh. Take the first exit to the right--Franklin Road. At the top of the ramp turn left on to Franklin Road (also called Jones Franklin Road) and take it about 3/4 of a mile to a little grocery store called Jack Daniels. Turn right at the store on to Athens Drive (my street) and my home is just down the street maybe 7 houses on the right, number 844, apartment F. You will see our 6 new units down in a little hollow. F is the last one in the row, farthest away from the road. Welcome!

No doubt this is confusing to you, so I am enclosing a map that I hope will make clearer what I have explained. My Mass is at 5:30 and I ought to be home by 7:00 at the latest. Please come when you are able to do so, and I will leave a key under the front door mat in case you arrive while I'm out. You can make yourself at home and I can have something ready to pop in the oven or we can eat out, whichever you prefer. My culinary talents are limited but adequate.

I sure am looking forward to seeing you, Jerome. I think it will be my first chance to spend some time with you on an "informal" basis except for our times overlapping in Puerto Rico. Thank you for honoring me with this visit. See you soon, please God. Have a safe trip.

Faternally,

Francisco

P.S. Call me at home if you get lost.

OSB SCHULTE_00338



San Francesco del Cantico

Se l'universo possedessi e non pos-
sedessi te, o Dio, nulla mi piace!
Beata Battista Varano

August 22, 1985

Dear Jerome,

I just want to tell you how much it meant to me to have you visit me here in Raleigh. It was a special time for me. Now you have some feel for where I am and you know some of those who I work with.

Thanks, especially, for meeting my family and friends at the house on Monday evening. So many of them have told me that they really enjoyed seeing you.

Hope your time in S.C. went well and your return was peaceful. Again, many, many thanks. Fondly, Francisco

5 September 1985

The Reverend Francisco Schulte, O.S.B.

Dear Father Francisco:

Thank you for the excellent hospitality that you offered me on my visit to Raleigh! You surely have a beautiful place to live and a wonderful place to entertain guests. I also enjoyed visiting the many people who are involved in your life and ministry, especially your mother. It was a pleasant evening that we had with her and your friends.

I wish I had had more time to visit in the Virginia, North Carolina, and South Carolina area; but at least I visited long enough to get an impression of the South. I particularly enjoyed visiting my first Trappist monastery in this country. Mepkin Abbey is not large, about twenty-five monks, but it provided a real contrast with life at Saint John's Abbey. There were many similarities between Mepkin Abbey and Saint John's Abbey, but many differences as well. We are much more oriented toward a pastoral, educational, and intellectual life. Life at Mepkin Abbey is much simpler and their prayer services are longer. I particularly liked their vigil service even if it was at 3:30 in the morning! They have a very simple and prayerful service done to the accompaniment of guitar.

Yesterday Father [REDACTED] had surgery for cancer of the colon. I talked to [REDACTED] last night and he gave me a report about the surgery. The surgeon spoke of a surgical cure, but they still need to examine some lymph nodes to see whether there was any spread of the cancer. This report is not due until tomorrow. Please remember [REDACTED] in your prayers.

The high school has an enrollment of about 285. At the last minute some eight or nine students came from the high school in Canon City, Colorado, where the abbey had to decide at the last minute to close the school. We see many new faces on campus these days with the beginning of the university yesterday and the presence of the prep school students who arrived over a week ago.

I wish you a pleasant fall! Blessings and peace in the Lord!

OSB SCHULTE_00340

1985

Dear Abbott Jerome,

May you be
richly blessed
at this holy season
and always

Wishing you and the
community the very best at
Christmas I ask your
prayers for me and the
Hispanic population here in
North Carolina. Can't
wait to get back to Saint
John's! Fondly, Francisco.



Grain Board
Greeting Cards

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Francisco R. Schulte, O.S.B.

23 December 1985

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

Dear Abbot Jerome,

God's blessings to you and the Community during this Christmastide! You will, no doubt, notice that I have wisely chosen a card with the Three Kings on it in order to take advantage of the Hispanic celebration of Christ's manifestation on Epiphany. Which means, "I'm too late for the 25th!" Oh well... I well remember Abbot John's practice of sitting down in his office on Christmas Day in the afternoon in front of a nice fire, writing his Christmas cards. I used to tease him and he'd just smile and say that "Christmas Cards" are best written on Christmas Day. Hard to beat that logic!

Prior Julian wrote and suggested in strong terms that it would be good for me to express clearly what I might like to do upon returning to Saint John's in May. I assume that he didn't really know that you and I had a chance to talk in August on the occasion of your visit, but in case I need to repeat some of what we said I'll go ahead and do so now. Forgive me if you already know most of this from our talk.

I have been looking forward to becoming involved again at the Prep School, though on a less "all-consuming" basis. You may recall that I was full time Chaplain and director of Campus Ministry, Director of International and Cross-cultural Students, Moderator of the Student Advisory Board, etc. I even taught a class one quarter to replace Fr. Allen Tarlton. I have spoken with Brother Linus and we are in agreement that my involvement at the Prep would be mutually pleasant, but I have also stated to him that I would not want to be so completely involved again. In addition, I spent every single summer (4 of them) at Saint John's working the E.S.L. Camp, and I would not want to be boxed into something every summer. It would preclude summer studies or pastoral renewal.

The other factor in the Prep School equation is whether Brother Linus returns as Headmaster or not. Should he decide NOT to return, then I would certainly want to see who will be his replacement, what that person's vision is for the school, how he sees the role of Chaplain, Campus Ministry and the like. Until I knew who the Headmaster will be I would prefer to hold open any option for the Prep School.

You mentioned to me in August that you would like to see me become involved in the Formation or Vocation work in the Abbey. I would like to say that the idea is a very positive one. I have long hoped to return one day to some ministry within the Abbey community itself. My term as Subprior in Puerto Rico and my formation work there with the Novices were experiences that I still cherish. I believe that even today, after all the turmoil, Abbot Pepe would still say that he and I worked together well as a team when he was Prior and I was Subprior. I do enjoy working within the community and would welcome any opportunity to do so again, in whatever ways would be helpful or that I would be capable of doing well. I would place such an option high on my list of preferences.

I would ask not to be assigned off campus if possible. Having been out now for three years this spring I think it would be good to re-establish ties at the Abbey.

OSB SCHULTE_00343

Abbot Jerome
Page 2
23 December 1985

Another factor in my request to remain on campus is the growing longing and hunger for community that I have experienced during these three years away. Prayer, lectio and community are things I have grown to appreciate more deeply and I have, frankly, been hoping to experience again at home. I have had three years of administrative, quasi-episcopal responsibility, as well as a very tiring round of constant travel over a 31,000 square mile territory; I look forward to some good old Benedictine stability, at least upon returning from this assignment.

My parish work went very well and I was well received by the parishioners of the Cathedral during my year and a half as the Associate Rector. However, I must be honest with you and say that I took away with me a definite impression that I would NOT want to be involved in full time parochial ministry, and certainly not if it meant being out of the monastery for years. I greatly enjoyed my association with Fr. Roger Klassen and the Colledgeville parish. He could give you an evaluation of my performance. Should I be needed to assist the Colledgeville parish in some way I would like to go on record as being more than willing to do so.

In the abstract, and to assist you in placing me where I can best serve, I will "bare my soul" and tell you what I believe to be my strengths and weaknesses. The years have truly given me some insight into this and I hope that my sharing these thoughts may be helpful.

First of all, I am a very, very bad "paper person". Reports tend to get put off as long as possible and I will use any excuse in the book to find something else to do. When they do get done they tend to be well done, but they are not high on my list of priorities. People, however, are high on my list of priorities. What skills and talents I have are genuinely to be found in this people-oriented area. I have good rapport with the High School age-group especially and function best as a counselor. Organizing large groups, retreat details, etc. are not my strong suite, but dealing on a one-on-one basis truly is. I am sought out here as a spiritual director, confessor and counselor. I would characterize those areas as my strogest. When I was Principal in Puerto Rico I was a reconciler among split factions and individuals and brought some peace to the school after Fr. Landelin left abruptly. But my tenure was not known for any paper projects. Most of the academic work I delegated to my Vice Principal--trained in that area--while I maintained the necessary personal contacts with Boards, Faculty, students, parents and employees. In that area I did well and had success; it made the administrative elements easier.

I guess what I am saying is that I am most effective (and consequently more happy) when I am working in some area of direct, personal contact, and that I am most ineffective when given paper work, organizational duties, reports, etc. The psychologists would say I am relationship-oriented and NOT task-oriented. They would be very, very correct. In placing me I would ask you to keep this in mind for the good of those I would be asked to serve and for my own personal well-being.

Finally, I would ask you to make sure Abbot John, in his capacity as Abbot President, ends my period of ex-claustration before I return to Saint John's in mid-May. Since I intend to resign as Vicar on April 30, 1986, I suggest that I regain my rights as a capitular effective May 1, 1986. Is that alright? Otherwise I would be neither "fish nor fowl" and when I got to Saint John's I wouldn't be able to participate in the Retreat chapter meetings.

Have a restful Christmas season and I hope the Sexuality Workshop goes well; I would've enjoyed being there for that. As always, Jerome, you and the Community are daily in my prayers. Please pray for me.

Faternally,

Francisco

OSB SCHULTE_00344



Vicario para Hispanos
Vicar for Hispanics

1-30-86

Dear Abbat Jerome,
Peace!

Since it is over a month since I wrote you and I haven't heard anything back from you, I'm taking the liberty of sending you a copy of my letter of 12-23-85; it may have been lost in the Christmas rush.

If you would have time to give me some idea of your plans for me upon my return I would be grateful. Hells to everyone at home. Francisco

4 February 1986

The Reverend Francisco R. Schulte, O.S.B.
844-F Athens Drive
Raleigh, North Carolina 27606

Dear Father Francisco:

I returned from my visit to the confreres in the Bahamas last Sunday evening. It was a pleasant visit to Saint Augustine's Monastery since I found the community thriving in its own small and dedicated manner. They need to continue their search for candidates since the community as a whole is becoming older.

In your letter of 23 December 1985 you ask about your future assignments. If I am not mistaken, we conversed about this matter last summer. I was of the opinion then that you could very well return to the prep school and become chaplain once again. I think this is the direction of the conversation you had with Brother Linus. Brother Linus, as you know, has considered the extension of his tenure as headmaster. We spoke on a number of occasions during the past three months and up to this point he has not given me his absolute answer about remaining as headmaster. I assume, however, that since it is already February, he intends to remain at least another year. It would be rather difficult though not impossible to establish a Search Committee and look for another headmaster at this point. I was gone last week and I will be gone the next two days, but I thought I would respond to your letter, especially on this issue of whether or not Brother Linus will remain as headmaster. I think you can assume that he will be headmaster, but I am waiting for a final decision on his part.

Indeed, I do not envision your receiving an assignment away from campus. You have been gone a number of years and you really need to reestablish yourself once again in the community. I am not sure whether being chaplain in the prep school is a full-time occupation, though I suspect it could be.

The Reverend Francisco Schulte, O.S.B.
4 February 1986
Page Two

I have not spoken with Abbot John about the exact date when your exclaustation would cease. I will see him eventually about this matter. This week he is attending the workshop of abbots. I have decided not to attend the workshop this year since I have an important meeting in Saint Paul today and tomorrow.

I hope these statements give us the basis for further discussion of your work for next year. I will keep you informed as the spring progresses.

Blessings and peace in the Lord!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Francisco Raymond Schulte, O.S.B.

7 February 1986

Dear Abbot Jerome,

Thank you for answering my letters; it was great to hear from you, especially to know that the situation in the Bahamas is as stable and positive as it is.

Yes, we did speak of my assignments when you visited last summer, but as I indicated in my letter to you I received a fairly strong suggestion from Prior Julian that I needed to communicate with you about future assignments, and I wondered if something new had developed. Your own response to my letters indicates that all is as we last discussed matters this summer.

Thank you for clarifying the confusion.

My time is more occupied than ever as I carry on my regular duties and also make preparations for the transition of leadership in the Hispanic ministry. Please keep me

(over)

and the Diocese in your prayers; I hope for an orderly change-over. As you keep me in prayer, please pray that my good-byes and leave-takings may not be too painful. It will be hard to leave the family, as well as many good friends and the local Hispanic communities. I've never been very good at "good-byes"

Have a fruitful Lent and be assured of my prayers for you and the community. God bless you all.

Fraternally,
Francisco

P.S.

greetings to
F.



Vicario para Hispanos
Vicar for Hispanics

5 May 1986

Right Reverend Jerome Theisen, O.S.B.
Saint John's Abbey
Collegeville, MN 56321

Dear Abbot Jerome,

Peace! Somehow my ability to do Math is even poorer than ever, because I am almost startled to realize that my three years here in North Carolina are now reaching their completion and that it is time to leave here and return to Saint John's. It really is hard for me to grasp.

As I prepare to hand over this ministry with the Diocese's Hispanics to Fr. James Garneau, a 29 year old priest of the Diocese who I once knew in Puerto Rico some years back, I am filled with a sense of tremendous gratitude for all that has happened in these past three years. Before I return to Saint John's I want to be sure to write you this one last letter and thank you for your own, major role in my having been permitted to be here.

I am very much aware of the fact that you and your advisers gave me something of an extraordinary gift when you permitted me the luxury of three years away from the Abbey to do two things: establish this diocese's Hispanic ministry and, also, discern whether to leave the Benedictines and incardinate in the Diocese of Raleigh. Thank God, and thanks to your granting me this time in N.C., both goals have been accomplished. The Hispanic ministry is flourishing and is now happily on the verge of being directed by its second Vicar--a local priest. I depend on God to give the ministry its continued growth and fruit under the care of those who follow me. As for the personal discerning that was the other major task of these years, through prayer, direction and personal knowledge or experience, I have long ago come to a deeper-than-ever appreciation of my 15 years as Benedictine candidate, novice and monk. For a 33 year old man, 15 years is a major part of my life-span and a major part of who I am. I thank God for being able to reaffirm that vocation.

As you know, I returned from Puerto Rico under mixed and mostly painful circumstances. It is not an exaggeration to say that at that time I looked on Saint John's as a place of exile--not a place I truly and honestly chose to be in. I was often tempted to despair, especially when it became apparent that the "exile" in Saint John's was not going to be a temporary measure until the monastery in Puerto Rico "settled-down" enough for me to return. However, I did determine that I would give Saint John's a good try--a genuine attempt at "belonging" there. Unfortunately, after three years in Collegeville--even three good and productive years--I still was uneasy and unsure. No doubt my continued hopes for going back to P.R. kept me from really sinking-in roots and claiming Saint John's as my own monastic community; I don't know all the answers. But I did not, at that time, feel that I was ready to vow stability to Saint John's. In that frame of mind and needing to test alternatives, I do believe that going to North Carolina was a work of God's loving providence. Because of these past years I can now return to Saint John's willingly and embrace it for life as my

300 Cardinal Gibbons Drive, Raleigh, North Carolina 27606-2198 919/821-9747

OSB SCHULTE_00350

Abbot Jerome
5 May 1986
Page two

own. Believe me, this is a very special time for me and I return to Saint John's gratefully and joyfully, thanks to your willingness to allow me the "luxury" of this period of time for reflection, prayer and discernment. I will always remain in your debt for what you have done.

While I cannot claim to be much of a poet or student of poetry, I have nonetheless been touched by a poem of T.S. Eliot, which I saw quoted in the book Seminary, by author Paul Hendrickson. I'd like to share it with you:

What we call the beginning is often the end
And to make an end is to make a beginning.
The end is where we start from....

We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.

(from section V of T.S. Eliot's "Little Gidding")

Most of my official diocesan good-byes and liturgies are now complete, though I still have 2 more Masses in particular Hispanic communities. It has been a time of pain and, yet, a time of joy. As I say my farewells to these people that I have come to love throughout the Diocese and feel the pain of leaving, I am still able to feel joy and amazement at all that has taken place in three years. Surely it is proof of the work and presence of the Spirit in the Church as communities form, leadership is identified, trained and installed, and as a people come to a greater sense of self worth and self identity. What a privilege to share in this people's "coming of age" in the Church of North America. There is still so much to do, but already so much has been done by God's grace. It will also be hard to say good-bye to my own family here in N.C., but we have some years of practice already from my many years in Puerto Rico as well as the seven years I've lived at Saint John's. As a family we are simply grateful for the past three "bonus" years of me being in the State. I was able to marry my littlest sister, Becky, last week in Chapel Hill, which was a most happy occasion for the family.

God willing, I will leave here on May 18 or 19 and arrive in Collegeville on the 21st or 22nd. The Toyota is in tip top shape: I put on four new radials about four months ago when the others wore out at 45,000 miles and I will take it for complete servicing this week, prior to driving cross-country. It will be a fine addition to the Abbey fleet, I'm sure.

So, I look forward to getting back to Collegeville soon and seeing you in person. The Retreat will be a delight as well and good "re-entry" for me. Perhaps when you have some free time you can update me on your plans for the vocations team and my own involvement in its work. Again, Jerome, many thanks for this North Carolina experience. Please keep me in your prayers as I wind things up here and return to Saint John's. As always, you are much in my own thoughts and prayers. God bless!

In His love,

Francisco

The Reverend Francisco Schulte, O.S.B.

13 May 1986

Dear Father Francisco:

Thank you for your letter of 5 May 1986! I do not intend to answer it at this time but we can reflect on it when you return. I am happy that you were able to summarize your work and your sentiments for the past three years.

Your document of exclaustation continues until December 1986, but Father Daniel Ward advises me that upon your return the document is no longer in effect. In other words, your period of exclaustation ceases when you return to the abbey. You will have all rights of Chapter at that time.

I wish you a pleasant journey back to Minnesota!

Faternally,

Abbot Jerome Theisen, O.S.B.

JT/ev

OSB SCHULTE_00352

ST. JOHN'S ABBEY
COLLEGEVILLE, MINNESOTA 56321

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Abbot Jerome,

Thank you for letting me read Bishop Gossman's letter. It came on a "down" day for me and helped me to feel like maybe I have something to contribute to the Church after all. I appreciate your sharing the letter.

Regarding the proposal of a Benedictine monastery in the Raleigh diocese, I am always willing to talk with you about such a possibility, just in case ...

Fraternally,
Francisco

Oct. 20, 1986

Dear Abbot Jerome,

How great it was seeing you on my trip up to St. John's! It was so nice that we were all able to be together.

Thank you for letting me stay at the Abbey as a guest.

Ray and I had a wonderful visit.

Hope you can travel to D. C. again. Sincerely,



27 October 1986

Dear

I am happy that you had an opportunity to visit Saint John's and to see how your son, is doing in the prep school. My impression is that he enjoys his work very much and that he is very effective as chaplain to the students. They missed him during his three-year absence but now he is making up for lost time.

In the future we will want him to do some graduate studies, but we have not fixed on a precise date at this time.

You are certainly welcome to come again when you have the opportunity.

I wish you blessings and peace in the Lord!

Sincerely yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

OSB SCHULTE_00355

ST. JOHN'S ABBEY
COLLEGEVILLE, MINNESOTA 56321

1 February 1987

Dear Abbot Jerome,

I have received a request from a family in Mexico to celebrate the wedding of one of their sons in May, and wanted to see you about the request. The family has sent 6 of their children to Saint John's Prep and an equal number of cousins; presently there is one cousin at the Prep. Over the years I have become an adopted member of their family and when we have had recruiting trips to Mexico or the Prep School's annual trip to Mexico they have been our hosts. My family from NC and I, as well as Bishop Gossman, also stay with them when in Mexico.

So now they are asking their "American son and brother" to celebrate wedding. They do so in this case because I have been involved in some pre-nuptial counseling with _____ and his fiancé, an American Episcopalian, and they see it as a natural follow through on the counseling.

At any rate, I would appreciate a few minutes to see you about this before you leave for your 3 weeks, since the family needs to make arrangements to get a different priest if I can't celebrate the wedding. I assume they would cover the

OVER

cost of the airfare, etc. In addition to the family's joy, the trip would also give me the opportunity to get some research done in the area of Our Lady of Guadalupe; I wrote one of my recent Graduate papers on the impact her appearance had on Hispanic spirituality and discovered that there are no books at all on the Guadalupan event in our Library. Sister Helen Rolfson was very enthusiastic about my paper and would like to see us acquire some significant material on Guadalupe, but it can only be done in Mexico where there are more scholarly studies available. It may develop into a Master's Thesis if we can obtain more material. I was even going to request a trip to Mexico specifically for the purpose of such research; perhaps this is a way of doing so at no cost.

I'll stop by to make an appointment as soon as I can. Thanks.

Francisco



27 February 1987

SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

Abbot Jerome,

A few reflections on the Beilde situation: unless you would insist on me considering the job of President at Beilde - St. Margaret, I would prefer to be officially taken off the Search Committee's list of possible candidates. I owe my inclusion on that list to [redacted]'s unsolicited name-dropping; I was not pleased to have [redacted] take the liberty of giving them my name without asking me first.

My desire to be taken out of the running for the Beilde position is based on many factors. If I may be totally candid with you, I would have to say that my most significant factor is my dream of being able to help out in some capacity with the community's formation program or vocational work. I am extremely happy with my work in the Prep School, but I must say that the work I

(over)

would most like to do would be in that area of formation, vocations and spirituality. These are areas of work that could best permit me to use the strongest talents I have, in so far as I can discern them. We have already discussed this.

While Prep School ministry is a special one for me, I realize that it is not likely to be a "permanent" one, and if I had to leave the Prep Chaplaincy I think the only job that would genuinely attract me away from that ministry would be in-house work for the good of the monastic community's future, since formation work and vocations work are certainly at the very heart of who we are - and who we will be. I'd like to remain home.

I'm putting this on paper for you since I'll be out of town starting tomorrow, Saturday afternoon, to preach the Lenten Mission at the Parish in N.C. that wanted me in October for a retreat. Since I'll be gone over a week, I just wanted you to have some of my reflections in case the Benilde people call back-again.

I am aware that our formation program is under discussion and wanted to reiterate my desire to help out in that area, should you need me.

Kelley Ryan will have my phone numbers while I'm at the Parish Mission. Thanks. FRANCISCO



SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

27 April 1987

Dear Abbot Jerome and Brother Linus,

I received the Prep School's proposed contract for the upcoming academic year of 1987-1988 today. The mandatory signing deadline is given as May 1st--only four days away; I would have appreciated a more generous period of time during which to reflect on the proposed offer and to respond in an unhurried fashion. Be that as it may, I will do the best I can to respond now and permit you both time to reply.

First of all, I was happy to see that the proposed time commitment for me at the Prep School has been reduced to part-time: 80%, which would be down from this year's full-time contract; it is a step in the right direction. I assume that it reflects our discussion, Abbot Jerome, regarding my real concerns about attempting to be full-time at the Prep School, part-time in the Graduate School of Theology and "extra-time" doing work for the Vocations and Spiritual Life programs of the Abbey--all the while struggling to remain a committed member of the monastic community observing the horarium, serving meals, doing breakfast trays, reading at Office, celebrating Eucharist, being sent out for Masses and confessions, etc. It is not humanly possible to continue doing all these things--at least not for me.

And so, I thank you both for--I hope--trying to help me out by reducing my Prep work load. Unfortunately, I cannot sign the contract as it is; please allow me to explain my reasons. What I have to say here may be a repetition for you, Abbot Jerome, though it will not be so for you, Brother Linus, since we have not met to talk yet this school year.

If I am to be employed at the Prep School at all this next academic year, then a more feasible time commitment would be 50%--not 80%. A new contract will have to specify clearly those responsibilities that I would be able to cover and do well, given the time limitations resulting from my graduate studies and any possible work in the Abbey's Vocations and Spiritual Life programs.

As a realistic proposal I would suggest that my job description at the Prep School be limited concretely to 1) spiritual direction and personal counseling of Prep students and personnel and 2) general oversight and direction of the Campus Ministry program at the Prep School. This would require other associates in the Campus Ministry program to be directly responsible for the remaining areas, namely: 1) Liturgy and Liturgical Music, 2) Service activities (should they become more a part of the curriculum) and 3) the Retreat program (should the administration decide to retain it). Such an arrangement in our Campus Ministry

Abbot Jerome and Brother Linus
27 April 1987
page two

office would be very similar to the model long established on the University campus: an overall Director of Campus Ministry, a Chaplain (who may or may not also be the Director), and associates responsible for Liturgy, Service and Retreat programs.

I would recommend Brother Michael Bik, O.S.B., as the coordinator of Prep Liturgy. His M.A. in Liturgical Studies makes him the logical choice. Given the fact that there is a strong student Liturgy Planning group active in the school his actual involvement should not be overly taxing. We do have a real problem with the related area of liturgical music; a clear directive from the Administration to the Prep Music Director ought to elicit more cooperation in the future with All School liturgical celebrations; this year such cooperation was practically non-existent. The issues of a required Service component and the Retreat program are presently undecided, but could be supervised simultaneously by another person if they should eventually form part of the school's spiritual life program.

In presenting this response to the proposed contract I am attempting to make the best and most realistic evaluation possible of the time I can give the Prep School without totally eliminating my graduate studies. As it is, even with this compromise proposal, I will still have to postpone my May 1988 graduation and push it back to the following summer or fall semester. I am willing to make this sacrifice for the sake of the Prep School.

In summary, though I would prefer to go ahead and take next year off from all job assignments in order to devote full-time to completing my Master's degree in Spirituality, I do realize how difficult it is to find a replacement as Prep Chaplain. If no replacement is forthcoming, then I am willing to offer my services to the Prep School on a half-time basis, according to the conditions I have specified above. If such an arrangement is not possible for the Prep School, then I would understand your need, Linus, to look for someone to replace me. After serious prayer, long consideration, careful evaluation of my activities and numerous talks with my monastic superiors, this is the best response I can make to the proposed contract for next year.

Fraternally,

Francisco, O.S.B.

(Rev.) Francisco R. Schulte, O.S.B.
Chaplain/Director of Campus Ministry
Saint John's Preparatory School

copy: Brother Kelly Ryan, O.S.B., Subprior



SAINT JOHN'S PREPARATORY SCHOOL
COLLEGEVILLE, MINNESOTA 56321

TEL. (612)-363-3315

26 June 1987

Father Francisco Schulte, O.S.B.
Saint John's Abbey
Collegeville, Minnesota 56321

Dear Francisco:

Enclosed is a revised half-time appointment for the coming year, which has been reviewed and approved by Abbot Jerome. Thank you for your patience. If you find the offer acceptable, please sign both copies and return one to me. If you have questions, please feel free to see me.

As I mentioned to you, I was surprised upon receipt of your April 27th letter. If I had anticipated a response, I thought it would be an objection to being reduced from full-time. And, as I explained to you, my decision to reduce your load from full-time was the result of our earlier discussions in which you complained about the ill-defined nature of your work for the Vocations and Spiritual Life programs of the Abbey. Abbot Jerome had not spoken with me earlier about your concerns for being over loaded.

The exhaustive and frustrated tone of your letter also came as a surprise because you normally give off much different signals -- indeed, you always seem ready to take on more: this past school year, alone, witnessed additional retreat work in your home diocese; liturgical wedding commitments in Mexico; an attempt to get an Easter Trip to Mexico off the ground again; an offer to travel to Spain to explore exchange program alternatives; an offer to accompany the Melk group to Paris; and, this summer, assuming the responsibilities of the master of ceremonies at the abbey. Also, your willingness to be interviewed by the Benilde-Saint Margaret's Search Committee seemed a different signal from your stated intent to pursue doctoral studies.

So, even though I have perceived other indirect signals, I accept your judgment that you cannot commit yourself to more than a half-time load at the prep school. As you know from our meeting with Dennis, Alphonse, and John Hanson, you can expect assistance in campus ministry: Brother Michael Bik is expected to work with the liturgy planning committee; Father Luke Mankuso is expected to work with the retreat program (and, as I mentioned, I never questioned whether we would have a retreat program but, rather, whether we could afford the luxury of having all classes go to resorts such as Madden's or Cragun's); Father Alphonse Volpe is expected to attend to Confirmation preparation and to resident evening prayer; and it is hoped that Brother John Hanson can get some form of service program off the ground.

OSB SCHULTE_00362

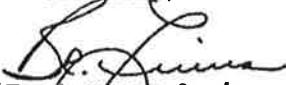
26 June 1987
Father Francisco Schulte, O.S.B.
Page Two

I continue to appreciate your willingness to work on behalf of the prep school and our students. I hope that you will let me know whenever I can be supportive of your efforts.

Again, feel free to contact me if the enclosures result in any questions.

Best wishes!

Fraternally,


(Br.) Linus Ascheman, O.S.B.
Headmaster

LA/im

Enclosures

/612/363-3316

cc: Abbot Jerome Theisen, O.S.B.
Brother Kelly Ryan, O.S.B.
Father Otto Weber, O.S.B.

Dear Abbot Jerome,

Sept. 1, 1961

Welcome home! I hope that the meetings of the Seminary folks went well and that you can catch your breath for a while; it's no fun to live out of a suitcase, I know.

The Prep School is in full swing and looks to be a good year. The kids show some positive attitudes so far, there are fewer of them this year, which makes for a more familial atmosphere, so I hope for good things.

God willing, I am in my last class for my M.A. in Spirituality - the Interdisciplinary Seminars with [redacted] and [redacted]. It will be quite demanding with all the reading and writing they expect, but it promises to be an excellent course - "reconciliation".

If an early audit of my transcript confirms that I am ready, course-wise, to take Comps, then I am hoping to spend the 2nd semester working through the M.A. reading list under Sister Helen's direction. That ought to put me on target for Comps in May and the M.A. at the graduation ceremony. We shall see...

I want to thank you, Father, for your support as I pursue the M.A. and I also want to ask your guidance regarding further studies after May and the M.A.. If I'm honest I must admit that I am excited about the possibility of working on a doctorate in Spirituality: it's a good age to pursue such studies; I am now "in the swing" of academics once more after 8 years out of formal schooling;

(a)

I personally love the area of spirituality and hope that, in addition to my own interest, it would be something very important for us at St. John's to be well trained in. If our community's contribution to the local church would involve assisting guests, "pilgrims" and seekers-of-god in their spiritual journeys and needs, it would be good to invest serious time, study, resources and personnel to growth in this area. Not unlike our Abbey's key role in the Liturgical movement I have a dream or vision that St. John's can also become something of a center of spirituality in service, especially, of the lay people now emerging as church leaders. They are asking help as they develop their own spirituality and it seems to me that at St. John's we could assist in that important ministry - grow with them.

So, now we come to something of a crossroads :

- ① Do I pursue further, advanced studies now, or stop with the M.A. ?
- ② If we decide that I will continue to study, I ought to have some applications out by December, at the latest, since most schools that I've written seem to have December as a deadline.
- ③ If we decide to look to Europe for some:
 - 1) "live-in" experience in various communities
 - and
 - 2) academic studies leading to the STD (the Greg. Rome) then

☺

I might to make contact now with some of those
Communities, as well as get information about the
academic requirements at the Greg.

If we may, I'd like to sit down with you and
talk about this so I can begin to make some plans.
Should you think it better for me to terminate any
further studies, I would be open to discuss that
option as well — I'm not obsessed with getting
a Ph.D or an STD, but I do realize that if I
were to do so, now would be the time to do so.

Again, thank you for your support as I complete
the M.A. I am grateful for your advice and your
interest.

Francisco

P.S.

I will see you Friday to set up an appointment, or see
to do so.
F

APPLICATION FOR ADVANCED STUDY or SABBATICAL

1. Name Fr. Francisco R. Schulte, O.S.B. Age: 34
2. Department in which you work Abbey: Spiritual Life & Prep School: Chaplain
3. Specify Studies or Training Desired (use reverse side if more space needed) S.T.D. in area of (applied, contemporary monastic) Spirituality
4. Purpose of Studies or Training primarily for Spiritual Life Program (retreats, spiritual direction, etc.) Possible teaching position: college or Grad. Sch.
5. Where will Studies or Training be Pursued? Pontifical Gregorian, Rome
6. Estimated Time Required for Proposed Studies or Training--be specific as to months, semesters or years three academic years
7. Where would you Reside? a Religious house in Rome
8. How will Studies or Training be Financed? (grant, assistantship, scholarship, Abbey, fund, benefactor, other sources) Abbey
9. Give an Estimated Cost of Room and Board \$5,000/year
 Estimated Cost of Tuition \$2,000/year
 Estimated Cost of Other School Fees \$500/year
 Estimated Cost of Monthly Personal Allotment Provided by Abbey \$500
 Will Room, Board, Tuition be billed separately? paid there directly
10. Will you Need a Car? NO If so, Explain why: _____
11. Any further comments These studies in Spirituality are meant to be used in the Abbey's own Spiritual Life Program. The thrust is pastoral, primarily, to be used in spiritual direction, retreats, etc. They would also make possible any needed teaching.
12. Approvals: Department Head [Signature] Date Sept. 11, 1987
 Dean of Studies [Signature] ^{Admin. Dean} Date 16 Sept. 1987
 (Academic Dean - Dean of Grad School - Dean of Divinity)
 Administrative Head [Signature] Date 21 Sept. 1987
 (President SJU - Headmaster SJP)
 Abbot [Signature] Date 15 Sept. 1987
13. Return this form to the prior.



SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

26 January 1988

Dear Abbot Jerome,

Welcome home! I hope that the Bahamas were a little warmer than we've been recently in Collegeville; yesterday morning the temperature, with wind chill, was around 50° below 0°. It made for a brisk trek up the hill to the Prep School.

I wanted to update you on the proposed Prep trip to Mexico over Easter vacation, and tell you that our initial efforts at locating reasonable arrangements and costs for the interested group of about a dozen students with three Faculty members have met with some success and we are able to arrange flights, hotels, tours and the like. The students and I have met, a solid core group is available and parents are supportive.

In all of this I have repeatedly stressed to parents and students that it is a proposed trip, subject to the requisite permissions for Br. Isaac and myself, availability of Faculty, etc. In the meantime I have tried to determine the feasibility of the trip, interest and worthwhile benefits of renewing the Prep School's tradition of the annual Easter visit to sites of value in Mexico--in this case, the Yucatan and its Mayan culture.

At this time things are jelled solidly enough that I feel it appropriate to ask your permission for Br. Isaac and myself to take the group to Mexico from March 30 through April 8. In the event that you decide against the trip there will not be any money lost now since no formal commitments are made to go. However, if we are able to go then we would need to finalize details soon and arrange for those formal commitments.

I did speak with Prior Julian about the trip when someone mentioned your interest in his going with us, but Julian says he is not interested. While I am sure he would have a wonderful time and that the kids would enjoy his presence, he feels

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that his years of traveling with high school aged students is "over". I am not sure that is necessarily so and I told Julian that he is very young at heart, but he seems somewhat decided against going.

In closing, I wanted to mention to you that Fr. Julian and I have been preparing the formal application for Italian language studies for August and September; I am currently waiting to hear from Fr. John Navone, SJ of the Greg. about a proposed dissertation topic centered on the meeting of 16th century Iberian Christian spirituality and the local Meso-american native spiritualities in the New World. In the event that Fr. Navone approves the dissertation topic, a trip to Mexico would eventually be required to obtain the primary documents and do research in the National Archives. Nothing has ever been written on this subject in English and there are no works available that are not in Spanish. So it could be that the Prep trip could also serve as a way of getting down there and doing some of the research and purchasing I will need to do for the dissertation, perhaps on the way home.

For more details or just to talk about this, you can reach me at the Prep in the mornings and around the monastery in the afternoons. Thanks for your time, Abbot Jerome. Again, welcome home.

Francisco

23 April 1988

Dear Abbot Jerome,

Just a quick note to thank you for your facilitating my extra time in Mexico to do some initial research in the area of my dissertation and to purchase there some of the books I will need to take with me to Rome later on.

The time was well spent; by taking a few extra days while already in Mexico I was able to avoid having to return there this summer before leaving. In addition to the materials I was able to find in Mexico City, I made some excellent personal contacts with priests and other scholars who are recognized experts in pre-Columbian spiritualities, the Conquest of New Spain and Evangelization in New Spain during the 16th century.

However, the most exciting thing to come out of the visit to Mexico City for me was a "chance" encounter with a scholar working in the same general area of studies who was able to give me the name of a Mexican priest who is also an author and researcher in 16th century spiritualities, and who lives in Rome currently; the spiritual director of the Mexican National College (seminary). My concerns about ever being able to find someone in Rome knowledgeable about my area of investigation were put to rest. A great worry is now lessened, if not eliminated. I really came away feeling like someone is "looking out" for me in this matter.

And so I am about to take the Comprehensive examinations next week. The written questions are on Friday, April 29. Should I pass the written examination, then I would take the oral portion sometime the first week in May. If I may be candid I am not convinced that I am prepared for the Comprehensives, since the semester has been extremely busy and I have had far less time than I had hoped for to read our list of 30 books. Nonetheless, I am going to attempt to pass the exams now. If I am not able to do so, then I will swallow my pride and take the summer months to prepare for a second attempt in August. I suspect that it might even be wiser to try for August from the very start, but I want to try now. If I can pass it will give me an extra month to study more Italian; if not, I will take advantage of the Prep. School vacation time to study in earnest--something that has not always been possible this semester.

I want to thank you for your encouragement and support in my studies. With any luck things will go well and the Roman studies will soon be a reality. My prayer is that those studies will be useful to our community, as well as to my own growth as a Christian and monk.

Prior Julian and Bro. Kelly Ryan have both been sources of support (and consolation!) for me; I am most grateful to all of you. I will prepare for the Prior a detailed account of my expenses for the Mexico City portion of the trip to Mexico in order to receive reimbursement for those expenses which are related to my pursuit of graduate studies. Luckily, books can be bought in Mexico for about one half their price in the United States--should they even be available here. Most of the books I purchased, of course, are unavailable outside of Mexico.

Again, Abbot Jerome, many thanks! I will make an appointment with you soon to discuss things in greater depth.

Faternally,

Francisco

cc: Prior Julian Schmiesing, O.S.B.
Subprior Kelly Ryan, O.S.B.

OSB SCHULTE_00370

WILL
OF
RAYMOND GEORGE SCHULTE

I, Raymond George Schulte, also known as Father Francisco Schulte, O.S.B., of Stearns County, Minnesota, revoke any prior wills and codicils, and make this my will.

ARTICLE ONE
PAYMENT OF EXPENSES AND TAXES

1. My personal representative shall pay from the residue of my estate the expenses of my last illness and funeral, valid debts including any taxes owed by me at my death, expenses of administering my estate, including non-probate assets, and any estate and other death taxes, except any generation-skipping transfer tax, which become due because of my death, including any interest and penalties. There shall be no apportionment of any such taxes, and I waive on behalf of my estate any right to recover any part of them from any person, including any recipient of property passing apart from this will.

ARTICLE TWO
SPECIFIC GIFTS

2. I give the following
- 2.1 I give my tangible personal property as follows:
 - To the Order of Saint Benedict, Inc., Collegeville, Minnesota.
 - 2.2 I give all interest (real or personal) in real property as follows:
 - To the Order of Saint Benedict, Inc., Collegeville, Minnesota.

ARTICLE THREE
RESIDUE

3. I give the residue of my estate consisting of all property which I can dispose of by will and not effectively dispose of by the preceding articles of this will, except any property over which I may then have a testamentary power of appointment to The Order of Saint Benedict, Inc., Collegeville, Minnesota.

ARTICLE FOUR
PERSONAL REPRESENTATIVE

4. I nominate the person holding the office of Abbot of Saint John's Abbey, Collegeville, Minnesota, at the time of my death, as personal representative.

- 4.1 The Abbot at the time of my death shall have the power to nominate any additional or successor personal representative.
- 4.2 No bond shall be required of any personal representative nominated by the Abbot at the time of my death.
- 4.3 My personal representative, in addition to all other powers conferred upon him by law that are not inconsistent with those contained herein, shall have the power, exercisable without authorization of any court:
 - 4.3.1 To sell at private or public sale, to retain, to lease, and to mortgage or pledge for the purpose of borrowing money, any of all of the real or personal property of my estate;
 - 4.3.2 To make partial distributions from my estate from time to time and to distribute the residue of my estate in cash or in kind or partly in each, and for this purpose to determine the value of property distributed in kind.
 - 4.3.3 To exercise or not exercise any selection or option granted my personal representative by the Internal Revenue Code or the tax statutes of any state, without making any adjustment to estate principal or income that may be affected by such exercise or non-exercise.

ARTICLE FIVE
GENERAL GOVERNING PROVISIONS

5. The following provisions shall apply to the interpretation of my will and the administration of my estate:

- 5.1 The rules of law and statutes of the State of Minnesota, insofar as legally possible, except as altered by this will, shall govern in all respects the meaning and legal effect of this will and the administration of my estate. Except as I have otherwise provided, all references to applicable law and Minnesota Statutes mean those in force and effect on the date of my death and shall include any amendments and successor provisions thereto.
- 5.2 Captions are for convenience only and are not intended to alter any of the provisions of this instrument.
- 5.3 Where appropriate, the masculine includes the feminine, the singular includes the plural, and vice versa.
- 5.4 I direct unsupervised administration of my estate and that my estate be administered in an informal a manner as my personal representative deems advisable and applicable law permits.

I have signed this will consisting of three (3) pages, this page included, on June 28, 1988.

Raymond (Francisco) Schulte

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

Michael (Eric) Hollas residing at Collegeville, MN.

Kenneth (Luke) Mancuso, ob residing at Collegeville, MN.

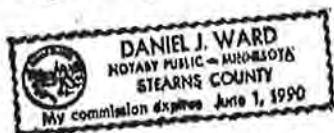
Self-Proved Affidavit

THE STATE OF MINNESOTA }
COUNTY OF STEARNS } ss.

We, Raymond George Schulte, Michael (Eric) Hollas, and Kenneth (Luke) Mancuso, the Testator and witnesses, respectively, whose names are signed to the attached or foregoing instrument, consisting of three (3) typewritten pages, being first duly sworn, do hereby declare to the undersigned authority that the Testator signed and executed the instrument as his last will and testament that he signed willingly, and that he executed it as his free and voluntary act for the purposes therein expressed; and that each of the witnesses, in the presence and hearing of the Testator, signed the will as witnesses, and that to the best of their knowledge the Testator was at the time 18 or more years of age, of sound mind and under no constraint or undue influence.

Raymond (Francisco) Schulte
TESTATOR
Michael (Eric) Hollas
WITNESS
Kenneth (Luke) Mancuso
WITNESS

Subscribed, sworn to and acknowledged before me by Raymond George Schulte, the Testator, and subscribed and sworn to before me by Michael (Eric) Hollas and Kenneth (Luke) Mancuso, witnesses, this 28th day of June, 1988.



[Signature]
NOTARY PUBLIC

FRANCISCO SCHULTE

Legal Documents, Healthcare
Forms, Next of Kin,
Baptismal Certificates,
Wills, etc., etc.

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

6 July 1988

To Whom it May Concern:

Father Francisco Schulte is a priest and monk of Saint John's Abbey, Collegeville, Minnesota. He is pursuing a doctor's degree in spirituality and would appreciate whatever help you can give him in his research as well as his experience of religious communities and monasteries.

I thank you for any assistance and hospitality that you can provide him. I thank you in advance for any kindness that you show him in his work and travels.

Sincerely yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

OSB SCHULTE_00375

ST. JOHN'S ABBEY
COLLEGEVILLE, MINNESOTA 56321

Abbot Jerome,

I complete my assignment as MC the evening of July 11th. It has been a real honor to assist you at the liturgies, so though I would prefer a quiet back row seat to being out in the Sanctuary Ha.

On July 13th I leave for NC to say good-bye to my family and on the 21st continue to Italy. Before I go, may I (over)

ask you for two letters to take along?

- ① a general letter of introduction explaining my course of doctoral studies and requesting ^{any} assistance or hospitality that other monasteries, etc. can offer.
- ② a letter to Prior Mark Sheridan at Sant' Anselmo making it clear (!) that part of my program of studies will necessarily include travel to monasteries & sites of spiritual/historical significance, and that I have your express, written permission to do such travel. Thanks!
I'll make an appointment before I go. Francisco

Chapel Hill, NC

14 July 1988

Dear Abbot Jerome,

I tried to see you on Wednesday AM before I left in order to get your blessing and say good-bye, but I didn't find you at the time.

The flight home was a series of mix-ups and delays by Pan Am, but I finally made it home. I can tell by the extra hours of sleep that I've been getting that I'm finally catching-up on the rest I haven't had the past few busy weeks. The week at home should help me unwind before study.

Please let me tell you again how grateful I am for your support during the M.A. studies and for your encouragement to go on for the Doctorate. With any luck the next few years will be as much a monastic and spiritual renewal for me as a time for academics.

(over)

I have a dream that the next few years will see us at St. John's recovering our Benedictine spiritual heritage, among ourselves first, in order to share that charisma then with visitors who come to the Benedictines expecting to find a community of prayerful, hospitable men open to sharing that life with others. Hopefully, my time in Europe can contribute to such a dream becoming reality. We can build on the foundations that Virgil Michel laid 50 yrs. ago.

Please keep me in your prayers as I begin a new phase of my life - it's a bit scary. If your schedule permits, I hope to see you when you're in Rome for the Congress of Abbots. God bless you and all the conferrers at home.

Fondly,
Francisco

Dear Abbot Urbania 8 August 1988
Jerome,

Today I will begin the 2nd week of my 8 weeks of Italian studies. So far I can only be honest enough to admit that it has been a "mixed" experience. On one level, I find that my ear is quickly becoming trained to spoken Italian; I can comprehend most of it already, thanks to my Spanish. On the other hand, I am finding myself to be quite frustrated with the written facets of the language. What sounds very familiar looks very strange quite often, and on the grammatical level and that of vocabulary Italian is far more complicated than Spanish. We shall go slowly, bit by bit. Luckily, the school is a very solid one and they are working us hard - total immersion. The 43 students are divided into 6 groups, so we get excellent attention, plus individual tutoring as needed.

Urbania is a lovely, small town of 5,000 or so a little north east of Assisi. Officially it falls in the province of Le Marche, but it is very Umbrian, as it borders that region. This is an old Benedictine town - a very Benedictine region possibly since Benedict's own time or shortly thereafter. Tradition says Ben. came here.

I am, in fact, living at a Monastery of cloistered Benedictine Nuns, complete with a Mother Abbess. There are only 12 here, they are old and fear dying and ending the Benedictine presence of this Abbey, which goes back to the 8th century. They are so very happy to have a Benedictine monk here - the first one - and they have asked me to greet you personally and thank you for allowing
(over)

me to come and live with them. I am able to commiserate (in Italian!) each AM and ferry the office (in Italian!) when I'm home...

Jerome, if there is any way we could help them out, by having some of our monks live here while learning Italian, or live here while on sabbatical, or be "on loan" to them for a year or so to help them modernize and re-juvenate; anything we could do to help them out of Benedictine charity and concern would be wonderful. They are anxious to change, to "let some fresh air in" to be a center of spirituality for the local church, but they need help. Any ideas?? I'll be hearing from you Sept. 23 or so, and then I'll be heading to Rome. I hope to see you there. Love, Dick

Il est défendu de jeter quelque objet quel qu'il soit.
 E' vietato gettare qualsiasi oggetto.

Italia
 (LOCALITA)
 61049 Urbana (PS)
 Largo S. Veronica, 6 Italiani
 Monastero Benedettino S. M. Maddalena
 P. Francesco Schulte, O.S.B.

(STATI UNITI)
 56321 U.S.A.
 MINNESOTA COLLEGEVILLE
 SAINT JOHN'S ABBEY
 ABBEY OF ST. JOHN THE BAPTIST
 ROME ITALY

VIAGRAF
 PAR AV
 VIA AF

Dear Abbot Jerome,

0 1 "

I will take advantage of Prior Mark's return to the States to send along a note and say that I am fine, having arrived late (!) the 22nd. The flight from N.Y. was cancelled by TWA and they sent me to Paris instead. I should say they sent me to the Airport in Paris. Paris might be nice to see - not it's Airport. After a transfer to Air France we finally arrived in Rome, some 24 hours since I left Raleigh, N.C. Hopefully, your trip will be a less eventful one. Now I see why you are not exactly anxious to visit Tokyo and Bombay any more than necessary.

What I've seen of Rome so far has made me quite happy - and grateful. At St. Peter's yesterday I prayed for God's blessing and especially God's guidance in my studies. I also prayed for you, Abbot Jerome, and for the community at Collegerville. While I am "far away" I am much closer in my heart.

Prior Mark has been very gracious - he invited Fr. Marcel Rooney (a Lit. prof. from Conception) to bring me by for an aperitivo before Pranzo today and we had a nice visit. It was my first exposure to "Martini and Rossi". Not bad over ice.... He leaves now for some time in the States and then

(over)

comes back here in Sept. (or Aug.?) for a day before
having to go to Germany and somewhere else, then
back for all your witer-heads. Fr. Marcel
has been kinder than I can say, and has helped
me get acclimated a bit. Now, when I re-
turn in October it won't be so strange.

In addition to getting to know a bit of Rome,
I am meeting this week with Fr. José Guerrero,
from Mexico. He is helping me focus-in on
my dissertation better and says he is quite
excited about my interest in 16th century
spirituality in New Spain (Mexico). He wrote
the finest book there is on that topic and
he says his work is only embryonic and
needs someone else to develop and specialize
in it. Should I be able to do decent
work in that topic and do some of my
research in Mexico, he will be there to help
me, since he leaves soon to return there.

I guess all I can say now is that I
like Rome quite a bit, am understanding
Italian well, but am anxious to start
classes soon in Italian language skills so
I don't feel so tongue-tied answering.

Thank you, again, for encouraging me
to pursue studies here; I am already in
love with Rome. I hope the honeymoon
lasts!

Fraternally, Francisco

P.S. Hope to see
you here.
F.

Rome

20 October 1988

Dear Abbot Jerome,

I am settling into a routine at Sant' Anselmo slowly and am hoping to do the same next week at the Greg. The optional courses don't recite until the 21st, and I am bound to no courses, so all of the ones I do take are in the "optional" category. I have selected a few excellent courses on Mon → Wed, leaving plenty of time for reading, etc. Now the real work begins: the Doctoral Thesis.

Luckily, I was admitted directly as a "3rd Cycle" or Doctoral candidate after the transcript and other work from St. John's had been evaluated. So, I am now a full-fledged, I.D. card / Tassera bearing S.T.D. candidate. I'm sure the paperwork, lines and red-tape here are just the same as when you were a student in Rome; what a Zoo! As Fr. Eric Buerman once said to me about life in P.R., "if you ever took this place seriously, you'd die from an ulcer! You have to see the humor in it." His comment applies here as well. So far, so good. I really do enjoy Rome; it is so "familiar" to me after growing up in Puerto Rico. I guess all Latins share a common heritage, and that makes me feel at home.

Fr. Marcel Romney is the Priore socius for our "deanery". He is a wonderful person, very caring and very down to earth. I relate to him well. The Prior is rather quiet and remote, but I think maybe he is not at

2
ease around people - he's just a bit awkward by
nature, not due to any willful coldness on his
part. I hope he and I will get along well.

Jerome, I do need you to do one "formal"
task for me as soon as you possibly can. We were
told that our Abbots must write the Prior for
permissions to leave Sant' Anselmo before 2nd Vespers
on Christmas and Easter. We were directed to ask
you to write the Prior directly; we, here, are not
permitted to be a part of the discussion. So, please
write Prior Mark Sheridan, officially informing him that
I will have your permission to leave for those
vacation periods before the actual days of Xmas and
Easter. Since I will be spending those times with
my family in England and Germany, I want to be
there with them for the celebration, not afterwards.

Also, Tim wants me to go with him to Melk
at Thanksgiving to be with the Preps, since they have
no Prep Faculty Director this year. The kids loved
Tim when he brought them over; they look forward
to his return at Thanksgiving, and they would
like to see their former Chaplain. I would
like to see them and to see Melk for the first
time. Allen Tarlton may join us also.

So, please write the Prior granting (not "requesting")
permission, and mention Thanksgiving as well. Would
you go ahead and write the letter now so it gets
here before Thanksgiving? Thanks. I would like
a copy of the letter for my file, too.

Better run and get this to the monk going to the
States. Hope your trip home went well; I sure did
enjoy our time together; come back soon! Love, Francisco

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

31 October 1988

The Reverend Francisco Schulte, O.S.B.
Collegio di Sant' Anselmo
Piazza Cavalieri di Malta, 5
Rome, Italy

Dear Father Francisco:

By this time you will have become accustomed to the rhythm of life at Sant' Anselmo and to your classes at the Gregorianum. Since you are not new to graduate studies, the transition to the doctoral program in Rome should not be too difficult for you. I suspect you can already understand the Italian lectures and even respond to questions.

I enjoyed my stay in Rome even though the Congress was not faced with momentous decisions. It was good to visit with many abbots from around the world and to exchange stories about monastic life, formation, etc. I enjoyed our visits and meals together. It gave me the impression that you are quite at ease in the City of Rome and that you will enter your graduate studies in a very positive mood.

Enclosed with this letter you will find a copy of the letter I wrote to Prior Mark. I hope it contains what you expected. I truly appreciated the Christmas and Easter liturgies that we had at Sant' Anselmo but I also appreciated the time away from the college during the Christmas and Easter vacations.

This past weekend has been a time of Board meetings. The Board of Regents of the university met on Friday and we also blessed the Virgil Michel Dormitory last Friday afternoon. On Saturday the Board of Overseers of the preparatory school met and we were delighted to see the direction that Father Thomas Andert is giving the high school. Yesterday the Board of Directors of the School of Theology began to meet for a longer workshop. October is the traditional time for Board meetings,

Phone 612 363-2544

The Reverend Francisco Schulte, O.S.B.
31 October 1988
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or so it seems in the educational circles in which I run.

You might know that the Senior Council has granted money for an architect to draw up conceptual designs for the guest house. The Design Committee recommends Mr. Hugh Jacobsen as the architect for the building. I wrote to Mr. Jacobsen about this request and he very happily agreed to draw up the designs. Now we need to give him the information that the Guest Committee drew up over a year ago. I am happy that we are in movement once again on this project.

I wish you blessings and peace in the Lord!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev
Enclosure

Dear Abbot Jerome, November 1988

Ti saluto da Roma! Outside on the Marmorata there is more noise and blaring of horns than usual, but I hope it is not a sign of any major accident. After awhile it becomes a dull humming or roar and sinks into the background, hardly noticed any more. I like this side of the house, especially during the winter with the afternoon sun warming my room a tad.

I write this brief note to convey my suggestions for your next Prior. Timo's Abbey care package arrived some days ago but not mine, before the deadline I thought I would just drop you a note with my thoughts. This is, after all, one of the more important appointments you will be making, perhaps even through the rest of your own time in office as Abbot.

Knowing your own appreciation for calling a spade a spade, I am confident I can speak to you with candor on this appointment, as well as my own perception of things at home. And since I am safely on the other side of the ocean and removed from any possible gains myself, I will make bold to ask you to give serious consideration to the appointment of someone in his 30's or 40's as your Prior.

Since coming to St. John's from Puerto Rico in 1980 I have had a great chance "getting to know" the monks at home in Collegeville, not unlike Luke Mancuso or other transfer monks might get to do. On purpose I have made a point to get to know monks in as many age groups and circles as possible so I could feel at home in Collegeville. In the course of the past years many of the younger monks have expressed feelings of being insignificant or overlooked in the monastery itself when a need arises for someone to be trained for or appointed to some position of leadership in the house. While Robin and Dale are indeed exceptions to the rule since their recent appointment to the Formation team, there is still the concern among the young members of the community that you need to be in your 50's in order to be a monastic superior or hold a position of authority in the house. While one can be appointed to major positions in the Prep School or the University, there is the perception, at least, that young monks with talents had best bide their time till they're in their 50's. This leads to some lower self-esteem, frustration and poor morale on the part

OSB SCHULTE

of some of the younger monks who are, indeed, extremely talented, bursting with fresh new ideas and anxious to make genuine contributions to their community. If they were working at their age for IBM or some other secular firm, they would be judged highly educated, highly talented and of real leadership potential. They would be identified as such by the company's leadership and they would be trained outside or on-the-job for future positions. While we may do some of this now in the house, I think it is a crucial need for our community to do both of these things I have mentioned:

- 1) search-out, identify and recognize talented individuals in our community; men who have potential for being superiors, formation team members, vocations team members and the like
- 2) provide more opportunities for people like those mentioned above, especially the young, to do some hands-on work or on-the-job experience. In the past young men like John Eidenschink were given such exposure by appointments as the Abbot's Secretary or Subprior or Prior, etc. What do we do now, taking into account the changed times and situations? Surely we can strengthen existing opportunities and create new ones.

No doubt you have been discussing such matters at home this year in Chapter and small groups as you explore personnel issues, but these are reflections from across the miles. I make them because I love St. John's and I do believe we have so many talented young monks who only need the invitation from you to contribute their ideas and energy and enthusiasm to the Abbey. Certainly, if we can elect an Abbot at the age of 30, it would not be so odd to name a Prior in his 30's or 40's to complement an Abbot and other monastic officials who are in their 50's. It would be a real sign of your confidence in our younger men, often frustrated feeling "uncalled". I am fully aware that we are a large community and that people traditionally wait, but in society itself the movement is toward recognizing talented young people and giving them responsible executive positions in companies, government and science.

My suggestions to you for your next Prior are: [redacted] and [redacted]. They are as talented as any, but they are especially approachable, compassionate and men of great concern for others. You need superiors exactly like that. For me, those are supreme qualifications for any monastic superior or official. Thanks for "listening" to this.

Francisco

Rome

28 Feb. 1989

Dear Abbot Jerome,

I will take advantage of Fr. Kilian's return tomorrow to greet you by quick mail. Kilian's arrival on my door step was a total surprise, but a totally pleasant one. He has been (as usual) hobnobbing with famous people like Cardinal Ratzinger and Mother Teresa, but he has also been hard at work; my new typewriter ribbon is about used-up now - in 3 days!!

Fr. Jim Reichert is nicely settled-in to the "Recyclage" program and is getting into the Roman mode. I notice he is now doing the post-cena "riposso"! He really mixes well here and is getting to meet a lot of people, so I suspect he'll really have a good 4 months or so. Both Tino and I are glad he's in Rome.

Tino is waiting now for April 3 - the big day of his defense draws near. I sure wish I were less on the beginning side and more toward the ending side like Tino so I, too, could be at home. However, I am genuinely enjoying this opportunity to be in Rome doing work on the Doctorate. My goal is to do well what I'm doing and to take advantage of every good course and experience that are feasible. My first grades from my Roman studies just arrived - nothing but 9 and 10 (out of 10). So, yes, I am pleased and I also am most grateful to you for this privilege of being here.

With your permission, I have to spend a month or 2 in Mexico City's National Archives.

Jesuit Archives, Archives of the Basilica of Guadalupe, etc. doing research on the primary sources for my dissertation. My Director at The Greg, Fr. Carlos González, SJ, is very excited about my work but has said point blank that there is no way I can complete the work here in Rome unless I get hold of the primary materials, which are in Mexico City. The Greg's Mexican collection was transferred to the Mexican National College here in Rome, but even those combined sources are insufficient for doctoral work.

Fr. González says my work is important and will make a significant contribution to spirituality studies, especially in an American Catholic Church rapidly becoming $\frac{1}{2}$ Hispanic - a church desperately in need of solid work done in the area of Hispanic spirituality, now little studied. With my language skills, cultural background and pastoral experience working among Hispanics, I am equipped to make (as Fr. González says) "a modest yet significant contribution" to contemporary spirituality in the United States Catholic Church.

My proposal is this: [for this summer...]

- ① following Exams (finished late June) I return to St. John's, reestablish community ties, catch my breath, get my medical/dental work done, etc. I would especially like to be home in July, for Profession.
- ② in August go to Mexico City for the research I must do there - a month, month and a half or so.

③ in mid-late September return to states to visit my family a bit, and head back to Rome by late September, early October.

That would be a sensible way of spending the summer, taking advantage of my time as best I can. I don't want to seem like I'm forcing you into a corner with a fait accompli by saying, "I have to go to Mexico, give me retroactive permission!" But I do want to stress the importance of getting to Mexico City this summer - it is not an excuse for a Mexican vacation, but the sine qua non for the dissertation. Since it is a topic which has been well received here at the Greg and is considered to be something important for our current situation in American Catholic reality, I would really like to follow through with this and not be forced to drop it due to the lack in Rome of primary sources. To pick some topic "out of the air" after a year's careful work with my Director on my topic and scope would be a real disappointment at this stage.

If you would, please see Prior Julian and discuss this with him. I have just written him about this, but I will need your OK and his \$ to get tickets to Minnesota if I come home in late June... I would need to make reservations now, at least for the MN segment.

If Julian or you could let me know if this proposal is OK, then I'll start making the necessary contacts a.s.a.p. Thank you.

I guess that is about all for now. As I already said, all goes well both at the Greg and the Collegio. There is a better atmosphere here this year than previously, at least everyone tells me that who has been here prior to this present year. There have been no problems relating to superiors here, feeling at home or anything in that vein - thank God. So far, so good.

God bless you and the community as Lent ends and Easter draws near. You are daily in my prayer. Please give my love to all and tell send her my love. Cuas.

Fraternally,

Francisco

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

10 March 1989

The Reverend Francisco Schulte, O.S.B.
Collegio di Sant' Anselmo
Piazza Cavalieri di Malta, 5
Rome, Italy

Dear Father Francisco:

I have in hand your letter of 28 February 1989. It arrived quickly by the hand of Father Kilian. I am happy to hear that you enjoy your studies in Rome and that you did so well in your courses.

I spoke with Prior Julian about your proposal to return to Saint John's after your exams in June. He agrees with me that this would be a good schedule for you to follow. He also agreed that you should go to Mexico City to continue your research on your dissertation. I know that you will use your time well in Mexico City and most likely will find the materials you need to round out your topic. I suspect that you would not be able to find the important documents in Rome or in other places in Europe. Prior Julian will provide you with the finances you will need to follow your proposed schedule. This will be his last communication with you since he is scheduled to leave his office in two or three months. Father Jonathan is already working into the office by attending some of our meetings and getting acquainted with personnel issues. He is approaching his work in the prior's office with a good deal of zeal and enthusiasm. I trust that this will continue as the months go on.

The monastic Chapter approved the university budget last Tuesday evening. Some members of the community wanted Father Hilary or others to make known to students more clearly the extent of the abbey grant to the university. It is now about \$1,000,000. This gift is probably not known generally but it surely makes a big difference in the current operation of the university. Perhaps we should designate more specifically how our gift

Phone 612 363-2544

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The Reverend Francisco Schulte, O.S.B.
10 March 1989
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to the university should be used. At least some monks wanted us to move in this direction.

Father [REDACTED] is working hard to turn around the seminary enrollment, specifically the number of seminarians from dioceses. We continue to enroll a good number of Benedictines from other monasteries but we need more seminarians from dioceses to make our seminary program viable and significant.

Please remember in your prayer Father [REDACTED] who is doing poorly at the present time. You probably heard that he had a stroke after his cancer operation. Also, Sister [REDACTED] is in the hospital once more suffering from some infection or virus. She has begun chemotherapy in the treatment of her cancer.

I wish you blessings for holy week and Easter!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

20 March 1979

Dear Abbot Jerome,

Happy Easter! Perhaps this will arrive during the Octave so the greeting is still liturgically correct. Be assured that I will have been praying for you and all our confreres on the Feast of Benedict's "Transitus" as well.

Thank you for your permission to return to St. John's this summer and for the research I will need to do in Mexico. I really am excited when I imagine finally getting down to some meaningful research in my area of investigation. I have been quite happy with my course work here, of course, but you will understand my excitement at the thought of getting busy at last with the primary research. As it was Prior Julian who wrote me of your permission, I just wanted to thank you personally for approving this; it really was necessary for moving on.

Though not in the same "necessary" category, I am enclosing for your consideration a proposal made to me by Fr. [REDACTED], the Ateneo's Rector. The Ateneo is organizing an official dialog with the Russian Orthodox Church, in particular with Monastic elements. I have been invited by Father [REDACTED] as a delegate or representative and I'm fascinated by the possibility of first-hand observation of Orthodox monastic life and spirituality in a Russia that is now opening up. It would not be an easily repeatable opportunity, and it certainly is in line with my studies in monastic spirituality, but I am only too aware that it is also expensive. Perhaps you could read the information and let

we know if you think it is an opportunity I should act on or not. I doubt that I would ever want to go to Russia "alone", but to do so in an official capacity as a representative of the Benedictine Order would be different. Should you say "yes", then I would need to make a deposit of £ 300,000 (ca. \$225) by May 9th.

As I may have said before, in previous letters, all continues to go very well. The Prior even asks me for Pastoral assistance to monasteries of Nuns without chaplains, etc., and we get along nicely. He has always been inarguable and helpful - if not "warm and cuddly". Ha. That is certainly not his personality.

Fa. Jim Reichert is still doing well and he and Bro. Sylvester from Tegernsee get out more than most of the others in order to see the sights and really take advantage of their brief time here.

Timo's April 3 date is barely a week off - he's getting a bit nervous, but is looking forward to the defense being over with, I know.

I have to run, now, so I'll say Ciao for now. Please greet all for me; I can't wait to get home this summer! Thanks again for bringing me home - I really am grateful.

Love,
Francisco

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

3 April 1989

The Reverend Francisco Schulte, O.S.B.
Collegio di Sant' Anselmo
Piazza Cavalieri di Malta, 5
Rome Italy

Dear Father Francisco:

I would like to respond to your letter of 20 March 1989 and your request for permission to travel to Russia next October. After consulting with Prior Julian and thinking about the matter, I have decided that it would not be well to take this trip. It is rather expensive and it is not directly in line with your present concentration in spirituality. Your studies and your doctoral dissertation give you a focus of Hispanic or Latin American spirituality. For the moment I cannot see that you need to be particularly schooled in Orthodox spirituality. Also, you will be taking quite a few trips this summer and it might be better not to continue them into the fall.

We had a beautiful holy week and Easter celebration in spite of the relatively cold weather. When Easter is this early and spring is this late the weather is bound to be cold. The ceremonies, however, were nicely performed by the monks and the music was beautiful as usual. It is really a pleasure to preside at liturgies that are well prepared and well executed.

Father [REDACTED] is recuperating very well from his serious operation. His colon and ileum were removed because of Crohn's Disease. He was not looking forward to this operation but it does relieve him of much pain of the Crohn's Disease which was becoming worse by the month. Father [REDACTED] had a good attitude toward the operation and this must have helped him through with flying colors. Now if I can get him to slow down and not take on too much extra work he will have a relatively easy work load.

Phone 612 363-2544

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The Reverend Francisco Schulte, O.S.B.
3 April 1989
Page Two

I am reading Pope John Paul II's letter to the bishops of this country in which he asks bishops to continue their ministry to religious. You might remember that he set up a pontifical commission some six years ago to assist bishops in their work of listening to and dialoguing with religious of their dioceses. The Pope has some suggestions to American religious, especially in the area of community life and identity of religious charism. But by and large his letter indicates the importance of religious in this country and his presentation of weaknesses is nothing that has not been heard before in various quarters. I am looking forward to responses from CMSM and LCWR. His letter should produce many articles of commentary.

I hope that Father Timothy Backous' defense went well. Please give him my greetings! Also greet Father James Reichert!

May all of you have a joyful Easter season!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

22 April '89

NORCIA (Pg) mi.684
Stazione climatica
Palazzo del Comune e Monumento a S. Benedetto
Palais de la Mairie et Monument à St. Benoît
Townhall and Monument to St. Benedict
Rathaus und Denkmal an Hl. Benedikt

Dear Abbot Jerome,

Thank you for your reply to my last letter with the question on Russia. I understand your answer; it makes sense. I have reservations on 20 June for MSP and I'm really excited to get home and also to get my research started in Mexico. Today I go to Assisi on pilgrimage to my Patron, Francisco



Abbot Jerome, O.S.B.

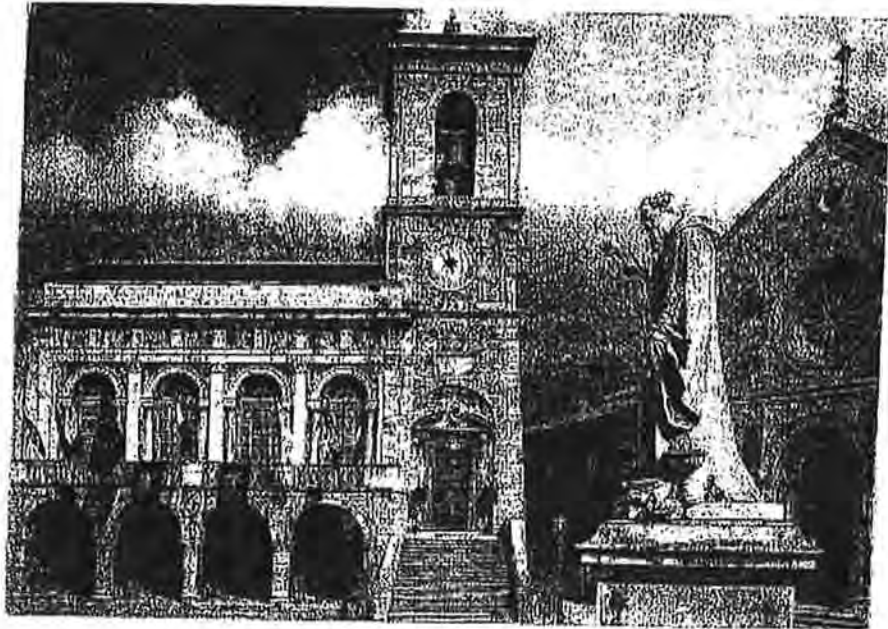
St. John's Abbey

Collegerville, MN

56321

U.S.A.

Riproduzione vietata



20 July 1989

Dear Abbot Jerome,

Before I visit with you about the past year's studies in Rome and the work ahead of me these next couple of years, I want to share with you some of the things I've been reflecting on.

I have finished my course work at the Greg and am ready to begin research in Mexico for the doctoral thesis. Both research and thesis are in the general area of Hispanic spirituality, concentrating on the origins of what would now be called "Mexican-American" spirituality. In a separate memo I will give you an updated report on my studies as such.

As you already know, matters Hispanic have become of signal importance in our country; Hispanics are quickly approaching the day when they will number fully one-half of the Catholic church in North America. For that reason I am excited to be deepening my professional studies in this field, following upon my years of being raised in a Hispanic culture and ministering with Hispanics in Puerto Rico, Mexico, Cuba and the US. I'm excited to be involved in something so important for the church, and think that we at St. John's would be able to make significant contributions at this critical moment in our church's history.

Over the decades, St. John's has generously and prophetically served the changing needs of the church in the U.S. We have served German immigrants through evangelization and education, we have done the same with Native North Americans and we have carried the Gospel and Rule of Benedict to the Bahama Islands, Canada, Mexico, Puerto Rico and Japan. We anticipated the civil rights movement by establishing an integrated monastic community, thus demonstrating a concern for African-Americans decades before that concern became so important nationally. (This month's departure from the church in Washington, D.C., of Fr. Stallings poignantly reminds us that we have barely begun to address the needs of African-American Catholics.) And, of course, we were known for years as one of the major liturgical centers of the church in the U.S.

My dream or "vision" is that St. John's will once more take an active, prophetic stance within our church, this time by serving the U.S. Hispanic community's needs. I believe that St. John's is uniquely able to commit itself to such a ministry due to our past history of concern for and service with such diverse groups. Why? Because some of our currently existing "auxiliary structures" (e.g., the Liturgical Press, the School of Theology, the Ecumenical Institute, etc.) lend themselves admirably to such prophetic service--it is something we genuinely can do, and do well. This depends, though, on our willingness to recapture some of our former, "legendary boldness" and commit ourselves to this desperately needed service before it is necessarily "safe" to do so.

I would like to suggest a number of ways in which St. John's could make a significant contribution to the service of Hispanic Catholics in this country. They are primarily, though by no means solely, the following.

1. education

2. evangelization
3. ecumenism

Permit me to explain further.

EDUCATION: Through our own School of Theology we have the opportunity to establish something along the lines of a Chair of Hispanic Studies on a professional academic level, as well as something along the lines of a more practical School of Ministries. Such programs might address the needs of:

1. those who minister officially with U.S. Hispanics or who need to prepare for such ministry.
2. the Hispanic faithful who are in need of practical and theoretical preparation for peer ministry

EVANGELIZATION: Through our own Liturgical Press we have the opportunity to publish Spanish language and/or bilingual materials at reasonable costs, like the famous "Popular Liturgical Library" of years past. I know from my own years of ministry with Hispanics that there is a desperate need for catechetical materials, materials for sacramental preparation, Bible study, Liturgy, etc. At the same time we could continue our scholarly work in the field of Hispanic studies through our publications, as we did in a recent issue of "Worship". I have mentioned these thoughts briefly to Frs. [redacted] and [redacted]; both were positive and supportive in their reactions. [redacted] was open to further reflection on the matter, having already wondered himself how the Liturgical Press might become best involved in this ministry. Were Fr. [redacted] here, I would like to speak with him about the possibilities in the School of Theology.

ECUMENISM: Through our Ecumenical Institute and the Episcopalian retreat facility soon to be located on our campus, I see a wonderful potential for doing whatever we might do in an ecumenical way. Fr. [redacted] and I have previously spoken about our Spiritual Life Program developing in an ecumenical context; this seems to be another area where such development could be beneficial to all.

Not intending to exhaust in this memo all possibilities, I did want to share with you some of the thoughts I have been having recently as my studies progress. I am filled with enthusiasm as I consider the many, many things that we could do here at St. John's to promote and facilitate ministry with this fastest growing segment of our nation, ^{and} of our Catholic Church in the U.S.

Looking forward to meeting with you to exchange impressions about this, my studies and my future work here at the Abbey, I am

Fraternally,

Francisco

Francisco R. Schulte, O.S.B.

23 July 1989

Dear Abbot Jerome,

As I promised in my previous note to you, here is the "state of my studies" report. It, too, may be of use to you before we meet on Monday morning.

My course work at the Gregorian is completed. The Dean had suggested that some classes, while not required in my case, might help me feel more "at home" with the Greg's academic system. His suggestion was a good one, and it did familiarize me with a number of the Profs, with fellow students, the library, etc. It gave me the opportunity to take classes that complement my previous study and provide methodological skills for my thesis; they will also serve me well in the Spiritual Life Program. My thesis director supported the recommendation to take classes the first year of the doctoral cycle rather than quickly choosing a thesis topic. The process of selecting the topic, therefore, has been careful and deliberate; the director and I are pleased with the ways things have developed this year.

You might be interested to know how the directors at the Greg now work with their students when choosing topics for license and doctoral theses. The current "wisdom" requires students, whenever possible, to choose a topic which is born of their own cultural, educational and professional experience. This militates against simply seeking out any obscure topic that no one has written on before.

Perhaps because so many students at Roman pontifical universities currently come from developing nations and churches, there is a strong emphasis now on selecting something that flows from one's own concrete experience of living the Gospel-- something that can be taken back to one's own community, diocese and nation.

In my own case, my director and I took into account the general field of studies I'm pursuing (contemporary spirituality), the kinds of things you and I have discussed regarding what use I might make of the degree in the future (retreats, spiritual direction, teaching in the School of Theology, writing, etc.), my cultural and pastoral/professional experiences, the language skills that I currently have and my own interests and sense of where my talents and skills are strongest. We determined that something in the area of Hispanic spirituality would make the most sense for me. It would build on my personal experience and would also make a "modest contribution" to the furthering of Hispanic studies and ministry within the North American church.

Since the field of Hispanic spirituality is a huge one and still "virgin" territory, we have slowly narrowed the focus to the point where we are now looking at one specific area. That is the area of the origins of Hispanic spirituality in 16th century New Spain (Mexico). What is unique and fascinating about this period is that its spirituality is born of the encounter (clash!) of Aztec and Christian religions. Something "new" emerged, and that new something is at the roots of today's Hispanic spirituality. To study this field would add greatly to our own

understanding of the religious experience and gifts that Hispanics are now bringing to the Catholic church in the U.S.--a very topical issue, I dare say.

In the course of my readings this year, I discovered that a large number of 17th and 18th century Spanish language sermons from Mexico exist in manuscript and/or published form. They have never been collected or edited; they have never been studied for their theological/spiritual content or imagery. My proposal to my thesis director was that I select these sermons as my area of investigation and undertake their collection, editing and study. He enthusiastically agreed and thinks that here, indeed, is a thesis topic of some originality, and one that will make a "modest contribution" to the field of Hispanic studies.

So I am on my way to Mexico City on July 27 to begin the 6 weeks of research you have made possible. I'll be working in the National Archives, the library of the University of Mexico, the ex-library of the Jesuits and the library of the Archdiocesan Seminary. My hopes are to locate as many of these sermons as are accessible, copy them and return with them to Rome for editing and further study in order to write on some specific aspect of the spirituality I find in them. Should there be too few of them available or their content be less than significant, then I will have to face the possibility of choosing another topic. This summer's research is basically "exploratory" and should determine whether there is enough material to work with for a doctoral thesis. My director and I have already talked about this and he is willing to assist me in the selection of a different topic, should this one not work out.

If this topic is feasible, then it will be necessary for me in the near future to do lengthier research in Mexico with the required primary and secondary sources; in Rome there is almost nothing available on this subject matter in the libraries. I would need to do one semester in Rome writing and working under the supervision of my director and second semester in Mexico doing follow-up investigation. A logical division of time for my next two years (or whatever time it takes) would be just that: one semester in Rome and one in Mexico each year. That would make possible the completion of my doctoral thesis.

Upon completion of the degree and my return to St. John's, I would hope to continue scholarly work in this field. Perhaps I could be of assistance to the School of Theology and Seminary if they wish to establish Hispanic studies in their programs. I certainly see myself doing further research and writing in this field, if possible. It is an area we have not yet addressed here at St. John's.

Eventually, in order to be truly competent in the field, I will need to learn the Aztec language (Nahuatl) and work with those primary sources. I am currently limited to dealing with the original Spanish language sources--only one side of a two-sided issue. Spanish is fine for the Europeans' theology and spirituality, but is obviously inadequate when studying the religion and culture of the Aztecs--a people the Europeans "misunderstood". I would foresee the need in future years of continuing studies and research in Mexico and Latin America as this field of ministry and education becomes more important.

3

I will provide a copy of this letter for Prior Jonathan in his capacity as Abbey education coordinator so he also might have on paper a summary of where I currently stand and what I expect for the near future. Thank you for your support and encouragement as I pursue the doctorate, Abbot Jerome. I look forward to talking this over with you on Monday morning.

Fraternally,

Francisco

Francisco R. Schulte, O.S.B.

ADDRESSES OF CLOSEST RELATIVES

Name of Monk: FRANCISCO (RAYMOND) SCHULTE

Date: 14 SEPT. 1989

1) * Name: _____
Spouse: NONE - DIVORCED
How Related: _____
Address: _____
City and State: _____, Zip Code: _____
Telephone Numbers: Home _____
Work _____

2) * Name: _____
Spouse: _____
How Related: _____
Address: _____
City and State: _____, Zip Code: _____
Telephone Numbers: Home _____
Work _____

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

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

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

(OVER, PLEASE)

OSB SCHULTE_00407

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

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

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

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

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

1) Name: _____
~~Spouse:~~ _____
Address: _____
City and State: _____, Zip Code: _____
Telephone Number: _____

PONTIFICIO ATENEO S. ANSELMO

ROMA

IL RETTORE

00153 ROMA
PIAZZA CAVALIERI DI MALTA, 1

VIAGGIO IN U.R.S.S.

Incontrare la Russia Europea

3 - 13 Ottobre 1989

Dinanzi alle attuali occasioni di incontro sia con la Chiesa Ortodossa russa, che con le Autorità civili dell'U.R.S.S., la Facoltà di Teologia nel nome dell'Ateneo S. Anselmo organizza un viaggio di studio con queste particolarità:

• A livello teologico-monastico: visita al Patriarcato di Mosca e Kiev, alle Accademie Teologiche di Leningrado e di Zagorsk, e ad alcuni storici monasteri.

• A livello culturale: incontro con i professori e gli studenti della Facoltà di Filosofia delle Università di Mosca e Kiev, e visita degli antichi monumenti di Mosca, Leningrado e Kiev.

In tutti gli incontri il gruppo sarà accolto come delegazione ufficiale della Facoltà di Teologia del Pontificio Ateneo S. Anselmo.

Itinerario--Ottobre:

| | |
|------------------------------|--------------------|
| 3: Milano/Kiev | 4: Kiev |
| 5: Kiev/Leningrado | 6: Leningrado |
| 7: Leningrado/Mosca | 8: Mosca |
| 9: Mosca | 10: Suzdal (Mosca) |
| 11: Zagorsk (la città santa) | 12: Mosca |
| 13: Mosca/Milano (Roma) | |

Numero partecipanti: 25 persone

ca. \$ 1,500

Quota di partecipazione: £ 1.800.000 (tutto compreso); per camera singola un supplemento di £ 390.000; per rientro a Roma un supplemento di £ 60.000.

Iscrizione: Presso il Decano della Facoltà di Teologia entro 9 maggio.

ca. \$ 225
Iscrizione: £ 300.000 Diritto al rimborso: £ 300.000

I dettagli del viaggio verranno comunicati tempestivamente ai partecipanti.

Con cordiali saluti,

 OSB
 Rettore

OSB SCHULTE_00409

CRISTIANESIMO E CULTURA IN EUROPA

Incontrare la Russia Europea

Il Pontificio Ateneo S. Anselmo, mentre inizia il suo secondo secolo di vita, intende ulteriormente sviluppare e approfondire l'interesse per la dimensione ecumenica degli studi teologici. Riconosce in questo, infatti, un'essenziale continuità con la consegna ad esso affidata da Leone XIII nel momento stesso della sua fondazione e con l'impegno successivamente richiesto da Pio XI a tutto l'Ordine Benedettino. E' dunque con rinnovata sollecitudine che S. Anselmo vuole riservare un'attenzione privilegiata alla prospettiva ecumenica degli studi come anche della stessa vita della comunità monastica.

In questa linea, un gruppo di professori e studenti della Facoltà di Teologia ha maturato il proposito di ricercare occasioni di incontro e di dialogo con la Chiesa ortodossa e, in particolare quest'anno, con il monachesimo russo. Tale gruppo ha perciò espresso l'intenzione di realizzare un viaggio di studio in Russia per avviare un dialogo diretto e favorire uno scambio teologico sul tema "Cristianesimo e cultura in Europa". Il viaggio, quindi, è stato organizzato in modo ufficiale ricevendo l'avallo da parte della S. Congregazione per l'Educazione Cattolica e l'incoraggiamento e il sostegno del Segretariato per l'Unione dei Cristiani.

La scadenza del 1992, infatti, impegna le Chiese dell'Europa occidentale nella riscoperta della loro dimensione trans-nazionale, come anche il recente sviluppo degli avvenimenti in Unione Sovietica risveglia nelle Chiese dell'Est la speranza di un riconoscimento della loro identità e della loro funzione storico-culturale. Proprio tale frangente, allora, può offrire all'Ateneo S. Anselmo un'occasione privilegiata per favorire il recupero di comuni radici e di una comune vocazione attraverso la condivisione della riscoperta del peculiare contributo che il monachesimo ha dato alla formazione e allo sviluppo della cultura europea.

Roma, 15 marzo 1989

19 Oct. 1989

Dear Abbot Jerome,

Happy 10th Anniversary! I've been remembering how Fr. Pape and I came up from P.R. to St. John's for your blessing, and I thought I'd write to congratulate you, and to say "Thank you!" Thank you because you've accepted the ministry of leading our community and have "stuck it out" these 10 years, despite the rough and frustrating times. I'll never know what it feels like to be Abbot; but I'm sure that there are times of wondering whether or not to stay in office. There must've been times these past 10 years when you were tempted to resign; I want to say that many of us are grateful that you are still Abbot. The stability of your 10 years has added a great deal to the community and I can personally testify that you have always been there when I've needed a father to talk to, when I've needed a word of direction or advice or correction. Thank you for being our Abbot these 10 years. AD
MULTOS ANNOS!

My recuperation has been going slowly, due to some swelling of the knee. My next appointment is for Oct. the 23rd, so I'll see how it looks then. Since there was damaged cartilage, there will have to be some physical therapy for a few weeks before I can go on to Rome. The doctor estimated mid-November as a likely return date, but it all depends on the phys-

(over)

ical therapy's success. I'll continue to keep the Prior informed of my status.

Luckily, I have with me all my research from Mexico, and I'm able to keep busy working on some of it. At least I'm not totally losing this time as I wait to get back. I have to admit that it's frustrating for me because I'm really anxious to get back to Rome and get busy on the thesis. But, what can I do? Patience.....

When you get a chance, I need you to write the "annual letter" to Prior Mark Sheridan at Sant' Anselmo. You could simply send one similar to the one you wrote/sent last October. Please include your permissions for:

- ① leaving Sant' Anselmo early to visit my family in Austria and England over Xmas vacation, probably with Fr. Jerome Tupa
- ② returning early to St. John's during the 2nd semester in order to do further research on my thesis in Mexico, as previously approved by yourself and the Prior

(NB) → Please remind the Prior that I have completed all course work and that I'm spending this year on the thesis, making my own schedule as needed - not following the class calendar.

Please send me a copy of your letter to Prior Mark for my files. I'll write again later. God bless, Francisco

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot
2 November 1989

The Reverend Francisco Schulte, O.S.B.

Dear Father Francisco:

I was about to write the letters to Rome which you recommended when Prior Jonathan informed me that you would have to stay in North Carolina for a number of weeks so that the doctor could monitor the healing of your knee. I wonder now whether you want to travel to Rome this fall or in January. You were scheduled, if I am not mistaken, to return to the United States for the second semester in order to continue your studies in Mexico. It seems that you could go directly to Mexico without returning to Rome. Is this what you see as a schedule?

Thank you for your letter of 19 October 1989 and your remembrance of my tenth anniversary of the abbatial blessing! Indeed, I remember that you and Father Pepe made the long trip to Saint John's to be in attendance at the ceremony. I also remember our trip back in which we were making a decision about the leadership of the school in Puerto Rico.

Tonight the Board of the Ecumenical Institute will be acknowledged in Orchestra Hall when it gathers together with over 2,000 other persons to hear a premiere performance of a work by Merrill Bradshaw. I look forward to hearing this concert and meeting with the Board members of the Institute. We have a Board meeting this afternoon as well as tomorrow morning. The Institute is proud of its twenty-one years of existence and that is what we are celebrating: its coming of age.

I wish you a steady recovery and a steady advance in your studies!

Blessings and peace in the Lord!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

OSB SCHULTE_00413

INFORMATION FOR THE ARCHIVES OF SAINT JOHN'S ABBEY

DATE: 3 January 1990

NAME: Raymond (Francisco) George Schulte
(Baptismal) (Religious Where Different) (Middle) (Last)

BIRTH: Cincinnati Hamilton Ohio February 26 1953
(City) (County) (State) (Month) (Day) (Year)

YOUR PATRON SAINT: Francis of Assisi NAMEDAY: 4 October

TRIENNIAL VOWS: Humacao, P.R. 11 July 1974 Julian Schmiesing, O.S.B.
(Place) (Date) (Before Whom)

FINAL VOWS/OBLIGATION: Humacao, P.R. 11 July 1977 Landelin Robling, O.S.B.
(Place) (Date) (Before Whom)

ORDINATION: Humacao, P.R. 19 January 1979 Rafael Grovas
(Place) (Date) (Bishop)

FATHER'S FULL NAME: _____

FATHER'S BIRTHPLACE: _____

FATHER'S NATIONAL DESCENT: _____

FATHER'S RELIGION: _____ DATE OF BIRTH: _____

HIGHEST LEVEL OF FATHER'S EDUCATION: _____

FATHER'S OCCUPATION: _____
(When You Entered Monastery) (Now)

FATHER'S ADDRESS AND TELEPHONE: _____

MOTHER'S MAIDEN NAME: _____

MOTHER'S BIRTHPLACE: _____

MOTHER'S NATIONAL DESCENT: German, Dutch

MOTHER'S RELIGION: Catholic DATE OF BIRTH: 11 June 1930

HIGHEST LEVEL OF MOTHER'S EDUCATION: B.A. (Education)

MOTHER'S OCCUPATION

(When you entered Monastery)

(Now)

MOTHER'S ADDRESS AND TELEPHONE:

YOUR CAREER BEFORE ENTERING THE MONASTERY: college student: Univ. of Notre Dame, South Bend, IN

EDUCATION SCHOOL FROM TO MAJOR DEGREE DATE

ELEMENTARY: St. Agnes School, Park Hills (Covington) KY 1959-1964
Estes Hills School, (2/3 of 6th grade), Chapel Hill, NC 1964-65

SECONDARY: Guy B. Phillips Jr. High, Chapel Hill, NC (7-9) 1965-1968
Colegio San Antonio Abad, Humacao, PR (10-12) 1968-1971

UNDERGRADUATE: Univ. of Notre Dame, South Bend, IN (Fresh/Soph) 1971-1973
[Novitiate, San Antonio Abad, Humacao, PR 1973-74]
St. John's Univ., 1974-1976 Theol., BA cum laude, 1976

PRIESTHOOD STUDIES: ST. JOHN'S, 1976-1978 and special courses in Humacao, P.R.
DIVINITY SCHOOL

GRADUATE: ST. JOHN'S SCHOOL OF THEOL., 1986-1988, MA Theo, cum laude, 1988
(Spirituality)

POST-DOCTORAL: Doctoral Studies: Pontificia Università Gregoriana, Rome: 1988 → ? working on S.T.D.
Doctorate in 1994 in Spirituality.

OTHER: _____

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

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

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DATE OF FORM: 1990

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

Chaplain, Chair of Theo. Dept. and Theo. Instructor at Colegio San Antonio Abad, Humacao, P.R. 1978-1980

Principal, Colegio San Antonio Abad 1979-1980

Pastor, English-speaking parish at San Antonio Abad 1979-1980

Sub-prior, Monasterio San Antonio Abad 1979-1980

Chaplain, St. Benedict's Convent 1980-1983

Chaplain, St. John's Prep. 1980-1983 ; 1986-1988

Founding Vicar for Hispanics, Diocese of Raleigh, NC
1983-1986

OBLATE Director May 1995 - June 1997

IL PRIOR

COLLEGIO S. ANSELMO
PIAZZA CAVALIERI DI MALTA, 5
00158 ROMA
TEL. 575.0078

29 June 1990

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

Dear Abbot Jerome,

In the application form for Fr. Francisco Schulte which you returned two years ago, you indicated your desire to receive an annual report on his progress at Sant'Anselmo. I must apologize for not doing this last year; the pressure of other obligations prevented me from getting to it.

As you are undoubtedly aware, Fr. Francisco is a mature monk with much experience and we are very happy to have him with us. He has made a very positive contribution to Sant'Anselmo. It is a sign of the esteem in which he is held that he was elected this year to the senior council for next year.

Fr. Francisco's linguistic ability is certainly an asset and has helped him to fit in very well both as regards studies in Rome and community life. He was somewhat discouraged by his health problems in the first part of this year and the fact that he got off to a late start here in Rome this year, but he seems to have bounced back from this very well.

He has kindly agreed to become one of my socii for one of the English speaking groups next year and I look forward to his collaboration.

With all best wishes to you and to your community and looking forward to having two monks from St. John's with us next year,

Yours sincerely

Mark Sheridan, O.S.B.

Mark Sheridan, O.S.B.
Prior

OSB SCHULTE_00418

2 OCTOBER 1990

DEAR ABBOT JEROME,

AS I PREPARE TO LEAVE FOR ROME NEXT WEEK, I AM TRYING TO GET ALL THE LITTLE DETAILS AND LOOSE ENDS FOR THE SCHOOL YEAR TAKEN CARE OF. I NEED TO ASK YOU THE FAVOR OF WRITING OUR NOW CUSTOMARY "ANNUAL LETTER" TO PRIOR MARK SHERIDAN, INFORMING HIM OF YOUR PERMISSION FOR OUR TRAVEL AT CHRISTMAS AND EASTER, IN THE EVENT THAT SUCH TRAVEL WOULD ABSENT US FROM THE HOUSE BEFORE SECOND VESPERS OF THOSE FEASTS.

I AM USING THE WORD "WE" OR "US" THIS TIME AROUND SINCE I AM NO LONGER ALONE AT SANT' ANSELMO; YOUR LETTER COULD BE WRITTEN FOR FR. MICHAEL PATELLA AND MYSELF TOGETHER. AS I RECALL, THE MONKS ON "RECYCLAGE" NEED NO SUCH PERMISSION FOR TRAVEL.

I AM SORRY TO HASSLE YOU FOR THIS, BUT AS YOU KNOW, AT SANT' ANSELMO THEY STILL STAND ON FORMALITIES AND THEY WILL HASSLE US IF WE HAVE NO WRITTEN PERMISSION FROM OUR ABBOT FOR PERIODIC TRAVEL, ETC. SO, IF YOU WANT ME TO TAKE THE LETTER PERSONALLY I CAN DO SO, OR YOU MAY PREFER TO MAIL IT "FORMALLY".

MY RESEARCH IN MEXICO WAS VERY FRUITFUL, BUT I HAD LITTLE TIME THIS SUMMER DUE TO FR. [REDACTED]'S NEED TO MEET WITH SOME OF OUR MEXICAN ALUMNI. I REALLY ENJOYED HAVING [REDACTED] THERE FOR THE WEEK AND WE WORKED CONSTANTLY DURING HIS VISIT, MEETING WITH FORMER STUDENTS, PARENTS, ETC. IT ALSO LOOKS VERY PROMISING FOR THE PREP SCHOOL TO INITIATE A YEAR'S STUDY OF SPANISH IN MEXICO WITH THE STRONG POSSIBILITY OF HAVING A STUDENT AS WELL AS A TEACHER EXCHANGE. THIS EXPOSURE TO LATIN AMERICAN CULTURE IS EXTREMELY IMPORTANT FOR OUR STUDENTS AND OUR SCHOOLS AS THOSE NEIGHBORING NATIONS MORE AND MORE FORM COOPERATIVE RELATIONSHIPS WITH THE USA AND EACH OTHER. WE'VE NEGLECTED OUR OWN "BACKYARD" TOO LONG.

I'LL MAKE AN APPOINTMENT WITH [REDACTED] TO SEE YOU BEFORE I LEAVE, BUT I DO WANT TO THANK YOU AGAIN FOR YOUR SUPPORT AND INTEREST IN THE STUDIES I AM ENGAGED IN. GOD WILLING, THIS YEAR WILL SEE THE THESIS WRITTEN AND NEXT YEAR SHOULD SEE THE FINAL DETAILS COMPLETED SO I CAN DEFEND IT AND PUBLISH IT. THEN I CAN COME HOME AND NEST.... THAT WILL BE WONDERFUL.

FRATERNALLY,

Francisco

OSB SCHULTE_00419

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

29 October 1990

The Reverend Francisco Schulte, O.S.B.
Collegio di San't Anselmo
Piazza Cavalieri di Malrta, 5
00153 Rome, Italy

Dear Father Francisco:

Enclosed you will find a copy of a letter which I wrote to Father Mark Sheridan. I included another copy in a recent letter which I wrote to Father Michael Patella. I hope it is satisfactory to everyone concerned.

By now you must have heard Father Hilary will resign next summer as president of Saint John's University. The Search Committee will hold its first meeting tonight to set up a schedule and to list criteria to judge the various candidates for the office. I have asked the Search Committee to look only at monks from Saint John's Abbey since I am confident that we have serious and viable candidates within the monastery. This has not been acceptable to all the faculty but I think it is proper at this time in our history. A Benedictine can understand the politics of the monastery and can also represent the Benedictine values of education as we embody them here on this campus. I hope to have a name to present to the Board of Regents by the middle of January. The Search Committee will be asking for recommendations and you are surely free to present your candidates.

I envy your time in Rome, especially during this month of October. I remember October as being a warm but not hot month in Rome. There is something fresh about the beginning of another school year and visiting the many sacred sites around Rome. I will have to wait for two years to experience Rome once again. Our next Congress of Abbots occurs in September of 1992.

Phone 612 363-2544

OSB SCHULTE_00420

The Reverend Francisco Schulte, O.S.B.
29 October 1990
Page Two

I had a good visit with Fathers Germain, Gregory and David at Saint Bernard's Parish last week. They are working hard but seem to be optimistic about the direction of the parish. It was a long, hot summer for the administration of the parish but many problems are being solved at the present time and plans are being made for the future. I hope they can go ahead with the renovation of the church which is badly in need of remodeling.

I am sure you had a good summer at Saint John's and in Mexico. You seem to be on target with your research and writing. I wish you the best in your reading and research.

The Lord's blessings be with you!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev
Enclosure

Dear Abbot Jerome,

11 January 1991

Happy New Year and greetings from a spring-like Rome! In your letter to me before Christmas I recall you reminiscing on your time in Rome and how much you enjoyed the pleasant weather; you sure would like this past week's temperatures! While I'm not ready to bet money that spring has actually arrived now, I can say that it feels like it has--especially after a very bitter spell earlier on, plus record snows in the mountains and up north. Compared to Minnesota we are practically having a heat wave.

In addition to greeting you in this new year, I am writing you at the formal request of a gentleman from Urbania, the little town (in Le Marche) where I did my Italian studies and where Fr. Michael Patella recently followed suit. Please let me explain his request.

The gentleman in question, a Rogationist layman, is the coordinator of a carefully organized program of ministry with the young adults and youth of Urbania. Under his direction a major fund-raising and organizational campaign is in the final stages of completion--its goal to dramatically improve the spiritual ministry with their local young people, as well as the total renovation of the complex of buildings dedicated to this ministry. As I understand it there is a large meeting facility, a theater for movies and dramatic performances, a number of athletic fields/courts, and a residence for a number of priests and/or Religious engaged in this ministry. It is the last item that concerns St. John's.

It seems that the Rogationist clergy originally set up this ministry, but were obliged to withdraw from the diocese a number of years ago. Since then no priest has worked with the area's youth, who are genuinely good and genuinely religious, but now "on their own". The local clergy is aged (the youngest one in town is in his 60's) and unable, if not unwilling, to minister to the needs of contemporary Italian young people. Consequently, the town has experienced a significant falling away from the Church of those young adults who have traditionally been the most active and involved in the local church's life. The young people tend to feel neglected at best and purposely overlooked in favor of the "pie donne" at worst. This phenomenon of losing the youth in significant numbers has many of the local, active laity worried to the point of desperation. It is this group, led by the gentleman in question, that has made enormous efforts to do what lies within their power to hold on to the youth by providing the personal attention and the physical locale for ministry that they feel the young people need. The one thing they do not have within their power to do, of course, is to provide priests and Religious to dedicate themselves to this ministry. That's where they need help, and why they came to me.

They know of me from some part-time pastoral work I did in the Urbania area when I lived there and when I make periodic return visits to the Benedictine Nuns at the monastery where I resided. Knowing me personally, and knowing that I come from a large community of other monks, they asked me to write this appeal to you.

These lay persons have reached the limit of what they personally can do and are now begging us--literally--for priestly participation and direction in what they have built up. The local Archbishop, of course, has no one. The gentleman says they are looking for a "young" priest--or 2 or 3 young priests--able to assist them with an initial commitment of time (3 to 5 years) to get the ministry started well. While a single priest would be better than the current "none", they are aware that a small group of ordained and non-ordained monks would be the ideal. Apparently there were once 3 or 4 Rogationist priests involved.

I realize perfectly how strapped we are to meet our own personnel needs, but I did promise this gentleman that I would write you, Abbot Jerome, to explain the situation and forward his request. I explained to him that humanly speaking I thought it unlikely that we would have people available, but I also said, sincerely, that God has often surprised me when I least thought it possible. So, I am "casting a fleece before the Lord", as we would say in North Carolina, to see what the Lord can do.

In addition to the youth ministry, there are also two other "angles" to a Benedictine presence in Urbana. 1) The chance to be instrumental in the refounding of the Benedictine presence in Urbana and its surrounding area. It was a major Benedictine Abbey from the 700's through the 1700's--a constant presence that has died out entirely in the region, except for the Benedictine Nuns, present uninterruptedly since the 1200's. We have even been offered the use of a number of suitable pieces of property and churches/monasteries. 2) The possibility of providing the same Benedictine Nuns with a monk as their chaplain, at least for a few years, as they bravely attempt to adapt to these changed times by becoming more open, by having a greater contact with the local people through days of reflection, retreat work and the like. They desperately need assistance in this process and any monks we might have in Urbana for awhile could provide such guidance and assistance in charity.

Well, this is a long, long letter, but one I did promise to write. I would simply ask you to consider these items, prayerfully, as possible invitations from the Lord for us to branch out in ways we never considered before, responding in charity and from our own "want" to pleas for assistance from a sister church and a sister Benedictine community. With that, I end my appeal in the name of the Christian community in Urbana and in the name of the Benedictine Nuns there.

All of us at Sant' Anselmo are doing well: Michael, Robin, Jan and myself, though I've personally had a very poor, very unproductive first semester. This has me quite discouraged, if I am totally honest with you, but I am working steadily now and pray that this next semester will be better.

Healthwise, I am sorry to report that my knee has worsened. In late October I took a fall into a hole in the pavement, spraining my ankle rather severely and wrenching my knee again. While there tends to be a constant, dull pain with periodic flare-ups of more acute pain, I can certainly put up with it until I return to Collegeville in the spring. There's no way I will let any local surgeon touch my knee, especially when I had

complications after the operation, even in the States. Your prayers, of course, will be appreciated!

Your last circular letter informs me that you'll be on the road a lot these next weeks. Be sure that I will be praying for you on your travels, hoping your trips and meetings will be productive. God bless you, Abbot Jerome. Please greet the community for me.

Fraternally,

Francisco

Francisco R. Schulte, O.S.B.

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

11 March 1991

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

Dear Father Francisco:

I am finally getting around to answering your letter of 11 January 1991 in which you request personnel for youth ministry in the City of Urbana. You end your request with a statement about the unlikelihood of the availability of monks from Saint John's for this kind of ministry. You realize that we have too few monks for our own ministries on campus, specifically the prep school and the college. But I understand your need to make the request and to give a response to the person who asked you about this matter. It is unfortunate that the archbishop cannot provide someone from his own archdiocese or even from some religious order. I get the impression that many towns and cities in Italy are wanting for more clergy and religious.

I am still in the process of looking for a new subprior and a new vocation director. You will have noticed from the ballot that I am separating the two offices because it is easier to find two persons for these positions rather than one who would have the qualifications to fill both offices. The Senior Council and the Abbot's Staff have already reviewed various names and I will make a choice after I return from my trip to Japan. I hope to have both offices filled by the first of April.

Father Hilary is looking forward to a well deserved sabbatical. I suspect he will want to spend some time in England to prepare himself for the teaching of English. He was well known as a Shakespeare scholar and students of the past praised him highly for his knowledge of Shakespeare and his dramatic presentations of various passages. The Board of

Phone 612 363-2544

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The Reverend Francisco Schulte, O.S.B.
11 March 1991
Page Two

Regents will hold a banquet in his honor on the 11th of May and the university will probably hold other recognition dinners toward the end of the school year.

I hope that this semester is going better than last. I noted that you were discouraged with your progress during the fall term. I suppose this is to be expected since most candidates for a doctor's degree meet road blocks from time to time. I hope the problem is not a matter of finding enough material to research. Perhaps your being in Rome distracts you from the work at hand since I can imagine many people come by to visit the Holy City and expect personal tours. One needs to govern tours as well as trips elsewhere. To complete a degree requires a good bit of determination and stability. Many of us have found that out as we got into the writing stages of our work.

I hope that your knee feels better now! You surely will need to have this looked at by your doctor in North Carolina when you return to the states this spring.

Please give my greetings to our confreres. I trust they are in good health and spirits.

May the Lord bless all of you during these last days of lent and holy week!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Abbot Jerome: to keep you informed on my work

Thesis "prospectus" for S.T.D.
as registered and approved.

Francisco R. Schulte, O.S.B.

F.

6 May 1991

"Spiritualitas Mexicana divinae electionis ad missionem:
Eius fontes in editis sermonibus Guadalupensibus, 1661-1821"

"A Mexican Spirituality of Divine Election for a Mission:
Its Sources in Published Guadalupan Sermons, 1661-1821"

INTRODUCTION

- I. Content of Thesis
 - A. God's provident love for the people of Mexico
 - B. Mary's mission in the evangelization of Mexico
 - C. Mexico's mission in universal salvation history
- II. Reasons for choosing thesis
 - A. US Bishops' Pastoral on Hispanics in US Church
 - B. Growing presence of Hispanics in US Church
 - C. Pre-eminence of Mexican-Americans among US Hispanics
 - D. Ignorance of Hispanic Spirituality in US Church
 - E. Insights from 17th & 18th century Guadalupan sermons
 - F. Timeliness of such a study during "5th Centenary"

PART ONE: "ET UNDE HOC MIHI UT VENIAT MATER DOMINI MEI AD ME?":
THE PRESENCE OF MARY OF GUADALUPE IN MEXICO

CHAPTER 1: A COLLECTION OF PUBLISHED GUADALUPAN SERMONS: HISTORICAL BACKGROUND AND CONTEXT

- I. Mexico at the time of the Guadalupan event
 - A. The apparitions of Mary of Guadalupe
 - B. The "message" communicated by Mary of Guadalupe
- III. Mexico at the time of the Guadalupan sermons
 - A. Political overview of the 17th & 18th centuries
 - B. Ecclesiastical overview of the 17th & 18th centuries

CHAPTER 2: A COLLECTION OF PUBLISHED GUADALUPAN SERMONS: A DESCRIPTION

- I. The significance of the sermons
 - A. Were preached in "golden age" of sacred oratory
 - B. Preserve theology and spirituality of their time
 - C. Were important instruments of religious instruction
 1. Preached by most prominent ecclesiastics
 2. Preached originally on significant occasions
 3. Preached originally to important audiences
 - D. Were formally approved before publication
 1. Ecclesiastical approval
 2. Civil approval
 - E. Were widely circulated once published
- II. The characteristics of the sermons
 - A. Are usually "panegyric" in nature
 - B. Are based on scriptural texts
 - C. Are usually rich in use of scripture
 - D. Are frequently rich in patristic material

- E. Are usually theologically solid.
- III. The authors/preachers of the sermons
 - A. Biographical information
 - B. Theological contributions
- IV. Relationship to European sermons/preaching
 - A. Similarities
 - B. Differences

CHAPTER 3: A COLLECTION OF PUBLISHED GUADALUPAN SERMONS: AN ANALYSIS

- I. Sermons' use of Scripture
 - A. Ways Scripture used by preachers:
 - 1. Literal
 - 2. Allegorical
 - 3. Metaphorical
 - B. Interpretations of Scriptural material
 - 1. In accord with authentic tradition
 - 2. Against authentic tradition
- II. Sermons' use of Patristic material
 - A. Continuity with Patristic material
 - B. Discontinuity with Patristic material
- III. Sermons' use of Theology
 - A. Mariology related to Christology
 - 1. Continuity with tradition
 - 2. Discontinuity with tradition
 - B. Mariology related to Ecclesiology
 - 1. Continuity with tradition
 - 2. Discontinuity with tradition
 - C. "Original" theological contributions or developments found in the sermons
- IV. Sermons' anticipation of current theological and spiritual concerns
 - A. Mary's authentic relationship to Christ/Church
 - B. Contribution of the poor/lowly to Church and society
 - C. Centrality of the "preferential option for the poor"
 - D. Importance of inculturation
 - E. Renewed understanding of evangelization/mission

PART TWO: "NON FECIT TALITER OMNI NATIONI": MEXICO'S GUADALUPAN SPIRITUALITY OF DIVINE ELECTION FOR A MISSION

CHAPTER 4: GOD'S LOVE FOR THE PEOPLE OF MEXICO

- I. Manifested in the "fullness of time"
- II. Expressed in a unique manner

CHAPTER 5: MARY'S MISSION IN THE EVANGELIZATION OF MEXICO

- I. A unique post-Assumption instance of Mary's direct cooperation in Christ's work of redemption
 - A. Manifesting God's love for the people of Mexico
 - B. Proclaiming the Gospel of Jesus Christ in Mexico
 - C. Establishing the Church of Jesus Christ in Mexico
 - D. Sustaining the Church of Jesus Christ in Mexico

- II. In continuity with biblical tradition
- III. In continuity with patristic tradition
- IV. In continuity with theological tradition

CHAPTER 6: MEXICO'S MISSION IN UNIVERSAL SALVATION HISTORY

- I. Once evangelized, converted and established in the faith:
to serve as a seed-bed for the faith's replanting in the
"new world"
- II. To nourish the universal Church
 - A. Demonstrating fidelity to moral responsibilities
 - B. Living faith in constancy and fidelity
 - C. Giving testimony to God's limitless love
 - D. Illustrating an authentic devotion to Mary

CONCLUSIONS: MEXICO, BLESSED AND SOURCE OF BLESSING

- I. Mexico, beloved and blessed people of God
- II. Mexico, beloved and blessed children of Mary
- III. Mexico, a source of blessing for others
 - A. Mexico's Guadalupan spirituality is a blessing for
many, especially during the celebration of the "5th
Centenary"
 - 1. To correct disparaging views of American peoples,
cultures and spiritualities at time of the "dis-
covery"
 - 2. To recognize the unique contributions made to the
universal Church by the Church in Mexico
 - B. Mexico's Guadalupan spirituality is a special blessing
for the Church in North America
 - 1. To enrich and diversify its spiritual life
 - 2. To promote authentic Marian devotion
 - C. Mexico's Guadalupan spirituality is a blessing which
can help interpret the "signs of the times" currently
experienced by the universal Church
 - 1. Decline of Christianity in Western Europe
 - 2. Rebirth of Christianity in Eastern Europe
 - 3. Rapid expansion of Christianity in developing
nations

Francisco Schulte
May 1991

Final "Argumento" presented

"Spiritualitas Mexicana divinae electionis ad missionem: Eius fontes in editis sermonibus Guadalupensibus, 1661 - 1821"

"A Mexican Spirituality of Divine Election for a Mission: its Sources in Published Guadalupan Sermons, 1661 - 1821"

The December 1531 apparitions of Mary of Guadalupe are a peculiar manifestation of an entire people's divine election for a mission. Rich in biblical associations, Mexico's divine election evokes the special relationship between Yahweh and Israel, chosen to be a priestly people.

God demonstrated a providential love for the recently conquered peoples of the Americas by sending them the Virgin Mary, Mother of "the True God, through whose favor we live". She proclaimed Jesus to them and promised that she and her divine Son would hear their cries, comfort their sorrows and remedy their varied pains. Thus Mary cooperated with God's work of founding the Church of Jesus Christ in the new world, where Mexico was to become a fertile seed-bed for the faith newly replanted from an old world divided by heresy and religious strife.

A spirituality growing from the Mexican people's firm conviction of their special place in God's--and Mary's--love is at the heart of a collection of published Guadalupan sermons. Limiting myself to those sermons published between 1661 and 1821, a "golden age of sacred oratory" in Mexico, I examine the Guadalupan spirituality of divine election embodied therein.

A brief section outlining the contents of the thesis and the reasons for selecting this topic introduces the body of the text, which is divided into two major parts. Part One, comprising three chapters, begins by sketching the historical context of Mexico at the time of the Guadalupan apparitions and during the period represented by the sermons. The sermons are then described in detail: their significance, characteristics, authors and relationship to European sermons of the time. A critical evaluation of the use of scriptural, patristic and theological materials according to the exegetical knowledge and homiletic style of the times concludes Part One, though not without indicating issues of current theological and spiritual concern "anticipated" in the sermons.

Part Two is a detailed exposition in three chapters of Mexico's Guadalupan spirituality of divine election for a mission. God's love holds primacy of place: providentially manifested in "the fullness of time" and in a truly unique manner, it was Love that sought out the people of Mexico, chose them for a special mission and sent them the Mother of God as their apostle, evangelizer and founder of the Church of Jesus Christ in the new world. Thus God willed Mary to cooperate in the work of Mexico's redemption in Christ--a participation solidly in continuity with traditional biblical, patristic and theological teaching. The second part closes with a description of Mexico's evolving understanding of its divine election: not as a cause for boasting but for a mission in the wider Church.

A concluding section accentuates--and suggests some practical applications of--the major emphasis of the thesis: the people of

Mexico are uniquely blessed and graced by God, thus becoming a source of grace and blessing for others.

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot
11 December 1991

The Reverend Francisco Schulte, O.S.B.
Collegio di Sant' Anselmo
Piazza Cavalieri di Malta, 5
Rome, Italy

Dear Father Francisco:

I hope you received the FAX of the letter which I sent on 6 December 1991. I was not entirely sure of the FAX number so I used the one that Abbot Primate Victor gave us in one of his recent letters. This might very well FAX letters into his office but I hope he understands that we are often in doubt about the numbers of the telephones at Sant' Anselmo!

We are in the process of selecting a new systematic professor to replace [REDACTED] who resigned officially in September. Apparently he wishes to continue at Yale University and they are making it easy for him to remain! We will miss his excellent mind and sense of humor. The Search Committee of which I am a member has narrowed the field to three candidates and we have already interviewed these three and listened to their introductory lecture to the faculty and students. Now we need to hammer out the pros and cons of each candidate.

You might wish to know that Dr. [REDACTED] has received a post at Tübingen University in Germany. She sent a memo to members of the theology department and School of Theology to the effect that she has accepted this offer to teach liturgiology in the Catholic faculty of the university. Bishop Walter Kasper approved of her appointment to this chair.

Father [REDACTED] has in effect resigned from the faculty since he is quite weak. He moved from the faculty resident's room in Saint Thomas Hall to a room in Saint Raphael Hall where he can receive daily nursing care. He gets around the monastery on an electric cart and often comes to associate with the community in the basement recreation room. The doctors are not able to do much for his weak heart; he contracted some kind of viral disease after his return from a sabbatical and has not been able to recover from it.

Phone 612 363-2544

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The Reverend Francisco Schulte, O.S.B.
11 December 1991
Page Two

You have seen the pictures of the groundbreaking ceremonies for the new dormitory in Flyntown. This dormitory will be apartment style to meet the desires of many upperclassmen in the college. We want to lure students back to campus where they will have a fuller experience of college life. The building should be ready for occupancy next August.

I hope your classes were good selections and that they have been going well this fall. They have delayed your work on the thesis but perhaps they will provide you with greater perspective to pursue your theme. Perhaps after Christmas you will be able to give more undivided attention to your dissertation.

The Father Dunstan case is still unsolved in the sense that the insurance company lawyers as well the lawyers of the plaintiff have not come to an agreement on what the damages should be. I doubt that the case will come to trial since very few do reach this stage. Perhaps in a few months we will have some resolution to this issue.

I am looking forward to the workshop after Christmas, the one devoted to envisioning. Father John Klassen and his Envisioning Committee has done a great service in polling the community about its present perception of monastic life and its vision of the future. You are receiving these documents, I am sure.

I wish you and Father Michael a blessed Christmas!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

6 December 1991

The Reverend Francisco Schulte, O.S.B.
Collegio di Sant' Anselmo
Piazza Cavalieri di Malta, 5
Rome, Italy

Dear Father Francisco:

You may inform Father Prior of Sant' Anselmo that you and Father Michael Patella have permission to leave the college before Christmas in order to accompany confreres from Saint John's. I give the same permission for Holy Week.

I trust your studies are going well. I'll send a more detailed letter later.

Greetings to Father Michael!

A blessed Advent and Christmas!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

OSB SCHULTE_00433

Rome, Italy

14 October 1991

Dear Abbot Jerome,

Ciao! I arrived here safely on October 9 after a long but uneventful trip. I have to admit that I'm pretty tired of all this travelling; if I can stay over here till Christmas of 1992 when I hope to be finished, I'll do so. It would make that "final" flight really special!

A friend by the name of [redacted] (from Toledo, working for Vatican Radio as the English language feature broadcaster) met me with his recently purchased car and took me to his place for a home-cooked Italian meal. It was great to have real Italian cooking again! He drove me to Sant' Anselmo later that evening and I'm now happily ensconced in my old room--even if does still smell like moth balls. Maybe you'll use it next September if they don't put you in one of the "Pezzi Grossi" rooms....

I have to say that it's good to get back here; this is an important year for me as I take my final classes and work on the thesis. I registered at the Greg and have selected three excellent courses: one in Italian, one in Spanish and one in English. In addition to their linguistic diversity they're theologically diverse and run the gamut from Latin American issues (good for my thesis) to a course in Spiritual counselling and Formation (excellent for the Seminary or for in-house monastic formation later on). Despite all the work ahead of me, I feel excited and enthusiastic; it's good to get totally caught-up in the thesis. I think I can see the end of this.

Sant' Anselmo is full to the rafters this year with monks and non-Benedictine students as well. We have all of the rooms occupied and have even put people in rooms formerly used for offices and "club rooms" when there were extra rooms to be had. I'm looking forward to meeting all the new people: there are so many of them this year! The Italian liturgical group is so big that they're moving into the English chapel tomorrow. I'm happy to be back in the Spanish chapel that we started last year--a nice group from all over the world.

In addition to the Refectory and Chapter Room getting painted this summer (for the first time in 20 or 30 years!) we now have functioning telephones that permit people on the outside to call me--in my room, DIRECT! I can even call out from my room (for a "small fee"). After two and a half years of frustration with the ONE (usually broken) pay phone for the whole house of 120 people I'm pretty much in shock. [To

reach me from the States d: st
times to catch me are around 6am [local time] (before morning prayer and Mass), from 8:30am-9:30am (before I leave for school), from 2:00pm-3:00pm (before I return to school) and from 9:30pm-11:00pm (while I'm in my room studying before bed). I look forward to hearing your voice on my phone some day! By the way, please inform the information center in the Great Hall that the telephone number for Sant' Anselmo is now [redacted] my number in the directory and computer should be updated also, as should Michael Patella's. Apparently he is now back at Sant' Anselmo after the Maryknoll house underwent renovation, forcing out the "guests". I hope he'll be happy this time around....

By the way, would you please write your annual letter to the Prior granting Michael and I permission to leave Sant' Anselmo early at Christmas and Easter in order to travel with confreres? At Christmas I hope to be with Timo, and Dan Ward wants to travel to Spain with me (after his Roman meeting) before Holy Week. At your earliest convenience.... Grazie tante.

Thanks for the times we got to speak together this summer, especially our talk on October 4th; it means a lot to me to see you and catch-up with what's happening at home, as well as to share with you what's happening in my own life. I genuinely appreciated your concern for me and wish we'd had time to talk more. Perhaps when this degree is finished and I return to Collegeville there will be more time. I hope so. Anyway, thanks for caring and thanks for being supportive. It helps a lot.

Please keep me in your prayers this year more than ever and know that you're in mine each day. In particular I'm praying for you as you deal with the difficult problems that confronted us this summer. I pray for you and for those confreres most in need of some peace, some healing and some support. Know that I'm grateful to God for you, Abbot Jerome. Take care and God bless!

Fraternally,

Francisco

P.S.

I had a nice talk with [redacted] today; he was impressed (and tired!) by his 20 Monastery Tour of the U.S.A. In particular he was impressed by St. John's: its size, the beauty of the property, the Library, etc. He is grateful to you for your offer of personnel from St. John's for the Collegio. F.

1991

Dear Abbot Jerome,
Merry Christmas!

I am hoping this finds you not too busy with liturgies and the like. It can be a time for rest and contemplation if we just get the periodic moment of peace.

The holidays will give me the chance to relax a bit and also to get some material prepared for my Director's →

review. He arrives in Rome late January from Latin America.

The classes have been OK - at least one of them very useful for future Formation work, either in-house or in our seminary. I'm looking forward to finishing the classroom work so I can concentrate solely on the writing. Please keep me in your prayers. Blessings at Rome and in the New Year! Love, Francisco



FILSA IN ESITTO (SRI)
P.O. Box 1137 (SAS)
Corteo 15 San Francisco

ROME

16 December 1991

Dear family and friends,

Once more it's the time of year when so many of our friends and classmates studying in Rome return to their families or religious communities for the vacation, repeating the time-honored tradition of offering to hand-carry mail with them to the States or Great Britain. I'll take advantage of their kindness to send along the up-date you've come to expect (?), as well as my personal greetings to each of you.

Well, to say the least, it's been a very busy semester. I arrived in Rome on October 9 and registered at the Gregorian University for what I hope are the last three classes of my academic career. They're on "Spiritual Direction and Formation", "Introduction to Symbolic Language" and "The Evangelization of the Indians in Iberoamerica in the 16th-18th Centuries". At least two of the three classes are excellent....

My last classes will be on December 17th, after which I hope to spend some time working on my Thesis. Since I've spent the first semester concentrating on the class work the Thesis has been on "hold" until now. The classes end in late January and then we have Final Exams through mid February. By that time my Director should've returned from his semester in Latin America teaching in various seminaries. At that point all of my time and energy will be dedicated to writing the Thesis.

I'm planning to remain in Rome for a good part of the Christmas vacation in order to organize Thesis material for my Director to review when he returns. This'll be my first Christmas in Rome and I'm actually looking forward to a quiet one this time around. A number of monks and students from St. John's will be coming through Rome during these next few weeks, so I can also spend some time with them. It should be an enjoyable time.

Please know that you're very much in my prayers every single day. At the moment the people and special intentions I pray for daily is some 8 pages long; you are on that list and are never forgotten. I really can't tell you how much I appreciate all of you who are lovingly supporting me with you prayers, as well as with letters and phone calls. While it sometimes gets to be a bit discouraging over here, I have never once felt alone or forgotten, thanks to you. As we celebrate at Christmas God's loving gift of self to us in the person of Jesus--"God with us"--please accept my own sincere thanks for the way you all gift me with your love. I am genuinely humbled by such love and can only thank you from the bottom of my heart for it.

As the best way of expressing my gratitude, I'll remember you and your special intentions as I celebrate Eucharist throughout the Christmas season. I ask "the child and his mother" to make palpable in your life the love that God has for each one of us. God bless you during this grace-filled and holy season!

MERRY CHRISTMAS AND A BLESSED NEW YEAR!

*Love,
Francisco*

OSB SCHULTE_00438

W-20137 - SECURITY - YOU MAY NOT UPDATE ON THIS SCREEN
023 TRANSACTION INQUIRY

ACCT DESC: SCHULTE, FRANCISCO

BUDGET: 0.00

SCREEN: ACCT: [REDACTED] MONTH(00 = ALL): 00 BALANCE: 24,749.69

| CTL | TC | REF | DATE | DESCRIPTION | AMOUNT | I | BATREF | OFFSET | ACCT |
|------|-----|-----|-------|---------------------|----------|---|--------|--------------|------|
| 4080 | 048 | | 07/24 | RAYMOND*SCHULTE | 500.00 | | APC213 | | |
| 4080 | 048 | | 08/14 | MN*AAA | 427.00 | | APC219 | | |
| 4080 | 048 | | 08/16 | RAYMOND*SCHULTE | 500.00 | | APC220 | | |
| 4080 | 048 | | 09/18 | RAYMOND*SCHULTE | 6,000.00 | | APC230 | | |
| 4080 | 060 | | 10/01 | BOOKSTORE SALES | 41.90 | | JBK077 | 0-16000-1358 | |
| 4080 | 060 | | 10/05 | BOOKSTORE SALES | 30.85 | | JBK081 | 0-16000-1358 | |
| 4080 | 048 | | 10/18 | RAYMOND*SCHULTE | 2,700.00 | | APC239 | | |
| 4080 | 030 | | 10/19 | CASHIER | 19.30- | | JCT095 | | |
| 4080 | 030 | | 11/02 | CASHIER | 19.30- | | JCT111 | | |
| 4080 | 048 | | 11/13 | RAYMOND*SCHULTE | 4,200.00 | | APC247 | | |
| 4080 | 048 | | 12/18 | RAYMOND*SCHULTE | 500.00 | | APC256 | | |
| 4080 | 060 | | 12/30 | MISCELLANEOUS ENTRI | 650.00- | | JJE190 | 1-11080-3034 | |
| 4080 | 048 | | 01/15 | RAYMOND*SCHULTE | 1,400.00 | | APC262 | | |
| 4080 | 048 | | 02/14 | RAYMOND*SCHULTE | 500.00 | | APC271 | | |
| 4080 | 048 | | 03/14 | RAYMOND*SCHULTE | 1,200.00 | | APC279 | | |

CONTINUED

W-20137 - SECURITY - YOU MAY NOT UPDATE ON THIS SCREEN
023 TRANSACTION INQUIRY

ACCT DESC: SCHULTE, FRANCISCO

BUDGET: 0.00

SCREEN: ACCT: [REDACTED] MONTH(00 = ALL): 00 BALANCE: 24,749.69

| CTL | TC | REF | DATE | DESCRIPTION | AMOUNT | I | BATREF | OFFSET | ACCT |
|------|-----|-----|-------|---------------------|---------------------|---|--------|--------------|------|
| 4080 | 048 | | 04/16 | RAYMOND*SCHULTE | 2,650.00 | | APC288 | | |
| 4080 | 048 | | 05/14 | RAYMOND*SCHULTE | 700.00 | | APC298 | | |
| 4080 | 048 | | 06/13 | RAYMOND*SCHULTE | 2,300.00 | | APC308 | | |
| 4080 | 060 | | 06/30 | 9126-WRITE OFF MONK | <u>1,788.54</u> | | JSC209 | 1-11060-3601 | |

END OF DATA

Catalogues

Phone bill 1990-91 = \$892

10 January 1992

Dear Abbot Jerome,

Greetings! Your letter arrived here yesterday--about a month after it was mailed. Oh well.... Such is the Italian postal service: the most expensive, least efficient in the world. Thanks for writing and for the Christmas greetings. I hope you got the card I sent you; I mailed all my Christmas cards US post with a returning American friend: it's 3 times faster and a third of the price of the Vatican or Italian post.

I was saddened and somewhat taken aback to hear of Fr. [redacted]'s death. While I knew he was seriously ill I didn't realize he was so close to death. I offered the Eucharist for his intention last Thursday. I hope he "returns the favor" and prays for St. John's now; we can sure use some good "replacements" in the Abbey after so many recent deaths. Thank God the Vocations team is doing such excellent work these days.

Timo was here for 3 days in late December and then went on to Tel Aviv to meet Jerome Tupa and their group. I'm afraid Timo had a bad return to Italy: first Alitalia lost his luggage on the way over, then they cancelled Jerome Tupa's flight from Chicago, stranding most of the group there for a day or so. When they finally arrived in Jerusalem the Holy City got hit by the worst snow storm in Israel's history! Maybe Timo got hit by Mussolini's curse.... At any rate, it was good to see Timo back in Rome. After a rather "quiet" Christmas here, I was glad to have friendly company again. Sant' Anselmo emptied out over the holidays and the place was like a tomb. At least I got some work done!

First semester classes are over on January 26, followed by Final Exams and a few days of break before the second semester starts in mid-February. I hope I'll be done with required classes FOREVER. I hope.... After last year's "surprise" I have a pretty high anxiety quotient, waiting for the next disaster to happen. Anyway, my Director returns at the end of the semester and I can sit down with him and plot out our plan of action. Later in the second semester I'll report back to you and Prior Jonathan on my progress. Should I be clipping along then, and if I don't need to go back to Mexico for further research, I may stay in Rome over the summer in order to catch up a little.

I've done my best to fend off guests and have had fairly good success, though there are ALWAYS St. John's types coming through Rome. You can imagine what it could be like if I actually ASKED people to visit me! No rest for the wicked....

Have a good semester, Abbot Jerome. Count on my prayers for you and your ministry in our community, especially as you promote the visioning process. And please do keep me updated on the status of the Guest House. Since my ministry in spirituality at the Abbey will probably be closely associated with that project, I'd really appreciate being informed (and consulted...?) from time to time. Thanks.

With every warm greeting for you and the confreres, I am

Fraternally,

Francisco

OSB SCHULTE_00440



Dear Abbot Jerome,

It was good to speak with you on the telephone on the 29th. As I said then, I am trying to work and carry on as best I can. I'd be lying if I said it's all "okay", but thank God I'm functional and not totally incapacitated by the pain of the situation. My most "practical" concern on this end is that my thesis-writing not be too badly affected by my emotional distress. To that end, too, I ask your prayers.

I am deeply grateful to you - and to [redacted] - for your assistance and your concern. I need them, of course. I am also distressed by the fact that "my own" problems inevitably involve the community. As [redacted] used to stress to us

(over)

in our pastoral counseling classes: "No one is ever sick or hurting or troubled alone; we are members of families and communities, so we are sick in community, hurting in community, troubled in community - but also healed in community." His insight is a meaningful one for me and it gives me the hope of that "healing in community" he spoke of so often.

Rather than write too much in this letter, I am enclosing a copy of my letter to [REDACTED]. It will give you a good feel for my present state of mind, etc. You may destroy it when you've read it, since it is a personal letter to him from me as a friend. I am so thankful to have a friend like [REDACTED] and I am equally thankful to have your fatherly concern as well. Please know that you are in my prayers.
God bless you. Francisco

21 May 1992

Dear Abbot Jerome,

██████████ and I just said good-bye. Since tomorrow is his last day of meetings he won't have any time for us to get together again, so we decided to visit St. Paul-Outside-the-Walls today and then have lunch together. Being with ██████████ in Rome and Spain has given me the chance to talk with him a number of times. ██████████'s presence has really been helpful.

Yesterday I was able to resolve my "director problem" at the Gregorian. As Jonathan probably explained to you, my thesis director informed me last week that the General is sending him to Peru in three weeks--for a five year assignment. He's needed in Lima to teach on the Theology Faculty of the University and to help stabilize the situation there. Since it's the oldest university in the hemisphere and is under the care of the Loyola Province of the Jesuits, they wanted someone of proven excellence to take over.

While this may well be good news for Fr. ██████████, it left me and 12 other "directees" in the lurch, without a director. I'm concerned about having to change directors in mid-stream; to lose someone as qualified as Fr. ██████████ will oblige me to settle for someone who is second best regarding my area of specialization. I had to tell Fr. ██████████, regretfully, that his suggestion that I accompany him to Lima as a fellow Theology professor and "part-time thesis writer" is not really an option for us. It was, however, a fascinating idea and a flattering offer...

In lieu of Fr. ██████████ I've been able to obtain the Preside of the Institute of Spirituality, Fr. ██████████, as my thesis director. He was actually enthusiastic about taking over, which makes for an odd situation: Fr. ██████████ was the one who caused me so much pain last year. You may recall that he told me I'd have to take a number of additional classes for credit. He admitted that he originally told me I was exempt from those classes, but that he had "made a mistake". All doctoral students must take a certain number of classes for credit before beginning work on their thesis--at least those who haven't first done a License at the Gregorian.

I took the additional classes this fall, including one of Fr. ██████████'s, and all went well. I got along fine in Fr. ██████████'s class and he gave me a "10" on his final exam. Now I think he feels bad about last year and is trying to "make up" for it by personally becoming my new director. It won't hurt to have the Preside for my director at the time of the defense; he's also fairly familiar with the topic I'm investigating. A potential disaster has been averted and things are back on schedule, thank God.

So, despite this change in directors, I still hope to finish my thesis sometime around Christmas 1992, as you and I discussed last summer. Since I began the writing stage my progress has been steady and my work well received. By the time you get to Rome in September I'll have a more concrete evaluation of where things stand. We can look at the situation together then.

By the way, Prior Mark Sheridan has given me permission to remain at Sant' Anselmo during the summer in order to use the

OSB SCHULTE_00443

Mexican reference works in my "personal library" here. With the university libraries closed during the summer my own books are essential to my writing. I offered to work at the Congress and Mark said, "Great!" They must need volunteer workers badly.

I'm looking forward to seeing you in September, Abbot Jerome. I hope we can spend some time together. It's one thing to write or to call but much better to sit down and talk in person. Getting to visit with you will be a big encouragement for me; it's been hard having to deal with things alone and at such a distance.

Please keep me in your prayers, as I do you and your ministry to our community. I'll remember everyone at home during the Retreat especially. Till later, God bless.

Fraternally,

Francisco

31 July 1992

Dear Abbot Jerome,

I'm taking advantage of Fr. [REDACTED]'s return to the States to send this letter to you. Before you arrive here in September I wanted to say that I'm looking forward to seeing you at the Congress (I'll be at Sant' Anselmo then, helping-out on the work crew). I know that you'll have a full schedule and will be occupied with any number of gatherings, but I hope you'll have a free evening or two so we can share a meal together and visit. I'd like that a lot.

It's been a full month now since the official summer break began and I can assure you that it's as hot in Rome as I ever remember it being in Minnesota or in North Carolina! Have you spent many summers in Rome? As I recall, you like hot weather. The summer that I arrived here (during the last Congress of Abbots) I remember frying in the afternoon sun at the Beatification ceremony in St. Peter's piazza; [REDACTED] sat next to me and all the Abbots were on the front steps because of Cardinal Dusmet's beatification. [REDACTED] and I put our cowls up to shade us from the sun but a black habit was no great protection. That same evening Timo hosted us all (you, Abbot John, Eric and myself) for a meal at his Embassy friends' home. He made some excellent pasta...

My writing is coming along; this is really the ideal setting for getting work done with few interruptions. Prior Mark was kind enough to make an exception to the "no students" rule normally in vigor at Sant' Anselmo during the summer, so I'm literally the only student in the house all summer. There are a very few professors who come and go, plus some workers. All in all we are barely a dozen at table. I prefer the relaxed atmosphere during the summer to the more formal "European" atmosphere that reigns during the year.

Did you know that your name is being mentioned frequently as one of the major candidates as the next Abbot Primate? You probably already know that, but I thought I'd mention it now lest you arrive here in September and be taken by surprise. We've never discussed that before, so I was wondering if you'd take the job if elected? It would be hard to give up St. John's to take on the Abbot Primate's work; I'm sure. Nonetheless, Sant' Anselmo is in a genuinely critical condition now--as you may already have been informed. There is currently a desperate need for a Primate who is committed to the schools we administer as well as committed to the Collegio itself, meaning the house and its residents.

Morale finally hit rock bottom this year, though it began to do so last year with the arrival of the current Economo. The canonical visitation this spring reported on all this and asked that Primate, Prior and Economo step aside. They resisted the visitators but the general insistence of the house residents (profs and students both) and later of the Commission seem to have finally convinced Victor, at least, to resign. The Prior, too, has announced his resignation, though the Economo remains--and it's the Economo who is the main problem. He simply cannot stay; he's hurt too many people and alienated most of the residents and employees. In my years of administrative work as Episcopal Vicar, Headmaster,

OSB SCHULTE_00445

Subprior, Pastor and the like I've never seen such a case of one individual so damaging the spirit of an entire community, except perhaps that of [redacted] at San Antonio Abad.

There's a genuine need for major structural change that would make the Primate accountable and that would make it possible to appeal beyond the Primate when he himself is the problem. Our current mess is basically the result of the fact that neither Senior Council nor Visitators nor Commission have anything more than the power to "suggest" things to the Primate. To whom do you appeal when the "court of last instance" is the source of your problems?

So, if you were to get this job you'd have a real task ahead of you, but one of great importance for Sant' Anselmo. We need a Primate intimate with Sant' Anselmo (a former resident...), one who speaks Italian and a number of other languages, one who is academic--or who will at least promote an academic "restoration" here at our schools--and one who would be committed to the resident community here: working to build up the community spirit, liturgy, fellowship, etc. If by any chance the "voices" are correct and you really do get elected (and accept...), you could do a real service to the Confederation by dedicating your time to Sant' Anselmo. In my opinion, it's worth it for someone to do just that because it has so much potential.

Sorry to get so long-winded on Sant' Anselmo; we've really been suffering for the past couple of years ([redacted] and [redacted] can also give you some insight to the situation here; maybe a good idea before you come). I should've spoken more or written more about this before, but it seemed so hopeless for so long. Now with the elections approaching it seems possible for the first time. I care a great deal for Sant' Anselmo and have tried to be as actively involved in the community as possible, especially on the Primate's Senior Council, as one of the Prior's assistants, etc. I hope I can make a further contribution to its future by promoting the changes we need. I pray that God will give you and the other Abbots wisdom and courage as you deliberate here in September.

Well, I won't keep you any longer. Hope your summer is going well and that you're getting some time to catch your breath before coming to the Congress. For now, then, take care.

Faternally,

Francisco

Francisco R. Schulte, O.S.B.

P.S.

Thanks for approving Dale's request that I teach in the Grad School next summer. I really look forward to getting back and getting "back to work." F.

Saint John's Abbey
Collegeville, Minnesota 56321

Office of the Abbot

8 August 1992

Fr. Francisco Schulte, O.S.B.
Collegio di Sant' Anselmo
Piazza Cavalieri di Malta, 5
Rome, Italy

Dear Father Francisco:

Sorry for my long delay in writing to you. I have on my desk a number of unanswered letters from you. However, we did speak on the telephone a few months ago, so I don't think there are any urgent questions outstanding.

I'm glad that I will be able to visit with you when I arrive in Rome for the Congress of Abbots. We will have much to talk about, especially about your future work in the spiritual life program and in teaching. I'm sure there will be plenty of time to exchange thoughts about the progress of your monastic life and of your studies.



I don't know how to react to the news that I might be a candidate for the office of abbot primate in September. It is not a prospect that particularly delights me. It is true that I spent years in Rome at the caro collegio but I did not learn to speak Italian very well since practically all our classes were in Latin. I have learned to speak somewhat German, French and Italian but my conversations in these languages are minimal. I can read them with relative ease.

Sant' Anselmo is quite different from Saint John's, both in personnel administration and in fiscal affairs. You know how much I as abbot rely on other administrators to manage their respective areas. What Sant' Anselmo seems to need is someone who oversees the academic life and who builds community. I might offer something in these areas. But I think the abbots should find an Italian this time around. I don't remember that an Italian has ever been abbot primate.

Phone 612 363-2544

OSB SCHULTE_00447

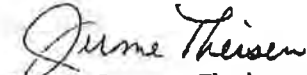
7 August 1992
Fr. Francisco Schulte, O.S.B.
Page Two

This past weekend I hosted a reunion of the Theisen and families, mostly Theisen family. Some 100 persons accepted my invitation to spend a few days at the abbey. It was great fun. The children especially found the grounds expansive and the buildings fascinating. Many brought photo albums so there was much musing over the personages of the past. Well, I won't do it again for a few years.

You are fortunate in having the time and the leisure to write at Sant' Anselmo during the summer months. I can imagine that the building is hot but you must have many hours of peace and quiet.

I wish you the Lord's blessings and peace! See you soon.

Fraternally,



Abbot Jerome Theisen, O.S.B.

JT/kr

Francisco Schulte

Fri. Aug. 22 - overnite w Abbott
Baldwin's family in Lakerille

Sat. Aug. 23 - fly to my relatives in
Covington, KY to see Grandma,
her mother & cousin's babies etc.

Wed. Aug. 27 - fly to my Mother's in
LA. You can reach
me there most of the time:

I will probably be at my
Dad's home
from Sept.

Mon. Sept. 8 - fly to Nassau
from Charlotte, NC on
UNITED Flight # 1166 - arrive 1:22^{PM}

Francesco

Abbot Timothy