

1. SOT - Francisco - contract for the program?
Program? Can't just be a volunteer.
Budget?

2. Guest House

3. ~~Social Trauma~~

3. Spiritual Life Program

4. Classroom - not Francisco's primary focus.

SAINT JOHN'S ABBEY

Dear Abbot Timothy,

Peace!

I just wanted to thank you again for the time we spent talking and praying together. I haven't forgotten my promise to pray for you by name daily, and I would ask you to keep me in your own prayers.

As I return to my work in Rome I experience a pretty broad gamut of emotions; please God all will progress smoothly →

COLLEGEVILLE, MINNESOTA 56321

with my thesis and the
near future at St. John's.
Please God

In the midst of the
anxiety I find great
peace in the conviction
that God has put you
where you are now, Tim.
That has direct implications
for me and for each of
us at St. John's. We
are all in God's loving
hands.

Have a peace-filled
Christmas, Tim. May the
New Year bring us many
good things.

Fraternally,
Francisco

9 December 1992

Dear Dale,

Thanks for your time yesterday discussing the future of Hispanic ministry issues at St. John's Seminary and the School of Theology. Since you already know how concerned I've been about this matter over the past few years you must also know how happy I am knowing that something finally seems to be happening in this area. I'm sure Fr. Bill Skudlarek will be happy also.

I promised to put on paper some of my thoughts about Hispanic studies at St. John's; I'll include some of the things we discussed in our conversation as well. I hope these scattered thoughts may be of some assistance in our planning process.

There would seem to be three principal groups of people that St. John's (Seminary and SOT) could serve directly by providing education and preparation for Hispanic ministry:

1. Anglo seminarians
2. Hispanic seminarians
3. Local and regional personnel engaged in Hispanic ministry

Having indicated those three main groups I'd like to elaborate a bit on how I would envision our service to them.

1. ANGLO SEMINARIANS

I use the term "Anglo" to indicate seminarians who do not themselves come from Hispanic families but who will surely find themselves ministering at some time to Hispanics in their home dioceses. Given the constantly growing Hispanic presence in the US as such--and particularly in the US Catholic Church (approaching 50% of the Church within a decade or so)--I dare say there are very few "Anglo" seminarians who wouldn't fit in this category. Migrant and/or permanent Hispanic communities are present in practically every diocese in the USA. The people who minister to them are in need of:

1. basic Spanish-language skills, in particular "sacramental" Spanish for Masses, baptisms, marriages, confessions, preaching, etc. This can be provided in the University by regular language classes and should also be supplemented with "on-site", full-immersion programs like those offered through MACC (Mexican American Cultural Center) of San Antonio and SEPI (South East Pastoral Institute) of Miami
2. courses providing some rudimentary knowledge about Hispanic culture, Latinamerican history (secular and religious), Hispanic Spirituality/popular religiosity, etc. This can be provided by our own faculty members and supplemented with invited "guest lecturers" as needed and as financially available (There might be grant money available to pay for Hispanic ministry lecturers....)
3. practical experience in Hispanic pastoral ministry and "on site" consciousness-raising experiences, either locally or by taking advantage of programs organized by MACC and SEPI (I would hope to see seminarians becoming involved in their own dioceses' Hispanic ministry opportunities during vacation breaks and/or J-terms.) Any resident Hispanic seminarians at St. John's would also provide peer mentoring possibilities.

2. HISPANIC SEMINARIANS

These would be seminarians of Hispanic origin preparing for ministry in their home dioceses. Since most of these men would come from predominantly Hispanic dioceses and are Hispanics themselves, their educational and formative needs are very different from the Anglo seminarians and would present more of a challenge to us here at St. John's. Let me highlight a few of those needs:

1. Fairly intimate, "family-like" living arrangements and "atmosphere" in the Seminary itself and in the SOT. This cannot be overemphasized. Hispanic culture cherishes and treasures family, perhaps above all other values. The Church is likewise loved and cherished because it is seen as an extended family where God, Jesus, the Blessed Virgin and the Saints are literally part of the family and as close as one's parents, grandparents, cousins, etc. The Church is NOT an institution for Hispanics. Consequently a seminary or a school of Theology has to "feel" like family to Hispanic seminarians. Statistics tell of countless Hispanic seminarians who have left their priesthood studies when they grew despondent from the traditional "Anglo" institutional model of seminary organization and studies. The Hispanic seminarian tends to feel lost, out of place--an outsider. Many drop out; those who remain often "adapt" in order to fit-in and return to their home diocese more "Anglo" than Hispanic. For some time now a number of bishops from predominantly Hispanic dioceses have established alternative living and study arrangements for their Hispanic seminarians: small houses, instead of large institutional buildings normally identified with seminary education; Spanish-speaking or Hispanic staff members to reside with the seminarians as mentors, advisers, etc.; small group Spanish-language Eucharist and prayer; periodic meals prepared by the seminarians themselves using their own foods; etc. You can see the basic thrust. I am NOT suggesting an Hispanic "ghetto" or even a "comunidad de base" within the larger Seminary community; I AM suggesting that we would need to be extremely attentive to the spirit and atmosphere of both residential and academic settings, personal relations, attitudes, etc.

Interestingly enough, St. John's small size and family "feel" are definite blessings for any Hispanic seminarians here. I would suggest that at least a few Hispanics should be here together: a single Hispanic or even a couple would feel like fish-out-of-water

2. a number of courses specifically tailored to their ministerial realities during and after the seminary years. These special courses could also be made available to any other seminarian or SOT student who had already done the "Anglo" basic Hispanic ministry requirements and desired deeper, more specialized coursework. To provide these special courses we will need qualified faculty members and/or guest lecturers.

3. some Hispanic pastoral outlets and contact outside of the Seminary and SOT. The Hispanic seminarians will need it personally and professionally both; this is also one way for the Seminary and SOT to reach-out to local/regional churches in service. The Hispanic seminarians could thus provide meaningful ministry to other Hispanics in the area while fulfilling their own very real need for contact with people of like cultural origin and background.

3. LOCAL HISPANIC MINISTRY VOLUNTEERS/PROFESSIONALS

These are the people who may well be closest to us here at St. John's--and until now the least served. In the St. Cloud, central Minnesota and upper mid-West areas there are countless numbers of the faithful engaged in Hispanic ministry on a volunteer, part-time basis, as well as local "professionals" in parishes and diocesan offices--all in desperate need of solid, basic training for that ministry. Many local pastors or diocesan officials have people volunteering to assist with migrant or residential Hispanic ministry, but the pastors and officials are not able to offer training or formation for these people. Where do they turn for assistance?

I would like to see St. John's share its human and academic resources with the local and regional churches which are in need of formation and training for their Hispanic ministry people. We could easily (honestly!) establish here a regional "escuela de ministerios" or "school for ministries" which would provide simple, basic courses or workshop-style sessions in Hispanic ministry. It would be primarily for those not needing professional academic degrees but rather practical, pastoral instruction in Hispanic culture, spirituality, catechesis and the like. I would envision two principal ways of making this service available:

1. **HERE AT ST. JOHN'S:** there could be days of reflection and instruction during the academic year, perhaps at the Seminary, with the possibility of weekends and longer periods of on-campus study during the summer.

2. **IN THE PARISHES AND DIOCESES:** an outreach program from St. John's would be a wonderful way of providing service to parishes and dioceses in need of assistance. If they can't come to St. John's, St. John's will go to them.

In both cases we would be able to make use of our own faculty members AND our seminarians--especially the Hispanic seminarians. It would be an ideal way for the seminarians to engage in direct ministry to local communities, as well as an excellent source of first hand, practical knowledge for the volunteers and professionals on the "frontlines" of Hispanic ministry.

While I would initially envision something informal and less academic, there is certainly the possibility of developing a program to award a "Certificate" in Hispanic ministry.

WILDCARD "BRAIN-STORMING" IDEAS

-- For a better idea of precisely WHAT the bishops of predominantly Hispanic dioceses would REQUIRE of us at St. John's before they would send us their Hispanic seminarians, personal visits of a couple of days duration should be made to the major Hispanic ordinaries and ordinaries of the predominantly Hispanic dioceses. For example:

- Robert Sanchez of Santa Fe (he loves St. John's)
- Patricio Flores of San Antonio (and Virgilio Elizondo, Rector of the Cathedral--a good friend of Godfrey)
- Roger Mahony of Los Angeles (quasi-Hispanic himself!)
- Joseph Bernardin of Chicago (and Aux. Placido Rodriguez)
- John O'Connor of New York (and Aux. Francisco Garmendia)
- James Hickey of Washington (and Aux. Alvaro Corrada)
- Bernard Law of Boston (and Aux. Roberto Gonzalez)
- Edward McCarthy (and Aux. Agustin Roman, knows Francisco from meetings some years ago)

-- Faculty members, as well as students, should be exposed to on-site Latinamerican cultural experiences. This is important if the Hispanic ministry program is to succeed as more than a pet project of a few individuals.

-- Opportunities to set-up "cultural exchange" experiences or consciousness-raising stays in Latinamerican countries should be pursued aggressively. We should take full advantage of the Benedictine, Maryknoll and other personal contacts we have in Latin America as individuals and as a community.

For example, the Benedictine community of Esquipulas, Guatemala, would be most pleased to discuss the possibility of hosting members of our faculty and student body at their monastery for on-site cultural experiences, etc. They could also provide us with invited guest lecturers periodically. What about the monasteries of Tepeyac and Cuernavaca in Mexico, and other Benedictine houses throughout Latin America? There are so many possibilities...

-- Contact should be made now with MACC and SEPI for assistance in setting-up our Hispanic ministry programs. The contact people (directors) are:

MACC: Rev. Virgilio Elizondo
Cathedral of San Fernando
115 Main Plaza
San Antonio, TX 78205

-- The National Foundation for Mexican-American Vocations has information on grants providing financial aid for Mexican American seminarians. Contact person:

Rev. Msgr. Balthasar Janacek (Chairman):
The National Foundation for Mexican-American Vocations
P.O. Box 7367
San Antonio, TX 78207-7367

-- Locally, Benedictine Sister [REDACTED] (sp?) at St. Ben's is working full time with Hispanics, especially refugees from Central America. She would have excellent advice on local Hispanic pastoral opportunities and needs.

-- Fr. [REDACTED] at St. John's Abbey is working with a number of Hispanic prisoners at the old "Reformatory" and is in real need of assistance. There is another local Hispanic pastoral opportunity for our seminarians.

Well, I believe that covers most of the initial ideas I had or that we discussed, as well as some new ones that have come to me as I write this. It would be a good idea to ask Fr. Bill to add his own thoughts to these; combining ideas and experiences will give us a far broader perspective. If I can be of any further help, Dale, please write, call or FAX me! God bless us and direct us as we try to catch-up in this critically important area of ministry and awareness of what's happening in this country and in the countries to our south...

Fraternally,

Francisco

Francisco Schulte, O.S.B.

cc: Abbot Timothy Kelly, O.S.B.
Father William Skudlarek, O.S.B.

19 December 1992

Dear Abbot Timothy,

Greetings from Rome! I arrived safely on the 17th and am just about over my jetlag now, thank God. By tomorrow I should be back to 100%, please God.

I'm sorry I didn't get a chance to see you again "formally" before I left St. John's; I wanted to thank you again for your kindness and to assure you of my prayers. Well, this letter can serve the same purpose: my heartfelt thanks, Tim.

Abbot Jerome is looking well; since his scare this summer he's taking seriously his need for rest and getting outdoors. The employees continue to be amazed at the sight of a Primate cutting the grass and working on the grounds. Right now he's staked-out an area around the swimming pool and--and we're glad he has! As Henry Bryan Hays said during Gordon Tavis' conference on monastic manual labor, "Well, I've never cared for manual labor myself but I certainly am glad that so many of you do."

Since my return to Rome 48 hours ago I've received a surprising number of telephone calls and faxes about something that I intended to discuss with you while I was home, but that I decided to postpone in light of the more pressing matters we needed to discuss. Now, though, I'm getting all these seemingly "unconnected" communications from people like Abbot President Melvin Valvano, the Benedictine Abbess of the monastery at Urbania (where I lived when I studied Italian and where Abbot Melvin also stayed and where he is about to return) and the Director of the Italian Language School there.

At the risk of sounding overly credulous or even superstitious, I do feel powerfully impelled to tell you now about the matter that I previously decided to postpone. I do so at the prompting of Abbot Melvin, who says that he'd be happy to speak with you himself to better explain what I'll try to describe now. His exact words were, "If Abbot Timothy thinks you're crazy, have him call me and I'll explain." Melvin and I have talked about this for over a year now and we had another lengthy conversation about it before you drove him to the airport. Based on a number of new, positive developments he has encouraged me to bring it up to you. So I lay this fleece before the Lord, in the person of my Abbot.

In a nutshell, this is a proposal for monks from St. John's to assist in the re-founding of the male Benedictine presence in the "Le Marche" region of Italy (in the northeast, by Rimini, Pesaro, etc.). This could be a St. John's project or it could be done through the Congregation. A St. John's project would promote a more focused effort, I suspect. Plus, there are already at least three monks (plus Melvin, eventually...) who know the situation at Urbania and would be willing to volunteer for this foundation, ensuring a sort of community "harmony" from the start.

The town of Urbania, formerly "Castel Durante", was initially the Benedictine Abbey of San Cristoforo al Ponte. The Benedictine presence goes back to the 700's, at least, though there is a constant tradition that Benedict himself founded the community there. The Abbey remained the heart of the town until the Renaissance when the community was secularized: the Abbey church is now the cathedral and the cloister is the Bishop's palace.

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The Benedictine nuns, a community founded by the monks, have been in town uninterruptedly since the 1200's but are now down to a few elderly women. They're in danger of seeing their community die in the not too distant future unless they receive some immediate help. That's where a community of Benedictine monks enters the picture. Please read on....

A few of us are genuinely convinced that divine providence had a direct hand in the "chance" developments which led me to Urbania for my language classes. That was the beginning of the connection between the Benedictines of Urbania and the Benedictines of St. John's. When I asked Timo where I might study Italian he told me to avoid the big schools like Florence (where he studied) or Perugia. He recommended Siena and I was ready to enroll there when a second letter arrived from him with information about a newly founded school in the town of Urbania. It sounded ideal: a small school for Italian in a small Italian town still untouched by tourists. I wrote to enroll, requested to live with an Italian family for the duration and awaited the letter of confirmation.

The letter never arrived before I had to leave for Rome. While I was at Sant' Anselmo, Timo's Embassy friends relayed his message that my letter had finally arrived in Minnesota. The school had seen the O.S.B. on my application and arranged for me to stay at a monastery of Benedictine nuns, thinking I would be happier there. I, however, was not amused; I wanted a regular Italian family. Little did I know that the Sisters would be my Italian family--and then some. They welcomed me into their monastic family like a younger brother. In addition to warm hospitality they provided me with a powerful spiritual experience that was both edifying and healing.

With them I experience a sense of peace, well-being, being whole and being holy like I've never known or felt before. This isn't something I could easily explain or share with most people, but I feel that I can share it with you, Tim. I know you and have prayed with you over the past years.

I've come to love and cherish that community and have suffered with them as they face the possibility of extinction, wanting to do something for them. I've also grown in my conviction that it was not "chance" that brought me to Urbania. I was the first Benedictine to have returned there in hundreds of years--and the first Religious and priest in the language school. Since I've been there the school has opened its doors to more than a hundred other priests and Religious, men and women.

The Director of the school, Prof. Carlo Pasotto, has singlehandedly promoted a restored devotion to St. Benedict in the school and the town. For example, he organizes the celebration of St. Benedict on July 11 every year: inviting well known abbots to give presentations to the public, lead processions, celebrate eucharist, etc. He has also provided the financial wherewithal for students from Propaganda Fide and the newly free Eastern countries to study Italian in Urbania before beginning classes at their Roman universities. With Abbot Melvin and Cardinal Arinze he has sought out young African Sisters to assist the aging Benedictines for a

few years as they try to open their community to young women interested in the monastic life. He has spoken at length with the superiors of Eastern monastic orders about locating in Urbania; at home they have more vocations than they can house or train.

The local seminary has been unused for years and it is Prof. Pasotto's dream or vision to make it available as a seminary dedicated to educating novices and seminarians from the formerly communist eastern countries; the superiors are very supportive of this proposal and are actually ready to move on it, as is the local Archbishop. BUT....

The "BUT" is the need for instructors qualified not only in Theology and/or Philosophy but also able to provide some desperately needed monastic formation to the students as well. After a half-century under communism and with little or no knowledge of Vatican II, the seminarians and monks from the East have been unable to provide either for themselves; they need assistance now, at this critical time, to train their own future generation of Novice Masters, Professors, etc. Again, that's where a Benedictine community from St. John's comes in.

Abbot Melvin, Professor Pasotto and myself have come to believe that a re-established male Benedictine community in Urbania is the key to at least two or three other issues. The restoration of a viable, Spirit-filled Benedictine presence in Urbania would provide a spiritual center for the area, offering hospitality to individuals and small groups seeking a quiet place and a praying community. Like the community at Taizé it would teach prayer and good liturgy by "doing" them; it would be especially important for the young people of the area, currently neglected. And it would have a direct impact--a key influence--on:

1. the rescue, rejuvenation and spiritual care of the now dying community of Benedictine Nuns: they need a Benedictine chaplain and someone able to assist them in the formation of their young vocations

2. the establishment in Urbania's former seminary building of a school for monastic "formandi" and priesthood students from the countries formerly under communist rule: there is a need for a few monks capable of being professors and/or monastic formation directors

A community of monks from St. John's and/or our Congregation could serve these needs admirably. They could be a source of moderate income, as would any pastoral assistance the community should choose to offer the Archdiocese. Abbot Melvin, the Professor and myself wonder if this isn't a providential opportunity for St. John's to do something new, something exciting and something greatly needed by the groups I've mentioned. With this one foundation we could 1) help refound a Benedictine presence in the country that gave us Benedict: demonstrating our gratitude for the gift of our Benedictine vocation; 2) assist a community of Benedictine women desperately in need at a time of crisis--a community that is an extraordinary model of monastic life, charity and holiness; 3) provide direct assistance to the Churches of the East as they emerge from decades under communism and find

themselves in dire need of theological and monastic updating.

In all these exciting things we could be involved and be of assistance. It seems that the KEY to it all happening is the founding of a men's community. Without such a community it's unlikely the Nuns would be able to find a Benedictine chaplain or someone able to assist them with their new members' formation; without such a community and the professors and formation people it could provide it's unlikely the Eastern superiors would risk the school in Urbana; without such a community founded by monks from St. John's and/or the A.C. Congregation, the Benedictines in Italy would be unable to provide any assistance since their own situation deteriorates continually. Outside help is needed and indicated.

Abbot Timothy, maybe I AM crazy. God knows.... But I feel moved to send you this letter. I would only ask you to read it and to pray about it awhile. If you'd be so kind as to contact Abbot Melvin it might help clarify any issues I've explained poorly; you would be well served by his own evaluation of the situation, I'm sure.

Reason and logic tell me to forget this; something else compels me to write this letter and send it to you so you can do some discerning. Perhaps this is the Lord offering our community a new call. I'm inclined to think so, but who knows? With this letter I cast a fleece before the Lord.

Thanks for reading all of this, Tim. Have a blessed Christmas and a New Year filled with God's loving presence and guidance as you serve our community as Abbot. You are in my own prayers daily. Please pray for me!

Fraternally,

Francisco

Francisco Schulte, O.S.B.

29 March 1993

Dear Abbot Timothy,

It's been awhile since I wrote you (December 19) and there are many things that I could write about at this time. However, this needs to be letter about personal, private matters. And while I'd rather be talking with you in person about such matters, like we did in December, I'll have to be content with the written word for now. After Easter -- when you've had a chance to digest this letter -- I'll telephone you so we can have a follow-up conversation *a viva voce*.

I saw Abbot Jerome a few days ago and we had a very good conversation; if you'd like to consult with him about this letter's content, he is "up to date". The topic of my talk with Abbot Jerome, and the issues in this letter, are best described as "matters of the heart": the feelings I've been experiencing lately. If I had to give you a one-word summary of those feelings, I'd have to use the word "anxiety".

My anxiety derives, ultimately, from the things you and I already discussed in December. More proximately, though, it derives from agonizing over all the possible "what if's" of my situation: waiting for "shoes to drop" or for the thread to snap on the "Sword of Damocles". I'm not experiencing much peace these days and I get more anxious as I get closer to my upcoming return to Minnesota.

This growing anxiety comes specifically from my distress about being a potential source of harm to St. John's. I don't want to consider taking any "high profile" assignments at home. It just terrifies me to think of the injury that could be done to the Abbey or School of Theology if I were in the midst of giving a retreat or teaching a course when accusations were made public. This anxiety is so acute at this point that I'm now dreading this summer's assignment, wondering whether I'll "get through the summer" without something surfacing.

And if I do, at least, get through the summer, then what? What sort of future is there for me? What can be done with "damaged goods" these days? I'm so "gun-shy" now that I don't think I could accept any sort of assignment that would put me "in the public eye". I'd be afraid to teach because of my fear about causing scandal for the University or S.O.T. "in the event that..." I'd be afraid to preach retreats for the same reason, and the same goes even for "approved", "safe" pastoral work outside of the monastic community. I keep wondering what sort of viable options remain for me? Hardly anything "priestly" and not much in the area of spirituality, either. So I find myself asking why I'm pursuing this doctorate if I'm going to be in the garden or archives or some place like that.

Tim, these are the doubts, the fears and the questions that pain me. They're very real to me, even if I recognize them to be exaggerated in some ways. They get worse with every article someone "thoughtfully" sends me from the local papers and with every related story I read in the national press recently. I keep waiting for "my turn", knowing that it's only a matter of time: not

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"if" but "when". I'm haunted by an image in Jon Hassler's novel *The Love Hunter* of a wounded, slowly dying bird:

The bird whizzed overhead. He fired at it going away and lodged a few pellets in its tail and wing. *It faltered, swooped and splashed down near the far shore, a hundred yards from Teal Point.*

"Too bad," said Larry, sitting up and shading his eyes, following the movements of *the wounded bird* at the edge of the distant weeds.

"I'll paddle over and get it," said Chris.

"No use, you'll never find it. *It'll dive and drown itself rather than be caught by a hunter. Wounded mallards do that, you know.*"

"Sometimes."

"*They choose which way they want to die, Chris. They're very proud. Doesn't that strike you as an honorable way to end your life, Chris? To drown yourself rather than let yourself be caught by a turtle or a hunter or freeze to death when winter comes?*"

"It makes sense, I guess."

"*Rather than die the slow death of lead poisoning? That's what you've done, Chris, you've given that duck a case of lead poisoning.*"

I've given myself a case of lead poisoning and the thought of walking back into the gunsights scares me to death. In my mind it would be like sitting around Collegeville waiting to "let myself be caught by...a hunter." Right now the prospect of returning to Saint John's is about as attractive to me as the thought of deliberately going for a leisurely stroll through downtown Sarajevo.

Forgive me for going into so much detail to describe how I feel, but I need to communicate those feelings and emotions to you in the clearest possible way so you can understand why I am about to ask your advice on the following thoughts.

After being able to go through the evaluation process we discussed before, and depending on its outcome, I would like to ask you to consider releasing me to assist the Jerome in his capacity as Primate. He is willing to have me and while we haven't determined specific jobs yet, we have looked at three or four options and combinations thereof.

Let me emphasize that I am not requesting this as a way to escape from the absolute need to deal with my situation at home. But having explained to you my increasingly acute anxiety, my fears about taking any sort of "visible" work at St. John's and the anxiety that just being there creates in me right now, I really do feel the need to be away, doing something simple but something good. If news should break while I'm away, over here, it would not have the same effect at all as it would should I be back at Collegeville.

On a more concrete basis, I would like to suggest that after the evaluation process, after my course and retreats this summer, I return to Rome in the fall to hand in the thesis, giving the readers the required two months they need to review it, before

defending it around Christmas time. Then I could stay on to assist the Primate for an unspecified time. We could then review things periodically to see how we're doing, revise the plan or whatever.

Another option along the same line, if not here at Sant' Anselmo, would be to serve the Benedictine Nuns of Urbania as their Chaplain. Since I've written you at great length already about their situation you know that it's an option I would be happy to choose.

Let me close this now with the request that you read this calmly and pray about it lots, Tim. When I return from the retreat (I'm back here on April 13th) I'll call you and we can talk things over in depth. Thank you for listening and thank you for praying for me, as I know you do. You are in my prayers daily.

I ask God's richest Easter blessing on you!

Fraternally,

Francisco

Francisco R. Schulte, O.S.B.

Helping people with chronic depression

Proper medicines help lift veil of sadness for those with dysthymia

For more than 7 million Americans life is no bowl of cherries, the glass is nearly always half empty, the clouds have no silver lining. They have a little-known and often medically ignored yet treatable emotional disorder called dysthymia.

Dysthymia (pronounced dis-THIGH-me-ah) is a mild but chronic depression that can spread a veil of sadness over people's lives for years, even decades, sometimes seemingly from the cradle to the grave.

Others may see the people with dysthymia as pessimistic, self-critical, underachieving and lacking in motivation, spontaneity or a sense of adventure.

People who have dysthymia may see themselves as suffering from a lack of energy, dissatisfaction, an overall negativism and a belief that things will never get better. They are less likely than others to get married and more likely to be divorced and unemployed or underemployed, although some become high achievers despite their depressed mood.

The sleep and appetite disorders common to major depression are less typical of dysthymia. But some patients are plagued by headaches and other pain and chronic fatigue; their multiple visits to doctors rarely result in an accurate diagnosis.

Still, many people with dysthymia have joined the Prozac generation,

Here are some of the criteria used to diagnose dysthymia in patients who don't have other psychiatric disorders:

■ A depressed mood for most of the day, for more days than not, for



Personal health

Jane Brody

often at the urging of friends who themselves have found that this or some other antidepressant lifts the cloudy filter from their lives.

The word dysthymia was coined in the late 1970s by Dr. Robert Spitzer, a psychiatrist at the New York State Psychiatric Institute in New York City, to replace "neurotic depression" or "depressive personality," as the condition used to be called.

A study of five communities conducted by Dr. Myrna M. Weissman and colleagues at the Psychiatric Institute found that at any given time about 3 percent of American adults have dysthymia. Other studies indicate that at least 6 percent of people, possibly many more, experience dysthymia at some time.

For some, the problem seems to have been present almost since birth. As children, they may have

been irritable and difficult, had trouble making friends or fallen short of their potential in school.

For others, the negative feelings do not begin until adolescence, young adulthood or middle. Their low-grade depression may be precipitated by a life crisis, like a divorce, job loss or death of a loved one.

Or their problem may begin with an episode of major depression that abates but never entirely disappears; a condition classified as "major depressive disorder in partial remission," its symptoms are indistinguishable from classic dysthymia.

People with dysthymia are also prone to intermittent attacks of major depression, a condition called double depression.

Dysthymia runs in families, said Dr. David Kupler, director of research at Western Psychiatric Institute in Pittsburgh, and the children of people with major depression are at increased risk of developing the milder disorder.

"Even if you've been depressed all your life, that's no reason not to seek treatment," said Dr. John Markowitz, a research psychiatrist at New York Hospital-Cornell Medical Center in New York City.

Kupler said, "Within the last few years, it's become increasingly clear that the usual treatments for depression are also very effective in dealing with dysthymia."

at least two years (one year in children and adolescents).

■ The presence, along with the depression, of two or more of these conditions: poor appetite or overeating, insomnia or hypersomnia

Depressed mood is one of the major symptoms of dysthymia

(sleeping too much), low energy or fatigue, low self-esteem, poor concentration or difficulty making decisions, and feelings of hopelessness.

■ As a result of the symptoms, the

patient has experienced clinically significant distress or impairment in social, occupational or other important areas of functioning.

Jane Brody writes about health and medicine for the New York Times.

But many patients do not improve with medication, and others resist taking drugs or find their side effects intolerable. For them one or more psychotherapeutic techniques may be very helpful.

Cognitive-behavioral therapy involves several months of weekly discussions with a therapist and written and behavioral homework assignments. Through scheduled activities, training in social competence and a modification of irrationally negative thoughts, depression often lifts.

In interpersonal therapy, given weekly for about four to six months, the therapist helps patients recognize links between their moods and what is going on in their lives, particularly things like grief, role disputes at work or at home, role transitions like marriage or job loss, and trouble initiating or sustaining relationships.

Francisco's update



19 May

I saw the hematologist Tuesday and have a better understanding of "the next step" of dealing with the leukemia.

Since I have been diagnosed in the early stage and still have no symptoms, there will simply be a careful monitoring of the blood, lymph, etc. No treatment is recommended in this early stage; I feel fine.

The prognosis is a "mixed bag": 12.5 years, on the average. Many live longer, some less, of course. I am grateful for your prayers!

Francisco

Dear Tim, 12 April '93

A blessed Easter to you! Believe me, I've had you much in my prayers during Holy Week. The Retreat seems to have gone well, thank God. It's been a special time for me as well.

I'll call you in the

Jerusalem from the Chapel of Dominus Flevit (Mount of Olives). Lk 19, 41-44

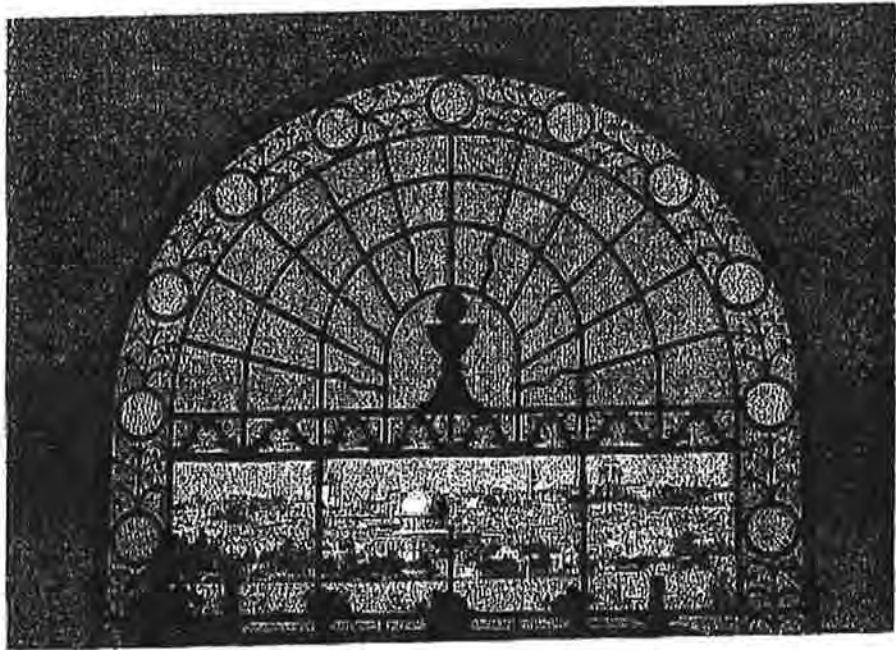
Franciscan Printing Press - Jerusalem

②
next few days so we can talk. I continue to ask your prayers for me and all my intentions, please. God bless!



Francisco

ABBOT TIMOTHY
ST. JOHN'S ABBEY



OSB SCHULTE 00467

SAINT JOHN'S ABBEY

9 July 1993

Dear Abbot Timothy,

I want to follow-up formally on our June 24th discussion with Fr. Dale about my involvement in the Hispanic Ministry program in the SOT/Seminary and the best time for my return to Rome to hand-in and defend my thesis.

As you requested, I did phone my director in Rome and he confirmed what I had told you in our conversation: once a thesis is handed-in formally at the Gregorian the candidate then can start counting-down two months for the defense. Fr. Bernard said that he personally hopes I can complete the thesis and hand it in "sooner than later, because it is in a good condition now and to lose the momentum would be a shame". I appreciated hearing him say that, believe me! Sometimes I wonder if it's even worth it any more, so his words were encouraging.

Fr. Dale and I have spoken about the "best time" for me to return to Rome and his expressed preference is for the first semester, rather than the second. In the event that I'm needed in the SOT for the Hispanic Ministry Program or for teaching he feels it would be better for me to plan on being available second semester. We ought to be able to accomplish most of the initial planning and have a number of meetings on the Hispanic Ministry Program between now and early October; Dale can easily cover any meetings in that area during my absence, as can other members of the Faculty who will be involved in the Program's planning from the beginning so it doesn't become a "one man show".

With your permission, I will make arrangements to spend a week at Tepeyac to initiate the process of setting-up an on-site cultural/pastoral experience. Fr. Samuel Macias Chavez, who has just completed a License in Monastic Studies at Sant' Anselmo, will be home only a week and a half, so I will visit him first and work out the possibilities for such a program. My last two weeks need ~~to be spent in the Library~~ at the Seminario Conciliar in Tlalpan, which has the best working library for Guadalupan topics. With two concentrated weeks there I can complete the bibliographical work that remains to be done yet and I should be able to work on completing the thesis by collecting materials I'll need to finish before going to Rome to hand-in the thesis. The absolute sine qua non for me is making sure everything is completed before going back; only then will the "two month" time be guaranteed. Your idea of spending September in absolute isolation is actually an excellent idea. Geof Fecht said I could hide out at Freeport. How's that?

COLLEGEVILLE, MINNESOTA 56321-2015

OSB SCHULTE_00468

SAINT JOHN'S ABBEY

Abbot Timothy
9 July 1993.
Page two

If I'm to get this finished in time to take it over in October then I need the material to work on while I'm still here; I don't have the materials I need in Collegeville. The combination of the work done on site at the library/archives in Mexico and a month of uninterrupted isolation for work in September should provide the needed time, please God. We can, of course, re-evaluate later in the fall, to make sure I'm on schedule and ready to head over so I don't lose any time there beyond the time needed for the defense, corrections, publication and packing-up process.

For their information and to keep them up-to-date on my situation, I will provide a copy of this letter for Prior Jonathan and Fr. Dale. I'll fine-tune the details of this plan with both of them.

Thanks, Tim, for your monumental patience as the three of us have hammered this plan out over the course of the last couple of months. It's a gross understatement to tell you that I'm very grateful and appreciative; your concern has been obvious to me throughout the whole process. Thank you!

Fraternally,

Francisco, OSB

Francisco Schulte, O.S.B.

cc: Prior Jonathan Licari, O.S.B.
Father Dale Lauderville, O.S.B.

COLLEGEVILLE, MINNESOTA 56321-2015

OSB SCHULTE_00469

Pentecost Sunday 1993

Dear Abbot Timothy,

In anticipation of our next talk, I'd like to put down on paper some things for you to consider and pray about ahead of time. They are my thoughts and reactions regarding your suggestion that I plan on staying here at St. John's in the fall to assist in the setting-up of a program of Hispanic studies in the SOT/Seminary and to begin the personal work of getting re-established at St. John's.

Since we last spoke, and since I was in the Cities, I've spent much of my time in prayer for discernment and I've also taken counsel with a number of trusted people whom I judge to be Spirit-filled. Permit me to offer you a rather sketchy summary of the process.

1. From my own prayer and the fairly consistent advice from the people with whom I've taken counsel, I think I can say with some confidence that I do not believe Abbot Jerome's job offer at Sant' Anselmo should be acted-on at this time. I'm eliminating that option from consideration unless something dramatic causes me to reconsider.

2. The concept of my involvement in the setting-up of a program of Hispanic studies for the SOT/Seminary has received strong confirmation from those I've spoken with; it seems to be in basic alignment with God's will to the extent that I can discern it through prayer and informed advice.

3. On the other hand, I'm experiencing a pronounced lack of a sense of peace about your proposal that I remain here in October. I appreciate and fully understand the concerns you and Dale have; I, too, want to get started with the Hispanic program a.s.a.p. but I'm not at peace leaving the Thesis in limbo. Too many confreres have done this and taken years to complete it at home--if ever.

If I return to Rome in October as planned, I should be finished with the final draft of my Thesis and done defending it in time to return to St. John's for the second semester, please God.

Of great practical importance in this decision-making matter is that fact that I brought back with me only those things I needed for the summer session: I left most of my Thesis materials, my personal Hispanic reference library and my general Spirituality reference library in my room in Rome. I can't complete the final draft of my Thesis without those materials, nor can I begin to prepare courses in Hispanic issues without my library.

4. My first preference, then, is that you and Dale be understanding and patient, allowing me to return to Rome in October to complete and defend my Thesis.

OSB SCHULTE_00470

5. If that is genuinely judged to be impossible due to the situation in the SOT/Seminary then I would propose a compromise, one of the two following possibilities:

a. Immediately following the summer session I could return to Rome (I still have my return ticket) to pack-up my room and send my books, etc. back to St. John's. With my materials and library here I could continue work on my Thesis; I would also have the materials needed to begin preparing courses for the Hispanic program.

b. Instead of a brief August return for packing, I could wait until the end of the first semester and return to Rome for the six weeks of Christmas break and J-Term. During that time I could get some Thesis work done and pack. I don't assume that six weeks would be enough time to finish and defend, but it would at least give me more time to get the final draft in shape.

I have some direct, practical questions for you and Dale.

- If I SHOULD stay here first semester, what exactly am I expected to do?
- Am I expected to begin organizing the Hispanic program?
- If so, then who would assist me with the Hispanic program?
- Would I be expected to work in the Abbey's Spiritual Life program as well?
- Am I expected to teach in the SOT/Seminary and/or College?
- If I AM expected to teach, then what material? No one has asked me to do so; at this late date it's not realistic or professional to ask someone to agree to teach classes that are not even "invented" yet. Nor would it really be possible to prepare any such still undesignated classes in the time between the end of the summer session and the beginning of the fall term.
- Academically speaking, what is the urgency for my being here during the fall term? Setting personal issues aside for the moment, I confess that I'm mystified by the urgency.

I look forward to discussing these matters with you at your earliest convenience, Tim. Perhaps later this week? I sure would like to have a clearer understanding of what I'll be doing in the fall; I'll need to make arrangements accordingly, no matter what we decide.

As always, thanks for your care and your concern.

Fraternally,

Francisco

Francisco R. Schulte, O.S.B.

Saint John's University

P.O. Box 7288

Collegeville, Minnesota 56321-7288

612 : 363-2100

Fax 612 : 363-2115

School of Theology

To: Abbot Timothy Kelly, OSB
Bro. Dietrich Reinhart, OSB
From: Dale Launderville, OSB *DL*
Date: July 28, 1993
RE: Francisco Schulte, OSB and the SOT/Sem

Francisco set up a meeting this afternoon to try to get a clearer idea of what work needs to be done on a Hispanic ministry program for this Fall. The image he has of the development of this program and the one I have in mind are not yet in "synch." He wants it to be fully integrated into the SOT curriculum as early as the Fall of 1994. I see the Hispanic ministry program as one which first needs to address the needs of communities of the region as an outreach program with undergraduate level courses through the Diocesan Ministry Program and through pastorally-oriented courses which will evolve into graduate level courses in Hispanic ministry. I believe we need a couple of years of work at the grassroots level prior to undertaking any major initiatives in the SOT curriculum. The SOT faculty voted in favor of a Hispanic ministry option in the MDiv curriculum in March of 1993. We can run this program by Spanish language offerings and using the resources of the Mexican American Center in San Antonio, TX for one J-term. However, this minimalist approach will not be of much assistance to the needs of the communities of this region.

I became more fully aware of the "limbo" in which Francisco finds himself with regard to Saint John's. Without knowing much about Francisco, my impression is that he has a strong desire for a title and a role. He seems to want a mandate of some sort. In previous conversations with him, I was hoping that he could tolerate a fair amount of ambiguity as he set out to create this program of Hispanic ministry. But he seems to flounder without clearer signals from SJU and the SOT.

I believe the evolutionary schema for this program which I outline above is one that best addresses the needs of the SOT and the region. Francisco would prefer to have an academic appointment. The commitments of the SOT and Department to Michael Kwatera, Michael Patella, and Anthony Ruff cannot be overlooked in any effort to incorporate Francisco into the SOT/Department. I am hopeful that Francisco can be engaged by two areas of potential growth in the SOT/Sem: 1) Hispanic ministry and 2) applied spirituality. Both of these areas, however, cannot be allowed to compete with current elective offerings in the SOT. They must create a new clientele, which I believe is currently exists but has not yet been tapped.

I find myself being daunted by the task of administratively creating a structure adjunct to the SOT program: a pastoral institute or outreach program. In creating such a program, I believe the director and teachers need to have solid academic credentials and should be appropriately recognized for such skills.

Given the tight fiscal situation of the University, I wonder if the Abbey is willing to share some of the risks of inaugurating this outreach program by contributing a larger share than 55% of salary of the monks who are working in these outreach programs? With contributed services, we may be able to create this position for which Francisco so ardently longs.

I believe I can find an office in Wimmer Hall for him to share with [REDACTED] (who used to share this office with [REDACTED]). If Francisco has an office, he will at least have a "home" here. I fear though that he will not rest until he gets on the faculty. I don't foresee a tenure track position on the immediate horizon, but we probably will not hear the end of Francisco's lament until something of this nature emerges.

I plan to visit his class on Thursday evening to see how his teaching is going this summer. All reports that I have heard so far have been favorable.

In Francisco's case, I can see him serving on the seminary staff in the near future, if he wishes. If he puts this together with the Hispanic ministry and the Spiritual Life Center and perhaps some teaching, I believe he will be fully employed. I hope that his serving in these ministries will engage him so that he experiences being a part of this place and its mission without too heavy a reliance upon a faculty appointment for such a sense of belonging. However, I sense that gaining a faculty appointment is a high psychic priority for Francisco.

I am confident that Francisco can create a niche for himself, but SJU and the SOT/Sem probably need to make some concrete steps signalling support for Francisco. Can you assist me in taking these steps?

2 August 1993

Dear Abbot Timothy,

As you requested, I'm providing a projected breakdown of my locations and activities from now through early February of 1994.

August 6, 1993: Summer session ends; grades due, etc.

August 8, 1993: To Mexico. 8 August - 15 August: part time with my host family and part time at the monastery in *Tlalnepantla* with Fr. Samuel Macias Chavez, O.S.B., to discuss possible on-site cultural / language immersion experiences for our SOT Hispanic Ministry Program. The address and phone numbers of my host family are as follows:

[REDACTED]
Mexico D.F., 11000 MEXICO tels. [REDACTED]

August 16-29: Research at the *Seminario Conciliar* in Tlalpan. The librarian, Fr. [REDACTED], will once more facilitate my research. My host and contact person will be: Fr. [REDACTED], a noted author on Guadalupe and Mexican history. The address and phone number of the seminary are as follows:

Seminario Conciliar
Victoria 21
Tlalpan 1400, D.F., MEXICO tels. (52-5) 573-2222

August 30: With my host family.

August 31: To Minnesota; at the Abbey until:

September 2 - 30: In "isolation" at work on the final sections of the Thesis. I'm still negotiating where this time will be spent; there are a number of good options to choose from.

October 1-7 ca.: At the abbey getting ready to return to Rome.

October 8 ca.: To Rome; last minute work with my own library.

mid-October: Deliver the Thesis.

mid-October - mid-December: Work with my Director and readers on recommended fine-tuning, changes, etc. in preparation for the defense.

mid-December / early January: Defense (depends on P.U.G.).

January - early February: make mandated corrections to Thesis and publish as required by P.U.G. norms; pack-up room at Sant' Anselmo and ship things home; Francisco back to USA.

early February: Back at St. John's "for the duration"....

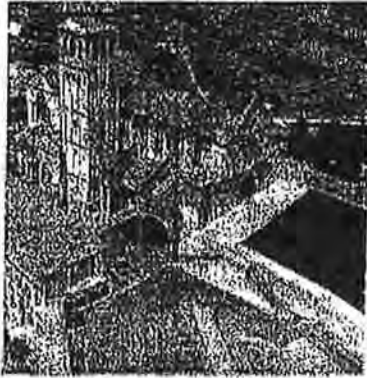
I believe this is an honest and realistic projection of what I expect to happen over the next 6 months, God willing. It's as concrete as I can possibly make it at this time. Please remember that we need to be flexible in case there should be any unforeseen complications or delays: it *is* Italy, after all! Nonetheless, I don't anticipate any such "surprises", please God.

What happens after early February is something we still need to talk about. Just let me know when you'd like to do so.

Gratefully,
Francisco

P.S. I'll give the
Prior a copy. F.

OSB SCHULTE_00474



Assisi - Basilica di San Francesco

La via di andare in sù, è andare in giù.
Beato Egido d'Assisi.

17 Oct. 1993
Sant' Anselmo

Dear Tim,

I take advantage of [redacted]
[redacted]'s return to send
my greetings. You are in my
prayers - and I ask yours,
of course.

We are pretty darn well
"on schedule" over here. I
met with my thesis director
last week, as well as with
the new Preside of the

→

Institute of Spirituality.
My director is very pleased
with the work and will
review the final "clean
copy" in a couple or three
weeks; the 4 bound copies
then go to the Segreteria a
week later.

Both directors have set
the week of Jan. 7th for
the defense, assuming that
all goes well and my
final draft is judged
worthy of defense. It all
seems to be a-ok.

So far, so good. Keep up
the prayerful support.
Thanks for everything. Francisco

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

21 October 1993

Father Francisco Schulte, O.S.B.
Collegio di Sant' Anselmo
Piazza Cavalieri di Malta, 5
00153 Rome, Italy


Dear Father Francisco:

Thanks for the note you sent back by way of Father [REDACTED]. I am glad to hear that everything seems to be going well and that your thesis is progressing on schedule. It's too bad that the defense couldn't be before Christmas so that you wouldn't have that task facing you over the holidays. But very soon it will be over with and you'll be able to return and get into the midst of the work here you have already begun. I have great confidence that what you have begun will bear much fruit for the community, the seminary, and the church.

These have been busy days here. Last week we had the Board of Directors meeting of the Ecumenical Institute followed immediately by the Board of Regents of the University. Father [REDACTED], who has been here for several months now, had knee surgery and is recovering nicely. Father [REDACTED] has been undergoing tests for some kind of blood disorder but seems to be improving. Father [REDACTED] spent the last few days in the health center because of some intestinal difficulties. Father [REDACTED] had surgery on his neck tumor, they found two, but they also think they've gotten it all -- at least as far as they can tell now. Father [REDACTED] had a car accident, went into the ditch on a very foggy morning, and is in the infirmary hurting pretty badly but recovering.

It is getting increasingly colder these mornings, but I find it rather refreshing since hot weather and I do not relate too well. This is the kind of weather I can work in. Keep in touch and know that you remain in my prayers. Greetings to the Primate and to Brother [REDACTED]. I hope (and expect) that he is settling in well. Peace and all good blessings.

Sincerely in Christ,


Abbot Timothy Kelly, O.S.B.

TK/kr

PHONE 612 363-2544 [REDACTED] FAX 612 363-3082

OSB SCHULTE 00477

Resting for a week at my OSB Nuns....

PAX
MONASTERO BENEDETTINE
S M MADDALENA

Urbanig, li 29. VI. 93

Dear Abbot Timothy,

I am happy to be writing this letter to let you know that my thesis received its final official approval and that I've handed-in the 4 bound copies that complete the process - minus the "defense" in the second week of January. They haven't fixed the actual date yet, but once more I was assured that there is no problem with that time framework. So, we're still on schedule. Please God, I'll be home in time to teach my course in Hispanic Ministry.

Now that it's all condensed into a volume of 322 pages and can be examined in a single work, I feel happy with the research and final product. Both my thesis director and the President of the Greg's Institute of Spirituality have said that it's a work of some real significance and will be a contribution to the Greg. I can only thank God and thank. "00

of you at home in Colleyville for making this doctorate possible. I never imagined (in my own dreams) that I would attempt a Doctorate; Abbot Jerome requested it. In that sense I feel like it was a "call" I responded to as best as I could - not something I sought on my own. I pray that responding to my Abbot's initial call, and your own encouragement to complete the work, will be of benefit to St. John's and to the Church in the US, especially the Hispanic members of the Church in the US.

As I prepare for the defense and as I do so at a difficult time due to my Mother's illness, I ask you to continue your prayers, Tim. The end is close, now, but it's a rough time for me, trying to maintain my focus on academic matters when my Mom has cancer and is some 5,000 miles away where I can't help her or be with her at such a time.

She is grateful for the community's prayerful support - as I am. Many thanks for that support. She will be operated on on December 3; I'll let you know the results after a few days. So, for now,

Message of Guadalupe was of God's love for Aztecs

by Rosemary Bergert
Contributing Writer

The preserved image of Our Lady of Guadalupe is itself a wonder. But the message of the Guadalupean event more than 400 years ago is even more significant, according to one who is completing a doctorate on the subject.

"The image is the concrete sign and guarantee of Our Lady's presence, the fact that she was there and that she remains," said Benedictine Father Francisco Schulte, a monk of St. John's Abbey, Collegeville.

Theologically, an icon reflects the presence of the person it represents.

But more important is the Guadalupe message, the research specialist said. "Mary came as an evangelizer to proclaim Jesus, and to communicate God's unconditional love for the Aztec people who at that time thought themselves to be worthless and of no account in their own conquered country," Father Schulte said.

"They were affirmed in believing that God was with them, that God did care. It's a powerful, powerful message."

Several years after the Aztec empire was conquered by the Spaniards in 1521, Mary appeared to Juan Diego on Tepeyac Hill. The recently converted Aztec Indian was on his way from his home village to the city for further catechetical instruction.

Mary's request was that Juan Diego speak to the bishop about building a shrine at the spot of their meeting. She referred to it as "my sacred little home" that would be a dwelling place amidst the people, Father Schulte said.

"There as a loving mother she said she would make present to the Aztec people the presence of her son Jesus. Her home would be a place where their sorrows and their difficulties would be consoled, where they would find real consolation in the midst of difficulties and pain.

"At a time when the Aztecs felt like a trampled people, Our Lady appeared to proclaim a beautiful message of God's unlimited love," Father Schulte said. "She wanted to make that divine presence very real in their midst by taking up residence with them at her 'sacred little house.'"

When the bishop doubted Juan Diego's request and asked for a sign, Mary directed the young Aztec to the top of the hill where they had met the first time. Though it was December and growth was dormant, Juan Diego was to find flowers to gather in his cloak and bring back to Mary to be re-arranged and then taken to the bishop.

This he did. And when the young Indian opened his cloak to show the bishop, the image of Our Lady of Guadalupe appeared on the cloak.

"The bishop fell to his knees," Father Schulte said. "It is that image that we still venerate in Mexico 400 some years later."

Father Schulte's vocation was influenced by the Benedictine monks of Collegeville who taught him at their mission in Puerto Rico. The Schulte family originated in Cincinnati.

After graduation from high school, young Raymond joined the missionary in Puerto Rico, taking the name Francisco. "We all had Spanish names," he said. "And St. Francis was always a great inspiration to me, so I kept Francisco even when I was transferred back to the states."



When Juan Diego opened his mantle the roses fell out and an image of Mary remained, December 12 is the feast of Our Lady of Guadalupe. (OSB photo)

The Benedictine monk recently defended his doctoral thesis in sacred theology at the Pontifical Gregorian University in Rome. He chose to specialize in Hispanic spirituality, he said, not only because he grew up in a Spanish culture but also because he has worked with Hispanic people in the states.

the faith, and to say that those who wish to place their trust in this reported apparition may do so with confidence.

However, when the church makes a declaration like this, it is guided by a certain set of criteria, the priest said. He indicated that the investigations are "painstaking" and begin at the

"At a time when the Aztecs felt like a trampled people, Our Lady appeared to proclaim a beautiful message of God's unlimited love."

— Father Francisco Schulte

diocesan level with the local bishop.

What does the church look for in its investigation?

"First of all we're looking for something that mirrors the Gospel," Father Schulte said.

"Any so-called apparition of Mary or any other person would have to be in accord with the consistent traditions and teachings of the magisterium of the church. It would have to promote the Christian life of the people involved in the apparitions, and promote the welfare of the church."

It should also be of importance to the faithful at large, he continued. Apparitions like Lourdes and Guadalupe should edify and strengthen the spiritual life of people and draw them closer to Jesus and the church.

The church guards against happenings that would glorify individuals who claim the apparitions, and happenings that can be explained by medical or psychological or other natural explanations.

In its investigations of alleged apparitions, Father Schulte said the church wants to take advantage of all the sciences (social, psychological, medical) and apply these along with church teachings and scriptural knowledge.

While there have been claims of visions of Mary all through the centuries, Father Schulte acknowledges the multiplication of reports in recent years is unusual.

"I'm not aware of any time in history when there's been such a concentrated series of reports of so-called apparitions or messages received from the Blessed Mother or from other people.

"They may or may not be authentic. That's the issue. If some of them are authentic, it would be a fairly unprecedented example of a cluster of Marian apparitions."

It could be the fact that there are more of them, he said. Or it could be the fact that the media make it possible for local events to be known more widely.

As a priest and one who has studied Marian theology and spirituality, Father Schulte said his "first reaction is 'God has done this before and God is capable of asking the Blessed Mother's cooperation in being an evangelizer and proclaiming Jesus.'"

He also knows that "you can have 'copy cat' occurrences. You can have people of good will who have heard of certain apparitions that have taken place and, maybe in their own prayer or in their own meditation, they come to be convinced that they also have shared in that."

In any reported instance, Father Schulte emphasized, the church will always approach it with investigation, and will caution people not to put their trust in it until it has proved itself by "good spiritual fruit."

The research scholar also warns against thinking that the reported multiplicity of apparitions precludes something terrible will happen. "If God is behind this, I don't think it's to make people afraid. If God is behind it, it would be to call people back to following Jesus more carefully.

"Our God is not a God who would do something extraordinary like this for the purpose of frightening people, but rather for asking people to turn back to a deeper practice of faith."

In any case of reported apparitions that are under canonical investigations, the church advises people "not to go rushing to these places as though they were already approved," Father Schulte said.

If people choose to pilgrimage to these locations, he suggests they go "with a spirit of openness and concern for what the church is teaching."

Father Schulte reminds people that the church-approved devotions like Guadalupe, Fatima and Lourdes, "were not just for the past. They're meant for us today.

"Their messages continue to have value and continue to speak to us about God's concern for the church and for individuals. They are God's continuing call through the Blessed Mother to be even more faithful to Jesus, more faithful to the church which is the body of Jesus."

(A recorded interview with Father Francisco Schulte OSB will be heard on Conversation on December 11 and 12. The 15-minute program is heard each weekend on 10 radio stations in central Minnesota. The schedule of broadcast times is listed on page 16.)

SAINT JOHN'S UNIVERSITY
Colleeville, Minnesota
TERM CONTRACT – STATUTORY BENEFITS

Saint John's University, Colleeville, Minnesota, called "University", hereby appoints Francisco Schulte, OSB an "Agent" of the Order of Saint Benedict, for professional services upon the following terms and conditions:

1. **Appointment.** Agent is appointed for the instruction of students and related academic responsibilities with the title of Instructor. This appointment does not accrue time toward tenure.
2. **Time.** Agent's appointment will be part- time.
3. **Compensation.** An actual salary of \$ 2,500 will be budgeted by the University to the Order of Saint Benedict for services rendered under this appointment. This compensation is contingent on projected levels of revenue not falling significantly below the level budgeted for 19 93 - 19 94.
4. **Duration.** The duration of the agreement is from the 31st day of January 19 94, to the 31st day of May 19 94, and terminates.
5. **Faculty Assembly.** In accordance with Section 1.6.1 of the Saint John's University Faculty Handbook, 1986, Agent is a non-voting member of the Faculty Assembly. The provisions of Part Two, Section 2.7 concerning Tenure Policy do not apply to this appointment.
6. **Faculty Benefits.** The Order shall receive the dollar equivalent of statutory benefits, Social Security, Worker's Compensation and Unemployment Compensation.
7. **Faculty Handbook.** The provisions of *The Faculty Handbook, Part 2*, of Saint John's University, Colleeville, Minnesota, 1986, as may be subsequently amended, and not in conflict with this contract, are hereby incorporated by reference and made a part of this agreement, and both University and Agent agree to be bound by the rules and regulations contained herein.
8. **Contingency.** For Agents other than full time, this contract is contingent upon sufficient enrollment in the courses assigned.

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

SAINT JOHN'S UNIVERSITY
OF THE
ORDER OF ST. BENEDICT, INC.

Date: December 28, 1993

By: Dietrich Reinhart, OSB
Dietrich Reinhart, O.S.B. President

This offer to be effective must be signed by Agent and returned to the Academic Vice President's Office by January 12, 1993. If the contract offer is not accepted on or before January 12, 1993 or if a special arrangement with the Vice President for Academic Affairs is not made by that date, the offer of continued employment automatically expires.

Date: _____

Agent
Timothy Kelly
Abbot Timothy Kelly, O.S.B.

Francisco Raymond Schulte, O.S.B.
Collegio di Sant' Anselmo
Piazza dei Cavalieri di Malta, 5
00153 Roma, Italia

6 January 1994

Dear Abbat Jerome,

I'm really happy you'll be present at my defense on the 11th. Since this doctorate was initially your suggestion, it's very appropriate for you to be present as the process closes.

At 7:45 pm (on the same evening as the Defense) I'm offering a meal for those who have helped me over the years in Rome. Please put that meal on your calendar. It will be at "La Villetta", which is down by the Pyramid on the Viale Aventino, across from the Park that's behind the Ostiense Post Office. I look forward to you sharing that meal with me - after the "hard part" is over! Francisco

Abbot Timothy,

Thurs. 1 pm

I've been talking with

Dale

Don Tauscher

Finian

et al.

about next year, and this is more
or less where it's at so far. Don
and I will see you about
this (and other Spir. Refo Prog. stuff...)
Friday, Apr. 7, at 8:30 AM.

Thanks, Cisco

SAINT JOHN'S ABBEY

BOX 2015
COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

February 1, 1994

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

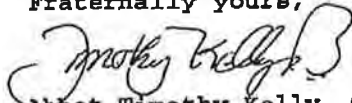
Dear Father Francisco:

Enclosed with this letter you will find your contract in Saint John's University for spring 1994 term. Please look over the contract to see whether it meets your expectations both in assignment and in financial sum. Return the signed contract to the office of the Academic Vice President as soon as possible. If you have any difficulties, please see Mr. [REDACTED] or myself.

Let me take this opportunity to congratulate you for achieving your degree and to thank you the countless hours of hard work which such a degree represents. I appreciate your taking on this new assignment. You realize how much your presence sets the tone for the kind of university we want, one that stresses the communitarian Benedictine values as well as dedication to learning.

I wish you the Lord's blessings as you take up service in this apostolate of our abbey!

Fraternally yours,


Abbot Timothy Kelly, O.S.B.

TK/kr

Enclosures

PHONE 612 363-2544 [REDACTED] FAX 612 363-3082

OSB SCHULTE 00484

FACULTY AND STAFF IN THE NEWS ...

Fr. Columba Stewart OSB, chair of the department of theology, and S. Ephrem Hollermann OSB, assistant professor of theology, gave presentations at the annual meeting of superiors of Benedictine men's and women's communities on Feb. 4-6 at Mount St. Benedict, Atchison, Kas.

Fr. Columba gave four lectures on the topics of "The Patristic Background to the Rule of Benedict" and "The Spiritual Theology of John Cassian." S. Ephrem joined him for a dialogue on "Masculine and Feminine Perspectives on American Benedictine Identity."

Abbot Timothy Kelly OSB, attended this meeting.

Fr. Francisco Schulte OSB, instructor of theology, successfully defended his doctoral thesis on Jan. 11 at the Pontifical Gregorian University in Rome. The title of his thesis is "A Mexican Spirituality of Divine Election for a Mission: Its Sources in Published Guadalupean Sermons, 1661-1821." Fr. Francisco thereupon received the Doctorate of Sacred Theology (S.T.D.); and his thesis has been published in Rome.

This semester Fr. Francisco is teaching the first graduate class in Hispanic ministry in Saint John's School of Theology and Seminary. He is also working with the Multi-Cultural Initiatives Committee of the School

of Theology and the Seminary to develop across-the-board multi-cultural elements and to establish a Hispanic Ministry Program in conjunction with diocese and parishes as a service to local churches.

Fr. Francisco is also a member of Saint John's Abbey's Spiritual Life Program and is directing private and group retreats here as well as presenting parish missions, weekend retreats and conferences off campus.

Fr. Francisco has been a monk of Saint John's Abbey since 1974 and was ordained to the priesthood in 1979. He served as headmaster of Colegio San Antonio Abad, Humacao, Puerto Rico, in 1979-80, as chaplain of Saint John's Preparatory School in 1980-83 and 1986-88, and as Vicar for Hispanics in the Diocese of Raleigh, N. C., from 1983-86.

Fr. Hilary Thimmesh OSB, professor of English, keynoted a panel on "What Does it Mean to be a Benedictine Catholic College?" at the College of Saint Scholastica on Feb. 9.

Charles Watson, lecturer in the psychology department, published an article, "Comparison of Four Post Traumatic Stress Disorder Measures' Convergent Validities" in the Journal of Traumatic Stress. The study was carried out by Watson and colleagues of his at the University of Minnesota and the St. Cloud Veterans Administration Medical Center. □

"The Jesus Summit" — Live Via Satellite

The Episcopal Cathedral Teleconference Network will present "The Jesus Summit," on Saturday, Feb. 19, from 5-7 p.m., live from Grace Cathedral, San Francisco, Calif. The conference will be aired on the CSB/SJU campuses. It can be watched on the big screen in the SJU Little Theater (Quad. 346), Ardolf Science Center 142 or Channel 3 on either campus. The conference will be linked live by satellite to various locations across the nation. Participants will have an opportunity to engage in dialogue with these three renowned scholars.

Three of the world's prominent Jesus scholars — Marcus Borg, distinguished professor of religion and culture at Oregon State University, John Dominic Crossan, professor of biblical studies at De Paul University, Chicago, Ill., and Burton Mack, John Wesley professor of New Testament at Claremont

School of Theology, will hold the national forum.

For further information, call Vincent Smiles, assistant professor of theology, at 5302. □

St. Cloud Symphony Orchestra to Perform

The St. Cloud Symphony Orchestra will present its classical concert on Sunday, Feb. 20, at 7 p.m. in the BAC Auditorium. Guest soloists will be the Minnesota Center Chorale Festival Choir, Saint John's Boy's Choir and three professional soloists from the Twin Cities. Under the direction of Lawrence Eckerling, the orchestra will perform works by Wagner and Carl Orff's "Carmina Burana." Tickets are available at Al's Music, Schmitt Music, the BAC Ticket Office and at the door. Cost is \$9 for adults, \$7 for senior citizens/students and \$4 for children. □

Update on Joint Academic Affairs Task Force

The joint academic officers are committed to increasing the ethnic diversity of the faculty and staff in academic affairs. We have decided to appoint a task force of faculty and staff to address this issue. The task force will be asked to:

1. design procedures and mechanics to be used in hiring so that the diversity of the faculty and staff is increased;
2. to design procedures and mechanics to be used to retain diverse faculty and staff;
3. to recommend by Feb. 27, 1994, a preferred set of these procedures and mechanisms to the JAA officers.

These recommendations will be used to establish the actual hiring and retention strategies used in 1994-95.

The Task Force on Ethnic Diversity includes the following members: Marilyn Anfenson, Jose Bourget-Tactuk, Barbara Edwards, Lenore Felix, Kathy Flynn, Joe Friedrich, Brian Johnson, Chuck Rodell, Gene Sands, Dolores Super, Phil Welter and Betty Wolterman.

If you have recommendations on how to increase ethnic diversity of the faculty and staff in academic affairs, please feel free to contact a member of the task force. □

Admissions Counselor Anticipated Vacancies

CSB and SJU are currently accepting applications for anticipated admissions counselor positions. The office of admissions is a joint department serving both CSB and SJU.

Counselor responsibilities include recruiting, interviewing and evaluating candidates for admission to the two schools.

Applicants should be personable, energetic, articulate and willing to travel for extended periods of time throughout the Upper Midwest and other selected states. Frequent evening and weekend work required. Strong organization and communication background desirable. Baccalaureate degree required.

Applicants should submit a letter of application highlighting academic and extra-curricular accomplishments, resume, current academic transcript and three letters of recommendation by March 4 to Herb Trenz, SJU director of human resources.

CSB and SJU are EEO/AA employers. Women and minorities are encouraged to apply. □

25 Feb. '94

Dear Abbot Timothy,

The increasing number of requests to teach or work or be involved in various and sundry jobs that I've been getting recently prompt me to request a meeting with you so we can discuss my future assignments.

Major areas or "components" to look at and attempt to prioritize or balance are:

1. The Spiritual Life Program
2. The SAT / Seminary teaching
3. The SAT / Seminary Hispanics
4. The Abbey Formation program
5. The C.S.B. / Convent Chaplain Team

Mark Thairert has added a new wrinkle by requesting

→

some sort of "component" at
the Prep School. What is
or is not appropriate in
these "component" areas
needs to be discussed some
time soon because I can
see this mushrooming un-
less we get some basic
sort of control over
the main thrust(s) of my
work here.

When Abbot Jerome sent me
away for the Doctorate the
reason was for in-Abbing
Spirituality issues like
the Spiritual Life program
and Formation teaching was
only meant to be incidental.
Obviously this is getting
shifted quickly but I
would like the chance

(2)

to speak about the shift in focus with you before it simply happens with no real deliberation or planning.

This is all making my head swim as it comes at me so quickly and so furiously since my return. Since I'm out on 2 week-long Parish Missions through March 4 and then have a week-end Retreat later on in March it's hard for me to find much quiet time to pray and think about all these

→

many issues calmly. A
discussion with you would
help me narrow things
down more.

Thanks, Tom

Francisco

FRANCISCO SCHULTE, O.S.B.

February 28, 1994, 9:00 A.M.

Talked about his work load and preferences.

1. SOT/SEM program: interested in hispanic ministry part but does not feel himself to be an administrator; makes a good outreach person and willing to develop St John's as a resource. Needs to talk with Father Dale about contract and budget. It is not fair to abbey to make this an involuntary volunteer contribution.
2. Teaching. Feels energized by his grad course in hispanic ministry that he teaches every Monday evening for three hours. Not energized by the thought of teaching undergrads, especially freshman. Doesn't have much interest in teaching as tenure track. Though he received his doctorate summa cum laude he doesn't perceive himself as the scholar. Has some trouble being comfortable with teaching the junior monks now.
3. Spiritual life program. Interest here is higher. Likes particularly the retreats he gives, not as enthusiastic about parish missions and the like. This cannot be considered apart from
4. Guest House. Chances are that it will tend more towards being a corporate program rather than simply an abbey "apostolate". As a corporate program it might involve more cooperation with university, prep school, lit press, etc. Programs will need development.
5. Hispanic ministry. Has to be considered in relationship to SOT/SEM but also as SJA's involvement in the future of the church and its involvement in developing programs for the future of the church. Might we not seek to be ahead of the curve on this one?

Earth Day At CSB and SJU

The College of Saint Benedict and Saint John's University are celebrating the earth on Monday, April 18, 1994. Meet at the CSB Campus Ministry Office at 4:30 p.m. for an "earth stroll" to explore the CSB woods with Fr. Gene Wilhelm, coordinator of the Earth Literacy Network. The earth stroll will help individuals reconnect and become aware and sensitive to sacred Earth by tapping the individual innate power of human curiosity in a natural setting.

Then join Wilhelm for informal dialogue over dinner at 5:45 p.m. The dinner will be at the CSB cafeteria in the Royal Room. At 8 p.m., Wilhelm will give a slide presentation in the Regina Fireside Lounge on "Earth-Human Eco-Spirituality: The Indigenous Connection," dealing with special sacred places and the peoples living there in balance and harmony with the Earth.

Wilhelm is also the executive of AVES/OIKOS Experiential Workshop in Slippery Rock, Penn., and is currently a resident scholar at the Institute for Ecumenical and Cultural Research in Collegeville. □

Spring Art Sale

The Sisters of Saint Benedict invite you to the Spring Art Sale. The sale will be held Friday, April 15, 10 a.m.-7 p.m. and Saturday, April 16, 10 a.m.-4 p.m. on campus in the St. Joseph Shop.

Artists include: Margaret Van Kempen, OSB, fiber artist/marbler; Annette Brophy, OSB, photographer; Linda Dusek, OSB, photography; Marold Kornovich, OSB, quilting; Dennis Frandrup, OSB, clay artist/jeweler; Ruth Nierengarten, OSB, drawing; Thomasette Scheeler, OSB, print maker/paper maker. □

Spend January Term 1995 Abroad

There will be a UMAIE (Upper Midwest Association for Intercultural Education) representative available on both the CSB and SJU campuses on Wednesday, April 20. Please stop by for information on January Term overseas programs. The representatives will be available at Sexton Commons and Mary Commons from 10 a.m. to 2 p.m. For more information contact Shirley Kelly at ext. 3147. □

"Has Catholic Culture Lost Its Soul?"

The Christian Humanism project is sponsoring a lecture titled "Has Catholic Culture Lost Its Soul?" by Thomas Day, Wednesday, April 20, 8 p.m. in Quad 264.

Day is an associate professor of music at Salve Regina University, in Newport, R.I. He is the author of two important and provocative books: *Why Catholics Can't Sing: The Culture Of Catholicism and the Triumph of Bad Taste* (Crossroads, 1990) and *Where Have You Gone, Michelangelo? The Loss of Soul in Catholic Culture* (Crossroads, 1993).

Educated by the Jesuits, Day received his doctorate in musicology from Columbia University and studies as a Fulbright Fellow at the University of Munich. □

SJU Names New Board of Regents Member

At its March meeting, the SJU board of regents named James Hoesley, a managing director in the investment banking department at CS First Boston Corporation, to serve a three-year term among its ranks.

Hoesley, who is a co-head of CS First Boston's largest regional office in Chicago, received his undergraduate degree from SJU in 1971 and his master's in business administration from Northwestern University's Kellogg School in 1974. He joined CS First Boston in 1974 and in 1979, Hoesley established the firm's first regional banking office in Chicago.

In 1982, Hoesley returned to New York to assist in the development of CS First Boston's capital markets department and the asset-backed securities group before returning to Chicago in 1985. Prior to joining CS First Boston, Hoesley worked in public relations at Commonwealth Edison. □

"Vienna Waltz" Scheduled For April 22

The International Club CSB/SJU is sponsoring the "Vienna Waltz." It is being held at the Great Hall, SJU. There will be hors d'oeuvres and a live sextet performance. The cost is \$15 per couple, \$7.50 per person ahead and \$18 per couple, \$9 per person at the door. For reservations and more information contact: Kimberly McPhee at 363-5458 or Wollington Baihl at 363-2585. □

Professor Joins SOT Faculty

In February, Fr. Francisco Schulte, OSB, '88, joined the faculty of the School of Theology and Seminary. On January 11, he successfully defended his doctoral thesis at the Pontifical Gregorian University in Rome and received the Doctorate of Sacred Theology (S.T.D.), *summa cum laude*. Fr. Francisco's doctoral thesis, "A Mexican Spirituality of Divine Election for a Mission: Its Sources in Published Guadalupan Sermons, 1661-1821," has been recently published in Rome.

Fr. Francisco has been a member of Saint John's Abbey since 1974 and was ordained to the priesthood in 1979. He received a master's in spirituality and monastic studies from SOT in 1988. He has served as headmaster of *Colegio San Antonio Abad*, Humacao, Puerto Rico, in 1979-80, as chaplain of Saint John's Preparatory in 1980-83 and 1986-88, and as Vicar for Hispanics in the Diocese of Raleigh, N.C., from 1983-86.

During spring semester, Fr. Francisco is teaching the first graduate course in Hispanic ministry. He is also working with the multicultural initiatives committee to develop opportunities for multicultural education within the School of Theology and Seminary, and to establish a Hispanic ministry program in conjunction with dioceses and parishes.

Fr. Francisco is also a member of Saint John's Abbey's Spiritual Life Program and is directing private and group retreats at Saint John's as well as presenting parish missions, weekend retreats and conferences off campus. He is a member of the Convent of Saint Benedict's chaplaincy team. □

March Crime Report

Reported Crime	CSB	SJU
Illicit Drug Violations	0	3
Alcohol Violations	2	3
Theft	3	10
Property Damage	3	9
Vehicle Accidents	1	3
Harassing Phone Calls	4	1
Fire/Smoke Alarms	2	6
Trespassing	1	1
Suspicious Activity	3	4
Service Responses		
Medical Assists	11	20
Escorts	94	16
Vehicle Assists	14	9



Saint John's University

Box 7288
Collegeville, Minnesota 56321-7288

School of Theology
Saint John's Seminary

May 21, 1994

Rev. Francisco Schulte, O.S.B.
Saint John's Abbey
Collegeville, MN

Dear Francisco,

Upon the recommendation of the monastic studies faculty and your readiness to undertake this responsibility, I am appointing you the Director of the Monastic Institute. Your years in the monastic life and most recently your doctoral studies in spirituality in Rome prepare you well to carry out the responsibilities of this position in collaboration with the monastic studies faculty.

I am confident that you will direct the Institute with creativity and skill. I am sure that Father Daniel Ward, O.S.B., will be pleased that you are the one who will continue this important project which he shepherded for the past eight years.

The best to you, Francisco.

Sincerely in Christ,

Rev. Dale Lauderville, OSB
Dean/Rector

cc: Abbot Timothy Kelly, O.S.B.
Brother Dietrich Reinhart, O.S.B.
Brother Jeffrey Hutson, O.S.B.

COPY

612 : 363-2100 Fax 612 : 363-2504

OSB SCHULTE_00492

DRAFT

To: Multicultural Initiatives Committee
From: Francisco R. Schulte, O.S.B.
Date: 3 June 1994
Re: Job Description: Director, Hispanic Ministry Program

The Director of the Hispanic Ministry Program of the School of Theology and Seminary at St. John's University is appointed by the Dean of the School of Theology after consultation with the Abbot of St. John's Abbey.

An Advisory Committee (consisting of faculty, staff and students of the Seminary and School of Theology) assists the Director in identifying the need for, reviewing the progress of, and evaluating the results of the Hispanic Ministry Program's constituent elements, including:

Academic year curriculum / academic offerings issues:

- regular 3 credit classes
- modular units
- inclusion in other courses

Summer session curriculum/academic offerings issues:

- regular 3 credit classes
- modular units
- inclusion in other courses
- special workshops
- major conferences

Coordination among School of Theology and Seminary's Hispanic Ministry Program and similar Multicultural or Cross-cultural initiatives at:

- SJU (undergraduate college)
- St. John's Preparatory School
- St. John's Abbey
- CSB / St. Benedict's Convent

Planning and implementation of a coordinated ESL program / policy for Hispanic / multicultural students once they are here at the School of Theology and Seminary. This will include functioning as a liaison between Hispanic / multicultural students and those persons involved in the students' instruction and formation, including arranging for mentors or academic advisers for the Hispanic / multicultural students

Off-campus instructional offerings / activities:

- "for credit" continuing education classes
- weekend workshops
- in-service days
- special consultation services

Identification, coordination and ultimate supervision of off-campus Hispanic pastoral experiences, including in:

- local rural communities with Hispanic populations
- local urban Hispanic parish communities
- local Hispanic migrant ministry programs

Identification, coordination and ultimate supervision of off-campus Hispanic cultural immersion experiences:

- locally
- in the students' home dioceses or communities
- through nationally recognized programs (MACC, etc.)
- in Latin American countries (Mexico, etc.)

Establishing and maintaining close personal and institutional contact with regional Hispanics and those engaged in Hispanic Ministry, especially in the St. Cloud and other surrounding dioceses, through:

- personal visits (diocesan offices, parishes, etc.)
- attendance at local, regional and national Hispanic Ministry and related multicultural meetings, *encuentros* and conferences
- correspondence and mailings

Writing "start-up" grant proposals to provide for the initial funding of the Hispanic Ministry Program until such time as the Program is able to be funded through the annual operating budget or special endowments, including the possible establishment of a Chair of Hispanic Studies.

The position of "Director of the Hispanic Ministry Program" shall be considered a 4/7ths time equivalency, with an additional 1/7th allotted, should the Director have adequate time to do so, to teach one 3-credit graduate-level class in Hispanic ministry per semester (ideally in the form of a 3-hour, once a week evening session to allow the Director the travel time which this position requires), or three 1-credit modular units, travel commitments permitting.

The position of Director of the Hispanic Ministry Program shall be contracted as an administrative position, said contract to run from [] through [].

File - Francisco

To: ✓ Abbot Timothy Kelly, O.S.B.
Father Dale Launderville, O.S.B.
From: Father Francisco Schulte, O.S.B. *FRS*
Date: 20 July 1994
Re: Job description: Director, Hispanic Ministry Program, etc.

I'm enclosing a corrected version of the tentative job description for the position of Director of the Hispanic Ministry Program which I prepared at Father Dale's request and discussed with the Multicultural Initiatives Committee on 3 June 1994.

I ask that the three of us meet to approve a final version of the job description for that position, and come to an agreement on how that position relates to my other official assignments.

I suggest for the overall allocation of my time:

4/7th's time for the position of Director of the Hispanic Ministry Program

1/7th's time for teaching SOT graduate-level courses (or their equivalent in workshops and in-service days)

1/7th's time for work in the Spiritual Life Program

1/7th's time for work as Director of the Monastic Institute

Although I'm technically "unemployed" in the sense of having no written contract or official assignment, I continue to be engaged in the following official activities:

- Hispanic Ministry activities: attending regional Hispanic meetings; maintaining contact with diocesan offices through correspondence, calls and personal visits; visiting local Hispanic communities to explain and promote St. John's Hispanic Ministry Program; celebrating Spanish-language Eucharist and sacraments with regional Hispanic communities when requested, etc.

- Abbey Spiritual Life Program activities: directing parish missions; offering week-end retreats; directing private retreats here at the Abbey; engaging in spiritual direction in the Abbey and School of Theology, etc.

- School of Theology activities: meeting and working with various individuals on the future of the Hispanic Ministry Program; attending Consortium meetings on Multicultural issues; chairing Comprehensive Boards and advising 14 SOT students this summer (albeit without benefit of any contractual relationship with the School of Theology...), etc.

8/94

Francisco Schulte:

1. Academic Year Teaching -- 1/7 to 2/7
2. Summer Teaching -- 1/7
3. Outreach -- 2/7 to 3/7
4. Monastic Institute Director -- \$800 stipend

Contract: SOT academic year -- 4/7ths
-- Summer 1/7th

Outreach:

- plan for networking with diocesan organizations
- plan for creating pastoral placements (both parish placements and social ministry placements)
- plan for recruiting Hispanic seminarians

As a holder of a full-time contract (4/7ths in the University), Francisco will be subject to the obligations of a full-time faculty member (committee work, assistance in the formation program as faculty members are typically obliged, work in giving talks, etc.)

He will also be subject to a typical performance review for someone holding an administrative position (analogous to that of the Director of Field Education in the Seminary).

COMMENTARY

An article I wrote for Our Northland Diocese Cookston's diocesan

El mensaje de Guadalupe/The message of Guadalupe

Foro/Forum

By Sister Teresa Ann Wolf



"Que Jeromos son sobre los montes los pies del mensajero que anuncia la paz, que trae buenas nuevas, que anuncia salvación". (Is. 52, 7) Se cumplió aquello profecía en manera especial con las apariciones de Nuestra Señora de Guadalupe a Juan Diego en el Tepeyac, en los confines de México. Fue el 12 de diciembre del 1531, apenas diez años después de la conquista del imperio de los aztecas.

El proximo 12 de diciembre, los católicos de la diócesis de Cookston y de todas las diócesis norteamericanas se juntarán para celebrar aquel acontecimiento. Hace unos pocos años los obispos norteamericanos elevaron la celebración del rango de "memorial opcional" al rango más solemne de "Fiesta", indicando así una nueva comprensión de la importancia teológica de las apariciones guadalupanas en México para la Iglesia en nuestra nación, y también de la importancia de la presencia cada vez mas grande de los hispanos norteamericanos.

En el Tepeyac Dios hizo algo nuevo, algo único, al enviar a la

especial a los más humildes y pobres.

Se puede decir que el único propósito de las apariciones de María de Guadalupe fue el de confortar y consolar a los afligidos, exaltar a los de abajo, anunciar un año de favor del Señor y reconciliar a los conquistadores españoles con los aztecas conquistados - dos naciones, culturas y religiones diametralmente opuestas. El Padre Raymond Brown escribe que María de Guadalupe "dio la esperanza del Evangelio a un pueblo entero que no tenía para que ver buena noticia alguna en lo que llevo de España."

Da pena pensar that un evento tan importante para la historia de la Iglesia sea relativamente desconocido fuera de la nación mexicana y sus vecinos latino-

entera - especialmente a la Iglesia norteamericana que goza la presencia fuerte y siempre creciente de los hispanos. Aquella presencia hispana entre poco formará la mitad de los miembros hispanos de la Iglesia católica norteamericana tienen mucho que comparar con los demás miembros.

Por ello, una comprensión más profunda de la historia y del mensaje de Guadalupe puede enriquecer la Iglesia norteamericana y contribuir a su mayor diversidad. El acontecimiento guadalupano nos enseña que todos compartimos una relación especial e íntima con el Dios quien ama con ternura a los pobres y humildes. Dios quiere que dejemos a un lado lo que nos divide, y que

"Faith," which indicates a new awareness of the theological importance of her appearance in Mexico for the church in our country, as well as an appreciation of the importance of the ever-growing presence of Hispanics in these United States. On Tepeyac Hill God did something new, something unique, by sending the Virgin Mary to become personally and actively involved in the evangelization of the New World. God sent Mary to Mexico precisely when that nation was experiencing its most bitter moment: their warriors and leaders had been defeated by the Spanish, their culture was scorned by their conquerors and their gods had been defeated by an alien god they could not comprehend. They had no desire to live any longer.

In the midst of their despair, Mary came as a tender Mother. She proclaimed the comforting message of God's special love, compassion and affection for the peoples of the Americas. She requested the construction of a "little house" so she could dwell

unknown outside of the Mexican nation and its Latin American neighbors. The importance of the Guadalupean happening reaches far beyond the borders of Mexico. On Tepeyac Hill Mary declared that she had come as a compassionate mother not only for Juan Diego, but for "all of you who dwell in this land and for all others who love me; those who lift up their voices to me and trust in me." That means that at Tepeyac the Christian faithful of all places and all times were given a major revelation of God's continuing concern for all of humanity - in particular those who are most oppressed and most needy.

That Guadalupean revelation has a lasting importance. Recovering the central message at the heart of devotion to Our Lady of Guadalupe and her mission leads the faithful to justice and social involvement. Guadalupean devotion cannot be content to remain fixed on the sacred image alone: it necessarily leads to active concern for those most in need, to the same kind of love God and Mary demonstrated at

Virgen María a jugar (in papel) personal y activo en la evangelización del Nuevo Mundo. Dios mandó a María a México precisamente cuando México pasaba por los momentos más amargos: sus guerreros y sus caciques derrotados por los españoles, su cultura despreciado por los conquistadores, y sus dioses derribados por un dios extranjero que no podían comprender. Ya no querían vivir.

En medio de esta desesperación vino María como madre compasiva. Anunció el mensaje consolador del amor, compasión y afecto particular de Dios para con las gentes americanas. Pidió la construcción de "una casita" para poder hablar en medio de los indígenas y europeos: un lugar de refugio en el peligro y de consuelo en la tristeza. Por último dejó con ellos, como prenda de su presencia duradera, la sagrada Imagen de ella imprimida en la última de Juan Diego.

Lo más importante de los acontecimientos del Tepeyac es el mensaje que Nuestra Señora vino a proclamar: un mensaje sobre el verdadero Dios quien ama a todos sus hijos igualmente, más ama con ternura

americanos. La importancia del acontecimiento guadalupano alcanza más allá de los confines de México. En el Tepeyac María declaró que había venido como madre compasiva, no solamente a Juan Diego sino "a todos vosotros juntos los moradores de esta tierra y a los demás amadores míos que me invocan y en mí confían." Quiere decir que en el Tepeyac los fieles cristianos de todo lugar y todo tiempo hayan recibidos una revelación principal del afecto incesante de Dios para con toda la humanidad - especialmente los más oprimidos y mas necesitados.

→ Aquella revelación guadalupana tiene una importancia permanente. Recuperar el mensaje central, el corazón de la devoción hacia Nuestra Señora de Guadalupe y su misión, lleva a los fieles a la justicia y al interés social. La devoción guadalupana no consiste únicamente de la devoción hacia la sagrada Imagen; necesariamente conduce al afecto activo para con los más necesitados - al mismo amor que mostraron Dios y María en el Tepeyac.

Al propagar el mensaje de Guadalupe, la iglesia mexicana contribuye una dádiva a la Iglesia

seamos reconciliados los unos con los otros como hermanos en Cristo, hijos de mismo Padre amoroso. Este es el mensaje maravilloso de Guadalupe. ¡Felicidades a todos el 12 de diciembre!

The following article on the message of Guadalupe is contributed by Father Francisco Schulte, OSB, a monk of St. John's, Collegeville. Father Francisco directs the Hispanic Pastoral Ministry Program at St. John's. He has many friends in the Crookston Diocese.

→ "How beautiful on the mountains are the feet of the messenger announcing peace, of the messenger of good news, who proclaims salvation" (Is. 52:7). That prophecy was fulfilled in a special way by the apparition of Our Lady of Guadalupe to Juan Diego on Tepeyac Hill, north of Mexico City. It was December of 1531, a mere ten years after the conquest of the Aztec Empire.

On December 12, Catholics in the Diocese of Crookston and throughout the United States will gather to celebrate that event. A few years ago the U. S. bishops elevated the celebration from an optional memorial to the rank of

in the midst of Native Americans and Europeans alike: a place of refuge for them in danger and comfort in sorrow. Finally, she left them her sacred image impressed on Juan Diego's cloak as a pledge of her abiding presence.

What is most significant about the happening at Tepeyac is the message that Our Lady came to announce: a message about the true God who loved all God's children alike, but who loved with special tenderness the lowliest ones.

It could be said that the exclusive purpose of Mary's apparition at Guadalupe was to comfort and console the afflicted, to lift up those who have been put down, to announce a year of favor from the Lord and to reconcile the Spanish-conquerors with the conquered Aztecs - two diametrically opposed nations, cultures and religions. Scripture scholar Father Raymond Brown writes that Mary of Guadalupe "gave the hope of the Gospel to a whole people who had no other reason to see good news in what came from Spain."

It is a shame that such an important event in the history of the church remains relatively

Guadalupe. By spreading the message of Guadalupe, the church in Mexico is able to make a special contribution to the entire church. This is especially true for the church in the United States, where we enjoy a strong and growing Hispanic presence. That Hispanic presence is already almost 40% of the Catholic Church in the U. S. and it will become over 50% in the next few years. The Hispanic members of the U. S. Catholic church have much to share with the rest of its members.

For all these reasons, a deeper understanding of the history and message of Guadalupe can enrich the church in North America and contribute to its greater diversity. The Guadalupan event teaches us that we all share a special, intimate relationship with the God who tenderly loves the poor and lowly. God wants us to put aside the things that divide us and to be reconciled with one another as brothers and sisters in Christ, children of the same loving Father. This is the marvelous message of Guadalupe. Happy Feast Day!

3 November 1994

Dear Geoffrey,

I'm writing to apply for Abbey Ed. funding for two projects. I spoke with Abbot Timothy about going to Mexico last summer (1994), but since it was so late in the year Abbot Timothy suggested that I hold-off till the summer of 1995 to do so. Former Prior Jonathan informed me that my requests should be submitted by November. So, here are my initial requests for funding.

[Request 1 (Withdrawn after speaking with Prior)]

Request 2 Five weeks in Mexico City (mid-August through mid-September of 1995) for continuing education and research in my areas of specialization and a tutorial in the Aztec language by Fr. Mario Rojas. This work is necessary for the next stage of my research in Hispanic Spirituality and Guadalupan studies; it also relates to my work in Hispanic Ministry.

Funding Requested for Mexico in late Summer '95

\$	600.00	airfare
\$	500.00	room/board @ \$100.00/week
\$	500.00	language study tutorial
\$	400.00	books & materials
\$	250.00	living expenses

\$	2,250.00	TOTAL REQUESTED

I'd be happy to discuss these projects with you in greater detail, Geoffrey, when it's convenient for you. Thanks!

Fraternally,

Francisco R. Schulte, O.S.B.

Copy

Simon

1994-95

SAINT JOHN'S UNIVERSITY
Collegeville, Minnesota

LETTER OF APPOINTMENT - TERM APPOINTMENT
(Statutory Benefits)

Saint John's University, Collegeville, Minnesota, Called "University," hereby appoints FRANCISCO SCHULTE, OSB, an "Agent" of the Order of Saint Benedict, for professional services upon the following terms and conditions.

1. **Appointment.** Agent is appointed for the instruction of students and related academic responsibilities with the title of INSTRUCTOR. This appointment does not accrue time toward tenure.
2. **Time.** Agent's employment will be PART TIME.
3. **Compensation.** An actual salary of \$3000 will be budgeted by the University to the Order of Saint Benedict for services rendered under this appointment. This compensation is contingent on projected levels of revenue not falling significantly below the level budgeted for 1994-95.
4. **Duration.** The duration of the agreement is from the February 6, 1995 to the 31st day of May, 1995, and terminates.
5. **Faculty Assembly:** In accordance with Section 1.6.1 of the Saint John's University Faculty Handbook, 1986, Agent is a non-voting member of the Faculty Assembly. The provisions of Part Two, Section 2.7 concerning Tenure Policy do not apply to this appointment.
6. **Faculty Benefits.** The Order shall receive the dollar equivalent of statutory benefits, Social Security, Worker's Compensation and Unemployment Compensation.
7. **Faculty Handbook.** The provisions of The Faculty Handbook, Part 2, of Saint John's University, 1986, as may be subsequently amended, and not in conflict with this contract, are hereby incorporated by reference and made a part of this agreement, and both University and Agent agree to be bound by the rules and regulations contained herein.
8. **Contingency.** For Agents other than full time, this contract is contingent upon sufficient enrollment in the courses assigned.

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

SAINT JOHN'S UNIVERSITY OF THE
ORDER OF ST. BENEDICT, INC.

Date: February 6, 1995

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

By: *Dietrich Reinhart*
Dietrich Reinhart, O.S.B., President

This offer to be effective must be signed by Agent and returned to the Academic Vice President's Office by February 20, 1995. If the appointment is not accepted on or before February 20, 1995 or if a special arrangement with the Vice President for Academic Affairs is not made by that date, the offer of continued employment automatically expires.

Date: _____

Agent

OSBTC

OSB SCHULTE_00500

16 February 1995

Dear Abbot Timothy,

This morning I was elated to read that you were enclosing my "1995 Saint John's University letter of appointment." I assumed that you were referring to my appointment as Director of the Hispanic Ministry Program, so I was sorry to discover later that the appointment referred to was as instructor for the SOT class I'm currently teaching. The fact that there is still no contract, no job description and no financial commitment from the SOT after more than a year of work with the Hispanic initiative is a real disappointment to me.

Unfortunately, it's only the latest in a series of disappointments with the SOT and SJU administrations--and frankly, it needs to be the last. [REDACTED] said to me on December 6th, "Father, I admit that if you were a lay person you would've sued us a long time ago." Should Benedictines really be treated less justly than the lay Faculty?

Since my health has been seriously impaired by this whole situation, I'm advised by the doctor to reconfigure my involvement in the SOT/SJU. I'm willing to consider maintaining some sort of personal involvement and overall direction of the Hispanic Ministry Program, but I need to relinquish administrative tasks and classroom involvement.

You can see that your invitation to "stop in for a chat" comes at the right time. I welcome this chance to discuss my situation at some length. Before that chat, though, I ask you to read this letter so you'll have a concrete indication of some of the things that concern me and how I'm feeling. It will permit us to pray about the situation before we meet and it permits me to put down on paper some of the things that I'd probably be unable to say very well in person.

As you already know from the conversation that Prior Geoffrey had with you about me, I've wanted to speak with you for some time but I've hesitated to do so. I've hesitated mainly because I'm confused by your silence as I've struggled to find my niche in the Abbey and in the SOT. That silence often seems like indifference on your part to my difficulties.

I know that you're not unaware of the various matters that I've been dealing with; I personally informed you about them. Our first lengthy conversation was immediately after your abbatial election and I've tried to continue that openness with you since I returned from Rome. Since you're the father of this monastic family I've always tried to open my heart to you without reserve.

Since you're aware of the struggles that I've been going through this year, I'm puzzled that you've never asked me, on

OSB SCHULTE_00501

your own initiative, how I am or how the re-entry process is going. The few times that we've spoken about serious issues were at my request. While I realize how busy you are and how many monks you have to care for, I'm surprised--and, yes, hurt--at the absence of even polite inquiries.

It's been my experience that when people know about a friend or a colleague who is hurting or sick, they check-in on that person, ask how they're doing and see if they can be of any assistance. I must admit that it saddens me that my own abbot, who knows about my difficulties, doesn't outwardly demonstrate any interest in my well-being. There is no way for me to know that people care about me--or even if they care about me--unless they manifest their concern outwardly. I've missed that sort of expression from you, Timothy.

The combination of your ambiguous relationship with me in the monastery and the treatment I've received in the SOT have combined to produce an unhealthy situation for me. Together they deliver a "double whammy" to someone who first lost his own family, subsequently lost his surrogate monastic family in Puerto Rico, and struggles to find a caring monastic family here. Given the apathetic reception I've experienced in the Abbey and in the SOT, I don't feel that I've found that supportive spirit at St. John's. On the contrary, as Dr. ██████ told me, "This whole situation is making you sick."

In that context, you may better understand how I felt when I returned from Rome to establish the Hispanic Ministry Program and to teach, but received no welcome, no introduction and no congratulations from the Dean of the SOT. There wasn't even a note on the bulletin board mentioning that I was joining the SOT. I had to explain who I was to the Faculty and students when they asked me, "Who are you?" Perhaps you can perceive how symbolic that lack of a welcome was for me. It was only reinforced when I had to beg for an office--and eventually got one in Wimmer Hall, away from most of the SOT Faculty.

Finally, in that same context, you may also understand the magnitude of my frustration at going without any contract or job description for over a year now. For someone who desires to feel warmly received and genuinely appreciated, there could hardly have been a more painful, confusing series of frustrations than the ones I've had to tolerate this year.

Dr. ██████ has advised me to withdraw from the SOT for the sake of my overall health and well-being. I've been resisting her advice because I don't want to "let anyone down" and because I do genuinely love the Hispanic communities I serve. The Hispanic ministry itself gives me enormous joy and has permitted me to re-establish contact with the "soul" which I've repressed for over a year now to my own detriment.

However, it is time to act on her medical advice and start to reconfigure my various assignments in order to formulate a healthy combination--and number--of components.

I'd like to talk with you about these things, Timothy, and hear what sort of concern you have for me. I don't know, explicitly, where I stand with you. We need to discuss which assignment or combination of assignments would best promote a deeper sense of my belonging to this monastic family and to feeling genuinely appreciated as a fruitful member of the larger St. John's community.

As I've mentioned before, my greatest gifts are in the area of spiritual direction, counseling, retreats, talks, liturgy, preaching, celebrating the sacraments, etc. These things all fall in the area of pastoral and relational ministry. Such ministry energizes me; I'm most happy when I'm engaged in pastoral, spiritual ministry. Administrative tasks, committee meetings, pure academics and similar activities deplete my energy and are ultimately counterproductive.

I'm very grateful for the personal insights I'm gaining under the care of Dr. [REDACTED] and [REDACTED]. They've helped me to understand that never saying "no" and constantly trying to please everybody, especially "father figures," are attitudes which are ultimately costly and debilitating for me. Such things "over-ride the soul," as [REDACTED] says. Right now I need to be doing those things which most nourish my soul.

Interestingly enough, I'm already engaged in a number of those very things. My present task is to foster the life-giving things that I'm already doing and control the things which are making me sick. By way of example, I might mention the following positive things that I'm already doing now and which I would be happy to continue, in healthy moderation:

- Directing the Monastic Institute
- Spiritual direction (monks, seminarians, grad students, visiting retreatants, et al.)
- Individual retreats (on/off campus)
- Group retreats (on/off campus)
- Days of reflection/retreats (outside seminaries/communities)
- Parish missions/retreats/talks
- Parish pastoral assistance (Eucharist/penance/etc.)
- Chaplaincy at St. Benedict's Convent
- Eucharist (for our seminarians/grad students)

There are additional possibilities which I would like to explore for the near future, in particular those involving service within the monastery itself. I think that in-house activities would contribute to my better rooting in the

monastic community. When I was the assistant superior in Puerto Rico I gained valuable experience which might well make appropriate some in-house service at St. John's, for example in the areas of vocations or formation work.

I'm also intrigued by the possibility of working to reorganize and rejuvenate our Oblate program. Since I already direct our Monastic Institute, am active in St. Meinrad's Monastic Forum and am a member of the A.B.A., an assignment to work with the Oblates would seem to be a good one--and very monastic.

I haven't forgotten that you still hope for a guest house to serve the needs of the greater St. John's community and that you'd like me to be involved with it. Since I was originally sent to Rome by Abbot Jerome with the intent that I'd assist with retreat work and hospitality in the guest house, I'd be happy to get involved there, if/when we have a guest house.

In this letter I've attempted to "speak" to you as though we were engaged in spiritual direction. It isn't easy to be so direct, but I want to be open with you so we can work on a more healthy situation for me at St. John's; your sincere cooperation is a key ingredient in that process. It also means a great deal to me, personally.

I hope that you and I, in conjunction with Dr. [REDACTED]'s and [REDACTED]'s ongoing care, can communicate more often and more openly. I need more concrete demonstrations of concern from you; I need to get more involved with in-house Abbey service and soul-enhancing, pastoral ministry.

I look forward to discussing these things at our "chat" (9:00 am, February 24) and to working with you to implement whatever "reconfiguration" seems most healthy. Thank you, Timothy, for taking the time to read all of this.

Fraternally,

Francisco

Francisco R. Schulte, O.S.B.

Francisco, OSB
SAINT JOHN'S ABBEY

BOX 2015
COLLEGEVILLE, MINNESOTA 56321.

Personal
and
Confidential

20 Feb.

Kelly -

Would you ask Abbot
Timothy to read this in
preparation for our talk
on Feb. 24? Thanks - Cisco

1. Mmas Institute - under Abbey, not a SOT
CEU rather than credit ^{Acad.}
2. hospice ministry
3. Oblate program
4. SOT teaching - Ignacia course but not
other courses

teaching 2 classes

Acad. advisors 8 students

spiritual director 5 monks

Freedom
image

FRANCISCO SCHULTE, O.S.B.

February 24, 1995 9:00 A.M.

Talked about his letter to me dated 16 February 1995.
Concerns:

1. Monastic Institute. Would like to see it under abbey rather than SOT. Get rid of credit system and go for CEUs instead. Told him I'd contact Dietrich first and then Dale.
2. Oblate program. Told him I would like to see it in context of Spiritual Life Program. He should talk with Don Tauscher. They should come up with program description, job description, etc. I was not at this time appointing anyone to the job until descriptions and discussions are complete.
3. SOT teaching. He should talk with Finian about contract, extent of work, etc.
4. Counselling. He is getting it, should continue. Work on idea of image and freedom. Told him Abbot Jerome had never asked me for Francisco, this surprised him. Jerome expressed disappointment to me at Atchison last year that F. wasn't coming. I asked him: why did you never ask me? Told F. I wanted him home because he needs to feel rooted here and needs to not run from what might threaten him.

10. April. 195

F.

This seems to be a
good description of what
I'd be doing without the
SOT or the Monastic Insti-
tute.

Francisco

10 April 1995

Dear Finian,

Thanks so much for your counsel and your mediation efforts on my behalf as I "reconfigure" my work at St. John's. I think I am now in a position to simplify that process for all those who are engaged in negotiating my post-August jobs.

Upon the advice of my physician and after consulting my counselor and getting some spiritual feedback as well, please be advised that I will be concentrating my work almost exclusively to ministry within the Spiritual Life Program.

I will not be able to assist in the School of Theology and Seminary after completing this summer session's course in the history of spirituality. I am willing to retain the position of Director of the Marastic Institute - in the event that it no longer falls under the S.O.T.

Hopefully this clarification will help me conclude my post-August assignments.
Sincerely, Francisco, OSB

DRAFT : 10 April '95

FRANCISCO SCHULTE, OSB
POTENTIAL ASSIGNMENTS AS OF SEPTEMBER 1995

SPIRITUAL LIFE PROGRAM

On-Campus responsibilities and activities:

- Director of Oblates
 - * Attend the annual gathering of Oblate Directors
 - * Attend other major gatherings of US monastics:
 - + The Monastic Institute at St. John's Abbey
 - + The Monastic Forum at St. Meinrad Archabbey
 - + The annual American Benedictine Academy meeting
 - * Attend significant international monastic gatherings
- Group retreats and directed retreats for individuals
- Talks, presentations, days of reflection for visiting groups
- Individual spiritual direction
- Provide Spanish-language spiritual assistance

Off-Campus activities:

- Parish missions, retreats, talks and days of reflection
- Contracted group retreats, talks and days of reflection
- Provide direct Spanish-language spiritual and pastoral services in the local area, as feasible

MAJOR NON-COMPENSATED COMMITMENTS OF TIME AND ENERGY

PREPARATORY SCHOOL

- Consultant to President and Development & Alumni Offices
 - * Advise President and Development & Alumni Directors on Spanish-language issues (foreign study, alumni, etc.)
 - * Represent SJP with Spanish-speaking students & alumni

SAINT BENEDICT'S CONVENT

- Member of Convent Chaplains' Team
 - * Preside on a regular, weekly basis at weekday Eucharist
 - * Preside at periodic Sunday Eucharists
 - * Assist at periodic seasonal Penance services

SAINT JOHN'S ABBEY



23 June 1995

Dear Abbot Timothy,

Prior Geoffrey asked me to refer this now somewhat "dated" Abbey Education budget request to you for your prior OK so he can finalize details with me.

You may recall that last summer (June 1994) I asked your permission to spend parts of August and September '94 in Mexico City for further studies in my field of research and to study Nahuatl (the Aztec language) with Fr. Mario Rojas. At that time you said it was too late in the financial year to make such a request and you asked me to postpone it for the summer of 1995.

Then-Prior Jonathan instructed me to submit my request by November of '94, which I did, to Prior Geoffrey. (See the enclosed copy of that request.) Prior Geoffrey said that ultimately I'd need your permission to do studies outside of the continental United States, by which I understood him to mean that your permission would need to be requested after the funding was approved. So, since November I've been waiting to hear whether the funding request has been approved; I was then going to ask your permission.

Well, it so happens that during a recent talk with Prior Geoffrey I casually asked "What ever happened with that funding request I made in November?" It turns out that he had been waiting to hear from me whether or not you had granted the permission for me to go to Mexico; only then would he be able to deal with my request. "The best laid plans..."

Here, then, is a copy of the pertinent portions from my request of November, 1994. Would you kindly look it over and get back to me and Geoffrey at your earliest convenience so we can finalize my plans? I would be VERY grateful!

Thanks for you time--and sorry to bother you: I obviously misunderstood Geoffrey's instructions about the procedure.

Fraternally,

Francisco, OSB

Francisco R. Schulte, O.S.B.

(encl: 1)
(cc : Prior Geoffrey, O.S.B.)

COLLEGEVILLE, MINNESOTA 56321-2015

OSB SCHULTE_00511

FRANCISCO SCHULTE, OSB
POTENTIAL ASSIGNMENTS AS OF SEPTEMBER 1995

- SPIRITUAL LIFE PROGRAM (ca. 3/7 time)
 - On-Campus responsibilities and activities:
 - Director of Oblates
 - Group retreats and directed retreats for individuals
 - Talks, presentations, days of reflection for visiting groups
 - Individual spiritual direction
 - Off-Campus activities:
 - Parish missions, retreats, talks and days of reflection
 - Contracted group retreats, talks and days of reflection
- ←

Director of Monastic Institute (ca. 1/7 time) <ul style="list-style-type: none">* Organize and direct annual Monastic Institute* Attend major national gatherings of monastics:<ul style="list-style-type: none">+ Monastic Forum at St. Meinrad Archabbey+ American Benedictine Academy meetings* Attend significant international monastic gatherings
--

 - SCHOOL OF THEOLOGY (ca. 3/7 time)
 - Director/Coordinator (?) of the Hispanic Ministry Program
 - * Represent SOT/SEM on Hispanic/Latino issues
 - + Attend major Hispanic gatherings and events
 - National meetings, conferences, etc.
 - Regional/local meetings, conferences, etc.
 - + Promote local and regional Hispanic networking
 - As personal liaison with SJA, SJU, SJP & CSB
 - As personal liaison with area dioceses
 - As liaison with other denominational groups
 - * Advise Rector and Multicultural Initiatives Committee on Hispanic/Latino issues
 - * Advise Rector on recruitment of Hispanic students
 - * Establish mentor relationship with Hispanic students
 - * Teach Hispanic Ministry class during Spring semester
 - * Provide Spanish-language pastoral service, as feasible

?
where
does
this
fit-in
?

Do you
have
any
decision
on this
yet??

MAJOR NON-COMPENSATED COMMITMENTS OF TIME AND ENERGY

PREPARATORY SCHOOL

- Consultant to President and Development & Alumni Offices
 - * Advise President and Development & Alumni Directors on Spanish-language issues (foreign study, alumni, etc.)
 - * Represent SJP with Spanish-speaking students & alumni

SAINT BENEDICT'S CONVENT

- Member of Convent Chaplains' Team
 - * Preside on a regular, weekly basis at weekday Eucharist
 - * Preside at periodic Sunday Eucharists
 - * Assist at periodic seasonal Penance services

SAINT JOHN'S UNIVERSITY
Collegeville, Minnesota

LETTER OF APPOINTMENT - TERM APPOINTMENT
(Statutory Benefits)

Saint John's University, Collegeville, Minnesota, Called "University," hereby appoints Francisco Schulte an "Agent" of the Order of Saint Benedict, for professional services upon the following terms and conditions.

1. **Appointment.** Agent is appointed for the instruction of students and related academic responsibilities with the title of Instructor. This appointment does not accrue time toward tenure.
2. **Time.** Agent's employment will be part time.
3. **Compensation.** An actual salary of \$3,500 will be budgeted by the University to the Order of Saint Benedict for services rendered under this appointment. This compensation is contingent on projected levels of revenue not falling significantly below the level budgeted for 1995-96.
4. **Duration.** The duration of the agreement is from the 2nd day of February, 1996, to the 31st day of May, 1996, and terminates.
5. **Faculty Assembly:** In accordance with Section 1.6.1 of the Saint John's University Faculty Handbook, 1986, Agent is a non-voting member of the Faculty Assembly. The provisions of Part Two, Section 2.7 concerning Tenure Policy do not apply to this appointment.
6. **Faculty Benefits.** The Order shall receive the dollar equivalent of statutory benefits, Social Security, Worker's Compensation and Unemployment Compensation.
7. **Faculty Handbook.** The provisions of The Faculty Handbook, Part 2, of Saint John's University, 1986, as may be subsequently amended, and not in conflict with this contract, are hereby incorporated by reference and made a part of this agreement, and both University and Agent agree to be bound by the rules and regulations contained herein.
8. **Contingency.** For Agents other than full time, this contract is contingent upon sufficient enrollment in the courses assigned.

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

SAINT JOHN'S UNIVERSITY OF THE
ORDER OF ST. BENEDICT, INC.

Date: May 23, 1995

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

By: Dietrich Reinhart, O.S.B., President

This offer to be effective must be signed by Agent and returned to the Academic Vice President's Office by June 6, 1995. If the appointment is not accepted on or before June 6, 1995, or if a special arrangement with the Vice President for Academic Affairs is not made by that date, the offer of continued employment automatically expires.

Date: 25 May 1995

Francisco Schulte, O.S.B.
Agent

OSBTC

SAINT JOHN'S UNIVERSITY
SCHOOL OF THEOLOGY SUMMER SESSION
LETTER OF APPOINTMENT: SPECIAL APPOINTMENT

Saint John's University, Collegeville, Minnesota, called "University", hereby appoints Francisco Schulte, OSB, an "Agent" of the Order of Saint Benedict, for professional services upon the following terms and conditions in accord with the agreement made with the Abbot of Saint John's Abbey:

- 1) Appointment: Agent is appointed for the instruction of students and related academic responsibilities with the title of Instructor. Academic responsibilities in the School of Theology shall include collaboration with students in the preparation of graduate papers and projects, and participation in language examinations and comprehensive examinations.
- 2) Duration: The duration of this agreement is from June 19, 1995 to July 28, 1995, then terminates.
- 3) Compensation: A sum of \$3000.00 U.S. will be budgeted by Saint John's University to the Order of Saint Benedict for services rendered under this appointment. This sum is payable in one lump sum payment to be processed on July 31, 1995.

Employee benefits do not apply to this appointment; however, agent shall be covered by Workers' Compensation Insurance.
- 4) Faculty Handbook: The provisions of The Faculty Handbook of Saint John's University, 1986, as amended and as may be subsequently amended, and not in conflict with this contract, are hereby incorporated by reference and made a part of this agreement; both the University and the Agent agree to be bound by the rules and regulations contained therein.
- 5) Contingency: This contract is contingent upon sufficient enrollment in the course assigned.

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

SAINT JOHN'S UNIVERSITY
OF THE
ORDER OF SAINT BENEDICT, INC.

Date: _____ By: Dietrich Reinhart, OSB
Dietrich Reinhart, OSB, President

(over)

ORDER OF SAINT BENEDICT
Collegeville, MN 56321

CORPORATE RELIGIOUS ADMINISTRATIVE ASSIGNMENT

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

1. **Assignment:** By mutual agreement, Fr. Francisco Schulte, O.S.B. is assigned as Director of Hispanic Ministry in the University Division in service to the ORDER. Duties and responsibilities are contained in the Incumbent's position description which may be subsequently amended.
2. **Time:** Assignment equals 28% time.
3. **Remuneration:** A sum of \$8,000 in accordance with a base remuneration of \$n/a, payable to the ORDER, is budgeted for services to be rendered. This assignment is contingent on projected levels of revenue not falling significantly below the level budgeted for 1995-96. As additional compensation hereunder the ORDER shall receive the dollar equivalent of such fringe benefits as are from time to time promulgated for administrative employees.
4. **Duration:** The duration of this agreement is from July 1, 1995 through June 30, 1996.
5. **Administrative Personnel Policies and Procedures:** The provisions of the Administrative Personnel Policies and Procedures of the ORDER, Collegeville, Minnesota, 1986, as may be subsequently amended, and not in conflict with this assignment, are hereby incorporated by reference and made a part of this assignment, and both the ORDER and APPOINTEE agree to be bound by the rules and regulations contained therein.

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

DIVISIONAL RECOMMENDATION:

Dated: May 23, 1995

By: Dietrich Reinhart, O.S.B.
Dietrich Reinhart, O.S.B.
President

AUTHORIZATION OF ASSIGNMENT:

Dated: _____

ORDER OF SAINT BENEDICT
By: Timothy Kelly, O.S.B.
Abbot Timothy Kelly, O.S.B.

To be effective, this assignment must be signed and returned to the Business Office (Q128) by June 15, 1995.

Dated: 25 May 1995

By: Francisco Schulte, O.S.B.
Fr. Francisco Schulte, O.S.B.

Academic Year: 95-96

ORDER OF ST. BENEDICT
FACULTY PRE-CONTRACT DATA FORM

Continuous ; Probationary ; Term (Special) ; Term (Per Course)

Name: Schulte, Francisco, O.S.B. Date of Birth: 1/1

Address: St John's Abbey City: _____ St: _____ Zip: _____

Race: White Black Hispanic Asian/Pac. Islander American Indian/Alaskan Native

Department: _____ Locus of Appointment/Tenure: _____

Job Group: Lay _____ Outside Religious St. John's Monk _____
Type of Contract: Ranked Full-time _____
Ranked Pro-rata _____
Part-time

Highest Degree: _____ Second Highest Degree: _____
Year Degree was Earned: _____ Year Degree was Earned: _____
Granting Institution: _____ Granting Institution: _____

Professor: _____ Associate Professor: _____ Assistant Professor: _____ Instructor:
Other: _____

Years In Rank (New Contract Year INCLUSIVE): _____ Year Current Rank was Earned: _____

Tenure Status: Tenured _____ Year Tenure was Granted: _____
Tenure Track Years Towards Tenure: _____

Date of Original Employment: _____

Years In Service at St. John's at Rank of Instructor or Higher: _____
Total Years In Service (Total Years = Service at SJU + Accepted Service at Other Institutions at Rank of Instructor or Higher: _____

NOTE: When computing dates always include the new contract in your computation.

Responsibilities by Fraction: .71 Dept.: SOT (Spring)

Base Salary: _____ Base Salary Includes Suppl Adjustment of: _____
Actual Salary: 3,500

Paid in How Many Equal Payments: 12 Contract Duration: From 2/5/96
Payroll Begins in the Month of: Sept To: 5/31/96

Comments: _____

Personnel Use Only			
Contract Verified By: <u>[Signature]</u>	Date: <u>7/1/95</u>	Payroll Starts: Month <u>Sept</u> Year <u>95</u>	
S.S #:		Payroll Ends: Month <u>Aug</u> Year <u>96</u>	
Dept #: <u>1-71000-1015</u>		Monthly Salary: <u>291.67</u>	
Benefit Eligibility Dates: Retirement: <u>1 O.S.B. - O.S.B.</u>			

Vice Pres. [Signature] Date 5/9/95 Budget Officer [Signature] Date 5/11/95
2/93

SAINT JOHN'S ABBEY

5 July 1995

Dear Abbot Timothy,

I'm presently listening to the group discussion following the Sadzardas' presentation on Oblates and I'm moved to tell you how grateful I am to have been asked to assist with the Abbey's oblate program. It obviously means so much to many of our Oblates to "belong" to St. John's, and I really hope the Abbey community can reach out to the Oblates in an effort to make them feel more explicitly members of the monastic community at St. John's.

I've also been very grateful to have been associated with the Monastic Institute, this summer in particular - the first Institute I was personally able to plan and see through to completion. There has been a very different, very noticeable change in "atmosphere" this summer at

COLLEGEVILLE, MINNESOTA 56321-2015



OSB SCHULTE 00517

the Institute.

Dr. [redacted] and I were discussing the "difference" this year - the seemingly more open and "pleasant" atmosphere, compared with some palpable tension last summer. We wondered if it might not be related to the fact that this summer we seem to have fewer "academics" grinding axes, and more "monastics from the ranks" engaging in a more conversational, practical exchange of their personal and community experiences.

Perhaps that is the "level" we ought to aim for - deliberately. Dr. [redacted] thinks so, and it is surely my own preferred target group and preferred sort of group to work with. I think I am most capable there.

So, even though I did tell Dale that I would end my involvement with the Monastic Institute this summer, I want to say to you, Tim, that I would be willing to remain involved with the Institute if it should continue to be a bit less academic and more "familial" - something I would feel able to do fairly well.

Thanks so much, Francisco

Abbot Timothy
FYI

F.

FRANCISCO SCHULTE, OSB
OFFICIAL ASSIGNMENTS (AS OF SEPTEMBER 1995)
INDICATING COMPENSATION AND TIME COMMITMENT

SCHOOL OF THEOLOGY (3/7 time)

- Director, Hispanic Ministry Program (2/7 time compensation)
 - * Represent SOT/SEM on Hispanic/Latino issues
 - + Attend major Hispanic gatherings and events
 - National meetings, conferences, etc.
 - Regional/local meetings, conferences, etc.
 - + Promote local and regional Hispanic networking
 - As personal liaison with SJA, SJU, SJP & CSB
 - As personal liaison with area dioceses
 - As liaison with other denominational groups
 - * Advise Rector and Multicultural Initiatives Committee on Hispanic/Latino issues in SOT/SEM
 - * Advise Rector on recruitment of Hispanic students
 - * Establish mentor relationship with Hispanic students
 - * Provide Spanish-language pastoral service, as feasible
- Instructor, Hispanic Ministry Course (1/7 time compensation)
 - * Teach one class in the SOT/SEM during Spring term

SPIRITUAL LIFE PROGRAM (ca. 2/7 time commitment)

- Associate, Spiritual Life Program
 - * On-Campus responsibilities and activities:
 - Group retreats and directed retreats for individuals
 - Talks, presentations, days of reflection for visiting groups
 - Individual spiritual direction
 - * Off-Campus activities:
 - Parish missions, retreats, talks and days of reflection
 - Contracted group retreats, talks and days of reflection

ABBEY OBLATE PROGRAM (ca. 1/7 time commitment)

- Oblate Director
 - * Organize and direct Abbey Oblate Program
 - * Oversee annual budgetary process & review
 - * Authorize office and program expenses
 - * Oversee Oblate gatherings, at SJA & off-campus
 - * Oversee Oblate publications and communications
 - * Attend major gatherings of monastics

Francisco Schulte, OSB
Assignments (As of September 1995)
19 July 1995
Page Two

MONASTIC INSTITUTE (ca. 1/7 time commitment)

- Director, the Monastic Institute
 - * Organize and direct annual Monastic Institute
 - * Attend major national gatherings of monastics:
 - + Monastic Forum at St. Meinrad Archabbey
 - + American Benedictine Academy meetings
 - * Attend significant international monastic gatherings
-
-

OTHER MAJOR (*NON-COMPENSATED*) COMMITMENTS OF TIME AND ENERGY

PREPARATORY SCHOOL

- Consultant to President and Development & Alumni Offices
 - * Advise President and his Development and Alumni Directors on Spanish-language issues (current students, study abroad programs, alumni, fund raising, etc.)
 - * Be available periodically to represent SJP at gatherings of Spanish-speaking students, alumni and families, whether nationally or abroad
-

SAINT BENEDICT'S CONVENT

- Member, Convent Chaplains' Team
 - * Preside on a regular, weekly basis at weekday Eucharist
 - * Preside at periodic Sunday Eucharists
 - * Assist at periodic seasonal Penance services

File

Finian
FYI

F.

(FRANCISCO SCHULTE, OSB)

OFFICIAL ASSIGNMENTS (AS OF SEPTEMBER 1995)
INDICATING COMPENSATION AND TIME COMMITMENT

SCHOOL OF THEOLOGY (3/7 time)

- Director, Hispanic Ministry Program (2/7 time compensation)
 - * Represent SOT/SEM on Hispanic/Latino issues
 - + Attend major Hispanic gatherings and events
 - National meetings, conferences, etc.
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 - As liaison with other denominational groups
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 - * Advise Rector on recruitment of Hispanic students
 - * Establish mentor relationship with Hispanic students
 - * Provide Spanish-language pastoral service, as feasible
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 - * Teach one class in the SOT/SEM during Spring term

SPIRITUAL LIFE PROGRAM (ca. 2/7 time commitment)

- Associate, Spiritual Life Program
 - * On-Campus responsibilities and activities:
 - Group retreats and directed retreats for individuals
 - Talks, presentations, days of reflection for visiting groups
 - Individual spiritual direction
 - * Off-Campus activities:
 - Parish missions, retreats, talks and days of reflection
 - Contracted group retreats, talks and days of reflection

ABBAY OBLATE PROGRAM (ca. 1/7 time commitment)

- Oblate Director
 - * Organize and direct Abbey Oblate Program
 - * Oversee annual budgetary process & review
 - * Authorize office and program expenses
 - * Oversee Oblate gatherings, at SJA & off-campus
 - * Oversee Oblate publications and communications
 - * Attend major gatherings of monastics

Francisco Schulte, OSB
Assignments (As of September 1995)
19 July 1995
Page Two

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 - * Attend significant international monastic gatherings
-
-

OTHER MAJOR (NON-COMPENSATED) COMMITMENTS OF TIME AND ENERGY

PREPARATORY SCHOOL

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 - * Preside on a regular, weekly basis at weekday Eucharist
 - * Preside at periodic Sunday Eucharists
 - * Assist at periodic seasonal Penance services
-

20 July '95

Abbot Timothy,

Sorry to bother you again with another request, but Jerome Tolpa has asked me to see if you would let me be his assistant on the 9-term class trip to the Holy Land, Egypt and Rome.

He is not sure he'll need me at this stage (it depends on the numbers going), but he's close to a decision and needs to know if I would be able to help. He needs someone who's not daunted by groups or travel, and who knows those places.

(2)

The expenses would
all be paid - I would
need to provide my own
spending money only.

Could you let me
and Jerome know about
your thoughts on this
at your earliest con-
ference?

Thanks,

Francisco

MEMORANDUM

TO: Father Francisco Schulte, O.S.B.
FROM: Abbot Timothy Kelly, O.S.B. TK
RE: January travel
DATE: July 24, 1995

I brought your request to the staff meeting this morning. Your request to accompany Father Jerome Tupa during January term according to the stipulations given in your note to me is approved. " " "

Finian - This is where I am headed, so far ^{16 Apr '75}
 after talking to Don T., Dale and the Abbot. Don and
 I have an 8:30 AM appointment with Ab. Tim on Fri, Apr. 7.

FRANCISCO SCHULTE, OSB
 POTENTIAL ASSIGNMENTS AS OF SEPTEMBER 1995

Notes for meeting with Fr. Francis on 3/21/96

→ SPIRITUAL LIFE PROGRAM (ca. 3/7 time) *Cisco*
 On-Campus responsibilities and activities: *Don T. Director -*
 - Director of Oblates
 - Group retreats and directed retreats for individuals
 - Talks, presentations, days of reflection for visiting groups
 - Individual spiritual direction
 Off-Campus activities: *(Can be expanded)*
 - Parish missions, retreats, talks and days of reflection
 - Contracted group retreats, talks and days of reflection

?

Director of Monastic Institute (ca. 1/7 time) ^{\$ 5,576,000}
 * Organize and direct annual Monastic Institute
 * Attend major national gatherings of monastics:
 + Monastic Forum at St. Meinrad Archabbey
 + American Benedictine Academy meetings
 * Attend significant international monastic gatherings

→ SCHOOL OF THEOLOGY (ca. 3/7 time) *Whole Advancing Hispanic*
 - Director/Coordinator (?) of the Hispanic Ministry Program *was 60%*
 * Represent SOT/SEM on Hispanic/Latino issues
 + Attend major Hispanic gatherings and events
 - National meetings, conferences, etc.
 - Regional/local meetings, conferences, etc.
 * Promote local and regional Hispanic networking
 - As personal liaison with SJA, SJU, SJP & CSB *Apr. 7. Dec. 6. contract*
 - As personal liaison with area dioceses
 - As liaison with other denominational groups
 * Advise Rector and Multicultural Initiatives Committee on Hispanic/Latino issues
 * Advise Rector on recruitment of Hispanic students
 * Establish mentor relationship with Hispanic students
 * Teach Hispanic Ministry class during Spring semester
 * Provide Spanish-language pastoral service, as feasible *poorly treated*

What about past years no compensation experimental years.

1/7th \$1,100,000 - 0.6

Salary Contract official Program expenses Spain Rome materials in Refrains

MAJOR NON-COMPENSATED COMMITMENTS OF TIME AND ENERGY

- PREPARATORY SCHOOL
- Consultant to President and Development & Alumni Offices
 - * Advise President and Development & Alumni Directors on Spanish-language issues (foreign study, alumni, etc.)
 - * Represent SJP with Spanish-speaking students & alumni
- SAINT BENEDICT'S CONVENT
- Member of Convent Chaplains' Team
 - * Preside on a regular, weekly basis at weekday Eucharist
 - * Preside at periodic Sunday Eucharists
 - * Assist at periodic seasonal Penance services

Finian has been personally treated as an issue - it's a health issue from which I get out of SOT -

What about 5/7th Contract' direct Dale - Dale met yacob. Before. Above Listed -



SPIRITUAL LIFE PROGRAM

Saint John's Abbey Collegeville, Minnesota 56321 612 363 3929

13 Nov. '95

Abbot Timothy,

I thought you might enjoy reading Abbot Jerome's response to a letter of mine which "warned" him that he was a serious candidate for Primate. I enclose my own letter; they make interesting archival material, so I'll give copies to Fr. Vincent, too. Francisco

ORDER OF SAINT BENEDICT
Human Resources Office
Collegeville, Minnesota

N

Administrative Pre-Contract Data Form

Division: University
Time: part-time
Religious Status: monk

D.O.B Feb. 26, 1953

Name: Fr. Francisco Schulte, O.S.B.
Title: Director of Hispanic Ministry 0324
Service (New Contract Inclusive):
Date of Original Employment: July 11, 1974

Percent: 28% Department: SOT
Percent: Department:

Base Salary: n/a Number of Equal Payments: 12
Suppl Adjustment: Payroll Begins the Month of: July
Actual Salary: 8,000 Contract Begins: July 1, 1995
Contract Ends: June 30, 1996

Notes:

Benefit Information

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

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

Payroll Information

Social Security #: Department #: 1-71100-1010¹⁰¹⁵ June
Monthly Salary: Start: July 95 End: July 96

Joseph M. Friedman 5/28/95
Executive-in-Charge Date

Budget Officer Date 7/16/95

Human Resources Date 7/95

Robert Timothy

Saint John's University

Business Office

P.O. Box 5000
Collegeville, MN 56321-5000
(612) 363-3166



January 10, 1996

TO: Br. Dietrich Reinhart, President
FROM: Warren D. Janzen, Vice President for Administrative Services
RE: Francisco Schulte's Humanitas Foundation Grant



I am enclosing the following documents: grant proposal dated May 25, 1995, grant award dated September 27, 1995, and grant procedures dated August 1995.

Background:

Over the past month I have discovered the following:

- 1) This grant proposal was submitted by Francisco with assistance from [redacted] and knowledge of Fr. [redacted]. ([redacted] will update you on the decision to have Francisco sign the grant proposal, etc.) Our grant office ([redacted]) did not have a copy of this proposal at the time the check arrived (October 26, 1995).
- 2) The grant award letter was sent directly to Francisco who responded to the Foundation so that a check could be mailed by the Humanitas Foundation. [redacted] from Information Management brought the check down on October 26, 1995. We deposited it into restricted account [redacted]. Francisco requested that the Hispanic Ministry expense budget [redacted] include these dollars and support the cost of a vehicle. The purchase of the vehicle was specifically included in the award letter but not in the original grant proposal. Since Francisco signed the grant request, amended the grant, received the award letter, responded to the award letter and received the check, normal grant administration procedures were not followed: Institutional Advancement ([redacted]) was not aware of the grant and our office had nothing on file. However, [redacted] and Francisco met with Fr. [redacted] a couple days after the grant was received and before the vehicle was purchased. In that conversation, Fr. Francisco was to complete the "proposed activity" portion of the progress report and submit it to Fr. Dale before forwarding it to the Foundation. This did not happen. Francisco had already signed the grant agreement on October 12, 1995 and the proposed activity report was not returned. Francisco did ask Fr. [redacted] where he purchases our vehicles. He was instructed to see Br. [redacted]. He did not do this. Francisco went directly to Ten Voorde and purchased a vehicle.

Br. Dietrich Reinhart, President
January 10, 1996
Page 2

- 3) Your e-mail of December 14, 1995 asked for a report on the procedure for setting up accounts for grant monies and the authorization of expenditures. When monies come to the Business Office from foundations, etc., we don't always know what they are for. This is a case in point. Our presumption is that an institutional grant request was submitted, someone has a copy some place, the vice presidents/deans are aware of the request, and have either helped put it together or have approved it. With this in mind, the money is deposited in the bank immediately and accounts for the Project Director are set up. There are very few grants where the vice president/dean (unless they are the Project Director) get directly involved and leave a written trail for grant expenditure approval.

Conclusions

- 1) Francisco basically acted on his own and was in total control of this grant from the start. Individuals who are not vice presidents or deans should not be in this position. (When a Monk at this level gets directly involved it also can get more complicated.)
- 2) Our office will be revising the grant procedures to more specifically include the vice president/dean. We currently spend a lot of time tracking down grant proposals after hearing that a grant has been received or that a check has arrived. This review/update will be cross departmental and maybe cross institutional.
- 3) If we do not want the grant and/or the vehicle, someone in authority should inform the Business Office and Project Director.

WDJ/ks

enclosures



Saint John's University

Box 7288
Collegeville, Minnesota 56321-7288

School of Theology
Saint John's Seminary

January 29, 1996

Rev. Francisco Schulte, OSB
Saint John's Abbey
Collegeville, MN 56321

Dear Francisco,

I have reviewed the "Hispanic Ministry Plan for 1995-96" which we compiled in late December. I notice that the following reports on action plans are due:

1. Goal One; Objective Two; Action Plans One and Two -- I need the summary of the needs in Willmar and the Twin Cities; also proposals are needed for ways to address these needs.
2. Goal One; Objective Three; I need a report on what you have done in assisting local Hispanics.
3. Goal Two; Objective Two; Action Plan One: I need a description of the ways in which Saint John's and the SOT have benefited from your participation in the FIP meetings and in the meeting with Borderlands and APENC. These are due by February 16.
4. Goal Two; Objective Two; Action Plan Two: You are on the agenda for the March 20th SOT Faculty Meeting to explain what you have accomplished in the past 6 months.
5. Goal Three; Objective Two; Action Plans One and Three -- I look forward to hearing which FOUR civic groups and which FOUR religious groups that you will be giving talks before June 30th.

I have reviewed the budget for Hispanic Ministry and the expenditures to date. Could you please list for me the expenses incurred for supplies (\$376), office expense (\$132), and expenses in the travel account?

To ensure that the four wheel drive vehicle is used for the purpose stipulated in the grant, I plan to keep the keys for the vehicle. The uses for Hispanic ministry will get priority use. I am asking that you fill out a schedule of the days and times that you will be needing it over the next 6 months. You can request its use on shorter notice if you bring forward a use that will serve to advance the interests of the Hispanic ministry outreach program.

I look forward to hearing from you.

Sincerely,

Dale Lauderville, OSB
Dean/Rector

612: 363-2100 Fax 612: 363-2504

OSB SCHULTE_00531



School of Theology
Saint John's Seminary

FINIAN
Saint John's University

Box 7288
Collegeville, Minnesota 56321-7288

File Francisco

5 February 1996

Rev. Dale Launderville, OSB
School of Theology
Collegeville, MN 56321

Dear Dale,

I have to tell you that I was upset by your letter of 31 January. After re-reading it a number of times and reflecting on it, I find its last two paragraphs to be professionally inappropriate and personally offensive. The tone of the last paragraph in particular sounds rather petty to me.

The Hispanic Ministry Program's budget and the use of its vehicle pertain to my responsibility and discretion as Director, under the general supervision of the Dean. When I receive a written communication from you, without the courtesy of any prior personal conversation, entailing the explanation of specific budgetary expenses and declaring your intention to "keep the keys" of the Hispanic Ministry vehicle, I can only construe this as another example of your inclination toward micro-management.

In addition to being professionally exasperated, I am personally affronted by the petty tone of the last paragraph. I find it small of you to address a colleague and a senior confrere in such a manner without benefit of a personal conversation.

Inserting a few polite phrases here and there throughout the letter and claiming to act in order to ensure "the purpose stipulated in the grant" hardly masks the real issue at hand: control. I'm sorry that you didn't just say so honestly. Instead, I would have to describe your expressed intention of "keeping the car keys" as a classic exercise in demonstrating "who's in charge."

As far as the grant itself is concerned, the use of the HMP vehicle is an open question: the only mention of the 4-wheel drive vehicle in the grant refers to its purchase--not its use. There are no stipulations whatsoever regarding its use. The grant does not say, for example, that the vehicle must remain in the parking lot when not used for official trips. As in the case of other program-related vehicles, the use of the HMP vehicle would be determined by the HMP Director--not the Dean. More micro-managing...

612 : 363-2100 Fax 612 : 363-2504

OSB SCHULTE_00532

Dale Launderville, OSB
5 February 1996
Page Two

Given the fact that there are no stipulations in the grant itself about the vehicle's use, I must assume that you're really motivated by other, unstated reasons when you suggest restrictions on my use of the HMP vehicle. None of the other St. John's program directors with the use of a car leave their keys with a "superior", request the car's use months in advance or limit their use of program-related vehicles exclusively to "official" trips.

Brother [REDACTED], for example, does not give the keys of the President's car to the Abbot when not using it "officially". He does not submit a list of his projected uses of the vehicle six months in advance, nor does he hesitate to drive his "official" car into town for a pizza or a movie. Father [REDACTED] uses his "official" vehicle for all his transportation needs, including personal and recreational. Father [REDACTED] does not hand-in the Campus Ministry vehicle's keys [REDACTED], nor does Brother [REDACTED] hand-in his car keys. As far as I know, [REDACTED] has never had the car keys taken away for letting [REDACTED] drive the car to and from Flynn Town.

It seems clear to me, then, that your real interest in restricting my use of the Hispanic Ministry Program's vehicle is motivated by a desire for greater control over the Program's direction--not by any supposed concern for grant stipulations nor by any concern for general corporate vehicle practices. Why not say so directly, Dale? You know that I'm not ignorant of my own limitations and failings in the administrative area. In fact, I've openly pointed them out to you myself on a number of occasions and asked for your assistance. I really would've appreciated a more personal, dialogical approach from you.

Be that as it may, your letter of 31 January has spurred me on to discern the necessity of dissolving my ties with the SOT. I've simply reached my saturation limit with attitudes and behavior that are harmful to my overall well-being. For the sake of my health and happiness, then, I hereby submit my resignation as the Director of the SOT's Hispanic Ministry Program and terminate any and all further involvement in the Hispanic Ministry Program, effective immediately.

I will gladly teach this semester's Topics in Hispanic Ministry class, as contracted. Following that course and this summer's Monastic Institute and Collegeville Pastoral Institute, I will have definitively concluded my involvement in the SOT.

Sincerely,

F. R.

Francisco R. Schulte, OSB

cc: Abbot Timothy
Fr. Finian

OSB SCHULTE_00533



ABBOT TIMOTHY

Saint John's University

Box 7288
Collegeville, Minnesota 56321-7288

School of Theology
Saint John's Seminary

5 February 1996

Rev. Dale Lauderville, OSB
School of Theology
Collegeville, MN 56321

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612 : 363-2100 Fax 612 : 363-2504

OSB SCHULTE 00534

Dale Launderville, OSB
5 February 1996
Page Two

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I will gladly teach this semester's Topics in Hispanic Ministry class, as contracted. Following that course and this summer's Monastic Institute and Collegeville Pastoral Institute, I will have definitively concluded my involvement in the SOT.

Sincerely,

F. R.

Francisco R. Schulte, OSB

cc: Abbot Timothy
Fr. Finian

OSB SCHULTE_00535

Saint John's University

Box 2000

Collegeville, Minnesota 56321-2000

19 February 1996

Fr. Francisco Schulte, OSB
Saint John's Abbey
SJU

Dear Francisco:

Dale has informed me that you have resigned as director of the School of Theology Hispanic Ministry program and that, in addition, you will terminate other involvements in the School of Theology after your course this spring and the completion of various programs this summer.

Though I have not played a direct role in establishing the conditions of your employment in the University, it does fall to me to accept administrative resignations. I regret your decision, Francisco, but I must assume that you have made it after appropriate consideration and weighing of alternatives.

Therefore I write simply to acknowledge your resignation, to thank you for your work these past several years and to wish you well in reprioritizing your various work responsibilities.

Fraternally,



Br. Dietrich Reinhart, OSB
President

DTR/alr

cc: Abbot Timothy Kelly, OSB
Clark Hendley
Dale Lauderdale, OSB

Office of the President

612 : 363-2247
FAX 612 : 363-2984

OSB SCHULTE_00536

CONFEDERAZIONE BENEDETTINA

BADIA PRIMAZIALE SANT'ANSELMO

PIAZZA CAVALIERI DI MALTA, 5
00153 ROMA - ITALIA

Tel (06) 57 91 319
Fax (06) 57 91 374

15th. March 1996

Rt Rev Timothy Sweeney, O.S.B. Abbot,
Saint John's Abbey,
Collegeville,
P. Box 2015,
MN 56321. U.S.A.

Dear Abbot Timothy,

I am writing to you, somewhat in desperation, in the hope that you may be able to help me. Ever since I came here last October, I have been trying to find various members of staff for next October, but all to no avail. One of my problems is to find a replacement for Father Richard Bourgeois when he ends his term as assistant to Father Vincent Tobin in the Secretariat of the Athenaeum at the end of this year. My concern is to avoid leaving the new Primate in an impossible situation next October, when it will be even more difficult to search for a suitable substitute and have him sufficiently instructed to take up his duties in December.

Recently the name of Father Francisco Schulte has been suggested to me, as someone who knows S. Anselmo, has several languages and would be well qualified for this work. I do not know Father Francisco myself, but I am writing to ask whether it would be possible for you to release him for this important assignment. I realise only too well that I am asking a great favour of you and your community, but the need in the office is extremely urgent. Everyone is looking to me to find some monastic assistance, and it is for this reason that I am taking up the suggestion I received, and am turning to you in the hope that it may be possible for you to help.

with my gratitude for any assistance you can give together with every kind wish for a joyful and blessed Feast of the Resurrection,

Yours very sincerely in St. Benedict,



Abbot Francis Rossiter O.S.B.

Pro-Primate

NB: This was still in the computer when you saw me on April 3rd; I have printed it so I can include it with my April 6 letter.

Abbot Timothy Kelly, OSB
Saint John's Abbey
Collegeville, Minnesota 56321-2015

F.

31 March 1996
Passion Sunday

Dear Abbot Timothy,

Since our conversation in your office on March 27, I've been praying a great deal and considering seriously the concerns you expressed to me. I know that you hope for a timely response from me, so I'll respond now to the two major issues you raised.

FIRST ISSUE: I genuinely appreciate--and understand--your concern that you be as well informed as possible of my assignments and activities, particularly since resigning my position in the SOT as Director of the Hispanic Ministry Program. I thought that you might find it helpful if I remind you what I've been doing for the last year or so, and then indicate any changes in that routine since I resigned the SOT Hispanic Ministry directorship.

Abbey: As you know, I serve our monastic community by my ministry with Father Don Tauscher, OSB, in the Spiritual Life Program and by directing the Oblate Program with the able assistance of Father Allen Tarlton, OSB (both of these Abbey ministries are currently flourishing). Upon request, I periodically teach Abbey Formation classes. I also try to respond generously to the Prior's requests for parish assistance.

SOT/SEM: I continue to serve the SOT/SEM by teaching my graduate course in Hispanic Ministry, by serving as academic advisor to various students and by sitting on Comprehensive Examination Boards, etc. At the request of Father Vince Leiser I serve as the spiritual director of a number of seminarians and take my turn presiding at various SOT/SEM eucharistic celebrations and other liturgies. I also direct the Monastic Institute with the expert assistance of Brother Jeffrey Hutson, OSB.

At the end of May I will conclude my academic involvements in the SOT and on July 7th my remaining commitments to the SOT: by then I will have directed the Monastic Institute for the last time and spoken at the Collegeville Pastoral Institute.

General Pastoral Ministry: In addition to the periodic parish assistance at the Prior's request mentioned above, and in addition to my contributions to our own monastic community's in-house ministry, I have attempted to be generous with my time by assisting with periodic requests for assistance with eucharist, penance services, weddings, funerals, etc., in surrounding parishes. I continue to serve on the chaplains' team for Saint Benedict's

Abbot Timothy
Page Two (31 March 1996)

Monastery--something I've gladly done since 1980. From time to time I am asked to provide liturgical services for the Monastery and CSB Campus Ministry.

Hispanic Ministry: Of course, a major part of my pastoral outreach these past two years has been ministry with Hispanics and those who minister to them. It is also the ministry closest to my heart. It was precisely to establish the faculty-mandated Hispanic Ministry Program in the SOT that I agreed to work for the SOT in the first place, and it was my commitment to ministry with Hispanics here which necessitated the withdrawal of my pledge to assist Abbot Primate Jerome at Sant' Anselmo.

Since returning from Rome in late January, 1994, I've established numerous contacts with Latino communities throughout our area, developing many solid professional and personal relationships by means of my activities: sponsoring consultations here, teaching, giving presentations, making pastoral visits and providing direct pastoral services. I belong to several major Hispanic Ministry associations and have been blessed with the friendship of many regional and national Hispanic leaders, theologians and authors.

It gives me great joy to point out that after these past two years both Saint John's Abbey and University are recognized and accepted among Hispanic groups as credible, concerned "Hispanic-friendly" institutions. This did not happen overnight nor on its own: it is the direct result of much hard work. I'm grateful that God has permitted me to be of service in helping to bring this about, despite my own limitations, my numerous other assignments and the ups and downs of the ministry. "Everything is grace."

So, though I'm no longer involved in the SOT's Hispanic Ministry Program, I do try to respond as generously as I can to the periodic Hispanic ministry-related requests I receive for pastoral services, talks, consultations and the like from area bishops, pastors, churches and civic groups. As I said to you on February 5th, I would hope to continue my ministry with Hispanics to some extent, at least as a concerned individual and as a member of this concerned monastic community.

To summarize, then: my assignments and activities remain more or less the same since I returned from Rome, with the major exceptions that I no longer represent the SOT in matters Hispanic and that I will finish all involvement in the SOT by July 7.

SECOND ISSUE: Regarding your suggestion that I receive a psychological evaluation--in addition to the one which I received in 1993 at your request--I've again spent much time in prayer and serious consideration. For the second time since February 5th I've consulted both my regular physician and my professional counselor, as I informed you on March 27 and again on February 5th.

Once more I must apprise you, as I did on March 27, that neither health care expert feels that further psychological evaluation is indicated. Both professionals are pleased with my overall physical, emotional and psychological health; both of them are aware of the issues which you say most concern you.

Abbot Timothy
Page Three (31 March 1996)

In light of the fact that you already have a recent, thorough, professional and predominately-positive psychological evaluation of me on file; in light of the fact that I have implemented that same evaluation's recommendations; and in light of the twice-expressed professional opinion of both my long term health-care providers that things go well for me and that, consequently, further evaluation is unwarranted by any current indications or incidents, I would suggest that you consider a recommendation made by Doctor [REDACTED]: a "care conference." Such a conference would involve you, me, Dr. [REDACTED] and [REDACTED].

Dr. [REDACTED] stated that a "care conference" is a standard health-care practice in cases where any significant change in care is contemplated. I am open to such a possibility, Abbot Timothy, because I would see it as an opportunity for you to better inform yourself of my present health status. I would like my course of care to be determined not simply by events which took place years ago, but rather by informed professional opinions of my current health status. I believe that people do change, people do grow and people do experience real healing. We are not slaves of our past.

Such is Jesus' own conviction in the Gospels. Luke's powerful description of Jesus' attitude toward Peter's predicted triple-denial of the Lord is a case in point. Jesus did not discard Peter before or after the denial, nor did Jesus preclude Peter from his leadership role due to his fall. Instead, Jesus confirmed Peter: "Simon, Simon, behold Satan has demanded to sift all of you like wheat, but I have prayed that your own faith may not fail; and once you have turned back, you must strengthen your brothers." I am encouraged by that story and moved by John's description of how Jesus rehabilitated and commissioned the fallen Peter on the shores of the Sea of Galilee after the Passion and Resurrection.

Jesus, I believe, still does the same things for all who have "turned back" to him, placing their hope and trust in him. By the grace of God, many have been blessed with the experience of "turning back" to Jesus and Jesus' healing prayers have permitted the faith of many to "not fail." Consequently, many now have much to share with the brothers and sisters of Jesus for their strengthening and upbuilding.

I guess that I can only ask you, in all humility, to continue to pray over my situation. I would ask you, under the title of justice, to request from God the grace of a genuine openness to see people as they are in the present. The alternative is to risk consigning them to the wounded conditions of their past.

Thank you for your concern and for taking the time to read this lengthy letter. Be assured that I pray for you and for our monastic community daily. A Blessed Holy Week to you!

Fraternally,

Francisco, OSB

Francisco R. Schulte, OSB

For your lectis divina ...

All Shall Be Well: The Spirituality of Julian of Norwich for Today

by Robert Llewelyn

As I look back on my life with its sins and failures I can say with some confidence that they were necessary, that without them God could not have broken through the hard shell of pride which resisted mercy and grace. I needed my sins, not for their sake, but for the sake of the self-knowledge in which I must be grounded if the work of grace is to be made complete. I need them for the better understanding of the depth of the love which receives me again, and will never cast me off. So I see that my sins were necessary, and although as actions they are frozen hard in history, in value they forever remain fluid to become the instrument of a deeper penitence and love.

But they have, too, damaged others, and what then can I say? I must believe that they were foreseen and permitted from the beginning of time, and I must hand over their consequences to the mercy and wisdom of God, who can yet bring good out of evil and use suffering for the ultimate purpose of love. I have no right to expect that those whom I have hurt can share Julian's exalted insight that my sin was necessary, but in so far as it is given them to do so their forgiveness will contain within it an element of humble gladness that they have been chosen by God as instruments of my redemption. Thus may we all, by sharing in Christ's vicarious suffering, become the agents of one another's healing.

Take the strange circumstances of Peter and his denial of his Lord. Did he never reflect that Jesus did not pray that it should not happen, but simply that after it had happened he might be a strength to the others? Did not that in itself suggest that his sin was necessary, and foreseen as such by him who knew the hearts of all men? Peter's descent into the valley of humiliation, broken to be remade, humbled to be restored, purged to be cleansed, is a part of the odyssey of every Christian soul. We can never fathom the bleakness of those few days verging on despair, unrelieved by hope that he would ever see his friend again. Peter, too, suffered death and resurrection as presumption and self-confidence gave way to humility and faith. Peter never spares himself in the telling of his fall, but the record is factual with no trace of bitterness or recrimination. We may believe that he had come not merely to accept it, but to see that it was necessary, that he might see himself in the light of reality rather than in that of his own fancy.

P.S.

(from pages 131 - 132)

This is one of my favorite readings on Simon Peter. I thought it might help you understand me better, too.

F.

Abbot Timothy Kelly, OSB
Saint John's Abbey
Collegeville, Minnesota 56321-2015

6 April 1996
Holy Saturday

Dear Abbot Timothy,

This is to acknowledge formally my receipt of your letter of 3 April 1996, and to confirm my "ready obedience from the heart" to your request that I "disengage" myself from pastoral work with the Hispanic community in Cold Spring, as I expressed to you April 3rd.

I'm sorry that you chose to write me a formal letter before speaking with me personally; I could have addressed most of the concerns which you expressed in your letter. Many of the concerns which you cite derive from the choice (in the Saint Cloud Times article) of words and phrases that can have narrower, canonical definitions. The article's author, who is not a Canon Lawyer, used terms like "pastor", "parishioners" and "parish" in a generic sense, intending to convey to her readers the spiritual relationship that I had with the Hispanics from Cold Spring.

I can assure you that I've never claimed--or believed--that my periodic Hispanic pastoral assistance in Cold Spring involved "the assignment of a priest to that parish." In all good faith, I was simply responding to the request for limited pastoral help from a friend: Pastor Julian Schmiesing, OSB, of Saint Boniface Parish.

Father Julian asked me to address the Spanish-language pastoral needs of the Hispanics who had recently moved into his parish territory and I responded as one priest and friend helping another. There was certainly never any question of a formal appointment--and the ministry with Cold Spring's Hispanics has always been precisely an "occasional" ministry. Between our Ash Wednesday beginning and your Holy Thursday letter to me, the sum total of my Hispanic pastoral involvement there consisted of two Masses, one small Hispanic meeting and a day in detention with those arrested.

When you've rested from your Holy Week liturgical duties, I would like to discuss this with you in greater depth. I'm concerned from the tone of your letter that you may think I knowingly crossed some mutually agreed-upon boundary. This is clearly not the case. As I pointed out to you on April 3rd, this is the first time you've suggested to me that you might have some expectations about limitations on my pastoral ministry beyond obvious, broad areas which we both understand. I have always acted in good faith and I would never willfully do something contrary to your express wishes.

You asked for my prayers: you've had them daily since the day you were elected Abbot; you still do. I'm grateful for yours, also.

Fraternally in Christ,

Francisco Schulte, OSB

OSB SCHULTE_00542

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

April 8, 1996

Rt Rev Francis Rossiter, O.S.B.
Pro-Primate
Badia Primaziale Sant'Anselmo
Piazza Cavalieri di Malta, 5
00153 Roma, Italy
FAX (06) 57 91 374

Dear Abbot Francis:

I received your letter during my time of recovery from gallbladder surgery and just prior to the preparations and ceremonies of Holy Week and the Triduum. During these days I have been considering seriously your request for someone who might become assistant to Father Vincent Tobin in the Secretariat of the Athenaeum.

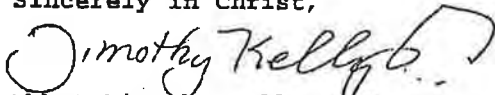
The suggestion that Father Francisco Schulte take that position presents a good number of problems for me at this time. Certainly his facility with languages would seem to fit him well for working there and I know that Abbot Jerome showed interest in having him come. However, currently there are some difficulties that need to be settled in his life and I am not able to release him during this time. It is conceivable that at a later date that might be possible but at this time I find it impossible to send him.

I have been trying to see if there might be others or another from this community who might be suitable for that position. I have talked with various administrators in our university here to see if there might be one who could be released. There is one in particular who I believe might be a good candidate but withdrawing him for a new work he is now beginning would seriously jeopardize a program in our School of Theology that perhaps could not survive a change at this time. I will continue to pursue the possibility, however, and let you know as soon as possible what the prospects are.

I wish I could give you a more definite answer at this time but I will expedite information to you as soon as possible.

May this season of Easter be one of great hope for you and blessings for your important work.

Sincerely in Christ,


Abbot Timothy Kelly, OSB

PHONE 612 363-2544 FAX 612 363-3082

OSB SCHULTE_00543

(Research in Mexico)

Francisco's Hispanic ministry

Accessibility to faculty

Setting of goals that can be tracked

As p. min. more of an outreach program.

Nebulous goals now - not concrete

objectives & action plans

* 22,000 grant - how it ought to have been spent

+ 5,000 from Deacons area

Corporate policy in applying for grants etc.

Steven M. Vincent, Ph.D., L.P.
Processus
600 South 25th Avenue
Suite 211
St Cloud, MN 56301

Dear Dr. Vincent:

Father Francisco Schulte, O.S.B., has an appointment with you on Friday, May 17, and he has asked me to write you a letter relating to concerns I have about him. I have been urging him to get further counselling and am strongly leaning in the direction of a residential therapeutic community. He has been in counselling since his return from Rome several years ago, he tells me, and I am advised that he has been making progress.

On May 23 and 24, 1993, he went through an evaluation with Jay T. McNamara, Ph.D., then associated with Martin-McAllister in Minneapolis. I would hope that Father Francisco would allow you to see the report as it is quite detailed. The report is dated June 1, 1993. It was suggested in that report that Fr. Francisco "enroll in a twelve to twenty-four month outpatient program" which he has done.

You will learn from Father Francisco that the major problems had to do with inappropriate sexual activity. But there are other concerns that I have as well. On April 24, 1996, he and I had a talk about these matters. Rather than recount that event again I am enclosing with this letter my notes on that meeting. The nub of the additional problem is his independent activity and, in my estimation, his resistance to accountability to authority in his life.

I would hope that eventually he will allow you to make a recommendation to me concerning further treatment and involvement in ministerial activities. That, of course, is up to him.

I want to thank you for seeing Fr. Francisco and for helping him and this community to discern a proper program of life for this good man.

Sincerely in Christ,

Abbot Timothy Kelly, O.S.B.

Father Francisco Schulte, O.S.B.
April 24, 1996 11:00 A.M.

We met to talk about his involvement in any kind of pastoral ministry. My last letter to him was my message in writing so that he would know clearly that he is restricted as to involvement in such activity because of past history. I reminded him of our first meeting following my election as abbot and read to him the remarks I recorded at that time:

December 4, 1992 Friday 9:30 A.M.

Francisco Schulte. We talked about his Raleigh situation and prep school. Suggested that he return to Rome, complete as much of his work as he can for now, return in time to see Doc in May, then prepare to teach summer school. He should finish his thesis and then consider assignment that is fitting and possible.

He understood this to mean that there were limitations on what he could be assigned to. In February the Senior Council approved a revision of our abbey policy concerning an accused monk. With my March 1993 abbot's letter to the community I sent copies of the revised policy to all members of the community and Francisco received his in Rome.

I told Francisco that I have discussed his case with our lawyer so as to get his advice on how to proceed. The lawyer is first of all concerned about the past events and what we must do as an abbey to insure that he is not again placed in a situation that could endanger others.

These events, however, are not my only concern. I believe a person can make progress from the kinds of failures he has had in the past and I do not want to hold such past events over the head of a person who has gone to great lengths to deal with his issues. At the same time I told him that the one to one counselling apprises the counsellor of the patient's view of himself and he does not see the interrelationships within the community or the views of others who know the patient except through the interpretation of the patient. I told him I am quite willing to engage in a "care conference" with his therapist and with our campus doctor.

Other issues I would need to bring up:

1. I see a consistent pattern of avoidance of contact with superiors or bosses. Examples:
 - request for funding to go to Mexico for research in summer of 1995; he waited until June to check out if funding had been made available, which it had not been because he had (perhaps) misunderstood the need to first get permission from the abbot to travel outside contiguous 48 states
 - when I asked him to consult his therapist about getting further help in a therapeutic community he never got

back to me until I requested an appointment. He said he was waiting for me to call for him -- which makes no particular sense to me since he was the one who knew when he would be ready with the information I was requesting -- his latest letter to me requested a meeting after the busyness of Holy Week and Easter was over, yet Brother Kelly had to call him to arrange an appointment to see me

I interpreted these events as a sign of a real problem in dealing with superiors and bosses.

2. Accountability.

-- I had asked him to give me a written report on what he accomplished in Mexico with his research, with plans for publication either there or here; no report has been provided as yet

-- his problems with Father Dale as dean of SOT have not been all Dale's fault:

-- his difficulties with the summer monastic institute which he wants out of because he does not seem to want to be accountable to Dale or the SOT for this program

-- his handling of the foundation grant for Hispanic ministry which caused all sorts of difficulties because he seemed unable to adhere to policies of management required in such cases

3. Ministries. His involvement in ministries that the abbot found out about only subsequent to his involvement, and some of these ran the risk of violating out abbey policy on those who have been accused.

I think he now understands what he must do. Again, he is to re-evaluate his willingness to be once again evaluated, not only on issues of sexuality but on these other areas as well which may or may not be related to earlier problems. He is to get back to me.

SAINT JOHN'S UNIVERSITY
SCHOOL OF THEOLOGY SUMMER SESSION
LETTER OF APPOINTMENT: SPECIAL APPOINTMENT

Saint John's University, Collegeville, Minnesota, called "University", hereby appoints Francisco Schulte, OSB, an "Agent" of the Order of Saint Benedict, for professional services upon the following terms and conditions in accord with the agreement made with the Abbot of Saint John's Abbey:

- 1) Appointment: Agent is appointed for the instruction of students and related academic responsibilities with the title of **Instructor**. Academic responsibilities in the School of Theology shall include coordination of the Monastic Institute.
- 2) Duration: The duration of this agreement is from June 30, 1996 to July 5, 1996, then terminates.
- 3) Compensation: A sum of \$500.00 U.S. will be budgeted by Saint John's University to the Order of Saint Benedict for services rendered under this appointment. This sum is payable in one lump sum payment to be processed on August 1, 1996.

Employee benefits do not apply to this appointment; however, agent shall be covered by Workers' Compensation Insurance.

- 4) Faculty Handbook: The provisions of The Faculty Handbook of Saint John's University, 1986, as amended and as may be subsequently amended, and not in conflict with this contract, are hereby incorporated by reference and made a part of this agreement; both the University and the Agent agree to be bound by the rules and regulations contained therein.
- 5) Contingency: This contract is contingent upon sufficient enrollment in the course assigned.

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

SAINT JOHN'S UNIVERSITY
OF THE
ORDER OF SAINT BENEDICT, INC.

Date: _____ By: Dietrich Reinhart, OSB
Dietrich Reinhart, OSB, President

(over)

"HISPANIC MINISTRY PLAN FOR 1995-96"

GOAL ONE: To learn about and bond with Hispanic communities by functioning as pastoral ministers among them.

Objective One: To supplement existing pastoral ministers to Hispanics in four Hispanic locations in the region (Red River Valley, Twin Cities, Willmar, and the Diocese of Winona).

Action Plan One: Minister to migrants in the Red River Valley.

Who: Fr. Francisco Schulte and Fr. Luigi Bertocchi

What: Perform sacramental ministry and home visits

When: June to September of 1995

Objective Two: To plan ways to promote leadership within these four Hispanic population centers.

Action Plan One: Meet with Hispanic leaders in the Willmar area.

Who: Fr. Francisco Schulte

What: Write an assessment of needs and propose options for Saint John's to pursue.

When: October, 1995

Action Plan Two: Meet with Hispanic leaders in the Twin Cities area.

Who: Fr. Francisco Schulte

What: Write an assessment of needs and propose options for Saint John's to pursue.

When: November, 1995

Action Plan Three: Meet with Hispanic leaders in the Red River Valley area.

Who: Fr. Francisco Schulte

What: Write an assessment of needs and propose options for Saint John's to pursue.

When: February, 1995

Action Plan Four: Meet with Hispanic leaders of the Diocese of Winona

Who: Fr. Francisco Schulte

What: Write an assessment of needs and propose options for Saint John's to pursue.

When: March, 1996.

Objective Three: ~~Ministry~~ ^{To minister} to newly-arrived Hispanics in the Saint Cloud area.

Action Plan One: To assist in welcoming these new members of the community and provide supplemental sacramental ministry to them.

Who: Fr. Francisco Schulte

What: Perform sacramental ministry and home visits

When: on-going basis

Action Plan Two: To be attentive to advocacy needs of Hispanics ~~vis-a~~ ⁱⁿ ~~vis~~ employment and housing.

Who: Fr. Francisco Schulte

What: To be an advocate or find advocates for Hispanics

When: on-going basis

Action Plan Three: To assist existing Hispanic groups in the Saint Cloud area by meeting with them and providing sacramental ministry to them.

Who: Fr. Francisco Schulte

What: Meet with groups and provide sacramental ministry

When: on-going monthly meetings

To consult plan
Goal Two: Consultations and planning with national and diocesan leaders in Hispanic ministry.

Objective One: To network with national organizations in order to ~~be in~~ communicate with them and to ~~find the place for~~ determine Saint John's in national and regional ventures.

Action Plan One: Discuss collaboration with APENC.

Who: Fr. Francisco Schulte

What: Communicate by phone, visits, and meetings

When: On-going bi-monthly contacts

Action Plan Two: Participate in the meetings of the Federación de Institutos Pastorales. (F.I.P.)

Who: Fr. Francisco Schulte

What: Attend meetings held twice annually

When: November, 1995 and April, 1996.

Action Plan Three: Discuss possible collaboration with Borderlands Theological Center.

Who: Fr. Francisco Schulte

What: Attend consultation in Tuscon, Arizona

When: October, 1995.

Objective Two: To organize and disseminate information from national and regional leaders to stakeholders in the Hispanic ministry program at Saint John's.

Action Plan One: Provide written and verbal reports to the SOT Multicultural Committee on consultations with APENC, Federacion Institutos Pastorales, Borderlands Theological Center.

Who: Fr. Francisco Schulte

What: Prepare and deliver reports.

When: January through May of 1996

Action Plan Two: Report once each semester to the SOT Faculty on the activities and ventures in the Hispanic Ministry Program.

Who: Fr. Francisco Schulte

What: Prepare and deliver summary reports.

When: Once each semester

Goal Three: To raise the consciousness of communities in Minnesota and the surrounding region concerning the religious heritage and culture of the Hispanic peoples present among them.

Objective One: To sponsor gatherings which bring together Hispanics and non-Hispanics.

Action Plan One: Organize an annual celebration at Saint John's of the Feast of Our Lady of Guadalupe with participation from the Preparatory School, CSB/SJU, SOT, and the monastic communities of Saint John's and Saint Ben's.

Who: Fr. Francisco Schulte

What: Organize the liturgy and social gathering

When: December 12, 1995

Action Plan Two: To study ways to make this celebration into an all-campus liturgy.

Who: Fr. Francisco Schulte

What: Establish a workable plan for a joint celebration.

When: March, 1996.

Action Plan Three: To participate in the next Multicultural Summit.

Who: Fr. Francisco Schulte

What: Communicate with Jose Bourget on possible roles he might play in this Summit.

When: January, 1996

Objective Two: To give talks to civic, academic, and religious groups.

Action Plan One: Give ~~one~~ talks to civic groups.

* Since I'm away on a J-Term

how about the one after Jan

(3)

Who: Fr. Francisco Schulte
What: Prepare and deliver talks.
When: ~~2~~ *As requested*

Action Plan Two: Give four ~~1-2~~ guest lectures to CSB/SJU/SOT classes.

Who: Fr. Francisco Schulte
What: Prepare and deliver lectures.
When: ~~2~~ *Two each semester*

Action Plan Three: Give ~~2~~ talks to religious groups.

Who: Fr. Francisco Schulte
What: Prepare and deliver lectures.
When: ~~2~~ *As requested*

Goal Four: To provide leadership training for members of the Hispanic communities in our area.

Objective One: To collaborate with the ministry education program in the Crookston Diocese.

Action Plan One: Teach four classes in the Crookston diocese.

Who: Fr. Francisco Schulte
What: Prepare and teach the classes
When: February, 1996

Objective Two: Collaborate with the Saint Cloud diocese.

Action Plan One: Teach in the ministry formation program

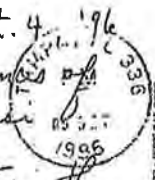
Who: Fr. Francisco Schulte
What: *Establish class schedule; prepare and teach classes*
When: *Spring semester, 1996*

MEMORANDUM

TO: File
FROM: Abbot Timothy Kelly, O.S.B.
RE: Francisco Schulte
DATE: May 9, 1996

Today I gave him permission to take on three weekend Mass arrangements in the Crockston Diocese in the summer of 1996. He tells me he will stay in the rectories and have the Masses with no other contact with the families than that.

Saint Leo Abbey Church. Oct. 4 196
P.O. Box 2157 St. Francis
St. Leo, FL 33574 Assisi
352/588-2830

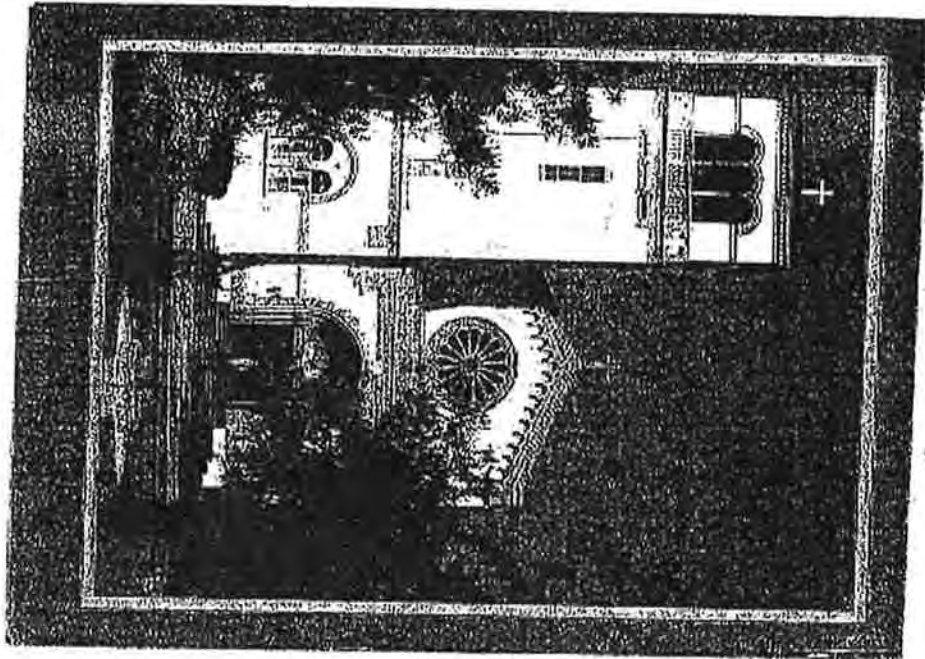


Dear Abbot Timothy,
Welcome home!
I wanted to thank
you for letting me
give the Marian con-
ferences at St. Leo
to help Simon and
the community here.
All is going well. See
you at the 8th! Coco

Designed and Produced by Ad Group • P.O. Box 2836, Eugene, OR 97402 • (503) 344-2836

Abbot Timothy, O.S.B.
St. John's Abbey
Collegeville, MN
56321-2015

CREATIVE GRAPHICS



OSB SCHULTE_00554

SAINT JOHN'S ABBEY

✓ 1-16-97

Abbot's Donations:
1-800-3755

5 December 1996

Abbot Timothy Kelly, O.S.B.
Saint John's Abbey
Collegeville, Minnesota 56321

Dear Abbot Timothy,

Many thanks for your generosity in supporting the upcoming celebration of Our Lady of Guadalupe at 7:45 pm in the Great Hall on Wednesday, December 11, 1996. The schedule will be:

- 6:45 pm - final music rehearsal
- 7:45 pm - dramatic presentation of the Guadalupe story
- 8:00 ca. - procession and Spanish Eucharist
- 9:00 ca. - reception / meal in Q 264
- 9:30 ca. - Video & discussion on immigration issues

The Abbey's \$150.00 contribution should cover about a third of the costs incurred in sponsoring the reception/meal. As I said to you this morning, this will be the first time for a jointly sponsored celebration. It has been paid for by the SOT the past two years since we first organized the Mass and meal as a campus-wide event. The first co-sponsors will be the SOT Hispanic Ministry Program, the SJU Campus Ministry Office and Saint John's Abbey. My dream is that in the future there might be an ever-wider sponsorship and participation.

The Abbey's contribution can be deposited in the SJU Campus Ministry Office account number [REDACTED]; Campus Ministry will facilitate paying Special Events, Dining, etc.

Thanks again, Abbot Timothy, for your continuing support of ministry with the Hispanics on our campuses and in our area. I am very grateful, as you surely already know!

Fraternally,

Francisco

Francisco Schulte, O.S.B.

COLLEGEVILLE, MINNESOTA 56321-2015

OSB SCHULTE_00555

SAINT JOHN'S UNIVERSITY



S MINISTRY /CHAP LIT DECORATIONS

RECEIPT ON ACCOUNT:

GL/SL ACCOUNT \$ 150.00

DISBURSEMENT ON ACCOUNT:

GL/SL ACCOUNT \$.00

CASH RECEIVED \$ 150.00
CHECKS (00) REC'D \$.00

X _____

SAINT JOHN'S UNIVERSITY



ABBEY GRANTS /ABBOT DONATIONS

RECEIPT ON ACCOUNT:

GL/SL ACCOUNT \$.00

DISBURSEMENT ON ACCOUNT:

GL/SL ACCOUNT \$ 150.00

CASH DISBURSED \$ 150.00
CHECKS (00) REC'D \$.00

X Kelly Ryan



Office of Oblates

28 February 1997

Abbot Timothy Kelly, O.S.B.
Saint John's Abbey
Collegeville, Minnesota 56321-2015

Dear Abbot Timothy,

I am about to make an appointment through Bro [REDACTED] to visit with you in person, and wondered if an "advance letter" might also be helpful. Since we're both pretty busy, it might permit us to use our time well when we do get together.

As you know, [REDACTED] has asked me to assist him with the "refounding" of the monastic community in the Bahamas. He has explained his vision of having a small community dedicated primarily to the daily living-out of our monastic *conversatio*, open to the guests and visitors who would join us for prayer, seek spiritual direction and participate in retreats or an Oblate program. I'm honored to be considered--and intrigued by his proposal. Yet there are some things which give me cause for some hesitation about easily accepting [REDACTED]'s proposal, exciting as it is.

Therefore, before making any decision, I would really appreciate hearing your thoughts about such a possibility and I would like to lay my own thoughts before you. After speaking with you I would then move on to a period of discernment: prayer, counsel and spiritual direction. After that process I would feel better prepared to respond formally to [REDACTED]'s proposal.

MY INITIAL REACTIONS:

Enthusiasm

- I have the skills, training and experience needed to assist with the spiritual renewal and refounding of the monastic community in the Bahamas, at least as Dan describes his vision
- I have the experience needed to re-establish and direct the Priory's Oblate program
- I have the academic training, concrete experience and personal skills needed to assist in a variety of other assignments at the Priory, for example:
 - +Formation
 - +Liturgy
 - +Pastoral work
 - +Monastic leadership
 - +Hospitality
- I have lived in a small monastic community (in a tropical climate!) and am familiar with the blessings--and challenges!--of community living in such a setting

Hesitancy

-Since I'm just now starting to get "settled" at St. John's, wouldn't going to the Bahamas at this point "uproot" me?

-I've never been to St. Augustine's Priory or to the Bahamas, so I have no realistic information upon which to base a healthy decision. Can I make a "scouting" visit first?

-How long of a commitment are we talking about?

-Who, exactly, will be living at St. Augustine's Priory and will I get along with them?

-Do the other members of the monastic community at the Priory share [REDACTED]'s vision for the "refounded" community? Will they support it actively and sincerely--or sabotage it, either passively or actively?

-I dread the thought of "packing my life into boxes"--AGAIN!

Basically, I am very open to the possibility of assisting [REDACTED] with the "refounding" and "renewal" of the monastic community in the Bahamas. In fact, I am excited by the challenge of being an active participant in what could be, please God, a pivotal moment in that community's existence. I think I would really enjoy living in a small monastic community again, assuming that the other members share a common vision and are willing to pitch-in to support it unreservedly.

At the same time, I do have some honest concerns that need to be carefully examined. Ultimately, I would need to feel that my participation in this mission is in accord with God's will for me, as best as I can discern that will with my Abbot's guidance, with prayer, counsel and spiritual direction. I don't want this to be simply a new "adventure"--even though there really is a genuine "adventurous" component to such a mission. I also see this undertaking as something of an opportunity for St. John's to engage in a monastic "experiment": an alternative to large communities involved in major educational institutions and apostolic commitments.

I look forward to speaking with you about this, Abbot Timothy, and would be grateful for your prayerful remembrance as I attempt to discern God's will in this very significant, very interesting offer.

Fraternally,

Francisco

Francisco Schulte, O.S.B.

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

April 18, 1997

Re: Raymond George Schulte
Application for Residence in The Bahamas

To Whom It May Concern:

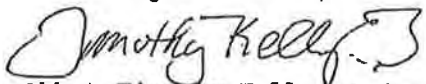
I have known Raymond George Schulte for over 20 years. We have and continue to be members of the same religious community. I have worked with him and now am his religious superior.

I attest that he is of good moral character. I know of nothing which would distract from this or which would distract from his being a lawful abiding resident of The Bahamas.

I attest that his support will come from Saint Augustine's Monastery, Nassau, Bahamas where he will live as a monk of that religious community of the Roman Catholic Church.

Based on all that I know about Raymond George Schulte, I recommend him for residency in The Bahamas.

Sincerely in Christ,



Abbot Timothy Kelly, O.S.B.

TK/kr

PHONE 320 363-2544 FAX 320 363-3082

OSB SCHULTE_00559

Kelly, Timothy

From: Schulte, Francisco
Sent: Tuesday, June 10, 1997 9:57 AM
To: Kelly, Timothy
Subject: Bahamas plans...

Hi, Abbot Timothy!

I thought I would send along my Bahamas plans so you have them at hand.
Leave on July 1 with Bros. [redacted] and [redacted] ([redacted] and [redacted] leave on the 30th of June).
Return with the two Juniors on August 12 to Collegeville. I have [redacted]'s wedding here on the
15/16 of August.

I'll then tie-up loose ends here for a week or two, then head back to the Bahamas via North Carolina for
my annual family visit, arriving in the Bahamas around the first week in September.

A one way ticket, eh? Whatever you say..

Peace!
Cisco

Kelly, Timothy

To: Reinhart, Dietrich
Subject: RE: Francisco Schulte

If Cisco can teach in the BUC program I would give my approval. My restriction applies specifically to St Augustine's College and to ministering in parishes. TK

From: Reinhart, Dietrich
Sent: Tuesday, July 15, 1997 9:37 PM
To: Kelly, Timothy
Cc: [REDACTED]
Subject: Francisco Schulte

Abbot Timothy, on 6/26/97 [REDACTED] mentioned in his yearly performance appraisal meeting that [REDACTED] had told him that it was [REDACTED]'s job to find a teaching position for Francisco within Benedictine University College.

I told [REDACTED] that it was my understanding that it was your desire that no teaching responsibilities be given for Francisco without your prior approval.

Klingeman, David

From: Durken, Dan
Sent: Tuesday, August 05, 1997 10:55 AM
To:
Subject: [redacted] [redacted] [redacted]

Born in Cincinnati, OH (a good hospital across the river) but was actually raised in Covington, KY till my family moved to Chapel Hill, NC when I was 11 years old.

I went to Puerto Rico when I was 15 to live with relatives on the Island; I was then able to study at Colegio San Antonio Abad--a school known and respected by ~~my Uncle who~~ was a friend and fellow High School Football Coach with ~~and~~ Br. Robert Meyer. After graduating from CSAA I went to Notre Dame for College, but interrupted it after my Sophomore year to return to San Antonio Abad as one of Fr. Jaime Reyes's first Novices.

I entered Novitiate in 1973 with Julian (Julio) Schmiesing as Prior, professed first Vows (11 July 1974) under him and later Solemn Vows (11 July 1977), diaconate (11 July 1978) and priesthood (19 January 1979) under Prior Landelin Robling.

At San Antonio Abad I was High School Chaplain, Chairperson of the Theology Department and teacher as well, Pastor of the English-speaking parish at the monastery and Subprior to Prior Jose Rodriguez. I left there in May of 1980--the last of the "Continentalists" to do so.

At that point I found myself in Minnesota as Chaplain at the Prep School and one of the team Chaplains at St. Ben's. In 1983 I went to the Diocese of Raleigh, NC, as founding Vicar for Hispanics and returned to the Abbey in 1986. Again I was on the Chaplains' team at St. Ben's and Chaplain at the Prep, plus studied part time for the MA in Spirituality and did work in spiritual direction, retreats and parish missions.

The 1988 degree in Spirituality from the SOT somehow spurred Abbot Jerome on to ask me to consider a Doctorate in Spirituality. He said he needed someone "credentialed" in Spirituality to work in his beloved monastic Guest House program. That request of his led to my being sent to Rome for the Doctorate in Spirituality from the Pontifical Gregorian University, living at Sant' Anselmo for almost five years, the last year and a half with Abbot Primate Jerome.

I defended my doctoral thesis in January of 1994, returning to St. John's on Jan. 29, 1994, at which point I continued my ministry with Don Tauscher in the Abbey Spiritual Life Program (retreats, parish missions, spiritual direction, etc.), returned to the St. Ben's Team once more, continued teaching Spirituality in the SOT again and agreed to start-up a Hispanic Ministry Program for the SOT, teaching the first courses in Hispanic Ministry and engaging in Pastoral outreach to the Hispanic community in a five-state area around St. John's: North and South Dakota, Iowa, Nebraska & Wisconsin.

In February of 1995 I resigned as the Director of the Hispanic Ministry Program (but continued to teach the course in His. Min.) in order to engage in more "in the trenches" pastoral ministry with local Hispanics, in particular the Cold Spring community. That was the situation when I left, except for the position as Director of Oblates which Abbot Timothy asked me to assume in April of 1995.

Bahama Benedictine Summer 1997

biblical and monastic studies in Jerusalem and Rome.

Bringing his background in academic advising and computer services to the Bahamas, Fr. Antony has been appointed the Coordinator of Student Services at the Benedictine University College (BUC) on the campus of SAM. This position entails his serving as BUC's Registrar and Director of Advising. Services with responsibilities in the areas of student admissions, orientation, scholarships, recruitment, and convocations programming.



Father Francisco Schulte, OSB, born in Cincinnati, Ohio, 44 years ago, did his early schooling in Kentucky and North Carolina and graduated from the Benedictine high school

of Colegio San Antonio Abad in Humacao, Puerto Rico. In 1973 he entered the Benedictine community in Humacao and completed his seminary studies at Saint John's, being ordained in 1979.

For the next two years Fr. Francisco served as student chaplain, theology instructor and principal of the Puerto Rican school, as well as subprior of the monastery and pastor of the English-speaking parish connected to the monastery. He then came to Saint John's Abbey on a permanent basis and served as a chaplain of Saint Benedict's Monastery, Saint Joseph, Minnesota, as well as chaplain of Saint John's Preparatory School. In 1983 he founded the Office of Vicar for Hispanics for the Diocese of Raleigh, North Carolina, and directed this office until 1986.

Fr. Francisco did graduate studies in theology at the Pontifical Gregorian University in Rome and received the doctorate in Sacred Theology (S.T.D.). His doctoral thesis was a study of Mexican spirituality found in sermons on Our Lady of Guadalupe during the 17th, 18th, and part of the 19th centuries.

Returning to Saint John's, Fr. Francisco taught the first classes in Hispanic Ministry offered at Saint John's School of Theology and Seminary. He also assisted in the retreat and conference work of the Spiritual Life Department. In 1995 he was appointed the Director of Oblates for Saint John's.

Prior Dan Ward, OSB, has appointed Fr. Francisco the Subprior or second-ranking official of SAM. He is responsible for much of the daily routine of the community's worship and work. He is also the newly appointed Director of Benedictine Oblates of the Bahamas. An article in this issue describes his hopes and plans for the reorganization of the Oblate program at SAM, beginning with a meeting of Oblates here at 4 p.m. on September 21. He also hopes to offer programs of prayer and spiritual direction at the monastery for individuals and small groups.

These three Benedictines join Prior Dan Ward and Fathers George Wolf, OSB, and Fintan Bromenshenkel, OSB, Brother Herard Jean-Noel, OSB, and Novice Anthanasius Gilbert, OSB, to complete the current core community of SAM. May God prosper the works of their hearts, heads and hands so that in all things God may be glorified. May their number increase as we beg the Lord of the harvest to send more laborers into the spiritual vineyards of the Bahamas.

Kelly, Timothy

From: Francisco Schulte O
Sent: Thursday, October 02, 1997 10:22 AM
To: Fecht, Geoffrey
Cc: Kelly, Timothy
Subject: Requested Information via Prior Dan Ward

Good morning, Geoffrey!

Dan Ward said you wanted me to get back to you about the debts I had informed him about from my "depression era". I'm sorry I haven't had an opportunity to get back to you before this, but I only get over to the University computer lab to use the Networked machines a couple of times a week.

Plus, this week has even busier and crazier than "normal"--if that's possible. Two SJU grads arrived on Monday to begin their volunteer period with us and I have been cleaning the guest quarters where they will stay, showing them around, giving them assignments and following-up on them. All of this on top of my regular subprior, guestmaster, retreat director and housekeeper duties. Sometimes it gets to be overwhelming... At any rate, I'm sorry I haven't had a chance to go over to the University and sit down to write you.

I told Dan Ward a "nut-shell" version of what you and Abbot Timothy already know in depth, namely that after returning from Rome I went through a lengthy period of depression before my Dad picked-up on that fact and asked me to see Dr. [REDACTED], who confirmed Dad's tentative diagnosis of clinical depression and began my medical treatment with Prozac, as well as referring me to [REDACTED] (sp.?) for counselling. You will recall that I was on the anti-depressant medication for about a year or so, and saw [REDACTED] about the same period of time, and that I later did some more in-depth counselling with Stephen Vincent, with Abbot Timothy's permission.

At any rate, the counselling helped me to see that part of the "classical" behavior associated with depression is some sort of compensatory behavior, e.g., over-eating or under-eating, over-sleeping or under-sleeping, inappropriate sexual behavior, chemical abuse or other compulsive behavior like buying things.

In my case, the depression's compensatory behavior was buying things. You asked Dan to let you know what things led to the debt. Well, in my case mainly books and clothing--lots of both. The counselling showed me how the depressed state is so bad that a person in the throes of the illness desperately does anything they can to "feel good", sort of like "self-medication". Luckily, in my own case, there was never any chemical abuse or inappropriate sexual activity related to the depression, but there was, as we have discussed before, lots of spending at that time (1994, 1995) that left lots of debt.

I explained to Dan how you and I had talked about this before when I was in treatment, and how I have been struggling to pay-off the accumulated debt from the years of depression little by little, out of my personal budget. That worked out fairly well while at St. John's, but still, even with a budget, I could only pay off a small amount each month toward liquidating the debt. The finance charges plus periodic current purchases for things that really are needed (like recent costs for clothing and other items for my new assignment to the Bahamas) keep adding up and keep me from getting any headway on the debt.

Here at St. Augustine's we have no personal budget system so we request money or reimbursements directly from the Prior or Fr. Finten, which is why I explained to Dan that I have this previous debt (plus periodic current expenses) and that I would need some money on a monthly basis to continue paying off the debt. That is what prompted Dan to write you, as he saw that a slow paying-off process loses lots of money (which we don't have here) and

that the debt should be liquidated at one fell swoop to prevent finance charges. I understand that, financially speaking, but in my heart I had wanted to pay off the debt from my personal budget since I felt it was my responsibility in the first place. Since I created the debt, I should have to budget my own money to pay it off. I see now that it was a decision made in good-faith—but a dumb one financially.

Dan told me that you wanted the credit card given to him, which I have done. (It was the one Abbot Jerome arranged for me when I went to Rome.) Dan also said you would like the current detailed statement, which I will mail to you tomorrow. In addition to Dan destroying the card, you will have to call the "Plaza Park Bank" in Waite Park and cancel the account. The statement should have the account number and any information needed to close the account, I would imagine.

Geoffrey, I'm sorry to be the cause of more headaches for you and Abbot Timothy. Thank you for working with me and with Prior Dan to resolve this as the last thing he needs is another (!) problem -- not to mention one of my making. It is already hard enough here for all of us as we struggle along and I have been happy that I've been of some good to Dan; I don't want to be another problem for him.

So please pray for me, Geoffrey, and for all of the monks here at St. Augustine's.

Happy Feast of the Guardian Angels! (Heaven knows that I need them...)

Francisco

Kelly, Timothy

From: Kelly, Timothy
Sent: Friday, October 03, 1997 3:48 PM
To:
Subject: RE: My recent letter to Prior Geoffrey (and copy to you...)

Dear Francisco:

Thanks for the copy of your e-mail to Prior Geoffrey and this one to me. It is my presumption (belief?) that you already have the corporate credit card and that you can hand it over to Prior Dan. That sounds like a good solution to me.

By now you have gotten my October abbot's letter so there isn't too much news that you don't already know. You have heard, no doubt, about the earthquakes in Assisi and the devastating destruction to the basilica. The second one was just today, I understand. Sic transit gloria mundi.

This will be a busy weekend for me with an ISTI executive committee meeting in the Cities on Saturday from 8am to 3pm. On my return I have been invited to partake in the boys' choir fundraiser late afternoon and evening.

Prior Kieran got back last night and we'll have a chapter discussion on Tuesday about Fujimi and the building project there.

Be of good cheer. Mistakes do get made and grace still abounds. Peace and many blessings.
Abbot Timothy

From: Francisco Schulte OSB
Sent: Friday, October 03, 1997 2:01 PM
To: Kelly, Timothy
Subject: My recent letter to Prior Geoffrey (and copy to you...)

Dear Abbot Timothy,

Hi to you on the "Transitus" of St. Francis of Assisi, my Patron. I will appreciate your prayers tomorrow (well, I appreciate your prayers every day, but on my nameday especially...). I recall being in Assisi with Eric Hollas in 1988 for the 3rd and 4th of October--an unforgettable celebration with representatives of Italy's various regions (costumed in medieval clothes) marching through the streets in solemn procession to the Basilica of St. Francis where they presented flasks of their region's best olive oil to burn in the Lamp before the Tomb of their nation's Patron. We stayed at San Pietro Abbey with the handful of Benedictines there, but they made us eat with the OSB Sisters up on the hill, since it was too much trouble for them to cook for two extra mouths. Anyway, it was a mystical experience.

By this time you should have received the copy of my letter to Prior Geoffrey about the debt on my credit card (which has been given to Prior Dan and chopped-up); it should be pretty self-explanatory (sigh...). In his reply to my letter Geoffrey suggested that the debt on that credit card made it appropriate for me to ask you explicitly to re-authorize the St. John's Corporate Card issued to me.

So, I am hereby doing so. I am thinking that a good solution might be to have Dan Ward hold my Corporate Card for me. He could then give me permission to use it on an "as needed" basis, to be determined by himself in consultation with me. Does that make any sense? While there is not a pressing need to have access to it on a regular basis, there are valid situations when a credit card is pretty much indispensable, for example, when traveling as emergency back-up in case of car breakdowns, unexpected overnights or cancelled flights requiring rebooking at a different price, etc.

My request, then, would be for you to ask Dan Ward to hold my corporate card and issue it to me on occasions and for uses specifically approved by him. I would prefer that to simply destroying the card, due to the periodic situations when the use of a card as back-up is required.

Sorry to have to complicate your lifewith this. Maybe one day I'll actually be a positive asset for you... I can only hope.

Meanwhile, you are in my prayers daily, and I sure to ask your own

prayers for me. Hope the Fall is there by now; it's the one season I
most love. I'll miss it down here a lot.

Pax et bonum,

Francisco

Kelly, Timothy

From: Francisco Schulte OSB
Sent: Friday, December 05, 1997 10:52 AM
To: Kelly, Timothy
Subject: Before you visit here...

Dear Abbot Timothy,
Peace!

I hope that as I write this you are having a pleasant time somewhere out in the Pacific Rim part of the globe. Chances are you are not too far from my brother, and his in China. The name of the city where they live is "Guangzhou"--at least that is how they transliterate it for me when they write. I think it is across from Hong Kong and up an hour or so by train to the north. If you ever get a chance to be in that part of China, I would love to see you and help in any way they possibly can. It's not bad to have a SJU grad and his wife in China as contacts.

Before your visit here in January I thought I would let you know my impressions of what is happening here at St. Augustine's--and my own situation as well. Here goes!

First of all, I have experienced over and over again the positive responses and attitudes of the Bahamian faithful toward the Benedictines of St. Augustine's Monastery. There is no doubt in my mind whatsoever that the local Catholics cherish and love the Benedictines of St. Augustine's and that they are delighted that there is a new influx of monks and monastic activity at the monastery. People have said this explicitly and they have even written such comments to me on a number of occasions.

The Oblates, for example, are so grateful to have a Director again and to have regular monthly meetings, prayer times and spiritual conferences. We are going to establish here the St. John's practice of seasonal Days of Recollection and an Annual Retreat. We have had marvelous responses to our monthly Bible Study sessions and a number of people now come to me regularly for spiritual direction, days of recollection, couple's retreats, private retreats, etc. The word is out that the monastery is available as a place of prayer, peace and retreat--despite periodic gun battles with robbers! Ha.

The monastic community's Sunday morning Eucharist is now so well attended that we have the wonderful "problem" of not having enough space or seating for the crowds. And in addition to the actual Mass attendance, there is a growing, large crowd of those who attend the Mass and stay for the fellowship afterwards in the monastery dining room. Those same folks are the same ones who tirelessly volunteer to assist us with advice on activities, publicity, and potential fund-raising activities, like the upcoming Boys' Choir concert on January 2nd in St. Mary Hall.

Monastic hospitality is a top priority and people are received like Christ here--and they like dropping in on us for periodic visits, meals and prayer. It think it is clear to folks that "the welcome mat is out" at SAM.

Prior Dan has done a marvelous job at facilitating these things, and has enjoyed the support and cooperation of most of the community members, tho' in one or two individual cases, of course, there is real resistance to doing anything new, doing anything differently. A number of times the old refrains have been repeated here by one or the other of the confreres: "We've never done it like that before," "You can't do it that way," "That will never work." Etc. We have all heard those sentiments expressed countless times before, and hopefully they will not prevail. Inertia is a real enemy to growth in any organization or institution; it is no different here.

Dan has tried valiantly to improve the physical living (and praying) conditions of the monks, to make the place homier and more appealing for those who live here and those who visit or who might consider

this place as a possible assignment some day. As Housekeeper and Guestmaster and "fixer-upper" I have spent countless hours, days and weeks cleaning, repairing, painting, refurbishing, etc. There is so much to do and it takes constant efforts to make any headway, but I think you will notice some nice improvements when you get here.

The spirit in the house is very good, I believe, and the confreres get along very well indeed, especially for such a mixed group of characters as we all are! Dan has worked hard at bringing the men together socially, as well as for regular conferences on the Rule or the spiritual conferences I give the community. He also has invited in special guests to speak with the monks. e.g., Bishop Burke, SAC, from BUC, et al.

The monks enjoy the time we spend together and I have never noticed any tension or animosity among the confreres that live at SAM, tho' there is palpable tension in the house anytime our "expositus confrere" returns for his monthly overnight(s), etc. Unfortunately, he seems to be by nature a "nay-sayer" and his very limited interaction with his adult confreres tends to be directed to criticism of the practices or policy of the current leadership and constant gulps--never a decent conversation--about how what we're doing or attempting to do won't work, why it will fail, etc. His is a divisive and negative influence. Period.

The schools seem to be doing well. SAC, as always, makes a wonderful contribution to the local culture and is respected--and imitated--by other schools. There are the continual financial difficulties, of course, but that is the nature of the beast. The physical plant needs major attention, especially as Fr. George slows down and is unable to supervise repairs and improvements like he once did. This, by the way, is more and more noticeable to all concerned. It is a major worry for [redacted] and other faculty members. Fintan longs to "turn in his calculator" and dreams of [redacted] taking over his job. I would think that highly unlikely.

BUC is struggling as it gets itself established and as it contends with the low costs of its major "competitor", the College of the Bahamas, but I think there is a tremendous potential for the school and for what it can offer the Bahamian people as a Benedictine school. As you already know so well, anything Benedictine here is loved and respected by almost everyone. Tony's health is a concern; he works so hard and so long at his job, which wears him out and leaves him little time for community matters, tho' he is faithful and contributes so much to the house with his singing, periodic cooking, cleaning spurts and the like. I really enjoy having him to talk to and blow off steam when necessary. He is frustrated by the apparent lack of strong leadership at BUC, but that is not an area I am qualified to comment on.

And me? Well, I like just about everything about this assignment, but I have two or three "areas of concern" that make me wonder whether I can continue here much longer. I offer them for your consideration before you come so we can discuss them during your visit. I will really look forward to your counsel, Timothy, because this is some serious discernment I have been doing and need to resolve in the near future. Let me just mention the areas of concern, then comment on them.

- 1) I feel overwhelmed and stressed-out by all my different jobs
- 2) I am pretty lonely here
- 3) Working with [redacted] is often difficult

1) Work-related Stress

When [redacted] asked me to come to the Bahamas he said he wanted me on his team because I would be able to contribute to the "Spiritual Life" aspects of the monastery. In particular he mentioned re-establishing the Oblates, directing retreatants and being available for spiritual direction. That was the "job description".

I said "Yes" to that job description because I knew I would be able to do in the Bahamas what I was already doing at St. John's. Later he mentioned that the retreat work might involve being Guestmaster as

well. And later on he asked me to assist him as Subprior. I was to go to Nassau in September; he would be there by June 30. Later he asked me to go on July 1 for a six-week stay in order to supervise the visiting Juniors' work, etc. I did this, as you know, at the expense of a number of summer activities I had already scheduled and had to cancel.

Shortly after I arrived here [redacted] called a meeting and announced the "work assignments" of the monks. I was now assigned officially:

- Subprior
- Guestmaster
- Housekeeper
- Oblate Director
- Retreat Master
- Menu Planner/Food Shopper/Sometimes Cook (when the Prior is gone)

In addition, I was expected to go out periodically on weekends for pastoral assistance and be available to local parish or diocesan speaking engagements, conferences, Parish Missions, etc.

When Fr. Richard left I then had added to my list his maintenance work, at least to the extent I could do it. And I did!

I have spent most of the last few months cleaning, scraping, painting, doing carpentry, plumbing and the like. Making beds in and cleaning the guestrooms, doing laundry, cleaning monastery bathrooms, shopping, etc. etc. etc. You get the idea. I actually enjoy doing all that stuff, but it is literally too much for one man to do--and it leaves me NO TIME to do what I was actually supposed to be doing here in the first place: Spiritual Life things, which necessarily require time for reading, research, reflection, prayer and writing, plus the actual presentation time of the conferences, missions, talks, time for direction and retreats, etc.

Thank God for the volunteers getting here, as they do much of the work I was doing alone. And still, there is too much to do to allow me to prepare for the Spiritual Life activities I am supposed to be here for.

I am tired, I am feeling totally overwhelmed by it all, and I don't think I can physically or mentally keep this up much longer. In fact, I have been tempted to return to Minnesota after the January hoarde of guests leaves us. It would be uncharitable to leave in the midst of all that guest work. Or, if I can hold on till July I would return to Minnesota then, after completing a full year here--which would "save face" by not coming back before a year went by.

MAYBE, I don't know, but MAYBE I could stay here longer IF I were permitted to do what I was actually asked to do in the first place--and only that. If I were assigned the Spiritual Life stuff and it was understood that I am to dedicate myself to retreat work, spiritual direction, parish missions, days of reflection, the Oblates and the like, I think I could do that quite well and be happy to boot.

But I simply cannot continue at the present pace with the present set of assignments. I am burning out and feeling anxious and stressed-out. It's not worth losing my health trying to do a half-dozen jobs (literally...) and feeling unable to do so. I hope you understand the situation.

Since I must run now for a marriage prep appointment, I will leave numbers 2 and 3 of my "areas of concern" for another time.

Thanks so much for listening, Abbot Timothy. Please pray for me and for all of us at SAM. You are in my prayers daily.

Fondly,
Francisco

Kelly, Timothy

From: Francisco Schulte OSB
Sent: Wednesday, December 10, 1997 2:26 PM
To: Kelly, Timothy
Subject: Part Two...

Hello, Abbot Timothy!

I am taking a break away from my preparation for this evening's Parish Mission to greet you and send along the next "installment" of my reflections on SAM and myself here. I promise this will be the end of it until you arrive here for your visit!

I pretty well covered my general impressions of what's been happening here since July in my last e-mail message. I also addressed the first of my three personal "areas of concern". Let me move on to numbers two and three, then conclude.

2) I am pretty lonely here...

This is pretty self-explanatory and there's not much that can be done about it, I know, but I want to mention it "on the record" for you and let you know that it has been a pretty lonely assignment for me since I got here. There isn't anyone around with whom I am able to share anything significant or meaningful--no "soul friend" around with whom to relate.

Having been so blessed in the past with close friends and caring "adoptive families" (like [redacted] example) I now find myself without any such friends or families and, consequently, feeling unconnected on the "heart" level and lonely. Some healthy intimacy is a necessity for good mental health; I don't experience it in the monastery or outside the monastery, either. This hurts a great deal.

3) Working with [redacted] is often difficult...

Again, this is just the way it is--mostly an issue of personalities, I think--but I want you to know it is a factor for me in whether I can stay much longer or not.

I would like to ask you to consider what I say about [redacted] to be confidential: background information for you to have before you and I talk down here in January. I don't say any of it to "judge" him or criticize him, but to indicate areas of his personality that rub on me the wrong way and create some friction for me, tho' not necessarily for him.

[redacted] seems to need to be the center of attention, to be seen as "successful", to be thought of by others as important, special, a major "mover and shaker", etc. He is constantly talking about himself: all the amazing, unique and wonderful things he has done that no one else could possibly do as well; all the important people he knows or helps-out or corresponds with on a regular basis, and the like.

He says things that I often consider to be inappropriate for a priest in a public setting, apparently to capture people's attention (especially the attention of the "young adult" set) and make them think he is tremendously "hip" or "radical" or "with it" for a priest--unlike the rest of us dowdy monkish types. He plays to the crowd he happens to be in and ends up trying desperately to be the proverbial "bride at every wedding and corpse at every funeral".

I imagine that a lot of this is related to being the child of two alcoholic parents--a desire to prove himself good, worthwhile, successful or whatever. But it gets real old real fast and I find myself getting impatient and annoyed by it--over and over again the same "I, me, mine" attention-getting behavior, conversation, etc.

[redacted] has remarked on the same thing to me and has commented on how annoying he finds [redacted]'s behavior.

All things considered, it is not a big deal, I suppose, when compared with the good work he has been doing here overall. But it "rubs" in such a small house, as you may well understand from your

own time spent in smaller communities.

For the most part [redacted] works with me as a team player in our shared leadership, but there are times when he doesn't communicate information meant for others, like in [redacted] extended to all the monks for a meal or other event (at [redacted], for example, or at [redacted] all of a sudden [redacted] or I get asked why we didn't attend such and such an event that we never heard about in the first place--because [redacted] never passed along the invitation and went by himself, or no one went at all since no one knew about it. Then we end-up looking ungrateful or disinterested to those who extended the invitation. It is almost like [redacted] is "keeping to himself" the "important people" and events, in keeping with what I wrote you above. Maybe he has a greater need to associated with "movers and shakers" than I thought.

His periodic absences also concern me since I am his "substitute"; he has been gone at least once every month since we've been here, I think. I end up feeling like he uses me to do all the stuff that needs doing while he's off at another meeting in the States or wherever. Then I end up doing all my own jobs--hard enough for me even when he's here--plus all his work, like menu planning, shopping, and the like.

CONCLUSION

Add all this up and you will see that right now I am feeling swamped by the experience here at St. Augustine's. I think the best word to describe my feeling is "overwhelmed". It is a very taxing experience, physically and emotionally, and I feel tired, exhausted and a bit bowled over by it all. I am on the verge of formally requesting to return to St. John's at the earliest possible opportunity, tho' not before late February, due to all the guests who are scheduled to be here from late December through early February. I would not want to leave the community in a lurch without a guestmaster during that busy period.

So, Abbot Timothy, that's about it until I see you in person. I don't rightly know whether I can stay here too much longer. Even with reinforcements to relieve me from everything but the Spiritual Life ministry, I'm not sure that I could stay because, frankly, I am just not happy with the whole thing and I don't want to remain in a place where I am unhappy most of the time. It is detrimental to my health--which I have recovered at great personal effort and with the assistance of yourself, Dr. [redacted], [redacted], and [redacted]. I would like to be happy and healthy on a fairly regular basis--which doesn't seem possible here at the moment.

I will look forward to seeing you here personally in late January, when we will have a chance to discuss my options at some length.

Peace, Abbot Timothy, and Advent blessing to you.

Fraternally,

Francisco

Kelly, Timothy

From: Francisco Schulte OSF
Sent: Monday, December 15, 1997 3:09 PM
To: Kelly, Timothy
Subject: Thanks!

Dear Abbot Timothy,

I deeply appreciate your kind note about my grandmother. I trust she is praying for me even now and praying that her funeral will be a time of rejoicing for the family that she taught so powerfully by example about the love of God--and prayer! She was a person of prayer such as I have never known before, and all her children, grandchildren and even the great grandchildren sought her out on a regular, confident basis to ask for her prayers for their needs and intentions. Those lessons will never be forgotten by any of us.

Yes, I am mourning and grieving our (my...) loss, but I think, as you say, that it is a good, healthy grieving.

Thanks also for your comments about the other e-mails. Don't worry about any response to them, as I really meant them to be preparation for our visit later in January. Heaven knows how busy you are now; no need to reply to them now.

Till later, then, all my best to you and my daily prayerful remembrance.

Fondly,

Cisco

Kelly, Timothy

From: Fecht, Geoffrey
Sent: Thursday, February 05, 1998 9:40 AM
To: Kelly, Timothy; Leuthner, Benedict
Subject: FW: Corporate Credit Card

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

From: Francisco Schulte OSB
Sent: Thursday, February 05, 1998 9:38 AM
To: Fecht, Geoffrey
Subject: Re: Corporate Credit Card

Dear Geoffrey,

Hello to you from a "cold and windy" Bahamas (70 degrees). Thanks for the questions about the Corporate Credit Card. Yes, I did ask the Abbot about keeping it, as you asked me to do, and he felt that it would be good to keep it in order to use on particular, special occasions, like when I paid for the tickets to my Grandma's funeral and to shop for some things to bring back for us in the Bahamas.

I just sent in the check for this month's statement two days ago (last month's statement did not get here). It happens frequently in the Bahamas, as it does in Italy, that mail gets here late--or not at all... That explains the \$10.00 late fee.

Any bills incurred on the Corporate Card while I am assigned to the Bahamas are for the Priory here, and are not the responsibility of St. John's. In this case my Uncle reimbursed me for the airline tickets (so the Priory did not have to spend any money for my trip to the funeral), and the stuff from Walmart, etc. was basically supplies for us here at St. Augustine's; those charges have been paid from the appropriate St. Augustine's accounts.

So, I am happy to report that all is well on the "credit card front"!

I rejoice at the good news about [redacted]'s health. I have been very worried about him, as he is one of my good friends from SJU undergrad days, Rome, etc. Thank God for the good news.

We had a really good visit with Abbot Timothy; things are going very well indeed, but the critical issue is more monastic personnel, of course. Abbot Tim suggested I write [redacted] and invite him to come when he returns from Crookston; I did--with great enthusiasm!!! We shall see. We need at least two or three more monks just to keep our heads above water, so get down on your knees and pray hard!!!

I will arrive in St. Cloud Airport on February 24 to preach the Richmond Parish Mission (Feb 28 - March 5); I return to Nassau on the 9th of March. This is approved by the Abbot, by the way! I hope to stay a few days at the Abbey after the Mission, and I have asked [redacted] to set aside a room in the house for me during my entire stay (24 Feb to 9 March) so I can float back and forth to visit, when time and schedule permit. I sure look forward to seeing everyone.

Hope things go well for you, Geoffrey. Want to relax in a warm climate some time? You are always welcome here--especially for a few years!!!

Love,
Clisco

Kelly, Timothy

From: [REDACTED]
Sent: Thursday, April 23, 1998 9:06 AM
To: [REDACTED]; Kelly, Timothy; Leuthner, Benedict
Subject: FW: I forgot to write about this...

Dear Abbot Timothy, Fr. Benedict and [REDACTED]: [REDACTED] intends to apply. He's quite the young man with a lot of potential. Works hard and would be a great addition to the CSB/SJU academic community. I think there is a possible vocation developing and time will only tell if it's for a lifetime. We should make a decision about this as soon as possible and I would be happy to set up a meeting if you think it desirable. Thanks, [REDACTED], Intl. Admissions

From: Francisco Schulte OSB
Sent: Thursday, April 23, 1998 9:33 AM
To: [REDACTED]
Subject: I forgot to write about this...

Dear [REDACTED],
While answering your immigration question I forgot to write about [REDACTED] who has applied from BUC to attend SJU in the Fall.

I would like to ask you and [REDACTED] to do what you can, with Abbot Timothy, to assist in [REDACTED] financial aid package. Basically he has no money and comes from a family that has no money.

As you know, he has been studying at BUC and living at St. Augustine's in exchange for his room and board. Sr. Mary, at BUC, gives him a credit-fee reduction for his work office during the school and in the broader school for his summer work.

He works hard--and lots--but gets little financial return on his work at BUC. An outside job would have paid more, but it was really impossible with his study schedule and work assignments in the monastery.

Currently he is not receiving ANY financial assistance from the monastery here. I know Fr [REDACTED] used to help him out, but I am not aware that [REDACTED] has done so. Nor does [REDACTED] intend to provide any for him at SJU, since he is technically not a Candidate for the monastery here, tho' he is considering it--and the Diocese of Nassau--very seriously.

Fr. [REDACTED] and Fr. [REDACTED] urge us to use the St. Augustine's fund for priesthood candidates ("Plus the Tenth") to assist [REDACTED]. I spoke with the Abbot about this in January and I think he was supportive of that possibility. There are also [REDACTED] funds available for people like [REDACTED].

So, would you do me the favor of passing this request along to [REDACTED] and maybe Bro. Benedict and Abbot Timothy to see what we can arrange? It would be a shame to lose a potential Bahamian vocation to this monastery for lack of money when both of those priesthood related funds are there and might be used in conjunction with a work grant, etc.

Thanks in advance [REDACTED], for anything you can do!
Yours,

Francisco

Father Francisco Schulte, OSB
Subprior
Saint Augustine's Monastery
P.O. Box N-3940
Nassau, The Bahamas

Kelly, Timothy

From: Francisco Schulte OSB
Sent: Thursday, April 23, 1998 3:01 PM
To: Kelly, Timothy
Subject: Your cake was good; etc.

Dear Abbot Timothy,

I hope you had a great Birthday! We sure did enjoy your Chocolate cake and the wine at table... Thanks!!! I was in charge while the Prior was at the Sisters' house for Mass, so I proposed a toast to you and we all drank to your health--with gusto! Ad Multos Annos!

I am sending you by FAX some documents related to the work assignments that the Prior has proposed for me once the Volunteers leave on May 5th. You will recall that we discussed this during your visit.

At that time I explained to you that I would not be able to reassume all the the jobs I had prior to the volunteers taking them over, since the spiritual life activities, etc., have grown considerably since then and now keep me quite busy.

The Prior is basically proposing just what I was concerned about: my current assignments PLUS the previous, pre-volunteer ones. I will send along the Prior's list so you can review it yourself.

I have explained to him that I will do everything I possibly can, but that there is one job I can't take over, period (guestmaster), and a couple of other jobs (housekeeper and general repair man) that I will do only on a temporary basis, until we can get some more help around here.

I would like to keep you updated on this situation, since it is a major question for us: "After the volunteers, what?" Can those of us who are here really do it all, without burning-out some of us?

Please keep us in your prayers, and know that you are remembered daily in mine.

Fraternally,
Cisco

Father Francisco Schulte, OSB
Subprior
Saint Augustine's Monastery
P.O. Box N-3940
Nassau, The Bahamas

Kelly, Timothy

From: Francisco Schulte OSB
Sent: Thursday, April 23, 1998 9:19 PM
To: Kelly, Timothy
Subject: RE: Thanks for the reply!

Dear Abbot Timothy,

Thanks for the quick--and kind--reply to my note. I, too, hope that things can be worked out with Dan, as I would love to stay on here--and I would like to be of service and support to him, personally. He does seem to be under lots of pressure (logical, with his job...), which tends to make him a bit tense and act a bit more harshly with people than he normally would.

Since mid-November he has no longer invited me to meet with him on Monday mornings for our mini "staff" meetings. I miss that time with him, since we communicated very well then. I miss him sharing things with me as subprior, too. It leaves me feeling "out of the loop". Oh well... So it goes, eh? I just keep plugging along as best I can.

I appreciate your assistance with He is a good
person at heart and is the only solid prospect we have as a potential Bahamian vocation right now. It would be a sad thing to lose him for lack of financial aid. Dan Ward is not fond of him, maybe because he is a "Mel carry-over", so there will be little or no support from Dan's end. Both Father George and Mel have asked me to go to bat for and I am comfortable doing so. Thanks again.

I'm going to hit the sack early tonight because I'm battling a worsening case of bronchitis. When I was in Rome I had a bad case of pneumonia that took over two months on anti-biotics to clear up. Since then I am susceptible to periodic recurrences of bronchitis lung / chest infections. Getting old, I guess...

Yes, it IS better in the Bahamas; you get a cake EVERY YEAR--and wine, to boot. Hard to beat that deal, eh?

Peace,
Cisco

Father Francisco Schulte, OSB
Subprior
Saint Augustine's Monastery
P.O. Box N-3940
Nassau, The Bahamas

Kelly, Timothy

To:
Subject: RE: Update on me...

Dear Father Francisco:

I am sorry I couldn't get back to you sooner on your e-mail or on your recent fax. Retreat kept me quite busy and right now we have the ISTI conference going on and I have a presentation to give within the hour.

Thank you for your May 28 message and your explanation of how things are going. It is not an easy assignment, I know, and it has to be a difficult adjustment process under the best of conditions. Given your more recent communications I must say that I was surprised with the fax message of June 5. You speak of an extended deliberation of the matter and yet it seems quite at odds with the May 28 message as well as earlier messages. Your desire to leave so soon really brings some problems with it since there are a number of people from here going to the Bahamas this summer whose only conversation is going to be "what's going on?"

Has something happened that you are not telling me about? I don't want to delay your return here if it is vital that you come right away. At the same time I think that it would be better to give this decision some time.

Also, I cannot give you the o.k. to return without first communicating all this to and with Prior Dan. I believe that we have to have openness and honesty in all of this lest all the implications are not out on the table. I will either e-mail him or talk with him or both, but only when you are ready for that to happen. Let me know.

You continue in my prayers.

Abbot Timothy

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

From: Francisco Schulte OSB
Sent: Thursday, May 28, 1998 11:26 PM
To: Kelly, Timothy
Subject: Update on me...

Dear Abbot Timothy,

I just got back from a meeting with Bishop [redacted] about ministry with Latinos here in Nassau. It was a good meeting, prompted to a certain extent by a concern that [redacted] expressed to me last Monday. [redacted] told me that he is concerned that my "pastoral orientation" has led me to take on too many ministerial commitments outside the monastery.

He thinks that my pastoral involvement, something which he says he doesn't share, is at odds with his vision for this monastic community's direction. He said that if I came to the Bahamas to do pastoral work, then I "should talk with the Abbot and the Bishop".

So obviously [redacted] is upset. He prefaced all that he had to tell me by sharing his thoughts about resigning as Prior and leaving the Bahamas next fall. He feels that he "isn't cut out to be a superior" and worries that he and I are pointed in "different directions": him monastic life at St. Augustine's and me pastoral ministry in the diocese. He said that he "can't carry the whole monastic burden" himself.

I can see that [redacted] is stressed out and under a lot of pressure. I surely don't want to be a major contributing factor to his difficulties, so I told him that I'll do everything in my power to work with him for the good of this house. After all, I am no less committed to this place than he is, no matter what he may let himself think due to the pressure he is experiencing with SAC, BUC, Herard, the rest of us and our uncertain future.

Since I arrived here (almost a year ago!) I have done, and will continue to do, all that I possibly can to try to keep this place open and healthy, please God. If that means reducing my pastoral involvement, so be it.

But I must say in all honesty that I don't agree with [redacted]'s view of pastoral ministry. I don't believe that I am helping the diocese or the local Latinos at the expense of my commitment to the monastery. On the contrary: if I have taken-on some outside pastoral assistance, it has been at the cost to my OWN free time--what little there is.

As Saint Paul was led to defend himself, I also feel constrained, for justice's sake, to point out that no one among the "new" members of St. Augustine's monastery has done more or worked harder for this place's survival and well being than I have. That is pretty much a verifiable fact: a simple list of what I have actually done since I got here would pretty well prove the point, I believe.

Like Paul, I am embarrassed to be "forced to boast", but it really is unfair to let [redacted]'s "in-the-heat-of-anger" comments go unchallenged. It is a pattern of his that we have observed up close too many times; when [redacted] is stressed-out he lashes-out at those around him.

Of course, I'm sorry that [redacted] is stressed-out and under pressure from so many sources. I genuinely want to do everything in my power to help him feel supported. However, Dan himself makes that difficult, to put it mildly. He has more or less already convinced himself that he is basically unsupported, so he maintains a cool distance.

For example, he hasn't asked me to meet with him for our weekly staff meetings since last November, with the single time that we met since then: when he hauled me over the coals and spoke so harshly to me for missing Christmas Evening Prayer. He has never had the courtesy to apologize for that exaggerated tongue lashing and disrespectful treatment of a confrere.

When he spoke to me on Monday he was in the same foul mood. First he told me he didn't appreciate me "manipulating" him (by asking him to cook last Sunday's supper if I cooked Saturday's meal). Since I had been preparing most of the community's weekend meals during [redacted]'s three week vacation in Ireland, and since I had the evening Spanish Mass on Sunday, it never occurred to me that he would resent helping out by preparing a simple pasta meal or something of the sort. But in his interpretation, I was "manipulating" him.

You can't win against that sort of interpretation, as I have learned by now, so I just sat silently on Monday and let him "vent" his frustration at me. I have come to suspect that he doesn't really mean what he says in a fit of venting, so I try not to take it too personally. Nonetheless, it does hurt me.

As a sign of wanting to demonstrate my support for him and my commitment to the monastery here, I offered to reduce my twice-monthly Spanish Masses to once-monthly Masses. I told him I would drop my weekly Spanish-language Bible study sessions for every other week or even once a month, if it would show him that my primary commitment is, indeed, to this monastic community--as though there were any doubt about that in anyone's mind but his... I told him I would see the Bishop and have my monthly Spanish-language Mass listed on the "Call List" and recognized officially as my agreed-upon monthly weekend assistance for the diocese. I told him I would take fewer outside pastoral requests for assistance, and that I would limit my outside pastoral activity as much as possible.

So I saw the Bishop today, as I promised. He will consider the monthly Spanish Mass to be my monthly assistance weekend. He promised to inform the clergy that I am not to be asked to do other weekend work, since I am already helping with the Spanish Masses. He was very cooperative and will help in any way he can.

So, there we are. I will bend over backwards to make [redacted] feel supported, and I will moderate my pastoral ministry. However, let me repeat what I said to [redacted]: I am, by nature, a pastorally orientated priest. I am energized by pastoral ministry, especially ministry with Latinos, and it sustains me in all the best, healthy ways. I love people, as you know, and need such pastoral contact, as well as general friendships, to stay healthy. I can't survive here without friends and without meaningful pastoral ministry.

Such pastoral service has done more to get the word out in the diocese that "St. Augustine's is still alive" than lots of the things we do at the monastery in the expectation that people will automatically come to us up on our hill. I believe that a balanced pastoral involvement in this diocese is, in point of fact, necessary for us to survive.

Monastic life definitely comes first for me, but I really don't see monastic life as incompatible with some balanced pastoral ministry. If that were the case, most of monastic life in the USA would long ago have been condemned and left to die out.

I hope that [redacted] will reconsider his intention to resign and leave in the fall, because I think his leaving would be the end of this monastery for sure. He is a good leader with vision for the future, organizational and management skills, energy, etc. If he leaves, who could you send as Prior??? We can't even get a "simple monk" to volunteer, let alone a Prior, God help us.

I think he is the man for the job. It would be nice if he could lose the harsh edge he has in dealing with people when he is under pressure, but even I am learning how to live with that, now that we know the pattern.

Anyway, that's the news from Lake Wobegon. Pray for us, okay?

Fraternally,
Francisco

Father Francisco Schulte, OSB
Subprior
Saint Augustine's Monastery
P.O. Box N-3940
Nassau, The Bahamas

Kelly, Timothy

To: Francisco Schulte OSB
Subject: A Suggestion

Dear Father Francisco:

I have talked with a number of people today for their advice and can see some benefit in having a visit with you, Fr. Dan, and the community concerning your situation there. It would seem to me, however, that if I were to come there a number of things would have to be understood prior to any conversation we would have in front of everyone. First, you know the restrictions I have insisted on concerning your ministry away from the monastery and the reasons for these restrictions and Fr. Dan's concerns for engaging in ministries not passed through him first has also been a major concern of mine. I would recall for you my reaction to your involvement with the migrant workers in Cold Spring and my reasons for being disturbed. Second, there is something of a history of your difficulties with accountability when it came to relating to the School of Theology, the Hispanic program, and to some extent even the Monastic Institute. You have done some very excellent things in all of these programs, but at the same time I believe that you have had significant difficulty with accountability and getting along with authority figures in your life. You are a good preacher, a good teacher from what I have heard, and your intelligence, extroverted nature and your genuine hospitality have served the community very well. I am concerned that the events of the last several days can serve to polarize people both inside and outside the community. That is why I would like to offer to ask you to postpone your return to St John's so that I can come to Nassau I hope before Sept. and have a community meeting on this. If this were to happen it would mean that some of these other matters would have to come to light. It is the only way I know how to quell any misinformation that might be around because I do not think that the action taken can be explained except within the wider context of your life.

Please let me know your response to this suggestion. I will be leaving here on Wednesday morning and will not return until the 27th. The sooner I can make travel arrangements after that the better if you were to agree to the kind of meeting with the community I am suggesting.

I am concerned for you that you understand what this is all about and that no one else be allowed to read the situation in a light devoid of the full light. It is my understanding that you handled the announcement of your departure at the end of Mass on Sunday with wisdom. Thank you for that and for so much more.

I await your response.

Abbot Timothy

Kelly, Timothy

To: Francisco Schulte OSB
Subject: My visit

Dear Father Francisco:

Thank you for your response. As I said in my message of yesterday, I am willing to come to Nassau prior to your return and before the beginning of September. After your return here there is no problem of having a conversation with you but I do think that context might make a difference. I have to tell you, Cisco, that I have gone to the Bahamas every year since I have been abbot, and each time I have interviewed every member of the community there and have even interviewed the volunteers and those of the monks who have been there for shorter or longer times. I have visited with and interviewed each member of the Bahama community as they have come to Saint John's each year. Surely there have been disagreements expressed over policy in some few instances but I have not received the slightest indication of the things you say about Fr. [REDACTED]. All I can do is be open to what people are willing to share with me, especially when I ask direct questions. My trips to the Bahamas are usually in the "nicer" months of the year but believe me they have not been vacations. They are work. If the abbot is not going to get accurate information from the members of the community then the community is going to have to learn to be more open than you might think from my observations that they have been. You can be very persuasive in your argumentation about events and your perception of a great injustice being done to you. I have copied all of your e-mails to me and have kept track of what your difficulties have been as well as my responses to you. I am quite convinced that difficulties abide in contexts and I am not willing to concede that all that has happened is simply a matter of personality conflicts and the like. It is too easy to listen to each side individually and not take the whole context into account and that is why, for instance, the best therapeutic programs tend to be accomplished in therapeutic communities.

By now it is approaching an hour too late for me to make good plans and reservations to go to Nassau since I am leaving tomorrow morning for meetings away from here (see my August Abbot's Letter). However, if my offer as given can be accepted you can let Bro. Kelly know and he can make my reservations in my absence. Otherwise, we will simply talk when you return and I will postpone my visit to the Bahamas until the regular time later in this school year.

Thank you for your attention to all of this and know that my concern is for you, for Fr. [REDACTED], for the community, and for the church in the Bahamas. Peace.

Abbot Timothy



SAINT AUGUSTINE'S MONASTERY

POST OFFICE BOX N-3840
NASSAU, BAHAMAS

Abbot Timothy Kelly, O.S.B.
Saint John's Abbey
Collegeville, Minnesota 56321-2015

5 June 1998

Dear Abbot Timothy,

After extended deliberation, serious prayer and spiritual counsel, I would like to "exercise the option" or permission you gave me during your visit here last January: the option of leaving Saint Augustine's Monastery after 1 July 1998.

I think that [redacted] is correct about a "tension" between the two of us, and it seems to be a significant factor in [redacted]'s current deliberation about whether or not to leave Saint Augustine's himself next fall (something which he recently shared with me).

Since it is probably not realistic to expect [redacted]-or myself-to change our personalities or other major components of our selves dramatically, then it seems logical that I should "remove" the single source of "tension" over which I have any influence: me.

To do so should help [redacted] arrive at a healthy decision about remaining here or not. It might also permit him to act more freely and experience less stress as Prior. After all, [redacted] is doing an excellent job and this community needs him, if he is able to stay.

Regardless of [redacted]'s decision, though, this "tension" is simply too much and too constant for me personally to cope with, especially when combined with the other stress-inducing factors we experience daily in this small community where there is far too much to do--and far too few to do it. Basically, I am burning-out. I need to take care of myself--and help [redacted] if at all possible.

Since [redacted] will be absent in mid-June I will substitute for him at SAC's Baccalaureate Mass on June 16th and its Graduation exercises on June 18th, as well as at BUC's Thanksgiving service for the its CSB / SJU Graduates on June 19th. After directing the OSB Sisters' week of Retreat, which ends on July 3rd, I will leave the Bahamas as soon as I can do so.

Upon leaving here I would like to visit with my family before going on to Collegeville. Once I get to St. John's I would really appreciate some quality time with you to discuss my future. Before deciding "what's next" for me at the Abbey--or elsewhere--I feel a need to request an extended period of time to relax a bit and to pray seriously about my future, something like a "spiritual sabbatical".

So if you are able to do so, I would love to talk about this and pray with you about it at some length. Maybe we could go to one of the cabins for a day or so?

At any rate, before I say anything about this to [redacted] I will wait to hear back from you to see how you would like me to proceed.

Thanks for listening, Abbot Timothy.

Fraternally,

Francisco, O.S.B.

Francisco R. Schulte, O.S.B.

OSB SCHULTE_00583

Kelly, Timothy

From: Francisco Schulte OSB
Sent: Monday, June 08, 1998 2:59 PM
To: Kelly, Timothy
Subject: More...

Dear Abbot Timothy,

Thanks for your reply to my latest e-mail messages. Let me try to respond to your questions as best I can. But even before doing so, let me say that I guess I'm really in no huge rush to decide this immediately. It may have felt that way when last I wrote, but I am happy to dialogue, converse and discern with you before any sort of further step is taken.

For example, I would be willing to stay around this summer while the visitors are here and then visit with you in late August at the Abbey when I come up, if you would prefer that possibility. I could also come up in mid-July for a good heart-to-heart with you before moving any further on this, if that seems better. The bottom line concern I have is simply that we address forthrightly the issues I will try to explain better to you.

I think the shift in tone from my late May e-mail to my early June e-mail reflects the real emotional turmoil I feel when the precarious situation of this monastery hits me between the eyes, or when [redacted] says or does something with a harsh edge to it.

Previously, I told you (in the first of those e-mails) that I thought I was starting to understand that [redacted] is mainly just venting or blowing off steam when he says hurtful things, but I guess I'm not very successful (!) at remaining personally unaffected or unhurt by being the target of that venting when it happens.

I had reached the point where I thought I could better handle such outbursts when another one happened. It was, seemingly, the "straw that broke the camel's back"; that's when I wrote you the second e-mail. I was asking myself, "Why in the world would I want to stay here only to go through this same kind of treatment for the indefinite future? [redacted] is going to keep on doing this; he's not going to change--and I don't think I can change to the point where it doesn't honestly hurt me."

Perhaps you can understand that a person reaches a point and is just tired and discouraged at the prospect of "no end in sight" for such behavior...

In addition to the "tension" between [redacted] and myself, there is also added pressure on all of us in this house for a couple of significant reasons: 1) the large number of things to do with few to do them, and 2) Herard. Permit me, please, to elaborate a bit...

Since the volunteers left, the amount of things that have to be done around the house has increased dramatically, mainly for [redacted] and myself. [redacted]'s responsibilities for the most part remain the same, as do those of [redacted] and [redacted]. But [redacted] and I have had to pick up the slack left by the volunteers' departure--without a corresponding reduction in what we were already been doing. The pressure is constant, if not increasing, and there seems to be little or no chance to catch one's breath. It's an ideal "burn-out" environment.

On top of the existing work, [redacted] recently told us he wants to have two lay teachers for SAC live in the monastery during the next school year. It hit me like a ton of bricks: more work on top of what we're already struggling with now. While it's true that the volunteers will pay room and board, their monetary contribution will do nothing at all to reduce the additional work that their presence in the monastery will represent. Two additional, non-working people means: more persons to shop for, cook for, clean-up after, etc. And, as I said, [redacted] and I will be the ones having to pick up that additional work.

While our work load increases, the number of full-time members of this community will actually decrease. Instead of six monks at St. Augustine's, there will soon be only five, which brings up the second

source of major stress and tension around here lately: [REDACTED]

It is no exaggeration to say that [REDACTED] has totally imploded and self-destructed lately, even since I last wrote you about him (during Dan's trip to Ireland). He cannot even be described correctly as being "on the fringes" of this community any longer, for he moved beyond the "fringes" long ago and is now located somewhere "on the outermost edges of the Universe". He hardly speaks with anyone of us, has little to do with any of us or our common monastic life. He seldom eats with us, seldom recreates with us, often skips Mass, goes who-knows-where at will and without requesting permission or informing Dan or myself.

Dan doesn't know what to do with him anymore and tolerates his remaining here only in the hopes of getting him to supervise the dining room and Upper Room renovation before he leaves. He is a source of major tension in this little house, believe me.

Timothy, all of this came down on my head at once, like a load of bricks, when Dan and I had a shouting match the other day. That's when I wrote you. I have to say that when I did so I felt at peace with my request--and happy at the thought of being liberated from this situation. Yes, I DO like the Bahamas, the people, etc., etc. But, if I am living in a pressure cooker and a powder keg ready to blow (which is how it really feels to me), is it wrong to ask to leave in the hopes of finding some less intensely stressful situation?

I know it is "noble" to "tough it out" and "offer it up"--but what if I turn into a basket case? Wouldn't it be a healthier decision to come home while I am still relatively sane and when people would actually "mourn" my departure, rather than go home when I'm a mess? That, too, would provide for an interesting "conversation" back at the Abbey...

At any rate, I want to say THANK YOU to you for listening and for caring. I would like to dialogue with you further on this. Perhaps once we reach some sort of understanding I will speak with Dan myself. I think it would be better for me, initially, at least, to address the matter personally.

As I have said to you before, I will do everything in my power to try to remain here, but that assumes that Dan and I relate well and that he won't follow through with his own plans to leave in the fall.

Perhaps this rambling letter will help you to understand better why I wrote what I did. I have, in fact, been praying about the whole situation here, and my future involvement in it, since you and I spoke in January. And I have been taking spiritual counsel with Msgr. Preston Moss, who has become a good friend. Preston thinks that my situation here was probably compromised with Dan when we had our post-Christmas "encounter", but he also asked me to consider staying for the good of the monastery and the local church IF I felt I could do so with a healthy sense of peace.

It's really hard, Timothy: when is it "noble" and "good" to stay in a rough situation for the sake of the monastic community and the local church--if it is at the cost of one's health and happiness, or even when it is possibly self-destructive? This is my dilemma, and I need your advice. I wait for that advice gratefully and won't do anything without us continuing our dialogue. Thanks again for listening. (That makes you a good Benedictine!)

Fraternally,
Francisco

Father Francisco Schulte, OSB
Subprior
Saint Augustine's Monastery
P.O. Box N-3940
Nassau, The Bahamas

Kelly, Timothy

To:
Subject: RE: Collegeville visit dates

Dear Fr. Francisco:

I just returned from a bit of a vacation yesterday afternoon and am plowing through the e-mail. So this is a quick and short reply. I look forward to seeing you in August and hope we can have some time to chat. The weather today as for the past several days I'm told is quite nice. Give my greetings to all in the Bahamas. Peace.

Abbot Timothy

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

From: Francisco Schulte OSB
Sent: Wednesday, July 15, 1998 9:44 AM
To: Kelly, Timothy
Subject: RE: Collegeville visit dates

Dear Abbot Timothy,

It's been over a month since I last wrote you (where does time go to these days??), so I thought I'd greet you, let you know I'm still here, and am looking forward to my annual home visit in late August.

The dates of my stay at St. John's are Aug. 26 through Sept. 5; I hope we can spend a little time together so I can speak with you personally about the first year here (already!) and how I'm faring. In addition to your kind prayers and your recent e-mail messages, it will be good to talk with you personally and get some counsel from you while I'm home.

The "dog days" started very, very early this year in the Bahamas and there doesn't seem to be any hope for any improvement in this record breaking season of heat and humidity. They tell me that it's about the same in Minnesota--and in so many places across the country, especially in the South. My Mom said North Carolina has had temps in the 100's on a fairly regular basis this summer. Whew!

My heart and thoughts have turned to Puerto Rico often these days since I heard of the death of Fr. Julian Simon. He was one of the true missionary pioneers of our community and was always extremely supportive of me, ever since I was a kid in High School there. I ask God to reward him richly for his years and years of monastic and priestly ministry.

We are also praying for Fr. Jim Studer here and will celebrate the eucharist for him the same afternoon (tomorrow) that he is buried at St. John's.

Better move on here; lots to do. Thanks God for the great assistance of Jerome Tupa, Zachary and Isidore. They are wonderful additions to the community this summer.

Belated Feast Day greetings for St. Benedict. Well, it IS still within the "Octave"...

Fraternally,
Francisco

Father Francisco Schulte, OSB
Subprior
Saint Augustine's Monastery
P.O. Box N-3940
Nassau, The Bahamas

**SAINT AUGUSTINE'S MONASTERY
NASSAU, BAHAMAS**

OFFICE OF THE PRIOR

14 August 1998

Father Francisco Schulte, OSB
Saint Augustine's Monastery
Nassau, Bahamas

Dear Francisco,

I begin this letter by apologizing for writing rather than speaking to you in person. Although I had written Abbot Timothy earlier about this matter, I did not feel that I could discuss this matter with you until after I had personally discussed the matter with Abbot Timothy. Since I have been at Saint John's I have had two meetings with Abbot Timothy. After discussion, we agreed that I should communicate to you now rather than waiting until I return on August 25.

After much thought, prayer and consultation, I have come to the conclusion that it would be best that you leave Saint Augustine's Monastery and return to Saint John's for a new assignment by Abbot Timothy. Your leaving Saint Augustine's should coincide with your scheduled vacation departure date of August 26. Abbot Timothy has approved this decision.

When you came to Saint Augustine's a little over a year ago, your enthusiasm and contributions to the monastery were many and very much appreciated. You certainly worked hard to start improving the living conditions. Your gift for hospitality and ability to interact with people brought many persons to the monastery. I am grateful for your revival of the Oblate program and your contributions to the bible study group. While not a part of the mission of the monastery, the Hispanic ministry certainly benefited many persons on the island.

Despite the good beginnings and your continual contributions, I have perceived that something is amiss with your present life and contributions within the community. Please let me explain.

1. Your absence from the monastery have continued to increase indicating to me that perhaps your focus is not your presence and work at the monastery. You are absent from the monastery most days. Many days you are gone for almost the entire day and evening. Prior to the summer, I had spoke with you about your absences and continual use of a car. Rather than facing you with the issue of why you continue to be absent, I merely said that you were not to use a car on a daily basis. At first you complied with this. But soon you began to develop excuses based on service to the community to use a car daily. In July, all of sudden you volunteered without discussion that you would pick up the mail. What this actually did was permit you to leave all morning to paint at one of the schools. Shopping permitted you to be absent with a car for the entire afternoon. While I was fully aware of the "games" begin played, I decided that I needed time to think about your absences and place these facts within the bigger picture of the community, the past year, and your life.

2. It appears to me that your contributions to the community have continued to decrease. For months now you have had little to do to make contributions to the daily life of the monastery. In your work assignment as head of the kitchen, its seems that the minimal has been done. and I end up cleaning the kitchen and dining room. I found myself preparing the dining room for the Sunday gatherings. In the evenings, you leave rather than oversee the cleaning up of the kitchen.

During the months of June, July and August, I am not sure exactly what work you have done. I asked you to develop a spiritual life program for the next year. About a week ago, after continually asking you, all you gave me were the dates of the bible study group and the Oblate Sundays. There was no program developed. The marriage document was given to me the night before the chapter meeting. This certainly was insufficient time for me to discuss the document with you and to distribute it to the community.

I was truly amazed when I found out that you were volunteering your time and talent to painting a school during the day when Herard, Jerome, Zachary and Isidore were at the monastery working on similar projects and in need of your help. One monk wondered why I did not "blow up" when I found out what was happening.

3. For sometime now, there has been too much tension between the two of us, too many games played, and too much avoidance. Visitors have noticed this and asked me about the situation. I no longer experience myself as your prior. Instead, while we coexist in the same space, you desire to live on your own terms. This pertains to work, ministerial assignments, presence within the community, and even permissions and approvals. My perception is that you are willing to do things as long as you control the entire situation and are free to do things when and where you wish. Whatever I say or ask is met with resistance, refusal, or minimal fulfillment.

4. There is no one thing that causes a situation or relationship to deteriorate to the point that it must be changed or ended. Instead it is the many little things of life. I believe the

same is true in this situation. While others generously help with the dishes after supper without being assigned or ask, you do it only when it is your assigned duty. When little tasks need to be done around the house, you are not there except in a few cases. The daily interaction and living in community does not seem to be part of your life at Saint Augustine's. Saint Augustine's is too small to have someone who is not fully committed and involved within the community. As one monk asked, "Where is Francisco?"

Over this past year, I have given you various responsibilities so that you could use your gifts and talents for the upbuilding of the monastery. While you began in earnest, for too long now your focus seems to be directed elsewhere rather than the upbuilding of the monastery. From what you tell me, it is the Hispanic ministry. But I am not sure of this. I am not sure what it is that you desire while at Saint Augustine's. I certainly do not see it to be what we agreed to when you accepted my invitation to come to Saint Augustine's. We agreed that it was to build up the presence and the ministry AT the monastery.

I wish to address my absence due to travel on monastic and legal business. I understand that this has caused you some difficulties and perhaps tensions. I understand that you count the days I am absent and make remarks about the number to others. As I explained to you earlier, continuing my commitments to monasteries and other religious institutes was part of my accepting the position of prior. When I leave, I try to have completed or covered the duties assigned to me. And while at St. Augustine's, I put in long hours to make sure that I properly and fully do my jobs as prior and chancellor. While traveling, I usually prepare materials to be used at the monastery or SAC. If you have been overburdened by my absences, I am sorry. However, the subprior's duties are mainly to take up my responsibilities in my absence. Subprior is more than a title. It is a real job. As I examine your other work assignments at the monastery, I do not believe that together they constitute full-time employment. This is so in order to permit you to assume my duties in my absence. I am sorry if there was misunderstanding about the role of subprior.

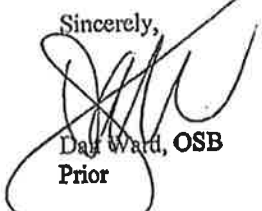
Francisco, you have many gifts, particularly your friendliness and keen intelligence. I only wish that I had the wisdom and the ability to help you use these gifts within the setting of Saint Augustine's as it is. I wish that I could find work for you at the monastery which would use your talents and center you daily at Saint Augustine's. I also wish that I had the gift to overcome how all of this affects me so that I could put aside my feelings to accommodate you. But I find that I do not have these gifts, or at least not a sufficient amount to deal with the present situation.

I know that on Wednesday morning, August 26, there will be tension in the air since I will be there and you will be leaving. I hope that we will both have the peace and the grace of God to deal with the situation. I will ask Finian to prepare a farewell meal for you prior to your leaving.

I am truly sorry that the present situation developed. I am sorry that it results in your leaving. As you know, prior to the general chapter I contemplated leaving. I felt that perhaps if I were not present, the tension would be diffused and you would flourish. But I came to the conclusion that my leaving now would not be in the best interest of the entire Saint Augustine's campus.

I want to thank you for your contributions to Saint Augustine's. I ask God's blessing on you.

Sincerely,

A handwritten signature in black ink, appearing to be 'Day Ward', written over a circular stamp or mark.

Day Ward, OSB
Prior

Cc Abbot Timothy Kelly, OSB

X F A X	TO:	ABBOT TIMOTHY KELLY	MEMO
	FROM:		
	DATE:	16 th August, 1998	COMPANY
	TIME:	8:10 pm	
	FAX NUMBER:		
	NUMBER OF PAGES:	4	

St. John's Abbey
Minnesota

COMMENTS

A private and confidential letter to
Abbot Timothy Kelly from

The Tribune

NASSAU & BAHAMA ISLANDS LEADING NEWSPAPER

TELEPHONE: (809) 322-1906/7/9

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Tribune Media Group

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16th August, 1998.

PRIVATE & CONFIDENTIAL

Abbot Timothy Kelly,
St John's Abbey,
Collegeville,
Minnesota.

Dear Abbot Timothy,

The news of the decision to recall Fr. Francisco Schulte from St Augustine's Monastery was received with shock and despair by those attending mass at the Monastery this morning. It will be received with even greater shock and despair by the large Spanish community that Fr Francisco has brought together in his short time here.

I am 68 years old. I am of a generation taught to bow one's head and accept as God's will whatever pronouncement is made by the Church, her Bishops and her priests. For 68 years I have bowed by head over many decisions I have felt wrong, unfair and misguided. I went along with the flow, because I could always hear the words of a Belgian nun when I was in high school: "It doesn't matter what you think of the priest, you do not have to approve of what he does in private, but when he speaks from the pulpit, he is inspired by God, and we must accept what he says, n'est pas!"

Oui, n'est pas! But it is not "oui" this time. I am breaking ranks, because I do not think that this decision is the will of God. In my opinion it is the will of man. And without being presumptuous, I think it is a wrong decision.

The Tribune

MASSACHUSETTS BAHAMA ISLANDS LEADING NEWSPAPER

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OSB SCHULTE_00592

In all my 68 years of hearing pronouncements from the pulpit that the congregation has not liked, but has quietly accepted, this is the first time that I have heard a congregation break rank. This is the first time that I have heard shouts of "No! no!" — real cries of anguish — in the middle of mass from a congregation on hearing unacceptable news.

In my 68 years I have seen in the Bahamas a vibrant Church and a dying Church. Bishop Bernard was a tremendous leader who gathered around himself young, energetic, enthusiastic and talented men — all gung-ho to do God's will, nothing was too hard, nothing was too menial — there were exceptions, of course, but most of these young priests saw God and goodness in everything they did. Those were the days when priests left the Priory in twos and didn't go to the movies without permission! Bishop Bernard was right for his times. A German disciplinarian with tremendous charm. He would have been a failure today.

And then there came Bishop Leonard. A charismatic Irish charmer, groomed by Bishop Bernard as his heir. As times were changing, he too was the right man for the job — and what a tremendous spirit we had in the Church! But then came the age of revolt. The underpinnings were knocked from under the Church in the Bahamas. Bishop Leonard was a sick man — more ill than many of us realised. Brought up in a disciplined Church, he didn't know what hit him when many of his priests revolted. Between illness and a misguided desire to smooth things over, he became the wrong man in the wrong place at that time. The spirit went out of the Church.

Bishop Burke, a Jesuit, arrived into a Benedictine atmosphere and has succeeded in stabilising the situation.

But then St John's took a new look at the Monastery and sent in new blood. Inspiration arrived! At last there was something on which and with which to build. For the first time in more than 30 years we had hope of revitalising the Church.

You sent us several good men to join the aging, but tremendous gems that were already here.

At their head was Fr. Dan Ward, assisted by Fr. Francisco Schulte. And now comes the hard part for me, because I admire and respect both men. However, when it comes to making a choice between the two, comparisons have to be made. I hate to do this, but for the sake of the Church in the Bahamas, I must.

Fr. Dan, a fine, a brilliant man, has been made Prior. However, his brilliance is needed elsewhere and so he is more often in the North than at his Monastery in the Bahamas where, if the Monastery is to grow and bear fruit, a full time Prior is needed.

And then there is Francisco Schulte, the man who stayed, and in a short time has made his mark and exerted tremendous influence. In my opinion, this is the man on whom the future of this monastery in the Bahamas should be pinned. He is young, he has good health and because of his personality and his Puerto Rican upbringing he relates easily to our people here.

It was a casual conversation and mixing with the people of the country, that brought about his Spanish mass and a congregation that grew from a handful to 200 and is still growing. It is a congregation that embraces from the wealthiest in the Spanish community to the lowliest worker on the Sun International job site. Slowly he was integrating them into the Bahamian community. And certainly the expertise of the Latin artisans has been a boon to the monastery. All of

this, thanks to Fr. Francisco.

He has resurrected the oblate programme, got the library going and as a public relations person for the Church done a tremendous job. In other words he has given us hope of building a living Church.

He is the right man, in the right place, at the right time. Move him, then instead of killing us in slow stages you might as well make the decision now to close the Benedictine Monastery in the Bahamas. Because, unless you have some tremendous plans that none of us know about, the Monastery will plod along as it has done in the past, and unless, and until there are many local vocations, drift out of existence. Doing it this way, when we are just on the verge of good growth, is like injecting the monastery with a virus for slow death.

I cannot speak for your priests. But from observation, I have never seen such a dejected, unhappy looking band of men. They will carry on, because that is the way of priests — do God's will — but by the look of them they are not "happy campers," and there is no song in their hearts.

If a decision must be made and one man must stay and one go — then for God's sake, and the sake of the Church of the Bahamas, give us Francisco.

Your sincerely,

Kelly, Timothy

From: Francisco Schulte OSB
Sent: Monday, August 17, 1998 7:00 AM
To: [REDACTED]
Subject: Dan Ward's fax

Dear Abbot Timothy,

I thought I should let you know, personally, that I received a fax from Dan Ward last Friday (the 14th) in which he directed me to return to St. John's on Aug. 26 to receive an unspecified "new assignment" from you.

Assuming that he is, in fact, acting with your knowledge and agreement (something which, I must say, I don't actually know to be the case), I informed the monastic community on Saturday evening of my impending return to Minnesota and subsequently made a general announcement of the same to our Sunday Mass congregation.

I am now in the process of packing-up my things and preparing for my return to St. John's on the 26th. I assume that when I arrive there we will discuss this decision at length. I just want to let you know that I have received Dan's fax and am acting upon its instructions.

In the mean while, though, I am in conscience -- and by justice -- bound to say a few things to you, Abbot Timothy, with all due reverence and respect:

+ If, in fact, Dan Ward is acting with your knowledge and permission, then I need to inform you that your good offices have been used to accomplish a great injustice: the unwarranted removal from office of someone who has served you well, and who has likewise faithfully served this community and the Bahamian church to the best of his ability.

+ If, in fact, Dan Ward represented to you as "true" the same things which he wrote me in his four page fax, then I need to inform you that you have been sold a bill of goods that does not correspond to the truth. Whether deliberately or not, which is not for me to judge, Dan's faxed statements are for the most part either patently false or are Dan's self-serving and self-advancing mis-representations of reality.

+ If, in fact, you did base your decision to permit Dan to remove me from St. Augustine's, then I need to inform you that you have based your decision on false information or innuendo and have, albeit unknowingly, furthered what amounts to character assassination. There is not one member of this local monastic community who sees in Dan Ward's perception of reality anything that even comes close to the true situation.

I would need to be God--or a competent psychiatrist--to explain why Dan does what Dan so often does, meaning mis-represent the facts. But it is certainly related to his need to be the uncontested center of attention. He tends to see rivals where there are, in fact, partners. Dan needs to eliminate all rivals--or perceived rivals.

In this case, I am sorry to say that Dan's need to eliminate perceived rivals has been furthered by your cooperation with his plans.

+ This grave injustice could have been avoided, perhaps, if you had consulted with me--or with the actual members of this monastic community--before agreeing to Dan's Ward's plans. Justice would tend to demand such a routine courtesy, to say nothing of fair-play. As I said before, in this case I'm afraid that your good offices have been mis-used.

That's all I have to say for now, Abbot Timothy. Time to go pray. Thanks for listening.

OSB SCHULTE_00595

Faternally,

Francisco

Father Francisco Schulte, OSB
Subprior
Saint Augustine's Monastery
P.O. Box N-3940
Nassau, The Bahamas

Kelly, Timothy

To:
Subject: RE: Dan Ward's fax

Dear Father Francis60:

Thank you for the e-mail. I will be happy to talk with you on your return. Last evening I received a fax from a lay person in the Bahamas taking your side of the controversy. I must say that I was rather surprised to hear from this person indications of knowledge that I would have thought would have been kept within the community and between you, Dan, and me. I would hope that nothing that happens between now and your return to Saint John's would foster some kind of factionalism that certainly will not promote the work of the church in the Bahamas. Travel safely,

Abbot Timothy

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

From: Francisco Schulte OSB
Sent: Monday, August 17, 1998 7:00 AM
To:
Subject: Dan Ward's fax

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In this case, I am sorry to say that Dan's need to eliminate perceived rivals has been furthered by your cooperation with his plans.

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That's all I have to say for now, Abbot Timothy. Time to go pray. Thanks for listening.

Fratemally,

Francisco

Father Francisco Schulte, OSB
Subprior
Saint Augustine's Monastery
P.O. Box N-3940
Nassau, The Bahamas

Kelly, Timothy

From: Francisco Schulte OSB
Sent: Tuesday, August 18, 1998 11:41 AM
To:
Subject: your proposed visit here

Dear Abbot Timothy,

A longer reply to both of your recent e-mails will follow this brief one, but let me quickly react VERY POSITIVELY to your suggestion about a proposed visit and conversation here.

I believe that conversation would be beneficial to the whole community--regardless of whether I end up staying here or receive another assignment from you. The monks here have already stated that some consultation or conversation prior to this happening would have been deeply appreciated, so I know they would love to meet with you.

Things seem to be moving so fast! Therefore, I would first recommend as a preliminary step that we slow down the process in order to provide something of a "cooling-off period" like they have in labor disputes. No hasty decisions to lament later all around...

Then... I would like to propose that you and I meet personally and at some length in Minnesota to discuss your proposal to visit here for a community conversation. I am already scheduled to arrive in Minnesota on Aug. 26th.

Following our discussions I would complete my already-planned medical work in St. Cloud and have my annual family visit, prior to returning to Nassau to participate in your visit and conversation with the community.

Of course, it is also possible that our Collegeville conversations could result in our mutual agreement that I will, in fact, return to Minnesota. But at least our decision would have been made calmly and after dialogue. It would surely be preferable for all involved to my getting "yanked" from Nassau with no real warning.

How does that sound to you? Please let me know as soon as you can do so, because I need to know if I am packing for a "vacation" on the 26th--or if I need to take all my personal effects back with me on the 26th, period.

Now it is my turn to await your response or any other proposals you may have, Abbot Timothy. Again, thanks for listening!

Fraternally,
Francisco

Father Francisco Schulte, OSB
Subprior
Saint Augustine's Monastery
P.O. Box N-3940
Nassau, The Bahamas

Kelly, Timothy

From: Francisco Schulte OSB
Sent: Tuesday, August 18, 1998 4:30 PM
To: Kelly, Timothy
Subject: Re: A visit would be excellent

Dear Abbot Timothy,

As I promised you, a more detailed personal reflection on your two recent messages...

Above all, please be assured that I am guarding against the possibility of factions and polarization here in the monastery and beyond. In my public announcements regarding my reassignment to St. John's I have taken deliberate care to say nothing which could promote division or the taking of sides, *quod absit Deus*.

At the same time, I don't guess any of us should be surprised at spontaneous expressions of support. It's pretty natural. People will express themselves--and they are certainly within their rights to do so. It's just the outward expression of their deep affection and gratitude for an individual and/or a ministry which they appreciate.

I would like you to know that I have actually asked a number of the more "vocal" people to stop their "externalizations" (as they say in Rome). It only muddles the waters and may speculate on assigning "blame" where it does not, in fact, belong. I have actively attempted to correct such mis-impressions.

Remember, too, that neither the Bahamian nor the local Latino people are deaf, dumb or blind. They take note of things, especially of people and the behavior that people demonstrate. They are quite capable of arriving at their own conclusions without being "prompted" by others. Many people here, both within the monastic community and without it, long ago came to form opinions about Dan Ward's personality and his need to promote himself.

So if, in this particular case, Dan's treatment of myself has tended to confirm their opinions, there is really nothing surprising about that. No "mis-information" is being spread -- other than the "mis-information" Dan has himself already directed against me.

I think we need to be very clear about this: I did not initiate this; Dan Ward did. Perhaps he himself is unaware of the discrepancies between his portrayal of the situation and the reality. Or perhaps he thought that the monks, the local clergy and the faithful would take no notice of those discrepancies. Perhaps he even thought that I myself would be so glad to get out of a tense situation that I would just "roll over and play dead". I really don't know what Dan was thinking.

But what I do know is that monks, clergy and faithful alike have, in fact, noticed. And not only have they noticed, they have also been bold enough to speak up in justice and say, "This is simply not true." Since Dan Ward is responsible for mis-representing the situation in an apparent attempt to discredit me, then Dan Ward must admit his responsibility and deal with the consequences of his actions, whether willful or "subconscious". He has badly hurt one of his brothers. There is, after all, a commandment against "bearing false witness", which, like it or not, is precisely what Dan Ward has done to me. That is the bottom line.

In fact, Dan has done me a double injustice: first, by mis-representing the facts to begin with and then by permitting you to think or assume that he is somehow concerned about this being related to "past events" in my life.

Rather, it is a blatant attempt to mis-represent my faithful service and good actions as the exact opposite--brazenly to paint the good as bad. Should I really be expected to acquiesce quietly and accept the lie? I hardly think so. No, no good fruit can come from something so boldly bad. So any attempt to remedy the situation now must be based on the need in justice to repair the damage that has been done.

As I wrote you earlier, I would welcome dialogue. I only wish there had been some conversation about this earlier. A prior visit here -- and a conversation with all the members of the community -- might have alerted you to the real dynamics at work here and might have prevented us all from undergoing a lot of unnecessary grief.

Yet, even now, I am grateful for your expressed willingness to engage in some sort of conversation on this. I am willing to do so both for my own good, that justice might be done, and for the good of the local monastic and diocesan communities.

I absolutely understand and appreciate your expressed concerns about past events in my life and your unflagging commitment to prudence and caution in all my assignments and activities; I share them with you, as I hope you already know from our recent "collaborations". But the point I am trying to make is that you made this major decision about my life and career (to let Dan Ward unilaterally have his way and have me removed from St. Augustine's precipitously) without any consultation whatsoever with me or with this community's members. You decided something so major and so drastic for me based solely on Dan Ward's side of the story, which was, in fact, a whole series of factual mis-representations.

If there is to be a fruitful dialogue or a conversation, it can only be based firmly on the truthful representation of the real situation--not on a fabrication. So, when you and I talk (hopefully in Collegeville) to discuss a possible visit from you down here, I would need to know on what basis we can try for a conversation.

Since the past events to which you refer, ones apparently advanced by Dan Ward, have nothing to do with this matter, I can hardly agree to having them publicly "revealed" in a community discussion. Ethically, that would be a gross violation of secrecy and my right to privacy--not to mention a professional and ethical conflict of interest in the case of Dan Ward. Because Dan is, in fact, the person who conducted all confidential interviews with me in Rome and who has my personal, confidential case files: a classic example of "the fox guarding the henhouse"!

No, justice cannot be served by publicly bringing up confidential and private past matters which have nothing to do with the case in point. That is not an option.

I must say that I am hurt that these past events seem to get brought up over and over again in the first place. I thought that our recent cooperation in this area--especially my voluntary evaluation and counseling, with their subsequent positive report--would have helped calm your anxieties. What was the point of over a year of hard work?

It is distressing to have to defend myself against the straw men which Dan likes to construct. He is capable of perceiving the simplest situation to be a threat to his ego; "manipulation"; "lack of commitment to the monastic community"; and so on, ad infinitum. Benedict shows great wisdom and insight when he warns against "suspicious" superiors, who "are never at rest." This is part of Dan's core problem.

If it's Dan's problem, why should I, or Dan's other confreres, find ourselves having to react over and over in true "knee jerk" fashion every time he gets suspicious of something? Why should we have to end up defending ourselves every time he says, "You did such and such!" Where would that end? Truly, there would never be any rest possible--for him or for any of us in this house, that

being the case.

So, I would rejoice in the chance of a conversation taking place here during a visit from yourself -- IF it is based on the community's honest perception of our reality--not just on Dan Ward's self-serving representation of the situation. I am sorry that I can't permit the use of my personal, confidential information in a general community discussion, but as I have tried to explain, it is not at all germane to this matter and would be yet another example of someone being forced to react to Dan Ward's actions.

I do hope that you and I can dialogue about this at St. John's if I go up on the 26th. If, however, you don't think there is much point of a community discussion here, given what I have expressed to you in this message, then I will plan simply plan to leave here for good on the 26th. At that point I would have to discuss with you some alternative future plans, including the possibility of a "spiritual sabbatical" to look for some serious healing after this devastating event or even a leave of absence. This is really taking its toll on me and I am just plain worn out by it all.

Thanks again for permitting me this chance to express openly and honestly my deepest reflections on the situation. I hope we can talk about it personally, Abbot Timothy, and as soon as possible.

Fratemally,
Francisco

Father Francisco Schulte, OSB
Subprior
Saint Augustine's Monastery
P.O. Box N-3940
Nassau, The Bahamas

Kelly, Timothy

From: Francisco Schulte OSB
Sent: Tuesday, August 18, 1998 9:05 PM
To: Kelly, Timothy
Subject: Re: A further clarification

Dear Abbot Timothy,

A quick reply to your final message--and a clarification before you need to leave for your trip tomorrow...

Given the fact that I have already announced my return to St. John's publicly; given the fact of your need to be away for the next ten days; and given Dan's expectation that I will be leaving him free here to do what he needs to do, I guess it is best for me to return to Collegeville on the 26th with no plans for returning to Nassau.

Between now and next week I will pack my things and say my good-byes. Then when I get back to Minnesota, you and I can talk it all over calmly and explore the future together.

I feel that I am able to agree to this calmly because the point is not fighting to stay here, or to "win" over Dan, but rather: to have you listen to and respect my point of view, as well as those of the community at St. Augustine's. I appreciate your giving credence to your Prior here, but there are other opinions and points of view that also have a right to be aired.

Basically, I want to be able to return to St. John's with my head held high, rightly proud of the good things that I have been able to contribute to this monastery and to the diocese during my time here. I hope you can understand that desire. I do not want to return to the Abbey under some "cloud" generated in my absence by Dan Ward.

If I am able to return to Collegeville next week--not in a Dan Ward-manufactured disgrace, but genuinely satisfied with my good service here--then I would experience a great deal of peace as I went home. That desire to be heard in an unbiased manner is the reason why I need you to listen to my point of view and to the community's point of view, as well as having listened to Dan Ward. You can do that now or you can do that in January or whenever; but please do listen. This is my plea. Okay?

God willing, then, I will see you upon your own return to Collegeville, shortly after mine.

Peace!

Francisco

Father Francisco Schulte, OSB
Subprior
Saint Augustine's Monastery
P.O. Box N-3940
Nassau, The Bahamas

Abbot Timothy - F. Y. I. Prayers, please!
Francisco

St. Patrick Catholic Church

Office: (541) 475-2936
Fax: (541) 475-2444

Iglesia de San Patricio

Pastor: *Fr. Joe Kelbel*

October 8, 1998

Parish Retreat
November 29 - December 3, 1998 (SPANISH)

Sunday November 29	12 noon Mass preside and preach 7 PM Charla
Monday, November 30	7 PM Misa y Charla
Tuesday, December 1	7 PM Misa y Charla
Wednesday, December 2	7 PM Misa y Charla
Thursday, December 3	7 PM Rito de Reconciliacion y Charla

December 5-10, 1998 (ENGLISH)

Saturday, December 5	5 PM Confessions
6 PM Mass: preside and preach	
Sunday, December 6	10:30 am Mass: preside and preach 7 PM Conference
Monday, December 7	7 PM Mass and Conference
Tuesday, December 8	7 PM Mass: preside and preach
Wednesday, December 9	7 PM Mass: preside and preach
Thursday, December 10	7 PM Communal Penance Service

Friday, Dec. 11th return to Abbey

There will be coffee and refreshments after the evenings Mass and conferences during the week. The retreat will take place in the church and the socials will take place in the parish hall.

341 S.W. "J" Street • Post Office Box 786 • Madras, Oregon 97741-0107

OSB SCHULTE 00604

Kelly, Timothy

To: Schulte, Francisco
Subject: RE: Updated update...

You should also be talking with [REDACTED] since he is my liaison for personnel. He too will be of great help in sorting things out. Thanks, Cisco.
Abbot Timothy

-----Original Message-----
From: Schulte, Francisco
Sent: Friday, October 16, 1998 9:13 PM
To: Kelly, Timothy
Subject: Updated update...

Dear Abbot Timothy,
I was able to chat very briefly with Bro. Dietrich at Haustus last Tuesday about discussing possible SJU lie-ins for me; I followed-up our chat with a written request for an appointment to talk at length. Since Dietrich was able to get back to me on my request, I just wanted to make sure you are kept up-to-date on the situation.
Peace,
Cisco

-----Original Message-----
From: Reinhart, Dietrich
Sent: Thursday, October 15, 1998 10:41 PM
To: Schulte, Francisco
Subject: RE: Our recent chat...

Thanks, Francisco. I will look at my calendar and give you a call. I will do that next week. Our chat might have to wait until November, given the berzerk rush of meetings which are filling my days right now. But it would be good to block out time on the calendar. Otherwise, it will never be there.

God bless!
Dietrich

SAINT JOHN'S ABBEY

16 November 1998

Abbot Timothy,

I wonder if I might bother you to send to Bishop Connolly of the Baker, Oregon diocese, a note certifying my priestly "bona fides" for the purposes of two Parish Missions I will be preaching in Madras, Oregon, at the parish of Saint Patrick--one mission in Spanish and the other in English. (Nov. 29 → Dec. 10)

Fr. Don Tauscher set these missions up with his friend, Fr. Joseph Kelbel, the Pastor of the parish. Fr. Joe wrote to say that his bishop requires a note on every visiting priest's "authenticity".

Thanks so much,

Francisco



COLLEGEVILLE, MINNESOTA 56321-2015

SAINT JOHN'S ABBEY

BOX 2015
COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

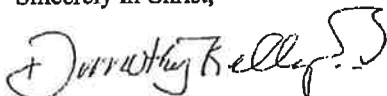
November 25, 1998

Most Reverend Thomas J. Connolly, D.D.
Pastoral Office, Diocese of Baker
P.O. Box 5999
Bend, Oregon 97708

Most Reverend and dear Bishop Connolly:

Father Francisco Schulte, O.S.B., is a member of Saint John's Abbey in good standing. He is scheduled to conduct two parish missions in Madras, Oregon from November 29 to December 10. Father Francisco professed vows as a Benedictine on 11 July 1974, and was ordained to the priesthood on 19 January 1979.

Sincerely in Christ,



Abbot Timothy Kelly, OSB

TK/kr

PHONE 320 363-2544 FAX 320 363-3082

OSB SCHULTE_00607



*Hermanas Benedictinas
Monasterio Santa Escolástica
PO Box 8526
Humacao, Puerto Rico 00792*

January 23, 1999

Dear Father Abbot Timothy:

Paz.

Thank you for allowing Father Francisco Schulte to be a member of the Visitation Team that came to Monasterio Santa Escolástica. For us it was a blessing to have our Visitation in the Spanish language. Since Father Francisco is perfectly bilingual the conversation flew nicely.

Now, we would like to have Father Francisco as our Retreat Master. It will be from June 20 until June 25. We will take care of his traveling expenses and will pay for his service.

For us, Benedictine Sisters, it is very important to have a Benedictine for our retreat and since Father Francisco speaks Spanish perfectly the language will not be a problem. Please let us know if Father Schulte is able to come so we can begin making arrangement.

May God bless you and your community.

Sincerely,

Sister Carmen Dávila
Sister Carmen Dávila
Regional Superior

Para que en todas las cosas, Dios sea glorificado. (RSB)

OSB SCHULTE_00608

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

February 22, 1999

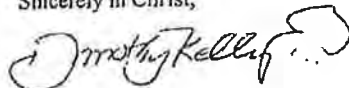
Sister Carmen Davila
Regional Superior
Hermanas Benedictinas
Monasterio Santa Escolastica
P.O. Box 8526
Humacao, Puerto Rico 00792

Dear Sister Carmen:

Your request to have Father Francisco Schulte to serve as your retreat master from June 20 to 25 is granted. On his return from the visitation he was aglow with good things to say about your community and I am sure he will bring a good Word to your prayerful retreat in June.

Peace and blessings to you and all with you in the service of the Lord.

Sincerely in Christ,



Abbot Timothy Kelly, OSB

TK/kr

PHONE 320 363-2544 FAX 320 363-3082

OSB SCHULTE 00609

Kelly, Timothy

To: Schulte, Francisco
Subject: RE: not mine

Dear Fr. Francisco:

I just read the message last evening after I got home and it does not surprise me that you feel as you do. Would you want to meet with Fr. [redacted] and me about this? I am willing though we will have to do some sniffling around to get it done before I leave here on Thursday for my meeting of the executive committee of the China Commission. I'll return on next Monday. I think we should try to meet before then. Let me know. I'm sorry this has happened too.

Abbot Timothy

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

From: Schulte, Francisco
Sent: Monday, March 01, 1999 11:10 AM
To: Kelly, Timothy
Subject: FW: not mine

Abbot Timothy,

The last paragraph of [redacted]'s mis-addressed letter to Finian is one more example of "uncharitable" (read: "nasty") comments that "confreres" say and write behind the backs of their "brothers". Unfortunately, in this case, it wasn't an insult expressed privately between a couple of individual monks; in this case it was sent by mistake to the entire Abbey discussion list. I am devastated in particular because it comes from an abbey official: the Personnel Director, referring to personnel-related issues. I am further devastated by its content, given the time and energy that you and I have spent working together to ensure "accountability", as well as my on-going collaboration with the Prior, the Guest Master, the Spiritual Life Director and others. This really pains me.

Nor is this, by any means, the first time that I've seen or heard such unkind things here at St. John's. Whether referring to me or other confreres, they are truly ugly and distress me to no end. They also contribute to those factors which I have been praying about and seeking counsel about since the whole Bahamas fiasco--an even worse example of one confrere's malicious character assassination of another (and done by his own Superior, no less), for the sake of jealousy and rivalry.

All of this makes me question seriously whether I want to be part of this community. I do have a need to feel accepted, appreciated and loved by this community if I am ever to feel like it is one I could claim as my own--which, to this day, I am unable to do honestly or sincerely. I am deeply troubled by this incident.

Francisco

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

From: [redacted]
Sent: Sunday, February 28, 1999 4:33 PM
To: [redacted]
Subject: Re: not mine

Sweetie,

You're too cute by half (don't ask me what that means). Listen (or, I suppose more accurately, read). The next issue of CONFRERE comes out end of March, and it would be really nice to have your take on the activity in Meguro, plus the site in Fujimi. Needn't be at all fancy--the more it's you, the better. Even if William is going to send something, which I kind of doubt, another view from you would be most welcome; and what's transpiring is momentous enough to deserve at least a couple of articles.

Of course, we know you're agonizingly busy; so we understand if you can't get something to CONFRERE. We understand, but we'll never forgive.

Health, fine. A few more aches-of-age; but the same for everybody our age I talk to. Vision in the right eye very gradually deteriorates, but I still manage well--can still drive during the day (although I don't think that's going to last long). And I'm getting a computer plus software that should keep me functioning on that machine for quite a long time. That means a lot to me.

Going to the prison most Saturdays to sing for Joel's Sunday Mass there. He likes my voice and style! I like going, 'cause I can really belt stuff out the

way you don't dare in our tight-assed trying-to-be-Episcopalian-"respectable"
liturgical style here.
Last night we did "Amazing Grace," and the pianist, an alumnus who will be
ordained in June, did a real barrelhouse intro and accompaniment. The place
rocked--the prisoners really sang. Fun and moving.

Give my love to the brothers there, and tell Kieran he can whistle for his
scam-sham. When is the big, or maybe not-so-big but final, move? Will you miss
Tokyo?

Take care of yourself, good Finian. By the way, might you have a job for
Francisco over there? Maybe ministry to Spanish-speaking Japanese folks with a
minimum of accountability to anybody or anything?

Love and peace,

██████████

> -----Original Message-----
> From: McDonald, Finian
> Sent: Thursday, February 25, 1999 7:52 PM
> To: ██████████
> Subject: RE: not mine

> ██████████ You are so kind. Please put it in Kierans mail box--I think it belongs
> to him. I never heard of a scam with these colors. Take care, my friend.
> Hope you are well and happy. How is your health doing these days? I am fine
> and enjoying and working my best at Meguro. Be good to yourself, Finian

> -----Original Message-----
> From: ██████████
> To: ██████████
> Sent: 2/25/99 4:25 PM
> Subject: not mine

> Brothers,

> There arrived today in my laundry a purple-with-green-squares pillow
> case of the
> kind called, I think, a sham. No name on it that I could find.
> Besides, it's
> not my type. If it's yours, let me know, and I'll put it in your
> mailbox.

> Peace,

██████████

Kelly, Timothy

To: Schulte, Francisco
Subject: RE: possible meeting

Thanks for your response, Cisco. Just know the door is open. Peace.

-----Original Message-----
From: Schulte, Francisco
Sent: Monday, March 01, 1999 11:46 AM
To: Kelly, Timothy
Subject: RE: possible meeting

Dear Abbot Timothy,

Please know that I am grateful for your prompt reply. Pat wrote with an explanation and apology, which I have already accepted and responded to, so I think that Pat and I are okay. I guess I wouldn't think that you have to make time to host a meeting. No doubt Pat and I will have a chance to talk later.

I tried to explain to Pat that my pain at his own comments comes more from a whole "complex" of things than from any particular words of his, per se. I told him that his words were, I guess, something of a catalyst; they precipitated a pain that is not necessarily proportional to what he actually said.

Your prayers, though, will be appreciated as I continue my deliberations and discernment about me and St. John's.

Peace!

Francisco

-----Original Message-----
From: Kelly, Timothy
Sent: Monday, March 01, 1999 11:16 AM
To: Schulte, Francisco
Subject: RE: not mine

Dear Fr. Francisco:

I just read the message last evening after I got home and it does not surprise me that you feel as you do. Would you want to meet with Fr. Patrick and me about this? I am willing though we will have to do some shifting around to get it done before I leave here on Thursday for my meeting of the executive committee of the China Commission. I'll return on next Monday. I think we should try to meet before then. Let me know. I'm sorry this has happened too.

Abbot Timothy

-----Original Message-----
From: Schulte, Francisco
Sent: Monday, March 01, 1999 11:10 AM
To: Kelly, Timothy
Subject: FW: not mine

Abbot Timothy,

The last paragraph of Patrick McDarby's mis-addressed letter to Finian is one more example of "uncharitable" (read: "nasty") comments that "confreres" say and write behind the backs of their "brothers". Unfortunately, in this case, it wasn't an insult expressed privately between a couple of individual monks; in this case it was sent by mistake to the entire Abbey discussion list. I am devastated in particular because it comes from an abbey official: the Personnel Director, referring to personnel-related issues. I am further devastated by its content, given the time and energy that you and I have spent working together to ensure "accountability", as well as my on-going collaboration with the Prior, the Guest Master, the Spiritual Life Director and others. This really pains me.

Nor is this, by any means, the first time that I've seen or heard such unkind things here at St. John's. Whether referring to me or other confreres, they are truly ugly and distress me to no end. They also contribute to those factors which I have been praying about and seeking counsel about since the whole Bahamas fiasco--an even worse example of one confrere's malicious character assassination of another (and done by his own Superior, no less), for the sake of jealousy and rivalry.

All of this makes me question seriously whether I want to be part of this community. I do have a need to feel accepted, appreciated and loved by this community if I am ever to feel like it is one I could claim as my own--

which, to this day, I am unable to do honestly or sincerely. I am deeply troubled by this incident.

Francisco

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

From: McDarby, Pat
Sent: Sunday, February 28, 1999 4:33 PM
To:
Subject: RE: not mine

Sweetie,

You're too cute by half (don't ask me what that means). Listen (or, I suppose more accurately, read). The next issue of CONFRERE comes out end of March, and it would be really nice to have your take on the activity in Meguro, plus the site in Fujimi. Needn't be at all fancy--the more it's you, the better. Even if William is going to send something, which I kind of doubt, another view from you would be most welcome; and what's transpiring is momentous enough to deserve at least a couple of articles.

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Last night we did "Amazing Grace," and the pianist, an alumnus who will be ordained in June, did a real barrelhouse intro and accompaniment. The place rocked--the prisoners really sang. Fun and moving.

Give my love to the brothers there, and tell Kieran he can whistle for his scam-sham. When is the big, or maybe not-so-big but final, move? Will you miss Tokyo?

Take care of yourself, good Finian. By the way, might you have a job for Francisco over there? Maybe ministry to Spanish-speaking Japanese folks with a minimum of accountability to anybody or anything?

Love and peace,

Pat

> -----Original Message-----

> From: McDonald, Finian
> Sent: Thursday, February 25, 1999 7:52 PM
> To: McDarby, Pat
> Subject: RE: not mine

>
> Pat; You are so kind. Please put it in Kieran's mail box--I think it belongs to him. I never heard of a scam with those colors. Take care, my friend.
> Hope you are well and happy. How is your health doing these days? I am fine
> and enjoying and working my best at Meguro. Be good to yourself, Finian

> -----Original Message-----

> From: McDarby, Pat
> To: J
> Sent: 2/25/99 4:25 PM
> Subject: not mine

>
> Brothers,

>
> There arrived today in my laundry a purple-with-green-squares pillow

- > case of the
- > kind called, I think, a sham. No name on it that I could find.
- > Besides, it's
- > not my type. If it's yours, let me know, and I'll put it in your
- > mailbox.
- >
- > Peace,
- > Pat McD

Kelly, Timothy

From: Reinhart, Dietrich
Sent: Wednesday, March 31, 1999 9:50 PM
To: Kelly, Timothy
Cc: Reinhart, Dietrich
Subject: Francisco

Abbot Timothy, here is a string of correspondence initiated by Francisco with Admissions. I think he is following through on one of the possibilities which we discussed late in 1998. Before we would agree to anything I will need a green light from you.

Dietrich

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

From: Milbert, Mary
Sent: Monday, March 22, 1999 4:12 PM
To: Reinhart, Dietrich
Subject: FW: Matters Latino...

Dietrich,

FYI

Mary Milbert

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

From: Schulte, Francisco
Sent: Friday, March 19, 1999 6:53 PM
To: Milbert, Mary
Subject: RE: Matters Latino...

Hi, Mary!

I read your e-mail and think there may be some "blessed serendipity" going on here since you, too, used the same phrase that I used in my November 25th conversation with Brother Dietrich: "contracted services". Maybe we are all exploring similar creative ways to do this without actually having to create an actual "position", certainly not at this early stage.

Brother Dietrich was intrigued with the concept of "contracted services" for a member of the monastic community; he said it's never been done before--but maybe it ought to be explored as a new way of utilizing monastic resources without necessarily having to create positions.

So, I would be delighted to call Donna so we can arrange a meeting to brainstorm about possibilities. I'm not necessarily looking for a position per se, but rather would love to see how my contacts and skills in the Hispanic/Latino area might plug into what you all are doing in Admissions. The idea of "contracted services" sounds like a winner, should we get that far in our discussions.

Till later, then.

Francisco

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

From: Milbert, Mary
Sent: Friday, March 19, 1999 1:44 PM
To: Schulte, Francisco
Cc: Schulz, Donna
Subject: RE: Matters Latino...

Francisco,

Thanks for your e-mail.

I have been working with a group of people who have been involved in developing our diversity recruitment plan for next year and, in particular, will [redacted] who coordinates our diversity recruitment work. I think it would be best if the three of us would meet to talk about our plans and think about ways in which you could support these plans. Will you please call [redacted] at 507-555-1234 so that she might arrange a meeting among the three of us?

I will say that at this point in time the only position that is available for next year is an admission counselor position; general recruitment in the state of Minnesota and contiguous states. I know that is not what you had in mind. We have built into our recruitment plan money for contracted services to support our diversity work, and at this time we have not

determined what our particular needs are. I would like to explore that idea with you when we meet. Keep in mind that the plan we have now is for next year only; future plans are yet to be developed.

I look forward to our meeting.

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

From: Schulte, Francisco
Sent: Friday, March 12, 1999 3:28 PM
To: Milbert, Mary
Subject: Matters Latino...

Dear Mary,

...was kind enough to direct me to you when I asked who the appropriate contact person would be to discuss the "dream" I've had of encouraging an even stronger Hispanic/Latino presence at CSB/SJU--especially the presence of young women and men from our own area: "home-grown" kids who already live and work in rural, small-town and metropolitan Minnesota and surrounding states.

When I returned to St. John's from our Mission in the Bahamas it was basically "mid-stream" in the academic year, so it was really too late for me to get involved formally with positions in the schools. So I have been back to my former ministry in the Abbey's Spiritual Life Program (giving private and group retreats, directing days of prayer with visiting groups, presenting spiritual conferences on campus and around the area or even out of state and out of the USA. It is a very fulfilling ministry and I love it.

However, I do have to say that my heart is happiest when I am ministering with Latinos. I grew up as a kid in Puerto Rico and studied with the Benedictine Sisters and the monks from St. John's in our school at the Mission there. I ended up joining the community in Puerto Rico, where I was ordained in 1979.

Since I was transferred back to St. John's in 1980 I've been engaged in one form of Hispanic Ministry or the other. It is the ministry closest to my heart. Most recently, I was the founding director of the Graduate School of Theology's Hispanic Ministry Program (1994). In addition to organizational responsibilities, I taught courses on Hispanic Ministry and travelled our region to meet with the members of Hispanic communities and those priests, ministers, Sisters and lay ministry personnel who worked with those folks. I established a series of invitational "consultations" here at St. John's for those same community members and their religious leaders--the first initiative of its kind in our area that gathered regional Hispanics and their religious leaders (Protestant and Catholic) in one place to meet others engaged in the same ministry (It can be pretty lonely in that ministry at times...), to participate in educational offerings by some of the country's best and most highly respected Latino scholars and leaders.

I am telling you all this not to give you a mini C.V. (!) but to let you know that I have many, many excellent Hispanic/Latino contacts (who are also personal friends...) in our 6-state region. I would like to make my personal expertise and personal contacts available to CSB/SJU for the express purpose of recruiting more qualified Latino kids, in particular from our own local and regional area. This effort would build on the already existing network of Hispanic Ministry folks who personally know those kids and their families--and who could most easily identify them for us, permitting us to make contact, set-up personal visits (in English and/or Spanish) with the kids and their families at home as a prelude to inviting them to our campuses for escorted visits, interviews, etc.

That is my dream, Mary. I would like to offer myself to the Admissions office as the "human face" of CSB/SJU with potential students from the Hispanic/Latino communities in our area. As you know, letters, telephone calls and "English only" contacts are not as meaningful for Latinos as are personal visits, especially with people who know and respect their cultures and who even speak their language.

If this dream might in some way be beneficial to the Admissions office, I'd love to meet with you and whomever else you judge appropriate to dialogue on the possibilities. I would love to be of help, and if it can be my principal assignment it would be a "dream come true."

Thanks for your time--and patience !

Sincerely,

Father Francisco

Rev. Dr. Francisco R. Schulte, O.S.B.
Saint John's Abbey
Collegeville, Minnesota 56321-2015

Kelly, Timothy

To: Schulte, Francisco
Subject: RE: Job-quest update...

Thank you for the report. I hope you will continue to pursue these avenues and see what comes of them. The area of "contracted services" has to be explored carefully with me before we make a commitment to this type of contracting. Keep me informed. Thanks.
Abbot Timothy

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

From: Schulte, Francisco
Sent: Monday, April 19, 1999 10:41 AM
To: Kelly, Timothy
Cc: McDarby, Pal
Subject: Job-quest update...

Dear Abbot Timothy,

Just wanted to keep you updated of the job-quest, in particular the Admissions Office possibility. It looks good now.

Last Friday Mary Milbert (Director of Admissions for CSB/SJU) was able to meet with me and Michele Ludens (Admissions Coordinator of Multi-cultural and Diversity Issues). I sketched-out for them my thoughts about how I could offer my Hispanic-related expertise and connections to assist the Admissions Office with Hispanic/Latino outreach and recruitment, utilizing the already-existing network of local Pastors and Hispanic ministry folks. They were very enthusiastic, as was Brother Dietrich when we met for almost two hours on November 25th.

While actual details would, of course, have to be worked out, Mary indicated that even now Admissions can formally say that it would like to have the kind of assistance I am proposing. At this stage we are primarily discussing a position based on the model of "contracted services" (with the Abbey/Francisco) to provide the expertise needed to plan and implement this Latino segment of Admissions' nascent diversity efforts.

Brother Dietrich in November expressed to me his personal fascination with this idea of "contracted services" for monks. It would be a new, alternative model of monastic service in the schools that wouldn't require traditional, full-time salaried positions. Brother Dietrich indicated that he is interested in exploring such a concept and Mary Milbert thinks it might be the best way to undertake an initiative like this one I have proposed to them.

A further note: both Brother Dietrich and Mary Milbert have indicated to me that there would also be some fund-raising involved in this initiative: to have a program designed to support the education of (needy) Latinos will require significant funding. While I am not personally interested in "development" work, I have indicated to both Brother Dietrich and to Mary that I would be willing to engage in fund-raising visits for the specific purpose: supporting our schools' Hispanic programs. My personal commitment to the Latino peoples impels me to accept a task that I would normally decline.

I'm thinking that the Admissions/development work could well dovetail (time-wise) with my current spiritual ministry here at the Abbey. Brother Dietrich has also raised with me the possibility of some limited School of Theology activities.

By way of "guesstimating" how future time and energy commitments might look for these various jobs, I would hazard the following:

The possible Admissions Office position (organizing/implementing Latino outreach & recruiting, plus some related fund-raising) looks like at least a half-time position -- initially. Once the on-the-road meetings to Pastors, Hispanic ministry offices, families/potential students and possible donors picks-up it could very well become a full-time position -- and then some.

The time I currently spend in spiritual and guest ministry here at the Abbey is even now continually increasing. It could easily approach full-time if my assistance to the Guestmaster and Director of the Spiritual Life Program were to develop in a more deliberate manner (such as being appointed "official" Assistant to one or the other).

Obviously, if the hoped-for Guest House becomes reality I could easily devote full time to that service, taking into account hospitality ministry, tours, spiritual direction, private/group retreats and the day-to-day needs of maintaining such a dedicated guest/spiritual ministry. This was, literally, Abbot Jerome's intention when he asked me to go to Rome for the doctorate in Spirituality. He explained to me, "We have no one credentialed in Spirituality for the Abbey's growing spiritual ministry or the Guest House. I'm asking you to do a doctorate for that purpose."

So, that's how the Latino / Admissions piece of the pie looks now. I haven't heard anything further from Brother Dietrich about the possible involvement in the SOT, but in November he did indicate that he was waiting for the appointment of the new Dean before exploring that possibility in any depth. He was especially interested in my assisting with the "life-long learning" classes or programs they will be developing.

While there is still much more to discuss with you about my future assignments --and my future, per se-- this is surely enough to burden you with for now.

Thanks for reading!

Peace,

Francisco

Kelly, Timothy

From: Schulte, Francisco
Sent: Monday, April 19, 1999 4:43 PM
To: Kelly, Timothy
Subject: RE: Job-quest update...

I'll keep you informed as things develop (assuming that they do...). Yes, I understand from my talk with Dietrich that the "contracted services" idea is a new one, so be assured that nothing will be happen until you and your advisers can look things over and decide what's prudent and best for us. I'm curious to see if Dietrich is still interested in the SOT angle... We shall see. And I thank you, too.
Francisco

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From: Kelly, Timothy
Sent: Monday, April 19, 1999 10:48 AM
To: Schulte, Francisco
Subject: RE: Job-quest update...

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Thanks for reading!

Peace,

Francisco



abadía de san antonio abad / apartado 729 / humacao, puerto rico 00792
22 de abril de 1999.

Rev. Francisco Schulte, OSB
St. John's Abbey,
Collegeville, MN 56321-2015

Muy estimado Francisco:

¡Feliz pascua de resurrección! El otro día las hermanas me confirmaron que le ibas a dirigir el retiro a finales de junio, creo que del 21-25. Te escribo por lo que quedamos sobre la celebración de nuestro 25 aniversario de profesión. El mismo va a tener que ser el 26 de junio por cosas imprevistas.

Resulta ser que el antiguo Hno. Esteban (su nombre es Juan Morales y es abogado) le regaló a Hno. Tarcisio un viaje a Tierra Santa. Pero dado que Hno. Tarcisio padece de diabetes y que el viaje se complicaba en su regreso con una escala de una noche en España (Madrid) y temiendo que Tarcisio se fuera a perder hubo que buscarle compañía. Así que pensamos que la mejor compañía sería el Rafael, que cumple 25 años de monje y quien se retira de párroco de María Reina de la Paz, luego de 10 años de este servicio. Rafael y Tarcisio salen de Puerto Rico el 29 de junio y regresan el 13 de julio. Por esto decidimos anticipar la celebración para el sábado 26 de junio. Invitaremos a las hermanas, a algunos amigos y familiares nuestros a la celebración.

+ Oscar Rivera, OSB
Abad Oscar Rivera, OSB

cc. Abbot Timothy Kelly, OSB
Saint John's Abbey

¡Saludos!

Oscar, OSB

SAINT JOHN'S ABBEY

Sunday
May 16, 1999

Dear Brothers,

Friday afternoon I received a final report from the Mayo Clinic diagnosing leukemia (B-cell Chronic Lymphocytic Leukemia). In a nutshell, as best as I can understand it, chronic leukemia is a slowly progressing cancer of the blood in which certain white cells proliferate and eventually incapacitate the body's immune system.

I am scheduled to see a hematologist on Tuesday the 18th to get some more detailed information, have some of my many questions answered and hear his recommendations about "the next step"-- where we go from here. Luckily, I'm in the initial stages of the cancer and still have no real symptoms; for now I am without any discomfort.

This diagnosis of leukemia took me totally by surprise: the cancer was discovered in the course of a routine blood test that I requested a week and a half ago in order to monitor my cholesterol level. In the course of the lab work an abnormally elevated white blood cell count was observed. There were then a series of subsequent blood tests and the pathologist's report which led to the final series of tests and the diagnosis at Mayo.

Right now I'm still pretty numb; it hasn't really had time to sink-in yet. I must say, though, that I'm at peace, for the most part.

I promise to keep you updated as I get more detailed information. Meanwhile, I am grateful for your concern and your prayers. I count on both.

Fraternally,

Francisco

P.S. My cholesterol level is a nice, low 185...

COLLEGEVILLE, MINNESOTA 56321-2015

SECTION XVIII

Chronic Leukemia

Chronic Lymphocytic Leukemia

Bruce D. Cheson, M.D.



Chronic lymphocytic leukemia (CLL) is a chronic B-cell lymphoid malignancy. It may be diagnosed as the result of the incidental discovery of peripheral blood lymphocytosis, although most cases have an associated lymphadenopathy often with hepatosplenomegaly at presentation. Associated features also include fevers, night sweats, weight loss, autoimmune hemolytic anemia and thrombocytopenia, and an increased susceptibility to bacterial, viral, and fungal infections.

▼ EPIDEMIOLOGY

CLL is the most common form of adult leukemia in Western countries, with approximately 10,000 new cases diagnosed in the U.S. each year. Although most patients are >60 years, an increasing number of patients are being diagnosed at a younger age; 10% to 15% of cases are <50 years, with some in their 20s and 30s. There is no known etiology for this disorder.

▼ DIAGNOSIS AND STAGING

The diagnosis of CLL requires a lymphocytosis of at least 5000/ μ l sustained for longer than 4 weeks, the majority of cells having the appearance of mature lymphocytes. A variety of chronic lymphoproliferative disorders may present with a clinical picture similar to CLL, particularly prolymphocytic leukemia, non-Hodgkin's lymphoma in a leukemic phase, and hairy-cell leukemia. The routine use of immunophenotyping has permitted accurate distinction among these various disorders; CLL cells characteristically co-express B-cell markers (e.g. Ia, CD19, CD20) and CD5. They exhibit mouse red-blood-cell receptors (MRBC-R) and are monoclonal with respect to light-chain expression, but surface Ig is of low intensity. The entities that were formerly collectively called T-CLL are immunologically, biologically, and clinically distinct from B-CLL; now they are collectively referred to as chronic T-cell lymphocytosis, which includes large granular lymphocytosis, Sézary syndrome variant of cuta-

Fisher et al Current Therapy in Cancer

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nous T-cell lymphoma, and adult T-cell leukemia/lymphoma (ATLL). These are distinguished on the basis of the morphology of the malignant lymphocytes or the viral etiology (i.e., HTLV-I in ATLL).

The Rai staging system is the most widely used in the U.S., whereas the Binet system is more often used in Europe. The Rai system classifies patients into 5 stages that correlate with survival:

Francisca
as of May 18 '99

1. 0 - lymphocytosis only (>10 years)
2. I - + lymphadenopathy (>8 years)
3. II - + hepatomegaly and/or splenomegaly (6 years)
4. III - + anemia (1.5 years)
5. IV - + thrombocytopenia (1.5 years)

This system has recently been simplified into three stages: 1) low risk (stage 0); 2) intermediate risk (stages I-II); and 3) high risk (stages III-IV). Binet stage A indicates enlargement in <3 node-bearing areas (>7 years), B in ≥ 3 node-bearing areas (≤ 5 years), and C with anemia or thrombocytopenia regardless of the number of involved node-bearing areas (≤ 3 years). Other clinical or laboratory factors that have been suggested to confer a poor survival include older age, rapid lymphocyte-doubling time, diffuse bone-marrow involvement, cytogenetic abnormalities, and high β_2 -microglobulin level. A bone-marrow examination may be needed to confirm the diagnosis of CLL (which requires an infiltration by at least 30% lymphocytes), and should be done prior to initiating therapy in order to monitor both response and toxicity. Lymph-node biopsies are usually not indicated, except if there is a question of transformation to a more aggressive lymphoid malignancy (e.g., Richter's syndrome).

▼ PRINCIPLES OF THERAPY

To date, no therapy has markedly altered the natural history of CLL, and it remains an incurable disease. As a result, the treating physician is faced with the decision of not only how to treat, but when to treat. Patients with Rai stage 0-I (Binet stage A) may exhibit a smoldering course that does not require treatment for months or years following diagnosis. Early initiation of therapy in these patients does not prolong survival, and may be associated with toxicity and an increase in secondary malignancies.* Therapy should be considered when there are substantial disease-related symptoms, recurrent infections, progressive and/or massive lymphadenopathy and/or hepatosplenomegaly, progressive bone-marrow failure, or autoimmune anemia or thrombocytopenia.¹

Primary Therapy

Active drugs include alkylating agents, particularly chlorambucil, and purine analogs (i.e., fludarabine^{2,3}, 2-chlorodeoxyadenosine (CdA)⁴, and 2'-deoxycoformycin (DCF, pentostatin)).⁵ The addition of prednisone to either an alkylating agent or fludarabine has not been associated with increased efficacy, but may confer added toxicities.

Chlorambucil is administered orally at a daily dose of 6 to 14 mg, 20 mg/m² orally every 2 weeks, or 30 to 40 mg/m² once a month. These alternatives appear to have similar activity, though the intermittent schedules may be better tolerated. Treatment is generally administered until a maximum response has been achieved or toxicity becomes excessive.

Combination chemotherapy regimens such as CVP (cyclophosphamide, vincristine, prednisone) have not been demonstrated to be superior to single agents, and the role for more intensive regimens such as CHOP (cyclophosphamide, adriamycin, vincristine, prednisone) is unclear.^{1,6*}

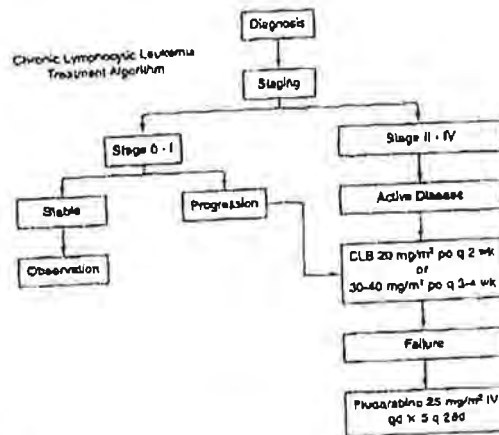


FIGURE 18-1

Once the diagnosis of CLL has been made, initiation of therapy should be determined by the clinical stage and activity of the disease. No initial therapy is indicated for patients with Rai stage 0-I disease unless there are signs of clinical progression including progressive bone-marrow failure, progressive lymphadenopathy or hepatosplenomegaly, autoimmune anemia or thrombocytopenia, or recurrent infections. Patients with stage II-IV CLL often have active disease requiring treatment at diagnosis. The standard therapeutic approach includes oral chlorambucil (CLB) at 20 mg/m² every 2 weeks, or 30 to 40 mg/m² every 3 to 4 weeks. Patients who fail chlorambucil should receive fludarabine at a dose of 25 mg/m² IV for 5 consecutive days every 28 days.

Therapy for Relapsed or Refractory Patients

Fludarabine is probably the single most active drug in CLL.^{5,6} The recommended dose is 25 mg/m²/d IV for 5 days, repeated every 28 days. Two courses are administered past maximal response not to exceed a year of therapy. Generally, 4 to 8 months of therapy are required. Although currently approved for refractory patients, it is highly active in previously untreated patients as well. A multi-institutional trial is comparing fludarabine with chlorambucil with a combination of the two agents in previously untreated patients with CLL. The results should redefine standard therapy for this disease.

Allogeneic bone-marrow transplantation should be considered as a therapeutic option for young patients (<45 years) with CLL. Autologous bone-marrow transplantation is being evaluated as a possible approach for patients who achieve a true CR with agents such as fludarabine.¹⁰

Results with biological therapies such as alpha interferon or monoclonal antibodies have been disappointing.¹⁰

Complications

Therapy for CLL may result in neutropenic fevers, with or without documented infections, and bleeding from thrombocytopenia. Prophylactic use of IV immunoglobulins has not been shown to reduce the number or severity of serious bacterial infections, or viral or fungal infections, thus expensive treatment should be reserved

for patients with documented, recurrent bacterial infections. Corticosteroids may be useful in treating the autoimmune anemia or thrombocytopenia. Fludarabine, chlorodeoxyadenosine (CdA), and DCF are immunosuppressive and have been associated with an increase in opportunistic infections, particularly viral and fungal types. Fludarabine has also rarely been associated with tumor lysis syndrome. All three agents have been associated with pulmonary toxicity and rare neurologic complications.

▼ PROGNOSIS

Standard drugs such as chlorambucil achieve complete remissions (CR) in fewer than 10% of previously untreated patients, and are associated with a median survival of >2 years. More aggressive regimens can achieve CRs in 20% to 50% of patients, with a median survival of 4 to 5 years. In relapsed and refractory patients, CRs are uncommon with any conventional agent or regimen; median survival is only 14 to 15 months. Fludarabine achieves CRs in 14% and PRs in 44% of alkylator-refractory patients, with a median survival of 16 months. CRs can be induced in 36% and PRs in 47% of untreated patients, and the projected median survival suggests that this drug may prolong overall survival in these patients.⁶ Initial reports suggest non-cross-resistance between fludarabine and 2-CdA, have not been confirmed.

▼ REFERENCES

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▼ NATU

▼ DIAG

Tropical Fruits. Oranges, grapefruit, pineapple, mango, papaya, lemons, bananas, avocado, green plantain, coconuts, coffee beans, quenepas from Ponce and carambola (starfruit) are found here among others.

Frutos Tropicales. Chinas (naranjas), toronjes, plátano, mango, lechosa, limones, guineos, plátanos verdes, aguacate, cocos, café, pana, quenepas de Ponce y carambola, entre otras.

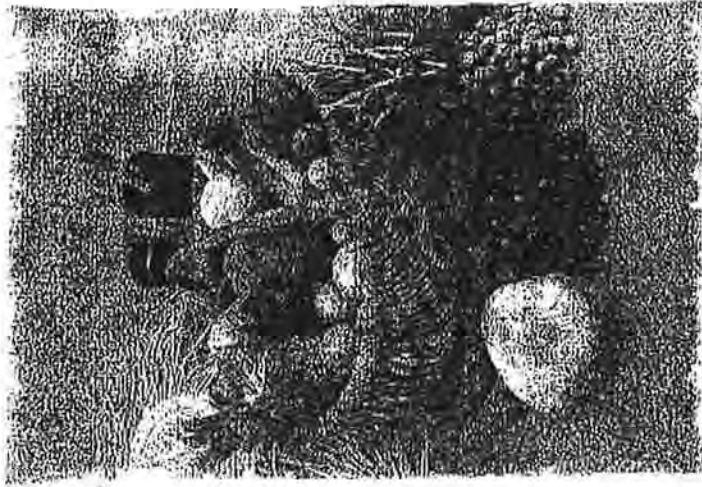


Dear Abbot Timothy,
You have been much
in my thoughts during
my return to Puerto
Rico: I thank you
for making this visit
possible - perhaps my
last one. It has been a

Post Card

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

1997 A.E. Amador, All Rights Reserved
Love of peace for me...
Fondly, Francisco



Puerto Rico

Fruitos Tropicales

Archives Bakery 7-29-99

Priests celebrate milestones in monastic living

TWO Benedictine priests who served at St Augustine's Monastery and College, Fox Hill, have celebrated significant anniversaries of their becoming members of St John's Abbey, Collegeville, Minnesota. Fathers Allen Tarron, OSB, and Francisco Schulte, OSB renewed the monastic vows they professed 50 and 25 years ago, respectively, on July 11, the Feast of St. Benedict, in the abbey church at Collegeville.

Father Allen Tarron grew up in Cincinnati, Ohio, completed his high school education at St John's Preparatory School, Collegeville, and entered the monastic community of St John's Abbey in 1948 for a year of formation. He professed the monastic vows of stability, obedience and commitment to the Benedictine way of life 50 years ago, on July 11, 1949. He was

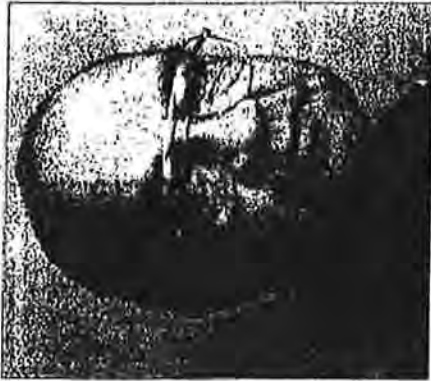
ordained to the priesthood in 1955, and taught English at St John's Preparatory School and University from 1953 to 1962.

Father Allen came to the Bahamas in 1962, and taught English at St Augustine's College for two years. He returned to the U.S. to continue teaching English and directing drama at the preparatory school.

He is presently the director of Benedictine Oblates for St John's Abbey, and also is the assistant guest master for the abbey.

Father Francisco Schulte was also born in Cincinnati, Ohio. He made his first profession of monastic vows 25 years ago, on July 11, 1974, and was ordained to the priesthood in 1979.

Father Francisco first served as chaplain, theology teacher, principal and subprior of the School and



Father Allen Tarron

Monastery of St. Anthony in Humacao, Puerto Rico, from 1978 to 1980. He then became chaplain of St. Benedict's Monastery, St. Joseph, Minnesota (1980-83), and chaplain of St. John's Preparatory School (1985-88). In 1983 he founded the Office of Vicar for Hispanics for the Diocese of Raleigh, North Carolina, and directed this office until 1986.

Father Francisco then pursued studies in Rome for the doctorate in spirituality from the Pontifical Gregoriana University, and taught classes in Hispanic ministry at St. John's



Father Francisco Schulte

School of Theology/Seminary, Collegeville. He came to the Bahamas in 1997, and served for a year as subprior (second in command) of St. Augustine's Monastery. He was also the director of Bahama Benedictine Oblates, and was involved in the preaching of parish missions for local churches, in ministry to the Spanish speaking workers, and in spiritual direction. He is presently involved in the Spiritual Life Department of St. John's Abbey, directing individual and group retreats.

Kelly, Timothy

From: Schulte, Francisco
Sent: Thursday, September 09, 1999 10:57 AM
To: McDarby, Pat
Cc: Kelly, Timothy
Subject: FW: Contract Services for Admission Office ~ Chicano/Latino

Importance: High

Hello, Pat and Abbot Timothy!

I had a lengthy --and verly positive-- meeting yesterday with Michele Ludens about the pressing need to firm-up my job description and contract for the potential Admissions' office work with Latinos. I also presented to her the other issues mentioned below in her memo to Mary Millbert (head of Admissions) and in the revised contract (see attachment).

Michele immediately contacted Mary and passed along to her everything we had discussed, in order to "hasten" the formal process--as much as possible.

It looks like we are making progress now!

I just wanted you both to know what's happening as it happens...

Thanks,

Cisco

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

From: Ludens, Michele
Sent: Wednesday, September 08, 1999 11:20 PM
To: Ludens, Michele; Millbert, Mary; Schulte, Francisco
Subject: RE: Contract Services for Admission Office - Chicano/Latino
Importance: High

Mary, we need to pull this together and discuss this further with Fr. Pat McDarby - Abbey Personnel Director. It sounds like the Abbott and Dietrich are very excited about this situation and it may serve as a model for future contract service opportunities on campus.

Here are some areas the Francisco I had reviewed:

We need to come up with a position description (basically what is listed above is a good start)

Office space - the Abbey will provide the office space on lower level Quad (also the Spiritual Life & Retreat Program). Admission will pick up the cost for a phone connection and any long distance charges related to admission work. Admission will need to provide a computer and other supplies (i.e. business cards, stationary etc).

Transportation - Should a Abbey or a university vehicle be used - we will need to keep track of mileage. Francisco has a cell phone that he can use but admission would need to cover charges associated with admission calls (in case of emergency).

Compensation - How much will compensation be - will it be a lump sum or per project?

Misc - How will he connect with other admission staff? (all staff meetings, TM meeting to meet others, etc.)

He currently has connections through A.P.E.N.C (Agentes Pastorales de las Estados Nor-Centrales) in MN, ND, SD, NE, IA, and WI. We discussed focusing this year on MN for contact but maintain some contact with other areas to set our sights on for future expansion.



Francisco Contract
Services, Inc.

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

From: Ludens, Michele
Sent: Tuesday, August 31, 1999 11:56 AM
To: Milbert, Mary; Schulte, Francisco
Cc: Fast Forward Program
Subject: Contract Services for Admission Office -- Chicano/Latino

<< File: Francisco Contract Services.doc >>

Here is a list of the areas for contracted services. I assume that there is some paper work that must be done to establish all of this. What is our next step?

Michele Luden:
Assistant Director of Admissions/Coordinator of Diversity Recruitment
College of Saint Benedict/Saint John's University
P.O. Box 7155
Collegeville, MN 56121-7155

Kelly, Timothy

From: Cahoy, Bill
Sent: Monday, December 20, 1999 9:35 AM
To: Schulle, Francisco
Subject: RE: SOT connection

Francisco,

It was good to talk with you the other day about possibilities of your getting involved in our Hispanic Ministry program. I can understand the pull of the Bahamas, it sounds like a significant mix of affection and duty. Selfishly, I hope you stay here, but you need to do what is best for all concerned. Let me know as soon as you can, though, for it will make a difference in our planning for next year.

I think it would be good to formalize a bit the possibilities we spoke of last week. As I understand it, you would work for the SOT for the equivalent of 2/7. 1/7 would be a course you would teach on enculturation with a focus on Hispanic culture, theology, practice and ministry. It would also include other cultures from which many of our students come and to which most likely they will return. This course may be offered every year or every other year. If every other year, we would try to work out some offerings in lifelong learning related to the same topics. These would be designed for priests and ministers in the field who need work in the area of Hispanic ministry or multicultural ministry of some sort. The other 1/7 would be devoted to liaison work with the Hispanic community. This would include working with some of our students in arranging and mentoring them in ministry placements in the Hispanic community, participating in the development, promotion and coordination of our Multicultural and Hispanic Ministry conferences in the Fall and Spring. You would be paid at the adjunct rate of \$3500 per seventh.

If there are things I missed or misrepresented, please let me know. I know you could make a significant, meaningful contribution to our efforts in this area. But I suspect you could also make a significant contribution to the Abbey's ministry in the Bahamas. I do not envy you your decision.

Blessings in this holy season,

Bill

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

From: Schulle, Francisco
Sent: Tuesday, December 14, 1999 4:38 PM
To: Cahoy, William
Subject: SOT connection

Thanks so much for the good visit yesterday, Bill. I will be delighted to support the SOT Seminary's efforts to the extent that my talents and time permit, particularly in the area of Hispanic/Latino and multi-cultural endeavors.

I forgot to mention one important "wild card" in my deck of possible future assignments -- something that I want you to be aware of: I will probably be invited to return to our mission in the Bahamas.

The newly appointed Prior, our former colleague Bob Pierson, is facing a major challenge of staffing the place. When Fr. Tony Hellenberg returns for good to St. John's later this month there will only be Bob himself and two other monks (both in their 80's) as "permanent" members of the monastic community there. It's a matter of getting reinforcements or closing the place down, to be honest.

So Bob will have to start recruiting as soon as possible, and I know that I am on his short list. That doesn't mean I would necessarily agree to going, but I do love that place and feel bad about the current crisis. My saying "Yes" at this stage would depend primarily on us having a group of younger monks willing to go down together -- highly unlikely at this stage.

So, while I don't know what may actually develop for me in the near future, I do want you to know up front that the invitation to return to the Bahamas is very likely not too far away. It will require a lot of serious discernment, believe me.

Just so you know, Bill.

Thanks again for yesterday. I honestly do hope that I'm around to act on the possibilities we discussed.

Cisco

Kelly, Timothy

From: Schulte, Francisco
Sent: Monday, February 28, 2000 2:33 PM
To: Kelly, Timothy
Subject: RE: Odds and ends...

Hi, Abbot Timothy!

Just walked in the door from NC -- a wonderful time with the family. Mom especially sends you greetings.

I had a series of tests and a lengthy discussion with Dr. Joseph Moore at Duke University Medical Center's Cancer Clinic. Duke's Cancer Clinic is ranked among the top ten cancer centers in the world, and Dr. Moore is one of this country's leading cancer specialists. He is also a colleague and friend of my Dad's, who arranged the appointment with Dr. Moore by way of a personal favor and professional courtesy.

The bottom line from the tests, exams and discussions: that the advice and the medical care I'm receiving here in MN from Dr. Hafner and Dr. Weltz is "right-on". Doctor Moore said that he would NOT advise any treatment in my case at this time since I am in a stable situation; treatment could not be expected to improve my health -- and would very likely complicate matters. He said we need to continue the periodic blood work and physical exams -- and to "watch and wait" as the disease develops (very monastic, I thought...). He also said he would be happy to be a resource for me and for our doctors here, whenever needed in the future. I feel really great having an expert like him affirm the course we've been following here.

Thanks for the response to my note; I wasn't able to check my e-mail till now. Both things sound good to me, too, but I wanted to run them by you. I would be honored to assist my confreres in Nassau this summer, even though it's hot/humid, especially since they will be hard pressed to get a vacation break otherwise.

See you in church!

Cisco

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

From: Kelly, Timothy
Sent: Tuesday, February 15, 2000 2:46 PM
To: Schulte, Francisco
Subject: RE: Odds and ends...

In case you are picking up your e-mail while away:

- 1) Sounds like a good opportunity to do some teaching in the SOT
- 2) Bahamas in July and August might be hot, but if you are willing it would be a good help to them.
Hope you enjoy your time in NC with your family. Peace.
Abbot Timothy

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

From: Schulte, Francisco
Sent: Monday, February 14, 2000 3:13 PM
To: Kelly, Timothy
Subject: Odds and ends...

Hi, Abbot Timothy!

Before I leave for NC tomorrow morning, I wanted to forward to you a couple of items for future discussion. If you'd like me to do so, I'll make an appointment with Br. Kelly when I return from my family visit and my cancer consultation at Duke University Medical Center. If these are items you would prefer to comment on now, that's fine, too.

1) Dr. Bill Cahoy has asked me to teach a seminar next semester for the SOT in the area of multi-cultural ministry. When I returned from the Bahamas you said that you were open to me teaching in the SOT, but I did want to run this by you now. It would probably become a regular commitment to teach one course a year or perhaps one course per semester, should they have a greater need for multi-cultural courses.

2) Prior Mel Taylor has renewed former-Prior Bob Pierson's request that I assist for a two month period this summer at St. Augustine's monastery. They are short handed (!) and this would permit George, Mel and Fintan to plan for some vacation this summer. With your permission, I would like to help my confreres there during July and August.

In addition to my lending a hand and providing some camaraderie, I would find the settling conducive to preparing for my new Fall semester SOT class. I sent my professional library to St. Augustine's in 1997 when Dan Ward

explained that we would need it for a formation library, spirituality ministry and the Oblates. The books are all still there. I also need to pick-up some of my Spanish and Italian language reference books for my Lit Press translation work.

Thanks, Padre.

Cisco

Contract Services of Fr. Francisco Schulte to support recruitment activities and visibility/outreach activities:

Goal – To develop a local, church-related Chicano/Latino outreach and recruiting effort for the Admission Office which will result in the enhanced number of Chicano/Latino students at CSB/SJU. Identify, develop and coordinate relationships with Minnesota parishes that have large Chicano/Latino populations. Activities include

- ◆ Establishing a list of appropriate parishes
- ◆ Create and implement a timely and appropriate communication flow which would include phone, electronic and written correspondence
- ◆ Limited travel to targeted parishes
- ◆ Coordinate campus visits for key parish administrators, youth groups, etc.
- ◆ Attend and provide presentations at diversity related events
- ◆ Telemarketing to selected Chicano/Latino inquiries and accepted applicants and their families as needed
- ◆ Supporting in the development of a bilingual brochure for Chicano/Latino recruitment
- ◆ Update the Admission Office Sequiter database with parish information

Here are some areas the Francisco I had reviewed:

We need to come up with a position description (basically what is listed above is a good start)

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Misc – How will he connect with other admission staff? (all staff meetings, TM meeting to meet others, etc.)

Abbot John Klassen, O.S.B.
Saint John's Abbey
Collegeville, Minnesota 56321-2015

23 January 2001

Dear Abbot John,

Before we have our first formal visit I want to share some of the things that have been on my mind lately -- the things I've been praying about these days. I will try to provide a little background in order to put these things in context. Please bear with me...

In early May, 1999, I requested some blood work to determine my cholesterol level. It turned out that I had a nice, low level, but the blood work discovered an anomaly in my white blood cells. By the time all the additional testing was completed the Mayo Clinic had confirmed the diagnosis of Chronic Lymphocytic Leukemia (CLL), an incurable form of cancer.

That was shortly before my novitiate class (1974) was to celebrate twenty-five years of monastic profession. However, I had already informed Abbot Timothy that I did not think I could participate in the renewal of vows on July 11. I still did not feel like a true member of Saint John's Abbey. And, frankly, I was also deeply upset by my perception of Abbot Timothy's treatment of me over the years, in particular the way he handled my return from the Bahamas. I didn't see how I could "renew" vows to a monastery I had never intended to join, nor did I see how I could make such a "renewal" before Abbot Timothy, feeling the way I did then.

That was the situation at the time of my diagnosis with cancer. Things were so dark for me then that I was planning to request a dispensation from monastic vows; I was also engaged in serious conversations with officials from two dioceses about the possibility of incardination. The leukemia diagnosis simply changed everything.

In light of the diagnosis, it no longer made any sense for me to pursue plans to leave St. John's. As someone with an incurable illness, I could hardly expect a bishop to accept me for incardination. My real desire was to spend my time preparing well for death. I could do so at St. John's, in whatever time remained to me. So I experienced my illness as grace -- and truly longed "to depart and to be with Christ". I no longer felt any hesitation about participating in the Jubilee celebration, nor about renewing my vows before Abbot Timothy. I felt only a desire to get ready.

The cancer provided Abbot Timothy and myself with an opportunity to relate in ways that had little to do with our past history. I could share with him deep, intimate portions of my spiritual life, especially my new concern: to live well as I prepared to die well. I felt that his concern for me was genuine and I experienced the compassionate side of Abbot Timothy as never before. I will always be indebted to him for his kind treatment and support in my illness. I am especially grateful for the grace of reconciliation that the cancer seemingly facilitated.

Abbot John Klassen, O.S.B.
23 January 2001
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Since that cancer diagnosis in May of 1999, my spiritual life, especially my love for monastic life, has only deepened in ways that are almost impossible for me to describe. Instead of causing me inner turmoil or resentment against God, the knowledge that I have an incurable disease has somehow resulted in an interior (and exterior?) serenity -- deeper than any that I've ever experienced; instead of resentment against God I experience an increased sense of trust and awareness of God's love for me. This is humanly inexplicable to me. How can I possibly interpret it, except as grace?

I long to know God's will for me in the midst of this -- and I desire the grace to put God's will into practice, whatever it may be. My initial, exhilarating expectations of a relatively quick death have given way, frankly, to feelings of frustration that the illness currently seems to be "dragging on" in a more or less stable condition; that it's currently "on hold". It's hard to explain without sounding morbid, but it's harder for me to accept stable health than it would be to accept "departing and being with Christ". But that is my honest reaction. I'm praying continually for the grace to really accept God's will (as opposed to my own preference...), even if God's will should be for me to stick around indefinitely.

My request for a monastic sabbatical is related to this ongoing search to know better God's will in my life. I want to know "where to go from here": how best to invest my time and energy if I'm indeed supposed to be around for the duration. To facilitate that, I hunger for something like a traditional desert experience. I search for a "privileged" setting and time dedicated to prayerful reflection, personal "re-creation" and, ultimately, preparation for death. In particular I've been dreaming about spending a year or so in the *Sacro Speco* at Subiaco; a close friend of mine from our Sant' Anselmo days is now the Abbot/Ordinary of Subiaco and he's invited me to live there, if I should be able to do so.

As a Benedictine, I know that God also regularly reveals his will to me through ordinary settings and through a variety of instruments like my abbot, the community and my "lectio on life". Wishing to be truly open to God working in those ordinary ways, I've avoided proposing any particular assignments yet, John. I've preferred to wait silently and prayerfully, thinking that perhaps you or the community might call me to some particular ministry -- and that in such a call I might hear echoed God's will for my future service. I've hesitated to do anything that might be to "promote my own cause". That has been my attitude.

Recently, though, as I was sharing all of this with a trusted confrere, he said that "it might be very helpful for the new abbot to get some direct, concrete input" from me. He thought it would assist you as you consider possible future assignments for me. That confrere thought it would be helpful for me to inform you about my general areas of interest -- and give you an honest assessment of my major talents and limitations. So, I make bold to share with you some of the things which I've considered prayerfully as possible ways to serve my abbot and community, either after a monastic sabbatical or without benefit of one.

Abbot John Klassen, O.S.B.
23 January 2001
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I believe that my greatest gifts and talents lie squarely in people-related areas, such as:

- spiritual direction and counseling
- retreat work/spiritual conferences
- pastoral ministry (particularly Hispanic ministry)
- hospitality/personal outreach
- concern for those who are hurting, marginalized, et al.

I recognize that my greatest limitations lie in areas related to administration/organization, such as:

- office work
- paperwork
- deadlines
- reports
- committees/meetings

Some possible areas of service which have recently surfaced in my prayer include:

+ Service within the St. John's monastic community

- God has blessed me with certain "people skills" which could well be put to use within our community. Since your election, John, I've been wondering if the Prior's responsibilities might be reconfigured in such a way as to entrust to two monks the two major areas which currently seem to make up the Prior's job description: one monk attending to the administrative portion of the office and another to the person-oriented, outreach components of the ministry. I could see myself serving my abbot and community in some person-oriented, care-providing outreach. I fear I would be a disaster in any administrative position...

+ Service to the St. Augustine's community and Archdiocese of Nassau in the Bahamas

- During my time in the Bahamas, I formed warm, trusting relationships with Archbishop Burke, Monsignors Moss and Pinder, the diocesan clergy, the Benedictine Sisters and a rather wide circle of friends. I believe that my friendships and connections could make me a respected "liaison" between St. John's/St. Augustine's and the Archdiocese, as well as with St. Augustine's College, the Benedictine Sisters, et al. I would be honored to serve there in some capacity; I still love the Bahamas.

+ Service of a spiritual nature to the SJU student community

- As a result of substituting for Fr. Tim Backous, O.S.B., in his Chaplain's office these past five months, I find myself open to the possibility of working on a pastoral team with other Benedictine confreres in the SJU Campus Ministry program. Should you feel that such a job would be a viable option for me, and if the University administration were to ask for my assistance, I think I would be especially helpful in working toward deepening the students' spiritual life, as well as working with students discerning a vocation to ministry or religious life.

Abbot John Klassen, O.S.B.
23 January 2001
Page Four

+ Service to the Benedictine Confederation at Sant' Anselmo in Rome

- In 1993 Abbot Primate Jerome Theisen asked me to remain in Rome to assist him at Sant' Anselmo, but I felt obliged to return to Collegeville in order to found the SOT's Hispanic Ministry Program and teach. I was subsequently invited by Acting-Abbot Primate Francis Rossiter and by Abbot Primate Marcel Rooney to return to Sant' Anselmo and assist there. Abbot Timothy Kelly declined those invitations for me. Since I loved my time in Rome, had great personal and professional relationships with the Faculty, students and employees at Sant' Anselmo, speak Italian fluently and have often wanted to go back to Rome, I'm certainly open to assisting there.

I do hope that my "counselor" confrere was correct about the importance of my conveying these things to you, John. If not --if this has been inappropriate for me to do-- then I extend a heartfelt apology. As I explained above, my own inclination has been to remain silent and wait prayerfully to see if, perhaps, you have something particular for me to consider.

I look forward to our first formal talk about these and other important, related matters. Please let me know when you would prefer to schedule a visit.

Thanks for taking the time to read this, John.

Gratefully and fraternally,



Francisco Schulte, O.S.B.

Francisco (Raymond) Schulte, O.S.B., S.T.D.
(An outline of my monastic life and assignments)

Born on 26 February 1953 in Cincinnati, Ohio, I began the Benedictine monastic life on 15 October 1971 when I was accepted here at Saint John's by visiting Prior Eric Buermann, O.S.B., as an "external Candidate" for Monasterio San Antonio Abad in Humacao, Puerto Rico. (Prior Eric accepted me as a Candidate in Mary Hall, where I was staying with Father Jaime Reyes, O.S.B., during my first visit to Saint John's). Prior Eric and Father Julio (Julian) Schmiesing, O.S.B., were up from Puerto Rico for the occasion of Abbot John Eidenschink's abbatial Blessing. (Monasterio San Antonio Abad was still a dependent priory of Saint John's Abbey.)

I was a 1971 graduate of Colegio San Antonio Abad, before going on to college at the University of Notre Dame, where my old friend, teacher and High School Vocations's Group director, Father Jaime, was working on his doctorate in Liturgy. When Father Jaime was appointed Novice Master at MSAA by then Prior Julio, I was invited by the Community in Puerto Rico to begin my Novitiate year. I did so at Monasterio San Antonio Abad on 10 July 1973 (Prior Julio tonsured myself, Oscar Rivera and Rafael Perez). My classmates and I professed our first monastic vows to Prior Julio there on 11 July 1974 and our Solemn Vows to Prior Landelin Robling, O.S.B., on 11 July 1977.

Subsequent to our first profession in 1974, my Spanish-speaking classmates were sent to the Monasterio del Tepeyac in Mexico for their Theology and I was sent to Saint John's Abbey to complete the undergraduate degree in Theology which I had begun at the University of Notre Dame in 1971, prior to entering the novitiate. I was awarded a B.A. in Theology from Saint John's University in 1976. I then began graduate studies in Theology at the Divinity School of Saint John's University, leading to ordination to the diaconate (11 July 1978) and priesthood (19 January 1979) – both at the monastery in Puerto Rico.

During my years as a monk at MSAA, I ministered in our parishes and mission chapels and was the Pastor of the monastery's English-language parish. My service in the monastery's Prep School consisted of teaching Religion classes to 9th, 10th and 12th graders; chairing the Religion Department; serving as the school's Chaplain and, ultimately, as its Headmaster. At the time of my 1980 call to Minnesota by Abbot Jerome I held the office of Subprior in the monastic community.

Altogether, I spent a total of twelve years in Puerto Rico at San Antonio Abad as a student and monk before being called to Saint John's Abbey by Abbot Jerome Theisen, O.S.B., in May of 1980. It had been more a home to me than any other place and, of course, I left reluctantly, fully expecting to return there shortly. Abbot Jerome's "recall" of most of the American monks was intended to provide a one year period for the Puerto Rican monks to "cool off and settle down". Since the Puerto Rican monks

were engaged in their independence throes, they needed to feel secure in their local leadership – without the presence of most of the American leadership figures.

Finding myself, unexpectedly, back at Saint John's, I was assigned by Abbot Jerome to be the Chaplain at Saint John's Preparatory School (1980 - 1983), serving simultaneously as a "charter member" of the newly established Chaplains' team to the Sisters of Saint Benedict at Saint Benedict's Convent.

In 1983, with Puerto Rico no longer a viable option, but still feeling out of place at Saint John's, Abbot Jerome gave me permission to undertake a three year period of Spanish-language ministry at the request of Bishop F. Joseph Gossman of the Diocese of Raleigh, North Carolina. My years of ministry in North Carolina were spent as the founding Vicar for Hispanics of the Diocese of Raleigh, serving simultaneously as Associate Rector at Raleigh's Sacred Heart Cathedral.

In 1986, after completing my agreed-upon three years, I returned to Saint John's Abbey. I felt too "Benedictine" to remain in NC as a diocesan priest, though I honestly wasn't sure that Saint John's was the monastic community for me since I had originally found my stability at San Antonio Abad in Puerto Rico. Abbot Jerome reappointed me as the Chaplain at Saint John's Prep School and I went back on the Chaplains' Team for Saint Ben's. With Abbot Jerome's blessing I also began graduate studies at the SOT in Spirituality, completing an M.A. degree in Spirituality and Monastic Studies at Saint John's University School of Theology * Seminary in 1988.

At that time, Abbot Jerome totally surprised me by asking me to undertake advanced studies in Spirituality in order to serve in the Abbey's Spiritual Life Program and, eventually, in our future Guest House -- a dream which was dear to his heart. He told me that he needed someone "credentialed in Spirituality" for the Guest House. I agreed to undertake the doctorate and went to Rome where I studied at the Institute of Spirituality of the Pontifical Gregorian University, residing at Collegio di Sant' Anselmo. I was there with Abbot Jerome when he was elected Abbot Primate in September of 1992 and I assisted him informally until January of 1994, when I completed my studies with the public defense of my doctoral thesis on the theological and spiritual significance of the earliest formal sermons preached on the apparitions of Our Lady of Guadalupe in Mexico.

Abbot Primate Jerome and I had planned for me to remain with him at Sant' Anselmo as his personal assistant, liaison with Sant' Anselmo's lay employees and Formation Director for the Junior monks living in the house. However, in mid-1993 I was asked by Dale Launderville, O.S.B., then the SOT's Dean / Rector, to join the Faculty of the School of Theology * Seminary as the founding Director of its Hispanic Ministry Program and to teach courses in Hispanic Ministry and Spirituality. While I personally preferred to remain in Rome with Abbot Jerome, I felt something of a moral obligation to accept Dale's invitation because I had, myself, proposed such an initiative for Hispanic Ministry five years previously. It was, to say the least, a very hard decision for me.

I received Abbot Primate Jerome's (reluctant) blessing and Abbot Timothy's official sanction to take the SOT position. So, with my new Doctorate of Sacred Theology in hand I returned to Saint John's in late January of 1994. From 1994 through 1996, in addition to starting and directing the new Hispanic Ministry Program and teaching in the SOT, I collaborated with the SOT's newly established Multicultural Initiatives Committee to develop opportunities for multicultural education / ministry within the SOT, in close cooperation with the Hispanic Ministry initiatives of local dioceses and parishes, including those of local Lutheran and Episcopalian churches. I simultaneously held my old positions in the Abbey's Spiritual Life Program and on the Chaplain's Team.

Abbot Timothy also appointed me to the position of Director of Oblates for Saint John's Abbey in 1995, a position I held until I was asked to assist Prior Dan Ward, O.S.B., at Saint Augustine's Monastery, Nassau, Bahamas, in July of 1997. While at Saint Augustine's, I served the monastic community as its Subprior, as well as Director of Oblates, Director of the monastery's Spiritual Life Program, monastic Guestmaster and Chaplain to the Benedictine Sisters. Among my contributions to the Archdiocese of Nassau were weekend pastoral assistance in various parishes; the establishment of a ministry to local Spanish-speaking Catholics; spiritual conferences for a variety of diocesan bodies; and a number of week-long parish missions throughout the Bahamas.

In the fall of 1998 I returned to Saint John's Abbey and resumed my old positions in the Abbey's Spiritual Life Program, on the Saint Benedict's Monastery Chaplains' Team, and in various regional Hispanic Ministry initiatives, in particular the Saint Cloud Diocese's Office of Multicultural Ministry and the Crookston Diocese's Hispanic Ministry program.

In October of 1999 I was named the first Latino Community Liaison for the College of Saint Benedict / Saint John's University Admission Office, a position I was able to develop. I am also currently employed as a translator and editorial consultant for the Abbey's Liturgical Press (Spanish and Italian texts); and as an instructor in Multicultural Ministry and an advisor on Hispanic/Latino matters in the School of Theology * Seminary. In the absence of Father Timothy Backous, O.S.B., (through late January 2001) I am the acting Chaplain for Saint John's University.

Klassen, John

From: Schulte, Francisco
Sent: Tuesday, January 30, 2001 11:20 AM
To: Klassen, John
Subject: RE: Tupa Trip Talk

Will do; thanks, John.

Father Francisco R. Schulte, O.S.B.
Saint John's Abbey
P.O. Box 2015
Collegeville, Minnesota 56321-2015

-----Original message-----

From: Klassen, John
Sent: Tuesday, January 30, 2001 11:18 AM
To: Schulte, Francisco
Subject: RE: Tupa Trip Talk

Francisco -- I have had an opportunity to think and mull and your last letter was extremely helpful. Will you schedule an appointment with Kelly so that we can begin to sort through some of the issues? John

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

From: Schulte, Francisco
Sent: Tuesday, January 30, 2001 9:49 AM
To: Klassen, John
Subject: Tupa Trip Talk

Dear John,

I just saw Jerome Tupa and he mentioned a conversation with you about his summer plans (Spain/France) for his next book.

As far as my possible involvement in that project, I'm not assuming that I'll be going with Jerome. While I did work with him on his previous Italy project, I've purposely made no plans that would commit me to anything beyond May. My intention has been to be free and available after this semester ends.

That way I would be free to make plans either for a monastic sabbatical or to be available for one of the areas of service I shared with you in my recent letter. (Copy enclosed below as an attachment, in case you haven't had a chance to read it yet...)

By the way, Jerome envisions dividing this summer's work into two, separate segments:
1st: Spain -- probably during parts of April and May, returning to the USA in early June
2nd: France -- perhaps during parts of July and August

Given that arrangement and time-line, I could assist Jerome with a part of the first, Spanish-speaking portion of his work and still return to Collegeville by the first week in June (with your permission, and if I you don't need me for anything else, of course...).

I have discussed this with Jerome and he is comfortable with not necessarily planning on me going with him. He'll wait to hear from me or from you; he said that he can work on a "Plan B" if necessary.

Maybe you and I should talk now?

Thanks,

Clisco

<< File: AJ2.wpd >>

OSB SCHULTE_00643

Klassen, John

From: [REDACTED]
Sent: Monday, March 05, 2001 2:51 PM
To: Klassen, John
Subject: Letter of Evaluation

Dear Abbot John,

Fr. Francisco asked me to write you a letter concerning his time in the Campus Ministry office during Fall Semester 2000. Fr. Francisco was a great addition to this office! The student workers, staff, and students who stopped by the office found him to be a very kind, approachable, Christ-centered, knowledgeable and loving man. Basically, we enjoyed his presence immensely!

Fr. Francisco worked wonderfully with the students. He was very present for them to talk with personally or when hanging out in the common space. He clearly focused on whoever was talking with him and he made sure to include everyone in the discussion. Cisco has a gift for making those he interacts with feel appreciated for who they are, without any pretenses. People are clearly important to Fr. Francisco. He made a tremendous effort to get to know students in Campus Ministry, and they appreciated that effort. His great love of life was also a strong draw for students.

Cisco did a great job presiding at the Student Mass and tried to address the readings and Gospel from a perspective to which students could relate. He even tried setting aside a time every week to discuss the readings for that coming Sunday with any students who were interested. This gave him a chance to hear what students had to say about the readings and how that particular scripture spoke to them. He always came through on his commitments, often in more ways than were asked of him.

Finally, on a different note, Fr. Francisco recently facilitated the Oblate retreat for the collegiate group of Oblates. He did an excellent job of structuring the retreat and perceiving how to effectively communicate the important material to us. He made us feel a part of the process and was very well organized. The men on the retreat got a lot out of the experience. We're looking forward to continuing our Oblate Candidacy experience with Fr. Francisco.

Fr. Francisco did a phenomenal job in the Campus Ministry office and, while we were happy that Timo returned, we missed Cisco a lot. He is a blessing to this office and the overall St. John's community. Would that everyone had a heart like his, our world would be profoundly different! Thank you for your time Abbot John. I hope this helps in evaluating the presence of Fr. Francisco in our office last fall. God Bless.

In the Peace of Christ,

[REDACTED]
Associate Campus Minister
St. John's University

Klassen, John

From: Reinhart, Dietrich
Sent: Monday, March 19, 2001 9:11 PM
To: Klassen, John
Cc: Reinhart, Dietrich
Subject: Francisco hunting for a University job

Importance: High

John, [REDACTED] look me aside this evening saying that Francisco has contacted her about a job in Campus Ministry in relationship to the Lilly grant. E-mail correspondence is attached.

I don't know if Francisco is accurate in describing what you have asked him to do. Perhaps he is reading more into your conversation than you intended. I am assuming that if you suggested to Francisco that he find employment in SJU campus ministry, that you would already have let me know about it by one of the simple ways which we discussed together in early December.

So I told [REDACTED] to be polite to Francisco, but to promise absolutely nothing. Perhaps this is something which we can discuss the next time we are together.

Peace!
Dietrich

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

From: [REDACTED]
Sent: Monday, March 19, 2001 8:51 PM
To: Reinhart, Dietrich
Subject: FW: Possible Lilly Grant tie-ins...
Importance: High

Hi Dietrich,

Here it is. From my perspective decisions about the direct involvement of monks are being made by you and Abbot John. In addition, it is my understanding that no decisions about personnel in campus ministry - at least in terms of working on the Lilly Project - are being made until a new chaplain has been appointed.

Good to see you, if only briefly.

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

From: Schulte, Francisco
Sent: Saturday, March 10, 2001 1:46 PM
To: [REDACTED]
Subject: Possible Lilly Grant tie-ins...

Hi, [REDACTED]

I've been in a whirlwind round of conversations recently about future jobs with Abbot John Klassen, [REDACTED] et al. It looks like Abbot John would like me to reconfigure my current four jobs in order to concentrate more on my areas of expertise and training, meaning: applied Spirituality by way of retreats, spiritual direction, etc.; Oblates / other Benedictine-related issues; and vocational awareness matters.

In light of those specific concerns of Abbot John, I'm wondering if you could give me any advice about whether or not I might be able to tie-in with portions of the Lilly Grant, especially as a potential OSB team member in the SJU Campus Ministry office. It strikes me when I read Timo's copy of the Lilly Grant paperwork that I might be able to be part of that project.

Timo encouraged me to write you directly [REDACTED] since you're the expert on the Lilly Grant material. I have to admit that when I read it, the details of the Grant often confuse me. Ha. So, it seems like a good idea to ask your advice.

I'm copying here two of the e-mails I recently sent to [REDACTED] (prior to our discussion of this possibility) and to [REDACTED] (who may well be the next SJU Director of Campus Ministry/Chaplain. They will provide you with a bit more info on what I've been pondering.

Thanks in advance for any help you can offer me [REDACTED] I apologize for bothering you at home and on sabbatical about this, but I've gotten to a point where I need some expert advice on what may or may not be possible for me.

Peacel

Cisco

[redacted]'s reply to my e-mail...]

This sounds exciting. I'd love to get together. I'll copy [redacted] on this and ask her to try to get us in the same room at the same time in the near future.

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

From: Schulte, Francisco
Sent: Tuesday, February 27, 2001 3:15 PM
To: [redacted]
Subject: possible Lilly Grant / Campus Ministry spirituality tie-ins

Hi, [redacted]

I just got out of a meeting with Abbot John Klassen about my possible future assignments. While it's all still fresh in my mind I thought I'd share with you those parts of our conversation that might possibly tie-in with the SJU Campus Ministry office and/or the new Lilly Grant.

As the abbey's spiritual ministry, retreat work and hospitality ministry grow dramatically (especially as we look ahead to a new abbey guest-house...) Abbot John is interested in me utilizing my training in spirituality and Benedictine monasticism more explicitly by assuming a broader involvement in the abbey's Spiritual Life Program ("SLP") and Benedictine Oblates outreach. (You may have heard that last semester I organized a new college-age Benedictine Oblates group (10 Johnnies and Bennies) -- the first collegiate group of Benedictine Oblates at St. John's in over 40 years.)

Anyway, the abbot is open to me exploring creative ways in which I might be able to work out of the abbey's SLP and Benedictine Oblates office, through the SJU Campus Ministry office, to contribute to the University students' spiritual growth. Abbot John emphasized a number of such areas for me to consider, for example:

- spiritual direction/counseling
- student retreats, days of prayer, prayer groups
- men's spirituality groups
- Benedictine values-related matters
- vocational awareness-related matters

Since that all sounds remarkably similar to some of the goals of the Lilly Grant, I thought I should tell you that I would be very interested in (and the Abbot is supportive of me...) exploring creative ways that I might assist with the implementation of the Lilly Grant goals through the SJU Campus Ministry office. I must admit that I don't really know much about the Lilly Grant (other than what I've gleaned from some of Timo's comments), but if you would like to get together sometime soon to talk over possibilities, I'd be totally open to that [redacted]. Just a thought...

Thanks for your time!

Francisco

[my e-mail to [redacted]; no reply from him yet as he is away from SJA...]

Dear [redacted]

I'm not sure when you're due back, but I wanted to drop you a line or two to "get me on your radar screen" (to borrow a phrase from [redacted]).

Recently I've had a couple of conversations with Abbot John [redacted] et al. about the possibility of me assisting in the SJU Campus Ministry office, should there be a team of OSBs involved there. Abbot John is especially interested in me concentrating on my areas of expertise and training, namely, spirituality, Benedictine monastic matters, Oblates, etc.

So, if, hypothetically, you were to be the next SJU Campus Ministry Director/Chaplain, would you, hypothetically, be interested in having me on board as a member of your team, concentrating on retreats, men's spirituality issues, student spiritual growth, vocational liaison with the Abbey's V.D., liaison with the Abbey's Oblate Program (I'm already directing the Collegiate Oblate Program for Fr. Allen Tarlton...), etc.?

Abbot John is very supportive of this -- hypothetically.

[redacted] is very supportive of this -- hypothetically.

[redacted] is very supportive of this -- hypothetically.

There is a real possibility that the Lilly Grant could fund segments of this, according to [redacted].

It would, of course, depend on how the next Campus Ministry Director/Chaplain feels about it.

If you are at all interested in something like this, maybe you and Nicholas and I could get together sometime to chat, brainstorm, dream, etc. -- hypothetically.

Peace!

Cisco

Klassen, John

From: Kelly, Timothy
Sent: Thursday, February 15, 2001 11:01 AM
To: Klassen, John
Subject: RE: a question...

Dear Abbot John,

There have been multiple accusations about Cisco and I've always been very leery about allowing him any kind of public ministry. When he got involved with the Hispanic community in Cold Spring it was without my knowledge. I found out about it when he appeared in the St Cloud Times as an advocate for those who were arrested as illegals working for Gold-n-Plump. I told him then he couldn't be involved in pastoral work and I had to tell the bishop why since removing him from this work needed a solid reason. The bishop, therefore, knows this. Although we've never requested assignment from the bishop of our campus ministers, I don't think the bishop would be very happy about Cisco being assigned there knowing what he knows. When Bishop Balke was looking for a spiritual director for the priests in Crookston diocese, one of the priests, Msgr. Grundhaus, asked Cisco if he could do this, but asked him without first consulting me. I had to tell Bishop Balke my objections, and Don Tauscher was appointed instead. I never told Cisco this, but I suspect that when he wasn't appointed he might have caught on. While Timo was on leave Cisco did fill in, but this was an arrangement that bypassed me and I let it go since it was temporary. I did restrict Cisco from being a confessor on call to the parishes for their various penances services. My sensitivity in regard to the bishop goes back to the Michael Bik case. Bishop Kinney was told of the accusation against him before I was and he was not pleased when I allowed Michael to be sacramental minister at the prep school. He admitted, however, that he might well be too cautious. I did not allow Michael to be counselor to the students which would put him in situations of too private a contact with students. As far as Michael goes, however, he has made good use of counseling for himself and has been on the straight and narrow for very many years. What happened prior to his entering the monastery was an episode, not a habit, developmental phase, not a deeply ingrained behavior pattern.

I talked with [redacted] last Saturday before they left for Minnesota. It is pretty tough for her, he was only 46, and I've been keeping in touch through e-mail and voice-mail with her. I will be meeting with them probably next week here as we prepare to meet in Berlin in March. They are paying the hotel bill!

Peace.

Timothy

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

From: Klassen, John
Sent: Thursday, February 15, 2001 9:51 AM
To: Kelly, Timothy
Subject: a question...

Abbot Timothy --

Thanks for your historical account of the development of the relationship with the Methodist community. I will make sure to get it into the archives for future reference and it will continue to be helpful to me as Senior Council and community meet. Amnesia otherwise...

We are looking for a new chaplain for the University -- Bob Plerson is a strong candidate for the position. In my note on the board, I mentioned that if other monks were interested in the position, they should see me. Well, I get this e-mail from Francisco that he is interested in the position. My understanding of his situation is that this is not possible, that restrictions prevent him at this time from holding such a public position of spiritual leadership in the community. Is this an accurate understanding? Sorry to trouble you with this kind of question but I do not want to misstep on this one.

[redacted] are here -- I am sure you heard that her brother collapsed from a heart attack (complications from diabetes) and died. Hope you are well Peace, John

Klassen, John

From: Schulle, Francisco
Sent: Tuesday, March 20, 2001 3:25 PM
To: Klassen, John
Subject: Tomorrow's visit

Dear Abbot John,

Bro. Kelly Ryan told me at lunch today that you would like to see me tomorrow at 1:15.

I thought it might be helpful to provide you with an update, ahead-of-time, on what I've been exploring...

Since we spoke last I've been busily communicating with folks like [redacted] and [redacted]. I've been trying to gather more concrete information and get a better feel for just how I might respond creatively to your request that I consider ways of doing more ministry explicitly through the Abbey's Spiritual Life and Oblate programs to the benefit of the SJU Campus Ministry office.

It seems that something analogous to my current ministry with the collegiate Oblates might be a good model for any potential ministry out of the Spiritual Life Program. After the Campus Ministry students approached me about forming a collegiate Oblate group, I passed the matter along to Father Allen Tarlton, the abbey's Oblate Director. Allen then asked me specifically to organize and direct the collegiate group, keeping him informed, consulting with him on the overall direction of the collegiate program, etc. This arrangement is working out really well: it safeguards Allen's position as the Oblate Director and yet it allows me a certain scope of freedom to be creative with the collegiate Oblate program. It's a great arrangement: neither one of us is stepping on the other's toes or causing "boundary disputes". 8-) Allen is clearly in charge, yet he has asked for my collaboration. I'm happy to collaborate with him because it's a meaningful outreach and the arrangement between us works. Allen seems genuinely happy to have me assist and collaborate.

I'm wondering if something similar to that abbey Oblate outreach to the collegiate group wouldn't be a healthy, do-able model to explore with Father Don Tauscher for an abbey spirituality-related outreach to the college students through SJU Campus Ministry. It is interesting to think about, since one of the SJU students on Don's Spiritual Life Program Board of Advisors has asked a number of times at the Board meetings, "When is the abbey's Spiritual Life Program going to reach out to the SJU students right here on this campus?" If Don is interested in me attempting to organize something like that through the SLP, I would be very open to collaborating with him, under his ultimate direction, of course, with that endeavor.

[redacted] has indicated, hypothetically, that he is interested in an OSB team approach in the Campus Ministry office, in the event that he should be the next Director/Chaplain. [redacted] gave me a copy of the contract for the Director/Chaplain's position and we saw that it makes provision for the Director to supervise a team member called the "Coordinator of Spiritual Development", responsible for student retreats. That would sound like a perfect match for my talents and training in the area of spirituality. I could obviously also contribute to any "Benedictine Values" needs that the Campus Ministry team might require, etc.

[redacted] had suggested I speak with [redacted] and with [redacted] about possible Lilly Grant tie-ins, specifically in the area of spiritual development, retreats and Benedictine Values. I have done so and [redacted] in particular, seems enthusiastic about me being available as a possible resource for the Lilly Grant as it is implemented. [redacted] helped me to understand that before anything can happen in that area of the Lilly Grant, a new Campus Ministry Director/Chaplain must be hired; he, in turn, would then look to the hiring of the Lilly Liturgist/Musician-person for Campus Ministry -- and any other organizational and hiring matters that have to happen.

That's a "nutshell" summary of what I've been able to come up with so far. I look forward to talking it over with you, John, to see if any of it meshes with what you've been thinking about, and whether you want me to start a conversation with Don Tauscher about any of this.

See you tomorrow, God spare life.

Cisco

Father Francisco Ray Schulte, O.S.B.
Saint John's Abbey
P.O. Box 2015
Collegeville, Minnesota 56321-2015

[redacted signature]

→ ongoing Oblate stuff

College Oblate program

Spiritual life program

team approach

Klassen, John

From: Schulte, Francisco
Sent: Friday, March 23, 2001 10:02 AM
To: Klassen, John
Subject: FW: Report on the College Oblate Candidates' Mini-retreat: Saturday, March 3

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

From: Schulte, Francisco
Sent: Thursday, March 15, 2001 10:33 AM
To: [REDACTED]
Cc: Schulte, Francisco
Subject: Report on the College Oblate Candidates' Mini-retreat: Saturday, March 3

Dear All,

This is a little report I wrote for Fr. Allen on our Day of Reflection/Mini-retreat. He will send it out later in the Oblate Newsletter, but I thought you might like to see it now. 8-)

It's also a nice way for you, Sarah and Jeff, to hear more details about what your bros did here that day. Yes, we prayed for you a lot and kept you much in mind: we missed you!

Peace,

Cisco

COLLEGIATE OBLATE CANDIDATES' LENTEN MINI-RETREAT
(Reported by Francisco Schulte, OSB)

All eight of the, momentarily, "in-the-country" CSB/SJU Oblate Candidates ("OCs") gathered on Saturday, March 3, for their first mini-retreat or Day of Reflection. Participating were [REDACTED] and [REDACTED] Oblate Candidates [REDACTED] and [REDACTED] in Spain and England, respectively, for their CSB/SJU study abroad semester, supported their on-campus brothers from afar with their prayer and were, in turn, kept in mind and prayer by the retreatants.

Father Francisco Schulte, OSB, directing the retreat at the request of Oblate Director Father Allen Tarlton, OSB, was duly impressed to welcome all of the OCs --ahead of time-- for the monastic community's 11:30 AM Eucharist. (No small sacrifice for college students who usually enjoy sleeping-in on a Saturday morning.) The OCs attended the Eucharist as a group and afterwards dined with the monks in the monastic refectory at the invitation of Abbot John Klassen, OSB. (A number of the OCs were overheard commenting that they might actually see themselves as monks of Saint John's Abbey if they could be perpetually guaranteed the same amount and quality of food.)

At 1:00 PM the OCs and their retreat director gathered in Emmaus Hall for a series of simple, conversational conferences touching on the life of Saint Benedict; his *Rule*; the principal values found in Benedict's life and teaching; spiritual practices of Benedictines, with special emphasis on the Divine Office and *lectio divina* in the lives of Oblates. A generous supply of salsa, chips and pop kept the group energized enough to engage in meaningful discussions, question and answer sessions, etc. A few get-up-and-stretch breaks didn't hurt either.

Around 3:30 the group moved to the Saint Francis of Assisi chapel on the grounds of the Saint John's Seminary to participate in their first ever group *lectio divina*. The time that the men spent in shared reflection on how God's word touched their own lives and in their subsequent, spontaneous prayer for one another was arguably the spiritual highlight of the day, contributing to the collegiate Oblate Candidates' group identity and even closer mutual support.

Moved by a desire to deepen their commitment to each other and to grow spiritually as Oblate Candidates, the group decided to recommend a weekly period of group *lectio divina* (8:00 - 8:30 PM on Sundays, prior to the 9:00 PM SJU student Eucharist), monthly spiritual conferences and a seasonal Day of Reflection during Advent and Lent. The day ended shortly after 4:00 PM -- almost on

OSB SCHULTE_00651

Priest gives Staples youths lesson in evil spirits, exorcism

by Isaac Voith
Visitor Staff Writer

STAPLES — The questions began after Kevin Coughlin, psychology and sociology teacher at Staples-Motley High School, showed his class a 1982 video clip of the ABC television news magazine 20/20.

The topic was a Catholic Church ritual called "exorcism," and a number of Coughlin's students who are also members of Sacred Heart Parish in Staples wanted to know more: Are there really demons, and can they really "possess" a person? What does the Catholic Church teach about possession? Does the church really have a rite of exorcism?

When the students — including Mary Hasselberg, Rhoe Sinotte and Emily Goff — asked Noah Blasing these questions, Sacred Heart's confirmation coordinator said she didn't know how to answer them. Neither did George Haroux, the parish's post-confirmation program director, but he told the students he would find someone who did.

That's how Benedictine Father Francisco Schulte, who resides at St. John's Abbey in Collegeville and has a doctorate in spirituality, was invited March 28 to Sacred Heart to explain the church's teachings about demonic possession and exorcism.

"I didn't think (demonic possession) was real," said Goff, a member of Sacred Heart's post-confirmation religious education group.

"Neither did I," said Cole Brenxy, another member of the group. But Father Schulte's talk helped "clarify" certain things for him, said Brenxy, who has seen the 1978 movie, *The Exorcist*. Said to be one of the most horrifying movies of all time, *The Exorcist* is a fictionalized story of a priest who performs the church's rite of exorcism for a girl "possessed" by a demon.

Father Schulte told Goff,



FATHER SCHULTE

Brenxy and approximately 60 other youths and 20 adults from Sacred Heart that demonic possession is real, according to Catholic teaching. In fact, it's one of four ways that "evil spirits" are said to operate in the world.

"There is only one God," Father Schulte said, but there are also "spiritual beings created by God," he continued. "We call them angels."

God created angels "to serve humanity, and they do have spiritual powers far beyond our own," Father Schulte said, "but their power does not equal God's."

Furthermore, there are good angels and bad angels, Father Schulte said. While all angels were created good, in a story that transcends time, one of them — sometimes called "Satan" or "Lucifer" — led an army of angels who rebelled against God, resulting in a war in heaven (Revelation 12:7-17).

Although Satan has already been defeated by Jesus taking on of human flesh and then dying and rising, God has given Satan and the rest of the "fallen angels" or "evil spirits" permission to operate in the world until the Second Coming, Father Schulte said.

"Why? We don't really know, he added. However, it is generally believed that the actions of 'evil spirits' in the world test the faith of Christians.

While a Christian "does not live in fear" of demons because "God has won the victory if we plug into it," Father Schulte said, the church teaches that evil spirits operate in the world at four levels: temptation, infestation, obsession and possession.

"Anyone here never been tempted?" he asked, explaining that being torn between choosing to do good or evil can be seen as evidence of the most common level of demonic activity.

Much less common is infestation, which is the term used to describe a situation "over-run" with evidence of evil spirits — such as hoards of rats, Father Schulte said. Even less common is obsession, which is evident when a person is "fixated" on evil or is the target of persistent harassment by evil spirits, as was the case of St. Antony of the Desert and also of St. John Vianney.

Possession, the highest level of demonic activity, occurs when a demon takes over or "possesses" a person's body and mind, but not the person's will, Father Schulte said. "Possession is very, very rare."

Bizarre behavior and supernatural abilities have been observed in a person possessed — behaviors not unlike most of those exhibited by the girl in *The Exorcist*, Father Schulte said. These include ability to control the atmosphere — as in drastically changing the temperature in a room; the ability to move objects without exerting any physical force; and the ability to "know" things, such as someone's unspoken thoughts or a foreign language.

A possessed person may also exhibit physical strength far beyond what is normal and may blaspheme profusely, Father Schulte said.

Although very rare, when possession does occur, the church has a way of dealing with it, he said. Demons may be expelled from a person through the official ritual of exorcism, which can be used only after a



Sacred Heart Parish youths Jackie Odden, left, and Rhoe Sinotte take a closer look at a crucifix that features a relic of the true cross of Christ. The crucifix is from the archives of St. John's Abbey and was brought to Staples by Benedictine Father Francisco Schulte March 28 as an example of a sacred object used in the rite of exorcism. (GCV photo by Isaac Voith)

thorough investigation has ruled out all other possible explanations for the person's behaviors — especially psychological illness. In addition, an exorcism may be performed by a priest only with the permission of the bishop.

The rite of exorcism is included in The Roman Ritual, and certain prayers and sacred objects are used in performing the ritual, Father Schulte said. These include a stole, which indicates that the priest wearing it is performing an official action of the church; a crucifix; a medal of St. Benedict, which has a prayer of exorcism on it; and a vial of holy water.

While reciting the prayers and performing the rituals of exorcism, a priest may ask only certain questions of the possessed person: the name or names of the demon(s); how many demons have possessed the person; how long they have been in possession of the person; and how they were able to gain entry.

"But demons lie," Father Schulte said, "and an exorcism can go on for months."

While Father Schulte said

he had never performed an exorcism, he said he had accompanied another priest on a visit to a home in Puerto Rico, where certain phenomena indicated that infestation or obsession may have been occurring. The official rite of exorcism was not performed there either, Father Schulte said, but a "prayer for deliverance" was said, and this apparently ended the phenomena.

Following Father Schulte's presentation, Rhoe Sinotte said it was "nice to know the church's teachings" on possession and that the church has a way to deal with it, although it still "seems surreal."

The Vatican published a revised Rite of Exorcisms in January 1985, reflecting advances in theology and in psychiatry since the previous version was written in 1514. The new rite was the last of the church's ritual books to be updated following the Second Vatican Council.

Editor's note: Readers interested in official church teaching on the topics mentioned in this story should consult the Catechism of the Catholic Church, specifically paragraph 1673.

Abbot's preview of proposal:

Friday, April 20, 2001

From: [REDACTED]

SPIRITUAL LIFE PROGRAM AND "STAFFING" FOR FY 2002 AND FOLLOWING:

Francisco and I have had three very good and lengthy conversations in the past week, since the last time I said anything to you about this office. We are both in agreement on all the points that follow.

I'm sending this to you as a head's up before Cisco and I meet with you @ 1:30 p.m. Monday 23 April, so you can see what we've discussed and we can all save time.

WHAT SLP DOES:

- I. Group Retreats
 - A. BDP
 - B. Other, on campus
 - 1. Outside groups; e.g. parish staffs
 - 2. SJU
 - C. Other, off campus (including group directed retreats)
- II. Individual Spiritual Direction
 - A. On campus (confer Fran H. re: schedule and info)
 - 1. SLP (resident or commuter)
 - 2. Pro Bono (e.g., monks)
 - B. Off-campus (e.g. Crookston clergy monthly 4-day trip)
 - C. Peer Supervision
- III. Spiritual Direction Training/Supervision
 - A. Anonymous Grant
 - B. Joint project with MSB Spirituality Center
- IV. Administration
 - A. Staff meetings
 - B. Office work
- V. Volunteer
 - A. SLP
 - B. SJA
 - 1. In house
 - 2. Parish
 - 3. Hispanic

WHAT SLP REQUESTS OF ABBOT JOHN:

1. Officially appoint Francisco to 50% (half-time) in SLP. This affirms the TLP translating contract and also ends all contractual agreements with SOT*Seminary.;

2. Grant to both [redacted] and Francisco an 8-10 week "spiritual renewal" time. SLP calendar clears Don mid-September to mid-December 2001; Francisco April 1 to May 31, 2002.

3. Affirm or remodel this proposal.

COMMENTS:

We see the coming fiscal year (actually June 2001 through May 2002) as a "shake-down" period in which we develop a working rhythm and also assess what we can reasonably do as well as project for the future.

The spiritual direction training/supervision project (III A and B above) is at least partly funded by anonymous grant. We see this as highly beneficial for our monks and the future of both the SLP and the monastic community. This will take considerable time for both of us.

The possibility of SLP providing spiritual formation service to SJU will be researched during academic year 2001-2002. Francisco and [redacted] will do most of this. We do not see a huge implementation during this year, but expect more activities to occur in the following year.

IT Services with its changeover from WP to Word necessitates a great deal of office work, but in the long run we'll be far better off.

It would be desirable, if not essential, for SLP (and Francisco) to gain the use of the little office now basically unused, next to [redacted] and designated for [redacted] (Personnel), who never uses it. The Hispanic Office is crowded already with Hispanic stuff. Not that you allocate space, but that you could certainly lobby one way or the other.

I think the final comment, for now, at least, is that Cisco and I have spoken frankly and with some measure of good zeal as we "hammered out" the above proposal.

Klassen, John

From: Schulte, Francisco
Sent: Saturday, June 23, 2001 4:20 PM
To: Klassen, John
Subject: Mexico

Dear John,

Thought I'd let you know that the trip to Mexico on behalf of the Boys' Choir went well. It was a very busy visit, going from place to place to make the arrangements for the December/January tour, but with the help of the monks at Tepeyac Abbey, Fr. Burton and his alumni and the Mexican alumni of the Prep School I think most of the arrangements are pretty well made now. I'll fin-tune them by phone and e-mail.

While I was in Mexico I was invited to attend a special meeting of Guadalupean theologians and historians at the Basilica of Our Lady of Guadalupe. They asked about my doctoral thesis and I was excited to tell them that the book will soon be published here in the US as part of a series on Latino Theology and Spirituality. They are hoping it can soon be translated into Spanish so they can use it more easily in their research. I'll see what the publishers say.

Regarding that group of Guadalupean theologians and researchers, I have been named a founding member of the newly established Guadalupean Institute of Historical and Theological Studies -- the only non-Mexican member. The new Institute is the Archdiocese of Mexico's and Basilica of Guadalupe's official organ for on-going Guadalupean theological, spiritual and historical study and research. A brand new Center for the Institute is being designed and will shortly be built on the grounds of the Basilica by the Cardinal Archbishop of Mexico.

I've been asked to attend the formal ceremony in Mexico City when all the founding members of the Institute sign the legal documents of the Institute's incorporation in the presence of the Cardinal, the Rector of the Basilica and Director of the Institute. I asked them when it might happen, hoping I could combine the event with the Boys' Choir tour, but they think it will have to happen in August or September. I discussed this with Don Tauscher this morning and will keep you informed, John. I explained to them that I would need my abbot's permission to return, even briefly. The Cardinal or the Rector of the Basilica will probably write you a formal request when the time for the signing approaches. I guess there's a legal requirement in Mexico about founding members of a new incorporation having to all sign the charter of incorporation or something. Anyway, I am deeply honored to be the only non-Mexican to be named to the Institute and consider it to be an honor for the Abbey itself. This should provide me with a way to keep current and active in my field of specialization, which excites me a lot.

So, as you can see, it was a great trip all around. Now, it's good to be back here. There's lots to do...

Francisco

Father Francisco Ray Schulte, O.S.B.
Saint John's Abbey
P. O. Box 2015
Collegeville, Minnesota 56321-2015

Klassen, John

To: Schulte, Francisco
Subject: RE: Mexico follow-up

Hello Francisco -- I had not forgotten about this invitation but I must confess that I was having a hard time locating it. I had not remembered that it was tied to your coming back from Mexico in June. O, the transformation of memory from velcro to teflon!!

I think that this is an exciting opportunity for you to serve the Church, and in an area that our community needs help in, the place of devotion to Mary in our personal and liturgical spirituality. The resistance to the Marian antipons has greatly diminished but we still need greater integration. So you have my permission and my blessing to attend this constitutional signing of the charter -- and congratulations on the translation and publication of your book into Spanish. That is great news. Peace and blessings, Abbot John

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

From: Schulte, Francisco
Sent: Sunday, July 29, 2001 5:06 PM
To: Klassen, John
Subject: Mexico follow-up

Hello, Abbot John.

A quick follow-up to the e-mail I sent you (on June 23, 2001) after my Boys' Choir Tour preparation trip to Mexico (copy with pertinent section highlighted in green for you below...)

I just received an e-mail from Mexico informing me that the official, constitutional signing of the charter members of the *Instituto de Estudios Historicos y Teologicos Guadalupeños* ("Guadalupean Institute for Historical and Theological Studies") will take place at the Cardinal Archbishop's residence in Mexico City on August 6th. That is a little earlier than I had expected, but Don and I did discuss my having to go down, briefly, on short notice, either in August or September for the official ceremony. So we have been anticipating the possibility during either month, pending your own permission.

Assuming that I can make rapid arrangements with the airlines and that my calendar can get juggled a bit, I'd like to request your permission, formally now, to attend the ceremony.

A related bit of news: the publishing house editing my book on Guadalupe here in the States has given its permission for my book to be translated into Spanish for publication in Mexico and the other Spanish-speaking markets. The text will be translated by Monsignor Jose Luis Guerrero, Director of the incipient *Instituto de Estudios Historicos y Teologicos Guadalupeños*.

Thanks,

Francisco

C O P Y:

Dear John,

Thought I'd let you know that the trip to Mexico on behalf of the Boys' Choir went well. It was a very busy visit, going from place to place to make the arrangements for the December/January tour, but with the help of the monks at Tepeyac Abbey, Fr. Burton and his alumni and the Mexican alumni of the Prep School I think most of the arrangements are pretty well made now. I'll fin-tune them by phone and e-mail.

While I was in Mexico I was invited to attend a special meeting of Guadalupean theologians and historians at the Basilica of Our Lady of Guadalupe. They asked about my doctoral thesis and I was excited to tell them that the book will soon be published here in the US as part of a series on Latino Theology and Spirituality. They are hoping it can soon be translated into Spanish so they can use it more easily in their research. I'll see what the publishers say.

Regarding that group of Guadalupean theologians and researchers, I have been named a founding member of the newly established Guadalupean Institute of Historical and Theological Studies -- the only non-Mexican member. The new Institute is the Archdiocese of Mexico's and Basilica of Guadalupe's official organ for ongoing Guadalupean theological, spiritual and historical study and research. A brand new Center for the Institute is being designed and will shortly be built on the grounds of the Basilica by the Cardinal Archbishop of Mexico.

I've been asked to attend the formal ceremony in Mexico City when all the founding members of the Institute

OSB SCHULTE_00657

signed the legal documents of the Institute's Incorporation in the presence of the Cardinal, the Rector of the Basilica and Director of the Institute. I asked them when it might happen, hoping I could combine the event with the Boys' Choir tour, but they think it will have to happen in August or September. I discussed this with Don Tauscher this morning and will keep you informed, John. I explained to them that I would need my abbot's permission to return, even briefly. The Cardinal or the Rector of the Basilica will probably write you a formal request when the time for the signing approaches. I guess there's a legal requirement in Mexico about founding members of a new incorporation having to all sign the charter of incorporation or something. Anyway, I am deeply honored to be the only non-Mexican to be named to the Institute and consider it to be an honor for the Abbey itself. This should provide me with a way to keep current and active in my field of specialization, which excites me a lot.

So, as you can see, it was a great trip all around. Now, it's good to be back here. There's lots to do...

Francisco

Father Francisco Ray Schulte, O.S.B.
Saint John's Abbey
P. O. Box 2015
Collegeville, Minnesota 56321-2015

Abbot John II

Mexico City, 9 August 2001

Rt. Rev. Dom. John Klassen, O.S.B.
Abbot, Saint John's Abbey
Collegeville, Minnesota
56321 – U.S.A.

Most Reverend Lord Abbot,

We have had the pleasure of having P. Dom Francis[co] Schulte, O.S.B., among us briefly, who, with your permission, honored us by being a founding member of the Institute for Guadalupean Theological and Historical Studies. The Institute's founding session took place on Monday, August 6, of this current year.

We give you due thanks for having granted your permission, since Father [Francisco] is an expert in a sector of the history of our heavenly Patroness, the Virgin of Guadalupe, in which we ourselves are not experts. The [Guadalupean] sermons of the Colonial epoch constitute an important part of the history of her devotion and of the ecclesial self-understanding which was gradually born among our people. That is, that the Mexican people are called to share with all Humankind the unique grace which God extended to us through His Most Holy Mother. Father [Francisco] expressed to us the possibility that you might be disposed to permit him to stay with us for a lengthier period of time in order to broaden his Guadalupean formation and, at the same time, to share his own expertise with us. This would also permit him to oversee the Spanish translation of his doctoral thesis that we desire to make.

Nothing would please us more than to have [Father Francisco] live with our priests at the Basilica of Guadalupe for as much time as you would be willing to allow him. I can assure you that here he would live in community, he would have the opportunity to live deeply the unique experience of this marvelous sanctuary – and that he would enrich us as much as he would leave here with his own priestly life enriched. He would, of course, receive the salary that our chaplains receive, and we would be responsible for all of his expenses, including medical expenses, since we are aware of, and pray for the healing of, the leukemia which affects him -- and which might even improve here.

I reiterate our gratitude for your having permitted [Father Francisco] to [be present to] sign as a founding member of our Institute, and I hope that your generosity will permit us to have him once again in this local Church of Mexico City.

Your brother and servant,

+ Norberto Cardinal Rivera Carrera
Archbishop Primate of Mexico

(transf'd by Francisco)
17 Aug. 2001

OSB SCHULTE_00659

Klassen, John

From: Schulte, Francisco
Sent: Wednesday, September 05, 2001 11:26 AM
To: Klassen, John
Cc: Tauscher, Donald
Subject: Monastic renewal time; Cardinal Rivera's request; future...

Dear Abbot John.

Don Tauscher and I had a good conversation yesterday that ultimately touched on the issues of my health and happiness; my time of monastic renewal scheduled for next semester; and Cardinal Rivera's letter to you requesting my long-term presence in Mexico.

Since it looks like things might be a little less hectic for you now (hopefully!), I thought I'd write you a "preparatory note". I'd like to come by and visit with you sometime to discuss these same issues at some length. I'll do so whenever you think your own schedule will permit.

Don and I thought that the following arrangement for my near future might offer a "do-able" plan or initial talking points:

- a period of monastic renewal (scheduled for the spring of 2002)
- a lengthier "trial" period in residence at the Basilica of Guadalupe (starting in the summer or fall of 2002?)
- an opportunity to evaluate with you and Don my "trial" period at Guadalupe
 - to see if I would ask for a formal assignment to the Basilica of Guadalupe (as requested by the Cardinal) as a way of serving the broader Church, or perhaps a "Burton arrangement" of regular, periodic visits to Mexico
 - to discuss whether my being assigned to the Basilica might be seen as one possible way for St. John's to address elements of our "missionary" outreach; our service to the broader Church

Even though any long-term absence of mine would obviously impact the Spiritual Life Program, Don has been extremely supportive and has said that he is willing to explore creative ways of address staffing, office work and programming in the SLP, in order to help me. His obvious concern and support have themselves provided a big emotional boost to me.

Well, I guess this should give you a basic summary of what I'd like to discuss when it's convenient for you, John.

And I thank you, too, for your own concern. I deeply appreciate it

Francisco

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

December 3, 2001

+Norberto Cardinal Rivera Carrera
El Cardenal Arzobispo Primado de Mexico
Durango 90 Col. Roma A.P. 24-433
Del. Cuauhtemoc. 06700
Mexico, D.F.

Dear Cardinal Archbishop:

We are deeply moved and honored by your invitation to Father Francisco Schulte, OSB, to be a founding member of the Institute for Guadalupan Theological and Historical Studies. This is clearly an important initiative that is underway and it will benefit the entire Church.

Please forgive the delay in my response. It is due to a number of competing demands for Father Francisco and his health. He has leukemia that is progressing slowly but at times it seems to dramatically reduce his energy. He is careful to monitor this situation and to live as regular a life as possible. At present it is essential for him to work in our Spiritual Life Center because the director is taking some time for sabbatical after many years of demanding ministry. In addition, Father Francisco is translating an important work on spirituality from Italian into English for The Liturgical Press.

In 2002, Father Francisco will be spending the months of April and May at Subiaco Abbey in Italy for an extended retreat to reflect on his future. After that he will return here for the summer to work in our spiritual life program and to continue working on his translation efforts. During the summer I will sit down with Father Francisco and discuss the request for an extended period of time at the Basilica of Guadalupe. I am thinking of a first-time trial period for one month to six weeks in Fall, 2002.

Again, thank you for your kind regard for Father Francisco and the honor given him and to our monastery. As we approach the celebration of Our Lady of Guadalupe, may all of the blessings of the Most Holy Virgin be with you and with the Church in Mexico.

Blessings and Peace,



Abbot John Klassen, OSB

PHONE 320 363-2544 FAX 320 363-3082

OSB SCHULTE_00661

4 December 2001

Dear John,

I wrote this reflection at the request of Bishop Kinney as the result of one of my conversations with him. He wanted it before a meeting of the Bishops' committee he chairs.

Though written for the Bishops, it might be adapted somehow to our in-house monastic realities.

If it's of any interest to you, great. If not you can return it to me.

Thanks, Francisco

The Great Jubilee: Reflections on Reconciliation

Inspiration: The Pope's teachings on the Great Jubilee of 2000

In his teachings on the Great Jubilee of 2000, Pope John Paul II has constantly called to the Church's attention the traditional biblical and ecclesiastical origins of the current Jubilee celebration. Throughout his teachings he has stressed two of the most significant facets of a Jubilee celebration for our reflection and action: "reconciliation" and the "forgiveness of debts", be they monetary or moral.

The Holy Father has recommended that the Jubilee Year be a genuinely meaningful and symbolic opportunity for the Church and its individual members to practice significant acts of reconciliation and the forgiveness of debts. Many dioceses, for example, have chosen to mark the Great Jubilee by forgiving the monetary debts of their needier parishes. At the same time, faith communities might also explore how to address the significant moral debts and burdens which individual Christians have incurred and bear -- burdens that could appropriately be forgiven or "loosed" for them during this extraordinary Great Jubilee year.

Toward the Healing of our Church Family

In the light of the Pope's call for powerful, Jubilee-inspired gestures, I have been musing on possible ways in which the Catholic Church here in the United States might celebrate ritual actions of reconciliation and forgiveness of debts within our own "Church family". The Pope's recent address at his December 29th General Audience, referring to the feast of the Holy Family, prompts me to ask which major issues currently stand in need of healing in our national family of faith -- and how we might do something concretely to address those issues. I note some of the Holy Father's General Audience comments (with emphasis added):

Let us pray that the Great Jubilee just begun will truly be an occasion of grace and Redemption for all the families of the world. May the light of the Incarnate Word help them better understand and fulfill their original vocation, the project that the God of life has reserved for them, that they might become the living image of his love.

In this way, the Jubilee will offer the opportunity of a time of conversion and of mutual forgiveness within each family. It will be a fitting period to strengthen relationships of love in each family and to restore divided family units.

May the Great Jubilee of 2000 be for every human family an occasion to courageously open its doors to Christ, only Redeemer of man. In fact, Christ is the newness that surpasses every human expectation, the ultimate criterion to judge temporal reality and every project that aims to render human existence increasingly human (cf. *Incarnationis mysterium* 1).

If individual family units can rightly be described as "divided", it also seems permissible to apply the same terminology to families of believers and admit humbly to ourselves, and before God, that there are, indeed, a number of issues within our Church family here in the United States which make us, sadly, a "divided family unit" in need of restoration. Due to those issues our ecclesial family also stands in need of "a time of conversion and of mutual forgiveness."

The Pope's words might inspire us and move us to ask whether this year of the Great Jubilee couldn't be for our Church family, as it is for individual families, an "occasion of grace and Redemption." I believe that it can be precisely that. And, believing that, I am convinced that the Holy Father's desire that families be reconciled presents us, the members of the Roman Catholic family in the United States, with a like, graced opportunity to do something significant and something powerfully symbolic within our Church family during the Great Jubilee of 2000.

A Concrete Example of "Forgiveness of Debts" for Healing

While there are a variety of issues which have profoundly wounded the Church in our country recently, one which still stands in need of further healing is that related to the instances of sexual misconduct by individuals in Church leadership positions. It is general, public knowledge that some archbishops, bishops and priests (as well as some male and female Religious) have engaged in inappropriate sexual behavior involving adult women and men, as well as underage children.

While the Church's hierarchy, on both the national and the local levels, has made significant efforts to address those instances forthrightly and continues to make every possible provision to prevent such instances in the future, there still remain, understandably, tremendous pain, hurt and disappointment on the part of the victims, their families and local faith communities. Are there appropriate ways during the Great Jubilee of addressing the very real needs for healing and reconciliation of the victims, their families and the broader Church?

And what of the religious leaders who have been responsible for those situations? Is there some way of working toward meaningful, perhaps ritual, reconciliation with the Church -- with a recognized "restoration to communion" of the offending ministers and their genuine acceptance by the faithful? While there are no canonical decrees excommunicating such leaders, in many cases they are restricted from most public ministries by their religious superiors and tend to be regarded with a certain degree of abhorrence by the general Catholic population. In the eyes of many of our faithful at this time there seems to be no possibility of the "forgiveness of moral debts" or a return to acceptable forms of public ministry for their fallen leaders.

In practice, sins of a sexual nature committed by persons in positions of Church

leadership tend to be regarded by many of the faithful and by some religious superiors as "unforgivable sins" which consequently render the sinner unworthy of further public ministry, if not of actual membership in the Church. It should come as no surprise that such an attitude of dismissal has a devastating impact on the offending minister's morale, self-image and psyche. Such sins are basically viewed as "moral leprosy" and relegate the offender, even though repentant, absolved and "professionally rehabilitated" to the outer edges of the Christian community.

Lay people committing the same sort of sins --or any sin for that matter, including abortion and even murder-- can be absolved by those same Church leaders and formally reconciled to the Church, which then joyfully receives them with open arms and maternal love. But fallen clergy or religious leaders? For them there currently seems to be no similar forgiveness, reconciliation or restoration to good standing possible. In this year of the Great Jubilee we might ask whether this situation can, in justice, be regarded as normative for Christians -- and whether it can, in justice, be allowed to persist.

The Wisdom of our Church's Collective History

I do not believe that such a situation can be considered normative. It is not in keeping with our Church's best history, theology or pastoral practice. For, as a Church, we long ago dealt with similar questions and formally decided against a rigorist penitential viewpoint and practice in the Church's earliest centuries. With the guidance of that previous experience, I think that our Catholic Bishops in the United States could seize the opportunity which the Great Jubilee presents to address the question of how best to catechize and instruct the general Catholic populace about the Church's traditional teachings and practice related to the sacrament of penance.

With all due sensitivity to the pain experienced by the victims of sexual misconduct, by their families and their local faith communities, the Church still needs to teach and explain clearly its traditional teaching on reconciliation -- the possibility of forgiveness for all its "fallen" members, including its fallen clergy. Our Church family in the United States has been wounded by this issue and is in need of major efforts toward reconciliation and healing. The Holy Father's comments suggest that the Jubilee Year is a graced, ideal moment for our Bishops to take up that challenge on a national level.

Third Century Insights: Reconciling the *Lapsi*

The Bishops might study the history of the Church in the third century for helpful insights and direction regarding just how they can address the need to restore and heal our own wounded Church family. The third century witnessed the public apostasy of many of its members as a result of the fiercest and best organized of all the persecutions against the Church. Thousands of Christians, including bishops and other clergy, publicly renounced the faith and sacrificed to the gods (or by bribery obtained a

forged certificate saying that they had done so) in order to save their lives.

When the persecutions were over, those who had obtained forged documents (the *libellatici*) or who had publicly sacrificed to the gods (the *sacrificati*) --all referred to under the general title of "the fallen" (the *lapsi*)-- sought the Church's formal pardon and a return to good status in the Church, i.e., to communion. How the Church chose to deal with that grave situation was to have a major impact on subsequent theology and ecclesiology. It is important to understand that at that time, and in the context of the persecutions, apostasy was considered to be the most spiritually damaging of all possible sins a Christian could commit. It was damaging not only to the spiritual welfare and salvation of the individuals who willfully renounced their relationship to Christ, but to the broader Church, the Body of Christ, as well.

Two opposing points of view regarding the reconciliation of apostates developed within the third century Church: the rigorist and the moderate factions. The Roman Church (under the leadership of its Bishops Callistus, Cornelius and Stephen) consistently upheld the Great Church's traditional, moderate approach which provided for the repentance and eventual reconciliation of the fallen. Cyprian, Bishop of Carthage in North Africa, also held to a moderate position which allowed the *lapsi* to repent, be reconciled and restored to communion.

In opposition to this traditional teaching and practice, the rigorist faction (represented especially by the dissenting Roman clerics Hippolytus and Novatian, as well as by the North African theologian Tertullian in his later, heretical period) held that there could be no return to the Church of those who had apostasized. By their apostasy they were definitively, permanently excluded from the Church. As a corollary, Novatian and Tertullian taught that fallen clergy were to be forever barred from the exercise of any ministry. Their sins made them forever unworthy of validly administering the sacraments. The hard-line, anti-reconciliation stance taught by Novatian eventually developed into the full-blown Novatianist heresy and spread throughout the Church in pitched battles against the traditional position championed by Rome and other sees.

Two Opposing Ecclesiologies

Underlying the two opposing theologies and practices were two diametrically opposed ecclesiologies. Here we are truly at the heart of the controversies. We are also at the heart of certain ecclesiological principles which could contribute valuable insights to our Bishops today.

The rigorists Hippolytus, Novatian and Tertullian shared an ecclesiology which saw the Church as the assembly of the "perfect"; in such a church there is no room for sinners who fall after their baptism. Those who should sin after their baptism fall from grace permanently and consequently fall from membership in Christ's Church and salvation. For such fallen Christians there is no possibility of subsequent repentance

and readmission to communion in the Church. In such a "perfect" community there is no possibility of leaders who are imperfect.

The Church's traditional ecclesiology, on the other hand, taught that the Church was a community inevitably made up of flesh and blood human beings. A community existing in this imperfect world must necessarily consist of both saints and sinners. While there may have been disagreement in the early Church about the number of times a Christian could sin, repent and be reconciled by the Church after baptism, there was no disagreement among orthodox Christians that Christ had entrusted to his Church the authority and power to remit sin --all sin-- and to reconcile its repentant, fallen members to full communion.

The controversies of the third century were definitively settled in favor of the Church's traditional, moderate stance by papal decrees, ecumenical councils and regional synods of bishops. Even before the first ecumenical council at Nicea (325), regional councils had formally condemned such rigorist penitential viewpoints and practices as heresy. The Councils of Elvira (306), Arles (314) and Acyra (314) all dealt in one way or another with penitential theory and practice regarding those who committed major, public sins such as adultery and apostasy. All these councils provided for the reconciliation of repentant sinners guilty of grave, public sins.

At the first ecumenical Council of Nicea (325), personally convoked by the Emperor Constantine, the council Fathers specifically addressed the question of the *lapsi* in Canons 10 - 14, officially providing for the reconciliation and restoration to communion --and ministry-- of repentant *lapsi*. Subsequent ecumenical councils confirmed and formalized the Church's consistent, moderate stance allowing for the forgiveness of all sins to those who truly repented and did penance: laity and clergy alike, without distinction. This has been the constant teaching and practice of the universal, orthodox Church ever since.

Possible Contemporary Applications of our Penitential Teachings

The Holy Father has chosen May 18th, 2000 (his 80th birthday) for the "Jubilee of the Clergy" celebration in Rome. It could be an especially meaningful and symbolic day/event for our Bishops to address the need to heal and reconcile those members of our clergy who are publicly known to be guilty of sexual misconduct. (Note: The early Church's practice, later reflected as well in the *Rule of Saint Benedict*, distinguished between notorious public sinners and those sinners whose sins were "hidden", that is, publicly unknown.)

Perhaps the Jubilee of the Clergy on May 18th could provide us as a Church family with an appropriate moment to address the need to reiterate --and practice-- traditional Gospel and Church teachings. As Church, we could commit ourselves to work toward the acceptance and sincere "restoration to communion" of those offending

leaders who have demonstrated genuine repentance, who have been sacramentally absolved and who have successfully sought professional therapeutic treatment -- but who, nonetheless, still find themselves being regarded and treated as "moral lepers" by many of their fellow Catholics and even by some of their religious superiors.

Never denying the humanly understandable pain, anger and emotional turmoil experienced by victims, their families and the Catholic faithful, there is, nonetheless, a real need for us as Church to broach a very complex, obviously difficult area of catechesis. My prayer is that our Church's official teachers, our Bishops, might see this painful, divisive issue as an opportunity to present the Church's constant teaching and practice regarding the repentance, forgiveness and genuine acceptance to communion of all sinning members of Christ's Body -- even "fallen" leaders. The year of the Great Jubilee of 2000 is a logical opportunity to do so: an ideal embodiment of the "teachable moment".

In any potential catechetical instructions to the faithful in this area, the following biblical texts could serve as valuable resources for the Bishops to utilize, in addition to the early Church's papal, conciliar and synodal texts. The following scriptures are all either direct teachings of Jesus about sin and forgiveness, or actual examples of how Jesus related personally to sinners in need of forgiveness.

on a separate file...



México, D. F., a 9 de agosto de 2001.

Rt. Rev. Dom. John Klassen, O. S. B.
Abbot, Saint John's Abbey
Collegeville, Minnesota
56321 – U. S. A.

Reverendísimo Señor Abad:

Hemos tenido el gusto de tener brevemente entre nosotros al *P. Dom. Francis Schulte, O. S. B.*, quien con permiso de Usted nos ha hecho el honor de ser miembro fundador *del Instituto de Estudios Teológicos e Históricos Guadalupanos*, cuya sesión fundacional ocurrió el lunes 6 de agosto de este año en curso.

Agradecemos cumplidamente a Usted el permiso otorgado, pues el Padre domina un sector de la historia de nuestra celestial Patrona, la Virgen de Guadalupe, en el que nosotros reconocemos no ser expertos, como son los sermones de la época colonial, que constituyen parte importante de la historia de su devoción y de la conciencia eclesial que fue naciendo en nuestro pueblo de compartir con toda la Humanidad el insigne favor que Dios nos otorgó a través de su Madre Santísima. El Padre, a su vez, nos ha manifestado que Usted estaría dispuesto a permitirle permanecer un tiempo más largo con nosotros, tanto para que él complete su formación guadalupana como para que comparta con nosotros la que él tiene, y vigilase la traducción al español que deseamos hacer de su tesis doctoral.

Nada nos gustaría tanto como que él pudiera convivir con nuestros sacerdotes de la Basílica de Guadalupe todo el tiempo que Usted tuviera a bien permitirle, asegurándole que aquí viviría en comunidad, tendría oportunidad de profundizar en la experiencia única de este maravilloso santuario, y podría tanto enriquecernos como salir enriquecido en su vida sacerdotal. Desde luego que él contaría con el salario que nuestros capellanes perciben, y nos haríamos cargo de todos sus gastos, sin excluir los médicos, puesto que sabemos y oramos por el mal de leucemia que le afecta y que quizá aquí pudiera mejorar.

Le reitero nuestro reconocimiento por haberle permitido firmar como miembro fundador de nuestro Instituto, y espero que su generosidad nos permita tenerlo nuevamente en esta Iglesia Particular de México.

Su hermano y servidor.


+Norberto Card. Rivera Carrera
Arzobispo Primado de México

rev-johnklassen

OSB SCHULTE_00669

SAINT JOHN'S ABBEY

BOX 2015

COLLEGEVILLE, MINNESOTA 56321-2015

OFFICE OF THE ABBOT

1 de marzo de 2002

Revm. Abad Jorge Acuña Herrera, O.S.B.
Abadía del Tepeyac
Apartado Postal 69, Bosques del Lago
54766 Cuautitlán Izcalli
Estado de México, MÉXICO

Apreciado Abad Jorge,

Le escribo para darle las gracias por su hospitalidad tan generosa hacia el Padre Francisco Schulte, el Hermano [REDACTED] y los demás miembros del Coro de Niños de Saint John's. Todos gozaron de una experiencia maravillosa de la cultura mexicana y del privilegio de poder cantar en su nuevo Teatro San Benito Abad.

Espero que la visita del Coro a la Abadía del Tepeyac sea el comienzo de un nuevo nivel de cooperación entre nuestros dos monasterios. Me parece que tenemos mucho que compartir, el uno con el otro. Por ejemplo, tenemos a monjes aquí en Minnesota que desean mejorar su dominio del castellano para que nuestro monasterio pueda servir mejor a la población siempre creciente de inmigrantes mexicanos en este país. Y nuestra preparatoria, "Saint John's Preparatory School", ha deseado hace tiempo establecer un intercambio con el Centro Escolar del Lago, sin poder lograr ese deseo. A mí me encantaría tener presente en nuestra Facultad de Teología / Seminario a miembros de la comunidad suya por la riqueza que resultaría de sus estudios en medio de nosotros.

Además, me gustaría pedir su consejo sobre qué materiales publicar en castellano en nuestra Prensa Litúrgica para mejor servir las necesidades de la población mexicana en este país, para así poder contribuir a la profundización de su vida espiritual y apoyarlos en su búsqueda de Dios.

Le deseo a usted, Abad Jorge, todo lo mejor al pasar nosotros por la Cuaresma hacia la santa Pasqua. Qué Dios les bendiga a Ud. y a su comunidad durante estos días tan santos.

Sinceramente,



Abad John Klassen, O.S.B.

PHONE 320 363-2544 FAX 320 363-3082

OSB SCHULTE_00670

INDULT OF EXCLAURATION
For Father Francisco Raymond Schulte, O.S.B.
Monk and Priest of Saint John's Abbey,
Collegeville, Minnesota 56321

In accord with the Code of Canon Law, and the request of Father Francisco Raymond Schulte, O.S.B., an indult of exclauration is granted for a period of three years from the date of acceptance of the indult for this reason: To complete a three year probationary period for the purpose of discerning his monastic vocation.

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. He shall not exercise his priesthood unless he is being incardinated into a diocese, in which case he will be subject to the ordinary of that diocese. He shall keep the Abbot of Saint John's Abbey informed of his residence and telephone number. He may not wear the monastic habit. 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 St John's Abbey shall not be responsible for any of his financial obligations whatsoever. Saint John's Abbey will not be responsible should any lawsuits emerge.

At the expiration of this indult, the monk shall be obligated to return to Saint John's Abbey or formally seek dispensation from monastic vows. Failure to return shall be automatic cause for the declaration of non-liability provided for in the Constitutions of the American-Cassinese Congregation (C 92). This indult shall serve as the requisite notice for the declaration (D 92.2.2).

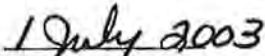
Granted at Saint John's Abbey, Collegeville, Minnesota, U.S.A., on 1 July 2003



Abbot John Klassen, O.S.B.

Consent of the Council of Seniors given at Saint John's Abbey, Collegeville, Minnesota, on 22 June 2003


Secretary of the Council

I, Father Francisco Raymond Schulte, O.S.B., hereby accept this Indult of Exclauration and its terms.


Date


Father Francisco Raymond Schulte, O.S.B.
Monk of St John's Abbey

Maiers, Brennan

From: Schulte, Francisco
Sent: Sunday, July 27, 2003 12:58 PM
To: Maiers, Brennan
Subject: Update

Dear Brennan,

Peace!

I'm wondering how your appeal is doing. You're in my prayers and I'll be counting on you to remember me periodically, too.

My family vacation time in NC is running out rapidly. On August 5th I will be returning to Rome for a three year stint on the staff at Collegio di Sant' Anselmo where I lived and studied from 1988 - 1994. The Abbot Primate heard of my three year leave of absence from the monastery in Minnesota and has invited me to return to Sant' Anselmo to live and work there. He's been an important, Christly presence in my life and embodies our "Benedictine hospitality" in the flesh when it's been lacking for us at St. John's.

So, I'm really happy about this development since Rome is one of my favorite places in the world. It feels like God has opened a big door for me when everything seemed dark. So, I'm grateful to God for the chance to go to Rome and do something useful in a place that actually wants me around...

You can still use my SJU e-mail address for a few more months, but I also have an Italian server and

While in Rome, my address will (once more) be:

P. Francisco Schulte, O.S.B.
Collegio di Sant' Anselmo
Piazza Cavalieri di Malta, 5
00153 Rome, Italy

Take care, Brennan!

Yours,

Francisco

7/27/2003

OSB SCHULTE_00672

July 29, 2003

Dr. Notker Wolfe, OSB
Abate Primate
Badia Primaziale
Piazza dei Cavalieri di Malta, 5
I-00153 Rome
Italia

Dear Abbot Notker,

I just received the news that you are bringing Father Francisco Schulte, OSB, to work with you on the staff at Collegio di Sant'Anselmo. Father Francisco had made the request to leave here directly as a monk in good standing to work at Sant'Anselmo and I had to turn down his request for the following reason. In response, he requested and was granted a three-year exclaustation from Saint John's Abbey.

Father Francisco has been listed as a "suspect" on a website that details sexual abuse by monks of this monastery. I have pressed the person who has developed this web site to come forward with the accusation and the person who made it but this has not happened so far. I do not know if anything will come from this.

However, there are two other allegations in his file that are serious. Francisco had an inappropriate sexual relationship with a teenage boy in North Carolina back in the 1980s. This has never become public and has never become a lawsuit. However, it could do both at any time, given the charged climate in the United States. Francisco also had several inappropriate sexual relationships with teenage boys when he was a member of San Antonio Abad monastery in Puerto Rico. It is doubtful that these will ever become public knowledge but one never knows.

As a result of these incidents Francisco has been living here under restriction for several years, beginning during the time of Abbot Timothy. These restrictions mean no contact with students 18 years or younger and no pastoral work in the diocese. Francisco's photograph has been published on the web site and the fact of his restriction has been in the press -- this is public knowledge and it has been confirmed by the abbey.

Francisco has had extensive psychological evaluations and all reports indicate that these incidents were an issue of developmental immaturity. They state clearly that he is not a sexual predator. Nevertheless, we live in a time when people in this country are not making fine distinctions. Under these conditions, if you bring Father Francisco to work at Sant' Anselmo, it is without my approval.

Sincerely in Christ,

Abbot John Klassen, OSB

Roma!

Page 1 of 1

[REDACTED]

From: Schulte, Francisco
Sent: Tuesday, July 29, 2003 11:36 AM
To: [REDACTED]
Subject: RE: Roma!

Dear [REDACTED],

Thanks for the kind message! I appreciate you thinking of me.

Yes, thanks to the kindness and hospitality of Abbot Primate Notker there is actually a place on the face of the earth for a monastic moral leper to feel welcome, wanted and useful. I'll probably be assisting Luigi with his Guestmaster job and the Oblate group he shepherds, as well as other to-be-determined jobs around the house. I told the Primate I'd be delighted to live a quiet, hidden-away life there and work anywhere he needs me: kitchen, garden, wherever. It just feels good to be treated with compassion and respect like a real human being after a year of being made to feel like a total pariah by the SJA powers-that-be.

I'll keep you updated on what develops. As it stands now, I leave on August 5th for Rome, go off to a six week language refresher (I've been many years without formal Italian classes) in Urbania where I studied 15 years ago, then return to Sant' Anselmo around September 20th to help out with the preparations for the mid-October start of the academic year.

Take care [REDACTED] Thanks again for remembering me.

Yours,

Cisco

-----Original Message-----
From: [REDACTED]
Sent: Tue 7/29/2003 11:26 AM
To: Schulte, Francisco
Cc:
Subject: Roma!

Hi!

Brennan tells me your headed off to Rome. Sounds like a great opportunity.

Not much gossip around here [REDACTED] s leaving for [REDACTED] and San Diego.

Hope this finds you in good spirits and happy.

Best wishes!

[REDACTED]

7/30/2003

OSB SCHULTE_00673

Maiers, Brennan

From: F. R. Schulte
Sent: Thursday, December 29, 2005 10:43 PM
To: Maiers, Brennan
Subject: Re: What is your current snail mail address,,

Dear Brennan,

Thanks a million to you and [REDACTED] for going to the trouble of forwarding my mail. I am very grateful for your help!

Since I will probably be with my family in late January for a quick visit, please send my mail to my

Again, many thanks to you both!

God give you a good, happy New Year.

Love,

Cisco

"Maiers, Brennan"

Dear Francisco,

We have a couple of letters for you in the forwarding box and [REDACTED] asked me to get your address so that I can send them to you.

So thanks for doing that for me.

Have a good new year!

Peace and Blessings and affection,

Brennan OSB

12/30/2005

OSB SCHULTE_00674



**A Blessed and Merry Christmas
2005!
A Peace-filled and Joyous New
Year 2006!**

It's a joy to be sending you this year's Christmas greetings from Mexico City. I came here at the invitation of the Archbishop, Cardinal Norberto Rivera, to translate into Spanish my spiritual and theological study of the earliest published sermons on Our Lady of Guadalupe. He kindly offered me 6 - 8 months in residence at the Basilica of Guadalupe to get that task done and to engage in additional research and writing, time permitting.

This Mexican adventure follows on the heels of two memorable years in Rome serving on the staff of Abbot Primate Notker Wolf, O.S.B., at Sant' Anselmo Abbey. I have to admit that it was difficult to leave Rome, a place where I lived quite happily for a total of seven years. But with the encouragement of Abbot Notker I decided to follow-up on this unexpected opportunity to get my book translated. He said, "It looks like God opened a door for you in Mexico. I think you ought to walk through that open door and see what's on the other side." So here I am.

On September 23rd I arrived in Mexico City and was met at the Airport by one of the monks from Tepeyac Abbey who uncomplainingly drove me the hour-and-a-half drive out to the abbey on the outskirts of the city. When our monks moved there in the early 1970s the place was a ranch in the country; it's now a highly developed property surrounded on all sides by houses, businesses, schools and the like. For all that, the monastic residence and church are fairly peaceful and quite beautiful.

At the invitation of Father Domingo Espíndola, O.S.B., superior of the abbey, I spent five wonderful weeks there with the monks. They received me like a brother, gave me my own room in the cloister and a "permanent" seat in church for daily prayer and Eucharist. Their hospitality has been extraordinary and I've been very grateful for them making me feel so much at home. Father Domingo made a point of telling me that I'm always welcome back at the abbey whenever I can get away from my work at the Basilica -- and he's been true to his word. I love getting out to the abbey to plug back into the monastic routine there.

I moved to the priests' residence at the Basilica of Guadalupe on November 1st -- just in time for the traditional "Día de los Muertos" [Day of the Dead] celebrations (which we call "All Souls' Day" in the States). Once more I was warmly welcomed, this time by the twenty or so diocesan priests who live in this house and serve the pastoral needs of the twenty million (!) pilgrims who visit this Sanctuary each year.

My time so far has primarily been taken up with the ongoing translation of the text of my book and trying to make myself useful around the Basilica. Happily, the translation work has been coming along more quickly than I anticipated. That means I may be looking at completing the translation and publishing the Spanish version of the book here in the early spring. I'm attempting to pace myself so that the work gets completed in a timely --but not too timely-- manner. After all, there's still much to do and see in Mexico before my stay ends.

For example, I was privileged to participate in this year's celebrations marking the 474th anniversary of the apparitions of the Virgin Mary to Juan Diego. We had over 7 million pilgrims cycle through the Sanctuary from December 9th -- 12th! There really are no words to describe adequately the deep, humble and absolutely unshakeable faith of the Mexican people who come from every corner of this Nation on pilgrimage to the "sacred little house" of their beloved Mother, Our Lady of Guadalupe. I saw them arrive here on foot, on horseback, on bicycle, in buses, cars and trucks. Many of them crossed the stone-paved forecourt of the Basilica on their knees, often carrying their children in their arms to present to the Blessed Mother.

Traditionally the pilgrims come here to say thank you to the Blessed Virgin for some favor granted to them through her intercession; others come in faith to ask for a special grace or favor from her now. It was moving beyond words for me to be a witness to, and a participant in, these sacred celebrations of a Nation's love and veneration for their beloved Mother. And it was not only Mexicans honoring Our Lady of Guadalupe: I saw and met numerous pilgrims from all over the world. The presence of pilgrims from the United States was especially impressive and moving to me: thousands and thousands of Mexicans and Mexican Americans came here from the USA to pay their respects to Our Lady, despite the monetary and logistical difficulties involved in that journey. What an experience...

Now, as things slow down a bit and as Christmas approaches, I find myself reflecting on my time here in Mexico so far, as well as on the experience of these past couple of years in Rome. I'm almost overwhelmed by the sense

of being the recipient of countless, undeserved blessings. And most of those blessings, of course, come in the form of people who have modeled in my own life the same kind of love and concern that God manifested to a hurting humanity at the time of Christ's birth, when the Word willingly took on our human flesh, came into our lives and became one of us.

I only need to highlight the principal people who have been real blessings for me to illustrate my point: you, my family and friends, plus the various supportive religious superiors I've been lucky enough to meet recently. I'm deeply grateful to each and every one of you for being a Christ-bearing presence in my life.

For now, then, let this Christmas letter be a simple sign of my abiding appreciation for your love, and a pledge of my own continuing remembrance in prayer of you and all those whom you love.

May this yearly celebration of the birth of "Emmanuel, God with us" be a cause for genuine hope and authentic Christian peace in the midst of all that troubles our world and our lives.

Love,

Ray

Abbot John Klassen's private account

From: F. R. Schult
Sent: Wednesday, May 24, 2006 3:16 PM
To: Abbot John Klassen's private account
Subject: RE: A quick (but important) question for you...

Dear Abbot John,

Many thanks for the quick reply to my note. I really appreciate you sharing what you know from your end, so now I'll take three big breaths and just try to calm down as I wait to patiently (?) hear from Abbot Mauro... ☺

Make sure to save some of that Olde Johnnie Ale for my visit to Collegeville later this summer

Gratefully yours,

Cisco

Abbot John Klassen!

Dear Francisco:

We just celebrated the May 20, 1856 landing in Saint Cloud this past Saturday – it was a "Swayed Pines" type celebration, but this time because all the students were gone, we could use the upper campus. We launched a new brew, Olde Johnnie Ale, and had 7 different musical and drumming groups on campus, with horse drawn rides for kids. There were more munchkins on campus than I have ever seen, maybe 3000-4000 total visitors. A great success.

Francisco, the only correspondence or any other communication that I have had with respect to your situation is with you. I have not been in contact with Abbot Mauro in any way, shape or form. He may have hit a rough spot and is way behind in correspondence – believe me, I understand that situation. But there should be no reason from this end that I am aware of, for him not to respond to your communication. Given your relationship with Abbot Mauro, I would expect that if he had a difficulty with your transfer at this point, he would level with you. At least I would hope for that. If not, it places you in a very awkward situation. I don't know what else to say at this point.

Congratulations on the completion of your translation – what a wonderful accomplishment and service to the Church. I am pleased to hear this news and I hope that finding and working with a publisher goes well.

Be assured of my thoughts and prayers as you try to get a handle on the situation with Abbot Mauro. Peace, John

From: F. R. Schulte
Sent: Tuesday, May 23, 2006 1:51 PM
To: Abbot John Klassen's private account
Subject: A quick (but important) question for you...

Dear Abbot John,

I hope this note finds you well -- and happily engaged in the celebration of St. John's 150th

5/24/2006

OSB SCHULTE_00678

Anniversary. How's it unfolding so far? I'm really ~~sorry~~ to be missing out on the festivities.

If it's not a hassle, I have a quick question for you. Do you by any chance have any insight into what might be going on at Subiaco with Abbot Mauro Meacci regarding my possible petition to transfer stability?

Office of the Abbot
After the correspondence you and I had around Holy Week, I wrote Abbot Mauro to indicate that (with your permission) I might be requesting a transfer of stability to Subiaco. As I already wrote you, I've had Abbot Mauro's kind invitation to do so for some time now, but have been telling him I first needed to check out Mexico, pray over the decision, etc.

Anyway, since I wrote ~~you~~ with the good news that you understood my difficult situation at Collegeville and indicated that you would support me if I should request a transfer, I haven't received a single reply to my various follow-up e-mails to him. As you can imagine, in my "paranoia" I find myself wondering, "What's wrong?", "Why isn't he answering my letters?", "Did someone say something to him that made him change his mind about me -- and react with 'the silent treatment'?", or what?

So I thought I'd write you a note to see if you have any idea what might be going on at Subiaco...

You can understand that I'm a bit worried at this time because I was more or less assuming that the Subiaco option was my hope for the future. Now, if that option is gone, I'm scared because I really don't have any other options, unless I explore further Father Domingo Espindola's kind offer to consider staying at Tepeyac Abbey to help them out.

Just when I thought things were more or less getting "happily settled" the confusion sets in instead. Sigh...

Thanks, Abbot John, for any potential insight you might have about this matter.

All the best,

Francisco

PS Today I finished entering in my computer the final revisions of my translation! In a week or so, once I write a new Preface to the Spanish edition, I should hand it in to the potential publishers for their evaluation.

Abbot John Klassen's private account

From: F. R. Schulte
Sent: Tuesday, May 30, 2006 9:10 AM
To: Abbot John Klassen's private account
Subject: Subiaco: the abbot finally replied!

Dear John,

Just a note to let you know that Abbot Mauro finally wrote back: his computer was fried and he just found my e-mails when he accessed his account via the computer up at the Sacro Speco priory.

His kind invitation is still there for me: come to Subiaco for time of trial, with the possibility of requesting a formal transfer of stability if all goes well.

He was kind enough to say that he would understand if I should prefer to try Tepeyac Abbey first; that his desire is that I find genuine happiness in the monastic life still, wherever that may be. But he hopes, of course, that it might be at Subiaco.

I'm grateful to God to have a couple of Benedictine options open to me still, and will speak in depth with you about this when I get back to Collegeville in August. I do think I'll be asking your permission to make a period of trial at Subiaco first; if that doesn't feel according to God's will I can then consider Tepeyac.

And thanks for your kind support as I sweated-out Abbot Mauro's "silence", John.

Cisco

5/30/2006

OSB SCHULTE_00680

Maiers, Brennan

From: F. R. Schulte
Sent: Sunday, July 23, 2006 8:27 AM
To: Maiers, Brennan
Subject: Re: THE CHRONICLE. June 21st to July 21, 2006

Hi, Brennan and Fran!

Brennan, I sure do appreciate your kindness in sending us the Chronicle: it helps to feel more or less connected. And I especially appreciate your comments on Landelin -- a good man and dear friend -- and on Abbot Primate Notker. I will always be indebted to that man for his incredible hospitality and support when no one else gave a rip. He truly is an extraordinary guy and we're blessed to have him as the current Primate.

■■■■ how are you? As I said in my last e-mail, I will track you down once I get to Minnesota so we can get together for a good, long visit to catch up. We have a lot of de-briefing to do!

I'm in my last weeks here in Mexico: the book is at the printers, awaiting official word on whether it will be published or not by them; this coming week we have an International Guadalupan Congress at the Basilica and I have to make one of the presentations. It's over on the 31st and on the 1st or 2nd of August I'll leave the Basilica to spend my last week or two at Tepeyac Abbey, then head to NC to visit family prior to Minnesota.

While I have no official dates, I expect to be in Minnesota more or less from the 28th of August thru the 18th of September. Then I'll head over to Subiaco in Italy for my next adventure... I have no idea if Subiaco will feel like "home" to me on a long term basis, but do want to give it a try. I've spent months at a time there as a guest and friend of the community and always liked it, but as a life option who knows? Thus the trial period... And in this case Abbot John has been supportive and has given me his permission to give it a try. We shall see...

You are both much in my prayers and I thank you for remembering me, too, in yours.

See you soon, please God.

Love,

Cisco

"Maiers, Brennan" <

<<THE CHRONICLE. June 21st to July 21, 2006.doc>> Here is my chronicle for the last month!
Greetings to you ■■■■ (I miss you and you should be guestmaster)
Greetings to you Francisco (I hope your book is coming along.)
Your brother--Brennan OSB I hold you in my heart and prayers!

7/24/2006

OSB SCHULTE_00681

Abbot John Klassen's private account

From: Kelly, Timothy
Sent: Friday, July 28, 2006 7:37 AM
To: Abbot John Klassen's private account

AMERICA/MEXICO

Questions, studies and publications on the apparitions of the Blessed Virgin Mary at Guadalupe: Guadalupe Congress 475 years since the apparitions

Mexico City (Agenzia Fides) - The Event of Guadalupe and Recent Publication is the subject of the 4th Guadalupe Congress 26- 31 July organised as part of celebrations for the 475th anniversary of the apparitions of the Blessed Virgin Mary at Guadalupe. Specialists and experts will speak on publications and studies of the phenomenon and try to answer questions on the "cloak of Saint Juan Diego, dimensions, resistance to time, its significance for the Indigenous peoples today, Juan Diego the real story".

Publications to be discussed include: "Guadalupe, pulse and heart of a nation" Comboni missionary Fidel González Fernández, consultor of the congregation for the causes of saints; "Juan Diego Cuauhtlatoatzin" Ms Ana Rita Valero, president of the Universal Arch-Fraternity of Guadalupe, and Arturo Rocha Cortés, editor of the Guadalupe Bulletin; "Gudaalupe Homilies 16th to 18th Century" Fr. Francisco Shulte OSB; "Santa Maria of Guadalupe, Icon of Jesus" Fr. Carlos Triana González, CJM; "The cloak of Guadalupe reveals its secrets" Fr. Fernando Ojeda Llanes. There will also be the presentation of a Handbook on 11,000 early documents contained in the Archives of the Basilica of Santa María de Guadalupe

The Congress will be opened by Mgr. Diego Monroy Ponce, vicar general and rector of Guadalupe Shrine and will include cultural events. The event will close with a concelebration of Mass presided by Cardinal Norberto Rivera Carrera, archbishop of Mexico City diocese on 31 July, the 4th anniversary of the canonisation of Saint Juan Diego in Mexico by John Paul II. (RG) (Agenzia Fides 27/7/2006; righe 25, parole 323)



SAINT JOHN'S ABBEY

Office of the Abbot

October 3, 2006

Abbot Mauro Meacci, O.S.B.
Monastero Santa Scolastica
I-00028 Subiaco (Roma)
Italia

*I don't find a copy
of this letter*

Dear Abbot Mauro:

Thank you so much for your kind reception of the Heritage group on September 23. We had a truly fine tour of the treasures of Sacro Speco and were able to pray the noon office in the peace and tranquility of your worship space.

Thank you, too, for arranging our conversation regarding **Father Francisco Schulte, OSB**. Per our conversation, I write this letter asking you to allow Father Francisco to be a guest in your monastery for 3-4 months to do an initial experimental test of the compatibility of monastic life at Subiaco with his own temperament, physical health, and monastic call.

It is my understanding that if the results of this experiment are positive, Father Francisco will write a letter to you and to me, requesting a formal period of exploration that will be aligned with the canonical parameters for your congregation. When I receive this letter, I will respond with permission to move forward with the process. These decisions need to be ratified by the appropriate chapter.

Abbot Mauro, thank you for being willing to give Father Francisco this opportunity for vocational discernment and for your thoughtful manner of proceeding. May God bless you and your community with all good things.

Sincerely in Christ,

Abbot John Klassen, O.S.B.

Abbot John Klassen, OSB

P.O. BOX 2015, COLLEGEVILLE, MINNESOTA 56321-2015
Phone: (320) 363-2546 • Fax: (320) 363-3082 • E-mail: abbot@osb.org • Web: saintjohnsabbey.org

OSB SCHULTE_00683



L'Abate Ordinario di Subiaco

Subiaco 13 ottobre 2006
Prot. A/38/06

Caro Abate John,

la vostra visita del 23 Settembre al nostro Monastero, ci ha veramente riempito il cuore di gioia, facendoci ricordare la grande responsabilità che noi, Comunità di Subiaco, abbiamo nel dover custodire le sorgenti del monachesimo cenobitico.

Ho ricevuto la tua lettera di presentazione del mio carissimo amico Padre don Francesco Schulte.

E' superfluo assicurarti di averlo accolto con quel vero spirito di amicizia che ha sempre caratterizzato i nostri rapporti.

Posso affermarti che dal giorno in cui è arrivato qui a Subiaco, ho potuto vedere sempre più sereno e contento.

In più di una occasione mi ha manifestato la sua soddisfazione nel sentirsi realizzato sia da un punto di vista di vita monastica improntata alla semplicità familiare, sia da un punto di vista di esercizio di apostolato nel rapporto con diversi gruppi di visitatori e nel servizio sacramentale che è sempre necessario soprattutto in un Santuario.

Augurando ogni bene a te, alla tua Comunità, e al carissimo P. d. Francesco ti saluto affettuosamente in Cristo.

+ Mauro Meacci O.S.B.
Abate Ordinario di Subiaco

Abbot John Klassen O.S.B.
Saint John's Abbey
P.O. Box 2015
Collegeville, Minnesota 56321 - 2015

Abbot John Klassen's private account

From: F. R. Schulte
Sent: Friday, October 27, 2006 10:46 AM
To: Abbot John Klassen's private account
Subject: Request from Subiaco for use of our English-language translation of the Rule (Doyle)

Dear Abbot John,

Francisco here, writing you from the Sacro Speco with a request from our friend, Abbot Mauro Meacci (and with my own greetings to you to boot, of course).

Increasing numbers of English-speaking pilgrims and tourists visit the monasteries of Santa Scolastica and San Benedetto here each year -- an increase possibly related to the Pope having taken the name Benedict and speaking of him so often as the Patron of Europe, etc. Many of these visitors ask for copies of the Rule of Benedict in English, but the monastic shops here offer only Italian-language editions of the Rule, which is a shame.

Abbot Mauro would like to remedy that problem by publishing a simple edition of the Rule in English (and German, too), so I suggested that I write you to see if it might be possible, legally, for St. John's/The Liturgical Press to grant the monasteries of Subiaco our permission to use the Doyle translation of the Rule of Benedict for a simple, locally published text? That would seem (to me...) to be a far easier solution than having me translate the Rule, from scratch, from Italian into my own English version.

If you'd have time to check on this with the folks at the Lit Press that would be great! Many thanks for anything you can do to assist the monks here with their desire to make the Rule better available in various languages.

I'll write at length later about my own situation, John. Suffice it to say for now that it's pretty much as it was when I first wrote you: I am living in one of the most beautiful places on earth, but having a rough time adapting to a monastic observance vastly more demanding than anything I've known in the past. "Day by day..."

Warmest greetings to all the confreres from

Your brother,

Francisco

10/31/2006

Abbot John Klassen's private account

From: [REDACTED]
Sent: Wednesday, November 01, 2006 3:45 PM
To: Abbot John Klassen's private account
Subject: RE: Request from Subiaco for use of our English-language translation of the Rule (Doyle)

Abbot John,

You are right, this isn't a good business practice from our point of view. If Subiaco is going to sell the booklets, OSB should get a royalty or better still provide the books at discount so that awareness of our service grows. I doubt that Subiaco is selling only its own publications so they certainly have precedent for buying from publishers. We could also provide them with an imprinted edition though they might not want all-at-once the quantity that would involve.

[REDACTED] has already emailed [REDACTED] about this request. I am inclined to let [REDACTED] proceed to see what they can work out. If that doesn't bear fruit we can revisit the question of granting permission. Is that okay with you?

Thanks,
[REDACTED]

From: Abbot John Klassen's private account
Sent: Wednesday, November 01, 2006 3:19 PM
To: [REDACTED]
Subject: RE: Request from Subiaco for use of our English-language translation of the Rule (Doyle)

Hello [REDACTED] – just a follow-up to our e-mail exchange yesterday. From the note Francisco is asking to use the Doyle translation *gratis*. They want to use it and publish it under a Subiaco nameplate!! Doesn't sound like a good business practice from our side of things!! +John

I think I used the reply button rather than the forward button, so this may seem a bit confusing.

From: F. R. Schulte [mailto:[REDACTED]]
Sent: Wednesday, November 01, 2006 1:03 AM
To: Abbot John Klassen's private account
Subject: RE: Request from Subiaco for use of our English-language translation of the Rule (Doyle)

Hi, Abbot John!

November 1, our first grey, rainy day in the valley...

Just wanted to acknowledge your letter and thank you for the help. You hit the nail on the head when you said you suspected that Abbot Mauro wanted to have something distinctly "Subiaco" with any publication they do.

So, we'll see what [REDACTED] says and take it from there.

Again, many thanks!

Cisco

11/2/2006

Abbot John Klassen's,

Dear Francisco –

Thank you for your note. We hosted the 2nd Monks in the West gathering of Catholic and Buddhist monks from October 26-29. It was a great success but I participated fully in the sessions and so the e-mail backed up.

I am forwarding your e-mail to [REDACTED] for his consideration. I don't know what the cost of the Doyle booklet is, but I suspect that it would be cheaper to purchase it outright than to set the typeface and re-print it at Subiaco. But I suspect that Abbot Mauro also wishes to have some name recognition for Subiaco from this service for pilgrims.

I am sure that the full horarium is relentless – I hope that it grows easier as you progress in it, get used to the ebb and flow of the day, and also your own energy cycles within it. Blessings on you in this new pathway – +John

From: F. R. Schulte

Sent: Friday, October 27, 2006 10:46 AM

To: Abbot John Klassen's private account

Subject: Request from Subiaco for use of our English-language translation of the Rule (Doyle)

Dear Abbot John,

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Warmest greetings to all the confreres from

Your brother,

11/2/2006

OSB SCHULTE_00687

Abbot John Klassen's private account

From: F. R. Schulte
Sent: Monday, December 25, 2006 10:52 AM
To: Abbot John Klassen's private account
Subject: Merry Christmas!

**A VERY MERRY CHRISTMAS
and
BLESSED 2007**

**Christmas Day
Abbey of Santa Scolastica, Subiaco, Italy**

Dear Abbot John,

The abbey bells in their 1000 year old tower across the courtyard from my window just stopped ringing for yet another Christmas Mass and the sun is going down with a golden glow behind the mountain range in the distance: Christmas Day is almost over here at Subiaco.

I don't want this day to end without sending you my greetings for a Blessed Christmas -- and a Happy New Year. In one of the various John Grisham novels I've been reading recently the lawyer "hero" (a contradiction in terms?) had the same toast every time he drank with someone: "To better times!" That sounds about right for our poor world and for many of us. So, may God give us all better times in 2007!

Three months have now passed since I arrived in Subiaco and all is going well. A tad difficult for me, in the sense of being so demanding a monastic observance, but the members of this little monastic community have welcomed me warmly from the very first day and have shown genuine hospitality in so many ways. So, the experiment will continue into the New Year and we shall see... Keep your good prayers coming for me, please!

One of the genuinely positive aspects of living in this "monastery that time forgot" is that I do have many opportunities for serious liturgical and private prayer -- both for myself and for the many needs and intentions of others. Just since last night's First Vespers of Christmas, for example, the monastic community has celebrated the Vigil Mass of Christmas, the Mass at Dawn and the Mass During the Day -- in addition to the regular round of prayer in church: six times daily. Uffda! I highlight our prayer schedule simply to let you know that you and the community back at St. John's haven't been forgotten by me during my prayer time -- on the contrary! You can be sure that you've been well remembered and that your needs have been presented prayerfully to the Father of all mercies as we celebrate His most precious gift of all, His sending His only begotten and dearly beloved Son for our salvation.

I've been praying that you, personally, might be gifted with some real peace and a chance to catch your breath "in the midst of the whirlwind" during these sacred days. I can only imagine the kind of stress you must experience continually, John, so my heart goes out to you, of course. I

2/9/2007

hope and pray that things have calmed down a bit. I know that it may take a miracle, but hey, this is the Season of miracles. I hope that things are more or less "under control" for you and the community.

God bless you, John. You remain in my prayers daily and I ask you to keep me in your own prayers as well.

Fraternally,

Cisco

2/9/2007

OSB SCHULTE_00689

Abbot John Klassen's private account

From: F. R. Schulte
Sent: Wednesday, March 07, 2007 11:35 AM
To: Abbot John Klassen's private account
Subject: Re: thank you for your letter and greetings

Dear Abbot John,

I started a reply to your good letter shortly after receiving it, and put it in my "drafts" section to complete calmly; somehow it disappeared, so I will start again... Thanks for your patience!

Your thoughtful reply to my own letter was much appreciated. Yes, my hope is to remain here at Subiaco for the full year in order to see if it grows on me over a meaningful period of time and whether or not any significant friendships or other good support systems should develop. Given the reality of the community's makeup, that is unlikely -- but I have had many experiences of "the God of surprises" over the years.

Abbot Mauro, in his recent re-organization of the little Sacro Speco community of five monks (two of us are "guests" and three actually from Subiaco), gave me the position of "Curator Domus". I guess back at Collegette that would mean a combination of [REDACTED] as Physical Plant Manager and [REDACTED] as head of Housekeeping. I have always enjoyed hands-on repair work and upkeep of where ever I live, and am honored to be in charge of the upkeep of this sanctuary and the monastery.

Today, for example, I was in St. Benedict's grotto, cleaning and re-wiring the 12 lamps that hang there as a memorial of the 12 Subiaco monasteries he founded. It was something of an awe-inspiring moment to find myself alone in the very grotto Benedict lived in, working to keep it clean and beautiful for the pilgrims. I thought to myself, "How in the world did I end up the "Curator Domus" of St. Benedict's own cave and sanctuary?!" It's not unlike the awe I experienced last year at the Basilica of Guadalupe, praying daily at the feet of that Image. Amazing...

Anyway, I'm keeping busy and being useful here, however long my stay lasts. But yes, I am lonely.

I'm also very worried about my Mom's health, which has deteriorated so rapidly that I'm shocked. My two sisters live not too far from her and are trying to do a "tag team", but it's becoming increasingly difficult since both work, one has two school aged children, etc. I'm going to try to find a time in April, after Easter, when I can fly back to the States to see for myself what's happening, and do a family consult on where we go from here. In all honesty, Mom's health is becoming my main concern right now and may decide the whole Subiaco question quickly. From this distance I can't really be part of her illness and help my sisters, which I could do more readily either from St. John's or Mexico, either being just a 4 hour flight from North Carolina.

After I see how things look in April, I talk with you about possible options, John. One that occurs to me would be to do something like what Brother [REDACTED] did when his siblings couldn't keep up with his Mom any longer and he went home to be her primary care giver till she found a place in a nursing home. We've checked on places for Mom and have her on a list at a local place, but they said it could be four or five years before something opens up. I suspect that's an exaggeration, but she will still be at home for a good while now before a slot opens for her. I may be able to assist in the meantime.

3/21/2007

Independent of Mom's health, I have been asking myself if either Tepeyac Abbey or a return to St. John's would be viable for me -- or even a combination of remaining a capitular of St. John's, but on loan to Tepeyac to assist them in their internal monastic formation program, as Fr. Domingo has suggested. The key to Tepeyac would be absolute transparency: being in the abbey -- not in the school. A return to St. John's, that I have pretty well ruled out, is something that periodically comes to my mind when I think of how much I miss my close friends there, despite the tensions of the bad publicity and the restrictions. I am very open to exploring the possibility with you in the future when I've had time to evaluate Mom's situation and to decide about Subiaco.

Word has reached me of "extended list" and it awakens within me all the old anxieties and fears from the past five years at Collegeville. Any thoughts on where that is going, and what we have to look forward to from him and from the general situation, John? Obviously that will have a major impact on any consideration I give to a quiet return to Collegeville.

Let me renew my pledge of continuing prayer for you as you guide the community through all these many difficulties; here, in the silence of St. Benedict's cave, you are often personally in my prayers, and I never stop praying for the peace and well-being of the community at St. John's through St. Benedict's powerful intercession.

God bless you, John. Please pray for me.

Your brother,

Francisco

Abbot John Klassen's private account

Dear Francisco:

I started this letter in the Hobby Airport in Houston, having just completed a CMSM workshop on issues related to leadership. [REDACTED] CEO from Southdown Institute and [REDACTED] were the presenters and did really well. One would hope that January days in Houston would be nice and warm compared to Minnesota. But we have had a very warm and dry winter with virtually no snow cover. It rained for three days in Houston, slow and easy and quite chilly actually. [REDACTED] joined me and [REDACTED] and the three of us went out for nice Italian meal last evening.

One week later I am in Burlingame, CA, just south of San Francisco for the abbots and prioresses meeting. It is Super Bowl Sunday, the ritual Sunday of the year in the United States, it seems. The game does not begin until 3:15 on the West Coast and I am catching up on correspondence. (Indianapolis Colts won the game against the Chicago Bears in a driving rain for most of the game -- so Peyton Manning got the monkey off his back that he can't win the Big One.)

Thank you for your very informative letter of January 25th -- the conversion of Paul. I am sure that it was culture shock to be in a foreign culture and place, with a full horarium in Italian. My goodness! It is analogous to being at Fujimi in Japan where the horarium is in Japanese and is the full seven hours. The significant difference is that the confreres there are Americans, many of whom I have known for 40 years. And that is huge.

For a Saint John's monk the full horarium with vigils, lauds and vespers, the little hours

3/21/2007

and compline, is exhausting, even when the individual is used to being at everything. It is good to experience what other communities do in this regard to realize that in some ways we are minimalists! I have given this matter a lot of thought since I have been abbot. We have added voluntary compline and I think that is a good thing. However, I think that before I would push for adding an Office of Readings in the morning (Vigils in monastic parlance) I would rather put my energies into making sure my confreres are grounded in lectio and contemplative prayer. As long as we are heavily involved in the schools as faculty, faculty residents, and administrators, I don't think we can increase the amount of time we are at liturgy together. Beyond a certain point I am not sure how transformative it is, if the time for lectio divina is lost. Whereas the balancing prayer of lectio and contemplative prayer nourishes the individual and enhances the liturgical prayer. There has to be a balance between those two.

I think that the situation you describe, "everybody is friendly, but none are friends" is in fact a problem in the Saint John's environment for a good number of monks. Because of the turbulent 1960s and 1970s and the small classes of the 1980s (typically 1 or 2), we have many confreres who have lost all of their classmates or do not get along all that well with their one classmate. And it seems that as we age, we are less supple, less willing to risk in new relationships and put the energy in towards making them dependable relationships. As a result we have some lonely confreres at Saint John's. I think that one of our developmental tasks going forward will be tending to the issue of loneliness.

Of course, not all loneliness is bad. Some of the pain of loneliness, as described by ██████ in an essay on chaste celibacy is coming to terms with our shadow, with those parts of myself that I find deplorable or unlikable. But there is also simply having people to talk to on a deep personal level and I am sure that is what you refer to as the emotional cost of a potential decision to stay. But things can change, especially in relationships. Friendships that start rather wobbly can become solid and trustworthy, given time and attention. It is for this reason that I urge you to extend the "guest period" to up to a full year. Establishing a baseline of what to expect emotionally from the community takes a longer time, especially in a foreign country!

Abbot Mauro surely has attended to your needs in making sure that you have a bed that is long enough to hold your frame without having your feet hanging over the end and a coffee maker for American coffee in the morning. (Give him my greetings and very best!) The three issues that you raise are certainly real and the most difficult of them, it seems to me, is being at a long distance from your family. Francisco, I must tell you that I am proud of you for hanging tough in these early months, especially when it felt impossible at the beginning. I am sure that Benedict's words were in your imagination: if the road is difficult at the outset, do not be dismayed and flee, for it is bound to be narrow and hard... but as we progress in this way of life... And I am grateful to you for giving yourself to this situation and learning how to be with not one, but two communities. I am sure that both groups are grateful and appreciate your skills in language and your knowledge of the traditions of the Church and Subiaco

At our January workshop we spent our time fine-tuning a mission statement (building on one that the Visitation team drafted two years ago) and doing some initial work towards refining a Vision statement that Father Simeon and confreres worked on last year. I thought that we would move through the mission statement very quickly but the community clearly wanted a shorter mission statement and the team of ██████, ██████, and ██████ along with Ms. ██████ as a consultant, took us through a marvelous process that took ten different versions of a mission statement and brought it to one. And the chapter voted to accept it with an overwhelming vote. The most important thing about these efforts is process, giving confreres a chance to speak and get ideas on the table, and come to a decision.

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I think we have a good beginning for the Vision statement, at least the fundamental elements. [REDACTED] and his team hit the wall with their version because they were trying to include elements about the common life and core values in the vision statement which makes it too long and awkward. I think that we will need to separate out these two different elements and we can move forward. Getting at the core values will surely feed into re-writing the customary which needs revision. Lots of work but I hope it will give us a greater sense of cohesion and unity in the fundamentals.

[REDACTED] is doing a great job of bringing the Abbey Guesthouse online. Along with [REDACTED] who is doing great work cooking all the meals at the Guesthouse (with two other women) we are growing into the ministry that is possible in this new facility. If only we could get the building completed. The architects are unbelievably slow on getting the furnishings complete – pickiness, and poor judgments about suppliers, and not trusting our woodworking shop. [REDACTED] is going to need a vacation when he gets these two projects completed, just to get stuff out of his head.

All the best to you Francisco, be assured of our thoughts and prayers for your careful and prayerful discernment of this vocational decision.
Peace, +John

3/21/2007

OSB SCHULTE_00693

Abbot John Klassen's private account

From: F. R. Schulte
Sent: Wednesday, April 04, 2007 1:54 PM
To: Abbot John Klassen's private account
Subject: RE: Mom's diagnosis confirmed: ALS/Lou Gehrig Disease

Dear Abbot John,

Your prayers and kind words are much appreciated --and much needed-- believe me.

When I get home and have a better grasp of the situation I'll let you know more. Yeah, this is a really rough one.

A blessed Easter to you and the confreres,

Francisco

Abbot John Klassen's

Hello Francisco –

This is a hard message for your mom, for you, and for the rest of your family. As you probably know, ALS is a relentless disease. _____ has been diagnosed with it for about 6 years now and this may be his last Easter. Be assured of our prayers for you, for your mom and family. Be safe in your travel and blessings on your Triduum at Subiaco. Peace, +John

From: F. R. Schulte
Sent: Wednesday, April 04, 2007 4:09 AM
To: Abbot John Klassen's private account; _____

Subject: Mom's diagnosis confirmed: ALS/Lou Gehrig Disease

Dear Confreres,

Just got a call from home: the doctors have confirmed that Mom has ALS / Lou Gehrig Disease. I'll be flying home around April 18th to be with her and the family to figure out the next steps.

Thank you so much for your prayers: keep them coming!

A blessed Triduum and Easter to you all from your brother,

Francisco

4/9/2007

Abbot John Klassen's private account

From: F. R. Schult
Sent: Tuesday, May 20, 2008 9:10 AM
To: Abbot John Klassen's private account
Subject: Greetings and update on Mom

Dear Abbot John,

I've been home a little over a month now and owe you an update on Mom's health situation and my own thoughts on the future.

It's been a very sad time for me watching Mom's health deteriorate before my eyes with the ALS / Lou Gehrig disease; there is really nothing that can be done to hinder the progression of the illness. We had a family conference with Mom's main doctor recently; not much new from him except his suggestion that Mom go to the local ALS clinic that Duke Univ. Medical Center runs near their main hospital (which is where we've been going so far). The clinic is a tad more personal, is easier to get to and it's easier to find parking there, etc. The staff deals exclusively with ALS patients, so it's the best equipped for providing therapy, updates, suggestions on in-home services, etc. We went there and were very impressed by their program and their concern for the patients. They'll see Mom again in 3 months to chart the disease's progress, etc. That's probably the visit that will give me the most concrete info I need to make any decisions about how long to stay here, etc.

Meanwhile we take it day by day and are looking at things we can do to help Mom stay at home longer: remodeling the bathtub into a walk-in shower stall with built-in seat, grips, etc., etc. Today I'll go with Mom and one of my sisters to look at the local nursing home that offers the only possibility of accepting someone with ALS. I hope it's a nice place and that she is open to a move there when it becomes necessary to have round the clock nursing away from home. Mom's a trooper and doesn't complain or get too upset by it all.

The main problem continues to be the fact that she's having a hard time swallowing and chokes periodically, which scares me a lot. The doctor says we'll need to consider a tube into the stomach to feed her as the swallowing / eating become harder. However, she told the doctor and us, "No feeding tube," just like she had said, "No ventilator." Of course, if she refuses the feeding tube when her swallowing gets worse it will bring on the end a lot quicker. I just hope she can still eat "normal soft food" a while longer, and can then switch to liquids before the end. Right now I would guess that it's the swallowing and choking-related issues that will end her life -- probably within a year. That's my guess... I'm getting the necessary legal documents drawn up: durable power of attorney, health care power of attorney, living will, etc. I've already got my sister on all of Mom's financial accounts, and have seen her financial advisor to make sure she has the funds for in-home health care and/or the nursing home later on. I think I'm covering most bases.

I'll probably remain here till her follow-up visit at the clinic in August; at which point we should know better how fast the disease is progressing, etc. With that info I'll be able to decide when / if to return to Italy -- or to Colledgeville; for now I don't think it's good to leave since my sisters can't be with her continually like I can, and we don't have in-home care yet. It's not easy to be primary caregiver 24/7 and burn-out is a concern I have, but I try to take a break periodically to stay sane -- well, as sane as I can be. 8-)

If I can get a sub, I'd like to take a week or so and head up to St. John's for a respite, and to visit with you and with all the confreres. I'm looking at the end of June through the feast of Benedict on July 11th. If I can get some back-up here that would be good.

By the way, I'll be needing to ask for some money for a ticket to get up to Collegeville and to help with my expenses here. Abbot Mauro took care of my tickets from Rome to the States and gave me a little travelling money, but I have no funds for personal expenses here, and my Mom is in no financial condition to underwrite my stay which means more food, gas, etc. coming out of her pocket. Would you mind asking the Prior or Bro. Benedict to send a check (made out to "Raymond Schulte", so I can cash it here...) to Mom's address? Thanks so much for that help.

So, that's about it for now. My future beyond this illness is still an unknown for me and I'd love to chat with you at St. John's on your own thoughts and insights. St. John's? Subiaco? Tepeyac? "Drop out"? I haven't a clue yet, but trust that the good Lord will clarify things in my heart and mind, maybe even through this whole process of Mom's illness. I can only hold on in faith and trust, waiting...

Please keep up your kind prayers for Mom, and I'll continue to update you as things unfold here. Know that you are prayed for; I hope to see you in person soon.

God bless,

Francisco

Abbot John Klassen's private account

From: F. R. Schulte
Sent: Wednesday, May 30, 2007 3:44 PM
To: Abbot John Klassen's private account
Subject: RE: Greetings and update on Mom

Thanks so much for your reply, John. Funny to think you're "just down the road" in NC. Please give my warmest greetings to Abbot Placid.

Cisco

Abbot John Klassen's private account

Hello Francisco --

I am at Belmont Abbey, giving their retreat. But I want to immediately acknowledge your e-mail. Dear Francisco, I am so sorry to hear this news. It has to be almost unbearable sad to see your mom in this state. I am glad that are there to be able to help make her life a bit more bearable, putting in the easy access shower and checking out the nursing home possibilities. Also being present to get accurate information from folks who have the best possibility of giving that info. It is a powerful disease and though there are many cases of it, each case runs a bit differently. I have discovered so much about Parkinsons by watching and following our confreres who struggle with the disease.

On the financial side, I will ask Bradley to send you some money to get you through this situation. The last thing you need to worry about is money right now. I am copying Bradley so that he knows the larger context.

If you are able to get up for the feast of Benedict that would be wonderful. That would also give us a chance to talk through the situation.

Be assured of our prayers for your mom, for you and your whole family in this difficult situation.
Peace, John

From: F. R. Schulte
Sent: Tue 5/29/2007 6:13 AM
To: Abbot John Klassen's private account
Subject: Greetings and update on Mom

Dear Abbot John,

I've been home a little over a month now and owe you an update on Mom's health situation and my own thoughts on the future.

It's been a very sad time for me watching Mom's health deteriorate before my eyes with the ALS / Lou Gehrig disease; there is really nothing that can be done to hinder the progression of the illness. We had a family conference with Mom's main doctor recently; not much new from him except his suggestion that Mom go to the local ALS clinic that Duke Univ. Medical Center runs near their main hospital

(which is where we've been going so far). The clinic is a tad more personal, is easier to get to and it's easier to find parking there, etc. The staff deals exclusively with ALS patients, so it's the best equipped for providing therapy, updates, suggestions on in-home services, etc. We went there and were very impressed by their program and their concern for the patients. They'll see Mom again in 3 months to chart the disease's progress, etc. That's probably the visit that will give me the most concrete info I need to make any decisions about how long to stay here, etc.

Meanwhile we take it day by day and are looking at things we can do to help Mom stay at home longer: remodeling the bathtub into a walk-in shower stall with built-in seat, grips, etc., etc. Today I'll go with Mom and one of my sisters to look at the local nursing home that offers the only possibility of accepting someone with ALS. I hope it's a nice place and that she is open to a move there when it becomes necessary to have round the clock nursing away from home. Mom's a trooper and doesn't complain or get too upset by it all.

The main problem continues to be the fact that she's having a hard time swallowing and chokes periodically, which scares me a lot. The doctor says we'll need to consider a tube into the stomach to feed her as the swallowing / eating become harder. However, she told the doctor and us, "No feeding tube," just like she had said, "No ventilator." Of course, if she refuses the feeding tube when her swallowing gets worse it will bring on the end a lot quicker. I just hope she can still eat "normal soft food" a while longer, and can then switch to liquids before the end. Right now I would guess that it's the swallowing and choking-related issues that will end her life -- probably within a year. That's my guess... I'm getting the necessary legal documents drawn up: durable power of attorney, health care power of attorney, living will, etc. I've already got my sister on all of Mom's financial accounts, and have seen her financial advisor to make sure she has the funds for in-home health care and/or the nursing home later on. I think I'm covering most bases.

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through this whole process of Mom's illness. I can only hold on in faith and trust, waiting...

Please keep up your kind prayers for Mom, and I'll continue to update you as things unfold here. Know that you are prayed for; I hope to see you in person soon.

God bless,


Francisco

Abbot John Klassen's private account

From: F. R. Schulte
Sent: Tuesday, June 19, 2007 9:05 AM
To: Kelly, Timothy
Cc: Abbot John Klassen's private account
Subject: RE: Thanks for your letter, Timothy -- and a Subiaco issue for you both

Dear Abbot Timothy,

God bless you for your note and prayerful remembrance. I conveyed your greetings to Mom, not really sure that she would know you since her memory is worsening day by day. When I said that Abbot Timothy sent his prayers and greetings she immediately asked, "The one who went to Belmont Abbey?" I am periodically

astonished at her ability to remember certain things. See, you made a lasting impression on my mom. 

I'm not sure that I'll be able to leave Mom to go to the abbey for the feast of Benedict as she seems to be going downhill more quickly now, but if I can make it up for a week or so I'd love to see you. In particular, I'd love to brainstorm with you and Abbot John about a "dream project" that Abbot Mauro of Subiaco is exploring.

As the community at Subiaco ages and diminishes (few vocations, some less than impressive) Abbot Mauro is seriously worried about the future of the Sacro Speco and of Santa Scolastica. The Italian State (which owns the "monuments", as they call the monasteries) recently granted the abbey a concession of around 20 years to run the "monuments" as the monks see fit -- but at the cost of the monks, with no help from the Fine Arts ministry during that time. They are hinting that they may need to take over the monuments afterwards if the community is so small (and so financially strapped) that it can't maintain the place well.

So Abbot Mauro is extremely worried. He's considering various possibilities to ensure a Benedictine presence and direction of the monasteries in Subiaco -- but believes he will need the cooperation of the worldwide Benedictine family to do so since they have, literally, no one qualified for or familiar with developing any sort of major "plan". Plus they basically live from day to day financially, with no significant reserves in the bank. His major "dream" is of modifying the nature of the Sacro Speco community to something like an international, Benedictine house of prayer and sabbatical time (a year, for example) for a limited number of monks (men initially) who look for a deeper, longer spiritual experience than is currently available through the 4 week "Recyclage", for example.

Obviously he's hoping that I might have some OSB contacts in the more organized, more affluent communities (USA, Germany, Great Britain, etc.) -- communities able to offer assistance via personnel and financial support. In addition to sabbatical residents, he needs monks for physical plant and maintenance matters (I am in charge of that now as the "Curator Domus" of the Speco...), monks with language skills to greet and accompany pilgrims, monks who are able to work as spiritual directors and retreat directors, monks who have library and archival training to organize the Sacro Speco's rather abandoned Library, monks who might be skilled in gardening and orchard work, etc. You can see that the needs are great -- but the Subiaco communities are so important spiritually to all of us Benedictines, as well as to the broader Church, that the Abbot is hoping that various abbots and communities may be able to assist him secure and "refound" the Sacro Speco.

Anyway, if I can get up to Collegeville, and if you (and Abbot John) have some free time, I would love to hear your thoughts on this issue -- and any inspirations you may have about it.

Lest I tire you with this lengthy letter I'll sign off now.

Please greet my PR classmate, Abbot Oscar; my good friend, Administrator P. Domingo from Tepeyac; my Sant' Anselmo classmate, Abbot Lawrence (from St. Gregory's) and Abbot Placid from Belmont.

God bless -- and thanks again for those prayers!

Cisco

"Kelly, Timothy"

Dear Cisco,

Thanks for the update on your mom. This has to be a tough time for the whole family. Be assured of my prayers. I am at the General Chapter in Athchison along with Abbot John and [REDACTED] our delegate. Keep in touch. Peace.

Timothy Kelly

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

From: "F. R. Schulte"

To: '

Cc: "Timothy Kelly"

Sent: 6/18/2007 11:02 PM

Subject: Re: Mom

Dear [REDACTED] (and Abbot Timothy!),

God bless you for your e-mail and concern, it is good to hear from you. I really appreciated hearing about the celebration and the news that Abbot Timothy suggested that you write. I'm genuinely shocked myself by how fast the time has gone and how busy I've been as 24/7 caregiver for Mom, and I apologize for failing to keep you better updated. I've written Abbot John a couple of times since I got here and thought that perhaps the news was filtering to the confreres as well...

I've been home about two months now and it's been a sad, stressful time. We had our family conference with Mom's main doctor: not much new, actually, except his suggestion that Mom go to the local ALS clinic that Duke Univ. Medical Center runs near their main hospital (where we've been going so far). The clinic is a tad more personal, he said, is easier to get to and it's easier there to find parking, etc. The staff deals exclusively with ALS patients, so it's the best equipped for providing therapy, updates, suggestions on in-home services, etc. We did go there and were very impressed by their program and their concern for the patients. It's a wonderful resource for those of us dealing with this ugly, merciless disease.

Meanwhile we look at things to do at home to help Mom stay here longer: that is her desire, and ours as well -- at least for as long as possible. We've fitted the bath tub with a seat, hand grips, etc., etc. Mom's a trooper and doesn't complain or get too upset by it all.

Mom continues to weaken day by day; her "walking" will not last much longer, I think. The difficulty in swallowing increases: she has a choking spell at least once a day, which still terrifies me thinking that I might not be able to get her breathing right again. I have in my mind the image of her dying, choking, in my arms -- and it scares and pains me. On the other hand, I realize that most ALS patients do, in fact, die from choking when their lung muscles cease to function. So, I guess I should try to steel myself for that eventuality, one way or the other. It isn't easy...

As for me, I have to admit that two months of 24/7 caregiving has me thoroughly tired out. I'm taking

Abbot John Klassen's private account

From: F. R. Schulte
Sent: Tuesday, July 03, 2007 4:45 PM
To: Abbot John Klassen's private account.
Subject: Re: Francisco at St. John's 10 - 25 July 2007 room request

Dear Abbot John,

I want to thank you for confirming receipt of the note about my trip home next week, but I especially want to send you a personal note of condolence on Linus' death.

In addition to you being classmates, I know that you and Linus were also good friends; his loss must be a huge, personal one for you, John, so I want you to know that I'm keeping you --and [REDACTED] and [REDACTED] -- in my poor prayers.

When my "monastic world" collapsed in 1980 with Abbot Jerome's recall of most of the North American monks from Puerto Rico to Minnesota, Linus ended up being my boss at the Prep School and received me graciously as Chaplain -- one of my former ministries in PR. As a non-ordained Headmaster, he was genuinely concerned about providing for the spiritual welfare of the Prep students and worked closely with me to set up a strong, full time chaplaincy.

I worked under Linus twice for a total of five years and I admired him more than I can say; we shared all the normal ups and downs of the Prep school but my memories of him and the things we shared there (rap weekends, his Dad's funeral, international travel, etc.) are wonderful ones. We had an excellent collaboration and I think I can say that we grew to have a warm friendship as well. I am distraught at his all-too-early death and will miss him greatly as a confrere and friend.

God give you comfort and peace as you mourn Linus' passing -- and celebrate his rich life, John.

Hoping to see you soon,

Francisco

Abbot John Klassen's private account

Hello Francisco:

I am copying this response to you to Prior Tom Andert because beginning on July 1, 2007 Tom will in charge of all rooms within the cloister. We are making this change for the sake of clarity and work load distribution.

I was at the ABCU meeting when your message came and the afternoon I arrived home dear confrere and classmate Linus died of a massive heart attack. On top of everything else already scheduled, that event has taken every bit of emotional and spiritual energy on my part. Hence, the tardy response. Be assured that we will have a room for you.

Vespers on July 10 will be at 7:30 pm

I look forward to having you home for the feast and some time in our midst. Peace, +John

From: F. R. Schulte [mailto:[REDACTED]]

7/4/2007

Sent: Tuesday, June 26, 2007 9:52 AM
To: SJA Guestmaster
Cc: SJA Guestmaster; [REDACTED]
Subject: Confrere abbey room request: Francisco at St. John's 10 - 25 July 2007

Dear [REDACTED]

Pax!

Please forgive the multiple e-mail addresses: I'm not sure which of the office addresses is the correct one, so am sending this to both, plus the personal address as a back-up. I realize that my visit home will be in the midst of so many other activities on campus that may require space, so I want to make sure you get this as early as possible; I just made the reservations an hour ago.

I'm able to get some Hospice respite assistance to look after my Mom for two weeks, so wanted to get up to the abbey for some R&R over the Feast of Benedict, and to see the confreres and chat with the abbot.

My plans are to arrive at the abbey the afternoon of July 10th, hopefully in time for First Vespers of St. Benedict. Do you know if they'll be at 7:00 p.m. or another time?

My departure from the abbey should be on July 25th, possibly a day or so earlier. So, it would be safest to fix July 25th as my departure date for now.

I hope you're flourishing in your new facilities, [REDACTED] and can't wait to see the completed guesthouse during my stay. Geoffrey gave me a tour when I was home last September, prior to its completion.

Heartfelt thanks for your kind assistance, [REDACTED]. God bless you and your ministry!

Your brother,

Francisco

cc: Abbot John, Prior Tom

7/4/2007

OSB SCHULTE_00703

Abbot John Klassen's private account

From: Andert, Tom
Sent: Thursday, July 05, 2007 8:16 AM
To: [REDACTED] Abbot John Klassen's private account
Cc: [REDACTED]
Subject: RE: Francisco at St. John's 10 - 25 July 2007 room request

[REDACTED]

Thanks much for your response here. As we ease into a new abbey administration, one of our goals is to redefine and reshape our monastic "house" in terms of the cloister, the back yard space, guest and student rooms, physical plant, etc. You can see this is a massive undertaking and needs to be accomplished in "tablespoons" rather than shovel fulls! As we gradually initiate this plan, I will be more involved in assigning house spaces, a task which Prior Ray formerly delegated to others. With the Guesthouse now fully on line, I want to work closely with you to approve in advance housing assignments within the monastery itself. For the moment, this simply means clearing with me your use of monastery rooms for guests. It does not mean that I will mess with the computer program, because we need everything to be in one place for housekeeping needs & your overall view of what is available.

So for the present time, I would like to know in advance which monastery spaces you plan to use in the overall guest assignments for our visitors. Likewise, I will keep you posted on moves within the monastic community and which rooms will be changing around internally.

Many thanks for your help and collaboration in gradually setting a new direction and tone in the use of monastery spaces. I appreciate your cooperative spirit very much!

Tom

From: [REDACTED]
Sent: Tuesday, July 03, 2007 7:59 PM
To: Abbot John Klassen's private account; Andert, Tom
Subject: RE: Francisco at St. John's 10 - 25 July 2007 room request

Thanks, Abbot John.
I appreciate being included. Father Francisco had emailed me on 26 June, so I moved some other reservations around and made space for him. I also informed him of that. I hope I did not step out of line. On the Abbot's Bulletin Board you will note that assignment. Of course if Prior Tom wishes to change that, it is entirely in his hands.

Blessings for all!

[REDACTED]

From: Abbot John Klassen's private account
Sent: Tue 7/3/2007 2:12 PM
To: 'F. R. Schulte'
Cc: Andert, Tom; [REDACTED]
Subject: Francisco at St. John's 10 - 25 July 2007 room request

Hello Francisco:

I am copying this response to you to Prior Tom Andert because beginning on July 1, 2007 Tom will in charge of all rooms within the cloister. We are making this change for the sake of clarity and work load distribution.

7/5/2007

His weeked off, driving to Pennsylvania with my Dad, and by July we'll have to have some in-home care for Mom in place, since I can't stay much longer and my two sisters are both married, are working, and one has kids.

And so it goes, as this disease disables her inch by inch... It is so, so sad.

If I can get a sub, I may take a week or so and head up to Collegeville around the Feast of Benedict in July to chat with the Abbot and visit with the confreres. If so I would love to see you all, if it's convenient.

So, continue to pray for my Mom, please. I'll try to do a better job of keeping you all updated as things unfold here.

Again, know how good it was to hear from you: I miss you all and many of my friends from St. John's and Minnesota. God bless!

Love and prayers,

Cisco

Abbot John Klassen's private account

From: F. R. Schulte
Sent: Thursday, July 19, 2007 10:38 PM
To: Abbot John Klassen's private account
Subject: Significant worsening of my Mother

Dear Abbot John,

Just a note to let you know that my Mom took a major turn for the worse today (a huge choking spell that required the Hospice nurse to call in the emergency medical people, oxygen, etc.). Loads of confusion...

I'll be calling my sisters tomorrow morning to get an update on Mom's condition, but I will most likely be returning early to NC to be with her and the family if I can get my ticket changed. Saturday or Sunday would work best, rather than my scheduled return next Wednesday the 25th. I just don't feel right going up to the cabin, or even hanging around St. John's, when Mom may well be in her last days, dying. My sisters are also highly stressed out now and need come "big brother's calming presence" at home.

One way or the other, I should still be able to make my appointment with you at 2:30 tomorrow (Friday) afternoon so we can talk about the home situation, plus look at bit at "the future". While my attitude right now is pretty much "I'll worry about the future after my Mom has ended her journey," I actually have had a few good thoughts about returning to St. John's, about what I might do if I were to come home to Collegeville, etc. I'd like to discuss some of those things with you, even now, just to get the "planning for the future" process started.

God bless you for your prayers and support in this devastating time for myself and my family, Abbot John.

Francisco

Abbot John Klassen's private account

From: F. R. Schulte
Sent: Monday, August 13, 2007 11:59 AM
To: Abbot John Klassen's private account
Subject: Mom

Dear Abbot John,

Well, seemingly against all odds Mom made it to her 3 month follow-up ALS visit last Tuesday. Honestly, I didn't imagine that she would -- or could. As I've mentioned before, she's had some really "bad spells" various times now (the doctors are currently looking at a possible reaction to her medication and/or retaining too much CO2 in her system as possible causes of her "out of her head" episodes), almost dying.

Amazingly, the results of the latest exam and visit seem to indicate that she is currently fairly stable, though she has obviously declined much in these 3 months. She lost 5 pounds, has more muscle atrophy, more difficulty swallowing and barely walks now. Yet somehow she is in relatively good shape compared to many others. Apparently she could go along as she is now for some time -- if the experts can figure out the cause of the weird stuff and if she can get some decent nutrition into her (it's hard, due to her limited diet of soft and liquid foods). So, we shall see...

I think it's safe to say that after 4 months at home I'm now burning out and getting frazzled by the current "roller coaster" effect (the ups and downs) --both physically and emotionally-- and by the energy drain of doing this constantly. If we can get her 24/7 in-home care I might be able to get back to Subiaco for a couple of months, or I could return to Collegeville; it certainly is closer than Italy. [Any thoughts on those options?] The only possible way I can get away from home and being on duty 24/7 is if we can get "round the clock care" to free me up, or if Mom should choose to go to a nursing home -- assuming that there is any space available. The costs for a room with minimal assisted living are in the ballpark of \$5,000 - \$6,000 per month -- a huge amount for a woman with next to nothing.

Anyway, I wanted to give you the "post 3 month follow-up report" since it was the event I was waiting for (in the hopes of getting some pertinent info to make future decisions...). I will appreciate any fatherly counsel you might offer me regarding where I could best spend the next couple of months to catch my breath and wait for the next level of her journey. At the moment I'd say she is "stable" and she herself feels I could easily get away for a few months to assist some more in Subiaco, or stay closer at St. John's.

I have mixed feelings about leaving Mom for an extended period of time now (guilt feelings, of course...) yet am aware enough of my own situation to realize that I simply have to get an extended break and rest from caregiving; I'm really exhausted.

I hope that you're doing well, John, and that you, too, have found some "respite" periods from your own ministry.

Pray for Mom, for me and for all of us, please, as I do for you and the confreres.

Peace,

Francisco

Abbot John Klassen's private account

From: Abbot John Klassen's private account
Sent: Thursday, August 23, 2007 9:24 AM
To: 'F. R. Schulte'
Subject: Going forward...

Hello Francisco –

Thank you for your update on your mom's situation. It has to be such a relief that she is willing to accept external assistance – and such a difficult transition.

You have my permission and blessing to follow your plan of returning to Subiaco in early September to work with Abbot Mauro. It is surely impossible to predict the trajectory of your mom's health, whether she will decline in this next timeframe in the same manner that she has over the past four months. I am still remembering that the diagnosis was not confirmed until mid to late April. You will just have to play this by ear. I am grateful that you have had this time with her, time to speak those words of thanksgiving that can remain unsaid, especially to those we love most.

Francisco, with respect to the Museum, I do not want to be silent about this possibility and leave you puzzled or confused. You know our reality in this country. With respect to your work, it would have to be within a safety plan, with careful delineation. You know our monks who are working with safety plans and they do have a lot of freedom. The LA archdiocese just paid \$660 million in tuition; if we mess up going forward, there will be no mercy.

Francisco, be assured of my thoughts and prayers for you and your mother; that in these very difficult times, she will experience the presence of Christ walking with her. Peace, +John

From: F. R. Schulte
Sent: Tuesday, August 21, 2007 8:58 AM
To: Abbot John Klassen's private account
Subject: Welcome back: update on my situation with Mom

Dear Abbot John,

Your "Out of Office" note said you'd be back today, so I thought I'd dash off a quick note to you in the hope of it arriving before you reply to my previous letter -- saving you having to write me twice. :-)

Since I wrote you last it now looks like Mom is accepting the idea of 24/7 assistance at home (besides me, that is!). I think I have the professional folks lined up for her 24/7 help, so I want to start next Monday with an "experimental run" of those folks with Mom round the clock. If it works out (IF she is content) I would then plan on flying back to Subiaco the first week in September to start "working off" the time remaining in my promised year of service there -- with your permission, of course.

My tentative plan would be remain in Subiaco till Christmas (assuming that Mom doesn't worsen before hand), come home to celebrate what would likely be her last Christmas, and then go back to Subiaco after Christmas through the spring -- or till Mom's passing, whichever comes first.

At that point I would be very open to the possibility of returning to St. John's. Should the Museum Studies program get approved, I could be ready to begin classes with summer school or in the fall. I really am enthusiastic about the possibility of getting involved with the future abbey Museum! It seems to be "win - win" for me, for the abbey, etc. The pastoral ministry in the Retirement Center is another option that excites me when pondering a possible return to St. John's based on some meaningful service and treatment with dignity.

Well, that's it for now. Just wanted to let you know that Mom is stable, giving me the chance to get back to Subiaco for a few months, please God. She herself is encouraging me to do so, it's a "Carpe diem!" time, I think.

All the best,


Francisco

Abbot John Klassen's private account

From: F. R. Schulte
Sent: Thursday, August 23, 2007 12:09 PM
To: Abbot John Klassen's private account
Subject: Re: Going forward... A quick reply for you

Dear Abbot John,

Sincere thanks for your reply and your permission to go back to Subiaco for the present. It does seem to be a good plan right now; as you say, who in the world can predict the duration or schedule of her illnesses progress? So, I hope to take advantage of her current stability and get in some time assisting the community at Subiaco while I can.

I also appreciate your reminding me of "our reality in this country" in regard to the possibility of any future involvement of mine with the abbey Museum; trust me: I haven't forgotten that "reality".  Of course that's a major discussion that we can have calmly, "in the fullness of time", once Mom's situation is "resolved"; I look forward to it.

In fact, if I can find some "free" time once I'm back at Subiaco (?) I'll try to put into writing for you some of my thoughts about things like "External Review Boards", "safety plans", "careful delineations", etc. As I've previously shared with you, I have --mysteriously-- grown into a frame of mind where I'm now quite open to returning to St. John's; at the same time I realize that it just might not be possible or attractive to me, given the things that you have "reminded" me about. I now know from my recent positive experiences away from Collegeville that there are, indeed, other, viable options for me elsewhere. We can dialogue on that later, for sure.

For now, Subiaco is "clamoring" for my return.. [Which sure does feel gratifying to this poor moral leper.]

I'll continue to update you on Mom's condition; my travel dates, etc., as things unfold.

Finally --though not least by any means-- I want to thank you explicitly for your understanding and support during these past months of Mom's illness. You provided me with an extraordinary grace that few children are able to experience: the gift of accompanying a parent for a significant period of time on their final passover to the Lord. It truly has been a gift to me -- as well as a challenge, God knows. Thank you, John, for making it possible.

Fraternally,

Francisco

Abbot John Klassen's private account

Hello Francisco --

Thank you for your update on your mom's situation. It has to be such a relief that she is willing to accept external assistance -- and such a difficult transition.

You have my permission and blessing to follow your plan of returning to Subiaco in early September to work with Abbot Mauro. It is surely impossible to predict the trajectory of your mom's health, whether she will

decline in this next timeframe in the same manner that she has over the past four months. I am still remembering that the diagnosis was not confirmed until mid to late April. You will just have to play this by ear. I am grateful that you have had this time with her, time to speak those words of thanksgiving that can remain unsaid, especially to those we love most.

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Francisco, be assured of my thoughts and prayers for you and your mother, that in these very difficult times, she will experience the presence of Christ walking with her. Peace, +John

From: F. R. Schulte
Sent: Tuesday, August 21, 2007 8:58 AM
To: Abbot John Klassen's private account
Subject: Welcome back: update on my situation with Mom

Dear Abbot John,

Your "Out of Office" note said you'd be back today, so I thought I'd dash off a quick note to you in the hope of it arriving before you reply to my previous letter -- saving you having to write me twice. ;-))

Since I wrote you last it now looks like Mom is accepting the idea of 24/7 assistance at home (besides me, that is!). I think I have the professional folks lined up for her 24/7 help, so I want to start next Monday with an "experimental run" of those folks with Mom round the clock. If it works out (If she is content) I would then plan on flying back to Subiaco the first week in September to start "working off" the time remaining in my promised year of service there -- with your permission, of course.

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Well, that's it for now. Just wanted to let you know that Mom is stable, giving me the chance to get back to Subiaco for a few months, please God. She herself is encouraging me to do so; it's a "Carpe diem!" time, I think.

All the best,

Francisco

Abbot John Klassen's private account

From: Abbot John Klassen's private account
Sent: Tuesday, September 11, 2007 10:08 AM
To: 'F. R. Schulte'
Subject: RE: Safely back in Subiaco

Hello Francisco –

Thanks for the update that you are back in Subiaco. Our temps are in the 70s here as well, after a period of hot and muggy weather. Our novice [REDACTED] was invested this morning and is beginning his novitiate year.

We received word yesterday that Saint Paul Fabrication will begin work on the Blessed Sacrament chapel next Monday – great news. I am afraid to specify any date for completion at this point, given the painfully slow completions of the chapter house-pavilion and abbey guesthouse.

Be assured of my prayers for you, your mom, and your family. Peace, +John

From: F. R. Schulte
Sent: Monday, September 10, 2007 11:25 AM
To: [REDACTED]

; Abbot John Klassen's private account; [REDACTED]

Subject: Safely back in Subiaco

Dear All,

Just a line before I crash to let you know I arrived safely this morning in Rome and that Abbot Mauro was there to meet me and drive me back to Subiaco. A warm welcome by everyone at Santa Scolastica and then at San Benedetto (Sacro Speco) made up for a long, sleepless flight.

I'm back in my room at the Sacro Speco with its little balcony overlooking the Aniene river and the mountains on the other side -- what a splendid view: soothing and prayer-inducing.

Temps are in the 70s here (yeah!) with sunshine this morning and a nice, desperately needed rain this afternoon. Here, too, there is a drought, though Subiaco and the Valle Santa of the Aniene seems much greener than the

surrounding areas. Maybe a kind favor of Aunt Scholastica?

Mom is stable and holding her own, though weak as a kitten. Please keep those prayers coming...

Gotta run. More later.

Love and prayers,

Cisco / Ray

Abbot John Klassen's private account

From: F. R. Schulte
Sent: Tuesday, September 11, 2007 11:23 AM
To: Abbot John Klassen's private account
Subject: RE: Safely back in Subiaco

Dear Abbot John,

Thanks so much for the kind reply. I'm happy to hear you have temps in the 70s there, too.

I'm also delighted that [REDACTED] took [REDACTED] and that the name has once again entered the community's list of classic monastic monikers.

For some reason I'm having a rough time getting over the jet lag this time around: 2 hours of sleep last night -- and a full day of guided tours, etc. today. By the way, this afternoon I gave a guided visit to a Vietnamese priest (and his group) who said he know you from the Major Superiors group: Father John something or other. He studied at Conception Abbey, I think. He will say hi to you from me the next time you all meet...

Apparently the grapevine put out the word that I'm back, since I have a load of visits already signed up, including one for the Abbot Primate, the Benedictine Formators group, a retreat with some Norwegian Lutheran Pastors here to learn more about monasticism, etc., etc. No rest for the wicked.

Well, almost time for vespers so will close for now.

Thanks for the prayers for Mom -- it's hard being here and not being with her, but she was the one who encouraged me to come back for awhile, so I shouldn't feel too bad. We're in the dear Lord's hands.

Francisco

Abbot John Klassen's private account

Hello Francisco --

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We received word yesterday that Saint Paul Fabrication will begin work on the Blessed Sacrament chapel next Monday -- great news. I am afraid to specify any date for completion at this point, given the painfully slow completions of the chapter house-pavilion and abbey guesthouse.

Be assured of my prayers for you, your mom, and your family. Peace, +John

From: F. R. Schulte
Sent: Monday, September 10, 2007 11:25 AM
To: [REDACTED]
Subject: Safely back in Subiaco

Abbot John Klassen's private account; [REDACTED]

Dear All,

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greener than the surrounding areas. Maybe a kind favor of Aunt Scholastica?



Mom is stable and holding her own, though weak as a kitten. Please keep those prayers coming...

Gotta run. More later.

Love and prayers,

Cisco / Ray

"We have loved her dearly during life; let us not abandon her until we have conducted her by our prayers into the house of the Lord." -- Saint Ambrose



In Your Kindness Pray for the Repose of the Soul
of

well fortified with the Sacraments
of Holy Mother Church.

Let Us Pray:

Lend ear to our prayers, O Lord,
as we humbly entreat your mercy:
Bring to the place of light and peace,
into the company of your Saints,
the soul of your beloved servant JEROME,
whom You called to pass out of this world
to never-ending life with You in Heaven.
Through Christ our Lord.
Amen.



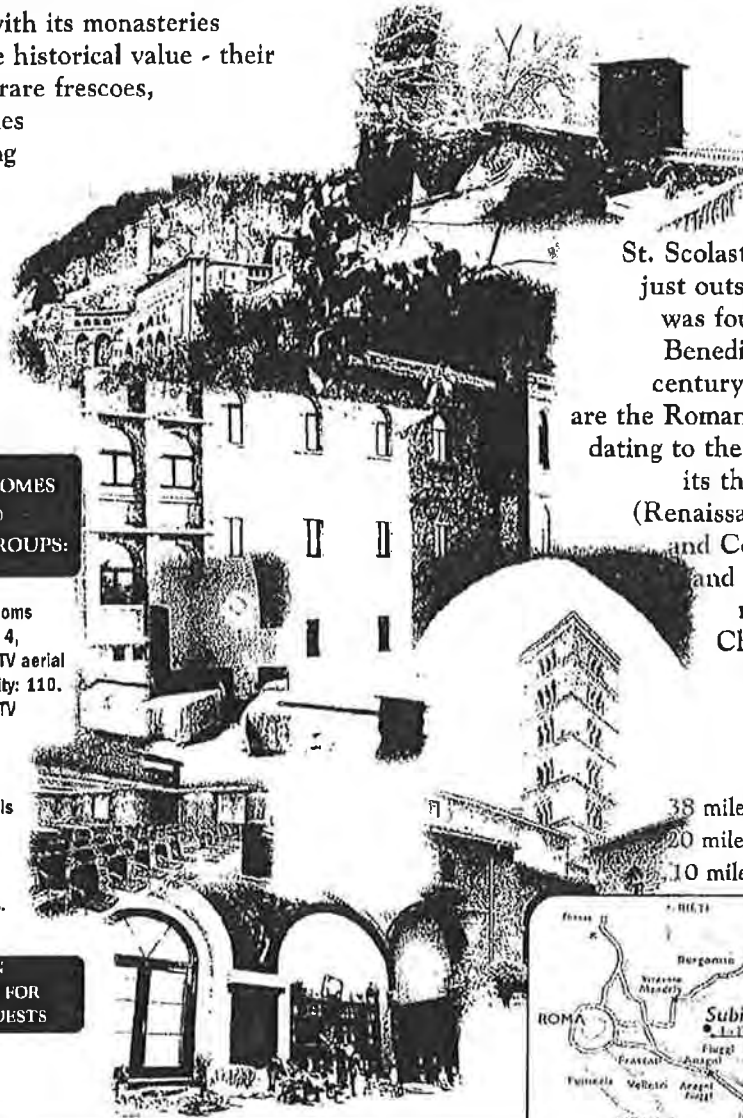
A heritage of art, culture and spirituality in the beautiful natural setting of the Simbruini Mountains

An area of great charm rich in art and culture with its monasteries of inestimable historical value - their architecture, rare frescoes, unique libraries and fascinating museums.

THE INN WELCOMES YOU AND ALSO CATERERS FOR GROUPS:

- ◆ Single en suite rooms and rooms for up to 4, with telephone and TV aerial fittings. Total capacity: 110.
- ◆ Bar and satellite TV Sat 2000.
- ◆ Restaurant for up to 500.
- ◆ 2 conference halls with audio-visual equipment.
- ◆ Private carpark.
- ◆ Extensive grounds.
- ◆ Chapel.

THE INN IS ADAPTED FOR DISABLED GUESTS



St. Scolastica's Abbey, just outside Subiaco, was founded by St. Benedict in the VI century. Of interest are the Roman belltower dating to the XI century, its three cloisters (Renaissance, Gothic and Cosmatesque) and its beautiful neo-classical Church of the Quarenghi.

Location:
38 miles from Rome,
20 miles from Tivoli,
10 miles from Fuggi



MONASTERO S. SCOLASTICA
Foresteria del Monastero - Reservations:

Abbot John Klassen's private account

From: Abbot John Klassen's private account
Sent: Sunday, May 04, 2008 3:13 PM
To: Schulte, Francisco
Subject: RE: my sympathy...

Hello Francisco –

You hit the nail on the head with your metaphor of your mom as a Pole Star, that immediate orientor, knowing fundamental directions, and that this image conveys. I think of my mom and dad every day, with a deep gladness and joy for their presence in my life. At first, there was this huge hole, but it seems like that hole has been filled with their presence, by a mechanism that I not understand. Know that we are with you as you go through the wake and funeral. Blessings and peace, +John

From: Schulte, Francisco
Sent: Sunday, May 04, 2008 2:16 PM
To: Abbot John Klassen's private account
Subject: RE: my sympathy...

Dear Abbot John,

Many thanks for your kind sentiments for Mom and us all. It was a horrendous thing to witness at the end, helpless to stop her choking, etc., but when it was over -- oh the blessed peace. My heart is broken since I've lost not only a mother but a close friend as well. There was some special, unspoken bond between her first born and herself -- a little glance was enough to convey volumes. Next to God she was the Pole Star of my life and I feel bereft of that guidance right now and very much like someone who now has no point of reference in this world. What does the word "home" mean for me now? That will continue to be an ongoing part of my discernment, as you and I have discussed before.

I am very grateful for the gesture of sending Timo to represent you and the Abbey community; don't worry: Timo alone is often the equivalent of a bus-load of monks!

To you, personally, as well as to Abbot Mauro, I owe a debt of gratitude that is almost limitless. Because you both permitted a monk to absent himself temporarily from monastic community in order to practice what has to be one of the most sublime examples of service and charity possible: nursing, serving and preparing for a holy death one's own parent. What a huge thing! And I owe it to you and Mauro. Thank you so much.

Fraternally,

Francisco

From: Abbot John Klassen's private account
Sent: Sat 03-May-08 3:27 PM
To: Schulte, Francisco
Subject: my sympathy...

Dear Francisco –

Please know that you, your dear mom, and family have been and continue to be in our and my thoughts and prayers. I am sure that you and your sisters are exhausted with the ups and downs of your mom's path to the other side. May she rest in the peace and love of Christ's arms. It is so hard to watch someone you love so much go through this kind of suffering. So my heart goes out to you and your family.

I called Timo earlier this afternoon – he is willing and able to represent me and the abbey and be with you for this important event in your life. I wish you and your family were down the road a bit and we could bring a busload of monks to be present to you and your family. But our hearts will be with you – each day in commemoration.

Peace, +John

Abbot John Klassen's private account

From: Abbot John Klassen's private account
Sent: Saturday, June 07, 2008 5:32 PM
To: 'F. R. Schulte'
Subject: RE: Limping along in NC

Dear Francisco,

Thank you for your letter and sorry for my delayed response. We have just finished our retreat here Saint John's and it went very well. Abbot Thomas Hillenbrand from a Blue Cloud Abbey in South Dakota was the retreat director. We also dedicated the St. John's Abbey "alum and friend" cemetery on Friday. The community approved this project a year ago in May and a construction began in September, going through mid-November and then picking up again in mid April. The site is immediately adjacent to the Abbey Cemetery and the design is quite striking: simple, elegant, taking full advantage of the natural site. Tomorrow I go to Marmon Abbey in Illinois to give their retreat. I will return on Wednesday evening late.

Thank you, Francisco, for sharing your own emotional and spiritual struggles in the loss of your mother. Sometimes it happens that after a long illness like your mother's spouse and children are all grieved out. But this is not always so, and it seems not to be so for you and your sisters. There is also the grief of seeing this wonderful woman going through such suffering with Lou Gehrig's disease and not being able to do anything about it. I am grateful the odd words to know that you have good resources available to you, to walk with you in this difficult time. When you mention walking into the empty house and being overwhelmed with memories of what it was like with your mom in that house, reminds me of the difficulty my mother had in our old farmhouse in Elrosa. That house was a place that rocked with the energy of seven growing children and my dad. After my father's death it was only my mom. Ultimately, we had to get her on the that house because it made her soul sad and depressed to be there alone. No matter how many visitors she had, it was still too much.

I too was executor of the estate after my mother died. We were fortunate to have good legal counsel in the local town of Melrose Minnesota. He was the lawyer for the family, and had all of the legal background for the work. Nevertheless, it was a time-consuming process to get through all of the steps in an orderly fashion and to make sure that when it was finished, it was finished. I suspect that the 90 day period that is a legal requirement in North Carolina is present because there has to be sufficient time to allow legitimate creditors to make their claims. Otherwise a mistake to be closed, the amount of money divided among the recipients and the well, and the creditors would be left twisting in the wind.

I surely understand out your exhaustion, Francisco. You surely have my permission to go to Mexico to beat with your friends for couple of weeks. Just communicate clearly with Tom, the dates for the trip and your contact information.

Sorting through the personal and household items for my mother was utterly exhausting, partly because it seems she never threw anything away. That farmhouse was filled to the brim with financial records, textbooks from every single sibling at every single stage of academic life. Getting rid of clothing, especially clothes that she had worn and that we knew her in, was hard. It is felt like really letting go of her in those moments.

I will be home for most of July and most of August, except for the first week of August for the CMSM meeting in Denver. It is my last meeting as a member of the national Board after six years of service. It feels really good to be leaving that behind by also feel that I was a crucial representative of the monastic tradition on that board at a time when the organization needed a monastic presence. Abbot Jerome Kodell of Subiaco Abbey in Arkansas has also been a strong presence with the board. He served as vice president for the past two years. It has been a blessing to be able to spend time with this veteran leader. I will see him again this fall in Rome at the Abbot's Congress. I'm drifting here a bit but assured that I look forward to seeing you in Collegeville for a week some time this summer. It would be very good for

you to see confrères and reconnect with the community, with the place. It would also provide an opportunity for us to have a good conversation about the future. I am sure that Abbot Mauro is anxious for your return.

Dear Francisco, be assured of our thoughts and prayers for you and your sisters, that more and more of your memories and feelings are oriented toward gratitude and joy for the life that your mom gave you, and less about the grief of the past year, and the difficulties of her illness. Blessings and peace, Abbot John

From: F. R. Schulte [
Sent: Monday, May 26, 2008 4:47 PM
To: Abbot John Klassen's private account
Cc: Andert, Tom
Subject: Limping along in NC

Dear Abbot John,

Just to let you know that "we feebly struggle" along here in NC since Mom's death. It's been harder, personally and for my sisters, than we ever imagined. I think I told you that Abbot Primate Notker wrote me to say that losing a mother is like losing "part of your soul". An apt description.

Luckily I have loads of good personal resources here for doing "grief work". My Dad, of course, is a psychiatrist, as are a number of his friends. A few of them have gone out of their way to make sure that my sisters and I are coping well, working on the grief and mourning at an unhurried pace. They are wonderful resources to have and check in on us, as does the local Pastor of our Parish, et al.

All of the legal and financial busy-ness is occupying much of my time as the executor of the estate. Perhaps that's good, and the way it's meant to be, at least initially. Yet I still return to an empty house filled to overflowing with memories of her and it can really smack me in the face sometimes. We hope to sell the house as soon as possible, in which case I would move to one of my sisters' homes till I can close the estate. In NC an executor is legally bound to observe at least a 90 day period before being able to close an estate.

I've spoken to the Prior about getting away for some R & R to recuperate from the last 6 months of non-stop care-giving. I'm absolutely exhausted. He agrees that a good rest is a necessary thing to do now -- and then some. I have a solid offer from my Mexican friends to stay with them for a couple of weeks (they would also pay the airfare), but since that means an international trip I need to ask your permission "officially" to do so. I would hope to be in Mexico City from around the last week in June through the first week in July.

Meanwhile, we're sorting through Mom's personal and household items -- a rather painful task at times, yet periodically filled with wonderful memories and some good laughs whenever we come upon photos or items that bring back long-suppressed memories of days past. A few good laughs, lots of tears, etc.

I hope your schedule is a tad bit calmer so that you can get some R & R yourself. If time permits, I'd like to spend a week or so at St. John's later this summer, prior to my return to Subiaco. Both you and Abbot Mauro have been very generous and patient as Mom's illness wound down perhaps more slowly than anticipated by the doctors and us in the family. I know Abbot Mauro is getting desperate for help, so when the executorship is over and the estate closed (around August 9th at the earliest) I hope to head over to Subiaco to get back to my interrupted work there.

God bless, and many thanks again to the confreres who wrote -- and for sending Timo as your representative. As they say in these parts, "He did you proud!"

Please keep up your prayers for me: I am in need.

Abbot John Klassen's private account

From: F. R. Schulte
Sent: Tuesday, June 10, 2008 9:54 AM
To: Abbot John Klassen's private account
Subject: RE: Thanks for your letter

Dear Abbot John,

I'll reply briefly to your lengthy message just to let you know that I received it and appreciated it greatly. It's helpful to know that you, too, understand the intricacies of the executorship. Above all, it was consoling to have you share some of your own experiences with grieving. Truly, no one really knows about this whole experience until going through it personally. I find myself wondering how I ever ministered in the past to grieving individuals and families when I never had a clue as to the depth of this all. I pray that I didn't offer religious nosegays and platitudes when a hug, a shoulder to cry on and just being there were what mourners really needed.

Thanks especially for the permission for R&R with the family in Mexico. Tom knows them well himself and I will keep in touch with him while I'm in Mexico as well as giving him all travel and contact info. While here in NC I've been trying to keep in close contact with him as well, both as Prior and as friend.

Well, the realtor will be here shortly to look at the house, so I need to tidy up a bit and get ready, so I will close for now.

I hope the Retreat went well for you, and I will hope to make a trip to Collegeville prior to returning to Subiaco. If I don't make it I can also try to see you at the Congress. The Primate asked me to translate (Spanish to English) but I asked him to make the request directly to Abbot Mauro. I don't know if Mauro will want to spare me again so soon after my being away with Mom for so long. At any rate, even if I can't make it to translate, it's not hard to pop into Rome for a visit. You may also want to set aside a couple of days and come out for some R&R to Subiaco. Please consider this, since we've now fixed up a couple of rooms for monastic guests up at the Sacro Speco. In the past these was no way to have guests with little space and only 4 of us up there; it is now quite "do-able". You'd love it!

Faternally,

Francisco

Abbot John Klassen's private account

From: Abbot John Klassen's private account
Sent: Wednesday, November 26, 2008 1:04 PM
To:
Subject: RE: Dad: R.I.P.

Hello Francisco – I did receive the news and truly, it is a blessing that you were able to spend this kind of time with him and your sisters. Be assured that we will hold you in prayer. Blessings, too, on your time together tomorrow. Peace,
+John

From: F. R. Schulte
Sent: Wednesday, November 26, 2008 1:48 AM
To: Abbot John Klassen's private account
Subject: RE: Dad: R.I.P.

Dear Abbot John,

By now Prior Tom will have informed you that Dad died around 11:00 PM last night -- as peaceful, serene a death as I've ever witnessed. We were all with him, except for my little brother and sister-in-law who had gone to Raleigh with a delegation of Chinese visitors.

The funeral will be Monday morning in the Episcopalian parish here (his wife is an active member) -- but I can assure you he died "well fortified with the sacraments of Holy Mother Church". There's no need for any Abbey rep here; all will be well and simple.

I think we will have a simple family Thanksgiving tomorrow -- in gratitude for all that Dad meant to us.

Have a wonderful community celebration in Collegeville. Funny... I was supposed to be with Dan Ward in Rome at the Crosiers for Thanksgiving tomorrow. So much for our plans...

Peace,

Cisco

--- On Wed, 11/26/08, Abbot John Klassen's private accou

From: Abbot John Klassen's priv
Subject: RE: Quick update
To: '
Date: Wednesday, November 26, 2008, 7:27 AM

Hello Francisco –

Thanks for the update – what an amazing ride with your dad. You are surrounding him with love and helping him to let go. And you will be transformed in the process, as he is preparing for the ultimate transformation. He is on a peaceful, quiet journey. May God embrace him and take him home. Be assured of my prayers for you and

your family in this Thanksgiving time -- +John

From: F. R. Schull
Sent: Tuesday, November 25, 2008 4:07 PM
To: Abbot John Klassen's private account; Andert, Tom
Subject: Quick update

Dear Abbot John and Tom,

A quickie update for you on Dad's condition and my time at home so far...

As you know, I got home from Rome last Monday at around Midnight (exhausted after 30 hours traveling) and lo and behold, Dad had awakened from his 36 hour state of unconsciousness to greet me -- a wonderful gift, since I didn't even expect to find him alive when I arrived. The next day he was back in a deep, deep sleep -- and so it's gone all week: he's mostly asleep now, but is sometimes conscious and aware we are there, able to respond to questions or comments with a nod of the head or a belabored word. He is not really eating or drinking much to speak of, so he's slowly sleeping his way to the end of his life. This can't last too much longer at all.

My family and I are always around Dad's hospital bed (at home); he is never alone. We tell him constantly how much we love him and that we will miss him so much, but not to "hold on" for our sake -- to feel free to go to God when it is his time. We take turns keeping vigil at night, so he knows that we're there with him. It's a real privilege to be able to be with him as he prepares to conclude his life, though sad, of course. Maybe after losing Mom so recently I'm still numb, and Dad's dying process seems to hurt just a little less intensely.

Anyway, we don't know if he'll live till Thanksgiving; most likely not, from what we're seeing. So each day is our reason to give thanks that we have him, still, and are with him.

Please thank the community for their kind prayers for Dad and us all.

Have a blessed, peaceful time together for Thanksgiving.

Love and prayers,

Abbot John Klassen's private account

From: Andert, Tom
Sent: Wednesday, November 26, 2008 8:31 AM
To: Andert, Tom; [REDACTED]
Cc: Andert, Tom; Abbot John Klassen's private account
Subject: Cisco

Wednesday

November 26, 2008

Fr. Francisco Schulte called late last evening to report that his father, [REDACTED] died peacefully surrounded by his family around 10 PM.

Cisco asked for the continued prayerful remembrances of the community for his dad and his family. Funeral arrangements are pending, due to the holiday this week.

Prior Tom

If you feel you can tell me the context of [redacted] communication with you (in which you received the allegation about me) I would be grateful. Otherwise I will sit here and get sick worrying if the info was given to you to inform you of pending action -- or what. I also seem to have a recollection of your already bringing up this allegation to me previously, in one of our discussions some years ago, like in 2003 or so.

At any rate, for now that's what I'd like to convey to you so you have some more detailed background on this allegation. I'm not sure that e-mail and the internet are really good places to discuss significant matters.

"Other than that, Mrs. Lincoln..." Things have been going pretty well here at Subiaco, though the weather has been unusually cold and rainy; yesterday we had hail, and we've had snow at least twice since I'm back here. I keep praying that my immune system holds up -- though a few more shocks like this one about [redacted] allegation and I may just as well jump off the cliff and save the leukemia from having to do me in slowly.

I'm genuinely sorry that you have to struggle with all of this mess -- still -- 9 years into your term as abbot. No one deserves that.

Fraternally,

Francisco

--- On Fri, 3/6/09, Abbot John Klassen's private accou

> From: Abbot John Klassen's private account
> Subject: an indirect allegation...
> To:
> Date: Friday, March 6, 2009, 11:02 PM
> Hello Francisco:
>
>
>
> I have been meaning to write you; to see how you are doing back in
> Subiaco. You have been through so much with the death of your mom and
> your dad. These are huge losses, both emotionally and symbolically,
> no matter how difficult their relationship was with each other, or
> yours with them. This message and a nice chatty letter was what I
> really wanted to send.
>
>
> And then I get a message from [redacted] He sent me the
> following paragraphs in an e-mail. I have cut this piece from his
> larger statement. You may recall that he made the accusation a number
> of times that you abused kids at Prep because of a comment you made to
> a Prep named [redacted] cautioning him about Dunstan's relationship with
> students. If I remember correctly, you said that your comment to
> [redacted] had nothing to do with sexual abuse, just that it all seemed too
> "groupy." You have steadfastly denied any inappropriate behavior on
> your part.
> Given that, I wanted to make you aware of the following allegation.
>
>
>
> Please note that the name and address are withheld, the individual has

> not hired a lawyer, etc. I believe that you need to be aware of this,
> even if the timing is awful. All best, +John

>
>
>
> September 3, 1992

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>
>
> "When this happened to me... When I was abused, the way I took it was,
> OK, it happened, let's forget about it. Basically, that's how I've
> gone on from that.

> I'll tell you straight up, it's going to be hard for me to go through
> this and uh, you know I don't want to say 'relieve' it but to go
> through it again, you know, and bring up emotions that I've buried
> deep inside me and very rarely come out."

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>
>
> "I do not want anybody to go through what I went through at all."

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>
> The incident:

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>
>
> In October of 1988, [Victim] went to 'Cisco's office, the chaplain's
> office in the Prep School on a Friday night. [Victim] would often go
> to the office to have a good time, talk and "shoot the shit". He
> remembered that on Thursday he had decorated Rat Hall for the Prep
> Homecoming dance.

>
>
>
> Previously, many times Fr. Francisco and [Victim] would be left alone.
> He said that the physical contact began previously with hugs and went
> further from there. They then advanced to rubbing necks together.

>
>
>
> Thursday night he decorated Rat Hall. Friday night he went to Cisco's
> office between the time of the homecoming dinner and the dance. He
> wanted to go to Rat Hall and went to 'Cisco's office first to see if
> he was going over to the dance.

>
> "That's when we had the physical contact, I was massaging him, he took
> my hand and put it on him."

>
>
>
> The incident lasted about 20 minutes. [Victim] got out at 11:30, went
> to the dorm, took shower, went to bed and tried to forget it. [Victim]
> never attended the dance.

> 'Cisco called him the next morning and asked how he was and then said
> goodbye. 'Cisco was moved to Rome when the semester came to a close.
> (December)
>
>
>
> Name Withheld
>
> Address Withheld



Ex-student claims abuse, sues St. John's Prep

By David Unze • dunze@stcloudtimes.com • May 19, 2010

A former St. John's Prep student is suing the school, a monk who used to teach there and the Order of St. Benedict and St. John's Abbey, alleging a cover-up of sexual abuse.

The lawsuit filed Tuesday accuses the Rev. Raymond Francisco Schulte of abusing the boy in the mid-1980s and accuses St. John's Abbey and the Order of St. Benedict of concealing a pattern of abuse by Schulte and other members.

Schulte, who is known by the names Father Ray and Father Francisco, was listed as a monk subject to restrictions by the abbey in the fall of 2002 because credible allegations of sexual misconduct had been made against him. Schulte later asked for and was granted a leave from the abbey and recently was in Rome giving tours of a monastery there.

The abbey released a statement Tuesday afternoon saying Abbot John Klassen became aware of a possible lawsuit against Schulte in April and that Klassen asked Schulte to return to Collegeville, and Schulte did.

The lawsuit alleges Schulte sexually abused an altar boy in North Carolina in the 1980s when he was serving a parish there as a liaison to the Hispanic community. The lawsuit accuses Schulte of abusing the boy on a trip to Mexico and recruiting the boy to enroll at St. John's Prep. The boy and his brother enrolled at the prep school but left before graduating.

The lawsuit accuses Schulte of abusing three boys at a boarding school in Puerto Rico, where he was assigned as a priest and teacher. It accuses Schulte of recruiting at least one of the boys to attend St. John's Prep when Schulte returned to teaching there.

Schulte was the chaplain at the prep school from 1980-1983 and 1986-1988.

Three-year leave

The lawsuit accuses the prep school, Order of St.

Benedict and abbey of knowing about Schulte's history of abuse and concealing it, along with abuse perpetrated by several other monks. The lawsuit alleges the cover-up was intended to protect priests from criminal prosecution, "maintain or increase charitable contributions and/or avoid public scandal," according to the suit.

The abbey's statement Tuesday acknowledged an allegation against Schulte from an incident in 1984. The abbey said then-Abbot Jerome Theisen received the allegation in 1992 and immediately enacted "prudent, non-risk" limitations on Schulte's ministry.

Schulte took a three-year canonical leave from the abbey in June 2003 "for the purpose of vocational discernment," according to the statement. That leave put Schulte outside the oversight of the superior of the abbey.

Schulte spent time with his family and traveled to Rome, where he worked and lived at Sant'Anselmo, where his monastic superiors were aware of his situation and supervised his work and life, according to the statement.

Schulte was at the Basilica of Guadalupe in Mexico City in 2005-2006, translating his dissertation from English into Spanish.

"He was supervised there by the Rector of the Shrine, who was apprised of his situation," the abbey statement said.

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Schulte spent significant time from April 2007 to January 2009 with his family in North Carolina. He cared for his ailing mother, who died in May 2008. His father died in November 2008.

Schulte's permanent address from 2006 on was Sublaco Abbey in Italy, where he was supervised by superiors "apprised of his situation," the statement said.

"When Saint John's Abbey became aware of a possible lawsuit in April 2010, Abbot John Klassen asked Father Francisco to return to Saint John's Abbey, which he chose to do," the statement read. "Father Francisco was not permitted to perform sacramental ministry as a priest from 2002 to the present."

Settlement promises

The lawsuit was filed in Ramsey County District Court by attorney Jeff Anderson, who represented 13 victims in a 2002 settlement with St. John's that was hailed as landmark. The suit against Schulte and St. John's Abbey was filed because promises made by the abbey in that settlement "seem to have been broken," Anderson said.

One of the promises, he said, was that St. John's would place restrictions on members who had credible allegations of sexual misconduct against them. Allowing Schulte to travel to Rome while remaining a member of the Order of St. Benedict "seems to be a direct, grievous" violation of that promise, Anderson said.

"We're really sad and full of sorrow that this action is taken today," Anderson said.

The victim, who is 40, is referred to as Jon Doe SS in the civil complaint. He was abused by Schulte when he was 14-16 and while he traveled with Schulte as Schulte ministered to parishes in North Carolina, the suit states. His brother was 12 when the abuse occurred, according to the lawsuit.

Schulte groomed the boys by offering to tutor them in Spanish, Anderson said. Anderson held up seven fingers at a news conference Tuesday announcing the lawsuit, an indication of the number of victims who have reported Schulte abused them, he said.

Anderson had a Spanish interpreter at the news conference, streamed live on his law firm's Web site, to get the word out to any Spanish speakers who might have had contact with Schulte.

He said he was disappointed that the 2002 settlement didn't prevent lawsuits such as the one filed against Schulte. At the time of the settlement, Anderson praised Klassen as the right person at the right time to deal with the problem at St. John's.

"I personally hailed St. John's for that effort. I gave them credit then. I wish I could today," Anderson said.

And while it's the order, abbey and prep school that are the targets of the lawsuit, the responsibility for what led to the suit lies with Klassen, he said.

"It's a failing of that institution, not the man," he said, referring to Klassen. "But to the extent that he's the head of the order and he can move that institution forward," he's responsible, Anderson said.

Chaplain role

Tucked into the lawsuit is an allegation that Anderson associate Patrick Noaker highlighted at the news conference.

A different victim in 1982 reported abuse by another monk at St. John's to the chaplain at St. John's Prep. That chaplain was Schulte, said Noaker. There is no evidence that Schulte did anything with the

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complaint, Noaker said.

"It just shows how infected St. John's was," Noaker said. "We have no idea how many other kids did that."

The abbey has a legal and moral obligation to make public the names of any monks with credible abuse allegations against them, Anderson said.

He mentioned Bruce Wollmering and Michael Bik as two others whose names he believes should have been revealed to the public earlier than they were. Bik and Wollmering were named publicly, with the Rev. Robert Blumeyer, in June 2006 by the abbey, and Klassen at the time said credible allegations existed against all three.

Allegations against Bik were made in 1997 and included inappropriate sexual conduct with two teenagers in the 1970s before he joined the abbey and before his ordination. The allegations against Wollmering were made in 2004 and include sexual misconduct early in the 1980s reported by a former St. John's student.

At the time, abbey spokesman Rev. William Skudlarek responded to accusations that the information should have been released sooner by saying that "is not always the best way to go considering the feelings of the victims involved."

Blumeyer died before the allegations were made public. Wollmering has since died.

Bik continued to work at St. John's Prep for five years after he was accused of sexual misconduct. Klassen, who became abbot in 2002, said in 2006 that he would have handled those allegations differently had they been made to him at that time.



Abbey issues statements

From St. John's Abbey

On Tuesday, St. John's Abbey released a statement in response to a lawsuit filed against the Rev. Francisco Schulte.

St. John's Abbey statement to media on the allegations:

"Because this case is pending, Saint John's Abbey cannot comment on a summons filed today in Ramsey County Court against one of its members. For information regarding Saint John's Abbey's policy regarding misconduct on the part of its members, please go to the abbey website <http://www.saintjohnsabbey.org/news/official.html>"

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The abbey posted the following on its website:
 "Official Statements from Saint John's Abbey
 Statement on Father Francisco Schulte
 In February of 1992, Abbot Jerome Theisen received an allegation of inappropriate sexual behavior with a minor in 1984 by Father Francisco Schulte. From that time through June of 2002, Father Francisco was living at Saint John's Abbey with "prudent, non-risk" limitations on his ministry.
 In June of 2003, Father Francisco Schulte took a three-year canonical leave (exclaustration) from Saint John's Abbey for the purpose of vocational discernment. Taking such a leave means that the superior of Saint John's Abbey does not have oversight over the monk. After being with his family for a few months, Father Francisco traveled to Rome and lived and worked at Sant' Anselmo (Rome, Italy). His monastic superiors there were apprised of his situation and supervised his work and life.
 In 2005-2006, Father Francisco was at the Basilica of Guadalupe (Mexico City, Mexico), translating his dissertation from English into Spanish. He was supervised by the Rector of the Shrine, who was apprised of his situation.
 From April 2007-January 2009, Father Francisco spent a significant amount of time with his family in North Carolina, first to assist in the care of his terminally ill mother, who died on May 2, 2008. His father died on November 25, 2008.
 From 2006-2010, Father Francisco has lived at Subiaco Abbey (Italy) for further discernment under the supervision of superiors apprised of his situation. When Saint John's Abbey became aware of a possible lawsuit in April 2010, Abbot John Klassen asked Father Francisco to return to Saint John's Abbey, which he chose to do. Father Francisco was not permitted to perform sacramental ministry as a priest from 2002 to the present.
 From 1980-1983 and from 1986-1988, Father Francisco served as chaplain at Saint John's Preparatory School."

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St. John's Abbey offers differing accounts on accused monk's status

By David Unze • dunze@stcloudtimes.com • May 28, 2010

COLLEGEVILLE — St. John's Abbey publications and newspaper articles from the 1990s on contradict the abbey's own statement about the whereabouts and work history of the Rev. Francisco Schulte after the abbey received an allegation of sexual misconduct against him.

The statement issued by the abbey last week said that from February 1992 "through June of 2002, Father Francisco was living at Saint John's Abbey with 'prudent, non-risk' limitations on his ministry."

A review of abbey publications shows that Schulte in 1997 and 1998 was subprior of St. Augustine's Monastery in the Bahamas and that he studied in Rome in 1994 to complete his doctorate.

The apparent discrepancies in the abbey's statement were brought to light by Pat Marker, who did an extensive review of abbey publications while researching the abbey and its monks. Marker is an abuse survivor, former member of the St. John's external review board and creator of the website www.behindthepinecurtain.com.

The lawyer who filed a lawsuit last week accusing Schulte of sexually abusing two boys in the 1980s and accusing St. John's Abbey of covering up abuse by Schulte and other monks argued that the discrepancies between the abbey's statement and the information about Schulte in the abbey publications were not an accident.

"It's intentional deceit by omission," Jeff Anderson said.

Repeated attempts to get comment from or an interview with abbey officials for this story were unsuccessful.

Anderson sued Schulte, the abbey, the Order of St. Benedict and St. John's Prep last week, alleging a cover-up of sexual misconduct committed by Schulte dating back to the mid-1980s.

Schulte was chaplain at the prep school from 1980-1983 and 1986-1988. He was listed as a monk subject to restrictions by the abbey in the fall of 2002 because credible allegations of sexual misconduct had been made against him.

The statement the abbey released in response to the lawsuit said that then-Abbot Jerome Theisen in February 1992 "received an allegation of inappropriate sexual behavior with a minor in 1984 by Father Francisco Schulte."

The statement went on to say that Schulte has lived from February 1992 until June 2002 at the abbey with "prudent, non-risk" limitations on his ministry.

The Abbey Quarterly, which was an abbey publication designed to share the life and work of the abbey monks, made mention of Schulte's whereabouts on multiple occasions after 1992.

The fall 1992 issue said Schulte was in Rome. An article in the winter 1994 issue mentions his return from Rome, his beginning teaching in the School of Theology and his work in multicultural ministry.

The spring 1993 issue said Schulte had attended a dinner at the Austrian Embassy in Rome at which Abbot Theisen had received the Silver Cross of Merit of the Republic of Austria.

The summer 1994 issue of Abbey Quarterly

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mentions that Schulte had just returned from "his doctorate in Rome" and had been named director of the School of Theology's Monastic Institute, which was a summer program at the abbey.

In the fall 1994 issue, Schulte is described as having led the School of Theology's first Hispanic Ministry Consultation. That item read, in part, that Schulte convened "with 70 participants discussing such subjects as ministry within the migrant community."

In the spring 1997 issue, Schulte is described as being a "newcomer" to St. Augustine's Monastery in Nassau, Bahamas.

In the summer 1997 issue, a paragraph under the heading "Confreres Traveling, Honored, In Concert ..." said Schulte recently had been appointed subprior of that monastery in the Bahamas.

The spring 1998 issue mentions Schulte's service to the Spanish-language community in the Bahamas through his weekly Sunday afternoon radio broadcast.

The June 1998 issue of the American Monastic Newsletter also indicates Schulte was in Nassau at the time.

The winter 2002 issue of The Abbey Banner, which replaced the Quarterly, includes a photo, credited as taken by Schulte, of the chapel of St. Augustine's Monastery in the Bahamas, shown decorated for Christmas.

And a St. Cloud Times article in January 2000 quoted Schulte at a Hispanic cultural event at Cathedral High School in St. Cloud. Schulte participated in the celebration of the arrival of the Three Kings, which is a celebration of the epiphany when the Wise Men came to visit Jesus and presented him with gifts.

A Times photo that accompanied the story showed young children in line at a buffet during the celebration.

Anderson accused Schulte of grooming his victims by offering private tutoring lessons in Spanish. Anderson also questioned why Schulte was removed from a list of abbey monks on restriction because credible allegations of sexual misconduct had been made against them.

Just weeks before the lawsuit was filed, Schulte was at Subiaco Abbey in Italy. The abbey statement said his superiors in Rome were "apprised of his situation."

Abbot John Klassen learned of a possible lawsuit about to be filed against Schulte, the statement read, and asked Schulte to return to Collegetown, which Schulte chose to do.

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SAINT JOHN'S
ABBAY

March 8, 2011

Father Francisco Schulte, OSB
Saint John's Abbey

Dear Francisco:

As you may remember, Saint John's Abbey was engaged in mediation with Mr. Jeffrey Anderson from January 24-27. In the course of those four days, the abbey team (Mr. Bob Stich, Mr. Mike Ford, Brother Brad Jenniges, Father Jonathan Licari, and me) listened to the stories of twelve survivors. We worked with a mediator in order to arrive at financial settlements, nine of which came to resolution. The others are still in process.

In addition, Mr. Anderson came to the mediation with what he calls "non-economic" demands. A central one of these demands is the publication of the names of monks who have had credible allegations brought against them. As a team we have struggled mightily with this issue and have not come to resolution.

I am asking you to come to a meeting with Mr. Bob Stich on **March 11, Friday afternoon, at 1:00 PM in the Abbot Alcuin Conference room**. As legal counsel, Bob wishes to meet with you to explain our situation, to answer questions, and to listen to your concerns. At some point, Mr. Mike Ford, Father Jonathan, and I will join you to conclude the meeting, which will end by 3:00 PM. I realize that this is short notice for such a meeting but the need for it became apparent today. Thank you for your assistance in this important matter.

Sincerely,

Abbot John Klassen, OSB

Abbot John Klassen's private account

From: Schulte, Francisco
Sent: Monday, April 18, 2011 7:48 PM
To: Andert, Tom; Abbot John Klassen's private account
Cc: [REDACTED]
Subject: Monday afternoon / evening visit with [REDACTED] n the SCHosp

Dear All,

I just got back from my visit with [REDACTED] at the hospital. Thanks [REDACTED] for the request to spend some time with him.

He was very restless, anxious and in pain when I arrived. The nursing staff was concerned about him and since I had his signed permission form they were happy to speak openly about him.

According to them he's been extremely agitated, speaks of dying over and over, has been forgetful frequently and has been in some pain. They were glad to have someone sit with him.

We spent a good hour and a half together and had a good visit. Initially quite agitated he calmed down and we had a very good visit. Though he was in some pain and periodically drifted in and out of "clarity" at a certain point it was the old -- wry humor and all. He called me "Cisco" and clearly knew who I was. We spoke of his family, my family and his desire to go to the Lord, but his willingness to submit to God's will in any case.

We prayed the Rosary together as best he could, spoke of God and had a good time. He asked to be anointed and I was honored to be there for that sacrament with him.

I asked [REDACTED] his primary nurse, for them to adjust his leg better and get his pain under better control, which they were doing as I left.

[REDACTED] told me, "I love you," which really moved me [we've been close over the years] and I returned the sentiment. I asked him if he had any messages for the Community. He said, "Love Jesus and follow the Cross."

He is doing both during this Holy Week, together with his Lord.

Francisco

LOCAL & STATE

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Fire boy
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1B

LOTTERIES

- Daily 3 1:21
- Gopher 5:44 (15:24:38)
- Workman Cash 7:14 (15:23:08)
- Mega Millions 9:10 (1:53:51)

Briefly

Contribution by St. John's Prep and his brother enrolled at the prep school but left before graduating.

MnDOT seeking workshop input. The Minnesota Department of Transportation will collect input from truck and trailer manufacturers and dealers for the MnDOT's new design ideas for its 20-year-plus design shops, including construction. St. Cloud scheduled for 6:30-8:30 p.m. May 16 in Voyageurs Room in Atwood Memorial Center.

2nd suit alleges abuse by monk

By David Uttre
A news conference has been scheduled for Monday in front of the Federal Degetau Federal Building in San Juan, Puerto Rico, to announce a new lawsuit against St. John's Abbey, Benedictine monk and brother of the Order of St. John's Abbey, Puerto Rico man.

The man is alleging that he was sexually abused by the Rev. Raymond Ernesto Schultz at the San Juan Abad boarding school in Homestead in the late 1970s, when the man was a young priest. Schultz is now 77, and the man is 47. Schultz is now a monk and brother of the Order of St. John's Abbey, Puerto Rico man.

The man is alleging that he was sexually abused by the Rev. Raymond Ernesto Schultz at the San Juan Abad boarding school in Homestead in the late 1970s, when the man was a young priest. Schultz is now 77, and the man is 47. Schultz is now a monk and brother of the Order of St. John's Abbey, Puerto Rico man.

Suit

From Page 1B

Alleging abuse at the hands of Schultz, who also is known by the names Follier Ray and Father Francisco, in May 2010, a lawsuit alleged that Schultz sexually abused an altar boy in North Carolina in the 1980s when he was serving a parish there as a liaison to the Hispanic community. The lawsuit accuses Schultz, who is fluent in Spanish, of abusing the boy on a trip to Mexico and recruiting the boy to enroll at St. John's Prep. The boy and his brother enrolled at the prep school but left before graduating.

Schultz also accused Schultz of abusing three boys at a boarding school in Puerto Rico, where he was assigned as a priest and teacher. In a lawsuit of recruiting at least one of the boys to attend St. John's Prep when Schultz returned to teaching there.

Anderson has sued numerous religious organizations in this month, won court-ordered access to some Vatican documents in a lawsuit he filed against the Holy See.

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3A

Puerto Rico suit accuses Schulte

Filing: Victims say St. John's Abbey monk abused them

By David Unze
dunze@stcloudtimes.com

SAN JUAN, Puerto Rico — A lawsuit filed Monday in a Puerto Rico court accuses a St. John's Abbey monk of sexually abusing a teenager in 1978 at a boarding school in Humacao.

The lawsuit accuses the Rev. Raymond Francisco Schulte of abusing the boy at the San Antonio Abad boarding school that was run by St. John's Abbey. Schulte was assigned as a monk, priest, teacher and principal at the school from 1977 to 1981.



Raymond Francisco Schulte

The lawsuit accuses Schulte, who also was known as Father Ray or Father Francisco, of sexually abusing at least two other students at the school and of recruiting at least one boy to attend St. John's Prep School.

The lawsuit accuses Schulte of continuing the abuse at the Prep School when the student enrolled there and when Schulte returned there in 1981 to serve as Prep School chaplain.

Mike Ford, the attorney representing St. John's Abbey, said last week that the abbey would file a motion for resolution to the case even though the accused is old.

See SCHULTE, 4A

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Schulte

From Page 3A

allegations might put the case outside the statute of limitations. The statute of limitations in civil cases is the time in which a victim must file a claim or be barred from doing so.

The complaint filed Monday against Schulte indicates that the victim didn't "have knowledge of the injuries relating to the sexual abuse" until June 2010. In May 2010, an investigator interviewed the man related to a case involving another possible Schulte victim. The man described

what had happened to him with Schulte in an affidavit, and then "began to think about the sexual abuse by Fr. Schulte and the ways that these acts had injured him," according to the complaint.

"Plaintiff also, for the first time, was aware that Fr. Schulte had sexually abused more than he and his friend, while at (San Antonio Abad boarding school). This knowledge led the Plaintiff to believe that the Defendant St. John's may in some way be responsible for failing to supervise Fr. Schulte, for failing to protect Plaintiff from Fr. Schulte, and that St. John's may have defrauded the Plaintiff."

Collegeville, Minn.

Man sues, claiming abuse by priest

St. John's Abbey ran school he attended around 1978

Associated Press

A Puerto Rico man who claims he was sexually abused by a priest affiliated with a Minnesota abbey filed a lawsuit Monday against his alleged abuser and the religious order that runs the abbey.

The anonymous plaintiff alleged he was abused around 1978, when he was 14, by the Rev. Francisco Schulte when the priest worked at San Antonio Abad, a boarding school in the southeastern Puerto Rican city of Humacao operated by St. John's Abbey in Collegeville, Minn.

According to the lawsuit, the accuser "did not discover that he had been injured by the sexual contact" until last year, when he was interviewed by an investigator probing the priest's past and was required to describe what had allegedly happened to him in an affidavit.

"After (he) completed the affidavit, in June 2010, (he) began to think about the sexual abuse by Fr. Schulte and

the ways that these acts had injured him," alleges the lawsuit, filed in the U.S. District Court of Puerto Rico in San Juan.

The complaint demands a trial by jury and a judgment against the defendants, including the abbey, of more than \$75,000, plus lawyers' fees and other costs.

Paul Richards, spokesman for the Minnesota abbey, wouldn't comment on the lawsuit's specifics but said the abbey takes issues of sexual misconduct very seriously.

"Over many years, the abbey has worked to ensure that policies concerning human rights are enforced," Richards said in an email. "St. John's policies are clear and longstanding: We do not tolerate sexual misconduct in any form."

The Order of St. Benedict operates the abbey in central Minnesota.

Schulte was the chaplain of the Minnesota school from 1977 to 1981 and the principal from 1979 to 1981, according to Patrick Noaker, an attorney

in the St. Paul law firm run by Jeff Anderson, one of the country's most active plaintiff's attorneys in clergy abuse cases.

Schulte now lives at St. John's Abbey, Noaker said.

Besides his time in Puerto Rico, the lawsuit says, Schulte also represented St. John's in North Carolina, Mexico, the Bahamas and Rome.

Noaker said attorneys settled two cases involving Schulte a month ago but provided few specifics in an email.

Anderson said in late March that nine men who filed lawsuits claiming sexual abuse at the hands of monks or priests have reached settlements with St. John's Abbey.

The accused clergy all taught at St. John's Preparatory School or were assigned to parishes, according to Anderson, who has filed thousands of lawsuits alleging sex abuse by priests. All the alleged abuse cases occurred from the 1960s to 2004.

Abbey requests Schulte's files remain private

Plaintiffs' lawyer: Such secrecy would only harm

By David Unze
dunze@sctimes.com

The attorneys representing St. John's Abbey, St. John's Prep School, the Order of St. Benedict and the Rev. Francisco Schulte are asking a Stearns County Judge to keep secret any documents, information or evidence that they turn over in a clergy sex-abuse lawsuit.

The motion for a protective order is pending with Stearns County District Court Judge Frederick Grunke. He heard arguments earlier this month about whether documents such as Abbot John Klassen's file on Schulte and Schulte's personnel file should be confidential if turned over by the abbey to attorney Jeff Anderson.

The abbey isn't opposing the request for the documents. It is seeking an order that would bar Anderson from releasing the information to the public.

Anderson, whose firm represents two men accusing Schulte of sexual abuse, argued that an order like the one requested by abbey

The abbey isn't opposing the request for the documents. It is seeking an order that would bar Anderson from releasing the information to the public.

attorney Michael Ford suppresses information about credible sex abuse claims that the public needs to know. He took that argument one step further by saying that Schulte was able to abuse the victims involved in the current lawsuit because St. John's concealed information about Schulte's behavior that could have prevented his clients from being abused.

The hearing and request for Grunke to sign a protective order came after Anderson refused to sign a proposed confidentiality stipulation provided by Ford as a condition of turning over the Schulte documents.

"A primary reason that plaintiffs were unable to sign a confidentiality stipulation and are unable

See ABBEY, 5A

Abbey

From Page 1A

to agree to a protective order in this case is because the protective order seeks the exact type of secrecy and nondisclosure that caused John Doe SS and John Doe CS to be abused as children," Anderson wrote to Grunke, referring to the two men who sued Schulte.

Ford argued that unfiled, pretrial discovery documents generated in a civil case are not public records. The documents being turned over would not be considered judicial

records, Ford argued, and as such "the disclosure of these documents and the information contained in them to the general public and the press should not occur."

The documents "deal with very personal aspects of Father Schulte's life, containing personal correspondence exchanged between the Abbot and Father Schulte, medical records and performance evaluations," Ford wrote.

Medical records are subject to confidentiality protections and Schulte hasn't waived his medical privilege, Ford wrote. And there's no reason why personnel records and personal

correspondence should be released to anyone outside of the litigation, he wrote.

"To disclose these documents to the general public would result in not only personal privacy violations, but also embarrassment to Father Schulte," Ford wrote.

Schulte, who is known by the names Father Ray and Father Francisco, is accused of abusing an altar boy in North Carolina in the 1980s when he was serving a parish there as a liaison to the Hispanic community. The lawsuit accuses Schulte of abusing the boy during a

trip to Mexico and recruiting the boy to enroll at St. John's Prep. The boy and his brother enrolled at the prep school but left before graduating.

The lawsuit also accuses Schulte of abusing three boys at a boarding school in Puerto Rico, where he was assigned as a priest and teacher. It accuses Schulte of recruiting at least one of the boys to attend St. John's Prep when Schulte returned to teaching there.

Schulte was the chaplain at the prep school from 1980-1983 and 1986-1988.

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Abbot John Klassen's private account

From: Andert, Tom
Sent: Wednesday, September 28, 2011 11:31 AM
To: Abbot John Klassen's private account
Cc: Andert, Tom
Subject: Cisco

Abbot John,

I have given Cisco permission to attend the memorial service for his "ersatz" mom with those adopted family members in Flagstaff AZ from October 13th - 15th. He will be traveling with the family, staying with them, and paid for by them. This is the family that raised him in Puerto Rico. I am hoping this is okay with you, since all the arrangements appear to be in order.

Thanks,
Tom

Ok'd this
9-28-11 JBK

Abbot John Klassen's private account

From: Schulte, Francisco
Sent: Friday, December 09, 2011 10:05 AM
To: Abbot John Klassen's private account
Cc: Andert, Tom; Licari, Jonathan
Subject: Thanks for those prayers -- and a personal update for you and the other Superiors

Good morning, Abbot John.

Thanks for the returned minutes, which I'll go over carefully.

I particularly want to thank you for your prayers: I've been struggling with a particularly difficult --and mysterious-- period of depression. I haven't wanted to bother you about it, but [REDACTED] did suggest mentioning it to you so you at least will have a "context" to understand what I'm dealing with now.

I described my experience these past few months as a "mysterious" period of depression since there is no obvious trigger for the depression, as there have been in past bouts. And, oddly, it seems to create a blockage precisely with the "minutes ministry": my work as Abbey Health Care Coordinator is going well, my in-house guestmaster service is also going well as are my assisting the Prior with Cabin assignments, periodic sacristy work, reading at table, serving at meals, etc. -- everything else is going well. But I'm experiencing an almost total blockage with the minutes, which I'm genuinely at a loss to explain.

Of course, I have never been good with record keeping work; people-related assignments have always my strong suite. The situation is creating a lot of stress for me as I wonder if I'm really the person to be doing such a vital service if I can't do it well. I would be extremely happy if someone else were available to take this job over in the New Year, once we're all caught up with the current minutes. Some time ago Fr. Jonathan had proposed a group of rotating secretaries (3) to take the burden off one individual, which we might also consider.

I simply lay this all before you and the Prior and Subprior so you all have a better idea of what I'm dealing with the past couple of months. I'd be happy to talk with you sometime about it, of course. I'm not exactly asking to be relieved in the New Year, but if it were possible I would be very grateful.

Meanwhile, I'm doing my best to get a handle on the minutes' situation -- and appreciate your patience, given my stress level.

Gratefully,

Francisco

From: Abbot John Klassen's private account
Sent: Thursday, December 08, 2011 16:29
To: Schulte, Francisco
Subject: RE: FYI: Nov 22 2011 Chapter

Hello Francisco --

The minutes give a good record of what occurred. Could you take a few minutes to check for complete statements and punctuation? I realize that these are rough draft. And be assured of my prayers! +John

From: Schulte, Francisco
Sent: Monday, November 28, 2011 11:24 AM

To: Abbot John Klassen's private account
Subject: FYI: Nov 22 2011 Chapter

Hi, Abbot John.

Since you weren't back for the Tuesday Chapter (President's report and Athletic Facilities report/vote) I am including the "for review" minutes for you, as well as the three presentations given that evening.

Once you review the rough draft I'll put it in "template" format for Abbey, Corporation and Restricted (with the number of votes), if needed.

I've also been plodding along on the backlog of minutes and hope to get them all posted/completed this week. Pray for me!

Francisco

Abbot John Klassen's private account

From: Schulte, Francisco
Sent: Saturday, December 17, 2011 8:23 PM
To: Abbot John Klassen's private account; Andert, Tom; [REDACTED]
Cc: [REDACTED]
Subject: Fr [REDACTED] -- fall before Evening Prayer: 16 Dec 2011

Dear All,

Before Evening Prayer tonight Fr [REDACTED] fell down behind the East choir stalls; he was putting his cane by the window before attempting to go to his place in the upper choir stalls. He is obviously not stable on his feet, especially when he sets aside the cane and then attempts to haul himself (literally) up to the upper rows of the upper stalls via the small back entrance to the central aisle of the upper stalls.

Fr [REDACTED]'s fall tonight prompts me to write about related concerns about other men who are not stable on their feet -- but who still insist on hauling themselves up the back entrance to the upper stalls:

- The men most unstable on their feet (e.g. Fr [REDACTED], Fr [REDACTED], Fr [REDACTED] et al.) are the ones who currently sit in the upper rows of the upper stalls (the most difficult place for them to get to...) -- which they reach by hauling themselves up the steps of the back entrance of the center aisle of the upper stalls [REDACTED]
- Men with mobility and stability issues who attend choir should ideally be seated in the lowest, ground-level row(s) of the upper stalls where there are no steps to climb -- for safety's sake
- Whether or not there is a "design" concern, we must still install some simple grab rails on both sides of the back central entrances to the choir: safety comes first and it only takes one bad fall to make us say, "If only we had..."
- Whether or not there is a "design" concern, we must still install some sort of hand rail or banister along the north aisle of the upper choir to keep people from falling over the two foot high concrete wall -- to the lower stalls. Again, safety must come first. I was here some years ago and witnessed Mrs. [REDACTED] fall over the low concrete wall on the north aisle of the upper stalls, landing with a horrible thud alongside the lower stalls by the organ console. Please let's avoid a monk or guest doing so again.
- Given our past safety concerns for (and subsequent modification of) the railing of the abbey church balcony and the steps leading up from the nave floor to behind the choir stalls, it would seem that there are plenty of "precedents" in the church's history for retro-fitting parts of it for safety.

Wearing my "Abbey Health Care Coordinator" hat in this instance, I would ask that we move on this matter as quickly as possible. For safety's sake...

Fraternally,

Francisco

Abbot John Klassen's private account

From: Schulte, Francisco
Sent: Friday, September 14, 2012 7:21 PM
To: Abbot John Klassen's private account
Subject: Re: being at prayer

Thanks for your kind message, Abbot John.

I'll look forward to speaking w you more when you return.

By the way, Bob Stich said he thinks it's ok for me to return for a family visit in NC, so I'll probably head out the first or second week in October.

I also asked him about a trip to Subiaco and he saw no problem there, either, though I know you'll want to speak with him about Subiaco yourself. So I will wait to speak w you on your return about a trip there.

I hope the congress goes well. Please greet my friends for me.

Peace,

Francisco

On Sep 14, 2012, at 14:14, "Abbot John Klassen's private acco"

Dear Francisco,

Thank you for your note and your sincere effort to be at prayer. God will surely bless your efforts!! You can count on It.

Please remember that the leadership of this community and the other professionals who have worked on your behalf for the past two years, do mount that kind of effort for a "second class citizen."

I have never been clinically depressed but I have seen the Impact on individuals, like yourself – my best metaphor is a very deep, dark place. As hard or impossible as it may seem at times, try to get daily exercise in, a good 30 minute walk, fresh air if possible. Exercise reboots your body, forces it to do what it is mean to do, gets the blood moving, gets everything fully oxygenated – am I sounding too biochemical?! I have had to learn this the hard way, that no matter how good or how bad I feel before exercise, I will feel better after it.

Blessings on you, Francisco, and we will talk some more when I return. Peace, +John

From: Schulte, Francisco
Sent: Tuesday, September 11, 2012 4:48 PM
To: Abbot John Klassen's private account
Subject: RE: being at prayer

Dear Abbot John,

I do appreciate your gentle nudge -- and readily acknowledge the key place of the Psalms in being grounded, believe me.

Similarly, I would ask you to be patient with me as I do my genuine best to figure out how I can best participate in the community and its activities when it feels like I'm at times excluded from significant areas of the "full" membership that the other conferees enjoy.

It's that perception of being a second-class citizen here that's devastating to me, John. And lately, more and more, that feeling leaves me bordering on something like despair -- a sort of paralysis.

Consequently, there are moments --and sometimes lengthy periods of time-- when I simply don't have the psychic energy to participate in things that require some basic emotional capital. At those times I'm pretty well psychically or emotionally bankrupt and just don't have what it takes to show up and go through the motions.

If you've ever experienced significant periods of clinical depression then this will make more sense to you. I pray you haven't ever been subjected to that dark state, in which case I can only ask you to bear with me as I struggle to come out of this as best I can, aided by the good counsel of professionals, spiritual directors and God's unchanging love -- which is pretty much the only thing I cling to these days with absolute trust. "I know the One in Whom I have placed my trust..."

I'm attempting to do the best I can given the situations I'm dealing with, and express my gratitude in advance for your trying to understand those situations as best you can.

As I continue my prayers for you, I ask your prayers for me.

Francisco

From: Abbot John Klassen's private account

Sent: Tuesday, September 11, 2012 15:56

To: Schulte, Francisco

Subject: being at prayer

Dear Francisco,

A gentle nudge -- it is very important for you and for the community, that you are with us at prayer. I realize that you are in a difficult spot right now, but that is what 60% of the psalms grow out of. Please be with us. +John

Francis Schulte

1-15-13

Health -

Glaucoma operation yesterday

Left eye - pain - (R 11)
Right / blurred - (34 37) normally 10-12

Today clear again - if better will do pt. eye

Diabetes -

Glaucoma - vision not assessable
Don't take insulin - diabetes IT
control w diet

[REDACTED] - Theology
- mid - life issues

Minutes

Leukemia blood work tomorrow

Energy of news out in the afternoon - a nap
get 7 hours of sleep

Read a lot -

Minutes - keep working on it together -

Abbot John Klassen's private account

From: Schulte, Francisco
Sent: Thursday, June 20, 2013 10:14 AM
To: Abbot John Klassen's private account
Subject: RE: Phonebook security issues -- revisited

Good morning, Abbot John.

Thanks for the message and the "OK" to go ahead with [redacted] on this project. As we revise the Campus Phonebook we'll work on this matter.

John, I do appreciate --and understand-- your comments on the security issue, i.e., "lack of community consensus" and "sheer expense". Those are indeed the major reasons why we haven't implemented any improved measures yet. But...

Let me "push back" on that (to use one of your phrases) to point out the obvious: our abbey security issue doesn't "go away" when we fail to address it. The security issue remains. The law enforcement professionals who are charged with our safety on this campus have long recognized the abbey security issue and have personally gone to bat to see it improved. They remain frustrated.

My hope is that the future renovation of the Breuer monastery will provide us with the logical time to address and implement basic security measures for the safety of all involved.

Thanks,

Francisco

-- recognized as such by [redacted] and [redacted] and addressed on paper various time with no implementation at all; not even a single step as part of a process.

From: Abbot John Klassen's private account
Sent: Thursday, June 20, 2013 8:00 AM
To: Schulte, Francisco; Andert, Tom

Subject: RE: PHONEBOOK security issues -- revisited

Francisco,

I do think that the one sheet list with monks' room location can meet the need of convenience. -- we can attach it to the inside cover of our phone books. In addition, abbey housekeeping will need such a list. After consulting with Prior Tom on matter, I am giving the go ahead to your proposal.

I do worry a bit that too much emphasis on the issue of security can become an overriding concern. We have not been able to deal with issue of securing the entrances into the monastery because of a lack of consensus in the community and sheer expense.

+John

From: Schulte, Francisco
Sent: Tuesday, June 18, 2013 12:07 PM
To: Abbot John Klassen's private account; Andert, Tom

Subject: Phonebook security issues -- revisited

Dear Prior Tom and Abbot John,

I'd like to revisit our previous correspondence on listing monks' private residence information in the public Campus Phonebook.

Please see the attached documents with my comments.

Thanks for your consideration,

Francisco

Abbot John Klassen's private account

From:
Sent: Monday, July 08, 2013 5:12 PM
To: Andert, Tom; Abbot John Klassen's private account; [REDACTED]
Subject: RE: Francisco staying in Quad 377 July 9, 10 and 11 for Colonoscopy prep and follow-up

I talked to FS today.
as i said to tom in a separate email, FS is depressed, so your observation that something is abnormal is correct. Dr S has him on a new medication and he admitted he has gained weight and lost motivation to exercise. He agreed to a short plan of action and i will check back with him. i suggest you give him all the support and understanding you are able to give, and he should be able to share with you that he is not doing well, rather than hiding it as he often does.

Steven Sawyer, MSSW, LICSW
Sawyer Solutions, LLC
PO Box 10631
White Bear Lake, MN

From: [REDACTED]
Sent: Monday, July 08, 2013 4:17 PM
To: Abbot John Klassen's private account; [REDACTED]; 'steve sawyer'
Cc: [REDACTED]
Subject: FW: Francisco staying in Quad 377 July 9, 10 and 11 for Colonoscopy prep and follow-up

Without being uncharitable, I would be willing to bet that these tests will come back without any problems. Unfortunately Cisco is wanting to believe that something is wrong and will disqualify him from routine community living. Carol, I think you need an Intervention with Sebas to get Cisco immediately on exercise and a diet to lose a significant amount of weight. Does heat and humidity really exacerbate leukemia? Steve, have you connected to him yet? There is clearly a psychological barrier at work here to regular community interaction and prayer, and I don't think it is always the heat. Whenever an individual retreats inward and lives as a hermit in the community, something abnormal is at work. Abbot John, have you given him a pastoral hug lately? I know something is just not right because Cisco has not been in my office for well over three weeks now, and HE WORKS FOR ME ! Everything is done remotely by robot without ever seeing him.....isn't the most important part of life showing up???? Thanks,
[REDACTED]

From: Schulte, Francisco
Sent: Monday, July 08, 2013 1:36 PM
To: [REDACTED]
Subject: RE: Francisco staying in Quad 377 July 9, 10 and 11 for Colonoscopy prep and follow-up

Yoo hoo!

I had the MRI last week on the lower back trying to track down the nerve damage causing the incontinence issues, but haven't received the results yet.

The colonoscopy is on the 10th, with the days of "prep" for it today and tomorrow.

On the 22nd I have a Urology follow-up to look at the MRI and review the effect of the meds they prescribed two weeks ago.

I should then have a follow-up with Sebas to review it all and see what the word is.

Anyway, until some of the reports come back (from the MRI last week and from this week's colonoscopy) I won't have an overall idea of what's wrong.

Yeah, the heat and humidity are killing me since they don't mix well with the leukemia so I've been seeking refuge in my room. Pray for November to get here quick!

How are YOU doing? I hope your own health is good.

Cisco

From: [REDACTED]
Sent: Monday, July 08, 2013 1:25 PM
To: Schulte, Francisco
Cc: [REDACTED]
Subject: RE: Francisco staying in Quad 377 July 9, 10 and 11 for Colonoscopy prep and follow-up

PC.....wow, it seems like you have switched from a cenobite to an anchorite lately!!! You must have founded a hermitage upstairs, huh?? Haven't seen you around very much; Is that because of your health situation? Just wondering what you are anticipating for the outcomes of the tests? So far, I haven't heard of anything devastating about your health, so I am praying that all is going well.....this is the final series of tests this week, right? Okay....just checking to be sure you are breathing.....let me know if you need anything this week!

Thanks,
[REDACTED]

From: Schulte, Francisco
Sent: Monday, July 08, 2013 9:30 AM
To: [REDACTED]
Subject: Francisco staying in Quad 377 July 9, 10 and 11 for Colonoscopy prep and follow-up

Dear [REDACTED],

An FYI for you: related to my colonoscopy on July 10th I'll be staying from July 9th thru the 11th in Quad 377 (Jonathan's old room) to "prep" for and rest from the procedure.

The presence of AC and toilet make it ideal for the process. ;-)

Thanks,

Francisco

Fr. Francisco R. Schulte, O.S.B.
Abbey Health Care Coordinator / Abbey In-house Guestmaster
Saint John's Abbey
2900 Abbey Plaza / P O Box 2015
Collegeville, Minnesota 56321-2015

Abbot John Klassen's private account

From: Abbot John Klassen's private account
Sent: Tuesday, April 15, 2014 1:08 PM
To: [REDACTED]
Cc: Andert, Tom
Subject: RE: [REDACTED]

[REDACTED]

Thank you for your email. I too hope that this works – I think [REDACTED] will be fine. He just didn't want to say yes to something if there were expectations of being able to make travel arrangements in foreign countries! I told [REDACTED] that I didn't think so but that he should ask you, as you have the facts on this. I think he will be excellent in this role – And let's keep praying for [REDACTED] that he gets a break here on the chemo and radiation treatment.

I realize that we will need to cover some costs, that is for some meals – I am pretty sure that [REDACTED] has a good passport at this time, and incidentals.

Thanks for your great work on behalf of Benedictine Heritage trip and have a grace-filled Triduum and Easter! Peace,
+John

From: [REDACTED]
Date: Monday, April 14, 2014 4:11 PM
To: "Klassen, John"
Subject: [REDACTED]

Abbot John,

Thanks for the heads up on [REDACTED] I was at a funeral today in Mpls., so I'm responding to e-mail from off-site. I got an e-mail from [REDACTED] and hopefully he and I can meet tomorrow. As long as you're okay with him going, I'm pretty sure it will work out. [REDACTED] wanted to know what his list of responsibilities would be, but I'm certain he can fulfill them without even breaking a sweat. If he agrees to go, do you need anything else from me? We'll cover the cost of most of the trip - [REDACTED] will need to pay for some meals, a passport (if he needs to renew it), and incidentals.

Thanks so much for your help. (Now let's keep praying for [REDACTED])

[REDACTED]

Abbot John Klassen's private account

From: Abbot John Klassen's private account
Sent: Tuesday, April 15, 2014 1:26 PM
To: Andert, Tom
Subject: RE: Cisco?

I brought the possibility of this request to the response team just before Notker was here. There was a virtual unanimous voice against any such arrangement. There is no way to keep it quiet – news media will beat the living daylight out of Saint John's and Cisco will not immune or safe from the media there. I will follow up with three different voice, [REDACTED], [REDACTED], and [REDACTED] and then meet with Cisco.

He is finally recovering from a bad cold – I doubt that he has done a thing for you in the last month. I am not unaware that this is problematic for you and what you need to get done each day.

John

From: Andert, Tom
Sent: Tuesday, April 15, 2014 9:51 AM
To: Abbot John Klassen's private account
Cc: Andert, Tom
Subject: Cisco?

Abbot John,

Is the discussion finished about Cisco working for Notkar in Rome? I need to know where Cisco is at these days and was wondering if you communicated a final decision to him, okay?

Thanks much,
Tom

Abbot John Klassen's private account

From: [REDACTED]
Sent: Thursday, August 21, 2014 1:55 PM
To: Abbot John Klassen's private account; Andert, Tom [REDACTED]
Subject: Health Care Coordinator

Sorry about the delay in sending this email- it went to drafts instead of send. Even with the delay, I still feel it necessary for you to hear. You should have received this Friday.

I wanted to touch base with you all for your opinions, advice and help. I took a few days to cool off before I wrote this, so I am not quite as upset, but I think we need to make some changes.

I am referring to our health care coordinator position. This position has frustrated me for some time but it finally came to a head Wednesday night. [REDACTED] had a stomach bug and with his hygiene skills.....I banned him from any public eating spot. [REDACTED] brought him a lunch tray of clear liquids and toast and Francisco was to bring him a supper tray at 5:30. At 7:30 I received a text from Cisco that he forgot, was out with friends, heading out with friends again and nursing should just figure it out. My initial anger was at the thought of him leaving a friend, but more than that, as a member of [REDACTED]'s team and the health care coordinator, what about the seriousness of [REDACTED] becoming dehydrated and the spread of disease. I did text him back and he brought [REDACTED] a tray before he left.

Now comes the big picture. As a health care coordinator, the job description was to be our eyes and ears throughout the monastery and to help pastorally to those that are in need. Francisco is very good about making sure I know about any concerns, my concern is that when I need help monitoring a patient at risk or reaching out to another monk- he has always refused. Rides for emergency appointments, taking someone to the hospital, and visiting those that have left the floor seem to not be done.

Now comes the ethical piece for me. Do I spend 2 hours weekly filling him in on information he doesn't need to have and because of privacy laws, if he isn't involved, he shouldn't have it? What are my responsibilities to the rest of the monastery community- do they want him having access to their health information. Do we really need this position? [REDACTED] and I typically email you all as a group with changes and updates and the community is pretty good about telling me when they have a concern or Prior Tom will alert me to people to watch.

Let me know your thoughts. Like I said earlier- my initial reaction was anger and I don't like to make decisions out of anger. I do however think we really need to look at this from a broader standpoint.

[REDACTED]
[REDACTED]
St. John's Abbey
Director of Abbey Health
2900 Abbey Plaza
Collegeville, MN 56321

FULL AND FINAL RELEASE OF ALL CLAIMS

FOR AND IN CONSIDERATION OF the payment of _____, the receipt and sufficiency of which is hereby acknowledged. _____ (hereafter "Releasor"), has released and discharged, and by these presents does for himself and for his heirs, personal representatives, successors and assigns, release, acquit and forever discharge Father Raymond Francisco Schulte, and the Order of Saint Benedict, and any other School owned and/or operated by Order of St. Benedict and/or St. John's University, or any School or facility where Father Raymond Francisco Schulte, worked together with any and all present and former Order of St. Benedict and/or St. John's University, priests and religious women in or associated with the Order of St. Benedict and/or St. John's University, all other priests and nuns, Brothers, and each and every one of the aforementioned parties' former and current Agents, Administrators, Members, Predecessors, Servants, Heirs, Executors, Faculty Members, Volunteers, Staff Members, Priests, Teachers, Schools, School Principals, School Administrators, Directors, Officers, Employees, Agents, Representatives, Successors and Assigns associated with any of them, and any insurers, re-insurers, risk pooling trusts, and self insurers, and all other persons, firms and corporations against whom any liability, direct or indirect, might be asserted, (hereafter individually and collectively "Releasees"), of and from all known and unknown actions, causes of action, claims for relief,

claims, demands, rights, damages, costs, expenses, compensation, loss of services, loss of income, loss of consortium, loss of enjoyment of life, emotional distress, mental anguish, medical expenses, funeral expenses, rights of contribution, rights of indemnity, rights of subrogation, rights of reimbursement and all consequential and incidental damage on account of, or in any way growing out of, all known and unknown injuries, including death and property damage, and all other damages of whatsoever kind, whether economic or non-economic, whether compensatory or punitive or whether property or personal, together with all known and unknown consequences from all such injuries, death and damages resulting, or to result, from any act, omission, matter or thing occurring prior to the date of this Release, including, but not limited to any claim of whatsoever kind arising from or relating to or resulting from any and all alleged sexual molestation, sexual abuse, battery, assault, verbal abuse, physical abuse, and intimidation, inflicted upon _____ by Father Raymond Francisco Schulte, or any other former or current teacher, staff member, faculty member, religious member, volunteer, or employee including but not limited to sexual misconduct, sexual abuse, sexual molestation, battery, physical abuse, emotional abuse, verbal abuse, intimidation, negligence, negligent hiring, negligent supervision, negligent retention, negligent entrustment, negligent failing to warn, breach of fiduciary duty, conspiracy, fraud, intentional infliction of emotional distress, negligent infliction of emotional distress.

THIS RELEASE INCLUDES ALL PRESENT AND FUTURE CLAIMS OF

WHATSOEVER KIND, WHETHER KNOWN OR UNKNOWN AT THE PRESENT TIME, WHETHER TEMPORARY OR PERMANENT, WHETHER EXPECTED OR UNEXPECTED, WHETHER ECONOMIC OR NON-ECONOMIC, WHETHER COMPENSATORY OR PUNITIVE AND WHETHER PRESENTLY OR LATER DISCOVERED, INCLUDING, BUT NOT LIMITED TO, ALL INJURIES, INCLUDING DEATH, AND DAMAGES OF WHATSOEVER KIND, WHETHER PROPERTY OR PERSONAL, RESULTING, OR TO RESULT, FROM THE MATTERS REFERENCED ABOVE.

Releasor expressly represents, warrants and agrees as follows:

1. Releasor has relied wholly upon Releasor's own judgment, belief and knowledge of the nature, extent and duration of any injury, loss or damage resulting or to result from the matters referenced above, and Releasor's own evaluation of all claims of whatsoever kind which were or could have been asserted as a result of any of those matters; and Releasor was not influenced to any extent whatever in making this Release by any representations or statements regarding those or any other matters, which may have been made by Releasees or by anyone representing Releasees or employed by Releasees.
2. Releasor elects to and does assume all risks for injury, including death, loss or damage claims of whatsoever kind, whether known or unknown at the present time, whether expected or unexpected, whether temporary or permanent, whether economic or non-economic, whether compensatory or punitive, whether

presently or later discovered, and whether as a consequence of or incidental to some known or unknown injury, including death, loss or damage, and includes within the scope of this Release all such claims of whatsoever kind against Releasee. Releasor hereby expressly waives all rights Releasor may have and further agrees that Releasor's acceptance of the consideration for this Release satisfies all rights and claims of whatsoever kind Releasor now has or may have had or may in the future have arising out of any of the matters referenced above.

3. Releasor will indemnify, hold harmless and defend at Releasor's own expense, Releasee from all past, present and future liens and claims of any person or entity, including, but not limited to, any insurer, attorney, government agency, Social Security, Medicare, Medicaid, medical care provider, mortuary or other person or entity who may assert a right of subrogation, right of indemnity, right of reimbursement or other interest of any kind howsoever designated in any amounts paid or to be paid in settlement of or compensation for any injury, death, loss or damage, whether economic or noneconomic, whether compensatory or punitive and/or whether personal or property, including, but not limited to, medical care, legal representation, public assistance, maintenance, rehabilitation, medical assistance, general welfare, lost income, insurance and/or property damage resulting or to result from any of the matters referenced above.

4. The consideration aforesaid is intended to cover all past, present and future medical, legal and other expenses, and Releasor is signing this Release for

and on behalf of all insurers, hospitals, clinics, physicians, healthcare providers, mortuaries, attorneys and government agencies who now have or may have had or may in the future have a claim for subrogation, indemnity, reimbursement or other interest in any of the proceeds from the settlement however that interest may be designated.

5. Releasor understands that none of the Releasees know the full extent of any obligations Releasor may have to pay, reimburse or re-pay any insurers, attorneys, hospitals, clinics, physicians, healthcare providers, mortuaries, government agency, Social Security, Medicare, Medicaid and/or others; and, therefore, Releasor will first deposit any settlement checks into Releasor's attorney's trust account so that the consideration for this Release may be disbursed by Releasor's attorney in the proper amounts to the appropriate persons as their interests may appear or exist.

6. Releasor will satisfy any judgment rendered against anyone or more of the Releasees as a result of any past, present or future lien and/or claim asserting a right of subrogation, right of indemnity, right of reimbursement or other interest of any kind whatsoever in any of the proceeds from the settlement or as a consequence of any matter referenced above. No further amount will be paid by Releasees or by anyone on Releasees' behalf at any time for any such purpose.

7. The consideration referenced above is intended to be full compensation for all known and unknown injuries, death, losses and damages of whatsoever

kind, whether economic or non-economic, whether compensatory or punitive and whether personal or property, sustained or to be sustained as a result of the matters referenced above; and Releasor has waived and assumed the risk of any and all claims of whatsoever kind which presently or in the future may exist, but of which Releasor does not know or suspect to exist, whether through ignorance, oversight, error, negligence or otherwise and which, if known, would materially affect Releasor's decision to sign this Release.

8. The terms specified in this Release are accepted as a complete compromise of matters involving disputed issues of law and fact; and Releasor has assumed the risk that the facts or law may be other than what Releasor may believe.

9. Releasor will not enforce any judgment against any or all of the Releasees in the event any Releasee is assigned any liability in any lawsuit or other proceeding involving any matter referenced above.

10. Releasor has not, directly or indirectly, assigned, encumbered or otherwise transferred any interest in any action, suit, debt, claim, cause of action, sum of money, agreement, damage, or demand intended to be released and discharged by this Release; and no other person or entity has any interest of any kind in any of the released claims.

11. This Release shall be construed in accordance with and governed by the laws of the State of Minnesota and any action to enforce the terms of this Release

shall be commenced in the District Court for the State of Minnesota, Seventh Judicial District, Stearns County.

12. Releasor and his attorney agree to indemnify, hold harmless and defend Releasees, their counsel and insurer from any and all claims by any and all government agencies/entities, State or Federal, for conditional payments, liens, subrogation or indemnification interests of any kind or nature arising out of an incident that occurred in approximately 1981 at St. John's Prep School in Collegeville, MN and on a school sponsored trip to Mexico.

13. In any action brought to enforce or interpret the terms of this Release (including the defense of any action brought by any entity described in paragraph 5 above in pursuit of their right of reimbursement from the Releasor), the prevailing party in such action shall be entitled to recover all costs and expenses incurred in such action, including reasonable attorneys' fees.

14. This Release represents a compromise and settlement of a disputed claim. Any payment referenced above is not to be construed as an admission of liability on any Releasee's part. All Releasees expressly deny any liability to the Releasor.

15. Releasor has had the benefit of the advice of counsel of Releasor's own choice in the negotiation and execution of this Release. This Release shall be construed liberally to carry out its objectives and shall not be construed against any party.

16. No promise, inducement or agreement not herein expressed has been made to Releasor by Releasees or by anyone representing Releasees or employed by Releasees.

17. Minnesota law shall govern the interpretation of this Release.

18. Releasee, The Order of Saint Benedict, agrees to perform the following non-monetary actions:

A. **Website.** The Order of Saint Benedict will more prominently display sexual abuse information and the website will be structured to provide a place to post a mutually agreeable letter describing this settlement and survivors' stories.

B. **Safety Violations.** The Order of Saint Benedict will continue to bring safety violations with minors to the attention of the External Review Board for their review.

C. **Confidentiality agreements.** The Order of Saint Benedict herewith abrogates any confidentiality agreements that might exist in settlements it has entered in to subject to the right of the other settling party(ies) to maintain that confidentiality agreement if he, she or they desire to do so and agrees to pose this on the Abbey's website.

D. **Abbey Policy on Sexual Abuse and Exploitation and Questionnaire.** The Order of Saint Benedict will institute a policy of requiring all members of the Abbey working on outside assignments or with minors or in an Abbey leadership position to sign an Acknowledgement of Receipt of the Abbey Policy on Sexual Abuse and Sexual Exploitation and a Background Questionnaire Concerning Sexual Abuse.

E. **Public statement of misconduct.** If allegations against a monk who is or has served in a parish are found to be credible, a prepared statement will be read at all the Sunday masses if approved by the Diocese in which the parish is located. If the allegation involves an incident that took place in a parish, a parish meeting for the parishioners will be held if approved by the Diocese in which the parish is located. The meeting should be limited to parishioners. Along with the pastor who chairs the meeting, the Abbot, a representative of the diocese, and the sexual abuse victim's advocate should be

present.

19. This Release contains the ENTIRE AGREEMENT and the terms of this Release are contractual and not a mere recital.

Dated this _____ day of _____, 2011.

STATE OF MINNESOTA)

COUNTY OF _____)

On this _____ day of _____, 2011, before me personally appeared _____ known to me to be the person who is described herein and who executed the within instrument and acknowledged to me that s/he executed the same.

Notary Public

My Commission Expires: _____

740678

Update
1 July 2010

ID M0160

Last Name **First Name (Religious Name)**
Schulte Francisco

Date of Birth
26 February 1953

Date of First Profession	Date of Final Profession	Date of Ordination
11 July 1974	11 July 1977	19 January 1979

EDUCATION

B.A.	1976	St. John's University (Theology)
Ordination	1979	St. John's University (Divinity)
M.A.	1988	St. John's University (Theology and Spirituality)
S.T.D.	1994	Pontificia Universita Gregoriana Rome, Italy (Spirituality)

ASSIGNMENTS

Chaplain Colegio San Antonio Abad Humacao, Puerto Rico	1978 – 1980
Head Theology Department Colegio San Antonio Abad Humacao, Puerto Rico	1978 – 1980
Principal Colegio San Antonio Abad Humacao, Puerto Rico	1979 - 1980
Pastor (English Speaking) San Antonio Abad Humacao, Puerto Rico	1979 -- 1980
Sub-prior Monasterio San Antonio Abad Humacao, Puerto Rico	1979 - 1980

Chaplain St. Benedict's Monastery St. Joseph, Minnesota	1980 - 1983
Chaplain St. John's Prep School	1980 - 1983; 1986 - 1988
Founder/Vicar for Hispanics Diocese of Raleigh, North Carolina	1983 - 1986
Director of the Monastic Institute St. John's Abbey	1994 (summer)
Assistant Professor School of Theology St. John's University	1994 - 1996
Oblate Director St. John's Abbey	May, 1995 - June 1997
Subprior St. Augustine's Monastery Nassau, Bahamas	July 1997 - August 1998
Spiritual Life Program Assistant Director	2001 - 2003
Translator for Liturgical Press	2003
Canonical exclauration	2003 - 2006
Assigned to Subiaco Abbey in Subiaco, Italy	2006- April 2010
In-house guestmaster Coordinator of health care	September 2010 - October 2010 -

UNITED STATES DISTRICT COURT
FOR THE DISTRICT OF PUERTO RICO

JOHN DOE 171,

Civil No.: 11-1406

Plaintiff,

TRIAL BY JURY DEMANDED

vs.

THE ORDER OF ST. BENEDICT a/k/a and d/b/a
ST. JOHN'S ABBEY and FATHER RAYMOND
FRANCISCO SCHULTE,

COMPLAINT

Defendants.

Comes now the Plaintiff, for his cause of action against Defendants, and respectfully states and prays:

PARTIES

1. Plaintiff John Doe 171 is an adult male resident of the Commonwealth of Puerto Rico whose identity is made known to Defendant by separate cover letter. Plaintiff was a minor at the time of all sexual abuse and all sexual exploitation alleged herein.

2. At all times material, Defendant The Order of St. Benedict a/k/a and d/b/a St. John's Abbey (hereinafter "St. John's") was and continues to be a Minnesota non-profit corporation authorized to conduct business and conducting business in the State of Minnesota with its principal place of business at 31802 County Road 159, Collegeville, MN 56321 U.S.A.

3. Father Raymond Francisco Schulte (hereinafter "Fr. Schulte") is a Roman Catholic Priest who is a member of the Order of St. Benedict and upon information and belief is presently residing in Rome, Italy. At all times material, Schulte remained under the direct supervision, employ and control of Defendant St. John's.

JURISDICTION

4. Plaintiff brings his complaint under federal diversity jurisdiction, 28 U.S.C. 1332, as the parties are completely diverse in citizenship and the amount in controversy exceeds \$75,000. Venue is proper in this district inasmuch as Plaintiff is a resident of the Commonwealth of Puerto Rico and as set forth below, facts giving rise to this Complaint took place in Puerto Rico.

FACTS

5. From 1974 through present, Fr. Schulte was employed by Defendant St. John's at various times as a teacher and minister at St. John's Preparatory, St. John's School of Theology, and St. John's Abbey. In addition, Fr. Schulte represented St. John's in Puerto Rico, at the San Antonio Abad boarding school located in Humacao, Puerto Rico, North Carolina, Mexico, the Bahamas and Rome, Italy.

6. At all times material, San Antonio Abad boarding school was owned and operated by Defendant St. John's.

7. Plaintiff was raised in a devout Roman Catholic family, served as an altar boy, regularly celebrated mass, received the sacraments and participated in church-related activities. Plaintiff, therefore, developed great admiration, trust, reverence and respect for the Roman Catholic Church and its agents.

8. By holding Fr. Schulte out as a qualified Roman Catholic priest, ordained and employed by St. John's and by undertaking the religious instruction and spiritual and emotional guidance of the minor Plaintiff, Defendant St. John's entered into a fiduciary relationship with the minor Plaintiff. As a result of Plaintiff being a minor, and by Defendant St. John's undertaking the care and guidance of the then vulnerable minor Plaintiff, Defendant St. John's

held a position of empowerment over Plaintiff.

9. Further, Defendant St. John's, by holding itself out as a shepherd and leader of the Roman Catholic Church, solicited and/or accepted this position of empowerment. This empowerment prevented the then minor Plaintiff from effectively protecting himself and Defendant St. John's thus entered into a fiduciary relationship with Plaintiff.

10. By accepting custody of the minor Plaintiff, St. John's accepted custody *in loco parentis*, as a parent, and owed the Plaintiff the duty of full disclosure of all of the information they had regarding Fr. Schulte's history of sexual misconduct.

FACTS APPLICABLE TO JOHN DOE 171

11. In approximately 1978, when the Plaintiff was approximately 14 years of age, Father Schulte engaged in unpermitted, harmful and offensive sexual contact with Plaintiff at San Antonio Abad boarding school located in Humacao, Puerto Rico, a boarding school operated and staffed by St. John's.

12. Defendant St. John's intentional concealment and/or negligent and/or reckless failure to prevent or discover Schulte's continuing acts of sexual misconduct, constitutes a fraud and also prevented Plaintiff from discovering or suing upon the wrongs done to him. Defendant St. John's is therefore equitably estopped from asserting the statute of limitations in this action.

13. Plaintiff did not have knowledge of the injuries relating to the sexual abuse described herein until June 2010. Plaintiff did not discover that he had been injured by the sexual contact described herein until after June 2010. In May 2010 an investigator interviewed the Plaintiff relating to a case in the United States involving another possible victim of Fr. Schulte. After that interview, Plaintiff was required to describe what had happened to him with Fr. Schulte and put it in an affidavit. After Plaintiff completed the affidavit, in June 2010,

Plaintiff began to think about the sexual abuse by Fr. Schulte and the ways that these acts had injured him. Plaintiff also, for the first time, was aware that Fr. Schulte had sexually abused more than he and his friend, while at St. Antonio Abad boarding school. This knowledge led the Plaintiff to believe that the Defendant St. John's may in some way be responsible for failing to supervise Fr. Schulte, for failing to protect Plaintiff from Fr. Schulte, and that St. John's may have defrauded the Plaintiff. At that time, in June 2010, Plaintiff gained sufficient knowledge that he had been injured by the acts of Fr. Schulte and St. John's.

14. As a direct result of the sexual abuse and sexual exploitation, Plaintiff has suffered and will continue to suffer great pain of mind and body, severe and permanent emotional distress, physical manifestations of emotional distress, embarrassment, loss of self-esteem, humiliation and psychological injuries, was prevented and will continue to be prevented from performing his normal daily activities and obtaining the full enjoyment of life, has incurred and will continue to incur expenses for medical and psychological treatment, therapy and counseling and, on information and belief, has incurred and will continue to incur loss of income and/or loss of earning capacity.

FACTS SUPPORTING CONCEALMENT OF CRIMINAL CONDUCT
BY ST. JOHN'S LEADERS AND CLERGY MEMBERS

15. Since approximately 1960 through the present, persons controlling, directing and/or participating in the operation of St. John's and its related entities, conspired to intentionally, recklessly and/or negligently conceal criminal conduct of its agents, aided and abetted the concealment of criminal conduct, aided and abetted criminal sexual conduct, failed to report criminal conduct of its agents, evaded criminal and/or civil prosecution and liability, committed fraud and/or fraudulently induced its prospective and current students, alumni, parishioners and the public in furtherance of its scheme to protect predatory priests and other

clergy from criminal prosecution, to maintain or increase charitable contributions and/or avoid public scandal.

16. The following evidence shows that persons controlling and/or participating in the operation of St. John's, engaged in a pattern and practice of fraudulent conduct in order to conceal the criminal and harmful acts of its agents and employees:

Father Raymond Francisco Schulte

17. In 1974, Fr. Raymond Francisco Schulte (hereafter "Fr. Schulte") took his solemn vows and became a monk with the Order of St. Benedict.

18. In 1979, Fr. Schulte was ordained as a priest within the Order of St. Benedict.

19. From approximately 1977 through 1981, Fr. Schulte was assigned as a monk, priest, teacher and principal to the San Antonio Abad boarding school located in Humacao, Puerto Rico that was operated and staffed by St. John's.

20. While serving as a priest, teacher and principal at San Antonio Abad, Fr. Schulte sexually abused at least three (3) students of the school.

21. Fr. Schulte recruited at least one of these boys to attend St. John's Preparatory School and St. John's University in Collegeville, Minnesota, where the sexual abuse continued.

22. In 1981, Fr. Schulte was transferred from St. Antonio Abad to St. John's Preparatory School in Collegeville, Minnesota, U.S.A., where Fr. Schulte served as a chaplain until 1983.

23. As the chaplain at St. John's Preparatory School, Fr. Schulte was responsible for the overall spiritual life of the St. John's Preparatory School community.

24. In 1981, while at St. John's Preparatory School during this period, Fr. Schulte sexually abused a student while serving as a chaperone on a trip to Mexico.

25. From 1983 through 1984, Fr. Schulte's work assignment is unknown.
26. From 1984 through 1986, Fr. Schulte was assigned to the Sacred Heart Cathedral in Raleigh, North Carolina where he served within the Diocese of Raleigh as the Vicar to the Hispanics.
27. While assigned in North Carolina, Fr. Schulte sexually abused two boys, one of which he recruited to return to St. John's Preparatory School in Minnesota.
28. From 1986 through 1988, Fr. Schulte was transferred back to St. John's Preparatory School in Minnesota.
29. While assigned to St. John's Preparatory School, Fr. Schulte was sexually inappropriate with one student and sexually abused another student.
30. In the early 1990's Fr. Schulte attended the Pontifical Gregorian University in Rome, Italy and earned his doctorate in spirituality.
31. From 1994 through 1997, Fr. Schulte was assigned at St. John's in a number of capacities.
32. From 1997 through approximately 2000, Fr. Schulte is assigned to St. Augustine's Monastery in Nassau, Bahamas where he served as the sub-prior.
33. In approximately 2000, Fr. Schulte was transferred from the Bahamas back to St. John's.
34. In 2002, Fr. Schulte was placed "on restriction" because of credible evidence of sexual misconduct.
35. In 2003, Fr. Schulte was granted leave from St. John's.
36. Some time prior to 2006, Fr. Schulte returned to St. John's and was transferred to the world-wide headquarters of the Order of St. Benedict in Rome, Italy and served on the staff

of the Abbot Primate.

Father Bruce Wollmering

37. As counselor and psychologist at St. John's, Fr. Bruce Wollmering (hereinafter "Fr. Wollmering") was responsible for the custody, care, health, welfare, and safety of the students.

38. From an early point St. John's had information regarding and was or should have been on notice of Fr. Wollmering's dangerous and exploitive propensities.

39. On information and belief, in the mid 1960's, Fr. Roger Botz learned that Fr. Wollmering had been sexually inappropriate with a boy or young man.

40. On information and belief, as a result of Fr. Wollmering's conduct and behavior, he developed a reputation in the St. John's community for acting out with students.

41. On information and belief, despite his conduct, behavior, and reputation in the St. John's community, St. John's allowed Fr. Wollmering to remain as counselor and psychologist to University students, where he continued to have unsupervised access to them.

42. On information and belief, St. John's did nothing more to investigate or discover the existence of any other victims of Fr. Wollmering. Instead, in conformity with its pattern and practice, it concealed these acts from victims, prospective students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities.

Brother John Kelly

43. As a member of the faculty at St. John's, Brother John Kelly (hereinafter "Bro. Kelly") was responsible for the custody, care, health, welfare, and safety of the students.

44. From an early point St. John's had information regarding and was or should have been on notice of Bro. Kelly's dangerous and exploitive propensities.

45. On information and belief, as a result of Bro. Kelly's conduct and behavior, he developed a reputation in the St. John's community for acting out with students.

46. On information and belief, despite his conduct, behavior, and reputation in the St. John's community, St. John's allowed Bro. Kelly to remain as a faculty member and faculty resident, where he continued to have unsupervised access to students.

47. On information and belief, St. John's did nothing more to investigate or discover the existence of any other victims of Bro. Kelly. Instead, in conformity with its pattern and practice, it concealed these acts from victims, prospective students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities.

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

49. In 1982, John UU Doe told Father Francisco Schulte, St. John's Chaplain, about the abuse.

50. Despite the report of abuse, Bro. Kelly continued to abuse John UU Doe in 1983 and 1984.

Father Finian McDonald

51. As a member of the faculty at St. John's and as head of the academic advisory program at St. John's, Father Finian McDonald (hereinafter "Fr. McDonald") was responsible for the custody, care, health, welfare, and safety of the students.

52. From an early point St. John's had information regarding and was or should have been on notice of Fr. McDonald's dangerous and exploitive propensities.

53. On information and belief, as a result of Fr. McDonald's conduct and behavior, he

developed a reputation in the St. John's community for acting out with students.

54. On information and belief, despite his conduct, behavior, and reputation in the St. John's community, St. John's allowed Fr. McDonald to remain as a faculty member and head of the academic advisory program at the University, where he continued to have unsupervised access to students.

55. On information and belief, St. John's did nothing more to investigate or discover the existence of any other victims of Fr. McDonald. Instead, in conformity with its pattern and practice, it concealed these acts from victims, prospective students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities.

56. Fr. McDonald was ordained in 1962.

57. Fr. McDonald sexually abused B.B. in 1975 during his senior year in college, on at least three separate occasions, while he attended SJU.

Father Dunstan Moorse

58. Father Dunstan Moorse (hereinafter "Fr. Moorse"), was ordained on May 13, 1978.

59. From 1979 through 1985, Fr. Moorse taught at St. John's and served as a Prefect. As a Prefect, Fr. Moorse's duties included serving as a student monitor and ensuring the health, safety and welfare of the students.

60. From early on, St. John's had information and was on notice of Fr. Moorse's proclivity toward acting out sexually with minors:

- a. In 1978, a Deacon's evaluation stated "teenagers posed the most difficulties in [Moorse's] pastoral relationships."
- b. In 1981, Fr. Moorse sexually abused a boy.

- c. On information and belief, in approximately, 1983, Fr. Schulte, a priest with St. John's warned a student at St. John's Preparatory School to keep his distance from Fr. Moore.
- d. In approximately 1983, Fr. Moore sexually abused St. John's student John L. Doe.
- e. On information and belief, in approximately 1983, Fr. Moore grabbed another student's genitalia. This student reported the incident to a priest at St. John's and was told or made to believe that everything would be handled.
- f. On information and belief, during this time Fr. Moore also made a sexual advance toward another student. On information and belief, a priest with St. John's was made aware of this situation.
- g. As the following examples indicate, files and documents maintained by St. John's and Defendant's Abbot also show direct knowledge of Fr. Moore's conduct:
 - i. Abbot's file-May 7, 1984, "Report on improper behavior toward students: some propositioning? Verbal advice in regard to sex (between men?) Chasing a student in a car. Should he be removed from the prep school, i.e., from prefecting? Linus is speaking to him about this. See him (Dunstan) if other reports come in."
 - ii. Abbot's file-May 11, 1984, "He feels that the students have misinterpreted his statements and counsel. He says that he has learned from this turn of events. He wants to continue in the dorms

but he realizes that the talk among students could make it difficult to remain there.”

- iii. Abbot's file-June 15, 1984, "Report that parents are calling headmaster and dean of students about Dunstan's counseling, [illegible, scratched out] advice, and actions [illegible, scratched out][?]. Does he have a perspective on the seriousness of the issues? He has a car signed out much of the time. He is following the Springers (Cold Spring baseball team) because a former student is playing on the team; he is gone night after night! Should Dunstan receive some counseling now? Should he go away for graduate studies now? It seems that he should clear up some of his personal issues before going away for studies. See Otto. Some activity a year ago spring. The student is now a Senior (will be a Senior). Some inappropriate language and suggestions. He should no longer be a prefect but he may continue to teach. It seems that he should seek some counseling. He is not very regular in monastic observance."
- iv. Abbot's file-August 27, 1984, "He has not sought counseling; I recommend it once again for the sake of clarifying the issues in his life. He seems to be taking the matter fairly well."

61. On information and belief, as a result of Fr. Moore's conduct and behavior, he developed a reputation in the St. John's community for acting out with students.

62. On information and belief, despite all of this evidence St. John's did nothing more

to investigate or discover the existence of any other victims. Instead, in conformity with its pattern and practice, it concealed these acts from victims, prospective students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities and as a result, other students were sexually abused by Fr. Moorse.

63. In 1985, Fr. Moorse sexually abused Plaintiff John Doe 43 on St. John's property. After the incidents of abuse, Fr. Moorse threatened Plaintiff John Doe 43 not to disclose the abuse to anyone.

64. In 1985, Fr. Moorse sexually abused John B. Doe on St. John's property.

65. Thereafter, the Abbot's file on Fr. Moorse and other documents show St. John's conspired to conceal Fr. Moorse's abuse from its prospective students, current students, their families, victims, alumni, parishioners, the public, law enforcement authorities and/or prospective schools or assignments where Fr. Moorse may work:

- a. On July 1, 1986, the Abbot's file indicates another report of sexually improper conduct by Fr. Moorse, "The report is about some words of invitation, holding hands, a touching, and a hugging. Dunstan says it is 85% correct. He did it to keep the fellow from coming around to him and to his office! What a method of keeping him at a distance! The fellow's parents are divorced: . . . This incident happened last fall. [illegible] didn't the kind come in to talk about it? What and when did he report to the counselor?". . . "I learned more about the incident that happened two years ago. He apparently asked a student to disrobe. He also blocked a student from leaving his office, or he tried to do so . . . How many more incidents are there? Julian and Dennis question the propriety of Dunstan's going to

graduate school at this time. Should he not spend more time at counseling? I hope he can do both. I should insist on regular counseling and a report.”

- b. In a letter dated, July 22, 1986, a priest with St. John's wrote to Abbot Theisen expressing reservations about writing a letter of recommendation for Fr. Moore in light of the accusations about him: “Linus had informed me just before he left for California that Dunstan would not be at the Prep school this year, that this had been your decision, and that before I began any work towards finding a replacement for his classes, I must wait until I heard further from either you or Linus. From this, I naturally assumed that the leave results from the allegations and/or incidents of sexual advance, of which I have heard rumor and received student complaint as Senior Prefect. Tonight I called Linus to ask authorization to discuss the matter with you, as I have some problems with supporting Dunstan's matriculation to a graduate program under these circumstances.” (Emphasis added).
- c. A little over a month later, on August 25, 1986, Abbot Theisen wrote a letter on Fr. Moore's behalf to the bishop of Santa Fe diocese asking for a position for Fr. Moore. In this letter, Abbot Theisen does not disclose any of the allegations of sexually improper conduct against Fr. Moore but states, in part: “. . . I am unsure about just how much time he will have to devote to parochial work . . . Perhaps he might even be chaplain at a small convent.” Fr. Moore was granted faculties within the Archdiocese of Santa Fe on or about September 1986.
- d. After leaving the Abbey and moving to Santa Fe, Fr. Moore and Abbot

Theisen kept in constant contact often discussing his problems and when he could come back to the Abbey. In a letter dated, September 30, 1986, Abbot Theisen writes to Fr. Moorse about what information should be in Fr. Moorse's doctors report: "He [Moorse's counselor] wonders whether he needs to detail his finding in a letter. . . I will not require it but it would be helpful to have some short statement to the effect that you are doing well. I am glad that you have been able to look at some of the issues in your life, both with Dr. Lamb and with Dr. Quenk."

- e. In December of 1986, despite the numerous allegations, Abbot Theisen writes in Fr. Moorse's file wondering what assignment he should take, "Quenk's [Fr. Moorse's physician] letter indicates that Dunstan is not homosexually oriented but that other reasons account for his behavior. . . Should he continue in the fall or take an assignment? I think take an assignment. I told him that I am [illegible] leaning toward Benilde (he sees that it is important to support [illegible])."
- f. In March of 1987, Abbot Theisen writes in Fr. Moorse's file about assigning Fr. Moorse to Benilde and his concerns about that assignment: "We spoke briefly about Benilde. I said that I wanted him to teach there; I know it is a risk. I asked him to ask his counselor about a statement to the effect that it would be a good assignment." (Emphasis added).
- g. On May 8, 1987, Abbot Theisen writes to Fr. Moorse about working at Benilde. Abbot Theisen also mentions that he spoke with Bishop Roach and indicates that Roach told Theisen that he relies on major superiors to

supply him with the proper amount of information.

- h. August 1987 (Abbot's file) "... we talked a bit about his moving into the archdiocese; the archbishop asked for no statements."
- i. On information and belief, in approximately 1987 Fr. Moore was assigned to Benilde St. Margaret's High School where he was a religious instructor.

Father Allen Tarlton

- 66. Father Allen Tarlton (hereinafter Fr. Tarlton) was ordained in 1955.
- 67. Fr. Tarlton taught at St. John's from the 1970's through the 1990's.
- 68. In approximately the fall of 1982, Fr. Tarlton sexually abused John HHH Doe.
- 69. On or about December 2, 1982, the Abbot sent Fr. Tarlton for treatment at St. Luke Institute for issues with "homosexuality." St. Luke Institute is a licensed psychiatric facility which deals exclusively with clergy and religious men and women who have psychological problems as well as chemical dependency problems.
- 70. In approximately the summer of 1983, after completing his treatment at St. Luke, Fr. Tarlton returned to St. John's and continued teaching, without restriction, until 1992. As a result of St. John's conduct, other students were abused.
- 71. On or about fall of 1985, Fr. Tarlton sexually abused Plaintiff John Doe 43. After the incidents of abuse, Fr. Tarlton threatened Plaintiff John Doe 43 not to disclose the abuse to anyone.
- 72. On information and belief, as a result of Fr. Tarlton's conduct and behavior, he developed a reputation in the St. John's community for acting out with students.

Father Eckroth

- 73. Father Richard Eckroth (Fr. Eckroth) was ordained in 1952.

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

75. On information and belief, in approximately 1972 through 1976, Fr. Eckroth abused John Doe on two occasions.

76. In 1973, Fr. Eckroth abused John Doe 10B on two occasions. The first instance of sexual abuse occurred at a cabin located in northern Minnesota, which, on information and belief, was owned and operated by St. John's.

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

Father Brennan Maiers

78. Father Brennan Maiers (hereinafter Fr. Maiers) was ordained in 1963.

79. In 1965, Fr. Maiers sexually abused John A Doe.

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

Abbot John Eidenschenk

81. Father John Eidenschenk (hereinafter Fr. Eidenschenk) was ordained in 1941.

82. From approximately 1962 through 1963, Fr. Eidenschenk abused John Doe 13A

during weekly counseling meetings. During these counseling sessions Fr. Eidschenk would lead John Doe 13A to Fr. Eidschenk's bedroom and proceed to fondle him.

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

84. In 1971, Fr. Eidschenk became Abbot of St. John's.

Father Cosmos Dahlheimer

85. Father Cosmos Dahlheimer (Fr. Dahlheimer) was ordained in 1936.

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

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

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

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

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

91. In approximately 1987, St. John's was made aware of two incidents of sexual abuse by Fr. Dahlheimer. Documents show that initially St. John's did not make Fr. Dahlheimer

aware of the first incident and allegation of abuse.

Father Francis Hoefgen

92. Father Hoefgen (hereinafter Fr. Hoefgen) was ordained in 1979.

93. Fr. Hoefgen served as associate pastor at St. Boniface Church, in Cold Spring, in 1983.

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

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

96. In 1984, St. John's sent Fr. Hoefgen to St. Luke Institute for evaluation. Thereafter, St. John's allowed John KKK Doe to maintain his position at St. Boniface—which later merged into St. Elizabeth in 1987—until 1992. Thereafter, he was a guestmaster and personnel coordinator at St. John's.

Father Thomas Gillespie

97. Father Thomas Gillespie (Fr. Gillespie) was ordained in 1964.

98. During approximately 1977 through 1978, Fr. Gillespie abused John Doe 19A on St. John's property.

99. In addition to these named perpetrators who were known to St. John's, the following St. John's clergy members have been credibly accused of sexually abusing children and students:

Brother Andre Bennett

Brother Steve Lilly

Brother Jim Phillips

Brother Isaac Connolly

Fr. Brennan Maiera

Fr. James Kelly

Fr. Robert Blumeyer

Br. Paschal Brisson

Fr. Firmin Wendt

Fr. Peregrins Benes.

100. Ultimately, several of the victims described above brought lawsuits against St. John's in the early 2000's. In 2002, as a result of these allegations and in an attempt to improve public relations and placate victims, prospective students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities and maintain donations and contributions, St. John's appointed a commission to create a system in which allegations of abuse could be addressed.

101. In 2003, the commission created the External Review Board (hereinafter "ERB"). ERB was presented as St. John's attempt at providing a mechanism to handle and address allegations of abuse. However, on information and belief, when allegations of sexual abuse were brought to ERB, it failed to take prompt or remedial measures to address the allegations.

102. By these acts, St. John's, misrepresented and/or failed to represent facts of known sexual misconduct of Defendant's priests and brothers to victims, prospective students, current students, their families, alumni, parishioners, the public and/or law enforcement authorities and

failed to investigate the allegations and/or make a pastoral outreach. Defendants' actions resulted in the sexual abuse of other children and the exacerbation of injury to victims, including Plaintiff.

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

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

COUNT 1: SEXUAL ABUSE/ICARIOUS
LIABILITY/RATIFICATION

105. Plaintiff incorporates all paragraphs of this complaint as if fully set forth under this count.

106. From approximately 1978, the Defendant Fr. Schulte engaged in unpermitted, harmful and offensive sexual contact upon the person of Plaintiff constituting sexual abuse in violation of Puerto Rican and Minnesota law. Said conduct was undertaken while the Fr. Schulte

was an employee and agent of Defendant St. John's, while in the course and scope of employment with Defendant St. John's, was ratified by Defendant St. John's and/or was accomplished by virtue of his job-created authority.

107. Defendant St. John's granted Fr. Schulte facilities to perform as a priest, teacher, spiritual leader and counselor within St. John's. Defendant St. John's held Fr. Schulte out to the community as a fit and competent agent of Defendant. Fr. Schulte committed the acts alleged within the apparent authority arising from his agency. Said conduct was undertaken in the course and scope of Fr. Schulte's employment with Defendant St. John's and/or was ratified by Defendant St. John's.

108. Fr. Schulte was acting at least in part to serve the interests of his employers when he committed the sexual abuse. Specifically, Fr. Schulte was acting as a priest, as well as using the trust, power and authority of the position granted, while he was with the Plaintiff. Simultaneously, Fr. Schulte used that same power and authority to gain Plaintiffs' confidence and trust and to sexually abuse Plaintiff.

109. By using his position as a priest and the trust, power and authority of the position conferred on him, Fr. Schulte purported to act and/or speak on behalf of St. John's when he committed the tortious acts alleged herein. Plaintiff further relied upon Fr. Schulte's apparent authority to action behalf of St. John's.

110. Fr. Schulte would not have been able to commit the sexual abuse were he not given the authority to act as a priest by St. John's under their direct supervision. Fr. Schulte conducted his tortious conduct during his agency relationship with St. John's while providing religious instruction and counseling to Plaintiff. Therefore, St. John's is liable for the negligent and wrongful conduct of Fr. Schulte under the law of vicarious liability, including the doctrine of

respondent superior.

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

COUNT II: NEGLIGENCE

112. Plaintiff incorporates all paragraphs of this complaint as if fully set forth under this count.

113. St. John's assumed a duty to Plaintiff by holding Fr. Schulte out to the public, including Plaintiff, as a competent and trustworthy employee, teacher and counselor of high morals.

114. By accepting custody of the minor Plaintiff, Defendant St. John had a duty to protect and care for the minor Plaintiff when Plaintiff was at San Antonio Abad boarding school.

115. Defendant St. John's breached this duty by exposing Plaintiff to Fr. Schulte, an unfit agent with dangerous and exploitive propensities.

116. It was foreseeable that Fr. Schulte would sexually abuse boarding students at San Antonio Abad if the students and Fr. Schulte were not properly supervised.

117. As a direct result of Defendant St. John's negligent conduct, Plaintiff has suffered the injuries and damages described herein.

COUNT III: NEGLIGENT SUPERVISION

118. Plaintiff incorporates all paragraphs of this complaint as if fully set forth under this count.

119. At all times material, Fr. Schulte was employed by Defendant St. John's and was under Defendant's direct supervision, employ and control when he committed the wrongful acts alleged herein. Fr. Schulte engaged in the wrongful conduct while acting in the course and scope of his employment with Defendant St. John's and/or accomplished the sexual abuse by virtue of his job-created authority. St. John's had a duty to supervise Fr. Schulte in order to prevent Fr. Schulte from injuring students. Defendant St. John's failed to exercise ordinary care in supervising Fr. Schulte in his assignment and failed to prevent the foreseeable misconduct of Fr. Schulte from causing harm to others.

120. As a direct result of Defendant's negligent conduct, Plaintiff has suffered the injuries and damages described herein.

COUNT IV: FRAUD

121. Plaintiff incorporates all paragraphs of this complaint as if fully set forth under this count.

122. Defendant St. John's affirmatively represented to Plaintiff and his family that Fr. Schulte did not have a history of molesting children, that Defendant St. John's did not know that Fr. Schulte had a history of molesting children and that Defendant St. John's did not know that Fr. Schulte was a danger to children.

123. Defendant St. John's knew that Fr. Schulte had a history of sexually molesting children and was a danger to children.

124. Whether Fr. Schulte had a history of molesting children, whether Defendant St.

John's knew that Fr. Schulte had a history of molesting children and whether Defendant St. John's knew that Fr. Schulte was a danger to children were all material facts to Plaintiff.

125. Had Plaintiff known that Fr. Schulte had a history of sexually molesting children and that Defendant St. John's knew that Fr. Schulte had a history of sexually molesting children Plaintiff would have acted differently.

126. Defendant St. John's made the misrepresentations with the intent to deceive Plaintiff and with the intent to induce Plaintiff to act on the misrepresentations to their detriment.

127. Separate and apart from the representations described above, by assigning Fr. Schulte, Fr. Wollmering, Brother John Kelly, Fr. Finnian McDonald, Fr. Dunston Moorse, Fr. Allen Tarlton, Fr. Eckroth, Fr. Brennan Maiers, Abott John Eidenschenk, Fr. Cosmos Dahlheimer, Fr. Francis Hoefgen and Fr. Thomas Gillespie to positions where they had unsupervised access to children and students, St. John's affirmatively represented to Plaintiff and his family that St. John's did not have a culture of misrepresenting the safety of its employees to students and their parents and that St. John's did not have a pattern and practice of knowingly concealing sexual misconduct from the Plaintiff, his parents, and other students.

128. Fr. Schulte, Fr. Wollmering, Brother John Kelly, Fr. Finnian McDonald, Fr. Dunston Moorse, Fr. Allen Tarlton, Fr. Eckroth, Fr. Brennan Maiers, Abott John Eidenschenk, Fr. Cosmos Dahlheimer, Fr. Francis Hoefgen and Fr. Thomas Gillespie did have a history of sexual misconduct with children and students and St. John's knew about such history and St. John's knew that it had a culture of misrepresenting the safety of its employees to students and their parents and St. John's knew that it had a pattern and practice of knowingly concealing sexual misconduct by a number of its employees from students and parents.

129. Plaintiff justifiably relied upon Defendant's misrepresentations which caused

them to be sexually molested by Schulte and suffer the other damages described herein.

130. Defendant's misrepresentations were the proximate cause of Plaintiff's damages.

COUNT V: FRAUD (NEGLIGENT MISREPRESENTATION)

131. Plaintiff incorporates all paragraphs of this complaint as if fully set forth in this count.

132. St. John's, through its agents, represented to Plaintiff and his family that Fr. Schulte did not have a history of molesting children and that Fr. Schulte was not a danger to children.

133. Fr. Schulte did have a history of sexually molesting children and was a danger to children.

134. St. John's did not necessarily intend or anticipate that the Plaintiff would be harmed or abused because of its representation.

135. St. John's owed a duty of care to Plaintiff because St. John's should have known that Fr. Schulte would have access to children, including Plaintiff, should have known that Fr. Schulte was a danger to children, should have known that Fr. Schulte had molested children before he molested Plaintiff, and should have known that parents and children would place the utmost trust in Fr. Schulte.

136. St. John's, through its agents, in acts separate from and before its representation, failed to use ordinary care in making the representation or in ascertaining the facts related to Fr. Schulte. St. John's reasonably should have foreseen that its representation would subject Plaintiff to the unreasonable risk of harm.

137. St. John's failed to use ordinary care to determine Fr. Schulte's history of molesting children and whether he was safe for work with children before St. John's made their

representation about Fr. Schulte.

138. Plaintiff believed and justifiably relied upon St. John's representations which caused them to be sexually molested by Fr. Schulte and suffer the other damages described herein.

139. All the causes of action pled herein before are contrary to the laws of the Commonwealth of Puerto Rico, particularly, article 1802 of the Civil Code (31 L.P.R.A. sec. 5141).

140. Plaintiff demands a trial by jury.

WHEREFORE, Plaintiff demands judgment against Defendants in an amount in excess of \$75,000 plus costs, disbursements, reasonable attorneys fees, interest, and whatever other relief the Court deems just and equitable.

Respectfully Submitted,

Dated: May 2, 2011.

s/Patrick W. Noaker
Jeffrey E. Anderson
Patrick W. Noaker
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366 Jackson Street, Suite 100
St. Paul, Minnesota 55101 USA
651-227-9990; FAX 651-297-6543
Attorneys for Plaintiff

(Motion to Appear Pro Hac Vice Pending)

s/Enrique Velez Rodriguez
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787-751-1219, FAX 787-751-3991
USDC PR 120304
Attorney for Plaintiff

Page 1

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2
3
4 IN THE MATTER OF THE CLAIM OF
5 AGAINST
6 THE ORDER OF ST. BENEDICT
7
8 TELEPHONIC ONSTORM INTERVIEW OF
9
10 Taken at the law firm of
11
12 QUINLIVAN & HUGHES
13 WELLS FARGO BUILDING
14 400 SOUTH FIRST STREET, SUITE 600
15 ST. CLOUD, MN 56301
16
17 and taken on
18 December 22, 2010
19
20 commencing at approximately
21 7:00 a.m.
22
23 RUTH A. CARR
24 REGISTERED PROFESSIONAL REPORTER
25 1783 PATTERSON ROAD
ST. CLOUD, MINNESOTA 56303
(320) 267-5620

Page 3

1 APPEARANCES
2
3 PATRICK NOAKER, Attorney at Law, 366
4 Jackson Street, Suite 100, St. Paul, Minnesota 55101,
5 appeared telephonically on behalf of Mr. Schrom.
6
7 MICHAEL J. FORD, Attorney at Law, P.O. Box
8 1008, St. Cloud, Minnesota 56302, appeared on behalf
9 of the Order of St. Benedict.
10
11 ROBERT STICH, Attorney at Law, 250 Second
12 Avenue South, Suite 120, Minneapolis, Minnesota
13 55401-2122, appeared telephonically on behalf of
14 Father Raymond Francisco Schulte.
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19
20 WHEREUPON, the following proceedings were duly had,
21 to-wit:
22
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Page 2

1 I N D E X
2
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4 INTERVIEW OF Page
5
6
7 By Mr. Ford. 1
8
9 By Mr. Stich 25
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12
13 EXHIBITS
14
15
16 Exhibit 1 marked
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Page 4

1 (WHEREUPON, Exhibit 1 was marked for
2 identification by the court reporter.)
3 EXAMINATION
4 BY MR. FORD:
5 Q Good morning, my name is Mike Ford and
6 I'm an attorney in St. Cloud. I'm representing the
7 Order of St. Benedict or St. John's; do you
8 understand that?
9 A Yes, sir.
10 Q Also on the line, as Mr. Noaker indicated, is Bob
11 Stich, who is an attorney in Minneapolis, and he is
12 representing Father Schulte; do you understand that?
13 A Yes, sir.
14 Q What we're going to try and do here today is to
15 gather some information that we can use during the
16 mediation process that we're trying to setup in
17 January, around January 24th. And we have been
18 furnished with a confidential for mediation use only
19 statement by your attorneys that is about one page in
20 length that tries to give us a little bit of personal
21 information and then tries to describe the abuse that
22 you have suffered and the injury or damages that
23 you've got arising from that abuse. Do you
24 understand what I have just told you.
25 A Absolutely.

Page 5

1 Q Okay. I'm going to take you through this statement
2 because sometimes information gets taken down
3 incorrectly or we just need to follow-up on some of
4 the points that are raised. First thing it tells me
5 is that you're 45 years of age; is that right?
6 A That's correct.
7 Q What is your date of birth, sir?
8 A [REDACTED] 1965.
9 Q It tells us that you're married and you have one
10 child; is that correct?
11 A Yes. I have a 24-year-old son. I'm just recently
12 married.
13 Q The occupation portion of the form is blank, what is
14 your job or what do you do for a living?
15 A I am currently a hiring and training manager at a
16 [REDACTED] in St. Cloud.
17 Q How long have you held that position?
18 A 10 months.
19 Q What did you do prior to that job?
20 A Unemployed for awhile. I actually [REDACTED]
21 [REDACTED]
22 [REDACTED] I ran the [REDACTED] that's a
23 seasonal summer job. I was also at that time doing
24 some (garbled) [REDACTED] And then (garbled) the [REDACTED]
25 doing some [REDACTED] While I was

Page 6

1 doing that work, sales jobs, I worked at [REDACTED]
2 [REDACTED] in sales, outside sales.
3 Q Okay, your voice is a little difficult to hear.
4 A Okay, I will talk a little louder. So I worked with
5 [REDACTED] in sales for three years
6 in St. Cloud, Minnesota, that's an [REDACTED] store
7 selling [REDACTED]
8 [REDACTED]
9 Q You said that you were unemployed for some period of
10 time, do you know approximately how long that was?
11 A Well, yeah, I was working with the job (garbled) and
12 that ended August.
13 Q And that would have been of this year?
14 A No, no. Last year, a year or so since my marriage.
15 I got married and I came back to having no job I
16 guess.
17 Q Well, when did you get married?
18 A August 29, 2009.
19 Q Is that a second marriage for you?
20 A No. That's a first marriage.
21 Q You said you have a 24-year-old son?
22 A Yes.
23 Q Was that a child from another marriage or what?
24 A That was - well, to be honest it was a one night
25 outing with a young lady in college.

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1 Q Have you stayed in contact with your son over the
2 years then?
3 A Oh, yes.
4 Q According to the document that your lawyers prepared
5 and gave to us it says that you were abused by Father
6 Schulte sometime in 1981; does that sound about
7 right?
8 A That would be the right time frame. '81, '82. I
9 entered St. John's Prep in 1980, so yeah, it would
10 probably be 1981 is the right time.
11 Q Here is how your lawyers have described the abuse, it
12 starts out by saying j first met Father Ray in
13 1980 when he was a freshman at St. John's. Father
14 Ray was a spiritual counselor for St. John's.
15 saw Father Ray for counseling while he was having a
16 difficult time feeling like he might not fit in at
17 the Prep School in 1981; is that roughly accurate so
18 far?
19 A Yeah, that's what was going through my mind, you
20 know, when I knew Francisco.
21 Q Then the statement goes on to say Father Ray made
22 sexual advances towards [REDACTED] in the student Chapel.
23 Father Ray would rub his neck, back and lower back
24 and would reach over and touch [REDACTED] penis and try
25 to rub his penis; does that sound roughly accurate?

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1 A Yes.
2 Q Now the statement here it says he tried to rub your
3 penis, does that mean you stopped him or what
4 happened there?
5 A Yeah. I was uncomfortable and I stopped and I got up
6 and said I was getting late for class. I asked him
7 for some counseling to talk to me about what was
8 going on in my mind with the school and relationships
9 really and did I fit in there or should I transfer
10 and go back to the St. Cloud Public School where they
11 wanted me for football. When he was counseling and
12 rubbing my back I was comfortable and it was
13 relaxing, but when he reached over to me I got very
14 nervous and sat up.
15 Q Did Father Ray actually touch your penis or just try
16 to?
17 A He touched me.
18 Q And was that through your clothing?
19 A Yes, that was through my clothing.
20 Q So there was no bare skin to bare skin, he touched
21 you through your clothing?
22 A Yes. In that instance, yes.
23 Q Then there is a second incident that involved a trip
24 to Mexico. First off do you know what year the
25 Mexico trip was?

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<p>1 A I believe it was a year later. It was my junior year 2 we went on a January trip, a school sponsored trip 3 down to Mexico. 4 Q So this would have been January of 1982? 5 A I believe so, yes. 6 Q Here is what the statement says, while on a school 7 trip to -- 8 A That's my junior year, yes. '82, '83, my junior 9 year. 10 Q So January would have been I guess January of '83? 11 A Okay. 12 Q Is that right? 13 A That makes sense, yeah 14 MR. STICH: '82 was your junior year? 15 Q Let me handle it this way, in September of 1980 you 16 enter as a freshman, right? 17 A Yes. 18 Q So September of 1981 would have been your sophomore 19 year, right? 20 A Yes. 21 Q And then September of 1982 would have been your 22 junior year, correct? 23 A Correct. 24 Q And then during your junior year, in January of your 25 junior year you went on the Mexico trip, right?</p>	<p>1 touching your penis through your clothing? 2 A No. My pants were opened this time, he unzipped my 3 pants, touched my penis. 4 Q And how long did that incident take place where he 5 was touching your penis? 6 A Four, five -- I don't know, how long does it take, a 7 few minutes. 8 Q Did he touch you to the point where you ejaculated? 9 A Yes. 10 Q Okay. Now what happened after that in terms of your 11 relationship with Father Ray, anything, any other 12 connection you had, any running into him, anything at 13 all? 14 A No. You know I avoided him. I mean I just said to 15 myself -- a lot of ways I kept to myself, I started 16 blocking a lot of things and not talking to people 17 about things. I just got through my experience at 18 St. John's Prep and got out of there. 19 Q Did you report what had happened with Father Ray to 20 anybody while you were at St. John's? 21 A No. 22 Q When was the first time you would have talked to 23 anybody about what happened with Father Ray at St. 24 John's? 25 A Years later with my sister.</p>
<p>Page 10</p> <p>1 A Right. 2 Q So if you started your junior year in September of 3 '82, then the Mexico trip would have been January of 4 1983, which would have been the January of your 5 junior year; is that right? 6 A That's correct. 7 Q Okay. Here is how your lawyers describe what 8 happened then: While on a school trip to Mexico 9 sponsored by St. John's, which was chaperoned by 10 Father Ray and others, the night the incident 11 occurred, _____ had been sitting around a fire at the 12 hotel with several of the students, as well as Father 13 Ray. After drinking beer, wine and tequila _____ felt 14 sick and he went down to a path in the hotel 15 gardens. Father Ray followed _____ down this path. 16 Father Ray grabbed hold of _____ when he was throwing 17 up; is that roughly correct so far? 18 A That's correct, yes. 19 Q Then the statement goes on to say: Father Ray was 20 rubbing his back while he was vomiting. After that, 21 _____ remembers sitting on the path talking and Father 22 Ray started stroking and rubbing his penis; is that 23 roughly correct? 24 A That is correct. 25 Q Was this again a situation where Father Ray was</p>	<p>Page 12</p> <p>1 Q What is your sister's name? 2 A She is deceased, but it's _____. 3 Q Do you know approximately when it was that you would 4 have talked to your sister about what happened with 5 Father Ray? 6 A Not a specific year, no. Seven, eight years had gone 7 by, I got through college. I was a young father, I 8 had my son at this point, and just confided in her. 9 She knew I was bottling up a lot of things. She was 10 my confidante, so I don't know, seven years later 11 when she was back in St. Cloud and I was back here we 12 just talked about things and it came out. 13 Q Where did you go to college? 14 A I went to St. John's University, played _____ 15 Q So you would have been in St. John's at the 16 University from when to when? 17 A Fall of 1985, spring of 1988. 18 Q Your name is sure familiar to me and I have been to 19 the St. John's _____ 20 myself. What position did you play? 21 A I was the _____ for three years. 22 Q Okay, I remember you, or at least I think I do. 23 A I made a name for myself on _____ 24 Q In terms of injury and damages this is what your 25 attorneys have told us, _____ suffers from alcoholism</p>

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1 and currently takes sleeping pills. has been
 2 diagnosed with depression and sought out psychiatric
 3 help four years ago at the VA Medical Center in St.
 4 Cloud; does that sound roughly accurate?
 5 A Yes, that's accurate.
 6 Q Now it says you went to the VA Medical Center in St.
 7 Cloud for psychiatric help four years ago. I take it
 8 you're a veteran?
 9 A Yes. Trying to find myself in society I decided to
 10 go into the military at age 26 to see if I could find
 11 a leadership role that I wanted to become a part of,
 12 I went in the Navy.
 13 Q So you joined the Navy?
 14 A Yes.
 15 Q How long did you serve?
 16 A I was signed up for three years, I served 23 months.
 17 I signed up for a four year term, but I was in there
 18 for three years. My knee was bad on the ship so they
 19 excused me with a medical discharge, medical
 20 honorable discharge.
 21 Q Other than seeking psychiatric help at the VA Medical
 22 Center have you sought out any counseling or mental
 23 health treatment over the years related to what
 24 happened with Father Ray?
 25 A No. Over the years I kept it bottled up, it was a

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1 secret between my sister and I. When she passed that
 2 was traumatic for me, she was my confidante. That's
 3 when I really had a quicksand feeling and life
 4 started to happen to me and that's why I needed to
 5 seek out some counseling.
 6 But talking to a counselor at the VA I
 7 never did bring this up, I couldn't. I just talked
 8 about how I went through the years with alcohol and
 9 where do I belong. I never did get to talking about
 10 Father Ray. I tried to seek some professional
 11 counseling here in the recent years with the support
 12 of my wife, but the one gentleman I was talking to
 13 and talking about it I didn't feel comfortable. So
 14 in this past year I tried to seek out specifically
 15 some help for everything and I just -- it's not
 16 happening.
 17 Q So basically if your attorneys were to gather up your
 18 medical and mental health records they really
 19 wouldn't reveal any discussion by you with mental
 20 health professionals about what happened with Father
 21 Ray; is that fair to say?
 22 A That's fair to say, yes.
 23 Q You have referred a number of times to keeping it
 24 bottled up. Was it a situation that you forgot about
 25 what happened with Father Ray from time to time, or

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1 was it a situation where you just didn't talk about
 2 it to anybody?
 3 A I guess it's a combination of both. It gets to the
 4 point where you don't talk about it, you just forget
 5 and go about things. So it's not always at the top
 6 of your head. With that I really don't remember much
 7 of my St. John's decade remaining from that point.
 8 So I tried to forget, but I always do remember
 9 things.
 10 Q And seven or eight years after graduating from St.
 11 John's University you talked to your sister
 12 about it?
 13 A Yes.
 14 Q When did you graduate from St. John's University?
 15 A [REDACTED]
 16 Q So sometime in 1995 or 1996 you and your sister
 17 : talked about it?
 18 A That's about right, it was a few years after the
 19 Navy. So, yeah, that's the time frame. Yeah, that
 20 seems about the right time frame.
 21 Q I think we have already established that you never
 22 went to anybody at St. John's or anybody else?
 23 A No, I didn't feel comfortable. I mean that's the
 24 whole start of this is Father Francisco was the
 25 school counselor that I went to see because I was

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1 having trouble what I thought at the time as a young
 2 boy trouble dating and trouble with school and
 3 fitting in at the Prep School. I was an average
 4 student, I wasn't like some of the children there.
 5 St. Cloud Tech was asking me to come back and play
 6 [REDACTED] there, they were missing their [REDACTED]
 7 [REDACTED] that would have probably put them in State.
 8 I just felt like I'm this young kid, I just
 9 asked Francisco for some help and it remained scary
 10 for me that he just -- I didn't know what to think
 11 after that happened. So I didn't talk to any other
 12 counselors or anything because that's my whole
 13 problem over the years is my relationship to people
 14 with supposed authority and somebody you are supposed
 15 to trust. I'm just this [REDACTED] player and
 16 I'll keep it all in, carry the weight of the world,
 17 take care of it on my own.
 18 Q The alcoholism that you described earlier, do you
 19 attribute that to what happened between you and
 20 Father Ray?
 21 A It's systematic of things, I mean it's just a whole
 22 start to have drinks, you know, and that's part of
 23 that partying atmosphere I guess that a college kid
 24 goes through and I just didn't have answers and it
 25 felt good to checkout for a weekend, you know.

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1 Q This would have been during college, is that what
 2 you're telling me?
 3 A Well, yeah, the drinking started, you know, in high
 4 school, you know, a little bit, experimenting and
 5 starting. As a matter of fact in Mexico and I
 6 continued forward with it and I have gotten into
 7 trouble with the law with it, picked up for DUI a
 8 couple of times on that. They were telling me I need
 9 to seek counseling for alcohol problems, you know,
 10 and I would have 30 days in St. Cloud Hospital for
 11 treatment of alcoholism and understanding what
 12 alcohol does and all of the things you go through in
 13 a counseling session. Again I never talked to a
 14 counselor in those situations about what happened at
 15 St. John's.
 16 Q When did you have the 30 day inpatient treatment at
 17 the St. Cloud Hospital for alcoholism?
 18 A Gosh, again I don't know dates real well because my
 19 forgetfulness of it, decades at a time, I don't place
 20 dates really well. I don't have a written history
 21 here. '85 my freshman year, end of my freshman year
 22 I got my first DUI in college the last day of school,
 23 you know, partying that goes on at St. Ben's and have
 24 to get out to St. John's, that was the first time I
 25 was picked up that night going back out. And about

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1 four years later I got another one and I had to have
 2 some counseling.
 3 Q So after the second incident four years after the
 4 first you went in for the 30 days worth of treatment
 5 at the St. Cloud Hospital, right?
 6 A Yes. So what does that put us, about 1989, 1990.
 7 Q And after that 30 day inpatient treatment did you
 8 ever have problems with alcoholism after that?
 9 A Well, I think I have control of it, but I have had a
 10 couple I go back to drinking and if I drink one I
 11 might end up drinking 10, but I control it. It's not
 12 a nightly thing, it never has been or anything like
 13 that, but I can over drink.
 14 Q Have you ever been a member of any support groups
 15 such as Alcoholics Anonymous?
 16 A I have gone to some of those meetings and I just
 17 never felt like I fit in there, getting any answers
 18 there, so I didn't go to them.
 19 Q I think we have already established that during your
 20 treatment over the years from time to time you never
 21 really shared with your counselors what had happened
 22 to you with Father Ray; is that right?
 23 A No. Again I just felt from a young age on, I mean I
 24 chose, I asked my folks if I could go out to St.
 25 John's Prep. I'm the youngest of a large family of

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1 seven and I asked to go out to private schooling, I
 2 wanted to get my education and move forward and work
 3 hard and be something special in my folks' eyes and
 4 for myself. So I just tried to keep myself composed
 5 and that's the way I always worked and I just bottled
 6 it up.
 7 You know I received that DWI right out of
 8 my first year in college and I wasn't very proud of
 9 that, I kept that in, along with what happened at the
 10 Prep School. And I had a girl pregnant, they claimed
 11 that I was the father of a son from a one night stand
 12 situation. And I just kept it all to myself and
 13 there is a lot of things that I was holding and
 14 trying to get through. And, you know, I got these
 15 big large shoulders and I'm supposed to be able to
 16 handle it all.
 17 Q Regardless of whether you talked about it, do you
 18 believe that any of the treatment or counseling that
 19 you have had over the years was because of Father
 20 Ray's involvement with you?
 21 A Oh, absolutely.
 22 Q Do you have any idea as you sit here today what the
 23 cost of that treatment, whether it's mental health
 24 counseling, medical care that you would attribute to
 25 the incidents with Father Ray?

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1 A No, I don't.
 2 Q Okay.
 3 A I mean court appointed fines, DUIs and treatment,
 4 thousands of dollars over time, you know, but I don't
 5 know.
 6 Q Has what happened to you with Father Ray interfered
 7 with your ability to work and earn a living?
 8 A I believe so, yes. That's what I hear, my
 9 opportunities missed. You know I went to private
 10 schooling to become a better person and a great --
 11 you know, it just certainly did interrupt things. I
 12 don't feel like I am where I am today at age 45 with
 13 the questions that I have about authority and people
 14 and trust issues.
 15 I'm not where I would have been if I was
 16 the same young man that went into St. John's Prep and
 17 the world ahead of me. I mean I had everything, a
 18 father and mother support, family love, opportunity
 19 to go to a private school and get educated and move
 20 forward. I have been told my whole life I should be
 21 a politician or something. I actually even tried
 22 that this year getting into the [redacted] in
 23 support of my wife, but I just couldn't do it and I
 24 just don't -- I question myself again. I always
 25 doubt myself when things get a little tougher and it

1 keeps haunting me that I lost it on the floor of that
 2 Chapel and I certainly reiterated it and affirmed my
 3 lack of trust in what happened at St. John's at that
 4 outing in Mexico. As a young man we were having a
 5 good time in Mexico. So, yeah, it just definitely
 6 plays a part. And I know it, but I just always tried
 7 to get along with it and just not talk about it.
 8 Q Which [redacted] position did you try for?
 9 A This [redacted] where [redacted] won.
 10 Q You mean the City of St. Joseph?
 11 A The City of St. Cloud [redacted]
 12 [redacted] I put my hat in the ring this year and tried
 13 to run for [redacted]. And then I could have ran
 14 for that open seat that was opened by [redacted] going
 15 on to Senate, but I didn't put my hat in the ring for
 16 it. Again work got in the way and just wasn't the
 17 time for me to do it.
 18 Q Have you shared with your wife any of the
 19 difficulties you have experienced because of Father
 20 Ray?
 21 A Just I told her about the Chapel situation and with
 22 her support she suggested there is something I read
 23 about St. John's in the paper and Schulte's name and
 24 she just suspected something was up. So talked about
 25 it and I told her the truth and it made sense because

1 we have some of our own situations with my issues
 2 sexually and she just said get help. And I didn't
 3 tell her anything about Mexico until just most
 4 recently here when it got to this point, I have
 5 shared it with her briefly.
 6 Q Do you attribute your marrying as late as you did in
 7 life to anything that happened involving Father Ray?
 8 A Absolutely. I just question I don't know sexuality,
 9 but just relationships and trust. I knew my wife
 10 back in the 1980s when I was a bouncer and we ended
 11 up meeting here 20 years later and it was easier for
 12 me I guess to get into a relationship and trust
 13 because we had something there and we knew each
 14 other. But over the years I quit dating altogether,
 15 just trust issues. I felt used in high school and
 16 then used quite honestly in young school in college
 17 days with women, I felt used in a way. I just had
 18 trust issues. So it's a combination of what had
 19 happened at high school level and trust
 20 relationships. It's a lot of things.
 21 Q I have said this to other folks, I don't detect it
 22 with you yet, but it may yet come up, there may come
 23 a time in this recorded statement, and I don't want
 24 to get you concerned by saying this, where it'll
 25 become difficult for you to continue. And if that

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1 should happen, you can certainly stop the process and
 2 we can start up some other time. In short you're in
 3 charge of this process, you don't have to feel like
 4 you have got to keep answering these questions no
 5 matter what happens; do you understand that?
 6 A Yes.
 7 Q And having told you that I don't want to get you
 8 unduly concerned, I think we're probably over most of
 9 the tough stuff already Well, here is a couple of
 10 tough questions, other than Father Ray have you ever
 11 been abused by anybody else?
 12 A No.
 13 Q Do you keep a diary or a journal of any of your
 14 feelings or thoughts regarding Father Ray?
 15 A No, I'm not a writer. I speak well, I read well, but
 16 I don't write and sound well in the process.
 17 Q Do you currently attend church, what is your
 18 relationship to your religion?
 19 A That's pretty strange. That is an issue also with my
 20 wife, she goes to church with her family and I was
 21 married in the Catholic church. I guess my opinion
 22 over the years is they marry you and bury you really
 23 well, but I have real issues with the rest of that.
 24 Q So is it fair to say that other than when your wife
 25 insists, you generally have stopped attending church;

1 is that true?
 2 A I will go to the formal Christian masses of Christmas
 3 and Easter and that's about it.
 4 Q And is that because of what happened with Father Ray?
 5 A It certainly was the precipice for my questioning the
 6 church, yes.
 7 Q Do you do anything for fun, do you do any hunting,
 8 have any hobbies, anything that you enjoy?
 9 A I majored in art and I love to do things, but I just
 10 haven't done much in it. I find myself just having
 11 nice conversations probably as much as anything,
 12 going out for a cup of coffee and talking to a
 13 stranger about trips. I like to travel. Over the
 14 years I had my job career has been able to get me
 15 around the country, different jobs that I have had.
 16 [redacted] selling for Walmarts around the
 17 country. But that costs money and I'm not in a
 18 position to do a lot of that right now. I like the
 19 outdoors.
 20 Q Mr. Stich is going to ask you some questions in a
 21 minute, but before he does have I failed to ask you
 22 anything that you think is important for Mr. Stich
 23 and I and Mr. Noaker to understand your situation, is
 24 there anything that you're sitting there saying, gee,
 25 I wonder why he doesn't ask this question?

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1 A No. No, I don't know, nothing off the top of my head
 2 to say you're really missing a point here.
 3 Q It may happen that after we're done in the days to
 4 come you may think of something, and all I would ask
 5 is that you contact your attorney and discuss it with
 6 him so you can decide whether it's something that you
 7 want to subsequently share, because sometimes things
 8 come to you afterwards; do you understand that?
 9 A Okay, yes.
 10 MR. FORD: Mr. Stich probably has a few
 11 questions for you. Thank you very much.
 12 EXAMINATION
 13 BY MR. STICH:
 14 Q All right, I might have a few questions. I
 15 guess the reason your name is somewhat familiar to
 16 both Mike Ford and myself, we both of us also played
 17 football at St. John's, we had the opportunity to
 18 play for John Gagliardi, although I played for him
 19 when he was still pretty young. You caught him sort
 20 of in the middle of his career.
 21 MR. FORD: Excuse me, Bob, for
 22 interrupting, but I know you're not going to share
 23 this, so I'm going to tell [REDACTED] that Bob and I
 24 own the distinction of playing for the first and the
 25 last losing teams that John Gagliardi coached in over

1 Q Now I have a note here that you may have suffered
 2 some injury in the Navy, was that correct?
 3 A Well, my knees were had on board ship, probably from
 4 playing football, you know, being a nose guard that's
 5 going to happen, but --
 6 Q I know how that goes.
 7 A Yes. So being on board ship and on a metal ship and
 8 you're kind of rocking and rolling all of the time
 9 and my knees were swollen and I was popping Ibuprofen
 10 like candy and they discharged me medically and got
 11 me out of there. I went in not as an officer, I went
 12 in enlisted.
 13 Q Your sister passed away, what year did she pass away?
 14 A 2007 February [REDACTED] February [REDACTED]
 15 Q You had six siblings; is that correct?
 16 A I have five brothers that are all alive, one sister.
 17 Q Did any of them go to St. John's or St. Ben's?
 18 A No. A couple went to St. Cloud State, one went out
 19 to ASU, and one went to DeVry. So, no, I was the
 20 only St. John's Prep. They all went through St.
 21 Cloud Tech School. Like I said as a young boy I kind
 22 of watched my brothers grow up and they didn't
 23 participate in sports and things. That's why I said
 24 I want to go to the Prep School, I want my education
 25 and I want to play football for St. John's. I kind

1 50 years of coaching football.
 2 Well, I played on two
 3 championship teams and my junior year we were a 4-4
 4 and I team, that's the first time he had a 500 season
 5 too. Senior year we won and he's won ever since.
 6 MR. STICH: Well, I have got to throw in
 7 there of course the fact that we had some winning
 8 seasons while I was there, but we also had one losing
 9 season.
 10 Q to get serious, I take it you grew up in the
 11 St. Cloud area?
 12 A Yes. I left after college, I moved down to Arizona
 13 with the idea that I would get into an insurance
 14 agency through my father's connections with [REDACTED]
 15 [REDACTED] and my brother's connections down
 16 there in Arizona. And I moved out there to get away
 17 from eight years of St. John's really, to get away.
 18 And that didn't pan out, they wouldn't hire
 19 me as kind of a reverse work discrimination it felt
 20 like. My track record of child support back in
 21 Minnesota and the DUI on my record and they just
 22 didn't hire me after living out there for a year, so
 23 I came back to Minnesota, Minneapolis area, and got a
 24 job in [REDACTED] sales and that's when I signed up for
 25 the military.

1 of had that path set out for me.
 2 Q And you did it, right?
 3 A I pushed, yeah, I got it done.
 4 Q Any of your siblings have any problem with alcohol?
 5 A Yes, one brother.
 6 Q You mentioned a couple of times, and it's also
 7 mentioned here in what your attorney gave us in
 8 writing, the fact that you had a feeling that you
 9 might not fit in. What was it that you saw about
 10 yourself that made you think that there was a
 11 possibility you might not fit in?
 12 A Just Prep School didn't have a lot of girl
 13 population. At age 15 I was 105 pounds and I looked
 14 at this physical football player and it was very hard
 15 to ask any girls there for dates. And again because
 16 of my background in football and my standing out in
 17 junior high level, the public school of Tech really
 18 wanted me to play.
 19 But I'm not that big tough guy that
 20 everyone looks at physically. I'm a huge softie and
 21 I just play hard and then get crushed with asking out
 22 a girl for the first time. You are in that dating
 23 stage of life and getting rejected and I really felt
 24 down on myself. And not being at the Prep School
 25 because of the academic level, as I said I was a

1 class of, I don't know, 42 or something and I was
 2 right in the middle. So I just didn't know if I fit
 3 there, if I should take the offer to transfer back to
 4 Tech and play football there.

5 Q Did you have any counseling sessions with Father Ray
 6 that did not result in any abuse?

7 A Yeah. Generally Cisco, his nickname was Cisco, he
 8 was just this gregarious, large man that he was a
 9 likable gentleman. And I came to him when I was
 10 really down, I asked him if he could talk to me, and
 11 that's when the first time in my life I asked an
 12 adult for help. I talked to him generally, but not
 13 specifically saying, hey, I want to go pull you aside
 14 and sit down and talk. So that was really the first
 15 time I said I need help, I looked to him as a
 16 counselor.

17 Q So was it the first time that you actually went to
 18 him for counseling that the incident occurred where
 19 he reached over and tried to rub your penis?

20 A Yes. Where I specifically asked him in the hallway,
 21 I'm really down, I'm in classes right now and I'm
 22 just questioning, can we talk. He said well let's go
 23 into the Chapel.

24 Q Then after that incident then I take it nothing
 25 inappropriate occurred during your sophomore year?

1 A No. I avoided him. I made sure we were in a room
 2 where other students are, other faculty, just
 3 congregation of people around me. And I didn't ask
 4 for any help from any of the teachers or any of the
 5 other student counselors, I just left it alone and
 6 said well, you know, it was not going to happen.
 7 Just alone.

8 Q Who were the other chaperones who went on this trip
 9 to Mexico?

10 A I really wish I knew the names. I can picture one
 11 other female guide, I think it was either a
 12 girl or a girl that graduated probably four,
 13 five years ahead of us. I just can't recall. There
 14 was like four adult chaperones in a group of I think
 15 20 students.

16 Q Then the night that the incident occurred it says you
 17 were sitting around a fire at the hotel. Was this
 18 someplace where you sat around outside?

19 A Yeah. In Mexico a lot of the hotels have, you know,
 20 those courtyard outside hotel strips of the rooms and
 21 then maybe the central offices and restaurant there
 22 and then there is this huge courtyard with a fire
 23 pit.

24 Q Right.

25 A And down from that courtyard there is trees and

1 walkways, all within the confines of the wall for
 2 security.

3 Q Sure.

4 A It's quite a big place, it was a half acre of land,
 5 inside there is kind of a park.

6 Q Now it says here that after drinking beer, wine and
 7 tequila felt sick. Did you drink all of those,
 8 beer, wine and tequila?

9 A That night, yes, throughout the night. I mean we
 10 were just kids in Mexico, it was just testing the
 11 waters, that's what you do.

12 Q And it was there and available, right?

13 A There and available.

14 Q And it says that after drinking the beer, the wine
 15 and tequila you felt sick, was that from the
 16 drinking?

17 A Yes, I had too much.

18 Q Would you consider that you were drunk at that point?

19 A Absolutely, yeah. It's about 10:30, 11 o'clock at
 20 this point, so yeah, I was drunk.

21 Q It says that Father Ray followed down the path
 22 and grabbed hold of you while you were throwing up.
 23 So I assume you were pretty drunk at that point and
 24 not feeling well?

25 A Not feeling well, yeah. I was kind of staggering and

1 I went out back -- I don't know what I said, I don't
 2 remember the words I said, but what do you do, you
 3 know, you get up from your seat and excuse yourself.

4 Q And find the first place you can, huh?

5 A Uh-huh.

6 Q And it says Father Ray was rubbing your back while
 7 you were vomiting. At that point he was being
 8 helpful to you, right?

9 A Yes. The same kind of almost what was going on in
 10 the Chapel, that consoling nature, that it would be
 11 okay, rubbing your back.

12 Q And then it says that after that remembers
 13 sitting on the path. Was that down a path there
 14 somewhere near the area where you had been throwing
 15 up?

16 A Yeah, within a couple feet of where I was.

17 Q Okay. And it says you recall sitting on the path and
 18 talking with Father Ray?

19 A I don't know if I fell over. All I remember is I'm
 20 sitting there and my pants were opened. Again I had
 21 a lot to drink, I really don't remember. I remember
 22 being on the path, I know it was about probably 50
 23 feet away, 60 feet away distance-wise from the fire
 24 out of sight from everyone else, just down the path
 25 is where I was at. You know I don't really remember

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1 a whole lot of it. I don't remember specifically
 2 like I do the Chapel where I was in school and not
 3 drinking. So I don't remember everything that
 4 happened.
 5 Q So you know that you went there to throw up and then
 6 there is some blank spaces in there at this time?
 7 A Yeah. I don't know if I'm talking five seconds or a
 8 minute. I don't know how my pants got opened. I
 9 don't know that I opened them or Father Francisco, I
 10 don't recall. I just recall what I recall.
 11 Q You recall that he was stroking and rubbing your
 12 penis; is that correct?
 13 A Yeah.
 14 Q That's sort of the next thing you remember?
 15 A Yes, that's what I remember.
 16 Q The two incidents, although you have bottled it up,
 17 you have never forgotten these two incidents with
 18 Father Ray; is that right?
 19 A That's right.
 20 Q You said that you met your wife about 20 years ago,
 21 you said you were working as a bouncer, where was
 22 that?
 23 A I worked both at the [redacted] in St. Joe and at the
 24 [redacted] in St. Cloud on the weekends when I would
 25 get into town.

1 A Yes. My brother [redacted] was abused by clergy when he
 2 was a young boy and I heard about that and I didn't
 3 share with him what had happened. Because he is --
 4 how do I say this lightly, kind of gone off the deep
 5 end over the years. His drinking is excessive and I
 6 just didn't want to go down the road that I saw my
 7 brother going. He's had his own travails and I wish
 8 him well, but I'm not really a part of his life
 9 anymore. I don't talk to my brother [redacted]; a whole
 10 lot.
 11 Q I take it he's older than you; is that correct?
 12 A Yes. He's nine years older than me and I talk to him
 13 for five minutes and it goes right to the prophesies
 14 and everything else. I'm more in charge of myself
 15 than that, I don't spend so much with him.
 16 Q What do you know of his incident of abuse, you said
 17 clergy, a monk or a parish priest, or what was the
 18 situation?
 19 A It was a priest. I think he went camping as a boy
 20 over the years, I don't know if it was an assault,
 21 but that greatly affected him. I do not know the
 22 name.
 23 Q Was it somebody from the parish or somebody from a
 24 school or what?
 25 A I don't know if it was a parish priest or a school, I

1 Q Very well-known establishments.
 2 A Yes.
 3 Q Both of them.
 4 A We just lost [redacted] here last week.
 5 Q Oh, really.
 6 A Yes. He passed away with stomach cancer.
 7 Q Oh, I'm sorry to hear that.
 8 A Yes, I was really shocked. But, yeah, I met my wife
 9 in St. Cloud at the [redacted] she was waitressing.
 10 She was in the process of going into the Navy
 11 herself. And that is what's unique, we ran into each
 12 other later and shared some of our life stories and
 13 journeys and it kind of ran a parallel line. She was
 14 stationed out in San Diego and I was stationed out in
 15 San Diego and we didn't know that. I did not follow
 16 her into the Navy, it was just kind of parallel and
 17 we hit it off.
 18 Q Was that when you were at the [redacted] was that
 19 back in the days when it was owned by
 20 A No. [redacted] and the [redacted] brothers took over I
 21 think two years earlier, I'm not sure, but they had
 22 already owned it for a few years.
 23 Q Okay. Do you know, and I don't know if you do or
 24 not, but do you happen to know if any of your
 25 siblings have ever been abused?

1 don't know. He was like 11 years, 12 years old,
 2 something like that.
 3 Q Now getting back I asked earlier about this feeling
 4 of fitting in or not fitting in, how you felt about
 5 that, and you mentioned that back in I think college
 6 days you felt you were kind of used by women. What
 7 did you mean by that?
 8 A Well, my sexual drive, I had women come on to me and
 9 I just kind of explored it and I just didn't have
 10 relationships, good relationships. I just had --
 11 yeah, I had sexual relationships with women throwing
 12 themselves at me wanting to have sex and I had a hard
 13 time with it. I just didn't understand relations and
 14 I ended up getting a girl pregnant on a one night
 15 stand. It was never really a relationship and that
 16 is something else that I have to deal with too
 17 mentally, that situation there, having this child,
 18 along with what happened in high school just threw me
 19 into a lot of questions, not understanding.
 20 Q This one night stand, was that when you were in
 21 college?
 22 A It was freshman year in college. When I went into
 23 college the exposure to the opposite sex magnifies
 24 itself a hundredfold to explore. It made me question
 25 my sexuality, what is this about. I don't have any

1 tendencies, I don't know what happened. I was
 2 confused, very confused A young hormonal man trying
 3 to get through school.
 4 Q And who was the woman involved, was she a student or
 5 some other acquaintance or what?
 6 A It happened the first week out of my freshman year in
 7 school, I was bouncing at the [redacted] bartending
 8 there. And I met the woman in St. Joe that was
 9 living there, she was attracted to me and offered me
 10 to come over and play cards one evening. And it was
 11 three women and myself sitting there, it was cards
 12 and some alcohol. And they all had children and just
 13 a lot of questions about my background. You know,
 14 collage student at St. John's, and I ended up having
 15 a one night relationship and she's got three children
 16 from three men and that's a big issue for me to deal
 17 with also.
 18 Q I see. But you have a relationship with this son?
 19 A Yeah, I have had him, first time I really started
 20 talking to him was in the Navy getting my discharge
 21 papers. He was 7-and-a-half years old and one day I
 22 got a phone call and he said are you my daddy.
 23 That's when I started getting involved with him.
 24 Q Have you been supporting him?
 25 A Yes. I supported him financially, but I was never

1 have right now. I don't know if Mike Ford may have
 2 another question or two.
 3 MR. FORD: No, I think I don't. Unless,
 4 do you have any questions for me or Mr.
 5 Stich?
 6 No. Just what happens
 7 next?
 8 MR. FORD: Your attorney of course will
 9 discuss that with you. We've had a court reporter
 10 record this testimony, we'll get a copy, I'm sure
 11 your attorney will get a copy. It'll then be
 12 referred to during the mediation process that is
 13 coming up, we think is coming up in January, January
 14 24th. But those are details that you and Mr. Noaker
 15 I'm sure will discuss in more detail. Anything
 16 else?
 17 Do I have to come down to
 18 St. Paul or do we have another phone conference?
 19 MR. STICH: Your attorney will talk to you
 20 about that and make all of those arrangements,
 21 MR. NOAKER: stay on the line here
 22 and then you and I can talk.
 23 Okay
 24 (WHEREUPON, the interview concluded at 8:00 a.m.)
 25 * * *

1 around his childhood.
 2 Q What does he do now?
 3 A He is working here in St. Cloud, he is at a pawn shop
 4 and does car and stereo equipment, trying to make his
 5 way.
 6 Q What sort of relationship do you have with him now,
 7 do you visit him frequently or regularly or how does
 8 that go?
 9 A I visit him regularly. I mean we talk. It's been a
 10 strained relationship. I mean honestly when I met
 11 him I felt more like an uncle, not a father. It's
 12 hard to step up and be a father when you haven't been
 13 there as a child. But now he's a father, I'm a
 14 grandfather, so we talk and I give him the support
 15 that I can.
 16 Q And you have a relationship with the grandchildren?
 17 A Yes.
 18 Q So there are some positives in your life?
 19 A There are some positives in my life.
 20 Q Of the incidents that we have talked about with
 21 Father Ray, are those the only incidents that
 22 occurred while you were at St. John's?
 23 A Yes, sir.
 24 Q All right.
 25 MR. STICH: That's all of the questions I

1 STATE OF MINNESOTA
 2 COUNTY OF STEARNS
 3
 4 BE IT KNOWN THAT, I took the foregoing interview
 5 of
 6
 7 THAT, I am neither attorney or counsel for, nor
 8 related to or employed by any of the parties to the
 9 action in which this interview is taken and, further,
 10 that I am not a relative or employee of any attorney or
 11 counsel employed by the parties hereto or financially
 12 interested in the action;
 13
 14 THAT, the interview was taken down in steno-type
 15 by me, then was reduced to typewriting under my
 16 direction, and is a true and correct transcript of my
 17 Steno-type notes.
 18
 19 WITNESS MY HAND AND SEAL this 28th day of December 2010.
 20
 21 Ruth A. Carr, Notary Public, Stearns County
 22 My commission expires: January 31, 2015
 23
 24
 25

JA 4120



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