

## CERTIFIED COPY OF BIRTH REGISTER

Miller-Davis Co., Minneapolis

Recorded in Book 6 State of Minnesota, County of Dakota Hastings  
Page 71 Line 118 Birth No. --- Place of Birth—City, WESTMINSTER

FULL NAME OF CHILD	Sex	Single Twins Triplets	No. in order of Birth	No. of Child of this Mother	Legi- mate	DATE OF BIRTH			
						Month	Day	Year	Hour
<u>Luverne William Wollmering</u>	<u>M</u>	<u>S</u>	<u>-</u>	<u>1</u>	<u>yes</u>	<u>Nov</u>	<u>2</u>	<u>1940</u>	<u>9:00PM</u>

P A T H E R				
NAME	Age	Color	Birthplace	OCCUPATION
<u>---</u>	<u>25</u>	<u>white</u>	<u>Minnesota</u>	<u>Factory Worker</u>

M O T H E R				
FULL MAIDEN NAME	Age	Color	Birthplace	OCCUPATION
<u>---</u>	<u>22</u>	<u>white</u>	<u>Minnesota</u>	<u>Housewife</u>

Attending Physician, Midwife, Parent or Other Informant		
NAME	ADDRESS	Date of Report
<u>Dr. L. R. Peck</u>	<u>Hastings, Minnesota</u>	<u>November 2, 1940</u>

REGISTRAR		
NAME	ADDRESS	Date of Filing
<u>Dr. L. R. Peck</u>	<u>Hastings, Minnesota</u>	<u>December 3, 1940</u>

STATE OF MINNESOTA } IN DISTRICT COURT } I, NICK VUJOVICH, Clerk of the District Court in  
County of Dakota } First Judicial District } and for said County and State, do hereby certify that the  
foregoing is a full and complete transcript of the entries appearing on record in the Register of Births now remaining in my said office  
relating to the birth of said Luverne William Wollmering and the whole thereof.

WITNESS my hand and the seal of said Court hereto  
affixed at Hastings, Minn., this 2nd  
day of June, A. D., 19 71 By Nick Vujovich Clerk  
Mary G. Lester Deputy

OSB WOLLMERING\_00001

# St. John's Preparatory School

Collegeville, Minnesota

Hereby confers the honor of graduation upon

**LIVERNE WILLIAM WOLLMERING**

as a testimonial of gentlemanly deportment, scholastic fidelity, and the satisfactory completion of the prescribed course of studies, and this

## DIPLOMA

Given at Collegeville, Minnesota, this 25th day of May, 1958

Stanley Roche, O.B.  
DEAN

Baldwin Durochak, O.B.  
PRESIDENT

UNIVERSITAS SANCTI IOANNIS BAPTISTAE  
APUD COLLEGEVILLE, MINNESOTA

UNIVERSIS SINGULIS, QUIBUS PRAESERTIM PATEBUNT, TESTAMUR ET DENUNTIAMUS

BRUCE WOLLMERING, O.S.B.

SERVATIS CUNCTIS DE IURE SERVANDIS AC PROBANTE CONSILIO ACADEMICO

BACCALAUREATUS ARTIUM

PROMERUISSE GRADUM. CUI PROPTEREA HIC ET UBIQUE UTI LICEAT HONORIBUS ET  
PRIVILEGIIS, IURIBUS ET FACULTATIBUS, QUIBUS AD HUIUSMODI GRADUM ERECTOS  
FRUI DATUM EST.

IN CUIUS REI FIDEM HOC TESTIMONIUM, MAGNO UNIVERSITATIS SIGILLO MUNITUM  
SUBSCRIPSIMUS ILLIQUE LIBENTISSIME TRADIDIMUS.

DATUM EX AEDIBUS UNIVERSITATIS,  
DIE XXX MENSE MAII ANNO MCMLXIII

*Amos J. ...*  
universitatis professor  
*Donald ...*  
decanus collegii

## Questionnaire for Candidates for the Novitiate

Date April 3, 1960

1. Full Name Wollmering, Laverne William  
Family Name First Name Middle Name

2. Full Address P. R. 3 Hastings, Minnesota  
Postoffice and State  
P. R. 3  
Street or Rural Route

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

4. Name of Mother \_\_\_\_\_ Living or dead? Living

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

6. Date of birth Nov. 2, 1940 Place of birth Hastings, Minn.

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

8. Baptism— a) Time: Nov. 10, 1940 b) Parish: St. Boniface  
 c) City: Hastings d) State: Minn. e) Diocese: St. Paul  
(If the place was a mission at the time of your baptism, state from where it was then attended).

9. Confirmation— a) Time: May 20, 1950 b) Parish: St. Boniface  
 c) City: Hastings d) State: Minn. e) Minister: Bishop Byrne

10. Student at St. John's: From Sept 8 (2), 1954 to April 3, 1960

11. Give the name of the colleges and seminaries in which you pursued your studies and the date of your sojourn at each

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

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

13. If you have been a postulant, novice, or professed religious elsewhere, state where, in what capacity, and how long: None

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

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

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

17. Were you ever married? No Is wife still living? \_\_\_\_\_

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

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

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

21. Are your parents or grandparents in need of your support? No, from other children.

22. Were you ever epileptic? No Insane? No

23. Are any members of your family afflicted with epilepsy or insanity? No

Family Name Wollmering

Baptismal Name Luverne

Entered as Postulant \_\_\_\_\_

Entered the Novitiate July 14, 1960

Name in Religion St. Bruce

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

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

\_\_\_\_\_

\_\_\_\_\_

57-4-0

**Saint Boniface Church**

Hastings, Minnesota

April 28, 1960

Luverne Wollmering, son of \_\_\_\_\_ and \_\_\_\_\_,  
was born November 2, 1940, and baptized in St. Boniface Church on Nov. 10,  
1940, by Father Demetrius Hagmann, O.S.B. His sponsors were  
and \_\_\_\_\_. He was confirmed May 20, 1950, in St. Boniface  
Church, by Archbishop John Gregory Murrey.

*Rev. Robert Blumeyer, O.S.B.*

L I T T E R A E T E S T I M O N I A L E S

Praesentes Inspecturis Salutem in Domino!

Cum ex praemissa diligenti investigatione Nobis constiterit Nobis in Christo Luverne Gulielmum Wollmering, qui per sex ann os in hac Nostra Dioccesi moratus esse noscitur, moribus bonis ingenioque praestantri ornatum, honesta vita ac fama conditioneque integra commendatum, neque inquisitum aut aliqua censura, irregularitate aliove canonico impedimento, quod sciamus, irretitum esse, neque opitulandi parentibus necessitudine gravatum existere; Nos per praesentes Litteras indubiam fidem facimus et testamur nihil, quantum cognoscere potuimus, ex hac parte obstare quominus praefatum D. Luverne Gulielmum Wollmering ut ad statum religiosum admittatur commendemus.

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

Datum S. Clodoaldi, ex aedibus Nostris Episcopalibus  
Die 3 maii, A.D. 1960

Petrus A. Bartholome  
Episcopus

J. J. Ziolkowski  
Secretarius

In Nomine ⁊ Domini nostri Jesu Christi. Amen.

Ego, Frater Bruce Luverne Wollmering, ex  
urbis Hastings, Archidioecesis Sancti Pauli,  
ad honorem Omnipotentis Dei, Beatissimae  
Virginis Mariae, ac Beati Patris nostri  
Benedicti, et omnium Sanctorum, tenore  
praesentium per vota temporaria ad triennium  
valitura promitto stabilitatem et conversationem  
monium meorum, ac obedientiam secundum  
Regulam ejusdem Sancti Patris Benedicti,  
et Statuta nostrae Congregationis coram  
Deo et Sanctis eius, quorum Reliquiae hic  
in praesenti ecclesia sunt, simulque in  
praesentia Reverendissimi in Christo Patris  
ac Domini, Domini Baldrici Dworschak,  
huius monasterii Abbatis, et coram Reverendis  
Patribus et Venerabilibus Fratribus hic  
praesentibus: In Nomine Patris et Filii,  
⁊ et Spiritus Sancti. Amen.

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

+ Baldwin  
Dworschak. OSB

+ Bruce Luverne Wollmering



Fr. Nov. Bruce Wollmering, OSB  
Autobiography  
October 4, 1960

The idea of the priesthood has been with me almost as long as I can remember. By that I mean even as far back as second grade I had the notion of wanting to be a priest. Of course most kids at that age want to be either priests, cowboys, or policemen depending on what kind of uniform you like best and if you were fortunate to have a horse or not. Despite the fact that I'm from a farm I never had a horse. Anyway during a period from about the fourth to the sixth grades I gave up the idea of the priesthood or at least I didn't think much about it anymore.

During seventh and eighth grade Father Kilian McDonnell, OSB, then my assistant pastor started a vocation club in our grade school. He gave us talks on the priesthood and religious life in particular, and we had our own little bulletin or paper that we published spasmodically. My earlier interest again became stirred but this time I was more serious and the time for some sort of decision was approaching if I wanted to start a minor seminary for high school.

One day Father Kilian called me over to the rectory and asked me if I had ever thought of the priesthood as a vocation and I answered yes, I had. From then on things were pretty well in his hands. The two possible seminaries were either Nazareth Hall or St. John's Prep. Being a Benedictine from St. John's it's no puzzle why Fr. Kilian decided that St. John's would be better. At that time I had no preference either to the religious life or to the diocesan priesthood. In fact the problem of choice never came to my mind.

Father sent for application blanks--there were two other fellows interested but they never came--and I told my parents that I wanted to go to St. John's and study for the priesthood. At that time they would

rather have seen me go to Nazareth Hall because my cousin had gone there and it was closer to home. But if St. John's was what I wanted they weren't going to stand in the way they said. So next fall, Sept. 1954, I came to S.J.P.

I felt quite strong about my vocation throughout high school. I think it was during my sophomore year that I became interested more and more in the Benedictines and St. John's. I enjoyed all four years of high school here and am thankful that I was privileged to attend. In fact, I could hardly wait until vacations were over to get back, not that I liked school itself that much or that I didn't like it at home, but I was always glad to get back.

After graduation from high school I was pretty well set on the Benedictines and I enrolled in Anselm Hall for two years. Last year probably more than any other year I had the most serious doubts during my studies toward the priesthood. At least I was more aware of the pull and attraction of the world and the very important decision of entering religious life was before me. However, these doubts passed, and I applied for entrance into the order and was accepted.

If I were supposed to list reasons why I want to be a priest I'd probably have a hard time. I suppose I could say to save souls, and spread the Church, but everybody has these motives to some extent or other. I've just had a desire to be a priest. But basically I think my motives are not as generous as those above but more selfish in a sense--simply to save my own soul and gain heaven. As we mature and become more aware of the world and its complexities and materialism it sometimes bothers me how you can gain salvation in the world.

Certainly, it would not be easy. Not that the priesthood or first of all the religious life itself is a sluff by any means, but that the means vitally needed for salvation are right at hand. All that you have to do is cooperate with them and most of all with God's grace of course.

As to people who influenced me I suppose the key figure would be Father Kilian who got me started, and then the faculty--especially Father Eric who directed me for four years--and the many Fathers and Brothers I came in contact with.

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



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

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

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

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

Datum die 19 mensis Aprilis anni 1961

Bruno Luwene Wollmering  
Novitius

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

Baldwinus Durschak OSB  
Abbas - Delegatus Abbatis

## Testimonium Magistri Novitiorum

De Fratre Novitio Bruce Luverne Wollmering

Age: 20 yrs 6 mos

By natural endowment Fr. Bruce is an average individual, but by desire he craves to be superior to others. Consequently, he has the habit, subconscious I think, of making furtive glances from the corner of his eye to see whether others are looking at him or how they might be reacting to the impressions which he is trying to create. In sober moments, when he accepts himself for what he is, he is a very moderate and pleasant sort of person who is very acceptable to his associates. Although he is very happy over the fact that he is first in statio, he never presses this advantage in any way. Having a rather strong competitive spirit, time and again he seeks to match his wits against someone who is superior. When he senses that he has ventured too far into the middle of the ring, he retires to his corner a bit depressed and moody. In the one activity in which he surpasses all the others, the handball court, he plays with a lot of zest and happily revels in his superiority. The flaw in his reasoning, which he now sees must be rectified, is the false conclusion that, unless he excels, people will not esteem him. From discussions, voluntary on his part, which he has had with the Master it is evident that he has learned very much about the inner workings of his personality. Being assured that he can be a good monk by striving to be himself, he has found contentment. He asks that you vote him into the Community.

Die 20 mensis Aprilis anni 1961 Sig. Roanne Dahlheimer, OSB  
Magister Novitiorum

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

NAME: Bruce Laverne Wollmering, OSB  
 (Religious) (Baptismal) (Family)

BIRTH: Hastings, Dakota, Minn. 11 2 40  
 (City) (County) (State) (Month) (Day) (Year)

YOUR PATRON SAINT: St. Ambrose NAMEDAY: Dec. 7

TRIENNIAL VOWS: St. John's Abbey 7/11/61 Baldwin Sworshak  
 (Place) (Date) (Before Whom)

FINAL VOWS/OBLATION: \_\_\_\_\_  
 (Place) (Date) (Before Whom)

ORDINATION: \_\_\_\_\_  
 (Place) (Date) (Bishop)

FATHER'S FULL NAME: \_\_\_\_\_

FATHER'S BIRTHPLACE: \_\_\_\_\_

FATHER'S NATIONAL DESCENT: \_\_\_\_\_

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

HIGHEST LEVEL OF FATHER'S EDUCATION: 8<sup>th</sup> grade

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

MOTHER'S MAIDEN NAME: \_\_\_\_\_

MOTHER'S BIRTHPLACE: \_\_\_\_\_

MOTHER'S NATIONAL DESCENT: \_\_\_\_\_

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

HIGHEST LEVEL OF MOTHER'S EDUCATION: 8<sup>th</sup> grade

YOUR CAREER BEFORE ENTERING THE MONASTERY: student & farmhand

EDUCATION	SCHOOL	FROM	TO	MAJOR	DEGREE	DATE
ELEMENTARY:	<i>St. Boniface</i>	<i>1-8</i>	<i>8<sup>th</sup></i>			
SECONDARY:	<i>St. John's Prep</i>	<i>9<sup>th</sup></i>	<i>12<sup>th</sup></i>			
UNDERGRADUATE:	<i>St. John's Univ.</i>	<i>Fa</i>	<i>-</i>	<i>St. Philosophy</i>	<i>B.A.</i>	<i>5/63</i>
THEOLOGY:	<i>St. John's Abbey</i>	<i>1-8</i>	<i>-</i>			
GRADUATE:						
POST-DOCTORAL:						
OTHER:						

[Over Please]

DATE FILLED OUT: *6/3/64*

*F. Prince OSB*  
(Signature)

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

GIVE YOUR PARENT'S PRESENT ADDRESS, IF LIVING.

*P.O. 3 Hastings, Ohio*

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

*Bruce J. Wollmering, OSB*

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" "  
" "  
" "



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

## Declaratio ante Professionem Votorum Solemnum Facienda

Petitionem et Testationem a me, infrascripto Fratre Bruce Wollmering, O.S.B.  
alumno Abbatiae Sancti Joannis Baptistae, Ordinis S. Benedicti, die 20  
mensis Maii anni 1961 ante votorum triennialium professionem factam, intuitu  
instantis professionis votorum solemnum necnon susceptionis ordinum majorum mecum iterum re-  
tractans, coram Deo denuo obtestor me adhuc in eadem mentis dispositione et voluntatis intentione  
persistere et inde ad vota solemnia nuncupanda necnon ad subdiaconatum recipiendum moveri.

Datum ex Abbatia S. Joannis Baptistae

Die 9 mensis Julii anni 1964

Sig. Bruce Wollmering, O.S.B.

Haec declaratio die, mense, anno ac loco suprascripto coram me facta est.

Sig. Baldwinus Dorschak, O.S.B.

Abbas Delegatus Abbatia

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

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

Ego subsignatus Rauce Luverne Wollmering OSB  
alumnus Ordinis S. Benedicti, ex Abbacia S. Joannis Baptistae  
cum petitionem superioribus exhibuerim pro emissione votorum solemnium et recipiendo subdiaconatus ordine, diligenter re perpensa coram Deo, juramento interposito, testificor:

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

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

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

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

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

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

Die 9 mensis Julii anni 1964

Rauce Luverne Wollmering, OSB

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

Baldurnus Dvorschak OSB

Abbas ..... Delegatus Abbatis

In the Name of our Lord Jesus Christ, Amen.

I, Frater Bruce Luverne Wollmering, of Hastings, Minnesota, Archdiocese of St. Paul, promise, with solemn vows stability in this community, pursuit of monastic perfection, and obedience according to the Rule of our Holy Father Benedict and the Statutes of our Congregation, this before God and His saints whose relics are here, and in the presence of our Right Reverend Father in Christ Baldwin Dworschak, Abbot of this monastery, and of the Reverend Fathers and Venerable Brothers here assembled.

In witness whereof I have drawn up this instrument with my own hand and signed it here in Collegerville, Minnesota, at St. John's Abbey, in the year of our Lord 1964, on the 11<sup>th</sup> day of July, the feast of the Solemnity of St. Benedict.

+ Baldwin Dworschak, Bruce Luverne Wollmering  
ORB

SENTENTIA MAGISTRI SPIRITUALIS CLERICATUS

Da Fratres Clericos Bruce Wollmering

He took an early opportunity after my arrival to establish good relations with me. When he feels confident of success in such an endeavor, one of his ways of being friendly is to speak in a manner so brash that it takes awhile to get used to it. At the same time he goes around doing things for me in a manner which becomes obsequious. He gives a straightforward statement of his opinions, tends to be a little critical, and backs up his views with an independent and self-reliant manner. It appears that with the clerics he finds it necessary to push himself into a position which will command their respect. With myself I have noticed him work hard to gain recognition, acceptance, and approval. He is aware that there are areas of his personality which could stand improvement. There appear to me to be no serious problems, and many points in his favor. He is regular, dependable, a hard worker, and he has set a high standard for himself. There is a measure of balance and an enthusiasm about him which will provide him with the insight and the energy necessary to be a good monk and priest, though he may have to be stepped on once in awhile.

Clerics in solemn vows voted Yes 17, Neutral 1, No 2

Die 10 mensis May anni 1964.

Sig. *Anselm Padriotti OSB*  
Magister Spiritualis Clericatus

LAST WILL AND TESTAMENT

IN THE NAME OF GOD. AMEN.

I, Fr. Bruce (Luzerne) Wollmering, O.S.B.  
otherwise known as Luzerne Wollmering, being of legal age,  
of sound mind and memory, do hereby make, publish, and declare this to be my last will and testament.

FIRST: I give, devise, and bequeath to

Order of St. Benedict Inc.  
Collegewille, Minn.

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

SECOND: I hereby nominate and appoint

Rt. Rev. Baldwin Sworobak, OSB, Abbot of St.  
John's Abbey, and his successors in the office of Abbot  
as the executor of this will, without bond or inventory.

IN WITNESS WHEREOF I have hereunto set my hand this 26<sup>th</sup> day of June 19 64

(Signature) Bruce Wollmering, OSB

Signed, published, and declared by the above named Fr. Bruce (Luzerne) Wollmering, O.S.B.  
otherwise known as Luzerne Wollmering, as his  
last will and testament, in the presence of us, who in his presence and at his request, and in the  
presence of each other, have hereunto subscribed our names as witnesses the day and year above written.

(Witnesses) Fr. Bruno Beauclair OSB.  
Fr. Roy William Farkes OSB.

ST. JOHN'S ABBEY  
COLLEGEVILLE, MINNESOTA

October 30, 1965

Dear Father Abbot,

Early this morning, , father of Father Prior died. The funeral will be on Tuesday, November 2 at 10:00 o'clock. I am sending you this notice special since the printing office is closed today and will be on Monday also of course, so it will be next Tuesday before we can have the notices printed.

By the sound of the Council's proceedings you will be back home sooner than was initially expected. I hope this is so. May the remainder of the sessions find and keep you in good health.

With prayers,

*Bruce, OSB*  
Frater Bruce, OSB

ST. JOHN'S UNIVERSITY  
COLLEGEVILLE, MINNESOTA  
OFFICE OF THE REGISTRAR

Record of \_\_\_\_\_

Class \_\_\_\_\_

Term \_\_\_\_\_

Course No.	Descriptive Title	Mark	Sem. Hrs.
	THEOLOGY	I	1965
	Wollmering, Fr Bruce		
	Dogma	B-	
	Moral	B	
	Ch Hist	C+	
	Scripture	C	
	Canon Law	B+	
	Homiletics	A-	





**Petrus Guilielmus Bartholome**  
Misericordiae Pivota et Sanctae Sedis Gratia  
Sancti Clodoaldi Episcopus

Universis et singulis has litteras inspecturis fidem facimus et  
testamur Nos die 4a mensis Junii anni 1965  
in Ecclesia Abbatiali S. Ioannis Baptistae  
Dilectum Nobis in Christo Bruce Luverne Wollmering  
Diocesis Abbatiae S. Ioannis Baptistae  
ad sacrum Subdiaconatus ordinem  
juxta Romani Pontificalis Rubricas et assistente Nobis in hac Sancti  
Spiritus gratia promovisse et ordinasse.

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

Apud Sanctum Clodoaldum,  
die 4a mensis Junii anni 1965

Episcopus Sti. Clodoaldi.



SAINT JOHN'S ABBEY  
COLLEGEVILLE, MINNESOTA

THANKSGIVING DAY

November 25, 1965

Dear Father Abbot,

This coming Sunday is already the first Sunday of Advent. And it was brought to my attention that preliminary plans for this year's Community Christmas Party should be getting underway, since our class, the subdeacons, are in charge of arrangements. The two reasons for starting now is to tell the members of the community away from the abbey when it will be so that we can get an idea of how many to expect both for menu estimations and over night accommodations. The second point which must be settled or at least somewhat jelled is the type of program we would like to have, so that adequate preparations can be made.

It was my personal feeling along with several other community members with whom I brought up the point, that it was time for a new type of program, less lengthy, less involved, just simpler all the way around. Things of this nature tend to get more complicated year after year as each succeeding class tries to outdo its predecessors, should we say. After a class meeting yesterday we unanimously decided that in view of the history-making event which is taking place today among us, namely Vatican II, and in view of the fact that we are privileged to have our Father and Abbot partake in making this history, that we would ask you to give us a brief report of the things that you found personally interesting, inspiring, accompanied by some of the beautiful slides Father John informs me you have taken during the past three months, both in Rome and the Holy Land. This would not be your official report to the community on Vatican II, but more of a human interests type report, a father telling his family about what he saw and what most impressed him on his travels. I think we would all very much appreciate this, if you of course are willing to do it. I mentioned the idea to Fathers Walter, John, and Florian also, and they were very much in favor of it.

I would estimate that these remarks would run for about 45 minutes, an hour at most perhaps, or whatever you think best. If you had already planned on giving some type of report along with your pictures, but in a more complete and detailed way, that would be fine. In that case we would not want to duplicate. But I can see this more personal report at Christmas, apart from an official report regarding

the work of the Council and our job of implementation, as two distinct reports, with quite distinct objectives.

To summarize, we are asking you, if you are willing, to give us a slide-commentary report on the night of the party. We hope to hear from you as soon as possible, realizing of course that you must certainly be pressed for time, so that if you do not wish to do this, that other plans can be made for the program if we have one. Secondly, if you have any suggestion as to the date of the party we would want to know that. The 28th, 29th, or 30th seem to be possibilities, provided of course that you will be home on these dates. Any other suggestions you may have in regard to the party would be most welcome. We hope to keep things relatively simple this year!

I suppose we have assumed from the start that this Christmas gathering has become or is becoming a tradition. Is that correct?

We certainly hope that you will consent to share with us your experiences of the past three months in not only an official report, but in this more personal way, if not at Christmas, then at some other time.

We await your reply. I again express the wishes of continued health during these final days of the Council and hope to be seeing you back home again shortly. Father Prior told us last evening that Father Hildebrand has been moved to the intensive care ward of the St Cloud Hospital <sup>to</sup> the coronary and diabetic complications.

Thanking you in advance,

*Fratec Bruce, O.S.B.*

OFFICE OF THE  
REGISTRAR

GRADE  
REPORT

**ST. JOHN'S UNIVERSITY**  
COLLEGEVILLE, MINNESOTA 56321

NAME		ADVISOR	MAJOR	SR.	RESIDENCE	TERM
WOLLMERING OSB		SA			65	CLER1
COURSE NUMBER	DESCRIPTIVE TITLE	GRADE		CRS.		
181	EDUC 41 SPECIAL METHODS (RE)			3		

MID SEMESTER GRADES ARE PROGRESS REPORTS ONLY. FINAL GRADES ARE SHOWN ON PERMANENT RECORD.

**GRADING AND POINT SYSTEM**

- |                       |                                  |
|-----------------------|----------------------------------|
| A - EXCELLENT         | W - WITHDRAWAL                   |
| B - ABOVE AVERAGE     | WP - WITHDREW PASSING            |
| C - AVERAGE           | WF - WITHDREW FAILING            |
| D - LESS THAN AVERAGE | WX - WITHDREW EXCESSIVE ABSENCES |
| F - FAILURE           | AUD - NOT FOR CREDIT             |
| I - INCOMPLETE        | P - PASS                         |

**TERM**

1. FALL MID SEMESTER
2. FIRST SEMESTER
3. SPRING MID SEMESTER
4. SECOND SEMESTER
5. SUMMER
6. EVENING

**PARENT**



BRUCE WOLLMERING, OSB

Monk of St. John's Abbey

Ordained Priest 3 June 1967

Muttergottes mit dem Kind - (Kaiser-Museum Beckinghausen - Nr. 272, Buppert

OSB WOLLMERING\_00029



OSB WOLLMERING\_00030

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

CERTIFICATE OF ORDINATION

Date June 7, 1967

I HEREBY CERTIFY, That on June 3, 19 67  
Rev. Bruce Wollmering, O.S.B. was ordained to the  
priesthood of the Catholic Church, and that he is authorized under the  
rules of said Catholic Church to solemnize marriages.

*+ Peter W. Bartholomew*  
Bishop of St. Cloud  
*Bishop of St. Cloud*  
per *T. S. Zilberstein, Chancellor*

Filed for record and recorded

June 8, 1967

Albert W. Schmitt  
Clerk of District Court  
Stearns County, Minnesota  
By Lemuel M. Sand  
Deputy

---

Please give names and addresses of your  
nearest relatives.

Name:

Street:

Town and State:

Name:

Street:

Town and State:

Name:

Street:

Town and State:



Fr. Brewer 0033

ANNUAL LENTEN INVENTORY

Please list below the important books in your room, omitting text-books; also list other valuables:

Worship Book - Colman Barry, OSB  
Year of Grace - 4 vol. - Paroch  
S. Benedict's Via Vitae - Card. Schuster  
Dictionaries - French  
                  German  
                  Latin  
                  English  
No. Ford - Romano Shurkine  
Bible - Confraternity Book

---

Ski boots  
Fishing Rod & Reel  
Skates - 2 pr.  
Overcoat  
Razors (Electric Shaver)  
Shin pads  
Watch

24 April 1969

MEMO TO: Fr Abbot, Fr Prior, Fr Colman, Fr Cuthbert, Fr Alcuin,  
Mr Larry Haeg

FROM: Fr Bruce Wollmering, O.S.B.

RE: - ST. JOHN'S BROCHURE

I was pleased to see a recently published compact leaflet on "SAINT JOHN'S" giving various information and schedules. I became less and less pleased, however, upon failing to find any mention of the Prep School either visually on the map with its thirty-one listed sites--four of which are parking lots, or declaratively as sharing a few of the 2400 woodland acres of campus as does the School of Divinity, or as one of the "also located on campus" category with such mentions as the Micro-city Project.

Is the best we merit to be classified with Avon, Cold Spring, St. Cloud, and the Picnic Ground as far as our ties and relationship with St. John's Abbey and University by being given a directional notation on the roadway?

I cannot understand how this can be an oversight when such things as the Micro-city Project were remembered. The only other possibility would seem to be intent. And I ask W H Y ?

*Bruce Wollmering, O.S.B.*

OSB WOLLMERING 00034

University of Arizona  
TUCSON, ARIZONA

August 28, 1969

Dear Father Abbot,

The second of two summer sessions ended this past week and I've had enough school for a while. With temperatures in the 100-110° range almost daily since we arrived in Arizona some 12 weeks ago now one begins to develop the "dash technique" of darting from one air-conditioned building to another somewhat after the fashion of the puffing roadrunner scurrying from one creosote bush to the other. Our home is not air-conditioned but it has an evaporative cooling system like many cheaper homes here.

I had two "good" courses and two "excellent" courses this summer. The prof I had for Abnormal Psych was a Wisconsin-born Dr. Ollie A. Simley who got his doctorate at the U. of Wis. in Madison. Does the name ring a bell with you? He's 70 or a bit over and we were his valedictory class. A marvelous man!

Frs Alfred and Melchior arrived Monday and Fr Melchoir flew back to Minnesota on Tuesday morning already. Fr Alfred and I went furniture shopping last evening in an attempt to furnish his room with the essentials. It was empty up to this point. We're renting a modest 3 bedroom home from my cousin who's a major in the Air Force here in Tucson. Our parish Church is a 5 minute drive from our house and the University is 20 minutes. We're about 5 miles from the Catalina Mts and one mile from the desert. Fr Alfred's first impression was very favorable. I think he'll like it.

---

The Confrere has kept me posted on Abbey happenings and Fr Cuthbert's occasional letters have kept me up to date regarding the Prep School. Of course, communications from Fr Simen have filled in most other existing gaps.

We plan to spend Labor Day weekend at home and then next week take in some nearby sights and places of interest after the traffic is slackened off again. We have enough lawn, shrubs, roses etc. to keep us in exercise here at home till next week. School starts again for myself and Fr J. Patrick on Sept. 11th.

I hope the summer has been good to you and that all are ready for another academic year. Wishing you every good thing and extending you greetings from all of us at the Tucson "Priory" I ask for your thoughts and prayers.

Yours in St. Benedict,

*F. Simen, OSB*

3 September 1969

The Reverend Bruce Wollmering, O.S.B.  
6619 Calle Mercurio  
Tucson, Arizona 85710

Dear Father Bruce:

It was good to receive a report of the work you had done during the summer sessions. Because of the 23 days of dry, hot winds this summer and not a drop of rain, I can sympathize with you under that heat spell you had. I hope yours was a dry heat, not the humid kind we often have when it is hot.

From your description the house you are living in must be an interesting way of taking care of residence. It reminds me of the time many years ago when Father Lambert was sent to Minneapolis with five clerics who attended summer school at the University of Minnesota. They rented a house and shared the domestic chores and lived a kind of community life.

Father Ulric has returned from Rome to live at Saint John's. It is nearly forty years since he went to Rome the first time as a student. Fathers Emmanuel and Howard Oaks are also here for the year. Father Sixtus is now Father Damian's assistant. Brother Luke (sacristan) will begin tomorrow his nurse's training at the Saint Cloud Hospital and will return some day to help Brother Gerard with the increasing number of old and infirm here in retirement. Brothers Gregory and Benedict left today for Saint Auscin's Parish, New York, to repair and paint the rectory and the church.

College classes will begin tomorrow with all rooms on the campus filled and twenty of the college students housed in the seminary. We will be starting classes under fair skies and cool weather, thanks to a rain that ended a drought such as we seldom see in Minnesota.

I had a good visit with my Dad in Oakland on August 23rd, his 90th birthday. It is good that I went because he has failed very rapidly in the past three months, having lost 90 pounds of weight.

OSB WOLLMERING\_00037

The Reverend Bruce Wollmering, O.S.B.  
Page Two  
3 September 1969

Father Durton is here now visiting; he would like very much to return to Chile to live for a year at a foundation begun by the Spanish Benedictines and now available to us if we wish to accept. He was to have been the director of the school at the ranch in Medoc this coming school year.

Father Colman told me today that Monsignor Yzermans registered in the graduate school here today. The student chaplain at Saint Benedict's College this year will be a diocesan priest from the Crookston Diocese, the Reverend Patrick Kelly. He is a student in the graduate school. Father Alcuin is the student chaplain here on campus. Father Aloysius has the over-all supervision of the pre-divinity students. We do not have a resident doctor this year; that isn't good because the students needing a doctor are expected to contact one in Saint Cloud, unless the sickness is really serious.

I am glad that you appreciate the CONFRERE. I do not have an editor to replace Father Daniel but expect to have one soon.

Greetings to Fathers Alfred and J. Patrick. May God bless the work of each of you during the coming school year.

Devotedly yours,

Baldwin Dworschak, O.S.B., abbot

BD/ev

28 December 1968

The Reverend Bruce Wollmering, O.S.P.  
6419 Calle Mercurio  
Tucson, Arizona 85710

Dear Father Bruce:

Thank you for the beautiful issue of "Arizona Highways" which arrived today. It certainly gives one the impression that you are living in a paradise, at least for photographers. I have seen issues of this magazine before, and every issue seemed to be filled with pictures that are hard to believe.

Will you also thank Father Alfred for his Christmas remembrance and tell him that I intended to write, but when I returned from the meeting of the Primate's Council in London, I found that I was swamped and too close to Christmas to write. I had hoped to send to all of you through the pages of the CONFRERE my message for Christmas, but Father Emmanuel was not able to get the newsletter out because of his assignment to the parish in Freeport as administrator.

We now have about 14 inches of snow on the ground and may be getting more this month, to break all records for the month of December. It looks beautiful, and the roads are in good condition. You can imagine what a ball the snow-bobilers are having!

Today is the Christmas party, and we will be missing those of you who can't be here. Naturally, the Viking supporters in the abbey are getting excited as we get ready to watch the outcome of the playoff next Sunday. I should not have said "watch" because there is a blackout on TV for any station we can get. Some few went to Saint Cloud to watch over nets that have the advantage of a cable.

God bless all of you and give you the strength to do well and keep well during the rest of the school year.

Devotedly yours,

Baldwin Dworschak, O.S.B., abbot

BD/ev

OSB WOLLMERING\_00039

# PERSONAL ACCOUNT

Of Bruce Wollmering, O.S.B.

From January 1, 1969, to December 31, 1970

RECEIPTS:			EXPENSES:		
Cash on hand Jan. 1, 19 (excl. Stipends)	1,073	04	Salary to Assistant	269	54
Mass Stipends on hand, Jan. 1			<del>WEEKLY RENT</del> House Rent	450	00
Salary for Pastor			* Kitchen, meals <sup>June-Aug 376.40/3</sup> <del>Sept-Jan 786.17/3</del>	1,166	65
Salary for Assistant			* Beverage 151.23/3	151	23
Stipends			<del>CIGARETTES AND TOBACCO</del> Tuition	698	50
Stola			Clothing	140	82
Sale of Devotionals			Laundry Cleaners	15	00
Donations			Books	155	15
Auto Service	189	34	Newspapers and Magazines	48	02
House Maintenance			Stationery and Postage	20	25
Salary for Chaplain			<del>Devotionals</del> Maintenance & Repairs	51	12
Honorarium for Confessor			Barber and Toilet	25	00
Missions and Retreats			Telephone and Telegraph	18	00
Literary work			Auto Maintenance	189	34
Other Sources			<del>Hand Tools</del> Yard Supplies	16	20
Abbey Funds	4,000	00	Medical Attendance	450	60
Personal Gifts	110	00	Medicine	17	53
			<del>TRAVEL EXPENSES</del> Recording Tape	19	66
			Carfare and Taxi	10	00
			Fairs and Entertainments & Recreation	24	81
			Alms	50	00
			Donations (Gifts)	40	35
			Sundry Expenses Meals, Movies, Gro- ceries, House Supplies, Stipends to Abbey etc.	271	57
			Stipends to Others		
			Stipends on Hand Dec. 31		
			Surplus Income to Abbey		
			Cash on hand Dec. 31, (excl. Stip.)	1,073	04
<b>Total</b>	<b>5,372</b>	<b>38</b>	<b>Total</b>	<b>5,372</b>	<b>38</b>
Salary due Jan. 1,			* I do the shopping for the household. N.B. Please give information requested on last page		



**PERSONAL ACCOUNT**

**BRUCE WOLLMERING: OSB  
6419 CALLE MERCURIO  
TUCSON AZ**

**85710**

**for the year**

**Please give names and addresses of your  
nearest relatives**

**Parents:**

**Name:**

**Street:**

**Town and State:**

**Brother:**

**Name:**

**Street:**

**Town and State:**

**Sister:**

**Name:**

**Street:**

**Town and State:**

**OSB WOLLMERING\_00041**

6419 Calle Mercurio  
Tucson, Arizona  
January 27, 1970

Dear Father Abbot,

I am finally getting around to answering your letter of December 30th and to return my financial report. Since it arrived during test week I had to wait until now to finish it. I am glad you enjoyed "Arizona Highways". I figured you would with your interest in beauty and photography. Yes, Arizona is a piece of paradise--even to non-photographers.

My parents and little sister--  
on Christmas Eve and stayed for one week. My father surely enjoyed the weather with 75 degree temperatures during their stay. I tried to show them a good cross section of the Southwest's beauty in desert and mountain and we did make it down to Nogales, Mexico. I enjoyed their visit equally as much as they did and was happy they could take a few days off from the usual hard farm work.

Since I didn't get much rest during the holidays I spent the weekend at an old classmates in San Diego. It's only an hour's flight from here and he is docked in Coronado harbor for a few months of training. He is  
--formerly of Moorhead and  
It was good to see him again and his wife and two adopted children. I got my share of bottle feeding and all the rest that goes with baby care! A real contrast to our bachelor's three living here. It was pleasant to return I assure you. It was my first glimpse of the sea. How magnificent and majestic! I will never forget it.

We are planning on having the  
's over for dinner this week. We see little of each other and this will provide time for talk and fellowship.

Registration for the new semester is tomorrow and classes begin on Monday. I'll be having four courses--one in family counseling, one in group counseling, one in the organization and administration of guidance programs and my supervised practicum. It should be a very interesting and worthwhile spring term. I am looking forward to it with great interest.

Asking you for continued remembrance in your prayer and work, and assuring you of mine, I am,

Obediently yours,

*Father Bruce, O.S.B.*

Rev. Bruce Wollmering, O.S.B.

OSB WOLLMERING\_00042

18 February 1970

The Reverend Bruce Wollmering, O.S.B.  
6419 Calle Mercurio  
Tucson, Arizona 85710

Dear Father Ernest

I am trying to catch up on the backlog of mail that accumulated quickly during my eleven days in the Saint Cloud Hospital. Because during January the Personal Accounts keep coming in from all directions, the amount of mail on my desk was much greater than usual.

I find the experiment you three are making in keeping house interesting, and I hope that it will be possible to determine whether or not it is also economical. The bookkeeping thus far seems exact enough to be able to make some kind of comparison with what it might have cost three separate students living on their own.

You seem to be taking a full load of work, and I hope that the classes prove as interesting as the titles.

The Southwest seems to have fascinated you. Few people seem to have taken the time to travel that part of the United States or at least so it seems from what little one hears from tourists. I am sure that it will become more popular as more and more people look for the wide open spaces and clear air.

May God bless you and your work - and your experiment in living.

Devotedly yours,

Baldwin Dworschak, O.S.B., abbot

BD/sv

OSB WOLLMERING\_00043

# UNIVERSITY OF ARIZONA

THE ARIZONA BOARD OF REGENTS BY VIRTUE OF THE AUTHORITY VESTED  
IN IT BY LAW AND ON RECOMMENDATION OF THE UNIVERSITY FACULTY  
DOES HEREBY CONFER ON

**BRUCE L. WOLLMERING, O.S.B.**

WHO HAS SATISFACTORILY COMPLETED THE STUDIES PRESCRIBED THEREFOR  
THE DEGREE OF

**MASTER OF EDUCATION**

WITH ALL THE RIGHTS, PRIVILEGES AND HONORS THEREUNTO APPERTAINING  
GIVEN AT TUCSON, THIS THIRTIETH DAY OF MAY, 1970.

*Gene Williams*  
GOVERNOR OF ARIZONA

*A. B. Schellenberg*  
PRESIDENT OF THE BOARD



*Ronald Astorville*  
PRESIDENT OF THE UNIVERSITY

*David L. Windsor*  
SECRETARY OF THE FACULTY

PERSONAL ACCOUNT of Father Bruce Wolmering, O.S.B.

from January 14, 1970 to June 10, 1970

RECEIPTS:

Cash on hand January 14, 1970	\$ 1,073.04
Auto Service	357.10
Abbey funds	700.00
Furniture Sale	400.00
Fr. Alfred & Fr. Patrick --Food	443.00
TOTAL:	2,973.14

EXPENSES:

Household Expenses	21.77
House Rent	250.00
Kitchen--food	658.73
--beverage	113.07
Tuition & fees	587.00
Clothing	23.57
Cleaners	1.70
Books	24.35
Postage	2.00
Maintenance, Yard, Repairs	18.39
Barber & Toilet	15.76
Telephone	21.85
Auto	357.10
Medical Attendance	101.50
Medicine	22.97
Entertainment	19.55
Alms	21.00
Gifts	3.15
Art Works	26.73
*Travel	325.67
Sundry Expenses	117.52
Cash on hand, June 10, 1970	240.00
TOTAL:	2,973.14

* Tucson-San Diego--Jan. '70 by air	115.10
Taxi	2.40
Tucson--San Diego--L.A. by car	85.00
Tucson--Collegeville by car	129.17



La Jolla, California

28 July 1973

Abbot John:

Wollmering  
the Continental card

The arrow indicates where the Institute is being held, the O (circle) where our "beach" is, & the "X" where I'm swimming. Carl Rogers was "on deck" this AM but there was more important things to deal with so he

LA JOLLA, CALIFORNIA, here shows the sparkling sea, the beautiful tropical beaches and the sheltered coves which have for generations attracted visitors from all over the world.

83172

John & I had a chance to see the beach & the view. We'll return.



post card

Abbot John Eidensohn  
S.S. John's Abbey  
Collegaville,  
Minn. 56321

# PERSONAL ACCOUNT

OF Bruce Wollmering From Oct 1 1972 to Dec 31 1972

RECEIPTS:			EXPENDITURES:		
Cash on hand <u>13 Jan 19 73</u> (excluding Stipends)	67	00	Salary to Substitute		
Stipends received—for Masses offered	40	00	Wages for hired help		
Salary for Pastor			Food and Beverage	13	00
Salary for Assistant			Tobacco		
Received from Abbey			Clothing and Laundry	24	98
Withdrawn from Business Office	30	00	Room, Board, Tuition		
Donations	80	00	Books, Newspapers, Magazines	29	30
Auto Allowance			Stationery and Postage		
House Maintenance			Dues and Subscriptions		
Salary for Chaplain			Barber and Toilet	15	13
Honorarium			Telephone and Telegraph	2	30
Missions and Retreats			<del>Auto Maintenance</del> <u>for application</u>		50
Literary work			Medical Attendance and Medicine		
Other Sources			Travel (other than Vacation) (bus, air, rail, taxi)		
			Entertainment and Recreation	10	00
			Alms and Donations		
			Vacation <u>Belgium 8 days</u>	6	50
			Other Expenses <u>Picnic + Belgium</u>	6	67
			<u>Pix France</u>	15	38
			<u>Watch Repair</u>	3	50
			<u>Greeting Cards</u>	3	20
			<u>F Covers</u>	7	99
			<u>Sports Equip</u>	22	11
			Surplus Income to Abbey		
			Cash on hand <u>13 Jan 19 73</u>	67	00
<b>Total</b>	<b>217</b>	<b>00</b>	<b>Total</b>	<b>228</b>	<b>18</b>

N.B. Please give information requested over.

Mass Stipends to Abbey \$ \_\_\_\_\_

Mass Stipends to Others \_\_\_\_\_

Total \$ \_\_\_\_\_

Mass Intentions on Hand \_\_\_\_\_

Dollar value of Stipends on Hand \$ \_\_\_\_\_

To those residing outside the Monastery, to avoid any difficulty at time of transfer or death:

Please list items of value which are in your possession and belong to the Monastery, such as cameras, tape recorders, radios, stereos, television sets, chairs, and valuable objects of Art. (Do not list things which belong to the rectory or parish.)

PLEASE GIVE NAMES AND ADDRESSES OF YOUR NEAREST RELATIVES.

(Even if you filled this out last year, this might require updating.)

NAME:

STREET:

CITY AND STATE:

NAME:

STREET:

CITY AND STATE:

NAME:

STREET:

CITY AND STATE:



# PERSONAL ACCOUNT

Of Bruce Wollmering, OSB, From 9/1 1973 to 12/31 1973

RECEIPTS:			EXPENDITURES:		
Cash on hand <u>1/17</u> 19 <u>74</u> (excluding Stipends)		4 00	Salary to Substitute		
Stipends received—for Masses offered		40 00	Wages for hired help		
Salary for Pastor			Food and Beverage	174	61
Salary for Assistant			Tobacco		
Received from Abbey			Clothing and Laundry	118	84
Withdrawn from Business Office		785 80	Room, Board, Tuition		
Donations		30 00	Books, Newspapers, Magazines, Paper, Pens	21	22
Auto Allowance			Stationery and Postage		
House Maintenance			Dues and Subscriptions	1	00
Salary for Chaplain			Barber and Toilet	36	94
Honorarium			Telephone and Telegraph	24	81
Missions and Retreats			Auto Maintenance	32	10
Literary work			Medical Attendance and Medicine	7	48
Other Sources			Travel (other than Vacation) (bus, air, rail, taxi)		
			Entertainment and Recreation	35	50
			Alms and Donations	63	91
			Vacation	20	00
			Other Expenses	35	55
			Duplicating	3	04
			Recording Tape	25	56
			Appliances	208	09
			Repairs	15	00
			Photography	32	15
			Surplus Income to Abbey		
			Cash on hand <u>1/17</u> 19 <u>74</u>	4	00
<b>Total</b>		<b>859 80</b>	<b>Total</b>	<b>859</b>	<b>80</b>

N.B. Please give information requested over.

Wollmering

Mass Stipends to Abbey \$ \_\_\_\_\_

Mass Stipends to Others \_\_\_\_\_

Total \$ \_\_\_\_\_

Mass Intentions on Hand \_\_\_\_\_

Dollar value of Stipends on Hand \$ \_\_\_\_\_

To those residing outside the Monastery, to avoid any difficulty at time of transfer or death:

Please list items of value which are in your possession and belong to the Monastery, such as cameras, tape recorders, radios, stereos, television sets, chairs, and valuable objects of Art. (Do not list things which belong to the rectory or parish.)

PLEASE GIVE NAMES AND ADDRESSES OF YOUR NEAREST RELATIVES.

(Even if you filled this out last year, this might require updating.)

NAME:

STREET:

CITY AND STATE:

NAME:

STREET:

CITY AND STATE:

NAME:

STREET:

CITY AND STATE:

# PERSONAL ACCOUNT

Of Bruce Wollmering From 1 May 1923 to 30 Aug 1923

RECEIPTS:			EXPENDITURES:		
Cash on hand <u>26 Sept 1923</u> (excluding Stipends)		27 00	Salary to Substitute		
Stipends received—for Masses offered			Wages for hired help		
Salary for Pastor			Food and Beverage	193	67
Salary for Assistant			Tobacco		
Received from Abbey			Clothing and Laundry	90	23
Withdrawn from Business Office	640	15	Room, Board, Tuition Maintenance, Furnishings	53	23
Donations	21	00	Books, Newspapers, Magazines	23	83
Auto Allowance			Stationery and Postage	2	50
House Maintenance			Dues and Subscriptions		
Salary for Chaplain			Barber and Toilet	60	36
Honarium			Telephone and Telegraph	13	80
Missions and Retreats			Auto Maintenance <u>6.25</u>	11	95
Literary work			Medical Attendance and Medicine	4	00
Other Sources <u>Summer School?</u>	70	53	Travel (other than Vacation) (bus, air, rail, taxi)		
<u>Abbey Charge Accounts</u>	64	80	Entertainment and Recreation	48	82
			Alms and Donations	28	91
			Vacation	20	00
			Other Expenses		
			<u>1000</u>	343	00
			<u>Photography</u>	12	58
			Surplus Income to Abbey		
			Cash on hand <u>26 Sept 1923</u>	27	00
<b>Total</b>		<b>82348</b>	<b>Total</b>	<b>823</b>	<b>48</b>

N.B. Please give information requested over.

FR. BRUCE WOLLMERING

Mass Stipends to Abbey \$ \_\_\_\_\_

Mass Stipends to Others \_\_\_\_\_

Total \$ \_\_\_\_\_

Mass Intentions on Hand \_\_\_\_\_

Dollar value of Stipends on Hand \$ \_\_\_\_\_

To those residing outside the Monastery, to avoid any difficulty at time of transfer or death:

Please list items of value which are in your possession and belong to the Monastery, such as cameras, tape recorders, radios, stereos, television sets, chairs, and valuable objects of Art. (Do not list things which belong to the rectory or parish.)

PLEASE GIVE NAMES AND ADDRESSES OF YOUR NEAREST RELATIVES.

(Even if you filled this out last year, this might require updating.)

NAME:

STREET:

CITY AND STATE:

NAME:

STREET:

CITY AND STATE:

NAME:

STREET:

CITY AND STATE:

OSB WOLLMERING\_00052

# PERSONAL ACCOUNT

Of Bruce Wollmering From 1/02 1923 to 4/30 1923

RECEIPTS:			EXPENDITURES:		
Cash on hand <u>5/12</u> 19 <u>23</u> (excluding Stipends)	26	00	Salary to Substitute		
Stipends received—for Masses offered			Wages for hired help		
Salary for Pastor			Food and Beverage	73	21
Salary for Assistant			Tobacco		
Received from Abbey			Clothing and Laundry	102	81
Withdrawn from Business Office	506	42	Room, Board, Tuition		
Donations	20	00	Books, Newspapers, Magazines	25	00
Auto Allowance			Stationery and Postage	2	88
House Maintenance			Dues and Subscriptions		
Salary for Chaplain			Barber and Toilet	36	70
Honorarium			Telephone and Telegraph	22	16
Missions and Retreats			Auto Maintenance	8	00
Literary work			Medical Attendance and Medicine	4	42
Other Sources			Travel (other than Vacation) (bus, air, rail, taxi)	8	70
			Entertainment and Recreation	111	07
			Alms and Donations	8	00
			Vacation		
			Other Expenses	65	13
			Watch Repair	7	50
			Batteries	11	40
			Photos	21	00
			Flowers + Supplies	19	44
			Surplus Income to Abbey		
			Cash on hand <u>5/12</u> 19 <u>23</u>	26	00
<b>Total</b>	<b>552</b>	<b>42</b>	<b>Total</b>	<b>552</b>	<b>42</b>

N.B. Please give information requested over.

FR. BRUCE WOLLMERING, OSB

Mass Stipends to Abbey \$ \_\_\_\_\_

Mass Stipends to Others \_\_\_\_\_

Total \$ \_\_\_\_\_

Mass Intentions on Hand \_\_\_\_\_

Dollar value of Stipends on Hand \$ \_\_\_\_\_

To those residing outside the Monastery, to avoid any difficulty at time of transfer or death:

Please list items of value which are in your possession and belong to the Monastery, such as cameras, tape recorders, radios, stereos, television sets, chairs, and valuable objects of Art. (Do not list things which belong to the rectory or parish.)

PLEASE GIVE NAMES AND ADDRESSES OF YOUR NEAREST RELATIVES.

(Even if you filled this out last year, this might require updating.)

NAME:

STREET:

CITY AND STATE:

NAME:

STREET:

CITY AND STATE:

NAME:

STREET:

CITY AND STATE:

OSB WOLLMERING\_00054

SAINT JOHN'S UNIVERSITY

Collegeville, Minnesota 56321

COUNSELING SERVICE

7 February 1974

Dear Colleague:

With the opening of a new semester we of the Counseling Service want to again pledge our assistance in whatever way we can be of help to you as professor, advisor, administrator or staff personnel.

We are enclosing with this letter a copy of our Spring '74 Program. It includes statements regarding the purpose and function of our service, group experiences for the term, and a list of other helping personnel and agencies.

We look forward to working closely with you again this term.

Sincerely,



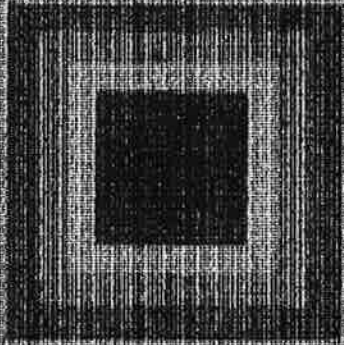
(Rev.) Bruce Wollmering, O.S.B.  
Director of Counseling Service

Kathleen Schiemann, Counselor  
Finian McDonald, O.S.B., Assistant Director of Counseling Service

/rw

enclosure

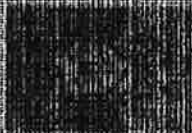
OSB WOLLMERING\_00055



MISSOURI WOMEN'S UNIVERSITY

# COUNSELLING SERVICE

Program  
Spring 1973





**PHILOSOPHY OF THE COUNSELING SERVICE**

The philosophy of the counseling service is based on the belief that every individual has the potential for growth and development. The service is designed to help individuals realize their potential and achieve their goals. The service is based on the following principles:

- 1. The individual is the center of the counseling process.
- 2. The counselor is a facilitator of the individual's growth and development.
- 3. The counseling process is a collaborative effort between the counselor and the individual.
- 4. The counseling process is based on the individual's unique experiences and needs.
- 5. The counseling process is based on the individual's strengths and resources.
- 6. The counseling process is based on the individual's values and beliefs.
- 7. The counseling process is based on the individual's goals and aspirations.
- 8. The counseling process is based on the individual's self-concept and self-esteem.
- 9. The counseling process is based on the individual's self-efficacy and self-confidence.
- 10. The counseling process is based on the individual's self-respect and self-worth.

**GROUP EXPERIENCES**

The group experiences are designed to help individuals develop their interpersonal skills and learn from the experiences of others. The group experiences are based on the following principles:

- 1. The group is a supportive environment for the individual's growth and development.
- 2. The group is a safe place for the individual to express their thoughts and feelings.
- 3. The group is a place where the individual can learn from the experiences of others.
- 4. The group is a place where the individual can develop their self-concept and self-esteem.
- 5. The group is a place where the individual can develop their self-efficacy and self-confidence.
- 6. The group is a place where the individual can develop their self-respect and self-worth.
- 7. The group is a place where the individual can develop their self-awareness and self-understanding.
- 8. The group is a place where the individual can develop their self-acceptance and self-compassion.
- 9. The group is a place where the individual can develop their self-responsibility and self-accountability.
- 10. The group is a place where the individual can develop their self-empowerment and self-actualization.

SAINT JOHN'S ABBEY

REPORT OF EXPENDITURES

COLLEGEVILLE, MINNESOTA

NAME Bruce Wollmering

FROM July 1 19 74

TO December 31 19 74

I

CASH RECEIPTS AND OUTSIDE CHARGES (A/P)

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

Cash on Hand at Beginning of Period	80 00
Accounts Payable (A/P)	—
CASH Withdrawn from Accounts Office	310 00
Cash Received from Other Sources	95
	485 00
-Deduct Cash Turned in to Abbey	—
-Deduct Cash on Hand at End of Period	44 63
COLUMN I SUB-TOTAL	440 37

II

BREAKDOWN OF CASH PURCHASES AND OUTSIDE CHARGES

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

Beverages	141 69
Clothing (Laundry)	26 00
Donations	—
Entertainment and Recreation	21 11
Equipment and Furnishings	10 02
Food	119 89
Gifts	19 47
Lodging	—
Reading Materials	8 21
Toiletries	40 93
Travel: Auto Maintenance	—
Gas and Oil & Parking	8 86
Tickets and Fares	—
Other: Haircut	16 50
Photo	50
COLUMN II SUB-TOTAL	413 23

III

CHARGES WITHIN THE ABBEY

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

Bookstore Charges (BK):	
Books	29 09
Tobacco	—
Toiletries	20 32
Car Expense - Personal Use (AUTO)	—
Duplicating (DUPL)	1 88
Food Service (FOOD)	—
Liquor from Abbey Supply (LIQ)	—
Liturgical Press (LP)	—
Printing Charges (PRNT)	—
Tailor Shop (TLR)	21 75
Telephone Charges (TELE):	45 20
Other: Gifts	15 59
Recreation	3 75
Batteries	4 86
COLUMN III SUB-TOTAL	142 18
SUB-TOTAL FROM COLUMN II	413 23
TOTAL THIS PERIOD	555 41

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

1974

*Dr. Bruce Wollmering*

NON-MONETARY GIFTS RECEIVED

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

Card Table

\_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

SUMMARY FOR THE YEAR

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

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

KEY TO ABBREVIATIONS USED

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

NAMES AND ADDRESSES OF RELATIVES

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

Name \_\_\_\_\_ Telephone \_\_\_\_\_  
 Street \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Name \_\_\_\_\_ Telephone \_\_\_\_\_  
 Street \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Name \_\_\_\_\_ Telephone \_\_\_\_\_  
 Street \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Name \_\_\_\_\_ Telephone \_\_\_\_\_  
 Street \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Recommendation for Father Bruce Wollmering for admission to United States International University, 10455 Pomerado Road, San Diego, California 92131, for admission to graduate study in Counseling Psychology, sent on 1/7/75:

I checked the boxes as follows in this list:

	Excellent	Good	Fair	Poor
Scholarship		X		
Intellectual Capacity		X		
Initiative		X		
Perseverance	X			
Experimental or Research Skills		X		
Creativity	X			
Resourcefulness		X		
Leadership		X		
Integrity	X			
Employment Record	X			
Appearance	X			
Emotional Stability		X		

I have known the applicant well since 1960 when he became a member of St. John's Abbey, as a fellow religious, as his professor, and as his religious superior since 1971 when I became Abbot of St. John's Abbey

Do you recommend applicant for admission to graduate study at United States International University? Yes

Additional comments: Before ~~xxxxxxx~~ becoming Abbot of St. John's Abbey and Chancellor of St. John's University in 1971, I served as Professor of Canon Law and Liturgy in our School of Divinity here and taught the applicant in three different courses. I found him a serious student, and intellectually capable. I am confident he will do well in graduate study.

signed and address

OSB WOLLMERING 00060

---

Father James,

When Father Bruce brought me his personal account for the past six months, he foresaw that he would go beyond the \$600 ceiling. I then asked him to give me an estimated budget for the period ending June 30, 1975, and this he has done. I am confident he will keep within that budget.

I would be grateful, therefore, if you would honor his requests for money when he is in need.

Thank you.

1/22/75

Abbot John

SAINT JOHN'S UNIVERSITY

Collegeville, Minnesota 56321

COUNSELING SERVICE

DATE: 18 July 1975  
MEMO TO: Fr. James Reichert, O.S.B.  
FROM: Fr. Bruce Wollmering, O.S.B. *BW*  
RE: Arizona Departure

*Leave \$4  
car, if possible -  
by 7/30  
registration papers  
for car - credit car*

Due to a change of schedule I will be leaving for Arizona on Friday, August 1st. Availability of car a few days prior to that for "check out" and packing would be highly desirable.

I will need to take with me at that time also the following monies:

- CHECKS:
- 1) Rev. Charles Polzer, S.J. -- \$ 160.00 ✓  
(Board & Room for August)  
(normal B & R will be \$ 250.00/ mo)
  - 2) University of Arizona -- \$ 545.00  
(1st semester tuition--must be paid before registration of classes)
  - University of Arizona --\$ 275.00 ✓  
(1st semester registration fee)
- CASH:
- 1) \$ 100.00 in Travelers Checks -- monthly ✓  
allotment for August  
(future \$ 100.00/ mo allotments can be sent directly to me at Kino House)

My address will be:

Rev. Bruce Wollmering, O.S.B.  
Kino House of Studies  
2844 East First Street  
Tucson, Arizona 85716

OSB WOLLMERING\_00062

*File - Fr. Bruce  
Wollmering*

July 25, 1975

Dear Father James,

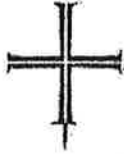
Father Bruce has spoken to me about his needs for getting started in his schooling, and I spoke with Father Cletus last Saturday, and together we approved of his requests. Father Cletus indicated he would take care of sending you a Memo, but I gather he did not have time (because of his retreat and weekend work and our long staff meeting on Monday) before he left early Tuesday morning with his parents.

Because Father Bruce has to pay both the 1st semester tuition and registration fee before he can register, I would appreciate your giving him the three checks he has requested in his Memo of July 18 (\$160, \$545, \$275) and the \$100 in Travelers Checks (the allotment for August). He has permission to leave on the 4th of August, and he would appreciate having a car by the 30th of July so he can pack it, if possible. He would appreciate it also if the registration papers for the car are given to him (or a copy thereof), and a gas card. As I understand it, we get some discount through the use of a credit card for gas.

Thank you for taking care of this.

Abbot

OSB WOLLMERING\_00063



ORDER OF ST. BENEDICT, INC.

Conducting St. John's Abbey, University, Preparatory School

COLLEGEVILLE, MINNESOTA 56321

Business Office

(612) 363-3166

July 30, 1975

Dear Father Abbot, *OK*

Since Father Bruce has apparently decided to work through you rather than entrust his financial affairs to me, I have enclosed the following:

- 1) a Chevron gasoline credit card which can be used in all the Western states including Arizona
- 2) the three checks which you requested for him (normally we prefer to have a statement from the University to back up all our payments)
- 3) a notarized statement of ownership and a thermofax copy of title for the automobile (which Father Egbert graciously gave up even though his assignment does not end until September 1st. I think someone should express gratitude to him for giving up an air-conditioned car during this heat-wave!)
- 4) an insurance card and accident report: both of these are to be read over carefully before taking possession of the car. I think all our men should be informed how expensive it is to operate a car and how important it is to know something about car maintenance since this is handled routinely here by others.

Brother Damian was to drive to Cold Spring this morning to pick up the car which Father Egbert has been driving. We were forced to give him a car from our home fleet for the next month. This will mean of course that the whole community will have one less car available.

Sincerely,

*James N. Reichert*  
James N. Reichert, OSB  
Assistant Treasurer

P.S. The keys to Father Egbert's car can be picked up from Brother Damian.

OSB WOLLMERING\_00064



Kino House Jesuit Fathers of Southern Arizona

2844 East First Street • Tucson, Arizona 85716

20 August 1975

Dear Abbot John:

Warm greetings from the ole Pueblo of Tucson. Arrived here safely to be warmly greeted by Fr. Charles Polzer, S.J., the superior of the house and a noted authority on Southwestern history. Charlie, as he's known around here, is a real go-getter and a man after my own heart in many ways--to mention two--he loves yard and gardening work, especially roses, and loves to cook and eat good food. Though he is not authoritarian life here revolves very much around Charlie. We have community eucharist at 5:15 in the afternoon. After our individual schedules jell we will rotate having Mass for the Sisters (Benedictine) of Perpetual Adoration five blocks from our house.

There will be six of us living here for the semester at least: Charlie; Fr. Ernest Burrus, S.J., another noted historian; Fr. Jack Daley, a diocesan from Providence, Rhode Island--Jack is about to finish his doctorate in Counseling this January so it helps to have him around for advice and suggestions--in fact, Charlie sort of fills the father-image and Jack the older brother one; Fr. Frank Fox, S.J., diocesan archivist; Fr. Paul Seliga, S.J., newly ordained and beginning a doctoral program in computer science here at the U., and myself.

Jack is also a Teaching Member of Transactional Analysis (Norman James) and I plan to go into Clinical training with him. Although J.P. Earls and I did therapy groups last year at SJU this is the next step in one's professional T.A. development. Jack is sharp as a whip in his field and just had a full page spread in the magazine section of the paper the day before yesterday. One is literally living in a land of giants here. Charlie makes the papers about once a week also--especially now with the Bicentennial celebration in full swing. I attended my first T.A. seminar last evening with Jack who is also in charge of it.

My program of studies so far looks as follows: Family Counseling, Humanistic Psychology, Statistics, and one more to be chosen by Monday. I've tried to find my advisor since Friday, with no success yet. I should be able to get him today or tomorrow however.

I am slowly becoming acclimatized to the heat. 95-98° temps are normal during the day with a dip down to 72-68° at night. But in spite of the heat I do feel it is good for me to be here in the desert at Kino House.

With every good wish and asking you to keep me in your thoughts and Prayer, I am,

Fraternally,



Phone Numbers: Personal:

House: 327-7130

OSB WOLLMERING 00065

August 23, 1975

Dear Father Bruce,

Just a brief note this morning, since I must go to an Alumni Board meeting shortly and I am leaving after lunch for a few days, to thank you for your letter of the 20th. I am happy that you are settled in a community with such outstanding men, who can be of help to you both in your work and in your recreation (roses). I hope that all will go well with your program of studies.

Last Tuesday evening during the community discussion, while he was speaking to the community, Father Jiric became incoherent and I had to stop him -- a very difficult task, since I didn't want to make the situation worse. The next morning we sent him to the hospital, as there was no improvement. The verdict is that he suffered a stroke, impeding his speech and most likely his understanding. The doctors believe that a blood clot has settled in his brain, and the prognosis is not hopeful, though only the speech and understanding are impeded. All others remain well, and now we have had enough rain. With all good wishes, and also a memento for you and your work,

Devotedly yours,

Abbot

OSB WOLLMERING\_00066



**SAINT JOHN'S ABBEY**

COLLEGEVILLE, MINNESOTA 56321

AUGUST 1975

Rev. Bruce Wollmering, O.S.B.  
Kino House  
2844 East First Street  
Tucson, Arizona 85716

House Phone: (602) 327-7130

*F. Abbott*

**kino house** Jesuit Fathers of Southern Arizona

2844 East First Street • Tucson, Arizona 85716

26 October 1975

Abbot John:

Thanks for the prompt response to my last letter. Though not quite two months have passed since then it seems much longer--that is a lot has happened and mostly good. In fact, this week we pre-register for next semester already. I'm tentatively planning on taking Advanced State (required for Ph.D's or I wouldn't), Gestalt Counseling, an Internship in Counseling at St. Joe's Hospital Counseling Center, and a Psych course entitled: "The Psychology of Death and Loss" for credit. I'm also planning to take beginning Tennis for recreation and life-long learning and to sit in on two other courses, Advanced Psychopathology (I already have credit in Abnormal/so I can't get credit again) and occasional lectures in "Counseling Process" for which I already have credit also. Sounds like a lot as I type it, but hour-wise it shouldn't be too bad. We'll see!

The Benedictine Sisters at the convent of Perpetual Adoration have asked me to assist with their annual retreat May 23-31 along with two sisters from St. Louis. I have agreed. That raises two considerations for me. First, I would like to use that time and perhaps some additional for my own retreat this year; and secondly, I would like to get copies of Fr. Kevin's retreat conferences to us last June. I already got two from him when he was at St. John's--his opening conference and the one on Celibacy. I'm not sure how much I would use from them, but most likely would distill ideas from several. Would you feel free to send me copies of those I don't have??? Also comment on my retreat idea. If all goes well, I would like to return to the Abbey in July in time for Profession of "my Class" on the 11th. First summer session ends July 8th so I could make it timewise. Money-wise shouldn't be too much of a problem with excursion rate and in view of the fact I've gotten a \$1,090 tuition scholarship I or Cletus hadn't planned on.

In addition to having Mass at the Convent 2 or 3 times a week, and an occasional solemn vespers, I'll be leading a discussion of Death the 14th of November. I wrote to Daniel D. for a copy of his homily and got the whole book of homilies from the publisher. Also wrote to Jerome Theisen for material since I heard he's compiled some good stuff. I really enjoy working with the Sisters and they're most appreciative which makes it all the more rewarding.

I went to the Chancery about a month ago to meet Bishop Greene. I gave him your regards. A new policy in the diocese requests all new priests living in the diocese to come in for a personal interview--or chat as it turns out to be. Pleasant enough man!

Hear Fr. Ulric is not doing very well. Will remember all the sick especially.

With every good wish and as we used to say "Oremus pro invicem!"

Faternally,

OSB WOLLMERING 00068

November 9, 1975

Reverend Bruce Wollmering, O.S.B.  
Kino House  
2844 East First Street  
Tucson, Arizona 85716

Dear Father Bruce,

I am rather far behind with my correspondence, having been able to write only a couple of letters in the past week or so. But I enjoyed your letter of the 26th of October even though I could not answer before today. The reason I am so far behind with correspondence is that I spent many hours in meetings, telephone calls and in preparing a brief or position paper regarding the BOOK OF PRAYER, recently published by the Press. In addition there were a lot of extra things going on: Prep Board meeting, meeting of the Ecumenical Center Board, meeting of the Regents. The BCL has taken exception to our publishing the BOOK OF PRAYER, and last Thursday John Dwyer and I made a flying trip to Cincinnati to meet with the Executive Committee of the NCCB and representatives of the BCL. Though all were gracious (Archbishop Bernardin is a real gentleman and very hospitable), it was a tough meeting and no decision was reached. We were told that a decision would be made in 48 hours, but no word has come as yet, perhaps it will come tomorrow. On Friday and Saturday of this week there is a meeting of the President's Council at St. Bede Abbey; after that I look for a bit of a respite.

I appreciate the information given about your work and about the courses for which you are planning for the second semester. Also I am happy that you have been asked and that you have agreed to help with the retreat for the Benedictine Sisters from the 23 to the 31st of May; you may use that for your own retreat this year, adding, if possible, a day or so of reflection on your own. I am not sure just what Father Kevin intended when he gave Father Prior and myself copies of this retreat lectures, since it was Father Prior that did the asking. He is not in at the moment, but I will ask him and add a postscript later. I hope that all will go well so that you can make it for the profession of "your" class on the 11th. It is good to know that you have received a \$1090 tuition scholarship; that should help Father Cletus' education budget, about which he worries.

I had a nice letter from Bishop Greene about the BOOK OF PRAYER, and over 70 other letters. That was before the BCL raised questions about it; as mentioned above, I don't know where we are at the moment with it, but I hope it will turn out okay. Here we have had marvelous weather for about ten days; today it is much cooler and it could be that our Indian summer is over. The nurses have their hands full with all our old men, even though none of them is seriously ill, but four are quite disoriented (Fathers Ulric, Denis, Damian and Bro. Philip) and take a lot of care and watching. Just a bit ago the Brother came to tell me that Father Ulric wanted to see the Abbot as he was going to leave the monastery tonight. So I went to see him, and he was much confused. Two days ago Father Denis had his bags packed and down in the basement, ready to go to his parish; yesterday he was in to ask permission to go to see his mother. Work is going ahead on the foundations for the addition to the south wing; they hope to get the basement in before it gets too cold. Work in the south wing itself should begin during Christmas. With all good wishes add "Oremus pro invicem,"

Devotedly yours,

Abbot

OSB WOLLMERING\_00069

Bruce  
Wollmering

November 11, 1975

Dear Father Bruce,

This is the postscript that I promised in the letter of the 5th - somehow Father Price's and my schedules did not mesh until this morning; that is, we have had a couple of meetings this week, but these lasted till the last minute of the time allotted, and I didn't get a chance to ask him if he thought Father Kevin would mind my sending you a copy of his Conferences. Father Price was sure Father Kevin would not mind, and so a copy will be sent you soon (next week), except for the two conferences which you said you already have.

The decision of the Executive Committee of the NCFE came on Monday morning; it is tough and has meant more meetings with the Press. I don't have time to go into it this evening, but hopefully all is not lost. I must get ready for a personnel staff meeting in a few minutes and this afternoon try to get my papers ready for the President's Council meeting, as I must leave here very early tomorrow morning. Winter has set in, with the first snow Monday evening and part of Tuesday. With all good wishes,

Devotedly yours,

Abbot

December 2, 1975

Father Bruce Wollmering, O.S.B.  
Kino House  
2844 East 1st Street  
Tucson, Arizona 85716

Dear Father Bruce,

Greetings from a winter wonderland! It's really beautiful, and the ice on the lake is smooth enough so people have been skating on it--including Abbot John! It probably won't be long, though, before we would be glad to trade our temperature for yours!

Father Abbot told me you wanted Father Kevin's notes for the conferences he gave at the retreat last summer, and gave me eight. I believe you have the other two. I have copies four of them, and am enclosing them herewith. We decided it was pretty expensive to have about 100 pages xeroxed--single copies are always the most costly, you know, and as I have extra time around the edges some days, and I thought it would be fun to copy them, the Abbot OK'd the process. In the interests of saving paper (and pages) I have single spaced them, and written them back to back. I couldn't believe it would make much difference to you, since you want them for study purposes.

So-o-o-o, here are The Possibilities of Lifetime Commitment  
Monastic Poverty and Sharing of Goods  
Christ  
Monastic Work

The ones which are not copies are: What is a Monk?; Conversion and Asceticism; Obedience and Authority; and Experiences of Prayer. If there is any one of these which you think you would not want, please let us know. Otherwise I will start copying them and will send them as soon as possible. Father Abbot said you had lots of time, but I thought maybe over the holidays you would like to have these four.

And speaking of holidays, here's wishing you the very best of --  
from all your many friends and admirers in the Abbey and University.

Sincerely,

Enclosed conferences

OSB WOLLMERING\_00071

answered with brief note on 12/17/75 & Xmas Card.

**kino house** Jesuit Fathers of Southern Arizona  
2844 East First Street • Tucson, Arizona 85716

28 November 1975

Abbot John:

Happy day after Thanksgiving! Spent the morning <sup>(yesterday)</sup> at the Convent for liturgy and noon dinner. After siesta went to my cousins for Supper. Turned down three other invites! Only so much turkey you can eat in a day! Not sure if I'm so popular or if people just feel sorry for me.

Thanks for the long, thorough, and happy news bearing letter--for me at least. I'm not sure what the hassle is over the Book of Prayer since you didn't mention it specifically, but I hope it's settled by now. Am looking forward to receiving under separate consignment the retreat conferences. Much appreciate that--will summarize and glean from them over Christmas vacation. Final exams start a week from Monday. Semester is over by the 11th of December. My folks are planning a post Christmas visit to Tucson. Am glad they're coming for Dad especially is beginning to hate Minnesota winters.

Will mail a Christmas "gift" on Monday. A happy and healthy advent! Read in the Confere that Simon Bischof is in the hospital. Give him my greetings and assurance of prayer.

FRATERNALLY,





# kino house Jesuit Fathers of Southern Arizona

2844 East First Street • Tucson, Arizona 85716

4 December 1975

Frances Pond  
Secretary to the Abbot  
St. John's Abbey  
Collegeville, Minnesota 56321

*Sub. Internal  
12/12/75  
12/13/75  
12/14/75  
12/15/75*

Dear Frances:

I received your letter and enclosed conferences in today's mail. I was most happy to receive them and thank you for all your work in getting them to me so soon.

You were correct in quoting the Abbot as saying there was lots of time before the retreat (May), however, there really isn't a lot of time for me to work up my personal conferences for the retreat. I am planning on doing that during the Christmas holidays which begin December 11 for me, and I have to finish before my parents arrive from Minnesota for a little vacation on December 30th. Therefore I will be doing the majority of the work within the next three weeks. Since the Sisters are paying for the costs of the retreat I am enclosing \$5.00 (\$.10/page, 10 pages/conf, 4 conf & postage) for xeroxing the remaining conferences so I can receive them within a week

or so. I do appreciate very much your willingness to personally type them, but with a somewhat tight schedule here, I would not want you to in any way curtail service to Fr. Abbot to complete this task. Therefore, use this money to xerox the remaining four conferences and for postage and if you run short let me know. If you have a remainder get yourself some holiday candy or a flower.

Gratefully,

*Fr. Bruce Wollmering, O.S.B.*

Fr. Bruce Wollmering, O.S.B.

Enc

CHANGE OF ADDRESS  
NOTICE TO  
CORRESPONDENTS

PLEASE PRINT NAME OF Correspondent  
As per Street and City P.O. Box or R.F.D.  
Please include State and Zip Code FEB 1975



PLEASE PRINT THE  
RESPECTIVE COUNTRY  
OF ADDRESS THIS  
NOTICE FOR THE  
POSTAGE

TO: Office of the Abbot  
St. John's Abbey  
Collegeville, Minn  
56321

Attn: Frances Pond

NAME	<u>Bruce Wollmering</u>	
OLD ADDRESS	<u>1140 House</u> <u>2844 E. 1st St.</u> <u>85716</u>	
NEW ADDRESS	<u>Carmelite monastery</u> <u>1540 East Glenn St.</u> <u>Tucson, Arizona 85719</u>	
SIGN HERE	<u>BW</u>	Effective Date: <u>Now</u>

COMPLETE OTHER SIDE

CARMELITE  
PRIORY  
1540 East Glenn Street  
Tucson, Arizona 85719 · 602-~~XXXXXXXX~~

Phone:  
(personal and  
same as before)  
[602] 325-1537  
(monastery)

21 February 1976

Dear Abbot John:

In case word hasn't reached you yet, the letter head above will quickly indicate a change of residence has taken place for me. A week ago today I moved from the Jesuit Kino House to the Carmelite Monastery. Though I had been thinking of ~~the~~ move more or less seriously since November and planned to move by the summer the moment seemed right last week after Prior Regis here invited me to move over. I found out about the monastery and its living conditions from a confrere, Br. Malachy McCarthy, O.S.B., from St. Anselm's in Manchester, New Hampshire about a month ago. He was very encouraging right from the beginning as were some of the Carmelites--they have a large place with 22 rooms and now with me 14 residents. Kino House was becoming very crowded--eight men for eight rooms--two of which are very small--with one bath for three men in the section I was living. So for physical, personal, emotional, spiritual, and economic--20% cheaper here, I moved while the moving was right. Needless to say I am very pleased with the place and the men. Besides the other Benedictine here there are a dozen Carmelites--ten priests--nine on the Salpointe High School faculty & staff, one retired, and two brothers--one at the U. and one on the Salpointe staff. We're located near the foothills of the Santa Catalinas--note stationery, and are equi-distant from the University with Kino House. Am currently looking for a bicycle --used--to save gas, and exasperation looking for a parking place.

Have completed my five man Doctoral committee--three for my major in Counseling, and two for my minor in Psychology. Have five excellent men and will take Qualifying Exams in late March to finalize my program of study.

I am continuing my work at the Benedictine convent and had Mass there yesterday as every Friday. I also see several Sisters as spiritual director or counselor. They're a good group.

I see the mountain ahead. So I to the dining room for lobster once a year treat, I'm told!

will close for now and go supper. UMMMMMMMMMM! A

PEACE,

*Peace*  
OSB

OSB WOLLMERING\_00075

February 27, 1976

Reverend Bruce Wollmering, O.S.B.  
Carmelite Monastery  
1540 Glenn Street  
Tucson, Arizona 85719

Dear Father Bruce,

Although I had learned, through the Change of Address card that you had sent to Frances, of your move to the Carmelite Monastery, I appreciated your letter of the 22<sup>nd</sup>, which arrived yesterday. And I rejoice with you in that the new quarters are better physically, and economically, and that for personal, emotional and spiritual reasons you are happy with the move. I knew that Bro. Malachy was in Tucson, though I did not know where; his Abbot had asked me to procure a copy of the BOOK OF PRAYER for him for use while he was at school, and I was able to do so.

Now we are about over the flu epidemic: only Bro. Kelly Ryan is down with it, though I am partially up and partially down with what seems to be a relapse. I had it for a week before Father Ulric's funeral, which I managed to take, though I did not go out to the cemetery, and it hung on for several days thereafter. But I was able to make the trip to Tokyo without difficulty, though it was tiring. The days after I got back were full, with the trip to see Ulric and Father Elmer's death the next evening. Sunday evening I came down with the chills and a fairly decent fever, but I was able to take both the Mass and burial for Father Elmer on Monday. The fever has subsided, but I still have some congestion in the lungs. It should be okay in a day or so. Following the advice of the Prior and others, I am going to Moose Lake later today to sack out for two days, as next week will be rather hectic again: a quick trip out to Washington and back on Monday; three heavy meetings on Tuesday, and Ash Wednesday coming up. I am not sure just when I am going to get a conference prepared.

In the hope that your work continues to go well and that Lent will be a very fruitful season for you, and for each of us. With all good wishes,

Devotedly yours,

Abbot

OSB WOLLMERING\_00076

CARMELITE  
1540 East Glenn Street PRIORITY  
Tucson, Arizona 85719 • 602-326-0962

26 September 1976

Abbot John:

I thought it was about time for my beginning of the term report to you and an excuse for a letter. I've been planning to write for about three weekends now, but wanted to wait until things jelled. I'm very pleased with my schedule and content this term. I'm enjoying it the most of all so far. I'm taking 14 credits at the University. 12 are in Experimental Psych and Theory of Personality and an Internship I'm doing through the University of Arizona Hospital at the Family Practice Clinic in Benson, Arizona, a small town a little less than an hour's drive from the monastery. I go there once a week on Wednesdays and get paid enough to cover travel basically. I'm also teaching occasionally for one of my advisors. It's a course in interviewing techniques which I helped him team teach last fall. I plan to do my dissertation around some area of effective interview techniques which allow for original research. The other 2 unaccounted for credits are in golf and tennis. I took beginners tennis last Spring and am now taking Intermediate from the University Coach. He's an excellent teacher and I'm a lousy player, but improving. I'm in beginners golf just in case you need a partner at Albany some day. Both are 12 month a year sports here and you don't need a battalion to play either. In addition to the above I'm planning to take my written prelims in the month of November and get my proposal shored up. Am continuing my chaplain-a-week service to the Benedictine Sisters and see several of them privately for counseling or spiritual advising weekly. Mike in the canyons once or twice a week also. Renews me both physically and spiritually.

Talked to Mike Kopecky yesterday and had a letter from him. He's working for Dr. Woggon, a chiropractor in St. Cloud that Fr. J. P. Earls and myself go to, three days a week and is taking Chemistry, Kinesiology and Human Anatomy at SCS in preparation for entering Chiropractic School in the Fall of '77.

Tell Fr. Alfred we had a surprise 50th Wedding anniversary party for \_\_\_\_\_ at which I witnessed along with all in attendance the renewal of their vows. Alfred is a very close friend of theirs.

The sight of the mountains indicates the end of the page of news. I hope the Lord continues to bless you in your job and that you provide the time for work, prayer and play as needed.

OSB WOLLMERING\_00077

30 September 1976

The Reverend Bruce Wollmering, O.S.B.  
Carmelite Priory  
1540 East Glenn Street  
Tucson, Arizona 85719

Dear Father Bruce:

Thank you for your letter of the 26th which arrived this morning. It was good to know that you are enjoying your work these more than ever before. I appreciate your outlining the courses you are taking and the other things you are engaged in. I hope that the tennis and golf lessons will go well and I look forward to playing with you at Albany in the not too distant future. Several weeks ago I gave my tennis racket to Brother Carl; I had not used it for several years and really doubt whether I will ever take it up again. But I do hope to continue playing golf for a few more years!

I will give your message to Father Alfred; we hope to get out for nine this afternoon as the weather has been perfectly marvelous the last two days and continues so today.

Thanks, also, for the news about Mike Kopecky. I hope all continues to go well for him.

I spent all of last week at Saint Benedict's Abbey and am still catching up with correspondence that came in during that time. Two days ago the Confre was mailed and that, I think, gives most of the current news. Father Urban arrived home from Spain yesterday and will take up his work at Albany after visiting his folks. Father Richard will be going to Jerusalem for about three months before going to the Bahamas.

In the hope that you will continue to enjoy life and work and prayer, and with every good wish, I am

Devotedly yours,

Abbot

JR/ev

OSB WOLLMERING\_00078

CARMELITE  
PRIORY  
1540 East Glenn Street  
Tucson, Arizona 85719 • 602-326-0962

3/24/77

Robert John:

Hope your trip was both successful and enjoyable to Tokyo.

Fr. Michael Blewett & I spent an enjoyable & beautiful Respite. Benedict here in Tucson. Got a call from Kiran also that evening as he & Joe Kramer arrived for Bishop Rausch's installation. Thought maybe we'd get you to Arizona this time but ...

Talked to [unclear] last night. He starts school Monday (Mar 28) for Spring Term at Palomar Chiquita College in Savenport, Iowa. He has had an intense spiritual renewal and is flying "very high" right now. He asked me to help June '78 year for his wedding. Hope all works out well. (Keep this letter under your mitre for the time being!) Will see you in June at retreat time.

Yol than ...

Peace, Bruce

20 March 1977

The Reverend Bruce Wollmering, O.S.B.  
Carmelite Monastery  
1040 East Glenn Street  
Tucson, Arizona 85719

Dear Father Bruce:

Thank you for your letter of the 24th which I found on my desk when I returned Monday evening from Tokyo. It was a quick trip and I am still suffering from "jet lag." In addition, I have picked up a beautiful cold!

I wish that I might have been with you and Father Michael on the evening of March 21st to celebrate the Feast. I regretted having to miss the installation of Bishop Nausch, especially since I also missed his farewell Mass in Saint Cloud.

I hope later to send out a report on the visit to Tokyo and about the reaction of the Chapter to the request of Bishop Balke, of Crookston, to take over Saint Joseph's in Moorhead along with the Newman Center there. Meanwhile, I am trying to catch up with correspondence that came in while I was gone.

I appreciated the news sent about \_\_\_\_\_ and I will keep confident his plan to marry in June of 1978. I met him one afternoon on my walk to the cemetery a couple of months ago and we had a very good talk. I hope that all will go well for him at the chiropractic school in Davenport.

Looking forward to seeing you in June, and with every good wish for Holy Week and Easter, I am

Devotedly yours,

Abbot

JE/ev

OSB WOLLMERING\_00080



SALPOINTE CATHOLIC HIGH SCHOOL

1545 EAST COPPER STREET  
TUCSON, ARIZONA 85719

TELEPHONE: (602) 327-6581

May 20,

Bruce,

Please forgive this letter, but I had wanted to speak with you in person. Since I am leaving today and probably won't see you until late in July, a letter was necessary.

I'm sorry to inform you that we will not have a room for you this year. As you know we are getting three seminarians and one or two new priests. At our provincial meeting, Fr. Wiles was able to provide us with two more priests, and we will need your room.

If it is possible, I would like to have the room ready for August 1. Hopefully this will give you enough time to find other accommodations.

We are all happy that you were among us for these two years, and hope that you will feel free to drop in and visit us anytime.

I hope to see you before you leave.

Wishing you good luck and God's blessings,

*Regis*

CARMELITE  
1540 East Glenn Street PRIORITY

Tucson, Arizona 85719 · 602-326-0962

24 July 1977

Abbot John:

As of August 7, 1977 I will be living at  
It is one of an apartment complex right across the street from  
the monastery. As the enclosed letter from Prior Regis, which was  
waiting in my mailbox upon my return from Minnesota, indicates I  
must vacate by August 1. Since my apartment won't be vacated until  
the 6th I'll be staying at the Benedictine convent for a week. Since  
the apartment is right across from here I'll be able to avail myself  
of both this community and the Benedictine Sisters. Phone number and  
zip code stay the same.

I talked with \_\_\_\_\_ last Saturday. His health is very  
good again he says and his blood is normal. Wedding plans have  
been postponed indefinitely for the time being. One reason I  
asked you to keep the info "under your mitre" was \_\_\_\_\_ change-  
ableness. He'll be going to Chiropractic School full time and then  
working in the afternoons and evenings at a home for juveniles who  
were court placed. He'll be able to use his degree in counseling.

Have you seen the pictures of \_\_\_\_\_ bass he caught while  
the two of us were out fishing on the Sag June 11? Ask him if you  
haven't.

I'm running two pilot studies at the University this summer around the  
area of dreams and their use as a therapeutic tool. I hope to use  
the results of one of the two for the basis for my doctoral dissertation  
proposal which I intend to do this fall. The dissertation that is.  
will be going to San Francisco for the annual T.A. summer conference.  
J.B. Earls will not be there, but Norman James will.

I hope Fr. Killian is better. Give him my regards. Also hope Fr.  
Damian's hernia is well fixed.

Give Heidi a pet for me. The two pictures I took of her turned out  
very well. I'm sure you have more than enough pictures of her so I  
won't send anymore.

Am awaiting Simeon's arrival on the 8th of August. And now, with  
every good wish, I am.

Faternally,

*Bill*  
1977

OSB WOLLMERING\_00082

2 August 1977

The Reverend Bruce Wollmering, O.S.B.  
Benedictine Convent  
800 North Country Club Road  
Tucson, Arizona 85716

Dear Father Bruce:

Mail from Tucson is very slow. Your letter of the 24th arrived only on the 30th. Thank you for sending your change of address as of August 7th and for enclosing a copy of the letter you received from Prior Regis. While I regret that you must leave what has been a good place to live, I rejoice that you have found an apartment just across the street from the monastery.

It is good to know that health is good again and that he will be going to chiropractic school full time while working in the afternoons and evenings at a home for juveniles.

I haven't seen the pictures of the bass caught while you and Carl were fishing on June 11th. From Confere you know that he has participated in, and won, three tennis tournaments. I will be seeing him today and will ask about his bass.

Haidi is doing very well, growing rapidly and remaining very friendly to all monks.

Father Simeon was in this morning and I have just written to the Chancery asking the faculties of the diocese for him. He will be arriving, as you indicated, on August 8th.

Yesterday Father Kilian returned to the Abbey. He looks quite relaxed and says that he is feeling much better. The doctors have told him to cut down on his schedule and he promised to do so. Father Damien and Brother James are getting along quite well. Father Kieran just informed me that Norman James will have his leg amputated on Wednesday, the 3rd.

From Confere you note that this is my travel week, hence this must be all for today. Looking forward to your next visit, and with every good wish,  
I am

Fraternally yours,

Abbot

JW/ev

OSB WOLLMERING\_00083

University of Arizona  
TUCSON, ARIZONA

3 Sept '77

Abbot John:

Sorry to hear of your respiratory problem. Hope it's much better by the time you read this, or better, completely cleared up.

Thought of you yesterday especially as I was entering Dolans Canyon and a doe and her young fawn crossed the road very nonchalantly. Since it was near 100° the poor little thing probably couldn't run far if it had wanted to. Also saw more birds, woodpeckers, gambel quail & young than usual. Ranger told me the woodpeckers are looking for rattlers.

Had E. Simson over for a grilled steak dinner Sunday eve, 9/25, the eve of your & our feast. We celebrated for all of us. Simson loves his arrangement at the convent & likes my simple "hermitage" very much.

University of Arizona  
TUCSON, ARIZONA

Please remember in your prayers, Mr. Seliga, the father of Fr. Paul Seliga, S.T., with whom I lived at Kino House '25-'26. He died of a heart attack yesterday. I had spent last Thanksgiving with them camping in Barro Colorado, Colof. Just sent the family a note of sympathy.

All is well here. Have an appointment with two of my advisors here Tuesday. Progress continues on my dissertation.

With every good wish for your health and a good trip to Rome,  
Amen

7 September 1977

The Reverend Bruce Wollmering, O.S.B.  
1511 East Glenn Street  
Tucson, Arizona 85719

Dear Father Bruce:

Thank you for your letter of the 3rd of September and for your concern about my health. I left Saint Raphael's Hall on Tuesday, August 30th, feeling much better. Somehow I seem to have picked up another cold last evening and I won't have much voice for the opening Mass of the school year in about one hour. I don't think this will be serious; it better not be since I will be leaving on the 11th for Rome, hoping to return not later than the 26th.

It was good to hear from you and I am happy that Father Simeon loves his present position and that the two of you celebrated the Eve of the Beheading of John the Baptist. Please give him my greetings when you see him.

I will remember the father of Father Paul Seliga, S.J. Word has just come that Father Jerome Theisen's mother died unexpectedly earlier this morning. I do not yet know when the funeral will be or whether it will be possible for me to make it.

All here are quite well now and everyone seems quite ready to begin the new school year.

In the hope that progress on your dissertation will continue, and with every good wish, I am

Devotedly yours,

Abbot

JE/ev

OSB WOLLMERING\_00086

1977

INFORMATION FOR THE ARCHIVES OF SAINT JOHN'S ABBEY

NAME:	BRUCE	LIVERNE	WOLLMERING
	(Religious)	(Baptismal)	(Family)
BIRTH:	Hastings	Dakota	Minnesota
	(City)	(County)	(State)
			November 02 1940
			(Month) (Day) (Year)
YOUR PATRON SAINT:	Ambrose		NAMEDAY: December 7
TRIENNIAL VOWS:	St. John's Abbey	July 11, 1961	Abbot Baldwin, O.S.B.
	(Place)	(Date)	(Before Whom)
FINAL VOWS/OBLATION:	St. John's Abbey	July 11, 1964	Abbot Baldwin, O.S.B.
	(Place)	(Date)	(Before Whom)
ORDINATION:	St. Mary's Cathedral	June 3, 1967	Peter W. Bartholome
	(Place) (St. Cloud)	(Date)	(Bishop)
FATHER'S FULL NAME:	_____		
FATHER'S BIRTHPLACE:	_____		
FATHER'S NATIONAL DESCENT:	_____		
FATHER'S RELIGION:	Catholic	DATE OF BIRTH:	_____
HIGHEST LEVEL OF FATHER'S EDUCATION:	8th Grade		
FATHER'S OCCUPATION:	_____		Same
	(When You Entered Monastery)		(Now)
MOTHER'S MAIDEN NAME:	_____		
MOTHER'S BIRTHPLACE:	_____		
MOTHER'S NATIONAL DESCENT:	_____		
MOTHER'S RELIGION:	Catholic	DATE OF BIRTH:	_____
HIGHEST LEVEL OF MOTHER'S EDUCATION:	8th Grade		

YOUR CAREER BEFORE ENTERING THE MONASTERY:

Student--SJP/SJU

EDUCATION	SCHOOL	FROM TO	MAJOR	DEGREE	DATE
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ELEMENTARY:	St. Boniface, Hastings	1946-54			
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SECONDARY:	St. John's Prep	1954-58		H.S.	May 1958
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UNDERGRADUATE:	St. John's University	1958-63	Philosophy	B.A.	May 1963
----------------	-----------------------	---------	------------	------	----------

THEOLOGY:	St. John's	1963-67	Theology	--	May 1967
-----------	------------	---------	----------	----	----------

GRADUATE:	U. of Arizona	1969-70	Counseling & Guid	M.Ed.	May 1970
	U. of Arizona	1975-78	Counseling & Psychology	(Ph.D.)	[May 1975]

POST-DOCTORAL:

OTHER:	U. of Michigan	Summer 1967	-	-	- (Ann Arbor)
	St. Thomas College	Summer 1968	-	-	- (St. Paul)
	Georgetown U.	Summer 1971	-	-	- (Wash. D.C.)
	U. of Illinois	Summer 1972	-	-	- (Cham/Urban)
	U. of California	Summer 1973	-	-	- (San Diego)
	St. Olaf's College	Summer 1974	-	-	- (Northfield)



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

1967-69 (September-May) PREP SCHOOL --teacher (Latin), prefect, coach  
(cross country, track)

1969-70 (June-June) GRADUATE STUDY

1970-72 (September-August) UNIVERSITY --Director of Career & Business Placement  
--Counselor  
PREP SCHOOL--Counseling Consultant

1972-75 (August 24, 1972-January 22, 1973) NOVICE MASTER

(September - May) UNIVERSITY --Director of Counseling Service  
--Counselor for University  
--Faculty Resident (Sept '73-May '75)  
PREP SCHOOL--Counseling Consultant

1975-78 (June-August) STUDY LEAVE

1979 - Prof. of Psychology and member of  
the Counseling Dept. at STU.

GIVE YOUR PARENTS' PRESENT ADDRESS, IF LIVING.

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

BRUCE, O.S.B.

\*

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

15 May 1978

The Reverend Bruce Wollmering, O.S.B.  
1511 East Glenn Street  
Tucson, Arizona 85719

Dear Father Bruce:

It was good to receive your letter of the 11th this morning, and though I regret that you will not be able to be with us for the retreat, I understand your having to remain there at that time.

I am happy to know that you foresee the completion of the final final draft of your dissertation this summer and a brief visit to the Abbey later in June for a four-day workshop. I must be in Einsiedeln from June 26th to 29th. I hope I will not miss you, but if I should I look forward to your return in August.

We are in the final week of the school year and I am trying to finalize appointments, an uphill job. I will try to see several people this week.

With every good wish, and a prayer that God continue to bless you and make the final work on the dissertation easy, I am

Devotedly yours,

Abbot

JE/ev

25 June 1978

Fr. Michael Blecker, O.S.B.  
President  
St. John's University  
Collegeville, Minnesota 56321

Dear Fr. Michael:

As I told you during my recent visit to the Abbey and University, June 12-16, I am forwarding to you the enclosed Appraisal Report for "The Vista de Las Montanas Institute" along with six photographs (to be returned eventually).

If St. John's Abbey and University are still firm in their interest in establishing a center in the Southwest, I feel I should bring to your attention and to the attention of those listed below the above mentioned property whose sale I learned of on 8 June 1978 and which I visited on 9 June. It seems to me to be an ideal arrangement and a most suitable piece of real estate to incorporate and meet the various needs and possibilities expressed by various community members in the past, including: a Southwest campus for undergraduates, a center for adult education and retreat work, and a facility for infirmed and/or retired monks for whom a warm dry climate is suited.

Briefly, this piece of property is comprised of 39 acres of desert foothills in the Tucson mountains and has twelve buildings, including: an administration building, an infirmary and dining room-kitchen building, six dormitories or cottages, a multi-purpose room (gym, etc.), three classrooms, and swimming pool. See pp. 22-27 of the appraisal report for a detailed description of each and the photos for the general layout and position of each building in relation to the others.

This property has been for sale for one year and has been unoccupied during this period. Because it is technically described as a "distressed sale" it is really a buyers' market item. When the owner, Chazen Institute, Inc., was unable to meet the overdue mortgage, the First National Bank of Arizona foreclosed the property. While I was in Minnesota the property was put up on the "Sheriff's Auction", June 16. The aforementioned bank which holds the mortgage bid \$285,000 (a token bid) to cover the mortgage, security guard costs, and lawyers' fees. The property is currently in a six month "redemptive period", the details of which are explained in the attached or forthcoming letter from Mr. Jerry Myers, the attorney representing the Chazen Institute, Inc.

As the appraisal report states (p 26) there are six dormitories or cottages each of which accommodate 12-15 persons depending on

how individual room space is used for a total of 72-90 persons. What was formerly used as an infirmary and medical clinic (p. 25) has some 20 rooms over half of which could be used as additional places of residence.

The appraisal report also states: "All commercial, educational, medical, and recreational amenities are found to the southerly portion of the neighborhood" (p. 6). These amenities include: Pima Jr. College--West campus (two miles) with numerous tennis courts, racketball courts and library, downtown Tucson (four miles), and the University of Arizona (six miles).

The appraisal further states: "The highest and best use of the property is that use for which it was built; that being a private school" (p. 12). "Many religious organizations are acquiring properties like the subject [property] nationwide" (p. 53).

In summary, although \$950,00 is the current asking price according to Mr. Jerry Myers when I last spoke with him on the telephone 23 June 1978 he stated that it is negotiable. From what I inferred from this and other conversations with him any bid upwards of \$600,00 would be taken as a serious bid.

I hope this and the enclosed information gives you an accurate and yet not overly complicated picture of the status of this property. If you or any others have questions regarding the property feel free to contact Mr. Myers (business card enclosed-- Mr. Jerry Myers, Suite 304, Transamerica Bldg., Tucson, AZ 85701 Phone [602] 624-8512) or me.

Fraternally,

  
Bruce Wollmering, O.S.B.

Encs

cc ✓ Fr. Abbot John, O.S.B.  
Fr. Gordon Tavis, O.S.B.  
Fr. Gervase Soukup, O.S.B.  
Fr. Gunther Rolfson, O.S.B.  
Fr. J. P. Earls, O.S.B.

University of Arizona  
TUCSON, ARIZONA

26 June 1978.

Dear Fr. Abbot John:

By the time this letter arrives you should have returned back from Einsedel. Hope it was a good trip. My return trip here was quite uneventful. My luggage was already on the conveyor belt by the time I got to it.

Sister Dawn, O.S.B., Prioress, was there to pick me up in minutes and spent some time sharing our respective experiences. She said the congregation-wide general assembly in St. Louis went very well and all were pleased with the outcomes.

Enclosed is a letter to Fr. Michael regarding the piece of property I spoke briefly to you about when I was home. If you're interested in further details Fr. Michael should have the appraisal in his office by the time you read this.

Today marks the 16th consecutive day with temps over 100 degrees in Tucson. That's unusual even for us!

Looking forward to my return in August,

Faternally,

  
Fr. Bruce, O.S.B.

Enc

OSB WOLLMERING\_00094

13 July 1978

The Reverend Bruce Wollmering, O.S.B.  
1511 East Glenn Street  
Tucson, Arizona 85719

Dear Father Bruce:

I regret the long delay in thanking you for your letter of June 25th and for sending me a copy of your letter of the 25th to Father Michael and others. I got back from Switzerland at 1:30 a.m. on the morning of the 2nd rather than at 10:30 p.m. on the 30th as I should have. Since then the days have been fairly crowded with the centennial at White Earth, the death of Father Malachy, the feast of Saint Benedict and ordinations to the diaconate yesterday.

Monday I did speak with Father Michael briefly about the property in Tucson and he brought me the appraisal and other information which you had sent him. I have not had time to look at that further, but I hope to do so one of these next days and then to get back to Father Michael. The project looks interesting.

Last evening I visited Father Dominic in the hospital in Saint Cloud. He is in quite good spirits and seems to accept the fact that his left foot will be amputated on Friday, the 14th. Fathers Basil and Edgar are slipping, Father Engelbert is in Rochester possibly for a hip replacement, all others remain about the same.

Saturday I must go to Saint Peter's Abbey for its 75th anniversary, but I hope to be back on the 17th.

With every good wish, and looking forward to your return in August, I am

Devotedly yours,

Abbot

JE/ev

OSB WOLLMERING\_00095

Bruce Wollmering, O.S.B.

LENTEN INVENTORY FOR 1979

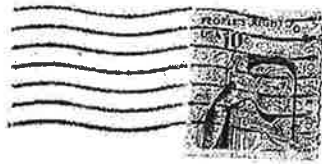
1) 19" Color TV	**	\$ 450.00
2) Smith-Corona Electric Portable Typewriter		\$ 200.00
3) Luggage (4 piece)		\$ 200.00
4) AM/FM Radio--Tape Cassette-- Stereo		\$ 169.00
5) Used Golf Clubs		\$ 75.00
6) Small Portable Radio/Tape Recorder		\$ 65.00
7) Minolta Instamatic Camera		\$ 35.00
8) Sleeping Bag		\$ 35.00
9) Small Portable Tape Recorder		\$ 35.00
10) Tennis Racket		\$ 32.00
11) Racquet Ball Racquet		\$ 27.00
12) 2 Room Humidifiers (Office and bedroom) @		\$ 55.00

\*\*[Costs at time of purchase,  
actual value less, cost to  
replace more.]



10 July '29  
 Abbot John:  
 A related "Happy  
 Benedict's Day!"  
 The man in the glider  
 is not me! However  
 the stretch of beach is  
 one of my favorite  
 haunts. Unfortunately  
 as for it's been mostly work  
 and little play. Bruce

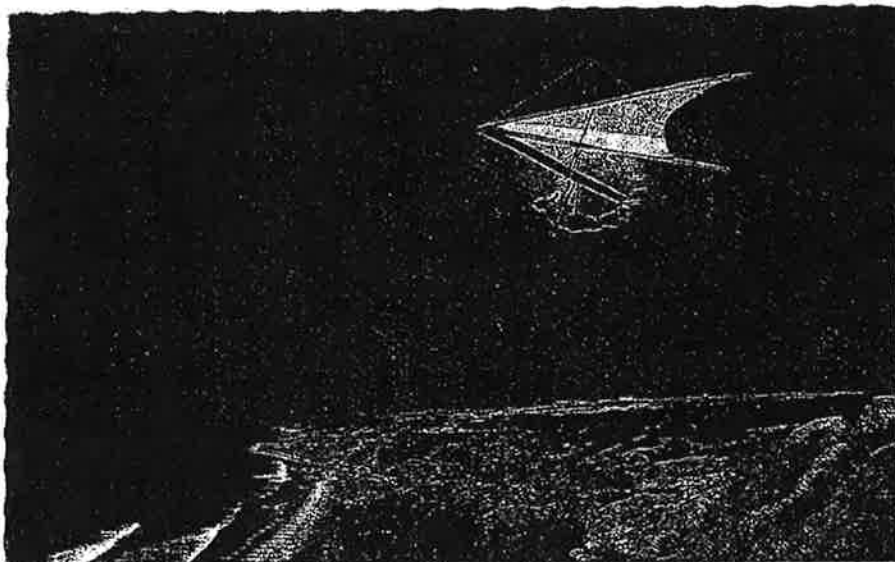
BLACK'S BEACH, LA JOLLA, CALIFORNIA  
 Hang gliding and nude bathing are two popular  
 recreational activities at Black's Beach in La Jolla.



POST CARD  
 ADDRESS

Abbot John, O.S.B.  
 St. John's Abbey  
 Collegeville, Minn

56321



*Black's Beach, La Jolla, California*

# State of Minnesota



Board of Examiners of Psychologists

certifies that

**Bruce L. Wollmering**

having met the requirements established by Minnesota Statute for the private practice of psychology, is hereby licensed as a

Licensed Psychologist

with all the privileges and responsibilities thereof.

Granted for a period of two years from this first day of January, 1980

License 405

Mary B. Crane  
Chairman

San Francisco  
Secretary

# State of Minnesota



Board of Examiners of Psychologists

certifies that

**Bruce Wollmering**

having met the requirements established by Minnesota Statute for the private practice of psychology, is hereby licensed as a

Licensed Consulting Psychologist

with all the privileges and responsibilities thereof.

Granted for a period of two years from this first day of December, 1980

License E-861

Patricia S. Lilligren

Chairman

Sam Grant

Secretary

## PERSONAL REFLECTIONS

Easter Sunday 1983

As a result of the recent visitation in February and March I have especially gotten in touch with and became aware of an aspect of dissatisfaction in my personal life. Since then over the past month I have been jotting down insights and awarenesses as they have been occurring to me.

But first, a bit of history. I decided to be a priest at age three and a half as I gazed at the 3 by 5 foot picture portrait of my great uncle Msgr. William Redding that hung in Grandma's living room.

I came to St. John's in May 1954 with Fr. Kilian McDonnell, OSB, my assistant pastor to see St. John's. I returned in September 1954 to be a priest, that is, to begin my studies to be a priest.

I joined the novitiate in July of 1960 and became a professed monk in 1961. On June 3, 1967 I became a PRIEST-monk with ordination. It was during the 70's that I started becoming a MONK-priest and the 80's helped me realize that for all intent and purposes I was primarily and functionally a monk again as I was during the 60's.

This latter realization has been growing and building over the past decade or so. I performed my last wedding in August 1980 and have refused to accept four since. I haven't volunteered for the 10:30 Sunday Community Mass since Associates' Day, August 1980. I stopped volunteering for student masses beginning January 1983.

More and more I have been preferring not to weekend in parishes in the summer or at special Christmas and Easter assignments. During Easter vacation of 1982 I deliberately scheduled a cystoscopy so I wouldn't have to go to a parish. During Christmas vacation 1982 I scheduled eye surgery to avoid going out. Both Prior Hilary and Prior Julian have been very understanding and gracious in the matter of weekendening, and yet I resorted to such gamey behavior. I did hear confessions for three days at Melrose this past week.

One thing I'm aware of is that I don't believe in absolving "sins" that I don't consider sins, and engage in myself, and even encourage others to do. I don't believe in driving 75 miles in the summer so that the rich can conveniently fulfill their "Sunday obligation" on the ninth hole of Madden's golf course. I don't believe in a Sunday obligation nor in daily Eucharist.

I'm aware and have personally experienced trying to get a substitute for the 5:00 pm Community Mass. You can't or only with the greatest difficulty. I asked twelve (12) priests to sub for me last Spring for one evening Mass at Jacobs Prairie due to a conflict and no one would.

MORE

OSB WOLLMERING\_00101

I've asked other monk-priests near my age if they'd get ordained if they had the choice this summer. They said no to the man. Part of this attitude may be due to the changes within the Church since Vatican II and within the community as the status of priest/brother has equalized and since you really have an option when joining the community today.

I don't think my reluctance to aversion to downright abhorrence to weekend or celebrate liturgies locally is due to laziness or because I find it burdensome or inconvenient. Other ministries I'm engaged in like teaching and counseling I find neither burdensome nor inconvenient, or if I do I look for no excuses to avoid them, but rather look forward to performing them.

The monastic ministries of prayer leader, morning and evening reader, table waiter, and breakfast server in addition to roles of teaching and counseling seem to be an adequate outlet for my service and ministry contributions both within and without the monastic community.

It strikes me I have three options at this point in my life:

- 1) apply to be canonically laicized, and remain a monk
- 2) simply not function as a priest for at least a year and review the situation at that time
- 3) continue as I am

Of these three options I prefer the second, simply not function as a priest at this time for at least a year.

This decision feels good, as well as making good logical and rational sense.

[BRUCE WOLLMERING]

1 Jan 85  
New Year's Day

Abbot Jerome:

Thanks for the "loading assist"  
yesterday. You just never know  
what Abbot's are handy for!

I ask your prayers & a blessing  
as I depart for a 1936 mile trek  
into the desert. Come join me if  
the Minnesota winter becomes  
intolerable, or if you're in the area!

Have a good New Year! I leave for  
"home" for the third time & look forward  
to the riches of the next 6 mos! Thank you for helping  
make it possible! Love  
and

# Saint John's University

Collegeville, Minnesota 56321

January 10, 1985

Fr. Bruce Wollmering, OSB  
Department of Psychology  
Saint John's University

Dear Fr. Bruce,

The Executive Committee of the Board of Regents has approved your application for leave during academic year 1985-86. If your plans change in any way, kindly let your department chair or me know at your earliest convenience.

Yours truly,

*Eva Hooker, CSC*

Eva Hooker, CSC  
Vice President for Academic Affairs

cc: Dean Spaeth  
Paul Lawson  
Allan Davisson

*Abbot Jerome,  
Cleared in the  
University for  
Jan '86 through Aug '86.  
Bruce  
WB*

Office of Academic Affairs

612 363-3145

OSB WOLLMERING\_00104



12 Jan '86

Abbot Jerome:

Arrived safely and on schedule  
a week ago today! Stayed with  
the Benedictine Sisters until Thurs  
noon before moving in to my  
apartment - relatively close to  
them and the university. Actually  
I'm about a mile east of where I  
leaved '76-'78.

Saw Halley's Comet through the  
U of A Planetarium telescope tonight.  
A nice fuzzy little ball!

My current ~~address~~ address for you  
and Elaine: 2662 N Alverson Rd 42  
Tucson, AZ 85712

Enjoy January! Fraternally, Bruce  
03

18 February 1986

Abbot Jerome:

Welcome back from C.U. I Heard you were out teaching for the week. I just returned from CA on the eve of Friday, the 14th. Was at ESALEN institute in Big Sur. Just made it out on Friday morning before the mud and rock slides got bad on the coastal highway. Probably the most beautiful stretch of road in the USA, but treacherous when it rains. Didn't think I would make it to the airport for a while due to rain and winds. It's still coming at this writing and will for another three or more days. In addition to being right smack dab in the middle of the storm the brochure describes Esalen as a "...center to explore those trends in education, religion, philosophy, and the physical sciences which emphasize the potentialities and values of human existence. Its activities consist of seminars and workshops, residential programs, consulting, and research." In many ways it has a very communal and monastic atmosphere about it. Gregorian Chant can be heard almost all day long and its very quiet and meditative in atmosphere. I enjoyed my stay. The ocean is especially gorgeous along the coast there or the coast is especially beautiful along the ocean there! And the part you'd love best, EVERYBODY gets a chance to "volunteer" for dining room and kitchen duty. No lists or schedules, just a tap on the shoulder during a meal, and you're off bussing dishes to the kitchen for a half hour or so. I couldn't help but think of you and laughed.

The desert is perfect for me. In fact, I'm beginning to be concerned how fast the time is flying by. Seven weeks are already gone. On the other hand eighteen are still left.

Br. Leonard called Saturday to tell me of Lancelot's death. Also got other abbey news about candidates, Colman--the little there is of him, and the telecommunications hassles with the private room phones. Otherwise all seems "normal".

Keep your spirits up even if the sun doesn't shine. I heard it's been an especially cloudy and sunless January. I wear thin after more than three days of clouds.

Am looking forward to my first packet from Elaine from your office.

Until next time, keep healthy and happy. You are in my thoughts and prayers.

Fraternally,



OSB WOLLMERING\_00106

4 March 1986

The Reverend Bruce Wollmering, O.S.B.  
2662 North Alvernon D242  
Tucson, Arizona 85712

Dear Father Bruce:

Your sabbatical is nearly half over; you must find it racing by faster than you wish! I hope that you are accomplishing what you proposed in your sabbatical request.

Yesterday I was interviewed by two persons from Channel Eleven in the Twin Cities. They came to campus to obtain more footage for their half-hour program on Saint John's. They have been on campus a number of times and have filmed most aspects of our life and work. I think they intend to air the program around the time of Mrs. Sadat's visit to the Twin Cities and to campus. In any event, they will give us a copy of the program so that we can use it for instructional and promotional purposes.

Two weeks ago I was on a visitation team at the houses of formation around Washington Theological Union. A team of twelve visitators went to fifteen different houses of formation to examine their programs and to write up reports. You can imagine it was a busy week! The day before the visitation began I went to Saint Luke Institute to visit. We had a good chat for more than three hours. I think he is taking this treatment seriously and really wants to make it effective this time. He is learning what alcohol has done in his life up to the present time and also the tools he will need to survive in the future.

Last week we had a Chapter discussion of the proposed master plan for campus. We talked specifically about the guest facilities and the refectory. It is apparent that we need to do much more discussing before we come up with a consensus on these issues. Our Senior Council will also have to review priorities.

Your name is on our mailing list, so you should receive our packets regularly. Please inform us if you do not.

I wish you a blessed and fruitful Lent!

Fraternally,

OSB WOLLMERING\_00107

Cinco de Mayo  
86

Robert Jerome:

The "parkes" arrived from  
your office today via  
Elaine. Thanks! I assume  
we agree my study have  
has in a large part been  
my "retreat" in the desert  
for this year!

The cutie on the cover  
looks a bit like Minnie's  
ruby-throated which we  
do not have here. We

on the hand have a half  
dozen species of Hummers  
compared to Minnie's one.

Old news, but I especially  
enjoyed your paper "Red  
Abbot as Administrator &  
Steward": Also used part  
of your book as coplanes  
for a talk at the Benedictine  
Convent for St. Benedict's Day.

Sanctuary I will readily  
made without news has  
week. Has used much  
pain & concern here. Will  
be many demonstrations  
this weekend.

The Church's involvement has  
only begun! ②

Paul Schuske (cover of  
Spring St. John's Mag) was  
on ABC-TV morning show  
with clip on Arctic Expedi-  
tion. St. John's in the news!

My almost daily hikes in  
the desert provide a unique  
atmosphere conducive to  
professional, personal, and  
spiritual development. I

carry a copy of a psych  
book or two, a bird guide,  
and God provides a  
plethora of spiritual  
beauty in the hot, blooming  
and, yet lush, desert!



(3)

My schedule of workshops and professional development are going nicely and I'm getting all I wanted to fit my time schedule and economic budget for the most part. Only one, which would have been overlapping in Cestato strategy, was too late & too expensive. I'll replace it with a couple cheaper & earlier ones with P. Julian's approval.

Keep up the very good work. Take time for yourself!  
Prayers, Bruce

The Reverend Bruce Wollmering, O.S.B.  
2662 North Alvernon / D242  
Tucson, Arizona 85712

13 May 1986

Dear Father Bruce:

Thank you for your recent letter describing in some detail your studies as well as your enjoyment of Arizona!

We are having the wettest spring in memory. Lake Sagatagan has risen beyond any level that I have experienced in the past. We no longer have a beach near the monastery building, that is, the beach house. Many paths have been eroded away by the waves and the water is above the cemetery landing, that is, the level where the bench is. You can imagine that we will get quite a crop of mosquitos this year!

Last Saturday I assisted Father Paul Schwietz in planting trees on the north side of I-94. We were filling in some of the trees that were eaten by the gophers, but we also planted some white spruce in new areas. I am happy for the development of the trees we planted some three or four years ago.

Yes, I suspect you will not be able to return to the abbey for the week of retreat and renewal. You may make your retreat in the desert. We have to be satisfied with one "Desert Day," Wednesday, of our week. You can enjoy the desert often!

Today the Senior Council votes on the request of Father Gordon Gandy for a two-year leave from the monastery. He wants to test himself in various jobs in the Twin Cities. He has developed very well in the last seven years and I am confident that he will continue to grow with this move.

Next week I will visit at Saint Luke Institute in Washington, D. C. He has been at the institute nearly five months, and it is my hope that he has learned much from the program. By the way, you might know that Father Michael Peterson has lymphoma cancer, and there does not seem to be a cure for it. I hope to visit with him next week.

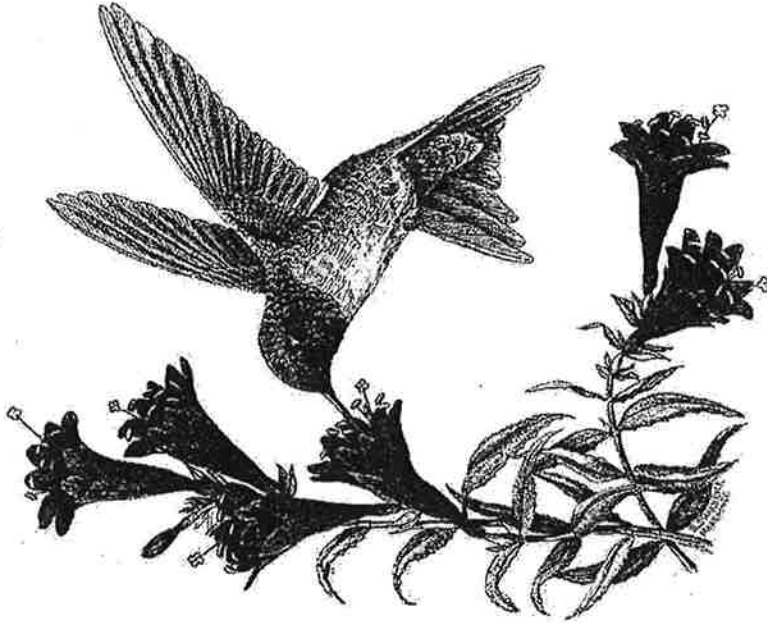
I wish you well in your studies and reflections!

Blessings of this holy season be with you!

Fraternally,

Abbot Jerome Theisen, O.S.B.

OSB WOLLMERING\_00111



#### ANNA'S HUMMINGBIRD

Most abundant in the coastal lowlands of California, Anna's are also the most common (and often only) winter hummingbirds on the west coast and through the arid southwest. Frequently seen at feeders and in gardens in urban areas, they feed on tiny insects and nectar from flowers such as the hummingbird trumpet shown here.

The Tucson Audubon Society  
30-A N. Tucson Blvd.  
Tucson, Arizona 85716  
Telephone 323-9673



23 June '86

Abbot Jerome:

Less than a month  
left in the desert. Will  
be gone a month from today.

Am on "weatun" now.  
Went to the "Hummingbird  
Capital" of the world  
today in Ramsey Canyon  
about 90 mi SSE of  
Fuson. Runs out I  
was sitting on the  
observation bench by  
the feeders with

from Minneapolis,  
Episcopal friends of Bill  
Franklin, above mesa,  
an Episcopal priest (Tom) was  
on a panel with you at  
St. John's about a year  
and a half ago, and  
whose son, an Episcopal  
priest, died suddenly  
& unexpectedly at his  
parish in St Louis Park  
about a year ago. Goes  
to show, what a small  
world we live in! They  
send greetings!  
I do too! *Bill*



POSTDOCTORAL STUDY LEAVE PROJECTS FOR BRUCE WOLLMERING, OSB -- JANUARY-JUNE 1986

Gestalt Training

ESALEN INSTITUTE, Big Sur, CA 93920

"Experiencing Esalen", Staff, February 9-14, 1986

T.A. Redecision Therapy Training

WESTERN INSTITUTE for GROUP & FAMILY THERAPY

262 Gaffey Rd, Watsonville, CA 95076

Robert L. Goulding, M.D., Mary McClure Goulding, MSW, Co-directors  
April 6-11, 1986

Therapeutic Hypnosis & Self Hypnosis:  
Basic & Advanced Procedures

Dr. Theodore Xenophen Barber, Ph.D.

Evaluation Research Associates, Inc.

P.O. Box 6503 Teall Station, Syracuse, NY 13217  
April 17, 1986

18th Annual Southwestern School  
for Behavioral Health Studies

"Brief Strategic Therapy: Principles & Applications"  
John A. Moran, Ph.D., Co-director of The Family Institute of AZ

"Midlife Transitions: A Challenge to be Creative"

Natalie Rogerts, M.A., Director of the Person Centered  
Expressive Therapy Institute

"The 'Normal' Adolescent: The Needle in a Haystack"  
Frank G. Bolton, Jr., Ph.D., Coordinator of Psychological/  
Psychiatric Services

Director of Special Populations &  
Projects for AZ State Department of  
Economic Security

"Adult Children of Alcoholics and Other Co-Dependents:  
What is Co-Dependency and How Do We Treat It?"

Diana Edwards, Ph.D., Ardith Sherrill

University of Arizona, Tucson, AZ  
May 19-23, 1986

Dream Workshop

ESALEN INSTITUTE, Big Sur, Ca 93920

"Diving Into the Deep: Dream Discovery"

Joyce Frazee

May 30-June 1, 1986

Spirituality & the Psychology  
of Human Nature

Dr. M. Scott Peck, M.D.

Catalina H.S., Tucson, AZ

June 9, 1986

# Saint John's University

Collegeville, Minnesota 56321

25 January 1988

Fr. Bruce Wollmering, OSB  
Counseling and Career Services  
Saint John's University

Dear Fr. Bruce:

It is a pleasure to inform you that the Executive Committee of the Board of Regents granted you tenure to the department of Psychology at its meeting today.

Please accept my congratulations and my hope that your continued role as a valued member of the faculty will bring you much happiness.

Sincerely,



(Rev.) Hilary D. Thimmesh, O.S.B.  
President

HDT/mjb

Office of the President

612:363-2247

OSB WOLLMERING\_00116

Saint John's Abbey  
Collegeville, Minnesota 56321

Office of the Abbot

3 February 1988

The Reverend Bruce Wollmering, O.S.B.  
Saint John's Abbey  
Collegeville, Minnesota 56321

Dear Father Bruce:

I did not have the pleasure of voting for your tenure because I missed the Executive Committee of the Board of Regents, but of course I would have voted for your tenure very enthusiastically.

Congratulations on your promotion to the status of tenure! Thank you also for your many years of service to Saint John's University and also your support of the monastery by your life and ministry! I look forward to working with you in the future as a member of Saint John's University.

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

OSB WOLLMERING\_00117

BRUCE'S CURRENT ASSIGNMENTS & WORK -- October 1988

---

ABBEY: Committees include: a) Recfection  
b) Forest & Land Management

Community Service: a) Prayer Leader  
b) Morning Reader  
c) Evening Reader  
d) Table Waiting

UNIVERSITY:

FACULTY: 4/7ths contract with Psychology Department  
(entails teaching 8 credits worth of courses  
per semester)  
Also entails attendance at department meetings  
and currently member of Curriculum Revision  
Committee '88-'89

3/7ths contract with Counseling & Career Services  
(entails working in C&CS office about 20 hours  
a week seeing clients, attending weekly staff  
meetings, facilitating Adult Children of  
Acoholics (ACA) group, facilitating Dream  
Group, on search committee for Director of  
C&CS)

COMMITTEES:

- a) Rank and Tenure -- meets weekly for 1½ hrs  
(2-3 hrs preparation for @ meeting)
- b) Siehl Scholarship -- Spring only

HOBBIES & PERSONAL INTERESTS:

Wildlife Restoration & Preservation:

- a) Member of Bluebird Recovery Program of the Audubon  
Chapter of Minneapolis  
(Build, erect, monitor 60 Bluebird houses on six sites  
on campus including statewide two year banding  
of all hatchlings program in conjunction with DNR)
- b) Built and mounted eleven Woodduck houses  
(7 of 7 used summer '88)
- c) Built/mounted two Barred Owl Houses  
Built/mounted two Great Horned Owl Nesting Baskets

BRUCE

page two

- d) Built/mounted six Flicker Woodpecker Houses
- e) Built/mounted one Pileated Woodpecker House
- f) Built three Kestrel Houses--mounted two for Kestrels--mounted one for Sawwhet Owl

Average amount of time given to above projects--about two hours daily April thru July

SUMMER WORK:

- 1988 : Curriculum Revision Committe for Psychology  
(paid \$670.00)
- Taught Elderhostel (paid \$300)
- 1989 : Conduct two weekend Retreats on using your dreams  
to hear God's message

# conference nest

ducer. This video along with bluebird-stenciled sweatshirts and other bluebird items are available through the Bluebird Recovery Program.

Carol and Dave Fiddler, science teachers, gave an enlightening disertation on the comparisons in their research respectively on tree swallows and bluebirds.

Factor:	Tree swallow:	Bluebird:
Territories:	up to 30	100 yds.
Banded total:	8000	8000
Ph. nest set:	May 15-30	Apr-Jul
Feather in nest:	rummy	none
Good depth/loc:	no	no
Male incub:	none	none
Male food yag:	yes	yes
Fight H/spurs:	poor	good
Fight H/spurs:	in house	in house
	in open	in open

"Bluebirds hatching from white eggs can lay blue eggs."

"Increase in high weather temps decreases hormonal level in birds."

"Barnes (butcher birds) use the bluebird house tops as butcher blocks for mice."

"Raccoons might follow human odors to achieve success in house raiding."

"Paper wasp nests will influence any bird nesting in a box."

"Pairing of houses can satisfy both bluebirds and tree swallows."

## Here's another home with both martins and bluebirds

Dear News,  
This is my second year as a purple martin landlord. I installed a TG-12 in May, 1986 and had visitors approximately one-half hour later. We had no birds build that first year because I had waited too late in the spring to install my TG-12. I have discovered in the past two seasons that quick building is well under way in Wilmington, by the middle of May, so I was not discouraged to have an empty house in 1986.

The 1987 and 1988 seasons, however, have been altogether a different story. I installed my second TG-12 in February, 1987. We had two scouts arrive on March 9.

On March 14, 1988, I purchased a PMC-24 Trio-Castle and installed it between the two TG-12s. Since martins in eastern North Carolina are familiar with gourds, I installed five gourds on each of the two TG-12s. I will remove the gourds next year, 1989, because they do not provide any way for the young birds to exercise, are too hot and young birds can easily fall

from the gourds in the present.

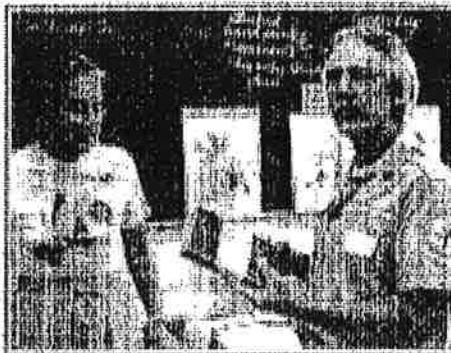
But back to the successful seasons of 1987 and 1988.

I now have a total of 82 rooms. The weather turned cold and windy after March 9, '87. We did not see our people again until several days later. On April 21 we had two pairs spend the night in one of our TG-12s. On April 28, they began to build in the TG-12. To make a long story short we had 10 pairs that raised and fledged 37 young by using all three houses in 1987.

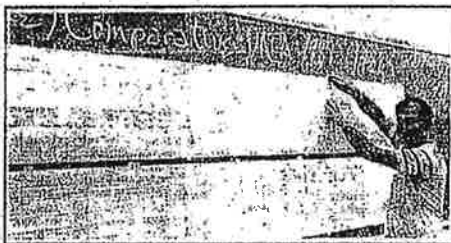
Today is July 10, '88. This year we had 20 pairs; total of 85 eggs laid. 68 hatched and most all have fledged at the present. They all are returning to the houses at night to roost. I know it will last only a few days. Last year they had all left the houses to go to the roost by August 1.

We also have a successful bluebird house near the martin houses. We had bluebirds and purple martins present at the same time.

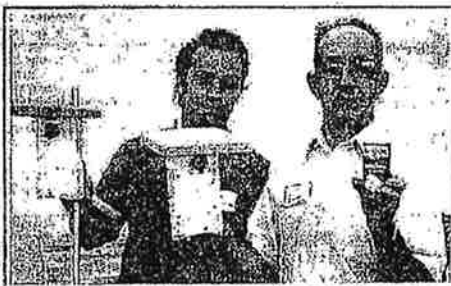
Jack Cooper  
4729 Ilex Drive  
Wilmington, North Carolina



Doreen Scriven and Bob Metzendorf discuss the "Jewels of Blue" video made by Metzendorf. Note bluebird house and other bluebird art in background.



Bruce Wollmering displays bluebird computer printouts.



Steve Gilbertson and Bob Smith compare notes on Steve's new bluebird house design.



Bruce Wollmering shows one of his 60 bluebird houses with front down for winter.



# Saint John's University

Collegeville, Minnesota 56321

December 22, 1987

Father Bruce Wollmering, OSB  
Counseling/Career Services  
Saint John's University

Dear Bruce:

I am happy to inform you that the members of the Committee on Rank and Tenure have recommended you for tenure and promotion to the rank of Associate Professor.

Your file suggested to us a very strong and positive integration between the counseling and the teaching that you do. We commend your fine work in the Counseling Center; the evidence is clear that you have a genuine talent for working with students in the traditional undergraduate age group. We also appreciate the bridge that you provide between the Counseling Center and the Psychology Department. For someone who is part-time in the Psychology Department, we are impressed with your full participation in the department and the university and the respect your colleagues hold for you.

Your fine counseling and your teaching complement one another. Students find you a dynamic teacher, and the number of students seeking to enroll in your courses is evidence of your popularity. As we read your syllabi and your generally high student evaluations, we had just two concerns. One is that there seems little change in your syllabi over time. We know that you do work to integrate into your classwork new material from reading, from actual experience in counseling, and from attendance at workshops. However, it is difficult to see those changes reflected in your syllabi. The second concern is that several students complain of the "pickiness" of your tests. Perhaps some discussions with students, either individually or with classes, could lead to some suggestions about improving the testing experience for students.

I have mentioned the many workshops you attend; we are pleased at the energy you bring to them and to your efforts to keep current in your fields of interest. We hope that your plans to reach a wider audience through publication will materialize for you. We urge you to request

Office of Academic Affairs

612 363-3145

OSB WOLLMERING\_00121


Bruce Wollmering, OSB

page 2

from the administration and/or faculty development funds those resources necessary to attain your scholarly goals.

Thank you, Bruce, for your many years of service to the University.

Sincerely,



Linda Hansen, Chair  
Committee Rank and Tenure

LH/pr

cc: Dr. Thomas Creed  
Sister Eva Hooker, CSC  
Father Hilary Thimmesch, OSB



SAINT JOHN'S ABBEY

COLLEGEVILLE, MINNESOTA 56321

2 November 1988

Dear Father Abbot:

Now that it's a matter of chapter record and that there was no opportunity to respond last evening I take exception to the implication of the letter of Fr. Hilary to the monastic chapter dated 31 October 1988.

It seems to me to imply from the outset that the monastic chapter has been dragging its feet irresponsibly since July. The fact of the matter is the chapter meeting during which a vote was taken on the proposed art facility, and new dormitory, was on 30 August 1988. That was two months almost to the day, not four months ago as one might conclude from the letter. At that time we were asked to vote on what I consider to be an ill-defined plan of four possible exterior materials options on one site and one site alone.

I have spoken to no one who disagrees with the need for an art facility. It is the what and where that is the question according to what I hear and believe. If I were a non-chapter person reading the letter I would be very upset with the monastic chapter which seems to be deliberately delaying and which now as a result necessitates a "fast track" and phase approach to construction of the proposed art facility.

In my opinion the chapter has not acted irresponsibly but very responsibly to the sketchy information presented two months ago when it was asked to vote both on a building and site without having any specifics to review or view.

I do not think we need to hear any more about why we need a new art facility, but what realistic styles and sites are proposed. After talking to quite a few persons involved in the planning of this facility over the past year or so I am becoming more open to the Tommy Hall site.

So I hope we can get on with the options without being pressured into a fast track or hurry up approach.

Sincerely,

Bruce Wollmering, O.S.B.

OSB WOLLMERING\_00123

February 1989

*Abbot Jerome:*

Once again thank you for agreeing to write a letter of recommendation for me as part of my intended sabbatical leave. Attached you will find information that might be helpful to you in writing a letter of recommendation for me to the JUNG-INSTITUTE in Zurich, Switzerland as a matriculated auditor during the 1990-1991 winter term..

The enclosed information includes: 1) a statement of reasons why I want to study at the Jung-Institute, and, courses I have taught in the past at St. John's University (especially those with a clinical or dream emphasis), 2) a copy of my current curriculum vitae, 3) a copy of my application form to the institute, and 4) general instructions to writers of letters of recommendation for candidates to the institute, including the address of the Director of Studies.

Feel free to submit this letter at your earliest convenience since they will not consider or act upon my application until all three letters have arrived. I would hope they would have received all my materials by Easter time.

Writing letters of recommendation can be both a burden and a joy. I hope this one is more of the latter than of the former. In either case, thank you very much for agreeing to do this for me.

Most Gratefully,



Bruce Wollmering, O.S.B., Ph.D., L.C.P.  
Associate Professor of Psychology  
Licensed Consulting Psychologist

Encs: Statement of Reasons and Courses Taught  
Curriculum Vitae  
Application to Institute  
Instructions to Writers of Letters of Recommendation  
Address of Director of Studies of JUNG-INSTITUTE-ZURICH

REASONS FOR APPLYING TO STUDY AT THE JUNG-INSTITUTE--ZURICH 1990-91)

- 1) Study a major comprehensive and complex theorist and school of psychology never before studied in depth by me
- 2) Have an extensive exposure to a cognitive psychologist's theories in view of the current popularity of and interest in cognitive psychology and personality types, e.g., Myers-Briggs-Type-Indicator (MBTI)
- 3) Learn Jungian approach(es) to dream analysis
- 4) Use Jungian psychology in my dream courses
- 5) Integrate Jungian psychological principles in clinical psychology and other other psychology courses I teach
- 6) Implement Jungian dream analysis principles and techniques with clients in my clinical practice
- 7) Experience Swiss and other European cultures first hand
- 8) Be exposed to native German and French speaking peoples for the first time in my life

COURSES TAUGHT AT COLLEGE LEVEL from 1978 through present Spring 1989:

Introduction to Psychology	--annually since 1978
Group Dynamics	--every semester since 1980 & currently
Introduction to Clinical & Counseling Psychology	--three times: 1983, 1987, & currently
Adlerian Psychology	--1983
Psychology of Human Sexuality	--1985, 1988
Psychology of Death & Loss	--1981
Psychology of Dreaming	--1985, 1988
Techniques of Interviewing	--1979, 1980
Development of Counseling Skills	--1978
Helping Skills Lab	--1988
January Term on Dreaming	--1980, 1982, 1984, 1987, 1988

Retreats on : "God Speaking to Us  
in our Dreams" --Summer 1989

Bruce Wollmering, O.S.B., Ph.D.  
2/19/89

## CURRICULUM VITAE

BRUCE L. WOLLMERING, O.S.B., Ph.D.

### I. Education

B.A. (Philosophy), St. John's University, Collegeville, MN, 1963  
M.Ed. (Counseling and Guidance), University of Arizona, Tucson, 1970  
Ph.D. (Counseling and Psychology), University of Arizona, Tucson, 1978

### II. Professional Association

American Psychological Association (APA)  
American Society of Clinical Hypnosis (ASCH)  
International Transactional Analysis Association (ITAA)  
Alfred Adler Institute of Minnesota (AAIM)  
Association for the Study of Dreams (ASD)  
Minnesota Jung Association (MJA)  
Bluebird Recovery Program--Minneapolis Audubon Society  
National Audubon Society  
The Nature Conservancy  
National Wildlife Federation  
Greenpeace

### III. Counseling Experience

Director of Career and Business Placement, Counselor, Counseling Service, St. John's University, Collegeville, Minnesota, 1970-72  
Director of Counseling, Counseling Service, St. John's University, 1972-75  
Staff Counselor, Center for Student Development, St. John's University, 1978-80  
Licensed Consulting Psychologist, Counseling and Career Services, St. John's University, 1980-present

### IV. Teaching Experience

Adjunct Assistant Professor in Psychology, St. John's University, 1978-80  
Assistant Professor in Psychology, St. John's University, 1980-present  
Tenured Associate Professor in Psychology, St. John's University, 1988-present

### V. Additional Professional Studies

Workshop in the Mental Health Disciplines, Department of Psychiatry and Social Work, Georgetown University, Washington, DC, June 21-August 6, 1971.  
Encounter Group Facilitator Training Workshop, University of Illinois, Champaign-Urbana, June 19-July 3, 1972.

Professional Studies (con't.)

## Transactional Analysis:

- 101 Introductory Course, St. John's, June 25-July 3, 1973.  
 101 Course, St. Olaf College, Northfield, Minnesota, June 17-21, 1974.  
 Script Analysis Workshop; St. Olaf College, June 24-28, 1974.  
 TA and Other Tools Workshop, St. Olaf College, July 8-12, 1974.  
 Carl Rogers Center for the Study of the Person, University of  
 California San Diego, at LaJolla, July 14-30, 1973; July 6-22, 1979.  
 Workshop on the Strong Vocational Interest Blank - Strong Campbell  
 Interest Inventory, Minneapolis, MN, September 26, 1974.  
 SAR (Sexual Attitudes Reassessment) Workshops: U of Minnesota,  
 Minneapolis, October 1974; Tucson, AZ, September 1977; U of  
 Minnesota, July 1983 (16 hrs @).  
 Workshops on Clinical Hypnosis, American Society of Clinical  
 Hypnosis, (25 hrs @), Phoenix, AZ, January 19-22, 1978; February  
 15-18, 1979; January 17-20, 1980.  
 MMPI (Minnesota Multiphasic Personality Inventory) Workshops:  
 U of California San Diego, LaJolla, March 24-28, 1980 (U of  
 Minnesota sponsor).  
 U of Minnesota, Minneapolis, April 6, 1983.  
 Reality Therapy Workshop, William Glasser, M.D., October 15, 1980,  
 Albany, MN.  
 Rational Emotive Therapy Workshop, Albert Ellis, M.D., November 6,  
 1981, Minneapolis, MN.  
 Alderian Psychology--The Myth of Adolescence, Oscar Christensen,  
 Ph.D., September 26, 1981, Minneapolis, MN.  
 Living Now Workshops (Carl Rogers Center for the Studies of the  
 Person): LaJolla, CA, July 17-26, 1981; July 16-25, 1982, July  
 13-22, 1984.  
 Workshop on: "Dreaming" with Mark Anderson, B.D., and Holly Branch,  
 M.S., sponsored by Health Counseling Services, Minneapolis, MN,  
 November 1, 1983.  
 Seminar on: "Men, Women and Relationships" (Addiction in  
 Relationships), featuring Stanton Peele, Ph.D., sponsored by  
 Health Activation Services, Minneapolis, MN, and Alfred Adler  
 Institute of Minnesota (AAIM), Bloomington, MN, in Minneapolis,  
 September 29, 1984.  
 Workshop on: "From Role to Real: Developing Intimacy Skills" with  
 Marilyn Mason, Ph.D., sponsored by the Program in Human Sexuality,  
 Medical School, U of Minnesota, Minneapolis, November 2, 1984.  
 Workshop on: "Adult Children of Alcoholics" with Janet Woititz,  
 Ph.D., sponsored by Alfred Adler Institute of Minnesota (AAIM), in  
 Minneapolis, MN, November 2, 1984.  
 Gestalt Training, "Experiencing Esalen", Esalen Institute, Big Sur,  
 CA, February 9-14, 1986.  
 T.A. Redecision Therapy Training, Robert L. Goulding, M.D., Mary  
 McClure Goulding, MSW, Watsonville, CA, April 6-11, 1986.  
 Therapeutic Hypnosis & Self-Hypnosis: Basic & Advanced Procedures,  
 Dr. Theodore Xenophen Barber, Ph.D., Syracuse, NY, April 17, 1986.

Professional Studies (con't.)

- 18th Annual Southwestern School for Behavioral Health Studies,  
 "Brief Strategic Therapy: Principles & Applications", John A. Moran, Ph.D., "Midlife Transitions: A Challenge to be Creative", Natalie Rogerts, M.A., "The 'Normal' Adolescent: The Needle in a Haystack", Frank G. Bolton, Jr., Ph.D., "Adult Children of Alcoholics and Other Co-Dependents: What is Co-Dependency and How De We Treat It?", Diana Edwards, Ph.D., Ardith Sherrill, University of Arizona, Tucson, AZ, May 19-23, 1986.
- Dream Workshop, "Diving Into the Deep: Dream Discovery", Joyce Frazee, Esalen Institute, Big Sur, CA, May 30-June 1, 1986.
- Spirituality & the Psychology of Human Nature, Dr. M. Scott Peck, M.D., Tucson, AZ, June 9, 1986.
- 1st National Conference on Sexual Compulsivity/Addiction: Definitions, Etiology, Treatment, sponsored by PHS (U of MN) and Golden Valley Health Center in Minneapolis, MN, May 18-19, 1987.
- Upper Midwest Bluebird Conference, sponsored by the North American Bluebird Society, the Bluebird Recovery Programs of Minnesota and Iowa, the Bluebird Restoration Association of Wisconsin, and the Minnesota Department of Natural Resources, Bloomington, MN, June 19-21, 1987.
- Summer Computer Workshop, St. John's University, Collegeville, MN, August 17-19, 1987.
- Association for the Study of Dreams Conference, University of California at Santa Cruz, CA, June 28-July 3, 1988.

VI. Dissertation:

"Dream Control for Behavior Change:, 1978 (unpublished)

VII. Publication:

Book Review: Dreams and Spiritual Growth: A Christian Approach to Dreamwork, by Louis M. Savary, Patricia H. Berne, & Strephon Kaplan Williams, Paulist Press, Ramsey, New Jersey, 1984, in "Sisters Today", December 1984, Volume 56, Number 4.

VIII. Presentations:

- Team member of campus ministry sponsored retreat on Human Sexuality, November 1982.
- Presenter at a Faculty Social Science Seminar on "Dreams and Dreaming", May 1982.
- Co-organizer and presenter of a six-part series on Human Sexuality, 1982-83.
- Co-leader of a 16-member student group on Human Sexuality, Spring '83.
- Presenter for the Employee Assistance and Development Program-- "Effective Communication Skills", February 15, 1983.
- Guest speaker at the Central Minnesota Alumni Association meeting, May 4, 1983, on "Dream Interpretation".
- Presenter at "Homecoming" Saturday, October 15, 1983, on "Dream Interpretation".



Presentations (con't)

Presenter at "Parents' Day" Sunday, October 23, 1983, on "Dream Interpretation".  
 Presenter at Minnesota Elderhostel '84--"Dreams: Are They for Real?", College of St. Benedict, St. Joseph, MN, June 17-23, 1984.  
 Presenter for the Employee Assistance and Development Program--"Stress--Anger--Depression", November 19 & 20, 1984.  
 Presenter for SJU Training & Development Program (TDP)--"Dreams and Self-Development", October 16, 1985.  
 Guest Speaker for the Academic Seminar with Twin Cities Alumni--"Interpreting Your Dreams", January 13, 1987.  
 Guest Speaker on "Interpreting Your Dreams", Alexandria, MN, August 1, 1987.  
 Presenter at the Annual Monastic Community Retreat on "Monastic Personnel in the University", St. John's Abbey, June 1988.  
 Presenter at Minnesota Elderhostel '88--"Dreams, Dreams, Dreams--Are They a Alike?", St. John's University, Collegeville, MN, July 31-August 6, 1988.

IX. Additional Services to University

Coordinator of Bush Faculty Development "Benedictine Retreat Weekends", August 1983 through October 1984.  
 Appointed member of Siehl Scholarship Committee, Spring '84 through Spring '85.  
 Elected member of Committee on Educational Standards, Fall '84 to Spring '86.  
 Selected member of Admissions Subcommittee of Committee on Educational Standards, Fall '84 to Spring '86.  
 Selected member of Plagiarism and Academic Probation Subcommittee of Committee on Educational Standards, Fall '84 to Spring '86.  
 Appointed member of Siehl Scholarship Committee, Spring 1987.  
 Organized a "Reunion" of the 1984 Bush-sponsored Benedictine/Lay Retreat Weekends I directed, May 28, 1987.  
 Elected member of Rank and Tenure Committee, 1988-89.  
 Selected member of Curriculum Revision Committee, Psychology Department, 1988-89.  
 Hosted the Annual Minnesota Bluebird Recovery Program Conference, St. John's University, Collegeville, MN, September 10, 1988.

Updated 1/89

BEGINNING IN: SUMMER SEMESTER 19\_\_\_\_ WINTER SEMESTER 19 90 -19 91

Before completing this form, be sure to read the instructions for making application in the brochure, "Admission to Matriculated Status". Print legibly (in black ink, so as to facilitate photocopying), or preferably type. Return this form to the attention of the Selection Committee accompanied by the enclosures indicated.

Attach photograph here

NAME: WOLLMERING, OSB BRUCE LUVERNE  
last first middle

Address St. John's University Q154  
Collegeville, Minnesota 56321 USA

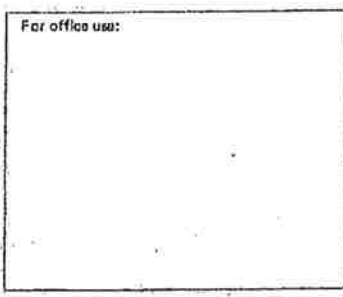
Tel. (612) 363-3791 or 363-2011

Age 48 Sex Male Country of birth U S A

Date of birth 11/02/40 Country of citizenship U S A

LANGUAGES: (Indicate your mother tongue(s) by an asterisk, and rate your knowledge of other languages as "good", "fair", "poor", or "none".)

	Reading	Aural Comp.	Speaking	Writing
* English	<u>Good</u>	<u>Good</u>	<u>Good</u>	<u>Good</u>
German	<u>Poor</u>	<u>Poor</u>	<u>Poor</u>	<u>Poor</u>
Other: <u>French</u>	<u>Poor</u>	<u>Poor</u>	<u>Poor</u>	<u>Poor</u>
(specify)				



UNIVERSITIES OR OTHER INSTITUTIONS OF HIGHER EDUCATION (most recent first):

Institution and Location	From - to	Field of study	Degree and year (awarded or expected)
<u>U of Arizona, Tucson, AZ USA</u>	<u>1975-78</u>	<u>Counseling &amp; Psychology</u>	<u>Ph.D. 1978</u>
<u>U of Arizona, Tucson, AZ USA</u>	<u>1969-70</u>	<u>Counseling &amp; Guidance</u>	<u>M. Ed. 1970</u>
<u>St. John's University, MN USA</u>	<u>1958-63</u>	<u>Philosophy &amp; Classics</u>	<u>B.A. 1963</u>

If you do not have an advanced academic degree, and are not presently studying towards one, do you have plans to do so in the future? \_\_\_\_\_  
If so, please describe your plans: \_\_\_\_\_

Have you ever applied to a psychological training institute? NO If so, with what result? \_\_\_\_\_

TITLE OF THESIS (written for your highest degree): Ph.D.: DREAM CONTROL FOR BEHAVIOR CHANGE (1978)

PUBLICATIONS (major or representative titles):  
Book Review of: DREAMS AND SPIRITUAL GROWTH: A CHRISTIAN APPROACH TO DREAMWORK.  
By Louis M. Savary, Patricia H. Berne, & Strephon Kaplan Williams.  
Paulist Press, Ramsey, New Jersey, 1984.  
In: "Sisters Today", December 1984, Vol 56, No 4.

AWARDS OR OTHER HONORS: None

PLEASE SEE BACK

PROFESSIONAL LICENSES  
OR CERTIFICATIONS:

Legally authorized title(s)

Granting authority and place of validity

Licensed Consulting Psychologist--State of Minnesota USA (since 1988)  
Clinical Hypnotist American Society of Clinical Hypnosis (since 1978)

PRINCIPAL EMPLOYMENT (most recent first):

Employing organization or institution	Your title or function	From -- to	Full- or part-time?
St. John's University//	Associate Prof of Psychology	1988-present	FULL-TIME
Order of St. Benedict, Inc.	Licensed Staff Psychologist	1978-present	
St. John's U//Order of St. Ben.	Assistant Prof of Psychology	1980-1988	(Part-time)
St. John's U//Order of St. Ben.	Staff Counselor	1970-1975	Part-time
St. John's U//Order of St. Ben.	Director of Counseling	1975-1975	Full-time
St. John's Prep School//OSB	Latin Teacher//Athletic Coach	1967-1969	Full-time

RELIGIOUS AFFILIATION OR ORIENTATION: Roman Catholic; Benedictine Monk since 1960;  
Ordained priest since 1967.

PREVIOUS INDIVIDUAL ANALYSIS AND/OR GROUP THERAPY:

Individual or group?	Number of hours	From:-- to	Name of analyst -- professional affiliation or psychological orientation
Group	20	May-June '86	Joyce Frazee, PhD Gestalt/Jungian
Group	15	February '86	Esalen Staff (Big Sur, CA) Gestalt
Group	20	April 1986	Robert Goulding, MD & Mary Goulding, MSW Transactional Analysis
Group	20	July 1984	Alberto Zucconi, PhD Rogerian Person-Centered
Group	84	July 1973	Carl Rogers, PhD & Franz van de Pohl, PhD Person-Centered

Continued below under ADDENDA:

FAMILY DATA:

Marital status Single Name of spouse \_\_\_\_\_ Age \_\_\_\_\_  
His/her profession or occupation \_\_\_\_\_ Ages of children \_\_\_\_\_  
Your father's profession or occupation Farmer Your mother's Housewife

REFERENCES:

- Name Abbot Jerome Theisen, O.S.B., (Eighth Abbot of St. John's Abbey)  
Address St. John's Abbey, Collegeville, MN 56321 USA
- Name Dr. Sheila Kane, (Assistant Dean of the Graduate School of Theology)  
Address St. John's University, Collegeville, MN 56321 USA
- Name St. Mary Anthony Wagner, O.S.B. (Editor of SISTERS TODAY)  
Address College of St. Benedict, St. Joseph, MN 56374 USA

If you are personally known to any members of the Institute faculty who are not being used as references, please name them: \_\_\_\_\_

None that I know of.

ADDENDA: (Please use this space to complete any answers for which there was insufficient space, or to add any other pertinent information not provided for in this form or included in your autobiographical sketch.)

Group	40	June-July '72	Don Davis, PhD	Rogerian Person-Centered
Group	18	June-Aug '71	Francis L. Clark, MD	Psychodynamic
Group	50	January 1968	Don Williamson, PhD	Psychodynamic
Group	15	July 1967	William King, MD	Psychoanalytic

Date \_\_\_\_\_ Signature \_\_\_\_\_

## References

In order to complete your application, you should ask three persons to write *directly* to the Director of Studies in support of your application. These should be persons who are well qualified, by both their knowledge of you and their own capacities, to write a letter of some substance, and preferably of specific relevance to your application. You may assure these persons that the Institute is seeking letters of objective appraisal, and that critical comments will be taken as evidence of the kind of frank and reliable comment which is needed in order to give your application serious consideration. They should also understand that their letters will be regarded as confidential communications to the Institute.

If you have done any personal analysis, you should either include your analyst among the persons named or explain your reasons for not doing so in the extra space provided on the application form.

*Note:* No interviews are required of applicants for the status of Matriculated Auditor. However, if you live within travelling distance of Zürich, you may wish to make an appointment with the Director of Studies, both in order to inform yourself better about the Institute and to permit him to gain a fuller impression of you.

C. G. JUNG-INSTITUTE  
DIRECTOR OF STUDIES  
HORNWEG 28, 8700 KÜSNACHT-ZÜRICH  
SWITZERLAND

Saint John's Abbey  
Collegeville, Minnesota 56321

Office of the Abbot

7 March 1989

C. G. Jung-Institute  
Director of Studies  
Hornweg 28,  
8700 Kusnacht-Zurich  
Switzerland

Dear Director of Studies:

Father Bruce Wollmering, O.S.B., is applying for the status of Matriculated Auditor of the C. G. Jung-Institute. I am happy to write this letter in support of his application for admission.

Father Bruce's curriculum vitae indicates that he teaches courses in psychology on a regular basis at Saint John's University in Collegeville, Minnesota. He is a competent professor of psychology, one who dedicates much energy and time to the preparation of classes. He is a very successful teacher and an anchor person in our department of psychology. It is evident that he would put to good use the knowledge and experience that he would receive at the Jung-Institute.

Father Bruce is dedicated to the advancement of his students in their understanding of the psychological dynamics of life. It is my conviction that he is of great service to the students and is always ready to provide them with guidance and knowledge.

Father Bruce has done more teaching than administering in his adult life but he is also a competent administrator. At the present time he devotes most of his week to teaching and counseling. In fact, he is sought out as an objective and interested counselor in matters psychological.

It is also clear from his curriculum vitae that dreams are his specialty. He teaches a course in this area and makes his students and others aware of the dream dimension of our life. I suspect that he wants to continue to develop his study of dreams.

Phone 612 363-2544

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OSB WOLLMERING\_00133

C. J. Jung-Institute  
7 March 1989  
Page Two

I find Father Bruce a great resource in the university and abbey community. I turn to him frequently for advice in matters psychological. I know that others respect his competence and turn to him for information and guidance.

I have heard Father Bruce lecture and I know that he has an attractive style. He is able to present his material in a way that it is understandable and colorful.

Father Bruce is a monk of Saint John's Abbey and I am very happy with his dedication to the monastic life. It is consoling to me to see how he combines his study of human psychology with a search for God in a monastic context. I think he could bring a very significant and interesting dimension to any seminar or class at the Jung-Institute.

Thank you for accepting this letter of recommendation! If you have any questions, I would be glad to answer them.

Sincerely yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

DATE: 16 May 1989

MEMO TO: Members of the Senior Council

FROM: Bruce Wollmering, OSB

I would like to bring two items to your attention for your consideration.

- 1) Would it be possible to establish a policy with regard to busses parking in front of the abbey church for extended periods of time? At the present time busses bringing in tour groups, visitors, and those picking up choral groups tend to park in front of the church with engines running for long periods of time. In the winter drivers don't want to have to restart the diesel engines when they're cold and to keep the interior of the bus warm. In the summer they want to keep the bus air conditioned. I would recommend that the front of the church be used only for dropping off and picking up passengers, and that the busses then park in the science lot. If they must park in the front of the church longer than for drop offs and pick ups they should be told to shut off their engines. The noise levels and air pollution in the abbey living area is very aggravating and unhealthy. In summary, park with engines off, or park in the science lot with engines running.
- 2) I find it very disconcerting that our abbey cemetery's upkeep is continuing to deteriorate. It seems to me it is time to put substantial effort into landscaping, re-setting the headstones, and maintenance. This is a major task that would require someone with expertise in landscaping and someone with expertise in stonework along with a crew of assistant workers to get the job done. After that a smaller and even part-time crew could maintain the area. It is probably time to separate the function of sexton from keeper of the grounds. I think it is disgraceful and disrespectful the way we treat the deceased members of our community.

Thank you for considering these two items.

cc: Paul Schweitz, OSB, Chair, Land and Forest Management Committee  
Michael Laux, OSB, Director, Life Safety Services

Father Abbot, J.P. Earls, Kelly Ryan, Prior Julian, Gordon Tavis, Daniel Ward,  
Isaac Connolly, Tom Gillespie, Cyprian Weaver, and Magnus Wenninger, OSB's.  
Wilfred Theisen,

# St. John's restores natural habitats

By TOM LARSON

Times Staff Writer

The Rev. Paul Schwietz and the Rev. Bruce Wollmering spent Friday morning walking the lands north of St. John's University campus, identifying species of birds and discussing nuances of a recently developed wetland.

Like anyone who found they couldn't get enough of a good thing, the two Fathers could have wiled away the rest of the day out there.

Schwietz, the university's land manager, and Wollmering, an ornithology buff, have spent hundreds, possibly thousands of hours scouting out the same terrain over the years.

But they still can't get over how well a \$40,000 project initiated last fall is working to restore a 60-acre meadow just south of Interstate 94 to its original wetland habitat.

"It's coming back to what it was like 150 years ago," Schwietz said.

And the grand scheme has essentially just begun. Schwietz, Wollmering and an assortment of experts are hoping to restore other areas of the university's 2,500 acres to their natural condition using detailed documentation collected since 1856 when monks first settled the area.

Restore/5A

## Restore

lected since 1856 when monks first settled the area.

Schwietz is spearheading a plan to revive 50 acres of prairie grasses out of what had been a meadow on which monks once grew hay to support the livestock that fed the community.

Schwietz has been using burning techniques to revitalize an 11-acre oak savannah south of the wetlands to serve as a transition stage from St. John's 1,600 acres of woods to the outlying meadows or prairies.

The wetlands project is split into an eight-acre marsh of thick vegetation just off Stearns County Road 159 leading to the campus, and a larger, open-water wetland with floating vegetation that is perfect for duck nesting, Wollmering said.

In between is a 1,100-foot dike over the north fork of the Watab River that makes the whole project tick. The dike was built between Interstate 94 and the meadow to control flooding and two large drain pipes allow Schwietz to adjust the flow of water through the dike.

Birds and waterfowl, like Black Terns and Northern Shovelers, have nested in the wetlands this year, likely for the first time, Wollmering said.

Other species common to the area, such as wood ducks and egrets, now are found in greater numbers than ever before. Wollmering has counted 39 species of birds, 21 of which are in breeding pairs.

"I am just amazed the response (of the wildlife) has been so fast," Schwietz said. "The Department of Natural Resources) said just get some water in there, they'll come back and they have."

Just west of the open-water wetland, Schwietz is nurturing a small test plot for the prairie restoration. He is contacting foundations for the money needed to dive headlong into the project.

Schwietz said he hopes to start the prairie project next year and intends to introduce 70 species of indigenous grasses and flowers per acre to the land.

In the oak savannah, thick with mullein, yarrow and broom grass, Schwietz has twice burned the vegetation and cleared trees to open an area that will produce vegetation found previously in the area.

Support for the project has been solid, Schwietz said. The DNR has contributed \$20,000 and D.H. Blotner & Sons, Avon, has provided about \$10,000 in construction work. St. John's has spent \$10,000 and the Minnesota Waterfowl Association has chipped in \$1,000.

"We're restoring three endangered natural habitats, that's what I find exciting about this," Schwietz said. "The monks are enthused when they see we're being responsible about our natural resources. The college and the community have shown they're enthused about it. Even though we're a liberal arts college, we want to instill a healthy attitude toward the environment."

7-8-89

St Cloud Times



S A I N T J O H N ' S A B B E Y  
Collegeville, Minnesota 56321  
A b b o t ' s O f f i c e

31 August 1989

The Reverend Bruce Wollmering, .O.S.B.  
Saint John's University  
Collegeville, Minnesota 56321

Dear Father Bruce:

The new Refection Committee has been formed and I want to take this opportunity to thank you for your service on this committee for the past few years! You have taken an evident interest in monastic refecton and have offered many good insights. I also appreciated your volunteering for special work in waiting or caring for the serving lines. You are welcome to continue to give comments to the Refection Committee.

Blessings and peace in the Lord!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

SAINT JOHN'S ABBEY



10/11/89

Fr. Dunstan Moorse, OSB  
Director, Abbey Liturgy

Dear Dunstan:

As per our two recent conversations I am committing to writing a particular concern I have regarding monastic funerals.

For several years now I've been unaffected, distressed, or appalled by the amount of cacophonous noise, laughter, talking or shouting that takes place the ten to five minutes before funerals begin while the monks are lining up in the first floor Breuer corridor. I was particularly chagrined by it all over two years ago when Fr. Otto Weber died. I personally was not at all in a chatty, laughing mood, and felt I and others were not very much respected. But I can live with that kind of insensitivity by conferes.

My real concern and embarrassment is for the relatives and friends of the deceased who are waiting in the nave, saying their final farewells, and often grieving quite intensely. I have no idea what their thoughts are about the deceased monk's conferes who are laughing and shouting, but they can't be good.

I do not on the other hand wish us to be somber and morose before and during all funerals, but I think perhaps a happy medium between that and what we have now could be reached. Any ideas?

On another point, I hope you and the liturgy committee are continuing to explore ways to incorporate "reconciliation rites" into our liturgical rhythm beginning with this Advent if possible, which by the way is fast coming upon us.

Thanks for reading, and keep up the good work.

Fraternally,

Bruce, osb

A handwritten signature in black ink, appearing to read 'Bruce OSB', written over the typed name.

✓ C: Abbot Jerome, OSB

COLLEGEVILLE, MINNESOTA 56321

OSB WOLLMERING 00138

Saint John's Abbey  
Collegeville, Minnesota 56321

Office of the Abbot

29 December 1989

Fremdenpolizei Des Kantons Zurich  
8090 Zurich  
Stampfenbachstr. 15  
8001 Zurich, Switzerland

To Whom it May Concern:

I wish to testify that Father Bruce Wollmering is pursuing studies in Zurich and that he is completely funded by Saint John's Abbey in Collegeville, Minnesota. Father Bruce has financial support to pursue his studies and to travel to and from the United States.

Father Bruce is a respected citizen of the United States, a professor in Saint John's University, and a monk of Saint John's Abbey. I know that he will use his period of study in Switzerland to the best advantage of his life of scholarship and teaching.

Please contact me at this address if you have any questions.

Sincerely yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

OSB WOLLMERING\_00139

INFORMATION FOR THE ARCHIVES OF SAINT JOHN'S ABBEY

DATE: 7 January 1990

NAME: LUVERNE BRUCE WILLIAM WOLLMERING  
(Baptismal) (Religious Where Different) (Middle) (Last)

BIRTH: Hastings Dakota Minnesota November 02 1940  
(City) (County) (State) (Month) (Day) (Year)

YOUR PATRON SAINT: Ambrose NAMEDAY: December 7

TRIENNIAL VOWS: St. John's Abbey Church 11 July 1961 Abbot Baldwin  
(Place) (Date) (Before Whom)

FINAL VOWS/OBLIGATION: St. John's Abbey Church, 11 July 1964 Abbot Baldwin  
(Place) (Date) (Before Whom)

ORDINATION: St. Mary's Cathedral 3 June 1967 Peter W. Bartholome  
(Place) (Date) (Bishop)

FATHER'S FULL NAME: \_\_\_\_\_

FATHER'S BIRTHPLACE: \_\_\_\_\_

FATHER'S NATIONAL DESCENT: \_\_\_\_\_

FATHER'S RELIGION: Catholic DATE OF BIRTH: \_\_\_\_\_

HIGHEST LEVEL OF FATHER'S EDUCATION: 8th Grade

FATHER'S OCCUPATION: \_\_\_\_\_ Retired  
(When You Entered Monastery) (Now)

FATHER'S ADDRESS AND TELEPHONE: \_\_\_\_\_

MOTHER'S MAIDEN NAME: \_\_\_\_\_

MOTHER'S BIRTHPLACE: \_\_\_\_\_

MOTHER'S NATIONAL DESCENT: \_\_\_\_\_

MOTHER'S RELIGION: Catholic DATE OF BIRTH: \_\_\_\_\_

HIGHEST LEVEL OF MOTHER'S EDUCATION: 8th Grade

MOTHER'S OCCUPATION: Housewife Housewife  
(When You Entered Monastery) (Now)

MOTHER'S ADDRESS AND TELEPHONE: \_\_\_\_\_

YOUR CAREER BEFORE ENTERING THE MONASTERY: Student

EDUCATION SCHOOL FROM TO MAJOR DEGREE DATE

ELEMENTARY: St. Boniface--Hastings Sept '45-May '54 8th Grade Diploma May '54

SECONDARY: St. John's Prep Sept '54--May '58 H.S. Diploma May '58

UNDERGRADUATE: St. John's Univ. Sept '58--May '63 Philosophy/CLB.A. May '63  
Classics

PRIESTHOOD STUDIES: St. John's Abbey Sept '63--May '67 -- --

GRADUATE: University of Arizona, Tucson, AZ June '69--May '70 Counseling & Guidance M.Ed. May '70  
U of Arizona, Tucson AZ Sept '75--May '78 Counseling P.H.D. May '78  
& Psychology

POST-DOCTORAL: (C. G. Jung Institute--Zürich Oct '90-March '91 -- -- )

OTHER: Too numerous to list

LIST YOUR BROTHERS AND SISTERS IN THE ORDER OF THEIR BIRTH. INCLUDE YOURSELF

Bruce 11/02/40


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

Licensed Consulting Psychologist--State of MN--1980 to present

Granted Tenure and Rank of Associate Professor St. John's U-- January 1988


DATE OF FORM: 1990

LIST CHRONOLOGICALLY ALL THE MAJOR ASSIGNMENTS YOU HAVE RECEIVED SINCE PROFESSION AND ORDINATION. Give (a) the *type or nature* of the work, e.g., assistant pastor or plumber or math teacher in Prep school, (b) the *location*, (c) the *duration*, (d) any *special achievements* or items of note, e.g., built parish hall in 1978, or Danforth grant in 1980.

Latin Teacher, Prefect, Coach (X-Country/Track) St. John's Prep 1967-69

Education 1969-70

Business & Placement Director, Counselor SJU & SJP 1970-72

Consulting Counselor SJP 1970-75

Director of Counseling Service SJU 1972-75

Novice Master--St. John's Abbey August 1972--January 1973

Prefect--4th Benet SJU 1973-1975

Education 1975-78

Faculty Resident--1st Tommy SJU 1978-80

Licensed Psychologist--Counseling Services SJU 1978-80

Adjunct Professor of Psychology--SJU 1978-80

Assistant Professor of Psychology--SJU 1980-88

Tenured Associate Professor of Psychology--SJU 1988---

Study Leave SJU January 1986-July 1986

Sabbatical Leave SJU (C.G. Jung-Institut Zurich) 1990-91

Name: \_\_\_\_\_ *name is not use for calculation purpose!*

How Related: Friend Name of Spouse: \_\_\_\_\_

Address: \_\_\_\_\_

City and State: \_\_\_\_\_, Zip Code: \_\_\_\_\_

Home Tel. \_\_\_\_\_ / \_\_\_\_\_ Work Tel. \_\_\_\_\_ / \_\_\_\_\_ or Ext: \_\_\_\_\_

Email: \_\_\_\_\_ (or) \_\_\_\_\_

Name: \_\_\_\_\_

How Related: Friend Name of Spouse: \_\_\_\_\_

Address: \_\_\_\_\_

City and State: \_\_\_\_\_, Zip Code: \_\_\_\_\_

Home Tel. \_\_\_\_\_ / \_\_\_\_\_ Work Tel. \_\_\_\_\_ / \_\_\_\_\_

Email: \_\_\_\_\_

Name: \_\_\_\_\_

How Related: Friend Name of Spouse: \_\_\_\_\_

Address: \_\_\_\_\_

City and State: \_\_\_\_\_, Zip Code: \_\_\_\_\_

Home Tel. \_\_\_\_\_ / \_\_\_\_\_ Work Tel. \_\_\_\_\_ / \_\_\_\_\_

Email: \_\_\_\_\_

Please list, if you wish, a close friend to be notified.

Name: \_\_\_\_\_

Name of Spouse: \_\_\_\_\_

Address: \_\_\_\_\_

City and State: \_\_\_\_\_, Zip Code: \_\_\_\_\_

Home Tel. \_\_\_\_\_ / \_\_\_\_\_ Work Tel. \_\_\_\_\_ / \_\_\_\_\_

Email: \_\_\_\_\_



*Please do NOT use for Solicitation purposes!*

**ADDRESSES OF CLOSEST RELATIVES**

N.B.: You may attach your own list to this form if you prefer.

Name of Monk: BRUCE WOLLMERING, OSB Date: 23 January 2006

\* Name: \_\_\_\_\_

How Related: \_\_\_\_\_ Name of Spouse: \_\_\_\_\_

Address: \_\_\_\_\_

City and State \_\_\_\_\_, Zip Code \_\_\_\_\_

Home Tel. \_\_\_\_\_ Work Tel. \_\_\_\_\_ / \_\_\_\_\_

Email: \_\_\_\_\_

Name: \_\_\_\_\_

How Related: \_\_\_\_\_ Name of Spouse: \_\_\_\_\_

Address: \_\_\_\_\_

City and State \_\_\_\_\_, Zip Code: \_\_\_\_\_

Home Tel. \_\_\_\_\_ Work Tel. \_\_\_\_\_

Email: \_\_\_\_\_

Name: \_\_\_\_\_

How Related: \_\_\_\_\_ Name of Spouse \_\_\_\_\_

Address: \_\_\_\_\_

City and State: \_\_\_\_\_, Zip Code: \_\_\_\_\_

Home Tel. \_\_\_\_\_ Work Tel. \_\_\_\_\_ / \_\_\_\_\_

Email: \_\_\_\_\_

Name: \_\_\_\_\_

How Related: \_\_\_\_\_ Name of Spouse: \_\_\_\_\_

Address: \_\_\_\_\_

City and State: \_\_\_\_\_, Zip Code: \_\_\_\_\_

Home Tel. \_\_\_\_\_ Work Tel. \_\_\_\_\_ / \_\_\_\_\_

Email: \_\_\_\_\_

\* To be notified FIRST in case of death or serious illness.

(OVER, PLEASE)

**OSB WOLLMERING\_00145**

ADDRESSES OF CLOSEST RELATIVES

Name of Monk: BRUCE WOLLMERING, OSB

Date: 1 August 1989

- 1) \* Name: \_\_\_\_\_  
Spouse: \_\_\_\_\_  
How Related: \_\_\_\_\_  
Address: \_\_\_\_\_  
City and State: \_\_\_\_\_, Zip Code: \_\_\_\_\_  
Telephone Numbers: Home \_\_\_\_\_ / \_\_\_\_\_  
Work same / \_\_\_\_\_
- 2) \* Name: \_\_\_\_\_  
Spouse: \_\_\_\_\_  
How Related: \_\_\_\_\_  
Address: \_\_\_\_\_  
City and State: \_\_\_\_\_, Zip Code: \_\_\_\_\_  
Telephone Numbers: Home \_\_\_\_\_ / \_\_\_\_\_  
Work same / \_\_\_\_\_
- 3) Name: \_\_\_\_\_  
Spouse: \_\_\_\_\_  
How Related: \_\_\_\_\_  
Address: \_\_\_\_\_  
City and State: \_\_\_\_\_, Zip Code: \_\_\_\_\_  
Telephone Number: \_\_\_\_\_ / \_\_\_\_\_
- 4) Name: \_\_\_\_\_  
Spouse: \_\_\_\_\_  
How Related: \_\_\_\_\_  
Address: \_\_\_\_\_  
City and State: \_\_\_\_\_, Zip Code: \_\_\_\_\_  
Telephone Number: \_\_\_\_\_ / \_\_\_\_\_

\* To be notified FIRST in case of death or serious illness.

(OVER, PLEASE)

OSB WOLLMERING\_00146

# Saint John's University

Collegeville, Minnesota 56321

March 23, 1990

Fr. Bruce Wollmering, OSB  
Counseling and Career Services  
Saint John's University

Dear Bruce:

I am happy to notify you that the Committee on Faculty Development and Research has recommended that you receive a FY 91 C & PD grant in support of your sabbatical at the Jung Institute in Zurich.

Your budget is as follows:

Tuition support	\$ 300
Analysis	<u>2400</u>
TOTAL	\$2700

This year the committee received requests for over twice as much money as was available. The committee judged all of the projects to be worthy of funding and therefore first eliminated what members judged to be non-essential expenses. Then all requests for summer stipends and sabbatical salary supplements were reduced to equal levels of partial funding. (Because of the importance the committee attaches to full-year sabbaticals, these latter were funded at a higher level than summer stipends.) None of the members of the committee was happy to administer these cuts. However, we judged that the good of St. John's was best served by our decisions.

Please contact Shirley Kelly when funds are needed.

On behalf of your colleagues, I wish you the best in this well-earned sabbatical.

Sincerely,

*Dietrich Reinhart, OSB*

Dietrich Reinhart, OSB  
Dean of the College

cc: Tom Creed  
Greg Walker  
Norb Meier  
✓ Jonathan Licari, OSB  
File

Office of Academic Affairs

612 363-3145

OSB WOLLMERING 00147

Saint John's Abbey  
Collegeville, Minnesota 56321

Office of the Abbot

4 June 1990

TO WHOM IT MAY CONCERN:

Father Bruce Wollmering, O.S.B., is a monk of Saint John's Abbey and a priest of the Roman Catholic Church. He made monastic profession on 11 July 1961 and was ordained to the priesthood on 3 June 1967. He is a monk and priest in good standing.

During the academic year 1990-1991 he is on sabbatical from Saint John's University where he teaches psychology and functions as a psychological counselor.

I thank you for any forms of hospitality that you may offer him.

Sincerely yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-7

OSB WOLLMERING\_00148

6/13/90

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

Dear Abbot Theisen,

I have just finished reading a book on the experience and treatment of Obsessive-Compulsive Disorder and am moved to write you about your gift to my son.

Last November, [redacted], a freshman at SJU, was "attacked" by a bout of obsessions that caused him so much anxiety that he lost weight, couldn't sleep, cried, had stomach aches. This had also happened his senior year in high school and we had sought professional help. Although the anxiety went away, we had been given no explanation of its cause.

At SJU, Father Bruce Wollmering diagnosed [redacted] as having OCD, a hitherto "secret," but common disorder causing senseless thoughts to recur over and over again in an otherwise normally functioning person.

I learned from this book that many professionals still misdiagnose OCD and often erroneously treat the disease with traditional psychotherapy which is recently realized as ineffective. Father Bruce has not been able to "make the problem disappear," but he unhesitatingly diagnosed the disorder and provided [redacted] with information about it. selected behavior therapy over the traditional psychotherapy, and helped [redacted] try new drugs available for the disorder. Above all, he was there to constantly reassure him that he is not insane, that this is biological, that his thoughts were not reality.

You probably have a broad sense of the benefits of your Benedictan commitment to continuing and up-to-date education of your community members. I wanted to make you aware of its impact on one individual in a very personal sense. Had Father Bruce been "behind the times," I'm sure [redacted] and our family would be living in a state of high anxiety now.

When the question of whether we could afford the sophomore year at SJU came up, we add an estimated, imaginary \$500.00 of highly up-to-date professional mental health help to the financial aid package, knowing we couldn't get that on most other campuses.

Thank you for your commitment to quality, your campus provisions for the whole student, and your gift to my son.

Sincerely,

Saint John's Abbey  
Collegeville, Minnesota 56321

Office of the Abbot

20 June 1990

Dear Mrs.

Thank you for your letter of 13 June 1990 regarding your son and the work of Father Bruce Wollmering! I am happy that Father Bruce was able to diagnose basic problem and give him proper advice. I am sure that this information made it easier for to continue his studies and live his college life at Saint John's.

I hope you do not mind that I made a copy of your letter and gave it to Father Bruce. It will be good for him to know that his work has been effective with regard to

Father Bruce will be on sabbatical this coming academic year. I trust that has been able to find the proper counselor to assist him in his needs this coming year.

Thank you for your support of our education and our life at Saint John's!

Blessings and peace in the Lord!

Sincerely yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Phone 612 363-2544

OSB WOLLMERING\_00150

TRAVEL INFORMATION

TRAVEL INFORMATION

NAME BRUCE WOLLMERING, OSB

DATE LEAVING 14 August '90

DATE RETURNING June '91

WHERE YOU ARE

TRAVELING TO: (C. G. JUNG-INSTITUT-ZÜRICH)

ADDRESS: MAXIMILIANEUM  
Leonhardstrasse 12 (1 Oct 90, to 1 April 91)

8001 Zürich SWITZERLAND

TELEPHONE #: 011 41 - 1 - 251 08 32  
(area code) - (number)(8 hrs later)

PURPOSE OF TRIP: Sabbatical Leave

IN CASE OF EMERGENCY, PLEASE CONTACT  
THE FOLLOWING MEMBERS OF MY FAMILY:

**TRAVEL CARD**

or

ADDRESS: \_\_\_\_\_

TELEPHONE #: \_\_\_\_\_

(area code) - (number)

PLEASE LIST OTHER DESTINATIONS, WITH ADDRESSES AND PHONE NUMBERS ON REVERSE SIDE. (Include dates)

SEE REVERSE SIDE

For Additional Addresses  
Call Information Center (0)  
or  
See Prior Jonathan



*Supersedes Previous List!*

*Albert*

DATES, NAMES, ADDRESSES, PHONE NUMBERS for Bruce Wollmering, OSB

— TUESDAY, AUGUST 14 through THURSDAY, AUGUST 16, 1990:

— FRIDAY, AUGUST 17 through SUNDAY, AUGUST 19, 1990:

— MONDAY, AUGUST 20 through SATURDAY, AUGUST 25, 1990:

— SUNDAY, AUGUST 26 through TUESDAY, SEPTEMBER 11, 1990:

[No Address/No Phone] (WILL CALL ST. JOHN'S INFO ONCE A WEEK)

— WEDNESDAY, SEPTEMBER 12 through SUNDAY, SEPTEMBER 16, 1990:

— MONDAY, SEPTEMBER 17 through SUNDAY, SEPTEMBER 23, 1990:

Rev. Finian McDonald, OSB  
St. Anselm's Priory  
4-6-22 Kamiosaki Shinagawa-ku  
Tokyo 141 JAPAN BI 003-491-5461

— MONDAY, SEPTEMBER 24 through THURSDAY, SEPTEMBER 27, 1990:

SINGAPORE [No Address/No Phone]

— FRIDAY, SEPTEMBER 28 through SUNDAY, SEPTEMBER 30, 1990:

Br. Richard Oliver, OSB  
Liebfrauenkloster  
Schärfengasschen 3  
D-6000 Frankfurt, GERMANY 011 49-69-281491

— MONDAY, OCTOBER 1 through APRIL 1, 1991

Maximilianeum  
Leonhardstrasse 12  
8001 Zurich  
SWITZERLAND Phone: 011 41 - 1 - 251 08 32

Bruce Wollmering, OSB  
1 August 1990

OSB WOLLMERING\_00153

# span aotearoa

New Zealand newsletter of the Society of Saint Francis

September 1990



*The religious life conference brought together representatives from New Zealand's and Australia's religious communities. Above are Sisters Rosemary and Luisa (Community of the Sacred Name), Sister Leanne (Society of the Sacred Advent), and Sisters Roseana and Kelini (Community of the Sacred Name).*

*Recently visiting the friary was Father Bruce Wollmering OSB from St John's Abbey and University, Collegeville, Minnesota. Bruce is a Benedictine monk and an associate professor of psychology at their university. He brought news of Brother Brian who has spent six weeks in spirituality study at St John's, enjoying the "Patience, courtesy and quiet humour" of the 160 monks. From left Father Bruce, and Brothers Joseph SSM and Barnabas Francis SSF.*



8/30/96  
Abbot Jerome:  
Stayed with Rt.  
Brian's conferees  
in Auckland last  
night - Franciscan



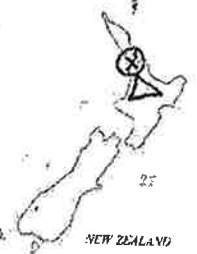
Brothers.  
Fine group. Celebrated Anglican  
Eucharist with them and off  
in am on 3 day tour of New  
Zealand's North Island - indicated  
on map & left. Early Spring here -  
50's with "Magnolia Dei's" in bloom!  
Green like Ireland I'm told.  
Enjoy the opening of school!  
Peace, *Jerome*

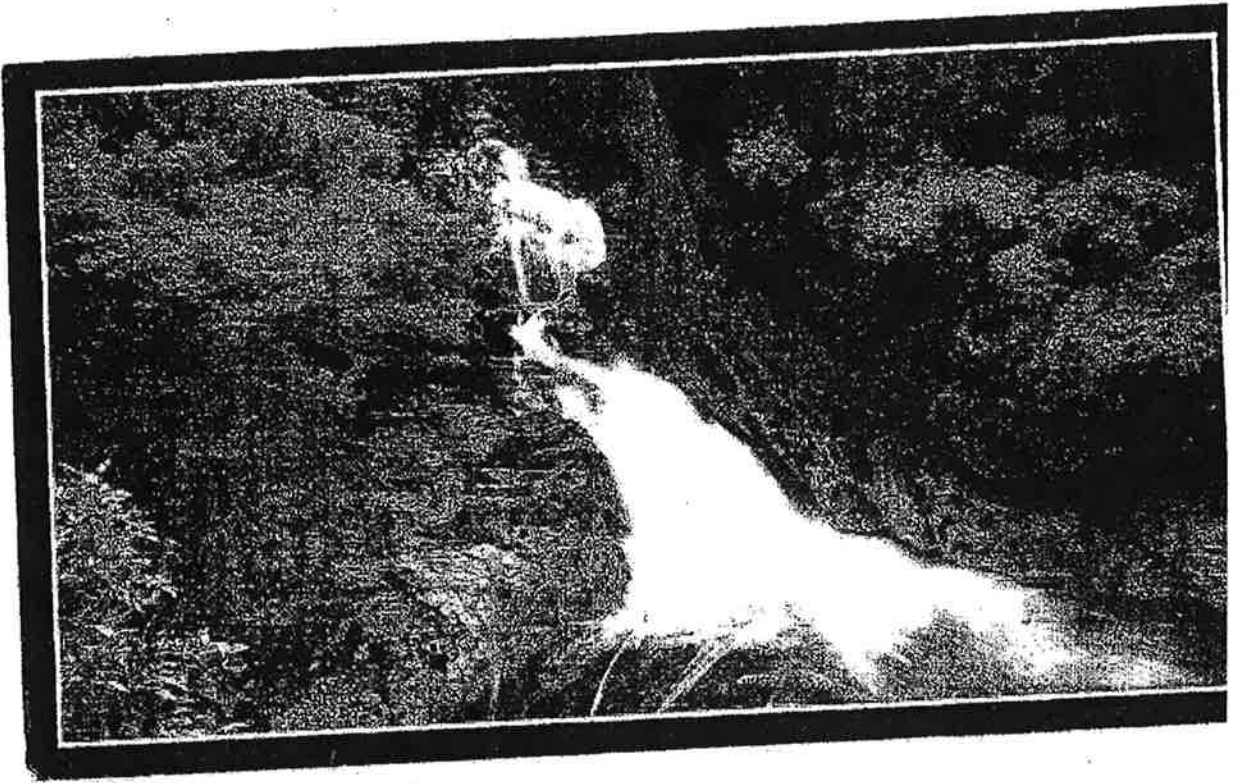


Abbot Jerome Weisen  
St. John's Abbey <sup>OSB</sup>  
Collegeville, MN  
56321 USA

WATERFALL  
Falls Creek.

'SOUTHERN EDITION'  
CARDS  
PHOTOGRAPHY AND DESIGN  
BOB BEBERSFORD  
P.O. Box 35-116, Barrington, Christchurch.





OSB WOLLMERING\_00156

SEP 17 1990

Kyoto, JAPAN  
Sept '90



**OSB WOLLMERING\_00158**

ST. FAITH'S CHURCH, Historical Landmark.  
OHINEMUTU, ROTORUA, N.Z. Centennial 1885-1985



POST CARD



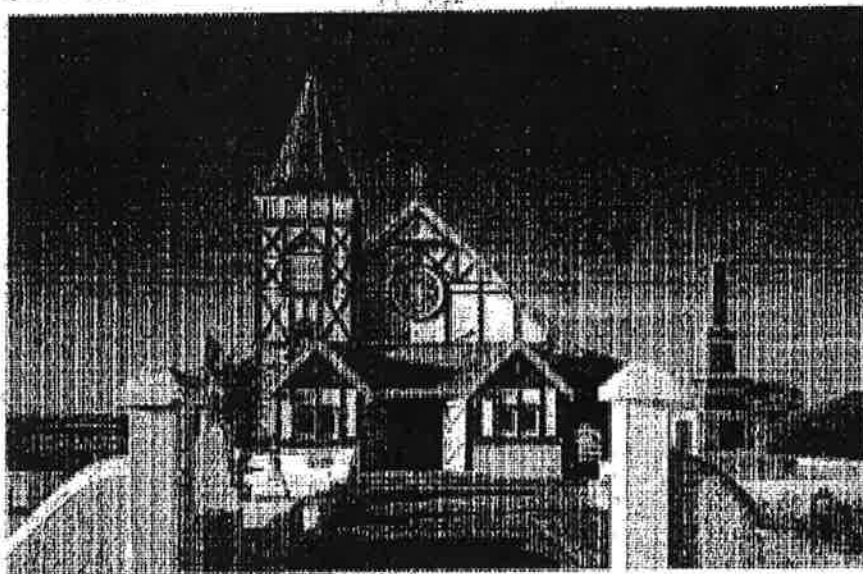
Robert Jerome:  
One of the 1st English Churches  
& saw the Maori  
native people of NZ.  
Near St. Michael's Catholic  
Church. See Jonathan's  
card for label of  
Christ Window.  
Tomorrow is last day  
in NZ, then off to  
Australia. See St. Anthony  
(Hastings) is wearing *Quercus*

Printed by Rotorua Printers Ltd., New Zealand

ADDRESS

Robert Jerome, Hawaii  
St. John & Abbey  
Collegeville, MN  
56321 USA

E



OSB WOLLMERING\_00160



9/08/40  
Birth of Mary  
Abbot Jerome  
Celebrated Noon Mass  
at St Mary's today.  
Biggest church  
I've ever been  
in! Hope you  
are as well as  
I am

AIR MAIL



Abbot Jerome Keiser  
St. John's Abbey  
Collegewille, Miss

56321

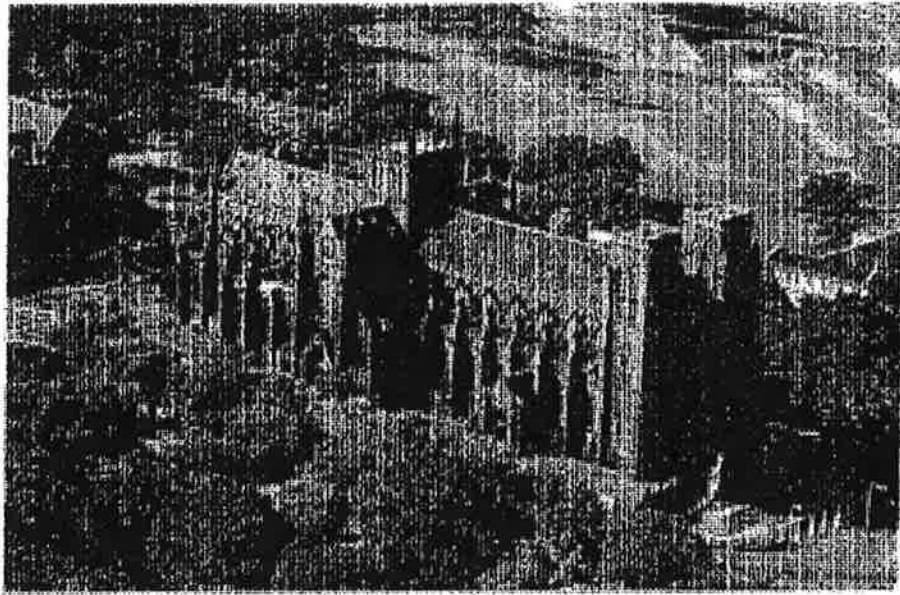
USA

View of St. Mary's Cathedral from Hyde Park  
Sydney, Australia.

Blue  
1940

ST. MARY'S CATHEDRAL, ST. MARY'S LYNCH PT., LIMITED

ST.MZ 1983



OSB WOLLMERING\_00162

9/22/90

東京堂内の書院と阿仁製菓舗 (銀閣寺)  
The guest chamber in Togudo and the tablet  
which is written "Dojinsa", Ginkakuji-temple.

Abbot Jerome:  
Am spending today in  
monastery after 3  
days on road w  
Kieran & Kyoto &  
Osaka. Typhoon #19  
came & winds + we  
survived. Pix of  
"your guest room" on  
reverse to refresh your  
memory & nostalgia!  
Happy travels!

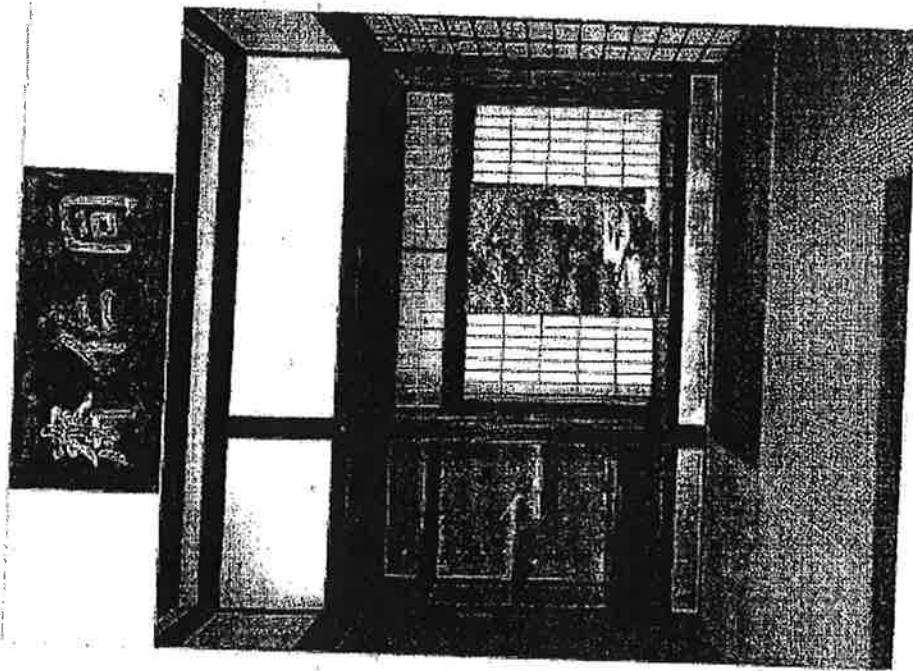


PRE-AVIGNON

Abbot Jerome Thaisen  
St. John's Abbey  
Collegedale, TN  
56 321  
USA

郵便はがき  
[ ]  
[ ]  
[ ]  
[ ]  
[ ]

PS. I'm told the name of the "you" guest room here.  
KORINSHA PRINTING CO. LTD.  
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FOTOSTUDIO COLLECTIC

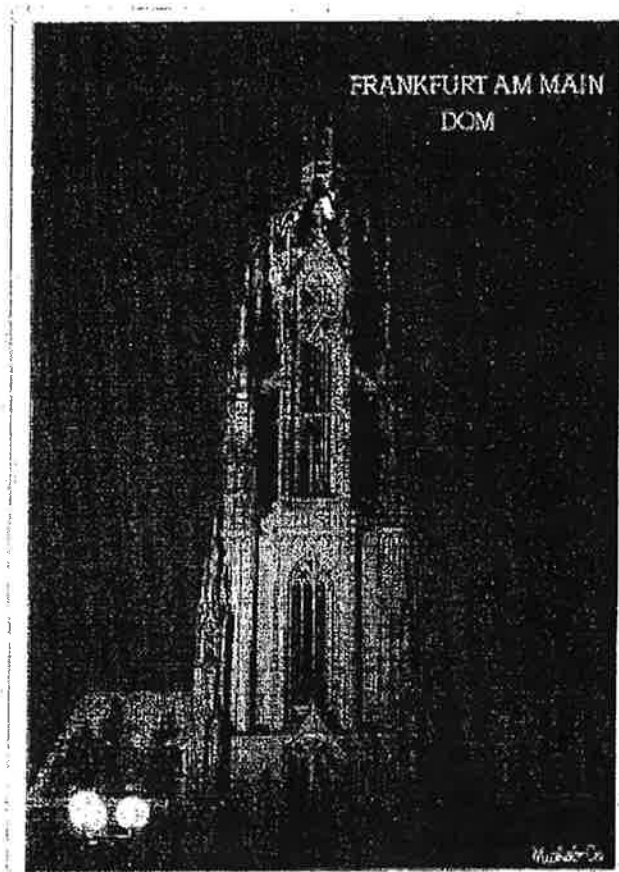
Abbot Jerome: 9/28/90  
Am with Sr. Richard at  
Liebfrauenkloster in  
Frankfurt. View of  
Cathedral (reverse) from  
the Capuchin Monastery.  
Am getting eager to get  
settled in Zurich on  
Monday 1 Oct. Ich bin gut,  
und habe ein zehnjähriges  
Hoffe your days go well  
for you also. Saw Binia  
in Parita airport for 1 1/2 hrs  
as he arrived & departing.  
Peace, Jerome



MIT LUFTPOST  
PAR AVION

Abbot Jerome Tharion  
St. John's Abbey  
Collegeville, MN  
56321  
USA

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Flugaufnahme ZÜRICH  
mit Hotel Zürich, Limmat, See  
und Bergen

6 Oct 20

Tollkosten

118

Photo und Verlag E. Baumann, 8403 Winterthur / Pirm...

PAR AVION LUFTPOST  
VIA AEREA



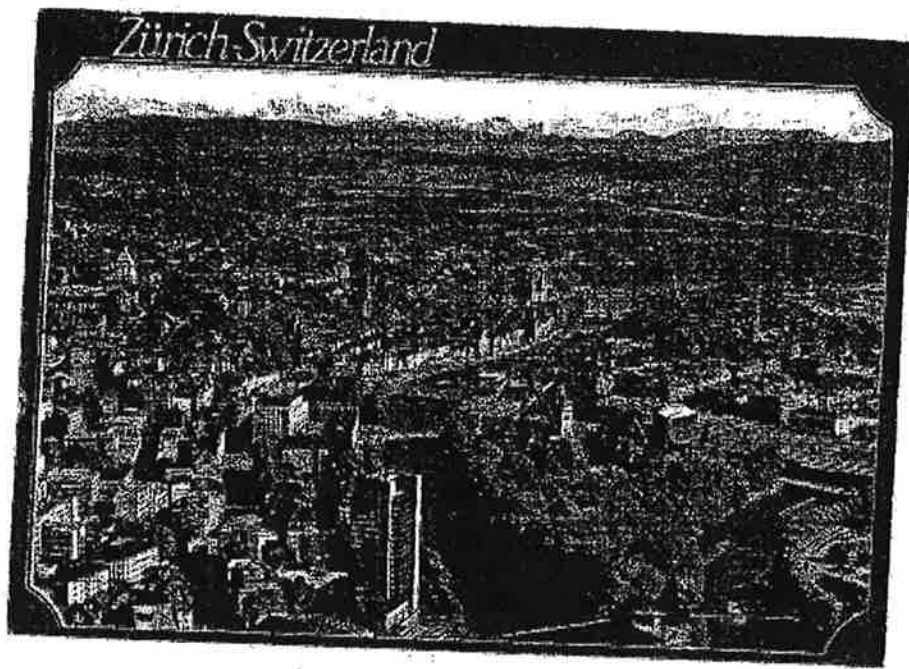
Abbot Jerome:  
I'm finally "home"  
in Zürich. Very  
adequate living  
arrangements -  
centrally located as well  
from reverse side:  
O = Maximiliansum  
➤ = Liebfrauen Kirche  
X = Bahnhof  
◇ = Downtown

Abbot Jerome Watson  
St. John's Abbey  
Collegeville, MN

56321

USA

Stop in on your next  
European trip! *Ernst*





Saint John's Abbey  
Collegeville, Minnesota 56321

Office of the Abbot

10 October 1990

The Reverend Bruce Wollmering, O.S.B.  
Maximilianeum  
Leonhardstrasse 12  
8001 Zurich, Switzerland

Dear Father Bruce:

Thank you for the series of cards which you sent back to Saint John's and to me on your trip to the Far East and eventually to Switzerland! The cards provided me with a snapshot of your experiences. You surely experienced many peoples and cultures in your trip.

Now you have settled down to more formal study during your sabbatical. I wish you a very fruitful study of Jung and how he might be useful for you in your teaching and counseling. It must be a great pleasure for you to arrive at the mecca of Jungian analysis.

A fellow countryman of yours died last week, I notified the Hastings parish myself about his death and Father Florian made a note in the parish bulletin. Sister Mary Anthony came to attend the funeral mass. I am sure you knew the family which was present in the Hastings area for many decades. Brother died very peacefully, slowly declining over the past few months. He was conscious to the day before he died.

By the time you receive this letter it will have been announced at the meeting of the Board of Regents (October 12) that Father Hilary Thimmesch is submitting his resignation as president of Saint John's University. The resignation becomes effective next summer. At that time Father Hilary will have been president nearly ten years and he feels this span of time is enough. A search committee will be set up and we hope to have a candidate identified by the end of the year. You are surely free to submit the names of monks who might be considered as candidates for the position.

Phone 612 383-2544

OSB WOLLMERING\_00169

The Reverend Bruce Wollmering, O.S.B.  
10 October 1999  
Page Two

It has been a beautiful fall this year. Summer seems to have lasted unusually long. Only now are we gathering onions and carrots from the garden. I mention this because I know that you have helped Brother Urban and others in years past.

I wish you the Lord's blessings and peace!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

Zürich 12 Oct '90

Abbot Jerome:

As Sr. Richard Oliver has reported to you by now I have arrived and am settled in Zürich. What a wonderful city. Monks who know me were right when they said Switzerland was made for me.

My living quarters at the Maximillineum (short address) are very adequate - A room about the size of one in the Breuer Monastery with bath attached. Endless supply of hot water in sinks & shower. I'm need of the only Jesuit who lives here, Fr. Nikolaus Gruntzsch, S.J., who is "director" of the House of Studies. Turns out it is NOT a House of Studies for IESUITs, but a Jesuit House of Studies for College-aged students who are either at the University of Zürich, the Poly Technik, or Apprentices in some work career. They are 18-22 for the most part, with one Iranian who's 30, & of course me, almost 50. It's like a cross between living in one of our dorms and the monastery. Rooms - age of the residents - monastery - everything is scheduled & regulated. 3 meals a day at prescribed times - wholesome & nutritious fare, but not elaborate - very monastic! No farther than my

monastery room from the Abbey Church is my room here from Zilbfrauen Kirche the local Catholic Church. A very beautiful Church whose interior spaces are covered with catechetical images or writings from the life of Christ, to the stations of the Cross to the Apostles' Creed. I've attended more Masses in the last month in more languages than in the past 5 years at least. From Japanese, Indonesian, German & English. Here Mass is for me the unclaimed, a language lesson, a special event, a faith experience, and a time structure. It serves many worthwhile purposes at the moment.

I went to the Jung-Institut in Küssnacht on Monday of this week to check things out. Alles ist richtig. I've been enrolled in the Seminars I wanted — "An Introduction to Dream Interpretation", "Introduction to the Association Experience", "Archetypal Development and Individual Experience", "Interpretation of Fairy Tales", & "Jung Reads the Movies". In addition, lectures are open to all — such as: "Reflections on the Shadow & the Overlooked Self", "Antigone & Elektra: Classical myths & modern woman", "Psychogeology and Basics of Psychology", "Fundamentals of Analytical Psychology: Structure and Dynamics of the Self", "The Puer-Senex Polarity", "Jung, Post-Modernity and the X'tran Shadow", and "The Unconscious, as viewed by ...". — to mention a few!

Today, I suggested in both locating an analyst (Jungian), a suggested part of the training program, whose office is 15 seconds from where I live, and a chiropractor, 5 mins by tram, whose reputation is very fine. (Remember your conflicts in Agency & chiropractors ???)

Am enclosing several items of possible interest to you: Max description, Fall Leaf-Zürich, Pix of Jung & Institute, NZ Newsletter of Anglican Praxeans - would wield notoriety to name most - also pix of Kieran and me in Kyoto shrine.

Read your letter, list of deamesies, Confess & Record recently received a interest. Book of Customs - I'll get when I return. I don't know what violations I'm committing while here!

Hope you are well and find continued satisfaction in your work and leadership.

Things could not be better here or with me! God has been very good!

Fraternally, Bruce  
RB

Lucas 10/10/11

Abbot Jerome:

By the looks of your latest schedule you must be as busy off campus as you are on campus with all the appointments to be made in the monastery and in the university. Was pleased to learn of and read about Dietrich's selection. Though not my original candidate as you know, and because I liked Dietrich as dean and hoped he'd remain in that position a bit longer, when he emerged as one of the "final four" I'm glad he made it. His experience as dean, his focused and achievable vision statements, and his administrative experience over the past decade make him a logical & wise choice I think.

One solid week of lectures left at the Institute before concentrated reading of Jung continues & a bit of travel to the monasteries in Austria & my relatives in Leupenbourg. Hopefully, safety concerns will not discourage travel.

Enclosed is my ballot with 3 names for Superior & Vocation Director(s).

A blessed & enriching Lenten season! Faithfully,  
Bruce

Zürich. 16 Oct '90

Abbot Jerome!

Received your welcomed letter in this morning's Post (as it's called in Europe - as you know!). I learned of Sr. Anthony's death about 15 min after the telegram was sent, that is, I knew of it the same day he died. Swiss efficiency! I knew he was dying before I left in Aug because he asked me to get him a half-sheet of obbey stationery & invite his sister for a visit - a personal visit I concluded. He, of course, outlived most who thought he'd die before them.

As I read your letter you were probably reading my epistle of some length detailing my living arrangements, visit & finances, and enclosed pictures, brochures, postcards, etc. Since then one of the young men here invited me to go along to St. Gallen on Sunday. Visited the baroque cathedral, stiftbibliothek & looked on Sunday except for gallery exhibit - and the OLMA or Switzerland's biggest "County Fair" with farm machinery, food, & of course midway rides. My first fair in about 20 years! Had wonderful time in Switzerland's gorgeous clear, dry, sunny days - 70<sup>5</sup> day - 40<sup>5</sup> night. Enclosed are postcards of St. Gallen & photos of Maximilian.

Please ask Dr. David Klingaman for a few pieces of Swiss Chocolates which I sent to my library last week.

Now — with regard to presidential candidates — I am supporting one, namely, Dr. Bill Skudler, my "Big Brother" from Prep School years, 1954. I expressed my serious reservations to Michael Blecker when he was grooming him as "his apparent" in the late 70's. I think & hope Bill has resolved or overcome some of the ambiguities that were present in his life at that time: sexuality, relational, and his role in the third world. My impression, and it is only that, not certitude, that Bill has come to grips with most, if not all, of these issues. Also, the death of his father has brought to an end a draining of much psychic energy and time. In summary, I nominate and give my support to Bill. If he's uninterested or unwilling I'd have to think long and hard before nominating a second candidate, even though I think I'm aware of four or five considered to be top runners: Thomas, Koopman, Ward, etc.

All continues to go very well here, and I am grateful to God and the community for this wonderful opportunity. I wrote to Dr. Hansen last week mentioning being at the "meat of Jungian Psychology" with Every <sup>Pres & Cal</sup> <sub>Internally</sub>, Bruce

ENCS



Das Haus verdankt übrigens seinen Namen dem Kaufmann Maximilian Ackermann, der durch einen Stiftung die Gründung ermöglichte.

4. August 1906: Kauf der "Geyer'schen" Liegenschaft an der Leonhardstr. 12 für Fr. 119'200.-  
siehe: Eigentumsabtretung

Als Direktoren walteten während 60 Jahren folgende Patres:

P. Johann B. Steinmetz	:	2. Sept. 1917 - 1921
P. Alexander Willwoll	:	2. Sept. 1921 - Juli 1922
P. Johann B. Schönenberger	:	Sept. 1922 - Sept. 1936
P. Adolf Gamma	:	Okt. 1936 - Aug. 1953
P. Lorenz Merz	:	Aug. 1953 - Aug. 1962
P. Walter Obrist	:	Aug. 1962 - 29. Juni 1987

*Maximilianum*

Oct '90

29 27 10 10 10 10



OSB WOLLMERING 00179

MILANO  
Il Duomo  
The Cathedral  
Le Dôme  
Der Dom

10 Dec 70

Abbot Jerome:

I assume you are  
proud of the Gothic  
Cathedral in Milano!  
I also remembered you  
today at the noon Mass.  
That brings "Mass language"  
to a total of: Engl, Japanese,  
Indonesian, French, German,  
Italian - 6 to date. Was  
to visit Jerome Pupa in Rome  
before he left. When I left  
him Sun Dogs caught in  
the European Snowstorm  
will leave Milan for  
Engelberg Abbey in morning.  
With prayers & best wishes!  
Rivers



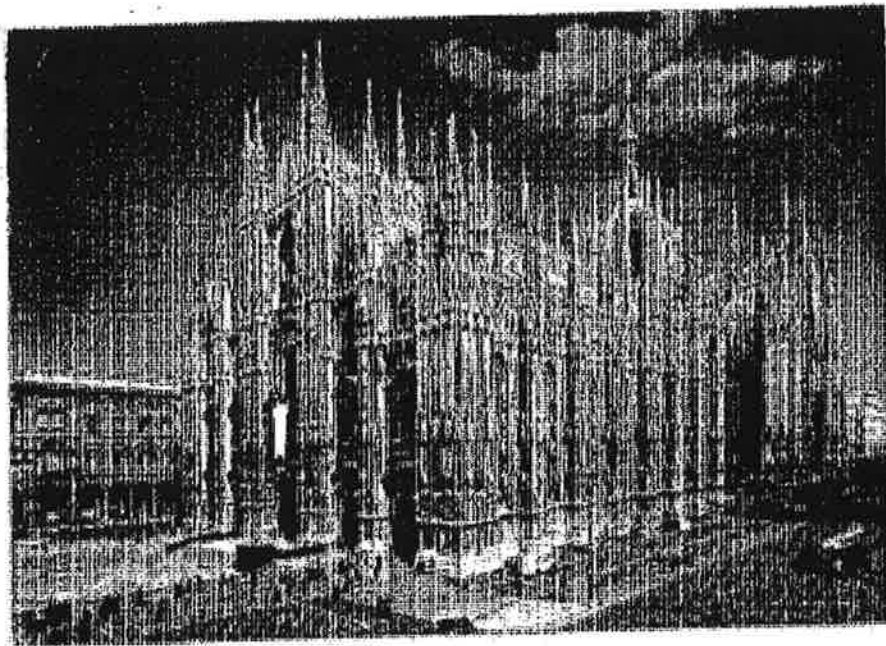
AIR MAIL



Abbot Jerome Thiesen  
St. John's Abbey  
Collegewille, MD

56321

USA



OSB WOLLMERING\_00181

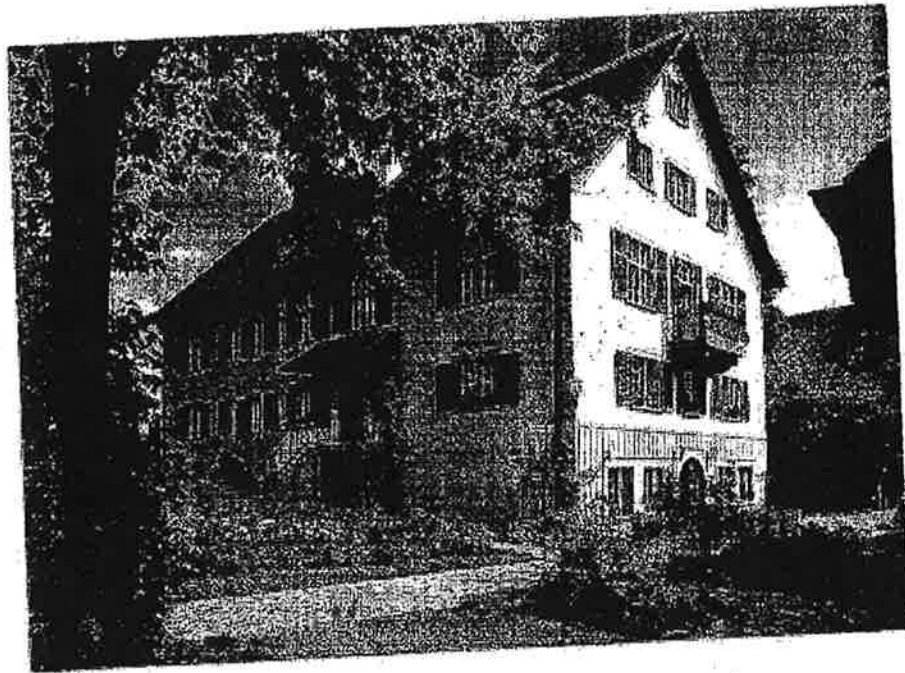
„Seehof“  
C.G. Jung Institut  
Königsplatz-Zürich, Switzerland

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OSB WOLLMERING\_00183

*Abbot Jerome*

Bruce Wollmering, OSB  
Maximilianeum  
Leonhardstrasse 12  
8001 Zürich  
SWITZERLAND

Phone: 011 41 - 1 - 251 08 32

*1 Oct 90 — 1 April 91*



Benediktinerabtei Engelberg, Hochaltar  
Abbaye d'Engelberg  
Maitre autel  
St. Benedict's Abbey Engelberg  
High Altar

15 Dec '90

Abbot Jerome:

Creetings from Abbot  
Berchtold Müller, curate,  
& Abbot Leonard Bösch,  
former at Engelberg Abbey  
where I spent two days  
earlier this week. The  
Abbot asked me to please return  
his my age & born in Nov '20  
also! Looks as young as me!!  
Tabernacle on reverse is over  
7 feet tall. There are currently  
60 monks at the abbey in its  
picturesque setting. Dated

8578 Verlag Photograph AG, Zürich

Mania - Richard as well! Hope  
you're all well!  
Love  
John

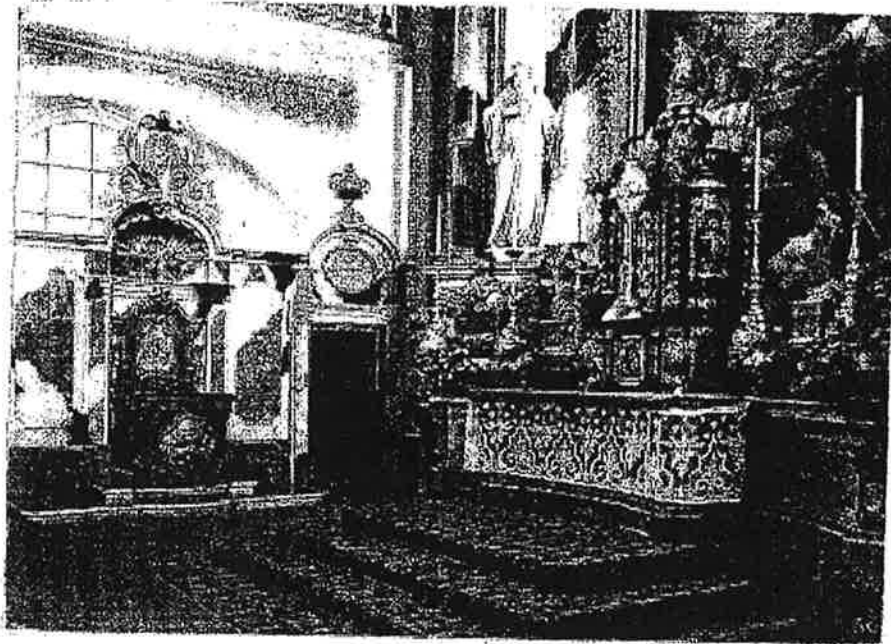
PAR AVION



Abbot Jerome Weisen  
O.S.B.  
St. John's Abbey  
Collegville, MN

56321

USA



OSB WOLLMERING\_00186

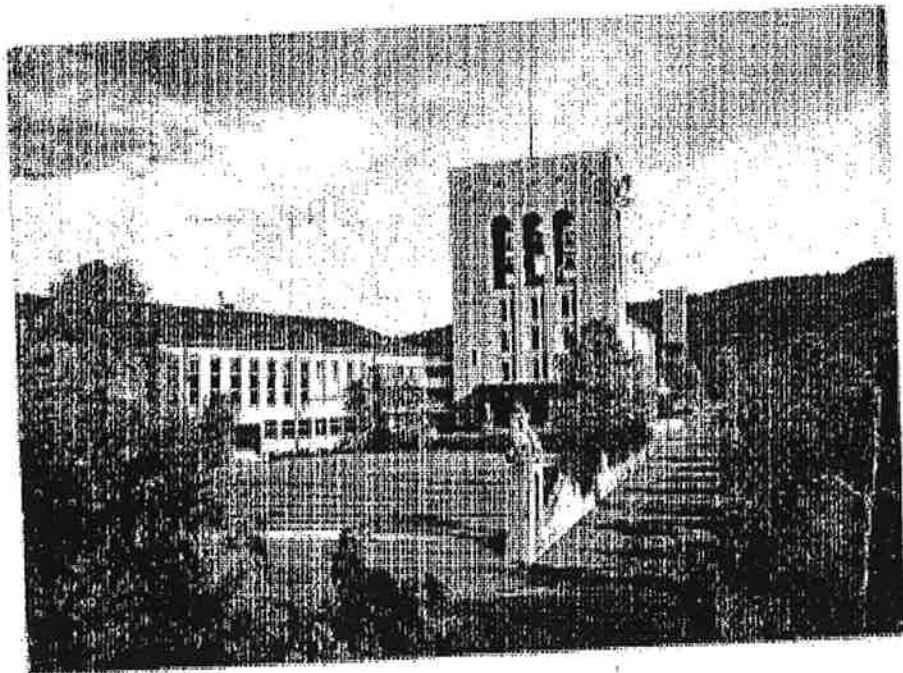
Zürich 6, Paulus-Kirche 3 Mar '91  
 Abbot Jerome:  
 Tower w 7 exposed bells  
 pealing as I entered was  
 mildly reminiscent of  
 another famous banner  
 church" this morning. Only  
 this one was Evangelical -  
 Reformed w Calvin, Luth,  
 Zwingli + Bullinger in  
 2x as big as life-size  
 standing in portal. Then  
 went to Mass at Fr.  
 Klaus Hilde - the tower  
 behind - complete w  
 baptism (font) of an  
 infant. Holy Land!

Foto G. Gloor



PAR AVION LUFTPOST  
 VIA AEREA

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



OSB WOLLMERING\_00188

Saint John's Abbey  
Collegeville, Minnesota 56321

Office of the Abbot

5 March 1991

The Reverend Bruce Wollmering, O.S.B.  
Maximilianeum  
Leonhardstrasse 12  
8001 Zurich, Switzerland

Dear Father Bruce:

I am still in the process of appointing a new subprior and vocation director. It seems that the two positions will be separate since the subprior does not need to be the vocation director and it is easier to fill the two positions if one does not have to find the requisite talents in one person. I hope to settle on the monks to be appointed to these positions before I go to Japan but I cannot guarantee this schedule. I received many ballots from the community; this gives me the impression that there is very much interest in the office of subprior as well the position of vocation director.

Now that the shooting has stopped in the Persian Gulf, travelers should move about with less anxiety. Such is the theory but perhaps the terrorists will now begin their work. I suspect you will find much security at the borders and at the airports in Switzerland and the rest of Europe. Security is rather tight in our airports and for this everyone seems to be grateful. It seems that security has always been tight in Narita Airport near Tokyo since some Japanese did not want the air strip to be put in that place and are still objecting to its location.

Father Mel Taylor was spending a working sabbatical at Saint Augustine's Monastery in Nassau during the academic year 1990-1991. He was a bit surprised when I asked him to consider being prior of the monastery for a three-year term. He actually enjoys Saint Augustine's Monastery and the Bahamian people so it was not too difficult for him to accept the invitation to become prior. Prior Theophile Brown has been at his post for ten years; you might remember that he became prior when Saint

Phone 612 363-2544

OSB WOLLMERING\_00189

The Reverend Bruce Wollmering, O.S.B.  
5 March 1991  
Page Two

John's assisted the monastery with the arrival of five monks. Only one of the five is still at the monastery: Brother Barry Gearman. Brother Barry is well acclimatized to the Bahamas and looks forward to continuing his service as financial officer. I have hope in this monastery even though candidates are few and far between. Novice Neal Laloo will make profession this summer at Saint Augustine's and will return there for his juniorate years. He will add much to the community by his youth and practical sense.

I trust that you are still finding what you want at the Jung Institute. Your letters are very optimistic and informative. It seems that you chose very correctly what you wanted to do during your sabbatical and you were not disappointed.

I wish you the Lord's blessings during this season of lent!

Fraternally yours,

Abbot Jerome Theisen, O.S.B.

JT/ev

5 April '91

Stift Melk von Söden  
(Flugaufnahme)

Abbot Jerome:  
"High above the flowing Danube,  
Township over Baum & Town  
is der Stift Melk!  
Today is special Mozart  
Veaspa's Concert - a  
year long celebration in  
Austria. Tomorrow to  
Salzburg & St. Peter's  
Archabbey & then back to  
Zürich. Schöne Frühling!

Friede!

*Jerome*

freigegeben vom BMLV.  
gem. § 130 LIG BGGBl 253/57  
CM 117

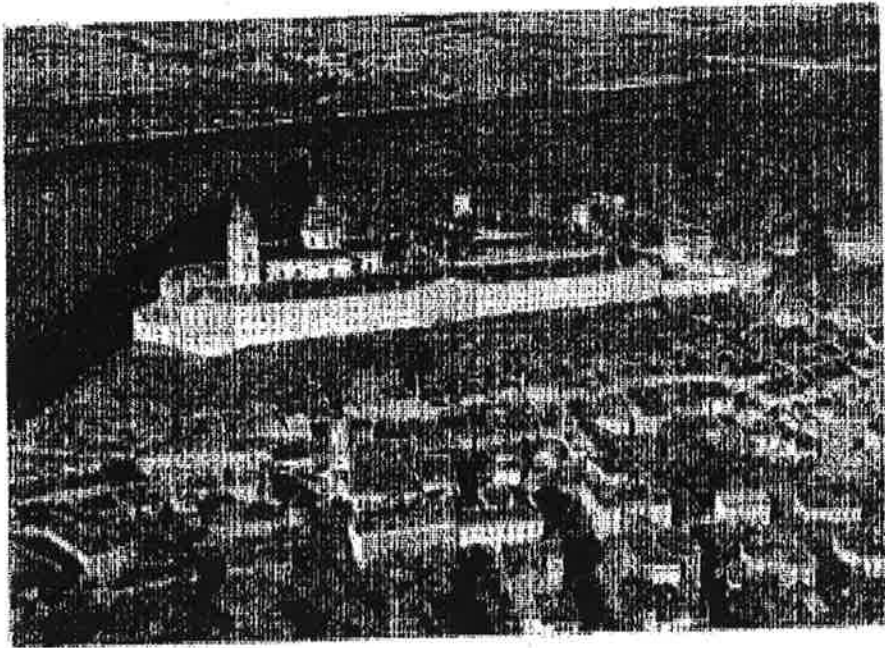


Abbot Jerome Thaisin

St. John's Abbey

Collingwood, MN

USA 56321



OSB WOLLMERING\_00192



WILL OF

Luverne William Wollmering a/k/a Bruce Wollmering

I, Luverne William Wollmering a/k/a Bruce Luverne Wollmering of  
Stearns County, Minnesota, revoke any prior  
wills and codicils, and make this my will.

ARTICLE ONE  
PAYMENT OF EXPENSES AND TAXES

1. My personal representative shall pay from the residue of my estate:

- 1.1 the expenses of my last illness and funeral, valid debts, expenses of administering my estate, including non-probate assets;
- 1.2 any estate taxes except to the extent paid from other sources, provided that the estate taxes paid by my personal representative shall be apportioned in accordance with the directions set forth in the General Governing Provisions.

ARTICLE TWO  
SPECIAL GIFTS

2. I make the following special gifts:

- 2.1 I give all my tangible personal property to Saint John's Abbey, Collegeville, Minnesota (Order of Saint Benedict).
- 2.2 I give to Saint John's Abbey, Collegeville, Minnesota, all interests in property used by me for residential purposes and in all real estate contiguous to or used in connection with such property, other than tangible personal property.

ARTICLE THREE  
RESIDUE

3. I give the residue of my estate, consisting of all the property I can distribute by will and not effectively distributed by the preceding provisions of this will, except any property over which I then have a testamentary power of appointment, to Saint John's Abbey, Collegeville, Minnesota.

ARTICLE FOUR  
FIDUCIARY SELECTION

4. The following provisions shall apply to the selection of fiduciaries:

- 4.1 My personal representative shall be selected as follows:
- 4.1.1 I nominate the abbot or administrator of Saint John's Abbey as my personal representative.
  - 4.1.2 He shall have the power to nominate an additional or a successor personal representative.

ARTICLE FIVE  
FIDUCIARY PROVISIONS

5. The following shall apply to my fiduciaries:
- 5.1 *Administrative Powers.* My personal representative, in addition to all other powers conferred by law that are not inconsistent with those contained in this will, shall have the power, exercisable without authorization of any court:
- 5.1.1 To sell at private or public sale, to retain, to lease, and to mortgage or pledge any or all of the real or personal property of my estate;
  - 5.1.2 To make partial distributions from my estate from time to time and to distribute the residue of my estate in cash or in kind or partly in each, and for this purpose to determine the value of property distributed in kind;
  - 5.1.3 To settle, contest, compromise, submit to arbitration or litigate claims in favor of or against my estate;
  - 5.1.4 To make any tax election without reimbursement or adjustment between principal and income or in favor of any beneficiary, even if the election directly affects the value of any beneficiary's share;
  - 5.1.5 To continue in the same form any unincorporated business or venture in which I was engaged at the time of my death, for such period as my personal representative deems advisable, or to incorporate such business and continue its operation in corporate form whether or not any probable distributee of such business objects to such retention, continuation or incorporation in my estate; and
- 5.2 *Administrative Provisions.*
- 5.2.1 *Informal Administration.* I request that my estate be administered in as informal a manner as my personal representative deems advisable.
  - 5.2.2 *Waiver of Bonds.* No bond or other indemnity shall be required of any personal representative nominated or appointed by the abbot of Saint John's Abbey or by me.

ARTICLE SIX  
GENERAL GOVERNING PROVISIONS

6. In applying the provisions of this document, the following shall govern:

6.1 Definitions.

6.1.1 The abbot of Saint John's Abbey is the person duly elected by the monk of Saint John's Abbey and duly holding the office of abbot at the time of my death according to the norms of the canon law of the Roman Catholic Church.

6.1.2 The administrator of Saint John's Abbey is the person duly appointed if the office of abbot is vacant to govern Saint John's Abbey at the time of my death.

6.1.3 "Tangible personal property" means tangible personal property including money having value in excess of the face value but excluding evidences of indebtedness, documents of title, securities and any property used in a trade or business.

6.1.4 "Estate taxes" means any estate or other death taxes that become due because of my death, including any interest and penalties but excluding generation-skipping taxes.

6.2 Rules of Construction.

6.2.1 *Governing Law.* Except as altered by this will, the law of Minnesota shall govern the meaning and legal effect of this will and the administration of my estate. Except as otherwise provided, all references to applicable law and Minnesota Statutes are to those in force on the date of my death and shall incorporate any amendments and successor provisions. References to the Internal Revenue Code are to the Internal Revenue Code of 1986, as amended. References to a particular section of the Internal Revenue Code shall incorporate any amendments and successor provisions.

6.2.2 *Captions.* Captions are for convenience only and are not intended to alter any of the provisions of this instrument.

6.2.3 *Gender.* Where appropriate, the masculine includes the feminine, the singular includes the plural, and vice versa.

6.2.4 *Writing.* The requirement that a person act in "writing" requires a dated written document signed by such person.

6.3 Intentional Omission. I have intentionally limited gifts to Saint John's Abbey, Collegeville, Minnesota.

6.4 Estate Taxes.

6.4.1 Except as provided below there shall be no apportionment of any estate taxes and I waive on behalf of my estate any right to recover any estate taxes from any recipient, including any recipient of property passing apart from this will.

6.4.2 If my personal representative pays any estate taxes on qualified terminable interest property included in my estate under Section 2044 of the Internal Revenue Code or any comparable state statute, or expenses incurred in determining such taxes, then my personal representative shall seek reimbursement from the owners or recipients of the property.

6.4.3 If my personal representative pays any taxes on excess retirement accumulations, then my personal representative shall seek reimbursement from the recipient of such accumulations.

I have signed this will consisting of four pages, this page included, on 13 June, 1991.

(Bruce) Luverne Wollmering

We certify that in our presence on the date appearing above in the State of Minnesota Bruce Luverne Wollmering signed the foregoing instrument and acknowledged it to be his will, that at his request and in his presence and in the presence of each other, we have signed our names below as witnesses, and that we believe him to be of sound mind and memory.

Joshua J. Jorde residing at Collegeville, MN.  
Robert A. McDonald residing at Collegeville, MN.

Self-Proved Affidavit

STATE OF MINNESOTA )  
 ) ss.  
COUNTY OF STEARNS )

We,

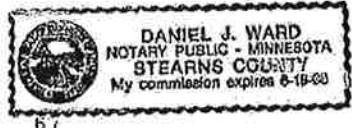
(Bruce) Luverne Wollmering  
Joshua J. Teide, O.S.B. and  
Robert A. McDonald

the testor and the witnesses, respectively, whose names are signed to the attached or foregoing instrument, being first duly sworn, do hereby declare to the undersigned authority that the testator signed and executed the instrument as the testator's last will, that the testator signed it willingly or directed another to sign it for the testator, that it was executed as a free and voluntary act for the purposes therein expressed, and that each of the witnesses, in the presence and hearing of the testator, signed the will as witnesses, and that to the best of their knowledge the testator was at the time 18 or more years of age, of sound mind and under no constraint or undue influence.

Luverne Wollmering & the Bruce TESTATOR  
Joshua J. Teide, O.S.B. Witness  
Robert A. McDonald Witness

Subscribed, sworn to and acknowledged before me by Luverne Wollmering, the testator, and subscribed and sworn to before me by Joshua J. Teide, O.S.B. and Robert A. McDonald, witnesses, this 13<sup>th</sup> day of June, 1991.

[Signature]  
Notary Public



*Bruce Wollmering*

Legal Documents, Healthcare  
Forms, Next of Kin, Baptismal  
Certificates, Wills, etc., etc.

Twenty-five years ago, on June 3, 1967, four Benedictine monks were ordained to the priesthood by Bishop Peter Bartholome. They are:

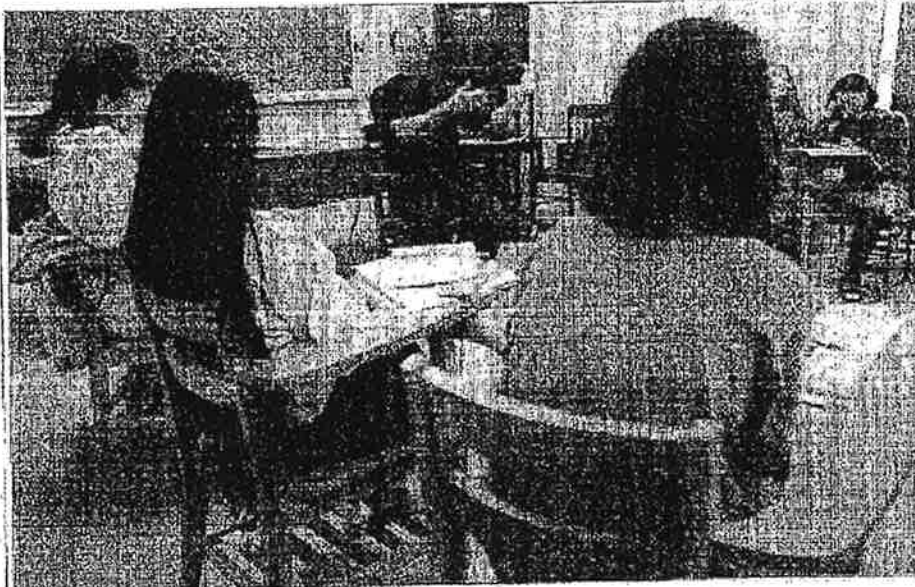
● Father Bruce Wollmering was born in Hastings and became a member of St. John's Abbey in 1961. After teaching Latin and coaching track at St. John's Prep School for several years, Father Willmering began work as a counselor.

In 1978 he graduated with a doctorate in counseling and psychology from the Univer-

St Cloud V. Victor  
14 May 1992

sity of Arizona and is now an associate professor of psychology at St. John's University. He has been the director of counseling services at the university and a faculty resident in the student dormitories.

LINKING LIFE TO DREAMS



Bruce Wolmering led a discussion with Dreams workshop students Thursday at St. John's University.

# Students look for symbolism

St. John's campers share, analyze what they see in sleep

By Brenda Ling  
TIMES STAFF WRITER

COLLEGEVILLE—If you ask Bruce Wolmering's 11 students to interpret one of your dreams, you're likely to get a question instead of an analysis.

Armed with the principles established by psychiatrist Carl Jung and theories about dreams, the teenagers most likely would counter with, "What do YOU think it means?"

The students, from places such as St. Paul, Eau Claire, Wis., and Tucson, Ariz., are participating in a one-week Dreams workshop at St. John's University.

As part of Summer Academic Camp, the students study dreams five hours a day under Wolmering, an associate professor of psychology and a counselor at St. John's.

Coursework also includes personal dream interpretations, alone and in groups.

Most of the students are eager to share their dreams, Wolmering said.

The workshop teaches dream basics, from the four levels of sleep to tips on recording dreams. More importantly, students learn about the value of their dreams and how they can work with them, Wolmering said.

"It's really interesting what we dis-

### HOW TO RECALL DREAMS

• Tell yourself before going to bed, "I will recall my dreams."

• The best way to catch your dream is to wake up naturally. Dreams end when the alarm clock beeps or when plans for the day start to fill your thoughts.

• What if you wake up naturally and you're in bed waiting to recall a dream and nothing comes? Bruce Wolmering, teacher of the Dreams workshop at St. John's University, has a suggestion. Ask yourself: Where was I? Who was I with? What were we doing? How was I feeling?

• If nothing happens, roll over a quarter turn in bed and ask yourself the four questions again.

• Still nothing? Roll over on another quarter turn and ask yourself the same questions.

• By then, most people would have recalled their dream, Wolmering said.

He doesn't know exactly why the procedure works. Perhaps it focuses on the sleeper's ego state, he said. "At the moment, that's how it works."

Brenda Ling

### DREAM NOTES

• Dreams are about recent life. They reflect things that happened in the previous 12 to 48 hours, said Bruce Wolmering, teacher of the Dreams workshop at St. John's University, Collegeville. However, some old memories or unresolved conflicts might get reactivated.

• There's no such thing as a "bad" dream. Such dreams will negate tones can grab a dreamer's attention more dramatically.

• Only the dreamer can interpret and define with certainty the meanings in his or her dream. Because everyone has different meanings for symbols, Wolmering stays away from books that list interpretations of symbols.

• All dreams have multiple meanings.

• Dreams will not tell you things you already know. They bring the pleasure to new understandings and insights.

• Everyone dreams and they usually dream in color.

Brenda Ling

cuss: what we find out about our dreams and what they can tell us," said A-Yin Thao, 16, St. Paul.

Everything in a dream reflects something in the dreamer's life, said Christine Tashie, 15, Plymouth. She had a dream about feet and still is trying to

connect that symbol to something in her life.

Dreams help people change for the better by making them look inside themselves, said Sarah Mugar, 15, Maple Grove.

It's not a class that touches on the sur-

face of dream study, said Tracy Mueller, 15, St. Paul. Touching the surface is buying a book that lists interpretations of dream symbols.

For one interpretation exercise, the students pretended they were situations who had just arrived on Earth. They needed everything explained to them. The exercise helps students describe their dreams in their own terms, Wolmering said. For added effect, he had the group stand on chairs.

"It's been pretty fun," Thao said. But for Wolmering, a class of teenagers with short attention spans was most challenging. "I haven't taught high school since 1963."

He used videotapes, pictures and handouts.

Students watched an episode of "Columbo" and tried to solve a murder by interpreting three dream sequences.

Even with some Hollywood embellishments, the students said, the episode was pretty accurate about dreams.

The scenes showed the lack of rationality in dreams in regard to space and time. The episode also showed how symbols in dreams have many meanings and how recurring dreams have a theme linking them, they said.

But the students did notice one disparity. The dream sequences were filmed in black and white.

"And we know people dream..." started Wolmering.

"In color," Mueller finished.





SAINT JOHN'S ABBEY

19 July 1993

St. Cloud Times  
3000 7th St North  
St. Cloud, MN 56303

Dear

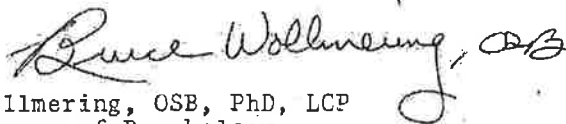
Thank you for taking interest in and supporting the St. John's Academic Summer Camps with your two articles last week.

I was very pleased with the accuracy with which you presented the information regarding the course on "Dreams" in Friday's July 16 article in the Times. The students who were still here when it arrived on campus, and that was most of them, were also pleased to see some publicity confirming their weeklong efforts.

The only suggestion I would make is that I would have preferred to be referred to somewhere in the article or under the photo as a monk, Benedictine, or "OSB" as was indicated on the label I showed you when you asked for the correct spelling of my name.

Thanks again, for your interest and accuracy in reporting on a topic as complicated as dreams. It was a pleasure and shere delight to work with you, and I look forward to another chance to do so in the not too distant future.

Most Sincerely,



(Rev.) Bruce Wollmering, OSB, PhD, LCP  
Associate Professor of Psychology  
Licensed Consulting Psychologist

COLLEGEVILLE, MINNESOTA 56321-2015

OSB WOLLMERING\_00202

Saint John's Abbey  
Collegeville, Minnesota 56321

Office of the Abbot

July 21, 1993

Father Bruce:

Thanks for the copy of The Times article. I had not seen it. It is very interesting and I would think would provide a good workshop some summer for interested monks. By the way, you didn't include the copy of your letter to Also, I've never been able to understand why some people have said you dream in black and white. My technicolor astounds me almost every night!

Phone 612 363-2544

OSB WOLLMERING\_00203

22 July 83

Abbot Finotthy:

Now I'm  
wondering who  
got the copy  
& ?!

J. M. C.

\* P.S. Agreeing a  
digitally signed! ?

Saint John's University College of Saint Benedict

P.O. Box 3000  
Collegeville, Minnesota 56321-3000

Saint Joseph, Minnesota 56374

DATE: 22 April 1994  
TO: Vice President for Student Affairs  
FROM: Bruce Wollmering, OSB, PhD *BW*  
RE: Contract Adjustment for '94-'95

Two memos in two weeks!

Well, the inevitable and unavoidable seems to have happened. Though I have exempted myself from consideration for some years now, I have been nominated for, offered, and accepted the psychology department chair position at a meeting with the Academic Vice Presidents and yesterday, Thursday, April 21.

I accepted the position and duties on the condition that I could consolidate my current contract and that my psychology portion would increase by 2/7ths time to cover the chair portion so I could continue teaching two classes each semester. My psychology contract will be increased from 4/7ths to 6/7ths beginning next year '94-'95. The remaining 1/7ths time will be completed by accepting Dr. Hafner's offer to join the other two psychologists on staff at the Health Center for one afternoon a week. Abbot Timothy, Fr. Gordon, the Academic Vice Presidents, and Dr. Hafner all support this adjustment in my contract as well.

Therefore I will not be renewing any portion of my contract with Counseling and Career Services. I wanted you to know this as soon as possible in order to plan for staff needs next year.

cc: ~~Abbot~~ Timothy Kelly, OSB

Department of Psychology

OSB WOLLMERING\_00205

Saint John's University  
Collegeville, MN 56321-3000

College of Saint Benedict  
St. Joseph, MN 56374-2099

7 July 1995

Prior Geoffrey:

You raised several questions in your note of 6 July 1995 regarding personal budgets and mine in particular. I will attempt to address most of the issues you raised.

What happened that I was \$89.59 over budget? Simple. The business office from whom I purchased a fishing license in April didn't post the \$14.50 until 30 June 1995. The abbey store posted purchases made earlier in the month totalling \$68.70 29 June 1995. The abbey tailor shop posted a \$3.36 charge on 30 June as well. Those are three charges totalling \$86.56 I assumed had already been debited from my remaining balance indicated on the monitor in the accounts office when I checked after your memo of late June 1995. At your advice I withdrew \$20 of my remaining \$33 as a partial contribution to our family reunion June 25-27th. If left in a modest amount to cover the phone bill--the only outstanding charge I was aware of.

What do I intend to do this fiscal year '96? I plan to continue my diligent and dedicated service to St. John's as I have for the past 42 years. Specifically I intend to:

- continue working in the Health Center '95-'96 academic term so that I can provide a service to our students and employees while earning an additional \$3,000 for the abbey over and above the amount I'd earn if I were full time (7/7ths) in psychology. The 1/7th in spend in the Health Center consumes 9 months of Mondays, whereas in psychology it would entail teaching January Term for three weeks two out of every three years and nets an additional \$3,000 for the abbey because the Health Center is an abbey enterprise.
- continue doing additional services in the summer like teaching Academic Camps, Elderhostel, etc., which provides direct income to the abbey.
- continue promoting a responsible abbey fiscal policy of "DOLLAR WISE and PENNY FOOLISH" instead of the reverse.
- continue promoting a proactive community health conscious policy instead of condoning cigarette smoking which sends thousands of abbey dollars up in smoke annually, and, which increases health costs geometrically for those who smoke, not to mention those of us forced to inhale secondary smoke, and the need to clean and repaint surfaces oftener than otherwise.
- continue to devote hundreds of volunteer hours in the summer especially, and throughout the year when I have time, to wildlife promotion, restoration, and conservation on campus by careful management and stewardship of the 100 plus bird nesting boxes I've built and mounted over the past decade.

In my opinion \$89.59 is NOT a serious sum of money in the big picture of the abbey's overall budget, nor in my personal budget given the vagaries of any given fiscal year, especially in view of my very conscientious efforts to stay within budget. My calculation of being WITHIN BUDGET means plus or minus a hundred dollars.

What do I plan to do for the current fiscal year? Continue to manage my personal budget with the same sound fiscal planning and responsibility I have this past year.

Fraternally,

Bruce, osb

A handwritten signature in cursive script, appearing to read "Bruce OSB", written over a horizontal line.

cc: ✓ Abbot Timothy Kelly, OSB  
Fr. Gordon Tavis, OSB, Treasurer

# DREAM TIME

A Publication of the Association for the Study of Dreams • Volume 14, Number 2 Spring 1997

## Energy and Work

Sigmund Freud saw dreams as the royal road to the unconscious. For him, the unconscious realm was a boiling cauldron of energy, and dreams gave access to this energy. Carl Jung taught that dreams bring archetypal symbols from the personal and collective unconscious into waking life. For Jung, archetypes were energy complexes: bundles of energy, like the myriad strands of electrical wire bundled together in a power cable carrying energy from the power plant to your home. A dream symbol, like a power cable, usually does not have a single meaning but rather a cluster of meanings, which give rise to a cluster of energies.

Dreams are about energy, the energy in our psyches. And dreamwork is about identifying that energy, releasing it, and putting it to work in our daily lives. As any high school physics student will tell you, energy is defined as "the ability to do work." While science is concerned about various forms of physical energy, we can apply the definition of energy to emotional, mental, and spiritual domains. Thus, psychological energy is the ability to do psychological work, such as reasoning, analyzing, describing, and communicating. Spiritual energy is the ability to do the work of the human spirit, such as creating, forgiving, believing, discerning, transmitting life, affirming one's self, showing compassion, giving meaning to things, making commitments, etc.

## Containers of Energy

The symbols in our dreams are containers of energy — mental, emotional, and especially spiritual energy — available for personal growth. The container concept is very important. You and I are used to dealing with physical containers designed for human use: Electrical power lines

## Dreams and Spiritual Energy

by Louis M. Savary, Ph.D.



GLORIA C. ORTÍZ

contain energy and bring it safely into our homes. An auto's fuel tank is a container and bearer of energy that enables us to travel. When we go shopping for nutritional energy, it comes in containers — cans, bottles, jars, bags, etc. The container is very important because that's what makes the energy available to us in a user-friendly way. In contrast, a sky full of lightning is uncontained energy, so is oil bursting from a ruptured tanker, or the blaze of an unconfined forest fire. The best way for humans to deal with energy is in a container, because a container can be moved from place to place, it can be used when needed, as much as is needed, and the rest stored for future use.

Dream symbols are very useful containers and bearers of energy. When we do dreamwork for spiritual growth, we learn to utilize the energy contained

in dream symbols on a daily basis in order to live our lives more fully, enjoyably, and holistically. Thus, dreamwork is a spiritual practice.

## A Spiritual Practice

Dreamwork teaches us how to work with these spiritual energy containers. Dreamwork techniques help the dreamer to clarify and evoke the conscious and unconscious psychological and spiritual energies contained in the symbols. As a spiritual practice, dreamwork is more than analyzing, explaining, or interpreting dream symbols. It calls for us to stay with the symbol, working and interacting with it, until we are able to release, use, and develop the energy it contains in practical ways.

It is an incomplete use of dreamwork merely to interpret the dream symbols and stop there.

If a Christian cross appears in your dream, for example, it isn't meant just to be analyzed and intellectually understood, but rather to be treated as a container or channel of energy. The energy is released when you make choices using the symbol's energy, when you discriminate or discern a way to improve a relationship and take action on it, or when you choose to act wisely in a way that is energized by the symbol.

Just as a dream symbol may have a cluster of meanings, so a symbol does not usually release a single energy but a complex of energies. Even when a dreamer identifies a dream symbol as releasing, say, heroic energy, the heroic really represents a constellation of different energies, such as the ability to take risks, do great deeds, defend and protect the innocent, be a pioneer, confront danger and fear, take aggressive action when necessary. These are only a few of the many activities associated with the "hero."

## Consciousness

Consciousness is a very important term in spirituality and in dreamwork, but not one whose definition is agreed upon. Stephon Kaplan-Williams, one of the three co-authors of our book *Dreams and Spiritual Growth*, gave a simple and clear definition of the term: Consciousness, he said, is awareness PLUS appropriate action. According to this definition, an insight never becomes truly conscious until you put it into action in your daily life. Spiritual practice is primarily a matter of consciousness, and dreamwork as a spiritual practice is complete only when the dream's insights and gifts are being incarnated in your life. Spirituality almost always involves values and choices being made in everyday activity.

continued on page 36

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## SPECIAL ISSUE: DREAMS AND SPIRITUALITY

OSB WOLLMERING\_00208



# Dreams & Spirituality: An Historical Perspective

by Bruce Wollmering

It should come as no surprise that dreams and spirituality have been allied since the beginning of recorded history. What might come as a surprise is the plethora of evidence and abundance of writings supporting the practice of using dreams as a connection with the divine and spiritual realm from antiquity to the present. In the past thirty years there has been a resurgence of interest in and recognition of the role of dreams in spiritual life. Dreams were one unconscious phenomena de-emphasized as a result of the eighteenth century philosophical movement of Enlightenment and the theory of rationalism that emphasized reason is the prime source of knowledge and spiritual truth, not spiritual revelation.

From ancient times the Babylonians saw dreams as messages from the supernatural beings — "good" dreams from the gods and "bad" dreams from the demon, notes William Sharp (n.d.), and Muslims see "true" dreams as coming from god, and "false" dreams from the devil. Native North Americans find hidden wishes of the soul being addressed and fulfilled in dreams. Werner Wolff (1972) writes that dreams and their interpretations influenced historical events. The Assyrian King Assurbanipal started a battle in the seventh century B.C. because of an admonition in a dream. As a result of a dream the Sumerian King of Lagash built his temple in Ur about 2500 B.C. Wolff (1972) further notes that Egyptian dream interpreters, who were known as "Learned Men of the Magic Library," secluded themselves in dream-inspiring temples, such as the temple of Imhotep built about 3000 B.C. The Egyptians believed the dreamer is a recipient of supernatural messages that are untransmittable through the waking senses and that they received answers from the gods in their dreams.

In keeping with these ancient practices predating biblical times the writers of the Old Testament built upon these beliefs and make ninety-eight specific references to dreams and dreaming as I note in my doctoral dissertation (Wollmering, 1978). The first explicit reference to dreams appears in the book of Genesis: "God came to Abimelech in a dream one night and said to him: 'You are about to die because of the woman (Sarah) you have taken, for she has a husband (Abraham)'" (Genesis 20:3, New American Bible, 1988). Abraham most probably lived in the nineteenth century B.C. (Ellis, 1963), and whether or not one chooses to interpret this passage of the bible literally or metaphorically, the authors of the Pentateuch

(the first five books of the Bible) knew that their contemporaries relied on dreams to determine the will of God in their lives.

Perhaps one of the most prolific writers on dreams and divine revelation during recent years is Morton Kelsey. He affirms that Christian tradition has seen the dream as one way that God speaks to us (Kelsey, 1974). Furthermore he writes that "all" of the early Church Fathers believed that dreams were necessary to maintain a living connection with God (Kelsey, 1978a). He cites famous intellectuals and theologians of the second century A.D., including Origen and Clement of Alexandria, Tertullian, and Gregory of Nyssa, who all wrote theses emphasizing the importance of the dream. Origen wrote in his treatise *Against Celsus* that the dream was a means of relating to the divine and to future events. He also believed the dream spoke symbolically, revealing the nature of spirituality. Clement stated sleep provided human beings a special contact with divine reality and was a means for receiving revelations about their destiny. Tertullian in *A Treatise on the Soul* said dreams may come directly from God and Christians experienced God in their lives through their dreams. Gregory of Nyssa in his *On the Making of Man* maintained while we sleep our reason and sensory functions lie dormant, and then our nonrational side emerges and it is through this nonrational side God speaks to us. This theme is reiterated by Carl Jung (1964, 23) when he states, "As a general rule, the unconscious aspect of any event is revealed to us in dreams, where it appears not as a rational thought but as a symbolic image."

Based on these and other writings Kelsey (1978a) is convinced that we can receive insights from our dreams that will alter our lives and connect us with genuine spiritual experience. And in a somewhat bold statement he declares that religion seems to provide us with a better way to understand dreams than medical science does, since many Christians have viewed dreams as God's natural way of revealing himself over the last 1500 years (Kelsey, 1978b).

Jungian analyst and Episcopal priest John Sanford (1968/1989) in his three decade-old work *Dreams: God's Forgotten Language* concludes that dreams were regarded in both the Old and New Testaments as revelations from God. Sanford draws on the works of C. G. Jung to show how dreams can help us find healing and wholeness and reconnect us to a living

spiritual world. Jung in *Man and his Symbols* states, "The general function of dreams is to try to restore our psychological balance by producing dream material that re-establishes, in a subtle way, the total psychic equilibrium" (Jung, 1964, 50).

In her book *The Gift of Dreams: A Christian View*, Kathryn Lindskoog (1979) devotes an entire chapter to the importance of dreams in the Bible. She concurs with Kelsey's (1978a) view of a longstanding relationship between dreams and spirituality and cites similar evidence. Specifically she points out Tertullian's contribution to sleep and dreaming in his work *A Treatise on the Soul* (c. 200 A.D.) in which he devotes eight chapters to the topic. Lindskoog (1979) in the epilogue of her book quotes Jung's statement, "But if a theologian really believes in God, by what authority does he suggest that God is unable to speak through dreams?" (Jung, 1964, 102) to further support her thesis of the spiritual importance of dreams.

Doniger and Bulkeley (1993) affirm that religion was the original field of dream study and the earliest writings on dreams are primarily texts about their religious and spiritual significance. As was noted above (Sharp, n.d.; Wolff, 1972) dreams are important religious phenomena in virtually all the world's religious traditions, and by studying dreams valuable insights are gained into the religious concerns of all humankind. Doniger and Bulkeley (1993) conclude that dreams are, and always have been, a powerful source of religious experience and insight. In an earlier article Bulkeley (1992) discusses the interrelationship of dreams, spirituality, and root metaphors.

In his article in *The Tablet*, entitled "Don't Tread on Our Dreams" David Hay (1996) opens by saying that religious dreams were long considered to convey vital information, even if the thinkers of the Enlightenment would have none of it, and that there has been a reconstruction of the religious meaning of the dream among those influenced by C. G. Jung. Jung (1964, 102) himself states, "We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions." Hay (1996) concludes the dream has been re-established among intellectuals as a legitimate realm of spirituality.

Further evidence of this trend is reflected by Walsh (1983) who believes that both religion and psychology recognize the value of dreams

as avenues into greater self-knowledge and furthering of spiritual development. The Reverend Jeremy Taylor (1995) has maintained for some time that the single most important conclusion he has come to in his work with dreams is that all dreams come in the service of health and wholeness, including spiritual health and wholeness. Savary, Berne, and Kaplan-Williams (1984) in the outset of their book view dreamwork as an arena of relationship between the dreamer and God, and as a helpful resource on the journey toward holiness and wholeness. They affirm that theologically they view the dream as an ever-present call to holiness and wholeness. Dreamwork is seen by them as a way of fostering a connection to our souls and to God. I have used their concepts and applications in my spiritual retreat work, dream courses in our university psychology department, and other presentations on dreams, to further this connection between dreams and spiritual growth and development. In my review of their book I conclude that if the reader is looking for a new way to relate to God and one's dreams, the ideas and techniques described in their book might well be of help (Wollmering, 1984).

Historically there has been evidence for a relationship between dreams and spirituality that persists today. This trend seems to refute Jung's contention, "I doubt whether there is a Protestant treatise or doctrine that would stoop so low as to admit the possibility that the vox Dei (voice of God) might be perceived in a dream" (Jung, 1964, 102). Howe (1984) citing Jung, Sanford, and Kelsey discusses how dreamwork and dream analysis can be integrated into the process of spiritual direction and pastoral counseling. Bianchi (1979) purports that dream investigation helps students understand religiousness as an interiorized dimension of fully becoming persons from data gleaned in his dream course.

Likewise, within the past decade several theological treatises have been devoted to the topic of dreams, spirituality, and religion. Macera (1986) explored how dreams, symbols, and religious experience locate their origins in the unconscious. He describes how personality and spiritual development are influenced by the unconscious and frames this development within the context of C. G. Jung's theory of consciousness arising from the unconscious dimensions of the human personality. This further challenges Jung's contention that Christians tend to put their Church and their Bible between themselves and their unconscious ignoring the fact that for more than 70 years the unconscious has been indispensable in understanding the total psyche (Jung, 1964). Akin to Howe (1984) and his use of dreams in spiritual direction and pastoral counseling, Whittle (1986) found that dreamwork presents a vital way of bringing a spiritual dimension into pastoral psychotherapy. She points out the dream's significance as an avenue of revelation

and guidance throughout biblical history and proposes a model for introducing dreamwork into the life of the local church. Describing how a Jungian method of dream analysis was used in a small group dream analysis process, Boggan (1993) reports that participants can examine their dream as a revelatory event, a finding that again supports Jung's contention that "God speaks chiefly through dreams and visions" (Jung, 1964, 102). And finally, Seals (1993) recounts the effects over a ten week period of utilizing the psychological perspective of C. G. Jung and the theological perspective of Meister Eckhart with two groups of women in life transitions. She found that by sharing dreams with one another they experienced a deepening of self-understanding and spirituality, and a beginning of resolution to their transition situations.

Recent cross-cultural studies provide additional evidence of the universality of dream use for spiritual purposes. Phillips (1994) summarizes writings of five African authors and concludes that dreams have become tools for reinterpreting history and reality, for restoring spiritual vision, and for reconstructing cultural history. During dreaming, gods, goddesses, and spirits enter the dreamer's presence and provide for contact with the highest sacred authority. These African writers further see dream activity as a valuable way of experiencing the breadth and depth of the unending human story.

With a 5000 year tradition to build upon, we are fortunate and blessed to benefit from the work of our many predecessors irrespective of clan, culture, or country. The current resurgence of interest in and use of dreamwork for the age-old purpose of spiritual growth and development is most hopeful and offers both challenges and possibilities innate within the dream. Unlimited potential for spiritual growth faces people worldwide who attest to the inherent spiritual component of dreams.

Bruce Wollmering, OSB, Ph.D. is Chair of the Psychology Department, St. John's University, Collegeville, MN 56321-3000.

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"The dream is the small hidden door in the deepest and most intimate sanctum of the soul."  
— Carl Jung



*In Loving Memory  
of  
and*

## Some Day

## In Loving Memory of

*Some day all doubt and mystery*

*will be made clear;*

*The threatened clouds which now we see*

*will disappear.*

*Some day what seems a punishment,*

*Or loss, or pain,*

*will prove to be God's blessing sent*

*For every gain.*

*Some day our weary feet will rest*

*In sweet content,*

*And we will know how we were blest*

*By what was sent.*

*And looking back with clearer eyes*

*O'er life's short span,*

*will see with wondering, glad surprise,*

*God's perfect plan.*

*And knowing that the way we went*

*Was God's own way,*

*will understand His wise intent,*

*Some day — some day.*

*— Author Unknown —*

### FUNERAL SERVICE

#### CELEBRANT

Rev. Fr. Stephen Beaudair, OSB

#### CONCELEBRANTS

Rev. Fr. Bruce Wollmering, OSB, PhD

Rev. Fr. Landelin Koblbing, OSB

#### CASKET BEARERS

#### PLACE OF INTERMENT

#### ARRANGEMENTS

MASS OF CHRISTIAN BURIAL

## Funeral Mass of Christian Burial

Prelude -- Jesu, Joy of Man's Desiring (Bach)  
Ave Maria (Schubert)  
Gathering Song -- # 374 Be Not Afraid  
Old Testament Reading -- Proverbs 31:10-31  
Psalm -- #740 On Eagle's Wings  
New Testament Reading -- James 1:19-25, 2:14-17, 5:7-8  
Gospel Acclamation -- Alleluia  
Gospel // Homily -- John 6:37-40  
Preparation of Gifts -- #830 Prayer of St. Francis  
Mass of Creation  
Communion -- #802 Here I am Lord  
Eulogy  
Song of Farewell -- #663 How Great Thou Art  
Closing -- #686 Sing a New Song

On \_\_\_\_\_ a baby girl was  
born to \_\_\_\_\_ and \_\_\_\_\_  
in \_\_\_\_\_ She was  
baptized \_\_\_\_\_ and was  
to be known as \_\_\_\_\_ She  
married \_\_\_\_\_ on \_\_\_\_\_  
\_\_\_\_\_ She is survived by her  
five children:

\_\_\_\_\_ and \_\_\_\_\_  
sister \_\_\_\_\_ She is preceded in  
death by her seven half brothers:

\_\_\_\_\_ and \_\_\_\_\_  
\_\_\_\_\_ and, by four brothers:  
sisters:

The ninth of nine children was a baby  
boy born \_\_\_\_\_ to \_\_\_\_\_  
and \_\_\_\_\_  
and was baptized \_\_\_\_\_ He  
married \_\_\_\_\_ on \_\_\_\_\_  
\_\_\_\_\_ and they continued to work the  
home farm until retiring. He is survived  
by his five children:

\_\_\_\_\_ and \_\_\_\_\_  
He is preceded in death by his eight  
brothers and sisters:

\_\_\_\_\_ and \_\_\_\_\_ Both are survived by four  
grandchildren:  
and \_\_\_\_\_

**MAY THEY REST IN PEACE !!**



Nothing can make up for the absence of someone whom we love, and it would be wrong to try to find a substitute; we must simply hold out and see it through. That sounds very hard at first, but at the same time it is a great consolation, for the gap, as long as it remains unfilled, preserves the bonds between us. It is nonsense to say that God fills the gap; God doesn't fill it, but on the contrary, keeps it empty and so helps us to keep alive our former communion with each other, even at the cost of pain.

"Letters and Papers From Prison"  
by Dietrich Bonhoeffer  
( revised edition 1971 )  
SCM Press, LTD  
Macmillan Publishing Company, NY



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My signature/ I agree with everything in this document and have made this document apart and date willingly:  
 My signature: [Signature]  
 Date: 06/06/01 (day / month / year)

**Notary Public OR Witnesses**

**STATE OF MINNESOTA**  
 County of STEARNS  
 This document was signed or acknowledged before me this 7<sup>th</sup> (day) of June, 2001 (year) by the above named principal.  
[Signature]  
 Signature of Notary Public

This document was signed or acknowledged in my presence. I am not an agent or alternate agent in this document.  
 Witness Signature: \_\_\_\_\_  
 Address: \_\_\_\_\_  
 Date: \_\_\_\_\_ (month / day / year)  
 Witness Signature: \_\_\_\_\_  
 Address: \_\_\_\_\_  
 Date: \_\_\_\_\_ (month / day / year)

**Minnesota Health Care Directive**

**Part I:** Allows you to appoint another person (called an agent) to make health care decisions if a doctor decides you are unable to do so.  
**Part II:** Allows you to give written instructions about what you want.  
**Part III:** Requires you and others to sign and date to make this legal.

My name: OSB WOLLMERING, OSB  
 Address: 557 Johnson Ave  
Collegeville, MN 55321-2015  
 Home phone: \_\_\_\_\_  
 Work phone: \_\_\_\_\_  
 Date of birth: \_\_\_\_\_  
 Social security #: \_\_\_\_\_

I revoke all living wills, Durable Powers of Attorney for Health Care, or other written advance health care directives I have signed in the past.

**PART I: Naming An Agent**

My health care agent can:  
 • Make health care decisions for me if I am unable to make and communicate decisions for myself.  
 • Make decisions based on my instructions in Part II of this document or in other documents.  
 • Make decisions based on what he or she knows about my wishes.  
 • Act in my best interests if instructions are not available.

When naming my health care agent, I must choose one of the following. Initial the line in front of the statement you WANT.  
 I appoint one person to serve as my primary health care agent to make decisions for me if I am unable to make or communicate these decisions for myself. My primary agent may act alone. If my primary agent is not able, willing, or available, each alternate agent I name may act alone, in the order listed.  
 I appoint two or more persons to act together as my health care agent. My primary agent and alternate agents must act together and be in agreement when making decisions. If they are not all readily available, or if they disagree, a majority of the agents who are readily available may make decisions for me.

My primary health care agent

I appoint:  
Agent's name: Abbot John K. Essex, OSB  
Address: St. John's Abbey, 631-2065  
Collegeville, MN  
Home phone: \_\_\_\_\_  
Work phone: \_\_\_\_\_

My first alternate health care agent

Agent's name: Rev. Raymond Pechlitz, OSB  
Address: St. John's Abbey, 631-2065  
Collegeville, MN  
Home phone: (720) \_\_\_\_\_  
Work phone: (720) \_\_\_\_\_

My second alternate health care agent

Agent's name: \_\_\_\_\_  
Address: \_\_\_\_\_  
Home phone: ( ) \_\_\_\_\_  
Work phone: ( ) \_\_\_\_\_

(If needed) Reasons for naming health care provider

I have named as my agent a health care provider, or employee of a health care provider, who is currently or might be providing direct care to me when decisions are needed. That person is not related to me by blood, marriage, registered domestic partnership, or adoption. My reasons for wanting to appoint that person as my agent are:

Powers of my agent

If I am unable to decide or speak for myself, my agent has the power to:  
• Consent to, refuse, or withdraw any health care, treatment, service, or procedure  
• Stop or not start health care which is keeping or might keep me alive  
• Choose my health care providers  
• Choose where I live when I need health care and what personal security measures are needed to keep me safe.  
• Obtain copies of my medical records and allow others to see them.

Additional powers of my agent

If I WANT my agent to have any of the following powers, I must initial the line in front of the statement.  
I also authorize my agent to:  
Make health care decisions for me even if I am able to decide or speak for myself.  
Carry out my wishes regarding a funeral, burial, or what will happen to my body when I die.  
Make decisions about mental health treatment including electroconvulsive therapy and antipsychotic medication, including neuroleptics.  
In the event I am pregnant, determine whether to attempt to continue my pregnancy to delivery based upon my agent's understanding of my wishes, preferences, or instructions.  
Continue as my health care agent even if a dissolution, annulment, or termination of our marriage or domestic partnership is in process or has been completed.

Limiting the powers of my agent

I wish to limit the powers of my health care agent in the following way(s):

PART II: Health Care Instructions

I give the following instructions about my health care (my values and beliefs, what I do and do not want, views about medical treatments or situations)

\_\_\_\_\_

I am attaching additional instructions concerning my health care values and preferences. Initial one line. Yes No

I authorize donation of organs, tissue, or other body parts after my death. Initial one line. Yes No

**Health Care Instructions Worksheet**  
**Part II Of Minnesota Health Care Directive**

**MY HEALTH CARE GOALS**

Having a sense of what is important to you can help your decisionmakers make health care decisions under different and complex circumstances. Read each statement below and on a scale of "0" to "4" rate how important each of the health care goals are to you. In this case, "0" means "Extremely Important" and "4" means "Not Important At All". Remember reasonable medical care should always include maintaining a person's comfort, hygiene, and human dignity.

Health Care Goals	Not Important	Somewhat Important	Extremely Important		
	0	1	2	3	4
How important is Pain Control? • Things as comfortable and free from pain as possible • Having pain controlled, even if my ability to think clearly is reduced • Having pain controlled, even if it shortens my life				3	4
How important is the Use of Life-Prolonging Treatment When: • I have a reasonable chance of recovering both physically and mentally (SOB)? • I have some physical limitations but can socially value in those I care about • I cannot forget life no matter what my physical or mental health • I have little or no chance of doing everyday activities I enjoy • I am not able to socially value in those I care about • I have a terminal illness and treatment will only prolong when etc. • I have severe and permanent brain injury and there is little chance of regaining consciousness • I have severe dementia or confusion and my condition will only get worse				3	4
Importance of Finances and Health Care • Having my wishes followed regardless of whether or not my finances are exhausted • Not being a financial burden to those around me • Not having my health care costs affect the financial situation of those I care about				3	3

I also want my decisionmakers to know the following things are important to me when receiving health care:

**My Preferences for Care When Dying**  
 If it is possible and reasonable when I am dying, I would prefer to receive care:  
 \_\_\_\_\_ At a hospital. Which one?  
 \_\_\_\_\_ At a nursing home. Which one?  
 \_\_\_\_\_ Through hospice services/care. Which one?  
 \_\_\_\_\_ From other health care providers. Which ones?  
 Other wishes I have about my care if I am dying \_\_\_\_\_

**My Wishes About Donating Organs, Tissues, or Other Body Parts**  
 I DO wish to donate organs, tissue, or other body parts when I die.  
 I DO NOT wish to donate organs, tissue, or other body parts when I die.  
 Only the following listed organs, tissue, or body parts:  
 \_\_\_\_\_  
 Limitations or special wishes I have include:  
 \_\_\_\_\_

**Additional Health Care Instructions**  
 My decision makers should also know these things about me to help them make decisions about my health care:  
 \_\_\_\_\_  
 \_\_\_\_\_

I agree that these are my health care instructions and have completed this willingly.  
 My signature: Barbara J. Wollmering  
 Date completed: 06/06/01  
 (month / day / year)  
 • This worksheet is an attachment to my Health Care Directive:  
 Initial and Date: BJW Yes \_\_\_\_\_ No \_\_\_\_\_

**My Medical Treatment Preferences**

It is helpful for others to know if and why you have strong feelings about certain medical treatments. Some of the more difficult medical decisions are about treatments used to prolong life, such as those listed below. Most medical treatments can be tried for a while and then stopped if they do not help. Discuss these medical treatments with a health care professional to make sure you understand what they might mean for you given your current as well as future health conditions.

Medical Procedure	When it is Used and its Effects	My Feelings About This Procedure
Ventilator/Respirator A breathing machine	When you cannot breathe on your own. You cannot talk or eat by mouth on this machine.	<i>Only for short term.</i> <i>Only for short term.</i>
A Do Not Resuscitate (DNR) order is put on your medical record when you do not want this procedure.	When you cannot eat or drink by mouth, feeding solutions can provide enough nutrition to support life indefinitely.	<i>Only short term if necessary.</i>
Naïtion support and hydration	Feeding solutions can be put through a tube in your stomach, nose, intestine, or veins.	<i>Only short term if necessary.</i>
Cardiopulmonary Resuscitation (CPR)	Actions to make your heart and lungs start if they stop including pounding on your chest, electric shocks, medications, and a tube in your throat.	<i>Only if otherwise in good health.</i>
A Do Not Resuscitate (DNR) order is put on your medical record when you do not want this procedure.	A mechanical means of cleaning the blood when kidneys are not working.	<i>Only short term if necessary.</i>

My feelings or concerns about other medical treatments include: \_\_\_\_\_

If I am pregnant, my feelings about medical treatment would include: \_\_\_\_\_

My Religious and Spiritual Beliefs

Religious or spiritual beliefs and traditions influence how people feel about certain medical treatments, what quality of life means to them, and how they want to be treated when they are dying or when they have died.

My decision makers should know the following about how my religious or spiritual beliefs should affect my health care:

My religion/spirituality is: Roman Catholic

My congregation/spiritual community (name, city, state): Catholics, St. John's Abbey, Catawampus, PA

I wish to have my (religious/spiritual beliefs) consulted: Yes No

If yes, the person to be contacted is: Abbot John R. Leonard, OSB

Feelings About Quality and Length of Life

I have the following beliefs about whether life should be preserved as long as possible:

Only as long as I can live as well as I can.

The following kinds of mental or physical conditions would make me think that medical treatment should no longer be used to keep me alive: When I am 80.

# SAGATAGAN SEASONS

Volume 4, Number 3

Newsletter of Saint John's Arboretum

Winter 2001

## Winterberry: A Minnesota Plant for the Holly-Days

By Stephen G. Sauppe, Ph.D.

It will soon be time to deck the halls with boughs of holly. Worldwide, there are at least 150 species of holly in the genus *Ilex* (family Aquifoliaceae). Of these, the ones most commonly associated with the Christmas season are American holly (*Ilex opaca*) and European holly (*Ilex aquifolium*). Like most other species in the genus, these plants are small trees with evergreen leaves bearing sharp spines along the margins. They produce male and female flowers borne on separate plants. Beautiful clusters of bright red berries on the female plants more than compensate for the inconspicuous creamy white flowers. These characteristics of the holly—small trees, evergreen leaves, spines, and red berries—each feature prominently in the many Christmas legends about holly.

Holly has long been associated with the Christmas season. The Druids, Romans, and early Christians all adopted holly to celebrate their winter festivals. In fact, the plant was so revered that it was called the "holy tree" and eventually "holly." A Christian legend suggests that the plant was at one time deciduous but miraculously grew leaves to hide the holy family from Herod's soldiers. Ever since, holly has been evergreen. This feature even gives the genus its name—*Ilex* is Latin for an evergreen oak—and is one of the main reasons that the plant was adopted for winter celebrations. It surely must have seemed a miracle that holly could maintain its leaves throughout the winter season while the leaves of most other plants with which it grew turned brown and shriveled up.

Another aspect of the leaves is featured prominently in a famous old English Christmas carol: "The holly and the ivy / When they are both full grown, / Of all the trees that are in the wood, / The holly bears the crown." And, from another verse: "The holly bears a prickly / As sharp as any thorn / And Mary bore sweet Jesus Christ / On Christmas day in the morn." The holly never intended for these

spiny leaves to be used to make the crown that tormented Jesus. Rather, they protect the leaves from hungry herbivores, especially since they are green, advertising "supper's on" at a time when there's not too much other available browse.



Winterberry  
(*Ilex verticillata*)

Interestingly, the upper leaves of the tree beyond the reach of most grazers have only a single thorn on the end.

Another verse from the "Holly and the Ivy" relates: "The holly bears a berry / As red as any blood / And Mary bore sweet Jesus Christ / To do poor sinners good." Legends suggest that the berries were once white or yellow and turned red when they became stained with Christ's blood. Another story says that holly sprung up under the footsteps of Christ. The spiny

leaves symbolized the crown of thorns and the red berries once again symbolizing the blood of the suffering Christ.

If you want some holly to decorate your home during Christmas you won't be able to find any at Saint John's Arboretum. The evergreen species of holly (*I. opaca*, *I. aquifolium*) only grow where the winters are relatively mild. You'll have to visit a floral shop to purchase holly, probably grown in the Pacific Northwest somewhere along the coast from Oregon to British Columbia.

Although no evergreen holly grows in our area, we are lucky to have one particularly beautiful member of this family, *Ilex verticillata*—the winterberry or Black alder—growing at Saint John's Arboretum. One big difference between winterberry and Christmas holly is that winterberry is deciduous.

They prefer wet areas, and you will find some if you walk along the wetland/boardwalk trail. Look for medium-sized shrubs around the margins of the ponds.

(Winterberry, continued page 4)



Winterberry leaf.

Photo courtesy of the UConn. Plant Database website, www.hort.uconn.edu/plant/

### Also in this Issue...

- Learn about recent **Campus Sustainability** efforts. . . page 3.
- Meet **Fr. Bruce Wollmering, O.S.B.**, avid bird watcher, conservationist, and long-time Arboretum friend. . . page 4.
- Find out how the local **bird population** is faring with Fr. Bruce's avian observations. . . page 5.
- Reflections from our **new Director** on his first few months at Saint John's. . . page 6.
- Saint John's serves as inspiration for **local artists**. . . page 2.
- Meet the man who guessed the identity of our '**mystery resident**'. . . page 6.
- **Computers...on or off?** . . . page 2.

*Winterberry*, continued from page 1

They have alternate leaves with saw-toothed edges and a very distinctive pattern of veins, where the outermost veins are connected in an irregular oval shape near the margin of the leaf. Like their Christmas relatives, the female winterberry bears bright red berries in clusters at the base of the leaves. These dazzling fruits will persist through the winter until the birds remove them. Until that happens, the berries will alert you that you've found our Minnesota holly.

Winterberry grows in the eastern half of Minnesota, from Iowa to Canada, but is absent in the western prairie areas. It makes an excellent landscape shrub so long as you provide it with adequate moisture—it prefers moist to wet organic soil, slightly acidic. Winterberries aren't finicky about sun and will grow in full sun to partial shade. Because the plants are unisexual, you will need to plant about one male for every 3-5 females to ensure berry production. To get an idea of what these lovely plants look like in the landscape, there is a row of winterberry planted along the roadway that runs toward the football field behind the McNeely Spectrum.

Not too long ago a faculty colleague brought me a sprig of winterberry he had found in the Arboretum, wanting to confirm its identity. The twigs were full of red berries—according to one legend, we are in for a severe winter when the winterberry berries are plentiful. Still, I'm not too worried, because whenever I see this beautiful plant, it reminds me of the holidays and always warms my soul.

Stephen Saupe is a professor in the CSB/SJU biology department and a winterberry-loving botanist. He has recently been appointed to the Saint John's Arboretum Advisory Council.

**To contact the Arboretum:**

Tom Kroll, Director  
John Geissler, Assistant Director  
Saint John's Arboretum  
Saint John's University  
Collegeville, MN 56321  
(320) 363-3163  
esim@csbsju.edu  
<http://www.csbsju.edu/arboretum>

## Featured Arboretum Connection: Father Bruce Wollmering, O.S.B.

By Elizabeth Sim

When I began working at the Arboretum office, almost a year ago, one of the first people to introduce himself was Fr. Bruce Wollmering, chair of the CSB/SJU psychology department and avid bird watcher and conservationist. He stood in the doorway and, with a smile and a nod that I've since come to expect, said "Ah yes, you're the new one." With his office just down the hall, Fr. Bruce is a frequent visitor; he stops in to bring us updates on the local bird population, see how various projects are going, and generally check in. His knowledge of local birds seems unrivaled—there may be those on campus with more scientific knowledge, but so far I've yet to meet anyone on quite as intimate terms with the birds of Saint John's. Just as he checks in with us at the Arboretum daily, I envision him out making the rounds of his bird boxes and nests, smiling and chuckling to his avian charges in much the same manner. Whether he's monitoring the loons nesting on Gemini and Wimmer, or out checking his six-mile trail of bluebird boxes, his delight in his "avocation" is so evident it serves as a brilliant reminder to all of us of just how much there is to enjoy in this life.

Fr. Bruce came to Saint John's in 1954 when he enrolled in the Prep School, and, aside from his off-campus educational pursuits, has been here ever since. He entered the monastery novitiate in 1960, made his final vows in 1964, and was ordained in 1967. His talent for counseling led to the study of psychology, and, over the years he has obtained both his M.Ed. and Ph.D. in counseling/psychology. He has served as a business placement counselor, director of the Counseling Center and, at present, acts as staff psychologist at the Saint John's Health Center and teaches in the CSB/SJU psychology department. Although in his professional life he has concentrated on the study of humans, he devotes much of his free time to learning the habits of his feathered friends.

Although he grew up on a farm, it was his experience at Saint John's that stimulated his lifelong love of birds. He remembers a moment during his first year in the monastery that helped distill his passion: "I was sitting next to this big, stocky, Canadian 'Frater' [Latin for brother]. A warbler started singing in the yard outside the window, and he looked up and said, 'Oh, that's a Chestnut-sided warbler.' He knew what that bird was, and I realized that bird watching was something men could do, not just little old ladies." In addition, he notes, Saint John's is right in the middle of a great warbler flyway, with twenty-six species making regular trips through the area. The psychologist in him is quick to point out, "That kind of reinforcement encouraged my behavior, of course."

Sixteen years ago, his fascination prompted him to join the Bluebird Recovery Program Committee, which is affiliated with the Minneapolis Audubon Society. Under their auspices, and the supervision of licensed bander Dr. Norman L. Ford (formerly of the CSB/SJU biology department), he has banded almost 200 Eastern Bluebird nestlings.

Although he's traveled around the world and studied at varied locations in the United States, Fr. Bruce doesn't travel in search of birds. "I don't need to go anywhere else to look for birds. This is my home," he remarks, making clear that his connection to this place plays an integral role in his birding. And as I listen to him describe in loving detail the facial expressions of a female loon or the antics of a nest of swallow chicks, it's clear that he's not just describing the local wildlife, but members of his community—they just happen to be birds.



Bruce Wollmering, O.S.B.

Photo by David Menthon, O.S.B.

## CURRICULUM VITAE

BRUCE L. WOLLMERING, O.S.B., Ph.D.

### **I.**

#### **Education**

B.A. (Philosophy), St. John's University, Collegeville, MN, 1963  
M.Ed. (Counseling and Guidance), University of Arizona, Tucson, 1970  
Ph.D. (Counseling and Psychology), University of Arizona, Tucson, 1978

### **II. Professional Association**

Licensed Psychologist State of Minnesota  
American Society of Clinical Hypnosis (ASCH)  
Certification in Hypnosis (ASCH)  
Association for the Study of Dreams (ASD)

### **III. Counseling Experience**

Director of Career and Business Placement, Counselor, Counseling Service,  
St. John's University, Collegeville, Minnesota, 1970-72  
Director of Counseling, Counseling Service, St. John's University, 1972-75  
Staff Counselor, Center for Student Development, St. John's University, 1978-80  
Licensed Consulting Psychologist, Counseling and Career Services,  
St. John's University, 1980-1994  
Staff Psychologist, Health Center, St. John's University, 1994-present

### **IV. Teaching Experience**

Adjunct Assistant Professor in Psychology, St. John's University, 1978-80  
Assistant Professor in Psychology, St. John's University, 1980-87  
Tenured Associate Professor in Psychology, St. John's University, 1988-present  
Chair, Psychology Department, St. John's University/College of St. Benedict, 1994-present

## V. Additional Professional Studies

- Workshop in the Mental Health Disciplines, Department of Psychiatry and Social Work, Georgetown University, Washington, DC, June 21- August 6, 1971.
- Encounter Group Facilitator Training Workshop, University of Illinois, Champaign-Urbana, June 19-July 3, 1972.
- Transactional Analysis:
- 101 Introductory Course, St. John's, June 25-July 3, 1973.
  - 101 Course, St. Olaf College, Northfield, Minnesota, June 17-21, 1974.
  - Script Analysis Workshop, St. Olaf College, June 24-28, 1974.
  - TA and Other Tools Workshop, St. Olaf College, July 8-12, 1974.
- Carl Rogers Center for the Study of the Person, University of California San Diego, at LaJolla, July 14-30, 1973; July 6-22, 1979.
- Workshop on the Strong Vocational Interest Blank - Strong Campbell Interest Inventory, Minneapolis, MN, September 26, 1974.
- SAR (Sexual Attitudes Reassessment) Workshops: U of Minnesota, Minneapolis, October 1974; Tucson, AZ, September 1977; U of Minnesota, July 1983 (16 hrs @).
- Workshops on Clinical Hypnosis, American Society of Clinical Hypnosis, (25 hrs @), Phoenix, AZ, January 19-22, 1978; February 15-18, 1979; January 17-20, 1980; San Diego, CA, June 21-24, 1997; Minneapolis, MN, June 6, 1998.
- MMPI (Minnesota Multiphasic Personality Inventory) Workshops:
- U of California San Diego, LaJolla, March 24-28, 1980 (U of Minnesota sponsor).
  - U of Minnesota, Minneapolis, April 6, 1983; U of Minnesota, Minneapolis, June 4, 1998.
- Reality Therapy Workshop, William Glasser, M.D., October 15, 1980, Albany, MN.
- Rational Emotive Therapy Workshop, Albert Ellis, M.D., November 6, 1981, Minneapolis, MN.
- Adlerian Psychology--The Myth of Adolescence, Oscar Christensen, Ph.D., September 26, 1981, Minneapolis, MN.
- Living Now Workshops (Carl Rogers Center for the Studies of the Person): LaJolla, CA, July 17-26, 1981; July 16-25, 1982, July 13-22, 1984.
- Workshop on: "Dreaming" with Mark Anderson, B.D., and Holly Branch, M.S., sponsored by Health Counseling Services, Minneapolis, MN, November 1, 1983.
- Seminar on: "Men, Women and Relationships: Addiction in Relationships", featuring Stanton Peele, Ph.D., sponsored by Health Activation Services, Minneapolis, MN, and Alfred Adler Institute of Minnesota (AAIM), Bloomington, MN, Minneapolis, MN, September 29, 1984.
- Workshop on: "From Role to Real: Developing Intimacy Skills" with Marilyn Mason, Ph.D., sponsored by the Program in Human Sexuality, Medical School, U of Minnesota, Minneapolis, MN, November 2, 1984.
- Workshop on: "Adult Children of Alcoholics" with Janet Woititz, Ph.D., sponsored by Alfred Adler Institute of Minnesota (AAIM), in Minneapolis, MN, November 2, 1984.
- Gestalt Training, "Experiencing Esalen", Esalen Institute, Big Sur, CA, February 9-14, 1986.
- T.A. Redecision Therapy Training, Robert L. Goulding, M.D., Mary McClure Goulding, MSW, Watsonville, CA, April 6-11, 1986.



Professional Studies (con't.)

- Therapeutic Hypnosis & Self-Hypnosis: Basic & Advanced Procedures, Dr. Theodore Xenophen Barber, Ph.D., Syracuse, NY, April 17, 1986.
- 18th Annual Southwestern School for Behavioral Health Studies, "Brief Strategic Therapy: Principles & Applications", John A. Moran, Ph.D., "Midlife Transitions: A Challenge to be Creative", Natalie Rogers, M.A., "The 'Normal' Adolescent: The Needle in a Haystack", Frank G. Bolton, Jr., Ph.D., "Adult Children of Alcoholics and Other Co-Dependents: What is Co-Dependency and How Do We Treat It?", Diana Edwards, Ph.D., Ardith Sherrill, University of Arizona, Tucson, AZ, May 19-23, 1986.
- Dream Workshop, "Diving Into the Deep: Dream Discovery", Joyce Frazee, Esalen Institute, Big Sur, CA, May 30-June 1, 1986.
- Spirituality & the Psychology of Human Nature, Dr. M. Scott Peck, M.D., Tucson, AZ, June 9, 1986.
- 1st National Conference on Sexual Compulsivity/Addiction: Definitions, Etiology, Treatment, sponsored by PHS (U of MN) and Golden Valley Health Center in Minneapolis, MN, May 18-19, 1987.
- Upper Midwest Bluebird Conference, sponsored by the North American Bluebird Society, the Bluebird Recovery Programs of Minnesota and Iowa, the Bluebird Restoration Association of Wisconsin, and the Minnesota Department of Natural Resources, Bloomington, MN, June 19-21, 1987.
- Summer Computer Workshop, St. John's University, Collegeville, MN, August 17-19, 1987.
- Association for the Study of Dreams Vth Conference, University of California at Santa Cruz, CA, June 28-July 3, 1988.
- The Teaching Seminar, "Motivating Students", Michael Livingston, St. John's University, Collegeville, MN, September 27, 1988.
- The Teaching Seminar, "Teacher Stress and Burnout", Dr. Douglas Bernstein, University of Illinois, Champaign-Urbana, St. John's University, Collegeville, MN, April 14, 1989.
- The Teaching Seminar, "Stress Management Techniques", Dr. Douglas Bernstein, University of Illinois, Champaign-Urbana, St. John's University, Collegeville, MN, April 14, 1989.
- Advanced Workshop in Clinical Hypnosis, Dr. Kay Thompson, Presenter, (St. Paul, MN, June 2-3, 1989) sponsored by the American Society of Clinical Hypnosis, St. Paul, MN, June 2-3, 1989.
- "The Priest and the Experience of Transition", Presbyteral Assembly '89, Archdiocese of St. Paul & Minneapolis, Br. James Zullo, F.S.C, Ph.D., St. John's University, Collegeville, MN, June 22, 1989.
- "Reflections for Priests", Presbyteral Assembly '89, Archdiocese of St. Paul & Minneapolis, Rev. Frank McNulty, St. John's University, Collegeville, MN, June 22, 1989.
- Postdoctoral studies at the C.G. JUNG-INSTITUT, Zurich, Switzerland, October 1990-March 1991.

### Professional Studies (con't)

- The Learning Enhancement Service, Classroom Assessment Workshop: "What Are Your Students Learning?", Dr. Charles Walker, St. Bonaventure University, New York, at St. John's University, Collegeville, MN, November 9, 1991.
- Association for the Study of Dreams IXth Conference, University of California at Santa Cruz, CA, June 23-28, 1992.
- Faculty Focus Group on Cultural Pluralism, St. John's University, November 17, 1992.
- Performance Management Training Session, St. John's University, March 3, 1993.
- The Learning Enhancement Service (LES), "Talking About Teaching--Student Cognitive Development", Carole Widick, PhD, St. John's University, February 15, 1994.
- "Trauma Bonds: When Humans Bond With Those Who Hurt Them", Patrick Carnes, PhD, Center for Continuing Studies, St. Cloud State University, St. Cloud, MN, April 12, 1994.
- Faculty Sexual Harassment/Assault Education Workshop, St. John's University, April 26, 1994.
- "Recovered Memory of Sexual Abuse: Fact or Fiction?", Terry & Colette Stone, St. John's University, October 20, 1994.
- "DSM IV: A Discussion of the Changes", sponsored by Central Minnesota Mental Health Center, and Center for Continuing Studies, St. Cloud State University, St. Cloud, MN, December 9, 1994.
- "Mid-Life Intimacy and Sexuality", Michael Metz, PhD, and Janice Winchester-Nadeau, PhD, Earle Brown Heritage Center, Brooklyn Center, MN, March 17, 1995.
- "Loss & Grief", Catherine Furnberg & Deborah Bishoff, Hopkins, MN, August 18, 1995.
- "Personality Disorders: Borderline, Narcissistic, Histrionic, Antisocial", Health Counseling Services, Minneapolis, MN, October 26, 1995.
- "Coming of Age with ADD: Diagnosing and Treating Adults with Attention Deficit Disorder", Edward M Hallowell, MD, Center for Continuing Studies, St. Cloud State University, St. Cloud, MN, November 3, 1995.
- "Men's Psychological Development: A Relational Perspective", Stephen Bergman, MD, PhD, St. John's University, November 9, 1995.
- "Dealing with Disruption, Hostility, and Excuses", Robert E Wubbolding, PhD, Center for Continuing Studies, St. Cloud State University, St. Cloud, MN, March 13, 1996.
- Association for the Study of Dreams XIIIth Conference, Berkeley, CA, July 9-13, 1996.
- 14th International Congress of Hypnosis, San Diego, CA, June 21-24, 1997.
- Meeting on the MMPI-2/MMPI-A, University of Minnesota, Minneapolis, MN, June 4, 1998.
- Workshop in Clinical Hypnosis, University of Minnesota, Minneapolis, MN, June 6, 1998.
- Association for the Study of Dreams 16<sup>th</sup> International Conference, University of California, Santa Cruz, July 6-11, 1999.

### VI. Dissertation

- "Dream Control for Behavior Change", University of Arizona, Tucson, AZ, 1978 (unpublished).

## VII. Publications

"Homily Hints" and "Intercessory Prayers of the Faithful" in the *Looseleaf Lectionary*, The Liturgical Press, Collegeville, MN October 7 & 14, 1979.

Book Review: Dreams and Spiritual Growth: A Christian Approach to Dreamwork, by Louis M. Savary, Patricia H. Berne, & Strehon Kaplan Williams, Paulist Press, Ramsey, New Jersey, 1984, in "Sisters Today", December 1984, Volume 56, Number 4.

"Dreams and Spirituality: An Historical Perspective", *DREAM TIME*, A Publication of the Association for the Study of Dreams, Volume 14, Number 2, Spring 1997.  
[Reprinted in *SYMPOSIUM: A College of St. Benedict/St. John's University Faculty Journal*, Number 15, 1997, St. Joseph & Collegeville, MN.]

## VIII. Presentations

Team member of campus ministry sponsored retreat on Human Sexuality, November 1982.  
Presenter at a Faculty Social Science Seminar on "Dreams and Dreaming", May 1982.  
Co-organizer and presenter of a six-part series on Human Sexuality, 1982-83.  
Co-leader of a 16-member student group on Human Sexuality, Spring '83.  
Presenter for the Employee Assistance and Development Program--"Effective Communication Skills", February 15, 1983.  
Guest speaker at the Central Minnesota Alumni Association meeting--"Dream Interpretation", May 4, 1983.  
Presenter at "Homecoming"--"Dream Interpretation", October 15, 1983.  
Presenter at "Parents' Day"--"Dream Interpretation", October 23, 1983.  
Presenter at Minnesota Elderhostel '84--"Dreams: Are They for Real?", College of St. Benedict, St. Joseph, MN, June 17-23, 1984.  
Presenter for the Employee Assistance and Development Program--"Stress--Anger--Depression", November 19 & 20, 1984.  
Presenter at "Parents' Day"--"Interpreting Your Own Dreams", September 22, 1985.  
Presenter for SJU Training & Development Program (TDP)--"Dreams and Self-Development", October 16, 1985.  
Presenter for SJU/CSB Resident Assistants--"Stress Management", St. John's University, October 1, 1986.  
Presenter for St. John's seminarians--"Psychological Dimensions of Intimacy", Cloud Hall, October 8, 1986.  
Presenter for SJU/CSB Resident Assistants--"Suicide and Depression", College of St. Benedict, November 5, 1986.  
Guest Speaker for the Academic Seminar with Twin Cities Alumni-- "Interpreting Your Dreams" January 13, 1987.  
Presenter for Diocesan Deacon Class--"Suicide: Signs & Prevention", St. John's Seminary, Spring 1987.  
Guest Speaker on "Interpreting Your Dreams", Alexandria, MN, August 1, 1987.  
Presenter at the Annual Monastic Community Retreat on "Monastic Personnel in the University", St. John's Abbey, June 1988.

### Presentations (con't.)

- Presenter at Minnesota Elderhostel '88--"Dreams, Dreams, Dreams--Are They All Alike?", St. John's University, Collegeville, MN, July 31-August 6, 1988.
- Presenter at The Teaching Seminar, "Setting Limits: Being Fair to Your Students and Yourself", St. John's University, Collegeville, MN, December 1, 1988.
- Presenter at Spiritual Life Program Retreats, "Dreams and Your Spiritual Life", St. John's Abbey, Collegeville, MN, July 14-16 and 21-23, 1989.
- Presenter for SJU/CSB Resident Assistants--"Suicide Prevention", St. John's University, August 29, 1989.
- Presenter for Central Minnesota Alumni Association, "Dream Interpretation Seminar", St. John's University, Collegeville, MN, January 22, 1992.
- Presenter at St. Mary's Medical Center, "Dreams and Spiritual Growth", Duluth, MN, January 29, 1992.
- Presenter for St. Cloud VA Medical Center Medical Staff, "The Unconscious as Revealed in Dreams According to C.G. Jung", February 12, 1992.
- Presenter at the SJU/CSB Psychology Club meeting, "Dreams", College of St. Benedict, St. Joseph, MN November 9, 1992.
- Presenter for the Central Minnesota Audubon Society, "An Evening with Bluebirds", Heritage Center, St. Cloud, MN, April 21, 1993.
- Presenter for *Volksmarch*, "A Spring Bird Migration Walk", St. John's University, Collegeville, MN, May 5, 1993.
- Co-Presenter for "Graduate School Information Session" for Psychology majors, St. John's University/College of St. Benedict, October 19, 1993, October 19, 1994, October 18, 1995.
- Co-Presenter for RA Training Workshop, St. John's University, April 15-17, 1994.
- Co-Presenter of "Ever Wonder What HYPNOSIS Is All About?", sponsored by the Psychology Club, St. John's University, March 27, 1995.
- Presenter for RA Training Workshop, St. John's University, April 21-23, 1995.
- Presenter for "Attracting Bluebirds to Your Backyard", sponsored by Wildbird Crossing, Waite Park, MN, May 6, 1995, April 23, 1996, March 20, 1997, and March 21, 1998.
- Presenter at "New Employee Orientation: Uniqueness of a CSB/SJU Education--Why do Students Choose CSB/SJU Over Other Colleges?", August 27, 1996.
- Presenter on Panel "Graduate School and Career Night", College of St. Benedict, October 16, 1996.
- Presenter of "Bluebirds: Current Status in Minnesota", sponsored by Wildbird Crossing, Waite Park, MN, March 22, 1997.
- Presenter of workshop on "Death and Bereavement" for Quality Improvement Team at The Liturgical Press, MN, April 23, 1997.
- Presenter at Minnesota Elderhostel '97--"Dreams: What Do They Mean?", College of St. Benedict, St. Joseph, MN, June 8-13, 1997.
- Presenter on Panel "Graduate School and Career Night in Psychology", College of St. Benedict, November 3, 1999.
- Presenter and Guide for "Health at Work" *BIRD WALK*, St. John's University, April 19, 2000.
- Presenter on Panel "Graduate School Application Process", sponsored by the Psychology Club, St. John's University, December 7, 2000.

### Presentations (con't)

Presenter of "Anecdotal Observations on the Nesting Habits of Minnesota's Six Species of Swallows" at the 20<sup>th</sup> Annual Bluebird Conference, Monticello Middle School, Monticello, MN, April 21, 2001.

### IX. Additional Services to University

Coordinator of Bush Faculty Development "Benedictine Retreat Weekends", August 1983 through October 1984.

Appointed member of Siehl Scholarship Committee, Spring '84 through Spring '85.

Elected member of Committee on Educational Standards, Fall '84 to Spring '86.

Selected member of Admissions Subcommittee of Committee on Educational Standards, Fall '84 to Spring '86.

Selected member of Plagiarism and Academic Probation Subcommittee of Committee on Educational Standards, Fall '84 to Spring '86.

Appointed member of Siehl Scholarship Committee, Spring 1987.

Organized a "Reunion" of the 1984 Bush-sponsored Benedictine/Lay Retreat Weekends I directed, May 28, 1987.

Elected member of Rank and Tenure Committee, 1988-89.

Selected member of Curriculum Revision Committee, Psychology Department, 1988-89.

Hosted the Annual Minnesota Bluebird Recovery Program Conference for over 300 participants, St. John's University, Collegeville, MN, September 10, 1988.

Faculty Adviser for Freshmen Summer Registration, 1973-74, 1979-85, 1987-89.

Elected member of Rank and Tenure Committee, 1989-92.

Faculty Adviser for Academic Planning Day, St. John's University, November 12, 1992.

Faculty member for 1993 Summer Academic Camps, St. John's University, July 11-16, 1993.

Elected member of Committee on Faculty Development and Research, Fall 1993-Spring 1995.

Chair of Psychology Department, St. John's University/College of St. Benedict, 1994--present.

### X. Grants/Awards

Curriculum & Program Development (C&PD)--for Postdoctoral Studies while on Sabbatical at C. G. Jung Institute--awarded March 23, 1990, \$2,700.

McKnight Grant--for incorporating multiculturalism as a category of analysis in revision of Group Dynamics (PSY 390)--awarded May 12, 1993, \$500.

MacPherson Grant--to participate in the 18th annual "Living Now Institute", Carl Rogers Center for Studies of the Person, LaJolla, CA--awarded April 14, 1994, \$1,550.

Updated 01/10/02

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## MAY THE ANGELS LEAD HER INTO PARADISE

Sister  
 died quietly and unex-  
 pectedly at St. Scholastica Convent at 9:50 a.m. on Wed., September 18, 2002.  
 Sister  
 the second of  
 children, was born in St. Louis, Mo. After grade school in New Trier, she came  
 to St. Benedict's Monastery and attended high school as an aspirant and postulant.  
 In June, 1935, she graduated and entered the novitiate. On July 11, 1936, Sis-  
 ter professed her vows. In 1938 her Golden Jubilee was a happy celebration.  
 Sister  
 taught departmentally in grades 5 to 10 at Buckman  
 for three years, and catechized for public school children from grades 1 to 6  
 in Parkington for four years, then attended St. Louis U. and in 1945 earned the  
 B.A. degree in Religion. For two years she taught Religion in the high school  
 at St. Benedict's and assisted the aspirants' prefect, then went to Catholic  
 U., Washington, D.C., for her N.A. degree in Religious Education. From 1948 to  
 1954, while Director of Aspirants, she taught Theology in the College for two  
 years and was Principal of the High School for four years. From 1954 to 1956,  
 she attended Notre Dame U., and in 1957 earned the doctorate in Theology.  
 Then, except for two years in Paris at Memorial High School Principal and Con-  
 vent Superior, Sister ministered at St. Benedict's--in the high school, col-  
 lege monastery and as a source of inspiration and encouragement for individual  
 Sisters. She taught Theology at the College for a total of 37 years and in 1991  
 retired from the classroom with distinction as professor emerita. With Father  
 Paschal Bota, O.S.B., she founded the Benedictine Institute of Sacred Theology,  
 which became St. John's Graduate School of Theology. Here she served from 1964  
 to 1974 as Associate Dean and from 1974 to 1978 as Dean. For leadership in the  
 Theology program she was presented in 1997 with a presidential citation by St.  
 John's U. From 1972 to 2002, Sister was Director of the Oblates of St. Bene-  
 dict's Monastery. From 1979 until the final issue in Nov., 2000, she edited  
 the national publication, *Sisters Today*. In 1993 the Liturgical Press pub-  
 lished her book, *Sacred World Of The Christian: Sensed In Faith*. She has been  
 active in Pax Christi and Amnesty International, as retreat presenter, homi-  
 list, lecturer, ethics consultant, and often served on monastery committees.  
 Sister  
 is survived by the Sisters of her community and her  
 only sister,  
 St. Paul Park. Her only brother is deceased.  
 Sister Mary Anthony was a woman of the Word, formed by Scripture, a model  
 of the Benedictine spirit, who lived in the presence of God. We are assured  
 that she has awakened in God's likeness, knowing everlasting peace.

*Saint Joseph, Minnesota*

BORN DECEMBER 5, 1916  
 PROFESSED JULY 11, 1936  
 ENTERED ETERNAL LIFE  
 SEPTEMBER 18, 2002

